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OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



June celebrates Bro. Jose Rizal's birthday (June 19, 1861). More important to life is birth, not death.

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## *Grand Master's Message:*

### A MASONIC HERITAGE

The month of June is, as it should be, meaningful to the Filipino people as it is closely related to Philippine emancipation. June 12 is Philippine Independence Day. Our first popular elections under the Jones Law were held in June 1916.

The month of June is also memorable to the Mason because on June 19, more than a century ago, the Philippine National Hero, the Mason, Bro. Dr. Jose P. Rizal, was born.

This month it is most timely and proper that every Filipino and every Mason pay homage and reverence to the memory of so good and great a man, and in some way commune with his greatness and his glory.

It is in this spirit that I dedicate these few lines to Bro. Rizal, the Mason and Filipino martyr for Liberty, Equality and Fraternity.

Bro. Rizal was a great and worthy leader who passionately loved his people and country. His virtuous life, his righteous personality, his exemplary character and leadership won for him the esteem and admiration of the Filipino and the foreigner alike.

Bro. Rizal was a true Mason who unflinchingly believed in the brotherhood of men under the fatherhood of God, and dared hope for the acceptance by the world of this philosophy.

He was endowed with the true type of nationalism and stood for the self-determination of the Filipino people that they may be the sole masters of their own destiny.

He fought against tyranny and oppression and prepared his people and country for a world order where the brotherhood of men under the fatherhood of God is accepted and where the virtues of tolerance and understanding are appreciated.

Bro. Rizal was a true Christian, a firm believer in God and the immortality of the soul. But he condemned bigotry, fanaticism and blind worship, as reflected in his "Letter to the Women of Malolos" which he wrote from London in February 1889.

Bro. Rizal firmly believed in the wisdom of the principle of the separation of Church and State, both in theory and practice.

Brother Masons would be rendering Bro. Rizal a great tribute by joining hands in the fight against any menace that may threaten the authority of the Republic of the Philippines, our liberty and our democracy.

Let us call to mind and forever keep in our memory the patriotism of this

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### WHAT DRAWS MEN INTO THE FRATERNITY

There must be something that draws men into Freemasonry. In spite of disparagements by others, men seek membership in our Craft. It cannot be material reward, for there is none. It cannot be honor, for the Craft cannot give it. It cannot be power, for Masonry thrives on humility. Masonry stresses responsibility more than privilege; duty more than right; giving more than getting.

And yet, men petition for membership in Masonry in increasing numbers; drawn by it, not driven into it. They come of their own free will and accord, uninvited. Those of us who are now Masons came in without any sales talk from others and in like spirit, we leave others to come in in like manner.

We have the case of a marine officer on port duty managing a shipping firm. We remember him last year, coming to Plaridel Temple, smiling his way around. Nobody knew him at the start. But he would come once or twice a week. Sometimes he would pick up a conversation with brethren: After months of this, he finally asked how he could join Masonry. Now he is a Mason and proud of it. Proud and happy in that while his late father remained an EA due to ship duties, he himself finished it and became a MM.

A teacher from the north, unknown to us, came to our room, it being the first in the row of offices in the building. Frankly, unhurriedly, he told us he wanted to be a Mason and would like to buy books and writings to add to whatever he had read before about Masonry. He wanted to get two sets of petitions, one for himself and another for his son. Long before the War he had already planned to be a Mason, but a school teacher's income would not let him. He has since become a school principal and was being promoted to district supervisor. His children are almost through with their studies. He wanted his son, a mining engineer, to come in with him so they can be brothers!

He never was interested in Masonry before. His father was a Mason, but . . . When his father died, he felt more than a physical loss. It dawned upon him that he would belong to his father more by becoming a Mason. And he did. He and his brother are now Masons with two more brothers coming up. He volunteered as Lodge Secretary and with his drive and industry, his Lodge is improving. They will probably keep him as secretary for as long as he wants the post.

He is a poet and thinker. He trains men in creative thinking. He had waited long to join a cursillo. Finishing that, he announced that the only ambition left to him is to become a Mason. He rationalized that the cursillo made him a better Catholic; Masonry would make him a better man.

And so it goes. Truth is indeed stranger than fiction. In this job of pushing the pen for Masonry, we encounter all sorts of situations even in so small a world as our cubbyhole. We do not have to sell Masonry, it sells itself. But, we Masons are in duty bound to conduct ourselves in such a manner as to merit our membership in our ancient and honorable fraternity. This is the kind of silent sales we must do for Masonry. △

*Address by the Deputy Grand Master of Cabanatuan on October 29, 1966.*

We have, all of us, a high duty to perform during our short sojourn on this Earth — to God, to our Country and to ourselves. This duty may be described by some as our duty to uphold the dignity of the human race. It is a duty, therefore, to God because He made us like unto His own image; to our Country because it nourishes and protects us; and to ourselves because we are the instrument itself.

To perform this duty we have all been endowed with two vital forces — the force of Reason and the force of Conscience. Reason derives from the brain; Conscience derives from the heart. So as the brain cannot function without nourishment from a healthy heart, so cannot Reason survive without nutrition from a healthy Conscience.

Without the power of Reason to evaluate and direct our actions, and the power of Conscience to differentiate between right and wrong, we would not be, in the generic sense, a "human race" at all. We would have dignity, no doubt, but our dignity would be such as would apply, perhaps, to a thoroughbred steed; or to the King of Beasts; or to the majestic elephant; or to the soaring eagle.

We are a "Human race," therefore, because we have the power to reason, and because we have a conscience; and with these two attributes, the word "dignity", as applied to the human race, takes on a very special meaning.

We, of the human race, can all think without reasoning, but none of us can reason without thinking. So that thinking becomes a mere process, whereas Reasoning becomes a power.

The power of reasoning, though inborn, must be developed to become a force. This is accomplished at first by parental teaching, guidance and example, and later supplemented by the established educational processes. After our formal schooling comes to an end, we should be so thoroughly equipped mentally that the power of Reason becomes a *force* of Reason by the application of everything we have assimilated to the conduct of our lives, and to our behavior in our community to which we must lend strength with our knowledge.

Now let's go back to Conscience. We, of the human race, can all think without differentiating between right and wrong; but we cannot make this differentiation without thinking. So that, again, as in the case of Reason, thinking is a mere process whereas Conscience is a force. And conscience is a force from the very beginning, ingrained from birth. Conscience wields its force over Reason throughout our life. It influences the evaluation and direction of our actions which were prompted by Reason. Were it not for Conscience, Reason could justify evil as well as good.

Conscience is honed, not developed, through parental influences and religious education, and continues to hold

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a tight reign on our reasoning abilities, especially where they apply to business and social relationships with others.

Dignity — the dignity of man — is the state or quality of being excellent, worthy or honorable. Thus, the more man develops his reasoning powers, the greater becomes his *force* of Reason; the more finely honed is his Conscience, the more beneficial becomes his impact on society; the more respected his status in the society of men, the higher the level of his dignity — and it is this level of dignity that must be achieved, upheld and maintained if we are to fulfill our duty to God, Country and ourselves.

Just how does Masonry apply in our efforts to reach this goal? It must be obvious to you. Are not all of our rituals, and teachings, and lectures in the degrees designed to improve our reasoning powers? Does not the symbolism, which is our way of teaching, cause you to exert a strenuous mental effort if you will understand our meaning? Has not everything you have finally discerned on your own from our symbolism

not improved your powers of reasoning, and caused you to delve more deeply, thereby again improving yourself? Is not the force of Conscience honed to a fine edge if we understand, absorb and live up to the Obligations taken at the Altar?

What more is there to say? Those of us who profess to be Masons, and are; i.e., in name only, cannot ever achieve the level of dignity we should and could. Those of us who never tire to seek all the light there is in Masonry still may not reach the ultimate goal of excellence, which is dignity in its fullest, because life is short and the Masonic road is long and arduous.

But let us strive ever harder to become the men we *ought* to be. Let us not give the lie to the belief that "Masonry will make us better men." Let us use the powers God has given us — that the force of Reason and the force of Conscience shall prevail and give us the satisfaction of knowing, at the sunset of our lives, that we will have done our part to uphold the dignity of the human race.



Pictured above is the awarding of Teacher-of-the Year Diplomas held in Dagupan City. The audience was made up of teachers for the most part. In inset, in the middle are Urbano Tuates, awardee for Elementary Teacher and Rosario Tabuno, awardee for High School.

RW Manuel Crudo, SGW •

*("Delivered by our Senior Grand Warden, R.W. MANUEL M. CRUDO, then the Junior Grand Warden of our M.W. Grand Lodge, at the Joint Annual Convention of Masonic Districts Nos. 15, 16, 17, 18 and 19 composed of Visayas, Mindanao and Sulu symbolic Lodges on Saturday, March 11, 1967, at the Masonic Temple, Iloilo City in conjunction with the Golden Jubilee Celebration of the Constitution of Iloilo Acacia Lodge No. 11, F. & A. M., wherein the Panel Discussion Theme was "THE MASON IN SERVICE.")*

Before we start this panel discussion let us decide what we are going to discuss about.

But first, allow me to congratulate the members of Iloilo-Acacia Lodge No. 11, F. & A.M., for this splendid fellowship and to thank them for their fine welcome and cordial reception in this, the Golden Jubilee Celebration of their Mother Lodge. Likewise, permit me to congratulate the delegates from the Visayas, Mindanao and Sulu symbolic Lodges under Masonic Districts Nos. 15, 16, 17, 18 and 19 for this successful and Joyous joint Annual Masonic Regional Convention.

"SERVICE IN MASONRY." What is meant by the word "service" and what is the meaning of "Masonry"?

Every member of the Craft knows what Masonry is. Suffice it to say that Masonry is what he makes of it and how he lives it as a way of life. But the word "service" is rather relative and complicated.

There are various kinds of service, depending upon their nature, the motive that prompts their performance, the purpose for which they are rendered and whether they are with pay or for free.

In the days of the divine right of kings, people rendered services to their rulers out of fear. In the era

of Feudalism, service was an act rendered by a tenant to his lord for the enjoyment of his tenancy.

Nowadays, no act of involuntary servitude may be compelled to be rendered, especially in a democratic country, except as a punishment for a crime committed.

