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WB ROMAN KAMAToy

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Grand Master's Page



MAKING THE MOST OF FREEMASONRY

Many of our Brethren take their duties and obligations with Freemasonry for granted, hence they seldom, if ever, attend meetings of their lodges, but expect much from the Fraternity. I deem it opportune to publish the following reminder to every Master Mason:

What Masonry is going to be worth to you depends wholly upon yourself. You are going to get out of the fraternity just what you put into it. Therefore if you put nothing in, you need not be disappointed if you get nothing out. Very often you will hear men say that Masonry never did them any good. Many of these men carry dimits in their pockets or may have been suspended for non-payment of dues. The truth is that they went into the fraternity for purely selfish motives. They expected that Masonry would be helpful in business, society or politics and while they never did anything for the institution, they attempted to draw wages which they had not earned, and were disappointed. Merely because a man keeps his dues paid is no reason why he should expect to lay claims to the benefits of the fraternity. To expect that Masonry will be of service to you, you must attend the meetings of your lodge and contribute your mite to the welfare of the fraternity. It is not necessary that you become a ritualist and devote a great deal of time to ritualistic endeavor in order to secure the benefits of the institution; it is only necessary that you show your willingness to be of assistance wherever you can because by so doing you will be putting funds in the Masonic bank subject to your withdrawal when most needed... Confucius, the Chinese philosopher, was once asked to name in a single word

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Editorial:

FOR A NEW MASONIC HOME

Past Grand Master William C. Councill has indicated his desire for the Grand Lodge of F. & A. M. of the Philippines to have a new Temple — one that can truly be called a Temple.

MW Ruperto S. Demonteverde, the incumbent Grand Master took over the idea and started the ball rolling. A committee composed of Brethren who have established a reputation in the construction field was appointed to prepare a feasibility study for such undertaking. Plans are now being drawn for the construction of a temple in the vacant lot fronting General Luna Street.

The experts say that this project is feasible. The Grand Officers are very optimistic about the success of this endeavor. When this undertaking is finished we will have something to point to with pride and say "This is our Temple."

Such endeavor needs your full backing. Let us all join hands to see to the success of this venture!

— O L F

Dr. Roman Kamatoy

For years now, WB Roman Kamatoy has been holding a medical clinic in the Grand Lodge for Masons and their families. This task he has cheerfully performed up to the present.

There seems to be nothing unusual with a Brother, a Physician by profession doing this service in the name of the Fraternity except that WB Kamatoy is 95 years old — and going strong.

Brother Kamatoy saw the first light in Masonry in April, 1910 when he was initiated in Silanganan Lodge No. 19, in Pasig, Rizal. He was passed to the Fellow Craft Degree in 1910.

He was born on October 6, 1878, in Sta. Cruz, Laguna. His parents were Daniel Kamatoy and Potenciana Lim. At the age of 4, his parents died. Three years later, his two brothers and a sister also died leaving him an orphan. He stayed with his uncle Mamerto Kamatoy who educated him in Maniila.

After finishing his primary education, he enrolled at the Colegio de Don Ignacio Villamor and later in the San Juan de Letran for his secondary education in 1895-1896. He took up his Pre-Med in the University of Santo Tomas in 1896-1899. He was not able to finish his Pre-Med because the Philippine Revolution broke out in August, 1896. The University had to close down. He returned home to Sta. Cruz, Laguna where he helped organize the revolutionaries there.

He was able to continue his studies only after the signing of the Pact of Biak-na-Bato in 1898. His studies were again interrupted by the Spanish-American war that broke out in May, 1899. After the American victory, the Philippine University was established. Its College of Medicine was located in Malabon, Rizal. Bro. Kamatoy enrolled for his first year in Medicine proper there.

His exploits in the revolution were very colorful. Bro. Kamatoy, then a Major, and Col. Pedro Guevarra were commissioned to negotiate peace with General Otis in Malacañang. He also served in the Medical Corps in the mountain. It was in his capacity as Aide-De-Camp of General Juan Cailles when he was commissioned to negotiate peace and the surrender of the General.

After the conditions had returned to normalcy, Bro. Kamatoy went to work with the Court of First Instance in Laguna as Clerk of Court where he met Judge Ignacio Villamor. Judge Villamor advised him to continue his studies. He enrolled again at the UST College of Medicine in 1902 and graduated in 1907.

He became Presidente de la Junta Sanidad almost immediately after graduating from Medical School. He was appointed District Health officer of Laguna in 1907. In recognition of his skill, he was appointed resident Physician of the Laguna Provincial Hospital and was promoted to chief of the hospital. He held the position until his retirement in 1950.

In 1912, Bro. Kamatoy gathered other residents in the province of Laguna to a meeting at his house to discuss plans to organize a Lodge in Sta. Cruz. Thus was born Pinagsabitan Lodge No. 26, under the Grand Lodge of F. & A.M. of the Philippines.

At the start, Bro. Kamatoy offered one of the rooms in his house as a meeting place for the Lodge while they scouted for a more suitable place.

It was not until 1913 when Bro. Kamatoy was raised to the Sublime Degree of Master Mason by a special team composed of Brethren from Manila Lodges. He was elected Worshipful Master of Pinagsabitan Lodge in 1928.

When the Japanese Imperial Army invaded the Philippines, Pinagsabitan Lodge had to cease all its activities.

After the American Liberation in 1945, Bro. Kamatoy with the help of the late Bro. Nicasio Galipot went to work in reorganizing and reconstructing Pinagsabitan Lodge. He was again elected to serve as Master of the Lodge in 1945, 1946 and 1947. On June, 1947, Bro. Kamatoy was conferred the degree of Master of the Royal Secret in the Philippine Bodies, A. & A.S.R. He was invested with the rank and decoration of Knight Commander in the Court of

Honor in 1960 and coroneted Inspector General Honorary by the Supreme Council 33° A. & A.S.R.

Bro. Kamatoy also helped organize the Southern Luzon Bodies A. & A.S.R. in San Pablo City. The first meeting of the Bodies was held in his house on May 24, 1951.

Bro. Kamatoy did not confine his civic activities to Masonry. He has at one time or another helped in the organization of various religious organizations, civic clubs, medical societies and is still active in attending their meetings and other functions.

