

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Wilmarth, assisted by Grand Lodge Committee members and Social Welfare Administration Employees, distributed Christmas *bayongs* to indigent families of Manila, Dec. 21, 1966. The food packages made Christmas *happier* for 150 families.

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Grand Master's Message:

OUR NEW YEAR'S RESOLUTION

My Brethren, a new year is before us. Once again we are looking forward, anticipating what the future holds in store for us as individuals and as Masons. I sincerely wish each and every Brother and his family a most happy and successful year. More particularly, I hope that our Grand Jurisdiction will be blessed with the good fortune of having its most productive year.

To wish and to hope are not enough. To plan and to do are necessary, if our wishes and our hopes are to materialize. In simple terms, it takes a lot of thought, but a lot more "sweat", if we want to get things done! And it takes a lot of "doers", not just one or two.

In every Lodge there are one or two who talk all night long at a meeting, depriving others of the chance to speak. But when it comes to listening to others, or doing the actual "chres", generally the "talkers" are not to be found. Probably they are talking someone else's ears off, somewhere else.

Have you ever noticed generally the "doers" don't have much time left to talk, because they are always busy "doing"?

We all like to listen to well presented constructive suggestions designed to enhance our Craft. What we object to is the long-winded "talkers" who are trying to enhance themselves! I personally think Article XIII of our Rules of Order and Order of Business — Grand Lodge, appearing in Chapter X of our Constitution of the Grand Lodge (Revised 1962) should be universally extended to all formal and informal meetings. What we want is to listen to facts, get constructive suggestions, and make wise decisions so that our labors can be fruitful.

There is another interesting problem we are constantly confronting getting people to exercise initiative. We appoint a committee, assign it a mission, and wait for results. In most cases we are still waiting for the committee to start functioning under its own power. If the Chairman doesn't know what he is supposed to do, he should ask the one who appointed him. Actually the answer is easy, the Committee is supposed to work.

And there is another point which I was reminded of when I read the Message of the Grand Master of Texas in their official organ, The Texas Freemason for October 1966. The part of his message I refer to is as follows:

"The Grand Lodge of Texas exists for the benefit of Lodges. It was created by Lodges;

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UPS AND DOWNS

As we write this, we have half a mind on the three grand-children; aged 5, 6 & 7, running around the house and yard, and half a mind on this rtyu machine. The faster the kids run around squealing, shouting, pulling each other by the hand or hair, the slower our fingers move about on the keyboard. Often we have to stop, see if anyone had been hurt after a thud on the floor by someone slipping and falling hard.

After hours of turning the TV on and off, chasing and scratching each other, laughing and crying, teasing the cats and dogs if not each other, climbing up and down the mango and caimito trees, they settle down on the chairs, curled up in their favorite sitting-lying positions.

And then . . . the six-year old girl began to weep, followed by the littlest boy. Soon, both were whining for mama and grandma who had gone to a Jobie meeting. The oldest boy just sat down, his head cupped in his hand, saying nothing. He may have been holding back his tears. It was their moment of depression.

And so it is in life — for little ones as for big ones. In it, we have our share of ups and downs. With each new year, it is our devout wish that it bring us good fortune in exchange for the misfortunes that have been our lot in the past year. If the old year had been all black, we wish the new year to be all white; if the old year had been all thorns, we wish the new year to be all roses. A rather idle if not a forlorn wish, isn't it?

As our little ones soon discovered, their little lives had their ups and downs; we old ones had better resign to the fact that life is full of ups and downs. In 1967, we will have our fill of them. It cannot be otherwise. Life is not made to our order, though many would wish it were.

It is better for us to contain our ups and downs. Moments of pain are common experience, as are moments of joy. Our moments of depression, we should use for self-searching, for taking a sort of spiritual inventory. We should welcome this opportunity to think our heart out instead of crying it out. Baby minds are for crying; mature minds are for thinking.

And with baby or mature minds, we do not refer to years. One at seventy may have a baby mind; one at seventeen may have a mature mind. One cries his heart out when he whines and complains about everything around him as not made to his wishes and hopes. One thinks his heart out when in the face of trials and tribulations, he sees the gleam of light in the distance.

Too many of us wear our heart out by crying it out because we think in circles; we make our thoughts go into orbit and we keep them there as if we are trying to make a world record at it. When this happens, start to count off for a splashdown to reality. If there is a solution, why worry; if there is no solution, why worry? △

For Almighty, Brother,
Country. . .

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• **ABC of Masonry**
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MW Mauro Baradi, PGM

(Speech delivered before the Conference of Grand Masters of Masons in North America, Washington, D.C., February 24, 1966.)

*Greetings From Our
Grand Lodge*

Most Worshipful Brother Chairman, Most Worshipful Brethren, Masons all: In behalf of the Grand Lodge of the Philippines and our Grand Master, Most Worshipful Brother Serafin L. Teves as well as that of my own, I bring you fraternal greetings.

Freemasonry in the Philippines

There was a time in my country when Masons were persecuted, prosecuted, excommunicated, exiled, and executed. But the more the obstacles, the stronger was our determination to seek further light in our Fraternity. In our people's long and persistent struggle and gallant and continuous fight for freedom, Filipino heroes and martyrs — prominent among whom were Masons — gave their all for liberty, a cause championed by Freemasonry. Through the years, Masonry's roots grew deeper and its whole influence spread far and wide. And today, the Philippines is a bulwark of Freemasonry in Asia.

When our Grand Lodge held its first Annual Communication at Manila in 1912, or 54 years ago, there were only three subordinate Lodges with 500 members. Last year, at our 49th Annual Communication in April, there were 132 Lodges with a membership of 11,167. We have lodges not only throughout the Philippines but in Guam, Saipan, Okinawa, and Japan.

What Are We Waiting For?

Since 1945, I have attended Conferences of Grand Masters of Masons in North America. The present Conference is a most challenging one; from it I have learned lessons which will be brought to our brethren, 10,000 miles away. Although geographically we are far away, we are ever close to one another. In Masonry neither distance nor boundary is an obstacle; we are brethren all.

Three days ago, at the Grand Secretaries' dinner, a pillar of Masonry in America spoke and asked his brethren this searching question: What are we waiting for? We were reminded that in some subordinate lodges, meetings have become monotonous, attendance thereto has declined, activities few, and hardly any man has offered himself as a candidate for the mysteries of Freemasonry. We should and must do something about these. Careful planning is good but faithful execution thereof is much better.

In the course of the current Grand Masters' Conference, other questions likewise have been asked and discussed.

What can be done to increase the interest of Masons in Masonry? Why have brethren's zeal for the Institution waned? Is there much to be desired from within and outside our lodges? Pause and ponder this

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awhile! Let us find out our sources of weakness and remedy them without delay.

What, if anything, can be done about the lack of interest in Masonry by non-Masons? This query is an important one. So much prejudice has arisen due to a lack of understanding as regards Masonry, which though religious is not a religion; neither is it a secret society. The so-called secrecy deals with method not matter. In fact, it has been well stated that the Mason may publish to the world Freemasonry's principles, its history, its spirit, its ideals, its purpose and programmes — and the more he publishes them, the better it will be for all parties concerned.

Washington, the Mason

Every year, in February, we observe Masonic Week because among other things, George Washington, a great man and an exemplary Brother was born during the same month. In this connection, I might add that on the 21st of this month, I was privileged to speak at the annual tribute to George Washington, the Mason, held at the Federal Building at Nassau and Wall Streets, New York City, where he took this oath upon the Bible of St. John's Lodge No. 1 as first President of the United States in 1789. Many years before, when becoming a Mason, Washington was obligated upon the Bible which teaches the Mason important duties he owes: (1) to God, the Almighty; (2) to his neighbor as a Brother; and (3) to himself as a Citizen. Here was a Mason — "first in war, first in peace, and first in the hearts of his countrymen" — who was the father of his country. By word and by deed, Washington adhered to the A (Almighty), B (Brother), C (Citizen) of Freemasonry.

The time for non-Masons to know more about our Venerable Institution is long overdue. In this our age of achievements and wonders, let the world realize that Freemasonry exists "to prepare, to develop, and to transmit to posterity the civilization wrought by our fathers and passed on to us."

The Philippines Under Dynamic Leadership

We are endeavoring to live and share the benefits derived from the ABC of Freemasonry, with our fellow men in the Philippines; a country which has become a show-window of democracy in the Far East, and indeed, the first modern republic in Asia and Africa. Under the dynamic leadership of President Ferdinand E. Marcos, we the Filipinos, are renewing the vision of greatness for our country; in the President's own words, "this is a vision of our people rising above the routine to face formidable challenges and overcome them. It means the rigorous pursuit of excellence."

Freemasonry in Africa

In the same way, I tried to apply the ABC of Freemasonry in other parts of the world. It has been an honor for me to be the first Chief of Mission of my country to Africa, south of the Sahara; and later as first Philippine Ambassador to Nigeria, Cameroon, Ghana, Liberia, and Sierra Leone. Wherever and whenever opportunity presented itself, and as a Mason, I visited duly recognized subordinate lodges in the continent. Brethren in Africa whom I met and whose friendship I value, are a credit to our Fraternity. Some of them expressed a desire and entertained the hope that sooner than later they too, would have their own

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This is for us. . . this

Unity Among Men

Rev. Fr. David J. Clay

(Speech delivered at the Convention of the Eighth Masonic District at San Antonio, Zambales on November 5, 1966.)

There is a story told about the late Holy Father, Pope John. On the occasion of his meeting with a group of Jews, he greeted them with: "I am Joseph, your brother." I would like to borrow that phrase from John and say 'I am David, your brother. . . and I am very happy to be here.'

