

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Schon laying a wreath at the foot of the monument of Rizal on Paniquil town plaza. Looking on are, left to right, VW Jose Ma. Cajucom, RW Damaso C. Tria, Mayor Castro, MW Esteban MunarriLz.

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Grand Master's Message:

THE ACACIA MUTUAL AID SOCIETY, INC.

It was the concept of the originators, and it is the concept of the present Directors, and it has been the concept of all interim Directors and Administrators that the Acacia Mutual Aid Society, Inc., has, in its primary role as a Masonic Insurance agency, the duty to absorb the financial shocks of death, by relieving the bereaved family of the immediate financial pressure that is almost always the companion of a sudden demise.

This message, going to all the Brethren of all our Lodges, can be considered as a plea to protect your families and loved ones from the added financial shock resulting from death. Your passing away, is in itself more than they will be able to bear without your adding to their load through thoughtlessness, negligence or lack of consideration.

I sincerely hope that all our Lodges will take full advantage of the Group Insurance Plan, our Masonic Association offers, not only insofar as the required 80% of membership to qualify in the Plan, but to the extent of a full 100% of their membership, beginning with the year 1969.

JOSEPH E. SCHON
Grand Master

PEACE AND FREEDOM BEGIN AT HOME

Everywhere in the world people complain about the lack of peace and order, or at least, the deterioration or watering down of moral values, thus giving impetus to abuses in local and national governments. We now see the need for restraint in conduct and wish for passionate involvement in reforming the ways in which governments are run.

Let us try seeing the fact that as the home goes, so goes the government. In homes where parents allow unbridled freedom of children to do what they please without the needed guidance, such homes are the breeding places of anarchy. Such homes become, imperceptively, the purveyors of rebellion without causes on the part of the children.

There is no such thing as instant goodness or instant good manners and right conduct. They have to be taught and practiced incessantly in the home through the growing years of the children. Where children are neglected because the parents are too busy making money to keep up with the Joneses, such a home is contributing to lawlessness in the community in which it is situated. As the community is, so is the country. Δ

* * *

GRAND LODGE NEWS

At the convention of District No. 7 in Paniqui, Tarlac, of which VV Jesus Evangelista is District Deputy Grand Master, one of the activities of the day was the conference of Grand Lodge officers with the local officials. MW Schon met with the mayor and councilors of the municipality of Paniqui and among the topics discussed were youth problems, law and order, citizen participation in government, etc. Mayor Eliodoro C. Castro was lavish in his praise of the interest Masons have in local affairs and thanked them for it. He is confident that the interest and assistance of Masons will be a great boost to town officials in the performance of their duties.

At the convention proper, among the topics discussed were dwindling

attendance in Lodge meetings, coldness of the brethren towards Lodge projects and activities, construction and repair of Lodge temples, the implementation of more men in Masonry and more Masonry in men, etc. MW Camilo Osias, PGM, spoke impressively and convincingly to the hundreds of Masons and their families at the social hour after the official convention on his favorite topic, "Divine Economy." It was well-received and MW Osias received the plaudits of his audience.

* * * *

For the first time since he became Grand Master, MW Joseph E. Schon made an official visitation to his Lodge, Mt. Kaladias No. 91, in Dumaguete City on October 28, 1968. MW Esteban Munarriz, PGM, Grand

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The Cablotow

WB E. L. Gonzales, PM (1)

Worshipful Master; the Charity Committee has no new case to report at this Stated Meeting. With your permission, however, I would like to summarize tonight — for the information of the Most Worshipful Grand Master, the members of his party and other visiting brethren — the activities and accomplishments of the Charity Committee from 1961 up to the present time. But first, permit me to give a brief background on our Charity Committee.

Article XII of our by-laws provides that the master and wardens shall be a charity committee and shall have the power to draw upon the treasurer any sum, not exceeding 40 pesos, at any one time, for the relief of a distressed worthy brother, his wife, widow or orphans. This provision has remained in our by-laws since 1901 when the lodge was established.

In 1961, however, the lodge made a second sober look at Article XII and found that while its scope and purpose have remained praiseworthy to this day, the lodge has done little by way of assistance to handicapped children.

And so, in the Stated Meeting of March 1961, the lodge, in the exercise of its general powers, voted to expand the Charity Committee. Without directly amending the provisions of Article XII, the lodge simply agreed to enlarge the membership of the committee and to broaden its sphere of activity. Membership was no longer limited to the master and wardens but may be selected from the rank and file of the entire membership, at the discretion of the Worshipful Master.

An adequate but separate Charity

Fund was created and a current account opened with the First National City Bank. In creating a separate Charity Fund, the purpose was to provide, but not limited to, plastic surgery relief to deserving children. This laudable project was funded by approval of the members of the lodge on the basis of 4,000 pesos per year, unless circumstances dictated a change. This, in essence, is the background of the present Charity Committee, which is really a continuation of that created in 1961.

What has the Charity Committee achieved during the intervening years?

Succinctly stated, the records show that from 1961 up to this time, the Charity Committee has successfully concluded 80 charity cases which involved 37 boys and 43 girls.

For all these cases, the Committee spent a total of P8,592.20 which covered the period of six years and ten months. The average expense, therefore, ran to a little less than 1200 pesos per year. This average is indeed far below 4,000 pesos originally contemplated and appropriated for the project each year.

The expense per charity case averaged about 110 pesos. You perhaps wonder why the average expense per case is ridiculously low. The explanation is that — except for the first three plastic surgery cases handled in 1961 — the Committee spent only for medical and surgical supplies. The hospitals in the majority of cases did not charge for room and board of the patients as they were kept and maintained in free wards. The surgeons who participated in the project

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Nile Temple in Manila Visit

This year's seven-man Divan from Nile Temple in Seattle, Washington, accompanied by a large tour group of Shriners and their ladies from the state, arrived in Manila on October 17, 1968 for a five-day stay in the city, primarily to initiate new members in the Philippines into the Ancient Arabic Order of Nobles of the

Mystic Shrine, AAONMS.

The Divan was composed of Vernon Bell, Chief Rabban; Walter M. Woodburn, Asst. Rabban; Glenn Carter, PP, Recorder; Louis J. Dowell, PP, Treasurer; Kenneth T. Grimes, Oriental Guide; and Victor W. Haskell, High Priest & Prophet. Head of the Divan was C. Noel Caldwell, Po-

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Shrine Neophytes herded for the works

People say there can never be financial security without world peace.

Well the fact is, there will never be world peace without financial security. No wars between nations, and no riots within nations, were ever started by happy, prosperous people.

People, and nations, turn to violence and wars when they don't have any other way to achieve a decent standard of living.

Is it naive to think it's possible to help develop more happy prosperous nations?

We don't think so.

We believe the answer to world peace lies in giving people an opportunity to gain material well-being, to achieve a greater sense of personal dignity.

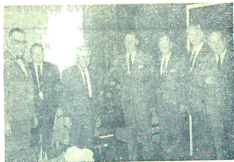
—I. O. S., Ltd. (S.A.), Panama.

Grand Master to Shriners:

The Shrine Ceremonial for the year 1968, having been conducted so expertly, solemnly, and so impressively by Ill. Noble C. Noel Caldwell and his Super-Divan of the Nile Temple of Seattle, Washington, and now being concluded amidst the traditional glitter and pomp, always a part of Shrine activities, has been a successful reaffirmation of the indisputable fact that Masonry wherever it is in action on this planet, can and does stir the soul and the spirit to greater and greater heights in its avowed purpose to improve the lot of man, morally primarily, and in the case here of Shrinedom, also physically through its celebrated program of crippled and burned childrens' cure, rehabilitation and reorientation.

I must state here, however, that no matter how brilliantly the jewels on the hundreds of fezzes displayed here tonight may shine, they are but a mere glimmer when compared to the beauty and ethereal luminescence pervading this hall through the very presence of our ladies, whom we love and revere, and to whom we freely attribute the inspiration that drives us relentlessly to greater achievements.

We have good reason to believe that our Jurisdiction, that of the Grand Lodge of the Philippines, is rapidly showing the signs of awakening, very like the first stirring of a sleeping giant. For quite a number of years our Masonic position has remained stable, not sliding by any means, but not gaining, perceptively, in number. But these static years were put to gainful use in that, through the foresight of successive Grand Masters of this period, a stronger foundation has been built, better legislation promulgated, and in some cases necessary restrictions im-



MW Schon receiving Potentate Noel Caldwell, Nile Temple, and Divan, who were in Manila recently.

posed on our Master Masons to constantly and permanently improve the quality of the Masons of our Jurisdiction. I feel that we have made significant strides in this direction, and the greater our success here, the finer the resultant product when accepted into the sphere of Scottish and finally into the calm of the Shrine.

I am serenely confident that in short order, the Philippines will stand out before the Masonic world as an enviable beacon, taking the lead in solving modern-day problems which are the bane of many Masonic Jurisdictions. We feel today that Masonry here is only beginning, champing at the bit, as it were; and when our energies are properly channelled and finally released and their impact felt — and this in the very near future — we will know that we will have succeeded in the basic virile development of a better and stronger society.

