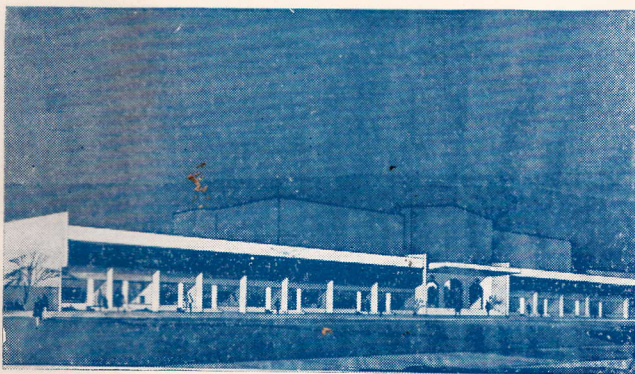


The Cable

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



Architect's Concept of Renovated Front of
Plaridel Masonic Temple

VOL. XL

No. 8



February

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

BOARD OF EDITORS

CHARLES S. MOSEBROOK
Editor-in-Chief

RAYMOND E. WILMARTH
Editor

STAFF MEMBERS

OSCAR L. FUNG
JUAN C. NABONG, JR.
ARTEMIO R. GUILLERMO
REYNATO S. PUNO
ALBERTO C. REYES

PHOTOGRAPHY

PERFECTO O. BUDIAO

BUSINESS

N. B. MELOCOTON

COMMITTEE ON CABLETOW

RAYMOND E. WILMARTH
Chairman

OSCAR L. FUNG
Secretary

MEMBERS

MARIANO Q. TINIO
MACARIO C. NAVIA
WILL K. PRESTIDGE
ALFREDO ORTIZ
JOHN M. PALMER
JOSEPH T. HOWARD
NESTORIO B. MELOCOTON
CICERO D. CALDERON
JOSE E. RACELA

IN THIS ISSUE

	Page
GRAND MASTER'S MESSAGE	255
EDITORIAL	256
BUILDING A NATION OF SHOPKEEPERS	257
ON ADULT AND COMMUNITY EDUCATION	261
MASONIC TENETS TO LIVE BY	263
PICTORIAL	267
COMMENDATION BY MALOLOS LODGE NO. 46, F. & A. M.	268
NOMINATION OF CANDIDATES FOR JUNIOR GRAND WARDEN	269
THE VALUE OF ADVERSITY	271
SO IT IS	272
MORE QUESTIONS AND ANSWERS	273
PICTORIAL	274
MAGAT LODGE NO. 68 SPONSORS ORATORICAL CONTEST	276
ARE YOU A STRANGER IN YOUR OWN LODGE?	278
LAM-ANG LODGE NO. 164 LAYS CORNERSTONE OF NEW TEMPLE	279

Grand Master's Message:

February 8, 1965

Dear Friends:

One distinctive mark of the Grand Lodge of the Philippines is that it is the strongest Asian Grand Lodge in the Orient. There are other Grand Lodges in Asia. For instance, there is now a Grand Lodge of Japan, and there is a Grand Lodge of China with headquarters in Taipeh. These Grand Lodges have some very fine Asian leaders, but numerically they are not very strong. For instance, the Grand Lodge of Japan has only about one hundred and fifty Japanese members. The remainder of its membership is composed of members from many countries who are residing in Japan. Most of these members are from the United States.

I believe it is important that we realize in the Philippines that, when it comes to Masonry, we are obligated by our Masonic duty to take the initiative. Ours is the responsibility to show to other Asians that Masonry is a militant, dynamic force; a rallying point for thoughtful men who desire to extend the boundaries of freedom. It is right for the world to know and our countrymen to be proud that everyone of the early leaders in the Philippines were Masons. They loved their country and its people so dearly that they were willing to die, that others might live more fully.

Philippine Masonry can take justifiable pride in these Masonic leaders of the past. Their love of country and fight for freedom places them in line with the truly great of the world. Our concern now should be that we do not allow Masonry to withdraw into the four walls of our increasing number of Lodge halls, and relinquish its supply of leadership for the nation to others less dedicated to the concern for the needs of the people.

Philippine Masonry is vested in the strongest Asian Grand Lodge and therefore it has a responsibility to show the way to other nations close at hand. It must establish beyond a doubt that Masonry is not alien to the needs of Asia, but can stimulate and inspire able men to greater responsibility and zeal to face living issues. There are many problems facing Asia today which can only be solved by concerned men, dedicated to truth, and willing to die, if need be for their convictions.

I have been greatly stimulated this year in my Masonic travels to see at first hand the potential within Masonry to make an actual significant contribution to the Philippines. I also see the influence which Philippine Masonry might have on neighboring nations.

Turn to page 285

MASONIC BROTHERHOOD

What is Masonic brotherhood? Is there something unique about it? Is there anything mysterious and mystical about the brotherly feelings which relate us? Could our feeling of brotherhood be part of the "secrets of Masonry." Most assuredly there is nothing secret about Masonic brotherhood nor is it mystical or mysterious. It may have its unique features but it is no more essentially unique than the philosophy which holds that "all men are brothers by virtue of their common creator." This concept is the foundational stone upon which Masonic brotherhood is erected.

At the New York World's Fair, the Grand Lodge, Free and Accepted Masons of the State of New York has erected a Center "to promote a wider understanding of the background and principles for which Freemasonry stands, and in the advancement of Brotherhood among mankind..." Inside the center are "unusually interesting exhibits, many on loan from far parts of the world, which embrace a period of more than 600 years portraying famous Masons, their historic achievements and Masonry's contributions to each generation." In reality this edifice carries the saga of Masonic brotherhood in a graphic and distilled fashion.

Over the entrance to the Center is inscribed these significant words, **BROTHERHOOD, THE FOUNDATION FOR WORLD PEACE.** With the world in its present "brink of war" condition, man's attention is especially called to the Holy Scriptures which proclaim, "Peace on earth among men of goodwill." Bro. Jose Rizal insisted the Greek words should be translated "among men of goodwill" for two reasons. First, because the Greek syntax indicated this to be a better rendering. Several modern translators have borne this out. Second, because philosophically speaking goodwill produces peace rather than peace bringing about goodwill. Too frequently, we have failed to realize, however, that the foundation for world peace is **BROTHERHOOD**, which in reality is simply the feeling and relationship between men of goodwill one toward the other.

Christians believe in a kind of brotherhood based on our mutual faith in Christ and we speak of this as a Christian Brotherhood but this does not rule out a brotherhood of all mankind, in fact it should reinforce the idea. All Christians, Evangelical and Roman Catholic alike should feel this bond of brotherhood, as so clearly emphasized by the late Pope John and now by Pope Paul. This bond of brotherhood should override all animosities and mutual distrust. It should guide all Christians into an era of mutual strength for righteousness and good. It should lead all of us to a wider and deeper understanding of the oneness of mankind as well. Masonry is much concerned in this particular aspect of brotherhood because it does not require a man to be a Christian to be a brother. It is precisely the Roman Catholic

Turn to page 284

BUILDING A NATION OF SHOPKEEPERS

By Bro. JOSE D. CALDERON, Nilad Lodge No. 12,
General Manager, NAMARCO

[Speech delivered before the Weekly Scottish Rite Luncheon, Scottish Rite Temple,
Taft Avenue, Manila on January 23, 1965]

For a long time in history, the term "shopkeeper" carried a derogatory meaning. The shopkeeper hardly appears in Plato's sketch of the ideal republic, and indeed in one of the greatest armed conflicts in history, the Punic Wars, it was the city of warriors, Rome, that prevailed over the city of shopkeepers, Carthage. Symbolically, Carthage had its turn in the nineteenth century when England, derided by the Emperor of France, as a nation of shopkeepers, exercised the victor's privilege of the last laugh.

And it was the "nation of shopkeepers" that brought much of the known world under the sway of European control and civilization. The United States of America and its dollar eventually replaced the "nation of shopkeepers" as the symbol of Western hegemony. And the whole world has come to accept commercial and military might as two sides of the same coin named power.

THE LOWLY SHOPKEEPER

Have you not wondered that in our own society, the shopkeeper till recently was held in low esteem? I think that to some extent, this was because the shopkeeper's art was associated with the Chinese who thought nothing of rendering the lowest menial work in the pursuit of a

living — in those times. The shopkeeper was even then thought to be a job fit for Chinese but not for Filipinos, who naturally assumed the moral superiority of the buyer over the seller, the customer over the businessman. And it was in this manner that the overseas Chinese, in the Philippines as well as over all South-east Asia, came to dominate the economic life of this region. We find the people of this race dominant in the retail trade of the Philippines, Burma, Indonesia, Formosa, Thailand and Vietnam. And from this strategic position, they achieved dominance also in the burgeoning commercial and industrial life of these countries.

