

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Col. Jolly R. Bugarin, Director, NBI.
(See editorial and page 16)

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Grand Master's Message:

"IS HE DULY AND TRULY PREPARED?"

"Is he duly and truly prepared?" is among the very first few questions the Worshipful Master asks about a candidate before conferring upon him any degree of Masonry.

It is a question which, because of its simplicity, may have hidden to some the expanse of its scope and profundity of its query.

The question does not mean simply the attire of the candidate, the hoodwink and the Cabletow. It inquires into the state of mind of the candidate, and it searches into the functions and conduct of certain officers of a Lodge that are necessary in the due preparation of the candidate.

A person who may have heard favorable reports about our venerable Fraternity or read some searching and enlightening literature on Freemasonry or who may have observed and been a witness to some impressive activities of Masons in his community, or elsewhere, may become so much really interested in the Fraternity that he may decide to seek membership in a Lodge by securing and actually accomplishing a petition for the Degrees of Masonry.

At this stage when in his heart and mind he is decided to seek and actually seeks membership in a Lodge he is truly prepared. However, all motivations towards his interest in the Fraternity and his decision and desire for membership must have been of his own free will and accord, otherwise, or if solicited, promised or coerced, he would not have been truly prepared.

Furthermore, his answers to the questionnaire in the petition form must contain the true and accurate facts, for no one could be truly prepared for Masonry who perverts, or in any manner, injures the truth.

To be duly prepared, however, the candidate needs our assistance: first, in the accomplishment of his petition for the Degrees of Masonry; second, in properly paving the way for the reception by the Lodge of his petition; and later, in his attendance, decorum and demeanor in Lodge.

It is on these aspects of the due preparation of a candidate that I wish to invite the attention of officers and members of our Lodges.

Instances are not infrequent when a person, decidedly and truly prepared, misses or fails to obtain membership simply because we denied him

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LET THE END BE THE BEGINNING

Jean Pope, in a Sunday Times Magazine article, characterizes Maggie de la Riva as: "Maggie would be less than magnificent if she were completely unwavering in her fortitude and completely unflinching in her courage. She had been on the whole a woman of courage. . . . But what is not generally known is that she has packed more wisdom and will power into her twenty-five years than most people are gifted with in a whole lifetime."

It is not our intent to add anymore to the recollection of the moral disaster that befell her; rather, let us here point out what our citizenry can and should do to strengthen the moral fiber of our people. Courage and fortitude are familiar words to Masons; they are met quite often in our rituals. But, these should not be just literary frills in our ritualistic work. They are the bone and sinew of our being people, our being men, our being citizens.

Our Bro. Rizal once wrote that a stone is without usefulness unless it becomes a part of a building. If Masons were each a stone, indeed they would make a magnificent building, one of unsurpassed beauty and utmost utility. Let them begin here and now. Courage and fortitude are the basic ingredients in the proposed building. If we do not have them, let's forget about building.

It is to our shame and sorrow that people conveniently explain away the ever-growing disregard for law and order as the consequence of war, the inherent attributes of readjustment to the changed and changing conditions after each war. Come to think of it, we may be engaging in left-handed rationalization. There is really no excuse, but excuse we will invent, to make ourselves appear intelligent. Easy does it.

Let's snap out of this excuse-making, this rationalization. Let us face it. This country is coasting down the smooth decline to perdition. We have a Sodom, modern local edition. No one need tell us about it. The vulgar disregard for law and order. The attitude and fact that no public official is without a price. The idea that anybody, but anybody, can flout the law and get by with murder even, if one has the connections and the consideration is present.

The bright spot in the horizon must be in what Masons are, what they can and are willing to do, to uplift the citizenry and their citizenship. Twenty-nine years ago, this pen-pusher, as part of the requirements for a graduate degree, researched on the objectives of citizenship training. He found that "good moral character" was the number one objective in training for citizenship. All right, all right — Masonry is a progressive moral science. As a moral science, it is for everyday living; not a fixture to be shelved most of the month and taken out again at the next stated meeting.

The National Bureau of Investigation is giving the opportunity to citizens to come to it for redress if the other law-enforcing agencies cannot listen, provided of course that the complaint is just and not emanating from

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A Message to Remember •

Mauro Baradi, PGM •

(Response in behalf of the Grand Representatives, to the Welcome Address by Most Worshipful Grand Master Raymond E. Wilmarth at the 51st Annual Communication of the Grand Lodge, Free and Accepted Masons of the Philippines, Manila, Philippines, April 25, 1967.)

Most Worshipful Grand Master, Grand Lodge Officers, Distinguished Guests, Brethren All:

In behalf of the Grand Representatives of Sister Grand Lodges around the world, I wish to express to you, and through you, to the brethren of The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, our sincere thanks for the words of welcome you have expressed to us. This act of kindness is reassuring to us who came from places far and near and who consider this Grand Lodge as alert and active as ever.

Three times within a period of thirteen years and during Annual Communications of the Grand Lodge of the Philippines, I have been privileged to give some remarks regarding Grand Representatives of other Grand Jurisdictions near the Grand Lodge of the Philippines.

In 1956, at the 40th Annual Communication of the Grand Lodge of the Philippines as its Grand Master, I welcomed the Representatives of other recognized Grand Lodges who were with us at the time.

In 1956, at the 40th Annual Communication, as Grand Secretary, I called the roll of the Grand Representatives who attended that auspicious occasion.

This year, 1967, at the 51st Annual Communication, in my capacity as Representative of the Grand Lodge of

Strength of Purpose

Ancient, Free and Accepted Masons of Minnesota, I have been requested to give the response of my fellow representatives.

Let me first convey to the Grand Lodge of the Philippines the fraternal greetings of the Grand Master and the Grand Lodge of Minnesota consisting of 287 chartered lodges with a membership of 67,151 as of December 31, 1965. A member of the Grand Lodge of the Philippines has been honored with the rank of Honorary Past Grand Master of the Grand Lodge of Minnesota. The Representative of the Grand Lodge of the Philippines, near the Grand Lodge of Minnesota is Wor. Bro. Rudolf Runez, a native of the Philippines now residing in Minnesota.

One of the highlights of the 113th Annual Communication of the Grand Lodge of Minnesota was the report of the Public Relations Committee; through the Committee's efforts, "Masonry is gaining a clear voice." The Committee extended the techniques for public relations to members of our fraternity; prepared and disseminated news releases to press, radio and television on things Masonic; made important contributions to Masonic development by talks at numerous meetings. The report concluded thus:

"Of great value was the work of members of the Committee in work-

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ing with the Masonic Memorial Hospital Fund, Inc., and the University of Minnesota — and the College of Medical Sciences — in telling the story of our campaign to raise \$1,100,000 for doubling the size of our gift — Masonic Memorial Hospital at the University of Minnesota.

“Ready for public viewing, following months of work by the Committee is the Victory Jubilee on April 19, 1966, when a solid gold check for \$1,100,000.00 will be presented to Brother Charles W. Mayo, as Chairman of the Board of Regents and to President O. Meredith Wilson at gala affair at Northrop Auditorium.”

Minnesota in particular and the world in general have benefitted from the great knowledge and medical skill of Freemasons like the Mayos — all members of Rochester Lodge No. 21, Rochester, Minnesota. Bro. William W. Mayo of the famous Mayo Clinic, was the father and grandfather of Charles H. Mayo and Charles W. Mayo, respectively.

During each annual communication, it is traditional for the Grand Lodge of the Philippines to have a roll call and reception of Grand Representatives, to present the Grand Representatives to the Grand Master who in turn gives an address of welcome to them, and for a Grand Representative to make the response. This practice likewise obtains in other Grand Jurisdictions; it is an eloquent and tangible proof of Freemasonry's constant desire to strengthen our ties of brotherly affection, to promote the prosperity of the Masonic family, and to protect the unity, integrity and purity of the Fraternity. We consider these as challenges in themselves, and no Freemason, regardless of his station in life can afford to relax his efforts to help meet said challenges.

It is fitting that at this annual communications, we the Grand Representatives extend to you, Most Worshipful Grand Master, and to the brethren of this Grand Lodge, our hearty greetings. We have come to join you to further the cause of universal brotherhood. Our hearts beat in unison with yours conscious that wherever and whenever Masons get together, mutual understanding and harmony prevail.

For the past ten years, I have been traveling in many parts of the world in the interest of the Philippines and the Filipino people. Whenever opportunity presented itself, I sought our brethren; I met them in and outside Masonic lodges — in Asia, America, Europe, and Africa. I found out that Freemasonry has problems and difficulties. However, I also observed that our fraternity has continuously and consistently undertaken the task of spreading its principal tenets, namely, Brotherly Love — we regard humankind as one family; Relief — our willingness to give necessary aid to our fellow men; and Truth — we consider this not only as a divine attribute but also the foundation of every virtue. These tenets are as valid today as they were when first advocated by Freemasons centuries ago; their constant application in people's lives, now more than ever, would make this confused and chaotic world a safer and better place for all of us.

And why do we as Freemasons emphasize unity? Because experience has taught men and nations that unity is strength; because our fraternity — not a religion and therefore, wholly nonsectarian — is universal in character. Having taken to itself teachings from many religions, philosophies, systems of knowledge, and symbols, Freemasonry has now millions of votaries — Christians, Jews,

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We should have a . . .

