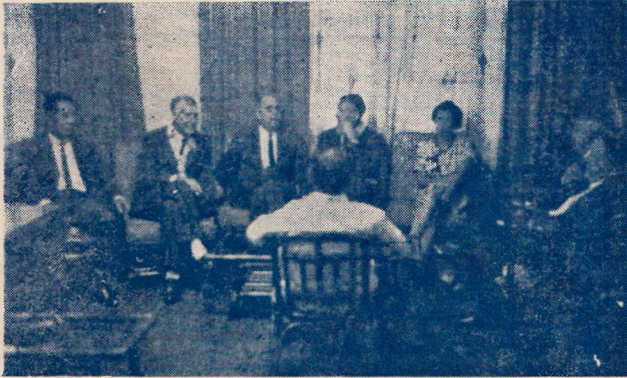


# The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



*MW Sir Ronald Orr Ewing, Grand Master of the Grand Lodge of Scotland, accompanied by Lady Ewing and RW Alexander Buchan, Grand Secretary, paid a courtesy call on MW Wilmarth on March 2, 1967. In the picture are left to right: RW Crudo, Junior Grand Warden; MW Orr Ewing; MW Wilmarth; RW Buchan; Lady Orr Ewing; MW Munarriz, Grand Secretary; RW Mariano Q. Tinio, Deputy Grand Master. In the foreground: MW Cervantes, Grand Treasurer. (Story on page 12)*

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## *Grand Master's Message:*

### MASONIC RESPONSIBILITY

Much too often we contemplate the rights and privileges our Masonic membership confers upon us and much too seldom do we consider the Masonic duties our membership obligates us to perform. Responsibility is that relationship between one who is expected to perform a duty or task and the body imposing that task or duty. Our Masonic responsibility can therefore be said to be that relationship between each of us who is obligated to perform our Masonic duties and our Lodge, which is the body that imposes those Masonic duties upon us.

But I believe responsibility is more than just a relationship. I believe it is an awareness of how the person fits into the body. It is a positive motivating force, which if present in a person, induces him to action and if lacking, deprives him of the capacity to understand what is expected of him by others.

Man is a most complex creature. Consequently we do not find all men divided into two categories, one composed of responsible men and the other of irresponsible men. Instead, we find that the sense of responsibility varies greatly among men. Some are so strongly endowed as to sacrifice willingly all that they have, sometimes even their lives, to fulfill their obligations and perform their duties; these do not need our help. Others are so completely lacking, as to have utterly no regard for their obligations or duties; these are beyond our help. Most of us, however, fall in that wide area between these two extremes; these are the persons we can help, if we will spend a moment or two to go out of our way and gently remind a brother of what is expected of him and demonstrate by our own example, how he can develop his individual sense of responsibility for the mutual benefit of his personal advancement and the success of his Lodge.

Somehow, I feel many of us in recent years have lost the intense feeling of satisfaction that is enjoyed upon the accomplishment of a duty. Instead, we are more intent upon finding short cuts in doing our tasks, so that we shall have more time for the satisfaction of our sensual appetites. It appears we are fast losing, if we have not already lost, the sense of satisfaction derived from accomplishment. Instead we are more and more seeking satisfaction from leisure.

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## *Editorial:*

### ON BEING CONTENT WITH DISCONTENT

Perfection ever remains a goal; like the horizon, it recedes the farther we march toward it. The achievement of perfection is something we could wish to be within our reach, and with our efforts and dedication, life in total, becomes a great adventure. If one knew all about life, it won't be worth living.

Discontent is de rigueur, almost. But one should not have it at all times and in all forms. In other words, possession, use and enjoyment of discontent should not be one's obsession. Too often many people are old maidish that way. They get that way thinking that everybody else is wrong, only they are right. We suggest that discontent be contained. A man is measured by the size of the discontent he can contain.

Lately, we have been criticized for spending too much space, time and thought on ecumenism. Some feel that we are guilty of turning the other cheek, what with people on the other side enjoying our proffer of friendship and they not giving it a thought, least of all, reciprocity. This is unfair all around. Consider the many, many Catholics, Protestants, Muslims, Buddhists, Hebrews and others who sincerely believe in it, get out of their way to implement it in their lives. Their is no empty gesture. We have every reason to believe that this ecumenical movement is here to stay; it is gaining momentum as a movement in which all have laid their heads, hands and hearts. It is not just a movement; it is a basic philosophy of life.

The little discontents about it, we can easily contain. At the very beginning, ecumenism was Masonry and Masonry, ecumenism. Ecumenism was, is, and will be Masonry's baby and Masonry is obligated to nurture it. We believe that with so many people believing in the brotherhood of all men under the Fatherhood of God, there can no chance for people believing in no God at all to have any headway in this world.

We are confirmed optimists on the matter of ecumenism. We cannot be otherwise. If we see its beneficent effects as through a glass, darkly, time is coming when we shall see it face to face. The wall between peoples of various religious beliefs is thinning and will in time dissolve. We Masons should be glad that Masonry is at the base of the movement of ecumenism and that the religious leaders, after a time, have seen fit to join us.

In being content with our discontent, we take pleasure because it is something we do for a bigger cause. Let not our hearts be troubled with those little disappointments. They will pass away. And so, as time moves on, you will be reading more about the advance of ecumenism in all its angles.



When we build, we are . . . ●

## ● Building for the Future

WB Stanley J. Willimont (67) ●

*Remarks by Worshipful Stanley J. Willimont, PM, at his installation as Master of Baguio Lodge No. 67 on January 14th, 1967.*

Distinguished brethren in the east, brethren and guests.

Thirteen years ago I was installed as Master of Baguio Lodge No. 67 and tonight I find myself again honored by the members of Baguio Lodge No. 67 in electing me as their master for the ensuing Masonic year. This honor behooves me to convince my fellow brethren that their choice was not in vain and that with their help I pledge to them my fullest efforts in making this Masonic year of Baguio Lodge No. 67 as memorable a one as any that have preceded it.

I feel sure that with their help and assistance we will succeed.

I would now like to give, with your kind indulgence, a few remarks on "*building for the future.*"

What would be of humanity without freedom and democracy? What would be of men without tolerance and understanding? What would be of a war-torn world without the Masonic tenets of love and brotherly affection, without Masonic spiritual values, without the philosophy of the brotherhood of men under the fatherhood of God?

As we have said before, Masonry is building humanity on this fundamental Masonic ideology — the oneness of all human beings. Let us be at work to build the future on this universal tenet of unity of mankind. Let us build the future emphasizing the spiritual power of freedom and democracy, of tolerance and understanding, of mutual respect and brotherly love

among men and nations. Masonry is the spiritual power to perform all these spiritual things for the rebuilding of a new world, which is to be Masonically international in scheme and scope.

Let us profit by the lessons of the past. Before the last war, Masonry was prevailing in some countries in Europe; but the enemies of freedom and democracy, the enemies of international understanding and tolerance, the enemies of universal love and truth among men and nations were able, by material force, to impose in those countries a totalitarian regime contrary to the spirit of Masonry.

There was a Grand Lodge in Poland before the last war. This Grand Lodge was dissolved, and with it Poland itself, by the forces of totalitarianism.

Before the last war, there were two Grand Lodges in Czechoslovakia, — the Grand Lodge of Czechoslovakia and the Lessing Zuden Drie Ringen. We were in fraternal relations with both of them. Until now, they are not able to resume Masonic labors, as the country is still under a totalitarian regime.

We were also in fraternal relations with the Grand Lodge of Jugoslavia before the last war. Until now there are no Masonic activities in that country. The said Grand Lodge has disappeared.

The same thing happened in Rumania. The National Grand Lodge of

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Rumania was in fraternal relations with the Philippines. Our late M.W. Bro. Jose Abad Santos was the Grand representative of the National Grand Lodge of Rumania near the Grand Lodge of the Philippines. We have no data now on the revival of this Grand Lodge of Rumania. A totalitarian regime is still prevailing there.

Though we have never had any fraternal relations with the Grand Lodge of Bulgaria, still we received some correspondence from it, showing Masonic activities. This Grand Lodge has disappeared, perhaps under the political conditions there prevailing.

The Grand Lodge of Sweden was *never* dissolved because, the Nazis were not able to invade that country. Masonry there was not suppressed during the war.

Denmark was invaded by the Nazis, and soon after the invasion, Masonry was prohibited. Immediately after World War No. 2, the Grand Lodge of Denmark resumed Masonic labors, and it is now one of the most active Grand Lodges in the continent of Europe.

Even before the last War, we were in fraternal relations with the Grand Lodge of Norway. This beautiful country was invaded by the Nazis, and the activities of the said Grand Lodge of Norway were ordered to cease by Hitler. Now, Masonry in Norway is completely rehabilitated and gloriously restored.

The same thing happened in Finland. Before the last War, Finland and the Philippines were in Masonic fraternal relations. When Finland was occupied by the Germans, Masonry was suppressed by the invaders. But immediately after liberation in 1945, Freemasonry in Finland was gloriously restored, and fraternal relations resumed.

In the Netherlands (Holland), we were in fraternal relations with the Grand Lodge of Netherlands. In 1940, on the invasion of Holland by the Nazis, the Grand Lodge and all Masonic activities were ordered closed. Masonically, Holland suffered much. But on the liberation of the country, Masonry was immediately restored. It is now completely re-established.

Germany and France were the victims of totalitarian regimes. The same happened to Italy, Spain and Portugal. While the Nazis and the fascists were in power, Masonry was erased from those countries. Now France, Germany and Italy are free. They enjoy the blessings of freedom. Freemasonry was restored and so were Masonic labors. But Spain and Portugal are still under the dictatorships of Franco and Salazar respectively. Dictators cannot co-exist with Freemasonry. And so Freemasonry is prohibited in those countries.

Before the last War the Grand Orient of Belgium was very active. During the occupation of that country by the Nazis, Freemasonry disappeared. The Grand Master was assassinated, and the deputy Grand Master died in prison in Germany. The Grand Commander and the deputy of the Scottish Rite were murdered. With the liberation, the Lodges have again beheld the light of Masonry.

