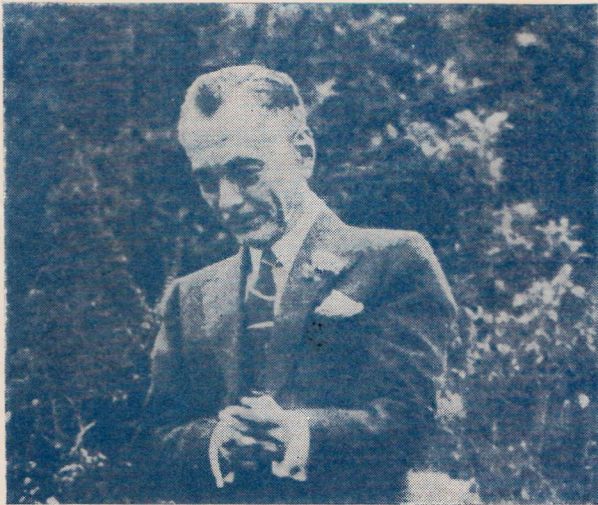


# The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Manuel L. Quezon, First President, Philippine Senate; First President, Commonwealth of the Philippines; First Filipino Grand Master, Grand Lodge of the Philippines. His 89th Birthday was on August 19.

VOL. XLIII

No. 8



AUGUST

1967

# The Cabletow

Published monthly by the Cabletow, Inc. in the interest of the Grand Lodge of the Philippines at 1440 San Marcelino, Manila. Re-entered as second class mail matter at the Manila Post Office on June 16, 1962.

Subscription — P3.00 a year in the Philippines. Foreign: US \$1.30 a year  
P .35 a copy in the Philippines. Foreign: US \$0.15 a copy.

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## *Grand Master's Message:*

### ON COMMUNICATING THE DEGREES

It is not infrequent that we hear officers and members of our Lodges bemoaning the fact that they do not seem to produce Master Masons of firm dedication. They find their problems aggravated by candidates who drop out after the First or the Second Degree, or by newly made Master Masons who do not appear to have become attached to or concerned with the Lodge nor impressed with Freemasonry, and who consequently fail to attend Lodge meetings.

This situation is apparently common to many Lodges. Perhaps, now is the time that we should examine ourselves, take note of our own decorum in Lodge or out of it, of our own respective procedures in Communicating the Degrees, our follow through and the Masonic Education of the newly made Master Mason, before we lay the blame somewhere else.

The more we explore the situation, the more possibility there shall be to find ways and ideas that shall help. We may take the cue from Bro. Kenneth D. Cootes of James Ladd Burgess Lodge 1305, Dallas, Texas, and ask ourselves some questions, perhaps the same questions that were suggested by him:

"Why were our Entered Apprentices or Fellowcrafts not concerned about their advancement? Did we make the proper impression when we communicated to them the Degrees? Were we proficient and dignified in our work? Why do so many members allow their dues to lapse? Did we include them in our fellowship and encourage them to share with us the many and varied opportunities and privileges we derive from Masonry? Did we instruct them properly as to their obligations as men and as Masons? Do our own lives reflect what we profess to learn from Masonry?"

I am sure many of us can recall witnessing some Degree Work which were outstanding and impressive because of the fine presentation by the team members. On the other hand, it may be said that some Degrees and the lessons involved in them have not been effectively communicated because of lack of proficiency and preparation of the team.

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## *Editorial:*

### QUEZON AND THE COMMON MAN.

This month we commemorate the birth anniversary of MW Manuel L. Quezon, the first President of the Philippine Senate, first President of the Commonwealth of the Philippines and the first Filipino Grand Master of the Grand Lodge of the Philippines. Let us not mar our remembrance of him with the fact that in the Philippines this month and part of next month, we have to add five centavos more to the newly increased postage on our mail. It's bad enough, the mail system, that is. Last month, after paying 150% more on Cabletow postage, ours, mailed in Manila on July 27 got to us in Quezon City on August 8. The two cities are a dozen kilometers between city halls and our Cabletow travelled one kilometer a day!

Back in 1930 when we were pen-pushing for *The Sillimanian*, it was our impression that MW Quezon's unique contribution to the science of government in the Philippines was his social justice program. Then President of the Senate, MW Quezon, though embroiled in a campaign for the passage of the first independence law, took time out to expound his thoughts at a campus convocation, on the improvement of the common man as the foundation for independence — political, economic and sociological.

As a man of common beginnings, he understood the plight of the common man. He was one of them and while he did walk with kings, he did not lose the common touch. And in the nearly two score years that followed, we saw the continuation of the program, differently denominated at times, but his dream went upstream through the work of other leaders who succeeded him.

Lincoln said rather wilyly that God must love the common man because He made so many of them. Be that as it may, no generation is without a leader who does not think of the common man. It is as well. For now we see how the world moves in the right direction because of the common man, especially when he is free.

Late this month, the Magsaysay awards will be given to people who have achieved distinction in their service to their countrymen in Asia. Again, we are reminded that distinction comes to people with a deep sense of service to their fellowmen. It is a source of pride for us to know that our Masonic tenets of brotherly love and relief find expression even by men who may not be Masons. And this is the unique contribution of Masonry to world progress. One wonders if any other institution or organization has contributed as much. △

Think on These Things. . •

• **Walls are Crumbling**

Senator Eva Estrada Kalaw •

*Address by the Senator from Pangasinan and Manila at the Convention of the Ninth Masonic District held at Villa Lolita, Taytay, Rizal on July 4, 1967. Sister Kalaw is a Past Matron, T. M. Kalaw Chapter #9, OES, San Juan Rizal.*

I feel deeply honored by your invitation to address you on a subject in which perhaps all of you are more conversant. This being the ecumenical decade, many thinking Christians everywhere have paused to examine their beliefs and their positions on centuries-old controversies that have riven the confraternity of Christians the world over. And so, indeed, perhaps it is time for me to set forth a few of my own thoughts on ecumenism.

At the outset, let me state that I come from a family which, not by deliberate design, is ecumenical.

My husband Teddy as you know is a Mason.

I am a Catholic, and so are all my children.

Two of my brothers are Protestants each belonging to a different sect, while one of my sisters-in-law has not discovered religion yet, though she suspects there must be a God somewhere.

We are committed to a wide diversity in creeds. We disagree about many things, but through it all, we have a unity of spirit and purpose that allows us to be different but nonetheless trusting and happy together.

When I was campaigning for the senate two years ago, I had occasion to say my first prayers for the success of the ecumenical movement.

I could not get the official blessings of the Catholic hierarchy because my husband is identified with Free-

masonry, and I could not court the consolidated votes of a supposed to be powerful Filipino Christian group, because another sister-in-law was too well identified with Catholic Action in the Philippines to be any comfort to that sect.

The fresh wind of ecumenism was then all of two years sweeping across Europe, but it had not yet brought its beneficial effects to our people. My first prayers for its success may have been tinged with personal reasons, but reviewing the great and continuing transformation of our church, my prayers that it succeed seem to have been answered.

Many walls of bigotry are now crumbling and the dams that have prevented other tributaries from flowing in the same big Christian river of grace are collapsing in the wake of a movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians.

Unity in Christ is the central theme of the Ecumenical movement.

—Unity in Christ, and not necessarily the Catholic Church.

—A renewal of our faith, and a reformation of our church, which must translate the teachings of Christ into the idioms of modern life, so that Christians everywhere may realize anew that these teachings have as great a validity for our mode of life, as they had when they were first enunciated two thousand years ago.

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The ecumenical movement indicates the new initiatives and activities that must be encouraged according to the various needs of the Church as "communion of saints" and as opportunities offered to promote Christian unity.

My daughter Chingbee, with a more realistic outlook characteristic of her a-go-go generation favors a pragmatic definition that shows ecumenism as an enlightened spirit that stresses not how different we are, but how deeply similar we really are. It is a movement that measures not how wide are our differences, but how closely our common Christian beliefs hold us together .

As a result of the spirit of ecumenism that has swept across the world, Catholicism, during the past decade, has changed more rapidly than at any other period in its two-thousand year history.

When the late Pope John first opened the windows to allow fresh air to come to the Vatican, Catholics all over the world perceived the ecumenical spirit and looked with fresh insight into such secular problems as poverty, ignorance, disease, war, and social and economic development of potentially progressive nations. This is a counter-reformation precipitated, not by another schism, but by a realization that times indeed have changed and the church intends fully to keep stride with the pace and pattern of these changed and changing times.

The Ecumenical movement necessarily places the task of renewal and reform where it belongs — with the individual Christian himself.

Even as Catholics are enjoined by the decree to be concerned about their separated brethren, their primary duty is — in the words of the historic decree —

"to make a careful and honest appraisal of whatever needs to be renewed and done in the Catholic house-

hold itself, in order that its life may bear witness more clearly and faithfully to the teachings and institutions which have been handed down from Christ through the Apostles."

Ecumenism is contrition and humility — for it acknowledges that division among Christians is the doing and responsibility of both Catholics and non-Catholics equally.

Ecumenism is also social reform along Christian principles, or as the Decree defines it, it is

—A just appreciation of the dignity of the human person;

—The promotion of the blessings of peace;

—The application of gospel principles to social life;

—And advancement of the arts and sciences in a Christian spirit.

Charity is ecumenism in its highest expression. Here I speak of charity in the sense meant by St. Paul — that of the three cardinal virtues, the greatest is charity.

Through it all we must remember that all who pray to "Our Father" are in spirit *one*, though by persuasion belonging to different creeds and sects.

To me the most significant meaning that has emerged from the Vatican Council is the statement in modern terms of its mission and its gospel, in a world much altered by mental, spiritual and material revolutions.

And in response, Catholics everywhere have started to examine whether the Christian gospel is indeed still relevant to the life of modern man and has urged the church to prove whether it still possesses the indwelling spirit and force to pit against such recent tragedies of history as the Nazism that flourished in a Christian country, and the Communism that within the same decade — took root in one of the most religious of societies.