• World-wide Association

MW Raymond E. Wilmarth,
PGM

At about 10:00 A.M. on Sunday Morning, February 19th, 1967, I met one of the most impressive Masons I have ever known, MW Sam McIntosh, the perennial Secretary of the Conference of Grand Masters of Masons in North America. This moment will remain clear in my memory for the rest of my life, because without any previous thought an idea flashed through my mind. What was I doing here in the Shoreham Hotel, in Washington, D.C., half way around the world from Manila, Philippines, the site of the Grand Lodge of F. & A.M. in the Philippines, wherein I was the incumbent Grand Master? An American Grand Master of a Grand Lodge in the Philippines meeting the Secretary of the Conference of Grand Masters of Masons in North America as if I were a foreigner in my own homeland! Where is the universality of Freemasonry of which I have read, heard, and spoken so much about that a situation like this could occur? To my mind it seemed a weakness of our fraternity that should be corrected and that I would endeavor to bring that light to the Conference and to all Grand Lodges throughout the world.

The Conference of Grand Masters of Masons should not be limited to those jurisdictions "in North America," but should be available to all jurisdictions throughout the world, wherever Freemasons may be, so long as they are in amity with each other, as Freemasons should always be.

I had left Manila at about 10:30 A.M., flying to Hong Kong, transferred to a Northwest Airlines flight

for Tokyo, and making a transfer there to another Northwest Airlines flight for Washington, D.C., arrived in the Shoreham Hotel at 10:30 P.M. the same night! Fantastic, but true! Actual air travel time was approximately eighteen hours.

Frankly, I am amazed at how small the world has become in recent years that I could leave the tropics with a temperature of 88°F in the shade and on the same day be in Washington, D.C., with sleet and snow at a temperature of 28°F. If the world has "shrunk" that much, isn't it about time that Freemasons awakened to the fact? Isn't it about time that we began to realize that in this world of ours today, everybody is in everybody's backyard?

We talk of world peace and yet we develop more effective means of destruction! That's not the kind of logic I learned in the universities. We have a universal fraternity of men dedicated to brotherly love, in which all are equal; yet there I stood shaking hands for the first time with a wonderful person who represented a group of Freemasons that I could not join in equality, but merely visit as a guest.

I couldn't hold it back, so spontaneously I blurted out the question to Sam, "Why can't this be a Conference of Grand Masters of Masons from all over the world? You wouldn't have to change anything in your structure, except delete from your title the restricting words 'in North America?'"

Well, Sam didn't make much comment, but I could see he was thinking. Later, after I had met many

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more Grand Masters, Past Grand Masters, Deputy Grand Masters, Grand Secretaries and all other Grand Officers and presented the same proposition, I began to get a favorable response from a few. Before the Conference adjourned, I was most pleased to have enjoyed the favorable response of the representatives of more than a dozen jurisdictions. They advised against making any formal effort during the 1967 Conference, since the agenda was finalized. They suggested communicating with each Grand Lodge during the ensuing year, so that when the 1968 Conference convened, the matter of deleting the words "in North America" from the title could be included in the agenda.

Upon my return to Manila, I immediately communicated my plan to MW Mauro Baradi, PGM, who plans to spend most of his time the latter part of this year in the United States, and obtained his solemn promise to dedicate his undivided attention to this ultimate end, agreeing to formally visit most of the Grand Jurisdictions before the 1968 Conference and prepare the way for our MW Mariano Q. Tinio, who as our incumbent Grand Master, will attend this most vital of Conferences in 1968.

When given an opportunity to briefly address the Conference of Grand Masters of Masons in North America, I avoided any reference to my plan, but seized upon the chance to let every one present know exactly what we are doing in the Grand Lodge of the Philippines. The following is the text of my "short talk":

Most Worshipful Brother Chairman, Grand Masters, and Brethren all. I am Raymond E. Wilmarth, Grand Master of the Grand Lodge of the Philippines. In appearing before you here today, I feel somewhat like

a foreigner in my own country, representing some 12,300 Filipino and American Masons under the jurisdiction of the Grand Lodge of the Philippines.

Many times these last two days I wished I could have participated in the discussions, because we suffer from the same problems. Perhaps, the relative degree of suffering in the specific problem varies. For instance, 83% of the Filipino population is Roman Catholic. In our last survey, approximately 60% of the Masons in my jurisdiction are Roman Catholics.

I am in a rather unique situation. I have been on the faculty of the Pontifical University in the Philippines Graduate School for some 17 years. The question has been asked many times. How can the Grand Master of Masons be a professor in the Graduate School of a Pontifical University? The Dean of the Graduate School answered it once at a cocktail party. He said, "Well, Dr. Wilmarth doesn't teach religion."

I mention this because this morning I was thinking of two things that we have done in the Philippines, both of which have been written up and photographs printed in the papers. About a year ago, we were successful in having a Catholic Mass said by a Catholic priest for our DeMolay. They attended the mass in full DeMolay regalia. The priest permitted pictures to be taken. We took them. They have been published in our Masonic publications.

With respect to the Knights of Columbus, I have personally been in communication with the Supreme Knight, John W. McDevitt, in New Haven, Connecticut. We are attempting to go through the front door with respect to the Knights of Columbus in the Philippines. On the top level, I have found the most cordial welcome.

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Let there be more. . .

Masons as Rizalists

The Managing Editor

By Presidential Proclamation No. 245, President Marcos authorized the Order of the Knights of Rizal to conduct a national educational and fund campaign during the period from September 1 to December 31, 1967. Vice-President Fernando Lopez, overall chairman of the campaign, at a meeting of the Supreme Council of the Order with editors and publishers held at the Madrid Restaurant on September 6, 1967, announced a goal of ₱300,000.00 for the year 1967 which will be used largely for the construction of an office building of the Order.

The Vice-President called on business and educational leaders to share in the effort. He announced the following as chairmen of the various divisions: Mr. Roman Azanza, banking community; Mr. Teofilo Reyes, Jr., Filipino business community; Mr. Davidson, American business community; Ambassador Han Lih Wu, Chinese community; Armed Forces, Gen. Segundo Velasco; Asst. Executive Secretaries Gilberto Duavit and Flores Bayot, National Government; and Undersecretary Onofre Corpuz, schools.

Among other things, Vice-President Lopez expressed the wish that the Order of the Knights of Rizal will reach the minds of our young people so they will come to know and love the teachings of Rizal and in turn become better citizens of our country.

The Order of the Knights of Rizal is the only fraternal organization in the country created by law (Rep. Act No. 646). It is a non-stock, non-profit, non-sectarian, non-political organization taking in members of any

race, creed or color in the country and abroad. As of the present, it has 86 chapters in the Philippines and six chapters in Hong Kong, Japan and the United States. It has a total membership of 3,600 and its appendant orders are: Kababaihang Rizalista (women) with a membership of 700; Kabataang Maka Rizal (high school students), 19,000 members; and the Squires of Rizal (college level), 600 members.

Somewhat akin to Masonry, the Order of the Knights of Rizal has three degrees: KR—Knight of Rizal; KOR—Knight Officer of Rizal; and KCR—Knight Commander of Rizal. Its highest degree, KGCR—Knight Grand Cross of Rizal, is awarded to KCR's for outstanding service to the Order and the country of the member.

The Order had its beginnings in 1909 when outstanding newspapermen of the time: Rafael Palma, Teodoro M. Kalaw, Juan Flamenco, Isidro Morales, Martin Ocampo, Andres Rivero, Fernando Ma. Guerrero, Valentin Eloriaga, Carlos Ronquillo, Patrocinia Mariano, Pablo del Rosario, Jose Limjap, Aristeo Ubaldo Hidalgo, Martin de Veyra, Pascual Casimiro, organized themselves into an informal association. Most of them were staff members of "El Renacimiento." They wrote articles about Rizal, Mabini, Bonifacio and other national heroes.

On June 14, 1951, Senate Bill, No. 241, authored by Senators Camilo Osias, Pedro Sabido and Enrique Magalona, was passed into law as Rep. Act 646 over the signature of the then

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In the Philippines however, we are confronted with a rather different situation. The local hierarchy of the church still hopes to regard Masonry as a stranger, and to keep it such. Recently, some of our lodges have reported direct activities being conducted by Catholic priests, bishops, and members of the so-called ecumenical movement, started by the recent Vatican Council. It is doing a wonderful job; it really is, but in some places, certain Catholic priests and one particular bishop have used it as a direct attack against Freemasonry. I happen to have with me a copy of the speech given by the Bishop of Lipa, Batangas, Philippines, entitled "The Church Fights Masonry in Self-Defense." These matters have been taken up with the more interested members of the church and the ecumenical movement, and they are taking action against their own dissident members.

Most of you are familiar with our publication, "The Cabletow." We send it to practically every Grand Lodge in the United States and throughout the world. We send it to the Vatican, to his Eminence, Cardinal Baier. We send it to the Grand Knight, John W. McDevitt. We send it to local Knights of Columbus and to all Catholic schools. They have it in their libraries. We do this because we want them to know we have nothing that we are ashamed of. We want them to know that we are proud to be Masons.

I have had the privilege on several occasions to sit on academic panels with leading members of the Catholic hierarchy and with one who conducted a famous debate against Masonry in 1948, Senator Rodrigo, a debate on the subject of the retraction of Jose Rizal from Masonry, one of the greatest arguments against Masonry in the

Philippines. Senator Rodrigo has agreed to address a Scottish Rite luncheon at my request on March 18 of this year. Such things would not have been possible in years gone by.

We are expanding. We have two lodges in Japan, five in Okinawa, two in Guam. We opened a new lodge in Saipan and another on Kwajalein Island. I have given a dispensation for a lodge in Seoul, Korea. Just last month we finally got permission from the Vietnamese Government and we have granted a dispensation for the opening of a lodge in Saigon. American servicemen, on duty in Viet Nam, have come on their leave periods to Manila and for the last five years we have been making Master Masons for the service personnel in Viet Nam. Now, they will have their own lodge. We hope that we may be able to do something more for Masons in that theater of operations.