It is said that within four weeks after the establishment of the Austrian Republic, the Grand Lodge of Austria in Vienna was organized. This was on or about December 8, 1919. We were in fraternal relations with this Grand Lodge even before the last War. By order of the Gestapo the Grand Lodge ceased to exist on or about March 12, 1938. With the coming of peace, the Grand Lodge of

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*Speech delivered by Presiding Judge Arsenio I. Martinez before the officers and members of the Taga-Ilog Lodge No. 79, F. & A.M., Manila, on the occasion of the Public Installation of Officers on January 28, 1967.*

LADIES AND GENTLEMEN:

To be here with you this evening as your speaker, is an occasion of special honor to me. I say this because I know it is not very often that one is accorded the opportunity to speak before such a distinguished group as is gathered here now.

I am immensely pleased that you did not assign me any subject for my talk because I had been anxiously awaiting an occasion where I can, for a change, talk on a subject that is entirely unrelated to my field of specialization. I have in mind the subject of "Parents and the Upbringing of Children."

Many among us — and by "us" I do not refer only to all of us in this hall but also to all our countrymen — have taken this matter for granted, never realizing the urgency of our responsibility as parents in the upbringing of our children. I cannot over-emphasize the seriousness of this responsibility. Rizal had suggested the connection between our youth and the future of our society, saying in effect that the destiny of the Philippines hinges greatly on the youth of today. Whether or not the generation to come will live under the aegis of democratic law, whether or not tomorrow's Philippines will go through an economic dislocation or prosperity, whether or not tomorrow's Filipino will enjoy the dignity and esteem that today we work so hard to give to

him, will depend on the capacity of our youth to carry on the task of preserving, perpetuating and improving upon our country's traditions and democratic values. So that if today we breed a generation of young people whose only passion is for inordinate leisure, a generation rid of values and virtues or a generation that is contemptuous of social responsibility, there cannot be any doubt about what tomorrow will be. But the proposition that the youth bears this responsibility assumes a state of facts; it presupposes an ideal scheme of social orientation and instruction whereby the young are exposed to those values and aspirations that today we hold so high; it proceeds only upon the premise that in the home, where the young spend a greater part of their time, they are exposed to a system of socialization that stresses by and large duties and not only rights.

But why in the home, you may ask, and not in the schools? Why in the home and not in the many social and civic organizations obliged to act as guardians of our youth?

I particularly mentioned the home because the training that a child receives there shapes his attitudes and frame of mind. This is axiomatic; a child who has been habituated to responsibility in the home, a child who has been oriented to recognize and respect authority, will certainly emerge

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as an ideal member of his community. As Dewey, the philosopher, has observed, training in the home will directly influence the formation and growth of the child's attitudes and predispositions. The values he will imbibe in the home will be the same values he will bring to the outside world. I also particularly mentioned the home because it is there where one finds, or expects to find, the parents. And the parents, by virtue of their innate capacity for patience and perseverance can more effectively do the work of guiding the development of their child. And it has to be admitted that there cannot be any greater and stronger attachment, candidness, and sincerity of relationship than that of parents and the child. As is said: "the spring cannot rise higher than its source." As it is with the fruit and a tree, so it is with the parents and the child. Teodora Alonzo, the mother of Rizal, had so eloquently proved this. The hero recounts in his diaries how she developed his interest in the little things of nature, how she cultivated his passion for books and his profound love for his country and people. One can cite a host of other great Filipinos — Del Pilar, Quezon, Arellano — and discern an almost similar pattern in the early development of their lives, and that is, during the primary stages of their social awakening, their parents were always there — besides them.

By these examples, I wish to point out, first, that an indisputable relation exists between the training that a child receives at home and his subsequent conduct in the community; and, second, that the parents can influence in large measures the shaping of their children's social predisposition. In the words of Napoleon, "the

future destiny of the child is always the work of the mother." We are, so Emerson would say, what our parents made us. It would be a serious mistake if one were to think otherwise, or if one were to believe that this work of guiding the character development of the young can be taken care of outside the confines of the home. The training that one gets in the schools is at best only supplementary. The foundation of an individual's character cannot as firmly be laid down there or anywhere else; it has to be built in the home where the process of socialization can follow a more constant and rigorous course. After all, if, in the home a child cannot be weaned from undesirable habits and propensities, where else one may ask, can he find his guidance?

My friends, I am a provinciano as most of you, coming from an ordinary Filipino family. Looking back through all the years of our boyhood, and watching the modern youth of today grow, you will agree with me when I say that certainly there is an extreme transformation and/or development. Indeed, I am wondering when the day would dawn again when a child would kiss the hands of his elders when he meets them rather than say "Hi"; directly he goes home after school and helps in his own way any odd chores rather than seek the companionship of his friends; when he joins his family in the angelus, or in any manner to honor Him; when he calls his elder sister "Ate" or brother "Kuya" instead of calling them by their Christian names; when he flies his kite rather than toy with the gun of his father politician; and, above all, when he confides to mother or father his fears, doubts in life, desires and ambitions.

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WB Ambrosio Lorenzo, Sr. •

*(Speech delivered by Wor. Bro. Ambrosio Lorenzo, Sr. on the occasion of his Investiture as Worshipful Master of Wala Na Lodge No. 13 F. & A.M. Wednesday evening, January 18, 1967 at McFie Hall, Plaridel Masonic Temple).*

I cannot find adequate words with which to express my deep gratitude to the Members of Wala Na Lodge No. 13 for the repeated manifestations of their confidence in this humble brother of theirs. This is my fourth term as Master of this Lodge and as much as I would wish to decline the honor of a third re-election, yet, my attachment to you, my Brethren, and my loyalty and devotion to our Lodge have urged me to accept, despite great personal sacrifices, the exacting duties and the grave responsibilities that I am to encounter all thruout my term of office. However, in the performance of my tasks as Master, I shall always be inspired by the thought that I have you my Brethren at my side; that you will, as in the past, cooperate with me fullheartedly to insure that my administration will be crowned with even a modicum of success.

Brethren, much has been said and volumes of books have been written about Masonry; lengthy orations have been delivered and matters of great and serious import concerning Masons and Masonry are continually being discussed on the floor of our Lodges, even in public forums; the philosophy and the hidden mysteries of this ancient and honorable institution are being expounded and searched from all available sources with the erudition and tenacity of

many Masonic researches, and you, my Brethren who have delved into these mysteries and learned the noble principles of Masonry, I am afraid you will only be bored by an exposition of them from this humble brother of yours. What I can say here about our institution would only be a repetition of the things which you already know. I am, therefore, inclined to touch on a subject, affecting as it does not only we, Masons, but the whole Christian nation in this part of the globe.

I refer, dear Brethren, to the subject of ecumenism. Indeed, a subject that is transcendental because of its timeliness and because of the salutary effect it will undoubtedly produce upon Masons and Catholics.

History tells us that ever since Pope Clement XII in 1738 issued the first Papal bull condemning and forbidding Catholics to join Masonry under pain of excommunication, the Catholics have looked upon us Masons as devils incarnate, Godless and enemies of religion. We spit upon the cross, it was said, and trample upon the Pope's tiara, not knowing that the cross is to us a potent symbol of goodness and the sacrifice of God turned man to save humanity from all evils. To counteract what they allege as nefarious activities and anti-religiousness of Masons, the Catholics

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organized the Knights of Columbus in 1866. This organization became the most rabid enemy of Masonry, attacking it at every turn, aided and abetted by priests who, themselves, are more papists than the Pope himself.

There appeared a saintly Pope in the person of Pope John XXIII who, before his death, realized the necessity of a closer and more friendly understanding among all religions of the world, not necessarily uniting them but merely recognizing the inherent right of man to exercise his religion in the way he sees fit and thus forging closer relationship among men of different religious persuasions. Saintly Pope John's papal decree was adopted by his successor, Pope Paul, with the organization of an ecumenical council. He has given ecumenism the impetus that caused Catholics and Masons, especially in the United States and the Philippines, to take root and for these two factions to meet on equal ground.

The Catholic Digest, published locally by the Catholic hierarchy, in its recent issue, carries a lengthy article describing the laudable activities being jointly pursued by the Catholics and Masons in the United States of America, individually and collectively initiating civic and social projects and in many cases holding joint religious services. All of which are in pursuance of the Papal Decree on Ecumenism.

THE MANILA TIMES in its issue of January 16th, last, in its popular column written by Teodoro L. Valencia, captioned "Over a Cup of Coffee", carries this interesting bit of news: "If plans work out, Masons and Knights of Columbus may work

together for common charity purposes. For a starter the Grand Master of the Masons and the Philippine Deputy of the Knights of Columbus will have dinner tomorrow to work out plans."

When the time comes, and it will not be long, Masons and Catholics will meet on equal ground, motivated by common understanding and mutual love and respect; there will have been opened a new chapter in religious tolerance in this Christian country of ours. We can be jubilant and happy that at long last the Catholics in the Philippines are determined to meet us, Masons, on the square and on common grounds because in the words of the Supreme Knight John W. McDevitt, head of the International Catholic organization: "It's high time for the dissipation of any recriminations, disaffections or petty jealousies that may have formed a barrier between the Knights of Columbus and the Masonic Order." Those are words of friendship and goodwill which the Knights of Columbus have deemed proper to extend to us. It is then that our tenets, dogmas and doctrines exemplified and condensed into the Brotherhood of Men under the Fatherhood of God will receive universal acceptance as a dogma which all religions in the world will do well to adopt. Then and only then our Catholic Brethren in a spirit of goodwill, tolerance and service to the humanity can work with us, hand in hand, and justice, truth and charity will be a living, pulsating actuality.

Finally, my Brethren, allow me to express to our Installing Officer and Master of Ceremonies the heartfelt gratitude of the officers and members of this Lodge for taking time out and lending us their time and valuable

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# GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM.

## *A Report on Masonic Activities*

Biak-Na-Bato Lodge No. 7, celebrated the Golden Jubilee of the granting of her charter last February 14, 1967 at the Scottish Rite Temple, Manila.

The officers of the Lodge for the present year were duly installed by Wor. Bro. Damaso C. Tria and Wor. Bro. Marcelino P. Dysangco as Installing Officer and Master of Ceremonies respectively.

