

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



RAMON MAGSAYSAY (1908-1957). Third President of the Republic of the Philippines. Though not a Mason, he proved by his life that a common man can have uncommon achievements if that life is dedicated to the interest and welfare of the common man. March 17 is the anniversary of his tragic death.

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IN THIS ISSUE

	Page
GRAND MASTER'S MESSAGE	1
EDITORIAL	2
COUNSEL TO THE YOUNG	MWB Pedro Gimenez, PGM 3
FIFTIETH ANNUAL GRAND LODGE COMMUNICATION	4
THE LONE EAGLE	George Burch, Jr. 5
THE BROTHERHOOD OF FREE MEN	WB Alberto de la Cruz 7
QUESTIONS & ANSWERS	WB Aurelio Corcuera 10
GRAVEL AND SAND	WB Oscar L. Fung 20
A TRIBUTE TO THE PHILIPPINE FLAG	WB Manuel M. Crudo 22
WITH OUR YOUNG ONES	Pablo Mataquin, Jr. 25
THIRTY-FOUR YEARS WITH PLARIDEL	NBM 27



Grand Master's Message:

This month being the eleventh in my stewardship of the Grand Oriental Chair, I wish to tell the brethren about some of the things they have done or planned to do in the way of "making Masons manifest more Masonry". There has been a growing interest among brethren in a community to organize Square and Compass Clubs. These clubs are primarily for social purposes, meeting at least once a month to have lunch or dinner together where they have speakers on Masonic subjects. They have one in JUSMAG with a fair-sized membership. There is one in the Projects 6, 7, 8 and Pag-asa area and one in Project 4 in Quezon City. While their meetings are for fellowship, they may grow into organized lodges later.

There used to be one Square and Compass Club in Saigon. Now they have two, with the one just organized in the Bien Hoa Air Base. Their organization was led mainly by brethren there, many of whom are members of our Biak na Bato Lodge No. 7.

I have signed dispensations for the organization of lodges in Project 4 and in Seoul, South Korea. We are glad of the one being organized in Seoul because this again stresses the fact that the Grand Lodge of the Philippines has been instrumental in spreading Masonry in the Far East. It will be recalled that lodges in China and Japan, before they organized their own Grand Lodges, were organized under the aegis of our Grand Lodge. It is our hope that from this one lodge in South Korea, many more will grow such that sometime in the future they will have their own Grand Lodge also.

The physical improvements in Plaridel Masonic Temple, home of our Grand Lodge, are in their final stages at this time. The airconditioning system for Abad Santos Hall has been doubled in capacity to thirty tons. Brethren attending the Grand Lodge Communication from April 26-28, 1966 will be pleased that they will no longer be warmed, but cooled. The ceiling of the balcony has been architecturally improved. It is more dignified-looking now. The twelve store spaces fronting San Marcelino street are finished. Some stores are now operating.

I wish to remind the brethren about our Grand Lodge Communication. We hope every lodge will be represented and that every delegate will share the responsibility of talking things over and planning things for the ensuing Grand Lodge year. Please make your plans early and make this a good Communication.

(Sgd.) SERAFIN L. TEVES
Grand Master

Editorial:

ON NOT BEING LATE

Back in our teaching days, we used to chide our students who came late by saying: "You are not late today; you just did not come on time." The response was as to be expected; they did not like to hear those silly words again, so they came on time.

It is with trepidation that we would say these same words to the brethren who are entrusted with the duty of making those reports required by the Grand Lodge. Since late last year, we had thought of printing the names of newly-raised brethren, stating the dates of raising, lodges and locations, etc. This information can be found in the monthly reports, but since January this year, no more than three dozen reports have come into the hands of the Grand Secretary. Normally, 134 such reports should be in the Grand Lodge at the end of each month. Anyway, we are beginning with the list this month. We will see if we can continue with it.

The list of officers of the lodges for the current year are by regulation due on January 15 of each year. Today, March 15, twenty-five lodges still have to be heard from. We might say some reports are not late; they are not here. Last month we promised we would put an insert in the March issue containing the names of lodges, districts, locations, officers, meeting days and addresses of secretaries. We have to postpone this until next month hoping that by then the twenty-five lodges will have been heard from. No, those lodges are not all overseas lodges; most are within the territorial limits of the Philippines, nine of them in Manila!

Brethren of our blue lodges want to know as early as possible what actions were taken in the annual Grand Lodge communications. It is important that they know the new rules and regulations so that they can govern themselves accordingly. There is something admirable in this desire. We congratulate them for it.

All right, there is nothing wrong with our belly. Not aching. We are merely saying that tardiness is not a virtue; but promptness is. Promptness is like perfume. One does not spray it on himself without the others not getting it.

NBM

Counsel to the Young

MWB PEDRO M. GIMENEZ, PGM

In the seclusion of my retirement, I thought I could isolate myself from the outside world and enjoy the beauties of nature and inhale the cool and invigorating air that penetrates the ever green leaves. Men of my age, after having rendered more than 45 years of service to our country and people, may probably be excused from getting involved in the drudgeries of life and allowed a life of serenity free from cares and worries.

The problems facing our country today are so vast, so tremendous, if not grave, that I feel it is the duty of every Filipino citizen to lend a helping hand towards their solution. Indeed, the most dangerous of these problems is smuggling. It is gratifying that no less than our President has taken immediate steps to curb it. I am in full accord with the attitude he has taken toward this particular problem because smuggling, not only of blue seal cigarettes but also of narcotics, undermines the stability and the health of our nation. Collections of the treasury are on a downward trend mainly due to this nefarious scheme. Considering also the apparent apathy of our people to pay their taxes on time, if they pay at all, the threat to the financial stability of our nation is by all means serious. This seeming conspiracy to shake the very foundation of our government through the commission of crimes and flouting of our laws should caution the citizenry to be alert and vigilant. No amount of laws can eradicate these

crimes without the people themselves cooperating with our authorities.

But the situation is not yet hopeless. While a number of our people ignore the laws in their desire to accumulate wealth through all means, fair or foul, there is still a great majority who are law-abiding, conscious of their duties to God and country. If only we consider honor as above everything, if we are still imbued with a sense of patriotism, these crimes committed by our countrymen against their own country would not happen. These acts are equivalent to subversion which in other forms of government is punishable by death.

To the youth of our land, I appeal to you to observe the laws of our country. Love our Philippines not only in words but in good deeds. Help our President and other authorities to restore peace and order and thus strengthen the stability of our nation. In you, the youth of our land, who, no less than our patriot, Dr. Jose P. Rizal, called "the hope of the Fatherland," lies the future of our country. The Philippines is the only patrimony that God has given you to love, to cherish, to preserve and to die for if necessary. We of the older generation are fading away. We can only give you words of guidance; help our country to be great so that no people beyond our shores will ever aspire to dominate us nor attempt to obliterate the Filipino race. △

Fiftieth Annual Communication, Grand Lodge of the Philippines

April 26-28, 1966 — Plaridel Masonic Temple

A G E N D A

1. Opening of the Grand Lodge by the Deputy Grand Master and other officers of the Grand Lodge.
2. Admission of Master Masons.
3. Reception of the Most Worshipful Grand Master.
4. Reception of Past Grand Masters.
5. Flag Ceremony.
6. Invocation.
7. Roll Call of Grand Lodge Officers, Past Grand Masters, and Past Grand Officers.
8. Report of the Committee on Credentials
9. Roll Call of lodges, report on quorum.
10. Recess for corporation meeting.
11. Messages.
12. Welcome address by the Most Worshipful Grand Master.
13. Roll Call and reception of Grand Representatives.
14. Presentation of the Grand Representatives to the Grand Master by the Grand Marshal.
15. Welcome address to the Grand Representatives by the Grand Master.
16. Response on behalf of the Grand Representatives.
17. Introduction of the Guest Speaker — by M. W. Antonio Gonzalez, PGM
18. Address — WB Donald Dale Boudeman, Most Puissant General Grand Master, General Grand Council, RSM International and Grand Inspector General, 33^o, AASR, Northern Jurisdiction.
19. Reading and approval of the minutes of the Forty-Ninth Annual Communication, unless dispensed with.
20. Report of the Most Worshipful Grand Master and reference thereof.
21. Report of the Grand Treasurer and reference thereof.
22. Report of the Grand Secretary and reference thereof.
23. Report of the Grand Lecturer and reference thereof.
24. Appointment of Regular Committees on Charter, By-Laws, and Special Committees on Grand Lodge Officers' reports.
25. Grand Oration.
26. Presentation of petitions, motions and resolutions; reference or other disposition of the same.
27. Reports of Regular, Standing, and Special Committees; action thereon.
28. Report of the President of the Masonic Hospital for Crippled Children, Inc.
29. Report of the Chairman, Building Committee.
30. Report of the President, Acacia Mutual Aid Society, Inc.
31. Report of the Chairman on School Books.
32. Report of the Chairman, Filipinas Savings and Loan Assn.
33. Report of the Chairman, Cabletow, Inc.
34. Presentation of Accounts and Budget of the Grand Lodge.
35. Miscellaneous business, if any.
36. Appointment of election tellers and clerks.
37. Election of Grand Lodge Officers, and members of the Board of General Purposes.
38. Announcement of Appointed Officers of the Grand Lodge.
39. Resumption of the Grand Lodge business.
40. Recess for Corporation Meeting.
41. Installation of the Grand Lodge Officers.

