

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Wilmarth welcomes Ill. Potentate Brandt Bede, head of Afifi Divan. (See page 9).

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Grand Master's Message:



THE FUTURE OF YOUR LODGE DEPENDS ON YOU

Soon you shall be electing your Lodge Officers for the next Masonic Year. You will be face to face, once again, with your conscience. Each of you know the proficiency required by our Constitution to qualify the Master and Wardens of a Symbolic Lodge for installation. Each of you know by observation and contact with the Brethren who meet those qualifications and those who do not.

The future of your Lodge depends on you!

It is your Masonic duty to know the person for whom you are to cast your ballot, before you cast your ballot. It is your Masonic duty to know the minimum proficiency qualifications demanded for each office by our Constitution and not cast your ballot for any Brother unless you are sure he meets those qualifications.

You obligated yourself to support and maintain our Constitution and Laws. You did not obligate yourself to support any particular Brother or maintain any so-called "Masonic tradition of advancement through the chairs." I have not found any authority for such practice being called a Masonic tradition. It may have become a jurisdictional practice, but my research in early Masonic history reveals quite the contrary; that early Masonic tradition was to discover within the Lodge the most proficient, best leader, and after electing him Master, serve him with such loyalty and devotion as would encourage him to accept re-election. Apparently it was Masonic tradition to keep the best, when they found it. And that went for Wardens, Treasurers, and Secretaries as well.

I guess men joined Masonry in those days to learn the Craft; to become better Masons and the incentive to perfect their skill was the knowledge that there would be no advancement until they had proven themselves worthy before their Brethren.

Sometimes I wonder if we have any of the real Masonic tradition within us in these modern times? Upon proper reflection, I usually console myself with a compromise; the thought that we get the best we can under the circumstances of changing events, advanced civilization, and the keen competition of the material satisfaction of our appetites for luxury and comfort as against the hardships of dedicated service to our Brethren when we practice our tenets of brotherly love, relief, and truth.

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MASONRY IN 3-D

A recent invention in the photographic art is a camera which takes pictures in three dimensions; length, width and thickness. This year's calendars and ads have quite a number of such pictures and next years will have many more of them. In color, the pictures give the essence of naturalness. An ice-cream ad in 3-D tempts the palate of one looking at it.

Length and width are measures of surface. They produce area. When one is said to have wide tracts of land, we get an idea of extensive land-holdings. When we are told length, we get the idea of distance. Length and width are measures of expanse, scope and range pertaining to level ground or surface. As a noun, surface is all right. The adjective, superficial, when used to describe an idea, a man or anything throws us off-gear.

Here is where language is cruel. One talks about a superficial man and our regard for the man is diminished, sometimes evaporated. One does not like to be called a superficial man, least of all, a superficial Mason, if he is one. It may be a good idea to add the measure of thickness to length and width to produce naturalness and not flatness in things and people.

Thickness measures depth and height, like they say in song, "as deep as the ocean, as high as the sky". In relevance, depth denotes study, introspection, investigation, thoroughness. One wonders at the way people seek to measure, or be measured superficially. Many there are who talk and act superficially. We are prone to evaluate politicians as superficial people. Let us grant them as being self-licensed so to do. But, indeed, there are politicians in 3-D who do well in their chosen profession.

Let us concern ourselves with ourselves as Masons. Our suggestion is for us to take Masonry in 3-D, thus acquire naturalness, sincerity and fullness in our profession. Length, breadth and depth in us extends the length of our cabletow, expands the breadth of our charity and deepens our self-study of this progressive moral science.

By the time this issue gets to our subscribers and readers, the Symbolic Lodges will be readying themselves to elect their officers for 1967. Our plea is that each Lodge member think more of the good of the Order and his particular Lodge in voting for officers. Let us have as our officers those brethren whose Masonry is in 3-D.

* * * *

Last month we gave special mention of the Securities and Exchange Commission as one of the government offices worthy of praise. This month, we commend the Philippines Patent Office as another office where people can get service without price from the Director down to the janitor. We like to think that there are decent offices where there are decent directors. Inspiration deepens from the top down; service in 3-D. △

We are ready for

A Shrine Temple

The Grand Master

[Remarks by MW Dr. Raymond E. Wilmarth, Grand Master, at Potentate's Ball of Afifi Temple Divan, October 15, 1966].

Thank you Rajah Bill Samara for the opportunity to speak on this occasion and once again welcome Imperial Sir Chester Hogan, Illustrious Potentate Brandt Bede, his Divan and party from the Afifi Temple. It is indeed wonderful to have you with us. You are always at home in our Masonic Jurisdiction.

Each year we look forward to the coming of a Divan from a Shrine Temple in the United States. We are so pleased to renew acquaintances and make new friends. While we are Brothers all, distance separates us until such occasions present the opportunity for us to be reunited.

We have in the Philippines received our Grand Lodge Masonry, our York Rite and our Scottish Rite, all from the United States and we are deeply hopeful that in the not too far distant future, we shall also receive the authority to constitute the first Shrine Temple outside the territorial limits of North America. We trust that the Imperial Shrine Council will look favorably upon our petition to erect our own Temple here in the Philippines under their jurisdiction, or at least permit us to incorporate a Shrine Council for the Far East such as now exists for North America. Whichever is more befitting Universal Masonry in general and the AAONMS, in particular.

It may seem unusual for me as a Grand Master to be publicly making this statement. Actually the Shrine is a separate and distinct part of Ma-

sonry far different from the Symbolic Masonry of the Grand Lodge. However, I believe it is fitting for me to make these remarks at this time because in several recent publications I have noted some Grand Lodge Jurisdictions have considered the Shrine as well as the so-called "higher-bodies" of Scottish Rite and York Rite, to be competitors rather than supplementaries in the Craft. I understand these Grand Lodges believe a Mason upon entering one of the "Bodies" or the Shrine, seldom visits his Symbolic Lodge and this creates a serious attendance problem for the Lodge. Hence, my endorsement of a Shrine Temple for the Philippines, because we do not, in this Grand Jurisdiction, feel adverse to Shrinedom, but welcome it with open arms.

There is another and stronger reason why I believe the first Shrine Temple outside of North America should be erected in the Philippines to serve the Far East. When Grand Lodge Masonry came into the Philippines from the United States and this Grand Lodge of the Philippines was constituted, it was decided that there would be alternately a Filipino then an American elected Grand Master. It is because of this unwritten gentleman's agreement, that I am privileged as an American to be the Grand Master of the Grand Lodge of the Philippines. Where else in the world can you find such a manifestation of true Brotherhood? How close

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More Honors

MW Mauro Baradi, PGM

MW Mauro Baradi, Past Grand Master, Past Grand Secretary and former Editor of the *Cabletow*, arrived in Manila on August 28, 1966 for what he hoped was his terminal leave prior to retirement from the Philippine Foreign Service. MW Baradi who has served first as Philippine Representative and Chairman of the United Nations Advisory Council for Italian Somaliland and later as Envoy Extraordinary, Minister Plenipotentiary and Chief of Missions for African countries south of the Sahara with whom the Philippines has diplomatic relations. Early this year he was in New York for medical treatment and to be incidentally with his children who are studying there.

MW Baradi, since his return to the Philippines, has been much in demand as a speaker. He has had speaking engagements almost every day, giving addresses to YMCA and YWCA groups, Y's Men's Clubs, student groups, Rotary Clubs, Lions Clubs, conferences, churches, and Lodges. Last month he was guest and speaker at the monthly meeting of the Board of General Purposes of the Grand Lodge.

While in New York, he gave 91 speeches in the space of six months, from January to June. He addressed Masonic Lodges, Eastern Star chapters, churches, and other clubs and groups. In the May-June issue of *The Empire State Mason* (Grand Lodge of New York), MW Baradi appears in eight pictures after ad-

Brilliant Speaker



MW Baradi

dressing Lodges and chapters in the state.

Among them are: St. Patrick's Lodge No. 4 on the occasion of the 200th. anniversary of the Lodge; Pioneer Lodge No. 20 at its stated meeting; Washington's birthday with Masons and Eastern Stars in Wall Street; Eastern Star Lodge No. 227; Naurashank Lodge No. 939; Galaxy Lodge No. 162 on its Brotherhood Night where MW Baradi was presented a plaque as one of the world's outstanding Masons by the Master of the Lodge, WB Frank M. Totton.

At the annual communication of the Grand Lodge of Quebec, Canada, MW Baradi was special guest and

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RW Joseph Schon, SGW

Today — this evening — having had the pleasure of visiting Mt. Kaladias Lodge No. 91 on behalf of the Most Worshipful Grand Master of the Grand Lodge of the Philippines, I feel doubly gratified for having found myself the instrument of installation for VW Ponce de Leon, as Junior Grand Lecturer of the Grand Lodge, his jurisdiction to include all of the Visayas and Mindanao, embracing 26 Lodges.

I feel I should acquaint you with the circumstances which brought this appointment about. At the last Annual Communication, two new appointive positions were authorized even though at the time there was no definite plan for filling them. It was felt by those responsible for the creation of these positions that the need for better administration of Lodges would reach a point during this year where the Grand Master would find it necessary to appoint additional officers to accomplish the improvement in Lodge Administration that conditions called for.

It was decided by the Grand Master that the position of Asst. Grand Secretary should be constituted, with the idea in mind that the Asst. Grand Secretary should have only one specific duty — that of administering Lodges. All records, systems and files will be updated, and all Subordinate Lodge affairs will be handled with the utmost dispatch. No more delays in servicing Lodges should be experienced and we expect complete and thorough supervision of our Subordinate Lodges. We should thus be able to nip in the bud any trouble

before it starts; to direct and encourage Secretaries and Treasurers to render proper and timely reports; to detect immediately when Secretaries usurp Treasurers' functions; and other endless "et ceteras," all designed to assist the subordinate lodges to maintain themselves in proper order, so that no member shall have complaint, or if having a complaint, it shall be attended to promptly.

