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OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Bro. Andres Bonifacio, Revolutionary.
(See Editorial)

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Grand Master's Message:

LOOK TO LEADERSHIP

By the time every Master Mason in this Grand Jurisdiction reads this, the Lodges and their members shall be thinking of the annual elections in their separate Lodges. This is so because the current Masonic year is about to end. In view of this, every Master Mason in every constituent Lodge shall have in mind the idea of electing officers for the ensuing Masonic year.

The future is before us; the future is now, in consideration of our objective to begin a new Masonic year with a new set of officers on whom we can lay our full trust and confidence in the twelve months of 1968. All through the passing year, we have examined and re-examined the things we have done, have not done and those we hope to do.

This is no time for commiseration. This is the time for planning. This is being done with the thought uppermost that we won't ever make the same old mistakes anymore. Someone has said that it is only the fool who slips down twice on the same banana peel. Therefore, we must ever be on the alert, preponderantly prepared, to meet the challenges of the coming year.

Hence, I must impress upon each and every member of his Lodge that on him, and on him alone, lies the great responsibility of electing officers who, in his considered opinion, will lead his Lodge proficiently, efficiently and effectively. Let me remind every Master Mason that the brothers he is expected to put in office are those who must be proficient in the degrees. Moreover, he is to see that not only are they to be proficient; they are also those who can get things done efficiently and effectively.

We must look to leadership. To be sure, we need ritualists among our officers. We need them for their mastery of the nature and scope of Masonic teachings as contained in the rituals. But, let us not forget that our Lodges must be run properly; their problems must be solved with dispatch; their projects must be effected with efficiency. There is no need for us to stress the fact that a Lodge, composed as it is of intelligent men, must face multifarious problems. It is then that we will need officers

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Editorial:

ANDRES BONIFACIO AND FREEDOM

The end of this month brings us to the celebration of Bonifacio Day, a day dedicated to the memory of The Great Plebian, who significantly led Filipinos in a revolt to overthrow Spanish tyranny and oppression in the wake of a church-dominated government.

Bro. Bonifacio chose freedom and dreamed of a republican form of government to enhance and enforce those democratic principles he had read so much about, particularly the French republic in the time of Danton and Robespierre, also Masons like him. It is because of his dream that we in the Philippines today, by an admirable twist of fate, are enjoying the democratic way of life. We use the word, "enjoying" advisedly.

We would be the last to say that everything in a democratic form of government is enjoyable. Or, that a republican form of government is the cleanest government there is. Or, that a democracy is free from graft and corruption. Or, that a democracy gives full liberty and equality to its citizens. Indeed, it is not all these. It does have its faults and imperfections.

So many citizens in democratic countries get tired of or are fed up with democratic processes. They have every reason to ask why there are still slums and poor people in democracies. They ask why criminals are on the rampage and crime continues unabated. They ask why, inspite of election promises, government units continue to be misgoverned by one party after another. They are quick to attribute these follies to our democratic form of government. They would rather have some form of dictatorship to check the abuses of government officials.

It's so easy to get hippy in matters like these. The dis-enchantments and frustrations are there. In desperation, people are apt to wish for a communistic form of government because they are told, everybody has a job that is well-paid; everybody has a comfortable home; the cities are clean and orderly; no killings, kidnapings, rape, robberies, thefts. At surface, they are sure there is Utopia there. Newsmen who have been there attest to this. By and large, the western press tells lies about communist countries, so they say with authority. Theirs is not to reason why, theirs is only to believe!

But shall we? Why should nations spend money and lives for the preservation of democratic ideals, if other forms of government are better? If they are that good, they can be accepted with open arms without loss of lives and at not a red cent even? If a communist government is better, why do some of its leaders seek assylum in democratic countries? The natural thing would be to remain there where everything is so good anyway.

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The sum total of.

Masonic Conduct

RW Albino SyCip, HPDGM

(Speech delivered at Mount Lebanon Lodge #80, meeting at the Scottish Rite Temple, Manila, Philippines, March 1, 1951)

Worshipful Master and Brethren:

When I accepted the invitation to be here tonight, I did not understand that I would be asked to speak, but when I met your Worshipful Master a few nights ago, he told me that I was expected to say a few words.

I have known your Worshipful Master for many years, and in my dealings with him in the past I had noted Masonic principles in his conduct before I discovered that he is a Mason. The fact that he has been repeatedly elected Master of your Lodge shows that you also recognize him to be a good Mason. And since you know how to recognize a good Mason, you must be good Masons yourselves. My congratulation, therefore, to your Worshipful Master and to you all. I am here not to be honored but to honor your Worshipful Master and yourselves.

When I was told that I was to speak on this occasion, I began to think of how we can condense all the good teachings of Masonry into one principle, and I come to the conclusion that they can all be embodied in the Golden Rule.

What is the Golden Rule? Jesus stated it thus: "Whatsoever ye would that others do unto you, do ye even so unto them". Confucius said, "Do not do unto others that you do not wish others to do unto you." One is positive; the other negative, but both are predicated on the basis of treating our fellowmen as we would treat ourselves or have others

treat us.

In the lecture of the first degree, in connection with Brotherly Love, we are taught "to regard the whole human species as one family — the high and the low, the rich and the poor — who, as created by one Almighty Parent, are to aid, support and protect each other". We are also reminded that "on this principle Masonry unites men of every country, sect, and opinion, and causes true friendship to exist among those who might otherwise have remained at a perpetual distance."

Masonry is the only world-wide institution in which men of different nations, colors, creeds, or stations in life, can come together in a spirit of true brotherhood. It recognizes no distinctions because it believes that all men come from one "Almighty Parent". Masonry refuses to become arbiter in questions of religious ceremonies, mysteries, or dogmas. It lets every Mason accept truth as his own religion defines and teaches it. That is why belief in One Supreme Being is its only religious requirement from those who seek its membership. Masonry thus removes completely the barriers that divide peoples of the world, sometimes in bitter hostility. Such being the case, Masonry is the most convenient and effective instrument through which the Golden Rule can be practised by and among all men. Furthermore, the Golden Rule agrees so well with every tenet and

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principle of Masonry that it behooves all Masons to be agents for the propagation of the practice of the Golden Rule. Through Masonry it can become universal.

My Brethren, I believe that all the ills of the world can be cured simply by observing the principle of the Golden Rule in all our relations. If the principle of the Golden Rule were embodied — and faithfully followed — in all the actions of all statesmen; if it were made an instrument of national policy by all nations the day would not be far distant when we shall have universal and lasting peace. For the Golden Rule has a peculiar capacity of making one kind, neighborly deed induce a similar act, reciprocally and also in other directions. Thus, by constant practice it is possible to spread it around the world to all people and thereby bind them in one strong tie of brotherly love and affection. In such an atmosphere all the world's ills will simply disappear.

But you will say this is highly idealistic. Let us come down, therefore, to the realities of community life. Observance of the Golden Rule in our daily lives, especially in these days of economic difficulties, will go a long way toward solving our own and the nation's prevailing ills. At present we are being threatened with inflation. Let us see how we can make use of the Golden Rule to fight inflation. There are at present not many really serious shortages in essential commodities; the scarcities you hear about so much are largely due to the unconscionable desire of some for greater profits and to the harmful practice of many consumers of hoarding commodities. Both groups are blind to the Golden Rule. With respect to hoarding, it is clear that you cannot overstock without depriving your fellowmen of their needs. Hoard-

ing, whether by merchants or by housewives is a crime against the other consumers because by hoarding they take away something from those others. If all consumers followed the Golden Rule and thought of their neighbor's needs when buying, there would be no shortage, and profiteers would find no point in hoarding. I am sure that all of you, in your daily lives and in the solution of your daily problems will find great aid in the Golden Rule.

In our national and international life, all we have to do is to follow the same line of conduct, for after all, a nation is merely a neighborhood enlarged, and the same rules that apply to a community of individuals apply to a community of nations. When a young lawyer sought the advice of Jesus one day, the Master gave the admonition: "Love thy God... and Love thy neighbor..." That is but a re-statement of the Golden Rule. By loving and trusting God, nations will never think of putting expediency or advantage ahead of principles; and by loving their neighbors all peoples will always be guided by fairness and justice in all their dealings. In such a world, how can ill feelings, disputes and wars arise?

That sign "G" suspended in the East, we are instructed, stands for Geometry and also for God. With due reverence to our ancient landmarks and your permission, I venture to suggest that it could also stand for the Golden Rule.

Let every Mason, therefore, conscious of his duty to spread the message of Brotherly Love, Relief, and Truth, demonstrate it by action through the practice of the Golden Rule. In the installation ceremonies of our officers each year we are admonished to convince mankind of the

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WB Alfonso Lecaros, PM •

To meet the necessity of having a proper Masonic Center for brethren of the fraternity and for those residing and sojourning in Bohol province who were duly qualified, of good standing and who desired to seek admission therein, Dagohoy Lodge, in Tagbilaran, was founded. Beset with numerous obstacles, the founders proceeded to attain their aim through a carefully laid-out plan, with youthful enthusiasm and unmindful of personal sacrifices.

During the later part of August, 1922, the writer, residing in Cebu, wrote Bro. Eulalio Tañedo, stationed at Tagbilaran, on the proposition to establish a Masonic Lodge in Bohol and requested him to contact active members of the craft in the locality and sound them on the matter. At the same time Bro. Tañedo was advised that on the coming Sunday we would be in Tagbilaran and suggested a caucus meeting of the brethren. There were, in September 1922, five Master Masons in Tagbilaran. All of them were government employees, — one was due for immediate transfer and another was also to be transferred within three months. Not one of them was a native of Bohol.

