

# The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Mariano Q. Tinio, Grand Master for 1967-68, kneels at the Altar to take his obligation as Grand Master of the Grand Lodge of the Philippines, April 27, 1967.

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## *Grand Master's Message:*

### A CALL OF CIVIC DUTY

Freemasonry does not confine its interest to the building of man's moral and spiritual edifice. It is oriented toward the general enrichment of life. This is the reason Freemasonry concerns itself equally with such temporal affairs as education and social progress. In America Freemasonry is known to be the vigilant guardian of the public school system because of its militancy in protecting the system from insidious influences. Not so many years ago, our own Grand Lodge took a prominent part in the successful defense of three public school officials who refused to permit the undermining of these schools by sectarian interests.

One of the resolutions that attracted my attention during the last Annual Communication was that presented by Nueva Ecija Lodge No. 73 requesting the Grand Lodge to help in the implementation of Republic Act No. 896. This law, known as the "Elementary Education Law of 1953", ordains the restoration of the 7th grade which has been eliminated from our intermediate schools.

I cannot express too strongly my personal endorsement of this resolution, not only because I consider its compliance incumbent upon Masons by the traditions of our Order but also because it is a clear call of civic duty in the face of a crying need.

The clamor for the restoration of the 7th grade was answered by our legislature in the enactment of Act No. 896. It was a recognition of the failure of an experiment that should not have been undertaken in the first place. Ill-prepared children for college became a serious problem for our pedagogues. Drop-outs in high schools rose and continue to rise because of the difficulty of young students to hurdle the yawning gap between the 6th grade and first year high school. Only those who are gifted with special capacity for learning or possessed of great assiduity successfully pull through the preparatory years for higher education. The large number of Filipino youth who are forced to forego high school are left handicapped in life due to deficient elementary education. Unless we choose to be indifferent to this sad state of affairs with its far reaching effects upon the national welfare, we cannot ignore the full import of the resolution presented by our Brethren in Nueva Ecija.

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### VON VOYAGEI

This may not be the proper way to say it. It could be appropriate, though. In a sense, May of every year is the commencement of a new administration in the Grand Lodge, the beginning of a new Grand Lodge year. The ship that is the Grand Lodge sets sail on a year-long Masonic voyage with the new Grand Master in command. His crew of elective and appointive officers make up the rest of the complement.

Whatever may be the organizational or administrative set-up of a Grand Lodge, the Grand Master is the headman, the bossman. In the ordinary course of events, a Grand Master, upon reaching the pinnacle position, has had at least three years of training for the top rung of the ladder. In that premier office, the Grand Master has the goodwill and best wishes of ever Master Mason in the jurisdiction.

These are what MW Mariano Q. Tinio has from all of us, the goodwill and best wishes. Behind him are a well-rounded education obtained here and abroad and a noble parentage worthy in name and achievement. He stands in the middle of three generations of Masonry in his family. His father was a Mason before him and his sons and son-in-law are his brothers in the fraternity. No one could wish a more solid Masonic background and foreground.

The present writer heretofore, and he hopes, henceforth, has been the recipient of the Grand Master's ideas on the improvement and sharing of Masonry as MW Tinio has so well put them in his inaugural address. To say it mildly, he has got something there and we trust that of us will do likewise. One's Masonry, as it is shared, goes around with more vim and vitality. In a way of saying, it increases as it is diminished through sharing.

According to MW Tinio, the Blue Lodge created the Grand Lodge. In effect, each Blue Lodge is the foundation of the Grand Lodge and the new Grand Master says it will be his constant care to see that Blue Lodges are properly administered so that in turn the affairs of the Grand Lodge will be run smoothly. The logic is tenable and we are in wholesome agreement.

And so, as the ship Grand Lodge is let loose from its moorings for its voyage in chartered and unchartered seas, we wish the captain, his crew and passengers a pleasant trip. Von Voyage!

Incidentally, MW Tinio and his party are making the trip late this month to visit our Regional Grand Lodge in Okinawa and install its officers under the leadership of RW Andrew H. Bulkley, the new Regional Grand Master. He will make visitations to our Lodges in Guam, Korea and Japan. En route, he expects to meet with brethren of the fraternity in Hong Kong and Taipei. Another Von Voyage!



MW Mariano Q. Tinio

*Address on his installation as Grand Master on April 27, 1967 by MW Tinio, Grand Master.*

Most Worshipful Sirs, Ladies, Gentlemen and Brethren:

At no other time is a Mason more seriously aware of his obligations, his duties and responsibilities than when he is elected to serve Freemasonry, his brethren and this Most Worshipful Grand Lodge of the Philippines as Grand Master.

I appreciate the honor you have conferred upon me and do thank you very sincerely and most profoundly for the trust and confidence which you have reposed in me by selecting me to this most exalted position, thus conferring upon me the Greatest Honor which is in your power to bestow upon a brother.

I congratulate the brothers who have been elected and/or appointed to serve as Officers of the Grand Lodge this Masonic Year. I congratulate you my brothers because yours shall be the honor to share leadership in a lofty undertaking and partake in this great and unique adventure in service; because you shall have the privilege to experience the joy and derive happiness and satisfaction from serving brothers and Freemasonry.

I would like to make public my appreciation and gratitude to MW Pedro M. Gimenez, PGM, for discovering and arousing in my humble self whatever little potential for service I may have had. From this modest asset I pledge to draw constantly and

heavily during this year of my incumbency.

Likewise, I wish to thank MW Ceñon S. Cervantes, PGM, who unselfishly and untiringly lent me his guidance these past few years and whose good counsel helped to prepare me for this heavy task ahead.

I have had the privilege to serve under three Past Grand Masters, and I am thankful to them all because through them I have sampled of the essence of open-hearted fellowship and brotherly love; and, because I have profited from their examples of fidelity, serenity and discipline. Working for and with them has been a pleasant task indeed.

I feel, however, a special sense of gratitude towards MW Raymond E. Wilmarth, PGM, under whom I served as Deputy Grand Master. I have been a beneficiary of his understanding tutorship and guidance; of the virtue of his various examples of searching thoughts for Masonry; and of the wisdom of his exercise of authority, tempered with brotherly love and affection. Serving under him was certainly a fruitful privilege and an honor.

And I am thankful also to the officers and members of the Board for General Purposes for their pleasant fellowship. They were to me an inspiring group of leaders. Lastly, I wish to thank MW Esteban Munar-

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riz, PGM, our Grand Secretary. With him I have had the pleasure to work in the Grand Lodge as Junior Grand Warden, and Deputy Grand Master. He has always been a kind friend and an understanding co-worker. To me, he is a symbol of patience, fidelity and dedication. It is a distinct privilege to have had the opportunity to work with him.

For a pattern of work this Masonic Year ahead, we do not contemplate to deviate, in any way, from the plans, program and policies of Grand Masters who have gone before us. We propose to support, maintain, implement and continue them to a fruitful end. You shall be informed of developments through appropriate messages which I propose to issue from time to time.

Furthermore, we propose to make visitations to, and make as much personal contact with, as many of our individual Lodges and brethren as time and opportunity may permit.

We hope that in this manner we shall be promoting more healthy and harmonious relations between the brethren and our Lodges on the one hand, and the Grand Lodge on the other, a condition which I deem essentially necessary if we must maintain that pleasant harmony characteristic of Masonry; and, if we must continue to protect and preserve for our Fraternity that certain level of dignity which our forebears in Freemasonry have diligently and honorably worked and earned for it.

It is painful to admit, and some may dislike my saying it, but with due sincerity, we must admit that through some unguarded acts of commission or omission of our own, we have permitted petty jealousies, petty passions, and petty selfishness, to undermine our Fraternity and thus, we have given grounds for some serious

concern for the good name and the future of Freemasonry in the Philippines.

People judge, and will continue to judge, Freemasonry by the Masons they know and see. If Freemasonry is to continue on its proper pedestal of dignity, and command the respect of people, we, the men in the Fraternity, must ourselves command respect and ourselves keep and maintain that level of dignity which becomes a worthy and exemplary Mason.

Were we to look back at our early days in Freemasonry we would recollect that as each of us was admitted into Freemasonry, we immediately became aware of the greatness of the Craft, and of its value to ourselves and to us all as a people.

We then became aware that we were the recipients of a gift and a trust; and we began to feel, as it was once said: "That it was the faith, hope and expectation of our Masonic forebears that we who come after them would strive to prove worthy of what was being passed on to us; that we would work, plan and struggle to preserve the Order in all its purity and beautiful splendor, and, that we would transmit unimpaired thru a succession of ages the excellent tenets of Freemasonry."

Yes, we have received from those who came before us a precious heritage: The Great and Ancient Fraternity of Freemasons, with all its traditions, its beautiful degrees full of symbolism and meaning, its lofty idealism and its inspiration to each individual Mason; a way of life; and, a Medium that affords to every Mason the privilege of the love of fellowmen and a home everywhere.

Certainly, it must be our duty to cherish this heritage, to understand

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# *Brief Biography of M. W. Mariano Q. Tinio*

Grand Master 1967-1968

*By M. W. Esteban Munarriz, PGM, Grand Secretary*

Born on May 27, 1900, in Sinait, Ilocos Sur, Bro. Tinio is the eldest son of the Late General Manuel Tinio, of Aliaga and Licab, Nueva Ecija, Commanding General of the Philippine Revolutionary forces in Northern Luzon and Doña Laureana Quijano, of Sinait, Ilocos Sur.

Began his schooling in the public school of Licab, Nueva Ecija, and in 1909 was enrolled in the Ateneo de Manila from which he graduated in 1918 with the degree of Bachelor of Arts.

In 1919 he left for the United States of America and enrolled at Cornell University, College of Agriculture, where he was graduated with the degree of Bachelor of Science in 1923. Later on enrolled in the American University in Washington, D.C., for a post graduate course in Business Administration.