I don't know if any of us can fully appreciate the significance of this get-together. It is too wonderful for words. A priest speaking to Masons a few years ago was unthinkable. Now, thank God, a Roman Catholic priest is honored to speak to you today.

Why am I here this afternoon? Because of love: your love for me and what I represent and my love for you and what you represent. This has to be true because the unity we so much desire is based on love.

Thanks in large measure goes to the same Pope John for bringing us together in our common search for unity. Although he was not the only one responsible for Ecumenism, he was certainly the prime mover of the movement in the Church and in the world.

Why are Ecumenism and John mentioned together? Was it what he said about Ecumenism? No. It was what he did. It was because he lived Ecumenism, you might say.

We all know how beloved John was. And we know the reason. The world would not help loving a man who showed so much love for all his fellowmen. Love was the neces-

sary spark and it still is the flame of Ecumenism and the answer to the problem of unity.

John put into practice in a unique way the words Christ spoke a few hours before He died: "Little children. . . a new commandment I give you, that you love one another; as I have loved you. By this will all men know that you are my disciples, if you have love for one another."

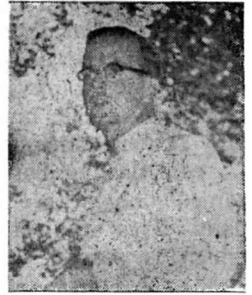
Also the same evening Christ prayed to the Father: ". . . that they all may be one. even as you, Father, in Me and I in you that the world may believe that thou has sent me."

Unity and love go hand-in-hand.

If we had been up till now loving one another as God loves us, then we would not have the disunity among men that we see all around us. Our mutual love will guarantee unity — this is God's promise. We have the answer, but if we are not fully applying it in our everyday life, we won't achieve unity. If we want unity we must love all men as our brothers.

The Iowa Grand Lodge Bulletin makes this clear: "A man is a true Mason," the bulletin states, "when

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Rev. Fr. Clay

he begins to view charity not as an abstract principle but as a practical one — view it as a virtue which he must practice and exemplify in all his relationships with his fellowmen. . . . The place to look for evidence that you are a Mason is not in the head, but in the heart whence will flow the healing streams of brotherly love, generosity, kindness, patience and good will.”

To bring the theory of loving all men down to practice is hard, you say. I totally agree. It is hard because it is so much against our nature which is often filled with pride and selfishness. But to love all men the way God loves us can be achieved nevertheless.

I could not improve on how Mr. RW Manuel Crudo, your Junior Grand Warden, succinctly shows Masons how the theory of love can and must be made concrete. He says, “There can be no peace within any man if he thinks only of himself, talks only about himself and worries only of what others think about him”, — true, lasting happiness can be attained only if we illustrate in our daily lives the creed of Masonry which is service — service for the good of our fellowmen without counting the cost, nor expecting any material reward — except the self-satisfaction that one has performed his duties well to the glory of God. Radiate sunshine and illustrate in your daily lives the second great law laid down by Christ. They that sow love and kindness reap joy and happiness. Therefore you must learn to love one another.”

I underline the words “service for the good of our fellowmen without counting the cost, nor expecting any material reward — except the self-satisfaction that one has performed his duties well to the glory of God.” It is another way of saying what Christ said: “Little children, love one

another as I have loved you.” Christ came to serve men, not to be served by them. Although his reward for this was His Cross, He continues to love. Our love must be like His — even though naturally speaking our fellowmen may not deserve our love.

Also Mr. Agustin L. Galang, writing in your monthly magazine, *The Cabletow*, helps to clarify love: “. . . It inclines us,” he says, “to think favorably of every man, and to do him good on all fitting occasions.” In thinking favorably, we then avoid judging the actions of others rashly. We don’t pass judgment on man — we leave judging to God, Who is the only One who can read the heart. We give our brothers the benefit of a doubt. Thus we avoid even suspicion. We don’t decide to dislike a man because his religion, his political party or his skin differs from ours. We approach every man favorably — with respect and love.

Thinking favorably also means avoiding hypocrisy: being outwardly friendly, while internally disliking or mistrusting a man or talking about him when he is gone. All this is sure to destroy love and unity.

An excellent summary and further description of love in the concrete I found in an article called, “Definition of a Mason,” to wit:

“When he knows that down in his heart every man is as noble, as vile . . . and as lonely as himself, and seeks to know, to forgive, and to love his fellowmen;

“When he knows how to sympathize with men in their sorrows, yea, in even in their sins — knowing that each man fights a hard fight against many odds;

“When he finds good in every faith that helps any man to lay hold of higher things;

“When he can look into a wayside puddle and see something besides

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In the beginning. . .

New Zealand Craftsman

Even in a small community, life can be very busy and most people develop a multiplicity of interests beyond their daily work. Often their work provides the initial stimulus, and one finds a sort of homogeneity of endeavour — with perhaps golf or bridge as an unrelated light relief. And by the sum of man's interests, his work and his play, it is possible to know a good deal about him.

Up to a point it is true that it is the busy man who can always take on something else, but there is always the chance that if a man takes on too much some of his commitments are likely to be ill-discharged.

There is the further danger that the too-busy life will leave insufficient time for reflection, for contemplation. Even the man who takes nothing home from the office but his pay check may be so busy with recreation and family affairs that he does not spare time to consider where he is going nor what is the end of the effort which he is producing.

A life without an acknowledged objective is a poor life, not directed anywhere in particular, and likely to be unco-ordinated and frustrated. After acknowledging in greater or less degree a duty to T.G.A.O.T.U., the objective of most of us, put in the most favorable terms, would boil down to something not unlike the Masonic Grand Design of being happy and communicating happiness; though set at its worst it would include ambition, acquisitiveness and perhaps some other negative qualities.

But by and large, most men's in-

Time to Take Stock

tentions are substantially kindly and benevolent, and this perhaps we owe largely to the history of Western civilization, and to certain influences, of which the Craft is one, deriving therefrom.

It does everyone good from time to time to halt and take stock, to consider how he personally is applying the lesson of the 24-inch gauge, to remember his youthful ambitions and intentions and to see how far he is simply compromising with the daily business of keeping afloat.

There is a lot more to life than keeping afloat and when we are young we realize it. We see the world as our oyster, perhaps with a pearl concealed in it for our discovery.

We have more or less firm ideas of what we propose to do with our three score years and ten — or probably a little more, nowadays, though there is still no certainty about it. We have certain ideals — ideals we feel we would never let slide away from us, and we have certain ambitions so that we have no doubt but that the latter stages of our life could be aptly illustrated by the perfect ashlar.

But along the road from youth to age certain things occur. Each of us finds his level — and often it is a lower level than he expected. We are disappointed with our achievement, with the development of our character — and if we are not, there are dangers in complacency, too. The more fortunate among us, in the rather cruel but expressive idiom, in time get wise to ourselves.

And as we find ourselves short not

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MW Serafin L. Teves, PGM •

(Address given by MW Serafin L. Teves, PGM, on the occasion of the awarding of the Honorary Legion of Honor to him on December 3, 1968.)

It is with a mixed feeling of humility and pride that I presented myself here tonight to receive this exalted DeMolay award, the Honorary DeMolay Legion of Honor; humility, in that alone, I consider myself least worthy of this high honor; pride, in that with you all present here tonight and those unable to come, the Masonic brothers, Eastern Star sisters, DeMolays and Jobies, I proudly accepted the award which the Supreme Council of the Order of DeMolay saw fit to give me.

In plain language, this award is as much yours as it is mine. Let me say my equity in it is 10% while yours is 90%. Call me a ten per center; but the good kind of ten per center, anyway. Your need and your inspiration helped me to do what I could and can for you young men especially. In a sense, you made it possible for me to work for young people and at this juncture, the award was given. But my efforts and yours do not end with this award. In effect, we are only stopping for a little rest and from here we go on with renewed vigor.

Up to April this year, I was your Grand Master; now, I am only a Past Grand Master, a status that makes one to be just seen and not heard. Nevertheless, I must pledge to you all that as a plain Master Mason, I shall continue in my efforts to make other Masons manifest more Masonry by working, and inspiring others to work, for the welfare of our youth organizations allied to Masonry.

Let me quote at this point, the stirring words of Ill. Luther A. Smith, Sovereign Grand Commander of the Supreme Council, Southern Jurisdiction, AASR, as follows:

"Those of us who are Masons should tighten these bonds of intimacy with our Creator by bringing into the circle our young ones as DeMolays, Rainbows and 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.'"

At this point, let me add by way of agreement, that if Masonic families in the Philippines would do as they are doing in the United States, our young people as DeMolays, Rainbows and Job's Daughter's would be a real power for good, a real catalyst that can bring about the desired good in the conduct and attitude of most of our young people.

In the latter part of October and early November, our daily papers and weekly magazines were full of accounts about the so-called October 24 Movement. To my mind, there was one thing that should bother most of us, the fact that before that demonstration, five student leaders had been invited to Red China, "all expenses paid, first class for three weeks."

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And after that, fifty more were to be invited. Frankly, I have my doubts about the motivations of these student demonstrations.

In the words of Bro. Apolinario Mabini, freedom is to do the right, never the wrong. Wholeheartedly, I believe in freedom and I would be the last person to deny it to anyone; but everyone should realize that freedom, like a precious jewel is also a delicate one and it should not be used roughly and haphazardly to destroy the freedom enjoyed by the great majority of our people. We are in that obnoxious state whereby freedom is used by dictatorial minds to prepare to destroy freedom from whence it came.

During my term as Grand Master, it was my constant care to prod Masons and Eastern Stars to promote Masonic family life. I am proud to say that here in our home city of Dumaguete, we have this morally healthy environment brought about by the collaborative efforts of Masons and Eastern Stars in providing DeMolays, Rainbows and Jobies coming from different parts of the country and overseas, a home away from home, to say nothing of our own home-grown DeMolays and Jobies. I say to you, Sisters and Brothers, be not weary in this kind of well-doing.