The petition to form the lodge was signed by fourteen (14) Master Masons, namely:

- Alfonso Lecaros — of Maktan Lodge No. 30, Cebu City
- Eulalio Tañedo — of La Regeneracion Lodge No. 36, Tarlac
- Adolfo Aldaba — of Makabugwas Lodge No. 47, Tacloban
- Onesimo Urbistundo — Maktan

- Lodge No. 30, Cebu City
- Federico M. Jardiniano — Batangas Lodge No. 35
- Buenaventura N. Adriano — Biakna-Bato Lodge No. 7, Manila
- Joaquin Alix — Maktan Lodge No. 30, Cebu City
- Severo Fuentesbella — Maktan Lodge No. 30, Cebu City
- Segundo Cinco — Maktan Lodge No. 30, Cebu City
- Timoteo Yu Tiong — Maktan Lodge No. 30, Cebu City
- F. Go Chan — Maktan Lodge No. 30, Cebu City
- Vicente Kierulf — Makabugwas Lodge No. 47, Tacloban
- Augusto Piccio — Iloilo-Acacia Lodge No. 11
- Calixto Yu E. Huat — Maktan Lodge No. 30, Cebu City

Submitted to Maktan Lodge during its stated meeting of October after a long deliberation due to skepticism on the part of several brethren as to its possible outcome, it was finally endorsed to the Grand Lodge. Bro. Severo Fuentesbella actively worked for the granting of the Grand Master's dispensation which we received on December 20, 1922. In it appeared as principal officers the names of Alfonso Lecaros, as Master, Eulalio Tañedo, Senior Warden; and Adolfo Aldaba, Junior Warden.

Eight (8) applications for membership have previously been submitted and approved. All of those candidates were initiated before December 31. More applications were received during the ensuing months.

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On the first week of February, 1923, the Lodge had already three new Master Masons, all initiated, passed and raised by the Lodge. Seven (7) of the eight petitioners were permanent residents of Bohol.

The constitution of Dagohoy Lodge and installation of its first officers on June 23, 1923, was a big public affair not only for the fraternity but also for the local community. It was held in the inner court of the Bohol High School. Hundreds of people of the intelligent class attended the affair. Among these were teachers from different towns who attended the yearly institute; a full account of the affair appears in the August, 1923, number of the "Cabletow". Quoting a portion of it, the writers, Goldenberg and Tavera, wrote the following: "It seemed as if the whole island of Bohol was present as the "patio" of the school building was crowded and the audience seemed very much interested in this first public view of Masonry in that historic island. A dance was held after the ceremonies."

"The M.W. Grand Master and the dignitaries from the Grand Lodge constituted Dagohoy Lodge No. 84, with the following brethren filling the offices: Frederic H. Stevens, Grand Master; Michael Goldenberg, as Deputy Grand Master; Mariano Rodriguez, as Senior Grand Warden; Valeriano Segura, as Junior Grand Warden; Jose S. Ocampo, as Grand Treasurer; Luis R. Yangco, as Grand Secretary; Joaquin P. de Tavera, as Grand Chaplain; Solium Ackad, as Grand Marshall; Jose Arpal, as Senior Grand Deacon; Antonio Gonzalez, as Junior Grand Deacon; Alfonso Lecaros, as Grand Tyler.

"After the constitution, the officers of Dagohoy Lodge were duly installed by the Grand Master, assisted by Wor. Bro. Michael Goldenberg as Master of Ceremonies."

Other brethren from Cebu who attended aside from Wor. Bros. Mariano Rodriguez and Valeriano Segura, were Bros. Pablo Javelosa, Daniel Alfon, S. Cinco, T. Yu Tiong, M. Pangilinan, J. Rendon, V.A. Racaza, S. Ramas, R. Jara, A. Langara, R. Ponce, and A. Granados. Several ladies from Manila and Cebu also came with the party. Among them were Mrs. Goldenburg and Mrs. Tavera. The brethren of Maktan Lodge brought an orchestra which, with the local Constabulary orchestra, furnished music during the constitution and installation of officers and during the dance.

HOUSING: — A big house, one of the oldest in Tagbilaran, rented and fittingly reconditioned, served as Dagohoy's first Masonic temple. After thirty months occupancy the Lodge rented another house on the Provincial road until the completion of the Dagohoy Building during the later part of 1928.

The corner lot on Dagohoy Street on which the Masonic Temple now stands was acquired by the Lodge before the end of 1923. Bro. Valentin Jarolan was instrumental in its acquisition.

Construction of the building was started in April, 1928. The Lodge then had only ₱1,500.00 available for the purpose. The original plan was for a two-story structure a little over 8m x 12m on the upper floor and 24' x 36' on the lower portion. It was entrusted to Bro. I.V. Binamira, then Lodge Secretary, who was transferred to Cebu just as the posts were being set up and the money available exhausted for framework materials of first and second group lumber and labor. The situation was very critical, things did not look bright.

Commissioned by the brethren, the writer took charge of raising the ne-

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District No. 1 Convention

The annual convention of Masonic District No. 1, comprising of thirty Lodges in Manila went off to a good start on Saturday, November 11 at 8:30 in the morning. In fact, thirty minutes earlier, coffee and cookies were waiting for the delegates before the opening of the convention. It was refreshment before labor.

The Lodge was opened by the officers of Bagumbayan Lodge No. 4, host Lodge to the convention. After the opening of the Lodge, the Grand Master and other officers of the Grand Lodge were formally received and in time the gavel was turned over to RW Joseph Schon, Deputy Grand Master and District Deputy for Masonic District No. 1, who welcomed the delegates and opened the convention.

Soon after, the roll of Lodges was called followed by the business session which was conducted with efficiency and dispatch. Resolutions were presented, discussed and approved for submission to the coming Communication in April. The morning session was topped by the address of the Grand Master, MW Mariano Q. Tinio, on "Let's Go to Work". Lunch was served at noon.

The afternoon session was opened with the floral offering at the foot of the statue of WB Jose Rizal at the lobby of the temple, followed by discussion of more business matters. Closing remarks were given by WB George Reid, chairman of the Executive Committee of the convention.

Credit is due the Executive Committee and the other committees for their careful planning and preparation. A day before the convention, the Credentials and Reception Committee distributed the program, badges, envelopes with convention materials. All the other committees

had also done their assigned tasks before the day of the convention, hence the success of it.

* * *

DISTRICT NO. 24....

For the first time this year, Masonic District No. 24, composed of Masonic Lodges in Pangasinan, held its convention in Dagupan City, hosted by Pangasinan Lodge No. 56. On November 18, 1967 the program of the convention started at 8:30 in the morning with the opening of the Lodge by the host Lodge, presided over by VW Victorino C. Daroya, District Deputy Grand Master of the new district, who gave the welcome address and opened the convention for business. The morning session was devoted to discussion of problems in Lodge administration and the educational program and community work of the Lodges.

After lunch, the convention was resumed with an open forum on Masonic Laws, Rules and Regulations, ritualistic work, decorum, Acacia Mutual and the Hospital for Crippled Children. Resolutions were presented and discussed for reference to the annual communication. After the disposal of the business, MW Tinio, Grand Master, addressed the convention in which among other things, he commended the management of the convention for a well-ordered affair.

* * *

CAVITE CONVENTION....

The Tenth Masonic District, composed of the ten Lodges in Cavite will hold its annual convention in Imus, Cavite, with Pilar Lodge No. 39 as host Lodge. It is being looked forward to with anticipation by members in the Manila area, Cavite being the province with the most Lodges in this Grand Jurisdiction. Δ

Glad and Proud We Are

For a time abroad, integration, segregation, desegregation, and other not-so-pleasant words, have been causing eyebrow wrinkles. There could be no doubt about it for these words strike at the very lives of people in the lands concerned. We might say now there is more tolerance and integration is the *joie de vivre*.

This month we read of three major cities in the United States electing colored American mayors of those cities. This is significant in that while in the past colored citizens have been, in a few cases, elected to state and federal congresses, now predominantly white cities are willing to be "ruled" at the grass roots by colored Americans.

Even in churches they now talk of "black ecumenism", which, in effect, simply means allowing colored members to take active part in leadership in church activities instead of just being seen and not heard, which was their previous status. Nowadays, colored churchmen are given positions in the high councils of the churches.

In the Grand Lodge of the Philippines, matters of this nature have not bothered us for since the unification in 1917 we have always been an "integrated" Grand Lodge. We have had white, brown, yellow and black

members. And still have. We mouth "regardless of race, creed or color" with fact and feeling.

Three years ago, our MW Charles Mosebrook, PGM, stated: "Masonry stands for brotherhood and color should bar no man from belonging to our order. In Africa our Most Worshipful Brother Baradi is serving as Ambassador. Masonry is strong and the color is black. Within recent years the Ambassador from Ghana, Africa, joined the Masonic fraternity in Tokyo.

"Because of some problems which are beginning to be raised over this issue, I feel that we must face facts squarely. The constitution of the Grand Lodge of the Philippines bars no man from membership because of color." (This has been quoted by the Connecticut Square and Compasses in its issue of October 1967).

Only last year, our MWB Raymond E. Wilmarth, PGM, when told that some "white" American members in Cavite threatened to demit because "black" American petitioners were taken in, he countered: "I would rather see their demits". Fortunately, no demits have ever been filed.

Indeed, we want to keep our maturity on so important a matter as this. △

NBM

WB Luis M. Sirilan, PM

Wor. Bro. Julio J. Alano, Past Master of Juan S. Alano Lodge No. 137, F. & A. M., KCCH, and son of an illustrious Mason, Most Wor. Bro. Juan Salonga Alano, died instantly in this City, on September 21, 1967, of coronary thrombosis.

It is said that on the afternoon of that day, after making his usual rounds of the family farm at Tairan, he played three sets of pingpong. After playing he asked for a glass of cold water. While drinking, he complained of an acute pain on the chest. He was administered first aid and brought to the Basilan Hospital but he died on the way.