May I take this opportunity now to congratulate our newly-made Nobles and urge them to always remember that dignity goes hand-in-hand with nobility I know they will

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Philosophy in Masonry

WB Eugenio Padua, PM (51)

At his "passing" from EA to FC, the seeker is taught a very beautiful philosophy of life: To examine his every action by "the square of morality" and to see that no presumption shall cause him to transcend "the level" of propriety, and no vicious propensity shall swerve him from "the plumb line of rectitude."

The ancient Greek philosopher Aristotle defined a happy life as one of self-control guided by the principle of the "Golden Mean."

The Golden Mean means moderation, harmonious satisfaction, a sense of proportion, a guide to virtue, a road to excellence in our daily conduct.

It is the middle course of two extremes... If, for instance, danger approaches us, we can meet it in one of three ways: (1) the extreme way of impetuous recklessness or bravado; (2) the extreme way of dastardly fear or cowardice; (3) the middle way of calm determined courage of a man who is so clear and firm in his grasp of some worthy cause or end that he will take his chances on life or death if taking such chances is the best way to serve that cause or end.

The Golden Mean between wasteful extravagance and miserly stinginess is "judicious liberality;" between insolent arrogance or pride and servile humility, "dignified modesty or self-respect;" between moroseness and buffoonery, "good humor."

The Golden Mean must be "neither too much nor too little" for a given person in a given situation in relation to a given thing.

It is not like the absolute or mathe-

matical mean, which is an exact average of two precisely calculable extremes... The collateral circumstances of each situation must be considered.

Guided by a sense of proportion, we must always seek the "relative mean" — the Golden Mean.

On the wall of the temple of Apollo at Delphi, there was engraved the motto "Meden Agan" (Nothing in Excess)—in an attempt of the Greeks to check violence and impulsiveness.

Aristotle's ideal man "does not expose himself needlessly to danger" but he is "willing, in great crises, to give even his life."

An ideal man is, or should be, "of a disposition to do service to others" though not expecting to have a service done to himself by others... "To confer a kindness is a mark of superiority; to receive one is a mark of subordination."

"An ideal man," Aristotle said, "bears the accidents of life with dignity and grace, making the best of his circumstances, like a skillful general who marshals his limited forces with all the strategy of war."

Aristotle believed that happiness is the highest good and that it is attained only through good works, wisdom, moral virtue, moderation... Well-being comes from well-doing, he said.

Unhappiness is the result of bad conduct which is the result of ignorance... Happiness is the result of good conduct which is the result of knowledge...

The completely happy man is the

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On Dwindling Attendance

Bro. Prospero B. Pajarillaga Secretary (160)

If there is anything pathetic to see inside a Lodge, it is when two or three or a handful of dedicated members gathered together seemingly waiting in vain for other members to come to warrant a quorum and start their labors. This situation seems to be a perennial and persistent problem in many Lodges. Why must this happen? If there is an effect there must be a cause, or, if there is smoke there must be fire, so to speak. In short, there must be several reasons why this sad and lamentable situation of poor and dwindling attendance happens now and then. Let us try to analyze the situation.

Causes Of Poor Attendance

1. It is possible that a member must have been induced to join Masonry for some selfish or ulterior motives and as such, right at the beginning there is no genuine and sincere interest on his part in the varied activities of the Lodge, hence, his continuous absence from Lodge meetings.

2. The ceremonies and rituals during initiation must have been done unimpressively that a candidate's feelings and thinking may not have been touched or impressed at all, and so, there is no appreciation of the rites and rituals.

3. Some members do not find anything different or any improvement in what they used to do or witness every meeting time.

4. Some members due to their inability to participate in ceremonies or rituals for fear of being assigned to take part in Lodge activities, avoid coming to escape embarrassment or humiliation if and when corrected.

5. Other brethren avoid lavish ex-

penses on food and drinks due to limited financial resources at their command. To avoid embarrassment they prefer to be absent.

6. Businessmen especially, and other professionals cannot leave their jobs, customers, clients, or patients for fear of losing them which simply means that love of money is foremost in their minds and Masonry just secondary.

7. Others might have some kind of a misunderstanding with some brethren sometime in the past and would want to avoid such fellows inside the Lodge.

8. There are those who believe that since there is no suspension anyway for non-attendance provided all fees are paid, they can afford not to come.

9. Others do not feel any close fraternal relation or brotherhood with other members or even the officers themselves. They are only remembered when there is something to be collected.

10. Sometimes there are domestic problems at home where a member of a family might be sick or might have met an accident; or maybe some wedding, birthday celebration, death anniversary, wedding anniversary or the like, and the brother might be performing an important role, hence, could not physically be present in the Lodge meeting.

11. Often times the distance of the Lodge from the residence of a brother plus the extreme inconvenience of getting a ride sometimes discourages a member to proceed to the Lodge to attend the meeting, not to mention the risk of losing his own life while traveling at night.

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I am quite sure, brethren, that there are many more causes, alibis or justifications for being absent that can be theorized but for the meantime, these are what I consider to be the principal or common ones. With all these seemingly difficult and unending causes of poor and dwindling attendance before us, how should we attempt to minimize these if not entirely eliminate them? Here are some possible remedies for all concerned:

Proposed Solutions

1. Master Masons must be sincere, honest and true to their fraternity by observing the rules and regulations; by not sponsoring anyone to our privileges unless they have a strong reason to believe that the applicant or the candidate will contribute honor to their ancient and honorable fraternity.

2. Every Lodge must have a specially trained team and enough substitutes where each member of that team must be a master of his part so that during ceremonies, degree or floor

work, these are done in the most impressive way. When the ritual or degree work are impressively performed, some candidates cannot hold back their tears, a token of their seriousness of purpose and sincerity of intentions. Impressive ceremonies leave a lasting imprint on the minds of the candidates and once a candidate is impressed from the beginning, he will be inspired to seek for further truth and light in Masonry, and hence, will always look forward for opportunities to attend a tiled Lodge meeting.

3. The Master must schedule the activities of the Lodge in such a way that members attending meetings will learn something new and different every stated meeting. Every member's capacity to perform some role in the different activities of the Lodge should be challenged. The Master of a Lodge must be in a position to know each individual's capacity or ability and these members must always be given opportunities to prove their abilities.

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VW Lorenzo N. Talatala, DDGM •

The altar of today, as used in various churches, is as old as man's belief in God, as the Masonic altar of obligation is as old as Masonry itself. As man began to acknowledge the existence of the Supreme Being, he also began to improvise his altar, that he may conveniently kneel on his knees before it, to adore Him and offer sacrifice to His Holy Name. The first altar, as recorded in the Book of the Law, was built by Joshua on Mount Ebal out of rough and unhewn stones without the use of any tool of iron, where "they offered holocausts and peace offerings to the Lord." As man progressed and his skill developed, he began to hew cubical stones for his altar. Later, beautiful designs were intricately laid out and carefully carved, in true manifestation of love and care for this divine symbol. As faith became deeper and the idea of sacrifice grew in meaning, lavish jewels and priceless gifts were showered upon the altar to adorn the place of prayer. Nothing was regarded too expensive for the purpose. Temples and cathedrals began to be built, at times ancient caves were utilized instead, and for purposes of adoring Him, two altars were contrived — one inside the temple called the altar of incense or adoration and the other in front of the temple, called the altar of sacrifice, where man burned slain beasts and the products of the soil, to offer up his thanks to Him, for the bountiful graces which He had surrounded men on the surface of this planet.

The altar of adoration which is placed due East of the temple is held

sacred by everyone, that during the ancient times, it was conveniently used as the peaceful sanctuary of the hunted criminals, fugitives, slaves and the forlorn, for it was then regarded as an act of sacrilege to forcibly drag them out of that sacred place because they were, while there, deemed under the protection of God. Farther behind the altar, is the Holy Place, wherein only the High Priest may enter.

Man is generally known to be the only being on earth that prays — either alone or together. How impressive, indeed, it is to see a group of human beings gathered together in the most orderly and meek manner, their heads bowed with reverence towards the altar, united in prayer. Still more pathetic and rather compassionate is the parting desire of criminals condemned to die, in their last will, to ask to be allowed to have a last supplication with God through a Priest or any other Minister of the church, to invoke His blessings, during their last moments of desperation. There is no doubt that among God-believers, even the hardened criminal, the brute, the cruel and tyrannical, and even the sadistic, in their enlightened moments, remember God and pray for His aid and support in times of distress, danger, persecution, suffering, terror or tragedy.

The altar, inside the house of God, used for religious worship, plays a great beneficent influence in shaping the life of a man. Before it, all the various holy sacraments are administered from the time a child is baptized

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till the time he receives the last sacrament in death at old age. During ancient times, even covenants and treaties between nations were oftentimes signed before it, invoking the presence of God as a witness in the transactions. Up to this day, vows are being taken before the altar sanctioned by our customs and traditions and are binding to the honor and conscience of the individual. And, above all these, the place is held so sacred, that in front of it, while in deep meditation and prayer, one acquires the unusual feeling of the presence of the Great Creator blessing His creatures and can visualize the winged angels hovering tenderly and graciously over the heads of the devotees. Coming out of the door of the temple one feels spiritually refreshed as a new and better man, because of his communion with God. He returns to his home with a heart teeming with joy and a self-assured outlook in life.

