

The Cabletown



Tolerance for this cut. The story (see page 12) is ecumenical. Who else, but Masons and their Masonically-oriented families, made ecumenicity into a living reality?

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Grand Master's Message:

MASONIC EDUCATION AT TAKE-OFF

My message this month has reference to the program of Masonic education which was worked out by the Committee on Masonic Education composed of RWB Raymond E. Wilmarth, MWB Emilio P. Virata and WB Aurelio Leynes Corcuera. It goes without saying that the committee is thanked and congratulated for their scholarly work. They spent a good deal of their time and thought in putting out the various works which were first published in the Cabletow and later printed singly in pamphlet form. The works are: 1) Course of Study in Masonic Education, 2) The Candidate, 3) The Entered Apprentice, 4) The Fellow Craft, and 5) The Master Mason. A few of the sets are now in the hands of Lodge Secretaries. The pamphlets, singly or in sets may be had from our Masonic Supply Service.

The brethren will be interested to know that the reception of these pamphlets has been quite warm, for a few weeks after they were put out, we had to order a reprint of the first title. It is quite possible that a few months from now more reprints will have to be ordered.

It is not necessary to re-state here that a program of Masonic Education is a must in our grand jurisdiction. We should ever be on the alert in using every opportunity we find to intensify Masonic education, the better for us to produce better men and Masons.

Last October we had a visit from Ill. Bro. and Sir Donald Makgill, Grand Secretary General of the Scottish Rite of England, Wales & c. One thing he said which impressed me considerably was his statement that in the United Grand Lodge of England, mother Grand Lodge of the world, which has a membership of 200,000 Masons, they are sorry to find that one per cent of their members have turned out to be faithless to the Craft and its teachings. They are aware that Masonic education would reduce the number considerably.

We have also come to the realization that we have a similar situation here. Our hope is in intensifying Masonic education here and now. It is hoped that Lodge officers make the necessary steps in preparing their own programs of Masonic education using available materials from the Grand Lodge and other sources. The young and old members may be utilized to help in the program.

Our program of Masonic education should now be on the take-off stage.

(Sgd.) SERAFIN L. TEVES
Grand Master

Editorial:

WISDOM, STRENGTH, and BEAUTY

When is a man a Mason? When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellow man. When he knows how to sympathize with men in their sorrows, yea, even in their sins — knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and highminded amid the meaner drageries of life. When star-crowded trees and the glint of sunlight on flowing waters subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of higher things, and to see majestic meanings in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something besides mud, and into the face of the most forlorn mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of a song — glad to live, but not afraid to die! In such a man, whether he be rich or poor, scholarly or unlearned, famous or obscure, Masonry has wrought her sweet ministry! Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world.

The foregoing is a quotation from MWB Joseph Fort Newton, from his book, "The Builders." We have reprinted it in our editorial section for we believe in its inspiration.

The Life of Frank S. Land

Reprinted from the International DeMolay Cordon for November, 1965

"Fascinating and inspirational" are the two best adjectives that describe the life and work of Frank S. Land, founder of the Order of DeMolay.

Frank Land was born in 1880 in Kansas City, Missouri. When he was two years old, his father moved the family to St. Louis.

Sunday School provided the means for his first mark of achievement and distinction. He was presented with a Bible for having ten years perfect attendance at Sunday School at the Fountain Park Congregational Church in St. Louis.

Later, the Bible had a significant role in the founding of the great international youth movement, for the original DeMolay members took their obligations on this very same Bible.

Frank Land's interest and enthusiasm for Sunday School was great even at the grade school age. He launched an afternoon class in the basement of his home.

The class was so interesting and popular that it attracted youngsters from beyond the immediate neighborhood, and it won for him the title of "The Boy Minister of St. Louis."

His parents were amazed to see their basement jammed with three hundred youngsters and even a few adults every Sunday afternoon. At the dramatic moment their ten-year-old son would emerge from the coal bin, and imitating the mannerisms of his own church minister, he would preach a sermon with clarity, logic and complete confidence.

All this was from a boy too timid to recite in class at school.



III. FRANK S. LAND

The afternoon Sunday school soon drew support from several quarters. A wholesale drug firm owner donated an organ. A neighborhood woman played it. Regular Sunday school teachers assisted the "Boy Minister," thereby reaching many young people not attending morning classes.

Frank Land was preaching the thing he most desired—the principles of a good life, a philosophy his mother had instilled in him. Although he didn't realize it, this vision of his mission in life would one day grow into a marching army of youth, adhering to the ideals of being better sons, better citizens and better leaders.

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The Witness of Masonry

WB ISAAC S. PUNO, JR., PM
Hiram Lodge No. 88

It was Albert Pike, a lawyer, scholar, linguist, philosopher, and moralist, writing in his "Morals and Dogma of the Ancient and Accepted Scottish Rite," the textbook of Scottish Rite Masonry, who said:

"Finally, the three greatest moral forces are FAITH, which is the only true WISDOM, and the very foundation of all government; HOPE, which is STRENGTH, and insures success; and charity which is BEAUTY, and alone makes animated, united effort possible. These forces are within the reach of men; and an association of men, actuated by them, ought to exercise an immense power in the world. *If Masonry does not, it is because she has ceased to possess them*" (p. 91. Underscoring supplied).

Masonry, as a noble and distinguished Fraternity, inculcates a firm belief in God, the practice of prayer, the acceptance of the Holy Bible as the rule and guide of conduct, and an all-abiding faith in the brotherhood of men under the Fatherhood of God.

While Masonry is not a religion nor does it seek to rival any religious sect, it is, in the words of Mackey, the greatest authority on Freemasonry, "indebted solely to the religious element which it contains for its origin and for its continued existence and that without this religious element, it would hardly be worthy of the cultivation of the wise and good."

As a society which teaches brotherly love, relief, and truth, Masonry

is an onward and progressive movement, abhorring any and all ugly *status quo* which hinders growth and advancement. Its members are called upon to testify to its lofty ideals by leading exemplary lives. They are to bear witness to the creative and constructive force that is Masonry's in order to make our community a fit and decent place to live in. They are to be living monuments of the Fraternity's relentless struggle against all enemies of free thought and intellectual excellence, and to be forever mortal foes of spiritual decadence and insidious impediments to libertarian causes.

Indeed, it is all too easy to profess adherence to the aforementioned basic Masonic doctrines. We hold them to be sacred trusts which have been handed down to us from generation to generation. We take pride in being heirs to traditions of the Craft which we cherish as sublime.

But have we taken time out to take stock of ourselves seriously? Have we given a moment's pause to reflect on our daily living and see if we have done justice to the Fraternity? Have we stopped to consider the thought that instead of being effective vehicles for warm fellowship and greater achievement within the Order, we are actually being a hindrance to its steady and continued growth?

We owe it to ourselves, first and foremost, to re-appraise our sense of values to see if it is attuned to the high calling of Masonry. Were we properly motivated when we joined

this Ancient Craft? Did we sign our application for membership for curiosity's sake? If so, has our curiosity been duly satisfied and our physical, intellectual, and moral being enriched which could be a beacon light to others? Were we propelled by social aspirations in enlisting with the Order? If so, have we remained humble notwithstanding the opportunities that have been extended to us in rubbing elbows with excellent men in the Fraternity who are probably prominent and high-ranking officials in the community and whose devotion to service should be manifested by us? Was it a desire for professional expansion which prompted us to travel the road which we have chosen? If so, are we now less mercenary in our outlook and more honest, sincere, and dedicated in discharging our calling?

Worth pondering upon are the words of Delmar D. Darrah in his thought-provoking book, "The ABC of Freemasonry." He said:

"What Masonry is going to be worth to you depends wholly upon yourself. You are going to get out of the fraternity just what you put into it. Therefore if you put nothing in, you need not be disappointed if you get nothing out. Very often you will hear men say that Masonry never did them any good. Many of these men carry dimits in their pockets or may have been suspended for non-payment of dues. The truth is that they went into the fraternity from purely selfish motives. They expected that masonry would be helpful in business, society or politics and while they never did anything for the institution, they attempted to draw wages which they had not earned, and were disappointed. Merely because a man keeps his dues paid is no reason why he should expect to lay claims to

the benefits of the fraternity" (p. 17).