At the time of his death, his wife, Mrs. Alano was in Pagadian, Zamboanga del Norte, visiting their daughter Mrs. Sandra A. Pineda. His other children were in Manila studying. One daughter, Mrs. Leni Cabili, wife of Mayor Cabili of Iligan City, was in Iligan. His other daughter, Dra. Helen Alano was in the States. His mother, Mrs. Ramona T. Alano was in Manila. Only the three young children were present when he died. However, the following day, his wife, mother and children arrived, except Dra. Helen Alano who arrived from the States the day before the burial.

His remains first laid in state at the Chapel of the Basilan Hospital where his friends and symphatizers paid their last respects. At noon of Tuesday, September 26, the body was transferred to the Lodge Hall where the Memorial Service was held by the joint team of Mt. Apo Lodge 45, F. & A. M., his Mother Lodge, and Juan S. Alano Lodge No. 137,

F. & A. M. The following brethren participated in the ceremony.

Master — Wor. Bro. Pablo Sebastian, (45)

Sr. Warden — Bro. Jose Valderrosa, (45)

Jr. Warden — Bro. Onofre V. Griño, Sr., (137)

Chaplain — Wor. Bro. Tabujur Taupan, (45)

Marshal — Bro. Ramon Lim, (137)

Sr. Deacon — Bro. Vicente Macute, -do-

Jr. Deacon — Bro. Angelo Antonio, -do-

Sr. Steward — Wor. Bro. Luis N. Sirilan, -do-

Jr. Steward — Wor. Bro. Eduardo Alcantara, -do-

The eulogy was delivered by Bro. Samuy Tindik of Pagadian Lodge No. 153, presently City Superintendent of Schools of Basilan City. The response was given by Mr. Louie Alano, son of the deceased.

Immediately after the labors of the Lodge of Sorrow, Father Tucci, a Catholic Priest from Zamboanga City, entered the Lodge Hall, offered prayers and blessed the remains of deceased. It is the first time in the Masonic history of Juan S. Alano Lodge No. 137, and perhaps in the other valleys that a Catholic Priest administered spiritual service to a deceased Mason inside a Lodge Hall.

The body was then conveyed to the Municipal Cemetery where the funeral service was held with Wor. Bro. Pablo Sebastian as Master, Wor. Bro. Juan Estrada, dual member of

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Mt. Apo Lodge No. 45 and Juan S. Alano Lodge No. 137, as Chaplain, the other officers remaining the same.

The funeral procession, first on foot from the Lodge Hall to the front of the Fire Station and then on motorcade to the cemetery was well attended. Several brethren from the neighboring Lodges were present. The order of funeral procession was as follows:

1. Members of the Basilan Motorcycle Club on motorcycles
2. Squad of Police
3. Frank's Rondalla, owned by the deceased
4. Boy Scouts
5. Girl Scouts
6. PMT Cadets
7. Officers and Crew of the PNP
8. Members of Civic Clubs and Organizations
9. Masons (Brethren & Officers)
10. Hearse with Pall Bearers
11. Members of the family
12. Mourners

Teachers, students, pupils and other sympathizers lined on both sides of the streets along the route of the funeral procession to pay their last tribute to the deceased. The mo-

torcade was composed of a long line of vehicles.

The death of Wor. Bro. Julio Alano is a great loss not only to the Juan S. Alano Lodge No. 137, but to the Fraternity as a whole. He belonged to the higher bodies and active in Masonic work. Being also a civic spirited citizen, he contributed much to the community development, much more to schools.

In this death of Wor. Bro. Julio J. Alano, ecumenism was well observed. In the morning of the day of the burial, a solemn mass was held at the chapel of the Basilan Hospital, officiated by the priest of the Episcopal church. During the memorial and funeral services, music was furnished by the choir of the Isabela Evangelical Church. After the labors of the Lodge of Sorrow, a Catholic Priest offered prayers and blessed the deceased inside the lodge hall. The pastor of the Isabela Evangelical Church offered prayer and blessed the body at the cemetery.

Wor. Bro. Julio J. Alano is gone to join the Celestial Lodge above. We mourn his death and May He Rest in Peace. △



EDITORIAL

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It is now history, and in many instances, Communist and dictatorial countries do not allow Freemasonry to work. Upon conquest of pro-democratic countries, Freemasonry therein is stopped immediately. Apparently dictatorial countries have no love for freedom-loving, seeking, living institutions. In this, we doubt if Bro. Bonifacio would have welcomed such a set-up.

Bro. Bonifacio would have preferred a democracy with all its faults and failings; its uncertainties and its changes; its struggles and efforts for a better life, to any form of government that treats its citizens like automatons; that makes them impervious to change and personal struggle for a better life. We would, too! △

GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM

A Report on Masonic Activities

Masonic District No. 11, composed of subordinate Lodges in the province of Laguna, held its annual convention last October 14, 1967, in Paete, Laguna.

Sierra Madre Lodge No. 181 hosted the convention.

MW Mariano Q. Tinio, accompanied by MW Esteban Munarriz, RW Manuel M. Crudo, VW Hermodogenes P. Oliveros, VW Lorenzo Talatala, VW Aurelio L. Corcuera, and other officers and members of the Grand Lodge were also present.

Seven newly-raised Master Masons of Biak-Na-Bato Lodge No. 7, who are stationed in Vietnam, attended the convention.

Lincoln Lodge No. 34 in Olongapo City was the host Lodge for the annual convention of Lodges under Masonic District No. 8 which was held on November 4 in that city. MW Mariano Q. Tinio accompanied by the Senior Grand Warden, the Grand Secretary and WB Federico Magat motored to Olongapo City to attend the affair.

Masonic District No. 24 held its convention last November 18, 1967 with Pangasinan Lodge No. 56 in Dagupan City as host. MW Mariano Q. Tinio gave the keynote address.

The brethren of sister Lodges in Manila met at the Jose Abad Santos Hall of the Plaridel Masonic Tem-

ple on November 11, to conduct the annual convention of Lodges under Masonic District No. 1. RW Joseph Schon, Deputy Grand Master and concurrently District Deputy for Manila, presided over the convention.

"Let's Go To Work" was the theme of the keynote address of the Grand Master. WB George Reid, Chairman of the Executive Committee for the convention delivered the closing Remarks.

WB Remedios Edralin Racela, a Past Master of King Solomon Lodge No. 150, was recently appointed Director of the Bureau of Standards. President Ferdinand E. Marcos administered the oath of office.

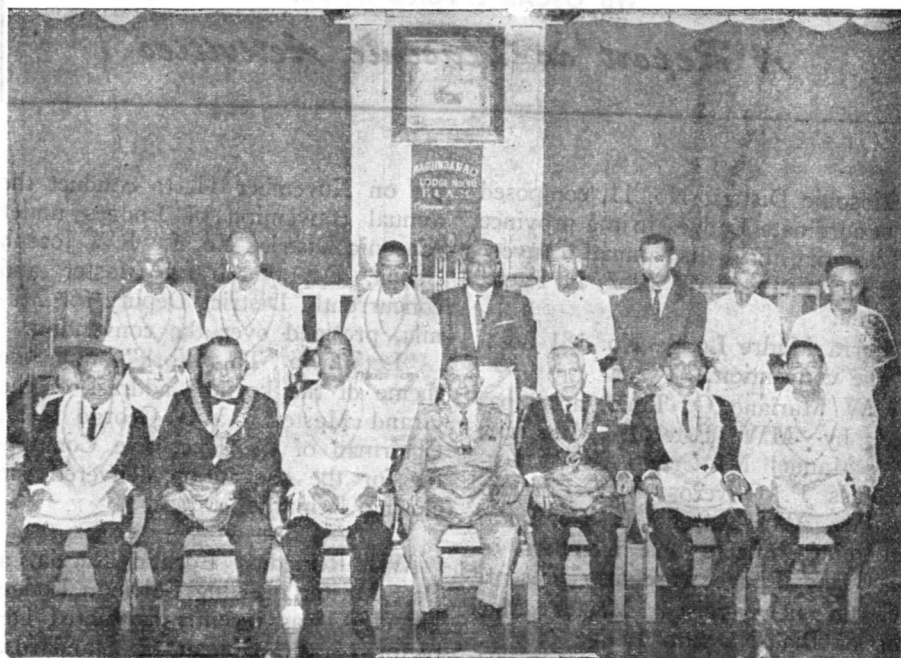
WB Racela has been in the government service since 1934.

Brother Cristobal Atienza, a Life Member of Keystone Lodge No. 100, died recently. Masonic funeral service under the auspices of Keystone Lodge No. 100 was conducted by a select group of past masters.

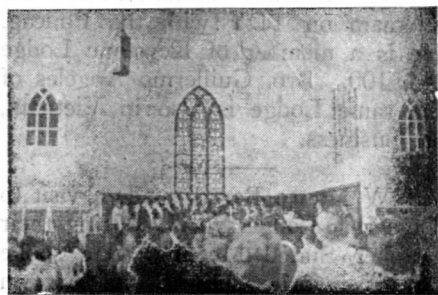
Bro. Gregorio Manasan left for Vietnam on TDY with the Philcag. He is a member of Keystone Lodge No. 100. Bro. Guillermo Angeles of the same Lodge is also in Vietnam, on business.

MW Mauro Baradi made a visit to Taga-Ilog Lodge No. 79 during their October Stated Meeting. He spoke on his favorite subject, the African continent and its people.

A Lodge is Born . . .



