

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



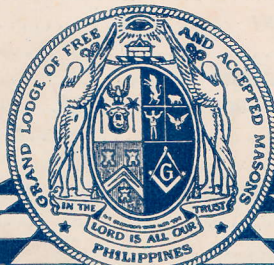
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Grand Master's Message:

THE NEED FOR PROFICIENCY

Some quarters under our Grand Jurisdiction have recently become apprehensive and have shown some deep concern about the future of Philippine Freemasonry, claiming that the Masonic Laws, Rules and Regulations, which are presently being enforced, render it difficult for some Lodges to acquire and produce new members as fast and in the numbers as they would desire.

It is true that some of our Masonic Laws, Rules and Regulations tend to slacken the pace in the making of a man a Mason. But be this as it may seem to be, it is for a certain good and profitable reason, that we desire to make good men good Masons.

It is a good sign, however, that we are deeply concerned about the future of Philippine Freemasonry. But I venture to assure my brethren that there is nothing wrong with Philippine Freemasonry, there never has been, and there never will be. Our problem lies with the individual Mason and with the Lodge.

It will be well to remember that the primary function of a Masonic Lodge is not simply to initiate candidates or to enlarge its membership. The primary function of a Masonic Lodge is to train its members to understand the truths which the ritual and ceremonies are calculated to inculcate, to develop its members as benevolent men, to cultivate the social virtues among them and to propagate the knowledge of the art.

We must pay more attention to the welfare, happiness and Masonic development of our members. The making of a Mason is not a swift or sudden process. The making of a Mason is a never-ending task of the officers and members of the Lodge. It requires more than the formality of conferring degrees. It requires a sincere and complete understanding of the teachings of the degrees. It requires interpretation, explanation and application of the endless lessons contained in ritualistic and Lodge work.

The ritual is the fundamental tool in Masonic Education and instruction. What a Brother learns from the ritualistic work in the Lodge is the first and usually the determining impression which Freemasonry makes on him. He either likes what he sees or he discovers that the Fraternity does not offer to him what he expected.

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ELECTION TIME

Next month, on the second Tuesday, voters in the Philippines will troop to the polls to cast their votes for the men and women who they will want to lead them in the performance of their duties as citizens in the local or grass-roots level. To us, this so-called off-year election, is really more prominent than the so-called national election wherein the President, Vice-President, representatives to congress and eight senators are elected. It is true the voters this year will choose eight senators, but we still believe that the election next month wherein the voters will select their governors, vice-governors, board members, city and town mayors and councilors is more important.

George Jean Nathan, famous writer, is credited as saying: "Bad officials are elected by good citizens who do not vote." Here is the rub, for it is true and hard to deny. Masonry forbids discussion of politics and religion inside the lodge because of the possibility of it promoting dissension. Well-taken. Masonry cannot afford to promote discussion and possible disharmony among the brethren because of their personal differences in matters involving religion and politics.

Let us be reminded, however, that Masons are likewise advised to perform their duties as citizens, particularly, "not to subvert the peace and good order of society." There is a distinction between politics and government, good government especially. Were we to promote in this magazine the candidacy of a particular office-seeker, we would be guilty of un-Masonic conduct and worthy of expulsion from the Craft. However, when we ask you to vote for or choose persons who you are sure will perform their duties well as officers of their political units, we do not promote partisan politics. This is not un-Masonic conduct. When we ask you to select the men and women in your locality who you think can clean up the mess therein, if any, in anticipation of good government that you would want for your community, we cannot be guilty of un-Masonic conduct.

These are precisely what we are asking you to do. Whatever their parties may be, select those who will give your place a clean government. If any reforms in government must be initiated, they must be initiated at the grass-roots level. It is our considered opinion that when the communities are well-governed, the higher political units of government will also be well-governed. Reforms in government will take a long time to accomplish, but we feel that nothing much can be accomplished along this line unless it is begun at the lower level.

Once again, therefore, "Bad officials are elected by good citizens who do not vote."



The emblem of. . .

Israeli Masonry

WB Jamil Shalhoub, PM

WB. Jamil Shalhoub, Arab by nationality, Israeli by citizenship, is a Christian by religion. His speech, hereunder reprinted, first appeared in "Hiboneh Hahofshi," official organ of the Grand Lodge of Israel. It was given on June 4, 1967, two days before the Arab-Israeli war. Had the UAR over-run Israel, it would have been a foregone certainty that there would be no Masonry there now. Thank goodness, the Israelis won the war and so on goes Masonry in that new and progressive country. — Ed.

It is not secret that we, Freemasons, have tried to keep out of politics and I can say that we were always passive and have never interfered, preferring to leave the job to the politicians. But nowadays we feel that things have gone to such an extent that it is our national and Masonic duty to say how we feel and to declare our patriotic motives towards our state of Israel.

One glance at our emblem will show that Israel Freemasonry is a unique movement with no similar body in the world: it shows the Mogen-David, the Crescent and the Cross united together. It is not only an emblem on paper, it is a true and existing fact, as our movement includes members of all faiths and religions, i.e. Jews, Moslems, Christians and Druzes, who have found their way to a common object and purpose that unites them together.

After all, Arabs and Jews belong to the same Semitic race, sons of one father Abraham, having so many things in common: in language, in traditions, in customs and in faith. We all believe in one Almighty God. Our Holy Scriptures are interrelated one to the other and the old and new testaments are called in one word the Holy Bible. In this, very Holy land, both Judaism and Christianity have originated. The Koran takes the Holy Bible as a basis for its teachings.

The Doctrines of the three great religions embrace the civilization and

good life, thus calling for a loving fraternity and peaceful co-existence of all human beings, and we, Israeli Arabs, have practiced these teachings for the last twenty years since the establishment of the State of Israel.

As an Arab citizen of the State of Israel I feel myself Israeli, the same like any Israeli Jew. The same feeling exists being a member of the Freemasonic organization, and as such I am accustomed to conduct my life and the life of my wife and six children in all directions.

The brotherhood atmosphere which exists in Israel between Arabs and Jews binds us. We, Israeli Arabs, find ourselves as an inseparable part of the state. And in this grave hour we deliberately put aside all our demands for rights and better standing, in order to stand together as one body with our Jewish fellow-citizens in a national unity to defend our state and co-existence, holding fast to Israel's accomplishments during the last two decades.

And in this forum I would like to assure that Israeli Arabs were and shall continue to be loyal and faithful to the State of Israel; these attributes shall never be doubted or disputed.

I do not exaggerate, if I say that the State's security is our own security, and we feel ourselves to be, as I have already stated, an integral part of the

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body of the state and as such we feel upset when any other part of this body feels ill.

These facts should be seriously considered because Israeli Arabs now count nearly 300,000 citizens, i.e. approximately 15% of the whole population of the State, and it is their natural right to say their word in this critical hour.

I feel myself rightly translating the feelings of my fellow-Arab citizens in Israel, when I declare publicly, that we Arabs in Israel do criticize war and violence as a means of settling the differences between our state and the neighbouring Arab states.

The Arab citizens of Israel feel themselves obliged, and their national duty as Israelis directs them to appeal and call upon the civilized and free world to use their good offices, to bring all parties concerned to act wisely, logically and humanly for an honourable peaceful solution. After all, war results are very catastrophic and cause innocent and unnecessary victims on both sides in addition to ruining the progress and development which both parties have achieved in the past two decades.

At this critical moment I sincerely appeal to our Jewish fellow-citizens in Israel to take all necessary steps and measures to secure the good and brotherly relations which have been achieved in Israel, between its Jewish

and Arab citizens, and to prevent any act of agitation against Israeli Arabs, closing the way in front of those who might doubt the loyalty and faithfulness of Israeli Arabs towards their State of Israel.

It is the national duty of the free, wise and honourable citizens to back up and hold fast the solidarity shown and declared lately by all sects, bodies and individuals of the Arab citizens of Israel. These fatal days put a challenge upon all citizens in Israel without difference of race or religion to unite and work together, shoulder to shoulder, to carry forward the heavy burden put on us to safeguard and defend our freedom and independence.

As a Freemason I appeal to all Freemasons and lovers of peace around the world to make every possible effort to solve the crisis without violence and shedding of innocent blood, through diplomatic channels and peaceful and direct negotiations. They are all pledged to seek a fair and just outcome at this critical time, thus contributing towards calming the Middle East tension and restoring peace to the area.

I also appeal to all Masonic Bodies in the world, who seek Fraternity, Equality and Freedom, to persuade and move their leaders and governments to contribute objectively for a peaceful settlement of Israeli and Arab differences. △

* * *

Mind over Mind

Your brain may be described (with severe over-simplification) as having three parts: the upper, the middle and the lower. The lower section is where the automatic functions of the brain are performed — keeping the blood and lungs functioning, for instance. The mid-brain participates in this operation but also serves as a bridge, to pass messages on to the upper brain or cerebral cortex. This top of the brain is the single characteristics which most strongly separates man from animals... Even the highest of the primates, the chimpanzee and the gorrilla, have at most only one-third as much upper brain as a human being... To some extent, the lower brain represents ruthless egotism, while the upper brain is the seat of elaborate abstract concepts like honor, esprit de corps and beauty. Growing up represents the triumph of the upper brain over the lower brain.

—Bruce Bliven

Remember. . .