Summarizing his 63 years of Masonic life, Bro. Kamatoy has projected a sterling, exceptional quality of service to his Brethren, in community life and our country in general. He is to this date the oldest known living Mason in this jurisdiction. In spite of his age, he has rarely missed any meeting of Pinagsabitan Lodge and has never failed in rendering service required of him by the brethren and the Fraternity.

Bro. Kamatoy is married to the former Paciencia Tobias. They have two children, Jose (now a doctor by his own rights) and Lydia (now married).

At present, he still goes out dancing, is ready with witty jokes and appreciates beauty and beautiful things.



GRAND MASTER'S MESSAGE

From page 1

the whole duty of man and he replied, RECIPROCITY. This is reciprocal. Therefore before you seek Masonic benefits make sure that you have earned them, then you will not be disappointed.

RUPERTO S. DEMONTEVERDE
Grand Master

THE GRAND MASTER'S VISITATION

VW HILARIO G. ESGUERRA
Senior Grand Lecturer

The Grand Master's visitation to the subordinate Lodges under our jurisdiction was originally scheduled for the months of May and June with May 22 as departure date. Due to unavoidable circumstances, the date was moved to August 14, 1973. With us was the charming wife of our Grand Master.

Our flight from the Manila International Airport took off at 6:00 P.M. We arrived in Hongkong at 8:45 P.M. Bro. Mohan Utanchandani of Lodge Eastern Scotia, 923 (S.C.) and our High-Twelve Lodge No. 82 was on hand to meet us. On the next day, Bro. Mohan treated us to an Indian lunch with his family — his mother, wife, two children and sister-in-law who grew up in Manila — in his house.

In the afternoon, we went sight-seeing. And in the evening, we were invited to witness a First Degree Conferral of Lodge Eastern Scotia No. 923 (S.C.). We were deeply impressed by the dignified manner the conferral was carried out. Everyone was in formal evening wear. The members of the conferring team were very eloquent and flawless in the footwork. After the meeting, dinner was served and toasts were made. MW Demonteverde made an after dinner speech.

We left Hongkong on the morning of the 16th for Taipeh. In Taipeh, we called up Bro. Godofredo Aranzamendez of Sinukuan Lodge No. 16, who came to the airport to

meet us. Bro. Aranzamendez is the Manager of the Taipeh Branch of Metropolitan Bank. He wanted us to stay in his house. But we were already booked in a hotel so we thanked him for his offer. He however insisted that we use his car in going around Taipeh. We went to visit the famous Taipeh Museum. Mrs. Shirley Way, wife of the Grand Master of the Grand Lodge of China was our host for dinner. With us were Bro. and Mrs. Aranzamendez, RW Raymond Cassi Nelli, MW George W. Chen and his wife Mrs. Pearl Chen, who is secretary to Pres. Chiang Kai Shek.

After exchanging pleasantries at the airport, the next morning, we left for Seoul, Korea. WB George Krause and Bro. Zacarias G. Santos, Jr. Master and Secretary respectively of MacArthur Lodge No. 183 were at the airport to meet us. We found the climate in Seoul very pleasantly cool and reminded us of Baguio City back home.

MW Ruperto S. Demonteverde and I made an official visitation to MacArthur Lodge No. 183 in the evening. The Lodge is situated inside the Army compound. We took time to give some instructions and lectures on Masonic Symbolism. The Brethren were very eager to learn.

WB Krause treated us to a Suki-yaki dinner after the meeting. Bro. Zacarias Santos, Jr., Bro. Robert McDonald, Treasurer and Bro. Halhick were with us.

Bro. Michael L. Jessee, Master of Morning Calm Lodge No. 189 and his wife Mrs. Song Jessee and WB Krause drove with us the following day to Taegu, a three and a half hour trip from Seoul.

MW Demonteverde made an official visitation of Morning Calm Lodge No. 189 where we witnessed a conferral of the Fellowcraft Degree. While we were waiting to be officially received, I had the occasion to examine the candidate casually as to his proficiency in the Entered Apprentice Degree. Bro. Robins, the candidate was very proficient. He was examined later in open Lodge by Bro. Halhick.

After the conferral, we gave some instructions to the Brethren regarding floorwork and some Masonic symbolism.

Dinner was tendered at Camp Walker in Taegu.

The next day being a Sunday, Bro. Jesse took us on a side trip to Pusan, the last city in Southern Korea. We had a first hand observation of the progress of that industrial city.

Bro. Lim of the Scottish Charter Blue Lodge in Korea hosted a dinner party at the Hotel San Nil, a 32 storey edifice supposedly the tallest building in Korea. Present were: MW Rupert S. Demonteverde and Mrs. Nora Demonteverde, WB and Mrs. Michael Jessee, Bro. Alton P. Lindley of MacArthur Lodge No. 183, Bro. Martinez of the Scottish Charter Blue Lodge who is also a native of Iloilo city, Philippines, Bro. Rabay McDonald of Morning Calm Lodge No. 189, Bro. Tom Smith of MacArthur Lodge No. 183, Bro. Mike Todd, a Hawaiian, Bro. and Mrs. Paul Brashier and Bro. Zacarias Santos, Jr. of MacArthur Lodge No. 183.

On the way to the airport on August 20, we paid a courtesy call to Ambassador Tirona, a relative of MW Manuel M. Crudo. Ambassa-

dor Tirona is an Entered Apprentice Mason. There are four Masons working with Bro. Tirona in his office. I was surprised to meet Mr. Bailen, an old friend and a former teller of the FNCB who is now working with Bro. Tirona's staff.

We arrived in Tokyo in the afternoon, and were met by VW Herbert F.S. Chock, District Deputy for District No. 22 (Japan) and WB Danny Treech, Master of Rising Sun Lodge No. 151. We were invited to the Officers Club in the midst of Tokyo. Present were RW Tsune Teddy Yamada, Acting Grand Master of the Grand Lodge of Japan, MW Nohea O. Peck, PGM, VW Mitshaiyama, Bro. Peter Nakamura and Bro. Honorio B. Alvarez.

The morning of August 21 was spent by the Grand Master's party shopping at the Daimaru. In the afternoon, we attended a special meeting jointly held by Kanto Lodge No. 143 and Rising Sun Lodge No. 151. MW Rupert S. Demonteverde together with MW Nohea O. Peck and this writer were received in due form. Also present at the meeting were Bro. Billie Bell, Hal Dills and others.