Officers, Members and Guests with Grand Lodge Officers at the constitution of Macajalar Lodge No. 184, Cagayan de Oro City. L to R, seated: WB Felix Caburian, PM, Treasurer; RW Joseph Schon, Deputy Grand Master; WB Clemente Batan, PM, reigning Master; MW Mariano Q. Tinio, Grand Master; MW Esteban Munarriz, PGM, Grand Secretary; VW Florentino Almacen, DDGM; Bro. Pedro Guarzon, JW. Standing: Bro. Dionisio Erpe, SS; WB Luis Lancero, PM, JS; WB Sixto Tadeo, Almoner; VW Eduardo Ralloma, PDDGM, Secretary; VW Ramon Ponce Leon, Junior Grand Lecturer; Bro. C. Andal, Bro. Primo Santiago, and Bro. R. Morales.



Pictured at left is a service at the Silliman Community church on the 66th foundation day of Silliman University, August 28, 1967, Dumaguete City. It will be recalled that this community church is admittedly the first in the country to encourage ecumenism. At its pulpit are welcome pastors and priests of various denominations and orders.

The Golden Rule Essay Contest.

Joseph Y. SyCip
4th Honorable Mention

For us to suppose that Masonry can right away implement and promote the Golden Rule throughout the world would be too presumptuous. This is because the world we live in today is by far more materialistic and practical (in the sense of doing whatever seems easier to compromise with). A person who says that he practices the Golden Rule is most likely deceiving himself. He will do so only if he knows that others will do the same for him. Then he is sure that there is a give-and-take. No average person today will sacrifice anything if he is not sure of something in return.

Therefore, how can Masonry hope to carry out this plan? First, the Masons should believe in the Golden Rule and react spontaneously to it. Then, they should extend their practice to their families, to the community, to their countries, and ultimately to the world. The time element will be long, but ideas never become instilled in an instant. Christianity, for instance, took generations and generations to root itself firmly in the world, and we cannot expect the Golden Rule to do so in lesser time.

To be promoted successfully, the Golden Rule must be practiced and exemplified, not preached. A person experiencing the application of the Golden Rule through another person is more likely to be convinced into following the Rule than one who is told about the Golden Rule and why it should be followed. The practice of the Golden Rule must be spontaneous, from the heart, and not

forced.

One important fact about the Golden Rule is that all religions practice it. Christians, Jews, Buddhists, Hindus, and so on — all incorporate the Golden Rule as one of the guides to be followed. While this may encourage a religious person to follow it, oftentimes the reason for doing so is because his religion dictates him to do so. Therefore, while he may practice the Rule, he will do so out of a sense of obligation and fear of eternal punishment. Better is the atheist who follows the Golden Rule because he has seen its goodness in itself, and not as a religious obligation for a greater reward. He is not concerned with any future consequence because he does not believe there is any. He is merely satisfied with the peace and happiness he experiences by following the Rule.

The plan above is simplicity itself. Many persons today will probably say that the plan will not work. This is because they are so attuned to modern science that they expect technical and long drawn formulas to situations. But the Golden Rule is as old as man himself and was practiced even before the idea was conceived and put down in writing. Why then should there be a complicated solution to the Rule when the first man was able to apply it without the aid of modern formulas?

The greatest hindrance, as mentioned earlier, is the failure of the Golden Rule to be practical in this world today. Our society has be-

Turn to next page

come so much of a rat race where everyone is ultimately on the lookout for himself. There is gift-giving, but something is always expected in return. A great nation may extend financial aid to a small country, but always with the gift are strings attached. Christmas and other gifts are given, because we would like to receive gifts in return. These examples show the society we live in today — a society where to give and expect is the most conventional thing to do. To follow the Golden Rule then, the implication is that you must be unconventional. And that is right. If enough people will have the guts to change because they believe in the Golden Rule and want to follow it, then society will ultimately change. It will become a society of genuine peace, where the people are genuinely happy, and a society where selfishness is no longer king. △

—oO—

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Resolution 59:67 **The Cabletow, Inc.**

WHEREAS, DeMolay Antonieto Meneses, a member and Past Master Councillor of Teodoro R. Yangco Chapter, Order of DeMolay, sponsored by Lincoln Lodge No. 34, F & A.M. carried forth the causes and functions of *The Cabletow* by being a contributor and maintaining his vibrant and ready column "With Our Young Ones" which informed Masons and subscribers about the activities and performance of different DeMolay Chapters and youth groups related to Masonry:

WHEREAS, we of the Board of Trustees of The Cabletow, Inc. learned of the death of DeMolay Meneses last September and we would like to express and send our condolence and sympathy on this sad occurrence;

NOW THEREFORE, be it resolved, as it is hereby resolved, that the Board of Trustees of The Cabletow, Inc. adopts this resolution of deep condolence and sympathy, expressing the same to the Advisory Council of Teodoro R. Yangco Chapter, Order of DeMolay, to the Chapter itself, and to the Parents and Relatives of DeMolay Antonieto Meneses.

**THE BOARD OF TRUSTEES
THE CABLETOW, INC.**

—oO—

For it is to him who masters our minds y the force of truth, and not to those who enslave them by violence, that we owe our reverence.

—Voltaire

ON ECUMENISM

Irineo D. Benavides, 32^o

When Pope John XXIII started this movement it was clear that it included all other churches of other faiths. This intention was made manifest by the fact that the heads of non-Christian churches were also invited to Rome to attend and participate in the first Ecumenical Council.

And when finally a catalyst was to be created to "bring back" certain churches, whose breakup was caused by the Bible — this catalyst was made up of renowned scholars and linguists, 14 of whom are Protestants, 7 Roman Catholics, and 5 Jews.

This Catalyst was assigned the task of making a retranslation of the Scriptures, the project called the "Anchor Bible", which George W. Cornell called, "A 38-volume rendition of the Bible, along with the latest discoveries about it."

Yes, along with the latest discoveries about it. We are emphasizing this point because of its importance and significance.

And, before we forget, we would also like to inform that the Catalyst has for its "general editors" two distinguished archeologists and linguists, Dr. William F. Albright, of Johns Hopkins University and Dr. David N. Freedman, of Pittsburgh Theological Seminary.

Now, what is significant about "the latest discoveries about the Bible?"

Foremost are the Dead Sea Scrolls

— but other discoveries are also of equal importance. The Dead Sea Scrolls are the works of an Essenic society which existed for some two centuries on the bleak northern shores of the Dead Sea. John the Baptist, as he was later popularly known, the son of Zachariah and Elizabeth, *was* an Essene!

This same "John the Baptist" is also recorded in the KORAN, in its book, ZURAH XIX, entitled "Mary", verses 1-12. We will quote the seventh verse:

"7. (It was said unto him): O Zachariah! Lo! We bring thee tidings of a son whose name is John; We have given the same name to none before (him)."

Christians are familiar with the biblical account of John the Baptist as recorded in the Gospel of St. Matthew, New Testament. The details are almost the same in the Koran as in the New Testament.

The significance of the Dead Sea Scrolls is not only enhanced by the fact that "John the Baptist" was brought up and educated in that Essenic society which was responsible for it, but John's relationship with Jesus, the son of Mary and Joseph.

This is the same Jesus, whom the Christians point to as the "Christ".

Zurah XIX of the KORAN, entitled "Mary", in the continuation of this book from verses 13-98 (verses

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The NBI and You

NBM

THE NBI STORY

Col. Jolly Bugarin, Director

*Address delivered at the Rotary Club meeting in Calapan, Or. Mindoro on
Sept. 10 1967*

I am happy to be among you today. I have associated with many of you and shared many fond memories together and I would like to think that this occasion is a homecoming rather than a regular Rotary Club meeting wherein I am the guest speaker. As I scan the past, I can not help but recall vivid pleasant memories where a great many of you and I were active participants and it is in this spirit of fellowship and belongingness that I come to you now. I come to renew that continuing feeling of friendship and close association like we have always enjoyed. Believing as I do that your invitation is intended not only to make me speak on matters concerning my work but on matters as well that have personal relations with you as friends and townsmen, I can not help but feel that I may not be able to strike the proper balance between my Office and our friendship. But I have high hopes that in speaking truthfully about how I feel towards my job and my intention of fulfilling it dutifully and honorably, I would have met the standard you expect of a public official who is at home among friends.

It is barely over two months ago that I assumed the top post of the National Bureau of Investigation — a very sensitive agency of the government. Within this period, I have tried my best to familiarize myself

with the different policies and programs of the Bureau, including its organizational set-up, equally dividing my time to the ever-pressing needs of crime investigation, detection and prevention. I would like to take this occasion to give some facts about the NBI, its predecessor, the Division of Investigation, and other matters connected with its creation, organization and functions, not ordinarily published, so that I can make you privies to our organization. I consider this information necessary for unless the public knows what the objectives of an organization are, the things it is doing or attempting to do, it can not invite voluntary public cooperation and support in its program of government.

The NBI had its humble beginnings as the Division of Investigation under the Department of Justice on November 13, 1936 with the enactment of Commonwealth Act 181. The primary functions of the DI, as it was then popularly called, were to assist in the detection of crimes, prosecution of criminals, and in the maintenance of criminal identification records. The organizational and functional details of the DI were patterned after that of the US Federal Bureau of Investigation (FBI). Capt. Thomas Dugan, a veteran officer of the New York Police, became the

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In Memory of WB Ringor

Bro. Damaso M. Bangaet

"UNTO DUST, WE SHALL ALL RETURN". Lying in eternal sleep in our midst this morning is our dear brother Victorino Ringor who in an hour or two, will be on his way to our common resting place. relatives, friends, and to all of us, his brethren, his untimely passing is to be mourned and regretted. For who among us in Bontoc with whom he had associated for the last 56 years would not feel sorry for his demise? Yet we are consoled with the sincere belief that because of his exemplary life, Brother Ringor would be one of those who will enjoy the blessings of our Lord and Master and will enter that heavenly mansion promised for all those deserving of it.

