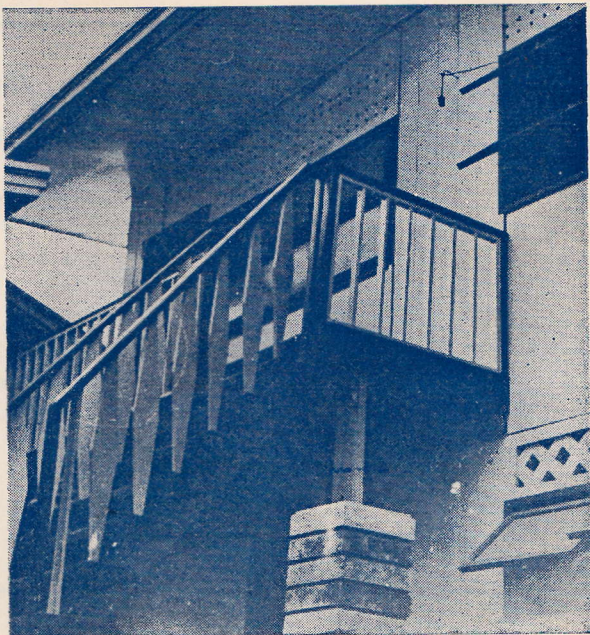


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Grand Master's Message:

THE ACCIDENT OF BIRTH

A week or so before Christmas a conscientious Brother in one of our provincial Lodges forwarded to me a mimeograph copy of an address allegedly given by a priest to members of the cursillistas in his parish, openly attacking Freemasonry, which I feel is contrary to the ecumenical movement of the Church. Although he had written the priest giving his personal views, the Brother asked me if he had acted correctly and if I would state our official policy on the ecumenical movement, if the Grand Lodge had such a policy. The following is a part of my reply to that Brother, as I believe it will be of assistance to each of you who may have the same question on your mind.

"Regarding * * * * * : Let us not engage in argument but demonstrate through silent, but positive evidence our sincerity to God, our country, our Craft, our family, and our Church, whatever that Church may be!

"We must never argue that Masons are the only persons who are correct — and we can never agree that Catholics are the only persons who are correct either.

"Our position as Masons has always been fixed — and it will ever remain the same — all men are Brothers under the Fatherhood of God.

"We are that Fraternity of Brothers — we are called Masons — our Brothers must believe in God. but they may believe in God in their respective ways. The fact that one believes in God as a Catholic, and another as a Muslim, and still another as a Jew does not in any way alter the common denominator of all men that they are the children of a single Almighty Father in Heaven, which makes them (whether they like to admit it or not) Brothers on this earth, regardless of race, color, or creed.

"This is our message to all mankind. This is our message to * * * * *. All of the reasons, the pros, the cons, the arguments, the criticisms of either side can not set aside the immutable truth — we are all Brothers under the Fatherhood of God. And by the accident

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Editorial:

PICTURE ON THE COVER

The picture on the cover of this month's issue is that of the stairway of the temporary temple of Marikina Lodge No. 119. Nothing important or sensational about it. Marikina No. 119 is, as yet, a small, poor Lodge; but it is happy to be meeting for the first time in the town and in a part of a building it can call its own. The picture, though, should tell a better story for all of us. It might as well be the stairs of any Lodge.

Let the stairs remind us of ups and downs! Better yet, let the stairs to a Masonic Temple remind us that we should use them at least once a month, or oftener when required, to attend Lodge meetings the better for us to avoid being "present in spirit". Presence in spirit and absence in the flesh, we should carefully avoid because by itself, the statement is expressive of weakness of mind and body.

One can give a thousand and one reasons, ninety-nine and four-fifths per cent imagined, for not being physically present, but a Mason needs only one reason to be present. He is a Mason, that's all. It is not the food at the end of the meeting. It is not just seeing one's name in the tyler's book. It is not just being seen in a new barong or in a new charcoal-grey tetoron. It is not even seeing or being seen by a brother with whom one has aught.

By attending Lodge meetings, a Mason takes the chance to examine and re-examine himself as a man and as a Mason. Every word he hears in the ritual may be routine, but sometimes they touch him with new meanings. He may even be inspired to go at it hammer and tongs and become proficient. One more material for the stations. He may see how the officers of his Lodge perform their duties and by them he can form ideas as to who would be and should be better officers. All told, a Mason who attends the meetings of his Lodge with equal regularity comes home a better man.

In other words, the picture in the cover is of greater pith and moment than the picture on the cover. The stairs in a Mason's heart enable that Mason to go up the physical stairs of his Lodge, there to be among his friends and brothers, to share and have a part in the activities of his Lodge. Too often, the brethren who complain that their Lodge is dead as to attendance, activities, esprit d' corps, etc. are the very ones who do not regularly attend Lodge meetings.



Let's scale new heights of...

Ecumenism in Fraternalism

Judge John W. McDevitt

(Following is the text of the address by Supreme Knight John W. McDevitt of the Knights of Columbus before a brotherhood breakfast at Corman's Resort, Sharon, Mass., on Sunday, February 27, sponsored jointly by the Knights of Columbus and the Masons. The Cabletow is pleased to reprint the speech for its readers.)

The recent scenes of paramount religious significance come to my mind as I look out and see the comforting faces of my brother Knights of Columbus and those of brothers of the Masonic order.

The first scene is really a twofold one. It occurred in Vatican City last December 6 and was duplicated that same day in Istanbul, Turkey.

In Vatican City Pope Paul VI held a solemn ceremony in which he withdrew an excommunication hurled by the head of the Catholic Church against the Patriarch of Constantinople more than 900 years ago. After the ceremony he reached out and embraced the representative of the Orthodox Church.

At the same time Orthodox Patriarch Athenagoras of Constantinople conducted a similar ceremony in Istanbul in which he annulled an excommunication flung at the head of the Roman Catholic Church nine centuries ago. He likewise embraced the Catholic representative invited to the ceremony.

The second scene that comes to my mind took place in Washington just a few weeks ago when representatives of the Protestant, Jewish and Catholic religions formed an interreligious

coalition to rally the full energies of their churches and synagogues behind the war against poverty. They assailed lack of economic opportunity as "morally intolerable" in a rich nation.

The first scene I described spells fraternal love and forgiveness. The second demonstrates the spirit of cooperation necessary in present-day society if the forces for good are to have significant impact on our communities.

The mutual excommunications flung at each other by the Orthodox and Catholic Churches almost a millennium ago and now withdrawn in a solemn gesture remind us that it is high time for the dissipation of any recriminations, disaffections or petty jealousies that have formed a barrier to cooperation and friendship between the Knights of Columbus and the members of the Masonic order.

The ecumenical spirit that has seized the imagination and fired the enthusiasm of the world's great religions also should spark amity and concert of effort among the great fraternal organizations.

I recall the example of Pope John XXIII who extirpated from the Catholic liturgy all words and phrases

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that could give offense to other religious groups. I here and now suggest that our respective fraternal societies remove from their tradition, their books and their rituals any and all words, phrases and practices that misrepresent the beliefs and practices of the other fraternal society or constitute an affront to its members.

We have come to a great and promising age of ecumenism in religion. I think the time has arrived for the burgeoning of the ecumenical spirit in fraternalism.

The joint effort to support a war on poverty by the Protestant, Jewish and Catholic leaders in the United States gives us a clue to what fraternal organizations might do. In this ecumenical age religious bodies are emphasizing that stress should be placed on the elements that unite, not those that divide.

Now is the time for us to become concerned with the goals and principles our fraternal organizations have in common. Jointly we must try to foster and strengthen these in a civilization where traditional values and objectives are being questioned and rejected.

As I look over the guiding principles that form the foundations of the Masonic and Columbian societies I find we have a number in common. I propose that in these areas joint efforts can and should be made so these ideas can be promoted by our societies with greater effectiveness.

This collaboration can be carried on at all levels of our organizational structure, but I believe it is always most effective when conducted at the local council and lodge level.

Among the guiding principles of Masonry are belief in a Supreme Be-

ing and in the immortality of the human soul; a belief in the Supreme Fatherhood of God and the universal brotherhood of man.

The Knights of Columbus, as you all know, must be practicing members of the Catholic Church and must hold to its religious beliefs and moral practices.

The great bend I see between our societies is our mutual belief in God and the paramount importance and eternal destiny of the human soul.

Here are values of the highest import which are receiving serious challenge in our present civilization. A professedly atheistic political and economic philosophy has seized control of the minds and destinies of a billion people covering vast stretches of the earth. The infection of this philosophy has spread even to our own country where it is finding its most dangerous expression in a creed of absolute secularism which would extirpate all theistic or religious influences and values from our national life.

As you know the Knights of Columbus helped to spark a tremendous nationwide drive that resulted in the words "under God" being inserted in the pledge of allegiance to the flag of the United States. We feel proud of this accomplishment. We believe it reflects the underlying idealism of our forefathers as they set this country on its historic course with the Declaration of Independence stressing inalienable rights and obligations based on the nature of God and man.

