

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW LUTHER B. BEWLEY, PGM
Born 1876 Died 1957

VOL. XLIV

No. 1



JANUARY

1968

Published monthly by the Cabletow, Inc. in the interest of the Grand Lodge of the Philippines. Office of Publication: 1440 San Marcelino, Manila 10101. Re-entered as second mail matter at the Manila Post Office on June 16, 1962.

Subscription — P3.00 a year in the Philippines.
P .35 a copy in the Philippines.

Foreign: US \$1.30 a year.
Foreign: US \$0.15 a copy.

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Grand Master's Message:

FACING THE FUTURE

January is with us and we stand at the threshold of the twelve months of 1968. We stand in awe of what it will bring to us. Nonetheless, we are secure in the thought that whatever will be, will be; our trust being in God.

It is customary that at the beginning of the year, as we look forward to the future, we also look back at the year just past. We will know better where we are going if we know where we had been. In looking back at last year, we are reminded of the old goals we have set for ourselves; we re-examine the efforts we have exerted towards the achievement of those goals; and with these in mind, we formulate a new set of guidelines for the accomplishment of new goals. These we call resolutions.

It is conceivable that the bulk of our resolutions concern ourselves and our families. It is well that this is so, for the well-being and progress of ourselves and families consequently lead us to a concern for the well-being and progress of others. This is the essence and symbol of Freemasonry.

Let us take a look at the remarkable growth of Freemasonry in the Philippines, particularly under the aegis of our Grand Lodge. While organized Freemasonry arrived in the Philippines in 1856, it was in 1917 when Freemasonry here took on a revitalized posture. It was then when the fusion took effect, when Filipino Lodges then working under the two Grand Lodges in Spain joined the American Lodges working in the Philippines which had earlier (1912) organized themselves into the Grand Lodge of the Philippine Islands.

From then on, Freemasonry took long strides in progress, quality- and quantity-wise. We are proud and happy for this transcendental growth for it shows that Freemasonry here, as it is everywhere else in the world, is a power for good — on its votaries and the people and government of the country in which it has taken roots.

Let us, all of us, in this Grand Jurisdiction, think about this with a deep sense of responsibility. I call on the new sets of officers of our

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IS GOD DEAD?

Since a similar statement, in the declarative, appeared some eleven years ago, we have been itching to write on so important and far-reaching a subject.

Is God dead?

There are two answers. Yes. No.

Yes, god is dead. To many people, their god is no more animate than a piece of wood, some flotsam or jetsam, moving about in the ripple of their imagination, in the vagaries of their minds. A politician who says, loud and clear, that god is ever on his side, who will make him win in any political contest, makes his god an inanimate thing, his instrument for his convenience. A nation which bruits about the "fact" that its god protects it from its enemies within and without, has an inanimate god. Individuals and nations, believing this about their god, like a basketball, to have and to hold until the other one gains time to snatch it from them, make their god so lifeless, so convenient. In a way, they have been creating their god in their own image, for use when and as needed.

No. God is not dead. He is a Living Presence.

Many a time, past, present and future, Masons have been, are, and will be accused of being godless. The accusers have been, are, and will be the uninformed, the misinformed, the refusers to be informed. At least, those who are willing to take in a little information about Masons and their belief in God, call the Masons blasphemous because besides calling their God, God, Jehovah, Masons also denominate Him as The Great Architect of the Universe (GAOTU), The All-Seeing Eye, Creator of Heaven and Earth, Almighty Father.

None can help it. We Masons have a Living God. Figure it out: The Great Architect of the Universe. One who plans to build a house will not go to a dead architect. Living Masons go to a Living Architect. We believe in God who created and creates us according to His plans. Our lives are in His hands. We live and move in His being. There is rapport and unity between a Mason and his God.

Again, take: The All-Seeing Eye. This denotes God's omniscience and omnipresence. Present progressive tense. We do not have a dead god; we have a Living Presence. God is here; He is everywhere and in that concept, Masons conduct themselves conscientiously and consciously in the Presence, ever mindful that being in God's presence, Masons will do well to walk the straight way.

"God is a spirit and they that worship Him must worship Him in spirit and in truth." We prove His truth by His spirit. The moment man tries to prove Him as a thing, the prober runs smack against an inanimate, a dead one. So back again to the proof of the spiritual. And, we rely on faith, "the substance of things hoped for and the proof of things unseen," as satisfactory for us.

It is so much better to have a Living God than a dead one. △

Mr. Ricardo Labez ●

Address of Ricardo Labez, Public Relations Director, International Institute of Rural Reconstruction, before the Annual Convention of Masonic Lodges of Cavite held in Imus, Cavite, November 30, 1967.

When I was asked, over the telephone, about speaking here today, my impulse was to say no, I am not the man for you. I stopped to listen only when community development was mentioned as the subject you are interested in. It happens that community development, especially in the rural setting, is something I am willing to talk on anywhere. To be able to discuss it with Freemasons, I regard as a particular privilege. That we would do this in Imus, Cavite clinched my acceptance.

For Imus has a special meaning to me and to my family. To me, because years ago — so many years ago he probably no longer remembers it — your erstwhile mayor and the then governor of Cavite, Mr. Camerino, suggested that I come and see this great, historic province. Curiously, we met in Bacolod on one of those occasions when he was with the late President Quirino and I was there for our newspaper. The then Senator Montano, too, invited me, fully assuring me that, contrary to the general impression, this was a peaceful province.

Perhaps both Mr. Camerino and Mr. Montano, the loyal and faithful Caviteños that they are, will be happy to know that I have come — I have become an adopted son of Cavite and an active member of CASE-DEC — and what is more, I bear personal testimony from my extensive travels and community development work in all three regions of the coun-

try that, indeed, Cavite is one of the most peaceful and certainly one of the most promising provinces.

Cavite interests me for another reason — my wife was born here, in this very town of Imus. Her father, the late Col. Garma, was then PC provincial commander. Mrs. Garma was a public school teacher and I would not be surprised if some of you here were among her pupils.

But, more than this, Col. Garma regarded as his greatest fortune that he belonged to Pilar Lodge and counted it his greatest honor that he had been given the privilege of serving it as worshipful master.

Now, if all this is not enough to qualify me to appear before you, there is the additional fact that Andres Bonifacio, in whose honor today is a holiday, started out as a commoner, in view of which perhaps we can afford at least this day to be charitable to commoners, including your speaker. This is not suggesting a comparison to the Great Plebian. I am only submitting that, now and then, it may be well for our leaders to turn to the common people and listen to their common sense.

The great lesson to be drawn from the life of Andres Bonifacio is that commonness is no bar to greatness. It is my humble understanding of your great order that Freemasonry is built on precisely this assumption.

Another lesson from Andres Bonifacio I am invoking is that of fear-

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lessness. Ordinarily, your VWB Pisig, the manly and military man he is, is to be feared; so when he said I should speak for 20 minutes to one hour, I interposed no objection, though usually I am good for not more than one-half that time. But, fear not. I will not have you standing out there in the scorching sun that long. In the spirit of '96, I shall defy Brother Pisig. With all due respect to him, I hardly think this is the time or place to discuss with any practical thoroughness, as he said I should, community development and how Freemasons should get involved in it. My suggestions on that would be wiser given and better received in each individual lodge.

Brother Pisig prepared me for this address by pointing out that the principal tenets of Freemasonry are *brotherly love, relief and truth*. I should like to relate community development to them.

In the modern context, community development, like rural reconstruction, is concerned with maximizing the efficacy and efficiency of the democratic process or, as the IIRR and PRRM put it, with "building democracy from the bottom up." Its focus is on fundamental values and the right beginnings with *people*.

The truth is that in a fundamental way you are being true to Freemasonry in your interest in community development. If Freemasonry is a system of morality, community development is a system of community service. As pointed out by an United Nations expert on the subject, "Community development, pure and simple, is the improvement of local conditions by the community's own effort and industry, and not by some outside agency." Therefore, in essence it is *brotherly love* expressed in acts of giving *relief* to the needy. Scientifically thought out on the basis

of observed and evaluated experience, this has brought emphasis on *release* — *release of the potentialities of the people for economic productivity and social and political responsibility* aimed at the *balanced growth* of the individual and the *total development* of the *community*.

What is the truth about our communities? How do our people measure up to the constitutional requisites of a good citizen — personal discipline, moral character, vocational efficiency, civic conscience and the discharge of the duties of citizenship?

What is the truth about what each and everyone of us is doing about the nation's shortcomings?

What is the truth about the national leadership on those deficiencies?

We are heartened by the spirit and sweep of administration efforts. The recent polls gave proof of the people's profound approval. Still, we must ask whether administrators would do their programs the same way if they had it entirely in them to decide on policies and procedures, let alone budget limitations and pressures of politics.

To be sure, there is much firing. What of strategic aiming?

Are we reaching, hitting or missing our marks?

Are the people cooperating enough with the government in ways they should?

The truth is that we do already have most of the blueprints necessary for progress. Ours is not a problem of lacking *know-how*. Ours seems a simpler case of being short on *do-it*. Let us do what we can do for ourselves — for our community — our country — the world.

We can do what we determine we must do. In 1896, our national forbears felt they had to declare themselves politically free to maintain

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WB C. F. Arkoncel (50)

Mackey's Definition of Freemasonry.

Freemasonry or Speculative Masonry, according to Bro. Albert G. Mackey, 33^o, may be defined as the scientific application and the religious consecration of the rules and principles, the language, the implements and materials of Operative Masonry to the veneration of God, the purification of the heart and the inculcation of the dogmas of a religious philosophy. It is a progressive moral science taught by degrees, veiled in allegory and illustrated by symbols, which has its moral, religious and philosophical doctrines. It is a fraternity of men bound together by a peculiar tie which inculcates its obligation of kindness as a moral duty to his neighbor. Its moral design is to make men better to each other; to cultivate brotherly love and to inculcate the practice of all those virtues which are essential to the perpetuation of brotherhood. A Mason is bound to obey the moral law; and of this law the very keystone in the Divine Precept — the Golden Rule of Our Lord — to do unto others as we would that they should do unto us.

Its moral doctrines teach us to relieve the distressed, to give good counsel to the erring, to speak well of the absent, to observe temperance in the indulgence of the appetite, to bear evil with fortitude, to be prudent in life and conversation and to dispense justice to all men.

Its religious doctrines are belief in God and in the immortality of the

soul, and teaches universal brotherhood of men based upon the universal fatherhood of God.

