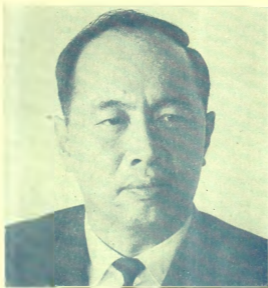


The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Hon. Rafael M. Salas, Executive Secretary, Republic of the Philippines. (See second editorial and page 9.)

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IN THIS ISSUE

	Page
GRAND MASTER'S MESSAGE	1
EDITORIALS	2
PHILIPPINE FREEMASONRY FOR 1966-67	MW Raymond E. Wilmarth 3
THE VISAYAS MUST MOVE ON!	MW Serafin L. Teves, PGM 5
HUMAN RIGHTS AND MASONRY	WB Ignacio Nabong, PM 6
UMBLEMISHED PUBLIC OFFICIAL	Rafael M. Salas 9
I'M GLAD MY SON'S A DEMOLAY	RW J.C. Montgomery, PM 13
HERE AND THERE	15
GRAVEL AND SAND	WB Oscar L. Fung 17
MORE QUESTIONS AND ANSWERS	WB Aurelio L. Corcuera 16
THE CHOICE IS YOURS	WB Agustin L. Galang 23
BOOK REVIEW	WB Aurelio L. Corcuera 26
DEFINITION OF A MASON	MW Joseph Fort Newton 29
LETTERS TO THE EDITOR	31

Grand Master's Message:



MASONIC HOLIDAYS

On June 12, 1966, the Philippines will celebrate its independence. Of all patriotic events, this should be the most respected. Throughout the land celebrations will be held by patriotic groups and associations, each glorifying the specific accomplishments of their patron hero.

We, the Freemasons of the Philippines, are singularly endowed with Masonic heroes whose patriotic service to their fatherland continues an endless inspiration to the Filipino youth. Great among the great is our beloved Brother Jose P. Rizal whose birthday is on June 19th.

In the Grand Lodge we have appointed a Program Committee which has been assigned the mission of preparing and implementing a program for every Masonic hero on the appropriate occasion. It is my wish that such occasions will become Masonic Holidays. It is my wish that every Lodge consider seriously establishing a similar committee for preparing and implementing programs on these Masonic Holidays. Keeping alive in the hearts and minds of the Filipino youth the spirit of our heroic Masonic forefathers is a most urgent Masonic duty and I charge you one and all to meet the challenge squarely.

I call upon our District Deputy Grand Masters to coordinate among the Lodges within a District or within a region of two or more Districts, the efforts of our Brethren so that they may jointly manifest to the citizenry of our land that the sacrifices of our ancestors are not forgotten and that the same patriotic spirit to fight for liberty, equality, and fraternity that surged in their veins, continues dynamically in the hearts of our Brethren today.

Let us observe Masonic Holidays in tribute to the glorious memory of our Masonic Heroes who have gone before us and, inspired by their example stand ready to serve God, our Country, and our Order.

RAYMOND E. WILMARTH
Grand Master

FREEDOM IS FOR FREE MEN

The redundancy of the title, we hope, does not confuse the fact. It is significant that after World War II so many nations obtained their independence, either by force or by legislative acts of their so-called "mother countries". Today, there are more than three times the number of nations in the United Nations Organization than there were at the start of its organization some twenty years ago.

This century might as well be called the Century of Freedom. God is so good as to let us have the honor of being living witnesses to nations getting their own chances to determine their national destinies as free men. It is equally significant that in our day we are witnessing the feeling and efforts of peoples at utilizing their freedom, some with apparent success, others making little mistakes, but still trying. The attainment and use of freedom is without insurance against failure. The road of freedom, with men as with nations, is not strewn with roses. It is, as Bro. Churchill once said, one of blood, sweat and tears.

The attainment of freedom is not the end in itself. It is to have and to hold. Eternal vigilance is the price of liberty, as Bro. Jefferson must have us remember. Like a jewel of the highest quality, it has to be polished with equal regularity that it may show its sheen and sparkle in ever-increasing brilliance.

Free men appreciate the value of freedom. Here we use appreciate as to approve of, to be grateful for, to be fully sensible of, to esteem the full worth of and, above all, to increase the value of as opposed to depreciate. Free men cannot, and should not, take freedom ever so lightly or matter-of-factly. By whatever means it is acquired, it is not to be considered a gift or bequest or donation. It is a hard-earned possession. We who have it now must continue to possess it, lest it slip from our grasp. Freedom is by, of and for people; only free men can give and preserve it for the enjoyment of all.