But the iconoclasts of our day are intent on ripping out again the words "under God" in the pledge of allegiance. They also want to deface the inscription "In God we trust" on our coins. They wish to expel chaplains

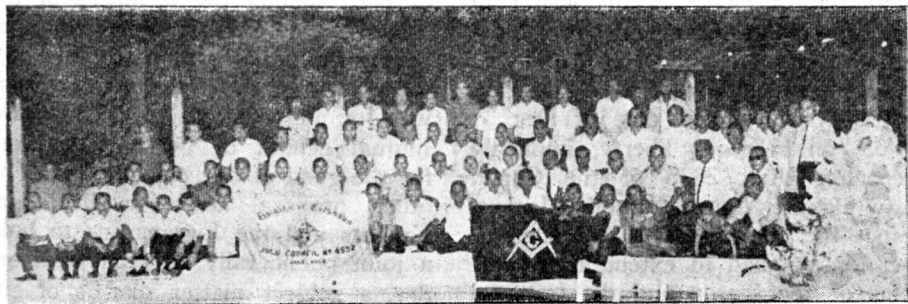
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WB Jainal D. Rasul, PM

A revolt against tradition by the Knights and the Freemasons was literally set afire when the local Knights of Columbus and the Sulu Freemasons of Bud Daho Lodge 102, with their wives, the so-called "200 Jolo elite," held a joint Fellowship-Dinner-Dance in the evening of December 29, 1966 at Jolo, Sulu. Two days after this all-important affair, there appeared in the "Sulu Star", a Roman Catholic publication, the following: "The joint social they had at the Riego de Dios lawn was, we were told, the first of its kind not only in Sulu but also in the Philippines. Our local Knights and Masons deserve some real praise for giving our province such a distinction! xxx" "The main program for the evening which was about the shortest we have witnessed in our years of "partying" was opened with a short talk by Monsignor Francis McSorley who referred to all the Knights and Masons and their ladies gathered that evening, in the spirit of camaraderie and brotherhood, as "children of God".

This project which is of first impression, was initiated by the Sulu Freemasons when Bud Daho Lodge created a committee led by Lodge Inspector, Wor. Bro. Tating Sangkula to approach the local Grand Knight, Dr. Romulo Garcia for the possibility of joint charity projects. Although the committee was authorized by virtue of a formal resolution unanimously passed by the Lodge, it was not without reservation on the part of some members as to its outcome. Unbelievably, however, the reception by the local Knights was warm and sincere. To project a picture of cooperation, the local Knights of Columbus, not to be outdone, also created a counterpart committee to meet the Masons after consulting the Manila Office and the Jolo Bishop. A preliminary joint Fellowship-Dinner was held at the Capitol Cool Spot at Jolo, on December 13, in the spirit of unusual friendship. Actually, the local Knights and

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Jolo Knights of Columbus and Masons held a fellowship dinner-dance on the lawn of the Jolo Power Plant on Dec. 29, 1966.

Masons are intimate in their relationship. It is only because of some imaginary institutional wall-divider that should be erased, removed or destroyed formally in a suitable occasion. A joint committee, co-chaired by one Mason and one Knight was designated to handle the preparation for the affair for December 29. This preliminary meeting was given a front page attraction in the local newspaper and the movement of ecumenism in the wider sense of the word, propounded by Dr. Carson, was actually gathering momentum, to the surprise or wonder of "500 Jolo elite".

There were 40 Freemasons and their wives, 60 local Knights of Columbus and their wives and local Catholic priests in attendance. What made the occasion more significant was that at the beginning of the affair, about 7:00 o'clock in the evening of December 29, the place of the joint Fellowship-Dinner was in complete darkness because of some defect in the Jolo Power Plant. But Freemasons were still at ease because they were able to identify their Masonic brethren although mixed in the company of local Knights in the manner by which Masons work. There was an impromptu program after the Dinner. Monsignor McSorley, Bishop of Sulu, opened the program with a call for unity among the "children of God". This writer in his capacity as incumbent Wor. Master also called for the actual and sincere implementation of the Pope Paul VI encyclical under date of Dec. 7, 1965, on religious liberty, impliedly repealing Art. 2335 of the Canon Law against Roman Catholic Masons. Since the affair was held on December 29, we had to extend the greetings of the season and the fraternal embrace of our Grand Master, Most Wor. Bro. Raymond Wilmarth and the other Grand Lodge Officers to

the Knights and the Masons. It was for two reasons that we did this: Firstly, because it is the incumbent Grand Master who has been persistent in his Cabletow publication on ecumenism and secondly, because it was on this occasion, Dec. 29, 1912, exactly 54 years ago, when the Grand Lodge of the Philippines was organized. The occasion was truly ecumenical, there being Muslims, Buddhists, Roman Catholics and Protestants in attendance. It was an affair to remember. We had also occasion to remind the local Knights and the Freemasons of ecumenism attained by Freemasonry in the latter part of the 18th century. The historical review on ecumenism in the Roman Catholic Church, and in the World Council of Churches among Protestants was made or deemed necessary just to impress upon the minds of the people in attendance that it was indeed pleasant for all human kind to dwell together in unity. That we should exert sincere efforts to destroy imaginary division created by men through a common project for the good of the community, seems an attractive idea. Several proposals were made by Sulu Freemasons as early as Dec. 13. Among these was the taking of the blood types of the members of both societies so that we can approach them for help in case of need among the members of the local Knights and the Freemasons or among the needy persons in Jolo. In other words, the Masonic proposal was for a "walking blood bank" for mutual benefit of the societies and for the good of our community. The other proposal was for the local Knights and the Freemasons to hold a joint public rally on peace and order, a subject matter that is of enthralling interest in Sulu. Reverend Father Francis Crump, the Notre

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Let us broaden the...

• Base of Lodge Activities

WB Eduardo L. Gonzalez

It is my sincere hope that our stated and special meetings, in the months ahead, will have an attendance as large as this one tonight. I welcome each and everyone of you in behalf of Manila Lodge No. 1 and from a grateful heart, thank you all for your manifestation of support and cooperation.

I would be less than frank if I do not admit with clinical candor that I am the happiest man here tonight. There are several reasons for my exuberance and enthusiasm. First, I am deeply honored by the presence of the Most Worshipful Grand Master and the members of his party at this investiture.

Secondly, I met no difficulty in inviting the Right Worshipful Junior Grand Warden to act as our Installing Officer. He graciously consented and even went a step farther. He assisted me in inviting the able Master of Ceremonies this evening.

Finally, I am firm in the belief and honest in the opinion that, in the ensuing Masonic year, I can count on the solid support of my brethren.

But while I am pleased with the thought that by the popular mandate of my brethren I have become the 65th Master in the colorful history of Manila Lodge No. 1, I must also confide to you a little bit of disappointment. Neither my wife nor my children are here this evening to witness the solemn rites. They are, at the moment, in the United States. I wish they were here because my family has always been proud of my membership in our ancient and honorable institution.

I am aware of my obligations and responsibilities as Master of the Lodge. I am likewise conscious of my own personal limitations for the exalted position which my brethren bestowed on me. I am also cognizant of the fact that the name *Manila Lodge No. 1 F. & A. M.* is not just a letterhead. The Lodge had been tested in the crucible and had not been found wanting.

Common is the complaint that Lodge meetings are not well attended. The reluctance to attend Lodge meetings is one of the complex problems that confront Masonry today and to which there is probably no simple syrup solution. Attendance at Lodge meetings, in my humble view, is a matter of membership attitude, their willingness to do their part for the preservation of our ancient landmarks.

Allow me, however, to cite one case on record, which, in my humble view, deserves evaluating by symbolic Lodges and by the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines for displaying exemplary Masonic conduct well worthy of emulation.

During the war years all symbolic lodges in the Philippines were closed. The Imperial Japanese Forces prohibited Masonic meetings of any sort. In spite of this restriction and in defiance and disregard of the military edict, the American members of this Lodge — let it be said to their eternal credit — with proper dispensation from the Most Worshipful Grand Master who also happened to

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BUDGETWISEBUDGETWISEBUDGETWISE

As I go over the impressive list of Past Masters and contemplate, in the perspective of history, their record of performance and achievement, I have come to the conclusion that, by the law of averages, it would be impossible for me to surpass or even duplicate what my predecessors had accomplished in their time. Every Past Master of this Lodge, without exception, left behind an excellent benchmark of service to the fraternity.

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Masonry is a . . .

• Positive Way of Life

VW Francisco Aniag, Sr.

(Opening and Welcome Remarks at the Masonic District No. 7 Annual Convention, November 19, 1966 at Tarlac, Tarlac).

Our gathering here today at Tarlac, Tarlac, hosted by Isagani Lodge No. 96, has been occasioned, not only by the 1966 Annual Convention of Masonic District No. 7, but also by the Official Visitation of the Grand Master of the Most Worshipful Grand Lodge of F. & A. M. of the Philippines. We are very thankful that because of this Convention and of the visit of our Grand Master, Masons in this valley have been convoked to partake, not only of the bounty of God provided for us this day, but also of the other blessings and benefits that I am sure, would redound to a much healthier Masonry in this District in particular and in this Grand Jurisdiction in general. In my capacity, therefore, as District Deputy Grand Master and in behalf of Masonic District No. 7. I do feel greatly honored to extend to you a most hearty welcome.

A Masonic District Annual Convention is now a permanent institution in this Grand Jurisdiction. It has been conceived and organized as a recognition of the imperativeness of Masons getting together, on a District level, not only for fraternal fellowship and consultation, but also for presentation of problems, if there are any, that may be found obtaining in Lodges and for trying to find solutions to these problems. Aside from the just-enumerated objectives, this Convention could also serve as an effective forum for all kinds of subject matters, if only to prove that Masonry has always identified itself

with the improvement of man's stature and with the country's program for progress and development.

With this end in view, we, Masons, should utilize this Convention to dig deep into our own potentials, re-assessing ourselves to find out how we could make of our Fraternity a living force for all that is good and for all that is just. A District Convention is a Masons' Seminar and in-service training for revival and refresher, and it is held, if only to show to all and sundry that Masonry could withstand the test of time and circumstances.

Equally important as, if not more than, the proficiency of work in the Lodge Room that might have been taken up in one of our deliberations in today's Convention, is the urgent need for us to focus our attention to the seemingly deteriorating social order that we do witness today in our community.

Permit me, therefore, as a humble citizen and as a Mason, to make a little observation of our everyday living as found in our community today. I feel constrained to make mention of this observation because I do believe, as every other Mason does believe, that Masons, collectively or individually, should at least have a passing glance over what is going on in our country, with the end in view of finding out how Masonry could be identified in its well-being. To begin with, I say without fear of contradiction, that there is rupture in the set-up of our human society today,

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and Masonry could not help but recognize the irregularities that beset our present social order.