Back in the Philippines, in 1926 enrolled in the Philippine Law School, National University, in Manila from which he was graduated in 1930 with the degree of Bachelor of Laws. Took the bar examination after graduation and was admitted to the Philippine Bar the same year, 1930.

Was elected Councilor of Licab, Nueva Ecija, in 1933; appointed Judge of Circuit Justice of the Peace Court of the Municipalities of Santo Domingo and Licab, Nueva Ecija, and served in that capacity until after the last war. Resigned from his position in 1945 to attend to his rice farms and other private interests and to devote more time to the practice of his profession as a lawyer.

Bro. Tinio is married to Constanca de la Fuente of San Miguel, Bulacan, by whom he has three children, two boys and a girl, all married. His two sons and his son-in-law are Masons.

Has taken active participation in community service. He is one of the organizers of the Rotary Club of Cabanatuan (1918) and served as its President for two consecutive terms (1949-50 and 1950-51); in 1956 was elected Governor of Rotary International for the lone district of the Philippines. In 1957 and in 1958 served Rotary International as its District Rotary Information Counselor, and in 1959 was appointed the Personal Representative of the President of Rotary International to the District Conference of Rotary International. District 330 in Saigon, South Vietnam, which then comprised Rotary Clubs in Cambodia, Thailand, South Vietnam, Singapore, Malaysia, British North Borneo and Brunei.

Was chosen Chairman of the Provincial Agricultural Council for the Province of Nueva Ecija and served in that capacity in 1961, 1962 and 1963.

Presently the Vice President of the National Federation of Pump Irrigation Association, having served in that capacity since its organization in 1963.

Was Vice President of Nueva Ecija Bar Association.

Helped organize General Manuel Tinio Lodge No. 167 and served as its Worshipful Master from its organization as Lodge, U.D., in 1962 and during its first two years as a regular Lodge in 1963 and 1964.

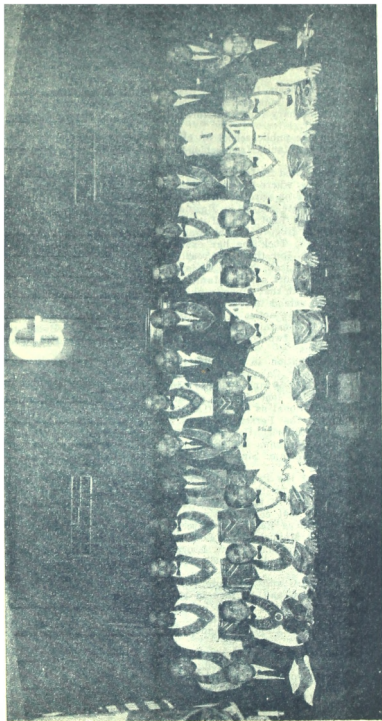
He was elected —

Junior Grand Warden in 1964;  
Senior Grand Warden in 1965;  
Deputy Grand Master in 1966; and  
Grand Master in 1967.

Most Worshipful Mariano Q. Tinio was made a Master Mason in Cabanatuan Lodge No. 53, where he was —

Initiated on September 19, 1925;  
Passed on February 20, 1926; and  
Raised on October 23, 1926.

Joined the Scottish Rite Freemasonry in 1952 and was conferred the 32° in 1954. Invested as 32° KCCH in 1958 and coroneted Inspector General Honorary, 33°, in 1967.



GRAND LODGE OFFICERS FOR 1967-68. Left to right, first row: VW Jose C. Velo, BGP; VW Hermogenes Oliveros, SGL; VW Noli Ma. Cortes, GO; MW Cenon Cervantes, GT; MW Raymond E. Wilmarth, BGP; RW Joseph Schon, DGM; MW Mariano Q. Tinio, GM; RW Manuel Crudo, SGW; RW Edgar Shepley, JGW; MW Estaban Munarriz, GS; MW William H. Quasha, BGP; MW Charles Mosebrook, BGP; Second row: VW Eulogio Nadal, GTyler; VW Teotimo Juan, GP; VW Benjamin Gotamco, SGS; VW Lorenzo Talatala, SGD; Eustaquio de Guzman, DDGM; VW Mario Hidalgo, GBB; VW Apolonio Pisig, DDGM; VW Teodorico Ayson, DDGM; VW Aniceto Belisario, DDGM; VW Manuel Paz, GMarshal; VW Jose L. Araneta, DDGM; VW Doroteo Jexon, DDGM; VW Damaso Tria, JGL; VW Santiago Ferrer, JGL; VW Leon A. Vidallon, JGS.



MW Charles Mosebrook

*(Speech delivered by MW Charles Mosebrook, PGM, to the Knights of Capitol City Council, Knights of Columbus and Ladies of Regina Mundi Circle, Daughters of Isabella, on April 2, 1967.)*

Grand Knight Magbag and Regent Daughter of Isabella, Mrs. Reyes. Ladies and Gentlemen:

I consider it an honor and privilege to be invited here this morning. I come in two roles. First of all I am a Protestant clergyman, an ordained minister of the Methodist Church. I was ordained in 1932. Secondly, I come as a member of the Masonic Fraternity. I joined Masonry in 1929.

It is good that at long last we are in the happy process of getting acquainted with one another. We as Protestant clergymen are benefited by the exchange of ideas which we enjoy with Roman Catholic Priests. We all stand in debt to Pope John for his enlightened leadership.

You have asked me to speak today about the Masonic Fraternity. This I am most happy to do because in my long years as both a clergyman and a member of the Masonic Fraternity I have found nothing which has disturbed my Christian conscience. On the other hand through my contact with Masonic brothers I have found enlarged opportunity for Christian service and influence.

I have received many honors from the Masonic fraternity. I have had the privilege of serving as Master of High Twelve Lodge No. 82 here in Manila. The position of a Master is one of honor and distinction. In 1964 I was elected to serve as Grand Mas-

ter of the Grand Lodge of the Philippines. This is the highest distinction which can be given to any Mason for the position of Grand Master carries with it a great deal of responsibility. I have been honored by the Supreme Council of Scottish Rite Masons in the Philippines and I am a thirty-third degree and active member of the Supreme Council. I mention these only to point out that it has been my privilege to see Masonry in the Philippines at very close hand.

Philippine Masonry has assumed a place of leadership in all of Asia. The Grand Lodge of the Philippines not only has jurisdiction over all Masonic Lodges in the Philippines but also over five Lodges in Okinawa, two in Guam, one in Saipan, two in Japan, one in Kwajalein and one in Korea. We enjoy fraternal relations with all of the other Grand Lodges the world over.

In addition to the work of the Grand Lodge, there are other Masonic bodies which emphasize particular phases of Masonic teaching which are also very active. They are the Scottish Rite Masons, the Royal Arch Masons and the Eastern Star. This last one is for wives or daughters of Masons, the DeMolay Order which is for the sons of Masons, and the Rainbow Girls and Job's Daughters for the daughters of Masons. All of these have organized chapters all over the Philippines. They

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## *Incident to the Annual Communication...*

### MASONIC CORPORATIONS...

A number of Masonic corporations (members or stockholders of which are Masons and members of their families) scheduled their annual meetings about the time of the annual Grand Lodge Communication. First of them was the Capitol Masonic Corporation which held its meeting on April 25. Elected to the board are: MW Serafin L. Teves, MW Vicente Y. Orosa, WB Jose B. Santos, WB Mariano Lucero, WB Nestorio B. Melocoton, WB Basilio Enriquez and WB Gregorio Castelo. At a subsequent meeting, the Board elected MW Teves as Chairman; MW Orosa as Vice-Chairman and President; WB Lucero as Vice-President, WB Melocoton as Treasurer and WB Santos as Secretary.

\* \* \*

The Cabletow Incorporated held its meeting on April 27 and elected the following as trustees: MW Raymond E. Wilmarth, RW Macario Navia, WB Alfredo Ortiz, WB Juan Nabong, Jr., WB Nestorio B. Melocoton, WB Jose Edralin Racela, and WB Oscar Fung. At a subsequent meeting, the trustees elected MW Wilmarth as Chairman; RW Navia as Vice-Chairman; WB Nabong as Secretary; WB Alfredo Ortiz as Treasurer; WB Melocoton as Business Manager. Appointed by the Chairman to serve in the staff of the Cabletow magazine are: WB Melocoton as managing editor and WB Fung as advertising and circulation manager. By unanimous consent of

the board, MW Wilmarth was retained as editor.

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The Acacia Mutual Aid Society, Inc. elected the Board of Directors for the ensuing term as follows: MW Mariano Tinio, MW Esteban Munarriz, MW Cenon Cervantes, VW Apolonio Pisig, WB Ceferino Villar, Bros. Luis Salvosa and Salvador Salvosa. At a subsequent meeting, the board elected the following as officers: MW Tinio as Chairman, Bro. Luis Salvosa as President, WB Villar as Vice-President; MW Munarriz as Treasurer and WB Francisco Inciong as Secretary.

\* \* \*

The Filipinas Savings & Loan Association, now in the process of incorporation, at a meeting of the Board in the first week of April, announced that till then the amount of ₱225,200.00 had been subscribed; ₱98,200.00 paid up and ₱9,551.74 earned as interest on the funds deposited with the Philippine National Bank. A total of 372 subscribers was reported, 296 of which have paid all or part of their subscriptions.

The interim Board is composed of MW Pedro M. Gimenez, MW Serafin L. Teves, MW Macario Ofilada, MW Esteban Munarriz, MW Raymond E. Wilmarth, VW Jose Cajocom and VW Lucio R. Ildelfonso. Officers of the Board are: MW Gimenez, President; MW Teves, Vice-President; MW Ofilada, Treasurer and WB Melocoton, Secretary. Δ

are not only busily engaged in Masonic activities but are also very much involved in social welfare projects and in problems concerning the life of the nation.