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GK Saturnino Cortez, KC

*Speech delivered by Grand Knight Saturnino Cortez of the Gumaca Council No. 3609 of the Knights of Columbus during the literary program held at the Babin-tawak Lodge Temple, Gumaca, Quezon on June 19, 1967 on the occasion of the joint celebration of Dr. Jose Rizal's 106 birth anniversary and of St. John the Evangelist and St. John the Baptist.*

I feel very much honored for the privilege of speaking before so distinguished an audience as the members of the Free and Accepted Masonry. Almost eight years ago, I had the good luck of speaking here for and in place of the then mayor Dr. Cesar A. Angulo. I never thought that as Grand Knight of Gumaca Council No. 3609 of the Knights of Columbus, an association of men whose road to God is believed by many to be at variance with that which the Masons tread on their way to the same God, I would again step on this same platform as your guest speaker. I had this thought all along because when I invited all heads of religious, social and fraternal associations of this town on the occasion of my investiture as Grand Knight of Gumaca Council No. 3609, none honored my invitation. So when your Worshipful Master, together with Worshipful Brothers Makayan and Mendoza asked me to be your guest speaker this afternoon, I accepted the invitation without hesitation to show our people, at least in our town, that all men who believe in Christ as true man and true God can live and work together for a common cause and that they are one in honoring the greatest Filipino hero, Dr. Jose Rizal.

This afternoon's affairs has a triple significance in that we honor today the 106th anniversary of the birth of Dr. Jose Rizal, the greatest man the Ma-

layan Race has ever produced, the anniversary month of the birth of St. John Evangelist and Baptist who, at the river Jordan baptized Jesus Christ, and as Engineer Makayan said making for the first time ecumenism a living reality by bringing together under the same roof men and women who all believe in Christ though their methods in practicing their faith are as diverse as they are so that they could listen to the wisdom of the ages and profit thereby.

Rev. Kersey has given us a resume of the life and deeds of St. John whose teachings were imbibed by all Christians and accepted even now as messages from God. This afternoon, I shall delve into the life and labors of Dr. Jose Rizal, the man who showed the world that the Filipinos are possessed of a high culture by the brilliance of mind made manifest by the keenness of his pen, the man who put in black and white the sufferings of his people from the tyranny of the Spanish *conquistadores* and the oppression of a selfish clique that wanted the Filipinos to remain subjects of bigotry and ignorance, the man who through his speeches, and writings moved a people to rise in revolt.

Jose Rizal was born on June 19, 1861, in Calamba, Laguna, the seventh of eleven children of Francisco Mercado and Teodora Alonso who were

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of substantial means. He was therefore blessed with the opportunity to receive the best education both in the home and in exclusive private schools of the time, making it possible to cultivate his innate talents and capabilities which resulted in his excelling other students, foreigners and countrymen alike, in all fields of education and learning. It was of no wonder that at the early age of 16, he received the degree of Bachelor of Arts and a diploma of Agricultural Surveyor at 17 from the Ateneo Municipal. Meantime he was also taking up painting and sculpture with private tutors, excelling in both. His talents, however, showed most brilliantly in literature and poetry. At the age of 8, he wrote "Sa Aking mga Kabata," a poem that attracted notice from local bards. By the time he left the Ateneo for Sto. Tomas University in 1877, he had been credited with having written 20 beautiful poems among which were titled: "Felicitation," "Por La Educacion Lustre La Patria," "Un Recuerdo A Mi Pueblo" and "El Heroismo de Colon." At Sto. Tomas University, he wrote a winning piece "La Juventud Filipina." He also wrote several allegorical plays and dramas some of which were staged at the Ateneo Municipal. All together he wrote 40 beautiful poems, the most famous of which was "My Last Farewell" which he wrote in his death cell on the eve of his execution on December 30, 1896. He excelled not only in the academic field but even in physical quarrels involving Spanish youths of prominence necessitating his leaving the country for Europe.

He enrolled at the Universidad de Madrid upon reaching Spain and obtained his Licentiate in Philosophy and Letters after two years. While taking up these courses he also pursued courses in languages (principally in French and English), painting,

sculpture, arts and gymnastics in other schools. In 1884 he spoke on the occasion of the celebration of the triumph of Juan Luna and Felix Resurrecion (two Filipino painters) in Madrid. His speech attracted the admiration of Don Miguel Morayta, a Mason and an influential Spaniard in politics and letters at the time, so much so that Morayta invited Rizal on several occasions where he was asked to speak, thus started Rizal's acquaintanceship with great men of Europe. He left Madrid in 1885 for Paris where he became the assistant to an internationally known ophthalmologist, Dr. Luis de Wecker. Later he went to Heidelberg, Germany, where he worked with another equally famous ophthalmologist, Dr. Otto Becker. He left for Berlin where he published his novel "Noli Me Tangere." Here he also worked with Dr. Ernst Fuchs, another famous ophthalmologist. From Berlin he went to Ghent, Belgium, where he published "El Filibusterismo," a sequel to "Noli Me Tangere." In the first book he pictured the misery of the Filipinos under the tyrannical rule and oppressive influence of the religious on those they governed and suggested reforms. In the second, he became revolutionary in his thoughts as it seemed he had lost hope for reforms through peaceful means and hinted that the people may revolt. Here he appealed to passion and the emotion instead of to the mind.

While in Europe, he travelled a great deal and at the same time he wrote articles of, politico-social and socio-religious nature emphasizing that the Spanish conquistadores were to blame for the sad plight of his country and countrymen. These articles won for him the enmity of the Spaniards who governed the Philippines and the religious who influenced those in the government. Thus when he

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WB C. F. Arkoncel, PM (50)

In the last 38 years that I have been in Masonry, I have been wondering at times why there was little or poor attendance in Lodge meetings compared with those in other fraternal, civic or cultural societies. Inducements for good attendance were made in some instances, reminders were duly given, and penalties were provided for, but the anomaly still goes on. While attendance in Lodge meetings is compulsory, yet the exceptions in our obligation are sometimes the excuse for absenteeism in Lodge meetings. But if a brother Mason is not sick, or has no urgent work to do and has extra time for the Lodge, he should go and attend his Lodge meetings.

*Discovered Cases.*

I have attempted to observe closely the causes for poor attendance in Lodge meetings among old and new Masons and the result was a unique revelation. There were cases where a brother Mason continued paying his monthly dues, but was always absent in Lodge meetings or public appearances of Masonry. One reason was the brother was sickly so as not to feel comfortable in going out at night. Another reason was that the brother had been working hard the whole day and he was too tired to go. There was another case where a brother Mason lost his employment and he preferred to save expenses rather than go to the Lodge and bother his brethren for assistance. There was another instance where a brother was slighted by another brother Mason and since then he absented himself from the Lodge. There was another case where a brother resented an unpleasant

treatment from another brother, and since then he preferred to stay out of the Lodge, demitted from Masonry and joined another society. On the other hand there was another case where a brother was black-balled in a Lodge meeting, but persisted to apply for initiation and after he was admitted, he became an exemplary lodge-goer. There was another case where a brother felt he was discriminated by another brother, and since then he absented himself from the Lodge but continued paying his dues. There was another instance where a brother damaged the interests of another, and since then he did not like to see the face of the offending brother. A brother was also found to be reluctant to go to the Lodge because his wife became a religious fanatic. A true Mason is sensible not sensitive, reasonable not unreasonable, cool-headed not impulsive, intelligent not weak-minded, but as a human being he cannot escape defects which he must correct himself toward excellence or perfection.

*Inside the Lodge.*

The present writer, human as he is like others, does not pretend to know everything about Masonry. But Masons should like one another, maintain mutually good and friendly relations, cooperate with one another in the solution of Masonic problems, and help or assist one another whenever possible.

Inside the Lodge which is at work, a Mason has to maintain good decorum and obey all orders emanating from the East. But this does not

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mean that any Lodge officer or brother has the right or power to mortify or injure the feelings of another brother by assuming the pride of a peacock, or arrogantly exposing or correcting the ritualistic mistakes of another brother. Any officer or brother must practise courtesy and politeness without arrogance, without the necessity of hurting the feeling or pride of another. He may courteously request him to do something, but under no circumstances order him disrespectfully to do this and that in the manner of a despot. A Lodge officer or brother should avoid behaving despotically, or making an unnecessary show-off of power or wisdom, or pretending to be virtuous or wise. He should act all the time toward a brother Mason with friendliness, fairness and justice, and without wrongful discrimination. In other words, he must follow and practise the Golden Rule: "Do not to others which you do not like to be done to yourself."

#### *Outside the Lodge*

After behaving with a strictly formal decorum in a Lodge meeting, the brethren go back to their ordinary social status to be treated and to treat one another in the appropriate manner. The brethren are again free to exchange amenities, engage in mirthful conversations, play jokes, talk about anything, but should always main-

tain the usual courtesy, politeness, fairness and friendliness. Plain humbuggery should be avoided as it provokes hatred or suspicion. Complimentary greetings, kind words and polite language which are the earmarks of a good Mason, should often be employed. Pardon and ask pardon if it is proper to do so in case of mistakes, and any brother Mason should not be taken for granted. A brother Mason should not snub, belittle or disregard another brother Mason for Masonry teaches its votaries to be kind, helpful and useful to one another. A brother Mason should not deny another brother as long as the thing asked is within the length of his cabletow. If it is not within his power to give it, he should be frank and not delay to say no; otherwise, he is Masonically dull. In that event silence ceases to be gold, becomes a deterrent to friendship, fellowship and harmony. Do not presume a brother to be this or that because he might not be as you think him to be. It is better to play safe, say the truth, and confess your inability, rather than show yourself to be a big despot, selfish, proud and egoistic. The days are not always bright. There are always floods and storms, misfortunes and calamities ahead where you might need the helping hand of Masonry and brother Masons. △

\* \* \*

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# Far East DeMolay Conclave

Antonieto Meneses, PMC

A dream that took three years to mature eventually became a reality when the associated DeMolay Chapters of the Jurisdiction of the Philippines, Guam and Okinawa convened in Manila from June 30 to July 2 for a three-day DeMolay Conclave. For the first time in the history of DeMolay in the Philippines, Chapters all over the islands threshed out their common problems other than those found in the teachings and ritual of their Order.

The first jurisdictional conclave's varied activities centered at the Scottish Rite Temple, Taft Avenue, Manila. Ill. Dad Manuel Crudo, Executive Officer for the Jurisdiction of the Philippines, Guam and Okinawa formally opened the three-day meet.