The admonition we have given to each lodge that we start, however, is not to be merely a military lodge and when the operation is ended, to close and go away. As our Grand Lodge is a daughter of the Grand Lodge of California, and as the Grand Lodges of Japan and China are the daughters of the Grand Lodge of the Philippines, we hope that in the future there will be additional Grand Lodges in the Far East, and that the membership will not be entirely Americans, but natives of the particular land.

In closing, I should like to say two more things: first, to bring the greetings of particular Filipinos and Americans back to those among you who remember them. Our good Brother Mauro Baradi, I think most of you know. He would have liked to come and be with me. He will be in the United States within the next few months. Cenon S. Cervantes, some

Lincoln Lodge No. 34 Celebrates Golden Jubilee

Antonieto Meneses, PMC

Lincoln Lodge No. 34, F. & A.M., Olongapo City celebrated its golden jubilee with a formal banquet held at the city's International (FIL-AM) Youth Center on Saturday, June 27, 1967.

The golden jubilee celebration fell under the incumbency of Worshipful Master Vicente R. Francisco who made the affair a success with his well-coordinated committees working hard together.

Invitations for the evening affair were extended to all Masonic brothers in the city, to some Grand Lodge officers in Manila, as well as to all civic and social organizations of Olongapo.

Part one of the program included, among others, the reception of guests, brethren and friends, which was followed by the singing of the Philippine National Anthem. Invocation was given by Wor. Juan Arce, Jr., PM, before the fraternal banquet.

Introductory remarks for the second part was given by Wor. Ricardo P. Cruz, PM; then a song from the local Chapter of the Order of DeMolay was rendered. The Teodoro R. Yangco

DeMolays together with their sister Jobies of Bethel No. 1 also rendered a lively folk dance number.

Included in the program was the awarding of Life Membership Certificates to Wor. Brother Baltazar del Rosario, Bro. Federico Arcala, Bro. Servando Cerezo, and Bro. Mariano Evangelista. The awards were made by the Worshipful Master.

After one more musical number — a piano selection, the Guest Speaker was introduced by WB. Nestor Niguidula, PM. As expected, the evening was highlighted by the wonderful speech delivered by the guest speaker MW Camilo Osias, Past Grand Master and Senator of the Philippines. Later on after the stirring address, a folk dance number from the Rebecca Parrish Chapter, Order of the Eastern Star, ensued.

Closing remarks were delivered by VW Desiderio Hebron, PM, District Deputy Grand Master, Masonic District No. 3. The Master of Ceremonies was Wor. Domingo P. Santiago, PM. △

MASONS AS RIZALISTS . . .

From page 7

President Elpidio Quirino. Since the passage of the law, great interest was shown in the Order and many chapters were organized in cities and provinces. In 1958, President Garcia assigned a 1,000-square meter lot on Bonifacio Drive to the Order. Plans are being drawn for the building to be constructed on the lot now titled in the name of the Order. The present quarters of the Order are in the fourth floor of the Guido-Ver Bldg., España,

corner M. Jhocson, Manila.

It is recalled that many Masons were instrumental in the organization of provincial chapters. It is hoped that many more Masons would renew their interest in the Order and help organize more chapters in their localities. The Supreme Council has published a brochure on how to organize chapters and a uniform code of by-laws. Communications may be directed to the Executive Secretary, Prof. Jorge L. Revilla, 4th. Floor, Guido-Ver Bldg., España St., Manila.

GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM

A Report on Masonic Activities

Pampanga Lodge No. 48, F. & A.M. held a special meeting on August 5, 1967. That meeting not only served as an occasion for the raising of Bro. Rolando Q. de Guzman to the sublime degree of Master Mason but it also marked the first official visit to the Lodge of Very Wor. Bro. Robert A. Sanders, District Deputy Grand Master, Masonic District No. 7 and Wor. Bro. Alfredo Santos, Grand Lodge Inspector. Bro. Sanders was accompanied on his visit by brethren from Leonard Wood Lodge No. 105.

Before the degree conferral, Bro. de Guzman was examined in open Lodge by Bro. Edgardo A. Ramos, Junior Warden of Leonard Wood Lodge.

The first section was conferred by the regular officers of Pampanga Lodge and the second section by brethren from Leonard Wood Lodge with Wor. Bro. Gene A. Wykle as King Solomon.

Following the degree conferral, brief remarks were delivered by the guests.

Bro. de Guzman was presented with a Masonic Bible by the visiting brethren.

One of the five Star finalists '68 is Nena Cervantes, daughter of MW Cenon Cervantes, PGM. Caltex Marketing Circle, newsheet of the Advertising & Sales Promotion for Caltex Marketing Personnel, has this to say of her:

Petit Nena had her grade school in New York went to Europe and Asia

with her parents, came back at UP for her AB-Journalism.

According to the Circle, one of the finalists will be chosen Miss Caltex 1968 in December this year. Miss Caltex 1968 will be chosen by Caltex dealers throughout the whole Philippines.

—oOo— **FAR EAST COMMANDERY, KNIGHTS TEMPLAR OFFERS SCHOLARSHIPS . . .**

Officers and members of Far East Commandery, No. 1 Knights Templar, in memory of their departed Brother Knight Godofredo Ricafort, offers scholarships under the following rules:

1. Orphan sons of Master Masons who died while in good standing are eligible as candidates.
2. Solicitations for the above candidates shall be made from the thirty or more Lodges in Manila.
3. One half of the fees and expenses amounting to ₱100.00 shall be shouldered by the commandery and the other half of the expenses by the Blue Lodge making the solicitation. Scholarship shall not exceed ₱200.00—vocational course.
4. In special cases to be decided by the commandery, the sum of ₱100.-00 may be given as direct aid in the form of a *loan* by the commandery to a qualified candidate who may already be a student.

—oOo—
Our congratulations to Bro. Natalio Amarga, formerly provincial fiscal

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A new Lodge is born. . .

Macajalar # 184

VW Ramon Ponce de Leon,
Junior Grand Lecturer

It was my happy privilege as Junior Grand Lecturer to have participated in the regular constitution and chartering of a new Masonic Lodge located in the prosperous and fast-growing city of Cagayan de Oro. As constituted, this new Lodge will henceforth be known as Macajalar Lodge No. 184. The name, I was told, is derived from that of the bay in whose sheltered coast the beautiful city had been founded. This is in keeping with the traditional custom among Masons of naming their Lodges after significant geographical landmarks symbolic of that Wisdom, Strength and Beauty with which the Grand Architect embellishes the works of Creation.

The ceremony of constitution was presided over by no less than the Most Worshipful Grand Master himself with the assistance of several Grand Officers as well as members of neighboring sister Lodges who fraternally attended this significant occasion in the true spirit of Masonic unity and brotherhood. As is usual in such Masonic gatherings the camaraderie of the brethren was excellent and heart-warming and their interest and devotion was very evidently warm and sincere. Everyone present seemed to have had their spirits lifted and their faith in Freemasonry renewed and strengthened.

As is well-known in the Fraternity and among non-masons in the neighborhood, there is a pre-existing Masonic Lodge that was organized and has been functioning in the city for nearly fifty years. This Lodge is

Maguindanaw Lodge No. 40 which was among the early Masonic Lodges organized in the Philippines and numbers among its big membership some of the oldest and best-known Masons in the country. As might be expected, questions have been asked why it was deemed necessary to have to organize another Masonic Lodge in a locality with such a background of long-standing Masonic achievement. Will this not adversely affect that traditional unity and harmony among brethren so long engaged in a common unified effort? Will not conflicts arise and interests clash among men engaged in a common Masonic task in a comparatively small and well-knit community? The answer may be anticipated by a clearer understanding of the history, nature and philosophy of the Masonic movement. Freemasonry is a world-wide brotherhood of good men dedicated to the ultimate objective of human betterment thru the voluntary effort of individuals in a society of freemen. This undoubtedly was the motive behind the decision of some brethren of Maguindanaw Lodge to help start this new Lodge and in the same spirit for the other remaining members to agree to the organization of another Lodge with their full accord and encouragement.

This thought must have been in the mind of the Most Worshipful Grand Master as he emphasized in his parting message to the brethren of both Lodges the following gems of admonition so dear and familiar to all Masons:

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- (1) That among Masons so closely bound together by sincere affection there should never be any contention no matter what their disagreements but that "Noble contention or rather emulation of who best can work can best agree."
- (2) That in their pursuit of the common goal, Masons may pursue different paths or utilize separate means for its attainment, but that in this great

adventure they should have but just one aim "that of pleasing one another and of uniting to-promoting happiness."

This clearly was the prevailing feeling which animated the brethren thruout the combined ceremonies of Visitation, Constitution and Installation and in this spirit the new Lodge was chartered as an additional building-stone in the Framework and Temple of Masonry in the Philippines. Δ

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GRAVEL & SAND . . . From page 10

of Negros Oriental, who was named and confirmed District Judge of the 13th. Judicial District. He will preside over Branch VI, Court of First Instance of Samar and Calbayog City. Incidentally, he will be in the same district with VWB Fidel Fernandez, DDGM, who is the senior Judge there.

—oOo—

Also our congratulations to WB Pablo C. Mariano, Deputy Customs Commissioner, who retired on August 17, 1967, his 65th. birthday. WB Mariano has served the government a total of forty-one years, starting as a public school teacher in Baras, Rizal. He joined the customs service in 1926 as weigher, gradually rose to liquidator, assistant examiner, assistant appraiser, chief, law division, chief legal counsel, deputy collector of Manila, and deputy collector and finally deputy commissioner for the whole country.

