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MW MARIANO Q. TINIO
Grand Master, 1967-68

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Grand Master's Message:

TWO FOR ONE

Two things of importance I desire to dwell on in this my valedictory. One, naturally, is my expression of gratitude, a deep and abiding one, to my fellow officers in the Grand Lodge this year. Sincerely and significantly, I have only praise for their cooperation, their spirit of service beyond the usual call of duty, and their willingness to go the second mile.

My thanks also go to the office and administrative staffs in the Grand Lodge without whose unselfish cooperation and devotion to duty, the administrative reforms we have instituted could not have been fully carried out. We could have been less effective were their cooperation found wanting.

And, importantly, my thanks go to the rank and file of Masonry in the Philippines and abroad within our grand jurisdiction who willingly implemented our suggestions and directives, the better for us, individual members, our Lodges and our Grand Lodge, to grow in stature in the eyes of Masonry elsewhere in the world.

My next thought has to do with the welcome news that the Vatican has eased the ban on Catholics becoming Masons. Elsewhere in this issue is a spread of several pages on this important development in Church-Masonry relationship. As a matter of fact, the changed attitude of the Church puts an end to centuries-old rancour against our ancient and honorable fraternity.

In effect, this attitude of the Church is a turning around in substance, though not necessarily in form. The Canon Law was not actually repealed or amended; but the spirit of the recent Vatican announcement has all but wiped out in the books excommunication for Catholics who join Masonry. It looks more like the idea, "Go ahead, everything is all right, anyway."

It is a good thing that the Vatican announcement came on the heels of a growing interest in ecumenism especially on the part of the Catholics. While there is a line between ecumenism in religion and ecumenism in fraternal relation, there is hardly any of it now that the Vatican has spoken.

However, we should not expect too much too soon from the other side ecumenism-wise. For us Masons, who are the original ecumenists from centuries back, the matter is so simple. But they who are not used to it should be allowed to feel their way around.

It is said that the durian is a noxious and odoriferous fruit and many people shy away from it for as long as they care. Perhaps, after years of this impression, one suddenly decides to try it anyway and then, from the

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Editorial:

THE JO-DE-RAS CONFERENCE

The week before we Masons gather in Manila for the annual communication from April 23-25, the Jo-De-Ras will meet in Baguio from April 18-21 for their first annual conference. The communication will be attended by Masons and the Jo-De-Ras conference will be attended by young people with Masonic heritage.

The Jo-De-Ras is not a new Order appended to Masonry like the International Order of Rainbow for Girls, or the International Order of Job's Daughters, or the Order of DeMolay. The way we understand it, it does not replace any or all of these Orders, so dear as these Orders are already to Masons and Eastern Stars who have worked so hard to get them going. With the sacrificial and untiring efforts of Masons and Eastern Stars, there are now in the Philippines seven chapters of DeMolay, three assemblies of Rainbow and three bethels of Job's Daughters.

Somewhere along the way, the way of progress and development, the boys and girls of these existing Orders thought it wise to join their efforts in locating their places and functions in a program of community development. They met and talked about what the older generation has been saying about them being a pain in the neck especially during vacation time. They decided that it was time for them to prove that young people are not as bad as they are pictured; that they are not all trouble-making persons; that given the chance, they can do better than just loaf, play and get into trouble.

Hence, the young people of the three Orders decided to meet as a larger group and find ways and means by which they can help their communities. They call themselves the Jo-De-Ras, a convenient combination of names, queer-sounding and without much significance. Their plan however is big and significant. We are not prejudging them. If they are sincere in their aims and objectives, they can succeed. We will wait and see.

We are reminded that this is the first time our young people are trying a program of this type. If in our way of thinking, their project does not rate our financial or moral support, the most we can give them is tolerance. We have it on good authority however, that many Lodges, individual Masons as well as Eastern Stars are giving substantially to their fund for carrying out a successful conference. These Lodges and individuals have the right attitude. May there be more of them.

If these young people can have a successful conference this year, we would even go farther and say that this conference should be an annual event. They should look forward to more conferences, making each conference better than the last. They should subjugate their personal ambitions to the bigger objective of making young people do things better than they are presumed to do. Confidence in them will make them confident in themselves. △

Hands clasped. . .

● K of C and Freemasons

MW Raymond E. Wilmarth,
PGM

THE FIRST STEP OF A LONG JOURNEY

It gives me great pride and pleasure to give the Opening Remarks for the Freemasons on this memorable occasion. First I want to thank the Master of Ceremonies for his most inspiring introduction; second, I want to welcome all the Knights of Columbus who are with us tonight and those who for one reason or another could not come, but would have, if they could; and third, I want to thank all the Knights and Masons who did turn out for the Golf Tournament this morning and made it such a success.

Speaking of the Golf Tournament, I'd like to tell a brief story as did the Grand Knight in his Opening Remarks. Two weeks ago at our last Stated Meeting of the Luzon Bodies, one of our Brothers during the discussion of our plans for the tournament inquired whether I would play for the Masons or the Knights because of my relationship with the University of Santo Tomas. A few days later on another speaking occasion I was asked the question again. This time I replied that while I would be hitting the ball for the Masons, because I am such a horrible player, my score will be helping the Knights win. This morning I proved my point. In fact the son of the Grand Knight was on my flight and can testify to my unstinting "cooperation", voluntary or otherwise, for the

success of the Knights.

This evening I want to speak about an old Chinese proverb that says: The longest journey begins with the first step. Today we have taken the first step on a long, long journey. But this did not just happen by accident. It happened by design.

It all started when I was Grand Master of Masons in the Philippines in 1966. I came upon a publication containing an address entitled "Let's Scale New Heights of Ecumenism in Fraternalism" by Supreme Knight John W. McDevitt of the Knights of Columbus before a brotherhood breakfast at Corman's Resort, Sharon, Massachusetts, on Sunday, February 27, 1966, sponsored jointly by the Knights of Columbus and the Masons in the last paragraph of which Supreme Knight McDevitt extends an invitation to Masons throughout the world as follows:

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

Inspired by the sincerity of purpose indicated by Supreme Knight McDevitt in his address, as Grand Master of Masons in the Philippines,

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I decided to accept his invitation and on December 23rd, 1966, wrote him asking how we could bring together our two great Fraternities in the Philippines. In his reply, he advised me to contact the State Deputy of the Knights here in the Philippines, which I did. We also requested our Bro. Jose Abejo to make contact with the Knights who were known to him. Time passed until today we have met together and enjoyed this wonderful friendship. That is why I say we have taken the first step, but there is still a very long journey ahead. A century or more cannot be swept aside in one day, but we can set a

new course for the coming generations in future centuries.

A new direction is essential for mankind, if civilization is to survive. Man with his science has been able to invent and develop means to control the material world. He stands at the threshold of extending that control throughout the universe. God has been kind to man, but man has not been kind to himself. He erects great structures which will endure for generations, but continues to find more destructive means to destroy the products of his efforts and his fellow man in war, in politics, in business and even in religion. Man has yet to conquer himself. Man has yet to learn how to control himself. Man has yet to respect the law of God above the law of man.

We Masons are builders. We oppose destruction of any kind. Our ancestors were Operative Masons and as such built many of the beautiful church structures still standing as monuments to the centuries when perfect harmony existed between Masonry and the Church. Then with the industrial revolution came transition and Masonry became speculative. Instead of building temples to house men, we now build temples in the hearts of men. Once the most trusted defenders of the faith against the Saracens was the Order of Knight Templars. After falling into disfavor they were disbanded. When the age of darkness had passed, they emerged as the Christian branch of Masonry, and still continue as such today.

Masonry is a religiously oriented brotherhood of men under the fatherhood of God. It is no more a religion than the Knights of Columbus. But I venture to say that the Knights of Columbus is every bit as much a religiously oriented brotherhood of men

Chicago March 12 (AP) — The Roman Catholic Church has dropped quietly the penalty of excommunication against its members who belong to the International Order Of Free Masons. The Chicago Daily News said in a story from Vatican City Monday.

The revocation was obtained by a group of Scandinavian Bishops, the daily news said, but no formal announcement has been made in Rome.

The Bishops of Norway, Denmark and Sweden, who obtained the ruling, reportedly are putting it into effect.

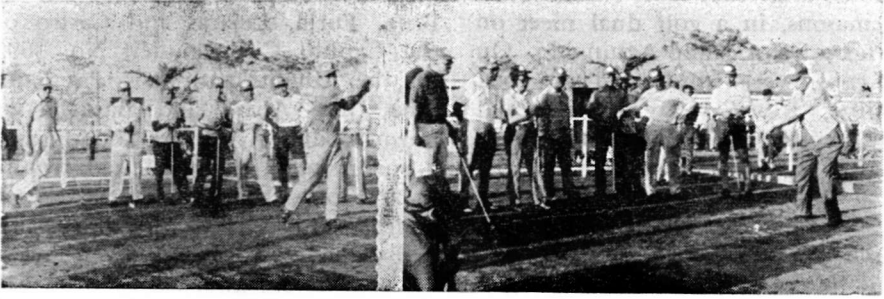
The excommunication of Masons was codified in 1918. It imposed excommunication on "Those who enroll in the Masonic sect or in secret societies conspiring against the church or the legitimate authorities."

The Masonic order was condemned first by Pope Clement XII in 1738, then by Pope Benedict XIV in 1751. In 1884 Pope Leo XII in an Encyclical attacked the order's aim of destroying the church.

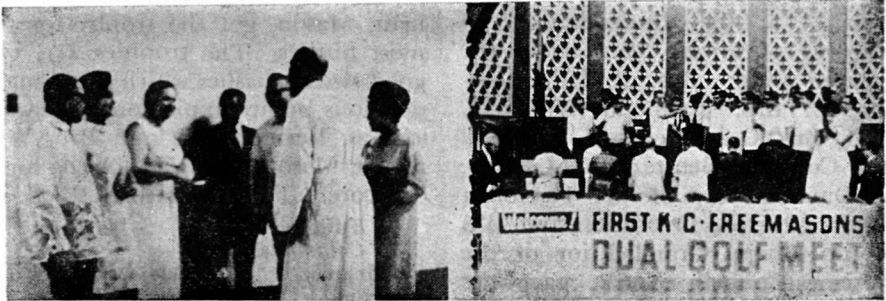
The dropping of the excommunication of Masons was first proposed at the ecumenical council by Sergio Mendez-Arceo, Bishop of Cuernavaca, Mexico.

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Golf Pictorial . . . March 9, 1968.



Grand Knight Lejano teeing off. MW Benitez, PGM, also teeing off.



Mons. Damian Ray is received.

Scottish Rite Chorale sing it out.



All set to eat.

Presiding Table at dinner.

Tied for First Place... In Their Hearts

They wore red and blue caps, forty-eight of them: 24 Knights of Columbus and the same number of Freemasons, in a golf dual meet on the fairways of Camp Aguinaldo. On the caps, were words and symbols: top line, "K of C - Freemasons' Dual Golf Meet"; middle line: the K of C insignia, hands clasped and the familiar square and compasses; bottom line, "Camp Aguinaldo Golf Club, March 9, 1968".

In the evening, at the Camp Aguinaldo Officers' Clubhouse, they wore white tags, their nick names written in red ink for K of C; blue for Masons. Close to a hundred Knights and Masons with their ladies were in attendance at the dinner-dance and awarding of prizes. Speakers in the program were: Bro. Rodolfo Lejano, KC; Bro. Raymond Wilmarth, PGM; Bro. Oscar Ledesma, KC; and Bro. Conrado Benitez, PGM. Rev. Fr. Damian Ray of the Passionist Fathers gave the invocation and WB Teofilo Abejo, Grand Prior of the Supreme Council, AASR, gave the benediction. Musical numbers were rendered by the Scottish Rite Chorale and some Knights of Columbus who sang the lilting "De Colores". WB Abejo, a Mason and Cursillista, sang with the Knights.