Masonry emphasizes the brotherhood of man under the Fatherhood of God. No man is eligible to become a Mason unless he believes in God. Masonic teachings emphasize immortality of the soul. The tools of a stone mason are used symbolically. The square for men to square their actions with one another and the plumb line, obedience to the truth. One need not be a Christian to be a Mason and so on the Masonic altar may be found any of the books of faith. In Cotabato it will be the Koran, while in Manila it will be the Holy Bible. All meetings are opened and closed with prayer. There are two things which are prohibited in a Masonic Lodge. One is the discussion of sectarian religion and the other a discussion of partisan politics. The emphasis is upon tolerance. Every man is encouraged to worship God according to the dictates of his own conscience, and to vote in the same manner. Pope John in "Pacem in Terris" says: "Every human being has a right to worship God in accordance with the right dictates of his own conscience and to profess his religion both in private and public." This confirms Masonic convictions in regard to one's church allegiance. It is a matter of personal conscience.

The three great pillars in Masonic teachings are "Liberty, Equality and Fraternity." Historically Masonry has taken an active role in the Liberty and freedom movement. It has acted against tyranny in all its forms. It took a very active role in this movement as it swept across Europe and

finally to America. The early Filipino Masons such as Marcelo H. del Pilar, and Dr. Jose Rizal were stimulated by Masons in Spain and elsewhere in Europe.

The early leaders of the United States of America were largely Masons. They were the men who framed the Bill of Rights and who signed the Constitution. Many famous names like George Washington and Thomas Jefferson are to be found in the list of early Masonic leaders in America.

In Virginia just across the Potomac River from Washington D.C. is a Masonic Shrine. In this Masonic Shrine are things that had to do with the early life of America and particularly with George Washington, the first President. There is inside a small Lodge hall which has the furniture used in the Lodge to which George Washington belonged. He had been a Master of this Lodge. His gardener was one of the most active members. There is a mural showing George Washington as President of the United States wearing the apron as a Mason laying out the site for the State Capital. They used a Masonic Ritual, they used the symbolic tools of Masonry. This mural is historically true.

However, even more important than these has been the role played by Masonry in the life of America in holding high the ideals of liberty and freedom, promoting public education, and in helping to maintain the separation of Church and State.

No responsible historian can write about the freedom movement in the Philippines without taking into account the influence of Masonry. When you honor some of the truly great in the Philippines, you are honoring men who were Masons. In the lobby of the Plaridel Masonic Temple is a life size

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# GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM

## *A Report on Masonic Activities*

The Grand Lodge of the Philippines was opened at 4:00 p.m. at the Jose Abad Santos Hall of the Plaridel Masonic Temple last April 25, for the purpose of transacting the business of the fifty-first annual communication.

President Ferdinand E. Marcos who was invited to be the Guest Speaker was not able to attend.

MW Mauro Baradi, who was called upon to make the response for and in behalf of the Grand Representatives of the different Grand jurisdictions, made an impromptu speech. His talk was so inspiring that the body promptly designated him as the Guest Speaker and his speech will be published in the proceedings as the speech of the Guest Speaker.

VW Edgar L. Shepley, Grand Orator, delivered his Grand Oration entitled: "DYNAMIC MASONRY."

The election of the Grand officers for the ensuing year capped the second day of the meeting. Elected were: Mariano Q. Tinio, Grand Master; Joseph Schon, Deputy Grand Master, Manuel M. Crudo, Senior Grand Warden; and Edgar L. Shepley, Junior Grand Warden. Re-elected were: MW Cenon S. Cervantes, PGM as Grand Treasurer and MW Esteban Munarriz, PGM as Grand Secretary.

The Grand officers elected and appointed were installed in fitting rites in the evening of the third day of the convention. MW Raymond E. Wilmarth, outgoing Grand Master, installed the new office bearers.

MW Cenon S. Cervantes was Master of Ceremonies.

Immediately after the installation ceremonies, 43 Master Masons were presented with Diplomas of Merit for outstanding services to the Grand Lodge.

The Grand Master's Trophy was presented to Iloilo-Acacia Lodge No. 11 by MW William H. Quasha, PGM.

Prizes were also awarded to the winners of the GOLDEN RULE ESSAY CONTEST.

Everybody agreed that this was the most orderly communication held in a long time. This too, was the most efficient in the sense that all the businesses of the communication were finished ahead of schedule.

Significantly, every living Past Grand Master was present at the opening session.

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We would like to apologize to WB Marciano Sayoc, his family and friends, for the error that appeared in this column in the April, 1967 issue. We reported that he died. Wor. Bro. Marciano Sayoc is very much alive. It was Wor. Bro. Candido Sayoc who died. Again our apologies, Wor. Bro. Marciano Sayoc.

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WB Agustin V. Mateo, Master of Keystone Lodge No. 100, wishes to express thru this column his thanks and appreciation for the warm welcome accorded to him by the brethren during his observation tour in Okinawa.

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In the Eleusinian Mysteries, the temple in which their ceremonies were held was lighted by the three lights of nature, the Sun, the Moon and Mercury, mystically represented by three images, which penetrated there-into through a hole or window opened on the roof.

The three great lights of nature have become the three lesser lights of a Masonic Lodge. But how, when or where the substitution of the "Master of a Lodge" for "Mercury" was made is impossible to trace.

While the three lesser lights are to be found in all regular Masonic Lodges, there seems to be no fixed rules as to where they should be placed in the Lodge. In some jurisdiction a light is placed at the station of the Master, one at the Senior Warden's and another at the Junior Warden's. There may be some justification for this arrangement but it would not be possible to adopt it to the "work" as it is now given in this and many other jurisdictions.

In some Lodges they are represented by a metal stand about three feet high with three arms branching out at the top. At the extreme of each arm is a light and these lights are in the form of an equilateral triangle. The metal stand is usually placed at the right of the Altar as you face the East. In other Lodges the three lesser lights are grouped about the Altar in the form of a right-angled triangle; the base of the triangle being parallel to the West, with the hypotenuse running from the South to

the East to join up with the perpendicular in the East.

The metal stand with its branching arms in the form of an equilateral triangle is emphatically incorrect. It is a product of an inventive age and a concession to cheapness and facility in installation which should never be tolerated save when a more expensive arrangement is inadvisable.

The other grouping is the one used in this and many other jurisdictions. It is sanctioned by Albert Pike. He uses this arrangement in his liturgy for the first as well as in the thirty-second degrees. This arrangement is justified too in that it is the natural position in which to place the triangle, could we but consider it as separate and apart from the necessity of avoiding the placing of a light in the North; in that the base, which here represents "Ignorance" is surpassed in potentiality by "Learning" represented by the perpendicular which is longer than the base as four is to three. This perpendicular runs from East to West which constantly reminds us of the belief of our ancient brethren that all learning has its origin in and proceeds from the East.

This grouping, however, might be considered objectionable in that it places a light in the North directly opposite the one in the South. This is contrary both to the practices of the Ancient Mysteries as well as to the teachings of Modern Masonry. In the Ancient Mysteries the initiate in his circumambulations followed the

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course which our forefathers ascribed to the sun in its daily travel. When the initiate reaches the East, it is here the Sun rises, at the South the Sun is at meridian height, while it is in the West the Sun sets. From here until he reaches the East again the initiate is supposed to travel at night, or as we say, in a place of darkness. For this reason modern Masonry has no light in the North and not for the reason as given in our lecture in the first degree.

The correct placing as depicted in all the ancient prints fixes the lights about the Altar in the form of a right-angled triangle but with the right angle at the South; the base runs from the East to the South, the hypotenuse runs from the East to the West with the perpendicular connecting the South with the West.

Both methods represent the right-angled triangle as we have it in the 47th Problem of Euclid. Its sides in the proportion of 3, 4 and 5 of which proportion 3 is the base, 4 the perpendicular, and 5 the hypotenuse. Its perpendicular represents the Male, its base, the Female, while the Hypotenuse represents their progeny or the product of the two. Thus to the ancients did this right-angled triangle represent "Humanity".

The light in the East is dedicated to the Master of the Lodge, the one in the West to the Sun and the one in the South to the Moon. As the Master sits in the East the light dedicated to the Sun is on his right; the one to the Moon is on his left. Hence you will understand why the jewels of the Senior and Junior Deacons who likewise sit on his right and left bear respectively representations of the Sun and the Moon. Therefore, in pointing out the lesser lights to the initiate, the Master should be careful to call his attention first to the

light in the West as representing the Sun, next to the one in the South as representing the Moon and finally to the one in the East as representing the Master of the Lodge. When the three principal officers of the Lodge group themselves about the Altar each should be careful to take his stand directly in front of his respective station. They will thus form an equilateral triangle ever considered by our Ancient brethren as an emblem of "Deity"

With the Master, Senior and Junior Wardens thus grouped about the Altar, we form a living equilateral triangle symbol of Deity; and with the three lesser lights about the Altar, the right-angled triangle of Euclid, symbol of Humanity. We, therefore, have at the conferring of each and every degree in Masonry a striking symbolization of the two great fundamental teachings of our order: — The Fatherhood of God and the Brotherhood of Men".  $\Delta$

\* \* \*

#### REGIONAL GRAND LODGE OFFICERS TO BE INSTALLED

The officers of the Regional Grand Lodge for the Ryukyus in Okinawa will be installed on May 27, 1967 when Grand Master Tinio and his party arrive there for the visitation. The complement of officers is headed by RW Andrew H. Bulkeley who succeeds RW Will K. Prestidge, Jr., who has served as Regional Grand Master for two terms.