Masonry, therefore, stands for hard, but constructive toil and endeavor. It is work that measures our success as Masons. In the immortal words of Alexander the Great: "Nothing is nobler than work."

We should, however, remember that work without careful planning and direction is wasted effort. We fail in many respects because we do not think ahead. We do not set our goals on clear and firm foundations. Our vision is marred by hazy and ill-prepared programs and projects which become self-defeating chores. Our lodges become do-nothing assemblies which fail to inspire and interest members. How often do we see lodges under the stewardship of supposedly capable men become agoras for nonsensical or unprofitable discussions which lead them to the brink of extinction! What a pathetic sight to behold lodges which find it so embarrassingly difficult even to open a Lodge of Master Masons because not just their members, but also their officers are nowhere about! Or, being able to, they are immediately forced to close shop for want of something concrete to talk about. This is exactly the picture of what Masonry should *not* be! It casts an unfavorable reflection upon the Masons composing the lodges concerned. If they cannot even put their respective lodges in order, how can it be said of them, "Thou good and faithful servants, enter thou into the joy of thy Lord?"

It is incumbent upon all good Masons to assert a leadership which is strong and aggressive in their individual lodges. They should have the crusading and missionary spirit of their forebears who risked even their lives to practice the tenets of the order, thus influencing not only their

Turn to next page

respective lodges, but also the community in which they lived. The greatness of George Washington, Benjamin Franklin, Franklin Delano Roosevelt, and Douglas MacArthur, all architects of American society and of world peace, may be attributed to the wise discharge of their duty and equal dispensation of charity to all, which, they, as outstanding Masons, so carefully upheld. The heroism of Jose Rizal, Andres Bonifacio, Emilio Jacinto, Marcelo H. del Pilar, and Emilio Aguinaldo, maybe traced to their love of country and their fearless espousal of libertarian causes, which, as Filipino Masons, they held supreme.

But even as these intrepid men of the Fraternity found their hands full in the saga of revolutionary life where they were daring participants, they always attended to the enhancement of their intellectual faculties. They always kept abreast with the advances of science, philosophy, and the arts. They were aware that "knowledge is convertible into power, and axioms into rules of utility and duty. But knowledge itself is not Power. Wisdom is Power; and her Prime Minister is Justice, which is the perfected law of Truth. The purpose, therefore, of Education and Science is to make a man wise. If knowledge does not make him so, it is wasted, like water poured on the sands."

The worthy examples set by our brethren who have either "fallen in the night" or passed beyond this life ahead of us should inspire us to greater heights of Masonic achievements. They toiled that we might live a life which should, in turn, be fruitful to others. They worked that we may have a better place to dwell in. How well it is for us to heed the admonition of Albert Pike:

"Work only can keep even kings respectable. And when a king is a king indeed, it is an honorable office to give tone to the manners and morals of a nation; to set example of virtuous conduct, and restore in spirit the old schools of chivalry, in which the young manhood may be nurtured to real greatness. Work and wages will go together in men's minds, in the most royal institutions. We must ever come to the idea of real work. The rest that follows labor should be sweeter than the rest which follows rest" (*Supra.*, pp. 40 and 41).

When a Mason ceases to work, he loses all the right to being called a Mason. He opens himself to retrogression and deterioration. He misses all the thrills and excitement that go with the challenges of the times. Indeed, he even ruins his dignity and identity. He simply passes into oblivion. How meaningful is this ex-

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cerpt from an anonymous author's writing, to wit:

"I expect to pass through this world but once . . . any good therefore that I can do or any kindness that can show to any fellow creature, let me do it now . . . let me not defer or neglect it . . . for I shall not pass this way again."

The Great Teacher who came into the world to show Man "the Way, the Truth, and the Life," and who gladly offered Himself as Sacrificial Lamb on Calvary, labored as no other man did for the sake of humanity. He exemplified a perfect Mason. Even when He was about to take His last earthly journey, He left a more enduring promise to those whom He would leave behind: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2-39).

The witness of Masonry is radiated effectively in the life of every individual Mason. Its strength lies in its members. Its universal appeal has its focal point in the hands of Masons who steer its destiny.

All Masons would do well to implant in their minds the Ten Commandments of the Fraternity which best express all that it stands for:

I. God is the Eternal, Omnipotent, Immutable Wisdom and Supreme Intelligence and Exhaustless Love. Thou shalt adore, revere and love Him! Thou shalt honor Him by practicing virtues!

II. Thy religion shall be, to do good because it is a pleasure to thee, and not merely because it is a duty. That thou mayest become the friend of the wise man, thou shalt obey his precepts! Thy soul is im-

mortal! Thou shalt do nothing to degrade it!

III. Thou shalt unceasingly war against vice! Thou shalt not do unto others that which thou wouldst not wish them to do unto thee! Thou shalt be submissive to thy fortunes, and keep burning the light of wisdom!

IV. Thou shalt honor thy parents! Thou shalt pay respect and homage to the aged! Thou shalt instruct the young! Thou shalt protect and defend infancy and innocence!

V. Thou shalt cherish thy wife and thy children! Thou shalt love thy country, and obey its laws!

VI. Thy friend shall be to thee a second self! Misfortune shall not estrange thee from him! Thou shalt do for his memory whatever thou wouldst do for him, if he were living!

VII. Thou shalt avoid and flee from insincere friendships! Thou shalt in everything refrain from excess! Thou shalt fear to be the cause of a stain on thy memory!

VIII. Thou shalt allow no passions to become thy master! Thou shalt make the passions of others profitable lessons to thyself! Thou shalt be indulgent to error!

IX. Thou shalt hear much: Thou shalt speak little: Thou shalt act well! Thou shalt forget injuries! Thou shalt render good for evil! Thou shalt not misuse either thy strength or thy superiority!

X. Thou shalt study to know men; that thereby thou mayest learn to know thyself! Thou shalt ever seek after virtue! Thou shalt be just! Thou shalt avoid idleness!

Only after a Mason shall have earnestly exerted himself in the pursuit of these ideals can he honestly claim: "I have not lived in vain as a Mason."

△

Tubal Cain

By Charles Mackey

Old Tubal Cain was a man of might,
In the day when the earth was young;
By the fierce red light of his furnace bright,
The strokes of his hammer rung:
And he lifted high his brawny hand
On the iron glowing clear,
Till the sparks rushed out in scarlet showers,
As he fashioned the sword and the spear.
And he sang: "Hurrah for my handiwork!
Hurrah for the spear and the sword!
Hurrah for the hand that shall wield them well,
For he shall be king and lord!"

To Tubal Cain came many a one,
As he wrought by his roaring fire;
And each one prayed for a strong steel blade
As the crown of his desire.
And he made them weapons sharp and strong,
Till they shouted loud for glee,
And gave him gifts of pearl and gold,
And spoils of the forest free.
And they sang: "Hurrah for Tubal Cain,
Who hath given us strength anew!
Hurrah for the smith, hurrah for the fire,
And hurrah for the metal true!"

But a sudden change came o'er his heart,
Ere the setting of the sun;
And Tubal Cain was filled with pain
For the evil he had done;
He saw that men, with rage and hate,
Made war upon their kind;
That the land was red with the blood they shed,
In their lust for carnage blind.
And he said: "Alas! that I ever made,
Or that skill of mine should plan,
The spear and the sword for men whose joy
Is to slay their fellow man!"

And for many a day, old Tubal Cain
Sat brooding o'er his woe;
And his hand forbore to smite the ore,
And his furnace smouldered low.
But he rose at last with a cheerful face,
And a bright, courageous eye,
And bared his strong arm for work,
While the quick flames mounted high.
And he sang: "Hurrah for my handicraft!"
As the red sparks lit the air;
"Not alone for the blade was the bright steel made,"
And he fashioned the first ploughshare.

And man, taught wisdom from the past,
 In friendship joined their hands;
 Hung the sword in the hall, the spear on the wall,
 And plowed the willing lands.
 And sang: "Hurrah for Tubal Cain!
 Our staunch good friend is he;
 And for the ploughshare and the plow
 To him our praises shall be;
 But while oppression lifts its head,
 Or a tyrant would be lord,
 Though we may thank him for the plow,
 We'll not forget the sword."