After the meeting, a snack party was tendered in our honor and the Grand Master and I were each presented with a copy of a book authored by MW Nohea O. Peck.

VW Chock with an unidentified American Brother saw us off from the Haneda Airport for the next leg of our trip to Okinawa.

In Okinawa, RW Ernest L. Albert, Regional Grand Master and RW George Mar, Regional Senior Grand Warden met us at the airport and brought us to our hotel located atop a hill in Kosa. Through my window, I could clearly see the New Masonic Temple under construction,

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and the steel building temporarily housing the Lodge.

In the evening, the Grand Master and I made an official visitation to Clayton Robert Lodge No. 175. There was a Fellowcraft Degree conferral.

The following morning, VW Murray Harlan, the Past Regional Grand Master and I closeted ourselves in the former's office where we discussed matters concerning the Regional Grand Lodge.

The Brethren invited us to lunch at the Square and Compass Club at the Kadena Air Base. WB Jim Johnson of Loo Choo Lodge No. 172 (Japan) presided over the Luncheon meeting. We were declared Life Honorary members of the Club and were presented with our I.D. cards and pocket knives engraved with Masonic symbols.

After the luncheon, we resumed our discussion regarding a Lodge of Instructions. VW Harlan took notes of the pointers that we discussed. VW Harlan is a dedicated man and a real Masonic Brother in every sense of the word.

In the evening, MW Demonte-verde made an official visitation to Loo Choo Lodge No. 172 under the Grand Lodge of Japan. We witnessed the conferral of the Entered Apprentice Degree on a candidate.

On August 24, evening, the Regional Grand Lodge of the Ryukus was duly opened by VW Ernest Albert, Regional Grand Master. Among those present were RW Tsune Teddy Yamada, Acting Grand Master of the Grand Lodge of Japan, MW Theodore L. Way, Grand Master of the Grand Lodge of China and MW Ruperto S. Demonte-verde, Grand Master of the Grand Lodge of the Philippines, who was accompanied by this writer. This is a unique situation in the Regional Grand Lodge in the sense that three

Grand Masters of three jurisdictions met for the unified purpose of participation in the cornerstone laying ceremonies of a Lodge being constructed in this corner of the globe.

A Lodge of Installed or Past Masters was opened by this writer for the purpose of conferring the Degree of Installed Master upon five candidates.

The morning of the next day was spent by MW Albert and I making arrangements for the cornerstone laying rite in the afternoon. We were through with the preparations at nearly one o'clock in the afternoon.

The ceremonies started at one o'clock, "on the nose." The ceremonies were presided over by MW Ruperto S. Demonte-verde with MW Theodore L. Way and MW Tsune Teddy Yamada assisting.

Other members of the team that assisted in the rites were: RW William P. Schwager, PRGM, WB Isao Matsuda, Grand Standard Bearer, RW Ernest Albert, Regional Grand Master; Principal Architect; WB Leonard Dicola, Bible Bearer; VW Marco Cantos, Senior Steward; WB Myron Witt, Junior Steward; RW Murray V. Harlan, PRGM, Grand Lecturer; VW Moises I. Capule, Grand Chaplain; RW Kenneth A. Rotness, PRGM, Grand Treasurer; VW John R. Williams, Grand Secretary.

VW Ivan A. Miller, Junior Grand Warden; VW George L. Mar, Senior Grand Warden; VW Frank Pontilli, Deputy Grand Master; VW Robert M. Hattori, Senior Grand Deacon. VW Clyde E. McCarthy, Junior Grand Deacon, VW James Furoda, Grand Bible Bearer and this writer as Grand Marshall.

Also present were a number of Masonic dignitaries and the Mayor of a city in Okinawa who was the architect of the Temple under construction. The affair was a success

inspite of the threatening inclement weather.

Later in the evening, a dinner program was held at the "Top of the Rock" Club. MW Ruperto S. Demonteverde, RW Yamada and MW Way took turns in addressing the brethren and their friends.

The next day, being a Sunday, RW Ernest Albert fetched us from the hotel and took us on a tour of the island. In the afternoon, we were invited to the American Legion where we witnessed a DeMolay gathering.

Sadly, with the many fond memories of the Brethren and newly found friends, we left Okinawa with RW Ernest L. Albert, MW Murray V. Harland, WB Moises Capule, VW Marc Cantos, VW George Mar and many others at the airport to see us off.

VW Herman Cruz, Junior Grand Lecturer for District No. 20 and VW Paul C. Hall, District Deputy to said District, MEC & Mrs. Loyd Haig of the York Rite Bodies and two other brothers were at the airport to meet us, inspite the lateness of the hour.

After breakfast the next morning, Bro. Cruz and I had to leave the group to make arrangements for my visa for Saipan. We rejoined them for a Filipino lunch. We also called on an old friend, Jun Bural, who was my senior clerk at the bank I am working for. He is now Assistant Cashier for the Tamuning Agaña Branch of the Bank of America.

I accompanied the Grand Master that evening in his official visitation to Charleston Lodge No. 175 at the Scottish Rite Temple where all Scottish Rite Bodies and Blue Lodges hold their meetings. The building has a very beautiful, well appoint Lodge hall on the second floor and a spacious dining hall and well-equipped kitchen on the ground

floor. Allied and appendant Bodies are also utilizing the Temple premises for their meeting. Later Mr. Jun Bural and I went downtown and tasted the Filipino food in a downtown restaurant run by a Filipino.

August 28 was a special day for me. It was the birthday of my wife. I sent her a cable greeting her on the occasion. Bro. Cruz picked me up at the hotel to go and see Bro. McAlister who was making the necessary arrangements for my visa to Saipan.

In the afternoon, our party — MW Ruperto S. Demonteverde VW Herman Cruz, VW Paul C. Hall, WB McAlister and this writer flew to Saipan. Flying time to Saipan is only 25 minutes. However, our plane had to land at Tinian and Rada islands before touching down in Saipan. The two tiny islands are part of the Trust Territories of the U.S. We were met at the airport by the Senior Deacon of Micronesia Lodge No. 173.

A special meeting of Micronesia Lodge No. 173 was held that evening. The three principal officers of the Lodge being absent, MW Demonteverde himself opened the Lodge by a special dispensation for the purpose of conferring the Third Degree of Masonry upon two Fellow Crafts.