WHO CONTROLS THE SHOPS CONTROLS THE ECONOMY

All these historical facts prove the axiom: *who controls the shops controls the economy*. And it is for this reason that Filipino leaders of all parties have used the sovereign power of the republic to create a more appropriate balance in the social and economic forces which would permit the development of a Filipino merchant class and its extension over the whole field of distribution in the economic life of the nation. The Retail Trade Nationalization Law and the law nationalizing the rice and corn trade

Turn to next page

were the main legal instruments enacted to bring about this objective. But there was some point to the adage, *You cannot legislate businessmen into existence*. The country required an organization that could help train and develop a new class of Filipino small businessman, or distributors and retailers, while at the same time helping stabilize the prices of prime commodities. And that was how the National Marketing Corporation, or the Namarco for short, came into existence. That was nine years ago. And within that period we estimate that Namarco activities accounted for the development of a broad base of nearly fifty thousand Filipino retailers, all over the archipelago.

A great many of these retailers will remain in business, for good. They represent healthy nuclei of the merchant class that is rapidly growing up from Aparri to Jolo, as historical forces mold us to our new identity as a modern commercial and industrial nation. But on the other hand, a good number of these retailers, from our experience, will fall by the wayside, for they are mentally and morally unfit for the rigors of merchandising work.

SOMETHING FOR NOTHING

Let me speak at some length of this negative element in the Namarco scheme of distribution. I am not at all surprised to find this element not only politically inclined but gravely affected by the politicians' morality of "Something for nothing." In spite of the screening, quite a few of this undesirable type succeed in obtaining appointments as Namarco distributors or retailers. Some ultimately embarrass themselves as well as the Namarco by turning out to have no stores at all. Quite a few had obtained their permits in the past, be-

fore we tightened up our screening system. And it is precisely when the management decides to enforce rules and regulations and to protect the public interest against them that this type of distributors and retailers enter into unholy deals with politicians to inflict their revenge on the Namarco.

These were the people who instigated the current rash of publicity against the Namarco. The immediate cause was my order requiring cash payment for Namarco merchandise, an order which in one stroke abolished the peddling of invoices in the blackmarket, which was gaining the proportions of a real scandal at Namarco's expense. Some distributors lost a lucrative source of income thereby. And it is these elements that stand to get the utmost gratification from this ordeal of the Namarco management. By latching on to the vulnerabilities of a government corporation inherited from previous administrations, this clique of distributors and retailers had caused adverse publicity and aroused indignation against the Namarco entirely out of proportion to the sins of omission imputed to it.

I have no wish to turn this occasion into a forum for defending the Namarco or my management from the charges that have been aired. The Namarco, I am confident, has been able, and will be able to answer satisfactorily all the questions being put before it by the Senate Committee on Commerce and Industry, headed by Sen. Alejandro Almendras, an NP reelectionist. But I am sure it will not be amiss to point out how resistance to reforms in a public corporation can take the form of a massive publicity campaign in which undesirable persons confabulate with politicians to serve their

respective ends, irrespective of the public good.

MODERN MANAGEMENT

Far be it from me to say that there is no room for improvement in the Namarco. At the time the Almen-dras committee staged its "surprise raid," so called, I had initiated the first steps in a series of management reforms calculated to eliminate repetitions of previous misjudgments in importations and put down incidence of bad order merchandise. No matter that the damages reported are still well within the 2 per cent tolerance for spoilage for edible goods that is standard for such importations. But I feel sure that the Namarco system could be further strengthened to prevent gross miscalculations in the future. Never before has a Namarco management been more conscious of modern tools of management and marketing, or more disposed to use scientific methods of administration. The streamlining of the Namarco had progressed to a point that bidding procedures, which took several long months in the past could be accomplished within a matter of days under the present management.

REWARDS WITHOUT WORK?

I have digressed from the subject out of fairness to the Namarco, whose side has not been heard so well in the present dispute. But as you may have noted, the Namarco has come to the forefront in a far from desirable light, not because public interest motivated certain actions, but because the investigation suited well the selfish designs of a few, not the least of whom are some resentful Namarco distributors.

At the root of this resentment, I believe, is the well-known attitude in our culture — of "something for no-

thing." This attitude is rooted even more deeply in superstition — and that may explain the fact that though the economy may not be brisk, the sweepstakes are always booming. But granted this was a part of the native culture, to begin with, it has to be said that the development of our political institutions may have sustained this attitude and developed it even further. Consider that politics is the bread and butter of a considerable number of Filipinos today; and that even our growing business class was to some extent evolved by the era of controls, when political pull meant ready-made fortunes at the Central Bank and success in business rested strictly on political influence rather than the soundness of plans or the virtues of management.

And it is this parasitic attitude of *something for nothing* which has precisely driven some of our countrymen to become Namarco distributors and retailers. As though a Namarco shingle guaranteed profits without effort and rewards without work. As though the government, through the Namarco, owed every one a living by virtue of an appointment that had been granted. As though having given a retailer his appointment, we have also conferred upon him a pledge of survival and success.

Such a pledge, unfortunately, does not go with a Namarco appointment. There is no medium anywhere in the world by which a government can communicate courage, confidence and self-reliance, or generally speaking, a sturdy moral character, through legislation or similar means. I regret this is not possible in the case of the Namarco, which is charged by law to help develop a Filipino merchant class not only willing but competent to take over the distributive function

Turn to next page

in our economy. We can only give the appointment, and hope for the best.

FROM THE OTHER END

Perhaps it is only now that a native merchant class is being developed almost from a *tabula rasa*, through the legislative instruments that have made the Namarco possible. In other countries, men have become merchants according to their inclination and developed those attributes of character which are accounted necessary to the development of a mercantile economy and a dynamic civilization. Richard Tawney, in his great book, "Religion and the Rise of Capitalism," sought to trace a common impulse behind the Reformation and the Industrial Revolution, between the ethics of self-responsibility and commercial or industrial advance. In our case, we are beginning at the other end, building not from below but from above, not because this is the better choice but because this is the only choice.

We are trying to build a nation of shopkeepers for two reasons. One is patriotic — who control the shops control the economy, and we want our own countrymen to run our economic life. The second is economic: the shop is the true hub of economic development; trade brings with it the seed of progress and civilization and dignity and happiness.

This objective means, in ethical terms, developing self-reliance and individual self-responsibility among our merchants and businessmen. It means the gradual but steady overcoming of the attitude of something for nothing, which is inherent in a lower stage of national development, or if you will, in a colonial society. It means developing a capacity to compete in the open field without

undue advantage over others that the accident of birth or political protection may bring.

OBJECT: HONEST AND COMPETENT SHOPKEEPERS

And in Namarco's experience, there is no other method that works, in this connection, except to deal firmly and severely with the "something for nothing" mentality. We may coddle distributors just because they invoke mighty political allies, and we can capitulate to all the importunings of politicians, and in this manner the Namarco, I feel sure, will never run the risk of a public investigation. For then we would please every one, and after all what's public business is nobody's business — as the saying goes: no one would lose except the public interest. But our conscience would not allow that; our distributors and retailers partake of the public trust which is reposed in the Namarco, and we cannot shut our eyes to any wrongdoing which prejudices the public welfare. Moreover, we cannot be true to the mandate of our charter unless we help develop habits of responsibility and independence and self-reliance as well as competence and dignity on the part of the distributors and retailers working with us. The law does not charge us to be the conscience of our shopkeepers; it does not specify that we should give opportunities only to honest and competent shopkeepers — but none will gainsay that's what the law means, since the intention of Congress must be presumed noble and patriotic, and never otherwise.

And so we are determined to give the fullest incentives to the honest and competent shopkeepers and to weed out the parasitical and exploitative elements. Time should come

Turn to page 283

ON ADULT AND COMMUNITY EDUCATION

By **W. B. TOMAS SANTOS, P.M.**
Marikina Lodge, No. 119

Brethren and friends, I welcome the opportunity extended to me, as a humble member of the Marikina Lodge No. 119, F. & A.M., by our Grand Lodge Inspector. This rare opportunity is to stand in front of you today and share with you some thoughts on Adult and Community Education in relation with our National Hero, the Pride of the Malay Race.

Of the many perplexing problems we have today, I shall divert my topic for a few moments, on one of the causes of the juvenile delinquency. Allow me to quote a part of that celebrated writing — *El Filibusterismo*, intended for our youth as follows:

“Where are the youth who have to consecrate their crimson hours, their illusions, and their enthusiasm to the good of the land?”

“Where are they who have to shed generously their blood in order to wash away much shame, many crimes, many abominations? Pure and without strain ought the victims be in order that the sacrifice may be acceptable!

“Where are you, youth, who have to incarnate within you the vigor of life which has run out of our veins, the purity of our ideal that that has been soiled in our brains and the fire of enthusiasm that has been extinguished in our hearts? We await you, Oh youth, come, we await you!”

If you will share with me once more in analyzing the above quotation by re-reading it between the lines, clear-

ly it will convey a searching thought; that our National Hero is similarly awaiting action or guidance for the youth from the matured-mind Filipinos, or competent Filipino parents. A concrete example of this deduction is supported by what Dr. Jose Protacio Rizal did when he was deported in Dapitan. He voluntarily undertook to guide some youths in that community on some agricultural and sanitation projects that kept them busy. This, to our present day amazement was one of the beginnings of what we call ADULT AND COMMUNITY EDUCATION that the Department of Education is evolving.

