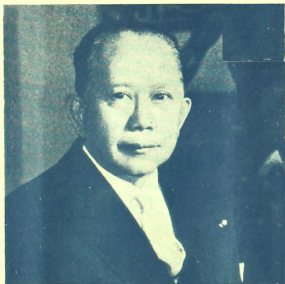


The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Dr. Carlos P. Romulo, President, University of the Philippines and Secretary of Education. (See Editorial.)

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Grand Master's Message:

THIS IS YOUR GRAND LODGE

Some two hundred years ago a group of Masonic Lodges in England organized the first Grand Lodge in the world. During the many years before this time Masonic Lodges in England, France and other European countries lived and worked as independent Lodges. Their aims and objectives, their tenets and beliefs, were identical. Their respective work were similar in nature. But their inter-relationships, although fraternally cordial, as they were, were not on an organized level.

In the year 1717 A. D. these English Masonic Lodges, realizing the need for unity and a common forum for a more fluent intercourse among Masons, and for a more uniform "modus operandi" and a common "modus vivendi" among Lodges, organized what we now refer to ordinarily as the first Grand Lodge of England. These Lodges formulated and approved among themselves, the Constitution, the rules and regulations that were to govern the Grand Lodge, all Masons and the constituent Lodges, individually and inter-relatedly.

In the year 1730 and probably earlier, the first Grand Lodge in the United States of America was organized for like reasons as the English Masonic Lodges had for their organization.

And in 1912 several Lodges in the Philippines, for similar reasons, organized our own Grand Lodge, formulated and approved a Constitution to govern and direct the same in its administration and supervision of the constituent Lodges and all Masons under its jurisdiction, as well as of the Craft.

As it may be of benefit to the Craft, it may be well for us now to take notice of the fundamental relationships between the Grand Lodge and the constituent Lodges.

These fundamental relations may be considered under categories such as: 1st. Their nature; 2nd. Their jurisdiction; and, 3rd. Their functions.

In their nature: — The Blue Lodge is a creation of individual Masons; while, the Grand Lodge is a creation of a group of Blue Lodges.

In their jurisdiction: — The Blue Lodges concern themselves directly with their members, and with such matters that are inherent to the Blue Lodges themselves; while, the Grand Lodge concerns itself not only with the welfare and the desires and inter-relationships of the constituent lodges and their members, but also with the welfare and progress of the Craft

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EDUCATION WITH A PURPOSE

We have for our cover picture this month that of the Hon. Carlos P. Romulo, President of the University of the Philippines and concurrently Secretary of Education. For two reasons: 1) he is a good representation of Fil-American friendship which is celebrated on July 4, and 2) he is currently the epitome of public education in our country where public and private schools open their doors on July 3 for the seven million students who flock in for the ten-month grind of educating and being educated during the school year 1967-68.

The friendly relationship between the Republic of the Philippines and the United States ebbs and flows. It has been so for almost seventy years. It is more like conditions obtaining in any home. There are spats between husband and wife, between brothers, between sisters, between brothers and sisters, between parents and children; and yet, the family remains solidly behind each other in fair or foul weather, in sickness and in health, in poverty and in riches. They say that the strength of family life lies not so much in looking at each other, sometimes with fiery eyes, but in looking together in the same direction.

The Philippines and the United States are in direr need of looking together in the direction of their common antagonist that they may the better ward off its evil designs on their peoples and nations. These two countries of ours need to look together in the direction of peace with freedom, of plenty with personality, of democracy with people.

Masonry is committed to the cause of public education. Our public schools are the bulwark of democracy. They are the foundation stones on which our civilization and culture must be built. They are the beacon lights with which to set our course in our voyage in a sea of uncertainty. The lights must be trimmed at all times and kept ever brighter.

We must commend Secretary Romulo for his yeoman efforts at making the Department of Education free of the many idiosyncracies that have crept into the government service. He has not, by any means, fully succeeded in his project, but he is ever on the alert to see that any incidence of graft and dishonesty in the schools is nipped at the outset.

We must commend further the many Masons in the department who are helping Dr. Romulo in cleaning up the public schools. Theirs is a thankless task, but when they succeed, theirs will be a victory indeed.

Last summer it was our pleasure to chat with a Brother attending the annual convention of the Philippine Association of School Superintendents. He was pleased to tell us that Masons in the association constitute only 30 per cent of the group, but not one of these Masons is involved in any shady transactions in what they call standard operating procedure — that of getting cuts on supplies they order from the suppliers.

He told us that personally, by living it straight, he and his wife, who teaches in another school, get enough to live decently and send their children to college. By decreasing their wants and increasing their efforts,

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WB Robert P. O'Brien (142) •

Address delivered as Grand Orator at the Regional Grand Lodge Communication, May 27, 1967, Machinato Masonic Temple, Naha, Okinawa.

My brethren, within the hallowed walls of Masonic Temples have trod great men of all the ages — King Solomon, Napoleon, George Washington, General Aguinaldo and many others too numerous to mention. The Tea Rebellion in America was planned and led by Masons; the freedom of the Philippines was planned and led by Masons. Yes, brethren, great moments in history were inspired by our Masonic ancestors. The history of Masonry throbs with great events, great names and great deeds. Within the tiled walls of Masonic Lodges, history was conceived and great men met to share the fraternal brotherhood that is the mystic cement of Freemasonry. Picture to yourself the thrill it would be if you could sit in Lodge with a Washington, a Napoleon or an Aguinaldo. Ask yourself then these questions, "Are there any great figures in my Lodge?" and, "Are there any great events transpiring within my Lodge today?" If the answer to these questions is "no", then I would ask "Why?"

I have come to the sad conclusion that Masonry today is becoming too matter-of-fact and too humdrum. We are allowing it to degenerate into a Masonic version of a high school play — ill-rehearsed and lacking in the warmth, the depth and the realism of professionalism. We are satisfied with performance that is less than adequate to express the glorious lessons we are trying to teach or to capture the mystic beauty of the ritual. To mouth the words, to follow the prescribed floorwork is accepted as

satisfactory by too many Masons.

To attract and hold the type of men that Masonry needs to exert its proper influence on the world community, we must recapture its magic. The ceremonies of each degree must be performed with an eye to the beauty of the work and an ear to the meaning of the ritual. It must reach beyond the mind of the candidate into his soul and the fibers of his being. It must inspire him with a burning desire to learn, to advance, to teach, to practice, and yes, to preach Masonry. It must dominate his thoughts so that its influence reaches into his family life, his business life, his community life and his religious life. It must arouse him from the lethargy that the routine of modern civilization imposes upon us all.

For Masonry to have its proper and intended impact upon the community, each Mason must take an active part in community affairs. He must volunteer and be in the forefront of all activities so that the teachings of Masonry may be impressed upon the uninformed — not by his stating them — but, rather by his living them. The light that Masonry can throw upon the problems of the world must not be buried beneath the bushel of false modesty of a Mason or the prohibition against advertising the charitable intent of Masonry. While a Masonic Lodge is limited in the extent and type of charity it may extend, there is no limit on the individual Mason. He should not hide his charity under the cover of false modesty, but

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rather parade it proudly before the world so that the light from his acts of brotherly love may shine upon the ornaments of Masonry and rekindle the luster past generations have lavished upon them.

There must be complete brotherly love — for every sect, every race and in every clime. This is still blighted by the minority in Masonry; that, blinded by the passions of their inheritance refuse to recognize all men as brothers. This senseless passion — which our nation is trying desperately to overcome — gives a falseness to the brotherly love we profess and mocks the words of our ritual. It cheapens the greatest of our truly Masonic ornaments and by association, places all Masons in the footsteps of a hypocrite. Surely the teachings of Masonry — to circumscribe our passions, to square our actions and to make true friendship exist when it might not otherwise have existed — are hollow mockeries if the hand that is extended in brotherly love to the world withdraws upon the sight of the Negro hand. When we yield ourselves up to this false pride which leads us to believe that we are God's chosen few and these others are outcasts of His world, then we are not only less than Masons, we are less than men. This slanted outlook upon the world, this stain in the cornea of the great window of Masonry is a blight that must be healed. It must be healed today — not next year or next generation. It must be healed before the great light of Masonry can truly shine before the world.

There is also a need for Masonic education. A need which has been pointed out by our Grand Lodge and by distinguished Masons throughout the world. It is a need that is supported by the Grand Lodge and for which special publications have been made available. It is a need which we all recognize and yet a need that

is still not satisfied. We have within this distinguished body many eminent Masons — Past Masters and holders of many distinguished offices. It is my belief that it is from this body that the education process must emanate. I would propose to this body that it establish a monthly fraternal education meeting. A meeting at which all Masons may gather to eat together, to talk together, with appropriate speakers to expound upon Masonic subjects and to be followed by question and answer periods and lively discussion. This would provide an atmosphere of oneness among all Masons on Okinawa and would best utilize the talents available on Okinawa to accomplish a most urgent and necessary task. These meetings would also free the Masters of the Lodges so that they could concentrate upon the ritual and floorwork to insure the beauty and harmony of each degree conferred. Somewhere in the busy schedule which all Masons have, there must be time to raise the proficiency of all Lodge officers so that their knowledge of the ritualistic words and floorwork will be such that their minds can concentrate upon them and their voices and actions convey the lessons that Masonry teaches. It is through this letter-perfect knowledge of the ritual and floorwork that the magic of Masonry can be restored. Each officer must not only know his work, he must know the meaning of what he says. He must understand the message to be conveyed to the candidate and must, through personal belief in this message, impart it to the candidate. The candidate must be inspired, not just educated.