Our thanks to WB A.S. Villanueva for sending us this poem. He found it while browsing in Christ the King College Library in Gungo City.

* * * *

FRANK S. LAND . . . (from page 5)

The afternoon Sunday School sessions came to an end when the Lands moved back to Kansas City when Frank was twelve.

In Kansas City he completed his schooling and took an active part in church and civic activities. By the time he was nineteen he had become a successful restaurant operator, and as an amateur artist he was the moving spirit in an organization to beautify the city.

At the age of twenty-one, Frank Land became the president of the Municipal League of Kansas City. He became very active in Masonry and at twenty-five became the director of the Scottish Rite Social Service Bureau.

Three years later, the seed for the Youth Movement was sown, and the organization grew by leaps and bounds.

Frank Land grew in stature right along with DeMolay and was named "Citizen Extraordinary" in a message from former U. S. President Eisenhower in 1958.

He was coroneted a 33^o Mason at the almost unprecedented age of 35. In 1954 he was elected Imperial Potentate of the Imperial Council of the Shrine, and in 1955 he was awarded the first International Gold "Royal Arch" medal by the General Grand Chapter of Royal Arch Masons.

Frank Land was a director, trustee and member of innumerable boards

and councils. He held two honorary doctorates and was president of the Kansas City School Board at the time of his death on November 8, 1959.

He was affectionately known as "Dad Land" to every one of the nearly three million DeMolays, whether he was a chapter member or a successful government or business leader.

His death was sudden and a shock to the entire world since Dad Land was a person who had been recognized as "a leader among leaders." He had entered the hospital after a cold aggravated a prior arthritic condition that had been bothering him for several months. Five days later, he passed away as result of pulmonary edema.

More than 1,000 persons attended the funeral service. In an outstanding eulogy, Reverend Herbert E. Duncan described Dad Land as "a friend of the of the world" and "a quiet personality who was capable of bringing out the best in every life his life touched."

He gave to the world a tangible source in the Order of DeMolay of creating brotherhood among men during their formative years of manhood. Thus Dad Land molded his own perpetual and ever-growing monument when he founded DeMolay back in 1919. What better tribute could stand for a great man than nearly 3 million DeMolays who still practice daily the principles they learned at their chapter's altar. △

WITH OUR YOUNG ONES

Edited by PABLO MATATQUIN, JR.



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

"WEST SIDE STORY" at UP

Sta. Isabel College's production of the musical "West Side Story" will be presented by the International Order of DeMolay, Jose Abad Santos Chapter, at the UP Theater, Diliman, Quezon City on Wednesday, 6:30 p.m. Feb. 16. Proceeds will be for the Gumersindo Garcia Sr., Memorial Hospital to be built at Tondo.

In the cast are students from Sta. Isabel College, Ateneo, San Beda, FEU and La Salle. Production advisers are Sor Catalina Ledesma as production coordinator; Kathy Sternberg, vocal coach; Aida Sanz Gonzalez, music preparation; Al Quinn, choreographer; and Dr. Eliseo Pajaro as music director.

The musical will have a 12-night run at FEU auditorium.

The Order of DeMolay was founded in Kansas City in 1919.

(The foregoing story is quoted from the Sunday Times, Vol. XX, Number 340, January 30, 1966, page 8-A, cols. 1 & 2, unexpurgated and unadulterated. Readers will note that participants in the production, cast and management, are members of various religious groups: Catholics, Protestants, and Hebrew, all working together to produce a successful presentation. Readers will further note

that the Gumersindo Garcia, Sr. Memorial Clinic will be constructed as an adjunct of the Mary Johnston Hospital of which our late Bro. Garcia was director. Bro. Garcia was a faithful member of Bagumbayan Lodge No. 4. —Ed.)



Perla Assembly No. I, Manila, Order of the Rainbow for Girls installed publicly its officers for the 1966 first term on January 29.

The beautiful — it ever is said Mom Alice Bellis — installation ceremony saw a charming display of feminine fortitude when the following Rainbow girls assumed their elective and appointive offices:

Ermelinda Velasco, Worthy Advisor; Eleanor Gardner, Worthy Associate Advisor; Felicidad Catli, Charity; Mutya Fonacier, Hope; Marylou Buenafe, Faith; Susan Malahay, Recorder; Minerva Domingo, Treasurer.

Adelaida Familiar, Chaplain; Hedy de Guzman, Drill Leader; Olive Crudo, Love; Rebecca Martinez, Religion; Edith Grimaes, Nature; Elizabeth Gardner, Immortality; Evelyn Roque, Fidelity; Rhodora Roque, Patriotism; Elena Martinez, Service; Elizabeth Roque, Confiden-

tial Observer; Pamela White, Outer Observer; Elnora Rint, Choir Director; and Miriam de Guzman, Musician.

Mom Virginia Domingo was chosen Mother Advisor.

Following a filial and helpful tradition of the assembly, Dad Luis F. Lancero of Lodge Perla del Oriente No. 1034 was chosen Rainbow Dad.

DeMolay Lawrence A. Esguerra of Loyalty Chapter, OD, was chosen Rainbow Beau.

The guests included brothers and sisters from various DeMolay chapters, Rainbow assemblies, and Jobie bethels.

A dance party capped the installation.



Clark Air Force Base will be the site of the first DeMolay Conclave in the Jurisdiction of the Philippines, Guam, and Okinawa on June 8-12. Far East Chapter, Order of DeMolay, the chapter-host of the conclave, made this final choice to insure maximum attendance as Pampanga is nearer to most DeMolay chapters in the Philippines.

The conclave aims to establish a Mother Chapter of the Order of DeMolay in the Far East. Jurisdictional officers from the councilors down to the preceptors will be elected to her offices during the 5-day conclave. A jurisdictional De-

Molay Sweetheart of course will not be amiss.

Competition in ritual work, athletics, and other youthful contests will pick who's who among the DeMolays in the Far East.

A Sweetheart Ball will cap the conclave.



Led by Cynthia Domingo, incumbent Honored Queen of Bethel No. 2, IOJD, other officers and senior members, the daughters of Bethel No. 2 held a pre-Valentine party on Feb. 5, 1966 on the lawn of Dad and Mom Melocoton at U. P. Village in Quezon City. They also called it a "Thank You" party for the Jobies from other bethels, DeMolays and Rainbows, parents and guardians of the young ones who helped in the installation last January 9.

As a departure from their usual parties, this time they did not ask for donations from their guardians nor did they spend from their bethel funds, but spent their own hard-earned personal savings. Even so, they had a successful party with their enjoyable games, songs and dances put on in an impromptu manner.

Present at the party were rainbows from the Manila assembly, DeMolays from the two chapters in Manila, and Jobies from Olongapo and Dumaguete. △

* * * *

...If I had my life to live over again, I would have made a rule to read some poetry and listen to some music at least once a week; for perhaps the parts of my brain now atrophied would thus have been kept active through use.

The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably the moral character, by enfeebling the emotional part of our nature.

—Charles Darwin

The Function of Freemasonry

(Address delivered by Rt. Wor. Dr. Raymond E. Wilmarth, DGM, at the Convention of Visayan Masonic Lodges in Dumaguete City January 8, 1966)

Men were embracing Masonry, in some form or other, long before recorded history began. Why have men become Masons throughout the ages? Why do men continue to become Masons? Why did you become a Mason? Perhaps the answer is not the same for every brother, but if we search for it, there is an underlying reason common to all which can be found by examining carefully the function of Freemasonry. The purpose which Freemasonry serves in the lives of men.

Masonic historians may disagree on the actual date that Freemasonry ceased its operative function and became the speculative fraternity that it is today but they are in general agreement that whenever that date was, it was a long, long time ago. On the other hand, there is no dispute that the first Grand Lodge in the world was constituted in London on June 24, 1717, from which came the Freemasonry you and I know and practice here in the Philippines.