On the other hand, there had been cases of wanton desecration of the sacred altar, by being tainted with the sinners' blood and their misdeeds. Cases of double suicide by pairs of frustrated lovers, suicides by spurned lovers and others who were desperate in their lives and had lost faith in society, have been committed before the altar. A Judge had been shot and killed while taking communion before the altar. Altars have been robbed of priceless ornaments and countless valuables by malefactors. Churches were used as prison barracks and dungeons of death of war prisoners during the war. All these, despicable as they appear to be, tend to show contempt for the symbol of the throne of God, and are visible signs of moral degeneration among men in this modern age — only to return to the folds of Godliness later, when confronted with danger, when in distress, while suffering or agonizing in

pain and when the shadow of death is visibly reflected upon the walls around their lonely places of abode.

The Masonic altar, on the other hand, is significantly different from the religious altar. While the religious altar is situated due East of the temple in conformity with the rising of the sun, the Masonic altar is situated at the center of the Lodge. While religious altars are dedicated along sectarian lines and are as varied as there are differences in religious sects, in Masonry there is only one common altar, where differences in religious beliefs are cast aside and people are unified in one common prayer acceptable to all, in adoring the Great Creator of the Universe.

The Lodge is said to be a petit representation of the universe canopied by the star-decked heaven with the journeying sun providing light to the other heavenly bodies revolving around it. The altar, therefore, situated in the center of the Lodge, is similar to the sun that diffuses light to all the activities of the Lodge. It is not meant to be just a piece of furniture to support the Great Lights, or its position in the center of the Lodge merely accidental. It has a far deeper meaning, in that it has a religious significance, although Masonry is not a religion. Masonry, by its very nature, is interwoven with religion as to require its initiates to pay homage to the Deity, but not to the extent of being involved in sectarian conflicts or the interpretation of religious beliefs. Truly translated, the Masonic altar is an altar of freedom — "freedom of faith, not freedom from faith." All Masons throughout the world, if they be true Masons, have knelt before a common altar, to be obligated and to receive light from the Master of the Lodge, regardless of creed, racial differences and stations in life.

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GRAVEL AND SAND

A Report on Masonic Activities

NBM

WB and Former Secretary of Agriculture Juan de G. Rodriguez, was the guest speaker at the Loyalty Day celebration of the College of Agriculture, U.P., in Los Baños, Laguna on October 10, 1968. It is recalled that on that same date fifty years ago, a large group of students, employees and faculty members of the College of Agriculture in Los Baños volunteered to fight overseas with the Allies in World War I. They enlisted with the Philippine National Guard under the U.S. Army.

WB Rodriguez held the rank of Sergeant in the outfit that was in intensive training preparatory to being shipped to Europe for battle. Fortunately or unfortunately for the hundreds of Filipino volunteers, the Philippine National Guard could not be shipped out as the Armistice was signed on November 11, 1918 and the Philippine National Guard was disbanded soon after.

* * *

Our congratulations to Bros. Drs. John K. Lim and Dee Bing Lim, members of Rafael Palma Lodge No. 147, who successfully passed the medical examinations given in June 1968. The results of the examinations were released in early October. Both doctors are senior members of the Jose Abad Santos Chapter, Order of DeMolay. Their father, VW Joseph Lim So, is a 33° Mason and a Past District Deputy Grand Master of the Southern Mindanao district. Dr. John K. Lim is a resident physician at the Brockenshire Memorial Hospi-

tal in Davao City and Dr. Dee Bing Lim is a resident physician at the Philippine General Hospital in Manila.

* * *

Being a pen-pusher for The Cabletow can be rewarding in the satisfaction of being able to write the news that's fit to print in our magazine, but it can be discouraging when something worthwhile is missed because no one told us beforehand.

If brothers and sisters and the young ones call us up or leave notes on our desk, we will be glad to follow up, write the story and even take pictures. Some Lodge Secretaries send us newsletters and souvenir programs regularly. They are good source materials and oftentimes we use some, if not all of what we cull from these sources. Two news magazines, The Job's Daughters Echo, published by Bethel No. 1, Olongapo City, and The Bamboo News, published by T. R. Yangco Chapter, Order of DeMolay, Olongapo City, have come into our hands. We thank those young ones for sending them.

It almost floored us to know two months late that the Supreme Royal Matron and the Supreme Royal Patron of the Order of Amaranth, heads of an International organization appendant to Masonry, visited the Manila Court. We are not of the Order, but the visit was news and we could have written the story when it happened and it would have been in The Cabletow earlier.

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If news tips and leads cannot be relayed direct to us at Room 14, Plaridel Temple Annex, Tel. 59-71-85, those may be left with the Grand Secretary, Grand Lodge Offices, Plaridel Temple, 1440 San Marcelino, Manila, Tel. 59-35-36, and he will be glad to relay the information to us.

* * *

Two daughters of Masons, who made names in the music world as singers abroad, are still on the way up in New York as in Europe. Eleanor Calbes, daughter of Bro. Diego Calbes of Mabini Lodge No. 38, Aparri, Cagayan, is busy on the stage, TV and radio in New York

and Canada. She even appeared as a model for a cigaret ad. Eleanor is married to a Canadian. They were here for a visit last year when she gave concerts at the Phil-Am Auditorium and Abelardo Hall on the U.P. Campus.

Evelyn Mandac, daughter of Bro. & Gen. Manuel Mandac of Bagumbayan Lodge No. 4, and Maguindanao Lodge No. 40, made a name in Paris where as a student she won voice contests. Evelyn is now in New York appearing on the stage, TV and radio. She is married to a Frenchman and they make their home in New York City. △

* * *

Grand Lecturers on Lecture Tour

ITINERARY OF GRAND LECTURES TO CONDUCT LODGES OF INSTRUCTION IN DISTRICT NO. 13

November 2-14, 1968

Saturday, November 2 —

1:00 p.m. — Leave for Daet PAL
FLT 261

3:00 p.m. — *Camarines Norte Lodge No. 107* Lodge of Instruction

Sunday, November 3 —

4:00 p.m. — Masonic Symbolism

Monday, November 4 —

7:00 a.m. — Leave for Naga

2:00 p.m. — *Isarog Lodge No. 33* Lodge of Instruction and Symbolism

Tuesday, November 5 —

7:00 a.m. — Leave for Legaspi

3:00 p.m. — *Mayon Lodge No. 61* Lodge of Instruction and Symbolism

Wednesday, November 6 —

7:00 a.m. — Leave for Sorsogon

3:00 p.m. — *Bulusan Lodge No. 38* Lodge of Instruction and Sym-

bolism

Thursday, November 7 —

Return home

7:45 a.m. — To Manila — PAL
FLT 276

Saturday, November 9 —

Attend District No. 5 Convention in San Fernando, La Union or District No. 1, in Manila

Monday, November 11 —

Mindoro Lodge No. 157 Lodge of Instruction

Thursday, November 14 —

5:30 p.m. — Manila — Plaridel Masonic Temple Lodge of Instruction for Grand Lodge Inspectors for District No. 1 and 9

Saturday, November 16 —

Leave for Aparri via PAL
FLT TIME LEAVE
222 10:25 a.m. Manila
ARRIVE TIME
Aparri 12:45 p.m.

2:00 p.m. — *Mabini Lodge No. 39* Lodge of Instruction and Symposium

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WB Maximo P. Echiverri, PM
Secretary of Marunaw Lodge No. 111

In one of the regular stated meetings of our Lodge recently, WB Esmeraldo B. Roque came out in the open and propounded the question, "What is Freemasonry?" Everybody got alerted, stood one after the other and boldly endeavored to give his answer as best he could. All went well and this generated in the lodge a note of progress in Masonic moral science. Why? Because since then, this same question has become a by-word of the members of the lodge.

In the unhidden meaning and sensitive concept of Freemasonry, come these fraternal greetings:

What came we here to do? To learn to subdue our passions and improve ourselves in Masonry. What have we been and are we, presently, doing to improve ourselves in Masonry? How much reading and studying have we done since we were raised to the sublime degree of Master Mason? Are we getting everything out of Freemasonry that we expected and hoped for? What is this art known as Freemasonry and why do we have to study, investigate and explore to find its true meaning and concept?

Freemasonry is not a religion, yet it is religious in nature and in all its aspects. Religious, because before we embark on any great and important undertakings, we first invoke the blessings of GOD. So we kneel for the benefit of prayer. Upon completion, we again offer our prayers of THANKSGIVING. But what is most vital and important is that, as a fraternity, we are not to usurp the functions of the Church. We are not to declare war on them as an organ-

ized group. Rather, we are to aid and steadily assist in the untiring pursuit of a sacred mission. Thus Freemasonry undertakes a teamwork with the Church in the spiritual development of the individuals. And it is this co-operative team effort that should make Masons feel proud as members of this most ancient and honorable organization in pushing through the religious beliefs and practices to even greater heights in future years.

A social organization, Freemasonry is not. Although the Masons are highly sociable and they belong to an elevated bracket of society. Freemasonry is a way of life so that social attainments, social affairs and social intercourse are essential parts of life and a means to an end and not an end in itself. Society, therefore, is in itself, Freemasonry.

Secret? No! Never! Freemasonry is not a secret Order. There is nothing secret in Freemasonry. The constitution and by laws of the organization is free for every body to read, and even to own and possess. There are, of course, some ways and means of recognizing and identifying a Mason from one who is not, in the dark as well as in the light. There are also some pass words and rituals which must necessarily be kept from the non-masons. The reason for this is very clear and simple. If a non-mason knows how to identify a Mason, he can pretend to be himself a Mason, and enjoy the rare privilege; and rights of a genuine Mason among brethren in any valley he may happen to roam. It should be borne in mind

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that it is very painful and most difficult to become a Mason, but it is, indeed, a joy and an honor to be one.

