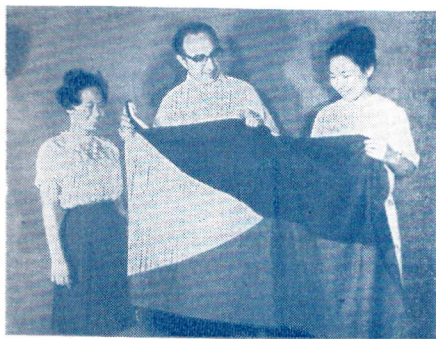


The Cabletow

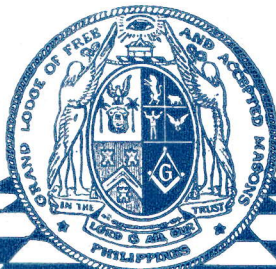
OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Fil-American Day in Bridgeport, Connecticut. In observance of the 24th. anniversary of Philippine independence, Bro. Leonard M. Irving, Pampanga Lodge No. 48, assisted by Misses Blancaflor Oconer and Luningning Revuelta, teachers in Bridgeport schools, displayed the Philippine flag in his camera shop. Bro. Irving hopes to revisit his "second home", the Philippines, in the future.

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Grand Master's Message:

BIRTH OF A MOVEMENT

Slowly but surely, a movement is being generated amongst our Brethren for the establishment of a Youth Foundation under the sponsorship of your Grand Lodge in this Jurisdiction. I can readily see that such an organization would be the ideal vehicle through which our desire for the education and guidance of our Masonic young people in civic responsibility and public consciousness could be achieved.

We should realize, however, that at this time our DeMolays, Job's Daughters and Rainbow Girls, well-organized though they are, are but a nucleus. At the moment these organizations are located in populated areas, and in too few of these areas at that, to become the basis for a nation-wide project such as a Youth Foundation would have to be.

I do not discourage such a movement; rather, I would hope to consider this as a dream which will have become a reality.

If we are to aspire to such a magnificent goal, we should lay a good, strong foundation for it.

Our Masonic Districts are well defined. I would like to encourage the Subordinate Lodges in each District to get together and sponsor the organization of either, or some, or all, of our youth chapters for each District to begin with.

Thus would the foundation, on a nation-wide scale, be laid and then the building of the structure could begin.

If we are going to do it, let's not procrastinate.

JOSEPH E. SCHON
Grand Master

Editorial:

A REVERSION IS ABOUT TO HAPPEN

This is not an angry editorial. Neither it is designed to subvert the peace and good order of Masonry in this Grand Jurisdiction. In fact, it is our desire to inform our readers of what is being done by two of the biggest Grand Lodges in the United States as regards the youth programs they promote. We are hoping that something like it might be done here, too.

The Grand Lodge of California has organized the youth of the three Orders: the Jobies, the DeMolays and the Rainbows, calling the group the Jo-De-Ras, for community assistance and development. The young people go to hospitals to cheer the patients and help them in their needs; they develop and beautify public parks, they visit the slums to help the dwellers therein, etc. In the process, the young people, high school and college students, get a prelude to or training in the courses they are taking in college.

In the Grand Lodge of Texas, they utilize the young people in SOLO, Support Our Law Officers, program. Their Masonic youth help their communities by holding community assemblies using their literary and musical talents to develop in the citizens a healthy respect for law. The young people teach with lectures, and better yet, they exemplify in their lives, respect for and obedience to the laws of their country by helping the police officers.

We have reported on only two Grand Lodges, though many, many more have youth programs and foundations. RW Edgar Shepley, Senior Grand Warden, who has recently returned from a vacation to the United States (p. 11), says that Masonic Youth Foundations sponsored by Grand Lodges are common there.

We in the Philippines are fond of quoting the lines of WB Rizal about our youth being the fair hope of the land. But that is as far as we go. Too much said and written and too little done. We are beginning to feel some nausea in being exposed to the beautiful words of Rizal seeing that they fall on stony soil.

Bro. Guerrero (p. 12) enumerates the causes of the reprehensible attitude and conduct of our young people and prominent among them is the neglect of parents. Parents, he says, are more interested in acquiring material wealth than in training their children in worthy home-membership and good citizenship.

We are wishing the Grand Lodge of the Philippines will start a Luther B. Bewley Masonic Youth Foundation to be endowed by his friends among Masons and non-Masons, Lodges, Bodies and Chapters, the income from such endowments to be used for the benefit of Masonic youth. The name is dear to us for it is well-known that MW Bewley lived most of his life in the Philippines and is buried in the country he loved. For over half a century he was actively engaged in the education of youth and the work

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MW Joseph E. Schon
Grand Master

As all of you are aware, it is one of the duties of your Grand Master to visit our Lodges overseas, as well as other Grand Lodges in the areas he may touch en route, in order that he may continue to have first-hand knowledge of the conditions prevailing, so that he can better minister to the needs arising during his administration.

It is a fact that Masonry off our shores, is a very fluid Masonry, very volatile, but of a strength surprising, when one considers the adverse conditions under which it is existing and thriving. Few members, indeed, can anticipate, or be assured of a long period of residence, and one would expect that, under these circumstances, there would be very little desire or incentive to build up a durable structure of pleasing proportions and dimensions, and of materials that will endure the ravages of time and weather.

But, I suppose, that is what has made Masonry the strong, virile, and indestructible society of men that it is. It seems to have the unusual capacity to adapt to any environment, atmosphere, adversity or good fortune, and does so without sacrificing any of its innate dignity, integrity or structural make-up.

We were fortunate in having allowed ourselves two days in Taipei, in that it gave us some time to visit the rural areas outside the city. The pride of the Chinese Government is their unqualifiedly successful Land Reform Revolution (or program, if you will). Through the good offices of the Director of the Taiwan Provincial Land

Freemasonry Abroad

Bureau, we were conducted first to the Taoyong Exhibit Hall to see the Land Reform Exhibit there, and thence to some outlying farms operating under the new system of ownership by the farmer. We were invited into the homes of these farmers and were truly amazed at the obvious affluence of these Chinese tillers of the soil. With landholdings of about one hectare, they are able to build substantial homes of concrete and bricks, roofed with tile. All of them are electrified; in all I saw TV sets, and in at least two homes, electric refrigerators. Every square inch of land is tilled, and none of the soil is devoted to only one crop exclusively. What may be wheat land today becomes a vegetable garden tomorrow. What is the most important thing of all, no time is lost — no procrastination. We were invited to return and study the system more thoroughly, and that we shall do soon, just as soon as my Masonic duties as Grand Master shall be terminated.

The real purpose of the visit to Taipei, that is, the courtesy call on the Grand Lodge of China, was carried out pleasantly and informally during the two evenings we were in Taipei. Our party was graciously invited to a delicious dinner by the Grand Master, MW Bro. Hans C. P. Chun, at which were present nearly all the Past Grand Masters, and other officers of the Grand Lodge of China. We were able to invite our hosts to dinner the following evening, this time as guests of the Grand Lodge of the Philippines.

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We found our reception by the Grand Lodge of China to be most warm and friendly, and hundreds of kindnesses were showered on us in a most dignified and hospitable manner, and the true relationship of mother and daughter, which our two Grand Lodges have, was handsomely re-affirmed.

The Grand Lodge of China continues to be, as it has always been, highly selective in its acceptance of new members. There, I think, is its strength; and with that go my blessings. There seems only one area in which appeared a possible weakness, and that is language. Conducting their rituals in English is an insurmountable barrier to aspirants to Masonry who have no command of this language. The Grand Lodge of China is unwilling to accept any of the translations that have been made into Chinese, asserting that our rituals always lose their flavor, nuances, and subtle meanings by such direct translations, due to innate peculiarities of the language. I laud them for this attitude, but the barrier remains. This subject was the one on which discussion concentrated. We could see at the time no way that our Grand Lodge could assist in the solution. However, now I believe we have the answer. I shall submit our theories to our very competent Committee on Masonic Education, and if our theories are valid and if we can make the breakthrough, we shall have rendered a real service to Masonry in the Far East.

Our Regional Grand Lodge of the Ryukyus is deserving of the highest praise for its demonstrated ability in the administration of the five Lodges in its jurisdiction, and the assured manner of its fine leadership. Masonry is indeed taken very seriously in Okinawa. We did encourage, at the time of our visit, and we shall continue to encourage, the acceptance

of more native Okinawans and Japanese into our Lodges, so that, when the time for American withdrawal should come, a good foundation shall have been laid for continuous growth.

One of the interesting observations we made in Okinawa was the utter cohesiveness of our five Lodges. We had been told that one of them, for reasons not necessary to dwell upon here, had run into financial difficulties. The other four, without any hesitation, immediately grouped together to help, and the upshot was that all the profits realized from the Grand Master's dinner were turned over to this ailing Lodge. We heard the remark that these profits were sufficient to pay the rent on their Lodge building for the entire ensuing year. I might add that the Grand Master's dinner was a grand affair, there having been present over 300 persons by actual count, almost all Masons and their ladies.

It is a pleasure to mention that both the Scottish and York Rite Masonry are flourishing on Okinawa. It was here, as well as in South Korea, that we detected a strong inclination for the Scottish Rite to be administered from our Supreme council in Manila.

Continuing on to Tokyo, we were tendered a most pleasant dinner by the Grand Master of the Grand Lodge of Japan, MW Chester O. Nielsen, together with his Officers and their ladies. It was indeed unfortunate that we were unable to enter into formal discussions with MW Bro. Nielsen or his highly revered Grand Secretary, MW Bro. Peck, because both were committed to travel the following day.

The third evening, however, we visited our Kanto Lodge No. 143 and had the privilege of fellowship thereat with a truly fine man, RW Bro. Floyd

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In good standing . . .

MW Raymond E. Wilmarth,
PGM

The Catholic Mason

Many of our Lodges publish commendable newsletters and other monthly periodicals. These interest me very much, because an analysis of the articles indicates the thinking of our brethren throughout our Jurisdiction. During the past several months, I have found the most discussed subject is the age-old matter of the Catholic Church and Masonry. Because many of the articles appear controversial in nature, I felt a compelling urge to write this brief article on *The Catholic Mason*.