Today there is a greater need for the world to know more about the function of Freemasonry. To some, it provides a way of life; to others a common ground on which to meet other men looking for truth; to some, it is a haven for lonely men seeking the fellowship of other men; and to our critics, it is the instrument of the very devil himself. If our Brethren were more conscious of the critical eyes which scrutinize their daily activities and ears that listen to their words, they would take better care that their deeds would project an image of Masonry that would

no longer be the disputed subject of controversy.

The booklet published by the Grand Lodge of Kansas entitled "The Master Mason", states, "Freemasonry will be to you what you will make of it." It then continues, "Masonry's great mission is to bring mankind to a full comprehension of the Brotherhood of all men under the Fatherhood of one Everlasting God. In seeking to accomplish that mission, Masonry calls upon each of her sons to contribute something: to perform some great service to his fellowmen. It is the internal and not the external qualifications of a man which is regarded by Masons, and your mark among us will depend greatly upon the performance of those things which tend to increase the stature of your inner self. In that manner you will be building your Masonic edifice, that house not made with hands eternal in the heavens."

According to the ancient charges Freemasonry offers itself as "the center of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance." Freemasonry has survived centuries of changes in culture and political forms of government and has withstood persistent attacks from multitudes of uninformed and misinformed critics. The fact that Freemasonry has survived under these circumstances is ample evidence that it does serve an important purpose in the lives of men; if not all men, most certainly those men who have

embraced it and have remained active in it.

Masonry knows no language barriers, observes no political boundaries, and is not restricted by religious beliefs. Freemasonry, believing in God, the Great Architect of the Universe and the life everlasting, is a fraternity of men dedicated to the building of temples within the hearts of men throughout the world, wherever men may be.

While Freemasonry may have a different meaning to each of its members, its basic meanings are common to all. From its name Freemasonry, we are immediately informed that its basic concern is the desire to remain FREE. It is perhaps because of this that it has been the source of many free thinkers who have arisen from its ranks to become national heroes, leading their countrymen out of oppression to enjoy the benefits of political freedom.

The word Freemasonry suggests a personal religion and a philosophical way of life. While it is admitted that the primary basis of Freemasonry is religion, Freemasonry is definitely not a substitute for any form of religious beliefs and it does not seek to undermine or destroy any established religion. Masonic meetings are prohibited from being held on the Sabbath, since that day is set aside with reverence by Masons to render their respect to God by worshipping in accordance with the teachings and ritual of their religion. Masonry does not ask its members to accept any particular religion but to be better followers of their respective beliefs.

Freemasonry provides a place for all people who believe in God to meet regardless of creed, dogma, or ritual; whether they be Jews, Buddhists, Mohammedans, Hindus, or Christians. The Masonic Lodge is the only common ground where be-

lievers of different faiths can join together in praying to their common God, the Great Architect of the Universe for wisdom and guidance in their daily lives.

Most men believe that man is fundamentally good and wants to do good. Some men, however, have not been able to discipline themselves to keep their individual lives within the due bounds expected by society. Generally these men will not be found within Masonic Lodges because Freemasonry is a highly selective association and the members of each Lodge, through the judicious use of the ballot box, admit only good men who have been able to keep their passions and actions within the due bounds of propriety.

Freemasonry provides for those men who are accepted as Brothers, a continuing opportunity to serve mankind and in so doing improve the individual himself by building within his heart greater strength and courage to practice out of the Lodge the good works taught within it, not for any material benefits which may accrue, but because of the richer reward of knowing he has helped his fellowmen.

Most people are fast to talk and slow to act. Although talk is essential to exchanging ideas, it never gets a job done. Thinking is fundamental, but the best thoughts in the world are of little value, if no one puts them into action. The Lodge is a place where good men can assemble to translate good thoughts into good deeds.

Every day each of us goes about living much the same as every one else. There are a few who try to do better than the rest or to accomplish more than others, but their divided efforts seldom reach above the average. The Lodge provides a place where the efforts of good men can

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be coordinated and harnessed for a better than average performance that will help others. Most people spend nearly all of their lives trying to copy others and don't have any time left to do something distinctly their own. The Lodge is a place where original thinking and action is inspired. Once conceived, the creative idea can be put into coordinated action for a dynamic accomplishment.

The main difference between the average man and the successful man is — the average man is a follower while the successful man is a leader. The difference between the follower and the leader is — superior human performance. The Lodge accepts all as equals and gives to each the equal opportunity to serve. Through the work, leaders are discovered within the Lodge and repeated opportunities give them the chance to excel themselves but only the individual can improve himself. His family can help, his school can help, his employer can help, his Lodge can help but in the long run personal improvement is strictly PERSONAL. If a brother has the will to personally improve, the Lodge will provide the place and the opportunity for him to improve.

The vital comparison of men and the leader is that men look to the past to find the standards set by others, they conform to those standards and hope to comply better than other men to what is discrete and acceptable whereas, leaders are men of vision. Leaders not only know what is the best by existing standards — but in addition, they can visualize what should be done to improve themselves, their society, and their nation. What is more important, they have the *courage* to act even though it is *not in conformity* with past or present standards be-

cause they know that more than passive compliance is necessary to move forward. They know that positive non-conforming action is essential to the progress of man individually and of all men collectively, and they know that only strong men of vision can meet this challenge. History has shown that here in the Philippines and elsewhere in the world many of the strong men of vision who have emerged as world leaders began their ascent within a Lodge of Freemasons.

No greater challenge can be made upon the courage of man than to live a moral life while exposed to the material environment and experiences of earthly existence.

The valor of a Mason is not tested on the field of battle but within the confines of his conscience.

It is my fervent hope that now and in the future our Grand Lodge of Free and Accepted Masons in the Philippines will be the source of strong men of vision who will seize the opportunities provided by Masonry and emerge to lead this great nation onward and upward to its rightful place in the political, economic, cultural and scientific world of tomorrow. We must visualize the needs of our Fraternity and start doing something about it TODAY. That is why we all came here to this convention. We were looking for the opportunity to act for the good of our Order. Let us not depart until each one of us has done his work.

We want more Masons, but we want real Masons.

We want more Masonic Lodges, but we want strong Lodges.

We want a Militant Masonry — ever moving forward, in the service of God, executing the will and design of the Great Architect of the Universe. 

GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM.

A Report on Masonic Activities

MORE ON AGUINALDO

WB Gen. Emilio Aguinaldo was made a Mason in Pilar Lodge of Imus, Cavite, on January 1, 1895. The Master of Pilar Lodge at the time was WB Juan Castañeda, who later became a general in the Philippine Revolution. (He was the father of WB Mariano Castañeda, who himself became a Major General and Chief of Staff of the Armed Forces of the Philippines in this generation.) The "hermano terrible" or senior deacon who assisted the candidate, was a Roman Catholic priest, the Rev. Fr. Severo Buenaventura, of Imus, Cavite.

In 1915, Gen. Aguinaldo founded a Masonic Lodge in Kawit, Cavite. He called it MAGDALO, by which name he was known during the Revolution. After its admission into the present Grand Lodge of the Philippines, it was given the number 31 which it carries to this day. However, the name was changed to IBARRA for some reason or another. After Gen. Aguinaldo died, the name was changed again to AGUINALDO MEMORIAL LODGE No. 31 to honor his memory. △

— Emilio P. Virata, PGM

* * * *



Left panel: Presentation of book donation to Matalam Central Elementary School, Matalam, Cotabato, through the Kidapawan Lodge No. 170. Front row, left to right: WB C. Villanueva; Mr. Alejo Libatique, principal teacher; Mr. Jorge Macavinta, district supervisor and Bro. G. B. Ortiz, junior warden. Right panel: A portion of the elementary school children and their teachers hearing WB Villanueva explaining the objectives of Freemasonry.

More Questions and Answers...

WB AURELIO L. CORCUERA (4) PM

120. In the lecture of the Third Degree this statement occurs: "For Masonic tradition informs us that at the building of King Solomon's Temple there were three *Grand Masters*...." Is this correct?

In the original, or first edition, of the *MANUAL*, in code, the phrase is "three *Master Masons*." It is true that Solomon, King of Israel, Hiram King of Tyre, and Hiram Abif were, according to tradition, the three *Grand Masters*. The important thing, however, is that they were the only three who were *Master Masons* and as such in possession of the secrets, which by agreement among themselves, were to be given only after the completion of the Temple, and then only when they three were present and agreed.