The trophies given away as prizes were donated by Ambassador Oscar Ledesma, Justice Makalintal, Judge Antonio, Bros. Luis Valencia and Ildefonso Yan, Dean Conrado Benitez and Bro. Jose Abejo. Masters of Ceremonies were Bro. Lauro Cruz for the Knights and Bro. Jose S. N. Navarro, Jr. for the Masons.

Agreeably, the speeches of Ambassador Ledesma and Dean Benitez dwelt on community improvement programs in which Knights and Masons

can cooperate, collaborate or coordinate. Ground work for the culmination of this dual meet were laid out by Bros. Turla, Lejano and Castro of the Capitol City Council No. 3695 for the Knights and Bros. Pat Gonzales, Jose Abejo and Bautista of Luzon Bodies, AASR, for the Masons.

Surprisingly, the perpetual trophy for the lowest score by teams was not awarded this year as the two teams tied at 863. Trophies for the lowest net scores were awarded to Bros. Cathey, Mason; Capt. Octavio, KC; and Judge Antonio, KC. For the most pars in the 18-hole play, trophies went to Bros. Lacuna, KC; Verzosa, KC; and Morfe, Mason. Bro. De Guzman, Mason, got the trophy for the most birdies. The trophies (?), two good-sized squashes which could make delicious pumpkin pies, one each went to Bro. Verzosa, KC, and Bro. Wilmarth, Mason, who tied for the highest score. The team scores stood at:

	<i>Knights of Columbus:</i>		<i>Masons:</i>
Rodriguez	75	Alejo, F.	79
Lacuna	81	Veneracion	80
Fr. Ortiz	84	Rivera	85
Silverio	85	Del Mundo	86
Makalintal	87	Espejo	88
Bueno	88	Bascarra	88
Lejano	90	Morfe	88
Lim	90	Jaramillo	88
Pilapil	91	Gonzales	90
Wico	92	Abejo, J.	90
Total	863	Total	862



* * * *

WILMARTH...

From page 4

under the same fatherhood of God as we Masons.

It is therefore my sincere wish that the journey we started here today with this first step be pursued vigorously, hand in hand by Knights and Masons. We must stand out as a working team to manifest to the com-

Vatican Eases Ban on Freemasons

VATICAN CITY, March 12 (UPI) — The Vatican has virtually scrapped an old church law excommunicating Catholics who join the order of Freemasons, Vatican sources said Monday.

The sources said Catholics now are free to join the Masons in the United States, Britain and most other countries of the world.

But the European grand orient lodge form of Masonry, established primarily in Italy and France, is still considered anti-Catholic or atheistic, they said.

Freemasonry, which dates back to medieval times, describes itself as a nonpolitical, nonsectarian movement dedicated to the ideal of universal brotherhood.

5-Million

There are more than five million Masons in the world, most of them in English-speaking lands. The United States alone accounts for nearly four million members.

Pope Clement XII condemned the order in 1738 as atheistic and anti-Catholic, and his action has been affirmed by seven other Popes in 16 different pronouncements.

The Eastern Orthodox Church and

some Protestant bodies also have opposed Freemasonry.

But a move to re-evaluate the Catholic Church's position on Freemasonry began during the second Vatican Ecumenical Council which ended in 1965.

Unofficial

Vatican sources said there had been no official revocation of the excommunication law but the Vatican's Congregation for the Doctrine of the Faith 'has let it be known Catholics joining Free Masons orders are no longer automatically excommunicated.'

"The church's new attitude has been in effect for more than a year," they said.

The church's code of Canon Law, drawn up in 1918 and presently being reformed, provided for automatic excommunication of Catholics "who enroll in the Masonic sect or in secret societies conspiring against the church or the legitimate authorities."

Vatican sources said this wording would be changed to modify the church position on Masonry when the new code of Canon Law is completed. △

WILMARTH...

munity about us, how differences can be forged into unity, when the brotherhood of man is valued more than the individuality of man.

Let us engage ourselves in positive action to discover more similarities, instead of reviving old differences.

Let us not let good ideas remain dormant but translate them into good deeds through action.

Let us be a dynamic force for good rather than passively ignore the evil

that is rampant about us.

Let us join hands together, giving birth this day to a new direction dedicated to extending the Brotherhood of Man under the Fatherhood of God throughout this land of ours, and in time throughout the world.

Let today be the beginning of the Order of Knights-Masons dedicated to the accomplishment of these things which we as Knights and Masons hold dearest to our hearts. △

Communications with the Vatican

EDITORIAL NOTES:

Over the space of about ten years, our Past Grand Master William H. Quasha has been most active in his efforts to bring about a relaxation of the position of the Catholic Church regarding Freemasonry. He has dealt directly with the Vatican, particularly through his friendly relationship with His Eminence Augustin Cardinal Bea, the Chairman of the Committee on Christian Unity. The detailed story of how this effort began and was carried out appears in the March 1963 issue of the *Cabletow*.

Since that date Brother Quasha has continued with the concurrence of our respective incumbent Grand Masters, to communicate with and visit His Eminence, Augustin Cardinal Bea. To update the story appearing in our March 1963 issue of the *Cabletow*, we are publishing two Pro Memoriae and one letter of Brother Quasha.

During the weekly luncheon of the Supreme Council, 33^o and Last Degree of A. & A.S.R. in the Philippines on March 16, 1968, Ill. William H. Quasha, P.G.M., announced he had that morning received a brief note from the Secretary of His Eminence Augustin Cardinal Bea forwarding a photostatic copy of a news item appearing in a semi-official publication entitled *La Croix* announcing that the Vatican has lifted its ban on Masonry indicating it will effect a relaxation over a period of time in the various areas of the world, principally on a basis of how the Church may find Masonry in specific Grand Masonic Jurisdictions.

R.E.W.

————— oOo —————
Grand Lodge
of
Free and Accepted Masons
of the
Philippines

March 18, 1963.

His Eminence
Augustin Cardinal Bea
Rome

Your Eminence:

This is a *Pro Memoria* covering the subject of our delightful discussion which was attended by His Excellency Benigno Toda y Toledo, Philippine Ambassador to the Holy See, and Fr. Stefano Schmidt, S.J., Your Eminence's Secretary.

The Grand Lodge of Free and Accepted Masons of the Philippines is most desirous of establishing harmonious relations with the Roman Catholic Church and toward this end would appreciate a reexamination of the attitude of the Roman Catholic Church to Masonry in our jurisdiction. We believe that the world urgently requires the cooperative efforts of all people who believe in one God Almighty, Father of all men, Maker of heaven and earth, and that in the furtherance of His will, we must find bases for bridging the hiatus which now exists between the Roman Catholic Church and Freemasonry in our jurisdiction.

I am the Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines, and as such I am the supreme authority over and speak for all regular Masons in this jurisdiction. Our Grand Lodge was founded in 1912. Our jurisdiction covers the Philippine Archipelago, Okinawa, Guam,

and three Lodges in Japan — 124 Lodges in all. Over 98% of our members are Christians. My term of office will end on April 25, 1963, but I can assure you that my successors are in full accord with the position I have taken.

We are governed by a constitution, a copy of which is enclosed. We are in fraternal relationship with approximately ninety-five Grand Lodges throughout the world, none of which has sovereignty over the other. I have furnished you copies of literature which show a list of regular Masonic Lodges of which the Grand Lodge of the Philippines is one. We do not recognize any group of Masons who do not adhere to the same principles that we do: (1) belief in God; (2) belief in the future existence; (3) the obligation taken by any Mason must be on or in full view of the Holy Bible, to which we refer as the Volume of the Sacred Law; and (4) there shall be no discussion of religion and politics in a Lodge. (Please see our Constitution, pp. 120-121.) These principles have been followed by our Grand Lodge since its establishment.

Our organization is not a secret society. It is a corporation duly organized and registered (with the Securities and Exchange Commission, an agency of the Philippine Government) as a fraternal and charitable corporation in accordance with Philippine laws. Our members are obliged to abide by the laws of the country in which they reside, and our Grand Lodge abides by the laws of the Republic of the Philippines. Our proceedings are printed in the English language; a copy of the 1962 edition is enclosed.

Although Masonry is not a religion, its members are encouraged to follow a religious life. Many of our officers and members are Christian bishops and clergymen, *e.g.*, our Senior Grand Warden is a Minister in the Methodist Church and our Grand Chaplain is a Bishop in the United Church of Christ. Every Mason is urged to attend regularly a church of his own choosing. Last year we inaugurated a program to have all Lodges engage in intercessory prayers. These Lodges are enjoined to ask the members of their families and their friends in the community regardless of their church membership to implore the aid of God to use His healing powers for sick persons who want us to pray for them. We do not enquire, nor are we concerned with a man's religion; we are not a religious organization. In this respect we do not differ from the vast majority of fraternal, professional and civic organizations.

Masonry stands for faith, hope, and charity. It holds that strength is obtained through belief in God and through being in harmonious relationship with fellowmen. It teaches temperance, fortitude, prudence, and justice.

We are engaged in our Grand Lodge in numerous programs of charity and social welfare. For over thirty years we have maintained the Masonic Hospital for Crippled Children in Manila where we admit patients regardless of creed. Approximately 85% of the children admitted come from Roman Catholic families. The only condition of admission is that they cannot afford to go to private hospitals. This charity is entirely supported by Masons. Every Lodge in our jurisdiction is supposed to engage in charitable work in the community and to carry on a program of education and public service. Another one of our programs is to distribute books to the poor children of the Philippines. Over two million books are being collected by the Masons in America for our distribution in the Philippines.

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We are not against the Roman Catholic Church or any other church. We do not contradict or deny anything in the Catholic religion. We stand for the principle of the brotherhood of men under the Fatherhood of God.

We have for many years experienced difficulties in our relationship with Roman Catholic priests in the Philippines.

(1) Masons have been refused burial in Catholic cemeteries even where it was the only cemetery in the area.

(2) Families and friends of Masons have been instructed not to attend our public meetings.

(3) Where a Mason is married to a Roman Catholic, various difficulties arise: (a) Wives of Masons have been informed that they could expect no promotion in their work, *e.g.*, school teacher or government employee, unless the husband withdrew from Masonry; (b) Children of Masons going to catechism have been told terrible things about the Masons; (c) Retraction has been forced on Masons, *e.g.*, when a Mason was in a coma, the local priest and the wife placed the Mason's thumb-mark on a retraction form; later on the wife refused to allow his Masonic brethren to see or subsequently to give him a Masonic funeral. (General Emilio Aguinaldo, a great Filipino hero, has been a Mason for over seventy years. Many Roman Catholic priests have pleaded with him to retract. He has repeatedly stated, "There is nothing in Masonry which is against the Roman Catholic Church, therefore, I have nothing to retract." Mrs. Aguinaldo is an ardent Roman Catholic and she has stated that she feels that General Aguinaldo should not retract.)

(4) Masons cannot be sponsors at baptisms or at weddings in a Roman Catholic Church.

(5) Perhaps the sorest point is the fact that priests and parishes publish literature attacking the Masons, accusing them of being in league with the devil, of being anti-Christ, of being atheists, of being agnostics, or of being communists.

These conditions are detrimental to family and national unity. There is no question that energy is being misdirected and dissipated; the same effort could better be employed in positive action for the glory of God.