With this first step, a great deal will have been accomplished, but there is a further step necessary to correct another weakness in our Lodges which an Asst. Grand Secretary could not hope to cover.

At the Grand Master's wishes, a Convention of DDGMs for the Visayas and Mindanao was held in Cebu on Sept. 24 and 25th, with Grand Master Wilmarth and Deputy Grand Master Tinio, as well as the Senior Grand Warden and the Senior Grand Lecturer present. You are probably not aware of the fact that the DDGM's now have a large role to play in their Districts — the Grand Lodge requiring much more of them by way of attention to their Districts than ever before. In passing, I'd like to inform you that this, shall we call it, "enhancement," of the DDGM's position, occurred through the foresight of your own Most Worshipful Past Grand Master, Serafin Teves, when he appointed the Grand Wardens to supervise the Philippines by giving them specific areas of operation. With the Wardens roaming the regions, I believe the District Deputies are encouraged, and are taking

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their duties very seriously. Apparently this, together with new responsibilities entrusted to them, and a judicious choice of several new DDGM's gave us, at the Cebu Conference, a new look into conditions in the various districts.

After each District Deputy in turn, gave us his evaluation of the Lodges in his District, it was glaringly apparent that each report put the emphasis on lack of proficiency in most Lodges.

The Most Worshipful Grand Master took immediate action to correct this deficiency by requesting the DDGMs present to recommend to him their unanimous choice of the Brother who, in their estimation, has the qualifications to fill the open position of Junior Grand Lecturer, whose duty it would be, among other things, to correct the proficiency condition of the Lodges in the Visayas and Mindanao.

After the Conference was adjourned the DDGMs went into session, presided over by VW Augusto Santos, and their unanimous choice was VW Bro. De Leon. The Grand Master having already left to return to Manila, was there notified of the results. The appointment was received by telegraph within two days, and now, having graciously accepted this new responsibility, our Brother De Leon is installed. I, for one, wish

him every success in his new position, and assure him the fullest cooperation and support. He is leaving with me tomorrow to spend some time at the Grand Lodge in Manila for indoctrination, and also to partake in the ceremonies of the Affili Shriners being held beginning October 13th.

For my own part, tonight I have a feeling of nostalgia for Mt. Kaladiaz Lodge. It was tonight, exactly five years ago, October 11th, 1961, that I knelt at that altar, and was administered the oath of affiliation by Worshipful Brother Juanito Magbana. That first action, in this Lodge, certainly precipitated a succession of events hardly conceivable to me even yet. I trust I have fulfilled, and will forever continue to fulfill, your expectations. You know, even better than I that whatever positions, honors, advancement or accomplishments may fall to my lot in Masonry can only be attributable to your brotherly love and kindness in having fostered me, and having given me the opportunity. To you, my Brethren, I owe a debt I fear I can never repay.

I sincerely hope that our Lodge will continue to prosper and that the Brethren will leave no stone unturned until Mt. Kaladiaz will have become acknowledged nationwide as THE Lodge in the Philippines. △

Drs. Anacleto & Del Mundo

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DRS. ANACLETO & DEL MUNDO

J. C. Montgomery, Jr.

I'm glad my son belongs to DeMolay. No, I didn't covet his membership for the pin he could wear not for the achievement awards he might receive from the Order; neither did I scheme for the social outlet it offers him although any of the foregoing advantages might be desirable. Rather I'm happy John's in DeMolay because it sets him on the path of manliness in which I hope he'll walk all the days of his life.

What are the benefits of DeMolay for him? For one thing, when he was initiated into the Order he entered a far-reaching fellowship. Some three million men and boys have passed through the ranks of this fraternity or now hold membership in Chapters all across the world. In that number are some who are leaders in industry, the professions, the armed forces. But beyond those well-known names are the many, many thousands of former members whose chief contributions to life are solid citizenship and upright character. Yes, John need not be ashamed of the company he keeps in DeMolay.

Then he learns some great lessons in DeMolay. In the two basic degrees he is confronted with some of life's most stirring truths. The importance of loyalty to God, to home and country are emphasized to him. No one, young or old, can ever see the Nine O'clock Interpolation without his heart being stirred; and anyone who hears the Flower Talk will resolve to be a better person. Through the moving drama of the DeMolay degree he learns of one of history's most noble figures; and he learns

the lesson of fidelity to freedom even though it might mean death itself. All through his life the DeMolay will be brought face to face with these challenges to which he first dedicated himself at the altar of his Order.

My son has found wonderful opportunities in DeMolay. He is encouraged to participate in various Chapter activities for which Merit Bars are awarded as a sign of achievement. In this way the DeMolay may pursue his interests in the fields of his choice, whether it be civic service, athletics, music, religion, visitation or dramatics. No talent is despised, and each may find its use in the service of DeMolay. When a year's membership is completed, the DeMolay is eligible for the Representative DeMolay Award. And then should he aspire after further recognition and earns them, there are the Distinguished Service Awards and the coveted Chevalier degree.

Further, I'm glad my son's a DeMolay not only for the opportunities but also for the responsibilities which it places upon him. He must learn the twin lesson of being a follower and being a leader. He is taught the duty of charity, and he learns the practice of compassion exercised in works of mercy to others less fortunate. He begins to comprehend that he is "his brother's keeper" not only in the easy fellowship of the Order but also in larger citizenship.

Likewise DeMolay brings my son into contact with dedicated Freemasons. Although he is told at the

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outset that the fraternity is not a Junior Masonic organization, he also learns that a responsible Masonic group sponsors the local Chapter and that the adult councilors are Master Masons who give a great deal of time, talent and money for the good of DeMolay. Lifelong friendship will ripen from some of the association he has with these Masons: and many a DeMolay is led by these experiences to petition a Masonic Lodge for membership because of the inspiration he has received from these fine Masonic leaders and the admiration he felt for them.

Perhaps it's selfish, but any man has personal satisfaction when his son's in DeMolay. To be sure, he was of an age to join, but there are more important requirements. He had to state his belief in God, and he had to gain the approval of an investigating committee as to his good character and reputation. When he was initiated, proficiency work was required for the degrees. All of this meant that he as an individual had to measure up to certain minimum standards of character and work and in this he did not fail.

As an organization DeMolay is quite young, being founded in 1919 by the late Frank S. ("Dad") Land of Kansas City, Missouri. But there is something timeless in its stately ritual and in its concern for youth, believing that in them lies the foundation of future welfare. Never let us despise or neglect them. Long years ago a disciple saw the possibilities in such youth and presented a youngster to the Master of Men, "There is a lad here." In DeMolay these bright hopes for these lads are nurtured and cherished and guided. What was said of Sir Launfal?

"Tall and shining, and fair, and straight,

A Sincere Brother

Bro. Roseller L. Barinaga

Death closed the earthly career of Bro. Fructuoso C. Cedeño last August 25, 1966, in Dumanjug, Cebu; and his "remains were laid beneath the silent clods of the valley" of Dumanjug.



WM Ernesto Gutierrez, Master of Dipolog Lodge No. 162, Dipolog, Zamboanga del Norte, delivers Acacia check to Mrs. Ernestina Cedeño, widow of the late Bro. Fructuoso Cedeño who died last Aug. 25, 1966, in Dumanjug, Cebu.

In picture (left to right): Bro. Roseller L. Barinaga, WB Ernesto Gutierrez, Mrs. Ernestina Cedeño, Dra. Erlinda Cedeño, VW Leon R. Barinaga Sr. (Lodge Inspector), and Bro. Miguel Lubaton.

Bro. Cedeño was one of the few fellowcrafts who was raised to the Sublime Degree of Master Mason in a brief span of less than a month. He was initiated April 4, passed on the 19th and raised on April 26, 1962 in the Dipolog Lodge No. 162, F & AM. His interest in Masonry was well manifested in his regular attendance at meetings and his ceaseless efforts in projecting Masonry in the province of Zamboanga del Norte.

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As he stood by the Beautiful Gate."
This honored Order will guide my son that way. That's why I'm glad he's a DeMolay. △

Afifi Temple Makes New Shriners

Six nobles of the Afifi Temple, Tacoma, Washington, Ancient Arabic Order of Nobles of the Mystic Shrine, arrived in Manila by Pan American on Wednesday, October 12, 1966 to confer the Shrine degrees on some forty candidates for the Order here. They were met at the MIA by local shriners and taken to their hotel in a car parade from the international airport.

On Thursday, October 13, the Divan, composed of Ill. Potentate Brandt Bede, Nobles Edward L. Reames, Recorder; J. Alden Woodworth, Treasurer; Brooks K. Johnson, Second Ceremonial Master; Gene B. Lock, Marshal; Donald A. Heerema, Captain of the Guard; and George H. Zalzer, paid courtesy calls on MW Raymond E. Wilmarth, Grand Master of Masons of the Philippines, Sir Primo I. Guzman, Grand Master of Royal and Select Masters of the Philippines, and Ill. Conrado Benitez, Sovereign Grand Commander of the Supreme Council, Ancient and Accepted Scottish Rite of the Philippines.

At noon MW Wilmarth tendered a luncheon in behalf of the Grand

Lodge at the Manila Polo Club for the visiting divan. Present at the luncheon besides the Grand Master were: RW Mariano Tinio, RW Joseph Schon, VWs Edgar Shepley, Hermogenes Oliveros, WBs Bayani Salcedo, William Samara and Jose C. Velo, Nobles Hank Merrifield, Edwin Bishop and Arthur W. Kerr, and Past Grand Masters, MWs Cenon Cervantes, Esteban Munarriz, Conrado Benitez, Mauro Baradi, Pedro M. Gimenez and William H. Quasha.