Wor. Bro. Servando de los Angeles was presented the fifty-year service pin by Most Wor. Raymond E. Wilmarth, Grand Master, who is also a member of the Lodge. It was noted that WB de los Angeles has been a Mason since 1906, first joining Kasilawan #77 and fifty years a member of Biak-na-Bato #7. Twenty-five year service buttons were presented to members who have been twenty-five years in the fraternity. Past Masters' aprons were presented to all the living past masters of the Lodge.

Wor. Bro. Alberto Presa and Wor. Bro. Martin G. Adorador, Secretary and Wor. Master of F. D. Roosevelt Mem. Lodge No. 81, were presented with Certificates of Appreciation by the Lodge. MW Mauro Baradi handed them the certificates. Wor. Bro. Fred T. Guerrero of Araw Lodge No. 18, was presented with his Certificate of Honorary Membership.

\* \* \*

Labong Lodge No. 59 recently celebrated its anniversary with a tour of the U. S. Naval Base in Olongapo. The officers and members of the

Lodge chartered an air-conditioned bus. The families and friends of the members were invited. The celebrants had home-cooked lunch in a beach resort just outside Olongapo City.

Arrangements for the tour were made by the officers of Lincoln Lodge No. 34 of Olongapo City.

\* \* \*

You will please pardon our pride for reporting that the Winter, 1967, issue of The California Freemason, from which we adopted our Cabletow cover design in 1958, of the Grand Lodge of California, Mother Grand Lodge of the Grand Lodge of the Philippines, reprinted an article by WB Agustin S. Galang, "The Right of Visitation" and a portion of an article by VWB Hermogenes Oliveros, Grand Lecturer, "The Junior Warden", from our December 1965 Cabletow. We do get around, don't we?

\* \* \*

The list of elective officers of our Symbolic Lodges will be printed in our April issue. As of this writing, Feb. 24, fourteen Lodges still have to report their officers. Will their Lodge Secretaries please submit them now?

\* \* \*

We received twenty-four entries in "The Golden Rule Essay Contest", the prizes for which are donated by RWB Albino Z. Sycip. They are now in the hands of the Board of Judges and their decision will be announced in our April issue. Winners will be notified earlier. △

# Officers of Appendant Orders

## ORDER OF EASTERN STAR

Mayon Chapter No. 1, Order of the Eastern Star, held its installation of officers on January 9, at the Scottish Rite Temple, Manila.

Officers installed are: Lois Schroyer, Worthy Matron; Adeeb Hamra, Worthy Patron; Ethel Mosebrook, Associate Matron; Jack Blair, Associate Patron; Alice Bellis (PM), Secretary; Elva Shepley (PM), Treasurer; Betty McElroy, Conductress; Alice Blair, Associate Conductress; Edward Bellis, (PP), Chaplain; Bart McElroy, Marshal; Helen Murray (PM), Organist; Ruth Fary (PM), Adah; Joy Morris, Ruth; Marcy Hamra (PM), Esther; Margaret Dunkum (PM), Martha; Christine Kimbrough (PM), Electa; Edgar Shepley (PP), Warder; and Stephen Lewis (PP), Sentinel.

\* \* \*

Rosario Villaruel Chapter No. 2, Order of the Eastern Star, held its installation of officers for the year 1967 on December 19, at the Plaridel Masonic Temple, Manila.

Officers installed are: Elita Abel, Worthy Matron; Brigido Capili, Worthy Patron; Isabel Rodriguez, Associate Matron; Francisco Floro, Associate Patron; Pilar Gonzalez, Secretary; Patricia Floro, Treasurer; Remedios Kaiser, Conductress; Victoria Uson, Associate Conductress; Remedios Totaan, Chaplain; Andrea Vallejo, Marshal; Lina Navia, Organist; Gracia Elefaño, Adah; Aluida Lorezco, Ruth; Gracia Villongco, Esther; Dolores de Rama, Martha; Concepcion Baradi, Electa; Fannie Austin, Warder; and Apolinar Abel, Sentinel.

\* \* \*

Sampaguita Chapter No. 3, Order

of the Eastern Star, held its installation of officers on January 7, at the Scottish Rite Temple, Manila.

Officers installed are: Zenaida Abarquez, Worthy Matron; Vicente Garcia, Worthy Patron; Rosalinda Amistoso, Associate Matron; Rolando Tan, Associate Patron; Alice Abarquez (PM), Secretary; Castor Silvestre (PP), Treasurer; Lydia Veloso, Conductress; Adelaida Madridejos, Associate Conductress; Ruth SyQuinsiam, Chaplain; Lucena Derpo, Marshal; Delilah Magtolis, Organist; Cristeta Bayas, Adah; Julita Cheung, Ruth; Perla Gonzales, Esther; Natividad Figueras, Martha; Esther Gutierrez, Electa; Helen Mais, Warder; and Zozimo Derpo, Sentinel.

\* \* \*

Kalaw Chapter No. 9, Order of the Eastern Star, held its public installation of officers for the year 1967 on January 12, Thursday, at the Kalaw Memorial Masonic Hall, San Juan, Rizal.

Officers installed are: Proserpina Domingo, Worthy Matron; Jose Ma. Hubilla, Jr., Worthy Patron; Ascencion Salcedo, Associate Matron; Agapito Braga, Associate Patron; D.F. Domingo (PP), Secretary; Remedios Hubilla, Conductress; Virginia Braga, Associate Conductress; Esther de Castro, Chaplain; Edesa Rint (PM), Marshal; Teofilo Abejo (PP), Organist; Gloria Toribio, Adah; Trinidad Reyes, Ruth; Angeles Navarro, Esther; Rosario Juico, Martha; Paciencia Miravite, Electa; Virginia Cajumban, Warder; and Jose Abejo, Sentinel.

## ORDER OF AMARANTH

Far East Court No. 1, Order of the Amaranth, held its public instal-

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## SCOTLAND'S GRAND MASTER VISITS PHILIPPINES

MW Sir Ronald Orr Ewing, Grand Master of the Grand Lodge of Scotland, arrived in the Philippines on March 2, 1967 for a two-day visit in Manila. He was accompanied by Lady Orr Ewing and RW Alex Buchan, Grand Secretary.

MW Ewing's visit here was primarily to make an official visitation to Lodge Perla del Oriente No. 1034, the only Lodge in the Philippines under the Scottish Constitution. This was the second visit to the Philippines of a Grand Master of the Grand Lodge of Scotland, the first being in 1907.

While in Manila, Sir Ewing paid courtesy calls on MW Wilmarth, Grand Master of Masons of the Philippines, Ill. Conrado Benitez, Sovereign Grand Commander of Scottish Rite Masons, and high government officials.

On arrival of the party here, they were guests at a barrio fiesta held in their honor by the officers and members of Lodge Perla del Oriente No. 1034.

\* \* \*

The eleventh annual regional convention of Districts Nos. 17, 18 & 19 was held this year in Dadiangas, Gen. Santos, Cotabato from Feb. 23 to 25. A delegation from the Grand Lodge: RW Mariano Q. Tinio, RW Joseph Schon, MW Esteban Munariz, Grand Secretary, and VW Hermodenes Oliveros, Grand Lecturer, attended the convention. District Deputy Grand Masters: VW Ruben Feliciano, VW Jose L. Araneta and VW Florentino Almacen, were also in attendance there.

This year's convention was hosted by Mt. Matutum Lodge No. 156 of Dadiangas. Among the topics discussed were: Bridging the Gap Be-

## GRAND MASTER WILMARTH ATTENDS GRAND MASTER'S CONFERENCE

MW Raymond E. Wilmarth, Grand Master of the Grand Lodge of the Philippines, journeyed to Washington, D. C. to attend the annual conference of the Association of Grand Masters of North America held there on February 21 & 22, 1967. MW Wilmarth was away ten days, leaving Manila on Feb. 16 and returning on Feb. 26.

On his return, MW Wilmarth observed that the business of the conference was finished with dispatch, preliminary studies and discussions having been done in committees prior to votation at the plenary sessions. He opined that if we were to adopt their system, the business of our annual Grand Lodge Communication can be done in less than a day.

He further observed that the matter of membership of the Grand Lodge of the Philippines in the conference can be had upon invitation of the conference and that a little push on our part will get us invited. However, he advised that the time is not yet ripe for the push, considering that membership in the conference would mean a pretty penny. MW Wilmarth attended the conference on his own as an observer.

According to MW Wilmarth, the conference was most fruitful of results. Topics of great importance to Masonry were discussed in the meetings of the different committees, some of which he attended. The addresses at the plenary sessions were most inspiring. △

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tween Masons and Knights of Columbus; the Mason and his Obligations; Duties of Lodge Officers and Improving Attendance. △

WB Jose B. Abejo, PM. •

*(From the Yearbook of the Grand Lodge of Scotland, 1966, pp. 57-63.)*

By etiquette Freemasons acknowledge and express their respect for the Craft. It makes pleasant their contact with their fellows, smooths the path of duty, establishes an equality of treatment for all Brethren, protects the good name of the Craft and greatly assists in establishing that harmony and unity which should exist between all Freemasons. When Masons act as a unit, as in a Lodge meeting, or at a Quarterly Communication of Grand Lodge or Provincial Grand Lodge, etiquette takes the form of proper decorum. That means that all present act in a manner appropriate to the occasion. Loud talk, restless moving about, coughing, laughter and private conversations during ceremonial work, giving no attention to the work in hand, no brother need consult a book on etiquette to discover that such indecorous behaviour is unseemly and irreverent. It disturbs the harmony of the Lodge and it is in such an atmosphere that ill-will and hard feelings, not to mention the more serious menace of schism and feud, are most likely to take root. It is not too much to say that the Master of a Lodge who permits such things is recusant, unwise and not as faithful as he should be in discharging the duties of his office.

At the beginning of things, Grand Lodges were in existence, Freemasons discovered the necessity of decorum. Among the Old Charges, to which every candidate was required to swear obedience, a prominent place was given to the portions dealing with 'Behaviour'. The oldest of our

known records — the Regius Manuscript, written about 1390 — emphasizes the necessity of paying due respect to the Craft. Anderson, in his Book of Constitutions, published by the Grand Lodge of England in 1723, says "You are not to hold private committee, or separate conversation, without leave from the Master, nor to talk of anything impertinently or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master, nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious or solemn; but to pay due reverence to your Master, Wardens, Fellows and put them to worship", that is, pay them the respect due to them.