Ever since 1954, when I became Master of my Lodge, I have been working on this problem, and have asked my brethren to preach and to practice charity. As a result, the Masons in our jurisdiction no longer retaliate when they are tormented, although some of them still voice their objections to the more bitter attacks. It was, therefore, one of the greatest experiences of my life to have an audience with the Holy Father and then to be received so cordially and sympathetically by Your Eminence. When I was with you, I felt that I was talking with a man in whom the spirit of God was overwhelming and I became confident that this case was now in the hands of a man who could deal with it correctly. I shall always love Your Eminence as a brother. God has blessed you, and I pray that through you He will bless my humble efforts.

Faithfully yours,
(Sgd.) WILLIAM H. QUASHA

December 15, 1966

His Eminence, Agustino Cardinal Bea
Via Aurelia, 527
Rome, Italy

Your Eminence:

This is a *pro memoria* on the interview you so graciously granted me on June 2, 1966 which was attended by His Excellency, Benigno Toda y Toledo and Father S. Schmidt, S.J., your Eminence's secretary.

During our meeting your Eminence referred to a series of articles appearing in an Italian publication entitled *Vita* in which certain persons referring to themselves as Masons indicated a spirit of antagonism toward the Roman Catholic Church. These persons and their organization are not recognized by the Grand Lodge of the Republic of the Philippines as Masons. We have no connection with them, and in fact disown them. Unfortunately, we have no power to take any action against them other than to forbid our own Masons from having any contact with them. If a Mason in our jurisdiction were to violate this injunction, he would be guilty of unmasonic conduct and would be punishable in accordance with the provisions of our constitution. In our parlance they are spurious, and every Mason in our jurisdiction and in all the jurisdictions with which we have fraternal relations, approximately 90, have the same obligation; this includes all 49 Grand Lodges in the United States.

Your Eminence will recall that after my visit to you on about January 31, 1963 I sent to you from Washington, D.C. two volumes, one of which was entitled *Regular Lodges Masonic* and the other showed the tables of recognition which exist between the various Grand Lodges. Your Eminence will not find the group referred to in *Vita* in either of these volumes.

As I stated in my *pro memoria* dated March 18, 1963, a copy of which is attached for your ready reference, all the Grand Lodges which we recognize must adhere to the following principles:

1. Belief in God (One Almighty God, Father of all Men, Maker of heaven and earth).
2. Belief in the future existence.
3. The obligation taken by any Mason must be on and in full view of the Holy Bible to which we refer as the Volume of the Sacred Law.
4. There shall be no discussion of religion and politics in a lodge.

These principles are set forth in our constitution, a copy of which I gave you. These principles have been adhered to consistently by our Grand Lodge ever since its inception. They are the same principles followed by our Mother Grand Lodge, the Grand Lodge of California, and all the other Grand Lodges in the United States. If at any time we learn that any other Grand Lodge does not adhere to these principles, we withdrew our recognition of them.

It must have established to your Eminence's satisfaction that we are not a secret society; that our Grand Lodge is a corporation duly organized and registered with the Philippine government as a fraternal and charitable corporation in accordance with Philippine law; that our members are obligated to abide by the laws of the country in which they reside; and that our Grand Lodge abides by the laws of the Republic of the Philippines.

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Our procedures, as I said before, are printed in the English language (I sent you a copy of our 1962 annual proceedings to establish this point). Our membership list is public information. Our organization and our members support a Masonic hospital for crippled children as a regular institutional project. (Approximately 85% of the children who are cared for in our hospital are Roman Catholics. All these children are treated free of charge.)

Between the time I first visited the Vatican in 1959 and my second visit in 1963, the tensions between the Roman Catholic Church and our Fraternity noticeably diminished, and in many instances we were able to establish cordial relationships between Roman Catholic clergy and laymen and our constituent lodges. Since 1963 these relations have improved to even a greater extent. We are pleased to say that several Roman Catholic priests have attended some of our public affairs, including annual installation ceremonies of our constituent lodges. Many prominent Catholic laymen in high government positions and in the business community have addressed our weekly Saturday luncheons which are open to Masons and their guests. I am very pleased to say that approximately a year and a half ago I was a sponsor at a wedding of two very prominent Filipinos at the Malate Catholic Church. One of my fellow sponsors was the wife of the then President of the Philippines and another was the Speaker of the House of Representatives of the Philippines; still another was a member of the Senate of the Republic of the Philippines, the latter being one of the leading Catholic laymen in the country, Hon. Raul Manglapus. This recent experience in this respect can be duplicated by many other Masons in our jurisdiction.

After I saw you last June, I met the Grand Master of the Grand Lodge of Connecticut who informed me that he had recently had an audience with His Holiness, Pope Paul VI and that His Holiness had complimented him on his efforts to improve relations between his Grand Lodge and the Roman Catholics in his area. Insofar as I know, I was the first Grand Master in office to have an audience with the Holy Father, and the efforts of the Grand Master of Connecticut is evidence that our Grand Lodge is not alone in its desire to bridge the hiatus which now exists. I learned recently that the Grand Secretary of the Grand Lodge of California who is a Past Grand Master of that Grand Lodge is planning to be in Europe next June and would like to have an audience with the Holy Father. I have informed him that I felt he should endeavor to seek an audience with you first.

It continues to be the hope of our Grand Lodge that the present situation be altered in the spirit of ecumenicity.

I enclose a copy of the *Cabletow* for the month of December, 1966 in which you will note that the editor took occasion to compliment me for my efforts in this matter. It also reprinted articles which I wrote in June, 1955 and in April, 1962 for the *Cabletow*. I presume the reason that the editor did not print my *pro memoria* of March 18, 1963 was because it was not available to him. Up to this point I have kept your message in mind, that we ought not to give any publicity to my activity so as to avoid unnecessary antagonisms. I am wondering, however, whether at this point it would not be a good idea for us to publish my previous *pro memoria* as well as this one in our *Cabletow*. It would be heartening to our members and I believe would also encourage warmer relationships between the Roman Catholic Church and the members of our Grand Lodge.

Concurrently in our joint efforts to bring together under the panoply of God all those who profess a belief in Him; there are counterforces at work which are attempting to destroy all institutions which stand for God. We feel, and I am sure your Eminence does, too, that we ought to find a *modus vivendi* which will give us more strength to do God's work and to forestall the efforts of those who seek to destroy us both. Only a few hundred miles away from here, in Mainland China, priests and nuns have been killed, tortured and driven from their places of abode and of worship and forced to leave the land which they came to save. In this connection it is interesting to note our constituent lodges in mainland China were likewise driven out and forced to reestablish themselves in Taiwan.

In these circumstances we urge that efforts be intensified to bring this case to the attention of His Holiness, Pope Paul VI, so that the Grand Lodge of the Republic of the Philippines will not be covered by previously published Encyclicals and Bulls against Masonry.

I take this occasion to wish Your Eminence my sincere wishes for continued health and happiness during Christmas and the New Year.

Faithfully yours,
(Sgd.) WILLIAM H. QUASHA, PGM

————— oOo —————

February 8, 1967

His Eminence, Agustino Cardinal Bea
Chairman, Committee on Christian Unity
The Vatican, Italy

Your Eminence:

According to newspaper accounts there have been some important changes in the Vatican. I am very hopeful that you will be able to continue your position of influence in the matter of Christian unity.

Next May I plan to go to the United States via Europe and would be very happy to include Rome in my itinerary if it will be possible for me, in some way, to contribute further to the presentation I made in 1963 and on my subsequent visit in 1966.

Certainly the spirit of ecumenism becomes increasingly pervasive. In my own church we had a special service during the week devoted to Christian unity. I continue to be strong in my belief that if favorable consideration is given to the matter which I put forward, a tremendous amount of impetus will be given to the growth of the unity which the world so urgently and fervently needs and prays for.

Please accept my best wishes for your continued good health.

Faithfully yours,
(Sgd.) WILLIAM H. QUASHA
Past Grand Master

Not Form. But Substance

(Address delivered by WB Mariano Lueco, PM, Grand Lodge Inspector of Hiram Lodge No. 88, at the Public Installation of its officers on January 5, 1968, Plaridel Masonic Temple, Manila, Philippines).

I count it a privilege to be conferred this honor of being your guest speaker today. I would like to express my greetings to all brother masons and non-masons present here tonight — for an occasion like this affords us the splendid opportunity of meeting each other and creating new friends and acquaintances.

I congratulate the past officers of this lodge particularly WB Juanito U. Fernandez for a job well done. During his mastership your membership increased by fifteen. I also extend my heartfelt congratulations to the Worshipful Master and other officers who have been installed. I trust that you will consider this honor as an opportunity for greater service and that you will discharge well your responsibilities to your lodge, to the Grand Lodge of the Philippines and to Freemasonry in general.

If I may suggest, at the very start of the year, the officers should draw up plans and set specific targets or objectives toward which your efforts will be specially directed. Do not entertain the feeling that you were elected as a matter of routine in the lodge. Let us constantly remember that when we become recipients of a trust, we must keep and maintain that level of worthiness. "That it was the faith, hope and expectations of our Masonic forebears that we who come after them would strive to prove worthy of what was being passed on to us; that we would work, plan and struggle to preserve the ORDER in all its purity, beauteous splendor and that we would transmit

unimpaired through a succession of ages the excellent tenets of Freemasonry."

Let us not only be proficient in the rituals, or in our labors, but let us adhere to the precious heritage we have received from those who came before us. It behooves us to cherish this heritage — appreciate its full meaning, its worth, and understand aptly its message by constant practice of the moral virtues we derive from it.

In this spirit, may I enjoin you to avoid unwarranted passions, petty jealousies and personal piques. The Craft is not only after admitting more members in Freemasonry, but promoting more Masonry in men. To achieve this, let each and everyone of us get involved in the activities of the Lodge. Let us not think of the misgivings of the past but rather regard them as experience and use them as references and guidelines for the success of our future undertakings. Let us work together as a team, and discharge our duties for the good of Freemasonry.

You know my wife is a "cursilista" and I am not. But of course, she had my permission. The priest of our town, Msgr. Sicat, addresses me always as Brother and I am flattered. He used to ask me when I would join. But I was non-committal.

The practice of "cursillo houses" are not the same. Maybe they just chose the guy. I know some Freemasons who were admitted without retraction. One of them is Ill. Bro-

ther Teofilo Abejo 33°. After his lengthy discussion with the priest, he was allowed to continue without retracting his firm belief in the tenets of Freemasonry. Here we have a brother who has a strong conviction. According to him, when we invited him to speak at Dapitan Lodge which is his Mother Lodge, had they insisted on his retraction, he would have packed up and left. I heard later that the priest who had permitted him to finish the course without retraction was transferred.

At this juncture, allow me to quote from one of Dr. Rizal's letters dated April 4, 1893, while he was exiled in Dapitan to the Jesuit Priest, Padre Pablo Pastels, in their debate by correspondence on philosophical and religious issues and I quote:

"I do not deny that there are precepts of absolute necessity and usefulness which are not clearly enunciated in Nature, but they have been lodged by God in the human heart, in the conscience of man, which is God's best Temple. Therefore, I adore more this good and provident God who has endowed each one of us with all that is necessary to save ourselves, who has continuously opened to us the book of his revelation, because his priest is ceaselessly speaking the voice of our conscience.