When I mentioned my intention to one good brother, he promptly corrected me by saying, "Since the Church excommunicates automatically any Catholic who joins Masonry, there can be no Catholic Masons!"

Perhaps he is correct. Then, again perhaps he is not. If I am correct, excommunication has not been automatic, but has rested primarily with the Bishop of a diocese to decide. In fact, I do not believe the so-called "ban" of the Church on Masonry was lifted by Pope Paul VI, as reported by several international news agencies and reprinted in our Cable-tow.

What I believe happened was, Pope Paul VI indicated that the Church would not be adverse to excluding from the "ban" Masonry in those areas where the Catholic Bishops so recommended. The first group of Bishops to recommend the lifting of the "ban" in their respective dioceses came from the Scandinavian nations. This was not properly interpreted by the press, and word erroneously spread that the Church

had lifted the "ban" on Masonry everywhere, except in France and Italy.

For the moment, in the Philippines, there are dioceses in which the Bishops are conservatively interpreting the old Church doctrines with respect to Masonry. There are others, however, where the Bishops are enthusiastically engaged in trying to understand Masonry. In these dioceses, excommunication of Catholics who joined Masonry has not taken place. In fact, some of our prominent Masons are active Cursillistas at one and the same time, with full knowledge of both the Church and the Lodge. This is real ecumenism in action!

We in Masonry have always held that Masonry is not a religion, but that through its teachings of a way of life, a man, by becoming a Mason, should become a better man. If such a man were a Catholic, by becoming a Mason he should become a better Catholic. Therefore, I hold there are Catholic Masons, and these are the Masons, who being Catholics, have become better Catholics through becoming Masons.

Outstanding among these Catholic Masons are those who are both active Cursillistas and active Masons.

Masonry and the Church are on the threshold of ecumenical understanding. Perhaps even more, the first step over the threshold into a new era has been taken. For this to be a successful joining of hands, it is important that Masons and Catholics maintain true sincerity of purpose in

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Bayanihan in Masonry

WB JOSE C. BERNAL, PM, Secretary # 17

Invitational "Bayanihan," as is always done traditionally by Filipinos in the spirit of neighborhood, does not always achieve fully the desired goal. But a "Bayanihan" with the spirit of brotherhood, did not only achieve the desired goal, but injected refreshing vigor and enthusiasm of fraternal camaraderie among the brethren.

Such was what the officers and members of Lodge No. 17 of the City of Cavite, found out when recently they launched a huge project along the "Bayanihan" line.

Lodge No. 17, surviving on a low financial level during the recent Masonic years, could not successfully pursue much-wanted projects such as the renovation of the temple, the repair and painting of the old building, beautification of the premises, let alone the realization of its program of charity.

Then, the Bayanihan was launched by the incumbent Worshipful Master, Ansel Rica. Alvarez. The spirit crept rapidly into the self-consciousness of the brethren. Financial and material help poured in. Labor was not a problem. Each and everyone volunteered for work. And...the Masonic ladies did their part in refreshments and food for the self-appointed laborers, painters, carpenters and capatazes.

Great were the achievements. With the wholehearted help, cooperation and concerted efforts of all the brethren, the following were realized:

1. Two mercury lamps were installed to give light to the dark premises of the lodge,

2. Two additional ceiling fans were installed thereby giving sufficient coolness inside the lodge room;

3. The renovation and repainting of the social hall;

4. The repair and repainting of the ante room;

5. The repainting of the lodge preparation room;

6. The repair and repainting of the outside portion of the whole lodge temple;

7. The repair and renovation of the floorings of the lodge room;

8. The repainting of the outside portion of the whole school building leased to the city government;

9. General repair of the school building and replacement of all its old windows;

10. The construction of a Masonic dispensary for the community which is 80% completed;

11. The construction of a tennis court which is 50% underway;

12. Refilling, landscaping and improvement of the lodge premises and parking area.

In line with the improvement of the athletic consciousness of the brethren, Bagong Buhay Lodge No. 17 organized its softball team, which played the city government team last June 12, 1968, Independence Day; a bowling team and a tennis team.

The "Bayanihan" shall continue on. It will not stop until Lodge No. 17 can have its own tennis court and charity clinic. △

Reminiscences — Vintage 1948

JOSE B. LOPEZ, PM (64)

“The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the exertions of human genius were employed. Even our temples escaped not the unsparing ravages of barbarous force. Masonry, notwithstanding, has still survived.”

This quotation from our Ritual, uttered hundreds of years ago, proved itself once again consistent with our time. The timelessness of this passage is not beyond our power of comprehension when we seek to know the pillars upon which Masonry stands. Its precepts of brotherly love, truth, and charity have placed Masonry above the clutches of any form of tyranny or global disaster which sought to destroy it at one time or another. Its indestructibility knows no bounds. Where Masonry is founded, there it remains forever.

Masonry did not die in our province of Negros Occidental during the enemy occupation despite the destruction of our Lodge building and the impossibility of meetings. Its apparent inaction during that period gave it greater impetus when it renewed its noble work after liberation. Like a plant kept away from light, it sprouted up and bloomed again and bore fruit in the form of unselfish endeavors for the people of the province. Cooperation was spontaneous and vigorous. Aged brethren, despite their years and the distance of their homes, came to participate eagerly in the postwar work of the Lodge. All members did commendably well. With such manifestation of zeal, the

record of the year 1948 is well-stocked with outstanding accomplishments.

Foremost among these achievements was the organization of the Catalino G. Aurelio Chapter of the Order of DeMolay under the auspices of the Lodge. It was named after our wartime Master who died patriotically for his country during the Japanese occupation. It was organized through the initiative and active work of the late WB Ernesto S. Salas. The young boys who joined this Order were encouraged to lead a clean, manly and upright life. Like Masonry, it teaches the virtues of brotherly love, respect of womanhood, faithfulness to one's self and friends, and the practice of charity. Since its organization, a good number of boys, eager to be dedicated to such a noble movement, have joined it. The exceptional performance of this Chapter of the Order of DeMolay at that time led the Deputy in the Philippines of the Supreme Council of the Order of DeMolay, MWB Michael Goldenberg, to speak of it as “one of the best chapters in the Islands.”

The Social Work of the Lodge for the year consisted of financial assistance:

1) To the fire victims of Bacolod City: The inestimable loss in property caused by the fire of March 1948 evoked the instant sympathy of the Lodge members. Immediate help was extended to the victims among whom was a brother. Sojourners in this Valley, Iloilo Acacia Lodge No. 11 and the Philippine Bodies, A. & A.S.R., also extended their help

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generously. Another conflagration in June of the same year evoked another response from the Lodge. The brethren extended their assistance through Bro. Vicente Remetio, the Mayor of Bacolod at that time;

2) To the orphans and widows of Masons: Consistent with Masonic Charity, aid was extended to the orphans and widows of the departed by the living;

3) To the indigents of the city: As has always been the practice, the poor people of the city were not neglected by the Masons in the almsgiving.

Lodge Rehabilitation: The Lodge building together with all the Lodge paraphernalia owned by the Freemasons' Hall, Inc. was burned on the day the enemy landed in this province. No sooner was the province liberated than Masons, particularly, WB's Manuel Garcia, Jose B. Lopez and Manuel Buma-at, started to reconstruct the Lodge. After several months of indefatigable struggle, they were able to rebuild the Lodge with contributions of the brethren and corporate funds, restored the Lodge furniture and paraphernalia. Today, the Lodge is in good working order — a symbol of Masonic will and cooperation.

Special Honors Conferred: In recognition of the meritorious service rendered to Masonry and humanity, the high honor of the Rank and Decoration of the Knight Commander of the Court of Honor was conferred upon WB Manuel Garcia by the Supreme Council of the A. & A.S.R., Southern Jurisdiction, U.S.A.

The visitation to this valley by the Grand Master, MW Albert J. Brazee, Jr. and party composed of twenty-one brethren from Manila on September 23, 1948, was a signal honor to the Lodge. Local Masons gave

them a warm reception. A motorcade of more than twenty five cars met the party at the airport and took them to the Lodge for a short labor and refreshments. In the meeting held, the Grand Master and the members of the delegation conveyed their messages and their thanks for the warm welcome. Grand Master Brazee lauded the efforts of WB Ernesto S. Salas for founding the local chapter of the Order of DeMolay. WB Salas was conferred a Medal of Appreciation for his praiseworthy achievement in the name of the Deputy of the Supreme Council, MWB Michael Goldenberg. WB Primo de Guzman, one of the eloquent members of the party, also presented Kanlaon Lodge a beautiful trowel from his Lodge, Kasilawan Lodge No. 77. It was, he said, a symbol of unity among the fraternity of Masons. The Master and some brethren of our Lodge responded with gratitude and appreciation. The occasion was inspiring and cemented more closely the feeling of brotherly love among members of the Masonic Fraternity.

Acknowledgements: The Lodge sincerely thanked:

The Bagumbayan Lodge No. 4 and the Armed Forces Masonic Club for the three degrees conferred by courtesy to Bro. Romeo A. Intengan of this Lodge;

Grand Lodge Inspector, WB Jose V. Buenaventura, Cabanatuan Lodge No. 53, for the dinner he gave the brethren of Kanlaon Lodge No. 64;

Minister Plenipotentiary, Hon. Emilio Abello, for his gift of a "top hat," presented to the Lodge through his brother, WB Remegio Abello;

WB Evaristo R. Bautista, for his donation of two pairs of "Square and Compasses" door knockers;

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Freemasonry in Action

WB C. F. ARKONCEL, PM (50)

Freemasonry as a moral science or philosophy of right living is not only theoretical but also practical in being capable of implementation with success. Were it not for this fact, it would have died a pre-natal death and would have failed to arouse the interest of serious-minded men who believed that it is the best power for good. Such accusations against Freemasonry as being godless, irreligious and a devilish society of fanatic men, have been found to be absolutely false, so much so that even kings, potentates, chiefs of states, great men, influential leaders and renowned geniuses did not hesitate to seek membership therein and patronize its assemblies.