Service may mean the holding of a religious rite, as a funeral service. Service may also mean the performance of one's duty to his country, as a soldier. There is heroism in war as well as patriotism in peace. In peace, it is the duty of the soldier to preserve order within his country's borders. In war, it is his duty to fight, and die if need be, for his country. That duty is always tugging at him, day in and day out, "exacting as necessity, inflexible as fate and imperative as destiny". We do not know the dignity of his birth, but we know the glory of his death. He fights without complaining and dies without murmuring, with faith in his heart and on his lips, he hopes that his country will go on to victory!"

But the noblest of all services is Service in Masonry. It is not performed out of fear nor rendered under compulsion. It is done of the free will and accord of the person rendering it, actuated by brotherly love, with a high sense of duty and honor. Herein lies the beauty of Masonry.

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"There once lived in the Holy Land a man named Eliab. He had been blessed with many earthly goods and he was also learned in all the wisdom of the East. Still he was full of sorrow and wished to die. Then an angel appeared to him and showed him an herb possessed of wonderful powers of healing, but Eliab said, "What is that for me? I am healthy but my soul is distressed. It were better for me to die." "Take the herb," said the angel, "it will do thy heart good. Heal seven sick men with it, and then thou mayest die if thou wilt." Eliab took the herb and began to seek out misery in its hiding places. He healed seven sick people and he succored the poor with his riches. Then the angel appeared again to him: "here is the herb of death," he said. "Now thou mayest die." But Eliab cried out: "GOD FORBID! I long no more to die, for now I understand the meaning and use of life."

The meaning and use of life is service. The creed of Masonry is service — service without counting the cost and without expecting any material reward save the self-satisfaction — that inner joy brought about by a job well done for the good of our fellowmen and to the glory of God, which inner gladness enhances one's capacity for doing good.

Service in Masonry is not limited to its members. It extends to all mankind and even beyond the grave. Service in Masonry includes the act of aiding the needy and helping the distressed: the act of guarding the weak, succoring the poor and the act of protecting the innocent and defending the oppressed.

Masonry has always advocated the enjoyment of Freedom of Thought and all other civil liberties. Through the help of Masonry the Magna Charta was wrested from the King of England. That marked the beginning of the end of the divine right of kings. Brothers George Washington, Benja-

min Franklin, Lafayette and many other Master Masons fought hard and proclaimed the Independence of the United States of America. Voltaire and many other French Masons inspired the French peasants and workers to march together under the great Masonic trinity, Liberty, Equality and Fraternity, attacked the Bastille and put to an end the abuses of the Bourbon monarchy. The voice of Freedom travelled through the tunnel of time. It reverberated through the hills of Balintawak where Brother Andres Bonifacio tore his cedula — the symbol of slavery and began the relentless fight for the emancipation of the Filipino people. The spirit of Masonry inspired Brother General Emilio Aguinaldo and many others to hoist the Philippine National Flag to the tune of the Philippine National Anthem and to proclaim the first Philippine Republic on June 12, 1898.

Although Masonry is not a religion, it is a sincere worship where good men of various persuasions, irrespective of race, creed and color, unite in splendid conjunction of spiritual dissimilars. This is made possible by a voluntary renunciation of religious discords and their intense unification into an enduring concord by spreading the cement of tolerance and thus, the Venerable Fraternity has been enacted on the impregnable bed rock of brotherly love. Herein lies the strength of Masonry.

In the heydays of the infamous Spanish Inquisition, when tyranny, superstition and fanaticism had their imperial sway, when to speak the truth meant martyrdom and death, Masonry raised its solitary voice in vigorous protest to despotism and it proclaimed to the four winds that it was man's inalienable right to know and to worship God according

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WB Robert P. O'Brien,  
PM (142)

Have you looked around the Lodge recently and observed the empty seats? One wonders where the brothers are that should fill those seats. One wonders if they are sick; if they have moved away; if they have lost interest or even if they are ever coming back.

For those that could come — and this includes non-member Masons sojourning in the vicinity of the Lodge — an active Mason must be curious as to why they don't. There are many answers I am sure and many faults to point the finger at.

Maybe the first fault lies with the Lodge that raised the absent brother. Maybe there was something lacking, something left out that made the difference between an active and an inactive Mason. Maybe the magic of the ritual was lost in a dry or unprepared recitation of the work. Maybe the language and actions of the brothers in the Lodge did not match the ideals taught by the degrees. The reverence invoked by the "G" Lecture may have been shattered by the careless profanity of another brother. The magic and the "ties that bind" are there in the ritual. They have been tested and tried over the centuries and they will work. The translation from the written to the spoken word, without feeling and without understanding is the pitfall for the careless or unskilled lecturer. Proficiency begins with memorizing but, it doesn't end there. It must go beyond this. It must reach the point where memory is unconscious and the work flow from an inspired image in the

brain to a heart-felt conviction in the voice and must include, an inspirational way of life and manner on the part of the lecturer. To mouth the ritual without this awe; this feeling of excitement; this desire to open up the candidate's eyes to the beauty of the work; is to use a golden horse-shoe to shoe a wild horse. All may well be in vain. The Lodge gains only initiation fees and dues for its efforts and loses an educated and dedicated Mason whose contribution to Masonry can not be measured in dollars.

What is this Mason like that should fill these seats? Is it a brother with a Masonic ring but no Masonic convictions? Is it a part time brother who remembers his brothers when seeking help but forgets them when the Lodge seeks his help? It is none of these! It is a Mason who has learned to love the ritual and lessons for the benefit they have showered upon his life by showing him the path of Jacob's Ladder. It is a Mason, who by the good that shines around him in Lodge, in his family and his community is recognized for his own worth and not by that bestowed upon him by the Craft. This is the Mason we seek to create and hold and the Lodges must mold and shape each new brother individually until he fits this image. The clay is soft and pliable at initiation and the master design must be quickly and artfully applied before the clay hardens with doubts and disinterest and can no longer be shaped. Is the Lodge

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at fault? The Lodge must examine itself with a critical eye and if the fault is there the Master's task is plain to see and the remedies of study, practice, learning and precept are available.

What happens when the brother emerges from his degrees with admiration for the ritual, determination to strive for the better things in life and then his attendance dwindles and finally his seat is empty? What goes wrong and where does the fault lie? Many things can go wrong. Maybe he was looking for a challenge in the Lodge, some task that would enable him to take his own measure as a Mason. Many challenges are available for him. He can be requested to present the working tools lecture or the apron lecture, to read a Masonic book and give a synopsis at a stated meeting, to understudy an officer, to learn a lecture or charge, to be chairman or member of a committee. These tasks will challenge him to advance in Masonry, to continue his Masonic education and above all to consider himself a real and needed member of the Masonic Fraternity as represented by his

Lodge.

Another fault lies in too rapid a dispersion of a brother's talents. As soon as he returns his proficiency he is avidly sought by York and Scottish Rites, by Eastern Stars, by the Shrine and a multitude of affiliated fraternities and soon he is spread so thin he can no longer continue his Masonic education in the Blue Lodge and without a real knowledge of Blue Lodge Masonry he is in the position of a student studying algebra and geometry with no knowledge of arithmetic as a foundation. He is trying to run when he hasn't learnt to walk; trying to fly before he knows his destination.

Yes, there are many seats empty in Lodge and there are many reasons why the brothers are not there. As active Master Masons each of us must do what we can do to overcome these faults and to fill the seats again. To restore the mystic glory to the ritualistic work, to bring inspiration and fraternal love to each meeting, and to mold the new candidates in the firmness of faith of the widow's son and the glory of Solomon should be our constant goal and inspiration. △



Pictured at left was taken on the occasion of Angalo Lodge No. 63 presenting Grand Lodge books to the University of Northern Philippines. In it are WB Amante Alconcel, WM; Mr. Julian Corpuz, Officer-in-Charge of the University; Bro. F. Aurellado and WB Graciano Pada, Sr., Lodge Secretary. Four boxes of books were donated.

Judge Manuel Pamaran •

*Address of Judge Manuel R. Pamaran of the Court of First Instance of Samar, a non-mason, at the installation of officers of Mount Huraw Lodge No. 98, F & AM, on Feb. 4, 1967 in Catbalogan, Samar.*

Distinguished Masons of Mount Huraw Lodge No. 98,

Ladies and Gentlemen:

It is indeed a great honor and privilege to be with you this evening and share with you the joys of your glorious fellowship and sublime brotherhood.

I feel humble to the task of making a speech on Freemasonry before illustrious and enlightened Masons representing the cream of the citizenry of Samar, as I cannot pretend to know more than you do about your fraternal institution. But as a humble citizen I am deeply fascinated and extremely amazed of what I know about Freemasonry, causing me to meditate profoundly if there is anything magical or supernatural about your institution.

On this score therefore, and with all humility, I will talk about Freemasonry from the viewpoint of an ordinary layman.

While I was reading the memoirs of President Truman of the United States, I was struck by the fact that during his youth the cousin of his mother visited them and he noticed the Masonic pin on his coat and told him immediately that he had always wanted to be a member. Shortly thereafter, he became one in Belton Lodge No. 450 in Missouri, years later he became a Grand Master and Lecturer. While he was campaigning for reelection as Senator of Missouri, he met the bitterest and cruelest campaign of his career. He was accused by his

political enemies as a protege of Tom Pendergast, a supposed political backer of the Democratic Party who had been sent to jail for income tax frauds. It was made to appear that Truman was a product of a corrupt political machine. However, when it was made known that Truman had been elected a Grand Master of Masons in St. Louis, it was asked of his opponent if it was possible for Truman to be that type of a person that they had portrayed. His opponent reluctantly said "no" and it cost him a thousand votes resulting in the overwhelming reelection of then Senator Truman.

There goes also the story of an officer of the American Expeditionary Forces during the first world war when in the thick of battle, while rushing into the German lines, he ordered a ceasefire when he heard the Masonic password of a dying German soldier to save him from instant death.

Right in our country I had also the opportunity to be privy to a Masonic display of brotherly love, fraternity and sympathy in moments of distress. When President Marcos considered bypassed the three justices of the Supreme Court appointed by President Macapagal, one of the justices, who is a Mason was re-appointed because of a fellow Mason of his, also a retired justice and close to the administration, feverishly worked for his re-appointment and confirmation as if the fate at stake was his.