Moral decadence and social and civic irresponsibility seem to be the pervading notes of our everyday living. Virtues seem now to be just mere lip service. Man from high and low places is manifest of moral and social illness, so that more often than not, we find that man has no more regard and respect for the rights of others, and that he only knows how to glorify and adore himself regardless of consequences. Nobody now seems to be secure in his person, although by religious training and education, man has been reared with the Christian teaching and belief that all creatures are created in God's image. Money and material things seem to be the standard measure of everything, and that the higher sense of values is found no more in man's thinking and behavior. Dislocation of proper values is evidently felt. The consequence of all these is the perpetration of crimes everywhere.

With this sad state of human affairs, in the face of these threats to the existence of orderly society, and with the appearance of the fact that the promotion and maintenance of human dignity seems to be negated by the disrespect man receives from man, Masonry has every reason to oblige itself to look into this unbalanced society with more vigilance and with more dynamism. Yes, under these circumstances, Masonry should accelerate its mode of thinking, so much so as to be concerned with their respective communities and to perform an effective role that would help awaken our people to see for themselves only those virtues that would help minimize man's moral, social and civic deficiencies.

To have concern for others is Masonry's greatest tenet. Apathy, in-

difference and passiveness should find no place in our venerable institution, otherwise Masonry would only be a farce. "Greatness is determined, not by duration, but by donation", so goes the line as written by an author. The truism of that statement cannot be denied. Edmund Burke, a great English statesman, had given a greater meaning to the principle of social and civic responsibilities when he said, and I quote: "All that is necessary for the forces of evil to win in this world is for enough good men to do nothing".

Masonry, therefore should bother itself with this social and moral problems of our people by going deeper into these problems and by including a provision in its programming activities that would help our Government and people in the solution of these problems. Masonry should strive to make itself a living force for good — a force that would influence, a force that would ultimately be so powerful as to provide suitable atmosphere in our respective communities that would lead man to the right path of life.

How happy this world would be, if man would willingly surrender to eternal light, so that he might be free from darkness; surrender to compassion, so that he might be free from selfishness; surrender to righteousness and truth, so that he might be free from iniquity; surrender to justice, so that he might be free from oppression and inequality; surrender to love, that he might be free from hatred; surrender to God and to His will, so that he might be free from self.

Our Masonic activities, I repeat, should be so all-embracing enough as to include a program toward this direction. I am not advocating an Utopian community, neither am I emphasizing here to stay as a force for

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For seekers of light . . . •

• It Can't Always be Dark

WB Lorenzo Talatala, PM •

The world is replete with an infinite number of contrasting scenes that are being unfolded to the discerning eye, without which, life would be monotonous and dull. The high and the low, man's joy and sorrow, the rich and the poor, the innocent and the sinner, the wise and the ignorant are but a few examples of prevailing contrasts pervading this universe. As a matter of fact, there can be no light if there is no darkness and the darker it is, the brighter the stars twinkle in the night. In theory, as it is in practice, no photographs can be taken without the application of shadow and light. And . . . as hills and mountains exist because there are valleys, so logically it follows that *It can't always be dark*, there must be light. The candidate then says: "I must advance, for yonder, if I go on, there must be light," just as, "behind the (dark) clouds the sun is still shining." Indeed, he is right, for light is just ahead and within his reach if he just go on in search for it.

Thus a candidate for the degrees in Masonry, is compared to a man inside a deep, long cave enveloped in absolute darkness. Held by the hand and led by someone, who is his brother, he advances inch by inch, step by step, from the cave's darkness to the light outside. The travel is hazardous and full of danger, with nothing but a strong determination engraved in his heart to keep him going. On and on he travels, fearing not what man can do unto him, because he placed his trust in God. Soon he reaches a place of *dusk*, the first phase in his admission into the Fraternity. Herein he

is no longer in absolute darkness for he can now perceive the distant, indistinct rays of light beaconing him. His desire to see more light has intensified his eagerness to advance and pursue his journey. At this stage, he has acquired the degree of an Entered Apprentice Mason.

He then makes another advance — again, inch by inch, step by step, following the same course as before, towards the light, until he reaches a place where the light is more discernible, but still diffused as the light of dawn of a new day. Now he is a Fellowcraft Mason, who has become more desirous to see more light, until he shall have completed his toilsome journey and become a Master Mason.

Finally, the journey is resumed, undaunted by dangers and tribulations. Still guided by a brother, he eventually emerges out of darkness a new and better man. He is amazed to behold the beauty of nature, in full light within his view. Now he learns that Masonry is a progressive moral science taught by degrees only. Being in the light, he meets with his brethren, associates with them, enjoys their fellowship and brotherly love, learns the secrets and hidden mysteries of Freemasonry. He then signs the Constitution and By-Laws of the Lodge to pledge himself to be bound by the precepts it contains, subjecting himself to its cares and responsibilities, and entitling him to his share of the rights and benefits it offers. True, enough, he realizes, *it can't always be dark*. Now he can travel in foreign countries, work and receive Master Masons's wages, and

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enjoy the care and protection of all Master Masons withersoever dispersed.

Under a similar background, Masonry in the Philippines had its beginnings in darkness. History reveals that during the early days of Masonry in this country, Masons held their meetings in complete secrecy, in darkness, lest they fall victims of the atrocities of the inquisitors and vicious tyrants of freedom and individual liberty. Memberships were by necessity kept in secrecy and the names of members were in aliases to conceal their true identities. Because of these, Masonry was wrongfully branded as a secret society, which up to this day, some people still erroneously believe to be so. As of today and until time shall completely erase the wrong impression of our irrational critics, Masonry will always be the innocent target of unfounded innuendos, based on hearsay, transmitted from one, with biased and polluted mind, to another. During its early formative days, only men with very strong will, courage and fortitude joined the Fraternity. As a result, only a few good men became Masons. Only those with patriotic motives and possessed courage to fight against oppression and tyranny applied for membership. Masons were accused of being godless, associated with anything that was bad and devilish, that their existence was a menace to society, and that they deserved less condemnation than torture and extermination. Selection of candidates then, was very rigid and initiations were rugged as a supreme test of this loyalty and adherence to the true principles of the Fraternity.

While to be a Mason at that time was a source of pride and envy, because membership in the Fraternity has been and still is selective, his neighbors and even his relatives took

no courage to associate with him, for fear of being suspected as a member of the Fraternity which may cause his arrest, persecution and/or execution. In fact, countless number of outstanding innocent people have been tortured and executed on mere suspicion of being Masons. He lived in uncertainty and fear, as there were at that time, no laws to protect him from unlawful arrest, torture, violation of domicile and other trespasses to human liberties, and to guarantee the rights of the citizens that we enjoy today — to be free, to be secured in our homes, and to enjoy the equal protection of the law. Because of these, many Masons had to flee from this country and sought refuge in foreign countries for sanctuary and safety.

Today conditions have changed. Masonry thrives in the open and "build their temples in the hearts of men and among nations." Men with the necessary qualifications, such as, belief in *God*, free born, of lawful age, of good moral character and have adequate means of livelihood to support himself and family, may freely join the Fraternity without fear of persecution, harm or danger.

Masons now meet in places known to the public. Memberships are known in the community and their names are even published in the newspapers and in Masonic publications. Many Masonic affairs are being held in public and the public is most of the time invited to attend such occasions. Masons wear Masonic jewels, aprons and emblems, like rings and pins in public. They are now proud to be identified as Masons. Masons today, help their neighbors and their neighbors help them in return. The accusation that *Masonry is a secret society is now almost a thing of the past*. A few who still hold to the old view, are fast changing their attitudes

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MW Lewis M. Parker,
PGM •

• **Who Was Hiram of Tyre?**

Editor's Note — The following article was written by Bro. Lewis M. Parker, Past Grand Master of the Grand Lodge of New Jersey and one of their Grand Instructors.

Our Masonic tradition tells us that our Craft has three original Grand Masters. The first of these, Solomon the King of Israel, figures prominently in our Masonic story and is still known as a great personage thirty centuries after his time. The third of this trio is the center and source of our deepest teaching and to him all Masons are bound by a unique tie. But the second of our Grand Masters has only a passing reference in our Ritual and outside of a Masonic Lodge is known only to a few specialists in history. Hiram of Tyre was a monarch who ruled over a powerful kingdom at the peak of its greatness. He and his people deserve to be known better by the Masonic fraternity.

The kingdom of Tyre, or Phoenicia, as it was more generally known, was located on the eastern shores of the Mediterranean north of Palestine. Its principal city was the seaport of Tyre, which because of its geographical location became a converging point on the great trade routes. Tyre became one of the foremost commercial centers of the ancient world and grew rich and powerful.

Phoenicia has two just claims to high achievement.

In the first place, the Phoenicians were among the first known sailors of the world. It is said that they were the first to navigate upon the open sea and to chart their course by means

of the stars. Thus to the men of Tyre goes the distinction of being the fathers of modern navigation. They must indeed have been an alert and venturesome race. It is known that Phoenician sailors traveled all over the Mediterranean — sailed through the Straits of Gibraltar, down the coast of Africa, up the coast of Spain and even as far as England. If we wish to romanticize history a little we can see in our mind's eye a sea captain of Hiram of Tyre sailing through the pillars of Hercules and gazing out upon a vast ocean — not knowing that 3000 miles beyond his sight lay a land where 3000 years later the name of his royal master would be perpetuated in Masonic Lodges.

As the Phoenicians went about the mediterranean they founded colonies in various places, the most famous of which was Carthage on the northern coast of Africa. Carthage flourished, and as the parent Tyre began to decline, Carthage carried on the Phoenician tradition. It came into conflict with the rising power of Rome, and after years of furious struggles known as the Punic Wars, Rome was triumphant and Carthage was destroyed. But Carthage almost prevailed — her general, Hannibal, one of the greatest military commanders of all time, took an army across northern Africa, through Spain and southern France, over the Alps and down to the very gates of Rome before he

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All About Ecumenism

News and Views on the Ecumenical Movement.