International Affairs

Heretofore international wars were rampant among nations, and every nation or state considered war as a necessity for national existence. However, after the first and second world wars, there were movements to abolish war as a solution to international problems by the establishment of the League of Nations followed by the United Nations Organization, the latter with the same purpose as the first but with more powerful action. The movements to abolish war and the progressive evolution of war into cold or non-shooting war, peace talks or international police action for peace, constitute practical implementation of the Masonic doctrines of universal peace, harmony and brotherhood among nations. Ecumenism and the prospective unification of the different religious sects, orders, and denominations of the world, amount to a recognition of the Masonic doctrines of the Fatherhood of God and the Brotherhood of Man.

National Affairs

The causes of war heretofore were the greed for colonies, territories and possessions; the global campaigns to spread religious belief; and the desire to acquire enormous markets for finished products. These were made possible by the maintenance of big armies and navies and the design and improvement of new weapons for bigger-scale destruction. The world movements to grant political independence to former colonies, territories and possessions; to spread democratic ideas; to maintain free, popular and autonomous governments in the less-developed areas of the world; and the dignification of human rights among peoples of the globe have put into effect the Masonic doctrines of the Golden Rule and Liberty, Equality and Fraternity.

National Movements

The present tendency among national governments in less developed areas is to follow intensively a program of public education and economic development for the benefit, happiness and welfare of the people. This is done by the establishment of public schools and universities, the increase of revenues and the negotiations for aids, grants and loans from friendly governments and foreign banks for agricultural and industrial development. In order to collaborate with the United Nations Organization, the weaker nations in certain areas established among themselves a regional organization for mutual defense and economic protection. Thus, there now exist the Southeast Asia Treaty Organization in Asia, the Organization of American States in North and

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South America and a similar one in Africa. These movements constitute a realistic implementation of the Masonic doctrines of universal peace and brotherhood and the cultivation of the liberal arts and sciences and technology.

The educational, commercial, industrial, financial, cultural and health organizations of the world have not been exempted from the enlightening influence of Freemasonry. These organizations have generously provided favorable working conditions for laborers and employees, better salaries and wages, in-service training for higher efficiency, safety devices, hospital and medical facilities and insurance against death, sickness, accident, unemployment and old age. They also allow their employees and laborers to organize labor unions for protection, security and wholesome recreation. These practices are particular applications of the Masonic doctrines of universal benevolence, the Golden Rule and the tenets of brotherly love, relief and truth.

Schools, Colleges and Universities

Democratic governments exercise supervision and control over the public schools, colleges and universities, but only supervision over the private educational institutions. Students therein are free to stick to their chosen religion and worship freely in their own churches, temples or chapels without interference of the educational authorities. Organizations within the schools, colleges and universities give the students equal opportunities to become good citizens and leaders. The natural and scientific truths, the liberal arts and sciences and the professions are taught to the students to make them useful, honest, industrious and good members of society. These practices cultivate the liberal arts, sciences and technology and promote individual liberty and

prosperity and religious freedom.

Inside The Lodge

The Masonic lodges as constituent parts of the Grand Lodge of Freemasons are the workshops where qualified men are initiated into Freemasonry and receive their first and subsequent lessons. After due examination, the initiate is passed to the second degree of Freemasonry, raised to the third degree. In the Masonic lodge, the candidate for degrees is made to participate in the ceremonies in the language known only to Freemasons. It is in the ceremonies where the principles, doctrines, tenets and virtues of Freemasonry are taught to the candidate and elaborated in the higher degrees in the same manner that the high school education is amplified in the college and the university.

While discussions of partisan politics and controversial questions of religion are banned in the Masonic lodge, yet Masonic lodges are not prohibited from passing respectful resolutions to the national law-making bodies to petition the passage, amendment or repeal of good or bad laws in the interest of good government.

Outside The Lodge

While the Freemason is taught to memorize parts of the Masonic lecture and rituals and study them seriously as part of his Masonic education, yet his responsibility does not end there, but he must implement and practise the Masonic tenets, doctrines, precepts and virtues outside the lodge. His thought, language and actions must be consistent with the causes of Freemasonry and with all that it stands for without the need of mentioning the fraternity. Thus, he follows and practices Freemasonry not only to his brethren but also to the outside world. He keeps himself a law-abiding citizen, maintain a good moral character and clean reputation.

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GRAVEL AND SAND

A Report on Masonic Activities

NBM

SHEPLEY



RW Shepley before Scottish Rite Masons.

RW Edgar L. Shepley, Senior Grand Warden, and Mrs. Shepley returned in mid-July from a two-month vacation to the United States where they spent a good portion of their vacation months visiting relatives in Reno, Nevada, their old home town. Part of the time, RW shepley attended a Shrine convention in Los Angeles; visited the Grand Lodge of California in San Francisco and had visits with MW Lee Lockwood, PGM, of the Supreme Council of DeMolay, and RW Silas E. Ross, who for fifty years has been Grand Representative of the Grand Lodge of the Philippines near the Grand Lodge of Nevada.

Speaking at the Scottish Rite Luncheon on July 20, 1968, RW Shepley reported on his impressions on conditions in the United States, dividing them into Masonic and general. Along Masonic lines, RW Shepley observed a great deal of interest in the progress of the Craft and its charity and social work, more especially, youth work.

RW Shepley was impressed by the Masonic Youth Foundations of many Grand Lodges in the States. Those foundations are well-endowed by Lodges and individuals so that they have sufficient funds for aiding and assisting Rainbow assemblies, DeMolay chapters and Job's Daughters bet-hels in their different jurisdictions. Asked if he would be for the establishment of a similar foundation in the Grand Lodge of the Philippines, RW Shepley categorically answered that he is one hundred per cent for it.

As to economic and political conditions in the United States, RW Shepley was pleased to state that he found conditions there very good; jobs are plentiful and pay is high. He noted that most Americans are not in favor of withdrawal from Viet Nam and in fact are for escalation of the war. Politically, they were bystanders in the thick of the campaign in the primaries. He sensed an even-stein fight between the democrats and republicans in the coming elections. Hippies are coming down to earth; traffic is speedy and orderly; and people move about freely, RW Shepley said.

PRESTIDGE

RW Manuel M. Crudo, Deputy Grand Master, and Mrs. Visitation Crudo flew to Okinawa on July 4, 1968 to present the DeMolay Legion of Honor to RW Will K. Prestidge, Jr., Past Regional Grand Master of the Regional Grand Lodge of the

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Ryukyus which is under the Grand Lodge of the Philippines. The ceremonies of investiture were held at the Machinato Masonic Temple in Naha, Okinawa, on July 6, 1968 at six in the evening.

Three other Masons and two DeMolays were honored along with RW Prestidge. RW Wallace H. Morris, Regional Grand Master, was awarded the DeMolay Cross of Honor; RW Kenneth A. Rotness, Senior Regional Grand Warden, was also awarded the DeMolay Cross of Honor; WB Robert M. Hattori was honored as DeMolay Advisor of the Year; DeMolay Leo Williams, Jr. was honored as DeMolay of the Year and DeMolay Randall W. Hunt, PMC, RD, was given the degree of Chevalier in the DeMolay order.

RW and Mrs. Crudo returned home on July 9 via Hong Kong and Taipei reporting pleasant impressions of the places they visited. They are particularly pleased with the work of Masons and Eastern Stars in Okinawa with regard to the development of youth programs for Rainbow and DeMolay in that area. They made special mention of WB and Sister Lantrip in Rainbow work.

GUERRERO

Bro. Dr. Arturo Guerrero, President of Trinity College in Quezon City, was guest speaker at the installation of officers for the second term of 1968 of Bethel No. 2, Manila, International Order of Job's Daughters. Speaking frankly, without mincing words, he deplored the present attitude of young people in everyday life. The fact that young people are involved in so many crimes shows lack of restraint on their part.

At the same time, he blamed the parents for the deplorable conduct of our youth in that their consuming interest in materialism, their greed for money, are the basic causes of

why the young people go wrong. For the most part, he said, the young people are either misguided or not guided at all because the parents are not at home when their children need them. The parents, according to Dr. Guerrero are more interested in having the mighty peso, having the proper social position, etc. and in consequence, the children no longer have the care and love of their parents at home since the parents are out most of the time.

In addition, he also put the blame on mass media as being responsible for the reprehensible conduct of people, especially the young ones. The TV, with crime plays, the newspapers filling their pages with crime stories, the radios, with their indecent dramas, and advertising, with their come-ons for liquors, all these contribute to the crime situation.

Dr. Guerrero, who is a member of Bagumbayan Lodge No. 4, called on the Jobies and DeMolays present to stick to the old-fashioned way in which they were morally taught by their parents or grand parents and, when they have children later, to teach them also the good moral values which they themselves are getting from their parents and from the teachings of their Jobie and DeMolay principles.

FRANCISCO

You will remember that sometime ago, WB PEDRO R. FRANCISCO, 33^o, donated a piece of land to the municipality of Pateros, Rizal on which to build a school house and a community center. These two projects have already been constructed, the school having been named after his father "Mababang Paaralan Kapt. H. Francisco," and the center after his mother "Lucia Ramos Memorial Community Center," both located at Santa Ana, Pateros, Rizal. Ill. Fran-

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Great, if determined . . .

A New Lodge

MW Joseph E. Schon, GM

Thus again, my Brethren and Friends, in the Ceremonies of this evening, another stone has been laid and fitted into the structure that is Freemasonry. I know that his stone, which is San Carlos Lodge #186, will withstand the ravages of time and weather, and will maintain its luster for future generations to admire.

It is with a feeling of great pride, as well as one of humility, that it has fallen to my lot to have been the Grand Master destined to perform this ceremony. It is actually the first time in the history of Masonry in the Philippines, and most other jurisdictions in the world, that a Grand Master has constituted a Lodge of which he, himself, is a charter member. Thus we have established a precedent, and it is very likely that this coincidence, or combination of circumstances, may never again occur.