NEW SERIES; OLD IDEALS

In our degrees, we are taught to be exemplary citizens, not to subvert the peace and good order of society. In recent years our Grand Lodge has stressed the importance of public or government service. It has been donating books to our public schools and in the process, given awards and recognition to public school teachers who render exemplary service not only in their official working hours but also in their off-hour activities for the good of their communities.

We fondly remember the golden age of public service in the days of President Quezon, President Roxas, Speaker Paredes, Secretary Vargas, Secretary Carmona, Secretary Trinidad, Senator Ramon Diokno, President Laurel, Senator Juan Sumulong, Governor General Wood, High Commissioner McNutt and many others who were or are Masons. Many there are who rue our

Turn to page 21

Philippine Freemasonry for 1966-67

[Condensed from the address of our M.W. Raymond E. Wilmarth, Grand Master, at the Scottish Rite Luncheon, May 21, 1966]

We concluded on April 28, 1966, the Fiftieth Annual Communication of the most Worshipful Grand Lodge of Free & Accepted Masons in the Philippines. During the twelve months that will follow, Philippine Freemasonry will be guided by the Grand Lodge Officers recently elected and installed. Today I shall briefly present to you some of the objectives we hope to achieve and some of the guidelines we expect to establish for our Symbolic Lodges. Of course we must all bear in mind one fundamental thought: *We can never accomplish anything in this world if we don't start doing something and we can't expect to get anything accomplished once we start working on it, unless everyone works together for the common goal.*

Therefore, the basis of our Philippine Freemasonry for 1966-67 will be coordinated positive action.

Throughout the Philippines and the Far East areas served by the Most Worshipful Grand Lodge of Free & Accepted Masons in the Philippines, there are one hundred thirty-eight symbolic Lodges composed of over eleven thousand Master Masons who are eager to work, if properly directed by our Masonic leaders. Investigations conducted by Grand Jurisdictions throughout the world consistently report that decreases in Masonic attendance and membership have generally resulted from loss of interest occasioned by Masonic inactivity in the Symbolic Lodge. It is clearly

evident that if a Lodge offers nothing to attract new members or to hold the attendance of its regular members, it will decline and eventually fade into darkness. If we are to spread light and truth, we must first of all insure that our leaders are imbued not only with the light and truth to spread, but with the will and energy to spread it.

Officers should be elected for their Masonic leadership - not their popularity, station in life, or affluence. Committees should be chairmanned by energetic workers who know how to make others work with a smile, and like it. Committees should be staffed with members who think of Masonry first and their personal convenience later.

In the Grand Lodge the elected Grand Officers have been meeting nearly every afternoon from 4:30 P.M. to 6:30 P.M. working out the appointments to the Grand Lodge committees.

The appointments this year are the coordinated results of the deliberation of all the elected Grand Lodge Officers.

The administration of the Grand Lodge will be by all its elected Grand Lodge officers, under the direction of its Grand Master. Unless we project an image of unified, direct, positive action at the Grand Lodge level, we cannot expect to inspire the same in our Symbolic Lodges. As others see us, so shall we be known by them.

The first regular meeting of the Board of General Purposes was held on May 12, 1966, in the Plaridel Masonic Temple. On that occasion I presented the Board with the following four matters to resolve:

1. One of the greatest problems facing our Lodges and the Grand Lodge is the raising of funds to support our programs and projects. These cannot be supported from contributions of the Brethren alone. Like parish churches, our Lodges must engage in some kind of fund raising activities such as rummage sales, bake-outs, bingo, etc. The problem for the Board to solve is, What can the Lodge do to raise funds that will not be in violation of our constitution?

2. A study of our jurisdiction will show the great need for new Lodges in many areas and perhaps too many overlapping Lodges in other areas, like Manila. We want more Lodges but only *strong, self-supporting Lodges* that can help the Grand Lodge spread Masonry. We need to determine how many of our weak Lodges can become strong and self-supporting and we should determine what Lodges should join together with other Lodges to make a strong Lodge, where the separate weak Lodges cannot survive on their own.

3. It is no secret that some of our Brethren are elected to office in a Lodge and become installed on the basis of Certificates of Proficiency when in fact the Brother is not proficient in accordance with our constitutional requirements.