The Grand Master also presided over the first session of the conferral with VW Herman Cruz as Senior Deacon. I was requested to confer the second section. The Grand Master took the position of the third man of Tyre.

Another coincidence maybe, but we finished the work at precisely "low twelve".

On the 29th, in the morning, Bros. Cruz and Hall took us around the island sightseeing. In the afternoon, we flew back to Guam to attend a

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LEADERSHIP TRAINING

MW RUPERTO S. DEMONTEVERDE
Grand Master

SOME MANAGEMENT TOOLS WORTH KNOWING BY LODGE LEADERS

COMMUNICATION. — “Communication”, one author has defined, “is any initiated behavior on the part of the sender which conveys the desired meaning to the receiver and causes desired response behavior from the receiver.”

Another author points out: “Management deals exclusively with people, and only through them does it come into contact with material-economic resources. The sole means by which one individual can hope to exercise any influence upon another is communication.”

For effective management, we need more than just any communication; we have to have *effective* communication. Communication is effective if it achieves its objective. The objective of communication may be —

- a) to inform or be informed of facts, decisions, instruction, feelings, thoughts, ideas; or
- b) to motivate or change opinions/attitudes.

Note that if the objective of the manager is to *motivate* a subordinate, he has failed if he merely succeeds in getting the subordinate to *understand* his message, but not to take the *action* he wants him to take.

MOTIVATION. — Studies show that high job motivation is possible only when employees are satisfied with their job conditions. Job con-

ditions causing or contributing to their dissatisfaction must be eliminated. Possible causes of dissatisfaction can include wages, fringe benefits, physical working conditions and company personnel policies. But even if an employee is satisfied with these factors in his job, he may still not be motivated to come to work every day. He has other job needs: the desire to be accepted as a member of the group; a wish for status, recognition, advancement, responsibility and challenging and meaningful work.

How to motivate? Here are some of the practices every manager can use to fulfill these needs; as condensed from “Modern Office Procedure”; April 1968:

1. Let every employee know where he fits into the organization.
2. Explain why his job is important.
3. Tell him exactly what is expected of him.
4. Offer him a challenge.
5. Keep him informed on how well he is performing.
6. Delegate to him as much as possible.
7. Give credit whenever possible.
8. Show a personal interest in employees.
9. Have subordinates participate in planning.
10. Discuss plans in advance.

HUMAN RELATIONS. — Do you irritate people? Although we are frequently unaware of it, we get on other people's nerves. A particular behavior pattern — whether it is a little cough — a verbal mannerism — a tapping of the foot — that seems perfectly natural to us may drive others to distraction. Check yourself against these questions:

1. How's your handshake? Few things can make so bad a first impression as a moist, perfunctory handclasp. A dry, firm hand is a subtle indication of self-confidence. Don't be a pumper either. Keep it brief but sure.
2. Do you talk too fast? You may be detracting from the content of your message. The other guy may be so busy following what you say that he misses the facts.
3. Does your speech falter? On the other hand, if you "and-uh" between phrases, you may lose his attention altogether. To "er" may be human, but it's bad speech.
4. Are you a smoker? The other man may not be — even if there's an ashtray on his desk. He may detest the habit. Your best bet is to let him light up first.
5. Have you "a million of 'em?" Lots of men enjoy jokes — sometimes the earthier the better. But this fellow could be a deacon in his church. The word is caution 'til you know.
6. Are you a "fixer"? When you talk to someone, must you straighten papers on his desk, flick lint off his jacket, pick raveling off his sleeve? It's insulting.
7. Are you a "pecker"? If the person to whom you are speaking

must leave the room, do you while away the time by looking at the papers on his desk, openly or secretly?

8. Do you talk with your forefinger? If you emphasize every point by poking the poor fellow in the chest, he'll be too busy dodging your finger to listen to you. Bad manners.
9. Are you rude? Do you interrupt others, cutting them off in the middle of sentences? Are you loud, flamboyant, raucous? Do you sit down without an invitation? Such behavior can grate on the nerves.
10. Are you a reminiscer? The Good Old Days are gone forever, so let them go. The other fellow may not care to hear about your World War II adventures.

— John M. Briggs
Human Relations
Checklist Bulletin
Ideas, Dartnell
Corp., Chicago

BRAINSTORMING. — Next time you have a seemingly insoluble problem, try finding the answer — through brainstorming. To do this, you must get rid of mental blocks that stifle creative thinking and concentrate on the cause, rather than the effects, of the problem. Here's the way to do it:

1. *State the problem.* Why is it a problem? How is it a problem? To whom is it a problem?
2. *Define the problem.* Write down all factors pertaining to the problem. From these, select and handle-the-real crux.
3. *Brainstorm.* Seek as many ideas as your imagination can produce. With little practice, says one supervisor, you will be able to think up and write down as

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many as ten ideas per minute.

4. *Evaluate your ideas.* Establish a yardstick to measure your ideas, depending on the time and the situation.
5. *Let your ideas incubate.* This can take from several minutes to several months. During this time write down any unrelated ideas you may think of — perhaps you can use them on another problem.
6. *Plan the action.* How do you get the message to the boss? Be prepared with several solutions — and enough material to back up your position if he questions it.

From Six steps to Better Problem Solving, Plant Administration and Engineering, May, 1967.

MEMBERSHIP

Membership is the basis and backbone of every Subordinate Lodge, and every service organization or fraternity for that matter. With good, sound, energetic and plentiful membership, ANYTHING is possible to a Lodge. Without it, almost nothing is possible and the Lodge's very existence is in danger.

Does your Lodge have a membership problem? Most Lodges have. At one time or another, there are Lodges whose number of dimitts exceeds the new members taken in during the year. The "problem of membership" is as near to being universal among Lodges as anything there is.

PROBLEMS

The "old" Lodge has a problem: its members are growing older; their personal friends are older; there are few young men in the Lodge; it is increasingly hard to attract new, younger members.

The "new" Lodge has a problem: it was organized with 24 or so charter Master Masons and within six (6) months to one (1) year of its char-

tering has lost five or six, without even acquiring new members. This is a common experience; it happens almost more often than not. Now comes the crisis. Either the Lodge replaces, adds more members, begins to grow — or it dies.