For beneficial purposes, Freemasonry is not either. This organization is not a Beneficial Order. But our charities are highly beneficial to mankind. We have the Crippled Children's Hospital, the Research in Mental Health, The Templar Eye Foundation and many other minor undertakings that serve as monumental manifestations in our firm belief in the Fatherhood of GOD and Brotherhood of MAN. To Masons and much more to those who are not, Freemasonry is, indeed, a very precious luxury founded on the divine belief that it is more blessed to give than to receive. This is conceived and promised on the principles and practice of give and no take. This is Charity. "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. Though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor and though I give my body to be burned and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; Charity envieth not; and charity vaunteth not itself. And now abideth faith, hope and charity — these three; but the greatest of these is CHARITY."

Freemasonry is neither a political organization. As citizens, of course, we are privileged to take active participation in the affairs of the community, the state and the nation. In the lodge, however, we should temper our discussions with cool, fraternal emotions and sound judgment as we are duty bound to respect our broth-

ers' political beliefs and inclinations. If we do these, we refrain from making the lodge sick of political fever during election years. Thus, harmony is maintained which is the strength and support of all societies specially this of ours.

Let us now picture Freemasonry clearly. In the Entered Apprentice degree, we have been told that it is an institution designed for three purposes, namely:

- (a) to enlighten the intellect.
- (b) to improve the moral nature and
- (c) to raise up humanity the world over.

In a democratic society, we hear much of freedom. We have the freedom from poverty, for example, freedom from immorality in high places and from restraint. These are the three freedoms in connection with the great design of Freemasonry promulgated by our Masonic forefathers and so needed in our national fibre today. Freedom from intellectual poverty (meaning enlighten the intellect); Freedom from Moral Decay, (meaning improve the moral nature) and Freedom from self, (meaning raise up distressed humanity).

Freedom from Intellectual Poverty in our craft would raise the level of

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All About Ecumenism

News and Views on the Ecumenical Movement

NBM

Last month we made mention of ecumenism being divided into ecclesiastical and fraternal. Ecclesiastical, we sub-divided into three: ecumenism among Christians, ecumenism within a church and ecumenism among all religions. We did not sub-divide fraternal ecumenism. This time, we are going to sub-divide fraternal ecumenism.

There must be two sub-divisions in fraternal ecumenism: ecumenism between Freemasons and Knights of Columbus and fraternal ecumenism within the fraternities. Sad to say this, but the obstacle to fraternal ecumenism is race. And both fraternities, in some areas of their world-wide expanse, are guilty of this.

For example, in Freemasonry, there is that oft-repeated phrase: "in spite of race, creed or color," purportedly the basis for taking in members. However, in some countries or states, they try to keep the fraternities exclusive or segregated as to race or even creed.

Freemasonry in the Philippines is no longer guilty of race or creed selection. Since 1917, membership in this grand jurisdiction has been fully integrated as to race or creed. We have white, black, brown, yellow and caucasian, Catholic, Protestant, Muslim, Buddhist, Hebrew and Gnostics in our membership. We are proud of this, too. There is real fraternal ecumenism in the Grand Lodge of the Philippines.

* * *

On the ecumenism in religion front, we note that in Tassajara, high on the hills of Big Sur, 160 miles from San Francisco, California, they have a Zen Buddhist Monastery, the first and only one in the United States. It is run by Richard Baker, a Berkeley graduate with major in Oriental studies. He is assisted by Shunryu Suzuki, a *roshi* or Zen master.

At present they have 60 novices composed of college students, university professors, a psychiatrist, an importer, a bookshop owner, a former naval commander and a sprinkling of housewives. They are of various religious sects and after six months in the monastery they expect to return to their daily lives, spiritually reinforced by exposure to the serene wisdom of Buddha.

The monastery community takes in week-end paying guests at Tassajara and use the income to operate and refurbish the monastery.

For the novices, the day begins at 4:40 AM and at 5:00 AM, they move into the Zendo or meditation hall. After meditation, they have a 20-minute Zen service. From 6:00 to 7:15 AM, they have a period of study followed by an austere breakfast of rice, eggs and vegetables. All the meals are eaten in silence. The day's routine continues with work in the monastery gardens or facilities, more meditation and services, and a lecture and counselling by the *roshi* until bedtime at 10:00 PM. △

* * *

The Majority in the Minority

Bro. Francisco G. Bongco (5)

The foliage of our country's history is adorned with a cluster of proofs attesting patently that plurality in number is not necessary to attain an objective. To mention some instances, Lapu-lapu, with a handful of men, triumphantly repulsed the mighty force of Spain on the shores of Mactan. Rizal, with his trenchant pen, valiantly fought the brutalities of the Spanish officials and friars, a feat that rightfully earned him a place in the hearts of all Filipinos. Bonifacio, the Plebeian, led the Cry of Balintawak that successfully thwarted the imposition of an oppressive burden to the Filipino people. The out-numbered Filipino and American soldiers in Bataan erected an unequalled monument of valor for having held the enemy at bay, as ordered over a very significant period of time.

This enumeration of facts manifested the force of men's quality and have proved that it cannot be trampled on by the strength of quantity. Men with strong determination and will power to accomplish outstanding feats serve as an inspiration to others. They are in the minority, yet they are being emulated because they have the strength and power of the majority.

We are the majority in the minority. We may be few in number compared to our population, but we are the champions in the task of advancing the welfare and promoting the happiness of men. We are in the minority, but we are emitting more power and energy than the force being discharged by the majority. We have that courage to lead the fight against crookedness and evil, whatever the consequence. We have that trust and belief in the Supreme Architect of the Universe who guides us and gives

us strength and hope, even in the "valley of death." We have that love and readiness to "aid and assist a distressed worthy brother master mason, his widow and orphans" and being used to participate in this undertaking, we extend our helping hand to others in need. But, we are not fond of propagating our achievements for we know that "what is done by the right hand should not be known by the left." We are not easily provoked for we have that shield of tolerance. We do not prejudice anyone because justice is embedded in our minds. All these traits make our Fraternity a shining armor and guiding light, amid darkness, ready to parry the thrust of evil and to set an example of how life should be spent. We are few because we only accept men with "internal qualifications" whose conception of virtue is not conventional, men who are determined to live by the truth, and men whose sense of responsibility is of the highest degree.

When we are raised to the sublime degree, we are obligated upon the Holy Bible, Square and Compasses to translate into acts and deeds the teachings and tenets of Masonry. We feel that we are born again. We go out to the world and perform the duties of a Mason, devoid of malice or of any consideration.

We are proficient because we are Masons at heart, in mind and conscience and as such we meet our obligations on time. We are striving hard to be "better men" because the institution we represent requires us to glisten in the dark, and to exert our utmost effort to prove that we belong to the majority in the minority — the Free and Accepted Masons. △

our understanding and consideration to the point that wherever we live as Masons, the uninitiated as well as the profane would see our good works

Freedom from Moral Decay is one of the most compelling requirements in our society today. When Freemasonry raised its head on the scene of history in the 13th, 14th and 15th centuries, morality was at a low ebb in England and all throughout the continent. The Church had miserably failed in its mission to improve morality, and so with the state. But through conspicuous examples displayed by members of the Fraternity, morality got improved in a fortnight and it is this glorious achievement that is worthy of credit which brought Freemasonry in human society today.

Our selfishness as individuals and as nations for centuries has been greatly responsible for most of the evils in this world today. I should like to bring you to the two great Commandments which we are admonished to strictly and constantly observe. "Thou shalt love the LORD, Thy GOD" and "Shalt love thy neighbor as thyself." This embraces all the laws and is dramatically illustrated in the upsearch and outreach of Freemasonry. If after digesting these two commandments and we forget ourselves for sometimes, then we shall come to happiness in reality and be able to truly enjoy life and say, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that ran down to the skirts of his garments. As the dew of Hermon and as the dew that descended upon the mountains of Zion. For there, the LORD commanded the blessings, even life forever more."

△

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GRAND LODGE NEWS From page 16

Nueva Ecija, to dedicate the new temple there.

* * * *

On November 10, 1968, Grand Master Schon flew to Davao City to be present at the conferral of Scottish Rite degrees on over forty candidates of Davao Bodies, AASR, on Nov. 11 & 12. Venerable Master of the Lodge of perfection there is WB Tiburcio Cervantes, younger brother of MW Cenon Cervantes, PGM, and Grand Treasurer of the Grand Lodge. MW Cervantes went to Davao City with the Grand Master.

MW Schon made a visitation to Sarangani Lodge No. 50 and Davao Lodge, No. 149 on Nov. 13, 1968. △

* * * *

The wise men of antiquity, when they wished to make the whole world peaceful and happy, first put their own states in proper order.

—Confucius.

THE JO-DE-RAS SECTION



JOB'S DAUGHTERS



DEMOLOY



RAINBOW

The Supreme Session of the International Order of Job's Daughters was held in Topeka, Kansas, on August 14-18, 1968. It was reported that the Session was successful and the delegates to the convention had a wonderful time in the corn state. Mrs. Velma E. Wilson, the Supreme Guardian in whose term the Session was held and presided thereat, is a native Kansan. She visited Bethels in Manila, Olongapo and Dumaguete cities last March and April.