If at times, you get weary in well-doing, you can stop that by doing better, or if you get tired of doing better, stop it by doing the best.

And to you, my DeMolay boys and Job's Daughters, let me say this: You are at an age which is a critical period for you, your parents, elders and your country. At home, in school, and in your church, you are being continually exposed to what is good and proper; to all those influences that are calculated to improve you, to make you better men and women; so that you can take care of yourselves better in a world that is sometimes good, sometimes bad, sometimes indifferent. Your parents and elders, the Masons and Eastern Stars in this community, try their best to give you the best advice and help they can give. They have only your best interest at heart.

Do not think that by giving you advice, by preventing you from doing the improper, they are abridging your freedom. In reality, they are only making it possible for you to avoid the pitfalls they fell into when they were young and ill-advised; they are only seeking to make you better than they are; they are only doing their part to make the community in which you live so much better through you and for you.

And so, my Sisters and Brothers, my DeMolay boys and Jobie girls, ladies and gentlemen, let this medal be to us all, a symbol, a badge and a reward — more so for what we still have to do together so that we, under God's care and guidance, will be what we want to be; and best of all, what we ought to be. △

* * *

Capitol Masonic Temple News

At the meeting of stockholders of the Capitol Masonic Temple Association, Inc., they decided to increase the authorized capital to ₱500,000.00 from the original ₱135,000.00. The stockholders also voted to change the

name of the corporation to Capitol Masonic Corporation.

Since the approval of the increase in capitalization, many of the present stockholders have put in their sub-

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Whithersoever
Dispersed. . .

Rodolfo O. Velasco, PM
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• Travel in Foreign Countries

A distinguished brother came down from the east and said, "Brother Velasco, I congratulate you on becoming a Master Mason and as such, I commend you to the kind care, love and protection of all Master Masons withersoever dispersed." Never did I come to think at that moment that someday I would be a recipient of love, care and protection of Masons dispersed in another part of the world.

Today, even after a number of years, memories remain sweetly fresh and vivid and it is with a nostalgic longing for the past that I recall my experiences of Masonic brotherhood in a foreign land.

I was a lucky participant of a study grant under the Technical Cooperation Scheme of the Colombo Plan. The place was beautiful New Zealand, oftentimes dubbed as the playground of the South Pacific. It is a couple of days away by jet with an overnight stop at Sidney, Australia. While signing enrolment papers at the Seddon Memorial Technical College, my host school, the officer in-charge of Colombo Plan students, Mr. Jack Rogers, noticed my ring. He soon called me aside and asked a few questions about the symbols in the ring. Finally, he brought me to the comfort room, this time with another member of the staff, whom I later learned to be a Past Master and officer of the Grand Lodge. They examined me in detail including my Masonic papers and when they were convinced that I was not a cowan, extended an invitation to visit Lodge

Papatoetoe No. 227 that coming Friday. I readily accepted the offer for it would be my very first opportunity to visit and see a foreign lodge in action.

Bro. Rogers came to fetch me in his car, we had a dinner with his gracious family and after topping it with a cup of tea, we went to the lodge. I noticed a few things which I later found to be common in all lodges that I subsequently visited during my stay. I was received last with Bro. Rogers who vouched for me as it is their custom to receive visitors by lodges; their respective masters at the end of the queue. The Worshipful Master gives a short word of welcome before the visting Master is given his place in the east and the others their places in the lodge. They were all upstanding when I entered and all eyes were on me for it may be that I was the first brown oriental to visit their lodge not to mention that my attire was entirely different from theirs. I was wearing my exquisitely embroidered Barong Pilipino though it was uncomfortably chilly; they were in formal evening wear with white bow, tie, tails and vest. There was work in the second degree. I noticed a few differences in the ritual though the expressions and secrets were essentially the same. They had two tylers; one within and another without. The immediate Past Master sat on the left side of the Worshipful Master and the Depute Master on the right side. All movements were accompanied on the organ by the or-

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ganist. The letter "G" was suspended directly over the altar. They remained at salute when addressing the Master, but when one had to make a long talk, the sign was dropped with the permission of the Master. They have other signs aside from our usual signs. Every member brought his own apron made of real bleached lambskin. At the closing of the lodge, I gave greetings at the third rising of the Master. It is part of their ritual for the Master to rise three times at the closing of the lodge. At the first rising, the Grand Lodge officers give the greetings. At the second rising, the Worshipful Master receives apologies sent in by absent brethren. At the third rising, he receives greetings from visiting Masters and brethren from sister lodges.

After the ceremonies, I was brought to the refectory for their usual social hour. This room adjoining the lodge is complete with a unit kitchen, cutlery, utensils, tables and chairs with a piano at the corner. Here the lodge stewards acted as real stewards serving the brethren with food and drinks. Their refectory is characteristic of many toasts offered. The first is always for the Queen. The next for the Grand Master and the Master. The others are for brethren who celebrated their birthdays during the month, wedding anniversaries, job promotions or achievements worthwhile mentioning. Another toast is made for the visitors and the last is called the tyler's toast. Responses are made with musical numbers and mass singing in between. I was asked to give a word or two on Philippine Masonry which I gladly did. This I had to do in the Lodges I visited. They found it most interesting when I delved on the contributions of our Craft to what our country is today

and particularly about our Masonic heroes and their sanguinary struggles for freedom and independence. After my first visit and talk, Masters from other lodges who were also visiting at that time, extended their invitations in behalf of their own lodges. I accepted a few and politely declined others as I had evening classes at the university. Among the lodges which gave me the same warm reception and welcome were Browns Bay Lodge, Howick Lodge, Pakuranga Lodge, Papakura Lodge, Manurewa Lodge, United Masters Lodge, Akarana Royal Arch Chapter and Manukau Royal Arch Chapter, all under the New Zealand Constitution. I failed to honor the invitations of Scottish, Irish and English Lodges working on their own constitutions for lack of time.

If I thoroughly enjoyed my stay in that wonderful country, it was because of the Masonic brethren. I could not have seen most of the North Islands on my own, as the stipend for Colombo Plan students is just enough for official needs. I spent week-ends and holidays with Masons and their families and on many occasions I could also bring along with me my other Filipino friends.

We enjoyed several week-ends with the family of Bro. Jack Parsons, a Past Master of Howick Lodge and an executive of the Kiwi Manufacturing Company. His wife Anne runs the family farm containing several thousand layers of white leg horns, Holstein milking cows and an awful lot of sheep. They took us visiting other fabulous farms such as a huge hog farm named "Bacon-Ham Palace", agricultural and pastoral shows. New Zealand has a very dense animal population and has become one of the largest exporters of dairy

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RW Joseph Schon, SGW •

We have, all of us, a high duty to perform during our short sojourn on this Earth — to God, to our Country, and to ourselves. This duty may be described by some as our duty to uphold the dignity of the human race. It is a duty, therefore, to God because He made us like unto His own image; to our Country because it nourishes and protects us; and to ourselves because we are the instrument itself.

To perform this duty we have all been endowed with two vital forces — the force of Reason, and the force of Conscience. Reason derives from the brain; Conscience from the heart. As the brain cannot function without nourishment from a healthy heart, so cannot Reason survive without nutrition from a healthy Conscience.



RW Schon

Reason and Conscience, each standing alone, are still only forces, which must be harnessed and directed so they may ultimately serve as a foundation for character.

Combining therefore the forces of Reason and Conscience, uniting them, or perhaps better said, marrying them, we can easily understand that the offspring would have to be Logic.

Logic cannot be the result of Reason alone, for, if not tempered by Conscience, Reason could justify evil as well as good — and if evil, the conclusion would be illogical. Conscience lends its strength to Reason, allowing a good conclusion, and therefore a logical one.

Logic is an age-old science. Yet Logic can be cold and uncomfortable. It is the basis of all our laws, which in themselves are the product of the clearest thinking of which men are capable.

Logic alone will not make us better men, though it shows us the way. To Logic we must add the spice of integrity, whereupon it becomes the foundationstone of Character.

Using Integrity as the catalyst, our Logical mind is influenced toward good Character and a desire to obey laws.

Let us therefore, use the powers God has given us, that we may successfully perform our duty; that we may thereby live in harmony and dignity among our fellowmen. Δ

* * * *

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OLF

All About Ecumenism

News and Views on the Ecumenical Movement.

NBM

One of the salutary effects of the Ecumenical Movement, particularly in the United States, is the beginning of democratization of the government of the Roman Catholic Church. In November last year, 210 bishops and archbishops met as a regional legislature and passed two important resolutions: 1) upholding the freedom of spouses to determine the size of their families and 2) doing away with the fish-on-Friday penance. The U. S. is the 18th. regional conference to have passed the resolution allowing meat on Fridays.

Whereas in the past regional conferences they expected the senior bishop or archbishop to preside, in the U.S. it should have been Cardinal Spellman, the conferees elected the Most Rev. John Francis Dearden, progressive Archbishop of Detroit, its presiding officer. In the spirit of ecumenism, the Lutheran Council sent "cordial greetings in the name of our Savior" to the Washington meeting of the Roman Catholic prelates.

* * *

Some fifty years ago, Leland Stanford, Sr. founded and endowed Stanford University to perpetuate the memory of an only child, Leland Stanford, Jr. who died when still a young man. Until recently, the university did not have classes in religion and no chapel on the campus as the old Stanford, gold and real estate tycoon, though a religious man, wished the university to be a secular institution.

But things have changed in the famous California university. It now has a Department of Religion staffed

by famous religious philosophers: Dr. Robert McAfee Brown, Presbyterian theologian; Dr. Michael Novak, Roman Catholic philosopher; Dr. William Clebsch, Church Historian and Dr. B. Davie Napier, Dean of the Chapel.