Allow me now to dwell on the Adult and Community Education slant on:

“FUNCTIONAL LITERACY”

Its Concept:

A functionally literate person should know not only how to read and write his name but also how to perform other activities of value in his everyday living. He should be able to discharge effectively his obligations and to exercise wisely his rights as a good and useful citizen. Specifically, functional literacy consists in enabling a man:

1. To speak and understand his language clearly and easily.
2. To read matters necessary for the improvement of his daily life.
3. To express his ideas in writing and to be able to share them with others.

Turn to next page

4. To make simple arithmetical computations.
5. To have some knowledge of the history, government, culture and institutions of his community and country.
6. To appreciate vital human relations.

Relation of Literacy with the Broader Program of Adult Education and Community Improvement:

From the foregoing concept of what Functional Literacy is, it can readily be seen that the aim of literacy is to provide a basic education which will help raise the economic, health, social, moral, civic and cultural standards of the mass of our people. Literacy should be considered as a means or as a stepping stone for an adult who desires to read and write and to use these newly acquired skills for achieving something by meeting his needs and satisfying his wants.

Illiteracy is the sad circle of under-production, malnutrition, endemic diseases and extreme poverty. The circle cannot be broken by an attack on only one of these items. It is useless to teach people to read and write unless they have an incentive to learn and to use this knowledge for the improvement of their daily lives. It is equally useless to concentrate on improving health if inefficient farming methods, soil erosion and plant pests are left unchecked. On the other hand, production cannot be increased if disease and illiteracy keep the people in a state of physical inactivity and mental stagnation. Literacy should help people understand their problems. Their acquired skills of reading, writing, and computing, instead of being ends in themselves, should be used as means for the achievement of a fuller and more creative and abundant life.

To repeat, literacy should make the

people share their problems, to enjoy acquiring new technique, and to enjoy the process of progress and change taking place throughout their lives. It gives, therefore, the illiterates a new way of life leading towards democratic progress, improved economy, improved morals and greater satisfaction in all phases of living.

Community improvement is an over-all framework which is a larger undertaking than literacy teaching. It provides the basic tools for carving out what we may call "a better existence." Literacy is not only one of those tools. It is also an "implement." It is one of the channels of reconstruction, an instrument in making people conscious of their problems and needs, and as a means of making accessible to them the written sources of information that may prove valuable in solving their problems and meeting their needs. "*Literacy, accordingly, is one of the best media through which the community may be kept advancing in its improvement and development.*"

With your kind indulgence, allow me also to take this opportunity in mentioning to this august body what the Marikina Lodge No. 119, F. & A.M. is contributing in this aspect of education as a part of the program in Public Service and Education of the Most Worshipful Grand Lodge of the Philippines; with the idea for other blue lodges in this region to ponder about.

B A Y A N I H A N

Marikina, Rizal has 14.2% illiteracy or 3, 903 illiterate persons from 10 years old and above according to the 1960 Census of the Philippines. This percentage of illiteracy is quite high.

In countries whose percentages of illiteracy are low, usually those coun-

Turn to page 283

MASONIC TENETS TO LIVE BY

[Address by Rev. C. T. Garcia of Lincoln Lodge No. 34, Olongapo, Zambales and District Superintendent of the District of Nueva Ecija of the Methodist Church during the Induction Ceremony of the new Officers of the NARRA LODGE No. 171 in San Jose, Nueva Ecija, January 16, 1965.]

I rise with humility mingled with joy to acknowledge this rare privilege and honor your Lodge had given me, a privilege that seldom happens to my humble self. Because of this, I have tried to discover what and which topic will commensurate this privilege. I could easily speak on some up-to-the-minute topic of moral decadence, or of the darkening issues over our fearful horizons, or on the topic of population explosion and birth control, and the like. But, will that interest my fellow Masons and my hearers upon whose invitation I am here this afternoon to speak?

Then it came to my mind the basic tenets that had driven me panting with enthusiasm when some 17 years ago I joined the Pinatubo Lodge No. 52 and dual membership at Lincoln Lodge No. 34 in San Narciso and Olongapo, both in Zambales. These tenets had guarded respect and garnered laurels for Masonry along the long annals of human history. Some of us might have forgotten them. May be due to our modern sophistications and our almost crazy racing with the modern tempo, we are missing those tenets, those basic principles for which Masonry in ages past had attracted the respect homage of great thinkers of mankind. My beloved, I humbly present to you, for refreshment and perhaps for scrutiny and analysis, a topic that has become so common to most Masons, a topic that places price upon every man who passed under the

arches of Masonry. This is the topic that divides the line between darkness and light, between freedom and slavery, the topic that marks all true Masons in full dimensions. This topic is —

“MASONIC TENETS TO LIVE BY”

(1) Let me begin right away with the first one. *This is Brotherly Love* and to quote our Monitor, it means to regard the whole human specie as one family — the high and the low, the rich and the poor. And we added to it an equally strong and dynamic word LOVE. Together, Brotherly Love means all the goodness there is in the world-word that includes the three meanings of love in the GREEK language, namely —

- a) eros — love for another because he is attractive
- b) philia — love of family, or of another because he shares the same view and interests with you, like in art and music
- c) agape — the NT meaning of love that suffers for others the love of God, vicarious and all giving.

Often Masons are short of this measurement. Love is the most abused, misused and disregarded word known to man. To some people love must have shades according to circumstances, but to Masons, love is love and is not conditioned by time, space or temperament. Love is the breath

Turn to next page

of God, because it is God's breath, it is the sole cause of man's real worth. Let us see how shabbily man treats this word love. In the first edition of the Encyclopædia Britannica in 1768 there were only four (4) short lines on the *atom* and five (5) long pages on *love*. Now in the latest edition of the Encyclopædia there are eight (8) pages on the *atom* and no separate entry on love. So it is important, it being another new Masonic year that we go back to the fundamentals of our craft-brotherly love. God measures men by their willingness to deal honorably with their fellowmen. When men treat others shabbily they measure themselves as little men. Many of us fall short of God's measurement because we choose to deal with our fellowmen harshly and critically. We like to treat others on the basis of prejudice instead of principle. Brotherly love is a two-way street and is possible in any real sense only on the bases of mutual sincerity and earned respect.

Brotherly love, is a positive and not a negative, quality. We need the Masonic front, we need God's front and to carry to the fullest fulfillment united with all who believe in the ideals and traditions of the craft and its undimmed and untampered faith in the Fatherhood of God and the brotherhood of men.

God will forgive most of our faulty theologies, but never our unbrotherliness, never our false ecclesiastical pride. God will forgive our mistaken religious ideas, but over man's ugly inhumanity to man operating under the guise of religious faith. God will forgive our queer philosophies, but never our labored efforts to set up fences of creed and sect that separate the family of God's children. True

brotherly love, would be willing to see the world redeemed from darkness, hate, and despair, be they Catholics, Protestants, or otherwise. This is the way of life and survival for all of us. Not only this, when we practice and give life to brotherly love, we discover that kind of dynamic spiritual kinship which comes as we pool together our spiritual resources against the bitter and implacable foe of hate and division — that is both atheistic and paganistic. Brotherly love unites all Masons and all men under the Parenthood of God.

(2) Then the second tenet is likewise important although reduce to the ordinary word—RELIEF, noun of the verb relieve, both etemologically mean, re-live or put life back to it. Do you understand the import of this word to Masons? It means, you may not know it, it means, you are a life giver. So to Masons this is not just an ordinary duty—it is incumbent upon all men but an imperative to all Masons, who are linked (chained for life) together by indissoluble means of perfect affection. It is to practice charity and to abhor selfishness. Again, what does our Monitor say about this tenet? Relief, is to sooth the unhappy, to sympathize with their misfortunes, to compassionate their miseries and restore peace to their troubled minds. On this basis we form our friendship and establish our connections.

It is to love charity and hate selfishness. Of selfishness, let me quote an article written by Billy Rose in the New York Herald Tribune Nov. 8, 1948:

Back in 1923 eight (8) of the world's most successful financiers met at the Edgewater Beach Hotel in Chicago. Present were —

The President of the largest in-

dependent steel company
 The President of the largest utility company
 The greatest wheat speculator
 The President of the New York Stock Exchange
 A member of the President's Cabinet
 The greatest "bear" in Wall Street
 The President of the Bank for International Settlement
 The head of the world's greatest monopoly.

Collectively these tycoons controlled more wealth than there was in the U.S. Treasury, and for years newspapers and magazines had been printing their success stories and urging the youth of the nation to follow their examples. Twenty years later let us see what happened to these men:

The president of the largest independent steel company — Charles Schwab — lived on borrowed money the last five years of his life and died a beggar; The greatest wheat speculator — Arthur Gatten — died abroad insolvent. The president of the New York stock Exchange — Richard Whitney — was recently released from Sing Sing; The member of the President's Cabinet — Albert Fall — was pardoned from prison so he could die at home. The greatest "bear" in Wall Street — Jesse Livermore — committed suicide; The president of the Bank for International Settlement — Isan Fraser — committed suicide; and The head of the world's greatest monopoly — Ivar Kreuger — committed suicide.