The Lone Eagle: Lindbergh

By **GEORGE BURCH, JR.**

Almost impossible to capture now is that kind of magic which Lindbergh and his legend exerted upon those of us who remember him in the greatest years of his heroism and triumph in the late 1920's.

Numerous newspapers and magazines, as well as books, including "The Spirit of St. Louis," which he authored, have been written about Lindbergh, the man, whom few men intimately knew and fewer understood. In his book, "The Spirit of St. Louis," he describes the planning and execution of the first non-stop airplane flight between the continents of America and Europe. It was fourteen years in the writing.

The phenomenon, known as "hero," bearing his name, which had loomed immensely over the American scene for thirteen years, had ceased to exist by the end of 1941. He, of course, continued to be admired by many and worshipped by a small minority of Americans, yet the man survived his heroism, continued intensely alive, and active, even today.

Lindbergh, partly as a result of his own acts and character, partly as the result of forces beyond his control, was worshipped, mobbed, photographed, vilified, as perhaps no other private citizen in the 20th Century, and perhaps in all American history.

By flying solo from New York to Paris in the "Spirit of St. Louis," in



CHARLES A. LINDBERGH

May, 1927, he was transferred from an everyday life of an average American into a national legendary figure. His exploits converted aviation from airplane spectacles put on by stunt daredevil flyers in country fairs into the most advanced and modern source of transportation of the 20th Century, both for passengers and freight. Men even today have difficulty in giving it proper place in the dynamic development of peoples and nations, and it remains for future history to read the effects of airplanes on civilization.

LINDBERGH'S YOUTH

In 1901, his father, Charles A. Lindbergh, following the untimely death of his wife, Mary, whom he

Turn to page 11

Boudeman to Speak

WB Donald Dale Boudeman, General Grand Master, General Grand Council, Royal and Select Masters International and Sovereign Grand Inspector General, 33°, Northern Jurisdiction, U.S.A., will be the guest speaker at the Fiftieth Annual Grand Lodge Communication, April 26-28, 1966, at Plaridel Masonic Temple. This was announced by MWB Teves, Grand Master and RWB Wilmarth, Deputy Grand Master, who was responsible for inviting WB Boudeman.

WB Boudeman is a member and Past Master of Anchor Lodge of Strict Observance No. 87 in Kalamazoo, Michigan and is active in both the York and Scottish Rites, having attained the pinnacle degrees in both orders and serving in many offices therein. He is an active member of the Supreme Council of the International Order of DeMolay and holds the DeMolay Legion of Honor. He is a Shriner and is Past President of the Kalamazoo Shrine Club. He is also a member of the Order of the Eastern Star, the Royal Order of Jesters and the White Shrine of Jerusalem.

In addition to his activities in the Masonic order, he is active in civic organizations of his city, having served as President of the Kalamazoo Exchange Club, the Elks Club and other organizations. Owner of a chain of drugstores, he has been active in professional organizations of his city and state. With his wife, Bernice, son, John and daughter Diana, he holds membership in the First Methodist Church of Kalamazoo.

NBM

Supreme Guardian Visits Bethels

Mrs. Mary Etta Wright, Supreme Guardian of the International Order of Job's Daughters, will be in the Philippines from March 28 to April 11, 1966 to visit bethels of the Order during her stay here. She will be with Bethel No. 1 in Olongapo, Zambales from March 28 to April 2, with Bethel No. 3 in Dumaguete City from April 3 to April 6, and with Bethel No. 2 in Manila from April 7 to 11, spending the Holy Week in the city.

In the evening of April 11, she flies to Australia to visit the Grand Bethel there. Her trip outside the continental United States has taken her thus far to Hawaii and Guam before her Philippine visit. After a week or so in Australia, she will fly back to the United States and en route will touch Manila, Hong Kong, Tokyo and Alaska. In Alaska, she will visit the three bethels of the Order there.

While in the Philippines Mrs. Wright will be the object of enthusiastic welcome by the daughters, guardians and parents in the different sections of the country where Jobie bethels are located. Trips of Supreme Guardians are made yearly to all bethels under Supreme jurisdiction.

The Order of Job's Daughters takes in girls from twelve to twenty years who are related to Masons. They are taught love of God, parents and country and engage in charity and social work for the needy. The Order has bethels in the United States, Canada, Guam, the Philippines and Australia.

NBM

The Brotherhood of Free Men

WB ALBERTO DE LA CRUZ, WM
Magat Lodge No. 65

*Distinguished Guest of Honor,
Officers of the Grand Lodge, Dignitaries of the East, Fellow Masons, Ladies and Gentlemen:*

We are again here assembled tonight to observe with profound solemnity the traditional investiture of Masonic mantle upon those who shall in the year to pass, shoulder the task of spreading the tenets of the *Ancient Craft of Freemasonry* so that those heretofore, have labored in the dark as to its true message and purpose shall no longer walk in the dim path of ignorance.

The *Ancient Craft or Freemasonry* has, thru centuries of its noble existence, been the subject of so much ridicule, criticism, constructive or otherwise, some meant to debase and degrade the *Craft* while others sought to destroy the institution itself. Indeed, there are countless people including Petitioners to the fold who have no conception of what Freemasonry is or seeks to do and who use it only as a springboard from which to gain a prestige symbol.

There are those who claim that ours is too secretive a society which no one can just penetrate to understand the inner workings of the organization and thereby lead to charges of heresy, anti-religion, an association comprised of Godless heathens whose every guiding principle contradicts religious dogma and teachings.

All these imputations are obviously a case of misinformation, a lack of proper understanding of the workings of *Freemasonry*.

It is a policy borne out of necessity that the right to carry the Masonic symbol, the right to be a Freemason is a mere privilege granted only to those deserving and worthy of the Craft. It is not a natural right which all men can demand. To belong to the fold is a great privilege because to be accepted to the *Fraternity* is evidence that the Petitioner is possessed with spiritual and moral traits of the highest order. Only those worthy, those whose breeding and character can best exemplify *Freemasonry* are extended the privilege of wearing the Masonic emblem. And it is because not all can enter the portals of Masonic Lodge, not all men can have the privilege of joining this fraternity that we are thus charged of being some sort of a secret society whose principles must necessarily contravene the accepted norms of social order.

It behooves therefore upon us *Freemasons* not to remain complacent and indifferent to the accusations and henceforth strive to enlighten the public of the real philosophy of *Freemasonry*.

It is a pity that so many of those who do not belong to the fold have found fault with an organization whose fundamental principle is the promotion of fraternal brotherhood of men — the *Fellowship* — that sweet and precious jewel which we ought to share with our fellowmen so that, in the words of a great Grand Master, we can stand together in times

Turn to next page

of adversity, rejoice in prosperity, do things together — *But Always Together*. And we can achieve this grand design of *Freemasonry* if we can erect a moral edifice within the heart of man because as aptly stated, the entire philosophy of *Freemasonry* is built around the individual. Indeed, the Ancient Craft of *Freemasonry* will always withstand any tempest of time because if we can make an individual wiser, better and consequently happier, there will be no more room nor reason for a man to lose that feeling of fraternal brotherhood towards his fellowmen.

Even the nations of the world with clashing ideologies, creed, and culture have seen fit to band together into one gigantic structure like the *United Nations* in order to give validity to man's aspiration for human dignity. Today, racial conflicts between people of divergent races and colors and wars between nations of contrasting ideologies are daily bread to our news thirsty minds. These wars on race and ideology arise because of man's incessant desire to be treated with human dignity by his fellowmen — that he is co-equal with any man alive and that he is entitled to the same degree of respect and consideration irrespective of whether his skin is white, yellow, brown or black.

These conflicts will easily come to pass if all men shall treat each other as *Brothers*, if all the people on earth shall render due respect to the dignity of his fellowmen. And if we shall always be guided by a sense of fellowship towards others, if we shall promote, at all times, fraternal unity among brothers, if we shall always be in constant awareness of *God's* commandment to "*Love Thy Neighbor as Thyself*", perhaps this world will never find itself in constant turmoil and wars shall be a thing of the past.