Incidentally, the installation ceremonies will be done by MW Tinio on his 67th birthday, a month after his own installation as Grand Master. The Okinawa occasion is part of the far east trip of visitation being made by the Grand Master. He and his party will take off on May 21 for

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MW R. E. Robson, PGM •

*An article written by MW R. E. Robson, PGM, Grand Secretary of the York Grand Lodge of Mexico, as published in the Craftsman.*

Some time ago I was asked to give a talk on the above subject and accepted, without undue hesitation because it was remembered that several similar talks had been given on previous occasions and it seemed as though it would be an easy matter to revamp these for the occasion, however, after digging them out of the archives it became apparent that they just would not do either individually or collectively. These papers cited a multitude of examples as to how one could adapt one's Freemasonry to all kinds of situations, but, it seemed to me that these typical examples would not necessarily be interesting or applicable to my Brethren. The fact of the matter is, said I to myself, if we have absorbed the truths of our Masonic philosophy, if these are in our hearts, then the application of these philosophies will be automatic and be applied by each of us in our own individual ways.

You can readily see where this left me, it left me with a title for a paper but with very little to say about the matter. It would have been better if the title had been — "Improving Ourselves in Masonry," for, by improving ourselves we would, through the natural course of events, improve our application of the things learned to our every day lives.

Dr. Joseph Fort Newton spent no small share of his fruitful life in the constant effort to bring Masons to a knowledge of what Masonry is, what

it means, and how it can influence for good our thinking and our living. His concern was always with making the lessons taught in Masonry personal, meaningful and practical.

In his book, THE MEN'S HOUSE, there is a chapter on "Applied Masonry," Dr. Newton wrote — "Masonry is the application of noble ideas to practical life. If it ends merely in fine emotion or eloquent sentiment, it fails. Ideas do not work themselves out automatically. Some seem to think that all we have to do is to throw a great idea into the world, and then by virtue of some magic power, which that truth possesses, it will begin to work and bear fruit of its own accord. It is not so. There must be soil for the seed, and hard work for its cultivation. Ideas by themselves are ghosts until they are incarnated in men, and the men are organized for the service of truth . . . In all the teachings of Masonry there is a recognition of the human race as a family, a brotherhood — a sense of the fact that the good of humanity as a whole does actually exist — and that is the one thing needed today. The world is perishing for the lack of Brotherhood; and though we have the great ideal on our lips, it has not yet found the way into our hearts and hands."

Brethren, there is really nothing more to be said, however, let us try and enlarge a little. . . The ultimate aim of

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## *All About Ecumenism*

*News and Views on the Ecumenical Movement.*

NBM

### **Masons and Knights of Columbus Bury Past**

*By Peter Millones*

Top officials of the predominantly Protestant Masons and the Roman Catholic Knights of Columbus, organizations whose hostility has roots in the 18th century, announced yesterday they would form joint national programs in the "moral civic and social action fields."

In recent years, councils of the Knights and lodges of the Masons on a local level have overcome their antagonisms enough to bowl or give blood together and to raise funds for civic causes.

But the pledge of cooperation made by the top officials at a private meeting here last month was described by the two organizations in a statement yesterday as "the first time that the highest officials met to explore avenues of cooperation."

The officials represent all 1.2 million members of the Knights of Columbus, in the United States, Canada, Mexico, Puerto Rico and the Philippines, and 500,000 of the 4 million Masons in the United States. The Masons represented are in 15 Northeast and Middle Atlantic states.

Masonic officials note that there was no one national leader of the Masons and thus policy decisions must be made by sectional leaders. They said they expected other sectional leaders to join the agreement reached by George A. Newbury of Buffalo, sovereign grand commander, for the 15 states and John W. McDevitt of New Haven, supreme knight of the K. of C.

Officials of the two organizations said that the "fraternal" spirit was an outgrowth of the Ecumenical Council which encouraged subsequent discussions and cooperation among many Protestant, Catholic and Jewish groups.

The statement by the two organizations did not tell what specific form their cooperation would take. But it said that their objectives would center on three basic areas.

These are: "Promotion of true patriotism and love of country under God; support of positive programs for the development of good citizenship and respect for constituted authority, law and order; and encouragement of programs for youth and to train them for responsible leadership as participants in the democratic way of life."

Taking note of the new spirit of cooperation, the organization recalled an assertion last October by Irving E. Partridge of Hartford, Conn., a Mason official who participated in the high-level conference.

"A new day has dawned and air is sweeter and purer by reason of a much better understanding on all sides," he said.

Such thoughts are a long way from the papal bull issued in 1738 by Pope Clement XII, in which he condemned the Masons on the ground that their beliefs and rituals amounted to a false religion. Catholics are still forbidden to join the Masons under pain of excommunication.



## *Called Wicked*

Masons practice elaborate secret rites and trace their traditions to medieval times. Their practices and beliefs, known as Freemasonry, are perpetuated by a worldwide system of fraternal organizations that preach "brotherly love, relief and truth and an unfeigned belief in the One, Living and True God."

Pope Clement referred to the Freemasons as wicked and said: "If they were not acting ill, they would not by any means have such a hatred of the light."

The Masons are now an organization with secrets but not a secret organization. Its meeting places are prominently identified, its membership rolls are matters of public record and its governing bodies publish annual proceedings.

There are many different degrees or grades of Masons, from entering apprentice to 33'd degree Mason, which is honorary. Elevation is determined by tenure, work in various projects and evaluations by screening committees.

Men of all walks of life meet as Masons and pledge to adhere to a moral code whose principles are largely conveyed through symbols and allegories connected with the art of building and emphasizing benevolence. It is believed that freemason originally meant a craftsman working with ax, mallet and chisel in freestone.

Uprightness is often symbolized by the stonemason's plumbline and other tools.

### *Founded by Priest*

Freemasonry came to the United States in 1730, when a Masonic lodge was formed in Philadelphia, with Benjamin Franklin as one of its members. Many Presidents have been Masons.

The Knights of Columbus was founded in 1882 in New Haven by a Roman Catholic priest, the Rev. Michael McGivney. It was a time when secret organizations were very popular and Catholics were not allowed to be members of them, so they formed a similar organization of their own.

The K. of C. is a fraternal society of men belonging to the Roman Catholic church and it has traditionally opposed the Mason's practices and beliefs as anti-Christian. The Masons have denied the charge. In a book published in 1920 by the K. of C., titled "The Knights of Columbus in Peace and War," it was noted that there were periodic waves of anti-Catholic prejudice — marked by lawlessness and violence — in the United States during the Revolution.

"Some of the causes for it," the book said, "were the participation of Catholics in the anti-Masonic movement, which was a bitter agitation."

In their statement yesterday, the organizations said it was agreed "that the ideal of a belief in the brotherhood of man under the Fatherhood of God, which both fraternities embrace and support, could serve as a social and moral therapy for the ills of modern society. △

\* \* \*

### **REGIONAL GRAND . . .** From page 12

Hong Kong; on May 23 they will be in Taipei and on the 26th they will be in Okinawa and on May 28 they will be in Osaka. From there they will fly to Tokyo from whence they will go to Seoul, South Korea to constitute MacArthur Lodge U. D. there. After Korea, they will make a visitation to our two Lodges in Tokyo after which they will visit the Lodges in Guam before returning to the Philippines. △

# Picture Essay: Fifty-f



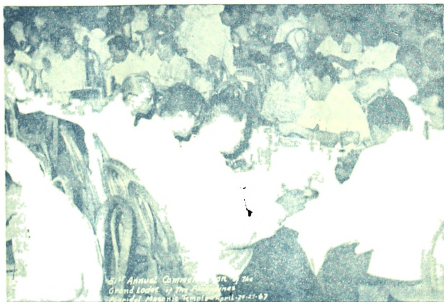
# Annual Communication



1967 Annual Communication of the Grand Lodge of the Philippines  
Grand Lodge, Manila April 28-29-67



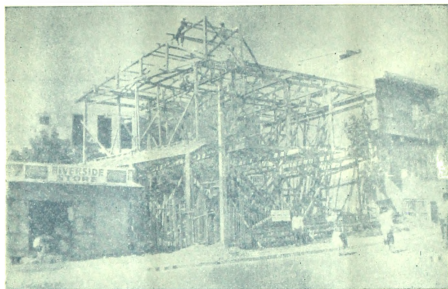
1967 Annual Communication of the Grand Lodge of the Philippines  
Grand Lodge, Manila April 28-29-67



1967 Annual Communication of the Grand Lodge of the Philippines  
Grand Lodge, Manila April 28-29-67



## Bontoc Lodge Builds a Temple



The construction of the proposed temple for Bontoc Lodge No. 140, which was a subject of an extensive fund drive since 1960 by the Bontoc Masonic Temple Association, Inc. was finally started on February 4, 1967. Wor. Bro. Severo G. Pimentel, Secretary of the Association, led the members of the Lodge in clearing and leveling the proposed building site. Three days later the members and some hired laborers finished the concrete foundations.

After the delivery of materials on March 1, carpenters began the work on the superstructure. Available funds of the Association will complete the framework. The roofing will have to wait until more contributions from members, sympathizers and friends are received.

To start the construction, WB Victorino N. Ringor, our Lodge secretary, donated ₱2,000.00. With this amount plus ₱400.00 of the Association's balance in the bank after the purchase of the lot which costs ₱4,200.00, it decided to start the construction despite the fact that it is not sufficient to complete all the framing of ₱17,000.00 edifice.

The resumption of work on the project depends upon the availability of fund which may be collected by the association in its fund campaign. The Association is now trying to find means by which to raise funds enough to finish even only the second floor which they can occupy for their lodge meetings. If plans materialize the building may be occupied before the end of this Masonic year. △

\* \* \*

# WITH OUR YOUNG ONES

*Antoniato Meneses, MC, Reporter*



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

Under the incumbency of Sis Mutya Fonacier, Worthy Advisor, Perla Assembly No. 1, Order of the Rainbow for Girls, Manila, observed obligation Sunday by attending church at the Protestant Chapel of the Risson Lord at U.P. on April 2, 1967. After the church service, the Rainbow girls hied to the nearby Balara picnic grounds for lunch and swimming. They stayed for games until late in the afternoon.