NBM

Editor's Note: the following letter from Past Grand Master Irving E. Partridge was sent to the Connecticut Square and Compasses together with the accompanying letter from Supreme Knight John W. McDevitt of the Knights of Columbus. This correspondence is further proof of the spread of the ecumenical spirit in fraternal circles in this State and the new feeling of Brotherhood which is apparent throughout Connecticut. The Connecticut Square and Compasses is happy to print the two letters below. — Connecticut Square & Compasses, November, 1966.

KNIGHTS OF COLUMBUS WITHDRAW ANTI-MASONIC ARTICLE

Supreme Knight Hailed for His Action

* * *

Wethersfield, Connecticut
October 5, 1966

Brother Ora W. Furman, Publisher
Connecticut Square & Compasses
Hamden, Connecticut

Dear Brother Furman:

In 1949 the Information Bureau of the Knights of Columbus published a booklet (No. 17) with the title "Why the Catholic Church Says Investigate." Advertisements in national magazines stated that it would be sent upon request to those who wrote for a copy. This booklet had its twenty-third reprinting as recently as April 1964 attesting to its popularity.

Included in that booklet was an article with the title "What's Wrong with the Masons?" It was decidedly anti-Masonic in its content. In all fairness, it should be stated that the article was written nearly two decades ago. That was long before Catholics and Non-Catholics of today began to work together so harmoniously in

mutual enterprises for the betterment of the communities in which we live.

The spread of the ecumenical spirit in the fraternal relations with the Knights of Columbus was welcomed by that great organization and our Masonic Fraternity. Countless examples of the cordial relationships which now exist can be cited. A new day has dawned, and the air is sweeter and purer by reason of a much better understanding on all sides.

It occurred to me after receiving during the past years numerous complaints concerning the article referred to above, that a proper presentation of the Masonic story should be made to the top officials of the Knights of Columbus. This was done in an atmosphere of the most cordial understanding and good-will. When the request was made that the article be officially withdrawn, the Supreme Knight of the Knights of Columbus, Hon. John W. McDevitt, agreed to do so without the slightest hesitation.

This magnanimous act on the part of Brother McDevitt (for we now address each other as Brother) deserves the grateful appreciation of all Masons because of its far-reaching implications. I am enclosing the letter which he wrote to me and I have his full permission to have it printed.

Because of the importance of this event in fraternal circles I trust that you will print our two letters in your next issue of the Connecticut Square & Compasses, for our members should know about this history — making occurrence.

Fraternity yours,
IRVING E. PARTRIDGE
Past Grand Master.

* * *

KNIGHTS OF COLUMBUS
Supreme Council

P. O. Drawer 1670, New Haven,
Connecticut

September 15, 1966.

Mr. Irving E. Partridge
Past Grand Master
100 Center Street
Wethersfield, Connecticut. 06109

Dear Brother Partridge:

I believe you know my mind on the urgency of a cordial and cooperative relationship between the Knights of Columbus and the members of the Masonic Order.

We feel strongly that the common tasks and challenges before us are so great and so pressing that we should not squander our time in wasteful dispute over antiquated issues which divided us centuries ago but have lost their relevance today.

It occurs to me that the crying need of the moment is for our two great fraternal organizations to explore all those areas in which we have common goals and to press forward jointly to achieve these objectives. So many noble ideals unite us that it would be the essence of foolhardiness to bicker over past differences.

It is in view of my strong convictions on this point that I have called for withdrawal of a booklet once pub-

lished by the Knights of Columbus which carries an article entitled: "What's Wrong with the Masons?"

The article was written nearly two decades ago before the present flowering of the ecumenical spirit and of fraternal cooperation and understanding. Consequently it contains emphases which are out of harmony with the need and spirit of our times.

The Knights of Columbus have no desire to return to the frosty atmosphere of decades past. I feel it is incumbent on both of our organizations to remove from their literature, ritual and practices any matter which would be an obvious affront to the other fraternal organization.

I believe this will help clear the road for the smooth and close fraternal cooperation which both our societies need and desire.

Sincerely yours,

JOHN W. McDEVITT,
Supreme Knight.

* * *

In the Philippines

Supreme Knight John McDevitt
Knights of Columbus
P.O. Drawer 1670
New Haven, Connecticut 06507

My dear Sir and Brother:

It is most pleasing to read accounts of Knights of Columbus and Freemasons joining hands in fraternal understanding in the United States. This kind of understanding is so much needed throughout the world today. How can this be accomplished in the Far East, especially in the Philippines?

In Freemasonry each Grand Lodge is masonically sovereign and its area of coverage constitutes the Masonic jurisdiction. I am told that all Councils of the Knights of Columbus are administered from your office, regard-

Turn to next page

less of their location throughout the world.

Therefore, as Grand Master of Masons in the Philippines I am addressing this communication to you as Supreme Knight, suggesting that we initiate efforts to develop some common basis for joint fraternal activities in this area. My only thought at this moment is to establish a channel of communications which may bring together two great Fraternities that might otherwise have remained forever at a perpetual distance.

Within my Grand Lodge I am prepared to appoint a committee on Knights of Columbus Coordination. If you consider it meritorious, a similar committee of Knights in the Philippines could be created. These two committees working together as a joint committee could study problems confronting our respective organizations and work out some common denominator upon which our joint efforts might be more effectively utilized for the benefit of God and mankind.

RAYMOND E. WILMARTH
Grand Master

* * *

KNIGHTS OF COLUMBUS
Supreme Council P.O. Drawer 1670
New Haven, Conn. 06507

Mr. Raymond E. Wilmarth,
Grand Master
Plaridel Masonic Temple
1440 San Marcelino
Manila. Philippines

Dear Mr. Wilmarth:

Your letter of the 23rd last came to hand upon my return from several assignments on the road and we hasten to reply.

Manifestly, we are most sympathetic to your request for increased cooperation between the Masons and the

Knights of Columbus. As you know, we have spoken on the desirability and need for such a cooperation on a number of occasions. In this connection we are enclosing for your information both a press release on and the text of an address which I made on the subject earlier this year. (p. 3)

May we clarify for you the governmental structure of our Order when you express the belief that the affairs of all the councils are administered by the Supreme Council office. On the contrary, there is a great amount of local autonomy and self-government in our society. Consequently I would advise that you approach Father George J. Willmann, S. J., in Manila, State Deputy of the Order in the Philippines, with your proposals for closer cooperation. I am sure he will have a receptive ear for any constructive suggestions. Father Willmann can be reached by writing to P.O. Box 510, Manila.

Sincerely yours,

JOHN W. McDEVITT
Supreme Knight

* * *

MASONS INVITE K OF C DEPUTY

Dr. Raymond E. Wilmarth, Grand Master of Masons in the Philippines, has invited Fr. George J. Willmann, S.J., Philippine deputy of the Knights of Columbus, to a dinner on Jan. 17 at the Manila Polo Club.

The invitation, an announcement said, was made to bring closer fraternal ties between Freemasons and Knights of Columbus in the Philippines.

The announcement further said that the invitation was inspired by the "fine ecumenical work being done by the same organizations in the United States." *Manila Times*, Jan. 14, 1967.

A Rich Inheritance

Freemasonry has its roots in the distant past. Its teachings and ideals are wholly ethical, educational and spiritual, which through the ages have been consolidated into a system of odideology and a way of life which is one of the richest inheritances of the human race, because its influence flows through the life and habits of all men of goodwill.

This idea is carved into the granite over the entrance to the House of the Temple in Washington: "Freemasonry builds its temples in the hearts of men and among nations."

The basic concept of Freemasonry is that we are living in a spiritual universe over which the Great Architect presides, whom we should worship and adore. The next most important concept of our Fraternity is the dignity of the individual because we were created in God's image, and have something of His divinity in us.

We therefore believe that men have great capability for improvement and

progress if they can live in an atmosphere of freedom to think, to plan and to cooperate for their mutual benefit.

Freedom being a prerequisite to human progress, Masons have always been in front of those who have advocated and fought for the establishment of governments which would protect their citizens in the exercise of their God-given liberties, live their own lives and carve their destinies as best serves them and their talents, being mindful of the equivalent rights of their neighbors.

As we Masons of this generation are honoring those who have kept the faith alive, may we so live and act in our day and time that our descendants may likewise have occasion to praise and honor us for our devotion and patriotism which aided in bringing them peace and happiness. $\triangle$

— *The Masonic Journal of South Africa*

WHO WAS HIRAM OF TYRE...

was stopped. It is interesting to speculate that if Carthage had conquered Rome, our civilization, which so largely bears the imprint of the Romans, might instead have been influenced by the people of Hiram of Tyre.

In the second place, the Phoenicians may claim to a high place in the history of mankind because they were the inventors of one of the first known alphabets. We take the alphabet so much for granted that it is hard for us to conceive of the time when it did not exist. Hiram's people were certainly possessed of intellectual curiosity and skill to formulate a way whereby the thoughts of

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men could be transmitted through other than oral means. The Phoenician alphabet influenced the Greek, and the Greek the Roman. In reading these lines you are bearing a certain mute testimony to the genius of the people over whom our second Grand Master once ruled.

Solomon's name and fame are still remembered today while that of his neighbor to the north has been largely forgotten. Solomon was fortunate in having adequate chroniclers (himself included) which Hiram lacked. Solomon did not equal Hiram in wealth and in worldly power, but he

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ON THE RECORD

(From the Rizal Provincial News of December 30, 1966 written by Agustin E. Saulo, Editor-in-Chief.)

A GIFT FOR CHRISTMAS; A GIFT OF LOVE: A HEART

Seldom, if any, do we receive a gift for Christmas as a heart wrapped in warm blood, happily given out of love.

But in Rizal, the RPN has scooped, there are still men of goodwill and God — blessed creatures who will unhesitatingly sacrifice their only holdings for a cause.

Such was the case of the RPN's "Donor of the Year."