Bearing this in mind, the Master of a Lodge must be particular to see that nothing boisterous creeps into the ceremonial work of his Lodge. The Degrees must be conferred not only in as perfect a ritualistic form as is possible, but also with impressiveness. The impression made upon a candidate in his First Degree will remain with him throughout his life. A hum of conversation, restless moving about, have no place in the ceremonial work of any Lodge. Particularly in the conferring of the Master Mason Degree must all crudity and ruffianism be cut out. Neither has any place there.

While the points of etiquette and decorum which have just been mentioned are, perhaps, the direct responsibility of the Master, there are others which are the personal responsibility of every member of the Craft. **△**

## New Heights of Ecumenism in Fraternalism

*News and Views on the Ecumenical Movement.*

NBM

*Readers will note the change in the name of this column. It is adopted from the address of Judge John W. McDevitt, Supreme Knight, Knights of Columbus. In this issue we are glad to reprint a portion of a column in the Catholic Digest for November 1966. Editor*

Non-Catholics are invited to send in questions about the Church. Write us, and we will have your question answered. If yours is the one selected to be answered publicly in *The Catholic Digest*, you and a person your choice will each receive a ten-year subscription to this magazine. Write: *Catholic Digest*, 2959 N. Hamline Ave., St. Paul, Minnesota 55113.

### THE LETTER:

To the Editor: I would like to know why the Catholic Church does not accept the Masons. All I've ever been able to find out is, it has something to do with a secret the Masons have. This is rather vague and I know there must be more to it.

Esther Rosenfeld

### THE ANSWER:

By J.D. Conway

In a quick count I find 17 papal condemnations of Freemasonry, made by eight Popes, in various encyclicals, bulls, allocutions, and apostolic constitutions. Our present canon law states that those who enroll in Masonic sects or other associations of the same kind, which plot against the Church or legitimate civil powers, incur automatic ex-communication reserved to the Holy See. If they die without repentance they are denied Catholic burial. If a cleric were to join the Masons he would be suspended, deprived of his office or be-

nefice, and of any dignity, duty or pension he might have in the Church.

The first papal condemnation of Masonry was made by Pope Clement XII in 1738. He accused it of naturalism, which fostered religious indifferentism. He detected in it contempt for orthodoxy and for religious authority. And he objected to its inscrutable secrecy, its fallacious, ever-changing disguise of its objectives and its "work," and to the frightening oaths of secrecy and fidelity which were required of its members.

One of the strongest and most formal condemnations of Masonry was that made by Pope Leo XIII in 1884. This was a century and a half after the first condemnation, and during that time, on the continent of Europe, Masonry had become associated in the popular mind, and frequently in fact, with anticlericalism, liberalism, conspiracy, and revolution.

At the time Pope Leo wrote, the 3rd Republic in France was only 14 years old, and it was strongly anticlerical. The Masons were given much credit for its establishment. Since 1880 it had suppressed the Jesuits, established free secular education, made civil marriage compulsory, and permitted divorce.

Unified Italy, with Rome as its capital, had existed only 14 years; and the Popes were convinced that the Masons and their blood brothers, the Carbonari, were instrumental in

stealing the Papal States from them, making them prisoners in the Vatican.

During the same 14 years Spain had undergone civil wars in which atrocities had been committed by both clericals and anticlericals. There had been a short-lived Spanish republic which enacted anticlerical laws. Socialists, syndicalists, and anarchists were rampant. And the Masons were involved in much of this.

Anticlericalism was rife in Austria-Hungary, where the state had taken charge of seminary education and even of religious worship. The Kulturkampf had produced violent attacks on the Church in Germany, along with much anticlerical legislation, including the banning of the Jesuits. Again, Masons were blamed.

Socialism and secularism were seen as the great dangers of the times, threatening established social structures as well as Christian institutions. Liberalism and egalitarianism were associated evils. And with all of them Masonry was identified in the popular mind.

Just the year before Leo XIII became Pope, the Grand Orient, the supreme Masonic authority in France, abolished belief in God as a requirement of membership. This caused the United Grand Lodge of England and nearly all the Grand Lodges in the U.S. to break fellowship with the Grand Orient, but to the Pope it was evidence that Masonry was passing beyond its anticlericalism towards atheism.

Pope Leo first denounced Masonry for its secrecy, its severe discipline, and the slavish obedience demanded of its members. Its main secrets were known only to its leaders and masters who used their members as tools. "As a matter of fact, if any are judged to have betrayed the doings of the sect or to have resisted

commands given, punishment is inflicted on them not infrequently, and with so much audacity and dexterity, the detection and penalty of his acts, the assassin very often escapes crime."

Pope Leo wrote that Masonry sought to overthrow the whole religious and political order. It fostered naturalism, sought to destroy the authority of the Church, and to establish a lay state devoid of Church influence. It attacked with impunity the foundations of the Church, and was guilty of detailed crimes of anticlericalism, such as banning Religious Orders, and confiscating Church possessions. Masons do not make their members abjure Catholic doctrine, but that is only a ruse by which they entice them, entangle them in their plots and deceive them.

The encyclical said that they intend to ruin all forms of religion. They no longer require that their members believe in the existence of God or the immortality of man's soul. They promote religious indifference, seek to destroy the foundations of justice and honesty, threaten both domestic and civil society, seek only to be independent and free. They would abolish Christian education and destroy sound morality. They exaggerate man's natural virtues, forgetting original sin. They are responsible for the many evils found in journals, pamphlets, drama and art, by which they offer people the blandishments of pleasure, seeking with set purpose to satiate the multitude and dominate them.

They back civil marriage and divorce, promote the Masonic education of youth, and advocate democracy, in which power is held by the people, whereas true authority comes from God. They defend the equality

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of all men, trying to destroy every distinction of rank and property. They advocate a community of goods, approve sedition, and delude the people by flattery. The Pope explicitly attributed to Masonry many of the doctrines and machinations of Socialism and communism.

To an English or American Freemason such charges are utterly ridiculous. The Masonry they know is nothing like that at all. They know Freemasonry as a fraternal organization which exist primarily for fellowship, benevolence, and mutual assistance. Since it accepts members from all religious groups, and does not require them to reject any denominational allegiance or belief, it restricts its own religious philosophy to fundamentals: a belief in God, the Grand Architect of the Universe, a life after death, and a sound morality, which emphasizes justice, truth, and fraternal charity. In its rituals it seeks to inculcate the truths of such basic religion and morality by allegories and symbols based on the art of building and its tools, e.g., the compass, the square, and the plumb line. And, of course, it has secret signs, passwords, and handgrips.

Most fraternal organizations require members to take an oath to keep secret their rituals of initiation, private lodge business, passwords, and the like. But the oaths taken by the Masons are of fantastic severity, presumably borrowed from medieval formulas, or contrived to simulate ancient oaths. They are mostly spoofs, of course. As an example, here is an excerpt from the oath by which an Entered Apprentice binds himself before God: "All this I most solemnly, and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any mental reservation or secret evasion of mind whatever, binding

myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low-water mark, where the tide ebbs and flows twice in 24 hours . . . ."

Modern Freemasonry traces its origins back to medieval guilds of masons, and especially to those of superior skill who worked in stone, doing ornamental work. Their enemies were the cowans—masons who had never served a proper apprenticeship and did not even know how to use mortar in laying their stone. Many of their passwords and handgrips were used to keep cowans out of their lodges.

By the 17th century guilds of operative masons were dying out, and they began to accept honorary members, often men of some dignity or wealth, who were not masons. These were *accepted* masons, whence the name, "Free and Accepted Masons," F. & A. M., so widely known in the U.S.

Freemasonry in the modern speculative sense had its origin in England in 1717, when four lodges in the London area, accustomed to meet in pubs, got together and formed a grand lodge. It spread through the world rapidly. It very quickly came to the U.S., where it now has some 4 million members, with a grand lodge in every state. It has three degrees: Entered Apprentice, Fellow Craft, and Master Mason, each with its own ritual of initiation, its charges, oaths, and passwords.

Speculative Masons did not remain content with the symbols and degrees which were derived from the craft of masonry. Almost from the beginning there was a Royal Arch degree which was a superstructure of Masonry, and during the 18th century many other degrees were developed. In the

U.S. we have two distinct systems of higher degrees, built on Masonry: the York Rite, of which the highest degree is Knight Templar, and the Scottish Rite, which has a 32nd degree, with a 33rd conferred as an honorary degree. Both the Knight Templar and 32nd Degree Masons are eligible for membership in the Ancient Arabic Order of Nobles of the Mystic Shrine.

Other groups associated with the Masons are the Red Cross of Constantine, whose members are Royal Arch Masons; the Mystic Order of Veiled Prophets of the Enchanted Realm, and the Tall Cedars of Lebanon, open to all Master Masons; the Order of DeMolay for boys; the Order of Job's Daughters for girls; the International Order of the Eastern Star, and many others.

The Masons have added to their basic masonic traditions and legends a wide variety of rituals, symbols, and legends by which they get involved with Noah's ark and the Egyptian pyramids; Solomon's temple and medieval cathedrals; Jehovah, Mohammed, and Baal; the Crusades, and the avowed enemies of the Crusaders.

It seems to be mostly in fun, though there is some serious empha-

sis on the lessons taught by the symbolism of the degrees. There is considerable religious ritual in degrees like that of the Rose Croix and the Knight Templar. It is noteworthy that the Popes in their condemnations refer to the Masons as a sect, the word used for non-Catholic religious groups. Yet it is a basic and well-observed rule of Masonry in the U.S. that there must be no discussion of politics or religion in their lodges.

The only evidence of anti-Catholicism exhibited by Masons in the U.S. is that inveterate and virulent bigotry displayed by the southern jurisdiction of the Scottish Rite in its official publication the New Age.

Freemasons generally, including the northern jurisdiction of the Scottish Rite, are friendly towards Catholics, and would like to reach a better understanding with them.