These three magnificent displays of

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# GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM

## *A Report on Masonic Activities*

Bro. Daniel B. Bernaldez was raised in Dagohoy Lodge No. 84, last March 8, 1967, by a select team of officers and Past Masters of the Lodge.

Bro. Andrew S. Namocatcat, an active member of the Knights of Columbus Council in Tagbilaran City, was raised to the Master Mason's degree by the same Lodge.

The officers and members of the Lodge are very proud of the cordial fraternal relations that exist between Dagohoy Lodge No. 84 and the local Knights of Columbus Council. This is what they call the Ecumenical Movement in action.

The officers and members of the Lodge also wish to express their condolence to the family and friends of the late Bro. Pedro Mende, Sr., who died recently. Bro. Mende was a staunch member of the Lodge in his lifetime.

Bro. Mamintal Tamano, a member of Maranaw Lodge No. 111, was raised in Zapote Lodge No. 29, last May 20, 1967. Bro. Tamano took his obligation on the Holy Quran. After the meeting he donated the Quran to the Grand Lodge.

Bro. Tamano left for Geneva, Switzerland, to attend the "Pacem en Terris" conference of the World Civil Liberties Union there. Bro. Tamano is Commissioner of National Integration.

We wish to acknowledge receipt of "The Compass" the Monthly Newsletter of Dagohoy Lodge No. 84. This keeps us well informed of the

activities of this particular Lodge.

We wish also to request other Lodge Secretaries or editors of Lodge Newsletters to include us in their mailing lists so that we may enrich our sources of information for this column

Laong—Laan Lodge was one of the Lodges under dispensation granted its charter by the Grand Lodge, during the Fifty-first Annual Communication. It was assigned the number 185.

The constitution rites will be held on July 3, 1967 at the Roosevelt Memorial High School, in Cubao, Quezon City.

The two other Lodges granted their charters are MacArthur Lodge No. 183 and Makajalar Lodge No. 184.

Bagumbayan Lodge No. 4 had a Catholic Priest as guest speaker during their May stated meeting. Rev Fr. Joaquin J. Lim spoke on the retraction of Bro. Jose Rizal.

High Twelve Lodge No. 82, donated clothes, shoes and toilet articles to the inmates of the Home for the Aged in Quezon City on May 14, 1967. Among those who visited the home bearing the gifts of the Lodge were: WB Vicente de la Cruz, WB Gregorio Cariaga and WB Ciriaco del Mundo. WB del Mundo examined the eyes of the residents and gave eyeglasses to those with defective sights. A comforting knowledge it was to see the residents joyfully say: "Now I can see!"  $\Delta$

**Jacob Kliatsko**

*Address delivered by Mr. Jacob Kliatsko, President of the Holy Name Society, Caloocan City, at the stated meeting of Zapote Lodge No. 29 on March 18, 1967.*

At the outset, allow me to express my thanks for your kind invitation. It is a rare privilege to speak to such an assembly of men with prestigious standing and calling. It is very encouraging to know the fact that men like these shape the destiny of nations — they are the architects of a better Philippines. Gentlemen, accept my heartfelt gratitude for this generous token. I am profoundly honored.

As I stand before you this afternoon, I am reminded by recent history. This precedent-setting chronicle of our time was created by a humble man of God, a gentle, lovable servant of God who jolted this chaotic world into the full realization of international brotherhood with his fresh idea of ecumenism, a spirit of communion for all. When that old man had advised his fellowmen of God to open the windows for more fresh air then we know that it is time to open our minds to new ideas: notions that may dust off the cobwebs that long stagnated our narrow-mindedness. This was a precedence indeed, because it promised a new horizon in the relation of men—an age of liberalism. That man, John XXIII, Bishop of Rome and Pontiff of the Roman Catholic Church, was the person behind such an idea. John had initiated a series of dialogues with leaders of other great religions. He had a dialogue with the Archbishop of Canterbury, the spiritual head of the Church of England; talked with that Communist leader; an audience

with that Buddhist Lama.

This was an actuation that would have been unthinkable ten, twenty years ago. Indeed, to the dismay of many in his inner circle, Pope John had gone out of his way to welcome new ideas from leaders of the world. He had endeared himself to us when he convened the historic Second Vatican Council in Rome which so honored both the religious and the laity, regardless of creed, color, political affiliation and philosophy. Such Council, in the mind of John, was not solely for the triumph of one entity—but was an examination, a confrontation of minds on varied subjects that are generally religious in essence. It was a meeting of minds to thresh out difficulties and differences that impede the progress of man in his quest for spiritual upliftment. And now, we know the urgency of that message. It is a timely call to understanding and harmony.

My friends, we are living in a troubled world. This is an age when the 'spirit of the Good Samaritan is almost drowned in the sphere of dissension, conflicts and wars. It is an era where you find so many peoples of this world locked in mortal combats, nations sowing the seeds of discontent against another, dictators and rulers immersed in the theaters of sabotage and counterplots. Nothing has been spared by the onslaught of hate, jealousy, injustice and misdeeds. Man has reached his pinnacle of success. He has invented the atomic

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bomb but in the end destroyed his fellowmen. He has built Hiroshima, but look at that poor country today in the aftermath of devastation. All these could have been avoided, had man taken time to understand the position of another.

Casting no aspersion on any religious groups, we do believe that our society needs the virtue of tolerance if it has to gain the real PEACE we all crave for. The sense of togetherness, the feeling of "camaraderie" cannot be achieved if we ignore the notions of our neighbors: Love is devoid of meaning when one so un-speakably tramples on the rights of another.

If memory does not fail me, it was that great Frenchman Voltaire who gave the idea that one may not be so enthusiastic about his friendship with others, but an individual must defend to death the privilege of a person to speak out his mind.

When one is likened to a shell, enclosed in his own limited philosophy of life with the utter disregard for the suggestions or opinions, of those around him, we can then expect bias and prejudice in such man. On the contrary, however, when a person listens or even considers the views of others — then we see in such individual the embodiment of friendship. We say that he is liberal, sociable in his dealings. But I must add here without fear of contradiction that it is not necessarily true that we must accept the principles or even the way of life of another group, but surely we are happy to have a dialogue with them to iron out few differences. We must be cognizant also of our shortcomings and meet on common grounds. By common grounds, we do not mean a compromise but a certain point of understanding where one enjoys, for example, his religious freedom without fear

of harassment, criticism and intolerance. In this way, friction can be parried without losing the integrity of those concerned.

Regrettably, a great many had veered away from the basic truth that we are all sons of one Almighty God, and as such — we are all brothers under His Holy Fatherhood. Whether one is an Oriental or Occidental, it does not count because our source is one and the same, GOD. All men are created equal in the sense that we are born into this world endowed with souls — we are created in the likeness of His Image, although God in His own infinite knowledge had given us unequal capabilities. Therefore, we notice others to be intelligent, wealthy, very pleasing in physical appearance; while some are retarded, poor and not attractive. But those should not be the causes for envy. These should not be the sources of hatred, because He knows what is best for all of us. Our Father in Heaven likes us to be one, united in His name.

Our century has brought changes. Transformation in the different phases of life — spiritual, social, economical and educational. Man has advanced in science. He has conquered space. He is about to land on the moon, and from there — he will surely explore other heavenly bodies. He is a stereotyped being now, a slave of the machine. He has gone daring in his business enterprises. Man has been yearning for more academic freedom, and society today is teeming with desirables, undesirables — the angry young men and women who are labeled the "beat generation". Whether we approve it or not, religious ideals have been taken for granted, and this spells DANGER. Where once upon a time life was taken as serious business of living, today

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## The Golden Rule Essay Contest.

Bro. Pedro F. Julian (104)  
Second Prize Winner

Service or, more, poetically, "All things whatsoever ye would that men should do to you, do ye even so to them," is richly woven into the fabric of Masonic teachings. For, even before a candidate is initiated into the mysteries of Free and Accepted Masons, the Marshal propounds this soul-searching question (No. 2) to the Entered Apprentice degree initiate: "Do you seriously declare upon your honor . . . that you sincerely wish to be serviceable to your fellow creatures?" A pledge to serve others is elicited from the candidate before the portals of Masonry could be opened unto him.

It is worth noting that the initiate is not promised of any reward, but was merely asked if he wished to be of service to his fellowmen. Because this will be his duty as a Mason and it must be done. On the other hand, we can be sure that back of the deed (action) is the reward (re-action) in accordance with the inexorable law of God. Again, when the candidate was brought from darkness to see the light by which Masons work; the Master gently admonishes him to square his actions, circumscribe his desires and keep his passions within due bounds towards all mankind which plainly means to be just, good and true. And, are these not the things we expect from others?

We should also bear in mind that the three principal tenets of Masonry—Brotherly Love, Relief and Truth—are injunctions for all Masons to exercise true friendship, to prac-

## Masons Implementing the Golden Rule

tice charity and to exemplify virtue. Remember that we are duty bound to do these things not in conformity with any religious creed but for the sake of morals for, as we all know, Masonry is a progressive moral science. Furthermore, this wisdom of the ages is beautifully summarized in the Charge of the Entered Apprentice in this wise: . . . "To your neighbor, by acting with him upon the square; by rendering him every kind office which justice and mercy may require; by relieving his distresses and soothing his afflictions; and by doing to him as, in similar cases, you would that he should do unto you."

Since Masons are exposed to the spiritual light of the golden rule right at the start, we would say that it would be just a matter of time before this marvelous law becomes a part of their nature and thinking. Unfortunately, not all those who claim to bask in the light do not linger in the dark and not everyone practices what he professes to be good and true. And Masons are no exception. As human beings, our psychological nature is such that we always resist changes in the usual routine of our lives, especially when these affect our fundamental beliefs and traditions. We are creatures of habits, customs and prejudices; you might say. And herein lies the crux of our problem.