VW Lorenzo N. Talatala

Lest You Forget

Speech delivered by VW Lorenzo N. Talatala, Senior Grand Deacon, at the annual convention of District No. 13 at Sorsogon, Sorsogon on Aug. 19, 1967. VW Talatala pinch-hit for MW Baradi, who with MW Tinio, incumbent Grand Master, could not land in Legaspi due to zero visibility.

The duties incumbent upon every Mason while out of the Lodge, is well expressed in the concluding portion of the closing prayer by the Master during the closing of the Lodge which runs thus: "...wilt Thou be pleased so to influence our hearts and minds that we may, each one of us, *practice out of the Lodge those great moral duties* which are inculcated in it, and with reverence *study and obey the laws which Thou hast given us in Thy Holy Word.*"

Our great moral duties. In consonance with the foregoing divine supplication, it is the first inescapable duty of all Masons, from the time they leave the premises of the temple, and are thus separated from one another, till the time they meet again, and as long as they live as Masons, to practice morality in all their actuations, inculcate moral virtues in their relations with others, and cast aside ignoble ideas from way deep in their thoughts. Mental dishonesty is the mother of graft and anomaly. To plan evil schemes, much more to perpetrate acts inconsistent with good morals, constitute willful violation of one's spiritual and moral obligations he owes to God, to the Lodge, to all the brethren in the Fraternity, and to the rest of the members of decent society. Our country today, nay the whole world, is seriously afflicted with moral decadence. Official corruption, widespread dishonesty through shady

transactions, tax evasion and smuggling; countless crimes against humanity, national security and against persons, such as, genocide, treason, mayhem, sadism, murder and all conceivable grave crimes within the capabilities of man, are being committed unabatedly every moment, everyday, everywhere. While it may be conceded to a certain extent, that perhaps, a few decadent Masons may also be involved in some of the immoral and criminal acts attributable to our present society, it is safe to presume that the teachings of Masonry, are, in more ways than we expect, effective deterrents to commit wrong. It is regrettable that not all good men can be taken in as brothers into the Masonic fold, for lack of the required qualifications and the existing differences in national policies or ideologies, individual persuasions and personal opinions. For if it were only possible to do so, there will be less quarrels between men and among nations, no war clouds hovering over the horizon, fewer crimes committed and less immorality perpetrated by men. This world then, would be a safer and better place to live in than it is today. Consequently, the people will be living harmoniously, peacefully, happily.

Obedience to divine law. Inasmuch as Masonry is neither a religion nor does it interfere with it, the interpretation and the manner of obedience to

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the laws of God is left to the religious belief of every individual brother. Nevertheless, be that as it may, every Mason is guided by only one common divine principle, and that is, wherever they may be, they will never forget to bear in mind the sublime and noble meaning of the letter G suspended in the East, the initial of God, the name of the Supreme Being. That while outside the Lodge hall, alone or in company with others, the omnipresent influence of this divine light, will always penetrate deep into the inner recesses of the heart and soul of every Mason. Every Mason, if properly imbued with true Masonic light, should, by positive deeds, comply with the duties he owes to God, placing Him above all considerations — country, the Lodge, family and self. And, as the supreme laws of God are binding on the spirit and conscience of all believers in God, so is undying obedience, love and reverence to Him, our Supreme Grand Master, indispensable to all Masons, withersoever dispersed.

Service to country. In an open Lodge, the nation's flag is prominently displayed in a place of honor on the right of the Worshipful Master in the East. Before the Lodge is closed in due and ancient form, all Masons, with their right hands placed over their hearts, pledge their allegiance to the flag, representing the nation for which it stands. It is to remind every Mason, that he should, wherever he may be, whether inside or outside the Lodge, never lose sight of the duties he owes to his country. The history of practically every nation in the world, including this, our own, is replete with undisputable evidence to show that Masons have played an important role in nation-building and that their names occupy an honored place in the roll of heroes of different nations. Many Masonic heroes and

martyrs are known to have gallantly offered their lives, efforts, talents and fortunes in the name of country and their countrymen; more so, in times of real crisis when the fate of the nation was seriously jeopardized. Because of these, Masons are universally known to be men of God and benefactors of their country and people.

Duty to one another. Because "harmony is the strength and support of all societies especially of ours," it is the primordial concern of every Mason, especially the Master of the Lodge, to insure that harmony prevail among the brethren, be it inside or outside the Lodge. Under the leadership of the Master, who represents the pillar of Wisdom, all the officers of the Lodge should assist him in leading the way and should even go out of their way, if only to promote and maintain unity and harmony among the brethren. Misunderstandings, mistrust, jealousy, enmity and other causes which may tend to disrupt the harmonious relationships among the brethren, should be ironed out at once before it gets out of control; otherwise, discord may shake and cause cleavage which may rock the very foundation of our Masonic edifice. We should always be guided by one common feeling, that we are brothers and our concern for one another should be on a fraternal basis. A brother in real need should be helped by another who can well afford to do so. This is an essential point in our OB which we took before the Masonic Altar. In an office or establishment for example, all things being equal or nearly so, a brother can trust another brother better than others, so that in the employment of subordinates, preference should be given the former. There are many other ways by which fraternal assistance may be extended by

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Bro. Prospero B. Pajarillaga
JD, Kidapawan Lodge #170

In botanical parlance, cell division is a sign of growth and when there is growth there is life, and when there is life then there is hope for the better. In like manner, when a new lodge is in the offing, this should be an indication that there is growth and improvement in that Mother Lodge concerned which is about to give birth to a new offspring—the new lodge—nurturing and preparing the same for complete independence sooner or later.

Opening a new lodge can either be an asset or a liability to our Fraternity in general and to the Mother Lodge in particular, depending upon prevailing circumstances and the general individual attitude of the members composing it. It can be an asset when the following conditions are met or satisfied.

First. When the members composing it shall remain active and true to their sworn duties and obligations.

Second. When members practice in and outside of the Lodge those great moral and social virtues, those beautiful tenets of Brotherly Love, Relief and Truth.

Third. When members satisfy and meet the financial obligations of the Lodge to the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, to those worthy brothers in distress, and to the community projects that will contribute to make it a better place to live in.

Fourth. When they can build and maintain a decent and suitable Masonic Temple for their meeting place, for conducting their ceremonies, for initiation work and for advancement to the higher degrees.

Fifth. When such a Lodge continuously draws into its fold good and fine gentlemen which in their honest belief, by a similar fidelity, they (the new comers) will ultimately reflect honor and good name to our Ancient Institution.

Sixth. When such a lodge maintains a harmonious, good and wholesome relationship between brethren in the lodge and other lodges withersoever dispersed.

Seventh. When such a lodge can inspire other brethren who are members of the same lodge but residents of another municipality within its jurisdiction, to form a new lodge with the same performance and efficiency as that of the Mother Lodge, if not better.

Eighth. When such a lodge produce members who are proficient in both the lectures and in the works, and which could form a team or teams to initiate, pass and raise fellows and brethren at impressive ceremonies which will inspire candidates to seek for further truths and lights in Masonry.

Ninth. If that lodge can produce brethren who are truly dedicated members who have known the true value, meaning, and joy of service to others.

Tenth. If such a lodge can finally produce members who are ready to stand alone before the Great White Throne when called upon to do so, there to receive judgement for the deeds done while in the body, and to receive such welcome words from the GAOTU, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

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On the other hand, a new lodge may become a liability or a "black eye" to the Mother Lodge or to the whole Fraternity, if and when a new lodge:

a. Produces members who remain cool, inactive and indifferent to the lodge about their sworn duties and obligations.

b. Has members who, when outside of the lodge, forget about morality and the other social virtues.

c. Could no longer meet and satisfy its financial obligations to all concerned.

d. Could not even have a quorum during stated and special meetings and could not afford a decent meeting place for its activities.

e. After being established for sometime, it is closed or its charter arrested or its dispensation cancelled because of poor attendance, neglect, or due to so many other causes like the inability of the pillars of the lodge, represented by the JW, the SW and the WM, to perform their solemn duties and obligations, and failure on the part of the other members to cooperate with the officers in the different activities of the lodge.

f. Failed to draw within its fold men preeminent in their moral and intellectual attainments.

g. Cannot encourage the creation of a new lodge with determined and proficient members within its jurisdiction to handle lively discussions and impressive ceremonies, lectures, charges and the like.

i. Has not produced men who have found happiness and joy in relieving others of their distresses, and soothing their afflictions.

j. Finally, has not produced men who have fear, love, faith and reverence to the GOATU, men who are entitled to sit in that Celestial Lodge above where every Master Mason aspires, desires and dreams for eternal membership or until time is no more.

Are you or a number of you planning to create, open or establish a new lodge? If so, before formally thinking, seriously deciding and finally opening a new lodge, there are a few vital questions that should be satisfactorily answered in the affirmative by all prospective charter members of that lodge, and which may serve as a few guide lines, if and when such a new lodge is to be created, opened or established. Here they are:

1. Are you aware of the great responsibilities attendant to such a plan of creating, opening or establishing a new lodge?

2. Are you aware of its financial obligations, ready, ever-willing and have the capacity to shoulder the same?

3. Are there sufficient number of Master Masons of good standing, having or possessing such proficiency called for in the qualifications of the officers, especially the JW, the SW, and the WM, who will handle and should run successfully the affairs and activities of the lodge?