In these days of ecumenism there is great need for an honest, friendly dialogue between Catholics and Masons. It is evident that most of the reasons given by Leo XIII for condemning Masonry have no application at all today, at least in the U.S. and England. Honesty, justice, and Christian charity demand that we Catholics cease propagating calumnies, enmities, and misunderstandings. △



*Mrs. Velma Joy Burnie, Supreme Guardian of the International Order of Job's Daughters, who was in the Philip-*

*ines from January 4 to 14, 1967 for official visitations to the three bethels of the Order here was guest of the Royal Arch Masons at dinner on Jan. 13 and the Scottish Rite at luncheon on Jan. 14. In the picture, left to right, are Bro. Vic Floro, Grand High Priest of RAM, Mrs. Burnie, Bro. Antonio Gonzalez, Jr., Associate Bethel Guardian, Sis. Elita Abel, Bethel Guardian, and Bro. Primo Guzman, Past Grand High Priest.*



*Brethren of Apo Kahoy Lodge No. 166, Gingoog City, in front of the Rizal Monument after laying wreaths there on Dec. 30, 1966. Seen in the picture, third from left are: Temistocles I. Ocampo, Treasurer; Tito P. Cathedral, PM; Reynaldo L. Fernandez, WM; Graciano T. Alejado, Chaplain; Edilberto L. Baol, SD; and Salvador L. Mercado, Sec.*

## *Scottish Rite Supreme Council Holds Annual Session*

The Supreme Council, AASR, Republic of the Philippines, held its seventeenth annual session from February 9 through 12, 1967 at the Scottish Rite Temple, 1828 Taft Ave., Manila. The first session began at 3:00 PM at which Sovereign Grand Commander Conrado Benitez delivered his allocution and Grand Secretary General Velo made his report. In the evening, the session was addressed by Secretary of Foreign Affairs Narciso Ramos, a brother of the Craft.

The Friday sessions were confined to business meetings at 3:00 PM and the conferring of the thirty-third and last degree at 7:00 PM. Coroneted 33<sup>o</sup> are: Zosimo Fernandez, Sr., Southern Luzon Bodies; Nestor Niguigula y Nazario, Western Luzon Bodies; William Howard Quasha, Philippine Bodies; Augusto Palmario

Santos, Cebu Bodies; and Mariano Tinio y Quijano, Cabanatuan Bodies.

On Saturday, the sessions opened at 1:30 PM for business and at 5:00 PM for the reception of the Grand Master and the investiture of the Knight Commander of the Court of Honor. Those invested are: Jose Tolentino Bernal, Cavite Bodies; Estanislao Gabarda, Luzon Bodies; Eustaquio de Guzman, Bicol Bodies; Severino Antolin Hermosa, Northwestern Luzon Bodies; Maximo Acomular Leopando, Cebu Bodies; Emiliano Ozaeta y Ozaeta, Luzon Bodies; Jainal Dua Rasul, Sulu Bodies; Robert Allen Sanders, Luzon Bodies; and Hilario Caballes Zalameda, Southern Luzon Bodies. The evening was confined to the fraternal banquet at which the Hon. Alfonso Calalang, Chairman, National Economic

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# WITH OUR YOUNG ONES

Antonieto Meneses, MC, Reporter



DEMOLAY



RAINBOW



JOB'S DAUGHTERS



Sister Caroline Meredith, 16, Carol as friends call her, the daughter of Dad and Mom Charles Meredith, reigned as Queen Caroline I of Olongapo City

last December 30th, the city's first "Fiesta".

She was the candidate of the Olongapo Bar and Night Club Association where she won votes worth P39,000.00 putting her ahead of other candidates.

Carol is a member of Bethel No. 1, IOJD. Still a fourth year high school student, she plans to enter UST later. Eddie, his only brother, is also an active member of the Teodoro R. Yangco Chapter, OD. Jobies and DeMolays were all enthusiastically present during the night of her crowning.

\* \* \*

Perla Assembly No. I, International Order of the Rainbow for Girls, held its public installation of officers on January 29, Sunday, at the Scottish Rite Temple, Manila.

Officers for the ensuing term were led by Sis Mutya Fonacier, Worthy Adviser. Other installed officers are: Maria Luisa Buenafe, Worthy Asso-

ciate Adviser; Hedy de Guzman, Charity; Adelaida Familiar, Hope; Minerva Domingo, Faith; Judith Daniel, Recorder; Eleanor Gardner, Drill Leader; Leah Pasco, Love; Benilda Ramos, Religion; Marilyn de Guzman, Nature; Elizabeth Roque, Immortality; Jocelyn Simbra, Fidelity; Elnora Rint, Patriotism; Ray Eliseo, Service; Niladia Simbra, Confidential Observer; Lorna Ramos, Outer Observer; Mercy Tira, Choir Director; and Minda Tizon, Musician.

\* \* \*

In an impressive and solemn public ceremony, Bethel No. 3, IOJD, installed its officers for the first term, 1967 at Mt. Kaladias Lodge, Dumaguete City. Honorary guests were Dad and Mom Joseph Schon. Dr. Merle Jordan, professor at the School of Divinity, Siliman University, delivered the inspirational message.

Flowers took a significant part in the ceremony. Mothers and guardians of Jobies were impressed when they were presented each a bouquet of "Lilies of the Valley" as symbol of their daughter's devotion and love. Refreshments were served afterwards.

Installed officers are: Margarita Ravello, Honored Queen; Estrella Corsino, Senior Princess; Betty Calderon, Junior Princess; Josephine

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Decenteceo, Guide; Nectarina Rabor, Marshal; Rosa Linda Reyes, Chaplain; Asha Dulamal, Recorder; Imelda Maravilla, Treasurer; Rosaline Chuang, Organist; Florminda Decena, Librarian; Leilani Magbanua, Ardea Rabor, Marion Escarda, Lictral Kiamco, Messengers; Alice Yap Pueying, Senior Custodian; Edna Joy Obsequio, Junior Custodian; Iretta Velasco, Inner Guard; Cherry Jane Escarda, Outer Guard; Ellafe Kiamco, Rose Calderon, Alice Dumlao, Eileen Decenteceo, Choir Members.

\* \* \*

More than any other month, the month of December, witnessed for the Teodoro R. Yangco Chapter, Order of DeMolay, days of continuous activities. Aside from days of rehearsals prior to installation on Dec. 22, they serenaded Masonic families and their immediate relatives in Olongapo City on Dec. 20, 21 & 26.

They accumulated an amount of ₱480.00, more than enough to finance their float participation. And with a few days left before the "Fiesta", plans were taken up as to what kind of float was best to present. And this was taken up by Dad Jesse Mackay, Educational Advisor who, himself an architect, planned and supervised the building of the float. All sweated it out. For three days the Mothers Club provided refreshments, the Jobies did feminine jobs like making artificial flowers to elaborate the float. And so before the sunrise of Dec. 30th a huge, colorful and imposing float was already finished.

In the morning Floral Offering at the foot of Dr. Jose Rizal's monument, the Chapter's name was also included among different civic and social organizations of the city. The three Councilors in white robes presented the flowers while escorted by other officers in black robes. "It's

magnificent," were the words of a city official, "uniquely different from the others," when the DeMolays passed by, a tone of solemnity and quietness among the crowd was noted.

\* \* \*

Considered one of uniqueness and beauty by the crowd among the float participations was that of the Teodoro R. Yangco DeMolays. It was the second time the people of Olongapo City saw such a symbolical and colorful participation. The first one was last year during the cityhood of Olongapo.

First in line was the walking unit of the DeMolays in black robes, then followed the car of the Mothers Club and Advisory Council. Then the float bearing the three Councilors with their sponsors, and on the topmost like suspended platform — the Chapter Sweetheart — alone in her queenly place.

\* \* \*

Leon Kilat Chapter, ODeM, commemorated Dad Frank S. Land (DeMolay Founder) Day with a program at Mt. Kaladias Lodge. The DeMolays were joined by the Jobies of Bethel No. 3. Brod Edgar Valin, SC, Chairman of the Social and Entertainment Committee and Brod Selon Zerrudo, Chairman of the Obligatory Days Committee, worked hand in hand for the success of the program. Brod Edgar Valin read the life history of Dad Frank S. Land while Brod Emmanuel Villanueva and the Jobies rendered musical numbers.

A Dumaguete City-wide walkathon contest was sponsored by the Chapter with the assistance of the Bethel, the Coca-Cola, and the local police here. Nine fast walkers bagged the prizes: ₱40, first; ₱25, second; ₱15, third and other six consolation prizes. MC Romeo Hofileña was the over-

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## Pictures from Here and There



Officers, Juan S. Alano Lodge No. 137, F. & A. M.  
Masonic Year, 1967.

- 1st. — Row: — Bro. Reynaldo de Joya—Treasurer; Bro. Vicente Macute—Sr. Warden; Wor. Bro. Julian Principe, P. M.—Outgoing Master; Wor. Bro. Eduardo Alcantara—Master; Wor. Bro. Julio J. Alano, P. M.—Installing Officer; Bro. Jeremias Barinaga—Jr. Warden; Wor. Bro. Luis M. Sirilan, P. M.—Secretary & Master of Ceremonies.
- 2nd. Row: — Bro. Benedicto Principe; Bro. Angelo Antonio—Sr. Deacon; Bro. Ramon Lim—Marshall; Bro. Eric Lemoncito—Jr. Steward; Wor. Bro. Wenceslao Reynera, P. M.—Lecturer; Wor. Bro. Bernardo Bagamaspad, P. M.; Wor. Bro. Juan Q. Estrada, P. M.—Chaplain.
- 3rd. Row: — Bro. Angel Mariano; Bro. Alexander Ong-Tyler; Bro. Gerardo La Sangre—Jr. Deacon; Bro. Abdulla Iniong-Almoner; Bro. Miguel Agcpra—Auditor; Bro. Herman Tubungbanua—Organist; Bro. Bonifacio Chan—Senior Steward.