Classes in religion are the biggest on the campus and services in the chapel are generally filled to overflowing on Sundays. Dean Napier, a Congregational minister, has inaugurated an ecumenical Sunday communion based on an Anglican liturgy developed in Africa. Utilizing student creativity, Napier presents jazz and folk-song services with banjo and guitar accompaniment. Last Christmas, freshman students in English presented a medieval Christian drama.

* * *

In the Philippines, the ecumenical movement went apace with Catholic and Protestant church choirs singing together in Christmas song concerts. Religious and fraternal organizations continued to hold conversations on problems of religion. We hope 1967 will see more of these activities.

While it is not our business; neither are we in the intimate know about motives, we are a little bothered about Mr. Larry C. Tolentino, business man and well-known Catholic lay leader and civic worker. Mr. Tolentino is a past Grand Knight of the Manila Council, Knights of Columbus and a leading officer of the Fourth Degree Knights, has been told to slow down on his efforts at seeking better understanding between Masons and Knights of Columbus. Turn to page 29

(Address of Dr. Raymond E. Wilmarth, Grand Master at Convention of the 10th Masonic District in Cavite City on November 30, 1966.)

It is with great pleasure that I join with you in celebrating Bonifacio Day and participating in the Annual Convention of the 10th Masonic District. For me, it is like returning home, because I enjoy so much visit in our Districts and attending their conventions. Next Saturday I am looking forward to being in Laoag; if I can rearrange some conflicts in my schedule. But today I am most happy to be here with you, because it was here in Cavite a few years ago that I conceived the theme — Dynamic Masonry.

If I remember correctly, M. W. Pedro M. Gimenez was Grand Master at the time. We arrived early on November 30th and there was a most wonderful gathering of our Cavite Brothers, just like this morning. When we started our parade that year it made me feel that, here in Cavite, the birthplace of Philippine Heroes, was the real moving spirit of Masonry. I sensed a very Militant Masonry and at that time I first thought it would be most important that we should make our Masonry in the Philippines a Dynamic Masonry.

I think we have!

Earlier this morning I was most impressed by the address of our Bro. Justice Calixto Zaldivar of the Supreme Court. Especially impressive were his words regarding criminality in the Philippines and his question: As Masons, what are we doing about it?

First, I want to assure you that

criminality is world-wide. It is not only found in the Philippines. Yesterday I received a nice letter from Brother Agustin F. Bolonia of our Biak-na-Bato Lodge No. 7, who lives in Long Beach, California. In his letter he told me about visiting his relatives on Thanksgiving Day, but had to leave early to make sure he was home and in the house before 9:00 P.M., as it is so dangerous to be out after that hour. Think of that! Dangerous to be out after 9:00 P.M., on Thanksgiving Day in Long Beach, California!

Brother Zaldivar is correct in his placing an important question before us: *What are we as Masons doing about criminality here in the Philippines?*

A few years ago I wrote an editorial in our Cabletow suggesting that our Symbolic Lodges form Anti-Crime Committees to work together with local law enforcing agencies. Further, I offered to tie these committees together through our Grand Lodge as a nationwide net-work for reporting crimes to a National Headquarters. But most important, and I believe Bro. Zaldivar will agree on this point, is to educate the people in our communities to the need for courage not only to report crimes, but to give testimony when called upon to convict criminals. This is our most important duty to our fellow men in combating crime, our willingness to stand up in a court of law and testify truthfully. If we do

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not have the courage to do our share, we must not expect others to do it for us. In the last analysis, we get the kind of protection from others that we ourselves are willing to give to them.

If we want the Philippines to be a better place in which to live, let us start doing our share as Masons today!

Earlier this morning I listened intently to the discussion of your resolution to revise our ritual, and specifically to strike out therefrom, the word "free-born." Concerning the revision of the ritual, let me assure you this is constantly being done by our Custodian of the Work, WB Jose Velo and his Committee. They are researching into *past rituals* to correct any errors they may find in our present edition.

You will no doubt recall having heard Masonic elders advising young Masons that when you feel it in your heart, you will know it in your mind; you will then and only then be a true Mason. This is true! Signing the By-Laws of your Lodge only made you a member, gave you the right to be called Brother, and be known as a Mason. Signing the By-Laws did not make you a true Mason. Knowing what true Masonry is means finding happiness and pleasure in the practice of its tenets and looking forward with eagerness and wholehearted willingness to serve and foster its interests and efforts. As long as attending to your Masonic duties present a hardship, you have not found Masonry. But when you have found Masonry, you will find the real pleasure in serving it. You will not have to be asked to attend meetings, you will want to be there. You will not have to be coaxed to work in conferrals, you will be anxious to be chosen.

When you find Masonry, it will

be a wonderful day for you. Don't put it off too long. *Make it easy on yourself, let Masonry find you — here, today!*

Now, about this word "free-born", don't worry about it being in the ritual. It really had original reference not only to slaves, but also to indentured or bonded servants that resulted from the many English laws making indebtedness a crime. At the time Masonry was passing from *Operative* to *Speculative* in England, there were many practical aspects of Masonry that required considering the "free-born" status of applicants. Now that Masonry is speculative, we view *all* of the operative aspects in symbolic terms. So, too, do we regard symbolically the term "free-born" to mean in our speculative Masonry being born with a freedom of mind, of purpose, of belief. In short, *being "free-born" means to speculative Masons being born into a freedom to act according to one's conscience and in turn held responsible to others for those acts.*

When you really understand our meaning of "free-born," there is no reason to delete it, but every reason to retain it, especially with the many ideologies existing today which prevent their followers from acting according to their conscience.

Our Brother Narvaéz who preceded me in speaking identified a new word with Masonry. He used the word "evangelist." It has crossed my mind many times, but I have never used it. I am grateful to him for using it today.

Some time ago I wrote an editorial in the *Cabletow* on Masonic Missions. In it I mentioned that Masonry needed a strong group of dedicated Masons who could go out into the Symbolic Lodges and revive the militant spirit of Masonry. I used the

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WB Robert P. O'Brien, PM
(142)

No matter how many pamphlets or books are printed on Masonry, the task of converting a candidate to a Mason rests with the Master of the Lodge. The candidate from his first entrance into the Lodge, looks to the Master for guidance and instruction. He enters a strange world, enveloped in a centuries old ritual, couched in the language of the past and he will leave this Temple of Learning confused and untaught as a Master Mason if he is offered no more than the ritual and ceremony. He is requested to memorize — but no demand is made that he examine, question and absorb. He is assisted in his proficiency of mouthing the ritual until he stands proudly before the altar a Master Mason. No sooner does he assume this proud title than he is solicited by the rites and told the story is incomplete and in them he will find the ending. But does he find it there? Or, are they too involved in a rush of ritual and ceremony without understanding? When he completes these and proudly assumes the title of 32 degree or Knight Templar he is rushed and solicited again to join the Shrine where he can add fun to the serious side of Masonry.

When along his journey will he learn? Where can he get the answers to what Masonry really is? Where it came from, why it is, where it is going? Where and when will he learn?

The learning must be at the Master's feet. As Jesus gathered the children around him to teach, so must the Master of a Lodge gather the candidates — who are children in Masonry — around his feet to teach

them. The knowledge he needs is already there in the Masonic library, the publications of the Grand Lodge and in the Great Light in Masonry — the Bible. Time should be set aside during the advancement of a candidate to teach him Masonry. To prepare him so that he does not *memorize* — he *learns*. The obligation and ritual are not meaningless dogma to be mouthed but concentrated drop-lets of the crystal stream of truth distilled by the craftsman in ages past. His advancement should be based upon this foundation of knowledge — not his ability to mimic by rote.

We have no timbers to be felled and prepared, no stones to be quarried, squared, marked and numbered, no designs to be checked. In speculative Masonry we speculate upon the potentials of the candidate to become a square stone in the evergrowing tabernacle of Masonry. Can we insure the growth of Masonry without this preparation? I doubt it. We can insure the numerical growth of the fraternity by providing the easiest path to advancement but is this what has kept the fraternity alive?

The fraternity is numerically strong. It is financially sound. It is strengthened by a dedicated group in each Lodge. It is time to slow down the input — to lay the foundations of quality for a future growth based upon strength of character not strength in numbers, strength in knowledgeable wisdom not strength in mimicry.

To accomplish the goal of Masonic education requires a slowing down of

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conferrals and an increase in meetings devoted to education and knowledge. Candidates cannot be properly taught and prepared to be Master Masons if we take them from election to Master Mason in six or eight weeks as some Lodges do. There must be time between each degree to provide the knowledge needed to lay the foundation for the next. There must be a Lodge of Instruction for each Lodge of Conferral. The Master must have time to teach, time to examine and the candidate time to absorb.

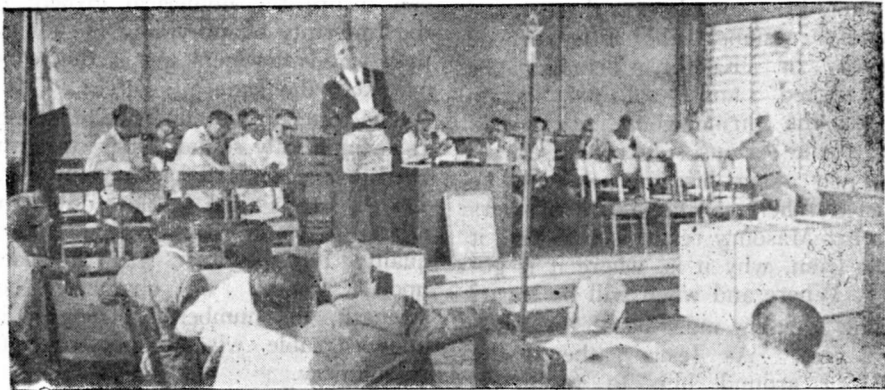
The Master of each Lodge can arbitrarily establish a schedule for advancement to provide time for instruction but the Grand Lodge should set the objective, establish the pace, set us a goal. In addition to proficiency examinations there should be question to ask the candidates as a test of their knowledge of Masonry itself. There should be time to observe the candidate between degrees to see if he is really advancing in Masonry not only in the Lodge but in his own life.