121. When former Speaker and Senator Quintin Parades became Grand Master in 1922 to what Lodge did he belong?

He belonged to Abra Lodge No. 86 of which he was a charter member. He was formerly a member of Sinukuan Lodge No. 16, of which the Late President Quezon (G.M., 1918) and Rafael Palma (G.M., 1920) were members.

122. What was Apolinario Mabini's mother Lodge?

Balagtas Lodge No. 149, Grande Oriente Español, the first Lodge formed by members of Nilad Lodge No. 144 (Now No. 12). Balagtas Lodge No. 149 was reorganized after the American Occupation but was later dissolved.

123. In what Lodge was Gen. Emilio Aguinaldo initiated?

In Pilar Lodge No. 203, Grande Oriente Español (Now No. 15).

124. What is meant by "free territory" in Masonry?

The term "free territory" in Masonry is applied to any country where the Masons residing in it *have not yet formed* an independent and sovereign Grand Lodge of their own. In practice, any Grand Lodge can charter Lodges in the territory. The Grand Lodge of the Philippines, then known as Grand Lodge of the Philippine Islands, was organized, based on the claim that the Philippines, Masonically, was a "free territory," the Gran Logia Regional de Filipina being regarded as merely a District Grand Lodge under the Grande Oriente Español.

125. How is a Grand Lodge organized?

The organization of the Grand Lodge of England in 1717, that of Ireland in 1725, and that of Scotland in 1736 set the precedent, according to which *not less than four* — American practice says *not less than three* — Lodges meeting in convention are competent to organize a Grand Lodge in a "free territory." The Grand Lodge of China and that of Japan were organized by Lodges holding charters from the Grand Lodge of the Philippines in this manner.

The Davao Masonic Service Association

Would that there will be more like it in this grand jurisdiction. As the "do-it" and public relations arm of the Davao Masonic community, it is efficient in reaching out to the Masons, their families, and people of Davao City and province. Moreover, because the Davao Masonic Association, is principally of the Davao Bodies, AASR, it reaches out to Cotabato until such time as the Cotabato brethren shall organize their own independent bodies.

The Davao Masonic Association has been a felt need of the community for sometime. It is designed to bring together the Masonic organizations in the city and province and provide them a single organization which shall act for them in matters pertinent to their charities, their educational program and their social welfare work. Through the association, the Masonic community acts as one and because of it, the Masons and their families have earned the admiration and respect of the people of Davao.

In the December issue of their newsletter, they have announcements of the installation of officers, lists of new officers and members of Teodora Alonzo Chapter No. 4, Order of the Eastern Star, Sarangani Lodge No. 50, Davao Lodge No. 149, and Davao Bodies, AASR. It is interesting to note that the address lists contain not only the addresses, but the professions, firms, telephone numbers and zones,

the last item being given for the benefit of their Sunshine Committee.

They have a well-organized Sunshine Committee which has data on the dates of birth, weddings, spouses, children, professions of the children and of the members. Any accidents, illness or distress are communicated to the brethren. They visit sojourners and their families and bring them to their lodge or chapter meetings and join in their other assemblies. When there are conventions of national and international organizations in Davao, the Sunshine Committee goes out to meet and get acquainted with Masons and members of their families attending those conventions and conferences.

This school year the Davao Masonic Association is paying the tuition, books and other school supplies of six poor and deserving students in the Davao School of Arts and Trades. In the same period, it has taken care of the transportation, lodging and board while in Manila waiting for admission, in the Masonic Hospital for Crippled Children of four crippled children. At least one of them has returned home in good health while the others are still confined at the MHCC.

At the moment, the most pressing project of the Davao Masonic Association is the acquisition of a piece of property which can be used for its educational and welfare program. They are looking for a lot where they can build an edifice to house classrooms

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for their literacy campaign, a clinic and playground for poor children and adults of the community.

The association also has on tap plans to organize two lodges outside the city of Davao. The first will be in Mati on the northeastern coast of the province and the second will be in Digos on the southwestern coast.

The Davao brethren are in chargin over the statement that they can do most anything, what with so many millionaires in Davao. They are quick to point out that the bulk of any funds they collect are from the brethren of the middle class farmers and professionals of the community. Once in a while they might get eye-popping contributions from millionaire brethren, but they are tolerant in this respect as they know that millionaires have many obligations to take care of. They emphasize that contributing to charity and worthy projects is more a matter what one is willing to give, not what one can give. △ NBM

△ △ △

NOTICE TO MASON GOLF PLAYERS

It is the desire of the Grand Master, MWB Serafin L. Teves, and the Deputy Grand Master, RWB Raymond E. Wilmarth, both golf club swingers, that a golf tournament among Mason golfers be held during the coming 50th annual communication of the Grand Lodge. Both believe that the tournament will add more attraction to the coming communication.

In compliance with their desire, a committee has been created, composed of Brothers: Patricio Gonzales, chairman; George J. Reid, Saturnino David, D. F.M. Domingo, Edgar E. Shepley, Bayani B. Ibarrola, and M.D. Cipriano, secretary: to take charge of the tournament. Prizes will be awarded.

The brethren who feel golfer enough to participate in this tournament may communicate with Bro. M. D. Cipriano, c/o Grand Lodge of the Philippines, 1440 San Marcelino, Manila.

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These pamphlets were prepared by the Committee on Masonic Education to help Lodges in giving effective instructions to their candidates and brethren going up the ladder.

Other books for Sale:

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Flaws in Ritualistic Performances

WB AGUSTIN L. GALANG, PM

Long before the Ritual was printed en mass and made available to all the initiates, instructions were disseminated only from mouth to ear. In a given Lodge, the Lecturer or Instructor was authorized to coach each only after having passed a rigid proficiency test. He was the sole keeper of the Ritual if there was any; it was very scarce then. Nobody except those who had proven well skilled in the Ancient Craft were allowed to instruct those seeking advancement. The learning process was not only very slow but also tedious. Perhaps this system was adopted to insure the solemnity if not the purity of our ceremonies.

The printing of the Monitors which are now readily available facilitated the admirable advancement in proficiency and performance of the brethren who now actively participate in our ceremonial and degree works. There is no denying the fact that this is praiseworthy. The conservatives, however, still think that these free enterprises, shorn of close supervision, have rendered the efficacy of our original terminologies, open to substitution, misinterpretation if not adulteration. In this premise, it is the purpose of this treatise to be of help in a small way by pinpointing some of our obvious deficiencies which affect adversely the authenticity of our otherwise solemn ceremonies.

1. "*A-men*" in lieu of "*Ah-men*"

In some curious way, many of us have formed the habit of saying "*Ah-men*" at the close of the prayer. Short sound was given the first syllable as in Article. If it is thus pro-

nounced, it is wrong. The word is "*A-men*," with long sound given the first syllable as in "*Fate, Late*." The pronunciation "*Ah-men*" short "*A*" as in "*Ark*" is only permissible in singing and in no other circumstances.

2. "*Hele*" in lieu of Hail

Another glaring error committed by careless officers during the obligation is the word "*Hele*" which, more often than not, is substituted with "*Hail*". We should be aware of the fact that the old Anglo-Saxon word "*HELE*" still used in our Ritual or Monitor should not be pronounced "*HAIL*". Hail means summon, to greet. "*Hele*" is pronounced with long "*e*" as in "*Heel, Feel*," which means cover up, to hide. We do not summon or greet but we cover up, hide or conceal the secrets of our Fraternity.

3. "*Impudent*" in lieu of Impious

In the second section of MM degree, when KS was insensed by what the M of Ts did to the GMHA, we often hear: ". . . vile and *impious* wretches thus . . ." The word as handed down was *IMPUDENT* which means insolent, while vile is villainous. Impious denotes lack of reverence for God, impiety. Impudent is more compatible to vile than impious which pertains more of religious than criminal tint.