It will interest Jobies in the Philippines that the headquarters of the Order is now located at the Masonic Temple in Omaha, Nebraska and that Mrs. Doris Benson, Past Supreme Guardian, is Supreme Secretary. It will be recalled that Mrs. Benson, during her term as Supreme Guardian, visited Bethels of the Order in Olongapo, Manila and Dumaguete in 1965.

* * *

Out in Cagayan Province, Gov. Teresa Dupaya is enthusiastic about the new twist allowed by Pres. Marcos in that young boys are hired to work as laborers in public works projects. Gov. Dupaya says that boys and girls who are treated by their parents as señoritos and señoritas in their homes are finding themselves as men and women, responsible, industrious and honest. They acquire pride,

through their employment, in the work they are doing for the promotion of progress in their localities.

* * *

In Dumaguete City, projects for helping cultural minorities in the mountains of Negros Oriental have been referred to the Action Committee for implementation. The projects have the support of the Commission on National Integration and the Presidential Assistant on Cultural Minorities. To work in the projects, they need young men and women who are willing to live in the mountain communities to teach the mountaineers how to plant crops, cook wholesome meals, build homes, acquire good health habits, to read and write, or otherwise make them good citizens who will stay put in their communities, develop themselves and their communities, instead of wandering about. WB Timoteo Oracion, Worshipful Master of Mt. Kaladiaz Lodge No. 91, in Dumaguete, is over-all coordinator of the projects.

* * *

This is a local story of how the other half lives. The other half we refer to are the wives and children of Masons who are drawn to membership in the Eastern Star, the Amaranth, DeMolay, Rainbow and Job's Daughters, or not at all, for lack of

Turn to next page

the facilities in their localities. The first half, or better half, of course, are the Masons.

Where Masons and the other half of their families work together for the good of Masonry and the Concordant Orders, there is bound to be peace and harmony in the families concerned. Gone are the days, we hope, when the Masons, the heads of their families, were loved and hated by them: loved as being the husbands and fathers, and hated for being Masons.

Youth organizations adhered to Masonry need Mothers' Clubs. The mothers of the DeMolays of T. R. Yangco Chapter, in Olongapo City, have formed themselves into a DeMolay Mothers' Club. When the DeMolays are in meeting at the Masonic Temple, or working outside on some community-improvement projects, their mothers are there too. They prepare refreshments for the boys. They help raise funds for the projects of their DeMolays. They give sound advice, when sought by the boys. After doing something for the boys, the mothers feel proud of themselves and of their boys.

If all DeMolay chapters, Rainbow assemblies and Job's Daughters Bethels have mothers' clubs, and also fathers' clubs, our Masonic young people will have ideals to live for and live up to.

* * *

Sis. Jesusa Ludan, Honored Queen, Bethel No. 2, Manila, and Sis Zeny Alvarado, also of Bethel 2, are to be congratulated for their good on-the-spot decision when at 1:00 PM, October 26, 1968, just as the chairs and food were to be unloaded on the lawn of some Dad and Mom to prepare it for the fund-raising party at 6:00 PM, they were told that they could not hold the party there. They and their other sisters hustled and looked

around town for another place to hold the party that night. They finally got the permission of Dad D. F. M. Domingo and Mom Virgie Domingo to hold the party on their lawn and home in Blue Ridge, Quezon City. By 9:00 o'clock the Jobies, with the help of DeMolay brothers and Rainbow sisters, had the party going on the new site. It was a highly successful affair, enjoyed by all of the Dads & Moms present, let alone the presence and participation of so many DeMolays, Rainbows and Jobies and their guests.

They are thankful to Dad & Mom Domingo for being so kind and helpful in the solution of a pressing problem. They also thank Sis. Minnie Domingo, Past Worthy Advisor of Perla Assembly, Order of Rainbow, who helped them in fixing the place and in managing the kitchen chores.

Dad Eugenio Padua, Associate Bethel Guardian of the Manila Bethel, donated the services of the Red Fox combo, composed of his two grandsons and their friends.

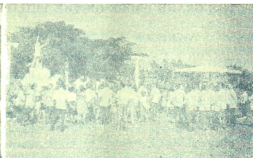
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Some twenty-six DeMolay brothers of Leon Kilat Chapter in Dumaguete City travelled to Iloilo City on Friday, November 15, 1968 to initiate over twenty boys in Iloilo City into the Order of DeMolay preparatory to the institution of a DeMolay chapter in Iloilo on November 16. The newest DeMolay chapter is sponsored by Iloilo-Acacia Lodge No. 11, Kalantiaw Lodge No. 187 and the Panay Bodies, AASR.

The Dumaguete DeMolays were accompanied by Dad Sammy Malayang, Chapter Advisor, and other members of the Advisory Board. Expenses for travel, lodging and meals of the Dumaguete DeMolays were borne by the Iloilo and Dumaguete Masonic groups. △



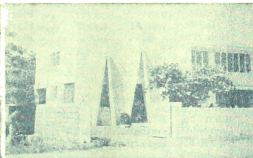
Eastern Stars sit at dinner table during Friendship Night of Mayon Chapter No. 1, OES, recently.



Masons and townspeople of Paniqui Tarlac, gather on town plaza to hear MW Schon give an address in front of Bonifacio Monument.



Dedication of the Temple of Nueva Ecija Lodge No. 73 in Quezon, Nueva Ecija.



New Temple of Nueva Ecija Lodge No. 73 in Quezon, N. E.



Dedication ceremonies at dedication of the Temple of Maranaw Lodge No. 111 in Higan City.



MW Schon with Mayor of Paniqui, Tarlac. Left to Right, VW Jose Ma. Cajucom, RW Edgar Shepley, Mayor Castro and MW Schon. Behind them is VW William C. Councill, Grand Octor.

POCKET REMINDER OF STATED MEETINGS OF ALL SUBORDINATE LODGES IN ALL MASONIC DISTRICTS UNDER THE JURISDICTION OF THE GRAND LODGE OF THE PHILIPPINES, F. & A.M., AS OF OCT. 31, 1968

<i>NAME OF LODGE</i>	<i>LOCATION</i>	<i>STATED MEETING</i>
DISTRICT No. 1 — MANILA		
Bagumbayan 4	Plaridel Masonic Temple	— 2nd Wednesday
Island-Luz-Minerva 5	Plaridel Masonic Temple	— 3rd Saturday
Biak-Na-Bato 7	Plaridel Masonic Temple	— 2nd Tuesday
Nilad 12	Plaridel Masonic Temple	— 1st Saturday
Walana 13	Plaridel Masonic Temple	— 3rd Wednesday
Dalisay 14	Plaridel Masonic Temple	— 1st Tuesday
Sinukuan 16	Plaridel Masonic Temple	— 2nd Friday
Araw 18	Plaridel Masonic Temple	— 2nd Saturday
Dapitan 21	Plaridel Masonic Temple	— 3rd Monday
Jose Rizal 22	Plaridel Masonic Temple	— 4th Friday
Batang Buhay 27	Plaridel Masonic Temple	— 2nd Tuesday
Zapote 29	Plaridel Masonic Temple	— 3rd Saturday
Luzon 57	Plaridel Masonic Temple	— 1st Tuesday
Labong 59	Plaridel Masonic Temple	— 1st Saturday
Kasilawan 77	Plaridel Masonic Temple	— 1st Tuesday
Taga-Ilog 79	Plaridel Masonic Temple	— 4th Saturday
F. D. Roosevelt 81	Plaridel Masonic Temple	— 3rd Saturday
High Twelve 82	Plaridel Masonic Temple	— 2nd Saturday
Hiram 88	Plaridel Masonic Temple	— 1st Friday
Service 95	Plaridel Masonic Temple	— 4th Tuesday
Keystone 100	Plaridel Masonic Temple	— 2nd Saturday
Noli Me Tangere 148	Plaridel Masonic Temple	— 1st Wednesday
King Solomon 150	Plaridel Masonic Temple	— 2nd Monday
Manuel Roxas 152	Plaridel Masonic Temple	— 2nd Monday
Manila 1	**Scottish Rite Temple	— 1st Tuesday
Corregidor-Southern Cross 3	Scottish Rite Temple	— 2nd Thursday
Cosmos 8	Scottish Rite Temple	— 2nd Monday
St. John's 9	Scottish Rite Temple	— 2nd Friday
Mt. Lebanon 80	Scottish Rite Temple	— 1st Thursday
Mencius 93	Scottish Rite Temple	— 1st Wednesday
DISTRICT NO. 2 — APAYAO-CAGAYAN		
Mabini 39	Aparri, Cagayan	— 2nd Saturday
Gonzaga 66	Tuguegarao, Cagayan	— 3rd Saturday
Rio Chico 182	Apayao	— 3rd Saturday
DISTRICT NO. 3 — NUEVA VIZCAYA		
Magat 68	Bayombong, N. Vizcaya	— 1st Saturday
Nueva Vizcaya 144	Solano, N. Vizcaya	— 1st Saturday
Salinas 163	Bambang, N. Vizcaya	— 3rd Saturday
Cordillera 178	Bagabag, N. Vizcaya	— 4th Saturday
DISTRICT NO. 4 — ABRA-ILOCOS NORTE-ILOCOS SUR		
Angalo 63	Vigan, Ilocos Sur	— 3rd Saturday
Laog 71	Laog City, I. Norte	— 1st Saturday
Abra 86	Bangued, Abra	— 2nd Saturday
Lam-Ang 164	San Esteban, I. Sur	— 1st Saturday
DISTRICT NO. 5 — LA UNION-MT. PROVINCE		
Baguio 67	Baguio City	— 1st Tuesday
Union 70	San Fernando, La Union	— 1st Saturday
Bontoc 140	Bontoc, Mt. Province	— 1st Saturday
Siete Martires 177	Balaoan, La Union	— 3rd Saturday

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This practice might give encouragement to members to attend Lodge meetings regularly.