Now what was the matter with these men? Their lives illustrate the danger of selfishness and the lack of charity. Some Masons have forgotten this very important word, this tenet—

relief or *charity*. How do you treat this important word? *Charity* is no small word — it is the tenet to live by. *Charity* can still redeem us today and it can cope with the evil forces in our world. *Charity* is our only hope. Erase all the words from man's vocabulary but let alone *charity* to stay, I will still be willing to live in this world.

The Holy Bible which is the rule of our faith has much to say on *charity*. Let us read:

Though I speak with the tongues of men and of angels and have not *charity*, I am become as sounding brass, or tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith so that I could remove mountains, and have no *charity*, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not *charity*, it profiteth me nothing. — And now abideth faith, hope, *charity*, these three, but the greatest of these is *charity*.

What force can counterbalance the evil power now in the hands of man for destruction? Is there any hope from the impending total annihilation of mankind? Yes, there is. Only one. Is it in the military? in the laboratory? in money? No. It is in the power of *charity*, translated love— which is the greatest gift of God to man. This is no weak word, no spineless thing that Masons believe in. It does not spend itself in vague, quieting commonplaces. It is gentle, kindly, forgiving and comforting, but it is also strong, vital, and revolutionary.

Turn to next page

It is this *charity* that disturbs the easygoing Masons into action; it is this word that flames indignation against greed, crime, war and vice. To Masons this word is steadfastly opposed to all the ugly and vicious aspects of life which deny God's reality and belittle man created in His very image. But this is also a word that weeps in agony over the cruel inhumanities and the brutal exploitation of life, held sacred by all true Masons. It is a word that shakes our narrow ideas and insist that God is the Father of all and all men are brothers. It is a word that gives and suffers in defense of its own against all who hold it in mockery and scorn.

(3) Finally, the third and the last but no mean least, is the foundation of every virtue with divine attribute. It is *Truth*. *Truth* is the heart, soul and life of Masonry. Have we considered the fact that truth is the first lesson, yes the first lesson, that a Mason is taught? And on it he must contemplate, but its dictates endeavor to regulate his conduct.

God's truth is the final truth. God is the Father. Life is sacred and good. Love and relief are the bases of human relations; but truth is the Mason's source of life and meaning. Said Bryant —

Truth crushed to earth shall rise again

The eternal years of God are hers;
But error, wounded, writhes in pain
And dies among his worshippers.

And Masons are to know the truth that will make them free. The greatest homage Masons can pay to truth is to use it. He must seek and follow truth at all cost. He must beware of half-truth, lest he gets hold of the wrong half.

Masons are to know the truth. Ma-

sons must keep their hearts ready for truth and increase their sensitiveness to errors that it might not enter their hearts with its distortions and its falseness. Masons must open their eyes to light and be not led by the temptation that because there is so much darkness in the world they will curse darkness and blow their light and allow it to dim. Always as Masons, let their steps be guided by truth. Even in darkness a Mason will distinguish truth as much as he can recognize a brother in the dark. He must learn to wait for the light of truth to come and cast its shaft across his path at the point of his greatest and most tragic need. Because God is the God of truth, a Mason shall strive for it until he gets hold of it and to part with it no more.

Truth will be found perennially meaningful in the measure that we are able to discover its ability to lead us to the fundamental answers to the persistent quests of life. It is not the end for which we strive but the most satisfying means to which the goal of all peace loving people can be achieved.

Many are the proposed roads to truth; none have led so truly as has the Masonic way to truth. It is true that the pathway to truth is beset by dangers and pitfalls; these must be faced with fortitude and resolute purpose, because if Masons succumb to any of these dangers and trials their effort is stultified and his strength is weakened. It is also true that possession of truth is hard, often confusing and misleading, yet there is a clear-cut road-sign in Masonry which can lead those desiring to reach truth. If we ascend up into the heavens truth is there; then if we go on even to Hell, behold truth is there.

Turn to page 280



Floral Presentation at District No. 8 Convention November 28, 1964.



MW Charles S. Mosebrook, VW Purisimo Ramos and MW Esteban Munarriz with party at District No. 8 Convention.

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

Malolos, Bulacan

January 8, 1965

*The Most Rev. Dr. Epifanio B. Surban, D. D.
Bishop of Dumaguete
Dumaguete City*

Dear Most Reverend Bishop:

Your Excellency's participation in the opening rites of the Asian Christian Youth Assembly as principal speaker is a mostly marked milestone in the adventure of mankind toward ecumenity which, if given every chance to progress, would undoubtedly result in the Brotherhood of man under the Fatherhood of God.

Your Excellency has made of your good self the true apostle of that state of mind where men of different beliefs and creeds could live in peace and in harmony, thus giving way to shine the truth of what the Psalmist David said: 'Behold, how good and how pleasant it is for brethren to dwell together in unity.'

Masons in this province have been all elated to have read that wonderful news item in several dailies that carries with it that wonderful news on that fine and noble gesture of your Excellency toward universal brotherhood.

We beg to assure you that what your Excellency has done shall always remain "a thing to remember" on the tablet of honor of our Masonic Lodge, for Masons, let it be understood; do believe in the ways of your thoughts as manifested in your recent participation in the opening ceremonies of the ACYA at Siliman University.

For and in behalf, therefore, of Malolos Lodge No. 46, of Free and Accepted Masons, I congratulate your Excellency and wish your Excellency more power with which to make triumphant the banner of truth and wisdom which are the true characteristics of tolerance and free thinking.

Yours in Him,

*FRANCISCO E. ANIAG, SR.
Master of the Lodge*

The above letter was sent to Bishop Surban of the Catholic Diocese of Dumaguete commending him for the noble gesture of participating in the opening rites of the Asian Christian Youth Assembly, a gathering of the Protestant Youth of Asia.

NOMINATION OF CANDIDATES FOR JUNIOR GRAND WARDEN

RAYMOND WILMARTH, S.G.W.
Member Board for General Purposes

The Grand Lodge of F. & A. M. in the Philippines, at its Annual Communication in April, 1964, approved the following recommendation of the Board for General Purposes as it appeared on pages 7 and 8 of the Report of that Board:

"Most Worshipful Sir:

Article V, Section 4 of the Constitution of the Grand Lodge of Free and Accepted Masons of the Philippines (Revised 1962) reads as follows:

Sec. 4. No member shall solicit for himself, or any other Mason, any elective or appointive office in the Grand Lodge; nor shall any electioneering, canvassing, or soliciting of votes or support of any Mason be allowed. Nominations of candidates for office shall not be made. A violation of this section shall be deemed unmasonic conduct and shall subject the offender to such a discipline as the Grand Lodge may determine. This section shall be read at each annual communication of the Grand Lodge.

We observed that the above Section 4 of Article V is being violated annually. We submit the best interest of Masonry would not necessarily be served by its enforcement, but rather by its repeal and a new Section 4 adopted to read as follows:

Sec. 4. Sixty days prior to a Grand Lodge Communication the Grand Master shall call a meeting of all Grand Masters residing in the Philippines, at which meet-

ing he shall preside, but will have no vote, except in case of tie. The Past Grand Masters (of whom five shall be necessary to constitute a quorum) shall then and there prepare a list of three names as candidates for the office of Junior Grand Warden, or any other elective Grand Lodge office, that may have become vacant during the past year, by death or otherwise. When this list has been approved by a majority vote of the Past Grand Masters, or in case of a tie by the Grand Master, it shall be published in the Cabletow and the Cabletow mailed to its subscribers at least two weeks before the Grand Lodge Communication, and furthermore, the Grand Lodge Secretary is hereby instructed to mail this list to all lodges under the jurisdiction of the Grand Lodge with instruction that this list be read at the stated meeting immediately prior to the Annual Communication advising them that the Past Grand Masters are of the opinion that anyone of the three are qualified and most worthy to hold an office within the Grand Lodge and that they recommend these brethren to the Grand Lodge for their guidance and that *a member has the right to vote for any qualified member of the Grand Lodge.*

Furthermore, the best interests of Masonry would be served if Article

Turn to next page

VI be amended by adding:

Sec. 8. No proxies shall be allowed in voting.

Sec. 9. That the Secretary be required to have printed ballots and to distribute them to the members of the Grand Lodge when the Grand Lodge is ready to elect Grand Lodge officers. The ballot shall read:

OFFICIAL BALLOT

(Vote for one Brother for each office)

For Grand Master	GM
For Deputy Grand Master	DGM
For Senior Grand Warden	SGW
For Junior Grand Warden	JGW
For Grand Treasurer	GT
For Grand Secretary	GS

In case any officer or officers does not have a majority vote, the Grand Master shall declare no election on these particular ones and instruct that new ballots be distributed and another election be held for those officers not having a majority, this shall continue, until all officers have been elected by a majority vote.

This is not a new idea. It was originally proposed by M.W.B. Cenon S. Cervantes in his Message to the 36th Annual Communication on January 22, 1952. Conditions not being receptive to the proposal at that time resulted in its not being adopted. During the interim period of twelve years we have seen the growing need for this improvement not only in our Grand Lodge elections, but in our Subordinate Lodges as well.

Therefore, I recommended the appropriate amendments be made in our Grand Lodge Constitution and in the By-Laws of our Lodges to permit the implementation of these changes."