4. Is there a suitable and/or presentable meeting place for its varied activities?

5. Are the jewels, emblems, furniture, ornaments, paraphernalia, Masonic Bible or Koran, if need be, tools for the different degrees, flag, rods, tables, Altar, Square and Compasses, aprons, mallets or gavel, and other materials, supplies and equipments not mentioned, ready?

6. Has there been a petition by at least 12 MM of good standing accompanied by the necessary recommendations filed with the authorities concerned?

7. Has the Dispensation been issued by the Most Worshipful Grand Master, or a Charter granted by the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines?

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MW Emilio P. Virata, PGM •

Speech delivered by MW Emilio P. Virata, PGM, on the occasion of the celebration of the sixtieth anniversary of Bagong Buhay Lodge #17, on Aug. 11, 1967.

To enjoy liberty, practice equality and promote fraternity a group of Cavite Masons, mostly from Sinukuan Lodge No. 272, under the Gran Oriente Nacional de España, formed Bagong Buhay Lodge, UD, as a triangle on September 16, 1906. It eventually became Bagong Buhay Lodge No. 291, under the Grande Oriente Español, on August 11, 1907. Tonite, we are commemorating its 60th anniversary as Bagong Buhay Lodge No. 17, under the Grand Lodge of the Philippines.

During the Masonic age of our forefathers, admission into the Craft was very strict and extremely difficult. It usually took about a year for a candidate to become a Master Mason, as

all sister lodges in the jurisdiction must first be heard. Favorable or unfavorable action was taken on the petition in accordance with their recommendation. The prospective Masons then were carefully screened and thoroughly tested to qualify. To be a Mason during Catholic Spain's regime was a crime punishable with death. Our countrymen, nevertheless, sought admittance into the Masonic fraternity for they knew that only their faith in the Order could save their country and make them free.

The American Masons who came later must have found their Filipino brethren serious and active Masons. Comparing our Masonry today with the Masonry of our ancestors yesterday, we find that ours is too tame and too timid to be able to accomplish anything worthy to be remembered.

Masonry is the oldest and greatest brotherhood that has ever been conceived by men. "Its principles," says a prominent member of the Craft, "are based upon pure morality; its doctrines, the doctrines of patriotism and brotherly love; its sentiments, the sentiments of exalted benevolence. All that is good and kind and charitable it encourages. All that is vicious and cruel and oppressive it reproaches."

It is an honor and a privilege to be a Mason and share with the brethren the opportunity and beauty of service. We are proud to be Masons because

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8. Have you obligated yourself to do your duties, keep and follow your obligations without mental reservation, etc., etc.?

9. Are you willing to maintain and support such a lodge to enhance the good name, prestige and honor of our Ancient and Honorable Institution?

If the above questions are completely and satisfactorily answered in the affirmative by every member desirous of having a brand new lodge, then, it should have every reason to be opened, created or established, and like the Biblical expression of "Let there be light." in a similar token "LET THERE BE A BRAND NEW LODGE." △

GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM

A Report on Masonic Activities

Dagahoy Lodge No. 84, thru the untiring efforts of WB Catalino T. Castillo, was responsible for requesting President Ferdinand Marcos to declare August 30, 1967 a Special Public Holiday in Bohol, in honor of Francisco Dagohoy, a hero, after whom the Lodge was named.

In his letter to us, copy furnished The President of the Philippines, WB Castillo described the efforts of the Lodge's Historical Committee headed by WB Bernardo Salazar in gathering historical facts regarding the life of Francisco Dagohoy.

The presidential proclamation is the first in the history of Bohol. It was noted that even former President Carlos P. Garcia who is from Bohol failed to set aside a Public Holiday in honor of its local hero.

Sixteen petitioners who planed in from Vietnam were conferred the blue degrees in Biak-na-Bato Lodge No. 7, on Octobr 11, 12 and 13, 1967.

At this writing, the Saigon Oasis, headed by Noble Arthur Kerr, have just planed in from Vietnam. With them are a big group of candidates for the Scottish Rite Degrees and the Shrine Ceremonial. Also with the group are candidates for the York

Rite and the Eastern Star.

The Luzon Bodies, AASR, will confer the Scottish Rite Degrees, the Luzon Chapter of the York Rite will confer the Royal Arch degrees and the Sampaguita Chapter, OES, will initiate them in the Eastern Star. The Islam Temple will arrive shortly for the Shrine ceremonial.

MW Mauro Baradi was elected an Honorary Past Grand Master of the Grand Lodge of Minnesota during their 109th Annual Communication in 1962.

WB Julio Alano, son of the late MW Juan S. Alano died in Basilan City last September 21. Funeral services were conducted by Juan Alano Memorial Lodge No. 137, in Basilan City.

Beginning with the November issue of this magazine, the "With Our Young Ones" column will be conducted by Stanley Jacob, scribe of the Jose Abad Santos Chapter, Order of DeMolay. He takes the place of Antonieto Meneşes, PMC, who died last month in Olongapo City. Just a few days prior to his death, Antonieto submitted his materials for this month's column. △

Leadership must. . .

WB Juanito Fernandez,
WM, Hiram Lodge No. 88

Distinguished Past Masters and my beloved Brethren:

As I stand before this assemblage of my brethren of Hiram Lodge No. 88, I am confronted with an intense feeling of awe and humility considering the weight of immense responsibility being reposed upon my humble shoulders. In the life of a man, the interplay of circumstances often evoke such overpowering challenges that he can not but help realize how insignificant, limited and mean are his capacities for the attainment of a much-desired goal of success. Confident, however, that I am surrounded by loving brothers endowed with deep fraternal spirit, and cognizant of the fact that you are all deeply steeped in the lofty principles and ideals of our "Craft," I feel that I could relax as I assume the duties now imposed upon me, always reckoning, however, upon your unselfish and unstinted support and cooperation in the achievement of all good things in the name of our Lodge and for the glory of Freemasonry.

What concerns me most, however, is my humble exhortation to all members hereof to continue diligently and persistently in your search for and discovery of the golden tenets and secrets of Masonry through a ponderous reflection and consideration of its symbols and allegories and a detailed analysis of everything that is said and done here. As members of Masonry, we are admonished to seek and find Knowledge and Truth, the two great pillars of this system as an organization.

Seek Cooperation

We all know that the practical object of Masonry is the physical and moral amelioration and the intellectual and spiritual improvement of individuals and society. We, as Masons, are called upon, therefore, to bring this to realization through the dissemination of Truth, for Truth is the Great Light. Falsehood in doctrines and fallacies in principles are the root causes of the miseries of men and the misfortunes of nations. We must then labor to improve the social order by enlightening men's mind, inciting and warming his heart to love that which is good, inspiring them with the great principles of human fraternity so that they shall enlighten each other to control their passions, to abhor vice, and yet to remain benevolent to pity the vicious man as one affected with a deplorable malady.

In our beloved country today, the social order is a far cry from that envisioned in our Craft. Criminality is continuously on the upsurge. Graft and corruption ridden government and politics, general moral debasement among the people and rampant juvenile delinquencies are the star brand of our present social system. Covetous materialism has taken a strong and hard grip on our people. They exalt and idolize wealth, even if furtively, stealthily and ill-gotten. Greed for political power and social affluence, with its corruptions and tainting effects, has become the crowning ambition of many of our countrymen.

I am certain that we, the Masons, who are endowed with a clear percep-

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tion of these debasing social evils and which have grown to be the order of the time, will not stand by with folded arms, and with unconcerned complacency, allow ourselves to be remiss in our duties and obligations as part and parcel of this society. Each and every true Mason, therefore, stands challenged today and is charged with the bounden duty to join his efforts with those of thousands of others to contribute to the carrying forward of this great practical objective of the Craft — the physical, moral, political and intellectual amelioration of men and his society.

At this juncture and on this solemn occasion, I feel and I believe it pertinent to tarry and to recall once more to our minds what are those that we know about the true and good Mason. We know him to be he who makes honor and duty his steady beaconlight to guide his life-vessel over the stormy sea of time. It is he who boldly insists to do that which is right to be done and performed under a given circumstance, doing it so not because in so doing he expects his success to be glamorously rewarded or that it would net him personal gain or aggrandizement. And yet he is the Mason who, with complete equanimity, stays and remains tolerant so as to pity those who err, benovolent enough to teach the less informed and he painstakingly works to reclaim the vicious, sacrificing even his self-interest on the altar of humanity, perpetually exerting efforts to attain all the moral perfection of which man is capable. It is he who does nothing for the mere sake of opinion but does everything for the sake of conscience. It is he who is bountiful to his friends and charitable to all, nay, even gallant to his enemies and it is he, the good Mason, who loves his country, preserves its honor and obeys its laws, desiring and endeavoring nothing more

than to do his duty to humanity, and render honor and homage to God.

From this bold picture in word relief of the good Mason, we can, with intellectual perception, discern those basic and solemn attributes of true Masonry. We of course know that the dogma of Masonry is basically anchored on its firm belief in the true existence of God and his providence, and of the immortality of the soul; and its object is the dissemination of moral, political, philosophical and religious truths and the practice of all virtues. In all ages, Masonry used the devise of "Liberty, Equality and Fraternity" with constitutional government, law, order, discipline and subordination to legitimate authority, which is government itself.