Therefore, the first step we should do to combat this passive resistance to Truth is to excite the emotion—to borrow a trick from psychology—and

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to make every Mason so enthusiastic about our work that he could not help but "spread the cement of brotherly love and affection" among men and Masons alike. It is a law of the mind that action follows emotion. Moreover, a thought without the feeling is dead. Wherefore, Masons should be so inspired with the beauty and holiness of masonry as to attract, by their spiritual light, even the profane to the splendor of our way of life. And the leaders of our Fraternity, especially the Officers and Past Masters of every Lodge, should be the beacon-light for inspiration. Amidst the corrupting influence of evil men and the temptations in the daily exercise of making a living, they should ever remain clean and incorruptible like the glittering stars in the dark of the night. For surely, the followers can be only as good as their leaders. Also, like begets like and to get others to "do as we would be done by," let us take the initiative. So rule Number One to convince other men to practice the golden rule is: *We must all be inspired Masons.*

But what is this thing that should inspire us to action? Is it worth its weight in gold and therefore worthy of our attention? Or, is it only a Will of the Wisp that leads us nowhere but the dark clouds of doubt and much ado about nothing. If we must guide people outside of our Fraternity to a life of morals and virtue, it is important for members to understand what Masonry means and how it can help others find the way to more Light and Love. We must not only be able to recite our obligations and the rituals to perfection but better still, let us discover the spiritual treasure concealed in the practical symbolism of Masonry. As Masons it is our sacred duty to seek, to find, and to know the Truth for the Truth will make us free. So if we are to impress

people with the value of the "maxim of loving-kindness to all men," rule Number Two is: *We must all study and learn.*

Having learned our lessons and therefore properly equipped with the working tools of life, let us start on our way to promoting the practice of the golden rule. The walk of a thousand miles begins with a single step, so the Chinese say. If we want to achieve our goal or arrive at our destination, let us take the first step and also the falls and the tears on the way. The first few attempts at our labors may be frustrating, like the toddler learning his first steps, but we must not falter. Let us grit our teeth and keep our feet moving until we reach our goal or die before we do. So to win people of diverse faiths to "desire for his brother that which he desires for himself," rule Number Three is: *We must all have the do or die spirit of the achiever.*

While hard labor is the key that opens many secret doors to success, our work need not be all "blood, sweat and tears." Sometimes, easy does it when nothing else can. And a smile here or there will warm many hearts and win more friends than the weary and worried look of the worker. Let us spread warm sunshine whenever and wherever we can and human frailties cannot darken our journey to eternal life. So if we "should seek for others the happiness we desire for ourselves," rule Number Four is: *We must be as tolerant and as loving as the Deity.*

Notwithstanding our eagerness to learn and the desire to do what is morally right, we must remember that nothing can surpass practice (repetition of an act) to make us proficient workers in the vineyard of the Lord. For, whether in the comparatively simple game of golf or the more complicated art of the moral life, only practice makes perfect

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## *All About Ecumenism*

*News and Views on the Ecumenical Movement.*

NBM

Our thanks to the son, Dr. Capili, of WB Brigido Capili, who sent the clipping on the joint declaration of Knights of Columbus and Masons in Connecticut for cooperation in community projects as published in last month's issue of the Cabletow. It is gratifying to note that ecumenism in fraternalism is gaining ground in the United States as it does in the Philippines. We wish it could be more pronounced in the Philippines.

Elsewhere, ecumenism in religion is taking significant steps in understanding and friendship. The last week of May, Archimandrite Ieronymos Kotsonis, former chaplain to the royal household of Greece, was enthroned 17th. Primate of the Orthodox Church in Greece succeeding retired Archbishop Chrysostomos. Archbishop Ieronymos is an active ecumenist in the Greek Orthodox Church, closely following the line of Patriarch Athenagoras, also an ecumenist, of the Orthodox Church in the Mediterranean area. Athenagoras, titular overseer of the Orthodox Church of Greece, sent his senior bishop, Metropolitan Meliton of Chalcedon, to represent him at the enthronement of Archbishop Ieronymos.

For the first time in its 101-year history, the American Young Women's Christian Association elected Mrs. Robert Claytor, a negra, its President. It will be recalled that the association required women seeking membership in it to be "a member in good standing

of an evangelical church". It is no longer so, for its membership includes Jews, Catholics, and even atheists. The YWCA, though essentially religious and ecumenical, does not intend to drop the world Christian from its name.

More and more, lodge meetings have for guest speakers prominent Catholic lay leaders and priests. An indication that they are getting permission from the bishops or archbishops of their areas to do so. A Jesuit priest even talked about the Rizal retraction.

Knights of Columbus are joining Masonry without having to renounce either. More and more Masons are joining cursillos and profiting from them without being asked to renounce Masonry. It is possible that in time Catholics will be joining Protestant retreats or ashrams and Protestants will be joining cursillos.

In Liverpool, England, the Metropolitan Cathedral of Christ the King was consecrated recently. The cone-shaped Catholic cathedral costing \$11,200,000 was four and a half years in the building. Cardinal Heenan chose the design from among 300 submitted. It was done by Frederick Gibberd, a Congregationalist. It sits atop one of the city's two hills and when lighted, it is a beautiful sight at night. On the other hill rise the Gothic spires of the Anglican cathedral.

MW Jose B. Lopez, PM

The present domicile of Kanlaon Lodge No. 64, F. & A. M. and the Bisayas Bodies, A. & A. S. R. of Bacolod City, which is owned by the Freemasons' Hall, Incorporated, is fraught with a history full of many trials and hardships.

It had its humble beginning way back in 1921, in a small rented wooden frame house at Gonzaga Street of the then Bacolod town. It saw a series of transfers from one rented building to another; in 1922 to Lacson Street, in 1924 to Justicia Street, at another time, to Corner Gonzaga and Lacson Streets. In 1922, the Kanlaon Lodge Masonic Temple Association was formed with a plan to construct a building of its own. Shares were sold at P100.00 each with the aim of raising a P100,000 capital. The amount raised did not reach the goal desired and the shares were recalled and the venture dissolved.

In 1932, with a group of brethren as incorporators, namely: Carlos

Dreyfus, Ernesto S. Salas, Tito Silverio, Manuel Garcia, Ildefonso Coscolluela, Aguedo Gonzaga, Olimpio de la Rama, Rodolfo Medel and Jose B. Lopez formed the Freemasons' Hall, Incorporated. Officers elected were: Manuel Garcia, president; Carlos Dreyfus, vice-president; Rodolfo Medel, secretary; Ildefonso Coscolluela, treasurer; and Jose B. Lopez, assistant treasurer. Thus formed, the Corporation had a capital stock of P20,000 selling each share at P10.00 so that it could be within the means of the brethren. This time the plan materialized a three storey building with Bro. Valeriano Segura, P.M., Mactan Lodge, as engineer and contractor. The three-storey building cost P17,000. The top floor was occupied by the Lodge and the Lopez Jaena Lodge of Perfection, while the ground floor was rented to commercial stores and the rooms of the second floor leased to various private offices. This building was razed to the ground during



NEWS FROM OKINAWA. WB Eric G. Christerson, WM, Coral Lodge No. 142, in conference with Mel, will send more news items about Regional Grand Lodge of Ryukyus. We'll be reading them more often.

the third day of the Japanese occupation of Bacolod City. No insurance was collected, war being the cause of the destruction. However, by then, the corporation was solvent—accounts had been met, dividends distributed among the stockholders, with ₱2,000.00 or so deposited in the bank. This amount formed the nucleus of the capital used for the new building soon after Liberation.

Liberation came with the coming of the Americans in 1945. Bro. Walter Saul, P.M. of Iloilo-Acacia Lodge No. 11, with authority from the Grand Lodge, came to Negros Island to reactivate all Lodges in Western Visayas. He met Bro. Manuel Garcia, P.M. and my humble self and together we reorganized the Lodge without a building where to meet. Wor Bro. Domingo Ballesteros, P.M. of this Lodge, graciously offered his home for our meetings until an appropriate building could be secured.

From the ruins of our old building, we bravely planned to build a new one to house our Lodge and the Bisayas Bodies, A. & A. S. R. and again, a three story building worth ₱75,000 rose up. The first two floors were rented out to a theater and the third story was reserved for the use of the Lodge. This again was made possible through the herculean efforts of Bro. Manuel Garcia with the support of the brethren. Unluckily, this building followed the fate of its predecessor—it was again razed to the ground during

the big fire in Bacolod City on April 14, 1955. Losing no time, the Board of Directors of the corporation immediately rallied and combined their forces once more to build another building with the main aim of again housing the Lodge and the Bisayas Bodies. This time a leader of no mean ability was at the head of all our plans—the late Wor. Bro. Ernesto C. Salas, then President of the Corporation, to whom the newly built Lodge in Bacolod City is truly a living memorial. He placed heart, hand and soul into the new venture and kindled the enthusiasm of the Board of Directors to the construction of the new building. We now have a ₱235,000 building which the stockholders can well be proud of.

The Freemasons' Hall, Incorporated just like any venture has had its ups and downs. We have had our share of misfortunes and successes. We are proud to say that despite the difficulty and agony of nurturing it to maturity, we have had the privilege and pleasure of seeing it slowly grow in status and worth.

There is yet more to be written—but the major difficulties, and the heartaches may now be considered things of the past. The harvest is starting to show good returns. God willing, in the safekeeping of those who follow after us, the Freemasons' Hall, Incorporated will go forward to a more fruitful and worthy venture. △

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WB Rupert Demonteverde, Grand Lodge Inspector of Iloilo-Acacia Lodge No. 11, is seen in picture at left speaking at the Lopez Jaena Memorial Service held at the Philippine Independent Church in Iloilo recently. WB Demonteverde is Manager of the Bacolod City branch of the Development Bank of the Philippines.

WB Guinaid M. Guiani, WM •

*The following is the speech of Brother Guinaid M. Guiani after his installation in a public ceremony on January 14, 1967 at Rio Vista Hotel, Cotabato City.*

The Free and Accepted Masons in this jurisdiction through me, extend to all of you our sincerest welcome and thanks for attending this installation of the officers of Kutang Bato Lodge No. 110 for the Masonic Year 1967. Your presence here tonight is proof that the Masonic efforts of promoting by actual practice, the brotherhood of men and the fatherhood of God as a way to world understanding and peace is gaining momentum. Altho Masonry is not a religion, but a fraternity of God-loving, religious men dedicated to the promotion of fraternal love, the Grand Lodge of Free and Accepted Masons of the Philippines thru its Grand Master, Most Worshipful Raymond E. Wilmarth directed all Masons to take the initiative in extending the hand of brotherhood to all non-Masons.