M. W. Charles Mosebrook, Grand Master, F. & A. M. in the Philippines,

called a meeting of Past Grand Masters on February 8, 1965, with M. W. Luther B. Bewley, M. W. Cenon S. Cervantes, M. W. Pedro M. Gimeñez, M. W. Esteban Munarriz, M. W. Vicente Orosa, M. W. William H. Quasha, and M. W. Emilio P. Virata present. After lengthy deliberations, W. B. Joseph T. Howard, W. B. Joseph E. Schon, and W. B. Edgar Lyle Shepley were nominated to be the official Grand Lodge candidates for the office of Junior Grand Warden in the election of Grand Lodge Officers during the Annual Communications in April 1965.

The delegates to the Annual Communication may cast their ballot for any one of the three official Grand Lodge candidates for the Office of Junior Grand Warden, or they may enter the name of any other qualified member of the Grand Lodge of F. & A. M. in the Philippines, as they have done in past elections.

The Official Grand Lodge Candidates for Junior Grand Warden



JOSEPH T. HOWARD was born on January 29, 1916, in Austin, Minnesota, U.S.A. He holds the degree of Ph.D. and is presently the President of Central Philippine University. He lives at Central Philippine University, Iloilo, with his wife. He is a member of Iloilo Acacia Lodge No. 11 and was its Worshipful Master for the year 1964.

Turn to page 280

THE VALUE OF ADVERSITY

By K. D. DEATON, 32°

2500 Wynnton Road, Columbus, Georgia

Do we suppose that two thousand years ago the dwellers on the shores of the sunny Mediterranean viewed the future optimistically, when Greek and Jew, Scythian and Parthian, Egyptian and Phoenician, all ground under the heel of imperial Rome, were busy channeling the wealth of the world into that great city—wealth wrung from the toil and tears of enslaved millions?

What hope did our forefathers have during the Dark Ages in Europe when ignorance and fanaticism blighted the world and hideous barbarism rose like a tide to inundate the learning and culture that Western civilization had so painfully accumulated? Their night lasted for centuries; our current crises originated in the lifetimes of most people now living.

If this present age were free from apprehension as to the future, then it would be unique indeed. For what kind of a world did Tom Paine view when he wrote in 1776, "These are the times that try men's souls"? Certainly he had every cause to be pessimistic as to his country's survival.

Opinions expressed today might lead us to think that today's generation is the only one that has faced problems of great magnitude, such as the threatened destruction of entire nations with the decimation of whole populations. Fear has so gripped the hearts of many that the craven slogan, "better Red than dead," has seemingly attracted an undetermined number of people.

Some leaders in the fields of politics, religion, economics, and sociology express pessimism as they view the future. Exploding populations, as well as exploding nuclear devices, cast a pall over current events and the psychological fallout is manifested as fear.

The faint-hearted, in defense of their fear, may retort, "But then there were no nuclear weapons, fallout, bacteriological warfare, brain-washing—all the ancients had to worry about was their own personal safety."

All! Do we really think that the Ancient World never knew mass destruction? Countless are the cities of the Middle East, or in Europe, Asia, or Africa, that have undergone siege, been captured, sacked, the inhabitants put to the sword *en masse*, and not one stone left upon another. For example, in a typical Assyrian conquest all males were slain and the female population deported into slavery. If this be better than atomic destruction, we must ask, "Wherein?"

Edward Gibbon, after a lifetime in producing the world's greatest historical work, said, "History . . . is little more than the register of the crimes, follies, and misfortunes of mankind."

Certainly he did not look back with nostalgia upon the Europe of the Black Plague days, when an estimated one-third of the population died of a loathsome pestilence. Nor could the appellation of "the good old days" be applied to Germany during the 17th century, when for thirty years hired

Turn to next page

armies struggled across wide areas, devastating, depopulating, and starving the ravaged countryside.

The above are isolated instances, chosen as examples of what men have ever endured. They are not exceptionally unique, for a wider catalogue of enormities of despair and destruction could be compiled that would make the angels weep. No age in the story of man has been carefree and without peril for the great mass of people. Paine's famous observation could have been written in any age, in any year, in any geographical area of the world. It could well be written today—truthfully.

Present in every generation is a hardy band of heroes who bent not the knee but struggled on with unbowed heads. Sustained by faith in the Supreme Architect, they fought on until victory over adversities was fashioned from defeat. They are among the world's finest, the often nameless heroes, who struggle on in the darkness, furnishing us an example for conduct today. These are the

unsung men and women who have handed down to us the civilization that we enjoy today because they believed the age-old, yet ageless wisdom, that right must eventually become might, that truth crushed shall arise triumphant, that although individuals and nations may fill the ash heaps of history, the true nature of man is spiritual, and that ultimately he shall survive and prevail over the short-term gains of defeat and deceit.

Never was there a better time for a Mason, whose trust is in God, to demonstrate this faith by being purposefully optimistic, patriotically supporting the cause of freedom, resisting the allurements of political and social extremists, and by daily living the true Masonic life of wisdom, prudence, temperance, and fortitude.

Yes, THESE are times that try men's souls. There is monstrous peril to be faced, but let us, like men, so acquit ourselves, that our descendents, looking back, can say of us in the words of Winston Churchill, "This was their finest hour."

New Age Dec. 1963



So It Is

The brethren of Mt. Kaladias Lodge No. 91, invited the Grand Knight and other Knights of Columbus in Dumaguete City early last year for some "conversation." The meeting was well-attended by Masons and Knights of Columbus and the conversation was eager and lively. They found that, save for their ritualistic exclusives, which naturally neither group would elaborate, the two societies do not differ in love of God, love of country, and love of fellowmen.

* * *

Before long the Annual Grand Lodge Communication will be upon us. It will be nice if the spot for GM could be worked out so that GM's come from Luzon, Visayas, Mindanao and the three districts overseas in alternation. And also nice, if they be Filipinos, Americans, Chinese, Hindus, Guamenians, Okinawans, and Japanese. If they are good enough to be members of our Grand Lodge, they are be good enough to be elected to any office in the Grand Lodge.

NBM

More Questions and Answers . . .

By A. L. CORCUERA

60. Which is correct: *cabletow* or *cable tow*?

Cable tow is correct. *Cable* is old French for *strong rope*, and *tow* is derived from the Anglo-Saxon *togian*, to draw. In English in a two-word phrase the idea to be emphasized is indicated by being placed *second*; for instance, a *pet house* denotes a house for a pet or pets, while a *house pet* means a pet in or for a house. In the phrase *cable tow*, *tow*, or *the power to tow* or *pull* is the important idea and *cable*, merely denotes the means by which it is to be done.

61. Can a Masonic ceremony, such as an installation or a funeral service, be performed *without opening*, and after the ceremony *closing* the Lodge?

No Masonic ceremony of any kind can be performed without first opening the Lodge and after the ceremony closing it. If the Lodge cannot be opened for a funeral service due to the absence of the Master and the Wardens, any Mason may read the burial service. (Par. 139, Constitution of the Grand Lodge of the Philippines, Revised, 1962.)

62. Which is correct: *demit* or *dimit*?

Some American Grand Lodges use *demit*, others *dimit*. *Dimit* comes from the Latin *demittere*, to let down, to lower, hence to resign; while *dimit* comes from *dimittere*, to send away, to send forth. A Mason is said to *demit* from his Lodge when he voluntarily withdraws his membership and the document certifying that his withdrawal has been accepted by the Lodge and that he is in good standing and is not in arrears in his dues, is also called a *demit*. Although *dimit* is used by a number of Grand Lodges, including the Grand Lodge of the Philippines, the correct word is *demit*.

63. Is it true that under the Grande Oriente Español Masons are made to choose *symbolic names* under which they may be known?

Yes. This is shown by the fact that a circular issued by Lodge Solidaridad (Madrid) in 1891, addressed to Lodges in Spain, was signed by the officers of the Lodge with their *symbolic names*: *Kupang* (Marcelo H. del Pilar) as Master; *Lanatan* (Galicano Apacible) as Senior Warden; *Holofernes* (Eleuterio Ruiz de Leon) as Junior Warden; *Manu* (Eduardo de Lete) as Orator; and *Kalipulaco* (Mariano Ponce) as Secretary. The first set of officers of Nilad Lodge No. 144 (now 12) when organized in 1891 were listed by their *symbolic names*. When even to be merely suspected of being a Mason in the Philippines was to be arrested, many escaped arrest, imprisonment, exile, even death, by the use of the *symbolic names*.

64. What is the official title of the highest Masonic dignity in a state or country?

Grand Master of Masons of _____, is the official title almost universally used, although, improperly, the title Grand Master of the Grand Lodge of _____ is used often.

65. Why is the Volume of the Sacred Law (the Bible in Christian Lodges) kept open while the Lodge is at labor?

The Volume of the Sacred Law, being the symbol of the revealed will and teaching of the Great Architect of the Universe, is the Great Light in Masonry. Symbolically the Lodge is in *darkness* when the Book is closed. Therefore, it must kept open to shed its Light while the Lodge is at labor.

Turn to page 275



Installation of officers of Cosmos Lodge No. 8, F & A. M. at the Scottish Rite Temple, Taft Avenue, Manila, December 21, 1964 at 8 P. M.