Essentially Masonry is philanthropic. It recognizes the fact that all men are of the same origin, that they have a common interest in this world, and that they should cooperate with each other to attain the same end. For this, it teaches its members to love one another, to render to each other mutual assistance and support in all circumstances of life, to share each other's pains and sorrows as well as their joys and pleasures; to guard the reputation of his fellowmen, and to respect the opinions and be perfectly tolerant of the errors of others in matters of faith and belief.

Masonry is essentially philosophical. It teaches the great Truth concerning the nature and existence of the Supreme Deity and the existence and immortality of the soul. The Mason regards God not only as Original Creator but also his Moral Governor. He believes that God is at hand and not one who is in the far off distance of infinite space and in the remoteness of Past or Future Eternity. He conceives God as taking an actual and watchful interest in the affairs of

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The Golden Rule Essay Contest. . .

Victorino C. Daroya, DDGM
3rd. Honorable Mention

Expressed briefly, the Golden Rule is: "Do unto others what you would like them to do unto you."

This is a beautiful expression, and a great principle of life. One who is thoughtful of others will find it easy to practice, but one who is selfish, ambitious to grab material wealth or advantage over others, or who is prone to disregard the feelings of others will find it difficult to practise the principles of the Golden Rule. But one who thinks not only of himself and those near to him but also of the welfare or feelings of others will find it, after a little practice, not so hard to practice after all.

"What a vast increase in the sum total of human happiness it would mean if each one of us were to be always just as kind as he should be. Why, on earth it would be almost heaven if all unkindness were eliminated from our lives."

The easiest way I could think of for the moment, to implement and practice the Golden Rule is to practice kindness, thus:

- (1) Do not *think* unkindly of others.
- (2) Do not *speak* unkindly toward others.
- (3) Do not *act* unkindly toward others.

If we were to state the above in the positive, it would be:

- (1) Think kindly of others.
- (2) Speak kindly of others.
- (3) Act kindly to others.

Individually

Masons individually, having been

Masons Implementing the Golden Rule

initiated and introduced into the three principal tenets of Masonry, if they really are sincere in joining the Fraternity, will not find it difficult to practice Brotherly Love, Relief and Truth. In giving brotherly love to his brethren in the fraternity, relief to worthy fellow Masons who find themselves in distress or if they be deceased, their widows or orphans, and living by the principle of truth (which includes justice, fairness and kindness), a Mason is really applying in his daily life the principles of the Golden Rule. It is my belief that if we Masons really practice the tenets of Masonry, we are individually implementing and promoting the Golden Rule in our selves, in our homes and in our relations with those dear to us.

In the Subordinate Lodges.

We begin practicing and implementing the Golden Rule in our Lodges the moment we give our affirmative vote to an applicant whom we think is worthy to be admitted to the Fraternity, whether or not we know him personally. Then in our relations with our Brethren, when we meet one another on the level, act toward each other by the plumb, and part on the square, we are applying the principle of the Golden Rule in our Lodge. Likewise, when we meet visiting fellow Masons under the jurisdiction of our Grand Lodge or of other Grand Lodges, we likewise have to practice the tenets of Freemasonry, and in so doing we are implementing the Golden Rule.

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In the Community

The community wherein we live offers us various opportunities to apply the Golden Rule. Where we find the people in want or in hunger, our heart bleeds and we must extend to them our helping hand. We do not have to tell them that we are doing this for Masonry—the inner satisfaction which we feel when we have assisted a person in want, in need, or in sickness, is enough compensation for whatever help we may have given him. It is our belief, however, that it is not the handout that really helps most. It is only temporary and very soon, we may have to extend again the helping hand. But if we help the person find the means to earn a living for himself and family, this is more lasting and is more in line with the implementation of the Golden Rule in the community.

Conclusion

We Masons can do plenty toward the implementation and practice of the Golden Rule, not only in our respective families, in our respective Lodges, but also in the community wherein we live. From here we can extend ourselves outwardly and spread good work to other areas, specially in the less fortunate sections, such as in the rural areas and the barrios. We do not have to have big projects. By simply beginning from our homes and our immediate neighborhood, we extend our work automatically to the whole community. If even only half of our members in the Lodges do this, we would be extending it through a vast area, and with all Masonic Lodges doing this, the world at large would benefited. △

Meneses Writes 30



It is with deep regret that we write of the untimely and sudden death of Antonio Meneses, Immediate Past Master Councilor of T. R. Yangco Chapter, Order of DeMolay,

A. Meneses, PMC Olongapo City, on Friday, September 29, 1967. At the time of his death, Antonieto was writer of "With Our Young Ones" column of The Cabletow and Associate Editor "The Movement," newspaper of the Olongapo Youth Movement.

We recall that two days before he was stabbed aboard a jeepney, he was at the Cabletow office exchanging views with us on newspapering. He was an apt student and observant writer and learned the trade fast.

He comes from a Masonic family. His father, Bro. Marceliano Meneses, Jr., is member of Lincoln Lodge No. 34, and his mother, Sis. Adelaida M. Meneses, with his father, is a member of Rebecah Parish Chapter, Order of the Eastern Star of Olongapo. His sisters are members of Bethel No. 1, International Order of Job's Daughters in Olongapo and a younger sister has just put in a petition in Bethel No. 2 in Manila.

According to the local news story, Antonieto was on a jeepney bound for his home when three persons boarded it and asked the driver to take them to night club' row in Olongapo. Since the Meneses home is nearer than the destination of the three passengers, Antonieto requested the driver to pass his home first. An argument followed and the bigger one of the three, a certain Eduardo Ariola, stabbed Antonieto after which the

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All About Ecumenism

News and Views on the Ecumenical Movement.

NBM

Last month's convention of Masonic District No. 13 held in Sorsogon, Sorsogon, was quite an eventful convention. The opening prayer at the public conference was said by the Parish Priest of the provincial capital, Very Rev. Fr. Salvador Dimen. It was worth remembering, if for nothing else. Brethren of the four Lodges comprising the district were most impressed by the participation of a Catholic priest and a Protestant pastor in a Masonic convention. Even the non-Masons who knew of the event later were happy to know about it.

The presence and participation of Roman Catholic priests in Masonic gatherings is getting to be a common sight. This is an index of friendly communication that should continue to grow. The more of these contacts there are, the better will be the understanding of the two groups which used to be poles apart.

Incidentally, the Sorsogon convention is the first we know which reserved a place in their program for someone to say something about The Cabletow. Too bad we read it a week after the event or somebody from our staff could have gone there. We are eager to report on The Cabletow anytime we are given sufficient notice.

—oOo—

And now back to church matters. We are reprinting in full an item which appeared in the Manila Times of August 19, 1967, without any comment:

SWEEPING REFORMS IN VATICAN

Vatican City, Aug. 18—(AP)—Pope Paul VI Friday decreed sweeping reform of the central government of the Roman Catholic church. He slashed the centuries-old powers of the cardinal princes of the conservative curia and ordered more democracy.

In a landmark document, the Pope shook loose four centuries of iron control exerted by the Roman Curia over all aspects of church life, from the way Catholics worship to running the financial empire of the largest church in Christendom.

ONE STROKE

At one stroke Pope Paul ended the practice of lifetime jobs for curia cardinals and their subordinates, depriving them of the unshakeable tenure that traditionally hardened curia jobs into positions of long-term influence and power.

He stipulated that all curia cardinals automatically lose their jobs on the death of a Pope, leaving the incoming pontiff free to choose his own staff.

The Pope ordered a new system of budget control to regulate the purse strings of every Vatican organization. This denies individual agencies the power to finance their own operations without specific approval from above.

REVAMP ON

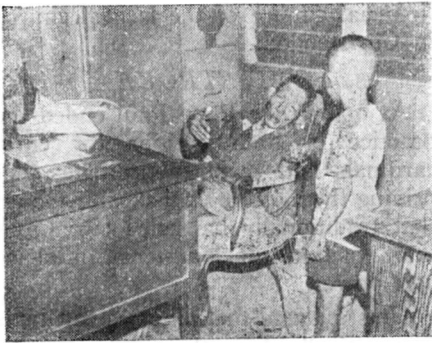
Pope Paul also outlined a revamping of curia offices from top to bot-

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The NBI and You

NBM

A unique program of the NBI is its Addiction Institute at Tagaytay City. Drug addicts sentenced by the courts and others who voluntarily submit themselves to the NBI are taken in there for treatment. At this writing they have thirty-six patients who are taking the systematic treatment to rid them of the pernicious habit. Some other out-patients are also treated in the clinic. In addition to the treatment, the patients are given vocational training, encouraged to engage in sports and social activities.



A middle-aged victim of drug addiction.

The project is maintained as a part of the NBI Training Academy and occupies a portion of the Academy compound. It has a dormitory for the patients, a library, social hall which also serves as a chapel on Sundays and a hobby shop for vocational training. The medical and psychiatric aspects of the Institute are taken care of by Dr. Angelico C. Capistrano.



A young boy, wasted by the drug.

The sustenance of the patients confined at the Institute is furnished by the SWA, the US Aid Food for Peace Program, the National Council of Churches in the Philippines and other charitable organizations. Drug companies, like United Drug, donate medicines for the patients. Volunteer agencies like the Metropolitan Association of Welfare Workers, the Council of Welfare Agencies and the Manila Social Welfare Department give assistance in the educational campaign against drug addiction.