To properly instruct candidates and prepare them for advancement

would require at least a month between each degree. The prohibition placed by some Grand Lodges on advancement in less than a lunar month would provide at least a starting point and insure all Masters the time they need to teach. In addition there should be a prohibition against joining the rites until the Master has had time to teach and the candidate absorb the teachings of the Blue Lodge. At least six months should elapse after raising a candidate to Master Mason before he can be accepted by the rites. He should have time to accept the Blue Lodge as his Masonic Home before he visits the others — perhaps seldom to return except on special occasions and by special invitation.

The Grand Lodge sets the tone and establishes them for the Lodge. It has pointed out the need for Masonic Education and can provide the climate for this need to be satisfied. The ritual wording of placing the candidate near the Master in the East to receive instruction need not be an empty phrase. It can be filled with meaning and provide the cornerstone of Masonic education. △

* * * *



MW Wilmarth, Grand Master, delivering his message at Tarlac during the Annual District Convention of Masonic District No. 5. VW Aniang is district Deputy Grand Master.

WITH OUR YOUNG ONES



DEMOLAY



RAINBOW



JOB'S DAUGHTERS



The newly installed officers and members of the Order of DeMolay, Leon Kilat Chapter, Dumaguete, October 1966. Seated from left to right: David, Canquesta, Treasurer; Romeo Ariniogo, Scribe; Licitren Kiamco, Sponsor of the West; Cicero Calderon, Jr. Señor Counselor; Veronica Villanueva, Chapter Sweetheart; Romeo Hofileña, Master Counselor; Ellafe Kiamco, Sponsor of the South; Sozelun N. Zerrudo, Junior Counselor, Federico Agnir, PMC, Jose Abad Santos Chapter; Second row standing: Carlos Calit, Marshal; Landie Colonia, Standard Bearer; Rolando Demaisip, 7th preceptor; Jaime Magbanua, 1st preceptor; Felix Lao, 4th preceptor; Clemente Baquina, Orator; Walter Yap Pueying, 5th preceptor; Josefino de la Peña, 6th preceptor; Wilson Yap Pueying, 2nd preceptor. Third row standing: Edgar Valin, Senior Steward; Raul Rivera, Señor Deacon; Tiberius Luansing, Junior Deacon; Felimar Barbero, Chaplain; Hector Villanueva, outgoing Master Counselor; Urbanito Canonoy, Junior Steward; Jerry Ong, 3rd preceptor; Emmanuel Villanueva, Almoner; Abraham Mariano, 11th preceptor; Alfredo Buot, PMC, Lapulapu Chapter, Cebu; Fourth row: Roque Tomarong, 9th preceptor; Romulo Villanueva, Organist; Ernesto Tabasuares, 8th preceptor. Not in picture: Luis Ponce de Leon, Sentinel; George Ponce de Leon, 10th preceptor, Wilfredo Damian and Salvador Piñero.

The Job's Daughters-DeMolay choir made their debut last November 2, 1966, at the Silliman University Church. They were given the responsibility of leading the mid-week service. Ellafe Kiamco, Hon-

ored Queen, was the worship leader and Sonny Calderon, of the DeMolay, gave the sermon.

We from Bethel No. 3 and the brods have been dreaming of this

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choir and our dreams and prayers have been answered.

The Jobbies of Bethel No. 3 and the DeMolay of the Leon Kilat Chapter now collaborate in many activities.

Among their recent activities were the celebration of all Saints Day when they visited the Masonic cemetery and laid flowers on the graves of departed Dads, Moms, and Brods.

They also held the "manito" affair to raise funds to help destitute children in school, give food and clothing to the poor of the barrios around the city. The DeMolays celebrated their Frank S. Land Day with the help of the Jobbies. At the installation of the Jobbies, the DeMolays were around to help put the Lodge Hall in good shape and in serving the refreshments. △



DeMolay Jobbie Choir in Dumaguete City.

* * * *

First Philippine Priory Instituted

The first Philippine Priory, Order of Knighthood, was instituted on December 11, 1966 at Plaridel Temple in the presence of over one hundred and fifty Master Masons, Eastern Stars, DeMolays, Rainbows, Jobbies, guardians, relatives and guests. The Order of Knighthood is a fraternity of senior DeMolays or those who have reached the age of twenty-one or over who are dedicated to the extension of the Order of DeMolay, its teachings, ideals and virtues.

The Priory, the first to be established in the Philippines, is sponsored by the Philippine Bodies, AASR. Installed officers of the Priory are: Illustrious Knight Commander, Edwin R. Bote, Chev.; Seneschal, Stanley R. Jacob; Marshal-Treasurer,

Isagani T. de Leon, PMC; Registrar, Emilio I. Cirineo, Jr.; Knight Turcopolier, Amor N. Oribello, PMC, DSA; Knight Hospitaller, Jesse L. Jurado, PMC; Knight Prior, Ruben A. Ganaden, PMC; Knight Preceptor, Pio E. Caccam, PMC, Chev.; Knight Sacristan, Reynaldo T. Gatcheco, PMC; Knight Herald, Francisco Aniang, Jr.; Knight Standard

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GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM.

A Report on Masonic Activities

We congratulate WB Alberto de la Cruz, Past Master of Magat Lodge No. 68, whose Inaugural address, "The Brotherhood of Freeman", printed in *The Cabletow*, March 1966, was reprinted in *Haboneh Hahofsi*, September 1966, official organ of the Grand Lodge of the State of Israel. In the same issue of *Haboneh*, are addresses by Former U.S. President and MW Harry S. Truman, PGM, Grand Lodge of Missouri, and MW Thomas D. Roy, PGM, Grand Lodge of Massachusetts.

* * *

Our thanks to Bro. Tieng Sing, Life Member of Mencius Lodge No. 93 and Honorary Member of Noli Me Tangere Lodge No. 148, for sending the Editors, Staff and Officers of *The Cabletow* his Christmas and New Year greetings. In September 1966, Bro. and Mrs. Tieng celebrated their golden wedding anniversary in New York where they now reside.

* * *

Our congratulations to WB Irving Cryde, PM, Consul of Austria and Secretary of Mount Lebanon Lodge No. 80, for being the first Lodge Secretary to send us the list of his Lodge Officers for 1967 and a copy of their roll of members for our use as mailing list for 1967. Mount Lebanon had its stated meeting on December 1 and the list were received by us on December 5. May his tribe increase!

* * *

Word came from WB Jacinto R. Abad, PM, Secretary, Dagupan City Lodge No. 158, that two brothers were elected officers of the Rotary

Club of Dagupan, namely: Bro. Clemente Nava as Treasurer and WB Victorino C. Daroya as Auditor. WB Daroya has been perennial auditor of the Club since 1956. The year before that, he was the President.

WB Daroya is active in Masonic work. He is Past Master of No. 158 and a recipient of a Diploma of Merit for distinguished Masonic Services in last April's Grand Lodge Communication. In the Scottish Rite, he is presently JW, Dagupan Lodge of Perfection; Wise Master of Dimasalang Chapter of Rose Croix and Chancellor of Kalantiao Consistory, Northwestern Luzon Bodies.

* * *

The Scottish Rite Luncheon of November 26, 1966 was considered Benitez Day in honor of MW and Illustrious Conrado Benitez, Past Grand Master and Sovereign Grand Commander of the Supreme Council of Scottish Rite Freemasonry in the Philippines, whose birthday fell on that day. The banquet hall of the Scottish Rite Temple was filled to overflowing with a couple of tables set for the overflow crowd in the lobby. Main feature of the program was the unveiling of the Benitez portrait done by Fernando Amorsolo, by Mrs. Francisca Tirona Benitez, wife of the Illustrious Sovereign Grand Commander, with the assistance of Miss Helen Benitez, President of Philippine Women's University and MW Raymond E. Wilmarth, Grand Master. Speaker of the day was MW and Senator Camilo Osias, PGM, 33°.

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who extolled the services to the country of Ill. Benitez as educator, author, civic leader, businessman and member of the Constitutional Convention.

* * *

MW Serafin L. Teves, PGM, was the recipient of the DeMolay Legion of Honor, Honorary, on December 3, 1966, which was awarded to him at the Masonic Temple in Dumaguete City. RW Manuel M. Crudo, Junior Grand Warden, Active Member and Executive Officer for the Philippines, Guam and Okinawa of the Supreme Council, Order of DeMolay, presented the award to MW Teves.

MW Teves was given the award for his years of indefatigable assistance in youth work in this Grand Jurisdiction, particularly with the DeMolay.

* * *

December 3, 1966 was Caltex Day at the Scottish Rite Luncheon when the five finalists in the Miss Caltex for 1967 contest were presented. The five ladies, most of whom come from the Visayas and Mindanao, were asked to say a few words and all of them spoke highly of Masons and Masonry in the Philippines. One of the finalists, Miss Azas, told how agreeably surprised she was to find Masons quite different from what she was told early in childhood.

Background spectator of the day was VW Edgar L. Shepley, Grand Orator, who is of Tidewater Oil, Philippines.