Seated — Inspector J. B. Santos, Treasurer R. S. Hart, Sr. Warden R. H. Tan, W. Master H. T. Crymes, Junior Warden R. S. Bredvad, Installing Officer W. B. Antonio Gonzalez Jr. and Master of Ceremonies — M. P. Dysangco, IP. M.

Standing — Tyler-E. O. Nadal, Jr. Steward J. C. Medina, Jr. Chaplain-P. M. Camposano Sr. Deacon-S. de los Reyes, Secretary Dr. J. S. Fernando, P. M. Marshal E. B. Cardenas, P. M. Sr. Steward A. B. Taglucop, and Jr. Deacon E. C. Reyes.

* * * *

ARKANSAS DEMOLAY CHAPTER AT SCHOOL FOR DEAF

Another first in the 44-year history of the Order of Demolay was recorded on November 2, 1963, in Little Rock, Arkansas, when a Demolay Chapter was instituted at the Arkansas School for Deaf. The 31 Candidates in the Chapter class are all deaf.

The degree work and other activities at the institution were interpreted to the new chapter members in sign language by school superintendent Worshipful Brother Ray G. Parks, Senior Demolay and Past Master of Mackay Lodge No. 120, F&AM., of Cave Springs, Georgia.

The day's ceremonies began at 10:30 A.M. in the Parnell Hall at the school with the opening of the Demolay Chapter by the State Officers. They conferred the Initiatory Degree on the candidates with Master Councilor Bill Ebbert Presiding.

A complimentary luncheon was enjoyed in the cafeteria of the school after which the Demolay Degree was conferred by Jonesboro Chapter, which is the current Demolay Degree Champion of the state.

Following the degree, the meeting was opened to the public for the official institution of the chapters and the installation of officers. Many of the mothers of the candidates were present and they stood behind their sons as the Flower Talk was given.

Fay Hempstead Chapter furnished the installing team and Bob Moore presided as installing officer.



“OFFICERS OF OLONGAPO LODGE INDUCTED”

With Very Worshipful Purisimo Ramos, District Deputy Grand Master of Masonic District No. 8, as the Guest Speaker, the Officers of Lincoln Lodge No. 34, F. & A. M., were installed on Saturday, January 16, 1965.

Installed were Eldred B. Walterman, Worshipful Master; Benjamin P. de Guzman, Senior Warden; Vicente R. Francisco, Junior Warden; Marcial B. dela Cruz, P.M., Treasurer; Purisimo Ramos, P.M., Secretary; Fernando Frias, Chaplain; Carlos Malic, Marshal; Sireneo V. Mito, Senior Deacon; Manuel D. Garcia, Junior Deacon; Vicente M. Ledina, Lecturer; Antonio Salvador, Auditor; Felicisimo F. Raymundo, Almoner, Prudencio Gomez, Senior Steward; Emerenciano Gregorio, Junior Steward; Ramon de Leon, Sr., Organist; Honorato Gregorio, Tyler.



MORE... (From page 273)

66. Chaplains in Lodges under the Grand Lodge of the Philippines kneel at the altar when praying. When did this practice start?

It started in 1959 by virtue of Edict No. 43 issued by the Grand Master, M.W. Macario M. Ofilada, on June 11 of that year.

67. What is the Temple of Zerubbabel, and when was it built?

The Temple of Solomon was destroyed in 588 B.C. by King Nebuchadnezzar (c. 605-562 B.C.) when he defeated the Jews and carried them captives to Babylon. Cyrus the Great (d. 529 B.C.), King of Persia, permitted the Jews in 536 B.C. to return to Jerusalem and rebuild the Temple. Under the leadership of Zerubbabel the Jews who had returned to Jerusalem commenced the rebuilding of the Temple in 535 B.C. But Cambyses (Artaxerxes in the Bible) on representations made by the Samaritans forbade the Jews to go on with the work. Darius, who ascended the throne in 521 B.C., gave Zerubbabel permission to resume the work. The second Temple, built on the site of the first, was completed in 515 B.C. This second Temple is known as the Temple of Zerubbabel.

Turn to page 277

MAGAT LODGE No. 68 SPONSORS ORATORICAL CONTEST

F. S. REGINALDE JR., Secretary

The Nueva Vizcaya High School in Bayombong, Nueva Vizcaya, was the scene of a well-attended gathering last November 30, 1964, in the evening. The occasion was an oratorical contest among high school students in the province, which was sponsored by Magat Lodge No. 68, F. & A. M., to celebrate Bonifacio Day, at the same time to develop the talents and abilities of the youth in discussing timely issues affecting them.

The result of the contest were as follows: (unanimous decision)

- 1st prize — went to Miss Alicia B. Dumlao of the Nueva Vizcaya High School, a fourth year student, who developed the theme "A Plea for Moral Regeneration". The first prize award is a one-year scholarship of free tuition fee in any institution in the Philippines recognized by the government.
- 2nd place — went to Miss Jesusa R. Ludan, also a fourth year student of Dalton High School, Solano, Nueva Vizcaya. Her topic is also "I Plea for Moral Regeneration". The second prize award is a one-semester scholarship of free tuition fee.
- 3rd place — was copped by Mr. Romulo E. Furoc, also a fourth year high school student of the Nueva Vizcaya Agricultural College with the piece entitled "The Future Farmers of the Philippines and Its Role in the Moral Regeneration of our People". The third prize award is a cash prize of FIFTY PESOS (P50.00).
- 4th place — was awarded to Miss Charita Mariano, also a fourth year student of the Southern Nueva Vizcaya Institute, at Malasin, Dupax, N. Vizcaya. She talked on the theme "Parents' Responsibility for Sound Citizenship and Morality". Her prize was a TWENTY PESO cash award (P20.00).

All of the above prizes came from the personal funds of the Worshipful Master of Magat Lodge, Very Wor. Bro. Epifanio C. Quijano, P.M., concurrently the District Deputy Grand Master, of Masonic District No. 3.

The Board of Judges was composed of the following:

- Atty. Guillermo E. Boñolan — Chairman (a P.M. and Past DDGM)
Atty. Felino Quiming — Member (Asst. Provincial Fiscal)
Mr. Domingo A. Baluyan — Member (a retired school teacher)



Picture showing the result of the Oratorical Contest winners and officers of Magat Lodge.

From left to right: Bro. Pedro S. Reginalde, Jr., Secretary of Magat Lodge; Very Wor. Bro. Epifanio C. Quijano, P.M., Master of Magat Lodge #68; Miss Alicia B. Dumlao of the Nueva Vizcaya High School, first prize winner; Miss Jesusa R. Ludan of the Dalton High School, second prize winner; Mr. Romulo E. Furoc of the Nueva Vizcaya Agricultural College, third place; Miss Charita Mariano of the Southern Nueva Vizcaya Institute, fourth place; and Arty. Guillermo E. Boñgolan, Chairman of the Board of Judges, a Past Master of Magat Lodge.



MORE . . . (From page 275)

68. Which is correct "compass," or "compasses?"

When the Grand Lodge of the Philippines was organized in 1912 it adopted the ritual of the Grand Lodge of California, one of the Grand Jurisdictions using the word "compass" instead of "compasses." During the term of office as Grand Master of M.W. Sweeney M. Austin (1952-1953) the use of "compasses" instead of "compass" was introduced. The instrument for drawing circles is known as a "compass" in geometry, engineering, and drafting. In colleges and universities in the United States clubs formed by students who are Master Masons are called *Square and Compass Clubs*.

69. When was the "Manual," or ritual in code, first authorized to be printed?

It was authorized in the annual communication in 1927 and was first printed as "Manual" during the term of office of M.W. Joseph H. Schmidt (1927-1928). Previously only the "Monitor," which contained the monitorial or exoteric work for the three degrees as adopted in 1917 was used.

ARE YOU A STRANGER IN YOUR OWN LODGE?

A Freemason may be himself at fault if he is a stranger in his own Lodge, but the Craft is at fault if that same Brother is allowed to be a stranger in another Lodge.

The probable reason for a Brother being somewhat of a stranger in his own Lodge is due to the fact that he has long been conspicuous by his absence at the meetings and the officers having changed and so many newcomers having been initiated he actually knows but a few, if any. Lodge attendance is voluntary, and if a Member fails to attend, he must accept the obvious penalty.

This strangeness can, however, be remedied rather quickly. By attending Lodge, new friendships will be established and old friendships will be renewed.

When a Brother visits a Lodge, other than his own, it is the manifest duty of the Brethren of the Lodge to make him feel welcome — a duty which is oftentimes neglected. It has been wisely stated that "Lodge visitors constitute the strongest link in Freemasonry's chain of fraternal good will and amity that encircles the globe. Their presence supplies the Lodge a rule with which to

gauge its own hospitality, and furnishes it an insight into the character and integrity of the Fraternity in that Jurisdiction."

A Lodge that has many visitors can't help but be a well informed Lodge. It can't help but be a popular Lodge, a friendly Lodge and a Lodge that is ready at all times to accept responsibility and handle it with confidence and dignity.