There is much talk of numbers in Masonry today, such as how many Masons were raised this year. If we do not create a complete Mason when we raise him, what have we accomplished? Is Masonry some produc-

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WB Agustin L. Galang, P.M.
(17)

III. Bro. H. Lawrence Noble once said: "It is not my desire to give opinion—or offer advice—or make suggestion, my hands are full attending to my own business as a man and as a Mason. But occasions rise like mountains out of the sea. Our problems are at hand, pressing and many. As responsible Masons, we cannot but be involved in the exploration for their solutions, or we are not worth our good name."

Masonry enters into the public life of every country and age in a larger and ever-increasing degree. This is due to the exemplary character of the product of the Order, and that this integrity is built upon that of individual members. It is a composite graven symbol of an inherited masterpiece and as awe-inspiring as that of the Pyramid of Egypt.

We are taught that the first duty of man is to his God. So we have the Holy Writings typical of the Holy Thought, the basis of morals and of reason. The next and far from least is the duty we owe our country, and in the present time of her needs, Masons are to the fore. Many of our leaders and soldiers are Masons. And they neither are nor can be remiss in the performance of their civic and moral duties. Then there are our duties we owe to our neighbors and ourselves, and in constant associations, we show what we really are. Religion and Masonry keep us aright in this respect, or should. Religion is a mode of expressing our faith in God. Masonry is not a religion, nor is it meant to be; but Masonry makes for religion, and the best of

us need a guiding star.

It is then that the mission of Masonry comes in: to endow and direct men to higher and better living, these founded upon broad, universal, ethical principles, the very essence of every true religion—great eternal lights in the canopy of heaven, never to be forgotten by the initiates. These principles may not be the tenets of any narrow sect, but they are eternal truths no man can understand except by thoughtful study, in the light of his years of experience—his education, his environment, his travels, his search for the best in life. Decorations, insignias, jewels, honors of office in Masonry, proficiency in the Ritual of the Craft, are of no consequence if we undermine and wittingly violate its ideals, its precepts.

Every design drawn upon the trestle board, every thought in progressive Masonry is for the upliftment, nay, for the purification of mankind. From the first timid step of the candidate on to the threshold of the highest degree where the wisdom of the ancient sages unfold, we are taught what our forebears have decided, should be reflected in our aspirations, as crystalized in human experiences and deeds. We may prize them as we should; but we can never feel them without effort, without all-necessary use—the practice which should follow the thought.

We have known men who habitually use profane language, but a Mason, we and the world, expect him to be clean-thinking, honest in dealing and acting, and living a creditable life. Merit alone is the just title to our

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privileges. Far more merit it is for a Lodge to boast of the fine character of its membership than of numbers. Nor is it enough to take "steps." Far more important than carrying out the letter of our work is the observation of the spirit. What a mockery to acknowledge the Holy Bible to be God's inestimable gift to man and then fail, refuse, and neglect to follow its commandments? Does it import less to us that while physical defects are evident and sneered at, moral defects are condoned and not easily seen?

Due to its dynamic force and potential greatness, Masonry creates and preserves superior minds and noble souls. There are no boundaries to science, righteousness, patriotism, fraternity and progress. Bans have been laid, at different times and places, upon all these. But where are they now? As Masonry is founded upon Truth and Justice, so it weathered all oppressions and persecutions. After centuries of relentless harassment, our worst enemy, has at last come to realize their folly. Now they not only commune with us but actually are cooperating in many of our humanitarian endeavours.

Two voices are ever calling man; one from the swamps of greed, selfishness and force, where success is merely apparent and may end in failure, death; and the other from the hilltop of love, justice and progress, where even failure brings glory and honest effort is rewarded with immortality. Freemasonry always voices the higher call and draws men to the highway of a bright morning where we shall hear joyous shouts of mankind's posterity.

There is an appeal to the best that is in us—in every vow, every lecture, every tenet, every symbol. But we are all too prone to ignore what we learned within the sacred walls. A sudden flare of temper and the base in

us will show, the best in us trampled underfoot. Take heart, in spite of all these shortcomings, let us heed the Master's exhortation in relation to temperance and prudence. We will rise again, but tell our brother, so that he will understand—a vessel will sail the better with the barnacles scraped off.

But be assured, brethren, if you are to GET the best out of Freemasonry, perforce, you must GIVE the best that is in you. So on the threshold of a rite, that the degrees may be impressively rendered, that the Masonic virtues may be deeply ingrained in the mind of our candidates, let nothing distract from or clash with the beautiful and solemn ceremonies. What we need is not admiration of our ritual—imposing as it is in itself—but sincere and untiring workers in our Lodges; not him who grudgingly gives a stolen hour, but he who of his free-will gives all—his best! Because we have not taken part before is no reason we should not now begin, for it matters not so much where we have been but in what direction we are heading. Would we enjoy the corn of nourishment, the wine of refreshment, and the oil of joy by not being involved? It is a truism that we cannot get from life more than what we give. Masonry is a most human institution. It is not all symbolisms as the dictionaries seem to think. It is charity, it is work, it is action, not in words but in deeds. We should take delight in hearing lectures, taking part in the conferral of degrees to gain Masonic knowledge. Public instruction in one night does more good to the learner, than twenty, browsing alone. You may have all the facilities, but to unravel our mysteries, you must need guidance and proper environment. It is a Masonic dictum that in our labors, we must not expect to receive but to give as the poet says:

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Bro. Sergio T. Peña, (34)

I was born on June 12, 1898 and my Birth Certificate is the fertile land upon which countless heroes have signed their names with tears and blood. My birthplace is Kawit, a small sleepy town on the shore of Manila Bay.

I am 30 million brown-skinned men and women — and millions of others who have lived and died for me. I am Lapu-Lapu, Diego Silang, Daghoy and the Thirteen Martyrs of Cavite. I stood at Balintawak and cried the defiance of an oppressed people — a cry that went thundering around the world. I am Rizal, Bonifacio, Mabini and Del Pilar. I am Abad Santos, Quezon, Aguinaldo and Magsaysay.

I remember the battle of Zapote Bridge, Tirad Pass and Mount Samat. When call to arms was sounded, I answered and stayed until the cannons were hushed over there. I left my heroic dead on the sands of Mactan, in the jungles of Bataan, on the rocks of Corregidor and on the frozen hills of Korea.

I am Mayon and Taal Volcanoes, the timeless Ifugao rice terraces and the rich gold mines of Benguet. I am the plains of Central Luzon, the fertile valleys of Cagayan and the windswept plateaus of Bukidnon. I am Barasoain Church, the bamboo organ at Las Piñas, the Philippine deep, the tiny fishes in Lake Buhi and the sunsets on Manila Bay.

I am not big — just 114,830 square miles comprising 7,083 beautiful islands punctuating the blue Pacific. I am the abundant rain forests in Mindanao, the cane fields of Negros, the woodcarvings of Paete and the native guitars of Cebu. I am the lofty purple mountains and the lazy winding brooks, rivers and streamlets. I am the slumbering barrios — and the cities that never sleep.

I am Pancho Villa, Flash Elorde, Carlos P. Romulo and Gemma Cruz. I am thousands of schools and colleges and the countless churches with steeples pointing upward to heaven where my people worship God as they think best. I am the enchanting poems and ballads of Balagtas and Collantes, the masterpieces of Juan Luna, Amorsolo and Francisco — and my golden past is recorded in the grand marches of Julian Felipe and in the sweet haunting strains of Santiago's *kundimans*.

Yes, I am the Philippines — the Pearl of the Orient Seas, and these are the things that I am. My freedom was purchased by blood, and if the Good Lord wills it so, in this priceless liberty I have chosen to spend my days until this earth shall be no more.

May the Supreme Architect of the Universe keep me steadfast in my pursuit of happiness, harmony and solidarity — and grant me courage to keep myself free, unbending and unshackled. This is my wish and prayer — sixty nine years after I was born.

It is obvious that the assailants of churches do not go to church. They don't know what the churches are doing today.

— Roger William Riis.

WB Dionisio Barrios, WM
(28)

Address delivered by WB Dionisio Barrios, elected Worshipful Master, on the occasion of the 1967 Installation of Officers of the Masonic Temple of Balintawak Lodge No. 28 in Gumaca, Quezon on January 21, 1967.

I stand here before you tonight to witness our installation of the new officers of the Balintawak Lodge #28 in this municipality for this year 1967. From my grateful heart, I am taking this opportunity to express my gratitude to my brethren for their confidence and trust reposed in me.

In electing me as their Worshipful Master in three consecutive Masonic years from 1965 to this year, undoubtedly, their decision was based on many factors. Each of them knew by observation and contact the brother who meet those qualifications required by our Constitution to qualify as an officer of a Symbolic Lodge for installation. They are cognizant of the fact that I always endeavor to be punctual and proficient in my duties. They are aware of my regular attendance in our meetings as shown in our attendance record. They are aware that for the good of the Order I tried my best to discharge my personal duties strictly in accordance with my obligations. I obligated myself to continue showing the same conduct in the

future to be worthy of their confidence, as a true, faithful and just Mason. I hope they find me more deserving for the best interest of our Craft.

In this connection allow me to tell you my simple guide in life — "Be the labor great or small, do it well or not at all." Now permit me to talk a little about our fraternity or institution. Masonry is a progressive moral science divided into different degrees. It is not a religion. We admit all persons who believe in God, whom we call the "Grand Architect of the Universe" or Almighty. It is a society of friends and brothers among whom no contention exists but the emulation of "who best can work and best agree."