They also discussed plans for their "Cotillon", a Rainbow-sponsored dance presentation to be held sometime in the future.

\* \* \*

Cavite Assembly No. 3, Order of the Rainbow for Girls, Cavite City, observed too their Recreation Day with a whole day affair at the local beach resort here.

With them were DeMolays from Emmanuel Baja and Teodoro R. Yangco Chapters, ODeM. The observance of this Obligatory Day took place under the term of Sis Tessie David, Worthy Advisor.

Orchids to Sis Emelina Barro of Cavite City who was presented by her parents to adult society at a party in her honor at the Philippine Navy Officers Club on April 1, Saturday.

Sis Barro is a member of Cavite

Assembly No. 3.

In a luncheon meeting held at the "Cavaliers" in Quezon City, a Committee of Past Masters chaired by Dad A. V. Amagna of Quezon City Lodge No. 122, unanimously decided to sponsor a DeMolay Chapter in Quezon City.

Generous contributions from different Masonic bodies keep pouring in for the Quezon City Chapter, ODeM, which will be formally organized and chartered around the middle of June this year.

DeMolays present at the luncheon were Emiliano de Guzman (PMC), Aquilino Javier, Jr. (PMC), both from Loyalty Chapter, and Antonieto Meneses (MC), from Teodoro R. Yangco Chapter. They were asked to talk about the workings, aims, objectives, and financing of a DeMolay Chapter.

\* \* \*

Teenage boys who are DeMolays were easily recognized in their white executive shirts and ties and attractive DeMolay emblems in Olongapo City when they celebrated "International DeMolay Week" from March 12 to 19. The week-long observance was the first in the Teodoro R. Yangco Chapter, ODeM. Turn to next page

Days before DeMolay Week, money appropriation for the week's expenses were made possible by Senior Councilor Romeo Ramos, chairman of Civic Participation and Fund Raising Committee, when for two days they collected and sold old newspapers. While the boys were busy, Dad Jesse Mackay, Educational Advisor, was busy working for the Mayor's approval of the observance. Dad Mackay also made necessary arrangements for the first DeMolay Sunday at the Aglipayan Church and the second DeMolay Sunday at the Protestant Church while Dad Jose de Leon encouraged his DeMolay sons to collect newspapers "without a halt" and be fluent with their parts for the coming exemplification for the Masonic bodies in the city.

\* \* \*

Upon the formal signing by the Mayor of the "DeMolay Week" celebration, all at once did their various assignments. Some installed streamers around the city, others arranged the panel display where DeMolay paraphernalia was exhibited to the public.

March 12, Sunday, took the theme of Reverence and Fidelity. With their Dads and Moms, the DeMolays spent their DeMolay Sunday at the local Aglipayan Church where the morning's sermon was devoted to the DeMolays. Junior Councilor Jose de Leon, Jr., Chapter Relations Chairman, invited a handful of Masonic Dads during the afternoon's degree exemplification which was "the best so far" as commented by Dad Anatalio Bustamante, Chapter Advisor, in his response to the praises of some Masonic Dads.

Courtesy Day saw the DeMolays and Mothers Club in the provincial

hospital here. Gift packages prepared by the Mothers Club were distributed to the patients. As a part of being courteous, they also carwashed all the police mobile units of the city.

The theme Comradeship was a day of mass recruitment. Cleanliness Day was day when they cleaned the temple grounds and washed the building with soap and water.

The last day of celebration, Sunday, the berobed DeMolays went to church at the local Protestant Church here.

\* \* \*

Leon Kilat Chapter, ODeM, Dumaguete City, wrote, "... Around twenty new petitioners were initiated into the Chapter, the biggest batch so far.

Last February the Chapter went into one of their major fund drives. Under the Chairmanship of Victor Chuang, Project and Fund Raising Committee, the Chapter presented its maiden cine benefit show entitled "The Gypsy Girl."

\* \* \*

A new promising term has begun in the Jose Abad Santos Chapter, ODeM, when last term's positions were relinquished and handed down to a new set of officers on April 16, Sunday, at the Plaridel Masonic Temple, San Marcelino, Manila.

The semi-annual Public Installation Ceremonies found the lodge's wide and airy hall full-packed with parents and fraternal visitors from Loyalty, Teodoro R. Yanco, Emmanuel Baja and Far East DeMolay Chapters; as well as Jobies and Rainbows.

Officers for the First Term, DeMolay Year 1967, were dignifiedly led by Master Councilor-elect Rene Eugenio, Senior Councilor-elect Rafael Morales, Junior Councilor-elect

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## *Col. Lamberto Javalera, PM*

By *JOSE D. CALDERON*, Master, Nilad Lodge No. 12 during the Masonic Necrological Services held in Imus, Cavite, on April 2, 1967, for the deceased.

To face death is to face the ultimate truth. Death drives home the eternal verity that all men are equal, that prince and pauper are no more than insignificant atoms in the vast scheme of the universe — dust returning to dust, to lie underneath the dust of the centuries.

In the presence of death all men become humble. Therefore, it is good and proper that we should look upon death once in a while, because it is only in humility that we can grasp the true meaning of life, the true purpose for which man is created.

We are now met before the mortal remains of a friend and a brother. To him was not given great wealth, nor great power, nor wide popular acclaim. The rank of Colonel was the highest that he reached in the Army. The position of Chief of Police of metropolitan Manila was the highest that he occupied in the civil service. By the false standards of a materialistic society he was not a great man because he did not belong to the rich and the mighty.

But when true humility descends upon us, in the sober contemplation of the finality of death, we come to realize that wealth, power and fame, ephemeral and evanescent as they are, cannot be taken as the true measures of the worth of man. The true measures must be permanent and fundamental. They are still the basic Christian virtues, love of God and country, devotion to home and family, de-

dications to duty, justice, honor and dignity, humility in success, forbearance in adversity, concern and charity for the underprivileged, identification with the brotherhood of men.

Col. Lamberto T. Javalera had more than a fair share of the virtues of a good Christian, a good citizen, and a good family man, and he practised them constantly during his lifetime. Being deeply religious, he was just, charitable and considerate to all men. As an Army officer he risked his life for his country in its moments of gravest danger. As a superior officer, he was just and kind to his soldiers. As a subordinate, he was courteous and obedient to his superiors. As a Chief of Police, he resisted all kinds of temptations and he performed his task without fear or favor. He never abused whatever power was given to him, but he never knuckled under pressures or unjust impositions. He was courageous and humble. He was a loving husband and father. He was a steadfast and loyal friend. He was a good man.

If measured by the basic standards of Christianity, good citizenry and humane behaviour, our brother Col. Lamberto T. Javalera can take his place beside any outstanding man. Of him I can truly say that he lived up to the highest tenets and principles of universal Masonry. No more can be said of any man.

Lamberto T. Javalera has earned his rest. May the Good Lord take him unto His bosom!  $\Delta$

Albemar Dumlao and Treasurer-elect Dan Gatcheco. They were installed by a installing team headed by Sir Manuel Agulto, PMC.

Others who were likewise sworn into office were: Stanley Jacob (kt), Scribe; Joel Tarnate, Senior Deacon; Elmer Jurado, Junior Deacon; Francisco Ania, Jr., Senior Steward; Prospero Evangelista, Junior Steward; Ramon Zeld, Chaplain; Moises Lozada, Almoner; Marcelo Calalang, Numeriano Romero, Standard Bearers; Ysmael Santos, Orator; Jose Leynes, Herald; Reuben Domingo, Organist; Joseph Kittilstvedt, Solomon Abellera, Manuel Macagba, Jr., Epifanio Galima, James Ludan, Samuel Corpuz, Francisco dela Cruz, Jr., Preceptors respectively; Tranquilino Marshat; Amando Pajarillo, Sentinel; Atienza, Crown Bearer; Jaime Quijano and Jerome Barroquillo, Aides-to-the-Master Councilor.

Adding pomp and feminine touch to the affair were the attractive sponsor of the East, Miss Daisy Beltran, and the captivating Chapter Sweetheart, Miss Catherine Arrieta — whose seat was formerly graced by out-going Chapter Sweetheart Miss Cora Luz Melocoton.

After the gallant inaugural address of the Master Councilor, came the much applauded speech of WM Mauro Baradi whose brilliant side comments dispersed a feeling of "at ease" in the solemnity of the ceremony.

However a quiet different mode again enveloped the crowd when the Ceremony of the Roses especially dedicated to mothers was delivered by Sir Amor Oribello. Some few minutes of audible sobbings and tears followed the emotional talk.

Closing remarks were delivered by Ill. Dad Manuel Crudo. △

## GOLDEN RULE ESSAY CONTEST WINNERS

On April 17, 1967, the Board of Judges, composed of WB Aurelio Corcuera and WB Federico Piedad, released the names of the winners in the Golden Rule Essay Contest. They are: Second Place, Bro. Pedro F. Julian (104), Third Place, Bro. Prospero Pajarillaga, (170); and Honorable Mention: Bro. Leopoldo Boquiren (77); Mr. David Agoncillo; Bro. Victorino C. Daroya (158); Mr. Joseph Sycip; Bro. Simon T. Garcia (171); and Bro. Pedro T. de Rama (82).

The Judges decided not to award the First Place for the reason that not one of the entries hewed close to the theme of the contest, i. e., how Masonry can best implement the Golden Rule in our daily lives. The prizes and certificates were given at the installation program on April 27, 1967. The second prize winning essay will be appear in the June issue of The Cabletow and other winning essays in subsequent issues.

While six of the winners are Masons, two are teenagers. David B. Agoncillo is the stepson of a Mason and Joseph Y. Sycip is the son of Bro. David Sycip of Manila Lodge No. 1. They are starting well. △

• • •

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# Masonic Charge for Master Masons

**NOTES:** Have lesser lights arranged around altar, or dim lights, and use altar spot lights, as the case may be. Reader stands in what seems to be the most desirable place while giving the charge. Candidate kneeling on the West side of Altar while charge is given.