4. There should be group teaching and constant discussions about the ceremonies and reading of the monitor so that everybody will be familiar with all portions of the degree work including the lectures for the three degrees. A member who is proficient in reading the monitor should assist the less capable brethren. When one is well acquainted with any ritual, ceremony or degree work, then, there should be no reason at all why he should be afraid to be assigned any part or be intentionally absent from Lodge meetings.

5. We must avoid lavish and unnecessary spending for food and drinks. Incidentally and unfortunately, not all members of the craft have the same paying capacity or ability. While others are blessed with good earnings from some business or the practice of some professions, others do not have the same blessings or abilities. When one's pocketbook is affected very much at every stated meeting, that particular member concerned will always have a negative instead of a positive attitude towards stated meetings.

6. It should be an ideal practice to mark immediately in our calendars in the home or in the office our stated meetings for the whole year to remind us in advance about our engagements in our lodges. Let us also be reminded that we have only one stated meeting every month and so we should schedule other activities in such a way that they will not be in conflict with Lodge activities.

7. Hatred towards a brother should not be a sufficient ground for not attending Lodge meetings. In the

first place, hatred should not find room in our hearts or minds, because if we entertain this, we become hypocrites of the highest degree. Misunderstanding with any brother should not be allowed to last long. This problem should immediately be settled by the Worshipful Master of the Lodge or some elders to the satisfaction of both parties.

8. It is a wrong attitude that because there is no suspension for non-attendance in Lodge meetings that one should not attend Lodge meetings anymore. This attitude should be changed, lest, there will be no progress in our membership in Freemasonry. Payment of dues is not enough but the physical presence of every member in all Lodge meetings is equally important. While the ordinary holo will remain sharp only by constant sharpening on a grindstone, so will a member of the craft remain proficient only by a constant and continuous participation in all Lodge activities. The moment a member ceases to attend Lodge meetings, he is likely to forget the signs, the passwords and other things he is expected to know.

9. The Worshipful Master as well as the other members present should exhibit the usual eagerness in welcoming the other members by offering their warm and friendly greetings and handshaks. When a brother feels that his brethren had been missing him in Lodge meetings, that shows that his brethren not only care for him but that they are miserably missing him in the Lodge and their various activities. Naturally, the brother missed in Lodge meetings will endeavor to be always present as he is equally important and dear to every brother.

10. Every brother must always be on the alert regarding any misfortune

Turn to next page

that may come to another brother or any member of his family. If some accident befell a brother or a member of his family, gets sick seriously or dies, the brethren should be the first group of people to come and share with the sorrow and to offer financial help automatically, because this is a part of our sworn obligation before the Altar. When every Master Mason does his sworn obligation to all concerned, more especially to a brother, we encourage everybody to be active in the Lodge and be conscious of their duties.

11. A well-to-do or much-better-off brother having a car, a pick-up or a jeep, should go out of his way to find out if some brethren are ready to go to Lodge meeting and can be accommodated in his vehicle. This, in-

deed, is an ideal which we might call real Masonry in action and a fine gesture of brotherly affection and love existing only among individuals with such a close fraternal relations. No doubt this system will improve and promote attendance in Lodge meetings.

Brethren, how about giving a try of these solutions to poor attendance enumerated above? Is it not inspiring to hear and to note that in some Lodges, attendance is "overflowing" so to speak, and that if some brethren happen to be a little late in coming, seats and spaces become a problem? If it can be done in other Lodges, why can it not be done right in our own Lodges, too?

Brethren, here is a real challenge for you and me. As for me, I accept the challenge. Do you? △

PHILOSOPHY IN . . . From page 6
complete gentleman. . . And the complete gentleman is the man passionately devoted to friendliness. . . When you see two friends, you see two bodies with a single soul.

The 13th century philosopher and theologian Saint Thomas Aquinas maintained with "pagan" Aristotle (4th c. B.C.) that "every man has within him the form, or the urge, to turn himself into an angel, just as every acorn has within it the form, or the urge, to turn itself into an oak tree."

Saint Thomas played a central role in the assimilation of Aristotelianism in Christianity. There was a time when Church officials warned against the teaching of the Aristotelian treatises — probably because of the Mohammedan route by which it had come. Eventually, they decided that the thing to do was not to outlaw Aristotle or to burn his books but to study him with all due care. Thus, Christianity has been enriched with his philosophy since the thirteenth or fourteenth century. △

THE ALTAR From page 10

To both Religion and Masonry, therefore, the altar is indispensable, it being the pivotal point and source of divine light for all the activities in both. It symbolizes the throne of the Supreme Being, whereupon He presides over and oversees all the labors taking place around Him. Finally,

it will undoubtedly be for the best interest of the Order, if only the brethren, especially those whose interest in Masonry are waning, will come to recall what they pledged before the altar of obligation, that they may once more fully realize the important duties they owe to God, country, the Lodge, the brethren and mankind. △

Sunday, November 17 —

8:00 a.m. — Leave for Tuguegarao

5:00 p.m. — *Gonzaga Lodge No. 66*

Masonic Symposium

Monday, November 18 —

5:00 a.m. — Leave for Tabuk

District Deputy Grand Master, Masonic District No. 3 will arrange our transportation to and from Tabuk.

2:00 p.m. — *Rio Chico Lodge No. 182*

Lodge of Instruction and Symposium

Tuesday, November 19 —

5:00 a.m. — Return to Tuguegarao

4:00 p.m. — *Gonzaga Lodge No. 66*

Lodge of Instruction

Wednesday, November 20 —

8:10 a.m. — Leave for Cauayan via PAL FLT 213

Proceed to Ilagan

2:00 p.m. — *Lodge of Instruction Symposium*

Isabela Lodge No. 60

Cauayan Lodge No. 180

Mallig Plains, U.D.

Thursday, November 21 —

7:00 a.m. — Leave for Santiago

2:00 p.m. — *Cagayan Valley Lodge No. 133*

Lodge of Instruction and Symposium

Friday, November 22 —

7:00 a.m. — Leave for Bayombong

2:00 p.m. — *Lodge of Instruction Symposium*

Magat Lodge No. 68

Salinas Lodge No. 163

Nueva Vizcaya Lodge No. 144

Cordillera Lodge No. 178

Sunday, November 24 —

Return to Manila

Saturday, November 30 —

2:00 p.m. — *Pinagtabitan Lodge No. 26* △

tentate of Nile Temple.

The Divan and Tour Group arrived from Taipei at 3:55 PM, October 17, 1968 and were met at the Manila International Airport by Philippine shriners. They were quartered at the Manila Sheraton. The evening of their arrival, they were feted at a Hospitality Night Reception at the Elks Club in Makati.

Friday morning, October 18, 1968, they were treated to a sight-seeing trip while the official divan paid their respects to MW Schon, Grand Master, at the Grand Lodge offices. At noon, Grand Master Schon tendered a luncheon at the Army & Navy Club for the divan. Cocktails were served for the divan in the evening.

Shrine ceremonials filled Saturday, October 19. The morning session was held at the Scottish Rite Temple and the afternoon session was held at Plaridel Temple. The Potentate's ball for the new shriners was held at the Manila Hilton at eight in the evening. It was a happy and hilarious affair, well-attended and glittered. While the divan worked on the candidates, taking their lunch at the Scottish Rite Temple, the ladies of the visiting shriners were luncheon guests of the ladies of Philippine shriners at the Elks Club.

Sunday, October 20, the shriners had a business meeting at the Sheraton in the morning and later took a tour of Corregidor for the rest of the day. The Washington shriners departed for Singapore at 2:45 PM, Monday, October 21.

Philippine shriners are organized into oases in different parts of the country. They have oases at Clark Field, Pampanga, Manila, Olongapo, Cavite, Dumaguete and Saigon. △

Pitak Filipino

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

ALITUNTUNIN NG DAKILANG MANGGAGAWA

Sa mga sandali ng aking mataimtim na pagmumunimuni, ngayong ako'y nasa dapit-lapon na ng Buhay, ay ngayon ko lamang napagwawari, na ako ay naninirahan sa isang Templo na hindi ginawa ng mga kamay, ang katawang nilikha ng katangitanging ISIP na makapaangyarihan sa lahat. Ang isip ay siyang pinakamahalagang biyaya ng Diyos sa tao. Ang wagas na isip ang tagapagtayud ng tao sa kaunlaran at kaligayahan. Kapag ito ay naglaho, ay mawawala na rin ang katalinuhan at buhay na walang hanggan.