Its philosophical doctrines involve the symbolism of the lost and recovered word, the search after the divine truth, the manner and time of its discovery and the reward that awaits the faithful and the successful searcher.

According to Pike.

Gen. Albert Pike, 33^o, Masonic ritualist and author of *Morals and Dogma*, says:

"A good Mason is one that can look upon Death and see its face with the same countenance with which he hears its story; that can endure all the labors of his life with his soul supporting his body; that can equally despise riches when he hath them and when he hath them not; that is not sadder if they are in his neighbor's exchequer, nor more lifted up if they shine around about his own walls; one that is not marred with good fortune coming to him nor going from him; that can look upon man's lands with equanimity and pleasure as if they were his own; and yet look upon his own and use them too just as if they were another man's; that never spends his goods prodigally and foolishly nor yet keeps them avariciously; like a miser that weighs neither benefits by weight and number but by the circumstances of him who confers them; that never thinks his charity expensive if a worthy person be the receiver; that does nothing for opin-

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ion's sake but for conscience, being careful of his thoughts as if acting in markets and theatres, and in as much awe of himself as of a whole assembly; that is bountiful and cheerful to his friends and charitable and apt to forgive his enemies; that loves his country, preserves its honor and obeys its laws, and desires and endeavors nothing more than that he may do his duty and honor God."

According to Newton.

Dr. Joseph Fort Newton, 33^o, in his monumental work, *The Builders*, says:"

"When is a man a Mason? When he can look out over the rivers, the hills and the far horizon with a profound sense of his own littleness in the vast scheme of things; and yet have faith, hope and courage. When he knows that down in his heart everyone is as noble, vile, as divine as diabolic and as lonely as himself and seeks to know, to forgive and to love his fellowmen. When he knows how to sympathize with men in their sorrows, yet even in their sins, knowing that man fights a hard fight against many odds. When he has learned how to make friends and to keep them and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun and feels the thrill as an old forgotten joy when he hears the laughter of a little child. When he can be happy and high-minded amidst the mean drudgeries of life. When star-crowned trees and the glint of sunlight in flowing waters subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain and no hand seeks his aid without response. When he finds good in every faith that helps everyman to lay hold of higher things and to see majestic meanings in life whatever

the name of that faith may be. When he can look into a wayside and see something besides mud and into the face of the most forlorn mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellowmen and his God; in his hand a sword for evil, in his heart a bit of a song, glad to live but not afraid to die. In such a man, whether he be rich or poor, scholarly or unlearned, famous or obscure, Masonry has wrought her sweet ministry."

Summarized Definition.

From the context and connotations of the above definitions, it may be inferred that Freemasonry is a way of life gauged from the personal, natural, social, intellectual, moral and spiritual points of view, which guides man to be at peace with himself, his family, his neighbor, his country, the world and his God. It develops and improves human character and promotes self-study, self-analysis, self-guidance, self-reliance, self-control and self-improvement. It involves a searching inquiry into secrets and mysteries of nature and human nature — a bold exploration into the fields of the infinite, the invisible and the unknown. It requires a man to know positively his capabilities and weaknesses, his bearings and moorings in the rough sea of human life, the high mountains, the shallow waters, and the profound depressions, so as to know where to sail with safety, and to escape from disastrous collisions, accidents and groundings, disasters and calamities so as to take the correct direction onward to salvation, toward success and victory.

The Masonic Profession.

As the profession of law is based upon the municipal law, political law

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History of Pilar Lodge No. 15

Pilar Lodge No. 15 is one of the many Lodges in this jurisdiction which have buildings of their own. It has a three-story building constructed on the Lodge's 1,170 square meters of property facing the town park. The ground and second floors are at present occupied by the Imus Elementary School. The third floor is used exclusively by the Lodge. The Lodge also owns a cemetery plot of about 400 square meters, for the exclusive use of its members and their families.

Pilar Lodge is one of the oldest Lodges in the Philippines. Its founder is a Filipino Catholic Priest. The first light in Masonry was brought to Imus, Cavite, by the late Father Severo Buenaventura in 1894, who was then a member of "Bathala Lodge" in Ermita, Manila. Don Cayetano Topacio, then a member of Parawa Lodge in Concepcion, Tarlac, helped in the organization. A regular Lodge No. 203 was established in that year (1894) at Imus, and a charter obtained from the "Gran Oriente Español." The name "Pilar" was named after the town's patron saint "Nuestra Señora del Pilar."

The other organizers of the Lodge were Emilio Aguinaldo (initiated in the house of Don Cayetano Topacio), Baldomero Aguinaldo, Pantaleon Garcia, Juan Castañeda, Sixto Sapiñoso, Ignacio Bella, Agustin Paredes, Canuto Encarnacion, Benedicto Ilano, Jose and Macario Tagle; all of whom took active part in the revolution which broke out two years later. They usually held their meetings in the house of Ignacio Bella on San Juan Street, but had to move on various occasions from one house or camarín to another. Their meetings had to be closely guarded, because

the Spanish Friars and Guardias Civil were then persecuting them.

During the period from the organization of Pilar Lodge in 1894, until the revolution in 1896, hardships were suffered by the members. Masonry in those days was considered a secret society. The Government was under the pressure of the Friars who were the bitter enemies of our Fraternity. Masons were condemned by them and any one who had the misfortune of being discovered as a member, was sure to be persecuted and tortured if not put to death. Only the brave and determined men dared to become members of the Fraternity. So in the revolution of 1896, all the members of Pilar Lodge took arms and became leaders. The liberty, happiness and prosperity which we now enjoy must be recognized as the fruit of the sacrifices of our revolutionists, whose leaders were mostly Masons or Katipuneros. Those persons were nicknamed "Filibusteros" by the enemies of our freedom, the Friars.

Emilio and Baldomero Aguinaldo, Canuto Encarnacion and Benedicto Ilano, being all from Kawit, Cavite and desiring to propagate Masonry in their own town, established a society in the barrio of Binakayan which they called "Triangulo," preparatory to the organization of a regular Lodge, but it was never realized because of the revolution of 1896 which prevented them from continuing their Masonic activities.

After the American regime was established and the Civil Government inaugurated in the province of Cavite, Pilar Lodge was reorganized in the house of General Pantaleon Garcia in 1907; then moved to an old brick house on Tuolong Street

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until it was finally transferred to its present site at Tirona Street, where a temporary building with but a ground floor was used until the present building was constructed in 1914. This Lodge, together with many other lodges previously under the "Gran Oriente Español" joined the Grand Lodge of the Philippine Islands in 1917, and our Charter was granted by this body on February 13, 1917. It was just a day after the last stated meeting and annual election of the officers of Pilar Lodge No. 15, of F & A M, which took place on Saturday, December 8, 1941 when the unexpected Pacific War broke out. It was considered a memorable day in the history of this Lodge. Due to the uncertainty of the prevailing conditions at that time, the elected and appointed officers were not duly installed and since then, the activities of the Lodge ceased.

During the perilous and hazardous period of more than three years of Japanese occupation, the work of this Lodge was completely paralyzed. This may be attributed to the undemocratic and imperialistic tendencies of the invading people, whose attitudes were not in communion and in sympathy with the principles and precepts of secret societies, especially of Freemasonry. Practically all the Lodges in the Philippines including the Grand Lodge, immediately stopped their vigorous and progressive movements. It was during this trying period when we can justify once more, without mental reservation, that many outstanding members of our Fraternity have contributed valuable, intelligent and heroic deeds which should never be forgotten and should be written in the golden pages of our fraternal achievements.

The members of Pilar Lodge No. 15, in order to evade the injustices and brutalities of the Japanese, purposely

inhibited themselves in seclusion to the extent of making them unknown to public notice. All the jewels, documents and important paraphernalia of this Lodge, were kept separately in the different houses of the brethren. But the building itself could not escape the eyes of the Japanese soldiers who occupied it from 1942 to the later part of 1944, barely one month before the liberation. It was in the premises of this building, where one fateful day, a few of the young and innocent martyrs of this town suffered the barbarous and fatal punishments in the hands of the inhuman Japanese soldiers.

In May of 1945, three months after the liberation of this province of Cavite, an informal gathering of some members of Pilar Lodge was held in the house of Worshipful Brother Candido Sayoc, the Treasurer of said Lodge. It was during this meeting when the members present decided to resume the activities and pledged to support the Lodge, in consonance with the instructions from the Grand Secretary of the Grand Lodge of the Philippines. The first stated meeting was held in the Hall of the Temple for the first time, on Saturday, June 2, 1945 where the brethren met each other once again in full vigor and enthusiasm, and enjoyed the same spirit of comradeship and fraternal relationship under the supreme guidance of the Great Architect of the Universe.

The members at present are faced with the challenge of rebuilding their old dilapidated temple. Out of their own contributions and some contributions from friends and sympathizers, the members tried to accumulate enough funds to enable them to reconstruct a new temple in time to host the 35th Annual Convention.

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The NBI and YOU

Atty. Romeo T. Saavedra

It is our happy privilege to welcome to the pages of The Cabletown Atty. Romeo T. Saavedra, Public Information Officer of the National Bureau of Investigation, who has gladly consented to conduct the Column, "The NBI and You."

Matters of common interest to many are the varied crime prevention and police improvement projects of the National Bureau of Investigation for the fiscal year 1967-68 which may have escaped the attention of people in a position to help in these projects. In the crime prevention field, started since five years ago, are the public posters distributed in strategic areas of the "Ten Most Wanted Criminals: By The NBI", jointly sponsored by a bank and the NBI, which has netted about two hundred arrests, together with the "Wanted Person" column devoted by the Philippines Herald, for about a year, the Manila Times for about six months, and the Manila Chronicle, for about two weeks. The NBI has also put out a photo album of swindlers and passers of forged checks to the different banks and hotels here, under the immediate supervision of the Interpol Division, NBI, which has also resulted in a large number of arrests of these persons *in flagrante delicto*.

Started about three years ago, the NBI Addiction Institute, the first of its kind hereabouts, jointly maintained by the NBI, the SWA, and the private sector, is responsible mainly for the rehabilitation and treatment of more than 300 narcotic addicts who have been referred to the Institute on a voluntary basis. The institute has been deluged with requests from courts to have those convicted of

violations of the narcotic laws confined thereat. The NBI, however, has maintained the policy of accepting only those young offenders and addicts in the incipient stage. The Philippine General Hospital and some drug companies joined hands in this public service. The addicts, numbering about fifty, at a time are housed at the NBI Addiction Institute at Tagaytay City, where they are given physical therapy and vocational training.