Here in the Philippines, we have Catholics, Protestants, Muslims, etc., as members of our lodges. Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to support the government, inculcate morality, love one another and hope for happiness. △

EDITORIAL

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all but the youngest of their children have finished their college courses and now as professionals are helping the family acquire what they refused to acquire in those days of hard economizing. He and his wife, more than anything else, are proud to see their children enjoying life which they themselves can afford through the example set by their parents.

Further, he and his wife look forward to their retirement, a retirement which will enable them to look everybody in the eye. △

Bro. Prospero B. Pajarillaga,
(170)

Masonry:—Masonry, according to the Cabletow, issue of August 1963, Vol. XXXIX, No. 2, is a world-wide organization of men who, employing symbolical forms borrowed from the ancient orders of temple builders; have voluntarily banded themselves in a common endeavor to improve themselves and in so doing work for the improvement of society. By admitting good men, irrespective of race, color or creed, Masonry endeavors to form a universal league of mankind, living in peace, harmony and brotherly affection.

Webster defines the following words as:

Implement — That which supplies a want, or is a requisite to an end.

Promote — To advance, forward or elevate, excite or stir up, raise to a higher rank.

Practice — Frequent or customary action.

Golden Rule — The rule to treat others as we ourselves wish to be treated.

In the first place, Masonry is an international organization, or in short, it is found in almost all countries except Communist countries where Masonry is being outlawed and never recognized. And wherever Masons are found, it can always be expected that by virtue of their obligations and teachings, something good can always be expected from every member of the Craft to another brother or to any one regardless of whether or not he is a member of the fraternity. Every Mason believes that all men are his brothers under the Fatherhood of one God. The desire to give assistance to those who

are in distress becomes a part of his life and he does it automatically without dictation or compulsion from somewhere. He finds enjoyment in rendering service to others.

"Do unto others what you would like others to do unto you" or simply "treat others as we ourselves wish to be treated" is what we call the Golden Rule. It is a basic and fundamental teaching not only in Christianity, but also in Islam or the Muslim religion and in many other religious beliefs. It is so acceptable to many kinds of people all over the world that every nationality seems to adopt it as their rule and guide in their lives and in dealing with their fellowmen. The Ten Commandments of the Great Architect of the Universe may be summarized in just one statement as the Golden Rule.

Masonry's principal tenets are brotherly love, relief and truth, and hence, its close relationship with the Golden Rule. Our first lesson in Masonry is to be good and truthful. This is quite important and necessary among all Masons to build a stable and solid foundation in Masonry. Just like the Christian faith, Masonry must be built and must be based on solid rock to be strong and enduring. The Bible said, "Except the Lord build thy house, they labor in vain that built it," (Ps. 127:1). And so, one of the first and most important questions asked an applicant or a candidate for the degrees as a prerequisite for admission into the Craft is "Do you believe in God?" For God is the source of all goodness, love, untold blessings, power, knowledge, light.

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GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM

A Report on Masonic Activities

We are pained to report the recent demise of VWB Elmer D. Rastorfer, PDDGM for Okinawa, who passed away at the United States Army Hospital in Okinawa on March 21, 1967 of a heart attack. In life, VW Rastorfer was most active in Masonry in the Ryukyus, both in the Blue Lodge and in the Scottish Rite.

VW Rastorfer was Past Master and Past Secretary of Okinawa No. 118 before he was named District Deputy Grand Master of Okinawa district in the days prior to the district being made a Regional Grand Lodge. Still later, when the Grand Lodge of Japan chartered a Lodge on the island, VW Rastorfer helped it stand on its feet.

In the Scottish Rite, VW Rastorfer served as presiding officer and later, Secretary of the Okinawa Bodies under the Supreme Council of the Southern Jurisdiction. He was coroneted 33°, IGH, in 1957 and served as Deputy of the Supreme Council in Okinawa. Our heartfelt sympathies to his bereaved family.

Our congratulations to WB Harold Edward Dill, PM and Past Secretary of Okinawa No. 118, who was recently named Deputy of the Supreme Council, AASR, Southern Jurisdiction, for the Okinawa Bodies, AASR.

WB Dill has served, faithfully and well, not only his Blue Lodge, but also the Scottish Rite Bodies. He had the distinction of presiding over most of the groups of the Bodies, served later as Secretary and Treasurer.

WB Dill was honored with a KCCII in 1959 and coroneted 33°, IGH, in 1963. Bro. Dill is an engineer serving the U.S. government on Okinawa. He is held in high esteem in the community.

During the recently concluded visitation of the Grand Master abroad, he installed the officers of the Regional Grand Lodge last May 27, with the Senior Grand Lecturer as the Master of Ceremonies.

Then they went to Osaka and after a brief visit, proceeded to Seoul, Korea where they constituted MacArthur Lodge No. 183 and installed the new officers of the Lodge.

The following Monday saw them in Tokyo where they attended a joint meeting of Kanto Lodge No. 143 and Rising Sun Lodge No. 151.

On Monday, June 12, Micronesia Lodge No. 173 held a meeting and the Grand Master's party visited the Lodge.

The members of the party were Milton C. Marvin Lodge No. 123 and Charleston Lodge No. 44 in Agana, Guam.

The members of the party was asked to participate in the conferring of the Entered Apprentice Degree on a candidate of Sun Lodge No. 6, in Taipei when they visited the Lodge. Sun Lodge No. 6, is under the Grand Lodge of China.

Bro. Jolly Bugarin, a member of Tamaraw Lodge No. 65 and dual member of Quezon City Lodge No.

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1. *Do you know* that in the Philippines there are three "Bethels" of the International Order of Job's Daughters? (Olongapo, Manila and Dumaguete)
2. *Do you know*:
 - That you and/or your wife may visit any Bethel even though you are "not a member" of it?
 - That you do not have to possess and give any "pass word" or "sign"?
 - That you may enter the Bethel Room without much formality?
 - That the "Associate Bethel Guardian" and some members of the Bethel Guardian Council are Masons and the others women?
 - That you will not be held up for money? (However, during the meeting there is the so-called "Coin March" when, if you wish, you may drop a coin of any amount, for charitable purposes.)
3. *Do you know*:
 - That your daughters and/or girl relatives between the ages of 12 and 20 years are eligible for membership in any Bethel even if they do not live in the town or city where the Bethel is located?
 - That they do not have to attend every meeting, which, in the case of Bethel No. 2 in Manila, is held on the second and fourth Sundays of each month starting at 2:30 P.M. at the Plaridel Temple?
4. *Do you know* that the teachings of the Order of Job's Daughters are

based on the Book of Job with special reference to 42:15 which reads: "And in all the land were no women found so fair as the daughters of Job?"

5. *Do you know* that the Motto of the Order is "Virtue is a quality which highly adorns woman"?
6. *Do you know* that the purpose of the organization is to band girls together for spiritual and moral upbuilding, to seek knowledge, to teach love of God, love of Country, respect for its Flag, love of home and family and reverence for the teachings of the Holy Scriptures?
7. *Do you know* that they have a very beautiful inspiring ceremony?
8. *Do you know* how beautiful the teachings of the Order are?
 - *Inner Guard*: "We must be alert and watchful concerning the follies of the world which are ever pressing for admission to pure hearts and minds."
 - *Junior Custodian*: "The humblest task carefully performed is sometimes the stepping-stone to advancement and more important duties."
 - *Senior Custodian*: "The humblest service merits the same attention as one of greater importance and should be promptly and cheerfully performed."
 - *First Messenger*: "Obedience to the wishes of our Parents and Guardians is a virtue to be cherished and practised in our homes and daily lives."
 - *Second Messenger*: "As we journey around the world gathering knowledge here and

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there, we must always be mindful of the pitfalls of human life."

— *Third Messenger*: "However lowly may be our stations in life, our responsibility to God and to all mankind should ever prompt us to noble deeds."

— *Fourth Messenger*: "Righteous service will lead to life eternal."

— *Fifth Messenger*: "We should reflect on past actions and thoughtfully review our surroundings that we may reach the highest attainments in life."

— *Librarian*: "We should develop our intellect so that we may be of the greatest use to ourselves and others as we assume our positions in such duties as it may please God to call us."

— *Musician*: "Harmony is essential to all organizations and is a virtue for which we should all strive."

— *Recorder*: "My every act should be as the Recording Angel would have it in her Book of Life."

— *Treasurer*: "Honesty of purpose is the foundation upon which to build character."

— *Chaplain*: "Piety, religion and reverence for sacred things are the beacon lights of life."

— *Marshal*: "Good order, kind words and noble actions are essential in our lives."

— *Guide*: "As God in His wisdom guided Job to restored health and prosperity so will

He guide us to live uprightly if we follow His teachings."

— *Junior Princess*: "The need of improving our times of prosperity with acts of kindness to our companions."

— *Senior Princess*: "In the story of Job's suffering, his faith in God and his utterances of wisdom, we learn that we will overcome our adversaries if we put our trust in Him."

— *Honored Queen*: "We are taught the triumph of faith in God as we journey through life."

FOSTER PARENTS

Aware of the character-building nature of the teachings of the International Order of Job's Daughters, and desiring to help in perpetuating the same in this country, Rosario Villaruel Chapter No. 2 (Manila) of the Order of the Eastern Star, in its meeting of June 5, 1967, unanimously declared to make itself the "Chapter Foster Parent" of Bethel No. 2 (Manila) of the International Order of Job's Daughters. And every member of the said Chapter, a "Foster Sister" or "Foster Brother."

It is now the task of the Chapter Foster Parent and of the individual Foster Sisters and Foster Brothers to foster the ideals of the International Order of Job's Daughters and to encourage others to visit Bethel No. 2.

FOR FURTHER INFORMATION

Address Bethel No. 2, International Order of Job's Daughters, Paridel Temple, 1440 San Marcelino, Manila.