The "weak" Lodge has a problem: Several of its strongest members, its leaders, have moved away. It has had a succession of weak, less-than-interested, less-than-able officers. It isn't doing much, its programs aren't very interesting, it has no project — and few men want to join it.

WHAT SHALL WE DO

The first step, of course, is to realize that your Lodge is in trouble; recognize your problem.

The second step is to analyze that problem to determine, if possible, how you got that way. This will help indicate the corrective measures needed, the weak spots in the Lodge which need strengthening, and it will warn you of pitfalls to be avoided in the future.

The third step is to RESOLVE to do something about it. This is important. To stop a Lodge that is slipping, to "reverse its direction", means drastic action. It means some real work. The full leadership of the Lodge must agree that such action is necessary and sincerely commit themselves to a remedial program.

The fourth step is PERSISTENCE. A membership-building program takes a lot of work by more than one person. It takes some time. Unless you and the other leaders of your club give it the time, attention, energy and persistence that is required over a period of weeks (or perhaps months), you may as well save your effort.

If you have decided that your Lodge has a membership problem and if you and the other leaders of your Lodge are ready and willing to

WORK — then the following tips are for you and can help you.

QUALIFICATIONS FOR MEMBERSHIP — Our ritual says: "By being a man, free born, under the tongue of good report, and coming well recommended." Before his coming can be well recommended, a petitioner for the degrees in Masonry must at least be 21 years of age at the time of filing the petition; he must believe in God and a future existence; enjoy a good moral reputation in the community; and he must be in a position to shoulder the financial obligation to the Lodge, to his family, and something to charity.

HOW TO FIND PROSPECTIVE MEMBERS — Check the "Occupational Classification List" being adopted by some civic clubs. One tried and proven method of acquiring the right kind of new members is to have the entire Lodge spend an extra hour before or after a regular meeting with a list of "Occupational Classifications". It is surprising how reference to occupations brings to mind some truly wonderful prospective members who might not be thought of by any other method. We are furnishing you herewith these "Occupational Classifications".

We suggest you try this at one of your Lodge meetings in the immediate future. Announce in advance that this plan will be followed and ask the fellows to come prepared with some names, some ideas, and with the intention of spending an extra hour for this specific purpose.

Go over the list together. Let the group discuss each name as it is suggested and then and there the Lodge can approve or disapprove the proposed candidate. Any individual who is approved by this method can then be assigned immediately to the right member of the lodge to approach him personally and (without directly

inviting him, this being contrary to our ancient regulation) invite him to your social functions and while there talk Masonry to him until an opening will be presented to you — that we cannot invite him to join our Lodge, but if he is interested, you can assist him (at this point, it may be timely to hand to him two blank forms of the Petition with appropriate instructions on fees and dues. Don't let a candidate spend for refreshments, unless he volunteers (without prodding).

Suggestions: Aim your thoughts away from the central corps of active fellows who get involved in all the community activities. There are actually scores of young men out on the fringes of activity who are as much "on the ball", have more time available, and who would be complimented to be asked (indirectly) to share in our Fraternity.

GETTING NEW MEMBERS

FELLOWSHIP NIGHTS — The "Fellowship Night" or "Guest Night" is an old and often very successful technique for building membership in civic clubs. Why can't we apply the same in Freemasonry? While fellowship night or guest night may differ in detail, they mostly have the following general pattern in common:

1. An exceptionally good meeting is planned.
2. Guest (prospective new members) are invited. Each Mason may be asked to bring personally a "prospect". Or a committee may work out a list of prospects and assign them to the various members. Or the committee may do the entire job of selecting and inviting the prospects.
3. At the meeting the Lodge puts its best foot forward. It tries to look attractive to the prospects.

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4. The guests are cordially welcomed, well looked after, talked to individually, and well entertained. Each guest may have a specified "host", or the guests may be left free to mingle as they will. Seating may be arranged so that guests and Masons are alternated, or it may be left to take care of itself. Make your guests feel important.
5. Make the initial approach laying your cards on the table be-

- fore the guests and the speaker (preferably a Mason). Don't be afraid to tell them about Masonry; explain its intent and purposes. Tell them what you do; what you have done, and what you plan for the future.
6. Inform them of their financial obligation in joining our Fraternity — fees, dues, and a little for charity. Never encourage them to spend for refreshments after each degree.

(To be continued)

—oOo—

Republic of the Philippines
Department of Public Works and Communications
BUREAU OF POSTS
Manila

SWORN STATEMENT
(Required by Act 2580)

The undersigned, **RAYMOND E. WILMARTH**, editor of *The Cabletow*, published monthly in English at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

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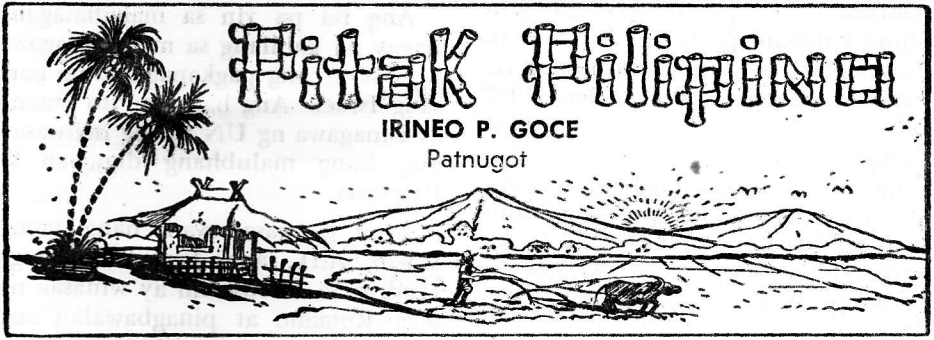
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ANG UNITED NATIONS AT ANG MASONERIYA

Ni KAP. IRINEO P. GOCE

ANG makabagong digmaan ay lumilikha ng higit na mga problema kaysa nilulutas ng mga ito. Walang mabuting digmaan, o masamang kapayapaan, wika nga. Si Nehru ng India minsan ay nagsabing "ang lihis na mga pamamaraan kailanman ay hindi hahantong sa mabuting hangganan." Ang buong kasaysayan ng ika-20 siglo ay nagpapatunay ng katalinuhan ng ganitong mga salita. Ang panahong sumunod sa ika-2 digmaang pandaigdig ay lumikha ng panibagong mga pag-aalitan.