Ang Dakilang Manggagawa ay itinatatag ang kanyang mga Templo (ang mga tao sa Sandaigdig) sa tugatog ng mga buhay na bato, kalakip ang Banal na Pag-ibig at lava ng kaisipan. Gayon ma'y marami pang maliliit na bagay (details) na iniwan upang bigyan ng pagkakataon ang tao sa pagbalangkas at pagsasakatuparan ng mga ito sangayon sa kanilang mithiin at pangangailangan.

Ang Manlilikha ay pinagkalooban din ang tao ng hustong kasangkapang kinakailangan sa pagyari ng Banal niyang Templo. Nasasa kanyang talino't katapatan sa wastong paggamit ng mga ito, sa maikling panahong ilalagi niya sa Mundo. Dito masusubok kung siya'y karapat-dapat sa Matang Nakikita ang Lahat.

Upang maging ganap (perfect) ang Templo ng tinitirhang kong ito, bayaan ninyong buong ingat kong balakin, ng maging siguring kalakip ang puspos na kaligayahan, di lamang para sa sarili, kundi para sa lahat ng

doo'y magaganyak na pumasok, dahil sa huwaran kong panumuhay na ipinakikita sa wika't sa gawa. Ipagpamanhin ninyong itayo ko ang bantayog kong ito, alinsunod sa larawang-uhit ng Dakilang Guro, na ang Bustak Niyang Liwanag, kailan ma'y hindi mangungululim sa kanyang Dambana, ang Liwanag ng Katalinuhan at inspirasyon sa lahat ng doo'y dalangin at magtitika.

Bayaan inyong: sangkapan ko ito ng katapatan at katotohanan, upang maging matatag at matibay, sa gayo'y mapapawi ang alinlangan at pagtupasalaan; tanglawan ito ng pagtitiwala at katarungan upang ang magsisipagkanlong doon ay tiwasay at panatag ang kalooban; palabukan ito ng kagandahang-loob, kawanggawa't maka-Diyos na Pagibig sa lahat ng buhay na kahuluwa, ng lubos nilang matalos na

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ang Liwanag na patuluyang nagningning doon ay malaganap at nag-gagawad ng Buhay sa bawat nilalang na kanyang masilayan.

Ang mga kagamitan ko dito sa aking Templo (ang aking mithiin, pakataraan, at pagpapalagay sa kapuwa) ay hindi kailanman magkakabahid ng kasakiman, ni sasarilyin ang Templo ng itong pahiram lamang ng Maykapal; manapa'y zamukiin ko ang lahat; pagkat ikikintal ko sa aking puso't dandamin, na ang Sansinukob ay isang Dakilang Templo na nilikha ni Bathala, hindi para sa isa, kundi para sa lahat.

Papalamutihan ko ito ng pusong mawain, diblib na matapatin, at kamay na laging handang iggawad sa mga inaapi't sinasamang palad. Ngunit ang pinakamahalagang hiyas na aking idudulot ay ang Talino, upang unisip at magsakatuparan ng magagandang balak; Lakas, upang tumulong at managutan sa lahat ng wastong pasanin. Kagandahan, upang magin kaaya-

ayang palamuti sa lahat ng Magigiting at Mahahalagang Gawain.

Sapagkat alam kong ang batayan ng Dakilang Manggagawa ng aking Templo (katawan) ay ang Walang Maliw na Pagibig at Buhay na Binasbasan, ay kailangan kong matutuhan ang wastong paggamit ng mga kasangkapang kaloob Niya sa akin, upang ako'y maging karapatlapat sa Kanyang Sinapupunan.

Matapos kong maisakatuparan ang tungkuling sa sarili'y ipinatao, at dumating na ang panahong, ang kaluluwa ko'y dapat ng mawalay sa lupang katawan, upang maglakbay doon sa Bayang hindi pa natutuklasan, na sa kanyang sinapupunan, ay wala pang nakabalik na sinomang manlalakbay, sa aking mga ginawa'y makapagiwan man lang ako ng isang munting ilaw, na sa kanyang liwanag ay matauhan ang mga kaluluwang nahulugmok sa kasamaan, ay langit ko nang ituturing, pagkat kabit hindi lubos, ako'y nakatupad sa Ginintuang Tuntunan ng Dakilang Manggagawang, sa mga Mason ay PAMARISAN. Δ

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*Look up and not down,
Look forward and not back
Look out and not in
Lend a hand.*

Edward Everett Hale

* * *

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cooperated generously. They cheerfully donated their skill and service.

The afflictions or ailments of these 80 boys and girls are grouped into these categories: 73 had harelip and cleft palates; 4 had ailments involving the eyes; 1 required surgery in the neck; 1 suffered from severe burns of the body, arms and legs, face and neck; and 1 had a hole in voice box which was remedied by surgery.

The predominance of harelip and cleft palate cases was due to the fact that in 1963 the Charity Committee confined and limited assistance to this type of deformity.

The Charity Committee had also occasion to participate now and then in small but significant charitable work. In December 1961, for instance, the Charity Committee spread Christmas cheer to its beneficiaries by giving to each one of them a case of evaporated milk, coloring pencils, water colors, candies and local sweets and other food typical of the Christmas season.

In July 1964 after typhoon Dading wrought widespread destruction in the country, the Charity Committee immediately donated 200 pesos to the typhoon victims. The donation was made through the Salvation Army as this organization had first hand information of the individual needy families. I would like to mention that most of the harelip and cleft palate cases handled by the Charity Committee today were referred by the Salvation Army. The Salvation Army looks for the cases and we pay the bills after treatment. This arrangement was made in the second half of 1962 because it was recognized that the Salvation Army is in close contact with the grass roots section of the country and it had more opportunity, in the course of its crusade to see and

meet children with congenital deformity of this nature.

I would like also to add, for the record, that when the Charity Committee was started in 1961 it had established contacts with Miss Virginia Hebbert, Director, Medical Social Service of St. Luke's Hospital in Quezon City and also with Mrs. Muriel Jay, wife of a Shell Company official. Mrs. Jay had a project for handicapped children and before she left the Philippines she made arrangements with the Charity Committee and the Salvation Army to work together on the project.

And here is another work which we are proud to recall. In November 1967 the lodge appropriated 1500 pesos from the Sack of Fraternal Assistance and immediately authorized the Charity Committee to disburse the whole amount for the relief of a distressed worthy brother whose employment in the country was abruptly terminated. He had to return to the United States with his family, unable as he was to get other jobs in the country. He had transportation tickets reluctantly provided by his employer (this brother was originally hired here in the Philippines, not in the United States) but he had no funds to take care of small local bills. He needed also a little pocket money to cover incidental expenses of his children while en route to his mid-western state. The response of the lodge members in this particular situation was swift and unanimous to the last man. The distressed worthy brother got the 1500 pesos which was really small in terms of dollars and cents but he was deeply grateful for the fraternal financial assistance.

In December last year — I was the master at the time — the lodge authorized the Charity Committee to spend not more than 500 pesos for candies

and other small Christmas items for the underprivileged children in the various wards of Manila hospitals. For this purpose, Wor. Bro. Johnson was appointed to buy the candies and distribute the same, with the assistance of Bro. Virgilio Balagot and Bro. Alfredo R. Embrador who were then members of the Charity Committee. Wor. Bro. Johnson got the candies and the distribution was made. But up to this time, Wor. Bro. Johnson has never asked for a reimbursement of the expenses he incurred. I never knew the reason why.

But when I was preparing the notes for this report, I found out that Wor. Bro. Johnson was the master in 1961. It was he who advocated strongly for a more expanded activities of the Charity Committee. The record shows that he implemented with vigor and enthusiasm the activities of the Charity Committee. At the time I appointed him to buy the candies and to distribute the same, it escaped my attention that he owns the Chocolate

House, a manufacturer of candies and pastries. I hope I did not, by such appointment, unfairly extort from Wor. Bro. Johnson a generous donation of candies for the underprivileged children.

Last Easter the lodge authorized the Charity Committee to provide Easter eggs, candies, jelly beans and chewing gum to about 400 boys and girls at the Children's Garden in Taytay, Rizal. The amount of 500 pesos was earmarked for this project. After procuring all the items needed and after placing them in dainty baskets, complete with excelsior, the Charity Committee had spent only about 360 pesos. This small project made 400 boys and girls happy and for the first time in their lives, enjoyed a truly good Easter. Based on the success of this first Easter project, it seems that the present thinking of the lodge members is to make the Easter eggs project an annual affair of the lodge.