The NBI also, in association with the Philippine Amateur Judo Association (PAJA), has been training the youth under a selective basis, in athletics and sports judo to develop a 'sound mind in a sound body' as part of the juvenile control program of the Bureau.

Also during Saturdays, male high school students, after proper screening, are taught skills in typewriter repair, bookbinding, carpentry, painting, printing, laminating, and other vocations to afford them training and to help them make use of their time profitably. This is the juvenile delinquency control program of the Bureau. The NBI has also started a project to publicly distribute and disseminate a list of motor vehicles, together with the model, type, make, and motor number for the public to help impound or force the owners to satisfy the customs taxes thereon.

The NBI thru the Narcotics Divi-

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sion has also released for the public information and assistance narcotics leaflets warning the public of the dangers of these drugs and to report any violations of this nature to the NBI or its field offices. Likewise, coloring pictures with big bold words of warning are distributed to young pupils who are especially susceptible to these evils. The NBI also has put out 'STOP CRIME' pamphlets for the public consumption citing the many ways in which the public can help in the campaign against crime and its forces. The NBI has also been responsible for the publication and printing of the first Annual Crime Report in the Philippines, detailing the causes and volume of crimes throughout the country, including the circumstances of the offenders and the nature of the crimes committed. This Annual Crime Report has been coming out regularly as a special issue of the NBI Law Enforcement Monthly. The NBI has also put out a Uniform Crime Reporting system in the Philippines which was adopted by the Metropolitan Police organization and the Peace and Order Council. Under this system, uniform sheets containing da-

ta about crime, its nature and distribution, about offenders and their personal circumstances, are distributed to the different police agencies in the country, to be returned to the NBI, which under the law, is the national clearing house for criminal information after filling them out.

On the police training program of the Bureau to improve police service and promote law enforcement efficiency, the NBI Police Academy, has conducted basic police training courses and supervisory or management police science courses for police officers throughout the country. Jointly with the National Economic Council and AID, the NBI has made these police training courses ambulatory in the different cities and provinces to afford greater participation among policemen who are unable to attend these police seminars in Manila for economic reasons. Presently, the NBI has graduated more than five thousand policemen on both training levels. This is in addition to the big number of security guards of the different government agencies and private corporations who are trained along the same line. △

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GRAND MASTER'S MESSAGE *From page 1*

Lodges to keep this thought in their hearts and minds: You are the front-runners of Freemasonry in 1968. Think well, do well in and for your Lodge. Perform your sworn duties with honor to yourselves and inevitably you will honor our Ancient and Honorable Fraternity.

In fine, therefore, I call on all Masons to face the future with dedication, resolved more than ever to do all we can in our power to make our Masonry felt and seen around us. There is nothing to fear except fear itself. With courage and fortitude, we can face the future knowing that the hope for friendship, peace, harmony and understanding lies in Freemasonry in action.

MARIANO Q. TINIO
Grand Master

GRAVEL AND SAND

WB OSCAR L FUNG (7) PM

A Report on Masonic Activities

MWB Conrado Benitez, PGM and Sovereign Grand Commander of the Supreme Council of Scottish Rite Masonry in the Philippines, was the recipient of the highest DeMolay Award, the Honorary Legion of Honor, given by the Supreme Council of DeMolay, on December 23, 1967 in the Green Room of the Scottish Rite Temple. The award ceremonies were presided over by RWB Manuel M. Crudo, Senior Grand Warden, who is an Active Member of the DeMolay Supreme Council and its Representative for the Philippines, Guam and Okinawa.

MWB Benitez was cited for his prominence in Masonic endeavors in the Philippines, his outstanding achievements in educational work in over half a century, his unstinted efforts in socio-economic development of our country, and his laudable share in the framing of the Philippine constitution as one of the "Seven Wise Men" of the Constitutional Convention thirty-four years ago.

Our congratulations to WB Bayani Raymundo, PM (149), who was recently promoted to Asst. Manager of the Davao Branch of PNB. Up to the time of his promotion, WB Raymundo was Cashier of the Davao Branch.

Little known to most brethren is the share of WB's Ponciano Dionido and Jose Buhay, Past Masters of

Zapote Lodge No. 29, who are helping in the First Lady's promotion of home gardening in the country. Recently, WB Dionido and WB Buhay were called to Malacañang to confer with Mrs. Marcos on how to encourage more people to have vegetable gardens in available plots in their homes in order to raise vegetables and fruits for their own table use, not only to save money but more so to eat vegetables for the improvement of the family diet. That there is an upsurge in vegetable raising even in cities like Manila, attest to the success of the work being done without fanfare by the First Lady and the able assistance of WB's Buhay and Dionido, who head the divisions concerned in the Bureau of Plant Industry.

Congratulations also to Bro. Constancio Maglana, (50), who was recently elected Congressman for the new congressional district of Davao del Norte. Twice prior to the division of Davao into three provinces, Bro. Maglana was a member of the Provincial Board of Davao.

Kasilawan Lodge No. 77, held a public installation of officers at the Jose Abad Santos Hall of the Plaridel Masonic Temple, Manila on January 2, at six o'clock in the evening.

Dalisay Lodge No. 14, installed its officers on the same date and time at the Rafael Palma Hall of the Plaridel Temple.

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REVIEW OF ACTIVITIES OF MASONIC CORPORATIONS . . .

Corporations owned by Masons, independent of, but collaborating with the Grand Lodge, reported a fairly good year in 1967. They are looking forward to a better year in 1968. Among them are . . .

THE CABLETOW, INC.

The Cabletow, Inc., now at the threshold of its third year, closed two years of corporate existence with satisfaction on its part and of its members. For the first time, it closed the preceding year with a surplus which its trustees decided to hold as an investment fund, to be augmented later from other sources and used to start a corporation to own and operate a printing plant.

The office of the corporation and the staff of the magazine is now in Room 14 of the Annex of Plaridel Temple. As in newspaper offices, the place is crowded, cluttered and chaotic, but not confused. Because the present quarters is a little bigger than the former office which it occupied for two years before, the Trustees bought a table and ten chairs for use as a conference table.

Starting from scratch in 1966, it now has office furniture and equipment worth more than ten thousand pesos. Its prized equipment are an electric automatic addressing machine, an electric automatic franking machine and the latest model polaroid camera. Due to space limitations at the moment, the reports of the Chairman and the Treasurer will be published in a later issue.

THE CAPITOL MASONIC CORPORATION

Formerly the Capitol Masonic Temple Association, Inc. based in Quezon City, it has been allowed to change its name to Capitol Masonic Corporation and increase its authorized capital

from P135,000.00 to P500,000.00 in 1967. Its original capital stock having been earlier sold out, the increase in capital was a necessary step because of short- and long-range plans. In 1967 the first unit of Arcade No. 1 on Matalino Street was completed and the last unit was started this month, to be completed in March 1968.

The Board of Directors last December decided to borrow half a million pesos to construct Arcade No. 2 on Malaya Avenue and the Masonic Temple in the center of the property. By conservative appraisal, the lot of 4,700 sq. m. and the present Arcade No. 1, free from any liens or encumbrances, is easily worth over a half a million pesos.

As of this writing, more than half of the increase in capital stock of P365,000.00 has been bought and reserved. It is expected that before the annual meeting of the corporation in April 1968, most of the remaining capital stock as yet uncommitted will have been bought and paid for. Brethren and members of their immediate families desiring to buy stocks in the Capital Masonic Corporation will please see or write WB Jose B. Santos, Secretary, P.O. Box 97, Quezon City or WB N. B. Melocoton, Treasurer, Room 14, Plaridel Temple Annex, 1440 San Marcelino, Manila.

THE ACACIA MUTUAL AID SOCIETY, INC.

In 1967 this corporation had a half and half success. It made money on individual insurance, but lost again on group insurance. Basic causes are low premium rates, no medical examination and no age limit. For the second time in so many years, the loss in 1967 was more than P30,000.00. After levelling off the loss, profits made in individual insurance will be diminished, hence the prospects for dividends usually given to individual policy holders will not be

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The Golden Rule Essay Contest.

Bro. Pedro de Rama (82)
6th Honorable Mention

"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the prophets". "Thou shall love thy neighbor as thyself. Matthew Chapter 22:39. This is known as the Golden Rule; the way to peace and happiness.

Our life in this world is a probational period in which we live and work out our salvation for that eternal and glorious home in the heavens. Since the birth of time man's life is a cycle of prosperity and destruction; from poverty and want, to a life of abundance and luxury, and back again to poverty and sickness and suffering, to prosperity and peace; etc. This is so, because men fail to love one another and live righteous lives. They have failed in the greatest commandment of God. "If you have done this to any of the least of our neighbors, you have done it to me". Thus said the Lord. Men during their period of prosperity give vent to their pride in their hearts, envy and jealousy; thus causing hatred, robbery, murder, and all kinds of evils.

Jesus Christ brought peace and goodwill among men by teaching them to love one another thru examples. If men would only love their neighbors there is peace and happiness in that community. Seek ye and store treasures in the hearts of men thru loving kindness and you are building a heaven in that place. A kind word tenderly spoken; a heart that beats in sympathy; a gentle touch of the hand; a sweet smile; these are the little things that brighten the world;

Masons Implementing the Golden Rule

that could influence a wayward one, an embittered life, the hapless and the desperate, to a better life and may be brought closer to his Heavenly Father. Why do men build stately mansions wherein may dwell men hostile to one another? Why seek for wealth and glory whose pathway lead but to the grave? The more man seeks for wealth and power and glory, the more he will live in misery and in turmoil; for he lacks peace, hence no happiness. For he who seeks his own welfare at the sacrifice of others, will lose himself, but he who loses himself for others will find life in abundance.

The ideals and tenets of Masonry are brotherly love, relief and truth. These are the foundations of peace and happiness; the cornerstones upon which civilizations are built. If men can only live and work in harmony with one another, they will surely build a glorious world of peace and happiness. If Masons live by these ideals and tenets, they develop good governments, better citizens and sound family life which are the assets of a good community. Since Masons are found in all climes, in all seasons, and in all places, and if they be Masons indeed and in truth, they would be a great factor in the transformation of their communities for good in particular and of the whole world in general. Let every Mason be proud of his distinguished fraternity, and be the guiding star, the emblem of brotherly love in his community. You have pledged to live and let live and abide by that ideal

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which is your charge and an obligation to fulfill in life. Let us live a life of loving kindness, temperate in all things and diligent to the call of duty.