It is in the light of present day

events where we find the greatest need for all people to understand *Freemasonry*. Because if men shall abide, as we do, by the principles and teachings of *Freemasonry* these racial and ideological conflicts will not find any root from which to grow.

It is one of the doctrines of *Masonry* that before one can be a *Mason* one has to pass the standards by which a *Petitioner* ought to measure himself not only in terms of the moral and the material but principally in terms of the spiritual. And so it is said that to "be a *Freemason* you have to inquire into your own heart and conduct and keep careful watch over yourself that you go not astray. If you harbor ill-will and jealousy, if you are hospitable to intolerance and bigotry and churlish to gentleness and kind affections, opening wide your heart to one and closing its portals to the other, it is time for you to set in order your own temple, or else you wear in vain the name and insignia of a *Mason*, while yet uninvested with the *Masonic* nature."

Indeed, *Freemasonry* acquires greater significance because it accomplishes charitable acts or deeds without any fanfare or the blare of trumpets. This absence of any ostentatious display of acts of charity spells the difference between *Masonic* charity from the rest of the civic organizations of the world. It is not a meaningless or tasteless gesture for it springs from the very ultimate of our human existence — *The Heart of Man*. And so we can claim that ours has greater wisdom and significance because it is extended borne out of *Love* for our fellowmen.

I am happy therefore, that my humble self has been extended the rare privilege of steering our *Masonic* Lodge. And I shall assume the discharge of my office not with an eye to *fame* or any prestige symbol but

I shall take it as a challenge ever conscious of the fact that I am here to serve and not to be served by my fellowmen. This office surely can lend me what the world calls *Fame*, but for myself I seek not the fame because to paraphrase a writer, I shall always look upon fame as something to be used in accomplishing good.

But it is not only the performance of charitable deeds or acts of mercy that we ought to concern ourselves within the limits of our Masonic Lodge. We shall likewise try to preserve and see to it that *Freemasonry* is ever a Pearl of Great Price, "worth a great deal of effort, a great deal of sacrifice, a great deal of waiting," in the words of the Past Grand Master of the Grand Lodge of Indiana. The Fellowship of *Freemasonry* cannot be achieved if we shall take lightly that fraternal unity among brothers.

"There can be no genuine brother-

hood without mutual regard, good opinion and esteem, mutual charity, and mutual allowance for faults and failings." It is those only who learn habitually to think better of each other, to look habitually for the good that is in each other and expect, allow for, and overlook, the evil, who can be Brethren one of the other, in any true sense of the word. Those who gloat over the failings of one another, who think each other to be naturally base and low, of a nature in which the evil predominates and excellence is not to be looked for, cannot even be friends, and much less *Brethren*.

And to you my brethren let me give this pledge that in placing this hood of office upon my shoulders I shall always place my heart and mind to the tenets of *Freemasonry* ever *mindful of what is written* —

"For where your treasure is, there will your heart be also." △



LIST OF NEW BRETHREN FOR JANUARY 1966

Name	Lodge	Address	Date Raised
1. Robert Samuel Adams	Loo Choo Lodge No. 172;	Koza, Okinawa	1/6/66
2. Jerry Lynn Larsen	Loo Choo Lodge No. 172;	Koza, Okinawa	1/6/66
3. Amos Ray Fields	Pilar Lodge No. 15;	Imus, Cavite	1/8/66
4. George H. Jones	Pilar Lodge No. 15;	Imus, Cavite	1/8/66
5. Daniel B. Sta. Ana	C. Norte Lodge No. 107;	Daet, C. Norte	1/8/66
6. Harvey Horita	I. Wood Lodge No. 105;	Clark Air Base	1/14/66
7. Willard Shockley	I. Wood Lodge No. 105;	Clark Air Base	1/14/66
8. Robert Peig	Abra Lodge No. 86;	Bangued, Abra	1/15/66
9. Manuel Severo	Abra Lodge No. 86;	Bangued, Abra	1/15/66
10. Roberto C. Alarcon	Pintong Bato Lodge No. 51;	Bacoor, Cavite	1/22/66
11. Dante Z. Evangelista	Pintong Bato Lodge No. 51;	Bacoor, Cavite	1/22/66
12. Horace Theodore Cole	Kanto Lodge No. 143;	Tokyo, Japan	1/26/66
13. Florentino C. Concepcion	Kasilawan Lodge No. 77;	Manila	1/29/66
14. Martin G. Espina	Kasilawan Lodge No. 77;	Manila	1/29/66

More Questions and Answers...

WB AURELIO L. CORCUERA (4) PM

126. Mackey (*An Encyclopedia of Freemasonry*, 1919, vol. 1, p. 306) defines a Grand Lodge as the "dogmatic and administrative authority of Ancient Craft Masonry, or the three symbolic degrees." What justification is there for describing it as democratic?

In the early part of the 18th century when the first Grand Lodges were organized, a Grand Lodge as a matter of expediency had to have *power and authority* over all the Craft within its jurisdiction, exercising legislative, executive, and judicial functions. Its ordinances and edicts, until repealed, are to be obeyed by the Lodges under its jurisdiction and their members. Its judicial decrees are final. It is thus autocratic and despotic. But since the Lodges composing it are *represented* by their Masters and Wardens, and, in some cases, by their Past Masters also in its communications and since all propositions presented have to be approved by the votes of a majority of those present, a quorum being present, it is democratic — a representative democracy.

127. In the Philippines who are the members of the Grand Lodge?

According to Par. 3 (Chapter I, Article II, Section 1 of the Constitution, revised in 1962) the members of the Grand Lodge are: the Grand Lodge Officers; the Past (elective) Grand Officers; the Masters and Wardens, and the Past Masters of the Lodges under the jurisdiction of the Grand Lodge.

128. What is meant by the term "exclusive jurisdiction"?

A Grand Lodge has exclusive jurisdiction over the territory in which it is established because no other Grand Lodge can charter a Lodge within its jurisdiction *without its expressed permission*. A Lodge has exclusive jurisdiction in the place mentioned in its charter, and residents within the limits of its jurisdiction can not petition for the degrees of Masonry in any other Lodge without first obtaining a waiver of jurisdiction from it.

129. Who requests the waiver: the petitioner or the Lodge to which he desires to apply?

According to Par. 159 of the Constitution (rev. 1962) the Lodge to which the applicant desires to present his petition, *upon his written request*, should ask for the waiver of jurisdiction from the Lodge which has (exclusive) jurisdiction over the prospective candidate.

130. Is the granting of a waiver of jurisdiction mandatory on the Lodge from which it is requested?

No, it is entirely discretionary. The requesting Lodge can not act on the petition unless the waiver is granted.

had married in 1887, and to whom were born two daughters, Eva and Lillian, was married to Evangeline Lodge Land, who like her husband, graduated from the University of Michigan, he in law and she from the school of education. His father was a successful attorney, who became a man of extensive affairs, building and selling houses, acquiring farms, a District Attorney, and finally, a member of Congress from Minnesota's Sixth District.

Charles A. Lindbergh, Jr., was born in Minnesota, February 4, 1902, and during his early years lived on a ranch located on one hundred and ten acres of primeval pines and hardwoods, stretching along the Mississippi.

His father and mother evidently were too much alike to make a successful marriage and while they were separated, they never were divorced. Lindbergh continued to live with his mother, but he spent a great deal of time with his father.

His early environment made an impression, as a half century later Lindbergh wrote of his early youth as having been spent in an idyllic landscape of field and wood, river and lake.

Lindbergh's father was a great believer in self-reliance, a truly rugged individual and these characteristics were impressed upon Lindbergh at an early age, who being an only son whose two half sisters were much too old for him to play with, played alone much of the time, and he found solitude in hunting and fishing. He even built a flat bottom boat on which, with his dog as his only companion, he frequently made trips along the muddy banks of the Mississippi river, which was lined with oaks, elms and rustling cottonwoods.

In his early youth, he recalled seeing two airplanes which were oblong boxes and were without solid side walls and whose tops and bottoms were held together by a forest of struts, a network of wires. He had a boyhood dream to fly, even though it was a dangerous pastime, but as flying was very expensive, he put aside his yearning to fly, although to his mother's consternation he practiced jumping from tree limbs, and on one occasion dropped the family cat from a second floor so he could check whether or not it would land on four feet (it did).

EDUCATION

The ejection in 1906 of his father to the United States Congress, followed by four subsequent re-elections, was but the first of many drastic changes in Lindbergh's life.