"I do not prejudice when I say that the voice of my conscience can come only from God; I judge by deduction. God could not have created me for my misfortune, for what evil did I ever do to Him before I was created, that he should want my perdition. Nor did he create me for no purpose, or for an indifferent purpose, because what are my sufferings for, what for is the slow torture of my continuous longing. He must have created me for a good purpose, and to this end I have no better guide than my conscience, my conscience alone, which judges and appraises

my acts. God would be inconsistent if after creating me for some purpose, He did not give me the means to attain it, like a blacksmith who wants to make a knife, but will not fashion its edge.

"All the brilliant and subtle arguments of Your Reverence xxx can never convince me that the Catholic Church is endowed with infallibility."

Speaking about conviction, many of you here perhaps have seen in the movies that film "A Man for all Seasons." That is the life story of Thomas Moore who had the courage of his conviction. At the gallows just before his execution he said: "I am the king's good subject, but God's first." In Masonic philosophy, I wish to paraphrase the above and suggest that the Freemasons with-soever dispersed use as guidelines: "I am a Freemason. I am willing to enter the Cursillo, but there shall be no retraction."

As Freemasonry believes in the brotherhood of men under the fatherhood of God, permit me to dwell just a little bit on ecumenism enunciated by the late Pope John XXIII as his favorite maxim: "Stress that which unites, rather than that which divides." He was so imbued with the spirit of ecumenism that he was unselfishly guided by his conviction.

A Freemason perseveres in his firm

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ANG KATARUNGAN

Ang katarungan ay nangangahulugan ng "ang simulain sa kabutihan at tapat na pakikitungo ng mga tao sa bawa't isa; at pagbibigay ng kani-kaniyang karapatan. Ang kadakilanan ng katarungan ay "ang katangian sa walang pasubaling pagtupad sa mahigpit na alituntunin ng moralidad. Ang kaayaayang pagkakaugnay ng katarungan at kabutihan ay hindi mapagaalinlanganan. Ang kabutihan ang nagdudulot sa katarungan ng walang sukdulang idealismo o huwaran. So katarungan ay di lamang natatamo ang hustisia na batay sa kodigo moral kundi pati ng walang pagkabaling pagtupad sa atas ng kabutihan. Ito ang nagbibigay ng likas na kabanalan ng kanyang kahulugan. Kaya ang pagsasamahan ng mga tao, ay dapat na itugma at sumangayon sa huwarang ito, ng ang mabuting pagsusunura'y siyang maghari sa Sangkatauhan.

Ang pandaigdig na pulitika ngayon ay salat na salat sa katarungan, kaya, ang salat ng pagiiringan ang namamayani sa Sanglibutan. Ang malalaki, mayayaman at malalakas na nasion ay niyuyurakan ang karapatan ng mga maliliit at mahihinang bansa. Dahil sa kasakiman, na binibigyan lamang ng iba't ibang kulay, ay laging nagbabanta sa buong daigdig, upang ipakilala ang sukdulang lakas at kakayahang manakop. Di katakataka na ang naghahari ngayon sa mga puso ng katauhan ay ang kawalan ng katiwasayan, takot at lihim na balak.

Ang katarungan upang maging matatag at mabisa, ay kailangang

huwag yuyuko kaninoman, maging sa may mga titulo, impluensia o mapagsamantalang mga pulitiko. Ang gantimpala o kaparusahan ay dapat na ibatay sa karangalan ng nagawa o kabigatan ng kasalanan. Ang hukuman ay kinatawan ng pinakamalinis at pinakamatapat na santuario ng batas, na dapat mangalaga sa pagkakapantaypantay at ng mga karapatan ng mga tao sa harap ng batas. Ito ay hindi dapat makinig sa mga bulong ng mga mapanlinlang, at lalo nang huwag maging isang kasangkapan ng makapangyarihang pulitika. Kung hindi, ang lahat ay magmimistulang pagkutiya at ang bayan ay mapupugayan ng karangalan, bilang isang kasapi sa mga nasion kumikilala sa pandaigdig na katahimikan at kaayusan.

Isang dakilang isipan ang nagsabing — "Ang katarungang ipinagpapaliban, ay ipinagkakait na katarungan." Ang mahahaba't magagastos na hablahan ay siyang pumipigil sa mga mahihirap na magdulog ng kanilang sumbong o humanap ng lunas sa kanilang mga kaapihan. Marami sa mga bayang diktatorial ang nagsasamantala sa pagbinbin ng hustisia, upang iligaw sa katotohanan ang katarungan, ng sa gayon ay mapapatupad nila ang kunwari'y makatarungang kagustuhan. Ang may sariling dangal at paninindigang mga tagasalungat, matapos ang ilang panahon sa kagipitan, bilanguan o paghuhugas ng utak, ay lumalabas na sindak, lito't sira ang bait, at inaming totoong lahat ang mga upasalang ipinapataw sa kanya, na gina-

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GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM

A Report on Masonic Activities

This is NBM pinch-hitting for OLF who is on leave for a while to set the records of his Lodge straight now that he is Secretary thereof. We hope we can do as well as he did. Let's try...

We were told that the Grounds Committee of the Fort Aguinaldo Golf Club spent quite a sum to roll the greens and even the fairways after twelve flights of Knights of Columbus and Masons used their course. We understand they played, which could also be dug, so hard that the grounds were no match for the golfers. No figures are available for bent or broken clubs.

We chanced upon the two panels or committees of Knights and Masons in charge of the golf fest working on figures to decide who the winners were to be announced shortly. The Knights were ready to concede the Masons won by one stroke in over-all total scores. A Mason however, worked on the totals again and found the two teams tied. To the agreement of both panels, we suggested a retired Professor in Nuclear Math from the University of Chicago be asked to check. He did and each team stood at 863 strokes. The prof, Bro. Trinidad Jaramillo.

Bro. Trinidad and Sis. Leona Jaramillo, who had been away seven-

teen years, came to Manila in mid-February to spend three weeks here visiting friends and relatives. They went back to their home in Chicago on March 11 via Hong Kong, Taipei, Tokyo and Vancouver. Upon retiring from the University of Chicago, Bro. Jaramillo accepted a post-retirement job teaching nuclear math at the Armour Institute of Technology, Chicago. They were the objects of a despedida party on March 8 by their fellow members of Sampaguita Chapter No. 3, OES. They enjoyed a program of folk songs and dances, among them: a solo by Sis. Flora Ostrea, a Hawaiian dance by Sis. Bayas, Curacha danced by Sis. Cheung and Bro. Buenafe.

This Jo-De-Ras conference in Baguio, prognostications to the contrary notwithstanding, will turn out to be a success, though not a howling success. The leaders of the three Orders; Jobies, DeMolays and Rainbows, are out to prove, they say, that our young people are not as useless as they are pictured to be. We'll see how they will do it. They have good support from the adults, Masons and Eastern Stars, and it is possible they can succeed. The conference will be managed by young people who have formed an Executive Board, and the adults will advise them. The adults have formed an Advisory Board to help the young people run a good conference. Δ

More on Golf and Ecumenism

From the Column of J. V. Cruz, "Here and There", Manila Times, March 17, 1968, p. 5-A:

There was a very fetching sports-page picture the other day that showed the highest-ranking Knights of Columbus and Masons in the country playing golf together. Occasion was the first K of C-Free-masons golf tournament ever. This took place, not coincidentally, after the Vatican had announced that it was no longer a sin for Catholics to apply for admission to Masonry Lodges. In the past, any Catholic who became a Mason was automatically excommunicated from the Church. This meant, from the Catholic viewpoint, that he was thereby doomed to eternal hell and damnation. Now it is no longer so. Now Catholics may become Masons and still save their souls.

* * *

This is only one, to be sure of radical and fundamental changes that have overtaken Catholic dogma since Pope John XXIII, that incomparable innovator, "opened windows" and invited the winds of modernization and ecumenism to sweep fresh air into the ancient institution. Not all Catholics have accepted the changes gracefully and uncomplainingly. Some have been affected so traumatically, with their faith shaken to its roots as a result of the reversal of "truths" they had always considered deathless and immutable, that they have left the Church in anger and disgust. Others have taken it upon themselves to try to rein back and curb the pace and extent of change, to fight a holding, rear-guard action against the innovators and iconoclasts. △

NOTA BENE...

This could be more on ecumenism, but to put in my five cents worth: The Golf tournament took place on March 9, 1968, though it had been planned much earlier, and the Vatican announcement took place on March 12, 1968, as picked up by the Associated Press and the United Press International. The story appeared in most metropolitan dailies here in Manila on March 13, 1968.

By 1967 year-end, there are 12,500 Masons in the Grand Lodge of the Philippines. It is estimated that there are 200 more Masons living in the Philippines who are members of other Masonic Grand Lodges, and though they are not in the rolls of the Philippine Grand Lodge, they are Brothers just the same. It might be of interest to know that since 1856, when the first Masonic Lodge was established in the Philippines, membership of Catholics in Philippine Masonry has ranged from 95% to 60% at the present time. This is so because the Grand Lodge of the Philippines, like most other Grand Lodges elsewhere in the world accept any petitioner who believes in God or a Supreme Being. Hence, membership includes Christians, Muslims, Buddhists, Hindus, Israelis, etc.

Since the beginnings of Masonry in the Philippines, Knights of Columbus have joined our Lodges and many Masons have joined Knights of Columbus Councils. Any "secrets" in the obligations of the Knights and Masons concerned remain with them as no Masonic Lodge would ask about them. In the same spirit, no Council would care to ask a Mason joining the Knights about his obligation in a Masonic Lodge. △

The NBI and YOU

Atty. Romeo T. Saavedra

FUNCTIONS OF THE NBI

The National Bureau of Investigation has a three-fold function. It is the only institution which acts as an investigative, service and research agency of the government. In its investigative functions, it handles complaints against persons involved in crime or in administrative and civil cases where the government has an interest, referred to it by the Secretary of Justice and/or the Office of the President. In its service function, it renders technical assistance to the different law enforcement and prosecuting agencies of the government, including the courts. The NBI is also a research agency under the law of its creation and in the performance of this function, it renders research on scientific crime detection and investigation, including the prevention and treatment of offenders.

Criminal complaints with the NBI may be made in writing or in person and where there is urgency and great distance, by telephone or telegram or even by the use of the radiophone services in each regional and sub-office upon prior approval of the Agent-in-Charge of the office concerned. If the victim or his relatives complain to the office personally, they are required to fill in a complaint sheet form at the Complaints and Processing Unit which among others state the name and address of the complainant, name and address of the persons complained of, nature of the act complained of, when and where committed, victims, if any, their addresses, the circum-

stances surrounding the act complained of, etc... If the complaint relates to a missing person, we require the complainant to fill in a missing person form which contains among others the name of the missing person and his address, the complainant, his address and relation to missing person, when missing person was last seen and where, date and cause of disappearance, circumstances surrounding the disappearance, name of police agency to which reported, if any, and the personal description of the missing person as to age, weight, height, build, hair, eyes, complexion, nationality, occupation, scars, moles, or other distinguishing features, and fingerprint classification, if any. In receiving complaints, the NBI has adopted a policy that when a particular case is already reported to the police authorities in the locality where the crime was committed or to the PC, the Bureau comes in only to render technical assistance unless the crime is a serious one and of urgent importance and the circumstances of the case demand that the NBI take a hand. Otherwise the NBI does not ordinarily come in, including cases which are minor in character and usually estafa cases where the presence of a powerful syndicate or repeated commission with impunity is not present. The reason behind this is that the NBI spends a lot of money investigating these cases only to be dropped at the instance of the complainants, thereby converting the NBI into a mere collection agency. More-

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over, the lack of investigative personnel has required this policy.