Many among you may wonder why it is that we append a number to the name of the Lodge, and not identify it by its name alone. This is because the number is an indication of the age of the Lodge. For us here it has no special significance, but it is for the benefit of future generations. In this case, it is San Carlos #186, which indicates that it is the 186th Masonic Lodge constituted by the Grand Lodge of the Philippines since its formation in 1912, and of course, the youngest. But by this time tomorrow night, it will be the second-youngest for by then we will have constituted another Lodge, Kalantiao #187 in Iloilo City. Our Lodges gain in prestige as they become older, and Manila Lodge #1 is a really proud Lodge.

A few words about the structure of Masonry in the Philippines may be of interest to you. Our Grand Lodge was formed in 1912, although Masonry was flourishing here many years before that. However the Grand Lodge was formed in order to unite the Spanish Lodges, Filipino Lodges, American Lodges, etc, all of whom were working under different obediences, and new numbers were assigned as they came under our jurisdiction.

In Masonry we have no one single head, or group, to administer all the Lodges in the world. Instead, there are a number of jurisdictions, such as the Grand Lodge of England, of Scotland, of Mexico, Philippines, each State of the United States, etc. These Grand Jurisdictions are wholly independent of each other, and the Supreme head of each is its Grand Master, there being no man or entity in Masonry to whom he is beholden.

You may wonder how we can maintain Masonry in its original and identical form the world over under this system. This is accomplished in the form of a very effective deterrent to any basic changes in landmarks established centuries ago. This deterrent is fraternal recognition between Grand Lodges. This means that one Grand Lodge recognizes (or approves) other Grand Lodges by virtue of their strict adherence to accepted Masonic standards. For instance, the Grand Lodge of the Philippines recognizes, and is recognized by all but two Grand Lodges in the world; and those two are not recognized because they do not conform to

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GRAVEL & SAND . . .

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cisco was not content with just the donation but also with the improvement and upkeep of these two institutions. On June 1, 1968 he gathered a group of friends and members of the Masonic Fraternity and invited the group for a "look-see". The group was headed by WB RESTITUTO F. CRUZ, Master of High Twelve Lodge No. 82, WB GREGORIO H. CARIAGA, Secretary of the same lodge; WB BERNARDINO C. CABADING of Luzon Lodge No. 57, Bro. ELISEO A. ARANDIA, Jr., SW of the same Lodge, WB JOSE M. CORTES, PM, Jose Rizal Lodge No. 22 and several others.

The group was so highly impressed with the work WB FRANCISCO is doing for the community that they then and there decided to pledge donations in cash and in kind. WB Cruz pledged to donate two large signs, one for the school and one for the center, costing at least P100.00. Jose Rizal Lodge No. 22 represented by WB J. Cortes, P150.00 cash, Luzon Lodge No. 57 by WB Cabading P150.00 cash and Bro. Eliseo Arandia Jr., of Luzon Lodge No. 57 pledged an undisclosed amount. Bro. Enrique Escriba of High Twelve Lodge No. 82 gave from his personal funds P100.00, and the C.W. Rosentock Royal Arch Chapter No. 6 also pledged to donate cash.

It is most heartening to know those behind WB Francisco, are members of the Fraternity, a clear indication that we in the fraternity are always receptive to calls for civic and charitable work and truly responsive to causes that are worthy of aid. We wish to commend this brethren and join WB Francisco in acknowledging with deep gratitude this philanthropic act on the part of the brethren herein mentioned.

LAPUZ IS A 50-YEAR MASON . . .



Wor. Bro. Horacio S. Mendoza, Master of Pampanga Lodge No. 48, F. & A. M., pinning the 50-year button on Wor. Bro. Maximo M. Lapuz, Past Master of the Lodge. Wor. Bro. Lapuz has just completed 50 years of continuous service to the Craft. He is 78 year's young. Asked to say a few words after the pinning, WB Lapuz said:

Masons are reminded that they are members of an Ancient Institution dating as far back as 10 centuries before the birth of Our Lord, Jesus Christ. David, King of Israel, and his son Solomon, who built the celebrated Solomon's Temple upon succession, were among the early masons of antiquity. David and Solomon reigned from 1077 — 997 B. C.

The altruistic, patriotic and democratic ideas of Freemasonry embodied in one of its mottoes — "Liberty, Equality and Fraternity" assumed world-wide recognition among peoples of different nationalities, races and religions. They served as inspiration and guidance to emancipators from colonial bondage like

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Time was when the politician cared enough to say, "Let's get their votes and the people be damned!" And the Church, meaning any religious group, cared a little more to save the people from eternal damnation!

In this last half of the twentieth century, we care much more for people. Nowadays, people are not just people. They are God's children, without distinction as to their creed, race, country, or color. Hence, in addition to the soul, the body, the flesh and blood, of people has claimed the attention of the religious.

Meeting in Uppsala last month, the World Council of Churches, the world's biggest aggrupation of Protestant churches, categorically stated that unless the church concerns itself with the socio-economic progress of the people, it is bound to die. Strong words, meaningful words, full of realization that in every living creature, the soul is not apart from the body. The soul departs from the body only when the body is no more. "Dust thou art and to dust returnest was not spoken of the soul."

And so it is that today the church is bending down to help people better their lives production-wise, health-wise, education-wise. In San Leonardo, Nueva Ecija, headquarters of the PRRM and in Silang, Cavite, where the IRRI is, priests, nuns, ministers, deaconesses and other church workers are taking training in rural improvement and reconstruction so that when they go back to their assigned barrios and towns, they are in a better position to help their

people.

* * *

From June 14-18, 1968, Most Rev. Arnulfo S. Arcilla, D. D., Bishop of Sorsogon, in response to the appeal of Pres. Marcos for a nation-wide effort to uplift the socio-economic standards of the rural areas, convened a rural development congress in the provincial capital. More than 500 delegates including national, provincial, municipal and barrio officials, Protestants, Masons, Catholic priests and sisters attended the congress.

Upon instruction of the President, the PACD, the Development Bank, Philippine National Cooperative Bank, Bureau of Animal Industry, Agricultural Productivity Commission and other government agencies were mobilized to help the conference. Topics discussed at the conference were cooperatives, home industries, and farming methods.

The province of Sorsogon appropriated ₱2,000.00 as financial aid to the conference under the Sorsogon Diocese. Secretary of Justice Claudio Teehankee ruled that the government aid was proper since it was used in promoting the educational, social and economic welfare of rural inhabitants and public money was not used for the benefit of any sect, church, denomination or sectarian institution.

Under this ruling, even a Masonic Lodge may conduct a rural congress for rural uplift and get government aid provided it is attended by an ecumenical aggrupation.

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THE ROLE OF THE MASON

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

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

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

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

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

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

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

—Dewey H. Wollstein, 33°

* * * *

A writer and philosopher whose identity has been lost, once said: "Give me work to do; give me health; give me joy in simple things. Give me an eye for beauty, a tongue for truth, a heart that loves, a mind that reasons, a sympathy that understands. Give me neither malice nor envy, but a true kindness and a noble common sense. And at the close of each day, give me a book and a friend with whom I can commune in silence."

—Sunshine Magazine

THE TOUCH DIVINE

By Elpidio A. Adalia

*He touched me, I did not hold His hand,
He talked to me, I did not understand;
He looked at me and I was all blind,
A poor, lost sinner
Enshrouded in darkness
Looking for light
Creeping on the dust.*

*He came again, I got Him sure,
He talked to me, I heard His voice;
He looked at me and I beheld the Man
Whose pierced hands gripped me most.
His love much constraining,
I could not leave. I was
A vanquished soul.*

*I was restless, I must proclaim
The pierced hands that touched me;
Divined my soul so amazing,
Rocked me to a new birth
A child of God in faith
The touch divine
Lifted me from the earth.* △

* * * *

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J. Robertson, Deputy Grand Master of the Grand Lodge of Japan and his party. This occasion was to be our first formal taste of our Masonry in Japan. We were impressed with the obvious desire to maintain and strengthen the harmonious relationship between our two Grand Lodges.

The following day through the good offices of our District Deputy Grand Master, VWB James B. King and WB Chet. Deptula, our party visited Rising Sun Lodge No. 151 at Zama Camp, about 25 miles outside of Tokyo.

This was one of the highlights of our trip. Rising Sun Lodge breathes life and vitality. There we saw that Masonry is alive and kicking. The efforts of our brethren there were a joy to behold. Meeting in an improvised Lodge building, nothing at all pretentious, we actually felt as if we were entering a cathedral. This atmosphere was created purely by the aura of Masonic devotion emanating from the vibrant brethren of that Lodge. We felt at home.

The next day we left for Osaka on the bullet train—not by air — for the sole purpose of seeing some of the country-side of Japan. I was thrilled and excited by the evidence of industrial nation-building. Never have I seen, or dreamed, that mortal man could achieve such feats of industrial progress in such a short period. But at the same time I was depressed. The beauty of Japan is being sacrificed to greed. I know that the inner core of the Japanese nature is beauty, cleanliness, orderliness and a reverence for ancient traditions.

In the same manner as Japan was once misguided by ambition to dominate the world by military conquest, so do I believe that that nation is fol-

lowing the same disastrous course by its ambition to dominate the world by economic conquest. The real danger is that the Japanese citizen has not yet awakened to the fact that he is being systematically deprived of his heritage. When he awakens, watch out. I feel that we will see an explosion that will make Vesuvius look like a pop-gun.

And so on to Seoul, capital of South Korea. This is the area in which we were most interested. The evening of our arrival we were greeted and entertained at dinner by the Worshipful Master of MacArthur Lodge No. 183, WB Dean Sherrill, his charming wife, the officers and members of the Lodge and their ladies. This Lodge was constituted last year, and being so young, we were interested in its progress. Progress of a Lodge this young cannot be gauged by reports. Progress can only be gauged at this stage by feeling the pulse of the Lodge.

MacArthur Lodge has many hurdles to overcome, but the vitality underlying this Masonic structure can be likened to that of a sleeping giant. As soon as they have accustomed themselves to organization and learned to channel their magnificent efforts into a steady, throbbing, driving force, as I know they will do under the splendid leadership they have, this Lodge is likely to dominate the Masonic scene in the Far East.