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Photo shows the newly installed officers of Dipolog Lodge No. 162, F & AM. Dipolog, Zamboanga del Norte. From left (seated) are Grand Lodge Inspector of Agusan Valley Lodge No. 160 VWB Melquiades Varias PM, Rogelio M. Benitez, WB Jose M. Lagahit, Miguel C. Lubaton, Roseller L. Barinaga, and Grand Lodge Inspector of Dipolog Lodge No. 162 VWB Leon R. Barinaga, Sr. PM. Standing (same order) Cheng Tin, WB Francisco Sevilleno PM, Vicente Lim, George Lee, Philip D. Amboy, and Gonzalo S. Caberte. (Story on page 27)

## OUR YOUNG ONES

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all chairman. PMC Hector Villanueva took charge of rules and road; Romeo Ariniego and Wilson Yap Pueying, permit and publicity; and the Jobies, first aid and refreshments.

A joint Chapter-Bethel newsletter has been put out by the DeMolays and Jobies. The paper's name is "The Courier," the Publication Committee believes, will serve as a training ground for members who have the "itch" to write and in promulgating DeMolay and Jobie ideals. Members of staff are Tiberius Lansing, Romeo Ariniego, Samuel Julian, Necta Rabor, Betty Calderon and Jojo Decenteceo.

December 3, was a redletter day for the Leon Kilat Chapter. Reason: Dad Manuel Crudo came all the way from Manila to confer the Honorary Legion of Honor upon Dad Serafin Teves. He also presented the "Chapter Adviser of the Year Award" to Dad Hubert Reynolds and the Grand Master's Plaque to the Chapter for surpassing their required membership quota for the year 1965-66. Dad Serafin Teves has been awarded the HLOH for his meritorious services to the Order and for his various contributions to the community while Dad Hubert Reynolds, for his outstanding role as Chapter Advisor.

As part of the membership cam-

paign of the Chapter, "The DeMolay Story," a 30-minute film was shown publicly at the Siliman University Amphitheatre. The film depicted the inside story of the Order of DeMolay, its purposes and activities.

With four jeeps packed with DeMolays and Jobies, an accordion, and lot of Christmas songs, the Holiday's best were brought to Masonic families and their relatives in Dumaguete City. For three consecutive nights from seven to eleven in the evening they went carolling where a cool sum of ₱239.00 was raised aside from frequent "eat and drinks." The money is for fixing the dilapidated organ of the Lodge, childrens' gifts for the Charity Ward of the provincial hospital and for scholarship grants.

Comfort Day was observed by the Chapter with the assistance of the Jobies on December 17, at the Negros Provincial Hospital. Gifts and a Christmas program were presented to the patients with songs, choral renditions, and musical instrumentals participated by DeMolays, Jobies, and even patients. Comfort Day is one of the many Obligatory Days which every DeMolay Chapter ought to observe.

\* \* \*

Bethel No. 2, IOJD, held an impressive installation ceremony on December 18, at the Plaridel Masonic

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*The picture at left is that of RW Donald H. Laurila, District Deputy Grand Master for Japan. Due to circumstances beyond our control, the picture was not printed alongside VWB Laurila's bio-data in last month's issue.*

### **Drs. Anacleto & Del Mundo**

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MUNDO**

## Know Your District Deputy Grand Masters

VW Apolonio V. Pisig, District Deputy Grand Master, District No. 10. Cavite City.



Born: March 8, 1907, Sta. Cruz, Cavite City.

Finished elementary and high schools in the public schools of Cavite. He graduated from the Philippine Normal School in 1931, Bachelor of Business Administration at the University of the East in 1951.

He was first employed as classroom teacher in 1927, and became elementary school principal and then District Supervisor. He retired under the Osmena Act in 1946 and joined the Philippine National Red Cross as Chapter Administrator. Joined the Development Bank of the Philippines in 1947, transferred to the Irrigation Service Unit in 1952 as Administrative Officer and became acting administrator from Oct. 1960 to May 1962. Later, he transferred to EEA as chief of the training branch on July 16, 1962 and retired from government service on January 1, 1964.

He joined Trinity College of Quezon City in June 1963 to May 1966 as comptroller. Presently, he is an Insurance Underwriter representing the Empire Insurance Company, Cavite.

He is married to Leonor Rodis of Alfonso, Cavite. They have four children namely: Mabini, who is married to Zenaida Aquino of Nueva Ecija; Bayani, who is married to Zenaida Gamboa of Cavite City; Ligaya, who is married to Eliezer

Nocon of Rosario, Cavite and Dalisay, a nurse who is now employed in Canada.

*Masonic Activities:* Initiated, Passed and Raised in Bagong Buhay Lodge No. 17; Secretary, Cavite Lodge No. 2, 1952-56; Wor. Master 1958. Served as Grand Lodge Inspector of Bagong Ilaw Lodge No. 97, 1961-62; Bagong Buhay Lodge No. 17, 1962-63; and in Tagaytay Lodge No. 165, 1963-64; District Deputy Grand Master, Masonic District No. 10, Cavite since 1964.

*Other Masonic Memberships:* York Rite Bodies — Cavite Chapter No. 13, RAM; Kalayaan Council No. 4; Cavite Commandery No. 7 of City of Cavite. \* \* \*



VW Ruben G. Feliciano, PM, District Deputy Grand Master for District No. 18. Davao City.

*Jurisdiction:* Sarangani Lodge No. No. 50 and Davao Lodge No. 149 in Davao City; Kidapawan Lodge No. 170 in Kidapawan, Cotabato; Kutang Bato Lodge No. 110 in Cotabato City and Mt. Matutum Lodge No. 156 in Dadiangas, Cotabato.

Born: February 14, 1915 in Lingayen, Pangasinan. Married to the former Miss Maria V. Loria of Tagudin, Ilocos Sur. Have four children, Antonio, Roberto, Greg and Donabella.

Graduated from High School at Davao City High and finished Associates in Arts and Doctor of Medi-

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**1967 OFFICERS OF DAGUPAN CITY LODGE NO. 158 INSTALLED**

With VW Damasco C. Tria as installing officer and WB Domingo F. M. Domingo of the Grand Lodge, the elected and appointed officers of Dagupan City Lodge No. 158 were duly installed last January 14, 1967.

In the picture above: Front row (l to r) WB Domingo F.M. Domingo, VW Teofilo Guadiz, past DDGM, VW Damasco C. Tria, Bro. Domingo Chua, treasurer Bro. Justino Jabanes, SW, WB Filemon Floresca, Master, WB Jacinto R. Abad, secretary, Bro. Clemente Nava, marshal, WB Lee Sin, Chaplain, and Bro. Pedro C. Lopez.

Second row (l to r): WB Geronimo Macaraeg, (dual member and Master of Pang. Lodge No. 56, WB Ernesto Torio, PM of Pang. Lodge No. 56, unidentified, WB Victorino C. Daroya, Bro. Antonio Chu, Bro. Valeriano Acosta, Bro. Jose Calimlim Sr., WB Luis Makayan, Bro. Constancio Bartolome, Bro. T. Crisologo, Bro. Go Hiap Liong, and WB Angel Royeca (56).

Third row (l to r): Bro. Sotero Almonte (56), Bro. Gabis (56), Bro. A Lim, WB Vicente T. Lee, Bro. Mariano Garantoza, Bro. Rodolfo de Mesa, Bro. Albino Fernandez, WB Pascual Pastor, GLI, WB Pio L. Coquia, Bro. Vicente Rancudo, Bro. Teodoro Allas, Bro. Francisco Chong Jr., Bro. Benito Uy, Bro. Ang Cho Tee, and Bro. Washington Tabiando.



Saturday, Feb. 11, 1967, RW Mariano Q. Tinio, Deputy Grand Master. MW Esteban Munarriz, Grand Secretary, VW Hermogenes Oliveros, Grand Lecturer, and WB Lorenzo Taatala, PM, flew to San Jose, Mindoro, to assist in the dedication of the Temple of Mindoro Lodge #157. They were met at the airport by the Worshipful Master and brethren of the Lodge after which they had a fraternal luncheon preceding the dedication ceremonies. The officers and brethren of Mindoro Lodge #157 outdid themselves in their energy and enthusiasm to make the event highly successful.

## More Questions and Answers...

WB AURELIO L. CORCUERA (4) PM

174. Is the expression the "sun at meridian height" equivalent to the "sun at the zenith"?

Astronomically, no. The *zenith* is the point in the sky (the *celestial* sphere) where the plumb line at any point on the earth's surface, if produced upward indefinitely, will pierce it. If the earth's equator were produced indefinitely in all directions it will intersect the celestial sphere at the *celestial equator*. The *declination* of the sun, measured along any meridian, varies from day to day, from zero to 23.5° north (+) or negative (—) of the celestial equator. The *zenith distance*, the distance from the zenith along the meridian, is the difference between the latitude of the place and the declination of the sun. If this difference, taken algebraically, is *positive* the sun is *south* of the zenith; if it is *negative* the sun is *north* of the zenith. In the northern hemisphere the sun is at the zenith only when its declination is equal to the latitude of the place.

175. Was the symbol of plenty suspended over or near a *waterfall* or over a *waterford*?

The Biblical passage referred to is found in Judges 12:1-6. According to the Vulgate, the authorized version used by Catholics, the word used as a pass word, means "ear of corn." It also means to "flow copiously." A waterfall may properly be taken as a symbol of plenty, while a waterford can at best be only a symbol of scarcity. The correct word used in many rituals is *waterfall*.

176. What is meant by a "clandestine Lodge—" A "clandestine Mason"?

The word *clandestine* is derived from the French *clandestin* whose original meaning is "fait en cachet et contre les lois" whose literal translation in English is "done in a hiding-place and against the laws." This is the sense in which the word is used in Masonry. Accordingly it means "illegal, not authorized." A clandestine Lodge is a group of Masons claiming to be a Lodge without having been granted a charter, or even permission, by the Grand Lodge which exercises jurisdiction over the territory. A regular Lodge which continues to work as such after its charter has been revoked by the Grand Lodge is also clandestine. A clandestine Mason is one made a Mason in, or is a member of a clandestine Lodge.

177. The customs and usages prevailing among the Masons of England at the time of the organization of the Grand Lodge in 1717 were adapted and modernized when and by whom?