Ang UN Ay Natatag Para Sa Kapayapaan

Ang isang tanging pag-asa sa kapayapaan ng daigdig ay nasasalig sa Kapisanan ng Nagkakaisang Mga Bansa (*United Nations Organization*), o UN. Bagaman hindi lubos na matagumpay ay makabuluhan din naman ang mga naisagawa ng kapisanang ito. Isa ito sa iilang mga kalipunan kung saan ang kinatawan ng mga Komunista at Demokrasiya

ay sama-samang nag-uusap, nagpapayanayam at tinatalakay ang kani-kani-ang mga suliranin.

Magugunita natin na ang ika-6 na Artikulo ng napabantog na Kartang Atlantiko (*Atlantic Charter*) na bilangkas nina Pangulong Roosevelt ng Estados Unidos at Punong Ministrong Churchill ng Gran Britanya, nuong bago lumahok ang Hapon sa ika-3 digmaang pandaigdig, na siyang naging binhi ng pagkakaroon ng UN, ay nagsaad ng ganito:

"Pagkatapos ng panghuling pagwasak sa kalupitan ng Nazi, sila'y umaasang makita na nakatayo ang isang kapayapaan n makapagdudulot sa lahat ng mga bansa na mamalagi sa katiwasayan sa loob ng kani-kanilang mga hangganan, at makapagdulot ng katiyakan na ang lahat ng tao sa lahat na mga lupain ay lumasap ng kabuhayang malaya sa pangamba at paghihikahos."

Turn to next page

Ang pagkalusob ng Hapon sa Pearl Harbor ay nagbunsod sa mga Alyadong kalaban ng mga lakas-Axis na magdeklara ng nagkakaisa nilang hangarin. Nang ika-1 ng Enero 1942, ay 26 na mga bansa ang lumagda sa isang deklarasyon ng pagkakaisa at ang isa sa kanilang mga napagkasunduan ay suportahan ang mga simula ng Kartang Atlantiko, at pagkatapos niyon, ang mga Alyado ay tinawag nang *Nagkakaisang Mga Bansa*.

Isang miting pang-organisasyon ang ginanap sa San Francisco nang dakong kalaghatian ng taong 1945, at doon ay sinulat at pinagkasunduan ang Karta ng UN. Nang sapat na ang dami ng mga bansang sang-ayon sa Karta, ay inihayag na ang opisyal na pagkatatag at pag-iral ng *Kapisanan ng Nagkakaisang Mga Bansa* nuong ika-24 ng Oktubre 1945. Ngayon nga ay ika-28 taon ng UN.

Sa pagkakataong ito ay dapat liwanagin na ang UN ay hindi pandaigdig na pamahalaan. Hindi nito mapipilit ang alinmang kasapi na gumawa ng anumang ayaw niyang gawin. Ang UN ay isa lamang larangan o kalipunan ng mga kinatawan ng nagkakaisang mga bansa, kung saan nila napagtatantuan, natatalakay, napag-uusapan at naihanap ng lunas ang mga problemang namamagitan sa pag-uugnayan ng mga bansa.

Ang isang mahalagang bahagi ng UN, halimbawa, ay ang UNESCO (*United Nations Educational, Scientific, and Cultural Organization*). Sa Konstitusyon ng UNESCO, na tinanggap sa Paris nuong 1945, ay nakasaad na "...dahilan sa ang mga digma ay nagmumula sa mga pag-iisip ng tao, sa mga pag-iisip din ng tao nararapat itayo ang mga panangalang ng kapayapaan."

Itinatag ng UN ang Israel

Ang isa pa rin sa mahahalagang bagay na kabilang sa mga naisagawang UN ay ang pagkapagtayo ng bansang Israel. Ang bagay na ito umano ay isinagawa ng UN upang maiwasan ang isang malubhang digmaan sa Palestina.

Ayon sa kasaysayan, nang taong ika-70, A.D., ang Templo ng mga Hudiyo sa Herusalem ay winasak ng mga Romano at pinagbawalan ang mga Hudiyo na bumalik doon. Yaon ang naging simula ng pagkalat ng mga Hudiyo sa kalawakan ng daigdig; walang sariling lupa, walang kanilang bansa. Subali't iisang bagay lamang ang naging matibay na bigkis sa mga ito — ang kanilang pananampalataya sa iisang lumikha.

Nakapanlulumong mga pasakit at kaapihan ang sinapit ng mga Hudiyo sa iba't-ibang mga bansa. Sa simula ng ika-20 siglo ay may ilang masusugid na mga Hudiyo ang nagtatag ng kilusang *Zionist*. Ang *Zion* ay pangalan ng Herusalem sa salitang Hebreo. Hangad ng mga *Zionista* na makapagtatag ng isang lupain na mauwian ng mga Hudiyo, at ang pagasa nila ay makabalik sa dating bansa nila sa Palestina, na nuon ay nasa ilalim ng mga Turko. Natamo ng mga *Zionista* ang pahintulot ng mga Turko na makabili sila ng lupain sa Palestina at magtatag ng mga pamayanang Hudiyo sa dating bansa ng kanilang mga ninuno.

Sa pasimula ng unang digmaang pandaigdig ay libu-libong mga Hudiyo ang nakabalik at namuhay sa Palestina. Pagkatapos ng digma ay naging tanyag naman ang tinawag na *Deklarasyong Balfour*, ang nilalaman ng isang opisyal na kalatas na sinulat ni Lord Balfour, Ministrong Panlabas ng Britanya, na ganito ang pahayag:

... (ang pamahalaang Britanya ay pabor) na maitatag sa Palestina ang isang pambansang tahanan ng mga Hudiyong at gagamitin ang pinakamabisa nilang pagsisikap upang maisakatuparan ang ganitong hangad; yayamang malinaw ang pagkaunawa na walang gaging anuman na makasagabal sa mga karapatang sibil at pananampalataya ng umiiral na mga pamayanang hindi Hudiyong sa Palestina."