—oOo—

MW Vicente Orosa, PGM, President of the Capitol Masonic Corporation, Inc. and the Masonic Hospital for Crippled Children, Inc. and Mrs. Orosa left for a one-month world tour on September 11. They expect to have a leisurely trip around the globe, touching cities and countries which they did not cover so well in previous

tours. They expect to be back about mid-November to avoid winter in temperate countries.

—oOo—

The stated meeting of Zapote Lodge No. 29 on August 19, 1967 was tinged with tragedy. They had to work on one initiation and three raisings and opened the Lodge one hour ahead of schedule. WB Ysidro Trias, PM, who had just given the lecture on the working tools to the first candidate for raising, was preparing to preside over the first section of the third degree on the second candidate. After calling the Lodge to order for that purpose, he collapsed. He was taken to the Philippine General Hospital, but efforts of the doctors and nurses there proved futile. His body was taken to Rosario, Cavite where his brethren held a funeral service for him on Sunday, August 27 after which he was buried in the municipal cemetery. WB Trias, a life-member of his Lodge, was beloved by his brethren for his faithfulness and humility. He seldom missed a meeting and was always willing to have a part in whatever post.

—oOo—

Leonard Wood Lodge No. 105 is at present supporting an educational program. The Lodge is responsible

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The Golden Rule Essay Contest. . .

David B. Agoncillo
Second Honorable Mention

(Mr. Agoncillo is a step-son of a Brother Mason).

Masonry begins with every Mason and ends with his neighbor.

And if a Mason must know a lesson in Masonry, it is simple, humble and easy. It is the eternal lesson of one who rose up and asked, "Master, what must I do to live forever?" The Master Teacher, according to his custom, answered by saying, "What does the law say?" And the man said, "Love God and love your neighbor." But the man seeking to justify himself asked, "And who is my neighbor?"

Today, with the problems of economic, social, and political destruction staring us in the face, we have once more become acutely conscious of the need for the Golden Rule. On every land there is the resurging interest in the science and phenomena of the Golden Rule as the way to peace and happiness. And yet it is doubtful if there is more of it in a nation—let alone in the world—today than there was in the days before the war.

Masonry is no cure for any social difficulty nor shall it alleviate the sufferings of this world, but it goes without saying that it is a vehicle which may be used to accomplish that end. It consists not in relieving poverty or lessening the sum of human misery, but in creating an atmosphere in which faith and hope, selfless love and devoted service, peace and happiness become not only possible but easy and natural.

And in taking the Golden Rule as the purest and highest foundation of brotherhood and the goal of Masonry, every Mason must use his thinking

Masons Implementing the Golden Rule

together with other men toward that objective which will result in universal peace and harmony.

Today, there's the greatest need for the Masonic philosophy in our relations with men, whether domestic, national or international. Masonry, therefore, must gear human thinking from a small area to a great and national area on a universal basis. It must recognize even the necessity of a means of government in an attempt to coordinate the affairs of nations for the well-being of men. This would make readily available the means to work together for the common good regardless of national designation, cognizant of the rights of other people's beliefs and disbeliefs permitting all men to live for all that is just, right and true.

How can Masonry implement and promote the practice of the Golden Rule throughout the world?

In a world where envy and enmity reign supreme, the Masonic tenet of selflessness must take a firmer root among men to check the evil influences of selfishness and minimize human suffering in all its forms.

To this tremendous task, Masonry must cultivate universal benevolence. The predominance and world-wide practice of this trait will make clear to the needy brother and neighbor that he is not without a friend and neither is he forgotten and abandoned.

Masonry, furthermore, must inculcate universal morality. The strength of all peoples against all evils can only be built on foundations of moral

Turn to next page

character. The people become wise and far-seeing with adequate moral ideas. There could be no philosophy in life nor a far-distant goal for a people without morality. It is the principal element to guaranty Masonry's permanence and prosperity because it fosters a social code which is the essence of brotherhood.

To implement and promote the practice of the Golden Rule throughout the world, Masonry must seek the enlightenment of the world to minimize ignorance and spread the light that others may see. It must assist in elevating the moral and intellectual level of society, and bring ideas to have the human race in harmony with its destinies.

Masonry must seek the education of men for it is the only way to liberate the thoughts of men to transcend all ideological cleavages into cultural receptivity and universalism. And, here, can Masonry tap the potentialities of all to understand, to respect, and give genuine admiration for the culture of one another. For the more educated a man is, the greater is his capacity to understand and be understood.

Masonry must elevate the peoples of the world from the rude and unorganized into the organized people knowing and practising their duties to themselves and to their fellowmen. Reconciling moral law with human responsibility, Masonry must teach loving-kindness and wisdom. The Masonic intellect must regulate the blind forces of the people.

How can Masonry implement and promote the practice of the Golden Rule throughout the world?

Masonry must always be the school of equality. It should unite men in a bond of friendship and brotherhood that should ever exist holding all in equal esteem and honor.

The cause of freedom must not only be a word to be remembered but a quality to be practised—this freedom connected with the fundamental principles of Masonry. That is, to guarantee the freedom to agree and dissent is the development of man in the highest and fullest of his endowments to fit him in a harmonious society.

How can Masonry implement and promote the practice of the Golden Rule throughout the world?

Masonry can implement and promote the practice of the Golden Rule throughout the world by setting examples worthy of emulation by peoples of the world; that Masonry respects and obeys the laws and hallowed traditions of the country where it exists; that Masonry seeks to enlighten the minds of men and lead the relentless crusade against the cancers of society such as ignorance, fanaticism, greed, and corruption; that Masonry moulds the national character into the quality of God's absolute wisdom, goodness and mercy.

The fundamental doctrine of Masonry is the Fatherhood of God and the brotherhood of men. The Mason loves God and his neighbors—in thoughts, in words, and in deeds. Masonry must marshal its resources and rededicate itself time and again to implement and promote the practice of the Golden Rule throughout the world. It can do no less. Δ

* * *

A handsomely dressed woman approached me in Macy's book department, where I am a saleswoman, a day after she bought a dictionary and said, "I bought this book from you yesterday, but I've decided to return it. I would never use all these words."

— Catharine Connell.

All About Ecumenism

News and Views on the Ecumenical Movement.

NBM

ECUMENISM IN CAMPUSES

One may be forgiven for writing about his favorite Alma Mater in preference to other campuses of which his other readers might be as justly proud. No attempt here to be exclusive; it was only that we visited the 66-year old campus of Silliman University on Founders Day last for the first time since Liberation and things, events and people are bound to have fairly lasting effects on one. We kidded that this had to happen because we are a self-styled member of the Procrastinators' Club of the Philippines, Incapacitated and it was not proper for us to do things when they should be done. We were chided for being there on August 28, 1967, the sixty-sixth Founders Day of the University, the right time, indeed. We had to counter that while they were celebrating the Founders Day of 1967 at the proper time, I was celebrating the Founders Day of 1947 at our time of tolerance!

But why talk about Ecumenism on campuses and yet confine our story to one campus. Not exactly, for as we go on, two other campuses will be brought into the account: St. Paul's College and St. Joseph School, both Catholic, both of Dumaguete City. Of the three campuses, Silliman is the most ecumenical. It has Protestant, Catholic, Muslim, Buddhist and Shintoist students. But, their inter-campus ecumenicity is better yet. There is not only freedom of movement of the students of the three institutions on

each other's campus, the same is true with the faculty members. With cordiality, not suspicion.

The Acting President of Silliman University is a bosom friend of the Rev. Fr. Director of the Recollect institution. When St. Paul's College was burned years ago, Silliman offered school rooms and facilities for the use of the students and faculty until they could rebuild. When they moved to their new campus, Silliman gave some furniture. The three institutions help each other with their needs with cordiality, which means "from the heart."

At the concert of Mrs. Rhoda Pepito on August 27, it was a thrilling sight to see Sisters and Priests mixed with the students and faculty of Silliman in the large audience. That was a far cry from those days before the war when the students and faculty of the two institutions avoided each other like the plague. We were told that in their church services and masses, the Catholic and Protestant pastors trade pupits with equanimity. At times, the students and faculty for the priesthood and ministry wear identical habits, black pants and dress or executive shirts or polo-barong with the turned-around collar. And they rib each other for copying.

—oOo—

From Dagohoy Lodge No. 84, Tagbilaran City, comes news that Rev. Fr. Saturnino Felicitas, Parish Priest and Chaplain of the Knights of Co-

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The NBI and You

NBM

Perhaps unknown to most citizens is the fact that coverage of the NBI of the country is extensive. It has 13 regional offices and 21 sub-offices spread out from Aparri to Jolo. These are scattered in strategic cities and towns so that the services of the bureau are available to the ordinary citizens and other law enforcement agencies in the quickest time possible.

The bureau has the most and the best equipment in crime detection and its personnel is the best trained of any outfit in its line of work and responsibility. Many of them have been sent to the United States, Scotland, Japan and other countries for further studies and specialization.

The regional offices are manned by well-trained and experienced directors who are directly responsible to the NBI director, Col. Jolly R. Bugarin. The sub-offices under the regional offices are likewise manned by experienced supervising agents who are immediately responsible to the regional directors.

The regional offices and sub-offices are as follows:

Region 1 — Manila

Atty. Jose del Rosario
Regional Director.

Sub-offices:

Baguio City—Atty. Vicente Llanes,
Supervising Agent.

Cabanatuan City—Atty. Ilustre
Mendoza, Supervising Agent.