THE BEST IN YOU . . .

From page 6

Give love, and love to your life will flow,
A strength in your utmost need:
Have faith, and a score of hearts will show
Their faith in your word and deed.

For life is a mirror of king and slave;
'T's just what we are and do,
Then give to the world the best you have
And the best will come back to you.

It's different now...

Ecumenism and Freemasonry

WB Gregorio S. Lagumen,
PM (107)

Whatever might have been the stature and character of Masonry in Camarines Norte in the year 1950, many then doubted its continued survival. Indeed, many entertained the passionate view that Masonry in the province would soon lie buried six feet in depth and would be incapable of reawakening. They were wrong. It spurted with much greater energy. Refurbishing itself with the resources that were heretofore unidentified with the movement, resulted in the popularity of Masonry among the more enlightened and independent intellectuals.

Meanwhile ecumenism gained inroads among the fathers of Rome. Many centuries of Papal excommunication of Masons ended with the new policy of the Roman church. How should Masonry take it?

As far as we can trace the history of rulers of nations and of the church in Europe, we find both the sole arbiters of the lives of men — the former, the human society, and the latter, the human spirit. Both vied with each other for supremacy. The kings and emperors claimed power over life and property as a "Divine Right," making themselves absolute in society. Not to be outdone, the church claimed more absolute control over life and by invoking a more superior "Divine Power," that power over the souls of men which is far greater and more absolute than those of kings and emperors. In certain lands interpretation of laws, execution of laws, formulation of new ones were not executory without the approval of the church. Peoples be-

came split into two encampments, one owing loyalty to the emperors or kings the other to the Pope in Rome.

Masonry belongs to none of those splinter groups. Fortunately the Masonic brotherhood was and is composed of the more enlightened individuals whose diversions consisted in formulating tenets and teachings that adopted the existence of a Supreme Being or GOD or the Architect of the Universe. Without requiring any one mode or form of worship. It grants the individual full choice of the mode or form of worship in accordance with his conscience. With regard to the state and civil authorities, Masonry enjoins "strict adherence to the laws of the land in which he resides" avoiding "inciting to rebellion or civil disobedience."

In our century the Masonic group gained wide adherence among the intellectuals; rulers, statemen, politicians, professionals, magistrates, generals, admirals, soldiers, sailors, financiers, bankers, businessmen, industrialists, scientists, artists, journalists, writers and leaders of Protestant churches the world over. Could one evade the flowering of ecumenism? Could even the strongest church permanently halt the assault of brilliant minds or enlightened intellects? Only communism can bar and bark away ecumenism within its iron curtains.

But Masonry should not entertain the grand delusion that ecumenism was effected thru its own efforts alone. True it is that Masonry expressed its determination to seek "more light" declaring itself emancipated and ready

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to adopt progress and change. Made major liberalizing tenets were: "Libertad, Igualdad, Fraternidad." Liberty enables him to conduct tests, qualify, verify and evaluate conclusions, generalizations and philosophy; equality gives him free access to all knowledge recognizing no limit than his own capacities; fraternity shields him from possible torture, ostracism, expulsion, banishment and excommunication.

One realizes now that the blight cast upon the souls of Masons which had lain upon him for over 350 years has become impotent like the sorceries of witchcraft. Among the liberal minded peoples of the United States, the idea took a deeper and wider root due mainly to her geographical isolation and the freer atmosphere inherent upon young and virgin lands. No powerful kings or emperors and not one dominant church dictated the height of the tree once it had broken open the pod. An amazing culture has developed. Her science, her literature, her arts produced wealth which are incomparable and matchless by its richness and immensity and variety. That was the result in a country that places high premium on any and all valid ideas or proven truth.

The great advancement in culture, in the sciences, notably in physics and electronics, in literature and arts and in medicine seems to have been duplicated in the communist countries as in Russia during and at the time the free expression and practice of religion is branded as the "opium of the people." Russia almost came ahead of the United States in planting her flag at the bottom of the world or at the South Pole. Her achievement in the exploration of other planets, which are possible only thru the amassing of enormous knowledge of physical sciences under the aegis that nothing is valid unless proved and validity remains until disproved is a banner

triumph which is the envy of the richest nation of our earth today. Russia was the first to orbit living animals and man around the earth. Piercing the stratosphere around the earth then penetrating a field of cosmic rays in thru the ionosphere to the exisphere, many hundred thousand miles above the earth and successfully landing man-made rocket on the surface of the moon are equally shared by Russia and the United States. To those peoples ecumenism excites not much visible reaction and excommunication had no effect.

Faced with determined opposition the autocrats of the "Divine Right" claimants have given in as demonstrated in the following very recent events as reported by David L. Dugas of the United Press International:

"—In January (1967) Pope Paul VI received Soviet President Nikolai Podgorny, the first communist chief of state ever to set foot in the Vatican."

"—last summer the Vatican agreed to exchange special envoys with Jugoslavia, a step that is expected to lead to eventual full diplomatic relations and similar accords with other east European countries."

Regarding the condition obtaining in the eastern countries of Europe we quote from the same author:

"—the church remains seriously impeded or suppressed in Czechoslovakia, East Germany and Rumania and has been all but obliterated in Bulgaria, Albania and Communist China."

"—in the Spring the government barred Pope Paul from attending observances of the 1,000th anniversary of Christianity in Poland."

Note the contrast when dealing with people that cannot be humbled. The visit of the Soviet President Nicolai

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All About Ecumenism

News and Views on the Ecumenical Movement.

NBA

The Cursillo, since its inception in the Philippines some three or four years ago, has been in the news, gathering favorable comments from its graduates and even from those outside looking in. Lately, however, there was again in print something not so commendatory. Like we used to say about most anything, God made us human beings first before we made ourselves this or that.

Though we are Protestant since forty-five year ago, and still proud of it, we feel that the cursillo is here and should stay. What everyone needs, before and after joining it, are sincerity and responsibility.

Dean Luther Weigle, Yale Divinity School, who heads the task of revising the King James Version of the Bible, which is gaining acceptance by Catholics and Protestants, was invested with Knighthood in the Papal Order of Saint Gregory by His Eminence, Catholic Archbishop Henry O'Brien, of Hartford, Connecticut, on behalf of Pope Paul VI.

Archbishop O'Brien, in the ceremony said, "Surely, it is no exaggeration to say that Dr. Weigle has been a chosen instrument of the Lord for the historic task of bringing separated brothers together again in the reading of the Word of God, God's grace in Dr. Weigle has not been without fruit, of which all of us, and generations to come, are the beneficiaries."

Our congratulations to Batangas Lodge No. 35, which is contributing to

the maintainance of the orphanage in their town of Batangas, Batangas. The following letter is self-explanatory:

June 4, 1967

Worshipful Master Mercado
Batangas Lodge No. 35
Batangas, Batangas

Dear Sir:

This is precisely to thank you and all the members of the Lodge 35 for the very kind help you brought us here in the amount of One Hundred and Twenty Pesos (P120.00), for this current year, 1967.

I am sorry to keep you waiting to hear from me. It's simply due to my two weeks away from here. I just returned late yesterday afternoon.

Sister told me of your coming on the 10th. I'll be waiting here to see you, it's our intent to come in contact with our friends and benefactors. The Batangas Lodge 35 will be entering the Golden Album of the Orphanage Benefactors and thus have a share in the daily prayers and sacrifices of both Sisters and children.

We repeat our heartdeepest sentiments of appreciation and gratitude, while we beseech the Most Sacred Heart of Jesus, to whom we dedicate this month, to ever love and bless you all.

Ever gratefully yours,

Sister Benita E. Balbalosa, O.H.S.
(Superior)

BEAUTY

Beauty is undoubtedly the signature of the matter to the work into which he has put his soul; it is the divine spirit manifested. And to see it when it is not, to create it by the power of an inward look, is not that the highest reach of love?

—Honore de Balzac

Juan S. Alano

A man, a nation, were born in those days.
We often used to hear him say,
"My country and I were born together"
With our paths close akin in growth with each other.
My birth was sudden, complete and eternal;
Its birth dependent on my love fraternal.
We both needed each other to grow side by side.
A good life it has been whatever betide.

Rizal, Aguinaldo, Mabini, del Pilar
All came to my Malolos from near and from far
To win independence from tyranny and strife
As warriors and statesmen with pen or with knife.
I saw them, I knew them, each common to my gaze.
We boys have a heritage that hallows our days.
Each visit to Bulacan is pregnant with scenes
Of yesterday's sacrifice—today, what it means!

But life is not dormant, much less for a boy.
So off to Manila with hope and with joy
To win the big city, its wealth and its fame
Is nothing for a boy who, I told you, just came
From the province of greatness—the cradle of things.
The Spanish were leaving; the Americans emplanting,
But this boy from Bulacan was raising the curtain
On scenes and accomplishments of a great man for certain.

Commerce and trade first took this boy's fancy
And reaching its climax he realized perchance he
Should seek knowledge further from Santo Tomas.
With an A.B. he said what he wanted he knew was
At the frontiers of progress in the province of Panay —
Where he apprenticed himself to the law where he could tie
Himself to the future he knew he could share
In the grand scheme of greatness if only he dared.

With his queen won so boldly from the barrio Bago
The south soon took notice of this promising duo.
Zamboanga their target soon became the home base
Of a dream across the channel that time will not erase.
The land knew their labor, out-tribes their attention;
Foundations were settled that today defy mention.
The Bulacan boy and sweet Bago maiden
Touched the land with their lives and made it an Eden.