Foremost among the DeMolay Chapters in the Conclave were the Far East Chapter, Clark Air Force Base, with a delegation of 16 American DeMolays; Leon Kilat Chapter, with a delegation of 12 DeMolays coming all the way from Dumaguete City by boat. Emmanuel Baja Chapter, Cavite City had several representatives as did the newly-constituted Quezon City Chapter and dozens of delegates and observers from Jose Abad Santos and Loyalty Chapters which gradually increased when some of their brothers from the provinces studying in Manila finally arrived.

Due to some unique operational technique beyond the control of the members of the Teodoro R. Yangco Chapter, Olongapo City, the Advisory Council of the Chapter was not able to send any representative. However, the Chapter Advisor, Dad Anatalio Bustamante, was present as an observer. The Lapu-lapu Chapter of Cebu City did not send any delegate

for lack of time. However, Dad Gerardo Jimenea, Advisory Council member of the Cebu Chapter, was present. Excelsior Chapter of Vigan, Ilocos Sur was not represented.

## First Day

The hectic day started at 8:00 A.M. with the registration of delegates. After all were finished, Dad Crudo delivered his welcome speech. This was later followed by an orientation program mainly to familiarize the delegates with the conduct of the Conclave. This was conducted by Donald Wiles, Jr., Conclave Chairman. Part of the orientation itself was the introduction of the Chapter delegates by their respective Master Councilors. After the orientation period, the delegates went to the Rizal Park (Luneta) to lay a floral offering at the foot of the Jose Rizal monument. After the offering, the party toured the wide and scenic park and even took their lunch there. At about 2:00 P.M. the delegates went back to the Scottish Rite Temple for the afternoon workshop entitled: "Administrative Aspects in Running a Chapter." The evening was capped by an acquaintance night full of skits, games, vocal solos, choral renditions, pranks and jokes.

## Second Day

The whole morning was spent largely in the conferring of Initiatory and DeMolay Degrees on the Quezon City Chapter initiates. After lunch, the second workshop started, topic: "Issues Affecting the DeMolay Movement." After the workshop, Chapter and Jurisdictional Associations were organized. One important matter considered during the discussion was the proposed Jurisdictional Constitution which took a great deal of

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# GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM

## *A Report on Masonic Activities*

Bro. Ramon P. Binamira of Cosmos Lodge No. 8, former PACD Chief, was appointed Public Affairs Manager of the Esso Standard, Phils., Inc.

While in Caltex, (Phils.), Inc. Bro. Fernando Tecson of Davao Lodge No. 149 was recently elected member of the Board and Public Relations Manager of the firm. He succeeded Bro. Jose Roxas who retired from the same positions.

Bro. Antonino Beltran, Chaplain of Island-Luz-Minerva Lodge, left for the United States and Europe on an International Grant of the United States to study Cooperative Union Management.

WB Alejo Santos, former Governor of Bulacan and former Defense Secretary, was appointed Acting Prisons Director and Co-ordinator of the Campaign Against Crime by President Ferdinand Marcos. WB Santos in his present positions has the rank of Secretary.

Bro. Victor Rivera, son of WB Senenio Rivera of Taga-Ilog Lodge No. 79, left for Milwaukee, Wisconsin, under the Exchange Visitors Program and will be in the staff of the Evangelical Deaconess Hospital there. Bro. Rivera was a resident physician of the Philippine General Hospital. Like his father, he is a member of Taga-Ilog Lodge No. 79.

A 4.16-kilometer highway in Pin-

tung, Taiwan will be named after Dr. Jose P. Rizal. A reciprocal move in the Philippines was announced. One of the Philippine highways will be named after Dr. Sun Yat Sen.

The name of Bro. Nick P. Mayuga was inadvertently published as Nick P. Mayga in our last delivery of your Gravel & Sand. So, Sorry, Nick.

Bro. Orlando de Guzman, a fellow-craft of Pampanga Lodge No. 48, was raised to the degree of Master Mason last August 5. A number of brethren from neighboring Leonard Wood Lodge No. 105 attended the meeting.

### MASONIC ACTIVITIES IN VIETNAM

From Brother Arthur W. Kerr in Saigon we learn that Masonic activity has been increasing in South Vietnam. Organized in 1956 to foster Masonic principles, the Hiram Club of Saigon meets the first Monday of every month at the Club Hippique (Riding Club), 116 Nguyen Du Street. Masonic visitors are cordially welcome. The Club has held a dinner meeting every month since 1956.

Hiram Club members assist and, when possible, accompany candidates to Manila for the conferral of degrees. About fifty petitions to a Manila lodge are "in process" most of the time.

In December, 1966, the Grand Lodge of the Philippines issued a dispensation for Saigon Lodge U.D. to

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WB Lorenzo Talatala, PM •

The candidate for the degrees in Masonry, on being raised to the sublime degree of Master Mason, is awarded the Master Mason's diploma, under the seal of the MW Grand Lodge of the Philippines and signed by the MW Grand Master and the Grand Secretary. Inherent to this diploma are certain Masonic rights and privileges, among which are, that the holder thereof may "travel in foreign countries, work and receive Master Mason's wages and enjoy the love, care and protection of all Master Masons wheresoever dispersed." It is to signify that the newly raised brother has already attained a state of maturity, and has earned for himself an honored place amongst those who have joined the Fraternity long before him — those "who have gone this way before."

*Misgivings:* There are however, some misgivings among the conservative members of the Fraternity, for the rapid rate we are passing candidates to Fellowcrafts and raising them to the sublime degree of Master Masons, and thence award the Master Mason's diploma. In some of our Lodges, there have been cases where it took only one month, or even less, to raise a candidate to the sublime degree of Master Mason from the date of his initiation, by accelerating the ceremonies through dispensations for special weekly Lodge meetings convened solely for the purpose. While it may be true, as contended by its defenders, that in many instances the candidates were very proficient and have passed the required examinations given by the Lodge prior to

their taking the degrees, it is equally true that those candidates, in view of the short and inadequate period of their preparation, *could not have been duly and truly prepared in their hearts.*

A candidate, may have been adequately prepared orally and physically in a routine manner to conform to the rituals, regulations and edicts of the Grand Lodge; but he cannot, in so short a time, undergo, both the external and the internal preparations to make him a true and exemplary Mason. Since our ancient regulations emphasize that: "it is the internal and not the external qualifications which recommend a man to be made a Mason," then there is very strong reason to assert that, under the above-cited circumstances, the candidate could not have been duly and truly prepared to take the solemn obligation before the Masonic Altar, which is supposed to be of his own free will and accord. The ill-effects of this hasty acceleration of candidates in Masonic advancement, without ample preparation is now being felt in some of our Lodges. After the candidates have been hastily raised to the sublime degree, they, within a short time, began to manifest their unpreparedness to become Master Masons, by neglecting to attend Lodge meetings or take part in Masonic affairs for lack of interest; and eventually, in some cases, they are suspended for non-payment of dues. When this happens, the members of the Lodge are, logically, the ones to bear the blame for the anomaly, because in their desire to increase Lodge membership, especially in those with

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few members and can hardly meet for lack of attendance, they accelerated the passing and raising of their candidates. As a result, many candidates are initiated even before their names can be published in the Grand Lodge Circular, in violation of Edict No 49 s1965 of the MW Grand Lodge of the Philippines, thus leaving no time for any brother to file his objection to the initiation of such a candidate, even if he had strong reasons to do so. There are even candidates whose education borders on illiteracy; yet they are extended the courtesy of being admitted into the Fraternity for *personal reasons*. Thus, many a time the brethren get disappointed when the attainments of the newly raised brother do not measure up to their expectations. WHY? Because, while the Ancient Laws of the Order, especially the OLD YORK CONSTITUTION OF 926 require that "No Master shall take an Apprentice for less than seven years," today, in this jurisdiction, a Master takes an Apprentice for *even less than one month*. Compare one month to seven years and we can only imagine the wide difference in the quality of "products put out" in the two procedures. Brethren, let us take one good look at this unfortunate situation and bring it up to the attention of the ruling body of the Fraternity, and let it seriously ponder on this matter, with the view to effect corrective measures, so that hereafter we may not anymore produce half-hearted Masons to the detriment of the Fraternity. Let us humbly accept the sad reality that our rank and file have been infiltrated by some undeserving Masons. Let us, while there is yet time, strictly uphold the principle of choosing quality instead of quantity in taking in candidates to our fold.

*The Master Mason's diploma is universal*: On the general subject of diploma, we now see around us many

of its kind, displayed in homes and offices. In our schools, they issue the high school diploma which is recognized by colleges, and entitles them to admission into the college or university. Then there is the college diploma issued by the college or university to the student who has finished a collegiate course as Doctor of Medicine, Dentist, Engineer, Lawyer, Chemist, Architect, Pharmacist, Technologist, Teacher and many others. However, even with the diplomas they have acquired as professionals in their respective professions, and in spite of the licenses which they have secured, they can only practice in this country, because their diplomas and licenses are not honored outside the Philippines, in so far as the practice of their professions is concerned. On the other hand, the Master Mason's diploma is of universal acceptance. Its holder, if in good standing, is "recommended to the friendship and hospitality of the Craft wheresoever dispersed" throughout the world, which recommendation is respected and honored by all Master Masons in good standing, regardless of creed, color, nationality and station in life. In the light of the foregoing, it becomes necessary, in consonance with good and judicious policy, that caution be exercised in the awarding of the Master Mason's diploma by seeing to it that it is awarded only to Master Masons who are worthy and deserving to possess it. Otherwise, unscrupulous persons will take undue advantage of our laxity, for their own selfish interests. It is even necessary, if the interest of the Order is to be zealously protected, that the newly raised brother be placed on probational status for at least one year, from the time he is raised to the sublime degree, before being given a Master Mason's diploma, as an added assurance that he is a true Mason, at

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## The Golden Rule Essay Contest. . .

WB Leopoldo Boquiren  
*First Honorable Mention*

In any language, race, or religion, the Golden Rule to do unto others what we expect others to do unto us is essentially the same. Humanity is so constituted that the thoughts and sentiments of one race sound similar in cast with another, regardless of a difference in culture. Morally, all people are beholden to one another; and whatever would cause injury to a person would likewise tend to damage another in like circumstances. Man is basically a self-centered creature; he desires protection for his own self and his family and the esteem of others. In this regard, he obeys an unwritten code among his own kind, devised in such a way to protect himself and in turn to protect the others from his own hand. The Golden Rule is therefore an unwritten law of reciprocity — a tacit agreement between two beings not to molest each other — and designed to insure mutual protection within the tribe.