Puerto Princesa, Palawan—Atty.
Francisco Pajarito, Supervising
Agent

Region 2 — Batangas, Batangas

Atty. Jose Mariano,
Regional Director

Sub-offices:

San Pablo City—Atty. Herminio
Saucó, Supervising Agent

Tagaytay City

Calapan, Mindoro Oriental

Region 3 — Naga City

Atty. Mariano de Leon
Regional Director

Sub-offices:

Daet, Camarines Norte

Legaspi City

Region 4 — Dagupan City

Atty. Emigdio Pascua
Regional Director

Sub-offices:

Olongapo City—Atty. Jose Vicente,
Supervising Agent

Iba, Zambales

Region 5 — Ilagan, Isabela

Atty. Alfredo Buencamino
Regional Director

Sub-office:

Bayombong, Nueva Vizcaya

Region 6 — Vigan, Ilocos Sur

Atty. Salvador Mercado
Regional Director

Sub-office:

San Fernando, La Union—Atty.
Emiliano David, Supervising
Agent

Region 7 — Laoag, Ilocos Norte

Atty. Jesus Gustilo,
Regional Director

Sub-office:

Aparri, Cagayan

Region 8 Iloilo City

Atty. Antonio G. Verzosa
Regional Director

Sub-offices:

Bacolod City—Atty. Enrique Fuen-
tebella, Supervising Agent.

Roxas City

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Masonic Facts (Foreign)

WB Calixto B. Antonio, PM (29)

1. Tomas J. Shryock of Maryland was Grand Master for thirty three (33) consecutive years.
2. On May 23, 1928 in Madison Lodge No. 29, Madison, New Jersey, triplets by the names of Alfred, Fredrick, and Harold Budd, were raised to the M M degree.
3. Kelsey, Kenneth, and Kernit Grey, also triplets, were Masters of Rising Sun Lodge No. 71, Orland, Maine in 1935, 1936 and 1937 respectively.
4. In 1947, eleven (11) Caldwell brothers made a twelfth brother a Master Mason in Corinthian Lodge No. 96, Barrie, Ontario, Canada.
5. J. A. Banner was Master of Eureka Lodge No. 1060, Texas and his six (6) sons were also Masters of this Lodge.
6. On November 9, 1940, Joseph Franklin Hughes, 73 years old, was made a Mason in Dangola, Illinois, Lodge No. 581. His seven sons participated in the degree work.
7. On August 23, 1879, Lodge No. 239 in France, held a meeting in a giant balloon over Paris when a candidate was initiated.
8. On August 27, 1919, Oklahoma City Lodge No. 36 started a communication at noon and did not end until Saturday, August 30 at midnight. Sixty-nine (69) received the Master Mason degree.
9. The Master Mason degree was conferred on a brother 750 feet underground in the Morton Salt Mine at Grand Saline, Texas, by Grand Saline Lodge No. 1269 in 1940. Sixty took part and it took half an hour to transport the members to the lodge room.
10. King Kalakua of Hawaii, when the 29th and 30th degrees of Scottish Rite were conferred by the Deputy of that district in the King's palace. Only the King and his brother-in-law had received the degrees, so the King tyled.
11. Vance Swift, who at 26 years of age, stood 26 inches high and only 34 pounds when he was made a Mason at Pythagoras Lodge No. 355 New Albany, Indiana on March 3, 1943.
12. James E. Payne was made a Master Mason in Washington D.C. at 92 years of age.
13. D. Arthur Smally was at a time a two and a half degree Mason. He received the first section of the M.M. degree at Standard Lodge No. 873, Chicago, Illinois. The Lodge went on refreshment and the Iroquois Theater where the Lodge had its meeting was on fire. Bro. Smally received the 2nd section of the degree two weeks later.
14. This Masonic record has not yet been duplicated. By permission of the Grand Master, the Fourth Duke of Atholl (about nine months before he attained his majority) was initiated, passed, and raised and then installed as Master, and then elected Grand Master — all on the same day, March 1, 1775.
15. John J. Ray, Sr. of Fort Worth, Texas, has the longest proven Masonic membership. He was made a Master Mason on March 7, 1868 and continued membership since.

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The Lost Master's Word

WB Apolonio A. Tiburcio, P.M.

The experience of being raised to the Sublime Degree of MM is akin to spiritual conversion. It is the end of man's search for the right road, but not the end of the spiritual journey. It is integration of self. It is a task at which one should set himself the rest of his life's journey through this vale of tears, until he attains that divinity lost at the fall of man from the Garden of Eden.

That divinity is dormant in the subconscious and needs to be rediscovered by conscious intelligence. In the initiation the newly entered apprentice is reminded that he asked and his request was given him, he sought and he found, and he knocked and the door of Freemasonry was opened unto him. Then he was illumined in his travel to the degree of Sublime Master, exemplifying how one searches for the lost Master's Word.

He kissed the Holy Bible while yet kneeling at the altar, each time in the three degrees as a token of his sincerity. He was then and there taught symbolically and orally to search for the light that makes us realize the manifestation of the glory of God and the divinity in man.

The lost Master's Word is there in the abyss of the heart concealed by delusion. That incubus is only done away with by accomplishment of that roagation that God grant the initiate a participation of His divine wisdom. That was graciously granted when God said, "Let there be light, and there

was light." By that light we see the glory of God manifest in all Creation and manifest in all life; manifest in the life of man as the manifestation of the Spirit of God, Spirit of His Spirit. He breathed it into man and man became a living soul. He made man in His image, thus the divinity in man.

Masonry is brotherhood of men under the Fatherhood of God. It is a brotherhood in which every one is in search of the divinity of which he becomes conscious and which he reveres. It should not be an incrustation; it should be solidity: truth, stability and moral firmness. Then and only then can one thank God for a truly exalted and exemplary character, for unfeigned piety to God, and for inflexible fidelity to his trust. That divinity is revealed by the light which the Holy Writ says, "DIXIT-QUE DEUS; FIAT LUX. ET FACTA EST LUX." The King James version translates it, "And God said, "Let there be light and there was light."

For me, DIVINITY is the lost word; the lost attribute of man, and yet dormant in the heart for want of light. It is a reality for God breathed it into man. It is rendered indistinct by perversity, thwarting or frustrating the light that shines on its manifestation. It flashes during exultation for beneficence. So the search of Masonry is light, the light that reveals the glory of God and the divinity in man. △

* * *

Nearing the end of the long trail to a medical degree, a student wrote home: "The closer I am to the practice of medicine, the more I realize how little I know, and the thought scares me. In fact, 95 percent of my class feels the same way, and the rest are going to be psychiatrists."

—Troy Gordon.

WITH OUR YOUNG ONES

Antonieto Meneses, PMC, Reporter



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

"FOUNDER'S DAY"

Perla Assembly No. 1 of the Order of the Rainbow for Girls, Manila, had for their Obligatory Day a whole day outing in Taytay, Rizal province on July 16, 1967.

The Rainbows observed "Founder's Day" in the Villa Lolita Tropical Resort. Overall Chairwoman was Sis Marilou Buenaflor, the Assembly's Worthy Advisor.

—oOo—

"DESPEDIDA PARTY"

Bro. Tom Noble, an Australian national, initiated into the Order by the Emmanuel Baja Chapter, ODeM, Cavite City, left for the United States recently. Bro. Noble is with the United States Marine Corps.

A "Despedida Party" was tendered in his honor by his DeMolay brothers.

—oOo—

"GO-TO-CHURCH SUNDAY"

The Teodoro R. Yangco Chapter of the Order of DeMolay recently observed one of their Obligatory Days — "Go-to-Church Sunday." This "Go-to-Church Sunday" is observed once every DeMolay Term of six months. This term's Master councilor is Romeo Ramos.

The Master Councilor who now stays in Olongapo found time to devote himself to the varied activities of the Chapter. With the upsurge of youth militancy in the city, the Chapter could hardly afford to be just on the sidelines. To this effect the Chapter plans to come out with a sixteen-page booklet of information about the Order to be given to the city officials and personalities.

—oOo—

RAINBOW DISCOTHEQUE

Cavite Assembly No. 3, Order of the Rainbow for Girls, Cavite City, came out again with a new fund raising project. The Rainbows decided to sponsor a dance benefit — Discotheque — on Sept. 16, 1967 at 7:30 p.m. Overall chairwoman of the affair is Sis Susan Perez. Proceeds of the fund raising will be mainly for Charity, they said.

—oOo—

DEMOLAY JOINS NAVY

Godspeed to Bro. Felix Escalona of Emmanuel Baja Chapter who left for San Diego, California on August 20, 1967. Bro. Escalona joined the U.S. Navy and has to undergo rigid training prior to his tour of duty. △

Grand Master Visits Saipan Lodge



Official visitation of the Most Worshipful Grand Master Mariano Q. Tinio and Grand Lodge Officers to Micronesia Lodge #173, F&AM, Saipan, M. I. Front row left to right, Wor. Bro. Lucero, Bro. Ricardo L. Villanueva, Grand Lect. Oliveros, Mrs. Edward Furber, Mrs. Maria Knyff, Most Wor. Bro. Mariano Q. Tinio, Grand Secretary Munarriz, Bro. Abe Cansino. Back row same order, Bro. Ferrell Allen, Bro. Ed Knyff, Bro. Bob Garrett, Bro. Edward Furber (Chief Justice, Trust Territory of the Pacific Islands), Very Wor. Bro. Willis, Bro. Steven, and Wor. Bro. W. F. DuPont, P.M. Master Micronesia Lodge #173 of F & AM. (Director of Public Works, Trust Territory of the Pacific Islands.) (Courtesy of Bro. Villanueva)

THE NBI . . .