Their children we know, both offspring and enterprise.
They've spread through the country benevolent and wise.
He gave to his country and those close beside him
A heritage non—ending, a light never dim.
He was restless, unrelenting, a curious sort,
Of the stuff that gets things done what'er the import.
He lived for himself—yes, that may be the charge,
But we are the richer for his heart, O so large.

• • •

DEVELOP AND GROW

OR

DECAY AND DIE

When one year later, then, I sat alone
(In memory hearing Juan's words so oft repeat—
"Come to my home in Tairan, Bob," and see
Life in its tenderest facets to be shown.)
On his veranda, broad, serene, with a tone
So readable. The challenges fearlessly leap
"Develop and Grow or Decay and Die" to meet
My gaze and dare me take them as my own.

Then bares myself to itself—it kens as true,
That oft I would, but can't lay hold
Of courage to brave the unknown and sue
For the better I know can be mine in measures untold.
To "Develop and Grow" I must try always to hew.
To "Decay and Die" I must never permit to take hold.

(The foregoing poems are by WB Robert Jordan, PM. They were written to commemorate the first anniversary of MVB Juan S. Alano's death on July 2, 1966. The second poem drew inspiration from MW Alano's handwritten note on a blackboard a day before he died.)

* * *

TRUST

The other day one of my managers asked me what is the most important attribute of a leader. For a moment I paused, because the requirements of good leadership consists of so many qualifications.

Then suddenly all doubt passed from my mind and I answered, "Trust."

It is obvious, that no matter how otherwise qualified a leader may be, unless his followers have trust in him, they can never respond to his leadership without some reservation of mind.

Therefore, trust should be the basic quality we search for in our Masonic leaders.

REW.

People and Events . . .

SAMPAGUITA NO. 3, OES

The officers and members of Sampaguita Chapter No. 3, Order of the Eastern Star, celebrated the eighteenth anniversary of their chapter by holding a "Friendship Night" on June 24, 1967 at the Scottish Rite Temple.

Members of the Order from various chapters in and around Manila were in attendance. Of special significance was the fact that the party turned out to be a family affair for the members in that they brought their mates, children and grandchildren.

The old and the young all enjoyed a wonderful time that night. They danced, sang and played games till late in the evening and each went home with memories of friendship and fellowship. Worthy Matron of the chapter is Sis. Zenaida C. Abarquez while Worthy Patron is WB Vicente S. B. Garcia.

LAONG-LAAN NO. 185

One of the newest Lodges to be chartered is Laong-Laan No. 185. Its constitution was held at the assembly hall of the F. D. Roosevelt Memorial High School at Cubao, Quezon City, on July 1, 1967 at 2:00 PM. The ceremonies were conducted by MW Mariano Q. Tinio, Grand Master, with the assistance of MW Esteban Munarriz, Grand Secretary; RW Manuel M. Crudo, Senior Grand Warden; RW Edgar Shepley, Junior Grand Warden; VW Noli M. Cortez, Grand Orator; VW Jose Ma. Cajucom, Grand Bible Bearer; VW Hermogenes Oliveros, Senior Grand Lecturer.

Charter officers of the Lodge are: Inocencio Dumlao, Master; Lazaro C. Vicente, Senior Warden; Mario C. Navia, Junior Warden; Basilio Sarmiento, PM, Treasurer; Dominador

C. Vicente, PM, Secretary; Felipe de Leon, PM, Chaplain; Gregorio Mag-saysay, PM, Marshall; Luis F. Lancero, Jr., Senior Deacon; Luis V. Se, Junior Deacon; Crispiniano M. Perez, Auditor; Constantino L. Calica, Almoner; Saturnino V. Bermudez, Orator; Bernardino Cabading, WM, Lecturer; Atilano G. Nuñez, PM, Custodian of the Work; Felix Fernandez, Senior Steward; Dominador C. Gutierrez, Junior Steward and Jose L. Intal, PM, Tyler.

GRANDMASTER'S VISITATIONS

Since coming home from overseas visitations, the Grand Master, MW Mariano Q. Tinio, has to date made three official visitations in the Luzon area.

On June 19, 1967, the Grand Master made a visitation to Nueva Vizcaya Lodge No. 144 at Solano, Nueva Vizcaya. Coincidentally, it was also the dedication of the new temple of the Lodge. Assisting him were: MW Esteban Munarriz, Grand Secretary; VW Hermogenes Oliveros, Grand Lecturer; WB Sarmenta, WB Buena-ventura Eugenio and WB Teotimo P. Juan.

On July 1, 1967, the Grand Master visited and chartered Laong-Laan Lodge No. 185 at Cubao, Quezon City.

On July 4, 1967, he attended the District Convention of the Ninth Masonic District which was held at Villa Lolita in Taytay, Rizal. Members and officers of the nine Lodges comprising the district were in attendance.

Senator and Sister Eva Estrada Kalaw gave the main address. She talked on Ecumenism.

On July 15, 1967, the Grand Master and Party flew to Cagayan de Oro City to constitute Macajalar Lodge No. 184 there.

WITH OUR YOUNG ONES

Antonieta Meneses, PMC, Reporter



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

EXECUTIVE OFFICER GRANTS DEFERRAL OF CHEVALIER CONFERRAL

The Chevalier Degree can still be awarded to Homer V. Ingles Jr., PMC, KT. This was the decision handed down by Executive Officer III, Dad Manuel M. Crudo.

The Degree of Chevalier is the highest honor which can be bestowed on a DeMolay. The citation is for outstanding and marked DeMolay activity and labor. It is awarded by the International Supreme Council at its regular annual sessions.

Ingles, together with five others, was elected to receive the award on April 6, 1966. The Supreme Council Rules and Regulations sets forth a one-year limit on the investiture.

Conferred the Chevalier Degree in very simple ceremony last April 2, 1967 were Isagani G. Domingo; Pio F. Caccam, PMC, KT; Victor M. A. Torres, KT; Edwin R. Bote, KT; and Deo A. Reyes, PMC, KT. Bro. Ingles should have been conferred the award then but due to the military situation in Vietnam, where he currently is stationed, he was unable to come home.

"This office would not object to deferring the conferral," wrote Dad Moberly of the Supreme Council. And so, when Bro. Homer Ingles, Jr. arrives late this June, he will finally

receive the award which is rightfully his.

• • •

3 DEMOLAY CONFERRED KNIGHTHOOD DEGREE

Johnny F. Fultin of Far East Chapter, Clark Air Base; Jose C. Leynes of Jose Abad Santos Chapter; and Donald Wiles, Jr., MC of Far East Chapter, were conferred the Knighthood Degree by the Philippine Priory last May 28th at the Paridel Masonic Temple.

All that was true of the Knights in the days of old is relived today in the Order of Knighthood. The DeMolays of today join together in Knighthood, as did the Hospitalers, Knights of Malta, and the Templars in mutual improvement and service toward others.

Today the Philippine Priory is dedicated to the extension of the Order of DeMolay, its ideals and virtues. The members of Knighthood strive to learn more of manhood and thereby serve others through their knowledge.

Only a recognized DeMolay in good standing, found to be a serving brother of worthy distinction and who bears a record of good reports, can be elevated to the rank and dignity of Knighthood in the Fellow Soldiery of Jacques DeMolay.

• • •

Miss ROZERAIE WARELLA G. RACELA, PHQ, Bethel No. 2, IOJD, a Chemical Engineer, left recently for New York as a professional immigrant to work and study.

A graduate of the University of the Philippines, she is the daughter of WB. R. E. RACELA, PM, and Mrs. VALENTINA GUERRERO RACELA. She was formerly connected with the Bureau of Fiber Inspection Service and the National Institute of Science and Technology.

* * *

Under the Sponsorship of Thirteen Martyrs of Cavite Chapter, Order of the Eastern Star, Cavite Assembly No. 3, Order of the Rainbow for Girls, held its Public Installation of Officers on May 26, Sunday, at Cavite City.

The installed officers are Susan Perez, Worthy Advisor; Marietta Chin, Worthy Associate Advisor; Rosemarie de Guia, Charity; Vilma Vega, Hope; and Lorna Vega, Faith. They were installed by the Installing Team led by Mom Judy Shraeder and assisted by out-going Worthy Advisor Tessie David, Fe Manuel, Nelenita Chin, Jovita Soriano, and Orchid Bautista.

After a string of installation numbers which included three musical renditions, presentation of Rainbow Beau, presentation of Past Worthy Advisor's Pin and Merit Bars, flower ceremony — closing remarks were delivered by the Assembly's Rainbow Dad.

Other officers who were likewise installed: Emilina Barro, Drill Leader; Soledad Padua, Chaplain; Rosalinda Yambao, Love; Thelma Celestino, Religion; Merlyn Anderson, Nature; Zenaida Villoriente, Immortality; Gracita Tabinga, Fidelity; Barbara Boober, Patriotism; Rosanie Legaspi, Confidential Observer; Re-

becca delos Reyes, Outer Observer; Clarita Rodriguez, Cheer Director; Cora Ladao, Musician; Elizabeth delos Reyes, Service; and Cynthia Monton, Flag Bearer.

* * * *

A Formal Annual Re-Union Ball was simply but dignifiedly celebrated by the Loyalty Chapter, ODeM, at the Scottish Rite Temple, Taft Avenue, Manila on June 18. The night drew faces from old and past comrades in DeMolay; it was also full of reminiscences of the golden "old days."

* * *

Mt. Kaladias Masonic Temple, Dumaguete City, was the setting of the public installation ceremony of the Leon Kilat Chapter, ODeM.