The following day, a Sunday, accompanied by WB Dean Sherrill we travelled by train to Taegu, which is about 200 miles South of Seoul, where we visited the brethren of our new Morning Calm Lodge, UD. After a most pleasant luncheon with the brethren and ladies, we were able to settle down to informal, but serious, talks, in an effort to acquaint our-

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selves with the peculiar problems of the area, and render assistance wherever possible to this new arm of our Grand Lodge.

Morning Calm, UD is going through the usual growing pains of a new Lodge, aggravated somewhat by the rapid turnover of personnel at this base. Underlying it all, however, is a fundamental strength and I do not doubt that they are capable of rapid progress. We were able to make a few helpful suggestions, and, as a matter of fact, in a letter just received yesterday, it is apparent that a great deal has been accomplished since our short visit.

We believe, after Morning Calm, UD will have been constituted, the Pusan Masonic Club at Pusan, South Korea, will be encouraged to petition for a dispensation to open a Lodge there. By the time this one will have been constituted, we believe it will be time to take a good, hard look at the advisability of establishing another Regional Grand Lodge with headquarters at Seoul, having these three Korean Lodges under its jurisdiction, as well as the two existing Lodges in Japan.

We returned to Manila, via Taipei on June 4th. Although we enjoyed our visits to the Brethren overseas and felt inspired by their seriousness, their real hard work and their accomplishments, we were happy to return to home base.

Our journey was rewarding in all its aspects. With such vibrant Masonry, throbbing with health and vitality in our Lodges overseas, and our own deep-rooted and solid establishment constantly building on our Philippine shores, we look forward to a Masonic structure in our Jurisdiction that could well be considered as one of the brightest stars shining in our Masonic firmament. △

GRAVEL AND SAND . . . From page 14

Washington and Lincoln of North America and liberators Bolivar and San Martin of South America. Encouraged and inspired by the battlecry of this Masonic slogan, the French Revolution scored the greatest victory when the forces of democracy decisively smashed the imperial might of King Louis XVI, thus proclaiming the First French Republic in the Old World. This libertarian wave aroused repercussions in our country when the separatist and reformist movement agitated by Rizal and del Pilar abroad culminated in the declaration of Philippine Independence, following an uprising led by Bonifacio and Aguinaldo at the turn of the century.

We are recipients of a noble heritage and we should make it our constant care to think and act under the inspiration of "Liberty, Equality, Fraternity". △

* * *

THE CATHOLIC . . . From page 5

their hearts. Neither should look back upon the mountains of controversy, lest our effort be rendered into a pillar of salt.

There is a vast area of education required in Masonry to accommodate itself to the Catholic view. And there is an equal area of education necessary in the Church to accommodate itself to the tenets of Masonry. This mutual accommodation can never be successfully accomplished if either the Church or Masonry continue to reflect upon the controversies of the past.

In the true spirit of Masonry and Christianity let us dwell on that part of the Lord's Prayer which teaches man to:

"Forgive us our trespasses, as
We forgive those who trespass
against us." △

THE JO-DE-RAS SECTION



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

DEMOLAYS SURVEY OLONGAPO POWER SYSTEM

The Teodoro R. Yangco Chapter, International Order of DeMolay, conducted a survey of the Olongapo City electrical power system starting last May 4, 1968 at the request of the City Mayor Amelia Gordon. Five engineers led by Eng'r Nestor Niguiddula from the Naval Base, oriented the DeMolay teams for the survey job. Five teams of three DeMolays each did the job.

The DeMolay Summer Vacation Volunteer Workers under the electrical division were divided into groups covering all the areas bounded by the maps supplied by the Base engineers to the respective groups. Identification cards were issued to the survey team and a service car for deploying and rounding the groups were made available by the City Mayor. Police escorts were also provided for security in surveying the known troublesome areas of the city.

The job was finished in less than a week of continuous work. The nature of the job was to update the plans of the existing power distribution system. As a result of this survey it was determined that the improvements to the system could be made for P800,000.00 representing a P200,000.00 savings from the initial estimate of P1,000,000.00.

A. Ramos

TEODORO R. YANGCO CHAPTER, ORDER OF DEMOLAY

The Teodoro R. Yangco Chapter, Order of DeMolay, Olongapo City, held its installation of officers for the second term of 1968 on Saturday, June 22, 1968, at the Lincoln Masonic Temple in that city.

Installed are: Master Councilor, Emmanuel E. Ramos; Senior Councilor, Jimmie M. Corpuz; Junior Councilor, Antonio W. Ramos; Scribe, Josefino M. Jose; Treasurer, Samuel L. Del Rosario; Senior Deacon, Salvador Y. Del Rosario; Junior Deacon, Emmanuel M. Camposano; Senior Steward, Alfredo E. De Leon; Junior Steward, Jimmy W. Ramos; Chaplain, Samuel R. Ramos; Marshal, Antonio C. Gregorio; Orator, Rizal M. Jose; Almoner, Levy Salibio; Sentinel, Rodolfo J. Raya; Standard Bearers, Jose Ednalino; Macario Macaraeg, Jr.; Organist, Rodelio Dantes; First Preceptor, Alexandro Basa; Second Preceptor, Fidel Reyes; Third Preceptor, Efren Ramos; Fourth Preceptor, Ernesto Barlahan; Fifth Preceptor, Florante Estrella; Sixth Preceptor, Romeo L. Arquerio; Seventh Preceptor, Rizal S. Saldania.

BETHEL NO. 3, INTERNATIONAL ORDER OF JOB'S DAUGHTERS

Bethel No. 3, International Order

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of Job's Daughters, Dumaguete City, held its installation of officers for the second term of 1968 on June 23, 1968, at the Mount Kaladjas Lodge Temple in that city.

Installed are: Honored Queen, Rosa Linda C. Reyes; Senior Princess, Dalisay Lim; Junior Princess, Edna Joy Obsequio; Guide, Lecitrel Kiamco; Marshall, Leilani Magbanua; Chaplain, Asha Dulamal; Assistant Chaplain, Marion Escarda; Recorder, Rose Valentine Corsino; Treasurer, Rosaline Chuang; Musician, Imelda Maravilla; Assistant Musician, Virginia Velasco; Librarian, Iretta Velasco; First Messenger, Florminda Decena; Second Messenger, Milagros Garcia; Third Messenger, Flella Kiamco; Fourth Messenger, Sonia Banogon; Fifth Messenger, Ellen Paralejas; Senior Custodian, Marcela Calo; Inner Guard, Mary Jane Calderon; Outer Guard, Rowena Ravello; Flagbearer, Ruby Josephine Reyes. The Bethel Choir Members are: Maria Lourdes Resposo; Ellafe Kiamco, P.H.Q., Betty Calderon, P.H.Q., and Josephine Decenteco, R.H.Q.

EMMANUEL BAJA CHAPTER, ORDER OF MEMOLAY

The Emmanuel Baja Chapter, Order of DeMolay, Cavite City, held its installation of officers for the second term of 1968 on Sunday, July 24, 1968 at 3:00 o'clock p.m. at the Cavite Lodge No. 2.

Installed are: Master Councilor, Danilo Garcia; Senior Councilor, Delia de Guzman, Jr.; Junior Councilor, Leonardo Dayrit; Treasurer, Raymundo de Guzman; Scribe, Camilo Castro; Senior Deacon, Efren Alvarez; Junior Deacon, Romeo Ilano; Senior Steward, Angelito Manahan; Junior Steward, Danilo Vicente; Chaplain, Renato Alonzo; Marshal, Ernesto Caparaz; Auditor, Emmanuel

Soriano; Orator, Godofredo Ibarra; Almoner, Ben Austria; Standard Bearer, Rafael Lorenzo, Jr.; First Preceptor, Ricardo Ignacio; Second Preceptor, Catalino Alfelor, Jr.; Third Preceptor, Pepe Sy; Fourth Preceptor, Norman Ramirez; Fifth Preceptor, Danny Medina; Sixth Preceptor, Eric Reyes; Seventh Preceptor, Manuel Chua; Sentinel, Alfredo Herrera; Organist, Romeo Arellano.

BETHEL NO. 2, INTERNATIONAL ORDER OF JOB'S DAUGHTERS

Bethel No. 2, International Order of Job's Daughters, Manila, held its installation of officers for the second term of 1968 on July 14, 1968, at the Plaridel Masonic Temple at 3:30 p.m.

Installed are: Honored Queen, Jesusa Ramos Ludan; Senior Princess, Michaelina Meneses; Junior Princess, Jeanne Rebolledo Jacob; Guide, Josefina Villanueva; Marshall, Trinidad Aquino; Recorder, Edna Curameng; Treasurer, Portia Cabrara; Musician, Melanie Suncuaco; Librarian, Agnes de Leon; Chaplain, Daisy Beltran; First Messenger, Grace Amistoso; Second Messenger, Agnes Bote; Third Messenger, Rosemarie Simangan; Fourth Messenger, Portia Cordova; Fifth Messenger, Aireen Vigilia; Senior Custodian, Ruth Sarmenta; Junior Custodian, Deborrah Gatcheco; Outer Guard, Nympha Edralin, Inner, Guard, Nilde Biteng. △

* * *

We will get just as bad a government as we are willing to stand for, and just as good a government as we are willing to fight for.

—Judge Luther W. Youngdahl

To DeMolays of Olongapo



Mayor Amelia Gordon

My task before you tonight is indeed very difficult. First of all, I have been asked to talk to a group of young men whose dedication to selfless duty is beyond question. But even more than that, I am supposed to give you an *inspirational* talk.

Now, my question is: HOW does one give an inspirational talk to a group of people who obviously are already inspired? To put it in another way, what inspiring things does one say to people, who by their very presence here tonight, already give so much inspiration to so many other people?

I have been fortunate enough to know the Order of DeMolay for quite a long time. During the lifetime of my late husband, Mayor James Gordon, I was constantly made aware of the activities and various projects of the members and officers of the Order of DeMolay. I knew the principles they stood, and still stand for. And it is without hesitation that I say they have accomplished much for our city, even when it was just a struggling new municipality.