With us Masons in this jurisdiction, this was realized when Grand Knight Simeon F. Millan of the Cotabato City Knights of Columbus extended a fraternal hand by being the Guest Speaker of the Masons in the Southern Hotel at their annual celebration of Rizal Day on December 30, 1966. May our being together tonight, be the beginning of a genuine understanding among the Masons and the non-Masons in this jurisdiction. Henceforth, we shall always look forward to any invitation from the Knights of Columbus and the civic and fraternal organizations to join them in their endeavors for the public

weal. We assure them of our sincerity in the promotion and preservation of peace and understanding for which all other Masons have fought who have gone this way before—the peace desired by their Holiness, the late Pope John XXIII and Pope Paul VI.

To my brethren, who elevated me to the EAST to occupy the Oriental chair, by electing me Master of Kutang Bato Lodge No. 110, I shall not thank them, for as Masons, I feel that our hearts rejoice together in unison. My feeling of elation is equally theirs and that our minds are focused on the same goal—that of keeping the light of Masonry aglow and brighter with the passing of the years. I owe them a debt which I can repay only by living up to their Masonic expectations of me. Whatever honor or success may fall on me as a Mason are their's who fostered me into this venerable fraternity.

But I shall be remiss in my duties as a Mason, if I fail to note and make mention here the stouthearted brother Masons, who despite physical hardships due to age and other factors, came to attend this installation ceremonies. They are, to us younger Masons, the beacon lights, and inspirations in carrying on the noble and ancient tenets and principles of the fraternity. WB Juan A. Sarenas, WB Marcelo Domingo, Sr., WB Casimiro Pasco, Bro. Jose Narajos, Sr. and Bro. Wong Sam, we salute you!

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# WITH OUR YOUNG ONES

*Antonieta Meneses, MC, Reporter*



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

Encouragement was built up anew among the Emmanuel Baja DeMolays when Dad Manuel Crudo, Supreme Council's Executive Officer for the Jurisdiction of the Philippines, Guam and Okinawa found time to visit Cavity City during the Chapter's "Masonic Night" held at Cavite Lodge No. 2.

The DeMolays inspired by their Advisory Council extended invitations to all Masons of the city to a night highlighted by all their "best of wares."

The visitation of Dad Crudo came timely when he encouraged Chapters without Mothers Clubs to form one at a time when the Advisory Council of the Chapter has been considering plans for the reactivation of their Mothers Club.

A total of 44 hours of Community Service were rendered by the Teodoro R. Yangco DeMolays to the International Lions Club during the latter's state convention held in Olongapo City from May 11 to 14.

Considered as one of the most presentable organizations in the city, the DeMolays were invited to participate as ushers, guides, coordinators, honor guards and queen escorts during the affair.

Together with the Jobies of Bethel No. 1, they were also asked to present a dance number during the "barrio fiesta." As a gesture of the Lions

gratitude to the services rendered, a handsome plaque of appreciation was presented to the Chapter.

An amount close to P1,000.00 was added to the ever increasing coffers of Bethel No. 1, IOJD, during the Bethel's "Game Night" held at the International Youth Center of Olongapo City. The proceeds came from their lingo earnings and sold-out cup-cakes, cookies and soft drinks. Overall Chairman of the affair was Mom Remedios Lec.

The daughters went on an excursion to Laguna and Manila. Mom Irene McFarland supervised the excursion while Sis Bethsaida Gregorio, SP, was Committee Chairman.

To establish a closer and healthier relationship among the three Bethels of the International Order of the Job's Daughters in the Philippines, May 21 was dubbed "Friendship Day" when all its members convened in Olongapo City. Bethel No. 1 acted as host.

Participating Bethels were Bethel 1, Olongapo City; Bethel 2, Manila, and Bethel 3, Dumaguete City.

The whole morning was spent in sight-seeing tour of the city. At about 12:30 p.m. lunch was served at the Lodge's reception hall after which they held a joint meeting. It was also their Initiation Day, Mothers'

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and Fathers' Day, Past Honored' Queens' Day, and Guardians' Day. The day was highlighted with "Fellowship Night" which was held at Dad & Mom Eldred Waltermann's quarters where dinner was served.

The Jose Abad Santos Chapter of DeMolay installed their officers recently. Those installed by the installing PMC, are: Cesar Niguiddula, Master Councilor; Armando Velasco, Senior Councilor; Leo de Guzman, Junior Deacon; Esteban Salcedo Jr. Junior Deacon; Jesus Poticar, Senior Steward; William James Ramos, Junior Steward; Nelson Primavera, Chaplain; Jess Bustamante, Sentinel; Enrique Lukban, Standard Bearer; Eric Elizaga, Almoner; Reuben Pagsu-beron, Marshal; Alvin Dacanay, Orator; Emiliano De Guzman, PMC, Organist; and Roberto Dimayuga, Victor Atienza, Eugene Ramos, Norberto Nibut, Jesus Cabigting, Edwin Reyes, Reynaldo Venson, Preceptors respectively.

Sponsors installed are: Daisy Beltran, Chapter Sweetheart., Judith Daniel, Sponsor of the east; Imelda Carlos, Sponsor of the west, Marietta Mauzono, Sponsor of the south.

In two High Schools in Olongapo City, DeMolays who graduated this year were among the honorees.

Rodolfo Nitollama, an officer of the Chapter, graduated Valedictorian at the Olongapo City High School, while Leo Velasco, Editor-in-Chief of their school organ graduated First Honor. On the other hand, from Columban Colleges, Amante Reyes graduated Valedictorian. He received four medals and a plaque during the exercises. He plans to enter Guadalupe Seminary next month. A post-graduation get-together party honoring this year's graduates took place at the residence of Dad Jose de Leon

## Capitol Masonic Corporation

May 25, 1967 saw the start of the first unit of three store and office buildings on the Capitol Masonic Corporation compound in Quezon City. Stakes were driven in the ground and scaffoldings were put up by the Salalac Construction Co., contractors of the unit, to signal the beginning of construction.

Taking one hundred working days for the job, the construction firm expects to turn over the finished building to the corporation about the end of September, the same time when the city government of Quezon City will move to the new city hall, just on the block next to ours. By then, tenants in the store and office building will have set up their offices, stores and restaurants, ready to do business simultaneous with the influx.

Prospective tenants, with guarantee deposits and advance rentals are requested to see the Secretary, WB Jose B. Santos, or the Treasurer, WB N. B. Melocoton, for arrangements.

At the meeting of the Board on May 17, 1967, the President, MV Vicente Orosa, PGM, announced a brisk turn in of new subscriptions and payments on them toward the increased capitalization. The increase in capitalization is ₱365,000.00 to make it an even half million. The three buildings, with 36 store spaces and offices will cost ₱300,000.00. Present stockholders desiring to add to their stock and prospective stockholders are requested to see the Secretary or Treasurer for their new subscriptions and payments. △

under the auspices of the Mothers Club. Over-all Chairman of the affair was Oscar Moreno. PMC. △

man apparently show that Masonry's fraternal love and man's humanity to man apparently show that Masonry is not a political party but it teaches politics; not a charitable institution, but dispenses charity; not an insurance company, but insures one from disaster and travails and the vicissitudes of life; and lastly as an institution, it is one of those things but it can do everything for the upliftment of mankind and the purification of society. These incidents also indubitably show how deep is Masonry dedicated to the welfare of humanity which dedication, if embedded in the heart of everyone, will realize the brotherhood of man under the fatherhood of God. Freemasonry therefore, should confine its influence not only within the circle of its members but also beyond. Even if the people may not join Masonry, they can behave like one, and Freemasonry achieves its goal.

But with due respect, however, to the feelings and sentiments of the distinguished Masons gathered here tonight, I ask: How could one be attracted to Masonry and imbibe its creed and philosophy as a way of life when there are so many things wrapped from public view and knowledge, creating an atmosphere of mysticism? What are the so-called rituals, ceremony of initiation, passwords and other matters of confidence? If Masonry is for the improvement of society to make this world a better place to live in, why are those kept from public view and knowledge? And if they are really confidential, why is the public not duly informed of its necessity? It is indeed unfortunate that these observations breed an impression in the public which is very unpleasant for me to say, but I have to, believing that it

might stir a reaction on the part of the Masons and make themselves more known and intimate to the public.

I was told by several persons coming from the middle class and professionals at that, that Masons do not believe in Jesus Christ. With a dagger on hand they trample upon the cross and the host and do not believe in images. This information imparted to me was echoed by a Junior Grand Warden of your institution when he urged publicity to the function of a Lodge so that the truth may be seen — "that we do not commune with the devil nor trample upon the cross." I for one do not subscribe to this public belief for membership alone of our venerated heroes like Rizal, Bonifacio and Aguinaldo, not to mention the great leaders of the world who shaped the course of history like Garibaldi, Bolivar, Churchill and Roosevelt, and right in Samar, of our Judge Fidel Fernandez, Atty. Vicente Santos, Mr. German Candari, Mr. Teodorico Noble and others of equal stature in integrity and morality, are eloquent rebuttal of such impression. But we cannot close our eyes that because of said belief there is a seeming indifference to Masonry by a segment of society. There is the experience therefore, of a deceased Mason in whose necrological services the participation of his brother Masons for one reason or another was denied. I may say though, that if other segments of society cannot meet with Freemasonry for the welfare of man and the worship of God, it is because they run on the parallel lines of brotherly love, charity to all and service to God.

To the new officers, therefore, of this Lodge, lay the bounden duty to lead the crusade in piercing the Masonic veil of secrecy to its maximum

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EMON LODGE OFFICERS FOR 1967. Officers of Emon Lodge No. 179, Kwajalein, Marshall Islands, pose for a picture. Standing, left to right: Myron Nakata, SS; A. L. Bird, SD; Karl Koehler, Chap.; William M. Johnson, Marshal; Tom Evans, JD; Henry Birscher, Tyler. Seated: Frank McMurphy Sec.; William MacDonald, SW; Frank Sanzalone, WM; Robert Baker, JW and Stewart Watts, Treas.