But the most sought after function of the Bureau is the giving of service or technical assistance to the different police agencies in the country, including prosecuting agencies and the courts. Under this function also falls the training of a representative number of police in each city or municipality on the latest methods of scientific crime detection and investigation. To carry out this function, the NBI saw the need of putting up an adequate crime laboratory and a training division for the instruction of policemen. The nature of technical assistance rendered are medico-legal, like the determination of the cause of death or nature

of injuries sustained, etc.; forensic chemistry, like paraffin tests and the determination of poison in foods or the body, and the like; ballistics, like the determination of caliber of bullets and weapons used, etc.; questioned documents, like the determination of the authorship and authenticity of questioned documents, forgeries, etc.; photography, like the interpretation and identification of photographs, aerial and terrestrial, etc.; clearance, identification, and records, like fingerprint identification for purposes of identity, derogatory records of persons, clearance, etc.; narcotics, like requests for the apprehension, treatment and rehabilitation of dope ad-

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Newly installed officers of Bulusan Lodge No. 38. L to R, front row: Susano Detera, JD; Pedro Sta. Ana, Chaplain; Bartolome Frayma, Treas.; Ireneo Escandor, SW; Pedro F. Gomez, WM; Luis Laurenaria, JW; Estanislao Gabarda, Secretary; Mario Tajatala, SS; Teodolfo Fresnido, JS. Second row: Lee King Yek, SD; Timoteo Mendoza, Almoner; Ramon Gregorio, Orator; Edgar Fajardo, Auditor; Emiliano Vida, Organist; Azarias Zayco, Historian and Dioscoro Ramos, Tyler.

All About Ecumenism

News and Views on the Ecumenical Movement.

NBM

Next July the fourth general assembly of the World Council of Churches will be held in Uppsala, Sweden. They expect an attendance of 1,330 clerics and laymen as delegates from the council's 232 member denominations, as well as 15 official Roman Catholic observers.

As *Time* magazine observes, one of its main problems will be to resolve the potential conflict between two seemingly incompatible goals of the council: to spread its ecumenical net as wide as possible and to make Christianity more responsive to modern social issues.

Another possibility of conflict involves the question of Rome. The church men of the old school, they who started the organization, (circa 1912) prefer a slower approach to ecumenism with the Roman Catholic church, while the younger churchmen believe that it is about time to think of providing a way in which the Roman Catholic Church can be a member of the World Council of Churches.

* * *

Recently, St. Louis Catholics got a new archbishop. He is the Most Rev. John Joseph Carberry, formerly bishop of Columbus, Ohio. The Pope appointed Bishop Carberry to succeed Joseph Cardinal Ritter who died eight months ago.

Last month Archbishop Carberry, who is currently chairman of the U.S. hierarchy's Committee for Ecumenical and Interreligious Affairs, became the first Catholic bishop to receive the

Protestant Ohio Council of Churches' annual "Pastor of Pastors" award.

Many there are who believe that it is just a matter of time, probably short, when Archbishop Carberry will wear the purple cap of a Prince of the Church.

* * * *

As reported in a previous and in this issue, the Knights of Columbus of Quezon City Council and Scottish Rite Masons of Luzon Bodies, AASR, enjoyed a day of togetherness on the golf course of Camp Aguinaldo. They hit the ball, sometimes not, but they exchanged pleasantries and jokes with agreeable familiarity. We wish that hereafter the meetings between Knights of Columbus and Masons will have more cordiality. The last time we listened to a Fourth Degree Knight of Columbus speak to Scottish Rite Masons, it seemed like he labored so hard to get his ideas across, and yet, the Masons did not do or say anything to belabor him. He was so ill at ease, I was tempted to say, "Relax lang basta Mason."

* * * *

WB Teofilo Marte, PM (11), reports that out in Iloilo City where they have streamlined the administration of the Iloilo Mission Hospital, owned by the Baptist Mission, WB Jose Pabelico, PM (11), is the new Business Manager. They have modernized the plant and equipment of the hospital and in the process, re-

Turn to next page

quested donations from civic leaders of the community to equip the rooms in the new hospital building. The friends of the hospital responded agreeably and most of the rooms in the new building are being built and equipped as memorials to relatives of the donors. A group of priests have asked to donate at least one room if they cannot have two or three. They want to donate them in appreciation of the care the priests have received from the hospital since 1902 when it was founded by Baptist and Presbyterian missionaries. There is also a Catholic hospital in the city. Δ

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NOT FORM. . .

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belief that Freemasonry, of which he is a member, is the one and only common ground for all sects and people, and, unless he believes in this philosophy and were imbued with a similar belief, he ought not continue to belong to this ancient fraternity. Therefore, a true Freemason is called upon to contribute his humble effort toward the achievement of ecumenism.

Masonry is not a religion but it is a religious fraternal organization. In fact, we pray before commencing any great undertaking. We believe in the saying "No man should ever enter into any great or important undertaking without first invoking the blessings of God."

Let us practice less form, but more substance in our religious, political or civic endeavors. It is the substance in all our actions and in all our undertakings which make us better men and better citizens. It is not the form but the practice that makes us christians. Δ

• • •

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gamit na isang mabisang propagan-
da laban sa kapurihan ng bayan.

Maraming tao ang naniniwalang
walang katarungan dito sa ibabaw
ng lupa. Ito ay isinisisi nila sa wa-
lang pakundangang mga paglabag sa
ginintuang aral ng moralidad. Anya,
"Hindi masama ang magnakaw, ang
masama ay kung ikaw ay pahuhuli."
Di mabilang ang hindi napapatawan
ng karapatdapat sa parusa, dahil sa
impluensia, bagama't mabibigat ang
pagkakasala. Ang masaklap ay nag-
sisiunlad at namumuhay sa kasaga-
naan, na kasangayun pa ang lipu-
nang makamaterial. Subalit sa hi-
nabahaba ng pagtatamasa, ay haha-
bol ang katarungan sa kanila, at iga-
gawad ang nararapat na parusa, mas-
ki na sa pinakalihim na pagkutya
sa justisia. Ang timba ng kanilang
pakinabang na buhat sa kasamaan
ay inot-inot na mawawaldas at wa-
lang salang mapapantay sa timba-
ngan ng katarungan, at masisiwalat
sa madla ang maiitim na damdamin
at hidwaang kaluluwa. May kasabi-
hang — ang gilingan, daw, ng Diyos,
ay lubhang mahina, ngunit mahina
ma'y sigurado naman. Sawing palad
ang isang taong lumabag sa walang
mula't walang hanggang batas ng
kabutihan, sa pagasang makaiiwas
siya sa nakatakdang parusa.

Mayroon pang ibang uri ng kata-
rungan na dapat sumakop at mama-
lagi sa lahat ng tao — ito'y hindi na-
sasaklaw ng natatatag na Hukuman,
ito ay bumubukal sa malinis na diwa
o konsensia ng bawa't nilalang. Iyan
ang pinakamabuting anyo ng kata-
rungan, na hindi pa nakikintal sa
isip at puso ng nakararaming mga
tao. Ito ay matutuklasan lamang
sa mga diwa ng piling pangkat ng
mga tao — yaong mga taong di kai-
lanman nakalilimot sa Diyos, at pi-
nahahalagahan ang karapatan at ka-
rangalan ng isang tao. Ang Sama-
han ng mga Magkakaanib na Bansa
ay nauunawaang lubos ang lawak at
kahalagahan nito, kaya isinama ang
bna! na simulain, sa pagpapahayag
ng pandaigdig na mga karapatan ng
tao.

Samantalang ang katarungan ay
humihingi ng walang pasubaling pag-
sangayon sa mahigpit na atas ng ko-
digo moral, isinasa-alang-alang din.
na ang pagpapakahulugan sa alitun-
tunin, ay di lamaug mabatay sa le-
tra, kundi sa ispiritu ng karurukang
kabutihan at pagkakaintindihan. Ang
paghatol ay dapat na masubhan ng
awa, sangayon sa hinihingi ng pag-
kakataon, at mga katunayang iniha-
rap. Ang habag ay hindi nanganga-
hulugan ng pagpapababa ng paman-
tayan, kundi isang makataong pag-
gagawad ng KATARUNGAN. △

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THE JO-DE-RAS SECTION



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

DeMolay Chapters in the Philippine Jurisdiction joined more than 2,500 other DeMolay chapters around the world in a Philippine observance of International DeMolay Week, March 17-24, 1968.

The annual, week-long event, celebrating the anniversary of the Order, was designed to acquaint the public throughout the world with the purposes and activities of the organization.

The theme selected for this year's observance was "Young Men on the Go!" The DeMolay participated in events ranging from social activities to civic projects to emphasize the program.

The various activities were aimed primarily at capturing the attention of those persons who are not associated with the Order, in an effort to familiarize and interest them in the Order in general and the chapter in particular.

There are 9 active chapters in the jurisdiction: Jose Abad Santos and Loyalty, both in Manila; Teodoro R. Yangco in Olongapo, Zambales; Far East in Clark Field, Pampanga; Ernie Pyle in Okinawa; Guam in Agana, Guam; Emmanuel Baja in Cavite City; Leon Kilat in Dumaguete City; and Quezon City in Quezon City.

The basic reasons for DeMolay Week were: to increase membership, gain publicity and good will, promote civic responsibility, gain prestige, mark the anniversary of the founding, and aid Masonic relations.

Rafael Morales, Master Councilor of the Jose Abad Santos Chapter, said that the 1968 theme was chosen because "it is indicative of the growth and activities of the DeMolay movement." He stated that in addition to providing worthwhile activities for a young man, "the Order builds character and leadership qualities."

The Order of DeMolay was founded in 1919 by Frank S. Land and nine teenage youths in Kansas City, Missouri. Since that time, nearly three million young men between the ages of 14 and 21 have become DeMolays.

* * *

IN BEWLEY WILL

Surprised and yet, ever grateful, are members of youth organizations appendant to Masonry, when the will and testament of our late lamented Past Grand Master, Dr. Luther B. Bewley, was opened for probate in a Manila court of first instance on March 28, 1968.

It was known that MW Bewley named "Assemblies of Rainbow for

Girls, Bethels of Job's Daughters, Order of DeMolay for Boys" among his legatees. Other legatees named are the Supreme Council, Children's Garden in Taytay, Rizal, South Manila Branch of the Philippine Animal Welfare Society, the Union Church in Makati, the Magill Memorial Church in Lucena City and the Bewley Chapel in Greenville, Tennessee.

MW Bewley named his only daughter, Mrs. Virginia Bewley Geeslin, executrix of the will which left a portion of his estate to his three grandsons: Conrad, Keith and Philip Geeslin and a sister, Irene Bewley, who lives in Knoxville, Tenn.

* * *

FAMILIAR WITH TECHNIQUES

By Exequiel S. Molina

There are many ways of saying farewell and Jerry Dadap's way was as novel as it was musical.

Leaving shortly for the United States on a Music Promotion Foundation grant, Dadap and his compositions were the main attractions at a farewell concert Tuesday evening at the Philamlife auditorium.

The concert opened with Symphony No. 2 (Enfant Terrible), performed for the first time on the concert stage.

The symphony, as described by the program notes, shows Mr. Dadap's "deepening preoccupation with absolute music, which result is the gain for the sparse Philippine symphonic literature."

The dictionary defines enfant terrible as "an unmanageable, mischievous child." Judging from the huge, blocks of sound that keep on colliding and the constant juxtaposition of atonal, polyrhythmic phrases, the choice of the symphony's subtitles does seem apt, indeed.