You will recall that it was only in 1959, almost 10 years ago, when Olongapo was turned over by the United States authorities to the Philippine government as an independent municipality of the Province of Zambales. You will further recall that it was only in 1966 when, due to the efforts of Mayor Gordon and the more progressive-minded members of his council, Olongapo yielded its place as a municipality of the Prov-

ince of Zambales to assume its place in a much larger community: a City of the Republic of the Philippines.

During those trying days, when so much was expected of everybody else in our community, the Order of DeMolay did its share. And even now that I have been charged with the right and responsibility of continuing Mayor Gordon's projects and instituting my own program of government for the City of Olongapo, the Order of DeMolay continues to do its share.

For this, I am thankful.

Somewhere in your well-prepared program for tonight's Installation of Officers, there is a statement which I would like to quote: And it goes this way—"A DeMolay shall never fail: as a Leader, as a Citizen and as a Man."

Let us examine this statement in the light of one fact that is central to the destiny of Olongapo: *we are a young city* and we're still growing.

More than ever, we need leaders like you in Olongapo—you who are young and whom Rizal himself has called "the fair hope of the fatherland". You who are fortunate to be members of an enlightened progressive-minded organization such as the Order of DeMolay—you are the type of leaders that Olongapo needs and desperately wants.

Do not fail your city.

Because in failing her, you fail yourselves. You fail those who have come

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before you... and those who will come after you.

Remember—"A DeMolay shall never fail as a Leader."

In a democratic community such as ours, the burden of good government rests on a responsible citizenry. It has often been said that a government is only as good as its citizens. I believe in this. And I am sure that if he were still alive today, your own founder, Mr. Frank Land himself, would have told you these very same words.

As a citizen, you have much to offer to the cause of nation-building. In a growing city like ours, every little thing counts. Do your share and your government will do the rest. Follow the law and take the path of righteousness. For the life of the city is indeed perpetuated in righteousness.

Remember—"A DeMolay shall never fail as a Citizen."

Ours is a basically unique community. By virtue of our proximity to the U.S. Naval Base, we have in our midst all kinds of people: from the dollar-spending fleet sailor to our so-called "hospitality girls". Let us recognize this fact—for once and for always.

We live in a climate that makes it difficult to achieve moral growth. But such a growth is not impossible. And if we achieve it, we can be doubly proud. That is why, more than most other communities in our country, we should be ever vigilant. Let us try — both you and I — all of us, to do the best we can to provide our children and ourselves and our children's children a better place in the sun.

Otherwise, both you and I, all of us, will remain in the dark. And remember, it is better to light a candle than to curse the darkness. Let us

light the candles then, individually and as a community. So that we can see and, seeing, we can change for the better.

Remember—"A DeMolay shall never fail as a Man."

This statement then is one which I hope each and everyone of you will never have the misfortune to forget. Always remember and cherish it — "A DeMolay shall never fail as a leader, as a Citizen, and as a Man." If you can assure yourselves of this, then I am certain, years from now, you can say to yourselves and your children with pride —

At my Chapter's Altar... humbly and sincerely,

I promised to be a better son—AND I WAS A BETTER SON;

I promised to love and serve God, my country and my fellowmen—AND I LOVED AND SERVED GOD, MY COUNTRY AND MY FELLOWMEN;

I promised to honor and protect every woman—and I DID HONOR AND PROTECT EVERY WOMAN;

I promised to slander no one—AND I DID NOT SLANDER ANYONE;

I promised to aid and uphold the public schools—AND I DID AID AND UPHOLD THE PUBLIC SCHOOLS;

I promised to walk uprightly before God and Man—AND I WALKED UPRIGHTLY BEFORE GOD AND MAN.

All of these things, and more, I did promise—AND I DID FULFILL!

AMELIA J. GORDON
City Mayor Δ

our basic requirements — Belief in God, and an open Bible on the Altar when the Lodge is at work. Any Mason from a foreign Grand Lodge not recognized by us can not gain admission into any Lodge here. This, for a Mason, is powerful punishment.

You may wonder about the age of Masonry. Nobody really knows, but in our rituals we have been identifying Masonry with the building of King Solomon's Temple, more on the basis of myth and tradition, than on any written historical facts. Either way makes no big difference, since our methods of imparting knowledge are by symbolism and allegory; and so we have been using, for hundreds of years, the building of King Solomon's Temple in our allegories, as having been built by Masons, of whom King Solomon was a Grand Master. So with this in mind, I'll tell you a little story:—

On May 9th of this year, a protocol visit was made on your Grand Master by an official representative of the Grand Lodge of the State of Israel, who was introduced, at our offices, by the Charge d'Affaires of the Israeli Embassy. Many things were discussed, but the one which will interest you most is the result of an archeological endeavor of the Israeli Government, which did, in fact, uncover, just recently, the foundations of this fabulous Temple of Solomon. It is now a matter of record, and of historical accuracy, that the foundation stones uncovered within the last few months, bear the insignia of the Square and Compasses, and other signs of Masonic origin, the very same as we are still using today. These facts will, of course, be made public in due time. So at last we can lay claim to at least three thousand years of existence as a

Fraternity.

We all revere age in our Fraternity because it is changeless, and it is said that with age comes wisdom. The other day, in the hall of our Grand Lodge, while contemplating the portraits of our Past Grand Masters, I must admit to a certain feeling of awe as, thinking of my own comparatively feeble endeavors, I remembered the great accomplishments of our giants there arrayed before me. They, indeed, stand out as great ment of this Nation:

Manuel L. Quezon — Grand Master, 1918; Rafael Palma — Grand Master, 1920; Francisco Delgado — Grand Master, 1926; Teodoro M. Kalaw — Grand Master, 1928; Manuel Camus — Grand Master, 1932; Dean Conrado Benitez — Grand Master, 1936; and Jose Abad Santos — Grand Master, 1938.

These are among many of the Grand Masters who have done so much for our Fraternity, for our Communities, but most of all, for our Country.

This year we are embarked on an all-out program to aid our Government Officials in a strenuous effort to help them comply with, and assist them to perform their duties as our Constitution intended. We must overcome the lethargy, complacency and apathy that are paralyzing our country today.

We are working on a positive approach to the problem of instilling into the youth of this Nation, the fundamental elements of patriotism and of civic responsibility, so that as our youths reach maturity, obedience to laws, and conformance to high moral standards will be second nature to them.

We are at present in dialogue with the Roman Catholic Hierarchy, hoping in this way to find solutions to

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On July 22, 1968, MW Schon and MW Munarriz flew to Basilan City to be present at the celebration of the second anniversary of the death of MW Juan S. Alano, PGM.

Pictured above are the Grand Lodge visitors with the Alano family and friends at the tombs of MW Alano and his son, WB Julio Alano, who died less than a year after MW Alano took his journey to "that bourne from which no traveller returns."

* * *

On August 3, 1968, Grand Master Schon, accompanied by Deputy Grand Master Crudo, Senior Grand Warden Shepley, Junior Grand Warden Tria, Grand Secretary Munarriz, Asst. Grand Secretary Cipriano, VW William C. Councell, VW George Reid, and others motored to Cavite City to visit Bagong Buhay Lodge No. 17.

The Grand Master and party were highly impressed with the will and spirit of cooperation of the members in solving their problems. The party was pleasantly surprised to find the surroundings clean and neat, the outside of the building with a new coat of paint, and the inside also newly painted, its social and lodge halls, ante room, and offices appropriately decorated, not decolored.

MW Schon commented that the members, Filipinos and Americans are to be congratulated for their hard work and sacrifices in pulling themselves by their boot-traps from the mess in which they were for a time.

Now, the Grand Master said, their team-work is 100% excellent.

* * * *

On August 10, 1968, the Grand Master and party, composed in part of members of the Board of General Purposes, motored to Clark Field Airbase in Pampanga for a conference with members of Leonard Wood Lodge No. 105.

They were impressed with the work being done by the Lodge for the young people of the base. The lodge sponsors a chapter of the Order of DeMolay and an assembly of Rainbow Girls. The charity and social work of the Masons and Eastern Stars in the base and surrounding towns, he found highly commendable.

* * * *

On August 31, 1968 the Grand Master and his party left for Guimba, Nueva Ecija, to be present at the District Convention of Masonic District No. 6. Host Lodge of the Convention was the General Tinio Lodge No. 173.

Prime movers at the convention were MW Mariano Q. Tinio, Immediate Past Grand Master and VW Doroteo Josen, District Deputy Grand Master, and officers of the Lodges.

The five Nueva Ecija Lodges in the district were well-represented in the convention and all worked hard to make the convention a success. △

* * * *

Some brethren-subscribers of *The Cabletow* have expressed the desire to have their *Cabletow* issues sent to them by airmail instead of surface mail. They will please communicate with our Circulation Manager enclosing ₱36.00 additional for overseas addresses and ₱20.00 additional for Philippine addresses. The Bureau of Posts considers, and so charges, mail for U.S. bases in the Philippines as overseas mail. The above-stated additional charges are on a nearly basis and subject to change anytime the Bureau of Post increases postage rates. △

He must be at peace all the time with his inner self, his family, his neighbors, his country, the world and his God.

The Freemason is a kind, generous, considerate and reasonable fellow, companionable and cooperative in all matters of common welfare. He is honest, just, sincere, polite, courteous to all. He is slow to anger but maintains cool temper, self-control and self-confidence especially in emergencies. He consistently sticks to the truth, avoids false pretenses of power, influence, knowledge, ability, wisdom or virtue when he knows that he is deficient in any of them. He is a good, industrious, honest worker and does not take undue advantage of his Masonic connection to prey upon or exploit his brother Masons in favor of his own business or profession. He promotes equality, fairness and individual liberty and avoids dominating, dictating to or belittling his Masonic brethren. He is courageous, cool and consistent in his convictions.

Thus it is no wonder that if a brother Mason happens to suffer some reverses without his fault in the family affairs, his work or business, he does not advertise them to his brethren but keeps them to himself and tries to solve his problems by himself. His Masonic brethren who take notice of his misfortune try to console him, help him solve his problems in the best manner possible without hurting his self-respect. Other brethren may give assistance in the form of good ideas or suggestions or give him material aid within the length of his cabletow. This mutual dependence among Freemasons has been responsible for their wonderful unity and adherence in time of stress, calamities or great dangers.