It has also been cited that nowhere is a visitor so welcome, nowhere is his visit so productive of joy and satisfaction to all concerned, as in a Lodge that understands the principles and purpose of a Masonic examination, and the courtesies due the Brother who has proven himself worthy and well qualified. There is an officer on hand to greet him. There is a seat in the Lodge within a circle of cheerful faces, wreathed in true smiles of Brotherhood and affection, and there are friendly hands waiting and willing to grasp his own.

Being a stranger in your Lodge or allowing a visiting Brother Master Mason to remain a stranger in your Lodge, is not in keeping with the traditions of Freemasonry.

The Pennsylvania Freemason

LAM-ANG LODGE No. 164 LAYS CORNERSTONE OF NEW TEMPLE

S. Esteban, I. Sur, Jan. 16 — The cornerstone of Lam-Ang Lodge No. 164 Masonic Temple was laid in solemn rites according to ancient custom and usage, Right Worshipful Serafin L. Teves, Deputy Grand Master of the Grand Lodge of the Philippines, officiating assisted by officers of the Grand Lodge. The historic event was witnessed by members of Lam-Ang Lodge and those of sister Lodges in Masonic District No. 4, their ladies and their guests.

The site of the future Temple is located on the scenic Manila North Road with the China Sea serving as a backdrop and right at the boundary of Sta. Maria and San Esteban in Ilocos Sur.

Immediately after the consecration rites the new officers of the Lodge were installed in solemn public ceremonies at the Ilocos Sur Agricultural College quadrangle in Sta. Maria, Ilocos Sur, Most Worshipful Esteban Munarriz, PGM, and Grand Secretary, as Installing Officer and Very Worshipful Hermogenes P. Oliveros, Sen-

ior Grand Lecturer, as Master of Ceremonies.

The officers installed were: David T. Lara, Master; Severino A. Hermosa, S. Warden; Mena S. Lardizabal, J. Warden; Felix D. Salazar, Treasurer; Samuel E. Orpilla, Secretary; Rev. Felipe Wagayen, Chaplain; Salvador M. Valdez, Marshal; Monico F. Ayson, S. Deacon; Benito D Dolor, Sr., J. Deacon; Nemesio C. Borge, Orator; Jose B. Florendo, Lecturer; Primo C. Cabotage, Auditor; Solomon A. Abellera, S. Steward; Teofisto A. Hermosa, J. Steward; and Luis A. Puntanilla, Tyler.

Worshipful David T. Lara is the third Master of Lam-Ang Lodge, succeeding Worshipful Samuel E. Orpilla, P. M. Very Worshipful Teodoro D. Ayson, now District Deputy Grand Master for Masonic District No. 4, was the first Master.

The Installation Ceremonies concluded with an address by the Rt. Worshipful Serafin L. Teves who was the Guest of Honor and principal speaker.



Our Masonry is what we make it ourselves. Therefore, what we get out of Masonry will depend upon what we put into it and the quality of the Masonic image we manifest to others, will be as good as we make it ourselves. We can't expect others to be good Mason for us. It is one thing we have to do for ourselves.

R.E.W.

NOMINATION . . . (From page 270)



JOSEPH E. SCHON was born on January 6, 1913, in Baltimore, Maryland, U.S.A. He studied Electrical Engineering but is presently an Agriculturist and is located with his wife Helen Berett Schon in Canlaon, Negros Oriental. He was raised to Master Mason on March 17, 1937. He is a member of Mt. Kaladias Lodge No. 91 and was its Worshipful Master for the years 1963 and 1964.



EDGAR LYLE SHEPLEY was born on July 28, 1910 in Sparks, Nevada, U.S.A. He holds an A.B. degree and is presently Director of Operations and Finance of the Tidewater Oil Company. He resides at 11 Joaquin St., San Lorenzo Village, Makati, with his wife, Elva F. Shepley. He was raised to Master Mason in September, 1934. He is a member of Corregidor Southern Cross, Lodge No. 3 and was its Worshipful Master for the years 1962-1963.

MASONIC . . . (From page 266)

What makes Masonry highly sustaining even during the utmost test of man's misery and severe trials? What makes Masons endure and survive the tyranny of wicked men? of wicked government and wicked creed? Yes, who makes them stand amidst the brunt and ugly attempts of godless ideology? What makes them men of conviction and undaunted courage? It is the possession of truth, that truth which we must keep guard and if need be offer our lives that its flame will eternally glow to light man's erring feet lest they stumble in the dark. Let all Masons lift up the light of truth.

Let me close with this little story: Little Mary was taken by her father for a visit to New York. The most impressive experience of all was a trip to the Statue of Liberty and the

long climb up inside. That night the young Mary could not sleep. When her father asked what the trouble was, she replied: Daddy, I'm of thinking of the big lady with the lamp standing out there all alone. She must get awfully tired. Don't you think somebody ought to help her hold that lamp up?"

Yes, somebody — millions of somebodies — needs to help her hold the lamp of freedom of truth. Who shall these somebodies be? They must be Masons, men like you, because you have called to love even the unlovely, to give relief to the needy and to seek truth at all cost until it becomes your possession to have and to hold forever.

Fellow Masons, these are the tenets of our calling, these are our badge of honor and distinction — possess them and live.

CIRCULAR No. 3

Series of 1965 — Mosebrook

Re: *Resolutions for Annual Communication*

A committee on resolution is being appointed by the Grand Master in preparation for our Annual Grand Lodge Communication.

The work of this committee will be to receive all resolutions submitted by individual Lodges, or by District Conventions. The committee will screen, edit, and consolidate similar resolutions, and pass the resolutions to the proper committee for latter presentation on the floor of the communication. The committee will submit a mimeographed report on the disposition of each resolution, including the committee to which it was referred.

All resolutions to be considered must be in the hands of our Grand Lodge Secretary, Brother Esteban Munarriz not later than April 9th. Resolutions received after this date will not be considered.

Manila, January 28, 1965.

CHARLES MOSEBROOK
Grand Master

A T T E S T :

ESTEBAN MUNARRIZ, PGM
Grand Secretary

OMNIBUS CIRCULAR

Re: *Installations, raising of new members, smoking and drinking in the Lodge*

At our Board for General Purposes meeting held on January 14, 1965, we had a lively discussion on a number of vital issues. It was recommended that this omnibus circular be sent to all of our Lodges. The Board for General Purposes is the advisory committee to the Grand Master.

1. Re: *Installations*

It was reported that many of our Lodges are having public installation services for their officers. However, in many instances no practice was held prior to the installation. Consequently, there was a lot of confusion, and the work was poorly done. It was felt that this did not create a favorable image of Masonry.

Recommendation:

That no public installation of officers is to be held in the Lodge under the Jurisdiction of the Grand Lodge of the Philippines unless there is a practice prior to the service of installation. If no practice is held, then the service of installation should be private for members only, and not open to the public. (See footnote to par. 178)

2. Re: *Entered Apprentices and Fellowcrafts*

It has been reported that Entered Apprentices and/or Fellowcrafts have been advanced to higher degree without the benefit of examination in open Lodge. This practice is against our Constitution; the latter provides that no advancement to any higher degree shall be made without the candidate having given satisfactory evidence of proficiency of the degree or degrees he has already taken.

Recommendation:

That the provision regarding advancement of Entered Apprentice or Fellowcraft to higher degree, as provided for in paragraph 175 of our Constitution, be read at every Lodge meeting. No members are to be received and raised in less time than provided for in our Constitution.

3. Re: *Smoking — use of alcoholic beverages in Masonic functions or in Masonic Temples.*

The Constitution is very clear in these matters. We request that Edict No. 45 of our Constitution be read in open Lodge on smoking. The provision are very clear.

It is also requested that proper ash trays be provided for those who do smoke so that the Lodge Hall may be kept clean and tidy.

On the matter of drinking, our Constitution in paragraph 153 is very clear.

We request that these constitutional provisions be read in open Lodge, and obeyed.

Manila, January 28, 1965.

(Sgd.) CHARLES MOSEBROOK
Grand Master

ON ADULT . . . (From page 262)

tries progress rapidly. In the same way, the barrio, the town, or the province with low percentage of illiteracy, rapid progress can be expected. With that simple theory in mind the Marikina Lodge No. 119, F. & A.M. thought of a scheme to help, a little, if not much in this phase of service to the community.

In 1962 the Fraternity launched a project, besides the yearly scholarship in the Marikina High School now the Marikina School of Arts and Trades. This was on lowering illiteracy by organizing functional literacy classes in a small barrio, Parang, Marikina, Rizal. The community school, as a very important agency in this project, was not overlooked.

Joint efforts or "BAYANIHAN" scheme was resorted in this modest project. All government — school as one, civic, professional, and business agencies and civic minded lay leaders were invited to constitute the barrio coordinating committee for the project. So far four classes, one after the other, were able to complete the course in functional literacy as prescribed by the Bureau of Public Schools.

The third class graduated last July 5, 1964 with no other than Dr. Vitaliano Bernardino, Director of Public Schools, as the guest speaker. The fourth class graduated only last month, November 8, 1964.

This modest project is presently radiating in Sto. Niño (a class graduated there also), Concepcion, and Nangka, all nearby barrios of Parang. Other barrios, under the close supervision of the community school and working with other government, professional, civic, and business agencies and civic minded lay leaders signified their intention to follow suit.