This term's three top officers are Cicero Calderon, Master Councilor; Edgardo Valin, Senior Councilor; and Sozolon Zerrudo, Junior Councilor. Miss Rowena Tiempo is Chapter Sweetheart, Miss Licytrel Kianco is Sponsor of the West, and Miss Erlinda Magbanua is Sponsor of the South. The Chapter Sweetheart was crowned by the Installing Officer and out-going Master Councilor Romeo Hofileña and by the out-going Chapter Sweetheart Miss Veronica Villanueva.

Musical numbers were rendered by the Job's Daughters of Bethel No. 3, the duet of Romulo and Emmanuel Villanueva, and the chorus of the Knight Templars. After the distribution of Certificates of Merit and Majority Certificates, closing remarks were delivered by Dad Timoteo Oracion and Mom Justina Garcia.

Other officers sworn into office were: David Cang Cuesta, Treasurer; Felicisimo Decentecco, Scribe; Samuel Julian, Associate Scribe; Raul Rivera, Jr., Senior Deacon; Felimar Barbero, Junior Deacon; Tiberius Luansing, Senior Steward; Rolando

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truth, forgiveness, mercy, wisdom and all that is good and ideal.

Masonry demands that a candidate must meet a certain maximum moral qualification, must have made certain provisions for himself and family so that he will not be a burden or a liability to the Fraternity, to society or to the community where he lives. It further demands that a candidate's application must be 100% approved by the members of the organization present during balloting.

Going now to the core of the discussion of the theme on "How Masonry can Implement and Promote the Practice of the Golden Rule throughout the World," this can be attained or realized by observing the following:

1. *Let us be reverent:* The first and foremost thing necessary in the implementation of the practice of the Golden Rule is to be righteous with God. Let us recognize His power and supremacy over all things and all creations. He, being the Creator of Heaven and Earth and everything therein found; let us fully believe and trust in Him as our Savior and Redeemer; let us endeavor to know His teachings, keep and follow the same; for He is the source of all mercy, love, truth, wisdom, material blessings and forgiveness. The fear of the Lord is the beginning of knowledge, (Ps. 1:7) and when we have wisdom we begin to understand the importance and the need to serve others and be concerned with their own welfare. There is no greater happiness than to make other people happy.

2. *Let us be benevolent:* Since the implementation of the Golden Rule involves action and a corresponding reaction, action from one party and reaction from another, the act of goodness, of benevolence and kindness, and of love must first come from a

true and dedicated Mason. We must stick to the saying that "Once a Mason, always a Mason." This simple saying carries with it the implication that once a Mason, all that it stands for, all that it teaches or preaches should be implemented, followed and carried out to attain its objective of universal brotherhood living in peace, harmony and brotherly affection.

3. *Let us love our enemies:* To many people, this might be quite a difficult thing to do, but in Masonry, it can be done and it will surely help in the implementation of the Golden Rule anywhere. Is there any deed more noble than to love the very people who hate us; to do good to those who do evil things against us? Did not God command all of us to love our neighbors as we love ourselves? That word neighbor is a general term and may mean our friends as well as for our enemies.

4. *Let us be friendly:* Friendliness is one virtue which promotes international understanding among people. When we are friendly to our neighbors and to all people whom we meet or come in contact with regardless of religion, creed or color, we make them feel happy and make the meeting or the occasion one that is memorable, leaving a lasting impression upon their minds regarding our attitude towards them. Everyone appreciates people who are friendly and cheerful. This, no doubt, will contribute in no small measure to the implementation and promotion of the practice of the Golden Rule throughout the world.

5. *Let us be tolerant:* Tolerance, especially religious tolerance, — the right of every man to worship God and to seek salvation in accordance with the teachings of his particular church—is a cardinal principle in Masonry. It is an admirable teaching in Masonry in which the organization does not select members coming

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Baradi Wins Award



Ambassador Mauro Baradi, Past Grand Master of the Grand Lodge of the Philippines, was recently awarded the Gold Medal of the United Poets Laureate International during impressive ceremonies held at the Manila Hotel. Vice President Fernando Lopez of the Philippines handed the award with the assistance of Bro. Dr. Amado M. Yuzon, UPLI President.

The citation reads:

"MR. FREEDOM
Ambassador MAURO
BARADI

A citation by the UPLI is awarded to Ambassador Mauro "UHURU" Baradi for his sacrificial role in advancing the cause of freedom and independence of the peoples of Africa, and for his meritorious services in promoting World Brotherhood and Universal Peace."

Subsequently, Ambassador Baradi was also the recipient of a plaque from Tamaraw Toastmasters Club 1164 (International) for his meritorious services as a diplomat and staunch advocate of World Brotherhood and Universal Peace. The Philippine Law School, his Alma Mater, presented to him a plaque as "OUTSTANDING ALUMNUS" for his exemplary conduct in the field of diplomacy and human freedom. △

Just received in stock:

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from only a certain religious sect. Anyone who believes in God as the Father of all men and Creator of all things, can be a candidate for membership in the Craft. This factor eliminates religious discrimination and hence, acceptable to all people which again will promote better international understanding and goodwill towards all men.

6. Finally, I would like to quote the Masonic Belief and the Masonic Teachings below:

"The Masonic Belief

There is one God, the Father of all men.

The Holy Bible is the Great Light in

Masonry and the Rule and Guide for faith and practice.

Man is immortal.

Character determines destiny.

INSTALLED . . .

Bethel No. 2, Manila, International Order of Job's Daughters, held its installation of officers on Sunday, July 9. MW Mariano Q. Tinio was their guest speaker. Those installed are: Nathalie V. Dacanay, Honored Queen; Nympha Edralin, Senior Princess; Cora Luz Melocoton, Junior Princess; Carolyn Israel, Guide; Jeanne R. Jacob, Marshal; Josefina Villanueva, Chaplain; Mona Noceto, Librarian;

RICAFORT IS LAID TO REST. . .

We regret to announce the passing away of WB Godofredo P. Ricafort. He died of a heart attack at the Manila Sanitarium on July 8, 1967. Masonic services were held in his honor in the Eighteenth Degree of the Scottish Rite at the Scottish Rite Temple on July 9. Shortly before that, his Sisters and Brothers in the Order of Eastern Star, Rosario Villaruel Chapter No. 2, held a service for him. Final rites were held at the

Love of men is, next to love of God, man's first duty.

Prayer, communion of man with God, is helpful.

The Masonic Teaching

Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the altar, support the government, inculcate morality, promote learning, love man, fear God, implore His mercy and hope for happiness."

which if all Masons, wherever they may be, will only strive to live by, keep and follow throughout their lives, will no doubt help implement and promote the practice of the Golden Rule throughout the world. Δ

Melanie Sunsuaco, Musician; Aida Sevilleja, Treasurer; Yvonne Correos, Recorder; Jesusa Ludan, Senior Custodian; Portia Cabrera, Junior Custodian; Trinidad Aquino, First Messenger; Agnes de Leon, Second Messenger; Marcia Capinpin, Third Messenger; Priscilla Gallardo, Fourth Messenger; Mildred Rollolazi, Fifth Messenger; Sabina Ines, Inner Guard; Grace Amistoso, Outer Guard.

Pinaglabanan Catholic Church on Monday, July 10, after which he was laid to rest in the cemetery of San Juan.

In life, WB Ricafort attained high positions in Masonry by being a 33^o, AASR; a Knight Templar; a member of the Red Cross of Constantine, a Shriner, a Past Patron of the Order of Eastern Star, and a Past Master of his Lodge. He has also held various positions in the Grand Lodge. Δ

Dimaisip, Junior Steward; Wilson Yap Pueying, Marshal; Landie Colonia, Standard Bearer; Robert Jaictin, Chaplain; Walter Yap Pueying, Almoner; Diogenes Rio, Organist; Edwin Damian, Orator; Lemuel Somera, Crown Bearer; Jaime Magbanua, Sentinel; and Manuel Ong, Emmanuel Villanueva, Felix Lao, David Mariano, Augusto Villaluna, Garry Ong, Peter Cabauatan, Preceptors respectively.

Taking the theme — "Love is God — he that loveth not knoweth not God; for God is Love," Bethel No. 1, International Order of the Job's Daughters held its twenty-first Public Installation of officers for the 1967 second term on June 3, in the Lincoln Lodge Masonic Temple, Olongapo City.

Officers installed were: Bethsaida Gregorio, Honored Queen; Corazon Andrade, Senior Princess; Rhoda Mackay, Junior Princess; Zenaida Arquero, Guide; Jackie Berry, Marshal; Erlinda Moreno, Chaplain; Arlina Telmo, Treasurer; Ester Pujeda, Recorder; Vanessa Labinpuno, Assistant Recorder; Musician, Ada Cerna; Zie Mackay, Librarian; Lydia Ramos, Cynthia Gregorio, Loida Ramos, Josephine Moreno, Ester Granados, Messengers respectively; Carolina Ramos, Senior Custodian; Corazon Moreno, Junior Custodian; Yolanda Ruiz, Inner Guard; Elizabeth Garcia, Outer Guard; Teresita Pujeda and Rachel Ramos, Prompters; Mildred dela Cruz and Mercedes Coll, Pages.

Initiatory and DeMolay Degrees were conferred upon the candidates of the newly chartered Quezon City Chapter, OdeM, on June 3 at the Srottish Rite Temple. Both degrees were mostly done by the Teodoro R.

Yangco Chapter who came by bus with their Dads and Moms all the way from Olongapo City. Assisting the T.R.Y. DeMolays were members of the Loyalty Chapter.

After the ceremony, refreshments were served by some Jobies and Rainbows of Manila. While this was going on, briefings as to the formation of a Mothers Club were given by the officers of the Olongapo DeMolay Mothers Club. One of the highlights of the afternoon affair was a lampoon fashion show of feminine attires from the Loyalty DeMolays.