Worshipful Master, this concludes this special report. △

* * *

From page 22

DISTRICT NO. 6 — NUEVA ECIIJA

Cabanatuan 53	Cabanatuan City	— 1st Saturday
Nueva Ecija 73	Quezon, N. Ecija	— 2nd Saturday
Memorial 90	Muñoz, N. Ecija	— 2nd Saturday
Gen. Manuel Tinio 167	Guimba, N. Ecija	— 1st Saturday
Gen. Llanera Mem. 168	Gapan, N. Ecija	— 4th Saturday
Narra 171	San Jose, N. Ecija	— 1st Saturday

DISTRICT NO. 7 — BULACAN-PAMPANGA-TARLAC

Malolos 46	Malolos, Bulacan	— 2nd Saturday
Pampanga 48	San Fernando, Pampanga	— 2nd Saturday
Isagani 96	Tarlac, Tarlac	— 1st Saturday
Leonard Wood 105	Clark Air Force Base	— 1st Tuesday
Victory 116	Camiling, Tarlac	— 3rd Saturday
Anchor 159	Paniqui, Tarlac	— 2nd Saturday

DISTRICT NO. 8 — BATAAN-ZAMBALES

Lincoln 34	Olongapo City	— 1st Wednesday
Pinatubo 62	San Narciso, Zambales	— 2nd Saturday
Zambales 103	Iba, Zambales	— 1st Saturday
Bataan 104	Lamao, Limay, Bataan	— 3rd Saturday

Turn to next page

DISTRICT NO. 9 -- QUEZON CITY-RIZAL

Silañganan 19	Bagong Ilog, Pasig, Rizal	— 2nd Saturday
Muog 89	Parañaque, Rizal	— 3rd Saturday
Marikina 119	Marikina, Rizal	— 1st Saturday
Quezon City 122	P. Florentino cor. Iba Sts., Quezon City	— 2nd Saturday
Teodoro M. Kalaw Mem. 136 ..	San Juan, Rizal	— 2nd Monday
Rafael Palma 147	Quezon City	— 1st Saturday
Juan Sumulong Mem. 169	Taytay, Rizal	— 3rd Saturday
Capitol City 174	Quezon City	— 1st Saturday
Laong Laan 185	Quezon City	— 1st Saturday

DISTRICT NO. 10 — CAVITE

Cavite 2	Cavite City	— 1st Friday
Pilar 15	Imus, Cavite	— 1st Saturday
Bagong Buhay 17	Cavite City	— 2nd Friday
Aguinaldo Memorial 31	Kawit, Cavite	— 2nd Saturday
Mount Mainam 49	Naic, Cavite	— 2nd Saturday
Pintong Bato 51	Bacoar, Cavite	— 2nd Saturday
Primera Luz Filipina 69	Binakayan, Kawit, Cavite	— 1st Saturday
Bagong Ilaw 97	Noveleta, Cavite	— 1st Saturday
Indang 115	Indang, Cavite	— 2nd Saturday
Tagaytay 165	Tagaytay City	— 3rd Saturday

DISTRICT NO. 11 — BATANGAS-LAGUNA-MINDORO

Malinaw 25	San Pablo City	— 2nd Saturday
Pinagsabitan 26	Sta. Cruz, Laguna	— 1st Saturday
Batangas 35	Batangas, Batangas	— 3rd Saturday
Tamaraw 65	Calapan, Or. Mindoro	— 2nd Saturday
Makiling 72	Los Baños High School	— 4th Saturday
Sixto Lopez (Batulao) 169	Balayan, Batangas	— 2nd Tuesday
Mindoro 157	San Jose, Occ. Mindoro	— 1st Saturday
Sierra Madre 181	Paete, Laguna	— 2nd Saturday

DISTRICT NO. 12 — QUEZON

Rizal 20	Lopez, Quezon	— 1st Saturday
Balintawak 28	Gumaca, Quezon	— 2nd Saturday
Kalilayan 37	Lucena City	— 1st Saturday
Jose Abad Santos 43	Tayabas, Quezon	— 3rd Saturday

DISTRICT NO. 13 — ALBAY-CAMARINES NORTE & SORSOGON

Isarog 33	Naga City, Camarines Sur	— 2nd Saturday
Bulusan 38	Sorsogon, Sorsogon	— 3rd Saturday
Mayon 61	Legaspi City, Albay	— 1st Saturday
Camarines Norte 107	Duet, Camarines Norte	— 2nd Saturday

DISTRICT NO. 14 — CAPIZ-ILOILO-NEGROS OCCIDENTAL-ANTIQUÉ

Iloilo-Acacia 11	Iloilo City	— 1st Saturday
Makawiwili 55	Roxas City, Capiz	— 4th Saturday
Kanlaon 64	Bacolod City	— 2nd Saturday
San Carlos 186	San Carlos City	— 4th Saturday
Kalantiao 187	Iloilo City	— 3rd Saturday
Hamtik Lodge 73	San Jose, Antique	— 2nd Saturday

DISTRICT NO. 15 — LEYTE-SAMAR

Makabugwas 47	Tacloban, Leyte	— 1st Saturday
Mt. Huraw 98	Catbalogan, Samar	— 1st Friday

DISTRICT NO. 16 — BOHOL-CEBU-ORIENTAL NEGROS

Maktan 30	Cebu City	— 2nd Friday
Dagohoy 84	Tagbilaran, Bohol	— 2nd Tuesday
Mt. Kaladias 91	Domaguete City	— 2nd Tuesday
Cebu 128	Cebu City	— 2nd Tuesday

DISTRICT NO. 17 — BUKIDNON-MISAMIS ORIENTAL

Maguindanao 40	Cagayan de Oro City	— 1st Saturday
Mount Musuan 155	Malaybalay, Bukidnon	— 2nd Saturday
Agusan Valley 160	Butuan City	— 3rd Saturday
Apo Kabay 166	Gingoog City	— 3rd Saturday
Macajalar 184	Cagayan de Oro City	1st Friday

DISTRICT NO. 18 — COTABATO-DAVAO

Sarangani 50	Davao City	— 2nd Saturday
Kutang Bato 110	Davao City	— 1st Saturday
Davao 149	Cotabato City	— 4th Saturday
Mt. Matutum 156	Dadiangas, Gen. Santos	— 4th Saturday
Kidapawan 170	Kidapawan, Cotabato	— 3rd Saturday

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DISTRICT NO. 19 — BASILAN-SULU-ZAMBOANGA CITY

Mt. Apo 45	Zamboanga City	— 3rd Saturday
Bud Daho 102	Jolo, Sulu	— 3rd Saturday
Juan S. Alano 137	Basilan City	— 2nd Saturday

DISTRICT NO. 20 — G U A M

Charleston 44	Agana, Guam	-- 1st Monday
Milton C. Marvin 125	Agana, Guam	-- 4th Saturday

DISTRICT NO. 21 — MARIANAS-MARSHALL ISLANDS

Micronesia 173	Saipan, Marianas Is.	— 1st Thursday
Emon 179	Kwajalein, Marshall Is.	— 3rd Monday

DISTRICT NO. 22 — JAPAN-KOREA

Kanto 143	Tokyo, Japan	— 1st Wednesday
Rising Sun 151	Camp Zama, Japan	— 1st Thursday
MacArthur 183	Seoul, Korea	— 1st Friday
Morning Calm U.D.	Taegu, Korea	— 1st Tuesday
Saigon U.D.	Saigon, Viet Nam	— 1st Wednesday

DISTRICT NO. 23 — ISABELA

Isabela 60	Iligan, Isabela	— 1st Saturday
Cagayan Valley 133	Santiago, Isabela	— 2nd Saturday
Cauayan 180	Cauayan, Isabela	— 3rd Saturday
Mallig Plains U.D.	Roxas, Isabela	— 2nd Friday

DISTRICT NO. 24 — PANGASINAN

Pangasinan 56	Dagupan City	— 2nd Saturday
Agno 75	Tayug, Pangasinan	— 3rd Saturday
Dagupan City 158	Tupac Dist., Dagupan	— 1st Wednesday
Lingayen 161	Lingayen, Pangasinan	— 1st Saturday
Don Daniel Maramba U.D.	Villasis, Pangasinan	— 1st Saturday

DISTRICT NO. 25 — LANA-O-MISAMIS OCCIDENTAL-ZAMBOANGA

Maranaw 111	Iligan City	— 2nd Saturday
Mt. Malindang 130	Ozamis City	— 1st Saturday
Don Juan S. Alano Memo. 153 ..	Pagadian, Zamboanga del Sur	— 4th Saturday
Oroquieta 154	Oroquieta, Misamis Occ.	— 4th Saturday
Dipolog 162	Dipolog, Zamboanga del Norte	— 3rd Saturday

* * *

GRAND MASTERS TO SHRINERS

From page 3

lend their enormous strength to build our buildings more securely and put the temples they build to the ennobling purposes in which they were conceived.

May I say Godspeed to the Ill. Potentate, his Divan and their ladies,

and sincerely hope that, in their short sojourn with us, they may have found some measure of inspiration that may lead them to greater achievements. And to our visitors from overseas, may the spirit of the Philippines always remain in your hearts.

JOSEPH E. SCHON
Grand Master △

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DARE WE BE MASONS

Freemasonry must be a force to be used, and not a form to be served.

The importance of this is seen when we realize that this is one of the most difficult and treacherous days in all history. It is difficult because it is impossible to estimate, or control the forces that hold the world in their grip. It is treacherous because of the plausible half-truths that are thrust into the minds of men as new-found theories. Values are no longer mutually exclusive. All we have are contrasting points of view — contrasting ideologies. Things are no longer right or wrong, true or false, good or evil; but are profitable or unprofitable, convenient or inconvenient, popular or unpopular, expedient or inexpedient. We may use any set of contrasting adjectives as long as we do not suggest moral values. The result is that ideals are mocked as the vestigial remains of childhood taboos, and principles are ridiculed as an euphemism for prejudices. Life is no longer a series of choices between right and wrong, but a series of rationalizations in which fundamental moral values are eliminated through our refusal to acknowledge any standards as having inherent validity or absolute authority.

Freemasonry must meet this with the force of its insistence that there is a truth that must be believed; there is a law that must be obeyed; there is a moral sovereignty to which we must submit, and which we deny, or defy at our peril.

Thomas S. Roy, PGM, Mass.