We need to have this matter thoroughly considered and a definite recommendation from the Board as to whether or not present proficiency requirements for Lodge Officers should be enforced or revised, and if the recommendation is to enforce them, a further recommended plan to bring



Grand Master Wilmarth addressing Scottish Rite Luncheon.

the proficiency standards of incumbent Symbolic Lodges up to the proficiency standards that may be recommended by the Board.

4. The sources of income of the Grand Lodge are very limited. The expenses of operating the Grand Lodge are becoming increasingly greater each year. Some detailed plan must be developed for forward planning so that our Grand Lodge can effectively discharge its responsibilities and obligations. One of the greatest expense items is transportation of Grand Lodge Officers to attend installation ceremonies of provincial Lodges, another is special travel of Grand Lodge officers on specific events. We need a complete study of our program for Grand Lodge visitations, paying more attention to travel for Grand Lodge Lecturers of the Craft than for ceremonial purposes.

This is an illustration of how we expect to utilize the Board for General Purposes during our Masonic Year 1966-1967. Incidentally, I have informed MV Cervantes, PGM, President of the Board, that I have at least nine other matters which I shall refer to the Board in successive months.

Turn to page 20

The Cabletow

The Visayas Must Move On!

(Address delivered by MW Serafin L. Teves, PGM, at the Fifth Regional Convention of Lodges in the Visayas, held at Dumaguete City, January 7-8, 1966, under the auspices of Mt. Kaladiaz Lodge No. 91. F & A. M. The officers for 1966 of Mt. Kaladiaz Lodge were also installed at that time.)

This is a happy occasion for all of us in that this convention of Visayan lodges is coming to pass at this time when it is convenient for all of us to be present. Moreover, it is being held in the early days of January when the topics you have discussed, the decisions and plans you have made can be considered part of your New Year resolutions, individually and collectively.

It is therefore easy for me to say that more action can be expected from here on! As the thought is father to the act, let there be more acts from the many thoughts expressed here throughout this convention. I shall be happy if this is done, because as a Grand Master coming from the Visayas, I can only be proud of what the Lodges in the Visayas will do toward the improvement and enhancement of the image of Freemasonry in the whole country.

This is no attempt to regionalize Masonry in this country; rather, it is making different regions do their best for countrywide Masonry.

Back in 1962 when you started me into this present position, you were profuse in your assurances that you would do your best to help me from then on. Last year, RWB Schon was started on the climb to the Grand

Oriental chair. This is another indication that our Grand Lodge pins high hopes on officers coming from the Visayas.

This is all right and we should be happy about it. But, how do we measure up to the expectations of the Grand Lodge?

I have been comparing the progress of Lodges in Luzon, Visayas and Mindanao. I have been impressed by the increase in members and number of Lodges in Luzon and Mindanao. Taking the pre-war and post-war situations as bases, I found that Luzon has increased its number of Lodges by about 10%; in Mindanao, they had seven lodges before the war; now, they have 17 there, or an increase of 143%. The Visayas fall far short of any progress. Seven pre-war lodges still have to be rehabilitated; those in Palawan, Antique, Capiz, Romblon, Victorias, Negros Occidental, and Masbate; and yet, no new lodges in the Visayas have been constituted. Perhaps, we can be nonchalant about this, by saying, if we have not increased in quantity, we have increased in quality. But who will believe us?

Last April, on my installation, I enunciated a slogan: "Make Masons Manifest More Masonry." I believe this is a good one, and I believe further that the brethren in our Grand Jurisdiction have been doing their best to put this into practice, including the brethren of the Visayan Lodges. Still, we cannot, and we should not stop here.

Turn to next page

Several months ago, we organized a Committee on Masonic Education. Happily, this committee took its job seriously and it has come out and published a series of booklets designed to increase interest in Masonic education among persons intending to put in their petitions and among the brethren as well. Take a look at the titles: 1) A Course of Study in Masonic Education; 2) The Candidate; 3) The Entered Apprentice; 4) The Fellow Craft; and 5) The Master Mason. They have been published in several issues of the Cabletow and are being reprinted in pamphlet form to be sold at almost cost to Lodges and individual Masons who may wish to use them.

You must have noticed that the Cabletow has been incorporated, but even as an independent legal entity, it will serve the Grand Lodge by publishing our Masonic magazine. We are hoping that under this arrangement, it will be able to stand on its feet and improve its service thereby.

We have increased the cooling capacity of the air-conditioning units for Abad Santos Hall so that when you come for the annual communication, you will not have to sweat it out.