I had the privilege of knowing our departed friend 31 years ago in Bontoc. To me, and I am sure to all of us, he was among those that we may consider as an ideal citizen for we do not know of anything he did that was prejudicial to society and his fellowmen. Being one of those pioneer teachers and public servants that contributed to the progress of this province, he was well respected in the community.

As a public servant, he was known for his honesty and integrity. He spent 46 years in the government service starting as a classroom teacher then property clerk, deputy treasurer, administrative deputy, and provincial assessor, the last position he held at the time of his retirement. In spite of this length of service, there was not any misconduct he had committed for he sincerely believed that a "public office is a public trust".

As a friend, he was frank and sin-

cere in his dealings. He was slow in criticizing others but fast in giving praise to those deserving of admiration. He was a man of few words, yet when he said something, it was always full of meaning. He was one always ready to help friends in need by helping relieve their distresses and soothing their afflictions. While he did not have any child of his own, he was considered the "father and lolo" of many.

As a family man, he was virtuous in his ways. He was slow to anger and loving to his family. He practised "brotherly love, relief, and charity".

As a MASON, he was one of the strongest pillars of his lodge in particular and in this region as well. In spite of his advancing twilight years, he performed his job with dedication and honor to the fraternity. He did not only spend time and efforts but also gave generously his substance that the ideals and teachings of Masonry will be perpetuated in this part of the country.

Yes, Brother Ringor who truly lived a Christian life had gone ahead of us yet the memories of his association, we shall long cherish and remember. For he was a model public servant, an ideal family man, a sincere friend, and above all, a True Mason. If it were possible for him to voice his last wish, I am sure he would say, "BRETHREN, REMEMBER ME FOR WHATEVER LITTLE GOOD DEEDS I DID FOR OUR FRATERNITY AND HUMANITY. WILL YOU CARRY ON?" May we, the living, carry on the work. Let us not fail our BROTHER. May he rest in Peace! Δ

1-12 is about John) is devoted to Jesus, the cousin of John. We will quote a portion of it for the benefit of our readers who have no copy of the KORAN:

"27. Then she brought him to her own folk, carrying him. They said: O Mary! Thou has come with an amazing thing.

"28. Oh sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.

"29. Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?

"30. He spoke: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet.

"31. And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and alms-giving so long as I remain alive,

"32. And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest.

"33. Peace on me the day I was born, and the day I die, and the day I shall be raised alive!

"34. Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt."

The details in the KORAN is almost exactly the same as the details in the New Testament of the BIBLE, concerning the birth of Jesus, whom the Christians call the "CHRIST". In another book of the KORAN, Zurah III, entitled "The Family of Imran," is found:

"42. And when the angels said: O Mary! Lo! Allah hath chosen thee and made thee pure, and has preferred thee above (all) the

women of creation.

"43. O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).

"44. This is of the tidings of things hidden. We reveal it unto thee (Muhummad). Thou was not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon).

45. (And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).

"46. He will speak unto mankind in his cradle and in his manhood, and he is of the righteous."

The accounts in the New Testament and in the Koran concerning the birth of Jesus, together with the circumstances attending it, are identical. He was conceived by Mary, the virgin, who as yet had had no carnal relation with any man, causing Joseph, her betrothed, at first to harbor doubts concerning her virtue, and the propriety of his taking her as his wife. But Joseph was afterwards reassured, after an angel had appeared to him in a dream, explaining to him that the child in Mary's womb was that of the Holy Ghost (Holy Spirit) and Mary was a very virtuous woman, worthy of so devout a man like Joseph. Without further questioning Joseph took Mary as his wife — but he did not touch her until the first child was born.

This story in the New Testament is the same story, repeated in the

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WITH OUR YOUNG ONES

Stanley Jacob, Reporter



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

In Bethel No. 1, IOJD, Olongapo City, the yheld a majority ceremony for eight of their members who reached 20 years of age this year. The ceremony was presided over by Bethsaida Gregorio, Honored Queen, with the assistance of the other officers and choir members. Those who were given the majority degree are: Lucille Steenson, PHQ; Carolina Lee, PHQ; Sylvia Santiago, Presentacion Gregorio, Berna Elizaga, Doris Ella, Anita Angeles and Victoria Brown.

The ceremony was beautifully and impressively done and the recipients of the degree were warmly congratulated by the parents and sister Jobies present.

A member of Bethel No. 1, Lydia Ramos, who is an American Field Service scholar in Mogadare, Ohio, is doing well in the high school of

that city. A newspaper clipping from Akron, Ohio shows Lydia wearing the uniform of a band member. Lydia plays the clarinet in the band. She is the smallest in the group, being one inch short of five feet.

* * *

Under the auspices of Perla Assembly No. 1, Order of the Rainbow for Girls, an oratorical contest was held at the blue room of the Scottish Rite Temple in Manila on October 28, 1967. Seven contestants representing Rainbow, Jobie and DeMolay chapters participated in the speaking fest. Adjudged winners were: Marilyn de Guzman, Rainbow, first place; Nympha Edralin, Jobie, second place; and Victor Laus, DeMolay, third place; and Edwin Reyes, DeMolay, honorable mention.

• • •

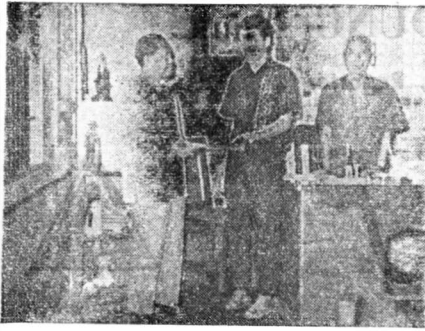
OUR CABLETOW

Sometimes we hardly know it is there,
Our guiding cabletow;
If we go down the paths of right,
Its hold we never know;
But if we start the way that's wrong,
It has a sudden way that's strong,
And makes us heed its strength to lead
Down paths we ought to go.

And yet how good a thing to feel,
How fine a thing to know,
That when the basef actions seek
To wreck and overthrow,
When wordly appetites deprave,
Or lower passions would enslave,
We then can feel, like gripping steel
Our guiding cabletow.

—George B. Staff

The Meaning of Masonry



Domingo Tan, son of the late Bro. Francisco Tan of Laoag Lodge No. 71, receives a check from Bro. Juan F. Santos, SW, while WB Francisco Domingo, PM, Secretary, looks on. The check for P1,000.00 is the proceeds of Bro. Tan's group insurance coverage with the Acacia Mutual. On September 17, 1967, the brethren of the Lodge performed Masonic funeral rites for Bro. Tan. His family is grateful to the fraternity and the Acacia Mutual.



WB Eduardo Alcantara, Master of Juan S. Alano Lodge No. 137, delivering an Acacia Mutual check to Mrs. Encarnacion Reynera, widow of WB Wenceslao Reynera. Looking on are Miss Leonor Reynera, daughter of the deceased, and other officers and members of the Lodge.

WHEN I THINK of Masonry I like to compare it to our giant sequoias which we find here in the high Sierras. You look at them with bowed head and in reverence, recognizing in them the Creator of all things. There they stand, centuries old, having withstood the storms of the ages, still living, growing stronger and more powerful every year.

And so Masonry, God made, has lived down through the centuries having withstood all opposition and is stronger and more powerful today than ever. In Masonry, bound together by solemn vows and obligations, we pledge our service to the Supreme Master. In Masonry close friendships are formed because we share our joys in good fellowship and our sorrows in Brotherly Love. Patriotism is encouraged, by pledging our allegiance to our flag and to our country.

Masonry lifts one out of the routine of everyday life which is apt to become monotonous, cheers us on our way by its friendliness and beautiful teachings and so makes us better men in our homes and our community.

Masonry in all of its ramifications is a mighty power for good in the world, making the strong stronger in mind and body through its teachings and the associations it affords, and by helping those less fortunate, the discouraged and sick, widows, orphans, and the aged.

This, in a few words, is what Masonry means to me. △

Fred Chaffee Nash

who can lead the members in working out the solutions to the problems the Lodge will face.

We of the Grand Lodge only see to it that our Constitution, Rules and Regulations and the general usages of the Craft are faithfully observed. The observance of these are started at the grassroots, at the level of the constituent Lodges. Each Lodge is that important. Every member therein is equally important.

We will be happier to see each Lodge elect officers who are leaders. We must look to leadership as one of the important qualities we need in the officers of our Lodges. We are certain that with such Masons, our Grand Lodge will be thrice-blest. These leaders will bless their Lodges and in turn the Lodges will bless our Grand Lodge with effective cooperation. Evermore than this, our Craft will bless the nation by their projecting to our people a favorable image of Freemasonry.

(Sgd.) **MARIANO Q. TINIO**
Grand Master



THE SUM OF... From page 4

goodness of our institution so that (and I quote) "When a person is said to be a Mason, the world may know that he is one to whom the burdened heart may pour out its sorrows, one to whom distress may prefer its suit, and one whose hand is guided by justice and whose heart is expanded by benevolence". In other words, we are admonished to have our good influences felt in the community where we live through acts of kindness, by our sympathy for other's misfortunes, and our sense of justice. All these things can best be demonstrated by observance of the Golden Rule.

And finally, my Brethren, let all Masons do their part to unite peoples of different religions and races under the banner of the Golden Rule so that all may work for the betterment of human relationship the world over, and so that instead of planning to fight each other, all may devote their time to helping each other and making this a happier and more peaceful world. △

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cessary funds and of seeing that the building was completed. He suggested the organization of a Masonic Temple Association with the members as stockholders. As many of the Lodge officers were government employees, brethren without any Civil Service restrictions were selected to form the Board of Directors. Bro. Remigio C. Ramirez was chosen head of the group. Bro. Ciriaco C. Ramirez, contractor and lumber dealer acceded to insistent urging to finish the building at what was estimated to be a fair cost. Very limited funds were raised locally. The one in charge had to turn for necessary financing elsewhere using persuasive appeals and utilizing his personal borrowing capacity in the acquisition of building materials.