Masons the whole world over, are united by that same spirit of loyalty and brotherly love. They are men of free will, of high moral character with the strength of the strong men and the judgment of the wise. Other institutions of men and nations the whole world over, rose and fell but Masonry still stands after the test of a thousand years, untouched by the catastrophe that befell mankind. This is because Masonry is above petty wars, and differences that wrecked peoples and nations. It stands for moral decency and righteous living and for the amelioration of the human race. Masonry can succeed in its goal of building that brotherhood of men under the Fatherhood of God when every Mason's heart is

full of enthusiasm and possessed of that vitality which he received when he was raised as a Mason.

The ancient Masons worked in secret because they were persecuted, yet they succeeded in a large measure in overthrowing tyranny and oppression. Today Masons are not persecuted yet they are not as fruitful as compared. Let us not allow the tide of evil and lasciviousness to engulf us. Let us be like the knights of old, lacking in luxuries of life, yet dynamic in action. Opportunities for service are at every turn. They crowd over us. Why flee from these opportunities? Why turn a deaf ear to the cry of the unfortunate and the needy? Come, let us join hands in the crusade against crimes, vice and all manner of evil that is sucking the vitality of the peoples all over the world. It is only when these symbols of tyranny and oppression and crimes are crushed and destroyed that we can build the foundation of brotherhood of men.

The Romans of old boasted of their splendid citizenry which has been developed thru hard struggle for existence. After successful wars of conquests, Rome rose to a mighty power. Wealth and luxury flowed to the city of Rome and corrupted its people. Good citizenship, the pride of the Romans, was lost and it caused the downfall of that mighty Roman empire.

Let us bring back the glory and splendor of that most ancient and venerable craft. Like the knights of old, let us girdle our loins with the sword in one hand and the trowel in the other and together let us stem the tide of evil, crimes, and corruption that overruns the whole world. We have pledged to free the world of evil and crimes. Let us fortify every community with better schools.

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ECUMENICILLO...

A little lesson in Ecumenism involving the owners of a small primary school, the parish priest of a small community in a housing project in Quezon City, small cub scouts, their parents and guardians. It happened in Boys' week last month. The cub scouts were to have their induction, for the new ones, and advancement for those who have been scouts at least six months.

The school authorities had been given permission to be in the last mass and thereafter, to use the church for their cub scout induction and advancement ceremonies in the presence of their teachers, parents and guardians. Usually, cub scouts' day in church was segregated; Catholic scouts had masses said for them in their churches and Protestant scouts, in Protestant church services. That Friday, December 8, 1967, the school authorities thought it would be something new to have Catholic and Protestant scouts together in a Catholic mass with additions.

The parish priest, who had earlier granted permission, without notice, cancelled the mass for the cub scouts and told the school authorities so, in the morning of that day. The school head literally flew all around the greater Manila area, using some thirty pesos for taxi fare to see the Cardinal and curates in other parishes. Semi-finally, the plan had to be changed; mass for the cub scouts was to be said in a parish church in

another housing project where the parish priest was ecumenical. He even called this Protestant reporter, Brother! But finally, the parish priest who first approved and then cancelled the mass, called up the school head a couple of hours before the mass that he had re-approved the plan and the cub scouts with their teachers, parents and guardians could be in the last mass of the evening for their induction and advancement ceremonies. All's well that ends well.

The additions in the mass? Except for one Martin Luther hymn, the hymns and pieces played in the mass by a Protestant organist, were pre-Reformation church music, better known to Protestants than to Catholics, but purely Catholic, historically speaking. This reporter presumed that there must be Protestants in the neighborhood who heard the music for some of them came down their homes to peep in the church to see if everybody was happy. And they were.

* * *

We are grateful to WB Don Diaz Deocales, who, with his family, now reside in Placerville, California, for sending us, thru WB Romeo Pasco, Secretary of Luzon Bodies, AASB, the following story on Ecumenism as practiced in the States. Thanks a lot, Bro. Don.

MASONIC OVATION FOR JESUIT PRIEST

New York

"I wish that good Pope John could see me now—a poor, defenseless Jesuit taking his life in his hands before

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thousands of Free and Accepted Masons. He would have loved it. This is the way he wanted things to happen."

With these words, the Rev. Robert L. Gannon, former president of Fordham University, began his talk yesterday at the annual dedication breakfast of the Masonic order in New York State.

The Masons loved it, too. There were some 5000 of them in two hotels. Father Gannon spoke at both and at each hotel he received a standing ovation.

The Jesuit, the first Roman Catholic priest to address the yearly gathering of Masons, drew rounds of hearty applause and guffaws of laughter throughout his speech.

VATICAN

At one point, he remarked that when the late Pope John XXIII convoked the second Vatican council, he did not expect the Masons to join the Knights of Columbus.

"But," Father Gannon added, "I saw in the paper the other day that you have been playing around together. Let me warn you to be

on your guard. You may wake up some morning and find that you have joined not only the Knights of Columbus, but the Jesuits."

His reference was to an announcement last month that the Masons and the Knights of Columbus were planning joint national programs in the "moral, civic and social action fields."

Antagonism between Masons and Roman Catholics goes back to a Papal bull issued in 1738 by Pope Clement XII in which he condemned the Masons on the ground that their beliefs and rituals constituted a false religion.

EXCOMMUNICATION

Roman Catholics still are forbidden to join the Masons under pain of excommunication.

The Masonic order, or Freemasonry, came to the United States in the 1730s.

The Knights of Columbus was founded in 1882 by a Roman Catholic priest, in New Haven, Conn. Secret organizations were popular at the time and Catholics were not permitted to join them, so they formed their own. Δ

GRAVEL AND SAND . . . From page 11

Noli-me-Tangere Lodge No. 148 installed its officers on January 3, at the Rafael Palma Hall. The installation rites were in a tiled Lodge. After the ceremonies, the visitors were invited to dinner.

Bro. Galen Forsythe of Biak-Na-Bato Lodge No. 7, was elected Senior Warden of George Washington Lodge in Kaiserlautern, Germany.

Funeral Services in honor of the late MW Luther Boone Bewley was

held last January 4, 1968 under the auspices of the Grand Lodge of the Philippines and the Supreme council of the Scottish Rite of Freemasonry in the Philippines.

The team that performed the ceremonies was composed of the following MW Mariano Q. Tinio, Worshipful Master, RW Manuel M. Crudo, Senior Warden; RW Edgar L. Shepley, Junior Warden; MW Cenon S. Cervantes, Treasurer; MW Esteban Munarriz, Secretary; MW Charles Mosebrook, Chaplain; VW Hermogenes P. Oliveros, Marshal, VW Lo-

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Let's see them. . .

Paging Past Masters

VWB Lorenzo Talatala

Following Masonic tradition, the Master of the Lodge, during his tenure of office, represents the pillar of WISDOM and he is ably assisted by the Senior Warden as the pillar of STRENGTH and the Junior Warden as the pillar of BEAUTY. During his incumbency, the Master enjoins every elected and appointed officer for the ensuing year, as well as all the other members of the Lodge to cooperate with him in carrying out the program of his administration. He asks everyone to come to the Lodge punctually and regularly, to perform his assigned tasks devotedly and well, cooperate with one another, maintain harmony and to work together as one, for the betterment of the Craft in general and of the mother Lodge in particular. To insure maximum results, the Master usually leads the way, by setting the example for others to emulate. He serves as an exemplar in more ways than one, to guide the brethren in their efforts to attain the desired objectives. Soon the Masonic year closes and another set of officers are elected and appointed. Then amidst applause and approbation of the brethren, the installation ceremonies for the new set of officers are held. Then, a new Past Master is added to the roll, and a new member of the Grand Lodge in the jurisdiction of the Republic of the Philippines takes a bow. He now joins the illustrious group of Past Masters, which may be classified into three (3) categories pictured hereunder:

1. FAST PAST MASTER

This category is best exemplified by a Past Master who, even after

vacating the oriental chair, never misses to attend any stated or special meeting of the Lodge and is sometimes reelected as Master, elected as Secretary or Treasurer, or appointed as Marshal or chairman of an important and/or indispensable Lodge committee. Some are appointed as Grand Lodge officers in fitting recognition of, and award for, their Masonic worth and past accomplishments. As always, they remain active and steadfast in their true devotion to Masonry. Literally, they are really *fast* in stretching forth their helping hands to aid and assist, in any manner possible, with the needs of the Lodge and of the brethren who may be in need of assistance. We cannot help but admire and pay high tribute to the brethren of this category. Inside and outside of the Lodge they serve as instructors of the less informed brethren, and of those who are new in the Fraternity. They readily extend to them their guiding hand and act as torch bearers for those who are less fortunate not to be in the same Masonic light. To them the Craft is gratefully indebted and as a fitting recognition of their valuable contribution to Masonry, they have earned for themselves the indisputable right to the award of the honorary title of

2. PASSIVE PAST MASTER

To this category belongs a large number of I-do-not-care type of Past Masters. Some may have paid their dues regularly, but attend Lodge meetings only every now and then — as they please. Also, they attend im-

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portant Lodge affairs especially during the installation of officers, banquets and other Masonic gatherings. They comprise the class of Past Masters who, during their incumbency, cannot even open and close a Lodge of Master Masons, confer any degree, receive Masonic dignitaries in open Lodge or conduct the flag ceremony, etc. A number of them can only open and close a Lodge of Master Masons, *when reading the Monitor, in violation of Edict No. 46 s-1962 of the Grand Lodge of the Philippines.* After relinquishing the oriental chair to their successors, they believe that their responsibility is over and that others have already assumed the burden of running the affairs of the Lodge. So, they remain passively at ease and unconcerned over the future of the Lodge — why worry, so they say. Of course this attitude is reprehensible and should be corrected immediately. Soon they forget entirely whatever little they know of the rituals. They become rusty and eventually fade away from the scene, to avoid embarrassment inside the Lodge. It takes a lot of convincing and prodding, with the assurance that they will not be given work to participate in, to bring them back to the Lodge meeting. It may not be far from the truth that, this category of Past Masters might have been interested only in prefixing the title "Worshipful" to their names and to be called members of the Grand Lodge, but in reality they do not have the real zeal and interest to be of service to the Craft, to the brethren, and to their fellowmen. They are truly deserving to be awarded the derogatory title of **PASSIVE PAST MASTER.**