## *Francisco is DeMolay Honoree*

WB Pedro R. Francisco, PM, High Twelve Lodge No. 82, on May 27, 1967, was awarded the DeMolay Honorary Legion of Honor in impressive ceremonies conducted by RW Manuel Crudo, Senior Grand Warden, and member and executive officer for the Philippines, Guam and Okinawa of the Supreme Council of DeMolay. RW Crudo was assisted by members of the advisory council and officers of the Jose Abad Santos Chapter of DeMolay.

WB Francisco was chosen for the honor for his active participation as a former member of the advisory council of the Jose Abad Santos Chapter and for his work on community improvement in Pateros, Rizal. It is recalled that in 1960 he donated a piece of land to the town of his birth. Since that time and more so after his retirement from the Luzon Brokerage

Co., he spent his time and money in building facilities on the lot. Among them: a school building, a community and health center, a home economics building and a shop building for the school children and indigent families of the municipality. Besides putting in his own savings, he worked hard to solicit contributions in money and kind to make his project possible. He had donated books to the school library, medicines for the health center, and with WB Ciriaco del Mundo of Anacleto & Del Mundo Optical, gave, free eyeglasses to children of defective sight.

WB Francisco said that he ventured on this project a year after he became a Mason in 1949. He felt that for his Masonry to be effective, he had to put it into his daily life by giving of his money and of himself for the welfare of the people with a felt need. △



it is "easy does it". With these changes, our sense of purpose has been generally altered. This transformation has ushered in influences on the lives of many. Consequently, we are engaged in a struggle against indifference, where its hands are continuously grabbing victims to its fold. Atheism and materialism are seemingly insurmountable odds that block our way. These ideologies are gaining ground because many unfortunate brethren heed their appealing call. Many ignore their neighbors because they are engrossed in their personal ambitions, politics, wealth and honor. Many forget God because success in material things has dimmed their way to righteousness.

Let us therefore unite to combat these unwholesome influences. If we are divided, we cannot face these impediments. It is time to meet in Seminars, Conventions or Religious Councils to exchange our ideas for the good of all. Let us share our different views for the laudable end of promoting *Peace, Religious Liberty & Brotherhood*. May we join hands to win souls back to the flock of God.

God with us, we should not fear. With the aid of that Heavenly Spirit and His inspiration, we can do task for His greater honor and glory.

We are here on earth on a very important mission — one of Charity. Charity towards our fellowmen does not consist merely in giving out material means to an indigent neighbor. A smile will do because "it costs nothing but creates much; it enriches those who receive it, without impoverishing those who give it — it happens in a flash, and the memory of it lasts forever." Charity is done too in our ordinary lives. You can express command in kindly terms for instance, if you are the boss in an office. An employee appreciates that man in a swivel chair with a kind disposition. It is very heartening to see a stranger with respect and sense of decency when visiting your house. A Good Samaritan sees you in the hospital, prays for your departed one and condoles with you in the hour of distress. These are Charity. It is an open-arm policy, it is an air of acceptance, it is a feeling of belongingness. Doing likewise, you are doing great in the service of God. Δ

**LET MASONS TELL . . .** From page 21

limit so that the general public impression that I have just stated will be corrected and everybody, Mason or non-Mason, will appreciate and adopt the Masonic creed. As has been said, no man is an island. So with Freemasonry. The welfare of mankind and service to God that Masonry has attained and will attain will remain secure only as its environment permits.

Congratulations again to the new officers and may the Almighty God be most gratuitous in bestowing upon you strength and wisdom in advan-

cing the frontiers of Masonry in a world bedeviled with envy, hunger, enmity and war. Δ

<p align="center"><b>Drs. Anacleto &amp; Del Mundo</b>  <b>DR. P. DEL MUNDO-ADAMS</b>  <b>CLINIC</b>                  Hearing Aids * Contact lenses                  * RX. Glasses * Plastic Eyes                  606 &amp; 414 Rizal Ave., Manila                  1120 A. Mabini St., Ermita                  Naga City * Hotel Great Eastern,                  Manila  <b>DRS. ANACLETO &amp; DEL</b>  <b>MUNDO</b></p>
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WB Dominador Escosa, PM

It was a wonderful occasion for the brethren of St. John's Lodge No. 9, F. & A.M. and I believe for the brethren of the Fraternity when we heard from Most Wor. Seldon W. O'Brien, P.G.M. of the Grand Lodge of the Philippines last Christmas season. He wrote the Lodge saying:

"May this Christmas Season bring each of you peace and joy and a full measure of all the good things of this wonderful holiday, and may our beloved Lodge continue to prosper under your thoughtful guidance, and continue to dispense, as ever, that indispensable brotherhood and friendship, which is so close to us and for which we are truly grateful."

MW O'Brien and wife, Clara Edna, reside at 2605 Berwick Boulevard, Columbus, Ohio, USA.

They have spent over thirty years of their married life in the Philippines. MW O'Brien will be remembered for his work, services, and labors for Freemasonry in the Philippines, for over twenty-five years and for which he was rewarded with the highest honor his brethren could confer upon him.

His Masonic career began by being initiated, passed, and on July 1, 1914, raised to the Sublime Degree of Master Mason in Shade River Lodge No. 453, F. & A.M., of Chester, Ohio. He studied Masonry and it became a living force in his practical life and its spiritual significance was manifested in his actions and conduct.

In 1920, he became a member of St. John's Lodge No. 9, F. & A.M., later becoming a Life Member there. At its first Annual meeting after

he became a member, he was chosen Junior Warden of the Lodge, then, in the following year, Senior Warden, and for nine months of that year, during the absence of the Master, he was Acting Master of the Lodge. In 1923, he was chosen and served as Master of the Lodge. Under his management and leadership, the Lodge became one of the most active and effective of the subordinate lodges in Manila.

The Grand Lodge soon recognized the outstanding qualities of leadership of MW O'Brien and after he had taken an active part for some time in its Annual Communications, serving on many of its committees, including its Jurisprudence Committee, he was in 1925 elected Junior Grand Warden and subsequently advanced in 1929, after filling the various intermediate stations, to the exalted position of Grand Master of Masons of the Philippines.

The welfare of Masonry was foremost in his mind. He guarded well the solidarity and harmony of the brethren, gave a practical expression of deep interest in all phases of Masonic charities, and promoted understanding and interest among the brethren. We cannot forget that one of the outstanding events of the year was a special meeting of his own Lodge, when, for the first time and the only time then in the history of Freemasonry in the Philippines, the Third Degree of Masonry was impressively conferred by Past Grand Masters filling every Station in the Lodge. This was Masonry in action.

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## *More Questions and Answers...*

WB AURELIO L. CORCUERA (4) PM

191. May the organizers of a new Lodge directly petition the Grand Lodge for a charter?

No. According to American Masonic jurisprudence, which is followed in this jurisdiction, no charter is granted until a Lodge "shall have worked a time under dispensation, and shall have exhibited to the Grand Lodge satisfactory evidence of its Masonic capability."

192. Can a Lodge by resolution surrender its charter?

Yes, provided the following conditions are complied with (Par. 200, Masonic Law Book, 1962): (1) Notice is given at a stated meeting that a resolution for the surrender of the charter will be presented at the next meeting, (2) At the meeting in which the resolution is taken up the votes against it of those present is less than twelve (12), (3) The surrender is not final until it is approved and accepted by the Grand Lodge.

193. To how many Lodges can a Mason in the Philippines belong?

He can belong to only Two (2) Lodges under the Grand Lodge of the Philippines (Par. 2663, Masonic Law Book, 1962). Membership in a Lodge under dispensation does not violate this provision, neither is membership in a Lodge under a foreign Jurisdiction.

194. In the Philippines who are the permanent members of the Grand Lodge?

The officers of the Grand Lodge, headed by the Most Worshipful Grand Master; Past elective Grand Officers; Past Masters, Masters, and Wardens of the Lodges under its jurisdiction. (Par. 3, Masonic Law Book, 1962.)

195. When a Warden of a Lodge, who is not a Past Master, is neither reelected nor promoted to the next higher office, can he continue to a member of the Grand Lodge?

No. He ceases to be member of the Grand Lodge. He loses the qualification for permanent membership.

196. In the absence of the Master can a Past Master of the Lodge open the Lodge?

In the United States and in the Philippines, the Lodge can only be opened by the Senior Warden, if present, or in his absence, by the Junior Warden (Par. 139, Masonic Law Book, 1962). In other jurisdictions the Lodge is opened by a Past Master—first, by the Immediate Past Master, and in his absence by his immediate predecessor, and so on.

Freemasonry as a progressive moral science is learned only by degrees. Advancement into its mysteries is purely and absolutely by merit. In our Lodge of Free and Accepted Masons, there was a time when WB Leonardo de Guzman, Chief of the Cotabato Hospital, had to salute and address WB Anacleto Badoy, his subordinate in the hospital, "WORSHIPFUL MASTER". Masonic records show that at one time, US President Theodore Roosevelt's gardener, thru sheer merit became master of their lodge, and had to be saluted and addressed by Bro. Roosevelt, "WORSHIPFUL MASTER". This is so, because in Masonry, the word MASTER means harmony. It is love. The master of all Masonic lodges is the rallying figure for unity and love among the brothers. Slave, the counterpart of Master, is unknown and abhorred among Masons everywhere, because, Masons:

- FIRST — Adhere to one God,  
 SECOND — Accept the brotherhood of all men.  
 THIRD — Accept the Holy Book as their light, the rule and guide of their faith, their conduct and behaviour.  
 FOURTH — Accept and believe in the immortality of men.  
 FIFTH — Make prayer a personal communion of men with God, as an asset in the attainment of worthy plans.  
 SIXTH — Recognize religious and political freedom.  
 SEVENTH — Make love of men second to love of God, their first duty.  
 EIGHTH — Teach Charity and benevolence.  
 NINTH — Support established government.

TENTH — Promote and maintain universal peace and freedom.