NBI officers in charge of the project would like to have more material assistance to keep on their good work. Government budget limitations cannot very well take care of all the work they would like to do for the people in need. Δ

Important to know. . .

WB J. Henry Baird, PM (123)

Due to the W.W. II battle and the recapture of Guam from Japanese forces, records have been destroyed. The author, as archaeologist for the Government of Guam, and raised in 1951 in the Milton C. Marvin Lodge 123 at Agana, Guam, felt that some effort should be made to reconstruct as much of the record as possible for posterity before it is too late. Each of the two Lodges, Charleston (44) and Marvin (123) should together choose an historian from the members to make a report of an exploration of the members living on Guam before W.W. II and, if possible, even into Spanish Rule days. This report should be published in the "Cabletow" as a permanent record.

For the 230 years of Spanish rule, it may be safe to say Freemasonry was represented on Guam among the army and naval officers, perhaps even among the civilian officials that, from time to time served on this Island. Due to the cloud under which Freemasonry existed, no records are known of Spanish Masons having sojourned on the Islands, with but one exception which will be described further on.

The USS Charleston, under the command of Captain (later Rear Admiral) Henry Gloss U.S.N., steamed into the harbor of Guam on June 21, 1898. The Captain demanded and received the unconditional surrender of the Spanish military forces. Among the prisoners of war at that time was Captain Pedro M. Duarte, Engineer Corps, Spanish Army.

Captain Duarte later resigned his commission in the Spanish Army and, after taking the oath of allegiance to

• Freemasonry in Guam

the United States, returned to Guam to make it his permanent home, for his family remained in Guam during his absence.

At the time he was taken prisoner and many years before, he had been Secretary to the Governor. Previous to his coming to Guam for duty under the Spanish, Captain Duarte had been on duty in the Philippines where he had been very busy in Masonry, organizing a number of Lodges throughout those Islands.

He brought to Guam a chest containing the paraphernalia required in Masonic work. This chest had quite a history. It had been like many others, hunted from place to place in the Philippines, it was necessary for him to bury it a number of times to save it from capture, and the records and articles from destruction and confiscation.

There were those in the Philippines and Guam who strenuously persecuted any member of Masonry they could lay hands on, especially from 1895 to 1898, when the American forces put an end to Spanish rule. The forces at work had traced the chest to Guam, and immediately pressures were brought to bear on the Governor General of the Philippines to issue orders to the Governor of Guam to search the possessions of Captain Duarte and to confiscate all paraphernalia, records and printed matter pertaining to Masonry.

Captain Duarte had an opportunity to learn of the order and that a search was to be made the next day. He had the chest secretly put on board a whal-

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SIXTY YEARS OF BAGONG BUHAY

From page 9

of Masonry's mission and accomplishments. As Masons we are soldiers of Freedom, Democracy and Justice. Silently and unpretentiously, we perform our duties. Zealously, devotedly and truly we crusade for enlightenment. We rejoice with the happiness of others and sympathize with their misfortunes. Detractors, of course, we have, but they are those who are in the dark, misinformed or afraid of the truth.

We must not forget that Masonry is a world democracy in the sense that its membership is composed of men of all colors, creeds and political persuasions. They are charged to serve the cause of liberty and equality, truth and justice. For democracy to survive in our country, certain pernicious influences and tendencies, we are called upon to suppress, eliminate and guard against. The propensity of our present day youth to indulge in questionable pasttimes, easy thinking and loose living later to become outcasts, social parasites and state liabilities must be corrected. The citizens that we need are those who are serious of mind and clear of vision; citizens who are possessed of character and endowed with conviction, citizens who will tolerate no evil; citizens who will defend truth and honor; citizens who will intelligently follow the leadership of reason and not blindly follow the leadership arising from position, special eminence, creed or race; and citizens who will hold dear the ideals for which our patriots and martyrs fought and died that we may live honorably and happily under the fatherhood of God and the brotherhood of

men. Our Philippines is a fertile ground for the teaching and application of the tenets of Freemasonry. Let us lean on Masonry for the success of our Republic and the happiness of its citizenry.

To uphold the glorious tradition of Philippine Masonry our Masonic leaders in the country should put a little more enthusiasm, a little more zeal, and a little more aggressiveness in their leadership. There are those who joined Masonry for convenience and not by conviction, for curiosity and not for enlightenment, for social citation and not for exemplary conduct, for gain and not for service. They do not care to know Hiram Abif. They prefer the company of Jm. The five points of fellowship which bind tightly together brother Masons, they can not practice and apply in their daily lives. Those individuals who happen to be members of the Masonic fraternity are mistaken for Masons because they parade as such, but they can not be so considered for reasons a true Mason well knows. With them, Philippine Masonry has, no doubt, suffered much loss of prestige.

We will be unworthy of our Masonic heritage if we don't take our Masonry seriously and practice its tenets constantly. Our Masonic life must be guided by the Masonic virtue of honesty and sincerity, service and charity, truth and love of God and man. Some injunctions may be in order. Take heed and ponder: Substitute *love* for *hate* and you will be happy; do what is *right* and you will experience no *fear*; don't compromise on questions of *principles* and you will have no *regrets*; be *friendly* to all and you will have *peace of mind*.

△

Bad officials are elected by good citizens who do not vote.

—George Jean Nathan

WITH OUR YOUNG ONES

Antonieta Meneses, PMC, Reporter



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

CONCERT VARIETY AT U.P.

"The world around us . . . is a fairyland of exquisite beauty — if only we could see, hear, feel and sing." This is how the souvenir program of the recent Concert Variety speaks of its purpose when the PHILIPPINE PRIORY OF THE ORDER OF KNIGHTHOOD, with the cooperation of the U.P. Christian Youth Movement, presented the "art for its own sake."

The invitational concert which lasted for about two hours was presented at the Abelardo Hall on Sept. 8, Friday. The concert brought several musical geniuses into one presentation. Among the performing artists were Eleazar Bautista, a scholar and the youngest violinist of the Manila Symphony Orchestra; Roberto Sanchez, pianist and winner of several radio and T.V. search for talent contests and the well-known guitarist Michael Dadap who also takes philosophy at U.P.

Part two presented musical groups like the Lads and Lassies, known T.V. and university group, which arrived from a tour of the Bicol Region. The Hush-A-Byes of Maryknoll, 1967 winner of the S.C.A. Folk Singing Con-

test; and the CAPA Singers of U.P.

And of course aside from the musical personalities there were also Dad and Mom Manuel Crudo and a host of Masonic Dads who teach in U.P.

JOBIE DAY

September 24, Sunday, was "Jobie Day" — an Obligatory Day of Bethel No. 2, IOJD. As formerly designed, it was a solemn observance held at the Church of the Risen Lord, U.P., Dilliman, Quezon City. Better still, it was enhanced when Honored Queen Nathalie Dacanay led her sisters in the singing of their Obligatory Song — "Nearer My God To Thee."

In the afternoon's stated meeting the girls also had their pre-oratorical contest to choose who among themselves would represent their Bethel in the forthcoming Rainbow Oratorical Contest. And to add more pomp to the affair, Sis Yvonne Correos led the newly formed "Singing Jobies" in a couple of songs. Sis. Ninfa Edralin came out winner in the prelim and will represent the Bethel at the final contest.

A lucky DeMolay was also presented as their new Bethel Beau, Bro.

Turn to next page

Ernest Gonzaga, a member of the new Quezon City chapter, OdeM, was selected.

—————oOo—————

Our best wishes and congratulations to Bro. Edgar C. Inocentes, who had to leave for San Diego, California. The reason, Bro. Inocentes is now with the U.S. Navy. On Sept. 10, DeMolays from Loyalty, Quezon City and T.R.Y. were his visitors in his "last visit" in Cavite City. We still remember him as the capable organizer of Loyalty and a Vet. Med. student in U.P.

—————oOo—————

RAINBOW ALTAR DATE

Last issue we played-up the marriage of one of our DeMolay brothers in Cavite City. Now we would like again to honor an altar date that took place in Cavite City too. This time it's a Rainbow. She is the former Telma Celestino who now takes the surname Montano.

—————oOo—————

DEMOLAYS VISIT CLARK FIELD

Recently, DeMolays of Quezon City Chapter had a nice time with their American counterparts (Far East Chapter) in Clark Air Force Base.

Together with four of their Chapter Dads, they departed at 6:00 a.m. and were met at the Base's main gate at

8:30 a.m. by Far East DeMolays and Dads. At once they started the Joint Initiation. After Initiatory Degree, they were tendered lunch and a tour of the Base. In the afternoon they went on with the DeMolay Degree. They arrived home in Quezon City at 8:00 p.m. Their newly-initiated brother is Ernest Gonzaga.

—————oOo—————

"SYALOMED SINGING BROTHERS"

Before we forget, we enjoyed watching the six-man DeMolay singing group of the Quezon City Chapter perform last Monday in a Folk singing Contest sponsored by the U.P. Student Catholic Action. The group call themselves "SYALOMED" — inverted form of DEMOLAYS.

—————oOo—————

RAINBOW A-GO-GO

It seems the main obsession of Cavite Rainbows this term is Fund Raising. Although it takes varied forms, its end is always the same.