3. *FASTING PAST MASTER*

Quite a number of brethren become Masters of the Lodge only because of their benevolence in freely giving big

donations to the Fraternity. Quite a number also become Masters because of their personal influence and popularity in the community. The members of the Lodge, thinking that with their magnanimity, influence and prestige, they could sway the Lodge to activity and stir the interest of the community towards the promotion of the higher interests of the Order, elect them to office. But, the same brethren soon realize their mistakes, for the only time that this type of Master, whom they elected, attends the meeting of the Lodge is when he is installed in office and never...never more. Soon his term of office is over. He is presented with a Past Master's jewel by his Lodge and a Past Master's certificate by the Grand Lodge, despite the fact that the only time he was seen inside the Lodge Hall, was during his installation to office and when he relinquished the oriental chair to his successor and to receive the Past Master's jewel and Past Master's certificate. Unwittingly, the Grand Lodge is thus involved in issuing the certificate to an undeserving Past Master, through the recommendation of a "benevolent" Lodge. Then he joins the long list of **FASTING PAST MASTERS**, in the sense that they are likened to the people who, during the Lenten Season, seclude themselves from others, refrain from eating food for a few days and all they do is hibernate and contemplate. In the case of some Past Masters they seclude themselves from the Lodge all the year round — a long "Lenten Season" for them, indeed. They remain hibernating and contemplating without attending Lodge meetings, despite notices received and telephone calls from the Secretary and invitations from the brethren. By their behavior, they cause demoralization and disgust among the brethren. They serve as

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WITH OUR YOUNG ONES

Stanley Jacob, Reporter



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

The Philippine Priory, Order of Knighthood, has just come through with another successful benefit show. They presented in Abelardo Hall, University of the Philippines campus, the well-known musical, "Camelot", produced largely by members of the faculty and students of St. Joseph's College of Quezon City and the San Beda Glee Club, with the assistance of the Cafa Singers, Lads and Lasses and Hush-A-Byes.

The cast is headed by Conrad Parham as King Arthur; Carmen Barredo as Queen Guenevere; Maurice Gallaga as Lancelot; Ricardo Gallaga as Pellinore; and others. It is a highly acclaimed production and the Priory members are to be congratulated for their labor in presenting it to the public.

Among those who helped in the patronage of the presentation on Dec. 12, 1967 are: Philippine Bodies, AASR: Jose Abad Santos Chapter, Loyalty Chapter, Quezon City Chapter, and Emmanuel Baja Chapter, Order of DeMolay; Bethel No. 2, International Order of Job's Daughters; Perla Assembly, Order of Rainbow for Girls; Dad & Mom Arsenio Reyes, Dad Cornelio Aguirre, Dad Leon Vilallon, Miss Divina Pascual, Miss Cely Gamboa and others.

The visitation of Mom Velma Wilson, Supreme Guardian of the International Order of Job's Daughters, to Bethel No. 2, Manila, was a lesson in collaboration and understanding. The Jobies of Bethel No. 2, who meet on the second and fourth Sundays of each month in the Jose Abad Santos Hall, Plaridel Temple, had to hold their meeting for the Supreme Guardian's visitation on Saturday, January 20, 1968 because of the limited time of the Supreme Guardian in the Philippines. That day, all three Lodge halls in the Temple were in use. The Dads of Island-Luz-Minerva Lodge No. 5 had the use of the Jose Abad Santos Hall from 2:00 PM, but knowing about the predicament of the Manila Jobies, readily agreed to split their stated meeting and installation to give the Jobies two and one-half hours. The Dads had their stated meeting from 2:00 to 4:30 PM and resumed their meeting for installation at 7:30 PM to give the Jobies the use of the hall from 5:00 to 7:00.

While waiting for the public installation, the Dads and Moms were invited to the Jobie ceremonies and so impressed were they of the things they saw that several Dads and Moms after the meeting asked for petition

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bad examples to the other members of the Lodge, and aggravated by the fact that they are the Past Masters of the Lodge. There is no doubt, that we who voted them to office are the ones largely to blame, for if we were only judicious enough in selecting the officers to govern our Lodges, this despicable situation could have been averted. This is a serious malady which has infested many of our Lodges, and...it is contagious. To them therefore, who deliberately fail in their duties, through complacency and willful neglect, the disgraceful title of FASTING PAST MASTER is a fitting reward. Indeed, they do not deserve to be called PAST MASTERS.

There is no doubt, we must admit, that the Master who devotedly attends to his duties for the welfare of the Craft is truly the supporting pillar of the Lodge. He symbolizes the active creative power, in the absence of which, our efforts aims and aspirations cannot be fully realized. He symbolizes life itself, inside and outside the Lodge. As he dons the Past Master's apron, he leaves a permanent imprint of gold in the archives of the Lodge which will forever dwell in the memories of the brethren, the lasting gratitude and appreciation for a work well done. He remains a strong pillar of the Lodge, even long after he had vacated the oriental chair.

On the other hand, those Masters who do not pay attention to the affairs of the Lodge during their incumbency, and who after their tenure of office, continue their indifference, earn for themselves the disgraceful title of PASSIVE AND FASTING PAST MASTERS. They symbolize the beautiful BROKEN COLUMN near the SS of HH of KST, denoting the untimely death of the Grand Master Architect when as-

saulted and murdered by the ruffians. And...if, I were free to give meaning to the WEEPING VIRGIN, unfolding the wringlets of her hair, with the acacia in her hand, it is my feeling that a portion of her teardrops should be dedicated to the unfinished state of the Temple, and a portion to the big misfortune of the Fraternity in admitting them into its fold, and later aggravating matters by electing them as Masters — the PASSIVE and FASTING MASTERS, who, instead of helping the Fraternity, demoralize its members through the misgovernment of the Lodge, over which they are called upon to preside. Some Masters do not even endeavor to read and study the Masonic Law Book, our Constitution, and thus remain ignorant of its provisions. Even taken for granted, that the Master is very highly educated, he may be a genius in arts and sciences, well polished in any field of learning, an specialist in his line of profession, but if he takes his duties for granted, without paying due attention to it and fails to make any effort to improve himself in Masonry, thus remaining in the dark regarding its mysteries, and above all, he absents himself from stated and special meetings, he remains just the same, an *oppressive burden* to the brethren of his Lodge. To the brethren, therefore, who are about to occupy the oriental chair and to those who in the future shall govern the Lodge from the East, it would be for their own good and for the good of everyone who are proud of being Masons, to contemplate and open up their minds to the sad realities besetting our Lodges.

The foregoing presentation of our very own shortcomings, do not pretend to be complete or exhaustive. It may not even be as comprehensive as it should be, and that there are still many more that could have been in-

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good government and sound family life with high morality and sound judgment.

The world is torn by political and racial differences and religious strifes. Masonry is above all these differences. It stands for world unity, with brotherly affection for all creed, color and belief; helping the poor and the needy, and in the search for truth which makes men free, "For whatsoever things are noble, whatsoever things are honest, whatsoever things are true, whatsoever things are of good report, if there be any virtue" — do these things.

Masons keep the charge. Let your light shine so that men and civilization may continue in their march to progress. Yours is the hand to lift a weary traveler who stumbled in the dark and perilous journey of life. If you fail to perform your duty, you have a part in the destruction of that life for you have received the charge, and yours is the sin of omission.

Living examples are more impressive and dynamic in their results than volumes of books written or sermons preached. A crime has a far reaching effect than good deeds, as the power of evil is tenacious and deadly. Let us destroy the symbols of tyranny and oppression and replace them with deeds of kindness, love and charity. Charity is the greatest virtue. It is the connecting link between God and man. Let us do deeds of charity and win the world for brotherly love.

Masons are builders indeed. They not only build that strength of character, that dedicated life and personal and moral integrity, but nations as well. America the greatest nation today, had George Washington, whose leadership, together with some Masons in his cabinet, laid down the

foundation of that great nation. During the civil war which threatened the national existence, Masons played their part wonderfully. During the period of reconstruction, Masons shared in binding of the wounds of the bleeding nation. In the Restoration program, Masons worked hard in the rapid growth and progress of the nation.

All over the world you will find Masons who helped in the great task of nation building. In the Philippines, we have Jose Rizal, foremost among the heroes, who struggled and died for the emmanicipation of the Filipino people from ignorance, poverty and slavery. Andres Bonifacio, Marcelo H. del Pilar, Aguinaldo, and a host of other heroes who fought and died in the defense of freedom and personal dignity. Let us continue the work these Masons have left us, to free the world from crimes and evils of all kinds. Catch the torch of service and hold it high, so that the ideal of Masonry may brighten the world and mankind may live as one people under God. With our living examples of righteous life; "with malice towards none"; ever praying for that divine guidance, and when we come to the end of our life's journey, we appear before that Supreme Architect of the Universe. He will say unto us "Well done, thou good and faithful servant, enter thou into the kingdom of heaven which is prepared for you". △

* * *

WITH OUR YOUNG... From page 19

blanks for their daughters. They wanted their young ones to share and have a part in the beautiful teachings and ceremonies of the Order.

The Sister Jobies are grateful to the Dads of Island Luz Minerva, especially to Dad Hidalgo, new Worshipful Master, and Dad Romulo, the Secretary. △

MW Luther B. Bewley Passes Away

MWB Luther B. Bewley, PGM, died early morning of December 29, 1967 of complications following bronchial pneumonia. He was 91 years old at the time he passed away.

MW Bewley, a Tennessean, arrived in the Philippines in 1902 on the Transport Thomas, and was, at the time he ascended the Celestial Lodge, one of the very few remaining "Thomasites" who came to the Philippines at the turn of the century to teach the young ones of the country. He was one of the principal founders and architects of our public school system.

He served under all the American governors general and high commissioners and the first three Filipino presidents of the third republic. He was married to the former Eleanor Gertrude Morris of Indianapolis who died in Manila in 1956. They have one daughter, Virginia, now Mrs. Conrad Geeslin, and three grandsons: Conrad, Keith and Philip.

MW Bewley became a Mason in

the Philippines and was elected Grand Master in 1960-61. He was a 33°, SGIG, and active member of the Supreme Council.