Nang sakupin nga ng Britanya ang Palestina ay ipinatupad ang ganong patakaran. Lalong dumami ang mga Hudiyong "nagsibalik" sa lupain ng kanilang mga ninuno. Ang pangyayaring ito ay lubhang kinabaha ng mga bansang Arabe. Sinikap naman ng mga Hudiyong nasa Palestina na mapauwi roon ang mga kalahi nilang nagkalat sa daigdig, at hinangad nilang maging malaya sa mga bansang Arabe.

Ika-14 ng Mayo 1948, bisperas ng tuluyang pag-alis ng mga hukbo ng Britanya sa Palestina, nang ideklara ng mga Hudiyong ang pag-iral ng estado at malayang bansa ng Israel. Kaagad itong sinalakay ng mga bansang Arabe. At sa pagka-alis ng Britanya sa Palestina ay napasalin at napailalim sa UN ang pakikialam sa naglalabang mga bansa.

Sa isang resolusyon ng UN ay napagkasundo ang mga Arabe at Israel. Ang Palestina ay hinati, at isang bago at malayang estado ng Hudiyong ang itinatag. Ang kinalabasan ay hindi rin naging kanais-nais sa magkabilang panig. Naniwala ang mga Hudiyong na dapat silang nagkaroon ng higit na maluwang na teritoryo. Ang mga Arabe ay buo naman ang pasya na huwag magkaroon ng estadong Hudiyong. Hindi nagluwat at nagkaroon na naman ng digmaan, at

ilang ulit nang naglalabanan ang dalawang panig.

Arabe at Israel, Magkasundo Pa Kaya?

Talagang hindi na nga yata matapos ang alitan ng Israel at ng mga Arabe, na batid nating nagsimula pa nuong kapanahunan ng Propetang si Moises. At kamakailan nga lamang ay sumiklab na naman ang labanan sa Gitnang Silangan.

Samantalang ito ay sinusulat, ang digma ay nakahintong nakabitin sa balag ng alanganin, matapos na ang malalaking mga bansa na tumutustos ng sandata't kagamitan sa mga naglalaban ay mag-usap at magkasundong itigil ang pagpapadala ng mga iyon.

Ang Ehipto ang nagsimula umano sa digmaang ito, nang pataksil na salakayin ang Israel, samantalang ang huli'y nagdaraos ng *Yom Kippur*, isang napakabanal na araw ng pagtitika ng mga Hudiyong, na nagtatapos sa 24 na oras na pag-aayuno at pagdalangin.

Libu-libo ang nasawi sa magkabilang panig. Milyun-milyong dolyar ang halaga ng mga kagamitang pandima na nawasak at naging buwis sa tatlong linggong sagupaan. Kung ang mga iyon ay nagugol para sa kapayapaan, dili kaya'y sa paglikha ng mga kagamitang kapakipakinabang, disin sana'y ang mga naaksayang buhay at makinariya ay nakatulong sa lalong ikatutuklas ng kaunlaran at kasaganaan ng sangkatauhan.

Ang mga kahirapang dulot ng sandaling digma ay nadama sa kalawakan ng daigdig. Ang mga bansang umaasa sa langis na nanggagaling sa mga bansang Arabe ay kinilabutan sa pagsapit ng taglamig. Ang mga industriya at mga gawaing pinata-

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takbo ng langis ay sapilitang hihinto kung hindi aagos na muli ang langis sa mga pambansang kabuhayan.

Batas ng Pag-Ibig, Dapat Umiral

Ang lahat na mga katampalasanang ito at pagdurusa ay maiiwasan sana kung tinutupad lamang ng tao ang maka-Diyos na batas ng pag-ibig — **IBIGIN MO ANG IYONG KAPUWA TULAD NG PAG-IBIG MO SA SARILI** — kung binubuksan lamang ng tao ang kaniyang puso sa kapuwa at tinitigilan nang magtayo ng mga balakid ng pagkamuhì; kung kinikilala ang kaniyang kapuwa bilang katulad rin niyang nilikha ng Maykapal, hinugis sa Kaniyang anyo, at kagaya rin niya.

Subali't kailangan pang maging Mason upang maunawaan ang gani-

tong mga katotohanan; upang ipalagay ang kapuwa na isang kapatid, at hindi kasuklaman sa pagiging kasapi ng isang naiiba at "kaaway" na pananampalataya. Ang mga Mason ay makapagbabago sa daigdig; mula sa larangan ng kawalang-tiwala, nakamamatay na paglalaban at pag-aaway, tungo sa isang mapayapa, mapagka-ibigang pagpapaligsahan, at pagkasundo.

Makasapi sana natin ang marami pang mga Mason mula sa mga Hudiyo, mga Kristiyano, mga Muslim, at igupo ang mga balakid ng pagkamuhì na namamagitan sa mga tao at lahi, upang tayo ay sama-samang magsikap tungo sa iisang ideyal: **IISANG DIYOS, IISANG DAIGDIG, AT IISANG KAPATIRAN NG SANGKATAUHAN.**



THE GRAND MASTER'S...

special meeting of Milton C. Marvin Lodge No. 123 where we witnessed the conferral on the Third Degree of Masonry.

All the members of the team that participated in the conferral were dressed in white dinner jackets and black pants. The work impressed us so much, particularly the proficiency of the members of the team and the solemnity of the atmosphere.

Bros. Cruz and Hall again took us sightseeing around the island on August 30. We were shown the historical spots like the landing site of Ferdinand Magellan preparatory to his coming to Mactan in the Philippines.

The members of Milton C. Marvin Lodge No. 123 headed by VW Herman Cruz and his charming wife

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tendered a despedida party in our honor in their home. For the records, we stayed at the house of Bro. Cruz during the last three days of our visit to Guam. He also took care of checking in our luggage at the airport the night before our departure from Guam.

Parting is such sweet sorrow, as the saying goes. We were very sad that we were leaving such good people.

At dawn, August 31, VW Herman Cruz, VW Paul C. Hall, MEC Lloyd & Sister Haig had coffee together at the airport. At 5:00, we were winging our way home.

Thus is concluded another fruitful visitation to our Lodges for the benefit of our Lodges, Grand Lodge and Freemasonry in general.

ON MASONIC EDUCATION

303. *Why is the entrance of the Masonic Temple in the West and not in the East as in the Temple of Solomon?*

The entrance of a Masonic Temple is in the West so that the Master may be placed in the East because, like the sun as it regularly rises in the East, "it is his province to spread and communicate light and instruction to the brethren of his Lodge."