Cavite in Assembly No. 3, had a successful fund raising with their "A-GO-GO" on Sept. 16 held at the Donado's Court owned by Dad Antonio Donado. Invitations were extended to all Bethels, Assemblies and DeMolay Chapters. Overall Chairwoman was Sis Susan Perez, W.A. Δ

• • •

MORE ON...

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tom, and set up a cabinet system of meetings and consultations under a strengthened secretary of state.

He promised to end traditional Italian domination of the curia and make it truly representative of the "Universal Church."

The changes were outlined in a

15,000-word Latin document, and apostolic constitution entitled "De Romana Curia" (on the Roman Curia).

The document long-advocated by church progressives and bitterly opposed by conservatives — was almost four years in the making. No other document of the Pope's four-year reign took as long. Δ

For the foregoing reasons, there is great need that we emphasize the importance of ritualistic proficiency and an understanding of the significance of the ritual.

Those who look for Freemasonry in the Mason must never be given cause to question the fundamental principles and the lofty ideals of Freemasonry.

The Mason must stand as the evidence of Masonic teachings.

(Sgd.) MARIANO Q. TINIO
Grand Master

* * *

MENESES . . . From page 14

three fled. The jeepney driver took Antonieto to the city hospital, but he was dead on arrival.

PC and police are hunting for the three malefactors. It is known that Antonieto, as a crusading newsman, had written exposes on the crime situation in his home city. △

* * *

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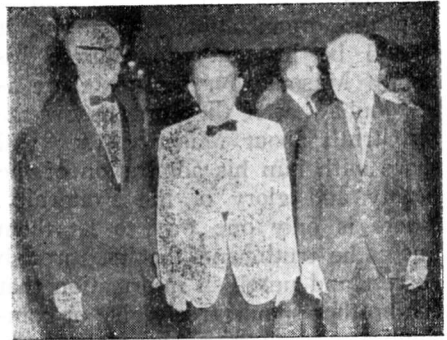
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More Korea Pictures . . .



Reception line at Grand Reception for Most Worshipful Grand Master Tinio. From left to right: Virgil H. Russell, Worshipful Master, MacArthur Lodge 183, MW Grand Master Tinio, and Grand Secretary Mumarriz.

The Grand Secretary invests Virgil H. Russell, Worshipful Master, MacArthur Lodge 183, with the Jewel of his office at an open Installation Ceremony in Seoul, Korea, on 2 June 1967.



a brother to another — the guiding principle being, to feel that we are brothers and we should so govern ourselves accordingly in that spirit.

The family. If a Mason is truly imbued with Masonic tenets, he must, as a consequence thereof, be a devoted father of his family. Instances however exist wherein, it is sad to mention, some members of the Fraternity have kept the members of their families uninformed of the true nature and aims of Masonry, that they remain in the dark regarding its real nature. To some brethren, membership in the Fraternity has been the cause of family misunderstanding — at times of serious quarrels and parental contempt of him by his own children, because they failed at the proper time, to inform their wives and children of their membership in the Fraternity. This is much to be regretted, because if he is to start right, a brother should first inform his family of his plan to join the organization. Once in, it should be his duty to educate his family Masonically, because there is no doubt that if they only know the real truth about Masonry, they will share with him his admiration of the beauty and glory of the Fraternity. There is only one way to let them know the truth, and that is, through correct and unselfish information that the brother should freely give or communicate to them. Also, take them

along to public Masonic ceremonies, like the annual installation of Lodge officers, temple dedications and laying of cornerstones of Masonic temples. If they have never been there before, they will be amazed to know the facts, and feel sorry for having been misinformed by detractors about the teachings of Masonry, especially in its sincere reverence of our Creator. Even the families of non-Masons, while attending public Masonic ceremonies, were highly impressed by Masonry's teachings and reverence of God. There is no doubt it will also impart wonderful effects to the members of our own families. They will surely regret not having been there before. For all the members of the Craft, therefore, Masonic information is a solemn duty to the members of their families, if we expect, as we do expect, to do away with misunderstanding, discord and a divided homes. On your deathbed, when the end shall have come, there will be no "forged retractions," etc. to worry about, which may later on cast a shadow of doubt upon your honor and integrity as a true and loyal Freemason. First and foremost, let us make our homes a source of strength outside of the Lodge room, whereupon the very foundation of our Masonic structure may be safely anchored. By then, we may proudly feel and say, that we have rendered to the Craft a noble mission in Masonic duty. △

THE GRACE OF GRATITUDE

During the last war a mother in Cincinnati received a letter from her paratrooper son in which he spoke of a woman in Avranches, Normandy, who had taken him into her home when he was wounded and hungry, and hidden him from the Germans. Later on, unhappily, the boy was killed in the Ardennes offensive. Yet the mother was moved by an irresistible intention. She saved up for two years, crossed the Atlantic and went to the village named in her son's letter. After exhaustive inquiries, she found the woman who had sheltered her son — the wife of an impoverished farmer — and pressed a package into her hand. It was the gold wrist watch her son had received for graduation, the only object of real value the boy had ever possessed.

—A. J. Cronin

this world, and influencing the hearts and action of men. He firmly believes that God has arranged this glorious and perplexing world with a purpose and plan. The Mason holds that every man in this world has a duty to perform and a mission to fulfill, and that he holds some portion of God's truth which he must proclaim to the world.

Aware of this characteristics of a good Mason and of the essential attributes of Masonry, my beloved brethren, we are called now, in behalf of our sountry and people and our exist-ing social order, to work with mis-sionary zeal in order to bring about the necessary revolutionary change for the better.

My beloved brethren, it is not in vain that this, our Masonic Lodge is named Hiram Lodge No. 88. What-ever Hiram was in history as re-vealed to us, he was known to be the type of humanity in its highest phase; he was an individual gifted with a glorious intellect and a noble soul, with fine physical organization, and a perfectly balanced moral being. He was the sample of what humanity may be, and what we believe it will be hereafter in God's appointed time.

Brethren of this Lodge, let every member hereof be the living personi-fication of Hiram, to serve as a model or sample of goodness to our people. History says that when Hiram was

the King of Tyre, and during the construction of that renowned Temple of Solomon, King Hiram sent enough number of the famous Dionysian Architects or Artificers, a group of tradesmen who banded themselves specializing in architecture, to aid King Solomon in the construction of said Temple. The edifice erected be-came the masterpiece of architecture in these days. And because of the relationship of the Dionysian Arti-ficers, who were the early Masons, in the construction of this great spiri-tual edifice, Masonic tradition today is replete with many references to this construction. Beloved brethren, I ex-hort you to become the moral and spiritual architects of this, our Hiram Lodge No. 88, and constitute your-selves to be the counterpart of King Hiram's Dionysian Artificers. The Moral, Intellectual and Spiritual Tem-ple of our beloved Philippines needs reconstruction. With you and through you, and with the Blessing of our ever-loving God, this Temple of Philippine Morality can be reconstructed, spiri-tually embellished, to become the peak and citadel of Philippine morality and Intellect through the ages to come.

Expressing my heartfelt and pro-found gratefulness to all of you for my election and installation to this position I now hold, I close, wishing one and all a Happy and prosperous New Year. △

* * *

HOW TO BE BEAUTIFUL

Withdraw unto yourself and look about. If you do not find yourself beautiful yet, act as does the artist who is creating a beautiful statue. He cuts away, he straightens, he makes this outline less heavy, that one he purifies, until a lovely image shines forth. So should you do. Cut away what is gross, straighten what is crooked, lighten the over-heavy, labor to bring forth one glow of loveliness. Never cease working until there shines forth from the center within you the Divine Splendor.

— Plotinus

Outstanding Freemasons

WB CALIXTO B. ANTONIO, PM (29)

1. Marcelo H. del Pilar, father of Freemasonry in the Philippines.
2. Jose Rizal, patriot and a great Malayan.
3. Andres Bonifacio, founder of the Katipunan.
4. Apolinario Mabini, the brain of the Philippine Revolution.
5. Antonio Luna, Filipino General during the Philippine revolution.
6. Graciano Lopez Jaena, Founder and first editor of newspaper, "La Solidaridad."
7. Emilio Aguinaldo, president of the short-lived Philippine republic.
8. Manuel L. Quezon, first Filipino Grand Master of the Grand Lodge of the Philippines.
9. Manuel A. Roxas, first President of the Republic of the Philippines.
10. Douglas MacArthur, General of the U.S. Army, the only Mason made *at sight* by the Grand Lodge of the Philippines.
11. Jacob Zobel, undoubtedly the first Filipino Freemason initiated in the Philippines.
12. Jose Abad Santos, Filipino Jurist.
13. Juan Luna, Filipino painter.
14. Teodoro R. Yanco, Filipino Philanthropist.
15. Irvin Berlin, music composer.
16. Simon Bolivar, liberator of South American countries. Bolivia was named after him.
17. Benito Suarez, liberator of Mexico.
18. Guiseppa Garibaldi, liberator and unifier of Italy.
19. Luther Burbank, a naturalist and botanist.
20. Kit Carson, renowned indian scout.
21. William F. Cody, best known as "Buffalo Bill."
22. Jeremy L. Cross, author of Masonic charts and lectures.
23. Jacques de Molay, Grand Master of early Templars. He was burned at the stake in the year 1322.
24. Henry Ford, American millionaire and owner of Ford Motors and founder of Ford Foundation, a charity organization.
25. Frederick the Great, Frederick II, King of Prussia.
26. Benjamin Franklin, printer of "Book of Constitution" and foremost scientist of his time.
27. Harry Houdini, famous magician.
28. J. Edgar Hoover, Director of F.B.I.
29. Lafayette, Frenchman who helped the U.S. during the revolution.
30. Mozart, a music composer.
31. Robert E. Peary, U.S. Admiral and discoverer of North Pole.
32. Franklin Delano Roosevelt, U.S. President and co-founder of the United States Nations Organization.
33. John Philip Sousa, music composer and bandleader.
34. George Washington, 1st President of United States.
35. Winston Churchill, former Prime Minister of Great Britain and co-founder of the United Nations Organization.
36. Anthony Sayer, first Grand Master of the Premier Grand Lodge of England, 1717 to 1719.
37. Jean Francois Marie Arouet de Voltaire, famous French economist, critic and writer.
38. Elias Ashmole, noted for his two diary entries in 1646 and 1682 as earliest records of Masonic history.