The second number, Song Cycle for Baritone and Orchestra featured

Mr. Gregorio as soloist. The interplay between the baritone voice and the strings and woodwinds of the orchestra was deftly woven by Mr. Dadap who was also the conductor.

The concert closed with Primeval Symphony No. 1, an earlier Dadap composition. Strongly percussive and rhythmic, the three-movement work reflects Mr. Dadap's familiarity with the techniques of the contemporary idiom.

It is our hope that his trip to the United States to observe contemporary creative trends and his continuing involvement, not only in music and the related arts, but life in general, will help season him into a more matured, more astute composer.

*Condensed from
The Manila Times
March 14, 1968*

(Jerry A. Dadap, a JASC senior DeMolay was awarded the Distinguished Service Award Sept. 1965 for meritorious service both in and outside of DeMolay. He is also known in DeMolayland as the composer of the DeMolay Hymn. ed.)

—oOo—

THE NBI . . .

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dicts, identification of narcotics, etc.; and others.

Private persons may also avail themselves of our medico-legal services for the determination of the cause of death (autopsy), medico-legal examinations in cases of rape and other sex offenses, cases of suspected poisoning, and the like, which constitute the bulk of the services of the medico-legal division. We hope that with the passage of the new budget, the NBI will be able to hire more investigative agents and technical men and expand its essential services to the greater mass of our people, especially those in the rural areas. **△**

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Address: P.O. Box 988, Manila

FRANKLIN D. ROOSEVELT MEMORIAL LODGE NO. 81

Wor. Master: Antonio M. David
Senior Warden: Luis A. Villanueva
Junior Warden: Oliveros C. Digidigan
Treasurer: Dionisio Sy Tan
Secretary: Alberto Presa
Address: 454 Int. 23-B, Tayuman,
Sta. Cruz, Manila

HIGH TWELVE LODGE NO. 82

Manila, District 1

Wor. Master: Restituto F. Cruz
Senior Warden: Antonio C. Palaganas
Junior Warden: Jorge D. Lomboy, Jr.
Treasurer: Jose L. Intal, PM
Secretary: Gregorio R. Cariaga, PM
Address: 2510 M. Natividad, Sta. Cruz,
Manila

DAGOHOY LODGE NO. 84

Tagbilaran, Bohol, District 14

Wor. Master: Maximo Leopando, PM
Senior Warden: Lorenzo Lopena
Junior Warden: Andrew Namocatcat
Treasurer: Marcelino Q. Calamba, PM
Secretary: Catalino T. Castillo, PM
Address: City of Tagbilaran, Bohol

ABRA LODGE NO. 86

Bangued, Abra, District 4

Wor. Master: Hilarion Sabaut
Senior Warden: Nicasio Asnar
Junior Warden: Elpidio Siagan
Treasurer: Ildefonso Castillo
Secretary: Alfredo V. Sotelo
Address: Villaviciosa, Abra

HIRAM LODGE NO. 88

Manila, District 1

Wor. Master: Benjamin G. Ramos
Senior Warden: Leven S. Puno
Junior Warden: Wilfredo S. Manlapaz
Treasurer: Eddie Sharruf, PM
Secretary: Jesus P. Manlapaz, PM
Address: 2435 Rodriguez, Balut, Tondo,
Manila

MUOG LODGE NO. 89

Parañaque, Rizal, District 9

Wor. Master: Candido Soriano
Senior Warden: Manuel T. Cruz
Junior Warden: Esmeraldo Gatchalian
Treasurer: Crispin G. Loya, PM
Secretary: Bienvenido R. Burgos, PM
Address: 877 Quirino Ave., Parañaque,
Rizal

MEMORIAL LODGE NO. 90

Muñoz, Nueva Ecija, District 6

Wor. Master: Vicente A. Santos
Senior Warden: Pastor T. Reyes
Junior Warden: Antonio P. Pascual
Treasurer: Alfonso L. Domingo, PM
Secretary: Victorio S. Lingas, PM
Address: Muñoz, Nueva Ecija

MT. KALADIAS LODGE NO. 91

Dumaguete City, District 16

Wor. Master: Timoteo S. Oracion
Senior Warden: Leon P. Lim
Junior Warden: Zoe R. Lopez
Treasurer: Apolonio C. Mirafuentes
Secretary: Felicisimo S. Decentecio
Address: Siliman University, Dumaguete
City

MENCIUS LODGE NO. 93

Manila, District 1

Wor. Master: Francisco T. Chua
Senior Warden: John Linsiu Ong
Junior Warden: Ting Su Tiok
Treasurer: Ong Bo Seng
Secretary: Rafael Go
Address: 81-A Araneta Avenue, Malabon,
Rizal

SERVICE LODGE NO. 95

Manila, District 1

Wor. Master: William S. Buckler, Jr.
Senior Warden: Simeon Royeca
Junior Warden: Jose Cajucom, Jr.
Treasurer: Job Elizes
Secretary: Constantino Rabaya, PM
Address: 104 M.H. del Pilar St., Frisco,
Quezon City

ISAGANI LODGE NO. 96

Tarlac, Tarlac, District 7

Wor. Master: Juanito Ma. Chua
Senior Warden: Jose G. Rosete
Junior Warden: Federico Tan Pe Ding
Treasurer: Inocencio Q. Castro, PM
Secretary: Lorenzo S. Bonifacio, PM
Address: Tarlac, Tarlac

BAGONG ILAW LODGE NO. 97

Novelata, Cavite, District 10

Wor. Master: Cesar S. Alix
Senior Warden: Leonardo R. Pineda
Junior Warden: Conrado M. Alvarez
Treasurer: Ramon Zapanta, PM
Secretary: Jose A. Alvarez
Address: Gen. P. Alvarez St., Noveleta,
Cavite

MT. HURAW LODGE NO. 98
Catbalogan, Samar, District 15

Wor. Master: Emmanuel R. Daguman, PM
Senior Warden: Vicente Uy Ecio
Junior Warden: German T. Candari
Treasurer: Lorenzo Laohoo, PM
Secretary: Teodorico Noble, PM
Address: Catbalogan, Samar

KEYSTONE LODGE NO. 100
Manila, District 1

Wor. Master: Juan A. Rosendo
Senior Warden: Ramon A. Lota
Junior Warden: Jose S. Luna
Treasurer: Porfirio Tijing, PM
Secretary: Ernesto C. Basa, PM
Address: 1640 Rizal Avenue, Manila

BUD DAHO LODGE NO. 102
Jolo, Sulu, District 19

Wor. Master:
Senior Warden:
Junior Warden:
Treasurer:
Secretary:
Address:

ZAMBALES LODGE NO. 103
Iba, Zambales, District 8

Wor. Master: Fausto Datugan, PM
Senior Warden: Fidencio F. Fortin
Junior Warden: Percival Rosete
Treasurer: Huan Ku Hsi
Secretary: Juan R. Arbizo, PM
Address: Iba, Zambales

BATAAN LODGE NO. 104
Balanga, Bataan, District 8

Wor. Master:
Senior Warden:
Junior Warden:
Treasurer:
Secretary:
Address:

LEONARD WOOD LODGE NO. 105
Clark Air Base, Pampanga, District 7

Wor. Master: Edgardo A. Ramos
Senior Warden: Donald V. Finney
Junior Warden: Robert A. Barfield
Treasurer: Josephy M. Welch, Jr.
Secretary: Robert A. Sanders D.D.G.M.

Address: Hq SEACR, Bx 47 Clark Air
Base, Angeles, Pampanga

CAMARINES NORTE LODGE NO. 107
Daet, Camarines Norte, District 13

Wor. Master: Apolinar V. Moya
Senior Warden: Cheang Ga
Junior Warden: Herbert Manzana
Treasurer: Manuel G. Teebunhon
Secretary: Martino Ragub, PM
Address: Daet, Camarines Norte

KUTANG BATO LODGE NO. 110
Cotabato City, District 18

Wor. Master: Patricio Calolot
Senior Warden: Primitivo S. Bella, Jr.
Junior Warden: Andres A. Ferrer
Treasurer: Marciano Chiong
Secretary: Jesus E. Vilo Sr., PM
Address: Vilo-Subdivision, Cotabato City

MARANAW LODGE NO. 111
Iligan City, District 17

Wor. Master: Henry B. Inis
Senior Warden: Adriano Gaerlan
Junior Warden: Eusebio Bernales
Treasurer: Alfonso Cañete
Secretary: Maximo P. Echiverri, PM
Address: Iligan City

INDANG LODGE NO. 115
Indang, Cavite, District 10

Wor. Master: Pedro Agapito
Senior Warden: Vicente Pinaso
Junior Warden: Melanio Salgado
Treasurer: Vicente de los Santos
Secretary: Teofilo A. Costa
Address: Indang, Cavite

VICTORY LODGE NO. 116
Camiling, Tarlac, District 7

Wor. Master: Recto P. Tolentino
Senior Warden: Ernesto C. Zacarias
Junior Warden: Severino V. Lautista
Treasurer: Jaime T. Sialong, PM
Secretary: Modesto G. Riparip, PM
Address: Camiling, Tarlac

OKINAWA LODGE NO. 118
Naha, Okinawa, Regional Grand Lodge

Wor. Master: Iwao Kawahara
Senior Warden: Francis T. Cahoon
Junior Warden: Amado P. Arnaiz
Treasurer: Larry H. Shimizu
Secretary: Edgar A. Cole
Address: DOD, Overseas Dep. Schools,
Zone 2 APO 96331

MARIKINA LODGE NO. 119
Marikina, Rizal, District 9

Wor. Master: Romeo R. Ursua
Senior Warden: Gil E. Fernando
Junior Warden: Fidel Villafuerte
Treasurer: Rodolfo Concepcion, PM
Secretary: Maka-araw Cruz, PM
Address: 72 A. Mabini St., Pasig, Rizal

QUEZON CITY LODGE NO. 122

Quezon City, District 9

Wor. Master: Jesus B. Venzon
Senior Warden: Oscar Emm Cruz
Junior Warden: Chris Malahay
Treasurer: Emiliano O. Ozaeta, PM
Secretary: Ernesto F. Balba, PM
Address: 31 Negros St., Bago Bantay,
Quezon City

MILTON C. MARVIN LODGE NO. 123

Agana, Guam, District 20

Wor. Master: Robert H. Garrett
Senior Warden: James O. Long
Junior Warden: Emiliano Leonor
Treasurer: Frederick M. Poole
Secretary: Abraham P. Cansino
Address: P.O. Box 643, Agana, Guam

CEBU LODGE NO. 128

Cebu City, District 6

Wor. Master: Samson Yao Ong
Senior Warden: Philip T. Lim
Junior Warden: Jose Gesalem
Treasurer: Valentin Uy
Secretary: Eliezer La. Casul, PM
Address: c/o Macondray & Co. Inc.,
Cebu City

SIXTO LOPEZ BATULAO LODGE NO. 129

Balayan, Batangas, District 11

Wor. Master: Ruperto Bautista
Senior Warden: Pedro Palacio
Junior Warden: Eleneo Adrias
Treasurer: Ben Garcia Ascue
Secretary: Vicente Villacrusis
Address: Nasugbu, Batangas

MOUNT MALINDANG LODGE NO. 130

Ozamis City, District 17

Wor. Master: Gregorio O. Calit
Senior Warden: Wong Lop Sam
Junior Warden: Olegario A. Neri
Treasurer: Sergio Tan
Secretary: Timoteo Uy
Address: Ozamis City

CAGAYAN VALLEY LODGE NO. 133

Santiago, Isabela, District 3

Wor. Master: Cesar T. Melegrito, PM
Senior Warden: Venancio B. Fernando
Junior Warden: Pablo D. Bagueoien
Treasurer: Li Chia