During those years, while he was growing into adolescence, Lindbergh was so moved about the country, dividing his time between Little Falls, Minnesota, Washington, Detroit, with extended trips to the West Coast and elsewhere about the country, that he never completed a full term in any one school. His mother tried to fill the gaps with private tutoring, but deficiencies in his formal education became inevitable. Notwithstanding his lack of book learning, his experiences became more educative than that to which most youths were then exposed to.

The lessons taught him by his father, encouraged Lindbergh never to show fear, and to make his way in the world with a minimum of dependence upon other people. With the passing of years and the accumulation of hurts, he became increasingly reticent.

Lindbergh, when he was five years old, stood by his father's side while the latter was sworn in as a Congress-

Turn to next page

LINDBERGH MASONIC RECORD

On April 7, 1926, Keystone Lodge, No. 243, St. Louis, Missouri, of the Masonic Grand Jurisdiction of Missouri, received a petition for the degrees from a tall, slender, diffident youth.

Brother Lindbergh first saw the light of Freemasonry on June 6, 1926. He was made a Fellowcraft in October and a Master Mason on December 15, the same year. During his progress through the degrees he displayed keen interest in the degree work and in the lectures.

All degree work was done and lectures delivered with one exception by members of the Lodge. The Entered apprentice and Master Mason "curtain lectures" (corresponds with our Master's lectures) was delivered by James M. Bradford, Past Grand Master of the Grand Lodge of Missouri.

Shortly after receiving the degrees came his famous flight ending at Paris, France, an event which will ever remain first in the minds of his Masonic brethren, especially in the minds of the members of Keystone Lodge, No. 243.

In recognition of his achievement and the honor which he had brought to himself, his country, the Masonic Fraternity and to Keystone Lodge, he was made a life member by the lodge. In so doing, Keystone Lodge conferred upon him an honor which no other Masonic Body could give him.

In 1928 he made his trip to South America where he was accorded every Masonic recognition: Lodge Libertad 20 Santo Domingo, RD, invested him with the honor of Honorary Member of their Lodge. He is a member of St. Louis Chapter No. 33 National Sojourners.

On his history-making flight from New York to Paris he wore the square and compass on his jacket. Years later when a movie was made telling the story of the flight the producers in their inimitable way turned this into a St. Christopher medal.

man on the House of Chamber; frequently was with his father on the House floor; and he listened to his father's speeches in Congress, though for the most part, uncomprehendingly.

When World War No. I broke out, his father through speeches and writing, charged that "Money interests" were issuing "propaganda" for the purpose of involving this Country on the side of the allies.

His father during his last term in Congress in 1915 introduced legislation, which dismayed his political friends and delighted his enemies, calling for an investigation of charges brought by the Free Press Defense League, to the effect that the Roman Catholic Church opposed, and through its various organizations, sought to subvert the American System of public schools, freedom of

the press, freedom of speech and assembly, freedom of thought in matters of conscience, and the principle of separation of Church and State. Needless to say, this legislation was killed in committee.

Following his retirement from Congress, Lindbergh's father continued his attack on those whom he charged brought about the participation of our nation in World War I. Although his views were not rejected in Minnesota, whose farmers were generally distrustful of big business and which has a large German-American population, elsewhere throughout the country he brought considerable criticism upon himself.

By the time Lindbergh entered his teens, machinery had become central to the boy's life, particularly internal-combustion engines. He graduated from high school in Little Falls,

Minnesota, and his classmates, although few knew him intimately, will always remember him by his motorcycle, which he operated with what seemed to them an appalling recklessness.

Following his graduation from high school, he farmed for two years, but because of depressed markets for farm products, following the close of the war, and the lack of thrill of adventure in everyday farming, he concluded that the farm outlook was dreary if not hopeless and that he had had enough farming. In any event, he had never intended to devote his life to agriculture.

He began to consider, vaguely at first, the possibility that he might become an aviator, remembering as he did, the air heroes who became "Aces" by downing five or more planes. Since the war's end he had followed with avid interest the accounts of record-breaking long distance flights. In May of 1919, an American Naval seaplane had flown from Newfoundland to the Azores with a crew of five men. A month later, an English pilot and an American navigator had flown from Newfoundland to Ireland, where they landed in a peat bog, winning the 10,000 pound prize for the first non-stop Atlantic crossing.

In the fall of 1920, he enrolled in the University of Wisconsin, because he wanted to take mechanical engineering. By this time this young man had reached the height of 6 feet, 3 inches. From his first day in college he kept pretty much to himself, and formed few friendships. His restlessness was reflected in his inattention to class study and as a result, his grades suffered, and at the end of March, 1922, he left college, never again to attend a college class.

He then entered upon a world as distinct in some ways, from his boy-

hood as Minnesota had been from Sweden for his grandfather, that of aviation, and with it he acquired his first nickname, "Slim." He became an enrolled student in an aircraft school, which did not last very long, largely due to lack of interest in the future of aviation. Lindbergh next became a mechanic and a helper on a friend's barnstorming, airplane expedition, and he even offered to pay his own expenses, so great was his interest in aviation. The average pilot's life expectancy in the air, by this time, was nine hundred hours, or about six weeks — it grew longer every year thereafter, until it compared favorably with relatively safe occupations.

Lindbergh next took up parachute jumping, and this experience gave him a confidence which stood him in good stead when he subsequently flew solo across the Atlantic.

On his twenty-first birthday, his father continued to oppose his flying as being too dangerous, but when he realized his son's mind was made up, he signed his note so he could purchase a surplus army training plane, better known as "Jenneys," and which were being auctioned off for as little as \$50.00. He came close to injury, or death, on his first attempt to fly and land this machine, as he never had previously soloed, as in those days no license was required of a pilot.

During the months that followed, he became a proficient flyer, becoming acutely aware, as all his fellow flyers were, of the difference in outlook between aviators and earth-bound people, as aviators living more rapidly, devoting their energies to the present instant, and ignoring the past and future within which most people planned their activities.

Turn to next page

Lindbergh, solitary and unknown, moved from place to place by sudden impulses and sheer restlessness, barnstorming through the middle west and the south, barely making expenses some weeks, but showing on the whole a modest profit.

Lindbergh realized that commercial aviation was still several years off and that any flyer who wished to grow up with it would do well, in the meantime, to gain the prestige and technical proficiency resulting from army training. March 15, 1924, he was inducted at Brook's Field, San Antonio, Texas, as an Air Service Cadet, and for the first time he flew the most modern planes.

His father died in 1924. At his request, his son took his ashes aloft in an airplane, and circling the woods and meadows, spread them upon the wind.

Of the original class who became air corps cadets with Lindbergh, only eighteen remained to receive their wings in March of 1925. Lindbergh was graduated number One among them. The following week most of the graduates resigned from active service in order to retain their freedom as members of the Air Corps Reserve Corps, and Lindbergh with no definite plans for his future in mind, boarded a train for St. Louis.

The army had enlarged his circle of casually friendly acquaintances and had given him, evidently for the first time in his life, a sense of belonging, or being a member.

THE AIR MAIL PILOT

In 1925 the Congress passed legislation transferring the air mail service, which the Post Office Department had inaugurated in 1918, using army planes and personnel, to private industry. Certainly the hazard of flying the mail was great enough to challenge him.

He was hired by the Robertson corporation as its Chief mail pilot, on the run between Chicago and St. Louis. The worse the weather, the better he seemed to like it.

Current news did not interest Lindbergh. There was, however, one strand of news lacing through the whole of the age in which his interest became great, indeed. It was the continuing story of the Orteig Prize and of the men competing for it. He read it with increasing fascination as it unfolded from the spring through the summer into the fall of 1926, until in November, he himself became a part of it, though at first obscurely.

The story had begun some ten years before, in the mind of a Frenchman named Raymond Orteig, who operated hotels in New York. He resolved, following the conclusion of World War I, to encourage flights between United States and France, and in such a way to bind his native land more closely to the United States. He agreed to award \$25,000.00 "to the first aviator who shall cross the Atlantic in a land or water aircraft (heavier than air) from Paris or the shores of France to New York, or from New York to Paris or the shores of France, without stop." He stipulated that the flight be made within five years after the offer was announced. But when the five years were up, the prize remained unwon and in fact there had not even been an attempt to win it, such a flight in the early 1920's seemed utterly impossible, and failure would most certainly result in death.

By 1926, Orteig renewed his prize offer for another five years (he had by this time returned to Paris to live). Airplane motors and design had sufficiently improved to make a non-stop flight of 3600 miles seem

possible but without any margin for error.

The possibility of a transatlantic flight had become an obsession with Lindbergh, and he concluded that since the limiting factor on long distance flying was the load of gasoline a plane could lift, any plane which set out to break the distance record must be stripped of every ounce of excess weight, including the cutting of the crew to one.

There seemed to him many reasons why St. Louis businessmen who knew him and respected his professional competence, would finance his proposed flight, New York to Paris, and after considerable negotiations his proposed flight was underwritten.