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More Questions and Answers . . .

WB AURELIO L. CORCUERA (4) PM

215. *Should not the Committee on Masonic Education have a group of brethren who, at the invitation of the Lodges, can deliver lectures on the history, symbolism, and philosophy of Masonry?*

This is very highly desirable, but the Committee has not, until now, prepared such a list. There are, however, some brothers who would be glad to go out to the provincial Lodges to give such lectures. (Inquiries may be addressed to THE CABLETOW.)

216. *What would be a suitable guide line in accepting petitions of persons having some physical defect?*

It is practically a well established fact that a petitioner who has some physical defect which would not prevent him from complying *substantially* with the requirements of the various degrees should be accepted, but each case should be considered by itself.

217. *When abroad how may a Mason know, in any given place, what Lodge or Lodges he can visit?*

A Mason who is a member of a Lodge under the Grand Lodge of the Philippines, who is going abroad, should provide himself with a copy of the Annual Proceedings. It contains a list of the Grand Lodges in the various countries with which the Grand Lodge of the Philippines is in fraternal relation (for instance, 1966 Proceedings, pp. 137-39). One should visit only Lodges under the jurisdiction of these Grand Lodges and those under Pennsylvania and Wyoming in the United States and that of Ireland.

218. *Where can one find the description of the Seal of the Grand Lodge of the Philippines?*

The Seal is described in "heraldric terms" on pp. 9-10 of the Proceedings for 1913.

219. *What lies behind the prohibition for conferring any degree upon more than FIVE candidates at any one meeting?*

Considering that each candidate will have to pass individually through the ceremonies, the time element comes in; it will result in too long a meeting. The prohibition was originally contained in the General Regulations approved on June 24, 1721, by the Grand Lodge of England. These regulations form the basis of the constitution of most Grand Lodges. Article IV of the Regulations provide: "No Lodge shall make *more than five* new members...unless by dispensation from the Grand Master or his Deputy."

220. *Since no degrees can be conferred on a Sunday, what can be done if the candidate is to leave the country on a Monday?*

The members of the Lodge can gather in the evening of Sunday, and then open the Lodge *after* the stroke of twelve. The precise time of opening the Lodge must appear in the minutes beside the date.

221. *Can a person residing in a locality where there is a Masonic Lodge apply for the degrees of Masonry in a Lodge in another locality?*

Yes, provided the Lodge in the locality where he resides has granted his request, in writing, and for good cause shown, a waiver of jurisdiction (Par. 159, Sec. 2, Art. III, Part III, Constitution.)

222. *Is there no Grand Lodge regulation regarding the color of the aprons and collar of officers of Lodges?*

There is. It is covered by Edict No. 2, issued 1919 by then Grand Master M. E. Springer. (P. 97, 1962 Edit. of Law Book.) The lack of uniformity is due to the fact that the Grand Lodge has not displayed samples of the size and shape and color of the collar and aprons. △

Precept and Example

WB Agustin Galang, P/M

"Seeing is believing" is a trite saying which we see exemplified wherever we may turn. Man takes little on faith. The evidence of his eyes means infinitely more to him than that of his ears. Brother Edgar Guest has expressed this idea admirably in one of his poems thus:

*"I'd rather see a sermon than to
hear one any day,*

*I'd rather one should walk with me
than merely tell the way;*

*The eye's a better pupil and more
willing than the ear.*

*Fine counsel is confusing, but
example's always clear,*

*And the best of all the preachers are
the men who live their creeds,*

*For to see good put in action is
what everybody needs."*

*"I can soon learn how to do it if
you'll let me see it done,*

*I can watch your hands in action,
but your tongue too fast may run.*

*And the lectures you deliver may
be very wise and true,*

*But I'd rather get my lessons by
observing what you do,*

*For I may misunderstand you and
the high advice you give,*

*But there is no misunderstanding
how you act and how you live."*

It is inspiring to hear the Master of the Lodge discourse on the cardinal virtues and the principal tenets of Freemasonry; but it is far more inspiring to see him practice those virtues and exemplify those tenets in everyday life. Every Mason should be an exponent of the principles and teachings of our Fraternity in that manner. The most eloquent words addressed to the receptive ear or consigned to the printed page are not half so convincing as the sermon

preached by the man who lives up to his avowed pledges. The most talented Masonic orator does harm to the cause of Masonry instead of good, is a liability to the Fraternity instead of an asset, if his conduct belies his speech. We need Masters and Teachers by precepts and examples, or by example alone, but not those who offer us the precept without the example. These, we dare say, would be as base and as hypocrite as those who preach to their devotees: "Follow what we say, but not what we do." △

* * *

WORTH WHILE

Not what you get,
But what you give,
Not what you say,
But how you live;
Giving the world
The love it needs
Living a life
Of noble deeds.
Not whence you came
But whither bound,
Not what you have
But whither found
Strong for the right—
The good- the true.
These are the things
Worth while to you.

Andrew Hill

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FREEMASONRY IN GUAM...

From page 17

ing vessel then in port. The master of the ship being a Mason, was glad to be of service and took the chest with him on his whaling cruise into northern waters. On his return to the States, about a year after, he delivered it into the care of one of the Masonic Lodges there. About a year later, it found its way back to Guam.

In 1915 Captain Duarte distributed the various items in the chest as souvenirs to his Masonic friends then on Guam. It is hoped that many of these can be eventually presented to a Masonic museum, or placed in safe keeping for display at the Temple on Guam.

There no doubt were many Masons among the first Americans who came to Guam, but not until 1903 is there any record of a strictly Masonic meeting. On this occasion, about five members met at the home of one of them for dinner. There was a meeting of Sojourners of the Craft in 1906, when the subject of instituting a Masonic Lodge on Guam was discussed. This well may have been the first time in the history of the Island.

A result of this meeting was that Chief Pay Clerk Morris O'Brien, U.S.N., wrote to the Secretary of the Grand Lodge of California, requesting information on the steps to be taken in organizing a Lodge on Guam. Because there was not a sufficient number of members of the Fraternity who were permanent residents of the Island, the reply was discouraging and the movement was not approved.

In 1917 Mr. Charles S. Lobinger, 33°, Deputy of the Supreme Council of the Scottish Rite, as a passenger on board one of the army transports enroute to his station at Shanghai,

China, stopped over on Guam for a brief stay as the guest of Mr. H. E. Marchant, resident manager for Atkins, Kroll and Company, who was a member of the Mission Lodge 169 at San Francisco. These men went thoroughly into the matter of raising the columns of Masonry on Guam.

Mr. Lobinger became very much interested and suggested the first step would be to organize a Masonic Sojourners Association. He promised what influence he could with the Grand Lodge of the Philippines toward securing a dispensation for the organization of a regular Masonic Lodge.

Members of the Craft then on Guam received this news with enthusiasm and a number of informal meetings were held at members' homes. At one of the meetings with 26 Craftsmen present a Sojourners Association was organized. At a meeting held January 22, 1918, a formal petition to the Grand Lodge of the Philippines was drawn up and signed by fifteen members present. They represented ten jurisdictions: California, Massachusetts, New York, Texas, Philippine Islands and Idaho.

The name "Charleston" was decided upon due to its historical significance, as the American warship that brought an end to Spanish Rule and all it stood for on Guam.

A cablegram was received in reply in February, 1918, from the Grand Lodge at Manila, stating "Dispensation Lodge Mailed — Organize — Use California Ritual." Acting under the authority of this communication, the first meeting of the Charleston Lodge was held on Monday evening, March 4, 1918, at the residence of Mr. Jackson, 497 Herman Cortez Street, in Agana, at which time the first officers of the Lodge were elected.

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OFFICIAL SECTION

Circular No. 4

Series of 1967-7inio

Subject: RECOMMENDATIONS AND RESOLUTIONS MADE
AND PASSED DURING THE GRAND LODGE
COMMUNICATION OF APRIL, 1967

To All Masters, Wardens, Officers
and Members of Constituent Lodges

Greetings:

During the Annual Communication of the Grand Lodge held in April, 1967, several recommendations of the Grand Master and of the Committee on Jurisprudence, thru respective resolutions, were presented and approved.