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Region 9 — Cebu City

Atty. Godofredo Laurel

Regional Director

Sub-office:

Dumaguete City

Region 10 — Tacloban City

Atty. Adeudato Infante

Regional Director

Sub-office:

Catbalogan, Samar

Region 11 — Zamboanga City

Atty. Sofronio Caabay

Regional Director

Sub-office:

Jolo, Sulu

Region 12 — Cagayan de Oro City

Atty. Mauro Santos

Regional Director

Sub-offices:

Iligan City—Atty. Servillano Manawang, Supervising Agent.

Butuan City

Region 13 — Davao City

Atty. Earl Reynolds

Regional Director

Sub-office:

Cotabato City—Atty. Mariano Mendoza, Supervising Agent. Δ

Woman to election clerk: "Where can I get in touch with you in case I change my mind?"

— J. Mirachi

necessary assistance in the accomplishment of his petition for Degrees, or because we failed to properly pave the way for the reception by the Lodge of his petition.

Quite frequent are the instances when initiates fail to advance in Masonry. A search for the reasons and causes behind these unfortunate instances frequently reveals disinterest and lack of follow-through in Masonic Education unimpressive decorum and discouraging, if not disgusting, demeanor in Lodge on the part of some officers and/or members of a Lodge.

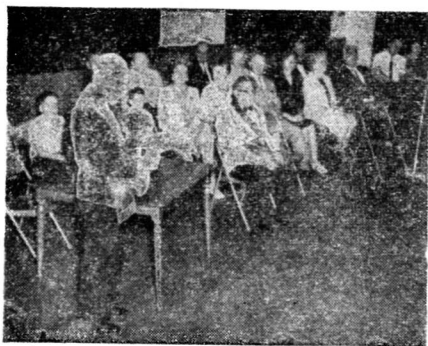
If our Fraternity must progress, it must increase its membership by acquiring members who had been duly and truly prepared.

Our assistance in the due preparation of a candidate does not end upon his initiation to the E A Degree. We must assist him and duly prepare him for advancement by stressing upon his mind the need for proficiency in the rituals and a continued search for Masonic Education.

By assisting the candidate we share Masonry with him and thus we shall be rendering good and profitable service not only to the candidate but to Freemasonry as well. △

MARIANO Q. TINIO
Grand Master

. . .



The Grand Secretary Munarriz reads the Charter of MacArthur Lodge 183 at the Constitution Ceremony on 2 June 1967, in Seoul, Korea.

Photo by Ronald Agenter



Most Worshipful Grand Master Tinio addresses gathering at the USOM Club in Seoul, Korea, on 1 June 1967, at a Grand Reception hosted by MacArthur Lodge 183, in honor of the Grand Master and his party.

Photo by Ronald Agenter

* * *

The Past is not a dead Past for any of us, nor any Order or Nation. We live more and more in it as we journey westward. It rules our Present, and is full of living interest for all of us; it is a land which our Dead inhabit, a realm into which we are soon to pass.

— Albert Pike

The Five-pointed Star To a Brother's Widow . . .

The five-pointed star is a well-known symbol of Craft Masonry. It may therefore be of interest to Freemasons to give some consideration to another similar star, the badge of the New Zealand State Registered Nurse, which marks the completion of the course of training and success in the State Final examinations, and is usually presented at a graduation ceremony. This badge is an enamelled brooch in the form of a five-pointed star worn with two points upwards.

Recipients are usually given some explanation of the symbolism of the badge on the following lines. This type of star is said to have originated with the priests and priestesses of ISIS in ancient Egypt, who were recognized as having considerable knowledge of medicine. The five points are said to represent:

The Hand—That my hand shall ever be extended to help, comfort, and relieve the suffering.

The Foot—That my feet shall not falter, loiter or linger when journeying to relieve the suffering or the sick.

The Knee—That my knee shall bow in supplication to Almighty God for aid in my endeavor to succor the sick and suffering.

The Breast—That my breast shall be a safe and sacred repository for any secret entrusted to me, or divulged during sickness or delirium or other wise obtained.

The Head—That I will constantly pursue the study of the sacred arts, That I will exercise my knowledge to the benefit of those suffering, mental or bodily distress, and that I will disseminate such knowledge among such others as my preceptor may authorize and direct.

—*The Masonic Record.*



Mrs. Rosa D. Luna, widow of the late WB Pedro A. Luna, received Acacia check for One Thousand Pesos from WB Dionisio A. Barrios, Master of Balintawak Lodge No. 28, Gumaca, Quezon. WB Pedro A. Luna died on August 6, 1967 from a lingering illness of one year and four months. As to his last will, he instructed his wife before his death, that a MASONIC FUNERAL SERVICE should be held over his remains at his home. On August 8, 1967 at two o'clock in the afternoon, the brethren of Balintawak Lodge No. 28 conducted the ceremony officiated by WB Luis E. Makayan as Master and assisted by WB Romualdo Libranda as chaplain.

In picture (left to right) two daughters of the deceased, the widow, WB Dionisio A. Barrios, Master, and WB Romualdo Libranda, Secretary of the Lodge.

A BAG OF TOOLS

*Isn't it strange
That princes and kings,
And clowns that caper
In sawdust rings,
And common people
Like you and me
Are builders for eternity?*

*Each is given a bag of tools,
A shapeless mass,
A book of rules;
And each must make—
Ere life is flown—
A stumbling bloc
Or a stepping stone.*

—R. L. Sharpe

Baradi to go Abroad

MW Mauro Baradi, PGM, PGS, is flying to the U.S. next month to accept the invitation of Brainard Lodge No. 102, New London, Connecticut, to be the guest speaker at their Centennial Banquet on Nov. 4, 1967 at the Mohican Hotel. According to present plans, the event will be graced by the Grand Master of the Connecticut Grand Lodge, Masters of other Connecticut Lodges, and Grand Masters of other Grand Lodges.

Coincident with this trip will be his chance to visit his children in New York and accept various invitations by the Grand Lodge of New York to speak in Lodges and other Masonic gatherings and by various clubs and

organizations in the United States and Canada.

MW Baradi has had his hands full of speaking engagements in the Philippines since he retired. He has been invited to speak at commencement exercises, church services, clubs, and Masonic Lodges and conferences. On July 4, 1967 he was guest speaker at the breakfast after mass meeting of the Most Holy Trinity Council No. 5774, Knights of Columbus, Quezon City, at Max Restaurant. His topic was "Building Together." After his address, Grand Knight Pablo H. Laygo of the Council awarded him a Plaque-Certificate of Merit for "his inspiring and enlightening" speech. △

MORE ON ECUMENISM . . .

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lumbus Chapter No. 3290 of the same city, gave the Invocation at the program held by the Bohol Masons to commemorate the 106th birthday of Dr. Jose P. Rizal. Two other Knights present were: Sir Norberto Gallardo, Grand Knight, and Sir Isidro Alejandro, Exchequer of the Council.

—oOo—

Also from Dagohoy Lodge No. 84, WB C. T. Castillo, Secretary, relates that at the death of Bro. Pedro Mende, Sr. of their Lodge, his remains were allowed to be taken to the Tagbilaran Cathedral where a Requiem Mass was said for the departed brother. After the mass, the body was taken to the Rafael Palma College for a necrologi-

cal service, then to the Temple of the Lodge for the funeral service. Sometime soon, they will have the Masonic cemetery there blessed by the Parish Priest of the city.

—oOo—

We also have on hand a copy of the Newsletter of Capitol City Lodge No. 174 in which appears the news of Rev. Fr. Celso Chico Sta. Maria, leader of a Manila Cursillo, as guest speaker at the May 1967 stated-meeting of the Lodge. Fr. Santa Maria gave an interesting and impressive address to the Masons assembled. He is Parish Priest of Antipolo, Rizal. He promised to say mass for the Masons and their families in his church at some future date. △

MacArthur Lodge in Korea is Constituted



Officers of MacArthur Lodge 183 await Installation Ceremony to begin on 2 June 1967. Installation was performed by the Grand Secretary Munarriz, and was open to the public. (Photo by Ronald Agenter)

o o o

My Dues Card . . .

I hold in my hand a little scrap of paper which measures 2 -3/16 by 3-11/16 inches. It is of no intrinsic worth—not a bond, not a check, not a receipt for values—yet it is my most priceless possession. It is my membership card in a Lodge of Ancient Free and Accepted Masons.

It tells me that I have entered into a spiritual and material kinship with my fellow Masons to practice charity in word and in deed; to forgive and forget the faults of my Brethren; to hush the tongues of scandal and innuendo; to care for the crippled, the hungry and the sick; to be just to all mankind.

It tells me that—no matter where I may travel in the world—I am welcome to visit a place where good fellowship prevails among Brothers and friends.

It tells me that my loved ones, my home and my household are under the protection of every member of this great Fraternity, who have sworn to protect and defend mine, as I have sworn to protect and defend theirs.

It tells me that should I ever be overtaken by adversity or misfortune, the hands of every Mason on the face of the earth will be stretched forth to assist me in my necessities.

And, finally, it tells me that when my final exit from the stage of life has been made, there will be gathered in my Lodge friends and Brothers who will recall to mind my virtues, though they may be few, and will forgive and forget my faults, though they may be many.

It tells me all of this and a great deal more—this little scrap of paper.

Bro. John Gill, Rosalie Lodge 527, Texas.

More Questions and Answers . . .