In the evening, the Philippine Association of Shrine Oases gave a reception at the Capri International for the Afifi Divan and their ladies. A large group of Shriners and their ladies were on hand to give the visiting Nobles and their ladies a hearty welcome.

Friday and Saturday, the visiting divan conferred the Shrine degrees on their candidates at the Scottish Rite Temple and Piaridel Temple. In the evening, Ill. Potentate Brandt Bede, gave the Potentate's Ball at the VIP Building on Rexas Blvd. There was a much bigger crowd of Shriners and their ladies at the ball. Their Bro. Noble Wilmarth attended the affair as a member of Afifi Temple. Δ

* * *



At Welcome Party, Night of Shriners' arrival.



Distaff side of Afifi Temple Divan.

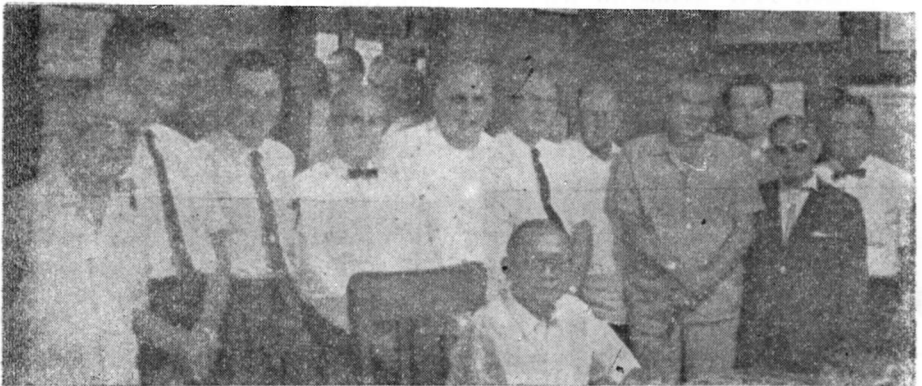
Shrine pictures. . .



Afifi Temple Divan met at Manila International Airport.



Ill. Potentate Bede calls on Grand Master Wilmarth of the Grand Lodge.



Ill. Potentate Bede calls on Past Grand High Priest Guzman of Royal Arch Masons.

Bro. Ignacio Nabong (53) •

Some big men in town C, alarmed by the mounting poverty, vice, graft and crimes, organized a civic club to correct such ills. But very shortly they developed internal club troubles on the indifference, indolence and absenteeism of their members that they failed to do any good.

Our Fraternity, Masonry, is bordering on a like predicament, that its works, if any, are very few. The main cause is absenteeism. Due to the frequent absences of the brethren from the Lodge, our officers become engrossed with the problems on attendance, collection and what not that we get no time to plan worthwhile projects. A sort of frustration is felt; our enthusiasm is low; and the atmosphere seems oppressive. The usual thrill that is ours is when we are many is absent.

This is the price we pay for the absence of many. And it is fair that the brethren are duly informed about it, so that we may understand how we value the member's presence.

Yes, absenteeism has developed a dull situation for us. In ancient times Fellows and Masters would not be absent except for good and strong reasons. But now we are absent due to lack of interest, indolence or for no reason at all. Some might say: "Well I am a Mason in good standing, paying all dues and charges; absence is tolerated by our Lodge after all."

That is right, Brother. But absenteeism puts the Lodge in a sorry flight. It hurts us very much; it hurts because we miss the live life,

fun and fellowship that are usually ours when we are together. Our harmony and fraternal relations are disturbed, and prolonged absence makes us feel like strangers. Our officers' spirit is high when we are many. At any rate let this be an appeal to every Mason to be in the Lodge next time; and we may recall that attendance is a "must" by implication in the 9th Landmark.

Masonry is top in the mind, esteem and admiration of our people that many want to get into it; but the new Masters, after a few months of membership, find their mistake and disappointment — all due to mass absenteeism. For this, we are all responsible, and we cannot let it go on. We can give ourselves a surprise by being in the Lodge *en mass* next time, and let the world take notice.

After the raising and the kissing of the Bible we felt we were born again, but the blessings of this new birth soon fade away when we do not go to the Lodge; and we become remiss of our pledge to lead a life of Faith, Hope, and Charity, and of Prudence, Fortitude, Temperance, and Justice. Upon becoming Masons we assumed an obligation, to which we must be steadfast.

It is only with regular attendance that we can enjoy and appreciate the intrinsic value of Masonry — of its awakening powers and uplifting influence — to men and society. We have bright ideas which we cannot bring into fruition without enthusiasm; and enthusiasm is absent when

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we are too few. Let us flock to the Lodge and give a hand in its every plan and project. The Lodge officers will be gratified to see us all, welcoming us like fathers receiving their Prodigal Sons.

In many Lodges attendance is good, but in some it is not. In our Lodge (No. 53), for example (only) we are 141 in all; how would one feel when less than 20% are present in the meeting? But if 80% or more are there, we can imagine how we will feast in fun, fellowship and enthusiasm. This, instead of feeling dull and depressed.

There are unexplored areas for Masonry, unlimited in scope for the common good, awaiting our positive action. But before embarking on any plan let us attend our Lodge assemblies, attendance being the condition *sine qua non* for our success. We, as a group, must act as a group.

We must not feel satisfied doing nothing, while things around us burn and rot; even the world situation poses a challenge from which we cannot run away. And acting as a group, there is no evil we cannot de-

feat, there is no problem we cannot solve. We can leave a healthy heritage to our posterity only if we act while we have the time. We are a strong group, only to remain weak because of our wrong attitude. We reflect the image of a divided house when so many do not meet us in the Lodge.

Society, like a river, will zigzag on its rough course unless charted to a chosen goal. It evolves, and our Order is fit to mould what image it may desire. Decadence is fast setting in that we are risking the loss of most things dear to us — life, liberty and prosperity; the corruption of the age is with us. Our Fraternity can do a lot to swerve the tide, but we must act in time while we have the time to do it, lest we forfeit and lose all by default.

Let this message be a call and an appeal to all the brethren, old and young, to attend our Lodge assemblies where we can re-assess and evaluate our potentials for a common action to promote our social interests at home, in the church, in schools, in shops, and in the Government.

* * * *



Officers and members of Bagong Buhay Lodge No. 17, Cavite City, planting a tree in front of their Lodge Hall on Arbor Day this year.

RULES FOR THE GRAND LODGE, F. & A.M. GOLDEN RULE ESSAY CONTEST

Theme: HOW MASONRY CAN IMPLEMENT AND PROMOTE THE PRACTICE OF THE GOLDEN RULE THROUGHOUT THE WORLD

- 1) The contest is open to all Master Masons and members of their immediate families except officers and employees of The Cabletow, Inc.
- 2) Any qualified contestant may submit one or more essays.
- 3) Each essay shall be typewritten double-spaced on bond paper, 8-1/2 x 11 inches.
- 4) Each essay shall not contain less than 1000 nor more than 1,500 words.
- 5) Each essay entered in the contest shall be signed only by a nom-de-plume, but attached to the essay shall be a small envelope with the nom-de-plume on the outside and a card with the real name of the contestant sealed inside the envelope.
- 6) The contest shall open on September 1, 1966 and end on Rizal Day, December 30, 1966.
- 7) Any entry received at the office of the Cabletow or post-marked after December 30, 1966 shall not be considered in the contest.
- 8) A board of competent judges will select the winning entries.
- 9) Results of the contest will be announced in the March 1967 issue of the Cabletow.
- 10) Prizes will be awarded to the winners at the installation of the new Grand Lodge officers on April 27, 1967.
- 11) Winners will be notified accordingly.
- 12) The prizes offered by the Grand Lodge, F. & A.M., are as follows:

First Prize	P500. —
Second Prize	P250. —
Third Prize	P150. —
Six Honorable Mentions	P 50. — each
- 13) If in its appraisal no entry is considered meritorious, the Board of Judges may not declare any winner in the contest.
- 14) The judges' decision shall be considered final and unappealable.

Send all entries to: *GOLDEN RULE ESSAY CONTEST*. c/o The Cabletow, Inc., Plaridel Masonic Temple, 1440 San Marcelino, Manila

Note: All entries shall be the property of The Cabletow, Inc.



THE GOLDEN RULE

The Way To Peace And Happiness

CHRIST: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the Prophets."

"Thou shalt love thy neighbor as thyself."

BUDDHA: "One should seek for others the happiness one desires for one's self."

"Hurt not others in ways that you yourself would find hurtful."

CONFUCIUS: "Is there one maxim which ought to be acted upon throughout one's whole life? Surely it is the maxim of loving-kindness: Do not unto others what you would not have them do unto you."

MAHOMET: "Let none of you treat a brother in a way he himself would dislike to be treated."

JEWISH: "Whatever you do not wish your neighbor to do to you do not unto him."

PARSEE: "Do as you would be done by."

Know Your District Deputy Grand Masters



VW Severo Oliveros. Masonic District No. 12. Lucena City.

Jurisdiction: Kalilayan Lodge No. 37, Jose Abad Santos Lodge No. 43, Balintawak Lodge No. 28, Rizal Lodge No. 20.

Born: Seventy-five years ago in Malicboy, Pagbilao, Quezon. Married, with city address at 4-A Road 1, Project 6, Quezon City. Most of the time he lives on his farm in Malicboy.