Secretary: Dominador R. Corpus, PM
Address: Santiago, Isabela

TEODORO M. KALAW LODGE NO. 136

San Juan, Rizal, District 9

Wor. Master: Felix Gomez
Senior Warden: Dioscoro Ramos
Junior Warden: Isagani Camino
Treasurer: Domingo F.M. Domingo
Secretary: Francisco M. Rint
Address: 46 Langka St., Quirino Dist.,
Quezon City

JUAN S. ALANO LODGE NO. 137

Basilan City, District 19

Wor. Master: Vicente Macute
Senior Warden: Juan Q. Estrada, PM
Junior Warden: Ramon Lim
Treasurer: Reynaldo de Joya
Secretary: Luis M. Sirilan, PM
Address: Isabela, Basilan City

BONTOC LODGE NO. 140

Bontoc, Mt. Province, District 5

Wor. Master: Pedro R. Falcon
Senior Warden: Gaudencio de Vera
Junior Warden: Damaso M. Bañgaoet
Treasurer: Celerino T. Ruiz
Secretary: Severo G. Pimentel
Address: Bontoc, Mountain Province

CORAL LODGE NO. 142

Machinato, Okinawa, Regional Grand Lodge

Wor. Master: James R. Stone
Senior Warden: Charles E. Gunderman
Junior Warden: Robert J. Lyons
Treasurer: Robert F. Sweeney
Secretary: William P. Schwager
Address: IMD, 2d Log Cmd. APO San
Francisco 96248

KANTO LODGE NO. 143

Tokyo, Japan, District 22

Wor. Master: Katsuto Peter Fujinari
Senior Warden: Ivan Arthur Miller, PM
Junior Warden: Roy Yoshio Nikaido
Treasurer: Hubert Henry Walis, PM
Secretary: Herbert Fook Sin Chock, PM
Address: 6100 Support Wg. CMR Box
2601
APO San Francisco 96323

NUEVA VISCAYA LODGE NO. 144

Solano, Nueva Viscaya, District 3

Wor. Master: Narciso P. Tomas
Senior Warden: Jesus D. Cadiente
Junior Warden: Florencio B. Padilla
Treasurer: Salvador C. Aquino, PM
Secretary: Paulino A. Corales, PM
Address: Solano, Nueva Viscaya

RAFAEL PALMA LODGE NO. 147

Quezon City, District 9

Wor. Master: Francisco D. Ronquillo
 Senior Warden: Mario T. Meneses
 Junior Warden: Luisito S. Gloria
 Treasurer: Carlos Antonio, PM
 Secretary: Roman B. Ramos, PM
 Address: 2423 Baldwin, Sta. Cruz,
 Manila

NOLI ME TANGERE LODGE NO. 148

Manila, District 1

Wor. Master: Porfirio S. Rigor
 Senior Warden: Fernando Castro
 Junior Warden: Jose Ang Dy Pay
 Treasurer: Generoso R. Cortez
 Secretary: Marcelino P. Dysangco
 Address: 4131 Ponte St., Makati, Rizal

DAVAO LODGE NO. 149

Davao City, District 18

Wor. Master: Abraham I. Albano
 Senior Warden: Irineo D. Benavides
 Junior Warden: Romeo B. Andulan
 Treasurer: Fabian Tianco
 Secretary: Filomeno C. Adi
 Address: 804 Atis, Matina, Davao City

KING SOLOMON LODGE NO. 150

Manila, District 1

Wor. Master: Bonifacio S. Araullo
 Senior Warden: Santiago F. Rodriguez
 Junior Warden: Valentin Edralin
 Treasurer: Remedios E. Racela
 Secretary: Orlando F. Siapno
 Address: 39-C Congressional Road, Pro-
 ject 8, Quezon City

RISING SUN LODGE NO. 151

Camp Zama, Japan, District 22

Wor. Master: Pastor Peter Feliciano
 Senior Warden: Antonio Tony Laero
 Junior Warden: George W. Wargo
 Treasurer: Robert Frew Anderson
 Secretary: Russell William Collins
 Address: USNSGA Box 2, FPO San Fran-
 cisco 96668

MANUEL ROXAS LODGE NO. 152

Manila, District 1

Wor. Master:
 Senior Warden:
 Junior Warden:
 Treasurer:
 Secretary:
 Address:

PAGADIAN LODGE NO. 153

Pagadian, Zamboanga del Sur, District 19

Wor. Master: Daniel Vadil
 Senior Warden: Alejandro P. Cahoy
 Junior Warden: Santiago Gavenia
 Treasurer: Samuel Bautista
 Secretary: Victorio L. Tingcang

Address: 1414 Sikatuna St., Pagadian,
 Zamboanga del Sur

OROQUIETA LODGE NO. 154

Oroquieta, Misamis Oriental, District 16

Wor. Master: Rufino G. Seril
 Senior Warden: Joaquin Kwan
 Junior Warden: Teofilo Nuñez
 Treasurer: Saivador L. Robles
 Secretary: Greg O. Calit
 Address: P.O. Box 33, Oroquieta, Misa-
 mis Occidental

MT. MUSUAN LODGE NO. 155

Malaybalay, Bukidnon, District 17

Wor. Master:
 Senior Warden:
 Junior Warden:
 Treasurer:
 Secretary:
 Address:

MT. MATUTUM LODGE NO. 156

Darlanguas, Gen. Santos, Cotabato, District 18

Wor. Master: Bienvenido Z. Garcia
 Senior Warden: Jesus Robleza
 Junior Warden: Felicisimo Gatchalian
 Treasurer: Domingo Ferrer
 Secretary: David Calina, PM
 Address: Gen. Santos, Cotabato

MINDORO LODGE NO. 157

San Jose, Occidental Mindoro, District 11

Wor. Master: Honofre Restor, PM
 Senior Warden: Florencio Ramirez
 Junior Warden: Mariano C. Ramirez, PM
 Treasurer: Anastacio Santos
 Secretary: Virgilio Cruz
 Address: San Jose, Occidental Mindoro

DAGUPAN CITY LODGE NO. 158

Dagupan City, District 5

Wor. Master: Clemente M. Nava
 Senior Warden: Domingo Chua
 Junior Warden: Mariano G. Garantoza
 Treasurer: Jose L. Calimlim, Sr.
 Secretary: Jacinto R. Abad
 Address: Tapuac, Dagupan City

ANCHOR LODGE NO. 159

Paniqui, Tarlac, District 7

Wor. Master: Eduardo Pascual
 Senior Warden: Rizal B. Perez
 Junior Warden: Artemio Paez
 Treasurer: Ramon Uycoco
 Secretary: Jesus V. Evangelista, PM
 Address: Paniqui, Tarlac

AGUSAN VALLEY LODGE NO. 160

Butuan City, District 17

Wor. Master: Abraham S. Alviola
 Senior Warden: Melecio E. Lasam
 Junior Warden: Pedro V. Calo
 Treasurer: Vicente M. Mañinsay

Secretary: Pio C. Catabay, PM
Address: 611 Molave St., Guingona
Subdiv., Butuan City

LINGAYEN LODGE NO. 161

Lingayen, Pangasinan, District 5

Wor. Master: Dionisio M. Parayno
Senior Warden: Jose Santos
Junior Warden: Bonifacio Quiratman
Treasurer: Agapito Oviado
Secretary: Juan C. Jimenez
Address: 129 Libsong, Lingayen,
Pangasinan

DIPOLOG LODGE NO. 162

Dipolog, Zamboanga del Norte, District 19

Wor. Master: Jose M. Lagahit
Senior Warden: Rogelio M. Benitez
Junior Warden: Chen Tin
Treasurer: Antonino G. Lim
Secretary: Roseller L. Barinaga
Address: Dipolog, Zamboanga del Norte

SALINAS LODGE NO. 163

Bambang, Nueva Viscaya, District 3

Wor. Master: Alberto Gampona
Senior Warden: Urbano Gonzales
Junior Warden: Felicisimo Namit
Treasurer: Jose Tubayan
Secretary: Benjamin G. Cordova
Address: NVSAT, Bambang, Nueva
Viscaya

LAM-ANG LODGE NO. 164

San Esteban, Ilocos Sur, District

Wor. Master: Salvador M. Valdez
Senior Warden: Monico F. Ayson
Junior Warden: Alejandro B. Lagmay
Treasurer: David T. Lara, PM
Secretary: Mena S. Lardizabal, PM
Address: Tagudin, Ilocos Sur

TAGAYTAY LODGE NO. 165

Tagaytay City, District 10

Wor. Master: Dominador Kiamzon, Sr.
Senior Warden: Felix U. Gaviño
Junior Warden: Ramon G. Navarro
Treasurer: Feliciano Torres, PM
Secretary: Domingo M. Guerrero, PM
Address: 335 Garcia St., Cavite City

APO KAHoy LODGE NO. 166

Gingog City, District 17

Wor. Master: Reynaldo L. Fernandez
Senior Warden: Arturo S. Lugod
Junior Warden: Edilberto L. Baol
Treasurer: Temistocles I. Ocampo
Secretary: Salvador L. Mercado
Address: Gingog City

GEN. MANUEL TINIO LODGE NO. 167

Guimba, Nueva Ecija, District 6

Wor. Master: Jose S. de Ocampo, PM
Senior Warden: Diosdado M. Barawid

Junior Warden: Juan Cucio

Treasurer: Amado R. Cruz, PM

Secretary: Claro A. Dar

Address: 18-87 Danzalan St., Guimba,
Nueva Ecija

GEN. LLANERA MEMORIAL LODGE NO. 168

Gapan, Nueva Ecija, District 6

Wor. Master: Emilio I. de la Rosa, PM
Senior Warden: Dominador J. Cabrera
Junior Warden: Florencio M. Trinidad
Treasurer: Luis P. Bolisay
Secretary: Mario A. Gotico
Address: Del Corro St., Gapan, Nueva
Ecija

JUAN SUMULONG MEMORIAL LODGE NO. 169

Taytay, Rizal, District 9

Wor. Master: Virgilio J. Tamayo
Senior Warden: Harry Guthertz
Junior Warden: Alfredo Z. Reyes
Treasurer: German Esguerra, Jr.
Secretary: Angelo S. Baylon, PM
Address: San Carlos Heights, Binangonan,
Rizal

KIDAPAWAN LODGE NO. 170

Cotabato, District 18

Wor. Master: Gaudencio B. Ortiz
Senior Warden: Alfredo O. Pagdilao
Junior Warden: Cornelio V. Azarcon
Treasurer: Augusto R. Gana
Secretary: Prospero Pajarillaga
Address: M.I.T. Kabacan, Cotabato

NARRA LODGE NO. 171

San Jose, Nueva Ecija, District 6

Wor. Master: Jaime A. Patacsil
Senior Warden: Jesus P. Velasquez
Junior Warden: Basilio Ng Tian Kee
Treasurer: Juanito W. Tañedo
Secretary: Simeon T. Garcia
Address: San Jose, Nueva Ecija

LOO CHOO LODGE NO. 17.