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Effective July 1, 1967, postage on the Cabletow rose 150%. We are in f'x. We are trying to make both ends meet until the end of this year. Will see if things can be better next year.

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More Questions and Answers...

WB AURELIO L. CORCUERA (4) PM

197. Astronomically the symbol for the sun is a circle with a dot at its center. What is the implication when the same symbol is used in Freemasonry?

The symbol is very old. It was used as a religious symbol by the ancient nations. To understand its implication as a Masonic symbol one has to go back to the theory propounded by Nicholas Copernicus (1473-1548). According to this theory the sun is the center around which the planets, including the earth, revolve. The point represents the sun and the circumference the planetary system revolving around it. From this follows naturally the Masonic interpretation that the point at the center represents the Creator and the circumference, the universe of His creation.

198. What object was served by the two pillars at the entrance of King Solomon's Temple?

The pillars were imitations by the architect of the Temple of the two great columns consecrated to the Winds and Fire at the entrance of the Temple of Malkarth in the city of Tyre. The only entrance to the Temple of Solomon was in the East. As one entered the Temple to his *right* stood the pillar named *Boaz* and to his *left* the pillar named *Jachin*. The initial of the Hebrew name of the pillar on the right is *beth* (B). As a word *beth* also means a house. The Hebrew applied the word also to a temple. The initial of the pillar on the left is *yod* (J or Y). It is also the initial of the Tetragrammaton, or four-letter name of the Deity, which the Hebrews were not permitted to utter. This name is translated as *The LORD* in the English Bible as used by Masons. Hebrew is read from right to left. The initials of the names of the two pillars, therefore reads *The House of The LORD*.

199. Do all Grand Lodges authorize the use of "cipher?"

No. In the United States nearly one-half of the Grand Lodges, the Grand Lodge of California being one of them, prohibit the use of ciphers, while the other half permit their use for teaching the esoteric or secret work. The ciphers used consist of one, two, or sometimes more letters to represent words. Where ciphers are authorized they can only be obtained through the Secretaries of Lodges from the Grand Secretary.

200. Would it not be a good idea if each of the Masonic Districts outside of Manila had a District or Assistant Grand Lecturer?

Yes. It will be an excellent idea, provided each prospective appointee is previously examined as to his proficiency in the work and is certified by a committee appointed by the Grand Master.

. . . .



Masonic celebration of Dr. Jose Rizal's birthday anniversary and of St. John Evangelist & Baptist at the Balintawak Lodge Temple, Gumaca, Quezon on June 19, 1967. Front row from left: WB Teofilo Olivera, WB Eustacio Villafuerte, WB Julian Capiral (Grand Lodge Inspector), Rev. Tay E. Kersey of Far Eastern Gospel Crusade, WB Dionisio Barrios, Guest Speaker Saturnino Cortez (Grand Knight, Gumaca Council No. 3609, Knights of Columbus), Atty. Florenio Tierra, WB Vicente Q. Tan and WB Romualdo Libranda. Back row from left: EPM Miguel Cas, Bro. Rafael Acunip, WB Victor Mendoza, WB Luis Makayan and Bro. Hipolito Alpuerto.



Sisters and orphans in Batangas, Batangas. (See letter on page 15.)

tive organization that is judged upon the number produced per year? I hope not. The only measurement that is worthy of Freemasonry is what quality of Masons are they producing. One hundred dedicated Masons are worth more than one thousand non-dedicated Masons. One Mason who is active in the Lodge and the community is worth one hundred who merely wear the ring, who do not attend Lodges or who are active only in the other bodies. If we take in less men to become Masons, this may be a blessing. It means then that we can devote more time to each Mason, to educate him, to teach him the ritual and floorwork, to make a complete Mason of him. Thanks to our Grand Lodge, we now have time to spend with each Mason. No more of this man to Mason in 6 weeks. There is ample time with 30 days between each degree to teach and instruct and to demand of each candidate complete proficiency when he returns his work. This return of proficiency is when one lesson in Masonry can be taught — it is the lesson of perfection. Although we cannot expect or demand perfection in the body and soul of a Mason, we can demand it of his Masonic work — and we must. Acceptance of a slipshod performance now sets the stage for slipshod performance

throughout his Masonic career. Perfection in ritual and perfection in floorwork must be the rule and nothing less should be accepted.

Our Lodges look to the Regional Grand Lodge for leadership, for education and for inspiration. They hope that it will not become merely a Court of Honors and administrative office. They expect it to exert its influence for the advancement of Masonry on Okinawa and throughout this part of the world and they welcome its influence upon the Lodges and upon every Mason and hope that through its various officers, its inspectors and its lecturers, that it will provide the guidance and the education needed to establish a perfection of ritual and floorwork in every Lodge. They expect it to set the example at all times and they expect its officers to be ever ready to assist the Lodges or individual Masons whenever the need arises. Since this body is composed of Past Masters who have served their Lodges with dedication in the past, I know this same dedication will continue in the future and the expectations of the Lodges will not be in vain.

I ask each Mason on Okinawa to join with me in dedicating the coming Masonic Year to restoring the light and glory to Masonry, the beauty and grandeur to the ritual work and the dedication and devotion to our Masonic endeavors. **Δ**

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Grand Master Tinio in the act of consecrating Laong-Laon Lodge #185, Saturday, July 1, 1967.

122 was recently appointed Director of the National Bureau of Investigation by President Marcos.

Bro. Bugarin is a retired Colonel in the Philippine Constabulary and holds a Bachelor and a Masters degree in Police Science and Administration from Washington State University.

He was the Assistant Provincial Commander of Mindoro in 1946. The following year, he was assigned to the AFP Judge Advocate service.

After his retirement, he engaged in private practice as consultant on investigation, crime and bank security.

Bro. Bugarin is an accredited expert in Philippine courts on questioned documents, handwriting, ballistics, fingerprinting and physical identification.

Your reporter joins the Craft in congratulating Brother Jolly Bugarin on his appointment.

Commendation is also in order for Bro. Mayor Osmundo de Guzman of Marikina for having provided the Shoe Industry Center of the country with more mobile patrol cars. The Police Commission also commended the town's police force for their above par performance.

WB Teofilo Abejo gave a short talk on his experiences in the Cursillo Movement, during the last stated meeting of Dapitan Lodge No. 21. WB Abejo warned the members of the Craft who are contemplating to take the Cursillo not to agree to retract from Masonry as a condition for admission. He said that if the member will insist on not retracting, they will most probably be admitted sans the retraction. WB Abejo, who is also an active member of the Supreme Coun-

cil of the Scottish Rite of Freemasonry, took the Cursillo without the retraction.

The Bayanihan Class of the Philippine Bodies A. & A.S.R. donated P160.00 to the Bodies as their share in the forthcoming Golden Jubilee of the Bodies. The officers of the Class are: Bro. Ambrosio Lorenzo, Jr., President; Bro. Nick P. Mayga, Vice-President; Bro. Ray N. Beltran, Secretary; Bro. Eddie Sharruf, Treasurer, and Bro. Eliseo Arandia, Historian.

The other members of the class are: Brothers Restituto Cruz, Francisco Trias, Levy Narvaez, Federico Tan, Miguel Iñigo, Jovino N. Bajet, Juanito Ma. Chua, Gregorio C. Manasan, Simplicio B. Reyes, Lazaro Vicente and Escolastico Bedia.

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Podgorny was not considered a desecration of the halo around the holiness of the holy man in Rome but accorded the papal welcome.

It is significant to note the Vatican demands in those countries. We quote, "—the Vatican asks only the recognition of the natural rights common to all men to profess a faith and to live according to its teachings." This precisely is the guiding principle of Masonry since time immemorial, Ecumenism. Rome has finally conformed. From obstinate conservatism, from a very strong, undeviating, uncompromising, emphatic stand to granting that man may profess a faith and live according to its teachings. This pronouncement places an end to the disastrous "Holy Wars." It enlarges the prospect of world peace. It vindicates Freemasonry.

More things are bound to happen. New conception on celibacy, on procreation are bound to come. Watch. And Masons learn what history has to teach us. Ecumenism is what Ma-

sonry can teach. Now the church graciously lends her benign influence. We are therefore glad and happy that ecumenism has become acceptable among all our people.

I see our people and our country growing, invigorating, flourishing for we shall no longer allow ourselves to be comparted and divided into tribes, into sections as Christians and Moros and Protestants detached from one another. This constitutes our majestic failure. Thus comparted, thus divided, and thus sectioned, we had failed to seek spiritually and materially the advancement of all. We intensified prejudice. It is most regrettable that we had not initiated ecumenism ourselves. We waited for dictation from without. Quite colonial one may say. But colonial or not, unorginal or spoonfed, let us accept ecumenism and look forward. A brighter vista opens for us and all our countrymen for thru ecumenism we would be united from Batanes to Jolo, from West to East, in seeking the truth, in friendship and love, in brotherhood under the fatherhood of God. △



THE ANONYMOUS GREAT

If you want to know whether you are ever going to amount to anything, ask yourself how you score on responsibility. Can you take on a job — even a small one — and carry it out under your own steam? Sir Winston Churchill, who was something of an authority on the subject, left us a wonderful hint. He declared that the price of greatness is responsibility and insisted that there is an element of greatness in every person who will accept responsibility — and discharge it.

The newsboy who brings your morning paper, regularly, on time, rain or shine, is great in his small way. The student who struggles with a tough assignment and completes it to the best of his ability can claim a private brand of greatness. The mother who raises her family and does a job she can be proud of, she, too, is great in her own fashion. Every person who carries out his responsibilities well has in him a bit of the stuff of the men on the pedestals.