5. "*Flown*" in lieu of "*Fallen*"

As in the above situation, when KS pronounced his sentence to the M of Ts frequently, KS says: "raise up your heads and receive your sentence in accordance with the implication which has *fallen* from your own

In Deeds, Not Words



Picture taken of the Masonic Charity Mission of Magat Lodge No. 68 on January 8, 1966 at Sitio Masoc of barrio La Torre, Bayombong, Nueva Vizcaya. Free medical examinations, treatment and medicines were given to the indigents of the barrio and the neighboring sitios. Patients that needed hospitalization and operation were taken to the Provincial Hospital.

Attending were top physicians of the province, WB Sotero Torralba, Sr., retired chief of hospital and Dr. Jesus Esteves, chief of the Bayombong Hospital. The Charity Mission was sponsored by Magat Lodge No. 68 through the leadership of VWB Epifanio C. Quijano, District Deputy Grand Master of Masonic District No. 13, who supplied the free medicines for the indigents.

In the picture from left to right: Bro. Castriciones, Mayor Tolentino, Eliodoro Benitez, and WB Maximiano Reyes; standing VWB Epifanio C. Quijano and WB Sotero Torralba; seated are Dr. Jesus Esteves and Atty. Jun Gauuan.

* * * *

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Taking Stock

By PEDRO D. DIMAYA, WM
Cebu Lodge No. 128

That Masonry is a "progressive moral science" is to me given meaning and substance tonight, and I hope it does give meaning and substance to the relatively younger brethren of the fraternity; for tonight, after twenty years almost to the day, I now stand installed to sit at the Oriental Chair. Indeed, tonight is the end of a long journey — to attain a goal; but as Masonry is a progressive moral science, I am reminding myself that tonight is also the beginning of another journey — to service.

I need not say that I feel a real sense of accomplishment upon reaching the East, nor likewise need I say that I feel a deep sense of responsibility upon arriving at the threshold of service.

This event takes on a more special significance for tonight I was installed by RW Brother Schon of Mt. Kaladias, my Mother Lodge, and in the presence of no less than one who occupies not only the highest station that Philippine Masonry can bestow her members, but who occupies a soft spot in my heart because he belongs to Mt. Kaladias Lodge No. 91 at Dumaguete City, my own Mother Lodge, besides being a very special friend of my family.

MWGM and Bro. Teves, I sincerely appreciate your presence in tonight's activities and I am deeply grateful to you for your part in the ceremonies of the evening. This event I will remember as long as I

live, and my family which is amply represented here will never forget this, I am sure.

As this event marks the end of my journey to the East, so does it mark the beginning of another journey to service. Thus, this occasion provides me a chance to take stock, to look back and to look forward. In thus looking back and looking forward, I inevitably examine myself as a Mason and as a man, for a Mason is a man, no more no less.

To Masonry twenty years ago, I brought me a man; to Masonry for as long as I live, I shall bring me a man. Tonight, I would like to ask myself — What is this man that is I who am a Mason?

As a man, I am: First, a physical body — a bundle of muscles and bones, flesh and blood. As a physical body, it can get hurt, it can bleed, it can even die. But as a Mason, although this body can bleed, bleeding it gets stronger; it can die, but dying it lives again in the hereafter. It is this body that performs the work necessary to be done, that constructs and reconstructs.

Second, as a man I am a mind — a bundle of nerves that are sensitive to both the good and the bad. Thus, it can think evil at the slightest provocation and yet it can think through difficulties for the good things in life. It is this mind that deliberates, that weighs things and events, that thinks.

Third, as a man I am a soul — a bundle of attitudes, motives, desires.

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Brethren of Kidapwan Lodge #170 visit R'zal Monument.

Standing from left to right: Bro. Arsenio Hinojales, Bro. Dionisio de Vera, Wor. Bro. Jose Nicolas, P.M. Davao Lodge No. 149; Bro. Gaudencio B. Ortiz; Wor. Bro. Ceferino Villanueva, Master; Bro. Isagani Bella; Bro. B. A. Sabrilas, P.M.; Bro. Amando O. Austria.

Seated from L. to R.: Bro. A. Pagdiles; Bro. A. Negrillo, Bro. Imlam, Bro. M. Ramos, Bro. H. Andrada and Bro. Tangouan.

Contributors will please send their articles and news items type-written, double-spaced. Pictures will please be properly identified as to event and names.

FYAWS IN . . . (From page 21)

the subjunctive mood of flow. Words flow from the mouth in the form of sound waves.. As they come outside they are flashed in all directions so it could be heard all around. Fallen is the subjunctive mood of FALL which means drop or sink downward. This trifling difference makes fallen inappropriate. △

TAKING STOCK . . . (From preceding page)

It can gear toward the wrong as easily as it can gear toward the right. It is this soul that meditates, that regulates, that directs.

As a Mason, this man that is I must control my body, improve my mind, consecrate my soul.

Controlling my body, I would then be able to do things Masonic — attend meetings, participate in activities, lend a hand in worthy projects, even get hurt and bleed in the process. Improving my mind, I would then be able to render satisfactory floor and degree work, deliberate on significant problems, weigh issues in the right perspective, contribute to Masonic thinking and philosophy. Consecrating my soul, I would then be able to become a God-fearing man, understanding to my fellowmen, thus serving as a mirror of the best that is in Masonry.

These then I propose to do — control my body, improve my mind, consecrate my soul because the year before us is going to be a difficult one. There are things that need to be done and done well, ideas that need to be thought out, imperfections that need to be corrected. There will be need for sacrifice on all angles — body, mind, soul.

Tonight, I pledge to you my all. I ask that you do no less to me, for together, as one body, as one mind, one soul, we will face the year and the years with confidence. With God as our guide, we shall live Masonry the best way we are capable of. Yes, there will be stress and strain along the way, but we are heartened by the encouraging message of our MWGM in the November, 1965 *Cabletow* and with it I close quoting a part: "A man acquires moral strength under strain and stress and is more valuable than one who has grown in ease and somfort." △



Group picture taken during the 11th Installation Ceremonies of the elected and appointed officers of Nueva Vizcaya Lodge No. 144 F. & A.M. Solano, Nueva Vizcaya, held on December 30th, 1965.

First Row—From Left: — W.B. Santiago Bayaua, PM; WB Jovito S. Tottoc, PM; WB. Guillermo E. Bongolan, PM; WB. Paulino A. Corales, PM, Secretary; WB. Emiliano Menzen, PM; Second Row—WB Sotero Torralba, Grand Lodge Inspector; WB. Eulogio Santos, PM and Installing Officer; WB. Cornelio Gallardo, PM and Master of Ceremonies; VWB Epifanio C. Quijano, DDGM, WB Salvador C. Aquino, Reelected Master; Bro. Narciso Tomas, Senior Warden; Bro. Jose Sagadraca, Junior Warden; WB Remedios E. Racela, PM, Guest Speaker; Third Row—Bro. Wilfredo Colorado, Senior Deacon; Bro. Florencio Padilla, Treasurer; Bro. Francisco Marinay, Auditor; WB. Rodrigo H. Fabreo, Chaplain; Bro. Arsenio Acob, Lecturer, WB. antiago Simbala, PM, Marshall; Bro. Samuel Valdez, Tyler; Bro. Noli M. Sagadraca, Orator; Fourth Row—WB Domingo Ramel, Immediate PM of Salinas Lodge No. 163; Bro. Frederik Legaro, Almoner; Bro. Manuel Ang, Organist; Bro. Leonor Gregorio Vadel, Senior Steward; Bro. Roberto Apaya, Junior Deacon and Bro. Fidel Martin, Junior Steward.



Now in the final stages of preparation: a desk info sheet containing the list of lodges, their elective officers, meeting places and days, locations by towns, cities and districts, addresses of secretaries, etc. This will be printed soon and slipped in the March 1966 issue as supplement. Lodge secretaries who have not yet sent in their annual reports will please do so now. Reports reaching the Grand Secretary after March 10, 1966 will have only empty lines after the names of their lodges.

Supreme Council Holds 1966 Session

The Supreme Council of the Thirty-third and Last Degree, Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines, held its sixteenth annual meeting of February 10, 11, 12 & 13, 1966 at the Scottish Rite Temple. In this year's session, a total of thirty-one honors were given.