This charge is not intended to replace the regular charge, but to be used only on special occasions.

1

In Mason's Lodge, with darkened eyes  
with cable-tow about me,  
I swore to hail all mysteries,  
that Masons keep, and Masons prize;  
All Brothers' secrets whispered low,  
all they speak, all things they do,  
in mystic manner taught me.

On yonder Book, that Oath I took,  
and will I break it? Never!  
But stand by this, (step of E.A.)  
and this, (D-G of E.A.)  
and this, (Si of E.A.)  
Forever and Forever.

2

I swore to answer and obey,  
all Summons sent me duly  
by Brother's hand or Lodge array,  
I swore that I would never stray,  
from ancient laws and rules that bound,  
Freemasons in the days renowned,  
but would observe them truly.

3

I swore to lead with generous care,  
all those in sorrow hidden;  
A brother on the darkened square,  
all mourners with disheveled hair,  
The orphan, doomed, alas to stray,  
upon a rough and rugged way,  
while tears gush forth unbidden.

4

I swore to deal in honesty,  
with each true heart around me,  
That Honor... bright should ever be,  
unbroken bonds 'tween him and me,

Nor wrong, nor guile, nor cruel fraud,  
should ever break that sacred cord,  
by which my Vows have bound me.

5

I swore the Portals close to guard (OR  
I swore to guard the Portals close)  
of the Masonic Temple;  
To rid the quarries of their dross,  
to build each mystic wall across,  
With body perfect, upright heart,  
and mind mature in moral art,  
in precept and example.

6

I swore the chastity to guard,  
of woman, true and tender,  
Of Mason's widow, wife or child,  
his mother or sister, undefiled.  
To them I pledge a brother's love,  
by Him, who rules the Lodge "above".  
to be a true defender.

7

My Brother: (or Brothers)  
These are your vows,  
be they your cares.  
And may such aid be given  
in answer to your earnest prayer,  
that you may ever do and dare,  
all that God's gracious laws enjoin;  
So that when evening shades decline,  
You may be found in heaven.

On yonder Book these Oaths we  
took,  
and will we break them? Never!  
But stand by this, and this, and this,  
Forever and Forever.

\* \* \* \*

We are grateful to the Okinawa delegation who allowed the publication of this Charge for the benefit of Lodges who may care to use it. Ed.

## Where Should the Bible be Opened?

By WB Aurelio L. Corcuera, PM (4)

At a Lodge of Instruction conducted by the Senior Grand Lecturer, the question came up as to where the Bible should be opened in the three Degrees. The question was answered by saying that in our jurisdiction the Bible is opened in the First Degree at Psalms 133:1-3; in the Second Degree at 1 Corinthians 13:1-7,13; and in the Third Degree at Ecclesiastes 12:1-7. This is to conform to the perambulations. A Brother said that in the Second Degree the Bible should be opened at Amos 7:7-8, citing as authority the statement in the book *The Man A Mason* by P.G.M. Mauro Baradi. The Brother on January 15, 1967, in a letter addressed to the Senior Grand Lecturer asks "if we should follow the instruction on the Masonic Bible sold by the Grand Lodge of the Philippines?" He quotes the answer given to question No. 10, which says "in this country (the United States) most of the Lodges have adopted the usage of opening the Bible at a proper place. In the Second Degree the passage adopted is Amos 7:7-8,..."

The whole question reduces to this: What is prescribed in the Ritual of the Grand Lodge of the Philippines? Masons should keep in mind that what a Grand Lodge, in the exercise of its sovereign power, adopts as its Ritual is correct for the Lodges and Brethren within its jurisdiction and should be followed.

In connection with the Bible on the Altar the important thing is that it be opened when the Lodge is opened and closed when the Lodge is closed. The particular passage at which it should be opened is immaterial. This is borne out by the fact that there are a number of Grand Jurisdictions which do not prescribe where the Bible should be opened. In the United States there was no uniform practice until the publication in 1797 of the *Freemasons' Monitor* by Thomas Smith Webb (1771-1819). In those jurisdictions which follow Webb's *Monitor* the Bible is opened in the First Degree at Psalms 133:1-3; in the Second Degree at Amos 7:7-8; and in the Third Degree at Ecclesiastes 12:1-7.

When the Grand Lodge of the Philippines was organized on December 19, 1912, it adopted the Ritual of the Grand Lodge of California. The first Grand Lecturer, Bro. Newton C. Comfort, who became the second Grand Master (1914), went to California in Order to be sure that what he taught was the real California Ritual. The *Monitor*, containing the esoteric work, as prepared by him was approved at the Annual Communication in 1914 and ordered printed. Until the publication of the Ritual in cipher in 1927, the *Monitor* was the only book allowed, the esoteric work had to be learned from mouth to ear.

The Biblical passage used in the Second Degree is precisely what is used in California, namely, 1 Corinthians 13:1-7,13. For all Lodges under the Grand Lodge of the Philippines, this and not Amos 7:7-8, is the one to be used in opening the Bible in the Second Degree.

## More Questions and Answers . . .

WB AURELIO L. CORCUERA (4) PM

184. Who invented the American system of working?

Thomas Smith Webb (1771-1810), who was raised to the Sublime Degree of Master Mason in Rising Sun Lodge, Keane, N.H., in 1792. He later became widely known as a ritualist. He published the first edition of the *Freemason's Monitor* in 1797. In the preface he acknowledged his indebtedness to William Preston for the observations on the first three degrees. He was Grand Master of Masons of Rhode Island, 1813-1814.

185. What does *Lux e tenebris* mean?

This is a Latin sentence whose literal translation in English is *Light out of darkness*. It is an expression of the object of Masonry, which every Mason is supposed to have attained. It is used as a caption in documents in Symbolic Masonry.

186. To what does the "dew of Hermon" refer?

Mt. Hermon is on the Syria-Lebanon boundary, near Palestine. It consists of three peaks the highest of which is about 9,000 feet. It is snow-capped in winter and spring. It was a sacred landmark in ancient Palestine. In the Bible it is mentioned as Hermon, Sion, Senir, and Shenir. On account of the copious snow on it, the phrase has been interpreted as meaning *plenty*.

187. What is meant by appendant orders?

Appendant orders are organizations in which only Masons are admitted to membership, such as the Ancient Arabic Order of Nobles of the Mystic Shrine (Shrine), the Mystic Order of the Veiled Prophets of the Enchanted Realm (Grotto), the Tall Cedars of Lebanon. The Order of the Eastern Star, the Order of Amaranth, the White Shrine of Jerusalem are, properly speaking, also appendant orders. They admit only women relatives of Master Masons and Master Masons.

188. Can the Ancient and Accepted Scottish Rite or the York Rite be called an appendant order?

No. The Ancient and Accepted Scottish Rite and the York Rite are *Masonic Rites*. In the English-speaking countries though, the three symbolic Degrees are an integral part of all Rites, the Ancient and Accepted Rite does not confer them so as not to interfere with the jurisdiction of the Grand Lodge over the Ancient Craft or Symbolic Degrees.

189. Who is the highest Masonic authority in a given territory?

The Grand Master of Masons. He presides over the Grand Lodge, the Supreme Masonic Power and Authority in the territory, possessing all the attributes of sovereignty and government—legislative, executive, and judicial—limited only by a strict adherence to the Ancient Landmarks. Between Communications of the Grand Lodge, he exercises its executive power.

190. How many are needed to organize a new Lodge?

The petition must be signed by at least twelve (12) Master Masons in good standing (Par. 132, Masonic Law Book, 1962) in their respective lodges, accompanied by demits or certificates of good standing.

Bro. Mateo stayed in Okinawa for eight weeks to study maintenance management, supply, transportation, and terminal operation.

His thanks go to VW Will K. Prestidge, Jr., the Regional Grand Master; WB Coleman Lantrip, Bro. Sixto Baco, and WB Glen Strong of Clayton W. Roberts Lodge No. 175; WB Beryl Sharp and WB Cleveland McConnell of Loo Choo Lodge No. 172, and other brethren of Shurci Lodge No. 176, Coral Lodge No. 142 and Okinawa Lodge No. 118.

The forthcoming District Convention of Masonic District No. 9 will be held on July 4, 1967. After holding it on December 30, each year for 14 years, the brethren decided to hold it on July 4th each year, it being Fil-Am Friendship Day.

We would like to make a correction in the List of Lodge Officers published in the previous issue in this magazine. The Treasurer and Secretary of Sixto Lopez (Batulao) Lodge No. 129 are WB Benjamin Garcia-Ascue and WB Vicente Villacrusis respectively. WB Villacrusis has his address at Nasugbu, Batangas.

Brethren and friends of Bro. & Rev. Fr. Benson Heale Harvey will be glad to know that he and Mrs. Harvey are now located at West Chesterfield, Mass. 01081, where they have retired after more than forty years in the Episcopal ministry. Prior to retirement, Bro. Harvey was curate of St. Philip's Rectory in East Hampton, Mass. where he served from 1945 to 1966. They reside in the Berkshire Hills and the nearest house to theirs is five kilometers away. However, Smith College and other famous institutions are within a thir-

ty minute radius of their country home. Brethren of Manila Lodge No. 1 will remember Bro. Harvey as one of them when he was assigned in the Philippines before the war and was at one time curate of Trinity Episcopal Church on T. M. Kalaw St., (formerly San Luis St.). In a letter to us, Bro. Harvey's first sentence is: "I want you to know how greatly I appreciate receiving The Cabletow. Most copies are passed on to brethren here." Thanks a lot, Bro. Harvey!