WB AURELIO L. CORCUERA (4) PM

206. *Can a Lodge be opened (or, closed) in "short form" as in the "higher Bodies?"*

No; such a ceremony is unknown in the Grand Lodge system. In this jurisdiction Lodges are authorized to open and to close in the highest degree in which the work is to be performed at the time of the meeting, reducing if necessary to work in a lower degree. This in effect is opening and closing in short form. In many jurisdictions the Lodge is always opened on the first degree, and then raised to the highest degree in which work is to be done, and then it is closed in the reverse order.

207. *What officer in our Lodges performs the duties of the Inner Guard in the British Lodges?*

In American Lodges and in ours there is no Inner Guard. The Junior Deacon performs the duties of such an officer. Where there is an Inner Guard he reports directly to the Junior Warden.

208. *Has the Grand Lodge of the Philippines an Inner Guard?*

Yes, the Grand Pursuivant, whose duties are enumerated in Sec. 9, Art. VI, Part II of the Constitution.

209. *Is there any reason why all the annual communications of the Grand Lodge should be held in Manila?*

There is really no good reason. Holding the annual communication on, say, odd numbered years, outside of Manila will bring the Grand Lodge closer to the Provincial Lodges; many brethren who cannot afford to come to Manila will have a chance to see their Grand Lodge at work. In many cities there are now places big enough to accommodate the communication of the Grand Lodge. A number of Grand Lodges abroad hold some of their annual communications outside of the city in which the Grand Lodge is located.

210. *With how many Grand Lodges is the Grand Lodge of the Philippines has fraternal relations?*

One hundred and eight, as follows: Canada 9, United States 49, Mexico 2, Central America 5, West Indies 2, South America 18, Europe 10, British Isles 3, Asia 3, and Australia 7.

211. *Do all Grand Lodges exchange representatives with the Grand Lodges with which they are in fraternal relations?*

No, for instance, Pennsylvania and Wyoming in the United States and Ireland have not exchanged representatives with the Grand Lodge of the Philippines.

212. *Should the Grand Lodge of the Philippines permit the overseas Lodges to form Regional Grand Lodges like that of the Ryukyu Islands?*

Yes. It would be more convenient for them in transacting business and getting quicker action on their questions to the Grand Master or the Grand Secretary.

213. *Would it be advisable to group the Lodges within the territorial limits of the Republic of the Philippines into Provincial Grand Lodges?*

No, considering the present condition of many of the Lodges.

214. *Is it advisable for the Grand Lodge to encourage the organization of more Lodges?*

In the provinces, yes, but not in Manila. It is advisable that there be at least one strong Lodge in every city or province. In Manila it is advisable for the smaller and weaker Lodges to be thinking of amalgamation. △

STRENGTH OF PURPOSE . . .

From page 4

Mohammedans, Buddhists, Hindus, Confucians and many others — in all parts of the world. It should be noted that in 1717, there was only one Masonic Grand Lodge, the Grand Lodge of England; by 1963, “the annual Chart of Foreign Grand Lodges recognized by the forty-nine Grand Lodges of the United States, lists one hundred three Grand Lodges beyond the confines of this nation (U.S.).”

To those who not only allege but insist that Freemasonry’s ultimate purpose is “the overthrow of the whole religious, political, and social order based on Christian institutions and the establishment of a new state of things according to their own ideas and based in its principles and laws on pure Naturalism,” we respectfully suggest that such view be modified to conform with the truth.

Freemasonry teaches and encourages the individual to be a good man and a better Mason.

In the first degree of Masonry, the Holy Bible on the altar, if in Christian lands, is opened on Psalms, Chapter 133 thus:

“Behold, how good and how pleasant it is for brethren to dwell together in unity...”

The opening prayer is a petition that the meeting of the brethren be conducted in peace and closed in harmony. During the perambulation, the same Scripture on unity is read for the benefit of the candidate. And the Entered Apprentice learns that one of the principal tenets of Masonry is Brotherly Love which unites men regardless of their station in life; he is likewise taught to perform his duty toward his neighbor by treating him justly for by so doing, a closer relationship between the two will be brought about.

The Fellow Craft — the second

degree of Masonry — has as one of his working tools, the square — to square his actions by the square of Virtue. The proper application of this tool by the user makes him win the trust and confidence of others who otherwise would not be close to him. Another way of promoting unity is through the obligation which the Fellow Craft voluntarily assumes; this obligation includes aiding and assisting distressed brethren and dealing with a brother sincerely and honestly.

In the third degree of Masonry, kindness toward one another is emphasized. And the trowel is among the Mason’s working tools. This trowel, he is told, is used to spread the cement uniting the brethren into one sacred band. Here, too, harmony which is synonymous with concord is specially referred to as the strength and support of all societies specially that of Freemasonry.

The Grand Representatives hereby express the sincere hope that this Annual Communication be still another advance toward unity with the brethren; and that this fraternal gathering be one more step to closer understanding among our fellow men. Not that unity which is merely superficial and therefore, easily dissolved; but one which springs from the human heart wherein it is nurtured and strengthened by the feeling and conviction that we are all children of one God. △

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WORLD WIDE ASSOCIATION . . .

From page 8

of you remember him, and Esteban Munarriz and Antonio Gonzalez. They all want to be remembered to you. Bill Quasha, many of you will recall, and Charley Mosebrook, our last Grand Master to appear before you two years ago. Also, Conrado Benitez, our Sovereign Grand Commander.

Now, the second of the last two things I wanted to mention is this: I believe that the greatest problem in Masonry today is that we have a feast of ideas and a famine of action. We have enough thinkers in Masonry, but we don't have enough men of action. We need more active men to translate the wonderful ideas, the wonderful tenets of Masonry into successful deeds. That is what we ought to be concerned with.

Our theme in the Philippines has been, is and I hope will continue to be, "Dynamic Masonry." I think that is what we must consider if Masonry is to survive. Translate our wonder-

ful ideas into simple action.

Upon my arrival in Manila, I immediately reported orally the results of my visitation of the Conference to the Grand Lodge of the Philippines and spoke about it at the first Scottish Rite Luncheon after my return home. On both occasions I urged strongly that our Grand Lodge of F. & A.M. in the Philippines aggressively pursue two goals:

1. The establishment of a Jose P. Rizal Masonic Memorial Shrine in Manila, and
2. Opening the conference of Grand Masters of Masons in North America to all Grand Masters of Masons, wheresoever dispersed, by having the words "in North America" deleted from the official title of that organization, in the Conference of 1968, or as soon thereafter as it can be accomplished.

We have created our committee and it is already at work planning the steps

Turn to page 30

* * *

EDITORIAL . . . From page 2

pranksters, critics without a cause, or just plain ornery people. We know that some ignorant or innocent citizens are harrassed or maltreated by individuals or groups of individuals with impunity because they have the proper connections or they have the money.

Under the brand of Masonry, why cannot Masons in their communities, individually and in groups, help the citizens and public officials maintain law and order? Why can they not lead in community projects to help unjustly treated citizens and public officials in their efforts at getting justice? Why can they not, if they know, volunteer to witness in court so that the guilty can be punished and the innocent freed? Why can they not go the second mile in helping people acquire the proper respect for law?

The suggestions implied in the preceding questions can be done only by people who have the courage and fortitude to sacrifice something for their communities. The burden of citizenship is not only paying taxes. It also involves active participation in the affairs of government, without necessarily being involved in politics.

If a little lady like Maggie can have the fortitude and courage, the wisdom and the will power to exercise her right as a free citizen, what can Freemasons do?

△

OFFICIAL SECTION

Circular No. 3 Series of 1967-Tinio

GRAND LODGE FORMS

WHEREAS, uniformity, exactitude and punctuality in our system of communications thru reports are factors essential to achieve smooth and efficient administration of Lodges, promote fluent understanding between the constituent Lodges and the Grand Lodge and prompt service by one to the other:

NOW, THEREFORE, let all Lodges under this Jurisdiction be hereby notified that henceforth all forms for the Petition for Degrees (368), Monthly Membership Report (363), Monthly Report of the Secretary (390-A), and the Monthly Report of the Treasurer (390-B) which are now required to be submitted monthly to the Grand Lodge, shall be furnished free of charge, upon request of the Lodge.

All Lodges under this Jurisdiction are hereby enjoined to use for their respective reports no other forms than those furnished by the Grand Lodge otherwise such reports shall be of no official value, and the Lodge shall be considered delinquent.

Lodges under the Regional Grand Lodge of the Ryukyu Islands are exempt from the effects of this circular, but may make use of the said forms if they so desire.

This circular shall be read in open Lodge at the Stated Meeting next following its receipt and shall be implemented immediately. This fact shall be mentioned in the minutes.

Manila, August 31, 1967.