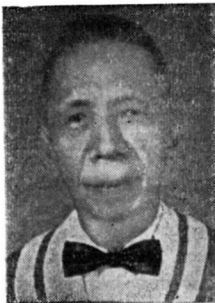
VW Oliveros graduated as Forest Ranger in 1914 from the School of Forestry, University of the Philippines, Los Baños, Laguna. In 1932, he received the degree of Bachelor of Science in Forestry from the state university.

Was in the government service in the Bureau of Forestry, starting as ranger, receiving regular promotions until his retirement as Chief of the Division of Land Classification in August 1955. As a District Forester, he served in the provinces of Quezon, Leyte, Marinduque, Mindoro and Samar.

VW Oliveros was made a Master Mason on September 8, 1955 in Araw Lodge No. 18. He has since demitted to Kalilayan Lodge No. 37 in Lucena City. He has served as Lodge Inspector for Jose Abad Santos Lodge No. 43 in Tayabas, Quezon. He is a Master of the Royal

Secret, 32° Philippine Bodies, AASR. Appointed District Deputy Grand Master on May 1, 1965.

△



VW Eustaquio de Guzman. District No. 13. Daet, Camarines Norte.

Jurisdiction: Isarog Lodge No. 33, Bulusan Lodge No. 38, Mayon Lodge No. 61, Camarines Norte Lodge No. 107.

Born: February 7, 1891 in Aringay, La Union. Married to the former Agripina Estolas from Tubao, La Union. Their sons: Jesus is a Doctor of Medicine; Jose, a commerce graduate and certified public accountant; Camilo, a Doctor of Medicine; Juan, a lawyer; and Antonio, a commerce graduate. Two of his sons, Camilo and Antonio, are Masons.

A graduate of the Philippine Normal College in 1913. Served in the Bureau of Public Schools from 1913 to June 30, 1945 when he retired as Acting Division Superintendent. On April 7, 1947 he founded Heroes Memorial College in Daet, Camarines Norte of which he is president.

VW de Guzman is editor of the Bicol Post; correspondent of the Philippine News Service; member, Executive Board, Boy Scouts of the Philippines and Director of the Camarines Norte Press and Radio Club.

VW de Guzman was made a Master Mason in Union Lodge No. 70

on August 19, 1922. Served his Mother Lodge as Master in 1926. Joined Camarines Norte Lodge in 1947 and served as its Master in 1949. He was made a Master of the Royal Secret, 32°, Luzon Bodies, AASR, on May 26, 1962. Demitted to the Bicol Bodies in 1963.

Appointed District Deputy Grand Master in 1965.



VW Valerio V. Rovira. District No. 14. Iloilo City.

Jurisdiction: Iloilo-Acacia Lodge No. 11 and Kanlaon Lodge No. 64.

Born: April 18, 1909 in Cajidican, Romblon. Married to Maria Imperial of Malinao, Aklan in 1930. Their children; Valerio, Jr., is an intern in Cebu Institute of Technology College of Medicine; Voltaire is a lawyer; Marrietta is a pharmacist; Victoire is a senior in engineering; Miriam is a senior in Arts and Sciences.

VW Rovira is a graduate of the Philippine Law School and is presently District Judge of Iloilo City and province, having been assigned there on May 19, 1964. Before that, he was District Judge for Calbayog City and Samar province. He is a professor of law in Iloilo. Served as Professor and Dean in Iligan City.

Supported himself as a working student through high school in Romblon, preparatory law in Silliman University and the law course in Philippine Law School. After law school, he practised his profession in

Lanao from 1937 to 1962. Served as Secretary of the Lanao provincial board, Justice of the Peace, and Vice-Governor of Lanao province. During the war, he served as intelligence operative from 1942 and rose to Major, JAGO, as Judge Advocate General, 6th. Inf. Div., Philippine Army in 1946.

VW Rovira has been active in community work serving as an officer in the executive council of the Boy Scouts of the Philippines in Lanao del Norte and Iligan City and as Vice-Chairman of the Philippine National Red Cross chapter there. Organized the Lion's Club in Calbayog City.

Was made a Master Mason in Maranaw Lodge No. 111 in 1939 and served as Master thereof in 1952. Made a Perfect Elu, 14°, in Mindanao Bodies, AASR, and made a Master of the Royal Secret, 32°, in Panay Bodies in 1962. Served as Lodge Inspector of Maguindanaw Lodge No. 40 and Iloilo Acacia Lodge No. 11. His father, Juan R. Rovira, was a member of Marble Lodge in Romblon.

Appointed District Deputy Grand Master on April 29, 1966.



VW Jose Araneta y Loecin. District No. 19. Zamboanga City.

Jurisdiction: Mt. Apo Lodge No. 45, Basilan Lodge No. 137, Bud Daho Lodge No. 102, Pagadian Lodge No. 153, Dipolog Lodge No. 162.

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Born: April 4, 1905 in Silay, Negros Occidental. Married Mary Elizabeth Johnston on July 25, 1941. They have two daughters.

VW Araneta is a commerce graduate of Jose Rizal College, major in banking and finance. Was employed in the Philippine National Bank in Bacolod and later in Manila from 1929 to 1937 when he resigned to be on his own. After the war, he served as Assistant Director for Civilian Relief, PCAU, and later Manager of the U.S. Commercial Co. in Zamboanga City. Served as President and Production Manager of Johnston Lumber Co., Inc. until he organized his own lumber company, Jolar, Inc. He is a member of the Philippine Chamber of Wood Industries and director of Pacific Cement Co., Inc.

VW Araneta was made a Master Mason in Noli Me Tangere Lodge No. 42 on November 21, 1931, later affiliating with Kasilawan Lodge No. 77. In 1948, he affiliated with Mt. Apo Lodge No. 45 which he served as Master in 1952 & 1953. He was made a Master of the Royal Secret, 32°, Philippine Bodies, AASR, on September 28, 1946. Invested with

the rank and decoration, 32°, KCCH, on January 12, 1952, coroneted Inspector General Honorary, 33°, on February 11, 1956 and crowned active, 33°, on January 25, 1966. Served as Lodge inspector and in various capacities as officer of the Grand Lodge.

Appointed District Deputy Grand Master on April 29, 1966.



DDGMS, Attention Please!

We have only two bio-data of District Deputy Grand Masters left in our hands for the next issues. Those District Deputy Grand Masters who have not yet sent their bio-data will please send them now so we can have more to print in our X'mas number.

* * * *

POINTS TO PONDER

Be quick to praise. People like to praise those who praise them. Be sincere in doing this.

Be polite. If you are, others will be polite to you. That makes life a little easier.

Be helpful. This is the first definition of success.

Be cheerful. There are enough crepe-hangers around without adding to the list.

Don't be envious. By far the better way is to assume that what the other fellow does, you can do as well or better.

— Bro. Bruce Barton.

Report on Ecumenism

NBM

Dr. Carson on Ecumenism

Dr. Arthur L. Carson, former President of Silliman University and now President of Trinity College in Quezon City, was guest speaker at the Scottish Rite Luncheon on Saturday, October 22. His topic: "A Layman Looks at Ecumenism," Dr. Carson developed with clarity and introspection which caught the lively interest of Scottish Rite Masons and their guests.

Dr. Carson stated at the outset that the word "Ecumenism" is derived from the Greek word, "oikus," which means a house used as a home, hence the movement involves all mankind *en famille*. Dr. Carson averred that the movement for Christian unity is not really a new thing. In the Roman Catholic church, the idea was started in 300 AD in the Council of Nicea. They have had twenty such councils since including the one last year. Among the Protestants, it began in 1910 in Edinburgh, Scotland and the latest in 1948 in Amsterdam, Holland when the World Council of Churches was organized. In both areas, Roman Catholic and Protestant, the idea denoted better understanding and unity among their various orders and sects.

The present movement, however, is more far-reaching than any such movements in the past in that today it involves not only Roman Catholic and Protestant Christians but also Hebrew, Muslim, Buddhist and other religions on the basis of the brotherhood of man under the Fatherhood of

God. Dr. Carson affirmed that the inspiration for this new ecumenism was the late Pope John XXIII and the present Pope Paul VI.

In the question-and-answer period following his talk, Dr. Carson stated that ecumenism is moving in the right direction and while we cannot expect too much from it too soon, the humility and contrite hearts of the religious leaders concerned can bring about better understanding and friendship in the world now involved in ecumenism. Dr. Carson also stated that the genus of the ecumenical movement should be more sociological than ecclesiastical, in much the same spirit in which Pope John XXIII saw it.

In the Grand Lodge

It pleases us to report that MW Wilmarth is backing to the hilt the idea of ecumenism with particular reference to better understanding and friendship among the Knights of Columbus and Masons. He has appointed Bro. Jose Abejo (147) to make contacts with leaders of the Knights of Columbus aimed at having conversations among the Knights and the Masons.

It is known that the Knights of Columbus have formed committees on the Council level for a similar purpose. In Quezon City, for instance, Judge Samuel Reyes heads the committee with Mr. Vicente de Guzman as its Public Relations Officer. The Knights have had conversations with Protestant leaders at some of their fraternal breakfasts.

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GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM.

A Report on Masonic Activities

Biak-na-Bato Lodge No. 7 last month raised ten new Master Masons. These new members are from South Vietnam who came here as part of a big group of the Saigon Oasis annual trek to Manila for the Shrine Ceremonial.

MW Raymond E. Wilmarth, GM, a Past Master of the Lodge, welcomed the ten candidates into the folds of Biak-Na-Bato Lodge No. 7.

The conferrals were done by select teams from the Lodge and sister Lodges.

The new members are Ben Bowman, Robert Bain, Dominic Severino, Antonio Juco, Pietre C. Jordan, Jr., Ralph E. Squires, Lawrence Morgan, Kenneth Johnston, William J. Dunlap, and Robert Dresser.