Since the Golden Rule is fundamentally a moral injunction, capable of expression in a few words, it was not found necessary by the world's lawmakers to render it into a formal legal enactment. The Rule as it is framed was not supposed to regulate external conduct, define a contractual obligation, or enforce a certain right in favor of a person. It is strictly a matter of conscience; an injunction addressed to the inner man; a moral undertaking. And because of its peculiarity as a moral commandment, the business of expressing it or enjoining its usage was confined for a time to certain religious congregations. Thus

## Masons Implementing the Golden Rule

some of the world's greatest and oldest religions, Brahmanism and Confucianism, for instance, had it in their systems in some form or another.

A comprehensive research on some of the world's great religions' teachings will show the universality of the Golden Rule in any age or clime. Different versions of the Rule culled from their bibles or sacred books prove the same idea; thus: —

1. *Brahmanism*: This is the sum of duty: do naught upon others which cause pain if done to you. (Bhagavad-Gita)
2. *Buddhism*: Hurt no others in ways that you yourself would find hurtful. (The Sutras)
3. *Confucianism*: Is there one maxim which ought to be acted upon throughout one's life? Surely it is the maxim of loving-kindness: do not unto others what you would not have them do unto you. (Analects of Confucius)
4. *Taoism*: Regard your neighbor's gain as your gain, and your neighbor's loss as your loss. (Tao Teh King)
5. *Zoroastrianism*: That nature alone is good which refrains from doing unto another whatsoever is not good for itself. (Zend Avesta)
6. *Judaism*: What is hurtful to you, do not to your fellow human; that is the entire law, all the rest is commentary. (Bible; Old Testament)
7. *Islam*: None of you is a believer

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until he desires for his brother that which he desires for himself. (Koran)

8. *Christianity*: All things whatsoever ye would that men should do unto you, do ye even so unto them: for this is the law and the prophets. (Matthew, 7; 12, New Testament)

It is a tribute to the wisdom and foresight of our Masonic founders that they had adopted and incorporated the maxim of the Golden Rule with the Laws governing our Order. Without it the principle and practice of Brotherhood would have become meaningless. For one could not enjoy or enforce brotherhood without the concept of the Golden Rule informing its substance. Indeed, to regard your fellow man as a brother, one must needs treat him as you would want him or others to treat you likewise. This is paramount. And Masons, who address each other as brother, as some religions do, must of necessity apply the Golden Rule as a measure for determining the worth of this principle. With them the Rule is a synonym for brotherhood.

Since the Golden Rule counsels each man, and particularly, the Mason, to think only of the best side of his neighbor's character, it behooves him to extend its practice over a wide circle. This will help foster understanding and goodwill among all mankind. If all men, say all races and nationalities, would only observe the Rule in their own hearts, what a great difference it would make! Then, wars would end; international conflicts shall be resolved; crimes against persons and property would decrease; and social problems, like poverty and hunger, would be minimized. It is laudable, therefore, that Masonry which considers brotherhood as an article of faith should endeavor to implement and practice the Golden Rule as a way of life throughout the

world.

In order to do this simple but truly difficult task, our Masonic leaders must take the initiative and devise a program that would arouse the whole world towards the observance of the Golden Rule. Today, men seem to have forgotten the import of the Rule in their daily lives; as witnessed by the mounting cases of violence and crimes in cities and towns. Inversely, the "golden rule" now seems to be: each man for himself and damn the other fellow's feelings! Unbridled egoism seems to be the order of the day in all strata of human society. And into this sorry picture, shall Masonry step forth and bravely light its little candle in the frightening darkness.

But how shall it proceed to perform this herculean task? I propose the following means as a mode of operations, to wit:

1. Masonry shall endeavor to convince the leaders of the world, through the United Nations, if possible, to set up a "Golden Rule Observance Week" as a distinct reminder to all men to practise it in their daily lives; and

2. It shall promulgate a set of commandments, explaining the practice and implementation of the Rule to fit any situation in human life.

The first method would not seem far-fetched and impossible if we consider the fact that from time to time the Pope at Rome decrees a week of holy prayer and fasting to remind the faithful of their obligations towards the Church. But inasmuch as Masonry is not a religious body and cannot set aside a prayer-week for the observance of its members, it can however remind the latter and mankind in general to observe the Golden Rule by providing a week for its remembrance. And since the Rule as pointed above is strictly a moral injunction, why could it not influence the

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# All About Ecumenism

News and Views on the Ecumenical Movement.

NBM

## CAMPASS LODGE AND PINTA COUNCIL, K OF C ENJOY FRIENDSHIP BREAKFAST

Sunday, March 5 was a first in the interest of "Brotherhood" for Compass Lodge (9), of Wallingford, as they hosted Pinta Council (5), Knights of Columbus, Wallingford to Church service and breakfast.

At the head table at breakfast were: Rev. Harold Heinrich, Curate of Our Lady of Fatima Church, Wallingford; Carl Audet, Grand Knight, Pinta Council (5), K of C; Right Wor. Fred R. Roganson, Dist. Deputy, Fourth Masonic District; John J. Bedell, State Deputy, Knights of Columbus; James B. Clifford, Master of Ceremonies and Junior Past Master of Compass Lodge; Most Wor. William M. Wyman, GM, Grand Lodge of Connecticut, James C. Curtin, District Deputy of the Knights of Columbus; Wor. Bro. Carl Kenney, Master of Compass Lodge; and Richard A. Shrawn, Past Grand Knight, Pinta Council (5), Rev. A. Gardner Anderson, Minister of the First Congregational Church and Walter C. Jackson, P.M., co-chairman.

Three hundred members of the Masonic and Knights of Columbus organizations attended the Church services at the First Congregational Church to hear an inspiring sermon delivered by Rev. H. Gardner Anderson, following which the two fraternal groups and their families joined in a friendship breakfast sponsored by the Compass Lodge.

The invocation was delivered by Father Harold Heinrich with the

benediction recited by Rev. Anderson.

Welcoming addresses were delivered by Wor. Bro. Carl L. Kenney, Master of Compass Lodge, and Carl Audet, Grand Knight, Pinta Council K. of C.

In addition, brief remarks were given by James C. Curtin of Meriden, District Deputy of the Knights of Columbus, and Right Wor. Fred R. Roganson, Dist. Deputy Fourth Masonic District.

Main speakers were Most Wor. William Wyman, Grand Master of Masons in Connecticut and John J. Bedell, State Deputy, K of C. Both spoke on the theme, "Brotherhood in Action."

During the breakfast, Carl Audet, Grand Knight of Pinta Council, presented Compass Lodge with an American Flag on behalf of the Knights of Columbus. Worshipful Master Carl L. Kenney accepted the flag with the following remarks. "As the American Flag is a symbol of unity and brotherhood, we as Masons accept this flag in this light from our brothers, the Knight of Columbus."

—*The Connecticut Square and Compasses.*

*The love of the beautiful calls a man to fresh exertions, and awakens him to a more noble life; and the glory of it is, that as painters imitate, and poets sing, and statuaries carve, and architects rear up the gorgeous trophies of their skills — as everything becomes beautiful, and orderly, and magnificent, — the activity of the mind rises to still greater, and to better, objects. — Sydney Smith*

## The NBI and You

NBM

Our readers will remember how a couple of years ago The Cabletow published for a number of months a full-page appeal for cooperation of the citizens with the FBI in reporting crimes to the authorities. That was done at the request of the NBI, it being known that the appeal of the FBI in the United States might as well be that of the NBI in the Philippines. (The FBI, Federal Bureau of Investigation, is of the United States; the NBI, National Bureau of Investigation, is of the Philippines.)

Any similarity in names is not incidental, accidental, or co-incidental. Incidentally though, Masons will be glad to know that the head of the FBI is Bro. J. Edgar Hoover; the head of the NBI is Bro. Jolly Bugarin.

Those were side remarks. The main point in this story is that henceforth, The Cabletow, with the cooperation of the NBI, will have a page or two every issue devoted to the NBI and its work; what it does for the people; and what the people can do for the NBI. In these columns, readers will be informed properly and truthfully of the crime situation in the country. Readers will be told where to go to report crimes.

We decided on this venture in cooperation with the NBI because we feel that it is the Mason's duty and responsibility to be a good and upright citizen, remembering the charges given to him when he took the degrees. We feel that here and now, in comprehension of the present administration's three R's: rice, roads, rectitude; a citizen worth his salt will do his best to be of some assistance. It is our

guess that every succeeding administration will have similar catch words, or words to that effect, for we feel that the problems of good citizenship in any country are the same from administration to administration. We are concerned with political science, or the science of government; not politics. We are also allergic to political stuff.

On Saturday, August 5, 1967, at the Scottish Rite Luncheon, Bro. Bugarin made an earnest plea to his hearers to help the NBI in its work of flushing out the criminals and bringing them to court. He stressed that the NBI alone, even with its modern facilities for crime detection, cannot succeed unless the citizenry help it. Col. Bugarin decried the lack of civic spirit and mental honesty in a great number of people who can, but wont, testify in court when cases are brought to trial. So many criminals go scot free because eyewitnesses prefer to remain silent.

The present project of The Cabletow has grown out of the thinking of MW Wilmarth, PGM, at whose suggestion Masonry in the Philippines should take active part in the profession of good citizenship. Years ago he suggested that Lodges in their localities take active part in the peace and order campaign of the local governments, forming committees charged with the task of helping law enforcement agencies to prevent crime.

It is our hope that from here on, we Masons take up the challenge and help our government in its program of attaining that "rectitude of conduct" among the citizens and public officials.