His remains laid in state at Funeraria Nacional until January 3, 1968 at which time it was transferred to Plaridel Masonic Temple and funeral services were conducted by the Grand Lodge on January 4. He was interested in the Masonic plot at Cementerio del Norte.

Dr. Carlos P. Romulo, President of the University of the Philippines and concurrently Secretary of Education, said of MW Bewley: "Luther B. Bewley served the cause of education in the Philippines with competence and dedication. He was one of the pioneers who came to our country on a mission to help establish our educational system. He started from the bottom and rung by rung he ascended to the positions of responsibility that he occupied with honor to himself and credit to his country." △

GRAVEL & SAND . . . From page 16

renzo N. Talatala, Senior Deacon; VW Manuel T. Paz, Junior Deacon; VW Benjamin Gotamco, Senior Steward; VW Leon A. Vidalleon, Junior Steward; VW Jose Ma. Cajucom, Bible Brarer; and VW Eulogio O. Nadal, Tyler.

Ill. Conrado Benitez, Sov. Grand Commander of the Supreme Council delivered the Eulogy for the Supreme Council and MW William H. Quasha delivered the eulogy for the Most Wor. Grand Lodge of the Philip-

ines.

Primera- Luz Filipina Lodge No. 69 held its installtaion of officers for the year 1968 on December 30, 1967 in Binakayan, Cavite. The ceremonies were conducted in the vernacular. WB Legaspi and WB Barcega were Installing Officer and Master of Ceremonies respectively.

On the same occasion, WB Mariano Ilano was awarded the fifty-year gold pin. MW Cenon Cervantes made the presentation. △

COMMUNITY DEVELOPMENT...

From page 4

their self-respect. They preferred certain death to continued subservience to tyrannical foreign rule. If we are to achieve economic dignity in our day, we must be ready to suffer and endure the temporary hardships and privations of a principled, disciplined nation in transition. It is the price we must pay for what we want and what we want is worth it.

Let no one deter us from the path of principled, disciplined action our forefathers wisely laid out for us to follow. We must not be short either of vision or of action. The little things the littlest among us do for the good of our country can be as the single candles that, lighted together, light up a whole length of darkness.

What can each of us do to lighten the load of our leaders — to light up their way that their stewardship of our national independence may be a true one — brightening our corner of the world for peace and freedom?

Let me congratulate you of the fraternal order of Freemasons on your sterling example of soul-searching and service. The truth is that members of this great fraternity were not only among the first to sound the cry of revolution in our country's early days, but were also among the first to embrace the cause of community development and rural reconstruction in recent years.

Key to national development is not the sending of more workers to the rural areas but getting the *people themselves to undertake development programs*. Getting government service to the people is but one task and the earnestness of our government on this is admitted. However, equally important, if not more fundamental in a free society, is finding democratic and effective ways and means of inducing the people into community

development activity or developmental efforts *on their own initiative* or largely on the principle of *self-help*.

For the latter, volunteer, non-governmental, private citizen example is demonstrably desirable. As has been observed, dedication, enthusiasm, idealism, energy and drive are the hallmarks of volunteerism, and as Dr. Yen of the IRR has said, "Technical know-how can be taught, but the crusading spirit must be caught" — from those aflame with it. In the final analysis, what will build a nation — any nation — will be in direct proportion to the *spirit of the people generated and harnessed behind the national purpose*.

Today the ideal of freedom is under crucial challenge mainly because it means nothing to one who is hungry, homeless, hopeless. Only in utter hopelessness will a man lose faith in freedom, lose faith in himself, lose faith in God. Thus godlessness, the antithesis of Freemasonry, is usually the product of helplessness.

More than a race to the planets in the universe, the ideological struggle is a battle for economic supremacy on earth. That side will win that satisfies the stomach, wins the heart, excites the mind and strengthens man's faith in his future.

Let me suggest that community development may have a real message for you, for it addresses itself in particular to those who wish to share but don't know where; who can help but don't know how; who for community service will volunteer — and endure — because the cause of peace and freedom and brotherhood means that much to them.

It is to the everlasting credit of Freemasonry that the first PRRM barrio in Cavite — Barrio Quintana in Trece Martires — was sponsored by the Grand Lodge of the Philip-

Turn to next page

pines. This was in 1957 or a full 10 years ago. Out of this joint effort a soil-brick barrio center was constructed, higher-yielding rice varieties were introduced, and cultural revival begun.

What has been started can be followed through.

This is your moment of truth. Let the truth be a firm commitment to community development.

Let me suggest that the Cavite Socio-Economic Development Council offer strategic involvement.

In all free communities, there will always be political and personal differences. Whatever they are in ours, let us remain united on the objectives and values we can agree on as citizens of the Republic and, deeper than that, as sons and daughters of a Common Creator.

We may disagree on details — even on principles — but agree always we must on loyalty to country and community. Let us fight, as members of a family often do, but let no one take the family lightly.

Or Cavite.

Let it be said of everyone of us

that we have both the ability to think and the courage to say what we think. But never let it be said of any of us that we did not know how to appreciate the good in the worse of us.

Be it on the international or on the local community level, the danger lies, not in our differences, but that, differing on non-fundamentals, we destroy each other.

Let us differ where we must, but let no differences tear us apart completely. As much as we may distrust or even despise another, let us recognize the great truth that he remains, in the eyes of God, our brother.

As such, let us never waver in the trying to understand him. Let there be true humility in our humanity.

Let ours be a cry of reconsecration to God, country and community built on unity — liberty — fraternity. Unity in diversity. Liberty for all. Fraternity not lodged in the few but flowing out to the many.

Brotherly love expressed in shared community development activity.

Relief through release of human potentials.

Truth to keep us free. Δ



Knights of Rizal arriving at the Luneta, 7:00 AM, Dec. 30, 1967. Every year the Knights commemorate the last journey of WB Jose Rizal from Fort Santiago where he was imprisoned to the Luneta where he was shot on Dec. 30, 1896.

More Questions and Answers . . .

WB AURELIO L. CORCUERA (4) PM

235. *Is it true that a Master who has been elected and installed but for one reason or another after serving a few months leaves the jurisdiction of the Grand Lodge of the Philippines, is not entitled to the rank of Past Master?*

Yes, by definition of the term Past Master (Art. II, Part VII, Constitution) defines Past Master. It says: "This title applies only to one who have been regularly elected or named in a charter and installed, and have served a term as Master of a chartered Lodge within the jurisdiction of this Grand Lodge, and who remains a member, in good standing, of one of its subordinates." One's term of office does not expire until his successor has been elected and installed.

236. *When was a formal statement on religion made by a Grand Lodge?*

When the Grand Lodge of England (organized in 1717) approved on March 25, 1722. The *Charges of a Freemason*, presented in 1721 by Dr. Anderson and Dr. Desaguliers. Charge I, *Concerning God and Religion*, says: "A Mason is obliged, by his tenure, to obey the moral law, and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves, that is, to be good men and true, or men of honor and honesty, by whatever denominations they may be distinguished; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

The word *libertine*, from the Latin *libertinus*, which referred to a man who was once a bondsman, but who has been made free. In the phrase "irreligious libertine," it refers to a free thinker, or Deist, that is, one who believes in a personal God but not in the distinctive doctrines of revealed religion.

237. *Is it true that in some jurisdictions the Master appoints the two Wardens?*

Yes; According to the English Constitution (Rule 137) the Master and the Treasurer (and the Tyler if so provided in the by-laws) are elected at a regular meeting. The installation takes place at the next following regular meeting. Upon the installation of the Master (Rule 116) he appoints his two Wardens and the other officers, other than those elected, and then installs all those present.

238. *Are there Lodges in which all the officers are elected?*

Yes; Lodges under the Grand Lodge of Scotland, at the annual election, elect all the officers, except the Depute Master and the Substitute Master.

239. *Is the term Subordinate Lodge universally used for the Lodges owing obedience to the Grand Lodge?*

No. In England the term used is Private Lodge; in Scotland, Daughter Lodge.

240. *What is the "Grotto"*

The members of the Mystic Order of Veiled Prophets of the Enchanted Realm (M.O.V.P.E.R.) meet in bodies styled Grottos. Membership in the organization are confined to Master Masons.

241. *Is the holding of the annual election of officers of a Lodge at the stated meeting in December compulsory?*

Sec. 1, Art. I, Part IV of the Constitution of the Grand Lodge of the Philippines provides that "the Master, Wardens, Treasurer and Secretary of each Lodge shall be elected annually, by ballot, at the stated meeting next preceding the anniversary of Saint John the Evangelist. . . ." Since the anniversary of Saint John the Evangelist is December 27, it follows that if the date of the stated meeting in December is before the 27th that the election should be held at the stated meeting in December. But if the date is after, it should be held at the stated meeting in November.

Pitak Filipino

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

ANG MASON AT ANG SIMBAHAN

Tungkulin ng bawa't Mason ang umanib sa isang Simbahan. Ipinatubaya sa kanya ang pagpili ng Simbahang nais niyang sapian. Ang Masoneriya'y malaya kung tungkol sa pananampalataya. Ngunit ito ay hindi tumatanggap ng sino mang walang relihion at di naniniwala sa Diyos. Sa kanyang pagka-kasapi'y kailangan siyang maging masigasig laang manguna sa ano mang gawaing tungo sa ika-mukad ng Simbahan at makabubuti sa lipunan.

Ang isang pook na walang Simbahan, sa aking pakikiwari'y isang pulong walang Diyos, na di dapat kamulatan ng mga kabataan, at nang malulusog at makabagong mga angkan.

Ang mga ikinakalat at itinuturo ng mga paaralan, Simbahan at lipunan na karunungan, pananampalataya, at kultura, ay siyang kinasasalayan ng pagmulad, kaligayahan, kapayapaan, at katubusan natin sa mapagudiyok na kasalanan.

Ang pagsimba ng isang Mason ay kapakipakinabang sa sarili at gayon din sa Simbahan. Siya'y nakapagmumuni-muni at naliliwanagan, dahil diya'y naitutumpak niya ang kanyang salita't gawa. Ang Simbahan ay mayroong isang masugid na tagapagtaguyod sa pananampalataya, sa pagpapaunlad at pagpapasigla sa isang Mason. Sagrado sa Mason ang Templo ng dalanginan. Ito'y nagpapagunita sa kanya ng isang Altar at nang kanyang pangakong pagtatayo ng isang Templong hindi material kundi ispiritual sa mga puso ng katauhan, sa pamamagitan ng

banal na halimbawa sa salita at sa gawa. Pagpapaumanhin, lalo na ang Kawang-gawa ay tampok ng kanyang panata't pagtitika.