The annual convention of the First Masonic District, comprising Lodges meeting in Plaridel and Scottish Rite Temples, with RW Mariano Q. Tinio, Deputy Grand Master, as district deputy, was held at Plaridel Temple on January 21, 1967. The thirty-eight Lodges were well-represented at the convention.

* * *

This columnist joins the Staff in wishing our readers the best of luck in 1967. Particularly, he congratulates all the officers of Lodges who were installed and will be installed during the month and later and wishes them successful and dynamic achievements in administering their Lodges. △

* * *

CAPITOL MASONIC . . . From page 11

scriptions for additional shares and paid at least one-fourth of their new subscriptions in order that he new capitalization will have early approval of the Securities and Exchange Commission.

For the convenience of old and new stockholders, subscriptions and payments may be filed and paid at Room 201, Metropolitan Theatre Building (Philippine Surveying Company) and at Room 1, Plaridel Temple (Cabletow office). Solicitors for subscriptions are paid attractive commissions after such subscriptions are fully paid. △

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Know Your District Deputy Grand Masters



VW Desiderio
Hebron, District
No 8, Olongapo
City.

Jurisdiction: Lincoln Lodge No. 34. Zambales Lodge No. 103, Bataan Lodge No. 104.

VW Hebron was born in Candelaria, Zambales on February 11, 1894 and received his elementary education in his hometown. He went to high school in Zambales High in Iba and finished it in the Philippine Normal School in 1915. He taught for a year in Zambales High School, was Asst. Principal of the Yangco Intermediate School in San Antonio, Zambales the next year; and Principal of the Candelaria Intermediate School the year after that. He was instructor in San Beda College from 1918 to 1920 at the same time that was he was studying for an AB degree in the University of the Philippines which he received in 1920. He went to the United States where in 1923 he received the BS degree from the University of Arizona and the MD degree in 1931 from the University of Kansas, working his way through college in both institutions.

In 1933, VW Hebron returned to the Philippines and took the medical board examination passing it as a third placer in November of that year. He served as Adjunct Resident in the Philippine General Hospital until 1935 after which he was in private medical practice in Olongapo from 1936 until 1952. From 1952 to 1965, he was

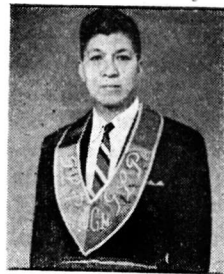
Municipal Health Officer of Olongapo, retiring from the government service in 1965. He is back in private medical practice.

He is married to the former Miss Eugenia Landas by whom he has three children: Desiderio, Jr., MD; Norma, a pharmacist; and Delano, MD.

VW Hebron has what we can proudly call a Masonic family. Mrs. Hebron is a Past Matron of Rebecca Parish Chapter, OES; son Desiderio Jr. is a Mason; daughter Norma is an Eastern Star; and son Delano is a charter member of the T R Yangco Chapter, Order of DeMolay. VW Hebron was made a Master Mason in Lincoln Lodge No. 34 on January 7, 1946 and served his Mother Lodge as Master in 1950. He was made a Master of the Royal Secret, 32°, on January 5, 1952; 32°, KCCH, on February 10, 1956 and 33°, IGH, in 1960. In 1956 he became a Shriner and a Knight Templar in 1966.

Appointed District Deputy Grand Master on April 28, 1966. △

— △ —



VW Augusto
P. Santos, Masonic
District No. 16
Cebu City.

Jurisdiction: Maktan Lodge No. 30, Cebu City; Dagohoy Lodge No. 84, Tagbilaran; Mt. Kaladias Lodge No. 91, Dumaguete City; Cebu Lodge No. 128, Cebu City.

Born September 17, 1920 in Cotabato, Cotabato. Married to the former Miss Adelina Sugatan. Have

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Let Freedom of Thought Ring

(Address by RW Manuel Crudo, JGW, at the Convention of Bataan and Zambales Lodges, November 5, 1963.)

We place these flowers here in token of our high esteem, admiration and affection for our national hero, Dr. Jose P. Rizal, who lived, worked, and died as a worthy Master Mason that the principles of Freemasonry might thrive in the Philippines.

Masonry advocates Freedom of Thought. On May 15, 1890, when Dr. Jose P. Rizal addressed the brethren of La Solidaridad Lodge No. 53, in Madrid, Spain, among other things, he said: "It was Masonry which proclaimed the freedom of reason and then worked hard that this may be recognized. And what is more beautiful than Liberty, Fraternity and Equality among men?"

The voice of Dr. Rizal reverberated through the corridors of time until April 11, 1963, when the good Pope John XXIII picked it up, discarded the outmoded, static theory, *Ex Ecclesiam Catholicam Nula Datur Salu* (Outside the Catholic Church there is no salvation), and in his now famous *Pacem In Terris*, vis-a-vis the Communist threat, adopted and proclaimed to the whole world the basic Masonic precept, "Every human being has the right to know God according to the dictates of his upright conscience and therefore, the right to worship God privately and publicly."

Ecumenism is Masonry in action. The presence here with us this morning of Reverend Father David J. Clay, Assistant Parish Priest of the Catholic Church of San Narciso, Zambales has established the validity of this assertion. Father Clay has not only marched with us from the Masonic Temple of Pinatubo Lodge No. 52 to the monument of Dr. Rizal, but graciously gave the invocation, to ask the blessings of God upon our

Annual Convention.

This is indeed a moment of history. The event of this day is one we shall long remember. It proves and disproves many things. It establishes the truism that before commencing any great and important undertaking, Masons always invoke the blessings of God; that although Masonry is not a religion no one may be admitted to this venerable Fraternity unless he believes in God and in the immortality of the soul. The event of this day likewise belies the unfair charge that Masons are godless. Nothing is farther from the truth than this unjust, gratuitous indictment.

The event of this day is a harbinger of good tidings. Discord ripens into concord. Harmony prevails over bigotry and brotherly love triumphs over intolerance! For how could we learn to love one another, how could we achieve a brotherhood of men under the fatherhood of God unless we enjoy our religious freedom?

If only all the people in the world were Masons who practice in their daily lives the Mason's tenets of Brotherly Love, Relief and Truth, strikes would be eliminated, and the wars in Vietnam, in Africa, and in other embattled areas on earth would come to an end and harmony would reign supreme.

As we stand on this hallowed ground, it is proper that we rededicate ourselves to the same basic Masonic precepts for which Brother Jose Rizal lived and died.

God bless the principle of Freemasonry. God bless the purposes of Ecumenism.

Let Freedom of thought ring and peace — enduring peace prevail! △

More Questions and Answers...

WB AURELIO L. CORCUERA (4) PM

161. Who was Boaz?

He was the great grandfather of David (St. Matthew 1:5,6). Boaz married the Moabite widow of a son of his kinsman Elimelech. The story is given in the fourth chapter of the Book of Ruth. Boaz bought the inheritance of his deceased kinsman and married Ruth, his widow, in accordance with the levite law of marriage.

162. Who was Jachin?

Some rituals say that Jachin was the assistant High Priest who officiated at the dedication of King Solomon's Temple. The dedication took place during the Feast of Tabernacles in the seventh month of the sacred year. The account is given in Chapter 8 of the First Book of Kings. No priest is named, King Solomon himself having performed the dedication.

163. Who was Tubal-Cain?

Lamech, the seventh man from Adam through his son Cain (Genesis 4:17-22), took two wives. Tubal-Cain and his sister Naamah were his children with his wife Adah and Jubal was his son with his wife Zillah. Tubal-Cain and Jubal were accordingly half-brothers.

164. What is the correct answer to the question "Will you be off or from?"

The answer is "from" when passing from a lower to a higher degree and "off" when passing from a higher to a lower degree.

165. What and where is Zion?

Zion was the name given to the City of David (2 Samuel 5:7), a part of Jerusalem. Tradition names the south-west hill of Jerusalem as Zion. The name is symbolic of Jerusalem, the Promised Land, of the Messianic hope of Israel and among Christians, of heaven and the hoped for religion on earth.

166. How did the expression "free-born" come into Freemasonry?

During the cathedral building period, from the 11th to the 13th centuries, more men were serfs (those subject to call to labor by their Lords) than were free. The serf could not make a contract, provide that his children learn a trade, or leave his town or land without permission. He, his wife, and children, although not slaves, were truly *bondmen*. Slavery was abolished in England in 1772; in France in 1848; in Russia in 1861; and in the United States after the Civil War. The term "free-born" came into Speculative Masonry from Operative Masonry. In the Free masonry of the British Isles the term now used is "free man" instead of "free-born." It is our personal opinion that we should adopt the British term and discard the use of "free-born."

167. What is the literal meaning of the S. W.?

Some say, "Alas, the Builder"; some, "Rotten to the bone". Mackey (Encyclopedia of Freemasonry, 1919) says it means, "What, is this the Builder!" There cannot be any question that it represents something appropriate to the occasion uttered by those who witnessed the sight.

168. In some jurisdictions the height of the pillars at the entrance of King Solomon's Temple was 18 cubits, while we say that it was 35 cubits. Which is correct?