He selected the Ryan Aircraft Co. of San Diego to manufacture his plane, which was to be equipped with a Wright Engine, and late in February, 1927, this company, under the strict supervision of Lindbergh, built the Spirit of St. Louis. He directed every detail, even the most minute, of the plane's construction and he did not leave San Diego until he was absolutely sure that the smallest part, the weakest link in the mechanism of his ship, was strong enough to withstand strain before which other planes had succumbed.

He trained for his flight as boxers train for a ring battle, but his training was to defeat the "sandman," for he was to fly solo, and as a result of this training, he was able to remain awake and at work for as many as 40 hours, with no time out or sleep or relaxation.

Lindbergh was not the only potential entry for the race from New York to Paris, or from Paris to New York, as several well-known pilots filed formal entries for the Orteig prize, Lindbergh being the second to file a formal entry. One plane actually left Paris for New York, but the

plane after passing Ireland was never seen again. In less than nine months, the Paris-New York project had claimed the lives of six men, as well as injury to three others.

By midday of May 10, 1927, the Spirit of St. Louis, with Lindbergh at the controls, lifted at the airfield at San Diego. The non-stop flight to St. Louis had begun, and on May 11, 1927, the Spirit of St. Louis landed at Lambert Field, St. Louis. He had flown 1,550 miles in fourteen hours and twenty-five minutes; this was farther than any solo pilot had ever flown non-stop before.

The next day he took off for New York and as he landed in Roosevelt field he learned that the number of transatlantic planes poised on Long island was increased from one to three.

THE FLIGHT

Early morning, on May 20, 1927, the Spirit of St. Louis, in a blinding rain storm, with mud soaked runways, raised gently forward toward the point of no return, Paris.

Abruptly, across America, the people focused their minds on a single lonely youth of twenty-five years, who carrying the hopes and prayers of his fellow countrymen, with only a sandwich in his pocket to sustain him.

Rain, sleet, snow and ice added to the complexities of his flight problems and in the twenty-eight hours of his flight, he for the first time saw land, Ireland. He had accomplished a masterpiece of navigation, one worthy of the genius of dead reckoning, Christopher Columbus. He was now only 600 miles from Paris.

PARIS

France, which had not forgotten its emotion of joy, when, in 1917, it saw the first American regiments on

Turn to next page

the streets, was so taken by the audacity of Lindbergh's solitary attempt, that as a nation they yearned for the triumph of this "lone boy" as the Americans did. Many articles have been written about his triumph and reception in Paris on his arrival, subsequently followed by his tour of the Western capitals of Europe. Many flamboyant congratulations were released by various heads of governments throughout the world, but perhaps the nearest approach to the flight's essential meaning, as felt rather than thought by the millions, was made by Dr. Bowie of Grace Episcopal Church in a sermon entitled "The Lure of the Impossible." He said in speaking of Nungesser, Coli, they lost their lives in attempting the flight which Lindbergh made, saying: "The chances are overwhelming against success. In these men we see manifested that indomitable heroism which whether . . . in victory or defeat, has made possible the progress of the human race toward the mastery of the world."

The President of the United States placed the flagship of the Commander of the European fleet at Lindbergh's disposal for the homeward voyage. The Spirit of St. Louis, dismantled, was returned to the United States and was subsequently presented to the Smithsonian Institution Washington, D.C.

As the Memphis, all flags flying, steamed slowly up the Potomac, past Alexandria, pandemonium broke loose. Church bells, fire sirens, automobile horns, factory whistles joined in such ear-splitting din as had not been heard in Washington since November 11, 1918; while overhead, circled scores of military planes; on the water were dozens of

small boats, then came the roar of mighty cannons.

When the Memphis docked, a very touching scene took place, the Admiral of the ship descended to the gangplank first, and when he went back up the plank, as he promptly did, thousands cheered and hundreds wept; he had upon his arm the hero's mother.

His government, headed by the President of the United States, Calvin Coolidge, paid homage to its distinguished citizen, who by this time had been elevated to the rank of Colonel in the Officers Reserve Corps.

The reception given him in Washington was probably greater than any given a private citizen in all history until then. But it was promptly exceeded by that given him in New York.

His tour of the United States only added to his stature — such was his modesty and selfless idealism.

On his good will trip to Mexico, his host in Mexico was the American Ambassador, Dwight Morrow and whose daughter, Anne, later became his wife. His triumphal tour of Mexico was such as the Mexicans had not accorded another man.

Lindbergh was not happy at being a public figure, as except for what he had accomplished, he preferred to be treated as a private individual citizen, which developed into an estrangement between him and the working press. While it was unfortunate that this breach developed, it came as no great surprise to those who knew Lindbergh best, as he was a very humble man. At any rate, there was abundant evidence by the late spring of 1929, that the Lindbergh legend, whether or not the press approved or disapproved, had a strong life of its own, overcoming every effort to destroy it.

THE LONE EAGLE AND ANNE

Anne Lindbergh in many ways reinforced Lindbergh's qualities; her basic shyness was akin to his own; she shared his desire for privacy and need for solitude, while in other ways, she was his complement, as she cared more than he for the opinion of other people.

Came June 22, 1930, Anne's twenty-fourth birthday, in the home of her parents, she gave birth to a son, Charles Augustus Lindbergh, Jr.

By February of 1932 the Lindbergh's had moved into their new secluded home; for the first time since their marriage they had established their own home.

On the evening of March 1, 1932, the Lindberghs looked in on their sick son Charles, only to find that he was not in his crib and they quickly realized that their baby was stolen.

Many of us are familiar with the nation-wide search for the kidnapers of Baby Charles, the nation-wide grief and sympathy for the suffering of the Lindberghs, discovery of the murdered baby and the subsequent capture in the fall of 1934 and the conviction and execution of Bruno Richard Hauptmann. The details of the kidnaping are indelibly written in history, and it would add nothing to this articles were we to go into any of its details.

So great was the grief of the Lindberghs on the finding of the body of their murdered child, that they moved from their New Jersey home, never to return again.

Later a second son, Jon Morrow, was born to the Lindbergh's followed by another son and a daughter.

Lindbergh then became interested, with others, in the development of a mechanical heart, and he spent a de-

cade in this endeavor. A medical break-through in medical science was scored, with the successful development of a mechanical heart, opening up unlimited medical future developments.

EUROPEAN YEARS

Following the completion of the Hauptmann murder trial — and his work on the mechanical heart, the Lindberghs moved to a quiet village in England, where they could live completely private lives. While in Europe a third son was born to them, whom they named Land Morrow.

While thus living in Europe they saw the unfolding of future history: Mussolini, the renegade socialist, had come to power in Rome; Lenin had seized power in St. Petersburg, followed by Stalin representing blind reaction in its purest form; Hitler and Nazi Germany, with Sadism, the principal arm of the Third Reich, nourished by a ruthless egotism, which had longer been evident in German philosophy than in that of any other land. All through this period, Soviet Russia struggled with increasing disposition to shape with Britain and France a strategy of collective security, whereby the decisions of the League of Nations could be implemented with effective sanctions, economic and political. A decisive importance had become attached in London and Paris to estimates of the relative strengths of the Axis Powers, the Democracies and the Soviet Union.

This, then, is the historic context in which we must judge the general idea Lindbergh was shaping, and these are the circumstances in which we must view the political role Lindbergh chose to play in the lurid tragic scenes which impended.

Turn to next page

In the summer of 1936, Lindbergh spent several weeks in Nazi Germany hobnobbing with Nazi bigwigs; certainly, this did not increase his popularity, but neither was it notably decreased. Whatever "bad" publicity he received from his Nazi association was immediately offset by the favorable publicity accorded to him in Copenhagen.

Certain it is that Lindbergh was impressed to the point of awe by the air power which he witnessed in Germany. He reported his observations to Prime Minister Baldwin of England, who was entirely indifferent. However, other officials, particularly those of America's State and War Departments, continued to evince great interest in what Lindbergh had to say. Contrary to what certain politicians had to say concerning Lindbergh's sympathies, he was entirely sympathetic to the British, but he felt that our only sound policy was to avoid war now at almost any cost, due to the lack of military preparedness, as over the years following World War No. 1, the democracies had devoted their efforts to peace and had cut back their military expenditures, particularly when it concerned the Air Corps.

WORLD WAR II

As the result of Lindbergh's report to Washington, Congress voted large sums of money for new planes, the first step toward a goal of 6000 planes for the Air Corps. He placed himself at the disposal of his government, and he was directed to inspect the nation's existing research and manufacturing facilities. In April of 1938, his family returned to the United States.