We received a letter from Bro. Melecio Lasam, Secretary of Agusan Valley Lodge No. 160 enclosing three personal data sheets of three brethren they have initiated with the request that they be sent The Cabletow effective immediately. He says, "I would like them to receive their copies already so that they will have a grasp of our Masonic activities and feel a sense of belonging". May there be more Lodge Secretaries like Bro. Lasam! Incidentally, some years ago, No. 160 was dubbed "The Lodge which found itself". Now we know it is true because a new life is being fused into it. They are getting more petitions from the young blood of the city. More power to them.

Our congratulations to WB Dalmacio Martin (90 & 91), Vice-President for Academic Affairs of Silliman University in Dumaguete City, for protesting to the Senate that some Spanish textbooks used in Philippine schools, colleges and universities were "doctored" to favor certain religious orders. Particularly, some chapters in Bro. Mabini's "*Memorias de la Revolucion*" were expurgated. The Senate Committee on Education headed by Senator Eva Estrada Kalaw (PM, T. M. Kalaw

Chapter No. 9, OES), which probed the charges, found Bro. Martin's assertions correct. Dr. Belen Arguelles, chief of the Division of Spanish Culture of the Dept. of Education, admitted that the editions were prepared with the assistance of Dominican priests from the University of Sto. Tomas.     △

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**LIVING ONE'S FREEMASONRY . . .**

From page 13

Masonry lies in the field of character building. It admits good men into its Tyled Lodges and seeks to make them better men. Always its aim is to inspire Masons in their practice of applied Brotherhood. That truth was beautifully expressed by Edwin Markham, poet and Master Mason, in these two stanzas—

We are all blind until we see  
That in the human plan  
Nothing is worth the making if  
It does not make the man.  
Why build these cities glorious  
If man unbuilted goes?  
In vain we build the work unless  
The builder also grows."

Now let us suppose that we have all thoroughly absorbed the philosophies of our Craft, that we realize their soundness and truth, that we are determined to put them into practice. What happens next? Actually we seldom know, only the GAOTU knows. Each of us individually knows what he is doing about the matter. I know what I am doing but know little about what each of you are doing. Also, I know this, that if your individual efforts are no better than my own, we are in pretty sorry shape. Let me give you an example. Some time ago I gave what was acclaimed to be an excellent talk on this same subject. The next morning I was

browsing around and not at all satisfied with conditions, when, out of a clear blue sky one of my assistants, a brother, said — "Where is that sunny countenance you were recommending to us in Lodge last night?" This stopped me in my tracks. I remembered talking about exuding happiness, brotherly love, that we should give a cheery good morning and a smile to those we meet, that we should make every place a brighter place because we had been there. But, here was I, going around with a sour-puss and not practicing anything I had preached.

The fact of the matter is that this practical application is both difficult and often frustrating. Human nature being what it is, practice in daily living is a vitally rewarding experience. It helps to solve complex problems like those found in the field of labor relations. It has been a great assist to myself in social activities and in many other fields. This practical application of our teachings brings in bonuses that are far beyond one's fondest dreams and, I am sure that each one of you can readily add joyful experiences of your own. This is where the Lodge comes in. It is not practical, or possible, for a brother to accomplish these things on his own for he needs the companionship, the fellowship and the brotherly love of his brethren. We need each other's encouragement and understanding if we are going to do a real job. That is why we come to Lodge, so that we will be renewed in spirit, to be re-armed so that we can again go out into the world and adequately tackle the problems facing us. . . "There is a destiny that makes us brothers, none goes his way alone; all we send into the lives of others, comes back into our own."     △

statue of Dr. Jose Rizal wearing a Masonic apron. He was a man of culture and training. Andres Bonifacio the leader of the masses is also one of the honored members. General Aguinaldo and those closely associated with him were Masons. We are very proud of Chief Justice Abad Santos. He was one of the most respected Grand Masters. In the Masonic movement today in this land are a number of your most respected leaders.

In times past you were told things about Masonry which are not true, and we have told things about the Knight of Columbus oath which were false. Pope John, old in years but very wise in spirit has sounded the call which all intelligent men must heed. Now is the time for intelligent men to put aside their prejudices and to bury their intolerance and to face squarely together the enemies which today threaten all of humanity.

I believe that there were two things which Pope John wanted to accomplish in the ecumenical movement which he started. He was a pastor and he loved people. He had a sincere desire that there be goodwill and understanding. However, I believe that he was interested in more than just an atmosphere of good feelings. He was concerned with the issue of justice and peace. He appointed a Secretariat for Christian Unity and gave the responsibility to an old and trusted leader, Cardinal Bea. Cardinal Bea in speaking to the foreign press in Rome soon after his appointment said: "The problems which humanity has to face today are indeed so enormous and so urgent that it is really indispensable to mobilize all those forces which are in agreement at least on the level of the religious idea, the idea of God, and

the existence of a moral order. On that ground they can and they ought to seek to understand each other."

It is my feeling that if we are to be true to the great vision and the idea of Pope John, ecumenical fellowship will not stop content only with good feeling and better relationships.

Mankind has never faced a more serious hour than the one through which we are now passing. It is becoming increasingly clear that these problems can only be met by a concerted effort on the part of all intelligent men. There was a time when it was the ignorant of the world who were fearful. Now it is the intelligent man who is afraid. The intelligent man knows that man today has within his power the ability to totally destroy the entire earth. The men who helped in the discovery of the atomic bomb and know of its destructive power say: "Time is short and survival is at stake."

There are problems confronting all men and every nation which must be met. I will not attempt in closing to discuss in detail these problems but only to indicate some areas of concern that must be faced by intelligent men.

The first is the control of armaments. In this area it is beyond our direct control but one that needs study and expression of opinion.

The second area is the population explosion which today threatens the world. The Philippines is directly involved in this problem. The rate of growth is 1,000,000 and by 1980 the estimate is the population of the Philippines will be 55 million. The problem of food, water and housing is directly involved. This calls for serious study and concern.

The third is in the area of production of food. In spite of the great increase in the knowledge on how to

control the forces of nature there has never been more hungry people than at the present time. A United Nations report says: "That out of every 1,000 babies born in the world, 240 of them will die in the first year, 400 will grow to adulthood but will never enjoy the fullness of life. They will always be undernourished and always hungry. Only 360 have any chance to live a full decent normal life." Lord John Boyd Orr, a Nobel Peace Prize Winner and the first director of the Food and Agricultural Organization says: "The rising tide of population and the falling reservoir of food constitutes, apart from actual war, the gravest issue facing mankind today."

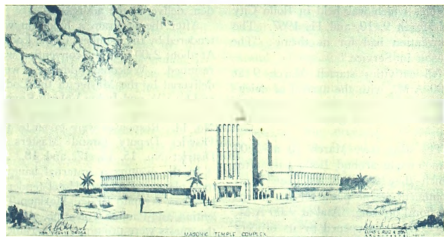
The fourth is the problem of law and order. This too, is a problem facing all mankind. In the United States there has been an 18-month study presented by the National Crime Commission. Here in the Philippines this too is a problem. In the ancient day

a man who went into the sanctuary of the Lord was safe, but now as was proven the other day in the case of Judge Valdez in Mindanao, no place is really safe. This calls for study and expression of public opinion.

In other words it would seem to me that facing problems as we do today calls to men of goodwill to join hands together in combating our common enemies. It is news today that the walls are down and that we can meet with one another. It is my fervent prayer that the day is not far off when we can discuss together ways and means of dealing with mutual concerns. I am personally convinced that this was the hope also of Pope John that one thing would eventually lead to the more vital things. Joint action and creating of public opinion for common causes must follow.

In the name of Christ we are united and through him we are truly brothers. △

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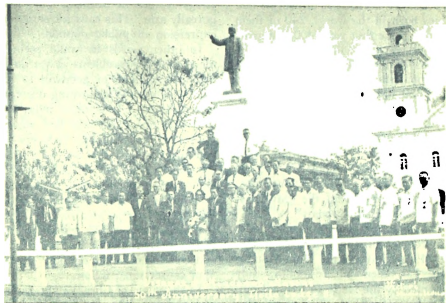


At the annual meeting of the Capitol Masonic Corporation, formerly the Capitol Masonic Temple Association, Inc., it was announced that the

first unit of the arcade around the temple complex will be started soon. The construction has been awarded

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## *Iloilo-Acacia No. 11 in Golden Jubilee*



Coinciding with the Golden Jubilee of Iloilo Acacia Lodge No. 11 was the convention of Visayas and Mindanao Lodges which was held in Iloilo City on March 9, 10, and 11, 1967. The convention had for its theme: "The Mason in Service."

All activities started March 9 at 9:00 A.M., with the arrival of delegates who went visiting friends while others went on a guided tour of the city.

The next day, March 10 at 7:00 a motorcade around Iloilo City after which they went to the Jose Rizal monument at the plaza for the morning floral offering. And at 9:00 A.M. the Lodge was opened by its officers for the Golden Jubilee Program.

Opening remarks were delivered by the WB Manuel O. Obligacion, Master of Iloilo Acacia Lodge No. 11. After reading of the history of Ma-

sonry in Iloilo, a plaque listing the founders of the Lodge was unveiled. VW Joseph Schon, Senior Grand Warden, delivered the address.

After the program a luncheon was tendered by the members of the Lodge. At about 2:00 p.m. the convention was resumed. Welcome addresses were delivered by the Master of the Lodge and by VW and Judge Valerio Rovira, District Deputy Grand Master, Dist. No. 14. Responses were given by the District Deputy Grand Masters of District No. 15, 16, 17, and 18.

In the evening a fraternal banquet took place at Ledesma Hotel tendered by Bros. Agapito Braga, Mariano Tolentino, and Paulino Tolentino. Among the guests were prominent government officials and heads of several Civic organizations. Highlight of the evening was the address of Vice-President Fernando Lopez. Master of Ceremonies was VW Teofilo Marte.



The last day, March 11, was spent in purely panel discussions with speakers from the Masonic hierarchy and national government. Closing address was given by Rt. W. Mariano Q. Tinio, Deputy Grand Master.