△

# Masonic Facts (Philippines)

WB Calixto B. Antonio, PM (29)

1. The first Freemasons to set foot on Philippine soil were believed to be Englishmen in 1756. They were Dr. Eduard Wigat and James O'Kennedy, a merchant.
2. The first regular Masonic lodge in the Philippines was organized in 1856 by Spanish Naval Officers, Malcampo and Nuñez. The name of the lodge was "Primería Luz Filipina." It was located in Cavite province.
3. There are at present ten (10) Masonic lodges in Cavite province.
4. The Grand Lodge of the Philippines was founded on December 19, 1912, first known as the Grand Lodge of the Philippine Islands. When "Islands" was officially dropped from the name of our country, the Grand Lodge dropped also "Islands" from its name.
5. The Grand Lodge of the Philippines is the daughter Grand Lodge of the Grand Lodge of California (U.S.A.).
6. The Grand Lodge of the Philippines has two (2) daughter Grand Lodges.
7. The first Grand Master was MW H. Eugene Stafford.
8. The first Filipino Grand Master was MW Manuel L. Quezon in 1918.
9. The first Filipino initiated into Freemasonry in the Philippines was in a German lodge in Manila.
10. The territorial jurisdiction of the Grand Lodge of the Philippines includes Lodges located in Marianas Islands, Guam, Marshall Islands, Okinawa and Japan.
11. There are eleven (11) lodges named after cities.
12. There are nineteen (19) lodges named after provinces.
13. There are twelve (12) lodges named after towns.
14. There are twenty three (23) lodges named after mountains, mountain ranges and volcanoes.
15. There are four (4) lodges named after Filipino generals.
16. There are two (2) lodges named after American presidents.
17. There are two (2) lodges named after Filipino presidents.
18. There is a lodge named after an American Governor General in the Philippines.
19. There are two (2) lodges named after Rizal.
20. As of July 1967 the Grand Lodge of the Philippines has 143 symbolic lodges.      △

\* \* \*

An average day with our four boys — a ten-year old, a two-year old and seven-year old twins — can produce as much confusion as an unorganized picnic. Coming home from work one evening, eager to be with my family and looking forward to a good dinner, I was met by a squad of commandos, a tribe of Indians and a space patrol, all rolled into one.

When my wife greeted me warmly with, "I'm sure glad you're home," I felt myself a tower of strength and a proud patriarch. But then, she added with a sigh, "You are the only one who obeys me."

—Jack All.

# *Pitak Pilipino*

Ni Kap. Agustin L. Galang, NIG (17)

## ANG KILATISAN NG MASON

Ang uri ng isang Mason ay hindi nakikilala sa halaga't gara ng kanyang kasuutan, ni sa kanyang mga hiyas ng kanyang taglay. Hindi rin sa yaman, at sa taas ng lipunang kaniyang kiraaniban, at lalong hinli sa kaniyang kapangyarihang hinahawakan sa lipunan o sa pamahalaan.

Mapatutunayan ang kilatis ng isang Mason sa pamamagitan ng pagangkin ng isang ulong matalino't wasto ang dibdib na mapagkakatiwalaan ng lihim mga patakaran sa buhay; may isang ng kapatid; may pusong kadluan ng pag-ibig at kawanggawa; mga kamay na ang gabay ay ang katotohanan at katarungan; mga tuhod na kung itiklop upang manalangin ay karamay ang kapakanan ng katauhan; mga pang matatag at may tiyagang lumakad saan man dako pa roon, masakloloohan lamang ang mga sawi't nalulugmok sa kahirapan o kamalian.

ANG TUNAY — kung sa kanyang pagiging Mason ay unti-unti niyang hinubad ang hilig sa karangyaan at umiwas sa pagpapayaman para lamang sa sariling kapakanan, at lubos niyang sinikap ang pagtitika't paggawa ng kabanalan, upang ipakilalang siya'y umanib sa Kapatiran: di upang maunawaan kundi umunawa; di upang lumasap ng kaligayahan kundi umaliw sa mga nalulumbay; di upang magsamantala kundi makipagdamayan; di upang tumanggap ng biyaya kundi sa abot kaya'y magbigay; di upang malungkot sa darating na kamatayan kundi upang mapatunayan ang ganda ng kamatayan. Isang Talinhaga ng Langit na sa pagkakawanggawa lamang makakamtan ang wagas na kapatawaran, at sa magandang Kamatayan lamang matatamo ang Buhay na Walang Hanggan. △

## ANG PAGESUSUNURAN

Ang magandang pagsusunuran hiigit sa lahat ng pagkakataon, ay kailangan natin ngayon. Nagsusungit ang panahon. Sa pananalat at sa kaganaan ay dapat tayong magdamayan. Huwag pahiralin ang pagiirangan. Lalo't dahil sa ambision, pulitika o relihion. Adhikain ang tapat na pagsasamahan, at pagunlad na di pang-sarili kundi pangkatauhan.

Sa Hukbo, ang magbunyag ng lihim at manira sa kapuwa'y mahigpit na pinaguusig at pinapatawan ng mabigat na parusa sangayon sa Artikulo ng Digma. Ang Masoneriya'y ganyan din ang batas. Ang magsiwalat ng lihim at dumungis ng karangalan ay itinatakwil at pinangririmariman. Nasusunod pa kaya ito ngayon? May alinlangan ako.

Madali ang magbuag ng mabuting pasunuran, subalit napakahirap mapanauli ang kasiraan. "Ang sugat na pinaglamnan, gumaling ma'y balantukan." Kaya't tayong lahat ay dapat magpakaingat sa paggawat pagsasalita. Sa kagandahan ng kaugalian at likas na pagmamahalan, atas sa bawait Mason ang maging huwaran.

Ipinagmamalaki ng mga sinaunang Mason sa Pilipinas, ang magiliw na pagsusunuran at ulirang pagkakapatiran ng mga kaanib noon, sa kabila ng mga upasala't paguusig ng kanilang kalaban. Sapagka't silay nagpakagingting at nagpakatatag, ang Masoneriya natin ngayon ay malusog at malayang nabubuhay. Ang dakilang pamana sa ating ito ay dapat nating pakamahalin at itaguyod ng buong dangal sa pamamagitan ng taos na pagsusunuran. Sa gayon ay tayo'y maging karapatdapat sa dambana ng ating pinipintuhong Kapatiran. △

# WITH OUR YOUNG ONES

*Antonieta Meneses, PMC, Reporter*



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

## BAJA DEMOLAY INSTALLATION

The Emmanuel Baja Chapter of the Order of DeMolay installed their officers in a public installation ceremony held at Cavite Lodge No. 2, Cavite City on July 9.

Heading this term's beauties in addition to the officers' individual sponsors are: Elizabeth delos Reyes, Chapter Sweetheart; Carmelita Camama, Sponsor of the East; Marilyn Anderson, Sponsor of the West; and Loida Arriola, Sponsor of the South.

The installation program was further elaborated with the inspiring speech of former Congressman Manuel S. Rojas. He was introduced by Dad Apolonio Pisig, Advisory Council member, who also gave the closing remarks.

This term's officers are: Arbolí Avelino, Master Councilor; Gilbert Nepomuceno, Senior Councilor; Danilo Garcia, Junior Councilor; Renato Alonzo, Scribe; Alfonso Villoriente, Treasurer; Ernesto Medina, Senior Deacon; Efren Alvarez, Junior Deacon; Delfin de Guzman Jr., Senior Steward; Guimalilac Anastacio, Junior Steward; Nestor Salvo, Chaplain; Romeo Ilano, Marshal; Danilo Cabarubia, Almoner; Raymundo de Guzman, Auditor; Ernesto Caparaz, Standard Bearer; Leonardo Dayrit, Orator; Angelito Manahan, Sentinel; Ca-

talino Alfelor Jr., Organist; and Edgardo Ramos, Camilo Castro, Francisco Camacho, Felix Escalona, Emmanuel Soriano, Danilo Quintos, Rodrigo Villa Cruz, Preceptors.

The Installing Dignitaries were: Ferdinand Nepomuceno, PMC, as Installing Officer; Jose Lamangan as Senior Councilor; Benjamin Chin, PMC, as Junior Councilor; Jose Resurreccion, PMC, Chaplain; Emmanuel Bustamante, PMC, as Marshal; Ernesto Chin, PMC, as Standard Bearer; and Elmer Gamboa as Sentinel.

—oOo—

With the closing of the six-month-term of A. M. Meneses, Master Councilor of Teodoro R. Yangco Chapter, ODeM, the last of their Obligatory Days, "My Government and Patriots Day," was successfully celebrated with moderate publicity at the Lincoln Lodge Masonic Temple, Olongapo City.

The DeMolays' guest speaker was City Assistant Fiscal Luperio Villanueva, a well-known city personality. Being a non-mason, he was deeply impressed by the organization's ideals about "Better Citizenship" which is significant to the patriotism shown by our heroes and leaders. It is to be noted that the Obligatory Day was celebrated June 11, the day before Independence Day.

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As it has been traditionally done, under the preparation of incoming Master Councilor Romeo Ramos, a long but colorful Public Installation Ceremony took place at the Lincoln Lodge Masonic Temple, Olongapo City.

As expected, DeMolay brods from other Chapters arrived making the hall full packed; musical numbers, presentations, etc. were well received.

Presented with the Councilors were their respective sponsors; Julie Niguidula as Sponsor of the East; Lita Esteban as Sponsor of the South; and Betsy Gregorio as Sponsor of the West. And for the whole Chapter, presented as the Chapter Sweetheart this term was Miss Sonia Gamboa, Past Junior Princess of Bethel No. 1, IOFD. Dad Desiderio Hebron, 33<sup>o</sup>, District Deputy Grand Master, Masonic District No. 8, delivered the Flower Talk in the Ceremony of the Roses.

The Chapter Officers are: Romeo Ramos, Master Councilor; Jose de Leon, Jr., Senior Councilor; Emmanuel Ramos, Junior Councilor; Rodolfo Nitollama, Treasurer; Josefino Jose, Scribe; Danilo Ramos, Senior Deacon; Antonio Ramos, Junior Deacon; Emmanuel Camposano, Senior Steward; Salvador Del Rosario, Junior Steward; Leo Velasco, Orator; Jimmy Ramos, Almoner; Alfredo de Leon, Chaplain; Edward Meredith, Marshal; Rodelio Dantes, Organist; Samuel del Rosario, Sentinel; Antonio Gregorio, Edwin Bravo, Alejandro Basa, Ernesto Barlahan, Samuel Ramos, Gerald Bustamante, Ramon Santos, Preceptors respectively; and Harriman Bulquerin, Jose Tan Torres, Standard Bearers.