The building as originally planned was ready for occupancy before the end of the year 1928. Total expenses — a little over ₱7,000.00. Three years later it was enlarged during the mastership and under the leadership of Bro. E. Buenaventura. Subsequent alterations were effected under the leadership of Bro. Catalino Castillo.

FURNITURE AND EQUIPMENT: — The narra wood altar and the three officer pedestals borrowed from Wor. Bro. W. R. Giberson, trustee of the first Cebu Lodge, were later favorably donated to Dagohoy Lodge. The first Tyler's sword, three camagon gavels, old collars and insignia, twelve white aprons and three pairs of white gloves were obtained from Maktan Lodge and Bro. Giberson. Miscellaneous carpenter's tools and some other equipment were donated by different brothers. The labor on and a portion of the

canvas and leather-covered furnishings were offered freely by Bro. S. Cinco. The two columns were fashioned after the ones appearing in the master mason's diploma.

MASONIC CEMETERY: — Acquisition of the lot by the Lodge was due to the efforts of Bro. Anacleto Sevilla. Its setting into order was due to the leadership, hard labor and personal sacrifices of Bro. C. Castillo. Aid was rendered him to some extent by Bro. Jacinto Fortich. Donations in the form of materials were tendered by a number of brethren on the urging of Bro. F. Lombardo.

FRATERNAL AND PUBLIC RELATIONS from the beginning were excellent. During the the first year members of the Lodge and their families took active part in local civic, educational and social affairs which were appreciated and duly reciprocated by interested parties. Notable among those were the unconditional and enthusiastic participation in the Tagbilaran Petit Carnival of 1923 for the purpose of raising funds for the Puericulture Center; the President Harding Necrological Program, the first of its kind held in Tagbilaran; the formation of, and acquisition of instruments for the local Constabulary Orchestra; the founding of Tagbilaran's first printing press (of the late Sen. and Bro. J. Clarin). Two Dagohoy Lodge members were instrumental in the founding of Rafael Palma College, one of the best institutions in the Southern Islands. Other contributions towards local improvements on the part of the brethren may be cited.

Dagohoy Lodge has not failed hopes and expectations of its founders so far. May the good work continue for generations.

first Chief; assisted by Mr. Flaviano Guerrero, the only Filipino member of the FBI. The call for DI agents to start the organization met with enthusiastic public response, with more than 3,000 applications received, but after thorough processing of applicants, the number of qualified applicants was reduced to 150, out of which only 45 were employed as agents, together with a complement of 100 civilian employees. The DI finally commenced operations on December 1, 1937. Major Jose P. Guido succeeded Capt. Dugan as Acting Chief of the Division until March 31, 1939 when he himself was succeeded by Don Joaquin Pardo de Tavera who served until December 31, 1941.

When World War II broke out, the operations of the Division of Investigation were suspended but the same were renewed shortly after by the Japanese authorities under occupation President Jose P. Laurel, Sr. At the latter part of the Japanese occupation, the DI was merged with the Information Section of the Metropolitan Constabulary, the Secret Service Division of the Manila Police Department and Agents of the Bureau of Internal Revenue. This reorganized DI became the Bureau of Investigation under Judge Higinio Macadaeg who was later on succeeded by Col. Alberto Ramos. Upon liberation of the Philippines, the Counter-Intelligence Corps (CIC) of the US Army sought the services of the DI and all available agents were employed as special investigators of the 493rd CIC detachment in Manila until the early part of 1946 when the DI was reactivated under Don Pardo de Tavera who resumed his post as Chief of the DI.

The aftermath of the war brought about a sharp increase in criminality,

dissidence and subversion and the DI proved to be inadequate in men and resources to cope with this menace in spite of its wonderful performance in the past. This situation prompted Congressmen Jose B. Laurel, Jr. and Francisco Perfecto of Catanduanes to file H. Bill 1162 in the Second Session of the First Congress of the Philippines for the creation of a Bureau of Investigation which is intended at the same time to relieve the PC of the duty of ordinary crime detection and investigation. This bill was passed and approved into law as Republic Act 157 by President Manuel Roxas on June 19, 1947.

Thus, Republic Act 157 became the organic act of the Bureau of Investigation which became the National Bureau of Investigation on October 4, 1947 with the issuance of Executive Order No. 94, pursuant to R.A. No. 157. Don Joaquin Pardo de Tavera became the first NBI Director until 1950 when he passed away. He was succeeded by Gen. Alberto Ramos from January 8, 1951-December 31, 1953; followed by Major Jose Crisol from January 4-January 29, 1954, a period of less than a month. Col. Leoncio Tan succeeded Crisol from January 30-April 9, 1954 when Lt. Col. Jose G. Lukban was appointed Acting Director from April 9, 1954-February 6, 1966. On February 7, 1966 Mr. Serafin P. Fausto was designated Officer-in-Charge until June 29, 1967 when your humble servant was appointed Director. I was lucky to be confirmed by the Commission on Appointments the following day. It might interest you to know that in the whole existence of the Bureau only Don Pardo de Tavera and yours truly were confirmed by the Commission on Appointments.

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In recognition for the excellent performance of the Bureau, Republic Act 2678 was enacted which provided for additional divisions and regional offices, including the purchase of a lot and construction of a permanent building for the Bureau. There are at present 13 regional offices and sub-offices of the NBI scattered all over the *country with a radio-network* that is readily available for the immediate use of all law enforcement agencies in the Philippines. I am sure that some of you may be able to make use of this radio-network for your official communications to the NBI central office when this newly created NBI sub-office here at Calapan commences operation within this month.

Since its creation in 1947, the NBI has undergone a series of revamps and reorganizations, all geared toward its expansion and improvement. There is another structural reorganization I have prepared to transform the Bureau into a more workable and efficient organization. The reorganizational structure has been completed save for the men who will direct the various offices and divisions under me. I am confident that after this reorganization shall have been implemented, the two-fold functions of the Bureau; first as an investigative agency; and second, as a service agency, could better be met. Included in this reorganization, as I have earlier stated, is the putting up of a sub-office here in Calapan, which is among my first major official acts, to service you, the people of Mindoro and its environs.

As a friend and townsman to another, I would like to call on you to support a worthy cause—the putting up and operations of the NBI sub-office right here in Calapan, which starts operation within this

month. The greatest difficulty encountered by law enforcement officers is the apathy and indifference of the public to the police officer's job. When a crime is committed, witnesses refuse to come forward to identify the accused culprit. They have their good reasons, of course, but if these witnesses need protection, we can provide that protection or request the same from the PC. What is paramount is that the citizens contribute their share in the successful prosecution of the criminal if only to show others that crime does not pay. This calls for much sacrifice but if we want to live peacefully and secure in our homes, the public should give their share, so that no criminal shall escape punishment for his crime. If we can achieve this, it will surely serve as an effective deterrent to crime, a warning that for every crime, a *corresponding penalty*. Law enforcement is not for police officers alone; it is police function and public support put together.

The first duty of a police officer is the protection of the lives and properties of the citizens. But this primordial police duty can not be carried out more effectively if emphasis is laid on crime detection and investigation and not on Crime Prevention. For what is there to protect when a crime is committed, the lives, limbs and/or properties of the citizens shall have already been violated and the culprit is being sought only so that the rights of the citizens violated could be righted or more appropriately termed "avenged"? It is therefore, in this light that I strongly suggest the putting up of a more effective crime prevention program in every police department. The intensification of these crime prevention programs of the police is in line with the policy of the present administra-

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More Questions and Answers . . .

WB AURELIO I. CORCUERA (4) PM

223. *Who can be admitted as visitors in our Lodges?*

Master Masons in good standing in Lodges under the Grand Lodge of the Philippines or of any Grand Lodge with which it is in fraternal relations. Unknown brothers must show their dues card, and be examined unless vouched for by a brother present who has sat in a symbolic Lodge with the visitor.

224. *What is the significance of the manner in which a candidate is received at the door of the Lodge?*

Among the Operative Masons it was a means of ascertaining that the candidate was a man and not a woman. Later, among the Speculative Masons, it was given the symbolic meaning recited to him at the time of his reception.

225. *The only entrance to King Solomon's Temple was in the East. Why is the entrance to the Masonic Lodge in the West?*

Because the seat of the Master of the Lodge is placed in the East, the point where the light of day begins. The charge to the Master at his installation is: "For a pattern of imitation, consider the great luminary of nature, which, rising, in the East, regularly diffuses light and luster to all within its circle. In like manner, it is your province to spread and communicate light and instruction, to the Brethren of your Lodge."

226. *Was Hiram Abif really the architect of the Temple of Solomon?*

According to the First Book of Kings, Chapter 7, verse 14: "He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze; and he was full of wisdom, understanding, and skill, for making any work in bronze." The succeeding verses list all the work he did for King Solomon. Hiram Abif was not an architect, not even a builder. One should distinguish between Masonic tradition and Ritual fact on the one hand and a historical, or even, a Biblical fact, on the other.

227. *Is suspension for N.P.D. a universal practice in Masonry?*

No. It is practiced only in American Lodges and in Lodges following the American system.

228. *To what does the "Roman eagle" refer?*

The eagle with extended wings, as if in the act of flying, has always been deemed an emblem of imperial power. Caius Marius (c. B.C. 155-B.C. 86), Roman general first consecrated the eagle as the sole standard at the head of his legions. Then later on it became the standard of the Roman Empire.