The store spaces fronting San Marcelino street are being constructed at this time. Before you go to the annual communication, it is our hope that they will have been occupied and operating. The construction of these facilities was designed to provide income which can be used in part to amortize any borrowing to construct a new Grand Lodge temple later.

I took time to recount these phases of progress going on in the Grand Lodge if only to inform you that we are not sleeping out there. Also, it is our hope that Lodges outside Manila will in turn look to progress as a guiding principle in their efforts. A Lodge which cannot think of progress

is out to die; not too soon perhaps, but surely, sometime in the future.

In a book "I CHOSE FREEDOM" by Victor Kravchenko, he mentions a guideline which has influenced him a good deal. It is, "If it is necessary, it can be done." I wonder if this line can be of value to us after we have made decisions on what to do to progress in the Visayan area along the Masonic way.

Have you found anything necessary to be done? Then it can be done. It goes without saying, therefore, that if there is nothing necessary to be done, there is no use doing anything at all.

This matter of making progress in the Visayas is like a bug that has bitten me hard and fast. When I visited my Mother Lodge last October, I spoke to my brethren in no uncertain terms about what could be done. I now ask the rest of the Lodges in the Visayas to think what can be done and do it.

While Lodges and Masons in Luzon and Mindanao are increasing, I cannot see why those in the Visayas should remain stagnant. You know what happens to a stagnant pool as long as it remains stagnant.

I have flung the challenge and I fling it again. If there is any great and important undertaking, we know what to do. All I can say now is that the Great Architect of the Universe, in His infinite wisdom, will guide us if we are willing to be guided.

Now, about the new officers of Mt. Kaladias No. 91. Any new set of officers of a Lodge deserve the congratulations of the brethren, inside or outside of the Lodge. The officers are the fellows and brothers who have accepted the responsibility of serving the Lodge for a year, prepared to spend time and energy, for the good of the Lodge, and the brethren in it. Many times bearing an office in the Lodge is a thankless job; neverthe-

less, brethren accept the responsibilities for what they can do. These little acts of heroism, when put together, mean a lot for the good of the brethren, the Lodge, and Masonry on the whole.

Whatever your position in the Lodge, be it high or low, you owe your Lodge a responsibility equal to that borne by the brother holding the highest office. In fact, any member of the Lodge, whether holding office or not, is as much a member of the team as the office bearers.

After the congratulations are given, the officers need and expect the cooperation of all the members. Please give it to them unsparingly, unstintedly. Brethren of Mt. Kaladiaz Lodge, give your officers all you've got and they in turn will give the Lodge all they've got to the end that No. 91 will be recognized as one of the best in our Grand Jurisdiction.

I wish to congratulate the W.M. and his officers for having been elected and chosen: such a fine set officers to serve Mt. Kaladiaz Lodge No. 91 for the ensuing year 1966! I also congratulate the members for making the right selection. △

* * *

HERE AND THERE

In our May 1966 issue, page 19, we reported Miss Evelyn Mandac as having won a *belle canto* scholarship in the Juillard School of Music in New York for having come out first in the contest among young and talented singers in the United States. Shortly after winning that contest, Evelyn, daughter of Bro. & Mrs. Manuel Mandac of Bagumbayan Lodge No. 4, was sent to Brussels to enter a contest among sixty singers from all arts of the world. Miss Mandac won third place in the second contest. Music

critics in Europe rate her soprano voice highly for depth, flexibility and clarity.

* * *

In our July 1965 issue, page 15, we mentioned about Miss Eleanor Calbes, daughter of Bro. & Mrs. Diego Calbes of Mabini Lodge No. 39, having won acclaim in her professional singing on the stage in Canada and the United States. Eleanor is taking post-graduate studies in voice at the Conservatory of Music, University of Toronto in Canada but has a busy schedule which takes her between Canada and the United States to fulfill singing engagements.

The Manila Times, May 21, 1966 reports that she is now a professional success, having signed contracts to sing in "Tales of the South Pacific" and "The King and I". Miss Calbes sings the part of the Polynesian girl in the former and of Tuptim in the latter, being star-cast in those parts.

Incidentally, Miss Calbes and Miss Mandac were school chums in the Conservatory of Music, University of the Philippines back in their student days here. In their early beginnings, the girls' talents were known to Masons and Evelyn Stars in the Manila area and Evelyn and Eleanor were generally invited to sing at the installation programs of Masonic lodges, Eastern Star chapters, Jobie Bethels, and Rainbow assemblies. Incidentally also, their fathers are retired army officers. △

* * *

THAT APRON OF YOURS...