About sixteen other candidates who were scheduled to take the Degrees were not able to make the trip for one reason or another.

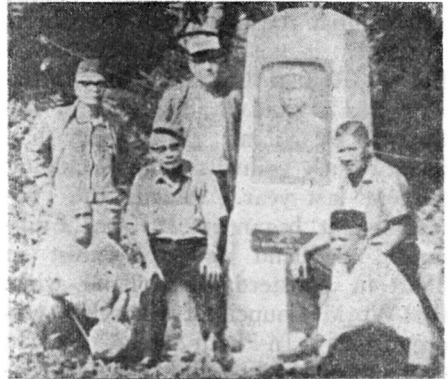
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The dramatic reunion of two Hirmaites (Hiram Lodge No. 88) took place when WB Brigido Capili and Milton Haller met in Michigan in the course of the former's world tour. Bro. Haller traveled 200 miles with his wife and three sons from Ft. Wayne, Indiana to Michigan to meet Bro. Capili. The last time the two Brothers saw each other was in 1945 or 21 years ago in the Philippines.

Our apologies to Bro. Eusebio Dimaano of Kalilayan Lodge No. 37 who was mentioned in this column as a retired Provincial Treasurer. WB Dimaano is a retired Chief Supervising Treasurer of the Department of Finance.

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We would like to convey our greetings to MacArthur Lodge, U.D. Seoul, South Korea. Bro. George Bilyen, the Lodge Secretary, is an old friend.



We are grateful to VW Aniceto Belisario, PDDGM, for the picture above. It shows the Jose Abad Santos marker in Malabang Lanao. Seated, front row, left to right, are a guide, VW Belisario, WB's Mactalandong and Ong. Standing at left is WB Esmeraldo Roque, Sr.

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WITH OUR YOUNG ONES



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

Jose Abad Santos Chapter, ODeM

A simple but dignified display won for the Jose Abad Santos, Order of DeMolay the "Most Unique Exhibit" award during the celebration of Vinzon's Week last Oct. 3 to 7 at the University of the Philippines. The award was unexpected because it was the first time that the Chapter, the only unrecognized group among the more than 30 participating organizations, was invited to participate.

The Chapter's display consisted of a large wooden panel, covered with red and black cartolina. Meticulously hand-lettered by Bro. Arsenio Tamondong were the Code of a DeMolay and the DeMolay motto — as the DeMolay's answer to the challenge of student leadership. Strategically posted also were a DeMolay diploma of membership and a list of the chapter officers, chapter sweetheart and her court and members of the advisory council.

Fronting the panel was a replica of a DeMolay altar, with a Holy Bible, school books and a fresh bunch of roses placed daily. Beside the altar was a hand-lettered explanation of the meaning of those symbols at the altar.

Although unrecognized by the University (UCCSOA), the JASC-DeMolay is recognized by the University Student Council because of the Chapter's cultural presentations and active involvement in USCA activities. It has been invited recently to join the USC council of leaders.

The Chapter, together with the Job's Daughters, Bethel No. 2, also joined the traditional Loyalty-Arbor Day celebrations last October 8. The DeMolays planted two trees. In the evening, the DeMolays and the Jobies hired a large truck and joined in the fun around the campus during the Hayride.

Vinzon's Week is celebrated yearly to commemorate the late Wenceslao U. Vinzon, an embodiment of a student leader in the U.P.

STANLEY R. JACOB
JASC Scribe

* * *

The Leon Kilat Chapter, ODuM

October 15, 1966 marked a new era for the Leon Kilat Chapter, Order of DeMolay, Dumaguete City, with the installation of Romeo Hofileña as

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Tributes to a Gentleman and Mason

Fairhaven, Mass.
Sept. 10.

Dear Lola,

Manang has just written me the sad news. I want you to know how very sorry I am.

During my visit, you and Lolo brought back so many half-forgotten memories of my own grandparents, who passed on when I was very young. At first, I did not know quite how to act around you. Lolo, especially, awed me. He seemed to be so grand and noble. I only stayed two months, but in that short time I grew to love you both.

Lolo was a man who commanded admiration and respect. Wherever he went, the people looked up to him. In spite of his illness, he always conducted himself with a quiet dignity.

I am still young, yet I will grow old some day. I can think of no finer man than Lolo to emulate. I hope I, too, may have all the things which blessed his years; a wonderful family, a series of proud achievements to recall, and the highest esteem of my fellow citizens.

With much love and respect,
Your A.F.S. grandson,
Steve (Endin)

DEAR RAMONA:

I set myself to write about an Eagle —
Proud, standing on a promontory,
Capable of soaring, scaring, searing
Anything below.

I set myself to write about a Beaver —
Living in a narrow stream or wadi,
Hauling sticks and twigs
To build a dam strong enough to protect his own.

I set myself to write about a Clown —
Everyone knows a clown is wiser than most.
Otherwise how could he know
How to please us with just a single gesture?

I set myself to write about a Patriot —
(Aye — "there's the rub" the Immortal Bard has said).
A man who loved his country so much
He would make a paradise of a most forgotten place.

I set myself to write about a Lover —
Now that one really gave me trouble.
A Lover is. . . a Lover is. . . a Lover is. . .
One who is loved by those who know him best.

I set myself to write about a Father —

Father of whom? Good grief!

He was father to so many of every shape,

Hue, station, age, idea — promise.

I set myself to write about a Businessman —

(Now, here we get to some real facts.)

An analysis soon revealed that the end

Had no kinship with the means.

I set myself to write about The Mason —

Now, surely, here the tools of the Craft will assist.

How long was his cabletow!

How much he was mouth to ear!

There's no sense in trying these analogies

They only become anomalies.

He's not here. . .

No words can frame our loss.

Tu Hermano,

BOB

Bob Jordan, P.M. —

Written for the

Memorial Services for

MW Juan S. Alano, PGM

23 September 1966

CAPITOL MASONIC TEMPLE ASSN. NEWS

At its monthly meeting on October 18, 1966, the Board of Directors of the Capitol Masonic Temple Assn., Inc. voted to recommend to the stockholders the increase in capitalization of the corporation to P500,000.00 from its original capitalization of P135,000.00. For this purpose, the directors decided to call a special stockholders' meeting for November 29, 1966 to decide on the recommendation of the directors. The meeting will be held at the D & E Restaurant on Quezon Blvd., Quezon City at seven o'clock in the evening.

The directors also voted to build a store and office building on the Road I frontage to be worth P100,000.00. Studies and plans are being readied by Elias Ruiz & Associates, an architectural firm in Manila. They

will be ready for inspection and comments by the stockholders at the general meeting this month.

It is hoped that funds for this building will be raised from new subscriptions and payments should the stockholders approve the recommendation of the directors.



Directors and officers, Capitol Masonic Temple Assn., Inc. Left to right, KW Cruao, MW Orosa, WB Del Mundo, MW Teves, WB Lucero & WB Santos.

They'll be glad. . .

RW Joseph Schon, SGW

Wives of Masons

Speech delivered at Davao January 22nd, 1966 by Joseph E. Schon, SGW, on the occasion of installation of Officers of both Lodges.

I wish to address myself tonight to the wives and families of Masons. Far too often we fail to remember, or even realize, that the core of Masonry is the family itself. And I think it is high time that we take into consideration the emotions and the feelings of these wonderful help-meets and try to explain to them a little of our philosophy so that they may better understand what, to them, must be no less than a nightmare, especially if the head of the family is a dedicated Mason.

My own wife, and I will use her as an example, is a woman who, like all wives, is selfish. I wish she could have been here tonight, because she would enjoy hearing her husband publicly say that he has understanding and sympathy for her feelings in respect to the demands and sacrifices she must make to permit him to do his job properly.

When I say that my wife is selfish, I must tell you that she is selfish only in regard to her husband. She, like every wife, wants to keep her husband to herself, and not share him with others — and I refer to the Masonic population of the Philippines — that he is required to meet, and counsel, and service in every facet of life, and in the understanding of the tenets of Brotherly Love, Relief and Truth.

She would like to lead a normal life; one in which her husband is at

home at all times when he is not working in whatever manner required to support her and properly take care of the family; and I certainly do not blame her if, at times, she resents the fact that his Masonic duties deprive her of his company and love.

The peculiar thing about this is that the husband, devoted as he is to his spouse, is also devoted to his Masonic work, which to him is of such supreme importance that he will run the risk of displeasing his wife. *And this point requires analysis.* He runs this risk because he is convinced that, by doing his duty to the Fraternity, and through it, to the community, he is creating a better atmosphere, much healthier and more stable, for his family to exist in. By his devotion to the Fraternity, he is actually and directly influencing the minds of the community to act for a better existence, better schools for his children, better quality of men in government, and better harmony among the citizens with whom he must live. He is therefore rendering a much greater service to his wife and family than if he were to accede to her wishes and stay at home all the time.

Now, what does a Mason do when he leaves his wife at home and goes about his Masonic tasks? Many wives have asked me this in many places in the Philippines. I do not think they really doubt that their husbands are sincere and that they are devoted

to their Fraternity. I have found that, all too often, the husbands fail to acquaint their wives with the activities and problems of their organization through fear of disobeying the rules of secrecy.

So what *do* we do? Once a month we attend a meeting of our Symbolic Lodge. And once a month we attend a meeting of our Lodge of Perfection if we are a member of the Scottish Rite. And once a month we attend a meeting of the Order of the Eastern Star if we are a member. Many Masons would think that the Blue Lodge Stated Meeting is the most important. But the point of all this is that these meetings, if we attend them all, require only about fifteen hours of our time per month, and if you consider that each month has no less than 720 hours, we find that we devote only 2% of our time to improve ourselves and our Brethren for the benefit of our environment and our community, and furthermore, this 2% does not constitute any part of our working day.