Education is a companion which no misfortune can decrease, no crime destroy, no enemy alienate, no despotism enslave; at home, a friend, abroad an introduction, in solitude a solace, in society an ornament. It chastens vice, guides virtue, and gives grace and government to genius. Education may cause financial sacrifice and mental pain, but in both money and life values it will repay every cost one hundred fold.

In Kleinknecht Encyclopedia

Ditak Filipino

WB Agustin Galang, PM

"ANG MATA NG DAIGDIG"

Sa kanyang pagiging Gurong Mason, ang isang tao'y walang maririnig pang wikang-tagapagpa-ala-ala na punungpuno ng kahulugan gaya ng: "Ang mata ng daigdig ay sumasaiyo, magpakabuti't magpakatapat ka, at papaniwalain mo ang Sangsinukob na sa iyong pagiging Mason ay naging ulirang mamamayan ka." Ang dakilang pangaral na iyan ay hindi dapat limutin ng bawat Mason sa lahat ng pagkakataon, lalo na sa kanyang mahahalagang gawain sa buhay. Ang masoneriya'y hinuhugahan sa pamamagitan ng sama o buti ng mga taong bumubuo nito, gaya rin naman ng paghatol sa isang punong kahoy, sangayon sa kahalagahan ng kanyang tiyas o bunga. Ang mabuti't tapat na Mason ay nagdudulot ng kaunlaran at karangalan sa Kapatiran, samantalang ang walang bahala't alibugha'y nakapupusiaw at nakasisira. Ang mundo'y mahilig sa pagpili at pagpapalaki ng kamalian at pagkakasala, bahagya nang pinapansin o pinahahalagahan ang kagalingan, kaya ang kaanib na salarin ay nakagagawa ng sampung pagsira sa Masoneria, laban sa isang kabutihang naidudulot ng malinis at wagas na Kapatid. Ito'y mapait, ngunit totoo, magpakaingat tayo.

Minsan ang Mason ay lumabag sa kagandahang asal o batas ay daglian siyang isinusumpa't hinahatulan, dahil sa siya'y tagapagtaguyod ng kadakidakilang kapisanan na inaasahan ng lahat, na ang lahat ng kaanib dito'y wagas at uliran. Dahil sa kasalanan ng isa, ang buong Masoneriya'y inuupasalaan at pinapatawan ng muling parusa. Ang mahalagang kataga na "Ang Mata ng

Sanglibutan ay sumasaiyo..." ay dapat nating igalang at sundin kailan man.

Ang isang taong di kasamahan (profane) ay maaring magwalang bahala't di magingat, pagkat ang kanyangkamalian ay pangsarili't siya lamang ang magdudusa at walang makakaramay. Ang Mason sa lahat ng sandali'y dapat na magpakalinis at magpa-ingat, sa salita't sa gawa, pagkat masidhi ang paguusig sa kanya kaysa iba. Ang napakalupit ay kasama niyang inaaglahi ang dakilang kapatiran.

Ang Mason ay hindi nagiisa. Kabilang siya sa isang Pangdaigdig na Samahan, na kusang loob siyang napatali sa tatlong ikot ng matibay na lubid ng kabutihan. Kaya, bago siya gumawa ng ano mang hakbangin, ay dapat makimatyang, magnilaynilay, at isagunitang sa kanya'y laging nakatitig "Ang Matang Nakikita Ang Lahat." Sa gayo'y magiging magiting at dakila ang kanyang kabuhayan na siyang magdudulot sa kanyang Inang Lohia ng lakas at dangal.

* * *

Ciriaco del Mundo

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tion and is enumerated among the major objectives of the creation of the Police Commission under the Police Act of 1967. This is understandable for when a crime is committed, we spend money in investigating the case. When the investigation is terminated and the criminal is pinpointed, we spend money in prosecuting the case. And when the criminal is finally convicted, we spend money in maintaining him in jail. And when he finally goes out of prison, we still spend money for his after-care treatment and rehabilitation, including his placement for a job; whereas, if we concentrate our efforts towards crime prevention, there is but one cost — only the cost of various crime prevention projects. I therefore invite you to sponsor or join in the collective efforts for such crime prevention projects as the putting up of more electric post lights in danger areas, increase foot patrol, education of the public in matters of general interest that carries punitive action for their violations, more public parks, increased recreational facilities and more public playgrounds, and others. Your Rotary Club can certainly very well and effectively take an active share in any of the foregoing crime prevention programs of our Bureau or of those of other police agencies in this region.

The crime situation today has reached alarming proportions, a situation which demands the full-time attention of the police officers with everything they have got to cope with this menace. Criminals have greatly improved in their techniques. They have taken full advantage of science and the modern means of communication and travel in the perpetration of their nefarious activities. Consequently, police officers must im-

prove; train along modern and scientific methods of crime investigation, detection and prevention, if they are to catch up with this rising crime trend. For our part, the NBI has undertaken the instruction and training of a great number of municipal and city police forces throughout the country, through our NBI National Police Academy, as envisioned by the law of our creation, Republic Act 157. To enable police agencies in far-off municipalities and cities which can not afford to send representatives to our various police training courses at the Bureau, we have adopted an ambulatory police training program, since ten years ago, to go direct to each province, city or region for on-the-spot police training seminars. The NBI, likewise for the last decade, has spearheaded the move for the enactment of a Police Reform Act which will place all police forces on a professional level, which efforts paid off with the passage of the Police Act of 1967, creating the Police Commission, that will see to it that only qualified police officers are appointed; that misfits are weeded out of the police service, and in general, remove politics from the police organizations, a situation that has been responsible for so much chaos and confusion in the past.

In closing, I would like to thank you for giving me this opportunity to be able to talk to you on matters that concern you as citizens and the National Bureau of Investigation. I hope that this occasion will usher in closer understanding of the objections of our Bureau if only to enjoy your full cooperation and support in our projects. Coming from a friend and townsman who feels at home with you, I expect to hear from you on matters that affect our common interest. I want to reassure you that

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OFFICIAL SECTION

Circular No. 5 *Series of 1967-7inio*

Subject: CRITERIA FOR THE AWARD OF THE GRAND MASTER'S CUP AND FOR OTHER LODGE AWARDS.

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

Greetings:

Since the year 1962 there has been at stake yearly among the Lodges in this Jurisdiction the Grand Masters' Cup on which are engraved the name or names of a Lodge or Lodges which have been adjudged to have shown excellent performance during a given year. As a material award in representation of the Grand Masters' Cup a replica of the same is presented to the winning Lodge or Lodges.

To further encourage and induce all Lodges to carry out their functions to the best of their ability and promote the welfare not only of their members but particularly of the communities in which they are located, the Grand Master was charged at the last Annual Communication of the Grand Lodge with the duty to issue a circular to all the constituent Lodges informing them of the approved criteria for the award of the Grand Masters' Cup and for the bestowing of other awards.

These are the following:

I. *Attendance:*

- State — 1. The number of members on the roll of the Lodge on the date of each Special and Stated Meeting.
2. The number of members and visitors present at each Special and Stated Meeting according to the Tyler's Register.

II. *Excellence in proficiency in the work:*

- State — 1. Number of members who have received their certificates of proficiency in the Third Degree, and percentage thereof in relation to the number of members listed on the roll of the Lodge.

III. *For outstanding accomplishment:*

- State — 1. The nature of each civic project in which the Lodge may have been engaged this Masonic Year.
2. The number of members of the Lodge who participated in each project.
3. The number of people benefited thru each project.
4. The geographical area covered by each project.

If any public notice has been taken of the project or projects, attach copies of the notices and publications indicating when and where they have appeared.

IV. *The number of degrees conferred:*

- State — 1. The number of candidates who were initiated, passed and raised during the Masonic Year.
2. Number of Dispensations received for EACH particular Edict or Constitutional provision.

V. *Membership in the Acacia Mutual Aid Society:*

State — The plan which the Lodge has adopted, the number of members who are enrolled in the plan and the percentage which the Acacia membership represents with regard to the total membership of the Lodge.

VI. *For excellence in administration of the Lodge:*

This award shall be given to the LODGE OR LODGES which has or have shown excellent and outstanding performance on:

1. Promptness in the submission and accuracy of all communications through reports submitted to the Grand Lodge, as called for by the Constitution, Edicts, Rules and Regulations.

This item includes the minutes, Monthly Membership Report, Report of the Secretary and Report of the Treasurer. Accuracy of minutes includes posting of matters required to be mentioned in the minutes.

2. Correctness in the preparation of petitions for degrees. (Including requests for dispensation for same whenever necessary.)
3. Financial stability of the Lodge, including its efforts at payments and up-dating accounts with the Grand Lodge.
4. History of the Lodge.

It should be understood that the Lodge or Lodges which may have excelled during a given year in all the activities falling within the six items of the above criteria will be entitled to the Grand Master's Cup, and the Lodge or Lodges who have made outstanding exemplary showing in any of the enumerated activities will receive awards therefor.

I call, therefore, on all Lodge officers to carefully study these criteria and with the assistance and cooperation of their members, try to do their best so that their respective Lodge may win, if not the Grand Masters' Cup and the right to have their names engraved thereon, at least the award or awards for any of the items referred to in the above criteria.

In order to qualify for an award, the Secretary of the Lodge must have the report on his Lodge's performance in the hands of the Grand Secretary at least fifteen days before the opening of the Grand Lodge Communication. Lodges who have overseas members who no longer reside in the Philippines are entitled to deduct from their total membership the number of those residing abroad. Do not include affiliated dual members whose Mother Lodge is in this Jurisdiction.

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, Philippines, September 16, 1967.

(Sgd.) MARIANO Q. TINIO
Grand Master

ATTEST:

(Sgd.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

. . .