For the information and guidance of all Lodges, their Officers and Members, these approved resolutions are reproduced hereunder:

(1) To grant the Grand Master authority to group Masonic Districts into Regional Grand Lodges when at least three fourths ($\frac{3}{4}$) of the Lodges in the designated Masonic Region so request it, and as the Grand Master may find same prudent and beneficial to the Craft; and to appoint such officers therein as may be required, following generally the regulations governing the Regional Grand Lodge of the Ryukyu Islands.

(2) To amend the Constitution to increase the membership of the Board for General Purposes from eleven to twelve by adding one to be filled ex-officio by the outgoing Grand Master who will serve for one year.

(3) To amend the Constitution to make the Board for General Purposes an implementation and planning group under the direction of the Grand Master, in addition to its present function as an advisory body.

(4) To amend the Constitution to provide for the criteria in awarding the Grand Masters' Trophy, and for the other awards.

(5) To amend the Constitution to provide for the position of Assistant Grand Secretary.

(6) To simplify, revise, recodify and update the Constitution, to be accomplished before, and presented at the 52nd Annual Communication.

(7) To amend Chapter I, Art. VIII, Sec. 2, 1st, more regularly referred to as Paragraph 30 of the Constitution, by increasing the fee for dispensation to form a new Lodge from P50.00 to P100.00.

(8) To amend Chapter I, Art. VIII, Sec. 2, 2nd, by increasing the fee for granting a charter to perpetuate a Lodge from the present P50.00 to P100.00.

(9) To amend Chapter I, VIII, Sec. 2, 5th, more regularly referred to as Paragraph 43 of the Constitution, to read as follows:

For a dispensation to confer degrees upon more than five candidates at any meeting, the fee shall be P5.00 per candidate; and for all dispensations and other documents issued and for which no specific fee is fixed, the sum of five pesos.

(10) To amend Chapter I, Art. VIII, Sec. 2, 9th, more regularly referred to as Paragraph 47 of the Constitution, by increasing the dispensation fee from P10.00 to P20.00 for each Petitioner for Degrees who has not fulfilled the residence requirement. (See Circular No. 2)

(11) To amend Chapter III, Art. VIII, Sec. 4, 1st, more regularly referred to as Paragraph 50 of the Constitution, by increasing the fee for each degree conferred from P4.00 to P5.00.

(12) To amend Chapter I, Art. III, Sec. 8, more regularly referred to as Paragraph 176 of the Constitution, by establishing a schedule of minimum degree fees. (See Circular No. 1)

(13) To amend Chapter III, Art. III, Sec. 19, more regularly referred to as Paragraph 194 of the Constitution, by increasing the Trust Fund to be paid for each life membership from P300.00 to P500.00.

(14) To amend Chapter I, Art. III, Sec. 4, 2nd, more regularly referred to as Paragraph 11 of the Constitution, by deleting the word "revision" on the first line thereof, and replacing it with the word "review."

(15) To amend Chapter III, Art. V, Sec. 2, in connection with the reactivation of Lodges, by deleting the word "five" and replacing it with the word "one."

(16) To amend Chapter IV, Art. IV, of the Constitution by charging the the Almoner to have the Almoner's Fund deposited with the Treasurer, and allowing the Almoner to keep on hand a certain portion thereof as the Lodge may deem convenient for emergency disposal.

Notice is hereby served on all Lodges under this Grand Jurisdiction that the foregoing sixteen (16) recommendations and/or resolutions have become effective since their approval at the 51st Annual Communication of the Grand Lodge and shall be implemented henceforth.

However, because of the nature of the resolution listed above as number eleven (No. 11), the same shall not take retroactive effect, and shall be implemented from the beginning of the year 1968.

This Circular shall be read in open Lodge at the stated meeting next following its receipt and that fact shall be mentioned in the minutes.

Manila, September 17, 1967.

ATTEST:

ESTEBAN MUNARRIZ, PGM
Grand Secretary

MQT/escg

MARIANO Q. TINIO
Grand Master

—oO—

With the Grand Master . . .

MW Mariano Q. Tinio, Grand Master, and his staff have been kept busy last month and this month and will be even more busy next month, in their program to visit Lodges and be present at district conventions.

September 9, 1967 — At Paniqui, Tarlac, MW Tinio, MW Munarriz, Grand Secretary, VW Oliveros, Grand Lecturer; VW Benjamin Gontanco, Senior Grand Steward; RW

Edgar Shepley, Junior Grand Warden; and MW Mauro Baradi, PGM, were in attendance at the dedication of the new temple of Anchor Lodge No. 159. Also invited to the affair were the Scottish Rite Choir and the Ladies of Harmony to sing at the occasion.

September 30, 1967 — Convention of District No. 6 at Cabanatuan City.

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WITH THE GRAND MASTER...

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Present at the affair were MW Tinio, MW Munarriz, MW Baradi, RW Shepley, VW's Gotamco and Jose Ma. Cajucum.

October 6, 1967 — District convention of District No. 23 at Ilagan, Isabela. MW Tinio left for the place on Oct. 5. He went there alone due to pressing matters in the Grand Lodge which the other officers had to take care of.

October 14, 1967 — District convention, District No. 11 at Paete, Laguna. A larger delegation from the Grand Lodge will be present there as it is near Manila and the convention is being held on a week-end.

November 4, 1967 — Convention of District No. 8 at Olongapo City. Zambales and Bataan Lodges will send big delegations to the convention. There will be more Grand Lodge officers there also.

November 11, 1967 — Convention of District No. 1 at Plaridel Temple in Manila. The more than thirty Lodges meeting in Manila in Plaridel and Scottish Rite Temples will be in attendance, or at least, their representations.

November 17 & 18, 1967 — Convention of District No. 24 in Dagupan City. This newly-organized district for Pangasinan Lodges will have its first district convention this year. Former conventions of the Lodges there included Lodges from Baguio and the Mountain Provinces. Beginning this year, the Lodges in Baguio City and the Mountain Provinces have been constituted as a separate district. △

FREEMASONRY IN GUAM...

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The new Lodge received quite a number of petitions for the degrees. A Masonic Hall was purchased and remodeled to suite requirements at 119 Herman Cortez Street, Agana, in 1918. Deputy Grand Master Rafael Palma, arrived in Guam March 1, 1919, on board the U.S. Army Transport "Sherman" from Manila on his way to Washington, D.C. as a member of the "First Philippine Independence Mission."

Cabled instructions had been received from Manila by the officers of the Charleston Lodge, that the Deputy Grand Master would constitute the Lodge upon his arrival on Guam. As events would have it, the ship could only remain in port a few hours and the passengers were not permitted to go ashore.

The Captain of the "Sherman" helped to solve this difficulty by kindly loaning his cabin for the ceremony, and it was so constituted.

It may be of interest to note that the Charleston Lodge #44 is, as far as it is known, the only Lodge that has been constituted on board a visiting ship, while perhaps no other Lodge used the overseas cable and radio to the extent that this Lodge did in securing its dispensation and charter.

As the present winds blow, there are those who do not wish to awaken the ghost of yesteryear. But, we should not forget those courageous members who suffered persecution, torture and even death to keep faith with the principles of Masonry to which they had been raised, both in the Philippines and on Guam. △

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OUTSTANDING FREEMASONS...

From page 24

39. William Preston, leading English ritualist and author of "Illustrations of Masonry."
40. Thomas S. Webb, ritualist and lecturer, author of "Freemason's Monitor and Illustrations of Masonry."

—oOo—

HAPPINESS, ANYONE?

This is a resume of the preliminary findings of two scientists: a psychiatrist and a physiologist. Their report covers a period of over twenty years of observation and experiments, from their personal experiences and those of their colleagues. It is not certain that they are Masons, but the figures known and divulged are strangely revealing.

The happiness cycle is 33 days and the happiness period lasts from three minutes to three days.

The happiness period comes once in 33 days and its duration, varying in length in persons, is characterized by an inner and/or outer glow in them, noticeable specially in their physiognomy, particularly their eyes. There is spring and lilt in their actions, quite discernible in their posture, particularly when they walk. Their speech during the period is positive, hopeful, romantic; does not have any trace of the negative, critical, condemnatory.

During the rest of the cycle, depressive moments are common especially among the introverts; but, with the extroverts, acting out happiness is common. Many people can turn a blue situation into a rose one.

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

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

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 1967

(Sgd.) **NESTORIO B. MELOCOTON**
 NOTARY PUBLIC
 Until December 31, 1968

* * *

NO MORE WORDS TO SAY — JUST BEST REGARDS

—————oOo—————

Again, about Texas. The signs are there, on the short stretch of road between E. de los Santos Avenue and the Quezon Memorial rotunda. The first sign: "Texas cocks for sale." Of course we know that among cock-fighting aficionados, Texas roosters are great fighters. But further on, "Texas for sale." Now, that is the corker!

What happened? Has Texas become too small for the Texans?

—————oOo—————

After the lecture in the third degree, there was a prolonged applause from the floor. The newly-raised brother was conspicuous for his enthusiastic clapping. The lecturer, who did his best to say the lecture letter-perfect and impressive, asked the brother at dinner later how he liked the lecture.

"I no much English-speaking. I saw many brothers clapping. I make louder clapping," was his kind reply.

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THE ANATOMY OF LOVE

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

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

— I Corinthians, 13:1-8.