304. *Do the Master and Wardens ever form an equilateral triangle?*

The Master and Wardens form an equilateral triangle only during the obligation of the candidate because it is impractical to do so at any other time due to the proportions of the sides of the "mosaic pavement".

305. *Where should the pillars B and J be placed?*

The pillars B and J should be placed at the entrance of the Lodge. But in ours as in many other jurisdictions they are placed respectively at the north and south sides of the door of the Preparation Room because the candidate enters the Lodge through it.

306. *Why is the Masonic Altar in the form of a cube?*

The Masonic Altar is the form of a cube (about 90 cm x 90 cm x 90 cm) because it is the symbol of the Holy of Holies at the West end of the Temple of Solomon, which was in the form of a cube.

307. *In the second section of the Third Degree should the Master raise the Lodge and should the brethren say "So mote it be"?*

In the second section of the Third Degree the Master should *not* raise the Lodge and the brethren should *not* say "So mote it be".

308. *What is the "Master's Carpet"?*

"The Master's Carpet", according to the *Pocket Encyclopedia of Masonic Symbols* (The Masonic Service Association), "was originally the drawing on the Lodge floor, erased after the meeting; when for greater convenience the symbols and emblems were repainted, or painted upon cloth, it was first laid on the floor and hence called a carpet. Now the Master's Carpet or Tracing Board is usually on a wall or easel, or its place is taken by lantern slides with images thrown upon the wall or a screen."

309. *Why is the covering of a Lodge said to be "no less than the clouded canopy"?*

The covering of a Lodge is said to be "no less than the clouded canopy" because the ancient temples originally had no roof, and a Masonic Temple represented the world, whose roof is the "star-decked heaven".

310. *To what did King Solomon allude when he spoke of the Lion of the Tribe of Judah?*

King Solomon alluded to the fact that the Kings of Israel descended from the Tribe of Judah, the fourth son of Jacob. The emblem on the banner of the Tribe of Judah was a lion.

311. *Of what is the Lion's Paw a symbol?*

According to the *Pocket Encyclopedia of Masonic Symbols* (previously mentioned), The Lion's Paw is a "symbol of the Mystic Tie, the bond between Masons, the strength which comes from unity." (A representation in a monument in Egypt) may be found on page 80 of Pike's *Morals and Dogma*.

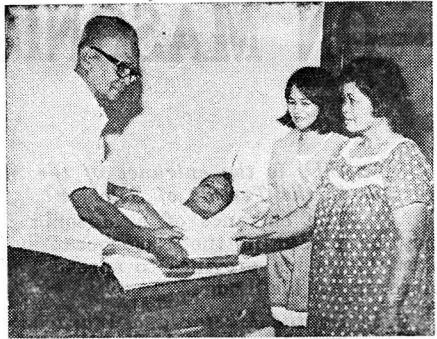
SUNSHINE

The brethren of Camarines Norte Lodge No. 107 would not sit down contentedly, while a brother lies in critical condition; more so, it could not afford to lose any of its valuable Past Masters.

Immediately after learning that Wor. Bro. Onofre Concordia suffered a stroke, every brother who found time within his working day dropped by the hospital to say "hello." Some went in groups; the others, individually.

The visitors brought him cheer. At times he could not recognize the brethren visiting him at the hospital, but they kept on bringing him the warmth of the sunshine of brotherly love.

He is now in a better condition: He can recognize brothers and speak.



WB Anastacio Noceto, Master of Camarines Norte Lodge No. 107, F. & A.M., handing the fraternal assistance extended by the brethren to Sister Lourdes Concordia, as WB O. Concordia looks on.

**SUPPORT
THE YOUTH
MOVEMENT**



MW Ruperto S. Demonteverde with the Brethren and their ladies during the 22nd Annual Convention of Masonic District No. 13.

DISTRICT DEPUTY GRAND MASTERS

District

- No. 1 — **Jose L. Araneta**
- No. 2 — **Leon A. Bañez, Jr.**
- No. 3 — **Sotero A. Torralba**
- No. 4 — **Pablo L. Edrozo**
- No. 5 — **Isaac E. Dizon**
- No. 6 — **Doroteo M. Joson**
- No. 7 — **Edgardo A. Ramos**
- No. 8 — **Desiderio Hebron**
- No. 9 — **Teofilo C. Leonidas**
- No. 10 — **Angel O. Daño**
- No. 11 — **Ricardo C. Buenafe**
- No. 12 — **Luis E. Makayan**
- No. 13 — **Vicente N. Ongtenco**
- No. 14 — **Valerio V. Rovira**
- No. 15 — **Santiago L. Chua**

District

- No. 16 — **Lim Kaychun**
- No. 17 — **Felix Caburian**
- No. 18 — **Ruben F. Feliciano**
- No. 19 — **Indasan A. Napii**
- No. 20 — **Paul C. Hall**
- No. 21 — **Kenneth M. Crabtree**
- No. 22 — **Herbert F. S. Chock**
- No. 23 — **Juanito U. Fernandez**
- No. 24 — **Clemente M. Nava**
- No. 25 — **Aniceto B. Belisario**
- No. 26 — **Guinaid M. Guiani**
- No. 27 — **William A. McDonald**
- No. 28 — **Benjamin Garcia-Ascue**
- No. 29 — **Eduardo Pascual**
- No. 30 — **Michael L. Jessee**

JUNIOR GRAND LECTURERS

District

- No. 1 — **Espiritu B. Cardenas**
- No. 2 — **Agustin Balisi**
- No. 3 — **Antonio Perez**
- No. 4 — **Catalino D. Garduque**
- No. 5 — **Pedro L. Fajardo**
- No. 6 — **Pantas V. Macapagal**
- No. 7 — **Basilio Castro**
- No. 8 — **Benjamin P. de Guzman**
- No. 9 — **Mario F. Racela**
- No. 10 — **Fernando G. Medina**
- No. 11 — **Amado Mabul**
- No. 12 — **Severo Oliveros**
- No. 13 — **Lorenzo N. Talatala**
- No. 14 — **Mario B. Hidalgo**
- No. 15 — **Vicente M. Macabidang**

District

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- No. 17 — **Juan Causing**
- No. 18 — **Roman O. Tesoro**
- No. 19 — **Vicente R. Macute**
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