Events moved rapidly toward the tragic conclusions implicit in the Munich Pact. In March, 1939, Nazi troops had overrun helpless Czecho-

slovakia; Hitler's Nazi gangsters began at once the round-up of Jews, intellectuals, anti-Fascists. Two weeks later, Mussolini sent his troops into Albania, which became the springboard for his imminent invasion of Greece. France was prepared to fight only a defensive war, huddled behind her Maginot Line; Britain seemed unprepared for any war at all, save upon the high seas; and with this state of affairs, Russia felt that the democracies could give it little assistance against a German attack, and it turned more and more to effecting an alliance with Germany, and as we know, these two nations eventually entered into an alliance, which later broke when he invaded Russia. Then the explosion: in April 1936, Denmark was occupied, Norway invaded and conquered; followed in May by the conquering of Belgium, the Netherlands, Luxemburg and France, thus leaving England standing alone, following the almost miraculous evacuation of 340,000 troops at Dunkirk; to millions of Americans it appeared that the course of freedom in Europe was hopeless, and to and for these millions, Lindbergh spoke; this speech given with all the sincerity which he possessed, caused many to believe that he was pro-Nazi, when all along he was merely trying to point out our unpreparedness. Lindbergh became a spokesman for the America First Committee, which only added to the charges that he was Anti-British.

In the spring of 1941, a large majority of Americans by then were convinced that Britain's war was our own, for if she went down, our freedoms, our very survival as a nation, would be gravely imperiled.

Lindbergh, because of criticisms of the President, resigned as Colonel in the United States Air Corps Reserve, dedicating himself to continue to

serve his country to the best of his ability as a private citizen.

On Sunday, December 7, 1941, Japanese bombs rained down on Pearl Harbor, and our readers know of the holocaust of World War II. With the bombing of Pearl Harbor, the story which this article set out to tell was brought to a conclusion. We have attempted to show how Lindbergh, a great popular hero, was created and was undone in Twentieth Century America.

The government afforded him no official standing, but few men served their country as valiantly and effectively as did he during World War II. He did everything he personally could to prove though he may have been a bad historical prophet, mistaken in his estimates of the power potential in the Western democracies, that he was devoted to his country.

He became a key figure at Ford's Willow Run plant in the spring of 1942, in the production of B-24's; he also engaged in high altitude ignition-breakdown tests of a Thunderbolt fighter plane; in the fall of 1943, he transferred from Ford to United Aircraft corporation, which was producing Corsair fighter planes for the Navy and Marine Corps; in the spring of 1944, he went into the Pacific as a technical representative of United States, authorized to "study" under combat conditions the planes he helped to make and test. Lindbergh's definition of "study" meant flying planes in combat. The military

could not be a party to permitting a civilian to fly in combat, but they solved the problem for him by placing an extra plane on the line when a mission was being staged, and into it Lindbergh would climb just before the take off. After a few combat missions on one island base he would move to another so as not to cause any military problems for their commanders.

Altogether, he flew fifty missions, thoroughly convincing younger pilots that he was a valuable asset to their hazardous enterprises despite his advanced years, being then 42, and 30 years was "old" for a fighter pilot.

Twice, at least, he shot down Japanese Zeroes.

He made many contributions toward the more effective use of planes in combat, not the least of which was to extend the flying range of combat planes by as much as 500 miles.

In 1953, when the Eisenhower administration took office, steps were taken to correct the political injustices that had been done to him. The President nominated him for appointment to the rank of Brigadier General in the United States Air Force Reserve, a nomination which was confirmed in 1954.

To his old buddies, Lindbergh is "Slim," to his business associates, newer friends and his wife, he is Charles; to recent acquaintances, "General"; to the public, he is merely the ghost of "The Lone Eagle." To the Masons he is Brother Lindbergh.



If we are to be a really great people, we must strive in good faith to play a great part in the world.

—Theodore Roosevelt

GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM.

A Report on Masonic Activities

Brothers Cloyce Buckert, Horace West, and Clarence Sanders planed in from Vietnam to take their Blue Lodge Degrees in Biak-Na-Bato Lodge No. 7 last March 3, 1966. They were accompanied by Brother Richard Williamson. Brother Williamson belongs to a Lodge in Weisbaden, Germany.

We have received information from Brother Donald Thomas that a new Square and Compass Club was organized in the Bien Hoa Air Base in Vietnam. During the organizational meeting held in one of the mess halls in the Base, more than sixty Master Masons were present.

A Lodge will soon be constituted in Seoul, Korea, under the jurisdiction of the Grand Lodge of the Philippines.

Hiram Lodge No. 88, is now busy making plans for the celebration of the Lodge forty-fourth anniversary.

Brother Juan C. Nabong, Jr. was elected Secretary of the Cabletow Board of Trustees. We can not hold this position due to a technicality in the rules of the Securities and Exchange Commission, we being an alien.

Brethren in Project 4, of the Quirino District, QC, will soon have a Lodge of their own. We were informed that a group of Master Mason residing in that area have peti-

tioned the Grand Lodge to form a new Lodge.

Capt. Gerardo Tamayo, MPD Traffic Control Bureau Chief, will be the exemplar at the exemplification of the Third Degree to be held during the Convention of Lodges under Masonic District No. 1 on March 26, 1966. Brother Gerry is a Fellowcraft of Biak-Na-Bato Lodge No. 7.

As of this writing, the info sheet on lodges is ready to print but twenty-five lodges still have to be heard from. Two hundred dotted lines on the sheet don't make it good to look at, so we will wait a few more days. Most probably the info sheet will be inserted in the April issue.

In the Grand Lodge of South Carolina, Lodge Secretaries are required to submit their annual reports on or before February 1. Failure on their part makes their lodges liable for 10% penalty on all fees due the Grand Lodge.

On March 5, 1966 MWB Serafin Teves, GM; MWB Esteban Munariz, Grand Secretary; VWB Hermogenes Oliveros, Grand Lecturer; WB Domingo F. M. Domingo and WB Lorenzo Talatala flew to Sorsogon, Sorsogon to assist in laying the cornerstone of the Masonic Temple of Bulusan Lodge No. 38 there. In the evening of the same day the officers of the Lodge were installed by MWB Munariz with WB Domingo as Master of Ceremonies.

On March 11, VVB Oliveros flew to Gen. Santos, Cotabato to conduct a Lodge of Instruction for the officers and members of Mt. Matutum Lodge No. 156. The following day, MWB Munarriz flew there to represent the Grand Master in dedicating the new temple of the lodge.



The convention of lodges under Masonic District No. 1, of which RWB Wilmarth is District Deputy, will be held at the Plaridel Masonic Temple on October 26. In the morning a Lodge of Instruction with demonstration in the third degree is sched-



uled. At noon, a fraternal banquet will be held at the banquet hall of the Scottish Rite Temple after which the convention will be resumed at Plaridel Temple. The afternoon will be confined to a business meeting to pass on the resolutions to be submitted to the group.



We are grateful to the brethren who have called our attention to typographical errors in the last issue of *The Cabletow*. We promise not to make the same mistakes. It is gratifying to note that brethren read our magazine including the errors.

SECRETARIES —

WHERE ARE YOUR MONTHLY MEMBERSHIP REPORTS?

Your Cabletow would like to publish the name and personal data of every new member in each Lodge. But we can only do this if each Secretary will promptly forward the Monthly Membership Report for his Lodge immediately after each Stated Meeting, as required in paragraph 363 on page 59 of the Constitution of the Grand Lodge, F. & A.M. of the Philippines.

The Grand Secretary joins with us in requesting your assistance in this important matter.

R. E. WILMARTH

THE CABLETOW, INC.
1440 San Marcelino, Manila

To Subscribers Members:

Notice is hereby given that the Subscribers/Members of this Corporation will assemble at Plaridel Temple, 1440 San Marcelino, Manila, at 4:00 PM, April 28, 1966 for its annual meeting for the purpose of electing the Board of Directors and acting on such other business as may properly come before it.

JUAN C. NABONG, JR.
Corporate Secretary

A Tribute to the Philippine Flag

MANUEL M. CRUDO, PM
Bagumbayan Lodge No. 4

W.B. Crudo is Past Master of Bagumbayan Lodge No. 4, F. & A. M. and Secretary, Board for General Purposes of the M. W. Grand Lodge of the Philippines. He spoke the following lines at the 33rd Annual Convention of the Cavite Masonic Lodges, Masonic District No. 10, held at Tagaytay City in conjunction with the celebration of the National Heroes Day on November 30, 1965)

No Caviteño Master Mason, and for that matter, no other man may consider himself a worthy member of our beloved Fraternity unless his heart throbs with the emotion of lofty patriotism the moment he beholds his country's flag.