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## STRENGTHENING AND . . .

From page 4

its message, and to appreciate its full worth and meaning. It must be our further duty to protect it against the snares of the insidious, who may come from within or from without, by a constant practice of the great social and moral virtues we derive from it. And surely, it must be our duty to preserve its purity and splendor by constantly maintaining unshuffled the luster of its image and dignity, its traditions and idealism.

But if we must truly cherish this our heritage, protecting and preserving it is not enough, for that is not the end total of our obligations. We must build upon the accomplishments of those who came before us and enrich our minds and souls by their examples, that as men of honor, integrity and sincerity, we may the better be fit ashlar for That Eternal Temple.

We must strengthen this our heritage by constantly squaring our actions, and by dedicated efforts to project a wholesome image of Freemasonry, to bring people to understand it and accept it, its philosophy and its objectives.

While we must hold Freemasonry among our most precious possessions, sharing it with all people through a constant practice of its wholesome tenets, and passing it on to future generations as pure and unimpaired as we have received it, is our respon-

sibility. Thus, in our own respective ways we would have truly cherished and served Freemasonry.

My brethren, you have chosen me to lead our Fraternity this ensuing Masonic Year, and as I humbly accept the honor, I am conscious of the attendant responsibilities. Hence, I take your trust to mean as a challenge to serve Freemasonry in general and my brethren and this Most Worshipful Grand Lodge in particular.

I am aware that the role of leadership has been in the hands of many, in our Fraternity and in all other human activities, as well. To have served well and successfully, however, has been the good fortune of but a few.

Aware of my shortcomings, of my personal limitations, and of the normal human frailties I pray the Great Architect of the Universe to endow me now and henceforth with strength and wisdom necessary that I may accomplish this role of leadership — WELL — with Honor to the Fraternity and pleasure to my brethren.

By your constitutional mandate the Grand Master is charged with the duties: (1) to exercise a general and careful supervision over the Craft; (2) to see that the Constitution, Edicts and Regulations of the Grand Lodge are strictly maintained, supported and obeyed; and, (3) to discharge all the necessary executive functions of the Grand Lodge, when that body is not in session.

I pledge my administration to a regular, strict, uniform and judicious subservience to and compliance with these mandates.

With your assistance and cooperation I dare hope for and look forward to a bright, harmonious and fruitful Masonic Year ahead.  $\Delta$

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Our constitution provides that the Government "shall establish and maintain a complete and adequate system of public education". It also charges the Government with the duty of supervising and regulating educational institutions. This latter provision is obviously a mandate to see that proper standards are maintained. It complements, therefore, and emphasizes the mandate to see that our public schools are complete and adequate.

The non-implementation of the remedial act of our legislature is a puzzling question. We are in the parallel situation of a case where both the disease and the remedy are known but nothing is being done. The stock excuse of lack of funds can hardly be valid in the face of the hard facts that enormous sums go to much less pressing and less meritorious causes, if not to utter waste.

It is clear to me that as citizens and Masons we have a duty to perform in this respect; namely, to bestir the powers that be into giving substance and life to the law that its intents and purposes may be carried out. Whether we are parents with children who are affected or not, let us, through personal contracts or written appeals, as individuals or by Lodges and civic groups, urge our officials to act before the situation develops into a serious factor of national retardation.

In compliance with the request of our Nueva Ecija brethren, I make this earnest appeal to all members of the Craft. Our little voices, added together, may perchance roll with mighty resonance into the consciousness of our officialdom, impelling it to act as duty and the law dictate in the interest of the nation's progress and welfare.

(Sgd.) MARIANO C. TINIO  
Grand Master

Manila, May 8, 1967

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**CAPITOL MASONIC . . . From page 29**

to the Salalac Construction firm. The unit will cost ₱145,000.00 and is on the Matalino St. side. A similar unit, also with eight store spaces on the first floor and eight office spaces on the second floor, is being planned for the Kalaya-an Avenue side.

The campaign for additional subscriptions towards the increased capitalization of the corporation is on. Last year, the members approved the increase from ₱135,000.00 to ₱500,000.00. New subscriptions are re-

ceived at the main office, P.O. Box 53, Quezon City, and at the Manila office at Rm. 1, Plaridel Masonic Temple. △

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<i>Grand Master</i> .....	Mariano Q. Tinfo (53/167)
<i>Deputy Grand Master</i> .....	Joseph E. Schon (91)
<i>Senior Grand Warden</i> .....	Manuel M. Crudo (4)
<i>Junior Grand Warden</i> .....	Edgar L. Shepley (3)
<i>Grand Treasurer</i> .....	Canon S. Cervantes, PGM (16/56)
<i>Grand Secretary</i> .....	Esteban Munarriz, PGM (14/136)
<i>Grand Chaplain</i> .....	Marcelino T. Viduya
<i>Grand Orator</i> .....	Noli Ma. Cortes
<i>Grand Marshal</i> .....	Manuel T. Paz
<i>Grand Standard Bearer</i> .....	James B. King
<i>Grand Sword Bearer</i> .....	Mario B. Hidalgo
<i>Grand Bible Bearer</i> .....	Jose Ma. Cajucom
<i>Senior Grand Lecturer</i> .....	Hermogenes P. Oliveros
1. <i>Junior Grand Lecturer</i> .....	Antonio Gonzalez, Jr.
2. <i>Junior Grand Lecturer</i> .....	Onofre B. Padolina
3. <i>Junior Grand Lecturer</i> .....	Santiago Ferrer
4. <i>Junior Grand Lecturer</i> .....	Ramón Ponce de Leon
<i>Senior Grand Deacon</i> .....	Lorenzo N. Talatala
<i>Junior Grand Deacon</i> .....	Buenaventura P. Eugenio
<i>Senior Grand Steward</i> .....	Benjamin Gotameo
<i>Junior Grand Steward</i> .....	Leon A. Vidallon
<i>Grand Pursuivant</i> .....	Timoteo E. Juan
<i>Grand Organist</i> .....	Angel S. Montes
<i>Grand Tyler</i> .....	Eulogio O. Nadal

## BOARD FOR GENERAL PURPOSES

- |                            |                              |
|----------------------------|------------------------------|
| 1. Joseph E. Schon         | 7. Aurelio Corcuera          |
| 2. Manuel M. Crudo         | 8. Jose C. Velo              |
| 3. Edear L. Shepley        | 9. William H. Quasha, PGM    |
| 4. Canon S. Cervantes, PGM | 10. Charles Mosebrook, PGM   |
| 5. Esteban Munarriz, PGM   | 11. Macario Navia            |
| 6. Vicente Y. Orosa, PGM   | 12. Raymond E. Wilmarth, PGM |

## REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

<i>Regional Grand Master</i> .....	Will K. Prestidge, Jr. (118)
<i>Regional Deputy Grand Master</i> .....	Andrew Bulkley (142)
<i>Regional Senior Grand Warden</i> .....	Kenneth A. Rotness (118)
<i>Regional Junior Grand Warden</i> .....	Glen A. Strong (175)
<i>Regional Grand Treasurer</i> .....	Cleveland McConnell (172)
<i>Regional Grand Secretary</i> .....	Wallace H. Morris (118)

## DISTRICT DEPUTY GRAND MASTERS:

District No. 1 ... Joseph E. Schon (91)	District No. 13 ... Eustaquio de Guzman (107)
District No. 2 ... Jose M. Torres (66)	District No. 14 ... Valerio Rovira (111)
District No. 3 ... Sotero A. Torralba (68)	District No. 15 ... Fidel Fernandez (47)
District No. 4 ... Teodorico D. Ayson (164)	District No. 16 ... Augusto P. Santos (30)
District No. 5 ... Agaton M. Umanos (70)	District No. 17 ... Florentino Alnacén (160)
District No. 6 ... Doroteo M. Joson (53/73)	District No. 18 ... Ruben G. Feliciano (50)
District No. 7 ... Robert H. Sanders (150)	District No. 19 ... Jose L. Araneta (45)
District No. 8 ... Desiderio Hebron (34)	District No. 20 ... Hugh C. Don. Idson (123)
District No. 9 ... Candido Perez (59)	District No. 21 ... Horace J. Leavitt (173)
District No. 10 ... Apolonio V. Pisig (2)	District No. 22 ... Donald H. Laurila (143)
District No. 11 ... Ricardo Buenafe (26)	District No. 23 ... Rufino Roque (132)
District No. 12 ... Severo Oliveros (37)	District No. 24 ... Victorino C. Daroya (158)
District No. 25 ... Aniceto Belisario (111)	

## DON'T BE SORRY FOR YOURSELF

Last summer, on the Channel Island of Jersey, on a cliff overlooking the harbor, I came upon a worn, moss-covered bench. A century ago, when Victor Hugo was in exile, ill, persecuted by his beloved France, it was here that he climbed every evening and, gazing into the sunset, gave himself up to profound meditation, at the end of which he would rise and, selecting a pebble of varying size — sometimes small, at other times large — he would cast it, with satisfaction, into the water beneath. This behavior did not escape a little girl, who asked:

"Monsieur Hugo, why do you come here to throw these stones?"

The great writer was silent; then he smiled gravely.

"Not stones, my child, I am throwing self-pity into the sea."

In this symbolic act there is a powerful lesson for the world of today. So many of us, despite our manifold advantages, have developed to an inordinate degree the capacity for being sorry for ourselves. We are forever alert to find cause for personal grievance in the working of social, economic or political systems. We dwell on the difficulties and dangers, the tensions and complexities of modern life.

How damaging such thinking may be is found in the words of Seneca. "In thoughts of self-commiseration," he declares, "a man will discover no advantage but will rather incline towards deterioration and softening of himself, and with this there will come upon him a growing indifference to his fellow men." In essence, the basis of self-pity is selfishness. People who are sorry for themselves can never be truly sorry for others.

— A. J. Cronin