The hue and cry for a site of a decent recreation area, a playground and a health center in Sta. Ana, Pateros, was finally answered when an "angel", a Pateros-born resident of San Juan donated his only piece of land for the community.

The generous donor is Pedro R. Francisco, a civic spirited citizen with a heart for a gift and a golden soul.

The donated property with an area of 1,280 square meters situated in Sta. Ana, Pateros, is now the site of a modern public school, a playground and a community health center, constructed through the provincial government's fund.

The "Donor of the Year", Pedro R. Francisco, served as the first chairman of the Filipino Nationals Council in New York back in 1939. In 1945, he was director of the Civilian Personnel of Base X, USAFFE in Manila. He was employed as a superintendent of the Land Transportation Division of the Philippine Air Lines in 1946. He also was responsible for the establishment of the Philippine Lawn Tennis Association in 1931 which he served as its first secretary. △

MORE ON ECUMENISM

From WB Catalino Castillo, PM, Secretary, Dagohoy Lodge No. 84, we glean that their new Worshipful Master, WB Hilario Hermosa, is a cursillista and a new brother, Bro. (Dr.) Andrew S. Namocatcat, is a Knight of Columbus. WB Hermosa affirms that the teachings of the cursillo do not prejudice Masonry and Bro. Namocatcat, after going through all the degrees in Masonry, is glad to tell all that Masons do not trample on the Cross.

Ecumenism moves apace. During the week of January 16-22, Christian churches in the Philippines observed Week of Prayer for Christian Unity. In the University of the Philippines campus, the Protestants had Rev. Fr. Samuel Wiley, S. J., Ateneo House of Studies, as guest speaker in their mid-week prayer service on Jan. 18. On Jan. 19, Rev. James Palm, Protestant pastor, spoke at the Ecumenical service in the Roman Catholic chapel. The following week, on Jan. 25, Seminarians from the Ateneo attended the mid-week prayer service of the Protestants and on Jan. 27, members of the Students' Catholic Action (UPSCA), Independent Church Students' Assn. (UPICSA) and Christian Youth Movement (UP CYM) held a joint retreat on the theme: "Christian Presence in the University." _____

On January 21, at the stated meeting of Zapote Lodge No. 29, they had as guest, Atty. Juan Deluria, Secretary, Manila Council No. 1000, Knights of Columbus, as guest speaker. Atty. Deluria appealed to Masons and Knights to join forces in cleaning up the different media for mass communication like the newspapers, radio, tv, cinema, etc. of all that is sordid, immoral, criminal in them. △

WITH OUR YOUNG ONES



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

Jonathan Di. Melegrito, a life member of the Jose Abad Santos Chapter, Order of DeMolay, has been chosen to represent Central Methodist College in Fayette, Missouri in WHO'S WHO in American Colleges and Universities for 1966-1967. Melegrito is the first and only foreigner ever chosen by the school to represent CMC in the yearbook of outstanding students.



Jonathan Di Melegrito Kii publicity chairman, Kappa Chi recorder and student assistant in the philosophy department.

Melegrito is a writer and cartoonist for the *Central Collegian*, CMC official student newspaper and Missouri's oldest student newspaper. He is also a prominent member of the Scribes and Scrawlers, a creative writing club of CMC and a charter member of THE PHILIPPINE PRIORY, Order of Knighthood, of

which he is the personal representative to the International Supreme Council in Kansas City.

Melegrito is also an artist whose works have been "biggest seller" in Mexico City during summer of last year. A Mexico City newspaper says the Filipino artist "does unusual pictures with a magic marker and the public snapped them up."

Way back home in the Philippines, Melegrito had been president of several youth organizations, among which were the Philippine Annual Conference, Methodist Fellowship, the Manila District and Central Church MYF and the MSC student organization. He also edited several youth organization publications prior to his leaving for the United States.

S. R. Jacob, Scribe, JASC

* * *

The Teodoro R. Yangco Chapter, OD, sponsored by the Lincoln Lodge No. 34, F & AM and the Western Luzon Bodies AASR, held its 18th Public Installation Ceremonies last Dec. 22, 1966, Thursday, at 7:00 P.M. Reception and dance followed the Installation at the Lincoln Lodge Masonic Temple, Olongapo City

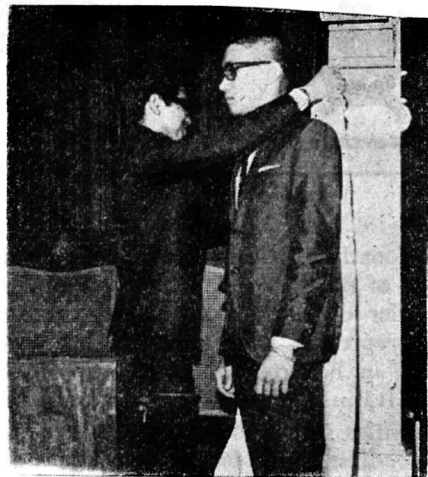
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Sisters of Bethel No. 1, IOJD, rendered the usual musical members followed by the classical Flower Talk of Rodolfo Peñalosa. Also included was the Installation of the Chapter DeMolay Mothers Club Officers; Mom Loreto Arquero as President; Mom Elena Alvendia as Vice-President; Mom Clarita de Leon as Secretary; Mom Conchita Choa as Treasurer; and Mom Socorro Pujeda as Chaplain.

Two attractive Cross of Honor medallions from the Supreme Council were awarded to Dad Nestor Niguidula and Dad Benjamin de Guzman respectively by Dad Crudo. And to Dad Anatalio Bustamante, Chapter Adviser, went the Most Distinguished Chapter Advisor of the Year 1965 Award for the Jurisdiction of the Philippines, Guam, and Okinawa.

Fraternal visitors from other DeMolay and Rainbow Chapters were also present. Some from Emmanuel Baja, a few from Jose Abad Santos

of Cavite City. Second part which was the reception and dance lasted and Loyalty; and the Worthy Advisor of the Order of Rainbow Girls up to 2:00 A.M. to the satisfaction of all the participants.



Outgoing Master Councilor Oscar Moreno puts robe around incoming Master Councilor.

Officers installed were: Antonieto Meneses, Master Councilor; Ely Ramos, Senior Councilor; Romeo Ramos, Junior Councilor; Emmanuel Ramos, Treasurer; William de Leon, PMC, Scribe; Jose de Leon, Jr., Senior Deacon; Danilo Ramos, Junior Deacon; Antonio Ramos, Senior Steward; Emmanuel Camposano, Junior Steward; Jimmie Corpus, Marshal; Salvador del Rosario, Chaplain; Rodelio Dantes, Sentinel; Jimmie Ramos, 1st Standard Bearer; Samuel Ramos, 2nd. Standard Bearer; Wilson Manglicmot, Almoner; Jose Tan Torres, Orator; Alfredo de Leon, Organist; Antonio Gregorio, Samuel del Rosario, Edwin Bravo, Arturo de Guzman, Rodolfo Nitollama, Alejandro Basa, and Ernesto Barlahan Preceptors respectively. △
William de Leon, PMC, Scribe.



A new set of 24 officers led by Master Councilor-elect A. M. Meneses.

Mount Huraw Lodge No. 98 Distributes School Books

As a climax to the National Book Week observance in the country, Mount Huraw Lodge No. 98, FAAM, located at Catbalogan, Samar, donated 345 volumes of school books to East Catbalogan Elementary School on November 28, 1966. These books, shipped through operation hand-clasp of the U.S. Navy, constitute a part of the big collection of elementary school books in the United States which the different Grand Lodges gathered to fill the need in our elementary school in the Philippines.

The books were officially received by the school supervisor, Atty. Hilario

Carpina, in an appropriate program to celebrate the national book week observance. Witnessing the presentation were more than 30 school teachers and the entire school population.

WB Elias C. Santos, Master of this Lodge, presented this donation with short talk, while Bros. Emmanuel R. Daguman, S.W., Teodorico Noble, Secretary, and Vicente M. Macabidang, education committee member, witnessed the presentation. △

TEODORICO NOBLE
Secretary



Presentation of books by Mount Huraw Lodge No. 98, F. & A. M., to East Catbalogan Elementary School on November 28, 1966 as a climax of the national book week celebration in the country.

Shown in this picture, on the stage, foreground, left to right, Bro. Emmanuel R. Daguma, S.W. and education committee chairman, WB Elias C. Santos, Master of the Lodge, handing over the donation papers to school supervisor, Atty. Hilario Carpina, WB Teodorico Noble, PM, Lodge Secretary, and Bro. Vicente M. Macabidang. Background are boxes of books and the teachers of the East Catbalogan Elementary School.

Pictured at right are members and officers of Maranaw Lodge No. 111 turning over TCB Check No. 010309 to Mrs. Rufina L. Ballesta, widow of the late Bro. Santiago Ballesta. Those witnessing are (from l to r): WB Dy Chu Tee PM, WB Esmeraldo B. Roque PM, WB Vicente B. Casas, WB Maximo P. Echiverri, PM, Secretary and one of her sons.



Of Life and Death

by Mydee Zapata Reyes

Life is light, Death is shadow,
Life the radiant day and the dismal night.
To light all things must come
To darkness must return.
Life is the promise of dawn
While in the gathering dusk, silhouettes form.

Life is sound, Death is silence,
A thousand woodland voices
Against an eerie solitude.
And life is a song that lingers on
Nostalgic, as on a melancholy stage
In the final scene, the curtain falls.

Life is motion, Death inertness,
Like cascades leaping to oblivion.
Life is the easy flow of rivers
To the vast and surging sea.
Death has the unyielding stillness
Of distant mountains in quiet majesty.

Life is color, an attractive panorama,
A carnival of riotous efflorescence
Or a flash of vivid lightning.
Death is a dreary stretch of waste,
A pall that looms ahead and with clutching fingers
Reaches forth to mark its dead.