There cannot be any doubt that when the four "time immemorial Lodges" organized the Grand Lodge of England in 1717 that some sort of ritual was in use. There is, however, no means of ascertaining precisely what it was. The number of *exposés* published between 1723 and 1767 cannot be accepted as correct. They, however, give a pretty good idea of the ceremonies and customs prevailing at the time. William Preston (1742-1818) adapted and modernized the ancient working. About the year 1772 he submitted to the Craft his course of lectures on the three degrees. His "Illustrations of Masonry," first published in 1772, contained a syllabus of the lectures. (Read article on William Preston in Mackey's *Encyclopedia of Freemasonry*, 1919, Vol. II, pp. 579-582, in order to appreciate the importance of the work of Preston.)

**ORDER OF AMARANTH** From page 11

lation of officers on January 10, Tuesday, at the Scottish Rite Temple, Manila.

Officers installed are: Rufina Pestana, Royal Matron; Mateo Cipriano, Royal Patron; Luciana de los Reyes, Associate Matron; Leandro Cruz, Associate Patron; Felixberto de los Reyes, Treasurer; Gregorio Vicente, Secretary; Concepcion Baradi, Conductress; Dolores de Rama, Associate Conductress; Maria Luisa Vicente (PRM), Marshal in the West; Rosa Navia (PRM), Marshal in the East; Carmen Karganilla (PRM), Standard Bearer; Policarpo Aromin (PRP), Prelate; Teofilo Abejo (PRP), Musician; Flora Ostreia (PRM), Truth; Andrea Vallejo, Faith; Felicidad Velo, Wisdom; Maria Zapata, Charity; Inocencio Rosete, Warder; Godofredo Ricafort, Sentinel; Mariano Gonzales (PRP), Trustee; and Victorina Abejo (PRM), Historian. △

\* \* \*

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**OUR YOUNG ONES** From page 25

Temple, Manila. Incoming Officers for the First Term-1967, were led by Honored Queen-Elect Sis Josephine Pedralvez. Welcome remarks were delivered by Sis Miriam Luz Somera, PHQ. Mom Pilar Gonzales, Assisting Supreme Deputy, gave the closing remarks.

Other installed officers are: Aida Sevilleja, Senior Princess; Nympha Edralin, Junior Princess; Cora Luz Melocoton, Guide; Nathalie Dacanay, Marshal; Aurora Fernandez, Inner Guard; Josefina Villanueva, Outer Guard; Judith Toquero, Senior Custodian, Yvonne Correos, Junior Custodian; Carolyn Israel, Recorder; Gloria Markines, Treasurer; Trinidad Aquino, Musician; Catherine Alvarez, Librarian; Gertie Domingo, Chaplain; Larilyn Alojipan, Wilhelmina Alvarez, Jesusa Ludan, Pilar Galima, Jeanne Jacob, Messengers respectively; and Joy Elizaga, Hope Tubban, Cecilia Fernandez, Grace Amistoso, Virginia Padua, Evelyn Javier, Desdemona Tan, Daisy Zembreno, Choir Members.

For the first time since its founding in 1959, Bethel No. 2, of the Order of the Job's Daughters held a formal ball on February 18, 1967 at the Capitol Hills Golf Club House. The post-valentine dinner-dance served as a reunion of past and present members of the Bethel together with their guardians. The affair, which had been a dream of past terms, was pronounced a success. △

\* \* \*

**SCOTTISH RITE . . .** From page 18

Council, was guest speaker.

The annual session ended with church services at the Central Methodist Church, 594 T. M. Kalaw St., with the Rev. Dr. Charles S. Mosebrook preaching the sermon. △

## PAST GRAND MASTERS NOMINATE

At a meeting of Past Grand Masters held at the Manila Polo Club, on Jan. 7, 1967, those present decided to nominate the brethren named and pictured below for the position of Junior Grand Warden in the annual election to be held on Wednesday, April 26, 1967 during the fifty-first Grand Lodge Communication. It is understood, of course that other nominations may be made then, the nominations of the Past Grand Masters being only suggestive.



VW Edward A.  
Bellis

Made a Master Mason on Aug. 26, 1929 in King Solomon's Lodge #260, GL California. Member, Manila Lodge #1, Philippines.

Worshipful Master, Manila Lodge #1, 1957.

Grand Marshall, 1959-60.  
Grand Lodge Inspector for Kasilawan Lodge #77.

VW Robert A.  
Jordan.

Made a Master Mason on July 30, 1956, Charleston Lodge #44.

Worshipful Master, 1962.

District Deputy Grand Master, Dist. #20, 1963-64.

Grand Lodge Inspector for Milton C. Marvin Lodge #123, 1964-66.



VW Edward L.  
Shepley

Made a Master Mason in September 1934 in Wadworth Lodge #25, GL California. Member, Corregidor-So. Cross Lodge #3, Philippines.

Worshipful Master, Corregidor-So.



## DIPLOG LODGE NO. 162 HOLDS INSTALLATION OF OFFICERS

In a simple but impressive ceremony, the officers of Diplog Lodge No. 162 F. & AM were installed into office for the Masonic year 1967 last January 14, at the Social Hall of Chin Lam Hotel, Dipolog, Zamboanga del Norte. VWB Gregorio Calit, PM, of Oroquieta Lodge No. 154 installed the officers, while WB Casimero Sagun, PM, acted as the installing master of ceremonies.

The elected officers who were installed were: Jose M. Lagahit, Master; Rogelio M. Benitez, Sr. Warden; Miguel C. Lubaton, Jr. Warden; Cheng Tin, Treasurer; and Roseller L. Barinaga as Secretary. The appointed officers were: WB Francisco Sevilleno PM, Chaplain; WB Ernesto Guitierrez PM, Marshall; Francisco Tagle, Sr. Deacon; Gonzalo Caberte, J. Deacon; Leon L. Barinaga, Jr., Orator; George Lee, Almoner; Philip D. Amboy, Auditor; Leodegario Orendain, Standard Bearer; Joaquin Te Sr. Steward; Vicente Lim, Jr. Steward; and Faustino Preciado, Tyler.

In his inaugural address. WB Lagahit impressed told his audience that Freemasonry is neither a religion nor irreligious but a religious fraternity. And on the erroneous notion that Masonry is a secret society. he quoted W. O. Peterson that "Music is a secret from the mute; Mathematics are a secret from the ignorant; philosophy is a secret from the unscholarly mind. So Freemasonry is a secret from the uninitiated." Bro. Rogelio Benitez made a brief recount that most of the heroes of the Philippine Revolution were Masons.  $\Delta$

Cross Lodge #3, 1962-63.

Grand Orator, 1966-67.

Grand Marshall, 1964-64  $\Delta$

Vienna began a new Masonic life. Fraternal relations were resumed.

In 1868, the symbolic Grand Lodge of Hungary was founded. It is said that after the first World War a democratic government was constituted in Hungary. But unfortunately, after a short period of time, a fascist government got control of the public affairs of the country and as a consequence Freemasonry was the first victim. Afterwards, during the Nazi occupation and by Nazi terrorism, Freemasonry was totally eliminated. Then came the Communists who took hold of the country and Masonry was dissolved. It has been said that Masonic Lodges were the meeting places of the enemies of the people's Communist Republic. Until now, Masonry in Hungary is prohibited by the Communists.

We were also in fraternal relations with Freemasonry in Greece before World II. Its Grand representative here was the late Wor. Bro. Jose Artiaga. During the occupation, the Germans arrested all Masons, and the usual German policy was carried out. After the War, the Grand Lodge of Greece was restored, and with Masonic zeal the Greeks were able to fight the Communist invaders.

Before the last War we were in fraternal relations with the Grand Orient of Turkey. After the War, nothing has been heard of this Grand orient. It is said that presently, efforts are being made to organize a Grand Lodge in Turkey.

It is useless to recall here, that under Communist Russia and China, Freemasonry cannot exist. The same is true in those countries within the iron curtain.

The foregoing is written just to show how Masonry is to act so as to build humanity and its future. As

said before, Freemasonry is international in scheme and scope. But Masonic internationalism is a spiritual bond uniting all men in common purposes and common destinies. Men in their different ethnological groupings are the links forming that spiritual bond. It is evident that the *bond cannot be strong* if the *links* are weak. The *stronger* the links, the *stronger* the bond. So, Masonic internationalism has to grow in national surroundings to be strong. To erect high the spiritual wall we call humanity, Masonry has to move and breathe in a purely national atmosphere.

In building humanity and its future, we are preaching Masonic internationalism founded on the solid rock of true nationalism.

#### *Freemasonry Dwells In Humanity*

Masonry's design is the building of humanity. Certainly for us humanity is not a mere conglomeration of human beings scattered over the world and divided into different units or ethnological groups. For Masonry, these human beings in their various groupings are living stones of a spiritual edifice we call humanity. It is our aim to build that edifice strong, perfect and beautiful. Therefore, its component parts as living stones are also to be strong, perfect and beautiful. To attain this end, the living stones are to work together in harmony and to synchronize their work. They are to live in enlightened coordination for mutual help and assistance. This is the way Masonry is building humanity. That is the reason for Masonry to dwell in humanity. That explains why humanity is the indwelling of Freemasonry.

Now, to make these living stones live together in harmony and to work in synchronization as human beings should, Freemasonry must go deeper and penetrate deeply into the souls

and consciences of men to learn of their aspirations and desires, their visions and anxieties, and their perplexities, deficiencies, failures and even frustrations. This knowledge of men will enable Masons to dispel hatreds and misunderstanding, envies and jealousies from among peoples, nations and individuals. This knowledge of men will be a factor in the realization of the spirit of oneness as the foundation of our present civilization. Freemasonry is implanting in the conscience of mankind the feeling that all men are brothers, and this basic moral philosophy of Freemasonry is the spirit of today's civilization. Civilizations of old have no doubt contributed greatly to the storehouse of wisdom, light and truth. They have led humanity in the path of right and morality. But they failed in uniting men and peoples as real brothers under the providence of the great Architect. The idea of oneness preached by Freemasonry it to endure because it is in consonance with the true spirit of humanity in which Freemasonry dwells.

Today's civilization is the civilization of Freemasonry and as such is to stay until time shall be no more. It is uniting humanity, it is building humanity upon the solid foundation of the brotherhood of men, moving around national surroundings and growing high with its own ethnological idiosyncrasies and peculiarities.