On Thursday, Feb. 10, the session began at 3:30 PM, with the opening of the Council session among the Sovereign Grand Inspectors General and Inspectors General Honorary, after which Masters of the Royal Secret were admitted. Main features of the meeting were the Allocution of Sovereign Grand Commander Benitez and the report of Grand Secretary General Velo. At this meeting, the honors were announced. At eight o'clock in the evening, the second meeting of the day was held, presided over by Ill. Camilo Osias, Ven. Lt. Grand Commander. Special features of the meeting were musical numbers by the Luzon Bodies Choir and the address by Sovereign Grand Commander Benitez. At this meeting, Master Masons were invited to attend.

On Friday, Feb. 11, the regular session of the Supreme Council was held at 3:30 PM, at which official business of the Council was taken up. At seven in the evening, the meeting was presided over by Sovereign Grand Commander Benitez. Main feature of the evening was the conferring of the Thirty-third and Last Degree with Ill. Macario Ofilada in charge. Only Sovereign Grand In-

spectors General and Inspectors General Honorary were present.

On Saturday, Feb. 12, the session was begun at 1:30 PM, with Sovereign Grand Commander Benitez presiding. Further business of the Council was taken up and concluded at this meeting. The afternoon session started at 5:00 PM, with Ill. Teofilo A. Abejo, Grand Chancellor, presiding. The meeting received MW Serafin L. Teves, Grand Master, and other officers of the Grand Lodge. Features of the meeting were the conferring of the rank and decoration of Knight Commander of the Court of Honor on twenty Masters of the Royal Secret and the address of Grand Master Teves. Closing remarks were given by Grand Commander Benitez. Musical numbers were furnished by the Luzon Bodies Choir. A fraternal banquet was held in the evening at 7:30 o'clock at the banquet hall of the Scottish Rite Temple. Toasts were given in honor of the President of the Philippines, the Grand Master, and the Sovereign Grand Commander. Main address of the evening was given by Bro. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church and President of the National Council of Churches of the Philippines.

On Sunday, Feb. 13, the annual session was culminated with a church service at the Central Church with Ill. Jose L. Valencia preaching the sermon. Presiding at the service was Ill. Charles Mosebrook, PGM.

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The Order of the Rainbow for Girls

By FE ABARQUEZ SUACO

The Order of the Rainbow for Girls was established in 1922 in McAlester Oklahoma, USA by Rev. W. Mark Sexson. The membership of Rainbow comes from Masonic and Eastern Star homes and their friends. A girl may become a Rainbow as she reaches the age of twelve. She will take part in meetings twice a month and have a number of social affairs and events during the year. She will be in a group well-chaperoned. The entertainment in which they engage is clean and wholesome. She will have an opportunity to learn to talk extemporaneously. She will be in meetings presided over by girls of her own age and while the meeting will be under the direction of an adult, the adult will be in the background. The girl will have a feeling of freedom. She will not only overcome her timidity and be able to talk to this group of girls but she can become one of their leaders. They will work and plan to make a program and raise money for various charities for beneficial purposes. They will learn how to stand on their own and be able to direct their work so it will be interesting. Most assemblies offer merit bars for services rendered. The Supreme Assembly of the Order of the Rainbow for Girls gives to a girl the *Master of the Grand Cross of Color* Award for outstanding services rendered to the Order.

Everything in the Order of the Rainbow for Girls works towards a constructive and colorful life that appeals to the girls. It leaves an ever-

lasting impression of peace, tranquility and spirituality on each and every member. There will be a spiritual awakening and realization of the fact that as a Rainbow girl, with *Love and Service* as her watchword, life will be organized and developed under the inspiration of beauty and color.

In view of the high standard of character building of the members of the Order of the Rainbow for Girls, a group of Masons and Eastern Stars under the leadership of the late Walter H. Schoening (who became Supreme Deputy of the Order in the Far East) organized the Order of the Rainbow for Girls in the Philippines.

The first Assembly, Manila Assembly No. 1, was organized and sponsored by Mayon Chapter No. 1, OES on July 16, 1949. Mrs. Beth Barnes was Mother Advisor and Virginia Willimont was Worthy Advisor. Manila Assembly consisted of American girls whose parents were stationed here in the Philippines for a limited period. Most of the girls returned to the United States, thus closing up Manila Assembly. But prior to this sad ending, they initiated a group of Filipino girls into the Order. These Filipino girls became charter members of Perla Assembly No. 2 (now No. 1) sponsored by Lodge Perla del Oriente No. 1034, S. C. and adopted by Farmington Assembly No. 35, New Mexico, U.S.A.

Perla Assembly was formally constituted on April 5, 1950 by the late

Turn to next page

Walter H. Schoening with the help of Rainbow girls from Manila Assembly at the Scottish Rite Temple, Taft Avenue, Manila. Mrs. Beth Barnes was Mother Advisor and Lizzie Rader was Worthy Advisor. Perla Assembly grew and prospered as the years rolled by leading to the growth of the Order of the Rainbow for girls in the Philippines.

Clark Assembly No. 2 was constituted by the late Walter H. Schoening on August 11, 1956 with the aid of the members of Perla Assembly in Clark Field Air Base, Angeles, Pampanga. Mrs. LaVerne Mabel Whitlock was Mother Advisor and Charles Stewart was Worthy Advisor. Their sponsoring body is Leonard Wood Lodge No. 105.

Cavite Assembly No. 3 was constituted in 1961 in Cavite City by Mrs. Agnes Schoening (who became Supreme Deputy of the Order in the Far East after the death of her husband, the late Walter H. Schoening) assisted by members of Perla Assembly.

Mrs. Agnes Schoening then left for the United States. The Supreme

Assembly appointed Mrs. Alice Bellis Supreme Deputy of the Order of the Rainbow for Girls in the Philippines and Okinawa.

There are now three Assemblies of the Order of the Rainbow for Girls in the Philippines to help our young girls between the ages of 12 and 18 prepare themselves for womanhood and become better leaders and better citizens of our country. As members of the Order, they will be able to encounter the problems of life with ease, tact, understanding and agility.

We hope that our Brother Masons and Sister Eastern Stars will help in the growth and welfare of the Order of the Rainbow for Girls in the Philippines.

The Advisory Board of Perla Assembly No. 1 is presently composed of Raymond Wilmarth, chairman; Bayani Y. Salcedo, Luis F. Lancero, Jr., Romeo T. Pasco, Benito Maneze, Laurence H. Gardner, Guillermo Madrideojos, Virginia Domingo, (Mother Advisor of the Assembly); Maria Luisa Vicente, Carmen Karganilla, Fe Suaco and Flora Ostrea. △



SUPREME COUNCIL HOLDS . . . (From page 26)

The various honors were awarded as follows: To be Sovereign Grand Inspectors General (Active): Ill. Bros. Jose Locsin Araneta, Remigio Montilla Abello, Cirilo Dictado Constantino, and Damaso Cruz Tria;

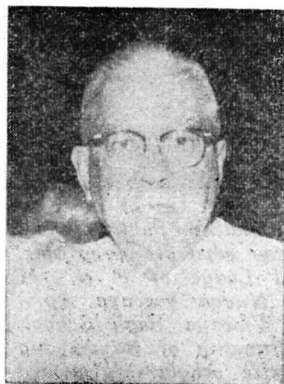
To be Inspectors General Honorary, 33°: Bros. Bernabe Africa, Edward Albert Bellis, Ruperto Sarrosa Demonteverde, Teofilo Marte, Leon Cabig Santiago, Isabelo Tupas and Raymond Everett Wilmarth;

To be knights Commander of the Court of Honor: Bros. Manuel Mon-

tilla Abello, Jose Bautista Abejo, Cornelio Malabanan Aguirre, Timoteo Biloya Almonte, Gregorio Raguco Bailen, Domingo Cabali, Felix Manawis Caburian, William Howard Clark, Jr., Temistocles Elvifia, Liberato Estal Littaua, Juanito Treyes Magbanua, Francisco Mateo, Pedro Domingo Melendez, Seldon W. O'Brien, Gil, Francisco Octaviano, Juan Villanueva Orenca, Alfredo Lamzon Ortiz, Castor Silvestre, Sotero Anselmo Torralba, and Stanton Youngberg. △

Past Grand Masters Nominate...