What do we discuss in the Lodge? It would amaze you to know how many ideas and proposals are made in the course of a year for the improvement of the Lodge, the Brethren, and the community. Discussion is usually hot and heavy. Personalities clash, making the meeting more interesting. But never, never are religion or politics discussed. And this, I believe, is the reason our Fraternity has survived over a span of hundreds of years.

Religion is a subject banned for discussion in all Lodges because it has absolutely nothing to do with our reason for existence as a fraternity. As you well know, all Masons must believe in a Supreme Being. That is a landmark of Masonry and no man can circumvent this requirement. No

Lodge can be held in session without having an open Bible upon the Altar, and an opening and closing prayer, or invocation, to God for guidance in our deliberations. But there, emphatically, religion ends.

The reason for this is obvious. Our Craft has for its members Brethren of all religions. We are a Brotherhood, not a convent. I wish to take this opportunity to explain that we have no conflict with any religion or sect. We should invite into our Lodges, in recess of course, as an example, your local members of the Knights of Columbus so that we can discourse with them and exchange ideas and ideals. This has been done on occasions by several Lodge, and the result has always been edifying. Again I say, we have absolutely no conflict with any religion, and any Mason who privately or publicly gives voice to any religious bigotry should examine his own conscience to determine if he is qualified and sufficiently conversant with our landmarks and tenets.

Coming back again to my marvelous wife, most of our personal Masonic problems were solved when she became interested in the Order of the Eastern Star. There she found that she needed to devote as much time to it as I did to Masonry. I'd like to tell you that this year she is the Worthy Matron of Josefa Llanes Escoda Chapter No. 10 at Dumaguete City, and is as full of ideas and as devoted thereto as I am myself to the many facets of Masonry. And she, knowing my own work intimately, is working towards the end that the Eastern Star cooperate more closely with the Symbolic Lodge and the Scottish Rite. The Eastern Star in Dumaguete is catering to every Lodge function and making money, serving

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The Managing Editor

Today's topic is, "Masonry in Asia." Indeed, a broad topic, discussed with trepidation on the part of the present writer, knowing as he does, that there is a dearth of published materials on the subject. A case, no doubt, of "fools rush in where angels fear to tread."

At best, this paper should be considered the first spadeful turned out from a rich reservoir of current and historical facts inherent in the topic. It is this writer's hope that scholars and writers at some future time will produce the pay dirt. Your present writer is only scratching the surface now.

We are interested in this subject for the reason that the Philippines is part of Asia. Moreover, there is reason to believe that for some time our orientation has been that the Philippines is the only Masonic country in Asia in much the same vein that we have been claiming that we are the only Christian nation in Asia. Please do not be disenchanted when some of our favorite impressions are upset by some of the state-

ments that come out in the course of this paper.

When we speak of Asia, let us refer to the newer trend in geographical division which includes Afghanistan, part of Russia, India, Pakistan, Thailand, Burma, Cambodia, Laos, Viet Nam, Ceylon, Malaysia, Indonesia, Philippines, China, Korea, Japan, Australia, Tasmania, New Zealand, the city-state of Singapore, and the city-territory of Hong Kong, and the Western and Central Pacific island groups of the Marianas, Carolines, Micronesia, Marshall, Gilbert, New Guinea, Solomon, New Hebrides and Fiji.

The area mentioned occupies 40% of the world's surface and has 50% of the world's population. It is interesting to note that it has 8% of the world's Masonic population. There are eleven Grand Lodges in Asia, the earliest of which was organized in 1884 and the latest in 1961. The following is the list of Grand Lodges with their dates of organization, the number of lodges and members:

<i>Grand Lodge</i>	<i>Founded</i>	<i>Lodges</i>	<i>Members</i>
Grand Lodge of South Australia	1884	210	27,179
United Grand Lodge of New South Wales	1888	911	122,180
United Grand Lodge of Victoria	1889	820	114,707
Grand Lodge of New Zealand	1890	427	46,940
Grand Lodge of Tasmania	1890	77	8,971
Grand Lodge of Western Australia	1900	319	21,838
Grand Lodge of the Philippines	1912	138	12,343
Grand Lodge of Queensland	1921	473	37,187
Grand Lodge of China (Taipei)	1949	7	1,211
Grand Lodge of Japan	1957	18	3,659
Grand Lodge of India	1961	168	8,338
Total		3,568	404,573

Five of the Grand Lodges mentioned in the preceding paragraph are on the island of Australia, namely: Grand Lodge of South Australia, United Grand Lodge of New South Wales, United Grand Lodge of Victoria, Grand Lodge of Western Australia, and the Grand Lodge of Queensland. Two other islands on east and southeast of Australia, namely: New Zealand and Tasmania have their own Grand Lodges. New Zealand is an independent country. Tasmania is a part of Australia. Australasia, though independent, are members of the British Commonwealth.

<i>Grand Lodge</i>
United Grand Lodge of England
Grand Lodge of Scotland
Grand Lodge of Ireland
Grand Lodge of Massachusetts

Moreover, it should be remembered that there are still over three hundred Lodges operating in Asia which are not under the jurisdictions of the eleven Grand Lodges mentioned earlier. This we can understand better by knowing that not all Lodges operating in a country where there are Grand Lodges are under the jurisdiction of the Grand Lodges therein. Our nearest example is the Grand Lodge of the Philippines which has allowed the Grand Lodge of Scotland to have a lodge here.

The European and American Grand Lodges with lodges in Asia under their jurisdictions are:

	<i>Lodges</i>
	212
	88
	22
	5
Total	<u>327</u>

The Grand Lodges of England, and Ireland still have lodges in India, Pakistan, Thailand, Burma, Malaysia, Ceylon, Philippines, Korea and Japan. The Grand Lodge of Massachusetts has lodges in China, Korea and Japan. Before some countries came under the influence of communism, the Grand Lodge of France and the Grand Lodge of Holland had lodges in Indonesia, Cambodia, Laos and Viet Nam. It is not easy to say that the lodges in these countries are merely in darkness and that as soon as conditions return to normal, those lodges will be operative again.

By way of strengthening my position on the statistical tables presented in the preceding paragraphs, let me say that the data offered herein were obtained from "The List of Regular Lodges for 1965," published in the United States and "The Masonic

Yearbook for 1965," published in London. All other ideas are those of the writer and should be taken, with a grain of salt, if you please!

Occasionally, we hear the claim that the Grand Lodge of the Philippines is the biggest in Asia! Indeed it is, geographically and geographically speaking only. Its jurisdiction extends to Okinawa, Korea and Japan in the north; the Carolines, Micronesia, Marianas and the Marshalls to the East. Our latest lodge, Emon Lodge No. 179, is on Kwajalein Island of the Marshall group. We have over two hundred Master Masons, but no lodge, in Saigon to the west of us.

We should not forget, however, that the Grand Lodge of the Philippines is the Mother Grand Lodge of the Grand Lodges of China and Japan.

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It is generally estimated that there are six million Masons in the whole world. Four and a half million of them are in North America, a million more are scattered in Europe, Africa and South America, and half a million in Asia. In terms of density, Asia has the sparsest Masonic population in the world.

It is observed that in countries where Masons are denser, those countries tend to be more progressive in science, technology and economy and their governments tend to be more democratic with their citizens having more freedom. A possible exception to this statement is Japan, which in spite of its having one of the smallest Grand Lodges in Asia, is undoubtedly one of the most progressive and democratic therein. It must be added, however, that Japan's adoption and enjoyment of the democratic way of life became a reality after 1947 when, through the representation of the late Bro. Gen. Douglas MacArthur, the Emperor allowed Japanese citizens to join Freemasonry.

Significantly, there is no home-grown Masonry in Asia; almost all of it are transplantations from Europe and America. Masonry in India, Pakistan, Ceylon, Burma, Thailand, Malaysia, Singapore, Hong Kong and Australia has the British, i.e. English, Scottish and Irish influences; previous Masonry in Indonesia had Dutch influence; and previous Masonry in Indo-China, i.e., Cambodia, Laos and Viet Nam, had French influence. Masonry in the Philippines has the Spanish, Mexican, and American influences; and Masonry in Taiwan, Okinawa, Korea and Japan has English, American and Philippine influences.

It is admitted that Masonry everywhere in the world is basically uni-

form in so far as the Ancient Landmarks are concerned. In the rituals, there are basic similarities, though there may be slight variations. There are certain customs and traditions which grow into local Masonry which can be slightly different from Masonry in other lands. This, a brother should be able to take in stride when he visits other lodges in Asia.

The United Grand Lodge of England, the Mother Grand Lodge of the World, can boast that the sun never sets on its lodges. It is said that wherever they went, as soldiers, merchants, or civil servants, the first thing they would decide to do when they got together was to build a church or organize a lodge. In Asia, for instance, they were generally the first to organize lodges in India, Pakistan, Thailand, Burma, Cambodia, Laos, Viet Nam, Malaysia, Ceylon, Japan, Australia, New Zealand, Tasmania, Singapore, Hong Kong, Indonesia, New Guinea, and even the Fiji Islands.

In the Philippines, the first lodge to work here was not the Primera Luz Filipina organized by Bro. Admiral/General Malcampo in 1856 but a travelling lodge attached to the Regiment of Fusiliers of the British Army which occupied Manila in 1762 and 1763. For historical purposes, we generally accept 1856 as the year organized Masonry was implanted here and from which Philippine Masonry took its foothold. It will be recalled that while there were Spanish, British and German lodges here in Manila, membership in those was open only to foreigners. Filipinos who became Masons before 1896 joined lodges in Spain, France and England.