We must remember that in Philippine Masonic history there are three periods well known to Masons and non-Masons as well. The first period covers the Masonic activities in the Far East, — the Republic of the Philippines, during the closing years of the nineteenth century. The second period is that where Quezon and other Masons with him, as Palma, Kalaw, Trinidad, Delgado, Paredes, Osias, Gabaldon, Alunan, Jose Abad

Santos, Roxas, Carmona, the Earnshaws brothers and others, were erecting with Masonic zeal the foundations of our present Philippine Republic. And the third refers to the present period from the Japanese occupation to the present years of our Masonic life.

Now they are gone; Quezon, Palma, Kalaw, Trinidad, Gabaldon, Alunan, Jose Abad Santos, Roxas, the Earnshaw Brothers and the galaxy of Masons who were real leaders during the second period of our Masonic history. Of that second period very few are now left.

How often do we hear that phrase "I am sorry" — we take for granted that to err is human and to forgive is divine. So when we offend a loved one, we say later, "I am sorry", when we wrong another we offer an apology. To some of us our shortcomings find justification in the fact that man, being a man, is imperfect. Let us learn to profit from our blunders and avoid repeating them. This "I-am-sorry" habit hurts our own selves and isolates us from our neighbors.

"Be patient" — a brother was in a hurry to become somebody in his Lodge. He attended all meetings — stated and special — and participated in deliberations and discussions affecting the fraternity in and outside the Lodge. Three years passed by and he remained simply as a member not an officer, be it elective or appointive. What is the delay in his advancement? Simply this: he followed the wrong direction, the attainment of progress is through effective work, not too much talk; through humility not over — zealously; and, through patience not such habit as "hit and miss". Lest we forget, "slow but sure goes far in a day." "Cheerfulness as a habit" — it does not cost much to be helpful. It requires no

Turn to page 32

# More New Master Masons

## Manila Lodge #1

1. Jerry L. Richards — 11-29-66

## Cavite Lodge #2

1. Alexandro H. Santiago — 11-28-66
2. Rodrigo P. Montefalco — 11-28-66

## Mabini Lodge #39

1. Aquilino Pabalate — 12-19-66
2. Stanley Martin — 12-19-66

## Makabugwas Lodge #47

1. Marcos G. Relevo — 12-31-66

## Pintong Bato Lodge #51

1. Herminio N. France — 1-28-67

## Isabela Lodge #60

1. Pablo Cayaba — 5-20-66
2. Ernesto Viquiera — 5-20-66

## Kanlaon Lodge #64

1. Eugenio A. Antonio — 11-26-66
2. Carlos M. Madrazo — 11-26-66

## Laoag Lodge #71

1. Mariano F. Agcaoil — 11-12-66
2. Bernabe Zumel — 11-19-66
3. Florencio B. Mina — 11-19-66
4. Tomas L. Mangasep — 11-23-66
5. Irineo F. Santos — 12-3-66
6. Pacito P. Sacandi — 12-3-66

## Taga-Ilog Lodge #79

1. Alfredo L. Jose — 1-28-67
2. Joaquin C. Gaden — 1-28-67
3. Gerardo P. Morena, Jr. — 1-28-67

## Abra Lodge #86

1. Juan Bautista — 11-12-66

## Bagong Ilaw Lodge #97

1. Ricardo A. Samonte — 12-10-66

## Mount Huraw Lodge #98

1. Bonifacio Narde — 11-12-66

## Leonard Wood Lodge #105

1. Richard Mosiman — 12-31-66
2. Roderick Burkes — 12-31-66
3. Ammons Hamilton — 12-31-66
4. Freddie R. Coburn — 1-24-67
5. Robert D. Bruffey — 1-24-67

6. Fredric Al. Ponte — 1-24-67

## Okinawa Lodge #118

1. Carl A. Whitaker — 12-31-66

## Quezon City Lodge #122

1. Eriberto A. Cruz — 11-12-66
2. Aquilino B. Javier — 11-12-66

## Coral Lodge #142

1. Mason C. Folven — 11-11-66
2. Earl E. Schunk — 11-11-66
3. Lawrence B. Warner — 11-11-66
4. Andrew W. Osha — 11-11-66

## Kanto Lodge #143

1. Marc Franklin — 12-28-66

## Nueva Vizcaya Lodge #144

1. Jesus D. Cadiente — 11-26-66
2. Felipe Tan San — 11-28-66
3. Macatalac Logan — 11-28-66

## Juan S. Alano Lodge #137

1. Benedicto Principe — 1-13-67

## Mt. Matutum Lodge #156

1. Eusebio Bulaong — 12-10-66
2. Dimadotang Dilangalen — 12-10-66

## Dagupan City Lodge #158

1. Constancio C. Bartolome — 12-14-66

## Gen. Llanera Lodge #168

1. Antonio L. Malapira — 11-30-66
2. Augusto S. Cabrera — 11-30-66
3. Jose L. de la Rosa — 11-26-66
4. Simeon M. Yu — 12-16-66

## Loo Choo Lodge #172

1. J. D. Rush — 12-1-66
2. Roller Bradley — 12-1-66
3. Roff H. Lanning — 1-5-67
4. Daniel S. H. Wong — 1-5-67
5. Mario F. Baker — 1-5-67
6. Kenneth A. Moyer — 1-5-67
7. Hubert L. Barnett — 1-5-67

## Clayton W. Roberts Lodge #175

1. William M. Clapp — 11-30-66

## Cordillera Lodge #178

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

I once recall in my student days when the following day after a dancing party we were all marked zero for not knowing our lesson, and the professor who was also present at the party remarked: "I wonder what power is there in the world that has transplanted the brain from the head to the feet." And even went on to say that apparently no party or gathering of the young is complete without hard drinks and smoke.

We realize of course that the immensity of the problems of today tend to hamper the attempts of our country's parents to bring up properly their children. These problems are complex — ranging from the economic status of the family to the strange and alien values that have lately been permeating our social scheme. The economic problem of many of our parents is perhaps the most distracting, and understandably so, because a person preoccupied with the problem of procuring money for such basic items as food, clothing, shelter and medicine, will find it difficult to immerse himself in matters extraneous to the fact of existence — like social responsibility and civic consciousness. As Pope Pius XI once bewailed, "intolerable is (this situation) whereby mothers of families, because of the insufficiency of the

father's salary, are forced to engage in gainful occupations outside the domestic walls to the neglect of their own proper care and duties, particularly the education of their children."

And as if this problem were not enough to divert the attention of many of our parents from their work of bringing up their young, they also have to contend with the difficult task of turning back the tide of Hollywood values that of late have been threatening to engulf our youth. They have to compete with the many movies, magazines and books whose strange sophistication tends to misdirect the perspective of the unwary young.

But disturbing as these problems are, there is no reason for resignation or despair. The many outstanding parents across the country should convince us that the task can be done; that the inherent goodness of parents, their capacity for patience, perseverance and sacrifice can be directed towards the upright development of our youth. We must not forget, that if the destiny of our nation lies in our youth, so also, the destiny of our youth lies in our parents.

May I extend my congratulations to the members and specially to the newly installed officers of Taga-Ilog Lodge of Manila. △

\* \* \*

### GRAND LODGE OF THE PHILIPPINES, INC.

1440 San Marcelino, Manila

To All Members:

Notice is hereby given that the annual general meeting of this corporation will be held at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, on April 25 — 27, 1967, for electing the directors and for the transaction of such other business as may properly come before said meeting.

**ESTEBAN MUNARRIZ**  
Corporate Secretary

## GRAND MASTER'S MESSAGE...

From page 1

What a pity if, when a man's life is ending, he can only dwell upon the memory of his leisure and can not see the results of his life's work. Then it is too late to consider. Now, is the time to take stock of ourselves.

The first responsibility of a man is to make sure that he is a responsible man. The first responsibility of a Mason is to make sure that he is a responsible Mason.

After you have examined your own conscience, only you can decide the proper thing to do. And only you can go about doing it with perseverance and determination.

**RAYMOND E. WILMARTH**  
Grand Master

\* \* \*

## KNOW YOUR...

From page 23

... at University of Sto. Tomas and Afafe College of Medicine in 1943. Passed the Board of Medical Examinations the same year. Honorably discharged from the Medical Corps, Philippine Army in 1946 and presently a practicing physician; Medical Referee of the Philippine-American Life Insurance Company; Company Physician of the Desiderio Dalisay Enterprises and Menzi & Co. in Davao City.

*Civic Activities:* Member of the First Medical Team of Operations Brotherhood in Vietnam in 1955-1956, Outstanding Davao Jaycee 1956, Member Junior Chamber of Commerce; International Senator 1956, active member Davao Y's Men Club and Davao YMCA.

*Initiated:* February 14, 1951

*Passed:* June 2, 1951

*Raised:* June 27, 1951

*Mother Lodge:* Sarangani Lodge No. 50

Member of Davao Bodies, A & A. S. R.

Appointed District Deputy Grand Master for District No. 18 last April, 1965. △

\* \* \*

## WE ARE FRIENDS.... From page 9

services on this occasion. To our visiting Brethren, our sincere thanks for helping us in our conferral of First

Degree of Masonry upon our newly acquired members. And may I express my fondest hope that this year will bring us God's blessing and success in all our undertakings during this trying time. △

\* \* \*

## BUILDING FOR...

From page 29

great effort to be cheerful. When someone is down, lift him up where he has fallen; impress him that he is not out. The attitude of the disconsolate can be changed if the person who calls him friend gives him the reassurance that after darkness comes the light, just as the day, follows the night. Here is a man who has lived abundantly and done well — his handshake is refreshing, his smile contagious, his speech inspiring, and his kindness, a source of strength. Blessed are the cheerful for they elevate the human soul!

This my friends is my message to you tonight. △

\* \* \*

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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)

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## REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

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

## DISTRICT DEPUTY GRAND MASTERS

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

## PRAYER IS POWER

Prayer is not only worship; it is also an indivisible emanation of man's worshipping spirit — the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships.

If you make a habit of sincere prayer, your life will be very noticeably and profoundly altered. Prayer stamps with its indelible marks our actions and demeanor. A tranquility of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched. Within the depths of consciousness a flame kindles. And man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of grace.

Prayer is a force as real as terrestrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called "laws of nature"; the occasions on which prayer has dramatically done this have been termed "miracles." But a constant quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives.

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