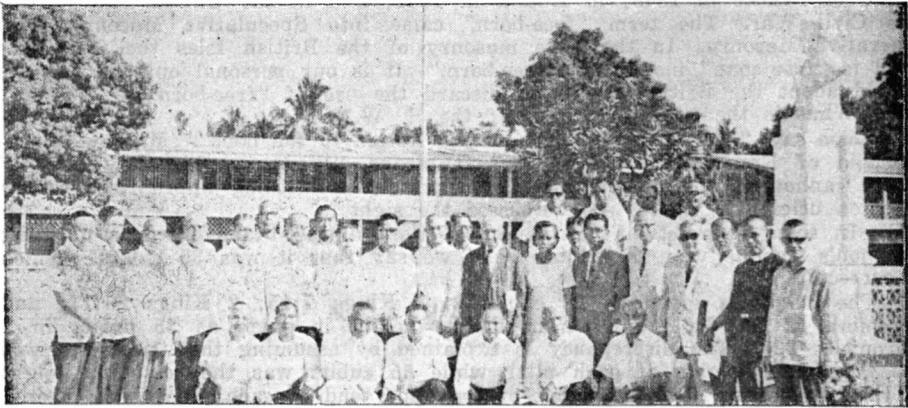
The height is given as 18 cubits in 1 Kings 7:15; 2 Kings 25:17; and Jeremiah 52:21. On the other hand, the height is given as 35 cubits in 2 Chronicles 3:5. The discrepancy is explained by assuming that 18 cubits was the *individual* heights of each pillar while 35 cubits was the *combined* height of the two pillars. One-half cubit of the upper end of each pillar was covered by the lower part of the chapter, so that the effective height of each pillar, from base to bottom of chapter, was $17\frac{1}{2}$ cubits, thus making the combined height of the two pillars 35 cubits. △

Silanganan Lodge No. 19. Donates Wall Clock



The Master with the Secretary donating a Wall Clock, (transistorized battery operated) to the Bagong-Ilog Elementary School, Pasig, Rizal during the Inauguration of the New Home Economics Building, PTA Program held on September 17, 1966 at 4:00 p.m.

From left to right — Mrs. Fe E. Del Mundo, H. E. Teacher, Mrs. Reynoso, teacher, Mrs. Rosario S. Luna, Principal, WB. Jose M. Santos, WB. Isaias R. Cupino, Master, Elizabeth Cupino, Mrs. Lazaro, Mrs. Elena Cupino, and other teachers.



Brethren of the Eighth Masonic District in Convention at San Antonio, Zambales, after laying a wreath at the foot of the Rizal Monument, Nov. 5, 1966.

Grand Lodges considering the fact that many African countries have become free and sovereign States.

Masonry in Africa is not generally known. However, it is interesting to note that in West Africa, the oldest living lodge today is the Gold Coast Lodge No. 773 E.C. founded in 1859 at Cape Coast; that the oldest lodge in Nigeria — where I have resided for about four years — is Lagos Lodge No. 1171 E.C. warranted on 25th May 1867. Among the founders of the latter lodge were brethren from Kane Lodge 454, New York City and Phoenix Lodge No. 3, Philadelphia. The District Grand Lodge of Nigeria (formerly District Grand Lodge of Northern and Southern Nigeria) was formed in 1913.

In Africa as elsewhere, the field for promoting closer understanding among nations is wide; the need of living, teaching and sharing with others the principles of genuine brotherhood is imperative.

Freemasonry as a Way of Life

If we want to interest non-Masons in Masonry, we should no longer fold our hands and wait for them to knock at the door of the temple. Let no Brother conceal his Masonry. Be it known that as a Mason he is the guardian of freedom, the votary of liberty — for the individual, for the nation, for humanity; that the Craft of which he is a member, is among the most democratic institutions in existence committed to uphold the cause of democracy everywhere.

Long ago, Freemasonry devised a common denominator by which men regardless of color, nationality, or creed could live together in Brotherly Love, Relief, and Truth. This way of life is as valid today as in the past. It is man's belief in the Almighty; his

kindness to a Brother; and his exemplary conduct as a Citizen.

The House Built Upon a Rock

We as Masons should hear as well as do these things. Thus, we would be likened unto the wise man — specifically referred to in the Bible — who built his house upon a rock: "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock."

Then and only then can we feel and say that you and I — yes, all of us — are earnestly contributing toward the realization of the Brotherhood of Man under the Fatherhood of God. Δ

* * *

TRAVEL IN . . . From page 12

products in the world. They took us to the museums, art galleries and libraries and had trips to many outstanding tourist spots which are among the most spectacular in the world. We went to the world famous Waitomo Caves with its unique Glo-worm Grotto considered without equal on or under the earth. It is truly an underground fairyland.

On many occasions, we went picnicking on different beach resorts with Bro. Athol Skinner and his wife May. It was a marvel to see their long, magnificent and lazy white beaches, the frolicking bathers enjoying the summer sun, the colorful beach umbrellas, the surfers and skiers.

We spent film and tea evenings with Bro. Bob Williamson and his wife Beulah. Bob was the Secretary of Howick Lodge and President of the Rotary Club then. Films and slides of tourist attractions in the South Islands were shown together with shots taken during their travels to various countries. It was also our

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chance to show filmstrips and slides about the Philippines which were keenly appreciated.

There was that unforgettable evening with the late Wor. Bro. Neil Valley of Pakuranga Lodge. He prepared a very sumptuous dinner for us. I could not forget his pet bird, a tiny Budgie, which perched on the shoulders of guests and in a very audible voice asked what the guest preferred. "Beer or Whiskey?" At the sight of a pretty woman, it would whistle loud and clearly shout, "Beautiful body, beautiful body." Unfortunately, a week after I left the country, I received word that Wor. Bro. Valley died in his car while returning from a lodge meeting.

There was that evening full of fun with Wor. Bro. Hugh Ferguson. He being a Scot, prepared for us a Scottish buffet, complete with all Scottish wine, hoggies and all. He even gave me a hoggie to take home which we shared to the delight of the other guests of Grand View Hotel where we stayed during the year. This is a very special and rare Scottish dish, a sheep's stomach filled with ground mutton, selected innards and seasoning.

Bro. Rod Harding and his family also had us a couple of times. This was where we tasted our first New Zealand venison. Bro. Rod is a boat builder by profession and keen at angling and deer-stalking. His workshop proudly displays heads of deer ranging from royals to thirteen pointers. It may interest others to know that in that country, deer, wild pigs and goats have multiplied to so great an extent that these animals are considered a serious menace and so many men are hired by the government to shoot these wild game.

There was a time when we went

to Rotorua on an educational trip that lasted for days. Our itinerary included visits to various lumber and pulp industries and forest research work. I ran into Bro. Sal Jamieson, owner of the Lakeside Cabins where we stayed. Since he was too busy with his business, he delegated his son to take us around in his car. Rotorua is one of the foremost tourist spots of New Zealand, famous for its boiling mudpools, steaming lakes, geysers shooting sixty feet high and beautiful gardens. This is the place where the country's Geothermal Works is located. Wells are drilled deep into the ground for natural steam which is harnessed to generate electricity. I can not help but mention the vastness of their forest reserves which are mostly man-made. We were informed by one forester that if they continue cutting daily for local needs as well as for export (pulp), they cannot cut twenty-five percent of the planted areas before the first cutting area where they began is ready for cutting again.

One time, we went up north to Whangarei. My host was Bro. Gus Christiansen, President of the local Rotary Club. He took us to various historic spots like Waitangi where the Maori chief ceded New Zealand to Queen Victoria of England. During the later part of the school year, we joined the national convention of Boards of Education in Wellington as observers. I came across Bro. Harold Meachen, Chairman of the Wellington Harbour Board. He generously gave us his official car for a day with a uniformed chauffeur who took us to many tourist spots in Wellington and suburbs. One of these is the beautiful monument erected to the memory of Bro. Admiral Richard Byrd of Arctic fame built on the very summit of Mt. Victoria.

There was that deep-sea fishing stint with Bro. Jack Rogers and another Brother who owned the yacht. The weather did not turn out to be so conducive to fishing that it made me so sea-sick.

Last but not least, I long for those lovely evenings with Bro. Bob Barker and his wife who took pride in her skill in the culinary arts. I savored her Teheroa soup, made from a shellfish which during the season pickers are allowed only thirty shells per person. New Zealanders are truly strict on the observance of their game laws. For example, one cannot use natural bait when fishing for trout in the streams. How different in our country indeed!

Would I want to go again? After feasting on the warmth and love and hospitality of brethren dispersed in that beautiful country, my answer is — *Certainly, Yes.* △

* * *

UNITY AMONG MEN . . . From page 6

mud, and into the face of the most forlorn fellow mortal and see something beyond sin;

“When he knows how to love;

“When he has kept faith with himself, with his fellow man, and with his God;

“Such a man has found the only real secret of Freemasonry, and the one which it is trying to give to all the world.”

This briefly is how *we* must act. But are we all doing so?

Your Grand Master, Mr. Raymond Wilmarth, asks: “We talk about Ecumenism, but what have we *done*?”

We are doing something here this afternoon, but much has to be done in the future. In order to achieve universal and complete unity, every-one of us must join in. And the first step for us is concrete, practical, fraternal charity.

Cardinal Bea, who heads the Secretariat for the Promotion of Christian Unity in Rome says: “Each of us will be more capable of working for unity the more perfectly he lives an authentic Christian life according to the Gospel: a life made up of self-denial, humility and *charity*.”

And in the Decree of Ecumenism the Fathers of the recently concluded Vatican Council wrote: “There can be no Ecumenism worthy of the name without change of heart. For it is from a new attitude of mind. . . from unstinted love, that desires of unity take their rise. . . We should therefore pray to the Holy Spirit for the Grace to be genuinely gentle in the service of others and to have an attitude of brotherly generosity towards them.”

If then we find ourselves delinquent in this matter of charity, you are failing as Masons, I as a man of the robe, and we are failing as Children of God, our common Father. Let us all pray for the courage and humility always to practice charity or love, the only virtue that can achieve our mutual desire — unity.