Life is here, Death hereafter.
Here is freshness, growth, achievement.
Here is the warmth of sunlight, the joy of spring.
Thought there may be Retribution, Atonement,
To death belongs the unremitting sorrow
Of every living thing.

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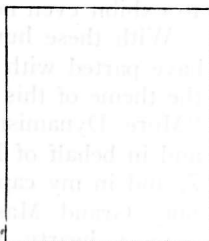
Know Your District Deputy Grand Masters

VW Donald H.

Laurila, Masonic

District No. 22.

Tokyo, Japan.



VW Florentino

B. Almacen, Sr.,

Masonic District

No. 17, Cagayan

de Oro City.



Jurisdiction: Kanto Lodge No. 143, Tokyo, Japan; Rising Sun Lodge No. 151, Camp Zama, Japan and MacArthur Lodge, U.D., Seoul, Korea.

Born: May 28, 1928 at Trenary, Michigan, U.S.A.

Schooling: Graduated from Trenary High School, Trenary, Michigan in May 1946. Attended Sophia University, Tokyo, Japan, 1949-1950.

Employment: Entered US Army Air Corps on 11 September 1946 — Honorably discharged 21 July 1949. Entered US Government Service 22 July 1949 with GHQ, FEC. Subsequently served in various positions with US government organizations in Japan. Currently Financial Management Officer for US Army Depot Command, Japan.

Masonic history: Initiated EA in Moriahyama Lodge No. 134, 27 March 1957; passed FC in Moriahyama Lodge No. 7, 1 May 1957; and raised MM in Kanto Lodge No. 143 10 September 1957. Worshipful Master of Kanto Lodge No. 143 in 1960. Appointed District Deputy Grand Master, District No. 22, April 29, 1966.

Civic Activities: Currently active in the Parent-Teachers Association, serving as 2nd Vice President, Zama American High School. Married to the former Kazuko Ohya, Tokyo, Japan, with whom he has three children. △

Masonic Jurisdiction: Maguindanao Lodge No. 40; Maranao Lodge No. 111; Mt. Malindang Lodge No. 130; Oroquieta Lodge No. 154; Mt. Musuan Lodge No. 155; Agusan Valley Lodge No. 160; Apo Kahoy Lodge No. 166; and Macajalar Lodge, UD.

Born: March 19, 1908, Casanayan, Pilar, Capiz; graduated from Capiz High School in 1928, among the four highest honor graduates. The same year enlisted in the 19th Co., Philippine Constabulary in Cebu. Nominated in 1929 by the then Chief of the Philippine Constabulary, General Charles E. Nathorst to take the examination for the Constabulary Academy, Baguio, but preferred marriage to his present wife Mrs. Rosalina Desquitado Almacen of Bantayan, Cebu. Separated from the service in 1930 and started in business in 1931, as a small time store-keeper, TPU operator and corn mill operator. Finished Automotive Mechanics by correspondence, International Correspondence School. Active in the underground movement against the enemy during the last world war. In 1946, moved to Cebu City to start business in Auto Supply directly importing from the United States under the firm name of "F. Almacen," now with branches at Iligan, Butuan, and Cagayan de Oro Cities.

Children: One boy and seven

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good, then this public social disorder should occupy our attention. Let's not content ourselves, as Masons, to be clustered only in Lodge Rooms. May the Masons maintain outward and sideward look over the movements of society and try to find where they could contribute to its healthy and progressive growth. It is not enough that we hear no evil, and do no evil. We must adopt a positive view of our community and have concern for its uplift and revival.

Akin to the idea that man should have concern for his fellowmen and for the community in which he lives, permit me to share with you the thoughts and message embodied in these few lines and I quote: "I sought my soul, but my soul I could not see; I sought my God, but my God eluded me; I sought my brother, and I found all three". Masonry is really toward that end as Joseph Fort Newton defined it when he said: "Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the Masons' trade and from architecture, work for the welfare of mankind, striving mo-

* * * * *

NINE SPIRITUAL REMEDIES

1. A little more patience to bear up with this person with whom I am compelled to live and who is not at all congenial to me.
2. A little more firmness to continue this work which duty demands, and which is so repellant to me.
3. A little more humility to remain at this post to which God has called me, and which does not correspond with my dreams and plans.
4. A little more common sense to take people as they are, not as I should like them to be.
5. A little more prudence to bother
- as little as possible about others in their affairs.
6. A little more strength to endure an event which so suddenly and profoundly disturbs my peace of soul.
7. A little more cheerfulness so as not to show I have been hurt.
8. A little more unselfishness in trying to understand the thoughts and feelings of others.
9. Above all, a little more prayer to draw God to my heart, and take counsel with Him.

△
Meynardo R. Jose

More Questions and Answers...

WB AURELIO L. CORCUERA (4) PM

169. When introduced to another Mason many give the T. G. of a Master Mason. Is this proper?

No. Every token has a name, or demands a word. Since the name or the word demanded, cannot be given in any other manner than in which it was received, it is clear that it cannot be given except in a *tilled* Lodge.

170. What is the difference between a MONITOR and a RITUAL?

The MONITOR is the book that contains the *exoteric* work or part of the RITUAL. Most American Grand Lodges issue a Monitor for the use of the officers of a Lodge and the candidates after their initiation. Until the Cipher was authorized and printed in 1927 only the Monitor as authorized by the Grand Lodge of California was available to those who wished to learn the work. The *esoteric* or secret part of the Ritual had to be learned by mouth to ear. In the original edition of the Cipher, authorized by the Grand Lodge of the Philippines, the exoteric or monitorial part were omitted, being available in the printed Monitor.

171. Is the marble monument found in all rituals?

The marble monument, familiar to all Master Masons, is found in the same form in all American rituals. It was first introduced into the American system by Jeremy L. Cross (1783-1861) in his *The True Masonic Chart or Hieroglyphic Monitor* published in 1819. The early expositions of the 18th century make no allusion to a monument although they refer to a funeral. The Master's monument introduced into the French system early in the 18th century is different from that in the American system. It consisted of an obelisk on which was inscribed a golden triangle in whose center was the four-lettered name of the Deity in Hebrew.

172. In this jurisdiction, the Lodge is opened in the highest degree in which work is to be done. Is this true in other jurisdictions?

Under the Grand Lodge of Georgia (*The Lodge System of Masonic Education*, 1961, p. 17), a Lodge is always opened and closed on the Third Degree. To confer the First or Second Degree the Lodge is reduced and after the work is done it is raised to the Third Degree and then closed. In other jurisdictions, as those in the British system, the Lodge is always opened and closed on the First Degree. To work in the Second Degree the Lodge is passed to that degree and after the work is done the Lodge of Fellow Crafts is closed and work is resumed on the First Degree and then is closed. To work in the Third Degree the Lodge is opened successively on the First, Second, and Third Degrees and after the work is done the Lodge is closed successively on the Third, Second, and First Degrees.

173. What is meant by the Tetragrammaton?

The Tetragrammaton is a Greek word and literally means a word of four letters. The Talmudists — the Hebrews who accept or follow the compilation of the Oral Law, as distinguished from the Scriptures or Written Laws (of Moses) together with the interpretation made by the rabbis — applied this title to the name of the Deity in Hebrew. The Tetragrammaton consists of four consonants — there being no vowels in the Hebrew alphabet — which is generally transliterated as JHVH in English. The usual vowels inserted between the consonants are e, o, a, giving us JeHoVaH.

THE CABLETOW, INC.
Plaridel Masonic Temple
1440 San Marcelino, Manila

To all Members:

Notice is hereby given that the annual meeting of The Cabletow, Inc., will be held at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, on April 26, 1967 (Wednesday), at 4:00 p.m. in the afternoon, for electing the trustees and for the transaction of such other business that may properly come before the meeting.

If you can not attend the said meeting, kindly sign the herein-below proxy and return the same without delay so that it will reach the office of the corporation at The Cabletow, Inc., Plaridel Masonic Temple, 1440 San Marcelino, Manila, at least 48 hours before the said meeting.

JUAN C. NABONG, JR.
Corporate Secretary

THE CABLETOW, INC.
Plaridel Masonic Temple
1440 San Marcelino, Manila

KNOW ALL MEN BY THESE
PRESENTS:

That I, the undersigned member of The Cabletow, Inc., do hereby name, constitute and appoint MR. RAYMOND

E. WILMARTH or -----

----- as my proxy to represent me and vote in my stead at the annual meeting of the corporation to be held on April 26, 1967 (Wednesday) 4:00 p.m., at the Plaridel Masonic Temple, 1440 San Marcelino, Manila.

In case I shall be present at the said meeting, this proxy shall stand suspended during said meeting.

In case of the non-attendance of my above-named proxy at the said meeting, to fully exercise all rights as my proxy at such meeting.

IN WITNESS WHEREOF, I have signed these presents this ----- day of -----, 1967, in -----.

SIGNATURE OF MEMBER

Print Name Here

STATEMENT OF INCOME AND
EXPENSES FOR THE YEAR
ENDED DECEMBER 31, 1966

INCOME:

Subscription:	
Received through the	
Grand Lodge	P33,312.28
Received from Individual	
Subscribers	109.56
Refunds on postage advanced	715.96
Advertisement	605.00
Accounts Receivable	2,338.58
Total Income	<u>P37,081.38</u>

EXPENSES:

Cuts and Printing	P23,322.85
Salaries and Wages	1,592.72
Postage, Mailing and	
Wrapping	3,499.64
Office Stationery and	
Supplies	687.05
Equipment & furniture	5,759.18
Bookkeeping Fee	320.00
Office Rent	270.00
Christmas Bonus	80.00
Repairs and Maintenance	78.50
Transportation	87.10
Extra Service Rendered	60.00
Photographic Expense	43.85
Social Security Premium	24.80
Subscription to Periodicals	10.00
Organization Expense	5.00
Bank Charges	5.00
Sundry Expense	29.40
Total Expenses	<u>P35,875.69</u>

APPARENT SURPLUS
FOR THE YEAR P 1,205.69

* * *

WHO WAS HIRAM... From page 17

did surpass him in the greater and more enduring values of wisdom and of the spirit.