So it is that Free and Accepted Masons are not strangers to the history of our world. Since earliest time, Free and Accepted Masons provided within their Lodges convenient places for the meeting of dedicated men interested not only in the welfare of themselves, but also the welfare of all men. No one can become a Free and Accepted Mason who does not acknowledge a belief in God and a future life. To us Free and Accepted Masons, God is the Great Architect of the Universe by whose hand the design of this world has been accomplished and through whose will and pleasure his plans are manifested.

In every nation on this earth have been freedom fighters, who fought to free the oppressed from their oppressors. In ancient times, there was the oppression of the serfs by the overlords. Thereafter, various forms of political and religious tyranny followed which demanded freedom fighters to shake-off these shackles of oppression and tyranny. Most, if not all of them were Masons. Nearly all who signed the Declaration of Independence of the United States on July 4, 1776 were Free and Accepted Masons. George Washington, father of his country, who led the United States Revolutionary Army to victory was an ardent Mason, and many of his generals, among whom, a Frenchman, Marquis de Lafayette, were Masons. Simon de Bolivar, father of his country, Bolivia, was a Mason. Guissippe Garibaldi of Italy, who was banished for his Masonic beliefs, only to return to Italy to unify his country, was a Mason. Jose Marti of Cuba, who like Bro. Jose Rizal was shot and killed for his Masonic beliefs of fraternity, equality and liberty, was a Mason. General Douglas MacArthur,

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to the dictates of his upright conscience. The voice of Masonry travelled through the corridors of time until April 11, 1963, when it was picked up by good Pope John XXIII who adopted said tenet and proclaimed the following:

"Every human being has the right to know God according to the dictates of his upright conscience and therefore, the right to worship God, privately and publicly."

At long last the Freedom of Thought was given due recognition. This was a harbinger of good tidings. This gave birth to Ecumenism — the great movement for the unification of all Christians. Truly the future is radiant with the color of hope — hope for a better understanding — hope for a better tomorrow.

The population of the world is around three (3) billion. Only one third (1/3) is Christian. Of the Christians, 600 million are Catholics, 250 million are Protestants and 150 million are Orthodox.

Ecumenism is good. It is a step in the right direction which has long been overdue. Masonry, which is more ancient than any of the world's living religions goes one step forward. It has worked and will continue to work for the unification not only of all Christians but including the Mohammedans, the Buddhists and other people of the world who profess different religious creeds. For how could we achieve the desired Brotherhood of Men under the guidance of a universal Father unless men learn to love one another as brothers and as members of one great family, irrespective of race, color and creed? How could we achieve peace in this world if some religious denominations preached that they have the monopoly of all earthly virtues and the absolute

ownership of heaven above? Since time immemorial, people have been crying for peace, peace, and peace! But there is no peace. How could we have peace if brothers fight one another? To achieve peace throughout the world, MASONRY is the answer.

Since 1957, members of the Supreme Council, 33° A. & A. S. R. as individuals have led the Philippine Rural Reconstruction Movement for the improvement of the material, moral and intellectual well-being of the poor farmers and peasants. The results have been so encouraging that almost all peoples over the world have emulated the same movement. But our metropolitan papers did not give enough publicity for a job well done.

On February 6, 1967, when the hierarchy of the Roman Catholic Church announced its intention to hold a Congress for Rural Development to help our farmers, all the newspapers throughout the Philippines carried the news in bold headlines for several days and many of our affluent countrymen at once sent their pledges of monetary contributions which totalled ₱275,000.00. That spirit of splendid cooperation is worthy of emulation.

The Supreme Council, 33° A. & A. S. R. sponsored the Philippine Rural Reconstruction Project of the Barrio of Thirteen (13) Martyrs of Cavite City. The Rotarians, the Lions, the Jaycees and other civic associations helped in the development of the worthy project. But our affluent members did not send in their valuable contributions. Herein lies the weakness of Masonry. Let us wake up from our complacency. Let us wake up to reality. Let us keep on keeping on.

Faith, Hope and Charity are the attributes of a worthy Master Mason.

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Charity is derived from the latin word "caritas" which means Love. Because a Mason's faith in God is all enduring, it has given him victory over the grave — a resurrection after death to a glorious life eternal!

Faith, hope and love. And God Himself is LOVE. Every act of charity which a man does is a spark of divine will which increases his power to do better. This gives him the inspiration and the courage to face death. Remember only those who are not afraid to die are fit to live. This self-confidence develops into inner peace. And this inner peace ripens into man's perfect harmony within himself. This makes all the difference. To be at peace with the world and in perfect harmony within himself are divine attributes which money cannot buy and for which every Master Mason ought to be grateful.

Masonry has done a lot for us. What have we, as individual Masons, done for Masonry? Masonry practices charity without panfare — without the blare of trumpets nor a raffle of drums, because an act of charity that is advertised at once loses its efficacy just like love when expressed in words at once diminishes its purity.

"Take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly."

"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners

of the streets that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy father which seeth in secret shall reward thee openly." (The Four Gospels, p. 308, The Bible in Brief, A digest of the King James Version by Peter V. Rosa, New York, 1943).

There are only two things worth while: "To do that which is worthy of being written and to write that which is worthy of being read. And the greater of these two is the doing."

Therefore, during these crowded hours of your Joint Masonic Convention and your Golden Jubilee Celebration, let us pause a moment and spare a thought for the welfare of our youth and the stability of our Venerable Fraternity. Let us prepare our Last Will and Testament and express therein our eternal gratitude for all the good things which Masonry has given us by providing therein our desire that when we cross the Shores of Eternity, our mortal remains be given funeral Masonic rites and by bequeathing therein in favor of our respective Mother Lodges, our M.W. Grand Lodge and our Supreme Council; 33° something tangible to help make Freemasonry stable, enduring and fruitful. When one by one we heed the summons of our Supreme Grand Master to lay down forever our working tools, dimitt from our respective symbolic lodges below and affiliate to the Celestial Lodge on high, only our boys — only our DeMolays can fill in the seats we shall leave behind. It is fit and proper, therefore, that we sponsor and aid a DeMolay Chapter in every community where a symbolic Masonic Lodge stands. We shall never do anything greater than give our youth a break. DeMolay is not only the flower garden of Masonry but also the

nursery of honest, sincere and dedicated national leaders. Remember no DeMolay shall fail as a son, as a leader and as a man. And this Golden Jubilee shall not have been celebrated in vain if we can save even one young man from falling into the pits of juvenile delinquency and make him a better son, a law-abiding citizen, and a dedicated, courageous national leader. That would be the best act of charity we would ever perform — the most splendid SERVICE IN MASONRY! △



TAMANO DONATES QURAN, Bro. Mamintal Tamano, (III), Commissioner on National Integration, seeing the need of the Grand Lodge for a Holy Quran for ceremonial purposes, donated one on May 20, 1967. In the picture, left to right, VW Amiceto Belisario, DDGM; MW Marianno Q. Tinio, GM; Bro. Tamano and WB Mario Racela, PM (29).



GRAND MASTER AND PARTY. Deputy Grand Master, FW Joseph Schon, bids MW Tinio bon voyage at VIP room, Manila International Airport. Left to right, Bro. Vicente Guino; MW Esteban Munariz, GS; MW Tinio; an unidentified brother; Bro. Ernesto Gonzales and RW Schon. Others in Grand Master's Party for overseas visitation were: VW Rufino S. Roque, VW Hermeogenes Oliveros, WB Mariano Lucero. △

**GOLDEN RULE . . .** From page 14  
Thus we must practice the golden rule at home, in the office and the world at large; if we are to promote peace and happiness among men and Masons everywhere. The law is explicit—we must sow, if we expect to reap—no more, no less. So rule Number Five to spur others to “treat us in a way we would like to be treated,” is: *We must make a daily exercise of virtue to strengthen our moral fibre.*

Finally, our knowledge can only be a power for good if we put it to use. The steam bubbling with heat is not properly harnessed without the engine. The generator is useless when not connected with the power lines. Likewise familiarity with the rituals, lectures, grips and passwords of the different degrees is not power; if these things do not make the Mason think, feel and act upon the square. We should harness the power borne of the wisdom of Truth—not in mere joining of hands in token of friendship and brotherly love but in the more practical way of putting our minds and hearts in the service of men. For SERVICE is the GOLDEN RULE in Lambskin. So rule Number Six to teach others to “love his neighbor as himself,” is: *We must apply daily our Masonic knowledge.*

Consequently, when Masons throughout the world are truly inspired; possess and apply the real knowledge; are tolerant and wise in the ways of men; and are sincerely dedicated to the moral upliftment of mankind (and there is nothing which time, patience and perseverance cannot accomplish), then people will gladly work with us in the service of the one wise, just, merciful and loving God: “Doing unto others as we would have others do unto us.” Verily, as the Master Jesus has said: “This is the law and the prophets.” So mote it be. △

He also sponsored the Masonic Golf Tournament between the brethren of the Scottish Rite and York Rite Bodies of Manila, to which he donated a beautiful silver trophy, known as "The Grand Master's Cup," thereafter to be awarded annually to the winner at a special luncheon given by him for the participating brethren. The distinguished Brother Paul V. McNutt, the United States High Commissioner to the Philippines, was a guest at one of the banquets.

MW Brother O'Brien indeed ably, fairly, and impartially performed the important duties of his high office and his long career in every branch of Masonry has been dedicated to true work, wisdom and zeal.

His other Masonic activities, performed also with great leadership and dedication included in 1930, Representative of the Grand Lodge of Ohio to the Grand Lodge of the Philippines, a position he held until his retirement from the country; 1935, "Ambassador of Goodwill" under commission of the Grand Master during his short vacation in the United States; 1965, the Grand Lodge of the Philippines, through the Grand Master of the Grand Lodge of Ohio, presented MW O'Brien with its 50-YEAR GOLD PIN; January 10, 1966, he was elected to receive the honor of Knight Commander of the Court of Honor which he assumed on February 12, 1966, under Scottish Rite Masonry; in 1930, he was the High Priest of Luzon Chapter No. 1, Royal Arch Masons and in that year, was its Delegate to the Triennial Convocation of the General Grand Chapter of Royal Arch Masons of the United States in Oakland, California; in 1931, he was Illustrious Master of Oriental Council, Royal and select master and later on, a life member, of Afifi Temple.