—*The Little Magazine*

CIRCULAR No. 1
Series of 1967 — TINIO

Subject: Schedule of Minimum Degree Fees

Upon the recommendation of the Board for General Purposes, the Grand Lodge of the Philippines, at its 51st Annual Communication, approved to establish a schedule of Minimum Degree Fees by amending Chapter III, Article III, Section 8 of the Constitution (commonly referred to as Par. 176), to read as follows:

"Par. 176. No Lodge in this jurisdiction shall confer the three degrees for a smaller fee than ONE HUNDRED TWENTY-FIVE PESOS; and in every case no less than one half of the amount fixed as fees shall accompany the application for the degrees, else such application shall not be received; *Provided*, That payment of three-fourths of the fees must be completed before being passed to the Degree of Fellowcraft, and payment of the full amount made before being raised to the Sublime Degree of Master Mason; *And Provided* That when the first degree shall have been received in another Lodge, the minimum fee for the third degree shall be SEVENTY-FIVE PESOS; and, the minimum fee for affiliation, TWENTY-FIVE PESOS."

Notice is hereby served on all Lodges under this Grand Jurisdiction that the above-quoted amendment has become effective and mandatory since April 26, 1967, the date of its approval at the 51st Annual Communication of the Grand Lodge.

The provisions of the Constitution take precedence over those of the By-Laws of constituent Lodges; Therefore, if the By-Laws of a Lodge now specify an amount less than the approved schedule of minimum Degree Fees, said By-Laws must be amended immediately to conform to the Constitution. If the By-Laws now provide for an amount greater than the approved schedule of minimum Degree Fees there is no necessity to amend them.

This circular shall be read in open Lodge at the stated meeting next following its receipt. This fact shall be mentioned in the minutes, and this circular shall be implemented immediately.

Manila, June 28, 1967.

(SGD.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

(SGD.) MARIANO Q. TINIO
Grand Master



CIRCULAR No. 2
Series of 1967 — TINIO

Subject: Dispensation fee for waiver of residence requirement

Upon the recommendation of the Board for General Purposes, the Grand Lodge of the Philippines, at its 51st Annual Communication approved to increase the Dispensation Fee to be paid by petitioners for degrees who do not possess the required qualification of residence, from TEN PESOS to TWENTY PESOS, by amending Chapter I, Article VIII, Sec. 2, 9th of the Constitution (commonly referred to as Par. 47), to read as follows:

CHAPTER III, ARTICLE VIII, Section 2, 9th (Par. 47): — For special dispensation to confer Masonic degrees upon persons who have not fulfilled the residence requirement the sum of TWENTY PESOS per petitioner.

To avoid confusion as to the date of effectivity of the above-quoted amendment, notice is hereby served on all Lodges under this Grand Jurisdiction that said amendment has taken full force, vigor and effect since April 26, 1967, the date of its approval at the 51st Annual Communication of the Grand Lodge, and therefore, they are directed to require the petitioners concerned to pay the increased dispensation fee before their respective petitions are given due course.

This circular shall be read in open Lodge at the stated meeting next following its receipt. This fact shall be mentioned in the minutes, and this circular shall be implemented immediately.

Manila, June 28, 1967.

(SGD.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

(SGD.) MARIANO Q. TINIO
Grand Master

Balintawak Lodge Celebrates Rizal Day

The brethren of Balintawak Lodge No. 28 together with their families and friends celebrated Dr. Jose Rizal's birthday anniversary and St. John Evangelist & Baptist Day at their Temple Hall, Gumaca, Quezon, in the afternoon of June 19, 1967. After the floral offering at the Rizal monument at 3:00 o'clock, the group attended a literary program participated in by Masons and non-masons. Refreshments were served after the program.

At the Temple Hall, Rev. Tay E. Kersey of the Far Eastern Gospel Crusade gave the invocation and talked on the lives of St. John the Evangelist and St. John the Baptist. Miss Elsa B. Sartin, daughter of our late WB Pio Sartin, rendered two beautiful songs while Miss Rhodora C. Tañanra, daughter of our late WB Victorino Tañanra, recited Rizal's Huling Paalam (Last Farewell). Dance numbers were performed by children of Masons and friends. Atty. Florenio Tierra talked on Rizal as a man of contrast and about the work of Dr. Rizal.

As chairman of the celebration committee, WB Luis E. Makayan gave the welcome address and at the same time enlightened the gathering on Masonry and ecumenism. WB Julian Capiral, Grand Lodge Inspector, offered further insight on the creeds and realm of Masonry.

Guest Speaker for the occasion was Grand Knight Saturnino Cortez of the Gumaca Council No. 3609 of the Knights of Columbus who noted the triple significance of this celebration: Rizal's 106 birth anniversary, St. John Evangelist and Baptist Day, and ecumenism. After going through the life and deeds of Dr. Rizal, he posed some food for thought about the present miserable condition of the masses, about the low morality in our government and of our politicians.

Although St. John's Day falls on June 24th, the Committee of the Celebration decided to make it a joint celebration with Rizal's birthday anniversary on June 19th. The literary program was emceed by Bro. Rafael Acunin. *(See picture on page 26)*

My brothers this evening on the way to Lodge I took the opportunity, in the slanting rays of the setting sun, to examine this universe, this world of ours. This is God's gift to man, yours and mine. It is ours to enjoy or ignore, to accept or reject, to use or to destroy. There is another gift that He has given us which is even more awesome—that is the power of free choice. We of all the inhabitants of this earth have the power to choose whether we shall live or die, be good or be evil, be noble or ignoble, and to be a great man or not. The important things in life are what we ourselves earn. These things are not gifts of a blind fate or mere chance. They are ours to earn or not to earn. The most important of all our passions is fulfillment. It is the reward of being challenged and meeting the challenge. It is the reward of doing good, overcoming evil, the reward of challenging fate and overcoming it. This is why we live and this is the goal of our life. Not to look for and accept the challenges that life holds is not to live, it is merely to exist. God has given us the universe, the earth we live in and the freedom of choice. Our life will be what we make it—we can live or we can exist. The choice is ours. The challenges are all around us. Shall we use these gifts or shall we cast them aside, shall we live or shall we exist?

—ROBERT O'BRIEN, PM (142)

in general and with our own relationships with other Grand Jurisdictions.

In their functions: — The Blue Lodge is autonomous, governed and restrained only by the general rules and regulations of Freemasonry, and by the Constitution of its own adoption and by the By-Laws of its own making; while, the Grand Lodge, owing its very existence to the constituent Lodges, derives its powers and prerogatives, as well as its duties, obligations and responsibilities, from the constituent Lodges, through the medium of a Constitution adopted by the constituent Lodges at an Annual Communication. While the Grand Lodge is further guided by ancient landmarks and the old rules and regulations of Freemasonry, the constituent Lodges, at every subsequent Annual Communication, see to it that this Constitution is regularly and strictly maintained, and up-dated in conformity with their own desires.

Perhaps because of the absence of a preamble to our present Constitution the same may have appeared at the first glance — and particularly to the less informed brother — as a set of rules and regulations arbitrarily adopted and imposed by the Grand Lodge upon constituent Lodges and brother Masons.

It is essential that all Masons under our jurisdiction know that the constituent Lodges, in a Communication assembled, and in the exercise of their respective autonomy, through their respective representatives have directed the Grand Lodge to see that the Constitution of their own adoption, together with the Edicts and the general rules and regulations of Freemasonry are strictly maintained, supported and obeyed.

The Grand Lodge function of Administration of Lodges and supervision of the Craft is executive in nature. It is not to rule, but to see that the Constitution, rules and regulations are strictly maintained, supported and obeyed. It is not to dictate but to see that good and sound administration is enjoyed by the Craft.

Your Grand Lodge earnestly desires to promote more healthy and harmonious relations between the brethren and our Lodges, on the one hand, and the Grand Lodge on the other.

Unfortunately, many are the times when Lodges or brother Masons have felt that the Grand Lodge has become unjustly strict, and equally as many are those who have attributed to Grand Lodge "dictatorial powers" simply because Grand Lodge sought maintenance, support and obedience to the Constitution which the constituent Lodges in the exercise of their respective autonomy directed the Grand Lodge to seek.

In fine, therefore:

*This is your Grand Lodge.
Your Grand Lodge is here to serve you.
Having it was your desire.
Maintaining it is your concern.
Directing it is your task.
Making use of it is your privilege.
Supporting it is your responsibility.*

(Sgd.) **MARIANO Q. TINIO**
Grand Master

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Deputy Grand Master	Joseph E. Schon
Senior Grand Warden	Manuel M. Crudo
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Grand Orator	Noli Ma. Cortes
Grand Marshal	Manuel T. Paz
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Grand Bible Bearer	Jose Ma. Cajucom
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THE ART OF APPRECIATION

There is a famous story in Japan about a man renowned for the magnificent chrysanthemums he cultivated. His fame reached even to the Imperial Palace and the emperor asked to see these remarkable flowers. Before the emperor arrived the man went into his garden and cut down his treasured chrysanthemums, leaving only one, the most beautiful, to delight the eyes of the monarch.

To foreigners, perhaps, this story needs explanation, but to the Japanese the point is immediately clear — the appreciation of something beautiful is so important a human activity that there is nothing surprising in the destruction of hundreds of plants so that the emperor may enjoy the one flawless flower undistracted by lesser blooms. A friend once explained the matter to me. "Almost anyone," he said, "has at least some appreciation of art, but the Japanese have made an art of appreciation."

—Santha Rama Rau.