The Philippine National Flag was conceived in Masonry and dedicated to the basic Masonic trinity: Liberty, Equality and Fraternity.

We saw for the first time our national emblem on May 28, 1896 at the Battle of Alapan, Imus, Cavite, where it was used as the banner of the Magdalo Faction, a division of the Armed Forces of the Philippine Revolution which defeated the Spanish Marines.

We saw it again on August 31, 1896 at the Battle of Malabon Grande (now General Trias), Cavite where General Mariano Trias led the Filipino revolutionists against the Spanish Forces.

We saw it again on November 11, 1896 at the Battle of Binakayan, Kawit, Cavite where the Filipinos won their greatest victory over the Spanish Forces and where General Candido Tirona was killed.

On February 13, 1897, we saw it again at the famous Battle of Zapote Bridge where General Edilberto

Evangelista, that brilliant Filipino Engineer who had studied in Ghent, fought and died.

On March 3, 1897, we saw our national flag at the Battle of Pasong Santol, Bacoor, Cavite where General Flaviano Yengko fought and gallantly died in action.

On December 27, 1897 we saw our beloved flag cross the sea and land at Hongkong. There, the "Junta Patriotica", a Council of prominent Filipino national leaders, most of whom were Master Masons who had been exiled to that city met, deliberated, and from the various colors, used as the banners of the different divisions of the Armed Forces of the Philippine Revolution selected and adopted this beautiful ensign as the standard banner of the Philippine Revolutionary Government.

On June 12, 1898, in the historic little town of Kawit, Cavite we saw our national flag being hoisted to the tune of the Philippine National Anthem which was played for the first time in order to proclaim to the whole world the birth of a new nation, the Philippine Independence under the able leadership of a worthy Master Mason, Brother General Emilio Aguinaldo. We saw our emblem atop the tower of the Barasoain Church where the Malolos Constitution which guaranteed to the people the enjoyment of their individual liberties, among which was the separation of the church and the state.

Due to the intense love for Freedom by the Filipinos on August 23, 1907, the Philippine Commission passed Act No. 1696 which prohibited the display in public of Philip-

pine National Flag. For twelve lonely years, we existed as a nation without seeing our national emblem. On October 22, 1919 Act No. 1696 was repealed and once again our national flag was allowed to fly in the air, but this time side by side with the Stars and Stripes.

On March 26, 1929 Act No. 2928 was passed declaring this beautiful national emblem as the official symbol of the Philippine Government both on sea and on land.

During the last global war, we saw our flag, side by side with the American Flag, defending Democracy on the rocks of Corregidor, in the dug-outs of Bataan, and in the foxholes of Zambales.

On May 2, 1942, we saw our flag at Malabang, Lanao where our very own brother MWB Justice Jose Abad Santos, with splendid Masonic courage, preferred his martyrdom than betray the trust reposed in him.

On October 20, 1944, we saw our national emblem when Brother General Douglas MacArthur landed in Leyte to redeem his pledge as a soldier and as a Mason to return and liberate the Philippines.

On February 2, 1945, we saw our beloved flag when the 11th Air Borne of the American Liberation Forces and the Filipino Guerillas passed through this beautiful City of Tagaytay and marched towards Manila. On February 3, 1945, we saw our national flag in its triumphal return to Manila.

And on that memorable occasion, July 4, 1946, we saw our national flag at the Luneta, the ground hallowed by the sacred blood of Dr. Jose Rizal. There, amidst the wild jubilation of a grateful people, we saw our flag being hoisted alone by no other than President Manuel A. Roxas himself, a prominent Master Ma-

son, indicating that at long last the Philippines had regained her most coveted Independence, while another Master Mason, Brother Paul Vorries McNutt was hauling down the Stars and Stripes announcing that the American regime in the Philippines had come to an end. There, in mid-air, by a twist of Fate, the two flags met and got entangled as if embracing each other and shouting to the four winds: "LONG LIVE THE PHILIPPINE INDEPENDENCE! LONG LIVE DEMOCRACY! LONG LIVE FREEMASONRY!"

Thus, for more than half a century, from May 28, 1896 to July 4, 1946, Freemasonry played a stellar role in the shaping of the political destiny of our beloved country, because "Masons, laboring for the improvement of the world and the great cause of human freedom, have always championed the cause of the oppressed." In fact, the history of the relentless struggles of the Filipino people for their political emancipation, the history of the creation and evolution of the Philippine National Flag, and the history of the birth and development of Freemasonry in the Philippines are isogenous.

Behold our beautiful national emblem! Its three stars allude to the three big islands of our Archipelago: Luzon, Visayas and Mindanao. The sun symbolizes the great light under which our people work and live. Its eight luminous rays represent the first eight (8) provinces that revolted against Spanish tyranny and oppression, namely, Cavite, Manila, Bulacan, Laguna, Batangas, Pampanga, Tarlac and Nueva Ecija.

Behold the splendid colors of our national ensign: Red, white and blue.

Blue symbolizes Fidelity to Trust and Loyalty to convictions of right

Turn to next page

and duty. White symbolizes light, purity and happiness — the desire of our people to live in peace and harmony with the people of the other nations of the world. Red signifies bravery — the bravery of Lapulapu, Leon Kilat, Diego Silang, Dagohoy, Plaridel, the Thirteen Martyrs of Cavite and many others who died in the defense of our country.

Brethren and Friends: Let us salute our beloved national flag. (May I request everybody to rise). It is the personification of all things Masonic, the apotheosis of all things patriotic. It is the symbol of FREEDOM for which countless thousands fought and died.

Let us cherish with a devoted love our country's national flag. And on this auspicious occasion, our 33rd Annual Convention, in conjunction with our National Heroes Day celebration, it is fitting that we rededicate ourselves to the same cardinal principles for which the Thirteen Martyrs of Cavite, Generals Manuel Tinio, Mariano Llanera, Pantaleon Garcia, Vicente Lim and many other brethren fought and bled so that Freemasonry might live. Under the protective folds of our beloved national emblem, let us reiterate our solemn pledge: To protect the Constitution of the Philippines, because it is the repository of our civil liberties.

During the recent national elections, the issue of compulsory religious instruction in the public schools became so explosive that it nearly threatened the wall that separated the church and the state. Irrespective of party affiliations, irrespective of our individual political leanings, as Brother-Masons all, let us forget petty differences and close ranks as before. Let us join hands and pool our resources together. Let us guard and

preserve the principle of the separation of the church and state, because without FREEDOM OF THOUGHT, the blessings of Democracy and the principles of Freemasonry might perish from this Pearl of the Orient Seas! △

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DEMOLAY



RAINBOW



JOB'S DAUGHTERS

Teodoro R. Yango Chapter, Order of DeMolay, Obongapo City, held a public installation of its officers on February 13, at the Lincoln Lodge Hall.

The impressive DeMolay installation ceremony proclaimed Aquilino B. Arquero, Jr. Master Councilor; Oscar Moreno, Senior Councilor; and Enrique B. Arquero, Junior Councilor.

Likewise installed to assist the councilors were: Tony Chan, Jr., Senior Deacon; Rodolfo Gamboa, Junior Deacon; Benjamin Macaraeg, Senior Steward; Jose de Leon, Jr., Junior Steward; Danilo Ramos, Orator and Almoner; Ernesto Ocampo, Chaplain; Gary Morford, Marshall; Antonio Ramos, Sentinel.

Ely Ramos, First Preceptor; Ceiso Donato, Second Preceptor; Emmanuel Ramos, Third Preceptor; Romeo Ramos, Fourth Preceptor; Fernando Manglicmot, Fifth Preceptor;

Salvador del Rosario, Sixth Preceptor; Antonieto Meneses, Seventh Preceptor; and Standard Bearers Wilson Manglicmot and Arthur Nalvalta.

Following a universal DeMolay installation tradition, Miss Frances Collins was crowned Chapter Sweetheart. Also chosen to charm the present term are Miss Josefina Cabal, sponsor in the West, and Miss Esperanza Torres, sponsor in the South.

The installation was also an occasion that extolled another woman, the Mother of the DeMolay. William de Leon, PMC, rendered the Flower Talk expressing the virtue of Filial Love. Warned by the protestation of filial devotion, the officers of the Chapter's Mothers Club were installed by Mrs. Agatha Bishop, the club's past president.

Turn to next page

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Dad Nestor N. Niguiddula brought to a close the installation with some words of compliment and counsel for the boys.

—oOo—

The Loyalty Chapter, OdeM, made a flower and prayer offering to Dr. Jose Rizal at the Luneta on February 27 in observance of the Patriot's Day of the Order.

On that free and sunny morning the be-robed DeMolays led by Senior Councilor Marcelino C. Enriquez, Junior Councilor Emiliano T. De Guzman, Patriot's Day Committee Chairman Melchor Vidal, and Chapter Sweetheart Diana Kay McFarland paid tribute to our country's foremost exemplar of patriotism.