Ang Simbahan at ang Masoneriya'y napalibing sa liblib ng Kamangmangan panatismo at kawalang pagluhog sa Diyos, sa Europa ng nakaraang panahon. Iya'y napakasaklap na karanasan para sa kanila. Kaya't di katatakang ngayo'y ang mga makabagong katoliko at mga masou nagsimula na ang pagkakaintindihan at pagkakaugnayan. Marami ng Romanistang di lamang dumadalo kundi nakikipagtulungan na sa maraming kilusan ng Masoneriya. Ang katangitangi ay ang poryekto ng Simbahan sa pagtulong sa ikapagtatamo ng katahimikan at kaunlaran ng bayan.

Ang Masoneriya, kailan man ay hindi kinalaban ang Simbahan. Ito ay sumilang at lumago sa pamamagitan ng Simbahan. Mga Mason ang nagsipagtayo ng mga Templo at katedral. Ang Masoneriya at ang Simbahan ay iisa ang simulain- ang kaligayahan at katubusan ng Sangkatauhan, at iisa ang kadluan ng kapatawaran- ang Diyos na sa lahat ay

Ciriaco del Mundo

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3-24-31
Res. Tel.: 2-65-88

Makapangyarihan. Nagkakaita lamang ang kanilang pamamaraan.

Ang mga sina-unang inhinyero at arkitekto na nagsipagtayo ng mataandang palasio, simbahan at templo ay walang iba kundi mga Mason. Ang mga bantayog na kanilang inuukit sa bato, kahoy, tanso't pilak, sa dibuho at sa kagandahan ay hinangaan ng panghabang panahon. Ang kanilang mamumuhunan ay Simbahan. Kaya't ang Masoneriya ay di kalaiban ng Simbahan. Mana pa'y tagapagpalaganap ng paniniwala sa Mavkapal.

Ang Masoneriya'y relihioso, nguni't hindi isang relihion. Ito'y lahat ng relihion, lahat ng lahi, lahat ng kulay, lahat ng pulitika. Datapuwa't ang pagtatalo sa loob ng Lohiya tungkol sa relihion at pulitika ay mahigpit na ipinagbabawal upang ang pagtitinginan magkakapatid at ang kapayapaan ay maghari sa Dakilang Kapatiran.

Ang katangian ng Masoneriya'y sa kanyang sinapupunan ay matatagpuan ang mga taong may iba't ibang relihion, at paniniwala sa pulitika. Nguni't boong iginagalang ang opinion ng hawa't isa.

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HISTORY OF . . .

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However, due to the inavailability of help from outside financial sources to complete the amount necessary to construct their new temple, the project had to be postponed.

Inspired, however, by the heritage of the brethren before them who were able to exist despite more unbearable sufferings and hardships, the present members are determined to pursue their goal. With the help of the brethren and sympathizers and with the blessings of the Supreme Architect of the Universe, they hope to raise enough funds to

REPORT ON . . .

From page 12

as much this year as in previous years.

The Board of Directors of the corporation decided last year to increase the premium in group insurance from P12.00 to P18.00 per year per thousand. The new premium rate took effect on January 1, 1968. The Board hopes that by the end of 1968, the group insurance will not suffer any loss. It is known moreover, that the increased premium is still lower compared to similar policies issued by other insurance companies.

THE FILIPINAS SAVINGS AND LOAN ASSN.

Definitely the Association will be allowed to start operation early this year. The delay in starting the business was due in part to the advice of Central Bank authorities to get as much as P500,000.00 paid up in assets before starting. The advice was good, but investors were watching and waiting until it could operate before adding to their investment. With a paid-up capital of P500,000.00, it would have been allowed to operate as a stock corporation, allowing the general public to buy shares, deposit and borrow from it. With its present paid up contribution of P99,300.00, it will be allowed to operate among its members only. At any time in the course of its operation as an association, when its assets and stock payment reaches P500,000.00 it will be allowed to amend its articles to operate as a stock corporation at which time it can then go public.

In the period of organization, it deposited its collection at PNB and earned P12,322.09 in interest. The papers are being worked on more speedily now and it is hoped that soon announcement will be made on the opening of the activities of the association.

enable them to construct their new temple in the near future. △

BOOK REVIEW SECTION

WB Juan C. Nabong, Jr., PM (80)

MASONIC SYMBOLISM

by Juan Causing

Cebu City, June 21, 1965

VW Juan Causing is a member and Past Master of Maktan Lodge No. 30, F. & A.M., situated in Cebu City and PDDGM of the 14th Masonic district. He calls his work *Masonic Symbolism*, a "handbook... a compilation, based upon an inspired study and research on volumes of Masonic books and literature." Dr. Dimaya of the University of Southern Philippines characterizes the organization of the book as "masterly." He says the book is a "splendid research work."

VW Causing begins with a definition of symbolism and symbols. He gives Mackey's definition of symbolism as "the science which is engaged in the investigation of the meaning of symbols and the application of their interpretation to moral, religious and philosophical instruction." Mr. Coon says that "a symbol may be a sign, mark, figure, picture or story which brings or suggests to the mind some fact or idea other than that which appears." A symbol is a "visible representation of certain reality," a "visible manifestation of an idea, thought or something which it represents."

Bro. Causing calls upon Masons to give a little of their time to study and meditate upon Masonic symbolism—Freemasonry being "essentially a science of symbolism."

The next part deals on symbols found in the Lodge: its form, orientation, covering, the altar, pedestal and columns, two pillars, ornaments

(mosaic pavement, the blazing star and the "tessellated border"), furniture (Holy Bible, the square and the compasses—Great Lights in Masonry), jewels ("immovable"—square, level, and the plumb; and "movable"—trestle board, and the rough and perfect ashlar).

The next portion refers to symbols of the working tools and certain emblems such as the gavel of the Master of the Lodge, the twenty-four inch gauge, compasses, trowel, apron, cabletow, and the hoodwink.

Bro. Causing then treats of other symbols such as the All-Seeing Eye, the letter "G", the interlaced triangles, the point and the circle, the "Sacred Word," the sprig of acacia, Jacob's ladder, the corner stone, the threshing floor, the Lion of the tribe of Judah, the lamb, pulling off the shoes, the Masonic ring, the double-headed eagle, and the cross. Other symbolisms such as the reason why the Lodge is tyled, the legend of the Third Degree, the temple, the "Lost Word," light, and death, are then discussed. The symbolic teachings of the Scottish Rite Degree (up to the 32°) and an analytical summary of the teachings of the several degrees are also given. The author completes his research by giving "The Masonic Creed," "The Masonic Belief," "The Masonic Teaching," and some briefies. He then places his bibliographical entries.

The book freshly re-examines the values, meanings, and ideals in Masonry. Masonry is action; one useful action that a Mason can do is to seek to develop and continue the love

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and international law; and medicine upon botany, chemistry, zoology, physiology and anatomy, so is the profession of Freemasonry founded upon the sacred scriptures, the humanities, the liberal arts and sciences and the wisdom of the ages. Each of the profession has its own peculiar ethics to guide the practitioner in his relations and interactions with public, the world and God. While himself, his fellow professionals, the law and medicine operate thru professional skill sometimes against the will of the client, Freemasonry works freely and voluntarily, in innocence, silence and secrecy, thru friendship and fellowship, love and harmony, with wisdom, strength and beauty.

The Masonic profession is similar and dissimilar in many respects to the other professions. The entered apprentice Mason is supposed to remain in his station not less than seven years before he can be passed and raised to higher degrees which also require preparatory studies lasting for years where the candidate is required to be proficient in the lectures and rituals; while in law and medicine there are prescribed courses of study to be taken up for 8 or 9 years. In Freemasonry the mode of instruction is indirect, suggestive or figurative by symbols, thru metaphors and allegories understandable only to the intelligent mind; while in law and medicine and other non-Masonic professions is direct and inductive, by questions and answers, by experiment, and observation, analysis and comparison. Instruction in Freemasonry has its peculiar charm and beauty while that in other professions, its inherent directness and fatigable dryness.

Being a peculiar sort of philosophy, it is quite extensive in scope in con-

trast with other professions which are quite specialized or limited. Even professionals including Freemasons agree that every profession is a continuous and diligent study in order to update itself in order to adjust one'sself to the needs of the changing times. The students of the various professions are taught in the colleges and universities by specialized professors or instructors, while Freemasonry is studied in the Lodge, in office or in private where the Freemason himself is his own professor or instructor.

The aims and purposes of the non-Masonic professions are to prepare the professional to be proficient, dexterous and expert in his own line and to make the maximum earning thereafter. But Freemasonry aims to inculcate into the minds of its votaries the wisdom of the ages; to improve man and society without hope of monetary reward; and to seek progress, peace and tranquility of the universe and the happiness and welfare of the entire humanity.

Methods of Masonic Study

The methods of Masonic study may be: (1) by self-study which is self-explanatory and (2) by group study which is also efficacious depending upon the patience, ability and skill to learn.

The group study may be done by the formation of study clubs consisting of 5 to 10 members each to report and be quizzed on the different aspects of Freemasonry. Each will contribute one or more Masonic books on the various aspects of Freemasonry from which the study will be based. For every report, every member will receive a copy. Questions and answers will be made by the members until all doubts are cleared or removed.

Turn to next page

In every serious study of Freemasonry, the student has to delve into its history, philosophy, symbolism and jurisprudence — its rituals, traditions and practices — its ethics, spirit, aims and purposes. These materials are found not only in the works of Masonic authors and writers, but also in the various sacred scriptures, in the teachings of the world's geniuses such as Buddha, Brahma, Mahomet, Confucious and Jesus Christ — in the classical works of Homer, Virgil and Aesop — Socrates, Plato and Aristotle, Voltaire, Bacon and Emerson, Victor Hugo, Dante and Goethe, and Bocaccio, Rousseau, Cervantes, Tolstoi and Rizal — in all of which the wisdom of the ages are concealed and revealed in and between the pages.