ATTEST:

(Sgd.) MARIANO Q. TINIO
Grand Master

(Sgd.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

—oOo—

Edict No. 52

SUBJECT: TO SYNCHRONIZE MASONIC EDUCATION WITH THE GRADUAL ADVANCEMENT OF A CANDIDATE IN THE DEGREES OF FREEMASONRY

WHEREAS, it is significantly profitable to give a candidate for Masonic Degrees sufficient time to learn and acquaint himself with the rituals, tenets, principles and ideals of Freemasonry during the period of his gradual advancement; and

WHEREAS, EDICT No. 51 which was issued to synchronize the candidate's Masonic Education with his gradual advancement in the Degrees of Freemasonry, has been repeatedly misconstrued and misinterpreted;

NOW, THEREFORE, I, MARIANO Q. TINIO, Grand Master of the Most Worshipful Grand Lodge of the Philippines, by virtue of the power and authority in me vested by the Constitution, do hereby repeal Edict No. 51, and in lieu thereof, but for identical purposes, decree:

1. That no Entered Apprentice Mason shall be passed to the Degree of Fellowcraft Mason within thirty (30) days from the date of his initiation if initiated at a Special Meeting and if initiated at a Stated Meeting not before the following

Stated Meeting; nor shall he ever be passed to the Degree of Fellowcraft Mason without submitting to an examination before his Brethren in open Lodge assembled and there giving sufficient and satisfactory evidence of his proficiency in the Degree of Entered Apprentice Mason; and,

2. That no Fellowcraft Mason shall be raised to the Sublime Degree of Master Mason within thirty (30) days from the date of his passing if passed at a Special Meeting and if passed at a Stated Meeting not before the following Stated Meeting; nor shall he ever be raised to the Sublime Degree of Master Mason without submitting to an examination before his Brethren in open Lodge assembled and there giving sufficient and satisfactory evidence of his proficiency in the Degree of Fellowcraft Mason;

PROVIDED, however, that the Grand Master may, upon written request, grant special dispensation waiving the required period for the passing and raising, BUT NOT THE EXAMINATION AND PROFICIENCY referred to above, whenever he finds to his satisfaction that there are good sufficient reasons to justify the grant of the said special dispensation;

PROVIDED, further, that a written request for Dispensation shall be accomplished by the Lodge over the signature of the Worshipful Master, attested by the Secretary embodying good and sufficient reasons to support the same; and,

PROVIDED, furthermore, that the request for Dispensation shall be accomplished with a favorable recommendation in writing signed by the corresponding Grand Lodge Inspector; and,

PROVIDED, finally, that a declaration as to the proficiency of the candidate in the preceding degree shall be made by the Lodge and this fact stated in the minutes of that particular meeting of the Lodge.

GIVEN under my hand and the seal of the Grand Lodge, at Manila, Philippines. this 31st day of August, 1967.

ATTEST:

(Sgd.) MARIANO Q. TINIO
Grand Master

(Sgd.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

* * *

Letter to the Editor . . .

Mindanao Institute of Technology
Kabacan, Cotabato 90306
August 23, 1967

Bethel No. 2, IOJD
Plaridel Temple
1440 San Marcelino, Manila

In the July issue of my copy of the Cabletow, my wife and two daughters, ages 16 and 13 years, and I read with interest something about the International Order of Job's Daughters.

Our two daughters would like to apply for membership in that organization for quite a long time now, but simply we did not know how to go about it before. Thanks to the information given by WB Eugenio Padua, PM (51) in the Cabletow of July 1967 issue.

In this connection, may we request for further information regarding requirements for admission, and if you could

possibly send application blank forms for accomplishment, etc. then we will be very happy and grateful.

Our elder daughter, Olga, is a first year college student here and intends to transfer to Manila by the second semester to continue her studies there. Heidi is a second year High School student here in our secondary department. There are many daughters and sons of Masons in the institute who simply would like to join the International Order of Job's Daughters and the DeMolay. If you could also give us information about the DeMolay, we will be happy to give such to those concerned here.

Hoping to hear from you at your earliest convenience, I am.

Very truly yours,
Prospero B. Pajarillaga
Junior Deacon, Kidapawan
Lodge No. 170

GRAVEL AND SAND . . . From page 12

for sending twelve scholars to study in different schools.

We would like to thank VW Bob Sanders, Secretary of Leonard Wood Lodge, for the wonderful Quarterly Newsletter of the Lodge. We hope you keep them coming, Bro. Bob.

Dagohoy Lodge No. 84, in Tagbilaran, Bohol has created a Trust Fund designed to help the members when they need financial assistance most, in times of emergency. The idea is to extend loans to members who may need assistance when they are sick, not when they are dead.

Another ambitious project of the Lodge is the incorporation of the Dagohoy Masonic Temple Association which will undertake the building of a more modern Temple. The Lodge hopes to have a bigger building, the first floor of which will be rented for offices.

New offices for the subordinate Lodges holding their meetings in the Plaridel Temple are now being constructed in the area vacated by the Bowling Alleys. The offices of the other appendant Bodies, the Masonic Hospital for Crippled Children, Inc., and the Acacia Mutual Aid Society, Inc. will be housed in the same area.

WORLD-WIDE ASSOCIATION . . .

From page 27

that will be taken in establishing the JOSE P. RIZAL MASONIC MEMORIAL SHRINE. Now, into your good hands I place the project of continuing the efforts to have a Conference of Grand Masters of Masons

After the offices are occupied, the next target of the Grand Lodge is the remodelling of the Library and Archives and the Social Hall.

The annual convention of Masonic District No. 1 will be held in November. The proper committees have been appointed and are making preparations for the affair. WB George J. Reid is the Chairman of the Executive Committee of the Convention.

Biak-Na-Bato Lodge No. 7, will again confer the three Degrees on a number of petitioners who are at present in South Vietnam. The petitioners will arrive on October 6 together with the Saigon Oasis, AAONMS, and candidates for the Scottish Rite Degrees.

The Islam Temple of the Shriners will also be coming to Manila on their Far East Caravan for the Ceremonials.

Former Deputy Customs Commissioner, WB Pablo C. Mariano, left for Taipei, and Japan. WB. Mariano is heading a delegation to attend a conference on Social Welfare in Tokyo.

After the conference, he will continue on an extended trip to the United States and other European countries. △

open to all recognized Grand Lodges so the Grand Master of our beloved Grand Lodge, as well as the Grand Masters of all other recognized Grand Lodges of Freemasonry wheresoever dispersed may meet and confer at least once each year in brotherly love, harmony, and equality. △

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MASONIC FACTS . . . From page 17

16. Aldro, Frank and Maxwell Jenks were Grand Masters of Grand Lodge of Wisconsin in 1896, 1929, and 1937, respectively.
17. In England W.B. Victor Dover, Master of Royal Somerset and Inverness Lodge No. 4, was simultaneously Master of Swakely Lodge No. 6634 both in England.
18. In Independent Royal Arch Lodge No. 2, F&AM, any brother who enters or retires, salutes the Master, Sr. & Jr. Wardens separately.
19. At Olympia, England, on August 8, 1925, more than 7,000 Masons attended the largest Masonic banquet ever held. This was a celebration of the Festival of the Masonic Million Memorial Fund Drive.
20. The oldest Masonic Lodge room in the world is St. John Chapel, Edinburgh, Scotland, (1736). Δ

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Handle with Care

How should women employes be handled? To a Wisconsin banker's convention Phyllis Brown, an editor at the Research Institute of America, gave some new tips:

Don't tell a woman she's being illogical. "The average woman starts off on the premise that the way she feels about something is itself a most compelling argument. But if they aren't as logical as men, they're sometimes one jump ahead in their thinking."

Praise women more than men. "Women really expect praise in greater quantities than men. Your failure to comment favorably is likely to be interpreted as disapproval."

Don't correct her too harshly. "When a woman makes errors, your corrections should be low pressure. The sting of rebuke is hard for her to take."

Don't yield to a woman's tears. "Give her an opportunity to regain self-control. Let her know you're available to discuss anything she wants to bring up. Explain the situation in detail. Above all, don't dismiss a tearful girl with an offhand: 'Go wash your face; you'll feel better.' Reconcile yourself to the fact that in most cases the cause of a woman's tears is beyond your control."

Be careful to be impartial in all your dealings with women employes. "Women are quicker to suspect favoritism than men. When a supervisor gives a lot of attention to a girl who needs help with her work, the other women may see very personal motives behind it."

Bear in mind that women take things personally. "Ask a man the question 'Where did you buy this steak?' and he'll answer: 'At Green's Market.' Ask his wife the same question and she'll answer: 'Way? What's wrong with it?'"

—Time

—oO—

No More Words to Say . . . Just Best Regards

By the end of August this year, we have made some 1,900 changes of addresses among 12,000 subscribers. Thanks to individual members and Lodge Secretaries who have been writing to us. Not that we are tired of doing this, but that we are happy that they let us know when they move. Our main concern is that we be told immediately so that no subscriber misses his Cabletow of any one issue. Every month we still get post office notices coming to us saying: "Unknown," "Moved. Left no address," etc. Some give us the new addresses. Which we like and immediately we make the new plates.

Many brethren write us short notes requesting change of addresses. Which we also like. Like WB J. Weldon Jones, PM and Life Member of Manila Lodge No. 1. Some will remember him as having lived in Manila; serving first as Insular Auditor in Pre-Commonwealth days; then in Commonwealth days as financial adviser to President Quezon and High Commissioner McNutt; then later as Acting High Commissioner; finally returning to Washington as Head, U.S. Tariff Commission. WB Jones retired to his home in Texas.

Someone said generals do little things which second lieutenants think below their dignity, the second lieutenants, that is.

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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
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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
Grand Pursuivant	Teotimo G. Juan
Grand Organist	Angel S. Montes
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THE ROLE OF A MASON

When one is made a Master Mason he immediately assumes a dual role. He is an individual as before, but he is also obligated to represent in his life all that Masonry has placed in his care.

The wearer of the square and compasses is forever expected to so live that the principles and teachings of Freemasonry will be unmistakably interpreted to the world.

We cannot avoid the idle criticism hurled by the ignorant nor can we achieve perfection. But it is our profound duty to so live and act that nothing we do will reflect harm to our ancient and honorable fraternity.

We should not want to present to the world an "image." It should be our purpose to present to the world through our lives the truth of Masonic principles and teachings.

Many times the question is asked: "What can the Mason tell the non-Mason about Masonry?"

Nothing that we can say to the non-Mason will be more effective than the actual living of Masonry by Masons.

We are duty bound by duty, honor and gratitude to be faithful to our trust.

— Moila Temple Bulletin.