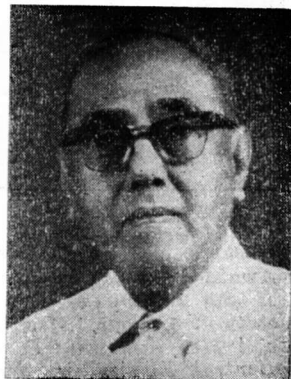
At a special meeting of Past Grand Masters called by M.W. Serafin L. Teves, Grand Master, on February 9, 1966, three candidates for Junior Grand Warden were nominated in accordance with present Grand Lodge procedure. This nomination and announcement is intended merely as a guide to assist the brethren in selecting a candidate during the annual election that will take place on April 27, 1966. It does not in any way change the traditional procedure of electing the Junior Grand Warden from the floor. Every delegate and brother who is entitled to vote may vote, as usual, for any candidate he desires.



ABELLO



BASCARA



CORCUERA

ABELLO, Remigio. Born in Pulupandan, Negros Occidental on June 14, 1900. Married to the former Pacita Gutierrez of Bacolor, Pampanga, by whom he has four boys and a girl. A product of the Philippine public school where he studied from the first grade through high school. Graduated from the University of the Philippines in 1923 with the degree of Bachelor of Science in Chemistry.

A life-member of Kanlaon Lodge No. 64, F&AM, Bacolod City, having been raised in that lodge in 1924. Was elected Worshipful Master in 1935 and again elected in 1963. Appointed District Deputy Grand Master for District No. 14 in 1963, which position he still holds to the present time.

BASCARA, Domingo. Born in Mabatang, Abucay, Bataan on December 20, 1904. Married to Nieves Crespo of Meycauayan, Bulacan, by whom he has three children, two boys and a girl. A product of the Philippine public school from first grade through the seventh grade. Finished high school in Association Institute of the Manila YMCA and graduated from the Philippine Law School with the LL. B. degree in 1932. Passed the bar in 1933. Bro. Bascara is a member and Past Master of High Twelve Lodge No. 82, having been its Worshipful Master in 1951.

CORCUERA, Aurelio. Born in Sampaloc, Manila on November 18, 1889. He is a widower. A product of the public schools from the elementary through high school. Received the following degrees from the University of the Philippines: BA, 1912; BS, 1914; CE, 1916.

Became a Master Mason in Nilad Lodge No. 12 on May 19, 1917. Served as Worshipful Master of Nilad Lodge in 1925; Rafael Palma Lodge No. 147 in 1957 and Bagumbayan Lodge No. 4 in 1965. He is a life-member of Bagumbayan Lodge No. 4 and a dual member of Rafael Palma Lodge No. 147.



Magat Lodge No. 68 F & AM honored four outstanding public school teachers and a scholarship awardee last July in three separate programs. Awarded with Certificates of Merit from the Grand Lodge of F & AM of the Philippines were Mrs. Maria G. Cacacho of Nueva Vizcaya Agricultural College, Mrs. Maria M. Jacinto of Nueva Vizcaya High School, and Mrs. Anastacia C. Gajeton and Miss Feliza M. Bunanig of Bayombong Central Elementary School. Recipient of the 1st prize scholarship award given by VWB Epifanio C. Quijano, for an oratorical contest sponsored by the Lodge was Miss Alicia Dumlao.

Photo, shows the awardees and members of the Lodge after the third and last program. Seated, (l. to r.) are Mr. Alberto A. Genato, Principal of Nueva Vizcaya High School; the four awardees: Mrs. Jacinto, Miss Bunanig, Mrs. Cacacho and Mrs. Gajeton; Mrs. Carmelita B. Dumlao, who represented her daughter Alicia; and Worshipful Master Eulalio D. Perdido. In the second row (l. to r.) are Mr. Modesto B. Abellera, Dept. of Education District Supervisor; Mr. Federico S. Zamora, Principal In-Charge of Nueva Vizcaya High School; the four awardees. Mrs. Jacinto, Miss Bunamo E. Bañgolan; VWB Epifanio C. Quijano; Bro. Carlos R. Jacinto; and WB Froilan B. Calata. In the last row (l. to r.) are Bros. Hugo T. Hombrebueno, Ramon Balido, Manuel T. Ambatali, Pablo Reyes; and Pedro S. Reginaldo, Jr. Secretary of the Lodge.

BUT PLEASE!

The Grand Lodge of the Philippines has been trying to collect Masonic data on each Brother and put them in condensed form on individual cards since 1958. At this writing, all Master Masons have cards on file in the Grand Secretary's office. The great majority of these cards contain, thus far, only the names and addresses and little else. The data sheet (succeeding two pages) is designed to give us the desired information. Please fill them up, tear the sheet off, and mail or send to us at your earliest convenience. If you have already done it please disregard this request. If not, do not delay your kind compliance. THANK YOU.

THE CABLETOW, INCORPORATED

Dear Brother:

Now that your Cabletow has been incorporated, it is essential that our office have complete records for each subscriber. Therefore, we hereby notify each Brother and each Lodge under the jurisdiction of the M. W. Grand Lodge of F. & A. M. in the Philippines that the subscription blank below and the Personal Data Form on the reverse side be accomplished and forwarded without delay to:

The Cabletow, Incorporated
P. O. Box 990
Manila, Philippines

We shall continue mailing the Cabletow for January, February, and March 1966 according to our previous records.

HOWEVER, BEGINNING WITH THE APRIL 1966 ISSUE NEW ADDRESS PLATES WILL BE MADE AND *THE CABLETOW FOR APRIL 1966 AND THEREAFTER WILL BE MAILED ONLY TO THOSE WHO HAVE SUBMITTED UP TO DATE PERSONAL DATA FORMS.*

Please cut out this whole sheet, fill out the blanks below and the data forms on the reverse side and mail it at once so you will not be inconvenienced by having your delivery of the Cabletow interrupted.

Fraternally,

N. B. MELOCOTON
Managing Editor

△ △ △

Date _____

The Cabletow, Inc.
P. O. Box 990, Manila

I wish to receive The Cabletow for the rest of the year. I am a member
in good standing of Lodge _____ No. —, F. & A. M.

Please send it to me at the following address:

Signed: _____

GRAND LODGE OFFICERS

1965-1966

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

BOARD FOR GENERAL PURPOSES

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

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

<i>Regional Grand Master</i>	Will K. Prestidge, Jr. (118)
<i>Deputy Regional Grand Master</i>	William P. Schwager (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>	Andrew H. Buckley (142)
<i>Regional Grand Secretary</i>	Wallace H. Morris (118)

DISTRICT DEPUTY GRAND MASTERS

District No. 1	Raymond E. Wilmarth (7)	District No. 12	Severo Oliveros (37/72)
District No. 2	Julio Laceda (39)	District No. 13	Eustaquio de Guzman (107)
District No. 3	Epifanio Q. Quijano (68)	District No. 14	Remigio Abello (64)
District No. 4	Teodorico D. Ayson (164)	District No. 15	Fidel Fernandez (47)
District No. 5	Jack E. Gessner (67)	District No. 16	Augusto P. Santos (30)
District No. 6	Doroteo M. Joson (53)	District No. 17	Eduardo C. Ralloma (130)
District No. 7	Jimmie Pfeffer (105)	District No. 18	Ruben Feliciano (50)
District No. 8	Purissimo Ramos (34)	District No. 19	Angel Mendoza (45)
District No. 9	Amando D. Ylagan (122)	District No. 20	Hugh C. Donaldson (123)
District No. 10	Apolonio Pisig (2)	District No. 22	Walter Doerr, Jr. (143)
District No. 11	Cecilio M. Bituin (26)		

"I have always loved my poor country and I am sure I shall love her to the last moment even if men should prove unjust to me; my future, my life, my joys, I have sacrificed all for love of her. Be my fate what it may, I shall die blessing her and wishing for her the dawn of her redemption."

— *J. Rizal to the Filipinos,*
20 June 1892.