The incoming officers were installed by the outgoing Master Councilor as Installing Officer; Francisco Gregorio, PMC, Senior Councilor; William de Leon, PMC, Junior Councilor; Loren Steenson, PMC, Senior Deacon; Os-

car Moreno, PMC, Marshall; Oswald Moquia and Efrén Ramos, Standard Bearers, and Dad Ramon de Leon, guest Organist.

—oOo—

Cavite Assembly No. 3, Order of the Rainbow for Girls, had a successful "Cake and Cupcakes Bazaar" in Cavite City. Center of the bazaar was the residence of their Worthy Associate Advisor, Sis Marietta Chin.

It was one of the Assembly's traditional Charity Fund Raising Campaigns; this one took place under the term of Sis Susan Perez, Worthy Advisor.

—oOo—

We believe it was not "another man gone wrong" as some bachelors would say, when Bro. Herman de Guzman of Emmanuel Baja Chapter, ODeM, went to an altar date last month in Cavite City. The reception which was mostly attended by DeMolays and Rainbows, was held at the Philippine Navy Base.

This column, therefore, takes the chance of saluting Brother de Guzman.

\* \* \*

## *Ciriaco del Mundo*

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The City of San Francisco is trying to reduce the pigeon population by setting out cracked corn treated with an anti-fertility substance. It constitutes a sort of bird-control pill—or, if you prefer, Planned Pigeonhood.

—Dick Hist.

When communicating the Degrees, we should always endeavor to impart to the candidate understandable thoughts, to share with him Masonic information proper at the time to be shared with him so that we may influence his attitude, gain his response and thereby attain our purpose.

But to effectively communicate the Degrees, an atmosphere of communication must be created within the Lodge. It is in this respect that dignity in Lodge and propriety in the act of communicating are religiously to be observed so as to create the proper impression upon the candidate.

The importance of effectively communicating the Degrees cannot be overstated. The average candidate possesses very little knowledge of Freemasonry. He has a very vague general idea that Freemasonry is wholly worthy of respect and that it is an honorable institution with a high standard of life. But he is, nevertheless, still a stranger to Freemasonry and Freemasonry is strange to him.

It becomes our duty, therefore, to introduce Freemasonry to him and to impress upon his mind the wholesome lessons that are taught in every Degree. These we can do effectively by being proficient and dignified in our work, and by sincere efforts to follow through with sufficient and proper Masonic education to make the candidate feel a sense of belonging.

Many a good Masonic work has failed to produce the desired effects because we who performed the work were not prepared for it, or because we failed to follow through with continued interest, sincerity and dedication.

The failure of some Lodges to effectively communicate the Degrees is reflected by the attitude and comments of some candidates. Let me quote from the comments of just two such initiates in Lodges overseas:

"I was one of those who failed to get very much Light from my initiation and failed to get more Light from watching a repetition of the ritual. I failed to grasp the true, intended meaning".

"I got my E.A. in 1930 and was so disgusted with the teacher that I dropped out for several years. The Brother who had taken my petition finally asked me about it, so I told him. I started over and am finished now. The Masters of the Lodges should see to it that they assign a well-trained teacher for new members".

I am hoping that we may not ever hear from our initiates in like manner. With the cooperation of the officers and members of our Lodges, I trust we never will.

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

o o o

## Dagupan Celebrates

Dagupan City Lodge No. 158, Pangasinan Lodge No. 56, F & AM, and Northwestern Luzon Bodies, AASR, celebrated the 106th anniversary of Bro. Jose Rizal's birth. In the morning the representatives of the two blue Lodges and Northwestern Luzon Bodies assembled at the foot of the Rizal monument on the city plaza and made floral offerings to the memory of the national hero. This was followed by a radio program over DZAD, in which VWB Victorino C. Daroya, District Deputy Grand Master for District No. 24 and Venerable Master of Northwestern Luzon Bodies; WB Geronimo Macaraeg, Master of Lodge No. 56; and WB Juan Z. Saingan, PM (56) delivered short addresses on the significance of Bro. Rizal's birth and sacrifices for the Filipino people.



In the above picture are: squatting (l to r): Bros. G. Uson (56), M. Garcia (56), S. Almonte (56), M. Garantoza (158), and D. Meneses (158).

Second row (l to r): WB. F. Oviedo PM, secretary (56), B. Juan Saingan PM (56), WB. J. Abad PM, secretary (158), Very Wor. Victorino Daroya, D.D.G.M. for district No. 24, WB. G.

## From Quezon Auto-Bio . . .

"I was born a poor man, the son of a school teacher in one of the smallest town in the Philippines, Baler. My father had, besides his salary, a two-hectare rice land which he cultivated. While I was a boy and during my early youth, my father saved as much as he could from his meager salary and from what he could get from his ricefield, only to have a few hundred pesos with which to give me an education. During those Spanish days, a Filipino family could live in a small town with four pesos a month and rice. Thus did my family live for years. At the age of five an aunt of mine started to teach me to read and write. My own father and mother, and the priest of my town later — gave primary instruction. At the age of nine I was brought by my father to Manila and I began my secondary education at the San Juan de Letran College. . ."

\* \* \*

The Japanese, a practical people, have called off a scheduled survey of the high cost of living. It would cost too much.

—Omaha World Herald

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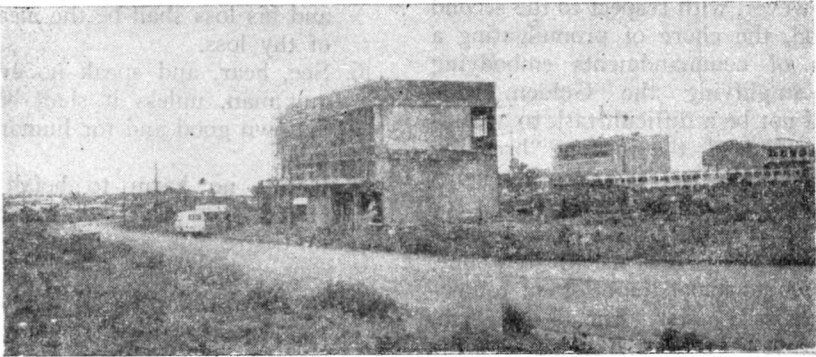
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MUNDO

Macaraig, master (56), Bro. P. Lopez (518), WB. Angel Royeca (56), Bro. de Mesa (158), and Bro. M. Garcia (56).

At the back row: Bros. Ortiz and Gabis (56).

## Help Yourself . . .



*Pictured above is a view of the present structure owned and built by the Capitol Masonic Corporation on its lot, fully paid and titled clean in its name, immediately behind the new Quezon City Hall. The picture shows the new Sulo Hotel in the background at the left and part of the City Hall complex on the right.*

Subscriptions and payments are now being received toward the increased capital stock worth ₱365,000.00. The old capitalization of ₱135,000.00 has been fully subscribed and paid, hence the increased capitalization. This is done to accommodate brethren and members of their immediate families who desire to own shares in the corporation, shares which are bound to earn dividends in the near future.

The present structure of four bays is almost finished and will be ready for occupancy soon. Already, construction of the next four bays has begun. All eight bays will be finished by the time the new city hall is occupied. At that time, there will be demands for store and office spaces. Presently, the corporation is accepting applications for the eight bays. The first floor, with mezzanine, is for stores and restaurants. The second floor, independent rent-wise of the first floor, is for offices. The building of eight bays faces Matalino street.

Thirteen other bays will be constructed facing Kalaya-an street and the street (still unnamed) behind the city hall. Upon completion of the buildings for rent, the corporation will build the Masonic Temple in the center of the complex. The temple will be five storeys high for purely Masonic purposes. It will have a social hall, Lodge offices, Lodge halls, and an auditorium on the last floor. There will be sufficient space for the five Blue Lodges, one Scottish Rite Bodies, one DeMolay chapter, and in the near future, one Bethel of Job's Daughters and possibly an Eastern Star chapter.

*For further particulars about new subscriptions and payments, please contact: WB Jose B. Santos, Secretary, P.O. Box 53, Quezon City or WB N. B. Melocoton, Treasurer, 1440 San Marcelino, Manila.*

Paid Advt.

world's leaders without infringing on their religious and political sentiments?

However, with respect to the second method, the chore of promulgating a series of commandments embodying and amplifying the Golden Rule would not be a difficult task to accomplish. Indeed, the idea of "breaking up" the Rule into several components to provide a better interpretation for men, faced with various critical situations in life, is a meritorious one. This would make the effort of following the Rule easier. For all its worth, therefore, the author has provided the following in answer to this need for the consideration of his Masonic brethren: —

*THE TEN COMMANDMENTS  
OF THE GOLDEN RULE:*

1. Look upon every man as your blood-brother, whom you would not cause any harm either physically or morally.
2. Regard every man's family as you would your own, to preserve and cherish till the end.
3. Speak of a man with honor and goodwill in the same way as you would wish others to speak about you in the company of your betters.

4. Consider every man as an end in himself and not as a means to an end for your own self.
5. Be thy brother's keeper: his welfare shall become thy welfare and his loss shall be the measure of thy loss.
6. See, hear, and speak no evil of any man, unless it shall be for his own good and for humanity's sake.
7. Desire no harm to befall any man as you would desire others to desire you no harm in any way.
8. In all cases, work for a man as you would work for your own interests if you were your own master.
9. Seek no advantage or profit in any dealing with any man, which you realize would cause injury to his business if you were in his own place.
10. Above all, act as if the mode of your behavior were to become the general rule of action for all men everywhere.

With these two proposed methods above, the author fondly hopes that Masonry shall have the chance to implement and promote the practice of the Golden Rule throughout the world in this our time. It is a consummation devoutly to be wished.     △

\* \* \*

## *In the Grand Lodge*

MW Mariano Q. Tinio, Grand Master, and his party left for Sorsogon, Sorsogon on August 18, 1967 to be present at the annual district convention of Dist. 13. The thirteenth district, made up of Isarog Lodge #35, Bulusan Lodge #38, Mayon Lodge #61 and Camarines Norte Lodge #107, had a successful convention in the capital town of Sorsogon province, whose governor is a Brother of the

Craft, Gov. Juan Frivaldo.