—oOo—

A week-long program to celebrate the DeMolay Week — March 13 to 20 — is in the making by the Loyalty Chapter, Order of DeMolay.

A devotional mass in the morning of March 13 followed by a pot-luck lunch at the Scottish Rite Temple grounds will open the celebration. Each day of the week, according to Samuel C. Crisolago, DeMolay Week Committee Chairman, will be devoted to the observance of each of the Seven Cardinal Virtues of DeMolay.

On March 20, another devotional mass and an out-of-town picnic will culminate this year's DeMolay Week.

—oOo—

The officers and members of the Jose Abad Santos Chapter, Order of DeMolay, Manila, extend their heartfelt thanks to all whose generosity made possible the benefit stage presentation of the "West Side Story."

—oOo—

The officers and members of the Loyalty Chapter, OdeM, and this column extend their profoundest sympathy to Bro. DeMolay Armando and Sis. Rainbow Ermelinda Velasco for

the untimely demise of their daddy, Dad Filemon Velasco.

—oOo—

Dad Eugenio Padua, Associate Guardian of Bethel No. 2, has invited the daughters and guardians of his bethel to a get-together at his office suite, Philippine Engineering Corp., M. H. del Pilar, Manila. It will be a merienda-meeting on March 20 to plan activities for the Jobies in the Manila area. Dad Padua has been so interested in the progress of the daughters and Bethel No. 2 that he has spared no effort and time to see that close ties between the guardians and daughters are had through the sharing of the activities in which the daughters are engaged, the daughters doing them and the guardians standing behind them.

Dad Padua will tender a luncheon at the Pent House of Bay View Hotel on March 28 to welcome Mom Mary Etta Wright on her arrival that day in Manila for visitations to Bethels in Olongapo, Dumaguete and Manila. Mom Wright, is the Supreme Guardian of the International Order of Job's Daughters with headquarters in Chicago, Illinois. Daughters and guardians from Bethel No. 1, Olongapo and Bethel No. 2, Manila, will be on hand at the MIA to welcome Mom Wright on her arrival by Pan Am Flight 841 from Guam. She is on the second leg of her visitation trip outside the continental United States, having visited bethels in Hawaii and Guam. After her visits to the three bethels in the Philippines, she will fly to Australia to visit the eleven bethels there which four years ago was organized into a Grand Bethel. After her visit to Australia, she will make a swing through Manila, Hong Kong, Tokyo and Alaska to visit the three bethels in that outlying state. △

Thirty-Four Years with Plaridel



Bro. Garcia receives Certificate of Merit from MWB Mosbrook, PGM.

After more than thirty years, he finally got it — a diploma of merit for service to the Grand Lodge. Bro. Alejandro Garcia of Kasilawan Lodge No. 77 was given the award last April 29, 1965 during the installation ceremonies at last year's annual Grand Lodge Communication.

"Brod Andoy," as he is known to brethren and even non-Masons in the Grand Lodge, was hired as a messenger in what was then the Plaridel Masonic Club of Manila back on Sept. 2, 1932. At that time, the present Grand Lodge Temple was the property of a few lodges in Manila which had pooled their resources to acquire the property from the government which had previously taken it over as alien property. It was primarily the German Club of Manila, a one-story structure with spacious dining rooms and offices, a ballroom and a billiard room, to say nothing of the wide lawn, garden and tennis courts.

Bro. Garcia recalls that when the Plaridel Masonic Club of Manila took over the property, it partitioned the building for a couple of lodge halls and offices. At that time a few lodges were meeting in the premises while most of the other lodges in Manila and the Grand Lodge offices were located in the old Philippine National Bank building on the Escolta. Bro. Garcia used to carry messages from San Marcelino to Escolta.

In 1938 when MWB Jose Abad Santos was the Grand Master, the Grand Lodge of the Philippines bought the property from the Plaridel Masonic Club and added a second floor to the building. Since then it became Plaridel Temple and Brod Andoy continued as an employee of the Grand Lodge. During the Japanese occupation, when the temple was used as a club and residence of officers of the Imperial Navy, Bro. Garcia continued as caretaker of the building until one day when unknown to him, some residents of Paco looted the dormitory. That cost him a good deal of beating and for two days he was tied to one of the tennis court posts. When the Japanese found that he was innocent, he was released.

Bro. Garcia was raised on Nov. 6, 1939 in Kasilawan Lodge No. 77 and has since become a fourteenth degree Scottish Rite Mason of the Philippine Bodies and an Eastern Star, Rosario Villaruel Chapter No. 2, OES. He has also taken over the duties of clerking for the Grand Lodge, keeping the files, taking charge of listing the petitioners, affiliates, demits, SND's, etc. which he sends out three times a month, deposits money in the banks, and mails the Cabletow. NBM



On Christmas Day 1965, the WM, officers and members of Cosmos Lodge No. 8 sent a cake to the children at the Masonic Hospital for Crippled Children.



PRESENTATION OF "TEACHERS OF THE YEAR" AWARDS for 1964-65 at the Teachers Memorial Building, Jan. 13, 1966. The awardees were Mr. Bernardo G. Reamon (elementary level). On the stage above are from left to right: Mrs. Bonifacio M. Calvero, asst. principal, Pogo-Lasic elementary school; Mr. Emilio Quinto, president of teachers association; Mr. Bernardo G. Reamon, awardee (partly hidden); Miss Maudrona Estrada, awardee; Councilor Alejandro Decano; Div. Supt. of schools Ednarado Edralin; WB Victorino C. Daroya, past master Dagupan City Lodge No. 158; WB Juan Saingan of Lodge No. 56; and WB Jacinto R. Abad, secretary of Dagupan City Lodge 158.



DeMolays welcome Nite Shriners' Potentate, Ill. Dad William E. Parker, LOH (with fez) poses with DeMolays (l to r) Pablo Matatquin, Jr.; Jimmie Murzo; Lysander Canlas; Lawrence Esguerra; Irving Malahay; Victor Apostol; and Emiliano de Guzman of Loyalty Chapter, Manila, at the Manila International Airport lounge when the divan of the Nite Temple, A.A.O.N.M.S. flew into Manila last Oct. 21 to confer the Shrine degrees.



ANOTHER PARTIAL VIEW of the audience during the presentation of awards to the "teachers of the Year" for 1964-65, on Jan. 13, 1966, at the Teachers Memorial Building, Dagupan City. WB Victorino C. Daroya, past master presented the awards in the name of the Grand Lodge and also handed suitable gifts to the awardees.

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Subjects Covered

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| V. SYMBOLISM | — Symbols in Masonry, Symbolic Masonry, Symbolism of: All Seeing Eye, Letter "G", Saints John, Pillars, Blue, Beehive, The Ruffians, Old-Time Emblems, etc. |
| VI. PROVOKING THOUGHTS | — Truth About Masonry, Living Our Vows, Freedom of the Mind, Master Thyself, Mind Over Master, The Second Temple, Masonry in a Continuous Search, What Do We Get From Masonry?, The Value of the Ritual, Masonry is an Exemplary Institution, etc. |

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THANK YOU, BUT PLEASE . . .

There are so many nice people indeed! Soon after the January issue came out, Brethren sent in their requests to continue receiving the Cabletow and the Masonic Data Sheet. A couple of Lodge Secretaries had the data sheet mimeographed, distributed and collected to send to us. A Lodge Secretary we know put out the records of his lodge for his brethren to copy the dates of initiation, passing and raising. Many, many thanks to these nice and gentle people.

Still, a big percentage of the brethren have not sent in theirs. For the last time this month, we are reprinting the sheet opposite this box. We trust that if you have not done so yet, you will be so kind as to fill in the blanks and send the sheet to us. Please state the correct dates of your initiation, passing and raising. They are indeed important.

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We shall continue mailing the Cabletow for January, February, and March 1966 according to our previous records.

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Fraternally,

N. B. MELOCOTON
Managing Editor

△ △ △

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<i>Grand Standard Bearer</i>	Candido Perez (59)
<i>Grand Sword Bearer</i>	Francisco Song Heng (11)
<i>Grand Bible Bearer</i>	Antonio Gonzalez, Jr. (22)
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros (82-26)
<i>Junior Grand Lecturer</i>	Marcelino P. Dysangco (48-148)
<i>Senior Grand Deacon</i>	Eulogio Sta. Maria (73)
<i>Junior Grand Deacon</i>	Homer L. Willes (123)
<i>Senior Grand Steward</i>	Amable Aguiluz (79)
<i>Junior Grand Steward</i>	Ricardo Rubin (11-64)
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