To date, 1964, a town level Adult and Community Education Coordinating Council (ACECC) is organized as the felt need in the community. This coordinating council has 45 members representing 19 government, civic and business agencies and law leaders in the community. "Bayanihan" spirit is a typical Filipino culture that this Council intends to preserve; hence, it becomes the watchword and scheme of the Council in the project.

I thank you.



BUILDING . . . (From page 260)

when a Namarco shingle shall be a badge of honest and fair and patriotic dealing. It will be a symbol of our determination to build a nation of shopkeepers, consistent with our high political and ethical ideals as

Asia's pioneer democratic nation. And this is the object for which the present management labors, and for which we solicit your kind and generous understanding.

I thank you.

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

ESTEBAN MUNARRIZ
Secretary

* * * *

EDITORIAL . . . (From page 256)

and Evangelical Christians here in the Philippines who should be able to understand and appreciate this Masonic principle best. This is true because the Holy Scriptures make it plain that all men are of one flesh and therefore human brothers. From this position we move on to an enlargement of what Masonic brotherhood specifically is.

Masonic brotherhood is based on one of the three most important tenets of Freemasonry; brotherly love. Without brotherly love there is no basis for brotherhood and the foundation for World Peace is destroyed. Masonic brotherly love is love for all mankind regardless of color, creed or condition. It does not ask what a man has but what he is. It does not build a wall around itself. It tears down walls of prejudice, fear, suspicion, distrust, hate, malice and bitterness. It replaces these barriers with avenues and bridges of understanding, mutual trust, fellowship, concern, sympathy, patience and a willingness to go the second mile to make these avenues and bridges plain to all concerned.

Masonic Brotherhood can be beautifully symbolized in a Center in the World's Fair in New York with a quiet reflecting pool and towering Square and Compasses, superimposed with the letter "G" to impress upon all Masons whithersoever dispersed the true meaning of Masonic Brotherhood. But true Masonic Brotherhood can never be contained in a mere "Center" wherever it may be erected or however beautifully it may be constructed, for it is a structure of the heart and wherever there is a true hearted, loyal Mason there will be a bit of real Brotherhood. Those millions of bits of Brotherhood all around this old troubled world in the form of the Mason himself are a firm and lasting foundation for World Peace. May we as individual brother Masons do our own little part in laying the "foundation of World Peace" by showing brotherly love to all mankind. Thus in a very practical way we can all make our own little contribution by making this our personal participation in Peace on earth toward all men of goodwill.

J. T. H.

GRAND . . . (From page 255)

We are a minority and there are larger and stronger organization in the Philippines, but none of them can claim a more glorious history!

We ought to take courage as we face the future realizing that history records the events showing how dedicated minorities have changed the tide of history. Masonry in the days of Rizal was numerically weak, but it was of the highest and noblest quality, able to challenge men of conviction and inspire them to win the freedom they prized so dearly.

There is no problem facing the Philippines today which is alien to the principles of Masonry, and the call is for every Mason to become a more responsible citizen.

Let us rejoice in the place of leadership which is ours, and let us be mindful of the potential opportunities for leadership which lie ahead of us. The Asian area is in revolt and turmoil, the teachings and principles of Masonry are needed. The strongest Asian Grand Lodge has a great responsibility, let us share it and acquit ourselves with the honor and dedication manifested by our great Filipino Masons of the past.

(Sgd.) CHARLES MOSEBROOK
Grand Master

* * * *

Yes Sir! It's going to be the biggest and best. . .

THE GRAND MASTER'S VISITATION AND TOUR
May 18 to June 6, 1965

Reservations in planes, ships and hotels are limited, but there are a few more spaces left. However, those with complete papers, passports, etc. will be substituted for those who have reserved with us whose travel papers are not secured on time.

Please write us for necessary papers and details.

At no extra cost, passengers may fly from Tokyo to Manila via Hong Kong if they prefer that to taking the boat at Yokohama.

Arrangements will be made for the party to visit Asia's biggest movie studios in Hong Kong.

MELOCOTON & ASSOCIATES
19 Maginhawa, U.P. Village, Quezon City
Tels.: 5-35-36; 7-98-39



What you can do to fight...



C
R
I
M
E

CONSTANTLY OBEY ALL LAWS

REPORT TO PROPER AUTHORITIES INFORMATION YOU HAVE ABOUT ANY CRIMINAL ACTIVITY

INSIST ON GOOD GOVERNMENT AT ALL LEVELS

MAKE YOUR INFLUENCE FELT IN SUPPORT OF ADEQUATE PAY, TRAINING AND FACILITIES FOR LAW ENFORCEMENT OFFICERS

EDUCATE YOUR CHILDREN TO RESPECT LAW AND ORDER



J. Edgar Hoover

J. Edgar Hoover, Director
FEDERAL BUREAU OF INVESTIGATION
UNITED STATES DEPARTMENT OF JUSTICE

**LAWS PROTECT YOU...
HELP ENFORCE THEM!**

Distributed by the
NATIONAL BUREAU OF INVESTIGATION

GRAND LODGE OFFICERS

1964-1965

MOST WOR. CHARLES MOSEBROOK (82)	Grand Master
RT. WOR. SERAFIN L. TEVES (91)	Deputy Grand Master
RT. WOR. RAYMOND E. WILMARTH (7)	Senior Grand Warden
RT. WOR. MARIANO Q. TINIO (53)	Junior Grand Warden
MOST WOR. MACARIO M. OFILADA, P.G.M. (12)	Grand Treasurer
MOST WOR. ESTEBAN MUNARRIZ, P.G.M. (14)	Grand Secretary
VERY REV. MARCIANO C. EVANGELISTA (35)	Grand Chaplain
VERY WOR. JOSEPH T. HOWARD (11)	Grand Orator
VERY WOR. EDWARD SHEPLEY (3)	Grand Marshal
VERY WOR. JOSE MA. CAJUCOM (95)	Grand Standard Bearer
VERY WOR. RAMON PONCE DE LEON (91)	Grand Sword Bearer
VERY WOR. BENJAMIN GOTAMCO (93)	Grand Bible Bearer
VERY WOR. HERMOGENES P. OLIVEROS (82)	Senior Grand Lecturer
VERY WOR. MARCELINO P. DYSANGCO (48)	Junior Grand Lecturer
VERY WOR. ANTONIO GONZALEZ, JR. (22)	Senior Grand Deacon
VERY WOR. MAMERTO BUENAFE (4)	Junior Grand Deacon
VERY WOR. WILLIAM P. SCHWAGER (142)	Senior Grand Steward
VERY WOR. ALI DIMAPORO (111)	Junior Grand Steward
VERY WOR. PRIMITIVO P. RICAFFRENTE (97)	Grand Pursuivant
VERY WOR. EULOGIO S. EUSEBIO (19)	Grand Organist
VERY WOR. QUIRINO ABAD SANTOS (48)	Grand Tyler

MEMBERS, BOARD FOR GENERAL PURPOSES

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

DISTRICT DEPUTY GRAND MASTERS

RT. WOR. SERAFIN L. TEVES (91)	District No. 1
VERY WOR. LEON A BANEZ, JR. (66)	District No. 2
VERY WOR. EPIFANIO Q. QUIJANO (68)	District No. 3
VERY WOR. TEODORICO D. AYSON (164)	District No. 4
VERY WOR. JACK E. GESNER (67)	District No. 5
VERY WOR. DOROTEO M. JOSON (53)	District No. 6
VERY WOR. JIMMIE PFEFFER (105)	District No. 7
VERY WOR. PURISIMO RAMOS (34)	District No. 8
VERY WOR. AMANDO D. YLAGAN (122)	District No. 9
VERY WOR. APOLONIO PISIG (2)	District No. 10
VERY WOR. CECILIO M. BITUIN (26)	District No. 11
VERY WOR. SEVERO OLIVEROS (37)	District No. 12
VERY WOR. SANTIAGO M. FERRER (107)	District No. 13
VERY WOR. REMIGIO ABELLO (64)	District No. 14
VERY WOR. FIDEL FERNANDEZ (47)	District No. 15
VERY WOR. AUGUSTO P. SANTOS (30)	District No. 16
VERY WOR. EDUARDO RALLOMA (130)	District No. 17
VERY WOR. FILOMENO C. ADI (149)	District No. 18
VERY WOR. ANGEL MENDOZA (45)	District No. 19
VERY WOR. HORACE J. LEAVITT (44)	District No. 20
VERY WOR. WILL K. PRESTIDGE, JR. (118)	District No. 21
VERY WOR. JAMES BENTON KING (151)	District No. 22

ACTIVE PARTS MEAN ADDED PROFIT



Your profits increase with the efficiency of your operations – with the aid of Caltex Organized Lubrication. This service is a cost-reducing tool, not an expense item. Gives you important savings on maintenance costs, eliminates unnecessary purchases of parts. Check with your Caltex Lubrication Engineer. He

will prepare a Caltex Lubrication Program to provide you with the right lubrication for each piece of equipment.

For big cost-saving benefits of Caltex Organized Lubrication, write or call your nearest Caltex office.

LUBRICATION IS A MAJOR FACTOR IN COST CONTROL

CALTEX