The airstrip in Sorsogon, being temporarily out of commission, the Grand Master and his party flew to Legaspi City at which place they were met by a delegation and driven down to Sorsogon. The two-day convention was scheduled as follows: Aug. 18, registration of delegates and seminar on Lodge Administration; Aug.

Turn to page 29

## *More Questions and Answers . . .*

WB AURELIO L. CORCUERA (4) PM

201. Every Master of a Lodge, at his installation, assents to the charge that "it is not in the power of any man or group of men to make innovations in the body of Masonry." Is it true, as many assert, that because of this no changes can be made in the Rituals?

No. The Grand Lodge of England itself has introduced changes in its ritual. According to Hawkins (**A Concise Cyclopaedia of Freemasonry**, 1908, pp. 200-201), the first to adapt and modernize the older working was William Preston (1742-1816) towards the end of the 18th century. Then early in the 19th century, Rev. Samuel D. Heming, Master of the Lodge of Reconciliation, formed by the Grand Lodge, organized in 1717, at the time of the Union of 1813 was charged to stabilize the work. Because of complaints that the Heming Ritual was too diffuse, Bro. W. William, Provincial Grandmaster of Dorsetshire, was ordered to revise. The latter is known as the Emulation working and the former the Stability working. Of the forty-nine Grand Lodges in the United States hardly any two have precisely the same Ritual.

202. What is meant by "the body of Masonry" used in one of the charges to which the Master-elect is required to submit?

Some Masonic writers, as Albert G. Mackey, (1807-1881), say it refers to the "Ancient Landmarks;" that is, those ancient customs of the Order, which either gradually grew into operation as rules of action. The term "body of Masonry" refers to those things which make Masonry a **universal** and **unique** Institution and which once changed will convert Masonry into an **ordinary fraternity**. These are its science, and philosophy, its symbolism and its religious doctrine.

203. What is a dispensation?

In Masonry a dispensation is a permission issued by the Grand Master to do something which, without that permission, cannot be done, being contrary to the Constitutions and usages of the Order. The Constitutions of Grand Lodges provide the conditions under which a dispensation can be issued.

204. Is it true that the Grand Lodge of the Philippines used to pay the amount of the round trip transportation for one person from the location of each Lodge?

There was a provision (Sec. 4, Art. II, Part I) to that effect in the Constitution of the Grand Lodge. It was still a part (Par. 5A) of the 1923 edition of the Constitution but eliminated in the 1962 edition. It was, however, never implemented because the Grand Lodge did not have the funds to do so.

205. What Masonic festivals, if any, are celebrated by Grand Lodges?

The Operative or Stone Masons of the Middle Ages celebrated the Feast of St. John the Baptist on the 24th of June and that of the Four Crowned Martyrs on the 8th of November. The Speculative Masons discarded the latter and substituted the Feast of St. John the Evangelist on the 27th of December. The Grand Lodge of Scotland celebrates the Feast of St. Andrew on the 29th of November; that of Ireland, the Feast of St. John the Evangelist on the 27th of December. The United Grand Lodge of England celebrates the annual festival on Wednesday following the Feast of St. George on the 23d of April.

The Grand Lodge of the Philippines (Proc., 1941, p. 129) adopted a resolution that the Lodges under its jurisdiction be "requested and urged to observe in an appropriate manner" June 19 and December 30. △

As this reexamination and reform take place, we all realize that changes in ritual will be more easily effected than the actual individual rejuvenation that must come, in order to infuse the Church Militant with new vigor and new spirit.

But in a country so steeped in superstition that a motley aggregation can assume a religious posture, the greater challenge is to make religion more meaningful to everyone, by demonstrating in the "common fair of human life" that its principles and rubrics can be practised through each day's tasks and duties performed "by sun and candlelight."

But how in the peculiar milieu in the Filipino society can the Christian faith be kept? Is it possible to be successful in business and abide by the Ten Commandments?

Or can one become a successful politician and not violate the Christian ethic of uncompromising truthfulness and honesty.

Or is it even possible to engage in the pursuit of one's daily bread in a society as competitive as ours is and observe the law of love.

In a world where there are crimes of such horror as Lucila Lalu's murder, Maggie de la Riva's kidnapping, whence the sermon on the Mount and turning the other cheek?

In a society where "lagay" is an institution, corruption a way of life for many, what of the Christian ideal of personal sacrifice and public service?

These questions have been asked painfully and sincerely by some people — not too many. And the questioner has been immediately categorized either as too naive or too other—worldly. No bets are made on his survival in a world ruled by "fang and claw."

Our Atlases and books of history as

well as tourist literature take pride in mentioning that the Philippines is the only Christian nation in Asia. By this proud claim of Christianity, we seem to want others to esteem our country as enlightened, progressive, cultured, etc., in short, as endowed with all the characteristics of an ideal Christian society.

Perhaps it is time to examine this proud claim and assess exactly how Christian we are, or what religion has meant for our people.

For it seems to me that for a great majority of our people, Christianity is a set of rubrics superimposed on an unwritten body of private beliefs, augmented by superstition, but which, however, may be conveniently set aside as circumstance and need dictate.

Thus it appears that a Catholic who has completed a novena for nine first Fridays is assured of salvation, feels he can violate a few commandments with some impunity because of the implied insurance from hell.

Thus it is that on holydays, we render both thanksgiving and cause of offense to the Almighty for the lavish squander of our meager blessings.

Thus it is that, with a capricious interpretation of how God's grace works, it is not out-of-the-ordinary to violate the more interesting commandments on Friday, confess on Saturday, and go to mass on Sunday — and be acclaimed paragons of virtue.

Somehow our people have not yet forgotten any of the old gods it had worshipped before Christianity reached our shores. In our death rites, we implore the forgiveness and blessings of the Lord, but also commend the souls of the departed to the unknown and unidentified gods who must be lurking around us — and who are placated by invocations and incantations of ancient rituals.

Of recent and painful recollection is the tragedy of Lapiang Malaya —

doomed to be a tragedy from the start, and a tragedy worse compounded by the irresponsible response of the government.

After the slaughter, all the questions were asked: how is it possible that in this day and age, grown men should be led like so many lambs to slaughter, with pebbles as their shield and bolos as their might — girded for battle by the exhortations of a feeble old man who evoked the vision of a material heaven for all who believed and listened.

Surely this is not an isolated case.

Surely, we must not say: but that is merely the Lapiang Malaya — who are just a minority of our people.

How many of our people turn, not to doctors or surgeons, but to a barrio medicine man, who mumbles incantations and makes cabalistic marks on foreheads and arms — to ward off sickness.

How many others indeed are the instances to prove that aside from the Triune God, we keep hallowed in the niches of our mind, lesser gods and spirits we dare not offend? How many supernatural entities do we

people our woods and forests, our rivers and hills? What *kapres* and *tikbalangs*, what *anitos* and *diwatas*?

Far more relevant than ecumenism to our times is religion, and the challenge to make it a practical, and working guideline for our lives.

Each, within his own Christian denomination, we must learn to understand still more clearly and appreciate fully the imperishable tenets of our creed.

With a fair, clear understanding of our faith, we can be, both by precept and by example, worthy exponents of our Christian religion — not only for the edification of the many but also to give meaning and depth to our own inner lives.

Remembering that it is not what divides us that motivates our actions, but the things that unite us, the enlightened sector of every community must rise to take the lead in demonstrating how concerted action, among a people united under a common ideal and purpose, can “move mountains.”

The Masons being the cream of our nation's manhood, has clearly the obligation to show the way.     △

\*     \*     \*

## TO BUILD . . .

From page 6

returned to the Philippines in 1892, he was immediately exiled to Dapitan where he remained until 1896. At Dapitan he met a beautiful Irish-American lady by the name of Josephine Bracken, an adopted child of Mr. Tauffer, whom Rizal operated on to regain his sight. The two became in love with each other and applied to be married, but Rizal became a Mason in Europe and no priest would marry them unless Rizal retracted Masonry. Here we come to most controversial portion of the life of Dr. Jose Rizal. We of the Catholic faith believe that Rizal retracted and abjured his attacks against the Church. There

is a group of our countrymen who still believe that Rizal did not in any way renounce Masonry and all his other acts contrary to the teaching of the Catholic Church. Be that as it may, it is not for us here to prove who of the two contending groups is right. Suffice it for us that all Filipinos irrespective of creed, recognize him as the greatest of all Filipino heroes and that we are all together in commemorating his birth anniversary.

In July, 1896, Rizal was allowed to leave the Philippines for Cuba, but before he reached Spain an order from Manila was received recalling him to Manila. He was immediately im-

Turn to next page

prisoned at the national penitentiary at Montjuich, Madrid. He was returned to Manila in chains and incarcerated at Fort Santiago. On December 26, 1896, Rizal was tried by a military tribunal and was convicted of rebellion and ordered shot at Bagumbayan on December 30, 1896.

Today, on the 106th birth anniversary of Dr. Jose Rizal, the Filipino people must commune with him. We must recall his life's obsession — to see his country and people free, enjoying a life of peace and plenty. We who are here now, may ask, has Rizal's dream for his people been achieved after more than 20 years of self-government? You alone can answer the question. You are witness to the declining peace and order throughout the country. You are witness to the glaring headlines of our daily papers depicting the prevalence of lawlessness even in our metropolis. You feel the sufferings of our people, of the lack of opportunity to earn a decent living, of hunger and disease in remote places of our community, of the rampant corruption in the government, of the low standard of our morality both in high and low society today. The blind defiance to government authority of the members of the "Lapiang Malaya" resulting in the death of 33 of our countrymen is a sign that a sector of our people, especially the poor and unlettered are losing their faith in our government, in the people that run our government. Today, the generation whom Rizal said were the hope of his country are on trial. You have to account for these as you commune with Rizal.

Before I close, ladies and gentlemen,

\* \* \*

Our family has discovered a new book. It is called the Bible. We've been reading it together, and we predict it has a big future. You don't hear people talking about it yet, the way they did about *Valley of the Dolls*. But take my word for it, this one is going to catch on. It's dramatic, mysterious, touching, enlightening — and inspiring.