King Hiram of Tyre has been saved from complete oblivion in the dusty tombs of history and is remembered by Freemasons because he gave freely of his resources to help, aid, and assist a neighbor in a great and important undertaking. Δ

and impressions about Masonry, because enlightenment and truth have finally triumphed. Many Filipino Masons have been identified as philanthropists — having donated big fortunes to charity and public improvements. Even Roman Catholic churches, cemeteries, schools and other worthy religious projects have been beneficiaries of Masonic benevolence.

Masonry is emerging into the light of understanding among men, who heretofore were hostile to its very existence and the principles that it advocates. The spirit of the Ecumenicity, begun and enunciated by His Eminence, the late Pope John XXIII and carried over by his successor, His Eminence, Pope Paul VI are encouraging signs of the genuine understanding by the Roman Catholic Church, of the true nature of the Fraternity.

Today, many undertakings for public good, have been carried out jointly, under the sponsorship of Masons and members of the Clergy; among Masons and the Knights of Columbus. Members of the Clergy and the Knights of Columbus have actually attended Masonic installations of officers and other Masonic affairs; and mortal remains of deceased Masons have been blessed inside Catholic Churches by Roman Catholic Priests. For one, the Masons, the Roman Catholics and others are concentrating their efforts against a common enemy, the godless ideology of Communism. Indeed, it is to our credit as children of God that we should set aside misunderstandings, mistrusts, jealousies and quarrels, and instead, get started in trusting one another and unite together as one, for the sake of man's salvation from Communism and the attendant evils that it propagates. 

I have no grandiose plans for immediate implementation. There is, however, one area of activity that appeals to me. I would like to contribute by humble efforts to the broadening of the base of lodge activities by doing or participating in the little things which, in the long pull, would help to neutralize the deterrents to the development of a fair understanding of our fraternity. What these small things are, we will explore extensively.

It is possible that in the past many of these small things had been programmed. We shall look into the record and if circumstances warrant, give them more mileage and momentum. For the attainment of this objective, I shall seek the advice and counsel of our Past Masters and rely heavily on their collective wisdom and more prudent judgment. I shall also solicit the support of all the members of Manila Lodge No. 1 wheresoever dispersed because no significant strides could be made without their cheerful collaboration.

We shall, however, temper with caution every move we make. We cannot afford to fail or to commit many mistakes because the job involves only small things. If we fail in these little things which consequently would affect adversely the healthy growth of a positive public image of Masonry, then we are not entitled, by any standard, to attempt any program on a big scale. We shall therefore confine our efforts in the meantime to the broadening of the base of lodge activities by doing the little things. Then little by little, inch by inch and step by step, we shall, God willing, try to move to loftier heights to tackle the big things, without the blare of bugles and the ruffle of drums. 

from their posts of spiritual service in the armed forces. They would bar religious events and programs from other waves. They would erect an iron curtain between God and our national conscience.

In the face of these assaults believers in God and eternal values must close ranks to prevent our nation from becoming a scourged earth pillaged of its religious heritage. We must fight to keep religion from being pushed back into the catacombs where spiritual ideals and principles can be shared only in whispers behind the private walls of our homes.

Another ideal to which both our societies are dedicated are in serious trouble today — the precious precept of patriotism.

We have come to a sad day when some misguided members of our youth would rather hoist on their shoulders the draft card burner than the winner of the congressional medal of honor.

We find that our present-day society blandly accepts the boasts of a self-styled devotee of freedom who tapes broadcasts on American soil for use by Radio Hanoi to urge American GIs in Viet Nam to treason and mutiny.

Let me quote what this man calmly told a journalist in Los Angeles: "We've been telling the GIs to lay down their arms and oppose war lords," he said. "We're telling them, 'You're committing war crimes unless you resist this war.'" These are the direct words of this devotee of freedom. And mind you, he described his work as "patriotic."

I find no great outcry against this callous contempt of our governmental

authority. When one remembers the national reaction to "Axis Sally" and "Tokyo Rose" during World War II, there is question whether our national conscience has become so sophisticated as to be dead to a virile sense of patriotism.

It is true that patriotism should not be so blind and unquestioning as to follow orders that outrage morality. Such false patriotism was discredited with the Nazi concentration camps of World War II.

It is also true that in a democratic society crucial foreign and domestic policies should be argued and debated to test in the public mind whether they are in the good interest of our country and mankind. It is only through such general discussion that we arrive at a proper answer to our problems and reach a consensus on which to base public policy.

But once public opinion has firmed behind a particular program it is not in the public interest for an obstinate and obstreperous minority to sabotage the program. This does not lead us along the road of democracy. It leads us to the precipice of anarchy.

Our democratic society is a broad and resilient organism. It has room for doubters and disagreeers. It can absorb the impact of many contrary forces. But it cannot survive without a general spirit of patriotism.

If love of country is superseded by love of self, if sacrifice for country is spurned for pursuit of personal pleasure, if the general interests of the broad community are permitted to be frustrated by the selfish stunts of a few, then our democracy is in danger. Our freedoms are in danger. We are in danger. For then we can drift only into the suicidal extremes of anarchy or despotism.

Another phase of public life in which our fraternal organizations can assist each other in pursuit of common ideal is in stressing the paramount need of a fundamental morality.

Two corrosive currents streaming through our present civilization are eating away at the basis of morality. These are the acid waters of license and opportunism.

Elements of our younger society have become so obsessed with the notion of freedom that they fail to see that absolute liberty without moral restraint leads to abasement rather than fulfillment. They fail to realize that freedom detached from the moorings of morality inevitably sinks into slavery to whims, passions and degradation.

The sin of opportunism manifests a similar myopia. The opportunists fail to understand that shortcuts of temporary advantage which bypass the principles of morality lead eventually not to the road of glory and satisfaction but to the dead-end of ignominy and frustration. He has not learned that the shortcuts of opportunism are really short circuits which damage not only his integrity but also his self respect. He must be taught that opportunism hurts not only the victim but also the perpetrator.

Both the sins of license and opportunism reach beyond the realm of private concern because they erode the foundations on which a nation's grandeur is built. No nation can rise to eminence or hold to it if its citizens have become infected with the cancer of petty opportunism on depraved license. It is for this reason that a strong sense of morality is important to us not only as individuals

and as members of two great fraternal societies, but also as citizens of a great nation which ever must cope realistically with the threats in its grandeur.

Turn to page 32

* * *

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1. Elie Frank Sasson — 8-22-66

Maktan Lodge No. 30

1. Robert Floyd Ellis — 10-10-66
2. John William Knott — 10-10-66

Aguinaldo Memorial Lodge No. 31

1. Fred Manela — 9-3-66
2. Bernardo Tolentino — 9-3-66
3. James Killian — 10-1-66
4. Kenneth Drumtra — 10-1-66

Lincoln Lodge No. 34

1. Agustin Chao — 10-25-66

Batangas Lodge No. 35

1. Benjamin Hernandez — 10-31-66

Pangasinan Lodge No. 56

1. Gaudencio M. David — 10-8-66

Labang Lodge No. 59

1. Julito G. Briones — 11-5-66

Gonzaga Lodge No. 66

1. Onofre R. Quinto — 9-30-66
2. Edilberto R. Fragante — 9-30-66

Union Lodge No. 70

1. Benjamin V. Aragones — 10-8-66

Laoag Lodge No. 71

1. Elpidio F. Santos — 10-19-66
2. Victor A. Sordilla — 10-8-66

Agno Lodge No. 75

1. Esay Ng Sy — 11-19-66
2. Angel B. Giron — 11-19-66
3. Serafin M. Rabara — 11-19-66

F.D.R. Memorial Lodge No. 81

1. Harold D. Dockson — 11-17-66
2. Dionisio Sy Tan — 12-9-66

High Twelve Lodge No. 82

1. Enrique Escriba — 11-12-66

Abra Lodge No. 86

1. Ressurecion Belmes — 10-8-66

Leonard Wood Lodge No. 105

1. Richard L. Wade — 9-27-66
2. Joseph D. Stafford — 9-27-66
3. Jerry R. Hilgeman — 9-27-66
1. Richard Baldwin — 10-25-66

Camarines Norte Lodge No. 107

1. Manuel G. Teebunhon — 1-29-66
2. Bruno G. Balancio — 11-9-66

Rising Sun Lodge No. 151

1. Monrae Stevens — 9-15-66
2. Victor D. McConnell — 9-15-66
3. Elbert C. Cameron — 10-20-66
4. John M. Hayes — 10-20-66
5. David F. Patton — 10-20-66

Dipolog Lodge No. 162

1. Vicente Lim — 10-15-66
2. George Lee — 10-15-66
3. Gonzalo S. Caberte — 11-19-66

Gen Manuel Tinio Lodge No. 167

1. Ernesto S. Fronda — 10-22-66
2. Jose R. Dion — 10-22-66
3. Vitaliano D. Espiritu — 10-22-66

Gen. Llanera Lodge No. 168

1. Moises I. Capule — 12-22-66
2. Jose L. de la Rosa — 11-26-66
3. Augusto Calvena — 11-30-66
4. Antonio A. Malapira — 11-30-66
5. Simeon M. Yu — 12-16-66

Cordillera Lodge No. 178

1. Gregorio Moreno — 10-8-66
2. Zosimo C. Dy — 10-8-66

Iloilo-Acacia Lodge No. 11

1. Felipe G. Espinosa — 10-22-66
2. Demetrio P. Catedral — 10-22-66

Makabugwas Lodge No. 47

1. Marcos G. Releva — 11-26-66

Mount Mainam Lodge No. 49

1. Luis N. Papa — 12-10-66

Pintong Bato Lodge No. 51

1. Pedro I. Giron — 10-20-66
2. Carmelo C. Noriel — 10-1-66
3. Marcelo C. Balay — 10-29-66
4. Alberto Lim — 11-19-66
5. Renato J. Maliksi — 11-19-66