We will see how *love* will accomplish wonderful deeds as Rizal, your greatest Mason stated: “Hatred only creates monsters. . . only love accomplishes wonderful deeds. . .”△

* * *

ECUMENISM . . . From page 14

Rev. Fr. Ben Villote S.J., formerly Assistant Chaplain of the Chapel of the Holy Sacrifice on the University of the Philippines campus, has been reassigned. We hope this is not because Fr. Villote has been active in promoting friendship and understanding among Catholics and Protestants on the campus. It will be recalled that he is the first Roman Catholic priest to say a mass for DeMolays of Loyalty Chapter during one of their anniversary celebrations. △

MY OBSERVATIONS . . . From page 16

term: Militant Masonic Missionaries — M. M. M. Today Brother Narvaez has really defined their mission and called them by a proper term: evangelists.

I think we should organize a group of inspired Masonic evangelists and have them tour our Lodges carrying the Masonic message of the Great Architect of the Universe.

To my mind this is the most important thought that has come out of your fine convention today. I shall have something done about this at once.

As I was listening, I was also thinking that we might consider preparing some Masonic service involving the family and friends of Masons, which could be conducted once a month, or as often as desired. It would not contain any Masonic Mysteries, but would manifest Masonic teachings.

This would not be a separate order like the Eastern Star, but simply a public service for any Symbolic Lodge to hold periodically to introduce Masonry to a Mason's family, his friends, and his Community.

I don't know whether this could

be done, but at least we shall investigate the possibility.

In closing my Brethren, let me again state here and clearly, that I sincerely believe the fundamental duty of a Grand Master is to govern his Grand Lodge according to the wishes of the Masons, who through the delegates of their respective Lodges, demonstrated their confidence in him, by electing him to the highest of all Masonic Offices. Therefore, it is also my sincere belief that every Mason, through his Lodge, should be encouraged to suggest improvements in our Order. The Grand Master submits each year a formal report to the Annual Communication. In it he makes his recommendations.

My Brethren, give me your recommendations through your Lodge and District Deputy Grand Master and I will present them to our Grand Lodge at its next Annual Communication. This will be real Masonry in action, a truly Dynamic Masonry.

These, my Brethren, are my observations for today. Thank you for inviting me to be with you once again. It has been a real pleasure being with you and I shall look forward to being with you again. △



Jobie Supreme Guardian Visits RP

Mrs. Velma Joy Burnie, Supreme Guardian of the International Order of Job's Daughters, whose headquarters is in Oak Park, Illinois, arrived in Manila on January 5 for the Supreme Guardian's annual official visitations to bethels in the Philippines. She was met at the Manila International Airport by delegations of guardians and daughters from Olongapo and Manila.

From January 5 to 8, she visited Bethel No. 1 in Olongapo; on Jan-

uary 9 and 12, she was with Bethel No. 3 in Dumaguete and from January 12 to 14 she was in Manila to visit Bethel No. 2. On the 14th, she flew to Sydney, Australia to visit the Grand Bethel there.

Before coming to the Philippines, Mrs. Burnie visited Jobie bethels in Hawaii and Guam. After her visitation in Australia, she flew to Hong-Kong, Tokyo and Alaska where she visited the three bethels in the fiftieth

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Mt. Huraw Lodge No. 98 Enjoys Family Outing



The Catbalogan airport now under construction in Buri island, a favorite beach resort near this provincial capital, was again the site of a jovial picnic held by the members of Mount Huraw Lodge No. 98 with their families in attendance. The occasion was held to promote greater fellowship by way of wholesome recreation and frolicsome relaxation of the brethren with their ladies and children which numbered more than 100 in all.

Succulent repast was had by all under coconut trees while bathing was enjoyed by everybody in the clear blue sea. The children especially, loved swimming. Everybody scrambled for the piece de resistance that was the crisp-skinned lechon. VWB Fidel Fernandez, District Deputy Grand Master, forgot that he was a CFI judge when he cast away formalities and followed "as all brothers and fellows were doing." Food was plenty — adobo, barbecue, shrimps, fish, vegetables, the aromatic and velvety soft "calinayan" rice grown only in the highlands of Samar, and

many others. Drinks of course were supplied to enliven the old folks.

The brethren went home late in the afternoon and vowed to repeat another performance in the near future.

Another fraternal dinner was given for the brethren and their families on the occasion of the raising of Bro. Bonifacio Nardo last Saturday, Nov. 12. △

TEODORICO NOBLE
Secretary

* * *

PHILIPPINE PRIORY . . . From page 20

Bearer, Carlos T. Peñaranda; Knight Sentinel, Reynaldo M. Tadiar; Deputy Treasurer, Dan T. Gatcheco; Auditor, Virgilio C. Leynes; Deputy Registrars, Manuel A. Habulan and Roger Q. Gacutan; Executive Assistant, Reynaldo I. Atienza, PMC; Special Assistant to the Knight Commander, Benigno V. Andam.

Chairman of the Advisory Board of the sponsoring Scottish Rite Bodies, is WB Noli Ma. Cortes; Priory Adviser, Bro. Antonio C. Palaganas;

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it is made up of Lodges; it is governed by Lodges."

I agree with him completely. Our Grand Lodge exists because of our Symbolic Lodges, and therefore in the administration of our jurisdiction we must ensure that their collective interests are our primary concern. Reciprocally speaking, the Symbolic Lodges should be concerned with having a strong Grand Lodge to administer for them. This requires mutual understanding of our Masonic mission, and universal willingness to subordinate our personal views and appetites to the considered opinion and decisions of the constituted Masonic authority.

Masonic authority, however, should at all times be mindful of, and sensitive to the differences of opinion that exist within its jurisdiction, so that in the end, Masonic administration will always result in the harmony we require as a condition of our existence.

Therefore, I ask each of you to join me in resolving this year to (1) talk less and do more, (2) to be self-starters, and (3) place harmony as the primary objective in all of our undertakings.

It is my sincere belief that if we can keep such a resolution, we shall find our Masonic endeavors progressing rapidly and smoothly throughout the year to come.

RAYMOND E. WILMARTH
Grand Master

* * * *

KNOW YOUR . . . From page 23

four Sons, Augusto Jr., Nicanor, Eduardo and David.

Graduated from High School at Silliman University and finished Bachelor of Science in Civil Engineering at Mapua Institute of Technology in 1941. Took the Board Examinations and passed that year. At present a practising Civil Engineer and Manager of Santos Lumber Co., Inc.

Civic Work in the Community: Past President and Auditor of the Cebu Y.M.C.A.; Member, Executive Board, Cebu Council, Boy Scouts of the Philippines; President, Elks Cerebral Palsy Project, Inc. East Visayas Advisory Committee; Member, Rotary Club of Cebu; Vice Chairman, Cebu Community Hospital Board; President, Philippine Leprosy Mission, Cebu Committee; President, Gideons International, Cebu Camp; Vice President, Board of Trustees, Cebu Christian School; Member, Board of Trustees, Silliman

University.

Initiated: February 22, 1951; Passed: March 8, 1951; Raised: April 5, 1951; Lodge: Maktan Lodge No. 30; Master of Maktan Lodge No. 30 in 1960; Member of Cebu Bodies, A.&A.S.R.; Charter Member: Sugbu Chapter, RAM; Past Patron: Maria Clara Chapter No. 7, O.E.S.

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PHILIPPINE PRIORY . . . From page 31

Members of the Advisory Board: WBs Leon A. Vidallon, Jesus Fra. Alvarez, Domingo F. M. Domingo, Pedro P. Aguda, Ciriaco del Mundo, Leandro F. Cruz and Nicanor S. Cruz. Financial Advisors: WBs Jose Calderon, Jose Cajucom and Severino Manotok.

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JOBIE SUPREME . . . From page 30

state of the United States.

While in the Philippines, she was the object of receptions by the guardians and daughters in the cities visited by her.

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>Junior Grand Lecturer</i>	Ramon Ponce de Leon (91)
<i>Junior Grand Lecturer</i>	Onofre B. Padolina (90)
<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)

BOARD OF GENERAL PURPOSES

MW CENON S. CERVANTES, (56) PGM, PRESIDENT; MW VICENTE Y. OROSA, (53) PGM, VICE-PRESIDENT; VW EDGAR SHEPLEY, (3), SECRETARY; RW MARIANO Q. TINIO, (53/167), DGM; RW JOSEPH SCHON, (93), SGW; RW MANUEL M. CRUDO, (4/136), JGW; MW ESTEBAN MUNARRIZ, (14), PGM, GS; AURELIO L. CORCUERA, (4), PM; MW EMILIO P. VIRATA, (17), PGM; MW WILLIAM H. QUASHA, (80), PGM; MW SERAFIN L. TEVES, (91), PGM.

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

<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)

DISTRICT DEPUTY GRAND MASTERS

District No. 1 ...	Mariano Q. Tinio (53/167)	District No. 12 . . .	Severo Oliveros (37)
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 Aniag (46)	District No. 18 ...	Ruben G. Feliciano (50)
District No. 8 ...	Desiderio Hebron (34)	District No. 19 ...	Jose L. Araneta (45)
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)

THINK

The noblest tool of the Mason is his mind, but its value is measured by the use he makes of it. Thoughtful in all things, the aspiring candidate to divine wisdom attains reality in sincere desire, in meditation, in silence. Let the keynote of the Craft and of the ritual be written in blazing letters: THINK! What is the meaning of this mystic maze of symbols, rites and rituals? THINK! What does life mean with the criss-crossings of human relationship, the endless pageantry of qualities masquerading in a carnival of souls? THINK! What is the plan behind it all, and who is the planner? Where dwells the Great Architect and what is the tracing board upon which He designs? THINK! What is the human soul, and why the endless yearning to ends unknown, long pathways where each of us must wander unaccompanied? Why mind, why soul, why spirit, and in truth, why anything? THINK! Is there an answer? If so, will the truth be found? Think, brothers of the Craft, think deeply; for if truth exists, you will have it; and if truth be within the reach of living creatures, what other goal is worth the struggle?

Fidel Encarnacion, PM (29)