But Masonic assistance is always a help to another to help himself, never perpetual help which may prove to be self-weakening or demoralizing. In dealings among Freemasons there is never hypocrisy where one pretends to be this and that, when in fact he is not. A Freemason never abuses or injures or usurps the rights of a brother Mason but he is considerate, thoughtful and just. He is never a tyrant, despot, impostor, or parasite.

Masonic charity is another tenet required of Freemasons. But charity has its own limitations as stated in our obligation. It is our expression or manifestation of sympathy and adherence to another. It does not acknowledge or accept greatness or superiority of the giver or inferiority of the receiver. It is given in the spirit of brotherly love on the basis of the Golden Rule. It is usually not solicited but given spontaneously by the giver to the receiver, who acknowledges it with gratitude.

In The Family

The family is the seat of the primary course in Masonic training where the Freemason's child learns by doing. Here the father, who is a Freemason, teaches by precept and example the Masonic principles, tenets, virtues, precepts and doctrines to the family members. The children are taught to develop filial, parental and brotherly affection, harmony, loyalty, honesty and truth. As the children grow in age, they learn from their father the cardinal virtues of temperance, fortitude, prudence and justice. It may be observed that in a Masonic family there is plenty of give-and-take, religious tolerance, good manners, right conduct and orderly behaviour. The members are taught the habit of circumspection, politeness and refined manners.

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Pitak Filipino

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

ANG HONOR NG MASON

Ano kaya itong isang bagay na hindi nakikita ngunit nadadama, na tinatagaw na honor, at ano kaya ang kagugnyan nito sa Masoneria?

Noong unang panahon ang mga kabalyero ng Haring Arthur ay naglalaman sa pamamagitan ng sibat at espada. Sila ay nangamamatay sa pagtatanggol ng kanilang honor o karangalan. Sa aklat ni Cooper, na may pamagat na "Leather Stocking Tales", ang isang nahuling pumatay ng usa sa parke, ay nagbalik ng katanghaliang tapat, at sumuko siya sa bantay, bagama't alam niyang siya ay pahihirapan at susunugin sa istaka o tulos, pagkat nangako siyang siya ay babalik. Sa kanya ang honor ng salitang kanyang binitawan ay banal.

Nagdaan ang panahon na ang hira-man ng anoman ay di kailangan ang kasulatan, ni sangla. May tinataguriang "salitang lalaki", na siyang pinanghahawakan, at ang utang ay binabayaran. Salawikain noon na ang salita ng mabuting tao ay kasing halaga ng kanyang bono o piyansa. Ang kredito o pagtitiwala, sa kanilang wagas na kahulugan, ay wala ng kahulugan sa ngayon.

Ano kaya ang sanhi ng malaking ipinagbagong ito? Atin kaya, gaya ng Pransia, na sasangkalanin ang digmaan o ang pagsulong? Kung ano man ang dahilan, ang karaniwan kayang mamamayan ay pabaya na sa pagtupad sa pangako? Ang karangalan kaya noong unang panahon ay hindi na karangalan sa ngayon? Ang karamihan kaya dahil sa pagsulong sa karunungan ay nagsasamantala sa tek-

nisismo ng mga batas? Bumaba na kayang lubha ang pansariling pamantayan ng karangalan? Ang mga Mason kaya ay nahahawa na sa maling lakad ng panahon? Hindi kaya ang karamihan ng ating mga sigalot sa pananalapi ay sapagkat naglaho na ang "honor system" o ang pagtitiwala natin sa bawat isa? Ito ang mga tanong na dapat pag-ukulan ng pansin ng mga Kapatid.

Ang HONOR NG MASON—Mayroon kaya nito? Ang mga Mason kaya ay may sariling pamantayan ng honor na dapat buong katapatang sundin? Mayroon. Ang pamantayan ng karangalang itinakda para sa atin ni "Hiram Abiff," ang Anak ng Balo, na ipinara ang buhay huwag lamang sumira sa isang kasunduan o pagtitiwala. Ang simbulo ay ang ISKWALA, ang kwadrante ng moralidad.

Naghihiwahiwalay tayo sa Iskwala, ngunit tinataglay kaya natin sa ating paglabas sa bulwagan ng Lohia ang kanyang mga dakilang Aral? Ang honor ng Mason, sa wagas niyang kahulugan ay ganap na katapatan. Lubos na mapagkakatiwalaan sa pagtupad sa anomang kasunduan, sukdulan mang ikaputi ng buhay; gaya ng honor na ipinamalas ni General Agui-

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naldo sa pakikibaka sa mga kastila, na siyang nagtaguyod sa kanyang Hukbo sa maraming pagwawagi; gaya ng honor na ipinamalas ni Rizal ng hindi siya pumayag na tumakas sa mungkahi ng kanyang mga kaibigan; kaparis ng honor na itinanghal sa atin ni Abad Santos ng tumanggi siyang makipagtulungan sa mga Hapon, minabuti pa niya ang mamatay kaysa magtraidor sa Inang Bayan. Gaya ng "palabra de honor" ni Ricarte, sa pagtanggi niyang humalik, yumukod sa bandila ng Amerikano.

Ang HONOR NG MASON—Dakilang natin ang karangalan ng Mason. Pakamithiin nating ang Masoneria'y maging uliran at pamantayan sa karangalan, katapatan at kalinisan, Ipakilala natin sa Sansinukob na ang Iskwalala ay mahalagang simbulo ng moralidad at honor ng Mason, ang honor na mahalaga pa kaysa sariling

buhay. Patunayan natin na sa gitna ng ligalig at kaguluhan sa panahong ito, ang mga Mason ay naninindigan pa rin sa matandang pamantayan ng honor at malinis na pamumuhay, na ang kadluan ay ang Banal na Kasulatan, at itinuturo sa ating mga ritual, na kapag nabigo ay walang palagiang pagsulong ang magagawa sa pagpapatibut' pagpapataas ng uri ng Lipunan.

Huwag nating kaliligtaan ang ikiniintal sa ating mga isipan na pagtulad sa bantog at dakilang Anak ng Balo, sa kanyang lubos na katapatan, kabanalanan at matatag niyang paninindigan. Pinuti nga ang kanyang buhay ngunit honor naman ang kanyang iniwanan. Ang HONOR ng Masoneria ay nasasalalay sa pagpaparangal sa kanyang pangalan, ng lahat at bawat isa ng mga tagapagtaguyod ng KAPATIRAN. △

REMINISCENCES . . . From page 8

Bro. Francisco Fernandez of Mak-tan Lodge #30, for his gift of a framed portrait of Bro. Jose Rizal in Masonic regalia;

Bro. Manuel A. Moreno for his donation of an ice box, glasswares and a derby hat to the Lodge;

And to WB Ernesto S. Salas for his donation of a candidate suit and a bulletin board.

Of general interest and affecting all Masons in the Philippines was

the approval by the Grand Lodge at its Annual Communication, of the resolution of Kanlaon Lodge No. 64, F. & A.M., whereby silver pins shall be awarded to Master Masons throughout the Islands who have served the Fraternity faithfully and well for 25 years.

As the year 1948 closed, the members may look back to its days with pride and satisfaction and reminisce over the accomplishments of the Craft in this Province. △

* * *

EDITORIAL . . . From page 2

which Masons will do after him will be a fitting memorial to his labor of love while yet among the living.

Admittedly, there is a need for a return to the old-fashioned virtues, tried and tested as efficacious for the living of our days, the better for us to leave behind footprints on the sands of time which shall guide each succeeding generation in their age-old journey of upright living and high thinking. A return, a reversion to those ideals will surely lead Masons and their young ones to do something beneficial for themselves as well as for others. △

Masonic Meanings of Words and Phrases

By WB CALIXTO B. ANTONIO, PM, (29)

Continued ...

21. Apprentice — comes from the Latin word “apprehendre” meaning “to grasp, to master a thing”, hence a learner.
22. Aprons — from the French word “napron” meaning an apron of cloth. From the earliest times in Persia, Egypt, India, the Jewish Essenes, the white apron was a badge of honor and candidates were invested with it, or a sash, or a robe. Its references are to purity of heart and to innocence of conduct.
23. Archives of a Lodge — a place for depositing records; also, the records themselves.
24. Arrest of Charter — the work of the lodge is suspended and it is prevented from holding its usual communications by action of the Grand Master.
25. Ashlar — a stone taken from the quarry; an unpolished stone.
26. Aspirant — comes from the “aspiro” meaning to seek eagerly. The Aspirant is one already elected and in the process of initiation whereas the Candidate is one who asks for admission.
27. Atheist — one who does not believe in God.
28. Atholl Freemasons — sometimes called “antient” Freemasons who where presided by the 3rd and 4th Dukes of Atholl.
29. Battery — an acclamation made by clapping of hands in a specific manner for various salutes, especially in connection with the reception of Grand Officers.
30. Beehive — symbol of industry.
31. Behold your Master; Behold your Brethren — to impress upon the minds of those present of the change of relations and duties assumed.
32. Being a Man — that he is mature and able to accept the responsibilities of a solemn obligation.
33. Blazing Star — Symbol of light, of Divine direction in the journey through life.
34. Blue Lodge — a term that has grown into use over the years, meaning the three degrees of the Lodge or Symbolic Freemasonry.
35. Broken Column — refers to the fall of one of the chief supporters of the Craft.
36. Cable Tow — the tie by which the candidate is bound to the brethren. The length of a Freemason’s cable tow is the scope of his ability to go to the relief of a brother in need (considered forty miles).
37. Cardinal Points — East, Wisdom; West, Strength; South, Beauty; North, Darkness.
38. Cardinal Virtues — Temperance, Fortitude, Prudence, and Justice — the virtues as laid down by Plato. Cardinal comes from the Latin word “Cardo” meaning “Chief or fundamental”.
39. Catechism — instructions of Freemasonry.
40. Cement — Brotherly love which binds Freemasons of all countries, races and creeds in one common brotherhood.