Edict No. 53

SUBJECT: NEWLY RAISED MASTER MASONS AND PETITIONS
FOR DEGREES IN THE YORK OR SCOTTISH RITES
OF FREEMASONRY

WHEREAS, we are committed to promote self edification, encourage Masonic Education and develop proficiency in the rituals, tenets, principles and ideals of Freemasonry among the ranks of our Fraternity;

WHEREAS, it is highly desirable that proficiency in the rituals, tenets, principles and ideals of Freemasonry be developed and attained by every Master Mason within a reasonable time after the conferral upon him of the Sublime Degree

of Master Mason and before he may apply for degrees in any Masonic oriented bodies;

NOW, THEREFORE, I, MARIANO Q. TINIO, Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, do hereby repeal Edicts Nos. 41 and 42, and in lieu thereof forthwith decree:

That no Master Mason under this Jurisdiction may apply for any degree in the York or Scottish Rites of Freemasonry in the Philippines unless and until the following conditions and prerequisites shall have been fulfilled, complied with and/or accomplished, to wit:

(a) That the Master Mason shall have submitted himself to an examination conducted in open Lodge by a competent examiner designated by the Worshipful Master, and there given sufficient and satisfactory evidence of his proficiency and qualifications in the Third Degree;

(b) That a finding as to the proficiency of the Master Mason shall have been made by the Lodge;

(c) That a certification of the proficiency and qualifications in the Third Degree of the Master Mason shall have been issued by the Lodge, over the signature of the Worshipful Master, attested by the Secretary;

(d) That these facts shall have been stated in the minutes of that particular meeting of the Lodge; and,

PROVIDED, HOWEVER, that the Master Mason's petition for Degrees in the York or Scottish Rites of Freemasonry in the Philippines shall be accompanied with:

1. The certification (c) of the proficiency and qualifications in the Third Degree of the Master Mason; and,

2. A certified portion of the minutes relative to the finding of the Lodge as to the proficiency of the Master Mason; and,

3. A certification by the Secretary of the Lodge to the effect that the foregoing conditions and prerequisites (a) (b) (c) (d) have been duly fulfilled, complied with and/or accomplished; and,

4. A favorable recommendation in writing signed by the corresponding District Deputy Grand Master and/or Grand Lodge Inspector; and,

PROVIDED, FURTHER, that Masons who have been raised to the Sublime Degree of Master Mason before December 1, 1967 shall be exempt from the requirements of this Edict.

This Edict shall take effect on December 1, 1967.

This Edict shall be read in open Lodge at the first Stated Meeting held after the receipt thereof, and mention of such reading shall be made in the minutes.

GIVEN under my hand and the seal of the Grand Lodge, at Manila, Philippines, this 23rd day of October, 1967.

(Sgd.) MARIANO Q. TINIO
Grand Master

ATTEST:

(Sgd.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

—○○—

THE NBI TODAY... From page 27

as Director of the National Bureau of Investigation, I shall perform my duties with dedication, dignity and honor. If in the future, you should engage in any crime prevention program or anything connected with crime, and you need our assistance, please let us know and we will be happy to give you all the assistance you need. △

G. O. SABAS
Jeweller

**Maker of Masonic Emblems
and Jewelry**

D. R. ESCOSA
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**75 Sibuyan St., Sta. Mesa Heights
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Koran. SURAH III, THE FAMILY OF IMRAN contains passages concerning Mary and Jesus, and SURAH XIX, MARY, is devoted to Mary, the very same Mary herself, as the title of the book unmistakably denotes.

The Koran, which is to Islam as the Holy Bible is to the Christians, re-states Scriptures of the Old and New Testament, with additional materials from other sources. Hence, for this reason, for purposes of ecumenism, Christianity and Islam (Mohamedanism) should easily come to a meeting ground.

II

In order to understand the point more clearly, let us re-state the purpose of the Ecumenical Movement in a simple statement, thus: —

The purpose of the Ecumenical Movement is to bring about a reformation of all churches (Christian and non-Christian) in order to effect a "general, worldwide in extent" influence of Religion.

The word "religion" here should also be understood in its OBJECTIVE sense, which is: —

"An awareness or conviction of the existence of a supreme being, arousing reverence, love, gratitude, the will to obey and serve, and the like."

The following imports or purports of "religion" are SUBJECTIVE:—

(a) The service and adoration of a God or a god as expressed in forms of worship.

(b) One of the systems of faith or worship.

(c) The profession or practice of religious beliefs; religious observances collectively.

The LITERARY meaning of religion is: "Devotion or fidelity; con-

scientiousness."

RELIGION, in its objective sense should be the basis of Ecumenism.

The three major religions of the world, arising from the same source, the Scriptures, are (in their historical order) Judaism, Christianity, and Islam (Mohamedanism.) All these religions are based on the Scriptures, let us repeat, — although their subjective approaches to the subject-matter are the things that differ.

There is no doubt that Judaism is divided into denominations or sects, just like Christianity, which is, firstly, generally divided into Catholicism and Protestantism. Then, secondly, each of these general divisions of Christianity are divided into sects. The Catholics may be Augustinians, Recollects, Jesuits, Carmelites, etc., etc., while the Protestants may be Methodists, Seventhday Adventists, Iglesia Ni Cristo, etc., etc., etc. Islam (Mohamedanism) should also be divided into sects, to give variation to religious ceremonies as practiced by the numerous groups of worshipers in the many countries the believers are dispersed, although, for certain, the basic faith is Islam.

The question arises: — If these three major religions of the world are based upon only one source, the Scriptures, how do they differ from one another? The differences are fundamental beliefs.

JUDAISM is a religion anchored upon the proposition that there is only one God, Jehovah. It includes the belief that Jehovah, the Great Spirit, will become flesh, that is, incarnated, the God Incarnate is called Christ.

CHRISTIANITY is admittedly an offspring of Judaism, but it disagrees with its predecessor in the belief that the Christ still has a prospective existence. CHRIST is present in the

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Person of Jesus of Nathareth, the son of Mary, the virgin, the same Jesus, Who was crucified, dead and buried, and then, on the third day He resurrected.

Thus Judaists and Christians agree on the basic principles of religion, but upon this single fundamental faith, concerning the incarnation of God, they differ.

Then, within Christianity itself, another belief is taking root: — the belief that Mary, the virgin, is the "Mother of God". Catholics are known to be developing this idea, so that, there is no wonder if Mary, the mother of Jesus of Nathareth, will also be deified.

And, now comes ISLAM. The Islamic faith, as we have been saying, is also rooted upon the SCRIPTURES, where Judaism and Christianity derive their existence. Islam, however, nurses another fundamental faith concerning the CHRIST, (also called Messaiah, and Emmanuel,) which constitutes a rejection of the proposition that "Christ is God." Islam proclaims that there is no other

God but Allah. All men who have been born with marvelous powers, like Mohammed, Jesus and the many other giants, spiritually speaking, are His prophets. In Mohammedanism the word "christ" means "prophet".

Thus, in Mohammedanism, Christ Jesus was a prophet of God (Allah) but he was just a man, not a Deity. "There is no God but Allah, and Mohammed is His prophet!" proclaims Islamism in all its religious ceremonies and ritualistic observances. To Mohammedanism deification, or elevating persons to the category of God, is not correct... putting it in its mildest term.

Masonry, from its beginning seems to have offered the bridge to link these three major religions of the world... and the other religions, too. The only matter that counts, for a person to qualify to become a mason (besides being of the masculine gender, of legal age, not a minor or in his dotage, is to BELIEVE IN GOD, and to go under a name of good report. △

Bro. Antonino is Laid to Rest

Bro. and Senator Gaudencio Antonino, who met a tragic death in Dolores, Quezon, on November 13, 1967, a day before election, was laid to rest in the family plot at the Manila Memorial Park, Parañaque, Rizal on Wednesday, November 22, 1967.

Bro. Antonino was rounding up his campaign for reelection as senator and decided to fly over to Quezon province to visit several towns there. His helicopter must have come into an air disturbance between San Pablo City and Dolores Quezon and it crashed against coconut trees before hitting ground.

Bro. Antonino was a member of

Maguindanao Lodge No. 40, and with his widow, Rep. Magnolia Antonino of La Union, of Rosario Viñaruel Chapter No. 2, Order of the Eastern Star. Sister Antonino, who succeeded to his candidacy for senator, was elected and will serve six years in the Senate after her two years in the House of Representatives.

Brethren in the Manila area conducted the Rose Croix funeral service for him in the Antonino family chapel on Monday, November 20. Protestant and Catholic services were also held for him before his remains were taken to the Senate for a memorial service immediately before burial. △

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Deputy Grand Master	Joseph E. Schon
Senior Grand Warden	Manuel M. Crudo
Junior Grand Warden	Edgar L. Shepley
Grand Treasurer	Cenon S. Cervantes, PGM
Grand Secretary	Esteban Munarriz, PGM
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Grand Bible Bearer	Jose Ma. Cajucom
Senior Grand Lecturer	Hermogenes P. Oliveros
Junior Grand Lecturer	Antonio Gonzalez, Jr.
Junior Grand Lecturer	Onofre B. Padolina
Junior Grand Lecturer	Santiago Ferrer
Junior Grand Lecturer	Ramon Ponce de Leon
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Junior Grand Deacon	Ruenaventura P. Eugenio
Senior Grand Steward	Benjamin Gotamco
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"IN THE LORD IS ALL OUR TRUST"

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul: he leadeth me in the
paths of righteousness for His name's sake.
Yea, though I walk through the valley of the
shadow of death, I will fear no evil: for
Thou art with me; Thy rod and Thy staff
they comfort me.

Thou preparest a table before me in the
presence of mine enemies: Thou annointest
my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all
the days of my life; and I shall dwell in
the house of the Lord for ever.

— The Bible, Psalm 23.