An over-view of the Masonic situation in Asia brings out in bold relief the fact that its small Masonic

population can be a reason for its slow economic growth, low literacy, weak governments, and the ready susceptibility of its people to be carried away by any kind of ism. There are not many, or enough, "builders" in these underdeveloped or developing countries.

We can only hope that Asia, like the rest of the world, will have more of its people in Masonry, the better for it to pursue its own progress. Already we know that Australasia, i.e. Australia, Tasmania, and New Zealand, the section of Asia with the densest Masonic population, is the best-developed in the area. It is to be wished that there would be more of such Masonic oases in the rest of Asia.

Opinions have been advanced that were there an association of Grand Masters of Asia, like the association of Grand Masters of North America, more interest might be generated in Masonry in Asia. Obviously, the idea behind the project is to promote unity and understanding among Grand Lodges in Asia. There can be nothing more epoch-making than this, if it can be made to come to pass. We do need such an organization, the better for us, Masons in Asia, to promote goodwill and tolerance in this part of the world, to make us feel a greater and closer togetherness, thus advancing the cause of our Ancient and Honorable Fraternity in Asia. △

* * *

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It will be recalled that the lot of 400 square meters on the spot where MW Jose Abad Santos, PGM, was shot for refusing to collaborate with the enemy, was purchased with contributions from Mindanao brethren under the leadership of the late MW Juan S. Alano, PGM. The Grand Lodge holds title to the land.

VW Belisario reports that the site and marker are presently in a sorry state. It is overgrown with grass and bushes and the fence has fallen apart. He suggested that some Lanao brethren be constituted a committee to put back the site and marker in proper shape and maintain it in good order at all times.

We learned from VW Belisario that Maranaw Lodge No. 111 is presently meeting in the third floor of the building owned by WB Roque while waiting to build its new temple on the site recently purchased by the Lodge on a prominent location in the city.

— △ —

On invitation from Executive Secretary Rafael M. Salas, the Grand Lodge sent a squad of janitors and laborers to help clean up the surroundings and paint the curbs on Pres. Roxas Boulevard preparatory to the arrival of heads of state in the Summit Conference.

The area assigned to the Grand Lodge is on the Baclaran portion of the boulevard where it begins. We saw the place Saturday, Oct. 22, and noted how well our boys did the job. We are glad that we can extend assistance when called upon to do so and thus prove that Masonry is not all ritual and talk but good citizenship as well. △

speaker. During the communication, he was presented a citation by the Grand Lodge of Quebec for his meritorious services to world brotherhood.

In our country's diplomatic service, he has distinguished himself for his assistance to newly independent countries in Africa, in giving counsel on the form and substance of democracy. He has been instrumental in bringing to those countries many Filipino technicians to work with the Africans. His last headquarters in Africa was in Lagos, Nigeria where he was chosen "Diplomat of the Month" for December 1965.

In Africa, south of the Sahara, he is known among the peoples as "Mr. Uhuru" or "Mr. Freedom" for his work and advice among them in the spirit and structure of democratic governments. While MW Baradi is presumably on terminal leave, he may may be given another assignment, thus delaying his retirement in view of his valuable service which is still needed by our government. Δ

* * *

He devoted most of his time in the government service, and upon his death, he was the Acting Auditor of the Second Engineering District, Bureau of Public Highways stationed in Liloy, Zamboanga del Norte. Those who had the occasion to work with him found him to be upright and stern in discipline. The position that he occupied was a sensitive one, and in discharging the functions of his of-

fice, he was one who could not be swerved into using his influence for shady deals.

He was born in Ginatilan, Cebu, on January 21, 1908. He died at the age of 58, and is survived by his widow, Ernestina Alpuerto Cedeño, two sons, Dr. Reynaldo and Isagani; and a daughter Dra. Erlinda Cedeño.

The Mactan and Cebu Lodges in Cebu City, upon being advised by Dipolog Lodge No. 162 of the serious predicament of Bro. Cedeño, generously extended assistance to the family and accompanied him in his last journey.

Bro. Cedeño was the Senior Warden of his Lodge before his demise. Δ

* * *

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Before long, the Grand Lodge leaders hope to sit with the Knights, break bread and have conversations with them on ideas and ideals that unite, not rupt. MW Wilmarth also hopes that officers and leaders of our Symbolic Lodges in towns and cities will act to promote this kind of contacts with the Knights of their localities.

Our Cabletow for next month will be a special number with the Christmas theme, of course. Reading matter will be largely on ecumenism and the part Masonry has played and hopes to play in it.

The Story of Fish

We remember Jesus Christ telling his disciples, "Be ye fishers of men." In the United States, they have "The Fish" which is a fast-growing network of dedicated Christians who carry out Jesus' command to "love thy neighbor." In towns and cities, they maintain message centers which take calls and get the members to perform the requests made. A mother wants someone to baby-sit while she goes to attend a meeting. Soon a neighbor comes and does it. An invalid wants to go to an opera. He calls Fish and soon one comes, car, wheelchair, helper and all and takes the neighbor to the opera and back. And for free.

Fish was organized in 1961 at the Anglican Church of St. Andrews in Oxford, England. The U.S. Fish was started at the Episcopal Church of the Good Shepherd in West Springfield, Mass. by Rev. Robert L. Howell, rector. Fish members will do anything requested for any person regardless of creed, color or race. △

thereby a double purpose; to satisfy and allay the hunger of their male counterparts, and during recess for refreshment in the Blue Lodge etc., are lending their lovely presence to the males who are at work at the meetings. So, instead of staying at home, they actually are attending the Lodge meetings informally.

Another thing they are doing is to mother the DeMolay boys and Job's Daughters whose parents live largely in other parts of the Philippines. They found suddenly that they have foster mothers in Dumaguete, Eastern Star members, who are all too eager to give them the love and attention they require.

The result of this is that a large number of Masons have become Eastern Star members, and this is the reason that Eastern Star stated meetings have a high attendance. It is indeed a healthy situation when we find our wives as dedicated and as devoted, and as understanding, and often times more so, as we ourselves.

I wish to close with an appeal to our Brethren to make a greater effort to become "Public Masons". Open your doors and let the community see what you are. By upright and exemplary conduct in your community's activities, you will create an image of Masonry that others will emulate. Only by example by creating a sense of envy in the community, can you expect to attract others into the Craft.

Give the light you have received a chance to shine in your community and thereby brighten the hearts and hopes of your fellowmen. △

More New Master Masons

Manila Lodge No. 1

1. Alvin M. Natkin — 9-20-66

Cavite Lodge No. 2

1. Vincent R. Desantis — 8-16-66
2. Stephen G. Weiss — 8-16-66

Bagumbayan Lodge No. 4

1. Osias E. Labao — 9-14-66

Biak-Na-Bato Lodge No. 7

1. Ben Bowman — 10-15-66
2. Robert Bain — 10-15-66
3. Dominic Severino — 10-15-66
4. Antonio Juco — 10-15-66
5. Pietre C. Jordan, Jr. — 10-15-66
6. Ralph E. Squires — 10-15-66
7. Lawrence Morgan — 10-15-66
8. Kenneth Johnston — 10-15-66
9. William J. Dunlap — 10-15-66
10. Robert Dresser — 10-15-66

Cosmos Lodge No. 8

1. Lorenzo E. Bernardz, Jr. — 8-15-66
2. Robert H. Cathey — 8-15-66

Iloilo-Acacia Lodge No. 11

1. Dominador H. Aujero — 8-27-66

Pilar Lodge No. 15

1. Crispulo A. Ubuñgen — 6-11-66
2. Leonardo Mendoza — 5-14-66
3. Alberto de Galicia — 5-14-66
4. Tagumpay Mata — 5-21-66

Araw Lodge No. 18

1. Benjamin Cariño — 8-27-66

Dapitan Lodge No. 21

1. Spinner Ma. Simbulan — 9-19-66

Lincoln Lodge No. 34

1. Peter D. Mulder — 8-18-66
2. Juan Sagun — 8-18-66
3. Charles C. Neal — 8-25-66
4. Norman W. Johnson — 9-20-66

Charleston Lodge No. 44

1. Charles E. Robinson — 8-22-66
2. Frank O. Williams — 8-29-66

Pintong Bato Lodge No. 51

1. Celestino I. Sanchez — 9-17-66
2. Cornelio C. Noriel — 10-1-66

Luzon Lodge No. 57

1. Redocindo K. Salvador — 6-26-66

Union Lodge No. 70

1. Victor R. Valdez — 9-17-66

2. Elbert Scott — 9-17-66

3. Rodolfo B. Basco — 9-17-66

Agno Lodge No. 75

1. Jesus F. Agpaoa — 9-17-66

Taga-Ilog Lodge No. 79

1. Arturo P. Suan, Jr. — 9-24-66

Muog Lodge No. 89

1. Adelmo B. Tancio — 9-17-66

Mount Kaladias Lodge No. 91

1. Apolonio C. Mirafuentes — 8-13-66

Isagani Lodge No. 96

1. Co Hay — 7-2-66

Bagong Ilaw Lodge No. 97

1. Victor G. Magpuri, Jr. — 6-11-66
2. James A. Herman — 7-9-66
3. Victor D. Abutin — 9-10-66
4. Ariston M. Nocon — 9-10-66

Okinawa Lodge No. 118

1. Roger A. Bulkley — 8-30-66
2. William D. Smith — 8-30-66
3. Evell J. Catchings, Jr. — 8-30-66

Coral Lodge No. 142

1. Carroll J. Hillebrand — 8-12-66
2. Roy L. Taylor — 8-12-66

Kanto Lodge No. 143

1. Jack R. Bauer — 9-14-66

Dagupan City Lodge No. 158

1. Jose L. Calimlim —

General Llanera Lodge No. 168

1. Numerian M. Torres — 9-10-66

Loo Choo Lodge No. 172

1. Douglas W. Johnson — 8-4-66

Clayton W. Roberts Lodge No. 175

1. J. Cooper — 8-17-66
2. L. C. Hansen — 8-17-66
2. Johnnie S. Goodson — 8-17-66

Siete Martires Lodge No. 177

1. Candido Carbonell — 8-17-66
2. Enrico T. Fariñas, Jr. — 8-17-66

Cordillera Lodge No. 178

1. Moises del Rosario — 8-27-66

Rio Chico Lodge No. 182

1. James B. Copanut
2. Jeremias C. Apolinar
3. Faustino Eligado
4. Emilio Ballangan

Of course the practice of reelecting the same officers can also result in an influential clique attempting to perpetuate themselves in office if every member does not conscientiously cast his ballot "for the good of the Order." Considering all sides of the question, it appears that there is no single practice that can be called a Masonic tradition which will guarantee the best leadership in a Lodge other than for each member to discharge his personal duty strictly in accordance with his obligation. Incumbent officers should only be reelected when they are clearly more deserving than any other Brother in the Lodge. It is your obligation to your Lodge and Masonry that you cast your ballot only for the best interest of our Craft.