Luzon Lodge No. 57

1. Artimon R. Ala — 11-3-66
2. Antonio A. Merida — 12-1-66

Union Lodge No. 70

1. Pedro A. Maglaya — 11-12-66

Kasilawan Lodge No. 77

1. Rolando Manuel — 11-30-66

Isagani Lodge No. 96

1. Juanito M. Ferrer — 9-17-66
2. Pablo Choatic — 9-17-66
3. Chua Sim — 9-17-66
4. Benigno Ng Chua — 11-12-66
5. Mariano Sih Juat — 11-12-66

Okinawa Lodge No. 118

1. Harvey F. Bundens, Jr. — 10-4-66
2. Byron G. Anderson — 11-1-66
3. William E. Kirkland — 11-1-66

Coral Lodge No. 142

1. Kenneth E. Carr — 9-9-66
2. James C. Ledy — 9-9-66
3. Richard O. Winters — 10-14-66

Lam-Ang Lodge No. 164

1. Alejandro B. Lagmay — 9-3-66

Loo Choo Lodge No. 172

1. Robert L. McDannell — 9-29-66
2. Normand Duguet — 10-6-66
3. Donald Schwanke — 10-6-66
4. Ray Moore — 10-6-66

Clayton W. Roberts Lodge No. 175

1. Louie C. Wilkenson — 10-19-66

Shurei Lodge No. 176

1. Kensaburo Ishikawa — 9-2-66
2. Morio Onaga — 9-2-66
3. Shiro Yamada — 9-2-66

Emon Lodge No. 179

1. Hans Eilers — 10-24-66
2. Charles J. Queffenne, Jr. — 11-14-66
3. William F. Burris — 11-28-66
4. Bruce Butts — 11-28-66
5. David W. Oliver — 11-14-66
6. George A. Hawkins — 12-8-66



* * *

UNITY AMONG . . .

From page 6

Dame Rector of Jolo, was always accommodating in all previous affairs of Freemasons. Bonifacio Oratorical Contest was held by the Sulu Freemasons in Catholic premises last Nov. 30 and the response of the public was great and highly encouraging. Said Rector had occasion to offer again any property of the Roman Catholic Church in Jolo that may be of use by the Freemasons. Such gesture of Masonic tolerance or cooperation by a Roman Catholic priest is not found everywhere, although, desirable.

It is a pride on the part of active, militant and daring Freemasons in this jurisdiction that we can now call

in Sulu. This is more significant and interesting in the light of our desire to be of help to the Grand Lodge if it wishes to establish Masonic Lodges in Tawi-Tawi, North Borneo, Indonesia and Malaysia, all predominantly Muslim in population.

An attractive feature of the joint Fellowship-Dinner-dance affair on Dec. 29, was witty remarks of Bro. Ahmad Bagis, the incoming Junior Warden, together with Bro. Mus Isquierdo, our conscientious Lodge Secretary, where in the course of our picture-taking with the local Knights, they, acting as Emcees, insisted that the picture-taking be held behind the swimming pool. They explained that the swimming pool is the evening's symbol of real union between the local Knights and the Freemasons because while the water contained therein represents Columbus who was a sailor, the swimming place itself represents the Masons as builders in all ages before us. The jokes received sincere applause especially among women, and everywhere you can find such gesture of camaraderie, that evening. The occasion was truly deserving of historical record as being the first manifestation of real and sincere cooperation in the Philippines on the part of the Knights of Columbus and the Free and Accepted Masons. The history of Freemasonry will continue to record this ecumenical movement and any similar movements in the future may be pursued with greater zeal by the Sulu Masons especially if the Grand Lodge of our dear Republic could give them little more encouraging signs and the necessary personal attention of Grand Lodge Officers for the greater glory of the real Masonic concept of the Brotherhood of all men under the Fatherhood of God.



GRAND MASTER'S MESSAGE...

From page 1

of birth which gives one another different race, color and creed God did not create First Class Children and Second Class Children, one go to Heaven and the other to go somewhere else, but in His infinite wisdom He manifested to all that race, color and creed are not qualifications for eternal life.

"Nor are race, color, or creed qualifications to receive the degrees of Masonry. If a Brother Mason is a Catholic, inspire him to be a better Catholic. But before he is shocked by the statements of one priest, encourage him to learn well the truth of the ecumenical movement of his Church. If he does, he will find we have not misled him in any way. In fact he will find that the new Church is working together with Masonry to bring about a better world for all men.

"Best regards to all."

Raymond E. Wilmarth
Grand Master

* * *

KNOW YOUR...

From page 23

girls; 6 are now married, after finishing commerce courses and are now all successful couples in their respective private businesses. The two remaining unmarried daughters are Esperanza 18 years old, managing our Iligan City branch at the same time finishing her course in commerce in the evening at St. Michael College, Iligan City; Helen, 16 years old, 4th year high school in Cebu City.

Saw the first light in Masonry in 1950, Cebu Lodge No. 128, F&AM, became its Worshipful Master in 1956; Royal Secret 32°, Cebu Bodies, AASR in 1952, Royal Arch Mason, Sugbu Chapter in 1954; helped organize the "Agusan Valley Lodge No. 160," F&AM in 1962, and was its Worshipful Master in 1964; helped organize the "Macajalar Lodge, UD, in 1965, and at present its Senior Warden.

In April 29, 1966, was appointed District Deputy Grand Master for the 17 Masonic District. △

ECUMENISM IN...

From page 29

Here then are three lofty objectives in which our two fraternal orders can cooperate: the spread and defense of a belief in God; the promotion of patriotism; and the safeguarding of a national morality.

Recalling again the noble example of Pope Paul VI and Patriarch Athenagoras, I say that the Knights of Columbus are eager to extend to brothers of the Masonic order an embrace of friendship, an embrace of understanding, an embrace of trust, an embrace of charity that will bring us to new heights of ecumenism in fraternalism. △

* * *

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GRAND LODGE OFFICERS

1966-1967

<i>Grand Master</i>	Raymond E. Wilmarth (7)
<i>Deputy Grand Master</i>	Mariano Q. Tinio (53/167)
<i>Senior Grand Warden</i>	Joseph E. Schon (91)
<i>Junior Grand Warden</i>	Manuel M. Crudo (4/136)
<i>Grand Treasurer</i>	Cenon S. Cervantes, PGM (16/56)
<i>Grand Secretary</i>	Esteban Munarriz, PGM (14/136)
<i>Grand Chaplain</i>	Charles Mosebrook, PGM (82)
<i>Grand Orator</i>	Edgar L. Shepley (3)
<i>Grand Marshal</i>	Manuel T. Paz (4)
<i>Grand Standard Bearer</i>	Candido Perez (59)
<i>Grand Sword Bearer</i>	Antonio Gonzalez, Jr. (22)
<i>Grand Bible Bearer</i>	Jose Ma. Cajucom (12/95)
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros (26/82)
<i>Junior Grand Lecturer</i>	Damaso C. Tria (4/147)
<i>Junior Grand Lecturer</i>	Ramon Ponce de Leon (91)
<i>Junior Grand Lecturer</i>	Onofre B. Padolina (90)
<i>Senior Grand Deacon</i>	Mamerto Buenafe (4)
<i>Junior Grand Deacon</i>	Buenaventura P. Eugenio (171)
<i>Senior Grand Steward</i>	Ricardo Rubin (11/64)
<i>Junior Grand Steward</i>	Benjamin Gotamco (93)
<i>Grand Pursuivant</i>	Juan C. Nabong, Jr. (88)
<i>Grand Organist</i>	Angel S. Montes (27)
<i>Grand Tyler</i>	Eulogio O. Nadal (14)

BOARD OF GENERAL PURPOSES

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

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

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

DISTRICT DEPUTY GRAND MASTERS

District No. 1 ... Mariano Q. Tinio (53/167)	District No. 12 ... Severo Oliveros (37)
District No. 2 ... Jose M. Torres (66)	District No. 13 ... Eustaquio de Guzman (107)
District No. 3 ... Sotero A. Torralba (68)	District No. 14 ... Valerio Rovira (111)
District No. 4 ... Teodorico D. Ayson (164)	District No. 15 ... Fidel Fernandez (47)
District No. 5 ... Agaton Umanos (70)	District No. 16 ... Augusto P. Santos (30)
District No. 6 ... Doroteo M. Joson (53/73)	District No. 17 ... Florentino Almacen (160)
District No. 7 ... Francisco Anilag (46)	District No. 18 ... Ruben G. Feliciano (50)
District No. 8 ... Desiderio Hebron (34)	District No. 19 ... Jose L. Araneta (45)
District No. 9 ... Amado D. Ylagan (122)	District No. 20 ... Hugh C. Donaldson (123)
District No. 10 ... Apolonio Pisig (2)	District No. 21 ... Horace J. Leavitt (173)
District No. 11 ... Cecilio M. Bituin (26)	District No. 22 ... Donald H. Laurila (143)

THE ART OF THINKING

It is evident that a person whose mind is filled with the images of petty pleasure, comfort, good food, good clothes, dancing, traveling, amusing company, in short, material well-being, is farther away from what we call thought than the person whose imagination will be engrossed by beautiful scenes — Italian scenery, for instance — noble fabrics, the quaintness or the appeal of antiquity, churches, and museums full of the realization of beauty, and the recollections of great artistic lives everywhere. The superiority of an artist to a society man or woman who is nothing else is undisputed, and it comes from no other cause than the superiority of one class of images to another. Again, when the mind of a Ruskin or a William Morris is inhabited, not solely by images of sensuous beauty, but by visions of a better and happier mankind, we bow to nobler images than those which delight the inner artist. It is not difficult to go up the scale of moral values attached to magnetic images by visualizing in succession those characteristic of the patriot, the social reformer, the moral reformer, the saint or the great religious interpreter.

— Abbe Ernest Dimnet