For beginners, the following are recommended for reading: 1. History of Masonry, by Delmar Darrah, 33°; 2. Symbolism of Freemasonry, by Mackey; (3) Masonic Jurisprudence, by Mackey; (4) Philosophy of Masonry, by Dr. Roscoe Pound 33°; (5) The Builders, by Dr. Joseph Fort Newton, 33°; (6) Symbolical Masonry, by MacBride; (7) Morals and Dogma, by Gen. Albert G. Pike; (8) Rituals and Monitors.

These may be ordered from the Macoy Masonic Supply and Publishing Company, or the Redding Masonic Supply Company, both of New York City, U.S.A.

Merits and Defects of Short-Cut Study.

Freemasonry being a free institution, we are free to study it in the manner of our own free will and accord. We can begin with the Rituals and a Masonic Magazine which would be quite inexpensive, easy and convenient. However, it will take a long time, even a decade, before we

cluded. It is hoped, however, that even up to this point only, that somehow, we have served enough constructive food for thought to every member of the Fraternity which, if only taken in the proper spirit for which it is intended, may pave the way towards the heightening or furthering the interests of the Order. Brethren, may I remind those of us who take Masonry with insincerity, to govern ourselves accordingly by dedicating more serious thought to our past errors and omissions, especially to those committed by "Worshipful Past Masters" who as the brethren expect, should be the main pillar and support to provide the necessary WISDOM, guidance and leadership, in making the light more brilliant, instead of being darkened in the East. All Past Masters may well remember that during their incumbency as Master of the Lodge, *they were seated in a place of honor in the East, where the sacred letter G is suspended and on his right is our national flag — signifying GOD and COUNTRY.* Let them not under any pretext, my worthy brother, become unmeaning symbols for you and me. Adore them, protect them from their enemies, and forsake them NOT. △



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have a working knowledge of Freemasonry because the rituals are written by symbols or abbreviations

Turn to next page

Letters to the Editor...

So nice to hear from friends. Below are excerpts from letters received since the first of December last year. More will be coming this way later.

Ed.

Would be so good to see you and have a visit — we read every word in The Cabletow —

Bill & Iva Owen
Seal Beach, Calif. 90740

Been in the U.S. thirty-four years. I always enjoy reading all the issues of The Cabletow. It matches a similar paper published by the Grand Lodge of New York called The Empire State Mason. I specially enjoy reading about and seeing pictures of my old friends... When I arrived in America, there were very few Oriental Masons; today, there are many. We have a number of Filipino and Chinese Past Masters. Recently, I attended the commissioning of WB Lee as District Inspector in the Grand Lodge of New York. Since I am a member of Mencius Lodge No. 93 in Manila and of Pearl River Lodge No. 8 in Taipei, I cannot hold membership in a Lodge in New York, much as I want to... New York allows only dual membership regardless of Grand Lodge.

Tieng Sing
New York

I am now residing in Brussels as a member of the International Staff of NATO and thoroughly enjoy my only remaining link with all my brethren in the Philippines through your excellent organ, The Cabletow.

I remain a dues-paying member of my Mother Lodge, Mt. Lebanon No. 80, even though it is seventeen years since I last sat there.

In the last nine and a half years with NATO in Paris, I had the pleasure of affiliating with two English-speaking Lodges; Stability 29, which follows the Nigerian ritual, and Concorde 42, which follows the ritual I learned in my Mother Lodge. Both are under the jurisdiction of the Grande Loge Nationale Francaise.

Despite substantial differences in the two rituals, I have always found that ineradicable, indispensable link of universality which characterizes our wonderful Brotherhood.

Charles O. Search
USNATO (I.S.)

MASONIC EDUCATION... From page 30

which are known only to the experienced Freemason. Besides that the rituals are very long for every Masonic degree which are 33 in the Scottish Rite and 13 in the York.

The Masonic Magazines contain a little of each aspect of Freemasonry such as history, philosophy, and symbolism, and at times a little of the Masonic principles, tenets and teachings, or practices and traditions, all scattered in the pages thereof, and it will take many magazines to read, and many long years to go before the Masonic student can have some Masonic knowledge. The result may be that the student becomes a doubting Thomas with little Masonic learning, narrow-minded, confused and self-centered, with a feeling of inferiority complex, or with the air of false superiority. He may choose going too fast and jump over the higher degrees thru strategem, but that will not solve the problem of Masonic perfection. The field of Freemasonry is so extensive and limitless as the sky that only by diligent, honest, courageous and persistent efforts at serious study may the individual acquire a fairly good working knowledge. While we approach Masonic perfection by legitimately receiving the higher degrees of Freemasonry, yet we can reach the zenith of perfection only when we arrive at that beautiful region from whose bourne no traveller returns.

References:

1. The Builders — by Dr. Joseph Fort Newton.
2. Symbolism of Freemasonry — by Dr. Albert G. Mackey.
3. Encyclopaedia of Freemasonry — by Dr. A. G. Mackel.
4. Philosophy of Masonry — by Dr. Roscoe Pound.
5. Morals and Dogma — by Albert Pike. △

OFFICIAL SECTION

December 7, 1967

DIRECTIVES TO MASTERS AND SECRETARIES REGARDING PETITIONS FOR DEGREES:

1. At least 50% of the Degree Fees, as required by Article VIII of the Lodge By-laws, MUST accompany the petition for Degrees, (Par. 176) else same shall not be read before, nor received by, the Lodge.
2. The petition MUST be accomplished in the handwriting of the petitioner; all questions therein MUST be answered and ALL blanks filled or crossed when not applicable. (Par. 162)
3. The petition must state the full names of the petitioner — (NO INITIALS) but may be signed by the petitioner with his usual signature. (G.L. Form No. 369)
4. If the petitioner lacks the qualification of residence, (Par. 171) or has been previously rejected within less than 12 months (Pars. 161 & 170) the Lodge CANNOT receive nor act on the petition unless at a Stated Meeting by unanimous vote by ballot the Lodge should approve to request for a dispensation to receive and act on the petition; and it is only when dispensation therefor has been obtained that the Lodge may, at a Stated Meeting, receive and act on the petition.
If the Lodge so desires, BUT only in the case of a previously rejected candidate, the request for dispensation may include a statement that it wishes to receive and act on the petition at a special meeting to be held for the purpose on a certain specified date and time, (Par. 139) and accordingly, (Par. 170) the Secretary shall give all members of the Lodge due and timely notice of the date, time and purpose of said special meeting.
5. In the case of a previously rejected petitioner, his present petition shall be addressed to the Lodge that rejected him, AND TO NO OTHER, (Par. 163) if petitioner presently maintains his residence within its jurisdiction.
6. Immediately after receipt and action by the Lodge giving the petition its due and usual course, BUT NOT BEFORE, (G.L. Form No. 368) the Secretary shall forward to the Grand Secretary a duplicate of the petition for publication in the Grand Lodge Circular No. 12.
7. Balloting on the petition may be held at any Stated Meeting after the Committee on Investigation shall have given their respective reports to the Worshipful Master, (Par. 164) irrespective of publication.
8. NO VALID INITIATION can be held before publication. (Edict No. 49)

JOSEPH E. SCHON, DGM

Chairman

Committee on Administration of Lodges.

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BOOK REVIEW.

From page 28

for research and study in Masonic symbolisms and symbols.

The author's style is that of a researcher and scholar. His inclusion of gems of thought adds spice to the book. There is a picture of the Masonic Temple on Borromeo St., Cebu City, on the leaf after the title heading of the book. △

After years of watching the progress of Nature I can no more doubt the existence of an Intelligence that is running things than I can doubt the existence of myself.

— Thomas A. Edison

Miserable . . . is he who in his homo had no place where he can be his sole company; where he can invite his mind; where he can lurk secure.

— Michael de Montaigne

GRAND LODGE OFFICERS

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<i>Grand Sword Bearer</i>	Mario B. Hidalgo
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<i>Junior Grand Lecturer</i>	Onofre B. Padolina
<i>Junior Grand Lecturer</i>	Santiago Ferrer
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<i>Senior Grand Deacon</i>	Lorenzo N. Talatala
<i>Junior Grand Deacon</i>	Buenaventura P. Eugenio
<i>Senior Grand Steward</i>	Benjamin Gotamco
<i>Junior Grand Steward</i>	Leon A. Vidallon
<i>Grand Pursivant</i>	Teotimo G. Juan
<i>Grand Organist</i>	Angel S. Montes
<i>Grand Tyler</i>	Eulogio O. Nadal

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 Cleveland McConnell, *Regional Grand Treasurer*
 Wallace H. Morris, *Regional Grand Secretary*

DISTRICT DEPUTY GRAND MASTERS:

District No. 1 ... Joseph E. Schon (91)	District No. 13 ... Eustaquio de Guzman (107)
District No. 2 ... Jose M. Torres (86)	District No. 14 ... Valerio Rovira (111)
District No. 3 ... Sotero A. Torralba (65)	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 Almacen (160)
District No. 6 ... Doroteo M. Josen (53/73)	District No. 18 ... Ruben G. Feliciano (50)
District No. 7 ... Robert A. Sanders (105)	District No. 19 ... Jose L. Araneta (45)
District No. 8 ... Desiderio Hebron (34)	District No. 20 ... Hugh C. Donaldson (123)
District No. 9 ... Candido Perez (59)	District No. 21 ... Homer L. Willess (123/44)
District No. 10 ... Apolonio V. Pisig (2)	District No. 22 ... Donald H. Laurila (143)
District No. 11 ... Ricardo Buenafe (28)	District No. 23 ... Rufino S. Itoque (133)
District No. 12 ... Severo Oliveros (37)	District No. 24 ... Victorine C. Daroya (158)
District No. 25 ... Aniceto Belisario (111)	

ON MW BEWLEY

Luther B. Bewley, who died at 91 the other day, lived in the Philippines for a longer time than most Filipinos alive today. Sixty-five of his 91 years were spent in this country. During this period, he literally founded the Philippine public school system, served the Philippine government under all the American governors general and the first three Presidents of the Third Republic. He was active, too, even in retirement, in civic work through the Grand Lodge of Free and Accepted Masons.

The unquestioned quality of the public school system before the Second World War is a tribute to his organizing and administrative abilities.

Here is a rare man — a foreigner in alien soil who chose to dedicate his life and talents to the genuine interest of the Filipinos. His was a concern with no strings attached; a dedication not debased by ulterior motives. How one wishes that most other foreigners who'd come here would cast their lot with us the way Luther Bewley did.

Luther Bewley is dead. But his memory will remain enshrined in the heart of every Filipino.

*Editorial, The Manila Times
December 31, 1967*