A.A.O.N.M.S., of Tacoma, Washington, and was the personal Representative of the Temple in the Philippines for many years. He was also Intendant General for the Division of the Philippines of the Grand Imperial Council of the Red Cross of Constantine and Appendant Orders of Manila. He was also a member and Past Worthy Patron of Mayon Chapter No. 1, Order of the Eastern Star, of Manila. Until his retirement from the Philippines, he was a member of Manila Lodge No. 761, B.P.O.E., of Manila, the University Club, the Manila Golf Club, the Baguio Golf and Country Club, and the Wack Wack Golf and Country Club.

MW O'Brien belonged to the early and distinguished group of prominent American and Filipino lawyers, respected by the Bench and the Bar, in his practice of law. He graduated in 1914 with the Degree of Bachelor of laws in the Law School of the University of Michigan, passed the Philippine Bar Examinations in 1915, the Third in standing from the list of 550 candidates, and was admitted as member of the Philippine Bar, in September, 1915. He became a member of the law firm of "Crossfield & O'Brien." In 1919, he was admitted to practice law before the Supreme Court of the United States; in 1942, he was admitted to the Bar of the State of Mississippi, and in 1948, to the Bar in Ohio. He is a Life Member of the American Bar Association. For his distinguished services for fifty years to the Bar and his interest in the advancement of the profession of law, on April 16, 1964, he was honored with a Special Luncheon, tendered by the Columbus (Ohio) Bar Association, at which instance the said Association conferred upon him the title of "Senior Counsellor."

Thus, in his Masonic life, in his professional life, in his labors and services



**THE GRAND LODGE OF THE  
STATE OF ISRAEL OF AN-  
CIENT FREE AND AC-  
CEPTED MASONS**

P. O. B. 2080, Tel. Aviv, Israel  
April 7, 1967

The Cabletow,  
Grand Lodge of the Philippines.  
1440 San Marcelino,

Dear Brethren,

May I take the opportunity of saying how very much we enjoy reading your bulletin, "The Cabletow", both facts masonic as well as informative content.

I would like to draw your attention to the November 1966 No. 11, specifically the article "Masonry in Asia". The article numbers the Grand Lodges in Asia, rightly stressing the universality of Freemasonry in this Great Continent. However, somehow the writer overlooked our Grand Lodge and we too are in Asia. For the sake of the record, our Grand Lodge was erected and consecrated by the Grand Lodge of Scotland in the year 1953 and today numbers 57 Lodges which work in the following languages.

Hebrew — the language of our Grand Lodge.

English, Arabic, French, German and Rumanian. We are also proud that in our Jurisdiction, Brn. of all creeds Jew, Gentile, Arab are to be found in the Lodges. Further, in Lodges where Brn. (or initiates) are of different Faiths the holy Books of the 3 great faiths — Old Testament, New Testament and the Koran are to be found on our altars.

I have made the above comment merely to round off the information in your above article.

Should you be interested in any other information, please do not hesitate to ask.

Sincerely and fraternally yours,  
(Sgd.) J. BAR-NER  
Grand Secretary

to humanity, MW O'Brien will be remembered by the brethren, as a man and a Mason. △

liberator of the Philippines from the Japanese invaders, was a dedicated Mason.

Passing mention is made of these few Masonic leaders, not to impress that all leaders in the world are Masons, but to remind us of their Masonic virtues, which should serve as beacon lights to all Masons wherever dispersed; to make us Masons *arise, go forward* and follow the Masonic way and *fear not what man can do unto you*. Fear not a man because of his temporal influence, fear him not because of his ecclesiastical powers. Neither should Masons fear another man because of his wealth.

In times of national distress, when freedom fighters were needed in this country, Freemasonry was not wanting in leaders. From its folds emerged to become national leaders, Brothers Jose Rizal, Marcelo H. del Pilar, Lopez Jaena, Mariano Ponce, Antonio Luna, Moises Salvador, and an array of other great Filipinos. From the Masonic Lodges in the Philippines also sprang Brothers Juan Luna, Vergel de Dios, Abarquez, Andres Bonifacio, Apolinario Mabini, and in more recent times, Manuel Quezon, Jose Abad Santos, Manuel Roxas, Emilio Aguinaldo, and a host of other equally illustrious Filipino leaders.

Bro. Masons, let the light of brotherly love, relief, freedom and truth, which has been kindled by these great Masonic leaders be our beacon light in our efforts at attaining better understanding in this world, and in fighting all kinds of intolerance and oppression. Let us zealously guard against the insidious machinations and the misleading schemes of the enemies of truth.

As Free and Accepted Masons

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great Man and Mason, his love of country and people, his glorious martyrdom in the fields of historic Bagumbayan that the bondage of political slavery that enmeshed his people may be broken, and that we, our children and our children's children may enjoy the blessings of liberty and that we may live in peace and harmony.

To the masons, Bro. Rizal left a parting message, which I quote:

*"Masons must not rest while a tyrant breathes on earth; while the night collects the moaning sounds of the oppressed; while there be slaves; while there be oppression."*

The example of Bro. Rizal's life is a precious Masonic heritage that we, the living, must cherish and as Masons emulate, to prove to the world, to those inclined to tyranny and oppression and to the intolerant bigots, that Bro. Rizal has not died in vain.

. . . .

INAUGURAL ADDRESS . . .

From page 31

therefore, it behooves each and every one of us to counteract and disprove by evidence and by good deeds any or all attempts to desecrate the memory of our departed brethren by certain elements who claim that in their last moments in this world, these brethren retracted from the teachings of Masonry, and in effect became godless, heathens, communists and bigots. Let us encourage healthful discussions with those who disparage us due to bias and ignorance. Let us continue living the exemplary life of Masons as lived and taught by Brother Jose Rizal, who chose to die rather than bargain the truth with the greedy schemers and deceivers of the time. On the proposition that only the truth can make a man free, let us endeavor always to infuse the truth, and beseech the blessings

of God in all our undertakings. In this way, we can prove to the whole world that in our being members of the ancient and venerable fraternity of Free and Accepted Masons, we have become better Christians, Jews Shintoists and Moslems; that harmony reigns among us, where contention never exists, but that noble contention or rather emulation of who best can work and best agree. Let us pursue to fruition the ecumenism enunciated and encouraged by the Vatican, through their Holiness, Pope John XXIII and Pope Paul VI.     △

\* \* \* \*

GRANT THY LIGHT

*O God of Ages look tonight  
Upon Thy Craftsman; let Thy light  
Burn on the altars of his heart,  
And fit him for the Mason's Art.*

*That light which pales the brightest  
star,*

*And leaps the void of spaces far  
To crown with beauty morning sky  
And evening hills to glorify.*

*Touch with that light his heart, and  
grant,*

*Oh God, grace to this supplicant,  
That in Thy temple he may be  
An ornament of Masonry.*

—Frankline Cable

<b>G. O. SABAS</b>	
Jeweller	
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Deputy Grand Master .....	Joseph E. Schon (91)
Senior Grand Warden .....	Manuel M. Crudo (4)
Junior Grand Warden .....	Edgar L. Shepley (3)
Grand Treasurer .....	Cenon S. Cervantes, PGM (16/66)
Grand Secretary .....	Esteban Munarriz, PGM (14/136)
Grand Chaplain .....	Marcelino T. Viduya
Grand Orator .....	Noli Ma. Cortes
Grand Marshal .....	Manuel T. Paz
Grand Standard Bearer .....	James B. King
Grand Sword Bearer .....	Mario B. Hidalgo
Grand Bible Bearer .....	Jose Ma. Cajucom
Senior Grand Lecturer .....	Hermogenes P. Oliveros
1. Junior Grand Lecturer .....	Antonio Gonzalez, Jr.
2. Junior Grand Lecturer .....	Onofre B. Padolina
3. Junior Grand Lecturer .....	Santiago Ferrer
4. Junior Grand Lecturer .....	Ramon Ponce de Leon
Senior Grand Deacon .....	Lorenzo N. Talatala
Junior Grand Deacon .....	Buenaventura P. Eugenio
Senior Grand Steward .....	Benjamin Gotamco
Junior Grand Steward .....	Leon A. Vidallon
Grand Pursuivant .....	Timoteo E. Juan
Grand Organist .....	Angel S. Montes
Grand Tyler .....	Eulogio O. Nadal

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| 5. Manuel M. Crudo, SGW                      | 11. Macario Navia, HDGM      |
| 6. Esteban Munarriz, PGM, <i>G.S.</i>        | 12. Raymond E. Wilmarth, PGM |

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V.W. Brother Glen A. Strong, *Senior Regional Grand Warden*  
V.W. Brother Kenneth A. Rotness, *Junior Regional Grand Warden*  
V.W. Brother Cleveland McConnell, *Regional Grand Treasurer*  
V.W. Brother Wallace H. Morris, *Regional Grand Secretary*

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- |   |   |
|---|---|
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| District No. 2 ... Jose M. Torres (66)      | District No. 14 ... Valerio Rovira (111)      |
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| District No. 4 ... Teodorico D. Ayson (164) | District No. 16 ... Augusto P. Santos (39)    |
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| District No. 6 ... Durateo M. Josen (53/73) | District No. 18 ... Ruben G. Feliciano (50)   |
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| District No. 9 ... Candido Perez (59)       | District No. 21 ... Homer L. Willes (123/44)  |
| District No. 10 ... Apolinario V. Pisig (2) | District No. 22 ... Donald H. Laurila (143)   |
| District No. 11 ... Ricardo Buenafe (26)    | District No. 23 ... Rufino Roque (132)        |
| District No. 12 ... Severo Oliveros (37)    | District No. 24 ... Victorino C. Daroya (158) |
| District No. 25 ... Aniceto Belisario (111) |   |

### PSALM 23

The Lord is my shepherd; I shall not want.  
In verdant pastures he gives me repose;  
Beside restful waters he leads me;  
He refreshes my soul.  
He guides me in right paths  
For his name's sake.  
Even though I walk in the dark valley  
I fear no evil for you are at my side  
With your rod and your staff  
That give me courage.  
You spread the table before me  
In the sight of my foes;  
You anoint my head with oil;  
My cup overflows.  
Only goodness and kindness follow me  
All the days of my life.  
And I shall dwell in the house of the Lord  
For years to come.

THE BIBLE, *Douay Version.*