Keza, Okinawa, Regional Grand Lodge

Wor. Master: Frank Pontillo
Senior Warden: Robert S. Adams
Junior Warden: Walter E. Wetherill
Treasurer: Murray V. Harlan, Jr., PM
Secretary: Cleveland MacConnell, PM
Address: Hq. USARYIS (CPO) APO
San Francisco 96331

MICRONESIA LODGE NO. 173

Saipan, Marianas Island, District 20

Wor. Master: George Vaughn
Senior Warden: James A. Bell
Junior Warden: Ricardo L. Villanueva
Treasurer: Juan C. Reyes
Secretary: Perry W. Stout
Address: Box 108 Capitol Hill Saipan,
M.I

CAPITOL CITY LODGE NO. 174

Quezon City, District 9

Wor. Master: Bienvenido G. Ongkiko
 Senior Warden: Jose V. Cajipe
 Junior Warden: Isauro B. Octaviano
 Treasurer: Go Thian Tek
 Secretary: Saturnino V. Bermudez, PM
 Address: Bansalagin St., Proj. 7, Quezon City

CLAYTON W. ROBERTS LODGE NO. 175

Naha, Okinawa, Regional Grand Lodge

Wor. Master: Sixto Cabrales Baco
 Senior Warden: Richard S. Mickley
 Junior Warden: Joe Martin Little
 Treasurer: James David Cooper
 Secretary: Coleman L. Lantrip, Jr., PM
 Address: DTO 2nd Log Command APO San Francisco 96248

SHUREI LODGE NO. 176

Naha, Okinawa, Regional Grand Lodge

Wor. Master: Tadayuki Ikeda
 Senior Warden: Isao Matsuda
 Junior Warden: Yukimasa Hagimoto
 Treasurer: Matsuo Okamura
 Secretary: Wallace K. Yoshida
 Address: Repe-USCAR APO 96248

SIETE MARTIRES LODGE NO. 177

Balaogan, La Union, District 5

Wor. Master: Primitivo Oriell
 Senior Warden: Felix Gorospe
 Junior Warden: Pedro L. Fajardo
 Treasurer: Federico P. Concepcion, PM
 Secretary: Ruperto Ledda
 Address: Balaogan, La Union

CORDILLERA LODGE NO. 178

Bagabag, Nueva Viscaya, District 3

Wor. Master: Hugo T. Hombrebueno, PM
 Senior Warden: Eladio A. Dumanay
 Junior Warden: Bienvenido G. Tecson
 Treasurer: Paulino Estabillo
 Secretary: Servando C. Gallardo
 Address: Bagabag, Nueva Viscaya

EMON LODGE NO. 179

Kwajalein, Marshall Islands, District 21

Wor. Master: William Anderson McDonald, Jr
 Senior Warden: Kenneth Melvin Crabtree, PM
 Junior Warden: Leo Anthony Morgan
 Treasurer: Thomas Nelson Evans
 Secretary: Frank St. Clare McMurphy
 Address: P.O. Box 1013 APO San Francisco 96555

CAUAYAN LODGE NO. 180

Cauayan, Isabela, District 2

Wor. Master: Melecio Toledo
 Senior Warden: Ruben Bañez
 Junior Warden: Efigenio T. Toledo
 Treasurer: Raymundo Corotan

Secretary: Juanito Castillo

Address: Ramon, Isabela

SIERRA MADRE LODGE NO. 181

Paete, Laguna, District 11

Wor. Master:
 Senior Warden:
 Junior Warden:
 Treasurer:
 Secretary:
 Address:

RIO CHICO LODGE NO. 182

Tabuk, Mt. Province, District 2

Wor. Master: Guillermo V. Bersamin
 Senior Warden: Benjamin J. Guiang
 Junior Warden: Ceferino B. Ramirez
 Treasurer: Faustino Eligado
 Secretary: Feliciano B. Munda
 Address: Tabuk, Kalinga-Apayao

MACARTHUR LODGE NO. 183

Seoul, Korea, District 22

Wor. Master: H. Dean Sherrill
 Senior Warden: Jack H. Silloway
 Junior Warden: George F. Bilyeu
 Treasurer: Joseph DeMar Taft
 Secretary: Virgil H. Russell, PM
 Address: HQ PROVMAAG-K APO San Francisco 96301

MACAJALAR LODGE NO. 184

Cagayan de Oro City, District 17

Wor. Master: Eduardo C. Ralloma
 Senior Warden: Pedro W. Guerzon
 Junior Warden: Inocencio Castillo
 Treasurer: Felix Caburian
 Secretary: Romeo M. Ambal
 Address: c/o Filipinas Life Assurance Co Cagayan de Oro City

LAONG LAAN LODGE NO. 185

Quezon City, District 9

Wor. Master: Lazaro C. Vicente
 Senior Warden: Mario C. Navia
 Junior Warden: Luis F. Lancero, Jr.
 Treasurer: Federico S. Magat
 Secretary: Dominador C. Vicente
 Address: 7-A D. de los Reyes, Project 4, Quezon City

KALANTIAW LODGE, U.D.

Iloilo City

SAN CARLOS LODGE, U.D.

San Carlos City, Negros Occidental

DON DANIEL MARAMBA LODGE, U.D.

Villasis, Pangasinan

SAIGON LODGE, U.D.

Saigon, Vietnam

MORNING CALM LODGE, U.D.

Taegu City, Korea

THE CABLETOW, INC.
BALANCE SHEET
AS OF DECEMBER 31, 1967

A S S E T S

CURRENT ASSETS:

Petty Cash Fund	P	100.00	
Cash In Banks:			
PBTC — Current Account		772.49	
PBTC — Savings Account		38.77	
PBTC — Time Deposit		3,000.00	
Accounts Receivable		2,064.64	
Advances To Employee		<u>170.00</u>	
Total Current Assets			P 6,145.90

FIXED ASSETS:

Office Furniture and Equipment	P 10,057.93		
Less: Accumulated Depreciation	<u>1,231.84</u>	P 8,826.09	
Photographic Equipment	P 905.00		
Less: Accumulated Depreciation	<u>61.00</u>	<u>844.00</u>	<u>9,670.09</u>

TOTAL ASSETS

P 15,815.99

LIABILITIES AND FUND BALANCE

FUND BALANCE, January 1, 1967	P 6,348.11
Add: Excess of Revenue over Expenses (Exhibit B)	P 9,467.88
FUND BALANCE, December 31, 1967	<u>P 15,815.99</u>

EXHIBIT A

* * * *

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Near corner Raon St.,
Manila Tel., 3-43-21

Grand Lodge Committees for 1967-68

COMMITTEE ON JURISPRUDENCE

- WB Noli Ma. Cortes (77) Chairman
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GRAND MASTER'S MESSAGE From page 1

first bite, he realizes that what he has been told about it is not quite true, for after all, it is a delicious and nutritious fruit.

In all things then, we still have to put into practice the Masonic lesson of tolerance whatever be the fact or problem. In the way they treat us, and in the way we deal with them, tolerance is of great value to us if not to them.

Thank you all and may God bless us in all things.

MARIANO Q. TINIO
Grand Master

Let Brotherly Love Prevail

(Closing Remarks of our Senior Grand Warden, R.W. MANUEL CRUDO, delivered on February 17, 1968 at the public installation of the officers of Rio Chico Lodge No. 182, F. & A.M. held in public at Tabuk Institute Grounds, Tabuk, Calinga-Apayao)

We would like to extend our sincere congratulations to the outgoing officers of this Lodge for a job well done, and to the officers just installed for the honor conferred upon them. Likewise, we would like to express our deep appreciation to our Guest Speaker, His Honor, Judge Arsenio B. Alcantara, for his message on BROTHERLY LOVE, which is very appropriate. Appropriate because nothing is sweeter and more soothing to the ears of every Master Mason than the term Brotherly Love for that was the first of the three (3) principal tenets that were taught him when he was brought from darkness to light.

"By the exercise of *Brotherly Love* we are taught to regard the whole species as one family — the high and the low, the rich and the poor — who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle Masonry unites men of every country, sect and opinion; and causes true friendship to exist among those who might otherwise have remained at a perpetual distance."

Brotherly Love is the lubricating oil that bridges fellowship, foments human relationship among men and converts potential enemies into faithful friends.

Through brotherly love, the good Pope John XXIII saw his way clear in adopting and proclaiming the basic Masonic precept that man has the perfect right to honor and worship God according to the dictates of his own upright conscience and therefore, the right to practice and enjoy religious

freedom. This opened the gates and the doors of the Vatican to Ecumenism. And we hope it will not be far distant when the unfounded decree of banning or excommunicating Master Masons will be lifted and set aside.

Since time immemorial, people throughout the world have been clamoring for peace, peace and peace! But there has been no peace. How could we achieve peace when the people do not practice Brotherly Love and have not learned to circumscribe their desires and keep their passions within due bounds?" Instead, they have given vent to their greed, their egotism, their unbridled passion for power and "allowed their vices and prejudices to become the masters of their judgment."

Man has conquered the sky and fathomed the deep blue sea. He has made tremendous progress in the fields of science, technology and medicine. He has succeeded in guiding the missile but missed guiding himself accordingly.

The wailing wall in Jerusalem, the solitary remnant of the magnificent Temple of King Solomon which leads to the rough and rugged road traversed by Jesus Christ when he walked to Calvary under a heavy wooden cross is not only Judaism's holy of holies but the sacred spot on earth which Mohammed, the prophet of the Arabs and other Moslems took flight to heaven. Had the Arabs, the Jews and the Christians practiced Brotherly Love, the war in the Middle East would not have erupted, because then they would have considered the wailing wall not a dividing wall that

Turn to next page

separated them but a retaining wall of friendship that bound them together as brothers belonging to one family under the benevolence of a universal Father. All their spiritual dissimilars would have been united in splendid conjunction and their petty political and religious differences would have been submerged under the cement of brotherly love. The dividing wall would have become a singing wall that would chime the Songs of Solomon; discord would have ripened into concord; and in lieu of that bloody turmoil, their world would have been harmony and lasting peace.

If only the people in the world

were Master Masons who practiced in their daily lives Brotherly Love, Relief and Truth, the 38th parallel which divides North and South Korea, the 17th parallel which divides North and South Vietnam, and the Berlin wall which divides East and West Germany, would have been erased and the Buddhists, the Christians, the Mohammedans and people of other persuasions would learn to love one another; strikes would be eliminated and the interminable wars in Vietnam, the Middle East, and other embattled areas would come to an abrupt end.

The exemplification of the Tenets of Freemasonry leads to Peace.

Let Brotherly Love Prevail! Δ

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It is an emblem of innocence and the badge of a Mason. More ancient than the Golden Fleece or the Roman Eagle, more honorable than the Star and Garter, or any distinction that can be conferred upon you, at this or any future period, by King, Prince, Potentate or any other person.

It may be that in the coming years, upon your head shall rest the laurel wreath of victory, upon your breast may hang jewels fit to grace the diadem of an eastern potentate; nay more than these, with light added to the coming light, your ambitious feet may tread round after round the ladder that leads to fame in our mystic circle and even the purple of our Fraternity may rest upon your honored shoulder. But never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and all perfections, be bestowed upon you as this which I now confer. It is yours—your name is written upon it—yours to wear throughout an honorable life and at your death to be placed upon the coffin which shall contain your earthly remains and with them laid beneath the silent clods of the valley.

Let its pure and spotless surface be to you an ever-present reminder of an emblematical or unblemished purity of life and rectitude of conduct, a never-ending argument for nobler deeds, for higher thoughts, for purer actions, and for greater achievements. And when at last your weary feet shall have come to the end of their toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as this fair emblem which I now place in your hands. And when your trembling soul shall stand naked and alone before the Great White Throne, there to receive judgment for the deeds done while in the body, may it be your portion to hear from Him who sitteth as the Judge Supreme, the welcome words, "Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

It is hoped, my Brother, that you will wear that apron with pleasure to yourself and honor to the Fraternity.