—Joseph Shallit.

allow me to read a portion of an article in the "Variety" of last Sunday's Manila Times Issue:

"It is a sad fact yet true that the dwindling confidence of the people in the government is a situation which is the making of some of our politicians and leaders. If Rizal were with us today, he would not hesitate to say what he once said: 'Politicians without principles and convictions defend with the same enthusiasm contrary ideas.' He, too, would say again that 'in the arena of politics stern necessity and interests prevail.' And more so that politics has no heart nor brains but claws, venom, and vengeance when it rages between tyrants and oppressed peoples."

Much is expected by a people from its government. To Rizal this was a one-sided proposition. For while a government has its responsibilities to the people, the relationship is more of a symbiotic nature. When the sincerity of a government to the people, or of the people to its government, is in question Rizal's verdict was simple and clear: 'Like government, like people.... Like master, like slave.... Every country gets the fate it deserves.'

Finally, Rizal who had promised a country's growth, a country's progress in the enlightenment of its people, also once said, 'History affords not a single example to show that a people has been made to retrograde along the line of enlightenment.'

Ladies and gentlemen, I leave you with these thoughts of Rizal. △

19, convention proper with a Lodge of Instruction.

The Grand Master's party was made up also of RW Manuel Crudo, Grand Senior Warden, MW Mauro Baradi, PGM, keynote speaker; VW Oliveros, Senior Grand Lecturer; WB Lorenzo Talatala and WB Domingo F. M. Domingo, who was awarded an Honorary Membership by Bulusan Lodge #38. The party arrived in Manila on Sunday, Aug. 20.

Things are perking up in the Grand Lodge with the more systematic follow-up of records sent or not sent by Lodge secretaries and Lodge treasurers. In the Grand Secretary's office is a four by eight-foot bulletin board with the names of Lodges and districts after which are five columns: Treasurer's report, Secretary's report, monthly membership report, Minutes, and Petitions, each column being divided into 12 spaces, one space for each month of the year. Reports received, O.K., are indicated by colored pins. If all reports are submitted, the columns are full of pins; if reports have not yet come in, the blanks are as white as snow. Many Lodges have colored pins, some complete, some not so complete. Quite a few are as lonely as the Sahara, without pins at all. If only the pins can prick the officers to act!

The Grand Secretary and the Grand Lecturer have gone around to hold seminars on the reports — how to accomplish and send them. On July 22, they went to San Pablo City to hold a seminar on Lodge administration. Masters, Wardens, Secretaries, Treasurers and Inspectors of the Twelfth Masonic District were in attendance there. In addition to the seminar on Lodge Administration, there was also a Lodge of Instruction.

On July 30, the party went to Cavite

Turn to page 31

time during the deliberations. At seven in the evening dinner was served; and then came the moment of selecting their jurisdictional officers

The four top officers are: Donald Wiles, Jr. (Far East) is State Master Councilor; Stanley Jacob (Jose Abad Santos) Deputy State Master Councilor; Cesar Niguidula (Loyalty) State Senior Councilor; Emmanuel Bustamante (Emmanuel Baja) State Junior Councilor; and Cicero Calderon, Jr. (Leon Kilat) State Treasurer. Don Wiles, Jr., unintentionally left for the United State on July 12, so that his Deputy will occupy the premier position until Don's return.

### Third Day

The last day of Conclave started early in the morning with the Installation of the Jurisdictional Officers. The Philippine Priory of the Order of Knighthood took charge of the Installations. After the installation the delegates went to the Central Methodist Church in Ermita for the morning's church service. Lunch was served at the church's Heroes Hall. Among the activities held in the afternoon were the conferral of the HONORARY LEGION OF HONOR upon Dad Conrado Benitez, 33°, and the showing of the "DeMolay Story" movie.

After dinner, the three day affair was put to an end in a closing ceremony which was later highlighted with the selection and crowning of the Jurisdictional Sweetheart.

The next day the delegates bade each other farewell while some DeMolays accompanied and saw some of their brothers off to their homes. Everyone is looking forward to the next DeMolay Conclave which was proposed to be held in Dumaguete City next summer. Chairman of the Preparation Committee is Sonny Calderon, Jr. of Leon Kilat Chapter. Δ

heart and soul. Let only those worthy and well qualified be identified as Masons. Let the newly obligated brother own a diploma, but let him first pay the price for it in the form of proven steadfast loyalty, love and complete adherence to the tenets of the Fraternity, and after a well-meaning sacrifice and time-tested endurance, consistent with our ancient usages and customs.

*On diploma mills:* This name is given to private schools and colleges which, for certain material considerations, turn out every year graduates who have not fully complied with the prescribed courses of instruction. There were cases of so-called ghost classes, classes that were non-existent. There have been cases of students who merely enrolled in schools and colleges, said to be "Recognized by the Government," and paid their tuition fees, but did not actually attend classes. They merely waited for the end of the school year to be graduated and to receive their diplomas. There have been cases where students failed to make the grade in schools and colleges, nevertheless, received their diplomas in consideration of certain favors. Many diplomas have been awarded in the past, either for personal considerations or under dubious circumstances. Because of these, some private schools and colleges have earned the infamous name of *Diploma Mills*. Their reputations have been of public knowledge and in some cases have reached scandalous proportions.

*Are we veering towards this direction?* Of late, there are unmistakable indications that show the tendencies of some of our Lodges to veer towards this diploma mill direction. And, should the present momentum of this undesirable practice of rushing candidates to the sublime degree of Mas-

ter Mason, without ample preparation, be not arrested on time, before it becomes a definite pattern, then, one of these days, and sooner than we expect, we shall find many of our Lodges which once upon a time we adored so much as *worshipful* to be amongst those flourishing diploma mills, desecrated and disdained. While it is not yet too late, let us stop this practice altogether. Let us allow sufficient time for the candidate to change his mind, if he should, for what is of paramount importance to us is to let the tenets of Freemasonry penetrate deep into his heart and soul, in order that they may cast a permanent and everlasting impression therein, before he is bestowed with the coveted honor by our ancient and honorable Fraternity. The only way to accomplish this, is to let time, perseverance and sacrifice prove that he is worthy to be taken into the Fraternity as a brother. Then and only then shall we realize with satisfaction, that we have made him a Mason, in heart and soul. Then and only then, may we rest assured, that our newly obligated brother will stay with us through "the inclemencies of the seasons" and the tribulations of life. Then and only then, can we sit down contented and with peace in our minds and consciences, confident, that we have done our duty to protect the prestige, reputation and honor of our mother Lodge and the Fraternity as a whole.

*Take good care:* A Master Mason's diploma, if truly earned, is one worth keeping for posterity. It is to be owned with pride and dignity and should deserve to be looked upon with envy by the uninitiated. It should occupy an honored place in every Mason's home and heart, not to be kept rolled up inside his locker undisplayed and neglected. It should be handed down to the members of his family as a

legacy after the demise of the Mason. The practice of some brethren, especially those who did not sacrifice much in obtaining them, just to place them carelessly anywhere in their homes to be exposed to the elements and to be destroyed by house pests, is unfortunate and should deserve the condemnation if not detestation of all good Masons. If rightfully earned, this diploma should transcend all others, and should be handed down not only to the immediate members of his family, but also to the succeeding generations as long as it lasts and "until no more remembrance may be had of him among men and Masons forever." A Master Mason's diploma is truly a *diploma of honor*. Treat it thus, as every Mason should, and yours will be the undying love, respect and admiration of the brethren. Handle it with care. . . . △

**GRAVEL & SAND . . .** From page 10

undertake Masonic labors in the South Vietnam capital. So far the government has refused permission for the lodge to work. No explanation has been given. The Hiram Club is active in promoting this Masonic project. Its members are Filipinos, Indians, and Americans, representing lodges from all over the world.

There is also a very popular Saigon Oasis Shrine Club in Saigon which meets every third Monday at the Club Hippique. This group was organized in 1958 and each year plans a "safari" to Manila with a large number of potential nobles.

—Masonic Service Assn.

*The Grand Master wishes it known that report forms, petition forms, etc. are now distributed to Lodge Secretaries free of charge.*

**IN THE GRAND . . .** From page 29

City to hold a like seminar for Lodges in the Tenth Masonic District. On August 26, the officers as above cited, will hold a seminar with the officers of Lodges in the First and Ninth Masonic Districts will meet in Manila for the seminar.

It is hoped that henceforth the reports will come in on time, complete and correct. △

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*Nothing more to say . . . Best Regards . . .*

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Back in 1941 we had 70,000 of our own in uniform here. In 1946, 600,000 claimed backpay for services in mountain and asphalt jungles.

When war comes, just promise future backpay and your citizen army will be on the rosters in abundance. No need to spend money for military training now.



The retraction form is ecumenical. It should be signed by everyone, regardless of creed, race or color in every clime. Everybody makes mistakes, "even for a moment," against his God, his neighbors, himself. The important thing is that one's errors are rectified for the better. If at one time one did the wrong thing in the right way, why bother?

## GRAND LODGE OFFICERS

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Deputy Grand Master .....	Joseph E. Schon
Senior Grand Warden .....	Manuel M. Crudo
Junior Grand Warden .....	Edgar L. Shepley
Grand Treasurer .....	Cenon S. Cervantes, PGM
Grand Secretary .....	Esteban Munarriz, PGM
Grand Chaplain .....	Marcelino T. Viduya
Grand Orator .....	Noli Ma. Cortes
Grand Marshal .....	Manuel T. Paz
Grand Standard Bearer .....	James B. King
Grand Sword Bearer .....	Mario B. Hidalgo
Grand Bible Bearer .....	Jose Ma. Cajucom
Senior Grand Lecturer .....	Hermogenes P. Oliveros
Junior Grand Lecturer .....	Antonio Gonzalez, Jr.
Junior Grand Lecturer .....	Onofre B. Padolina
Junior Grand Lecturer .....	Santiago Ferrer
Junior Grand Lecturer .....	Ramon Ponce de Leon
Senior Grand Deacon .....	Lorenzo N. Talatala
Junior Grand Deacon .....	Buenaventura P. Eugenio
Senior Grand Steward .....	Benjamin Gotamco
Junior Grand Steward .....	Leon A. Vidallon
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So one day I came to the dinner table with a Bible. As soon as dinner was finished, I began to read aloud: *In the beginning God created the heaven and the earth*. I announced that we would read a chapter a day.

—Joseph Shallit.