41. Charge — the admonition given at the end of the initiation ceremonies to the candidate.
42. Masonic charity — not only pecuniary help, but that kindly state of mind which renders a person full of goodwill and affectionate regard for others.
43. Masonic Charlatan — one who perverts Freemasonry for the acquisition of more gain; or gratification of selfish ambition.
44. Chartered Lodge — a lodge which has received authority from the Grand Lodge and is entitled to representation in the Grand Lodge.
45. U. D. — Under dispensation; the charter of the lodge has not yet been granted.
46. Charter Member — a Freemason who signed a petition as a result of which the Grand Lodge issued the charter to the Masonic body
47. Chivalric Masonry — Freemasonry conferred in a Commandery or other Masonic body having knighthood orders.
48. Clandestine Masonic Lodge — a group of persons uniting into a body termed a Masonic Lodge and purporting to be Masonic but without the consent of a Grand Lodge.
49. Irregular Masonic Lodge — a lodge created legally, but continuing to work after its charter has been revoked.
50. Spurious Masonry — not genuine, counterfeit, false with the knowledge that it is false.
51. Communications — the meeting of symbolic lodges.
52. Compasses — one of the working tools. Freemasons have adopted the plural spelling to distinguish it from the magnetic compass.
53. Conclave — meeting of the Knights Templar.
54. Consistory — meeting of Scottish Rite Masons (19^o to 32^o)
55. Convocation — meeting of the R. A. Chapter.
56. Corn, Wine and Oil — three elements of consecration. In ancient times these were regarded as the basic commodities for the support of life and constituted the wealth of the people. The Hebrew word for corn means "to be increased or to multiply"
57. Cornocopia — the horn of plenty, a symbol of abundance.
58. Courtesy Degrees — degrees conferred by a lodge for and in behalf of another lodge.
59. Cowan — one who may try to pass himself off as a Freemason but who is uninstructed and without "the word".
60. Masonic Creed — a belief in God and in eternal life. ▲

* * *

FREEMASONRY IN . . . From page 25

There had been in the past individual cases of a Freemason marrying a Catholic or Muslim wife which for a time created the problem of adjustment in the family. However, the moderating influence of Freemasonry is such that its tenets or virtues were sufficient to soften the feminine heart into approval and surrender. In the same way with the advance of ecumenism, Freemasons are now by

potifical authority more free and capacitated for a wider sphere of matrimonial selection.

Conclusion

It may be observed that while Freemasonry is a free institution it does not always promote or defend its causes openly or in its own name, yet its devotees as citizens or in other suitable capacities are not forbidden from doing so, anonymously or by

Turn to next page

devious means in important or urgent problems of government, religion, education, peace, morality, humanity and civilization. Such global organizations as the Red Cross, Boy Scouts, YMCA, De Molay, Eastern Star, Rotary and Lions were founded or sponsored anonymously by Freemasons, only to be discovered thereafter. The First and Second World Wars with all their atrocities and crimes against humanity were wisely ended thru the superb planning and performance of David Lloyd George, John Pershing, Franklin Delano Roosevelt, Winston Churchill, Harry Truman, George Marshall, Douglas MacArthur and Bernard Montgomery, all Freemasons. The United Nations, as an organization for world peace, was organized, strengthened and made workable thru the leadership of Franklin Delano Roosevelt, Winston Churchill, Harry Truman and George Marshall, all Freemasons.

The Masonic virtues work in silence and anonymity with the Masonic apron of honor and innocence ever-ready at any time and anywhere for a successful defense against all kinds of evil. The strange disappearance in the year 1826 of William Morgan, a disgruntled Freemason who criminally attempted to slander Freemasonry, is still a mystery even after long, protracted and fruitless investigations. The Boston Tea Party famous in U.S. history as a just protest against the imposition of unjust taxes upon the former 13 American colonies was held and executed by unknown Freemasons disguised as American Indians who were never found guilty by the constituted authorities. The French, North American, South American and Asiatic revolutions for the cause of freedom and democracy were headed by Freemasons who, as world leaders, firmly believed in the justice and nobility of their

causes to fight and destroy tyranny, oppression, despotism and all crimes against humanity. △



Iligan City: New temple of Maranaw Lodge #111 which will be dedicated in September by Grand Master Schon and Grand Lodge Officers.



Dumaguete City: House where WB Jose Rizal stayed en route to his exile in Dapitan in 1892. House and lot were bought by the Province of Negros Oriental recently. Under Gov. Mariano F. Perdices, it will be restored as a Rizal shrine.

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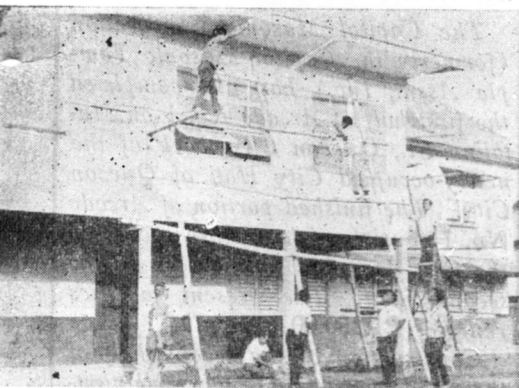
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LODGE 17 OFFICERS AND MEMBERS AT WORK.



Pictured above are the Worshipful Master of Lodge 17 working with WB Cecilio Villanueva, Bros. Julian C. Medina Jr., Blas Reyes Jr., Benjamin Nazaire, Antonio Quien Jr., Francisco Herrera and Romeo Miranda painting the outside of the building.



In the picture above are the Worshipful Master of Lodge 17 working with (from left to right) Bros. Alfred Setty, Rodney McCombs, WB Vicente Mendoza, Bros. Francisco Herrera, Teodoro Villanueva, Antonio Quien Jr., Jose Miranda and Rodolfo Reyes.

* * *

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BUILDING A NEW . . . From page 23

the problems arising on both sides, but primarily to establish a basis whereby our Catholic Masons, and there are many, may become better Catholics, and thereby, better Masons.

All these things must be done, and I am happy to say, are being done. We shall expect this new Lodge, more and more, to become a useful and positive force in this community. By your conduct and willingness to help your fellow-citizen, and your Government, in all facets of civic endeavor; by influencing our youth, by your outstanding character and straight-forwardness in all your dealings, I cannot help but feel that San Carlos has gained a valuable asset, one that I know will be respected and I hope, admired, throughout your future existence.

From my heart, I congratulate all the members of this Lodge, and most particularly its officers for a job well done, and henceforth, for a bigger job, better done.

I close with this thought:— All things in life of any real value are difficult to do, but can be done if we want to do them; it is doing the impossible, whether we want to or not, that counts. △

* * *

ABOUT M-R-A SING-OUTS:

Call it a revolt against the cynicism which has diluted our traditions. Call it a show of spirit in favor of bold new standards and purposes for us all. Now I find it takes more guts to stand up for what is right than it did to take part in gang fights.

—William Storey.

INVITATION TO EARN . . .

The Capitol Masonic Corporation (formerly the Capitol Masonic Temple Assn., Inc.) has just completed the first half of Arcade No. 1 on Matalino St., Quezon City, back of the newly-occupied City Hall of Quezon City. The finished portion of Arcade No. 1 consists of four store spaces on the first floor and four offices on the second floor. The present facilities rent for ₱1,250.00 a month.

Construction of the second half of the arcade consisting of the same number of facilities on both floors will begin soon. Two more arcades, one on Kalayaan St. and another on the street between the 4,700-sq. m. lot of the Corporation and the City Hall compound, are on the drawing boards. Two main buildings, the Masonic Temple and the Masonic Hospital, will be built after the arcades are finished.

* * * *

The corporation has an authorized capital of ₱500,000.00 and is now selling shares at ₱50.00 per share to Masons and members of their families. Here is an excellent opportunity to invest your money in true-blue shares that are bound to earn more dividends as the years go.

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District No. 2 ... Perfecto B. Ligan	District No. 14 ... Valerio Rovira
District No. 3 ... Sotero A. Toralba	District No. 15 ... Fidel Fernandez
District No. 4 ... Alfredo V. Sotelo	District No. 16 ... Augusto P. Santos
District No. 5 ... Agaton M. Umanos	District No. 17 ... Florentino Almacen
District No. 6 ... Doroteo M. Joson	District No. 18 ... Ruben G. Feliciano
District No. 7 ... Jesus V. Evangelista	District No. 19 ... Jainal D. Rasul
District No. 8 ... Desiderio Hebron	District No. 20 ... Frederick M. Poole
District No. 9 ... Lorenzo N. Talatala	District No. 21 ... George B. Archibald
District No. 10 ... Apolonio V. Pisig	District No. 22 ... James B. King
District No. 11 ... Ricardo Buenafe	District No. 23 ... Rufino S. Roque
District No. 12 ... Luis E. Makayan	District No. 24 ... Victorino C. Daroya
District No. 25 ... Aniceto Belisario	

AT LAST: ONE BIBLE FOR ALL CHRISTIANS

For more than 400 years Protestants and Catholics have been reading and worshipping from different Bibles. This divisive practice has fostered the secret suspicion that either the Protestant or the Catholic Bible was "doctored to support particular beliefs. But today, for the first time since the Reformation, the churches are beginning to use the same Bible. This movement toward finding a common vehicle for the Word of God may be one of the biggest steps in the march toward ecumenism.

In the United States, the way has been cleared for Catholics to read the identical text of the Bible authorized by the 30-denomination National Council of Churches of Christ in the U. S. A. This is the famous Revised Standard Version of the Bible, the most widely-used 20th-century revision of the classic King James Bible first published in 1611. In several European countries, Protestants and Catholics have quietly accepted each other's Bibles or, together, undertaken new translations. And last November 1966 the American Catholic bishops announced that the RSV Bible may be used for the Gospel and Epistle readings at Mass.

Meanwhile, the RSV is generating a remarkable amount of good will. On behalf of Pope Paul in January 1966, His Eminence Henry O'Brien, Catholic Archbishop of Hartford, invested Dean Luther Weigle (Yale Divinity School) with knighthood in the Papal Order of Saint Gregory. "Surely," he said at the ceremony, "it is no exaggeration to say that Dr. Weigle has been the chosen instrument of the Lord for the historic task of bringing separated brothers together again in the reading of the Word of God."

—James Daniel in *Readers Digest*