Our practice in recent years seems to have been to advance every one through the "chairs" so everyone will be happy. Somehow, it appears that in such cases harmony in the Lodge is purchased by appeasing the hunger of our Brethren for recognition by electing them to office whether they are qualified or not. In other instances where the Brethren conscientiously ballot to retain a proven Masonic leader, well qualified in our service; the disappointed aspirants withdraw by themselves and petition for a dispensation to convene a new Lodge — not because Masonry needs a new Lodge, but because a few disappointed Brethren need a new Lodge so they can elect from among themselves officers who may not meet the proficiency qualifications demanded by our Constitution and Laws.

Before you cast your ballot at the annual election of officers in your Lodge this year, please pause for a moment and reflect upon this message —

Remember: **THE FUTURE OF YOUR LODGE DEPENDS ON YOU!**

Then, and only then, cast your ballot for the good of the Order. In the year to come each of you will have to live with your own conscience. If you have complied with your obligation, you will have a peace of mind and clearness of conscience that no compromise with Brotherly love, relief, or truth can ever produce as a substitute for the execution of your Masonic duty.

By such enlightened balloting, we can be sure of having the Dynamic Masonry we all want so much. It really doesn't matter too much whether you elect a new officer or retain an old officer by re-election — what does matter is, you should elect the best qualified Brother for every office!

RAYMOND E. WILMARTH
Grand Master



WE ARE READY . . .

From page 3

are these Masonic ties between Brother Filipino and Brother American! So is it with the York Rite and Scottish Rite, Americans sit side by side and hold equal office. That is why I believe the Imperial Supreme Council should consider carefully our request that when a Shrine Temple is authorized outside the North Amer-

ican continent, it be erected here in the Philippines to serve the Far East.

I thank you again for the opportunity of addressing this select body of Nobles of the Mystic Shrine and wishing my good friends Chester Hogan and Brandt Bede, their Divan and party a most pleasant journey, a wonderful year, and a speedy return.

* * *

the Master Councilor. Hector Villanueva, the outgoing Master Councilor, presided over the installation. Other officers installed are: Cicero Calderon Jr., Senior Councilor; Sezelun Zerrudo, Junior Councilor; Edgar Valin, Senior Steward; Urbanito Canonoy, Junior Steward; Raul Rivera, Jr. Senior Deacon; Tiberius Luansing, Junior Deacon; Carlos Calit, Marshal; Felimar Barbero, Chaplain; Emmanuel Villanueva, Almoner; Romulo Villanueva, Organist; Samuel Julian, Orator; Luis Ponce de Leon, Sentinel and the Preceptors: Jaime Magbanaua, Walter Yap Pueying, Wilson Yap Pueying, Felix Lao, Gerry Ong, Josefino de la Peña, and Rolando Demaisip. David Cang Cuesta is serving his second term as treasurer and Romeo Ariniego, his third semester as Chapter scribe.

Adding pomp and feminine touch to the affair was the presentation of the Chapter sweetheart, Veronica Villanueva, the Sponsor of the West Licetril Kiamco, and the Sponsor of the South Ellafe Kiamco. Refreshments were provided by the Mothers Club. A dance followed the reception.

A joint DeMolay and Job's Daughter's Parents and Guardians Program and Party was tendered to their Moms and Dads. Musical numbers, skits, fashion show by the DeMolays, mass singing and games and spot questions made up the program. Nine O'clock Interpolation and the Flower Talk capped the program. Bro. Lu Decenteceo, who recently returned from the United States, delivered the Flower Talk.

Ellafe Kiamco, HQ of Bethel No. 3, was recently elected as vice-president of Silliman University College Christian Youth Fellowship. Ellafe is a Sophomore BS Chemistry student and an honor student of Silliman University.

At the beginning of this school year, the Leon Kilat Chapter under Hector Villanueva awarded Henrieto Grefaldia of the Negros Oriental High School a one year tuition scholarship. The scholarship program is now an annual project of the Chapter.

Eddie Agnir, PMC of Jose Abad Santos Chapter, is at present a student teacher at Silliman University. Last year he was awarded a medal as the "most talented male student" for the year by the University. His family is with him. Another PMC, Fred Buot of Lapulapu Chapter, Cebu City is finishing his studies in Silliman University.

Education Day was celebrated by the Leon Kilat Chapter with free educational films shown to the public. Bro. Selon Zerrudo chairmans the Obligatory Committee. Dad Sam Malayang is the adviser of the committee.

Calling all DeMolay Chapters, Job's Daughters Bethels, and Rainbow Chapters, the Leon Kilat Chapter has just launched a "Campaign for Old Magazines"; magazines collected will be given to the provincial hospital, provincial jail, city jail, and others. Please send your magazines to Leon Kilat Chapter, Order of DeMolay, Mt. Kaladias Lodge, Dumaguete City.

ROMEO ARINIEGO, Scribe

GRAND LODGE OFFICERS

1966-1967

<i>Grand Master</i>	Raymond E. Wilmarth (7)
<i>Deputy Grand Master</i>	Mariano Q. Tinio (53/167)
<i>Senior Grand Warden</i>	Joseph E. Schon (91)
<i>Junior Grand Warden</i>	Manuel M. Crudo (4/136)
<i>Grand Treasurer</i>	Cenon S. Cervantes, PGM (16/56)
<i>Grand Secretary</i>	Esteban Munarriz, PGM (14/136)
<i>Grand Chaplain</i>	Charles Mosebrook, PGM (82)
<i>Grand Orator</i>	Edgar L. Shepley (3)
<i>Grand Marshal</i>	Manuel T. Paz (4)
<i>Grand Standard Bearer</i>	Candido Perez (59)
<i>Grand Sword Bearer</i>	Antonio Gonzalez, Jr. (22)
<i>Grand Bible Bearer</i>	Jose Ma. Cajucom (12/95)
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros (26/82)
<i>Junior Grand Lecturer</i>	Damaso C. Tria (4/147)
<i>Senior Grand Deacon</i>	Mamerto Buenafe (4)
<i>Junior Grand Deacon</i>	Buenaventura P. Eugenio (171)
<i>Senior Grand Steward</i>	Ricardo Rubin (11/64)
<i>Junior Grand Steward</i>	Benjamin Gotamco (93)
<i>Grand Pursuivant</i>	Juan C. Nabong, Jr. (88)
<i>Grand Organist</i>	Angel S. Montes (27)
<i>Grand Tyler</i>	Eulogio O. Nadal (14)

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<i>Regional Grand Master</i>	Will K. Prestidge, Jr. (118)
<i>Regional Deputy Grand Master</i> ...	Andrew Bulkley (142)
<i>Regional Senior Grand Warden</i> ...	Kenneth A. Rotness (118)
<i>Regional Junior Grand Warden</i> ...	Glen A. Strong (175)
<i>Regional Grand Treasurer</i>	Cleveland McConnell (172)
<i>Regional Grand Secretary</i>	Wallace H. Morris (118)

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District No. 2 ... Jose M. Torres (66)	District No. 13 ... Eustaquio de Guzman (107)
District No. 3 ... Sotero A. Torralba (68)	District No. 14 ... Valerio Rovira (111)
District No. 4 ... Teodorico D. Ayson (164)	District No. 15 ... Fidel Fernandez (47)
District No. 5 ... Agaton Umanos (70)	District No. 16 ... Augusto P. Santos (30)
District No. 6 ... Doroteo M. Josen (53/73)	District No. 17 ... Florentino Almacen (160)
District No. 7 ... Francisco Aniaga (46)	District No. 18 ... Ruben G. Feliciano (50)
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District No. 9 ... Amado D. Ylagan (122)	District No. 20 ... Hugh C. Donaldson (123)
District No. 10 ... Apolonio Pisig (2)	District No. 21 ... Horace J. Leavitt (173)
District No. 11 ... Cecilio M. Bituin (26)	District No. 22 ... Donald H. Laurila (143)

OUR HOPE

Those of us who are Masons should tighten these bonds of intimacy with our Creator by bringing into the circle our boys as DeMolays and our girls as Rainbows or Job's Daughters. What a fortress of invincible power this would build up against the enemies of our beloved country whether internal or external. If all Masonic families in the United States would form and maintain such units of spiritual power, it would be terrific. Let us proclaim: "Our hope is in God and our children."

LUTHER A. SMITH
*Sovereign Grand Commander
Supreme Council, AASR, Southern
Jurisdiction*