"Let its pure and spotless surface be to you an ever-present reminder of an unblemished purity of life and rectitude of conduct, a never-ending argument for nobler deeds, for higher thoughts, for purer actions, and for greater achievements."

Human Rights and Masonry

IGNACIO NABONG, PM
Cabanatuan Lodge No. 53

In 1948 when the General Assembly adopted for the UN the Universal Declaration of Human Rights, the member states became committed to promote these rights for all mankind; it marked the advent of an era of liberty, equality and justice regardless of race, color, sex, religion and nationality.

This Declaration precludes arbitrary actions and discriminations; it guarantees due process of law, and is aimed to give everybody his due. It is the Bill of Rights for all peoples.

This instrument fits all Masons' objectives of Faith, Hope and Charity and of the Universal Brotherhood of men; they take the entire human race as one family, whether high or low, rich or poor. On this point Masonry unites men of every country, sect and opinion. Provided they believe in God, of course.

Man's struggle for peace, freedom and equality has culminated in this Declaration, wherein all human values find expression. It embodies all what Tom Paine meant when he said: "The world is my country. All men are my brethren. To do good is my religion. And I adore one God and no more."

A new world is in the making, and Masons and non-Masons may give a hand in the process. It is the concern of all that these Human Rights be observed; it behooves that irritants in world affairs be avoided, and

that all talks of heads of states be friendly and reconciliatory. When goodwill prevails, "They will beat their swords into ploughshares and their spears into pruning hooks."

But wars and rumors of war are with us. Why? Because those who believe in those rights are not doing enough. Yet these rights are already defined in the Constitutions of most people, — Englishmen, Americans, Europeans, Filipinos, Russians, and others.

Accepted by the United Nations and forming a part of the municipal law of civilized states, such rights must find an easy access in every human breast.

Internationalism is a fact; we live it everywhere; world trade, travel, commerce, communication and technology are throwing overboard all vestiges of tribalism and regionalism. The United Nations is spearheading a new world order. Masons and other groups are on a mission for the advancement of the ideals of human relations.

With more and more men in Masonry, and more and more Masonry in men, men's hope for peace, liberty, equality and fairplay will find fruition. As the world matures, the Christian precepts for which Masons work will find more and more life. The Brotherhood of Men is but a synthesis of all the Rights of Men. △

Rafael M. Salas

Executive Secretary, Republic of the Philippines

RAFAEL M. SALAS was born on August 7, 1928, in Bago, Negros Occidental, the eldest of three children of the late Dr. Ernesto Salas and the former Isabel Montinola, both from well-to-do families of Negros and Iloilo.

Young Salas spent his boyhood and early education in Negros. When the war came, Salas was only twelve years old, but the events that composed this critical period made a lasting impression on his mind. The war broke down the traditional barriers of class, a feature of Philippine society most evident in Negros—and made the people close ranks in a common desire to survive. The levelling influence of the war put Salas in direct and earnest contact with all classes, in particular, the poor, an opportunity, along with his public school education, that made his outlook unalterably egalitarian and socially conscious.

These influences were to be exercised right after the war. During his senior year in high school, as President of the high school council of 2,000 students, he led his fellow students to help clean up Bacolod City of some of its post-war debris. He capped this performance by graduating *valedictorian* of the Negros Occidental High School class of 1947.

In the same year he enrolled at the University of the Philippines where he again excelled as a student. He finished his Associate in Arts degree in 1950 with *high honors*. In 1953 he graduated with two academic degrees, Bachelor of Arts, *magna cum laude*, and Bachelor of Laws, *cum*

laude. He took the bar examinations the same year and passed.

Salas was, true to his nature, active in student affairs. He was president of the U.P. Student Council and simultaneously guided three national student organizations: the Student Councils' Association of the Philippines (SCAP) of which he was President, the Conference Delegates Association of the Philippines (CONDA), and director of the National Student Movement for Democracy (NASTUM). Under his leadership, all the student organizations in the country were united, an organizational feat unprecedented in the history of the Philippine student movement. He was later chosen National Director of the Students' for Magsaysay for President Movement (SMPM), which helped Magsaysay when the latter ran successfully for President in 1953.

In 1954, he became Chairman of the Presidential Consultative Council of Students (CCS) and Assistant to then Executive Secretary Fred Ruiz Castro. In 1955, he was appointed, in addition to his other positions, Secretary General of the UNESCO National Commission and Technical Adviser to the Chairman of the National Economic Council (NEC).

Amidst a busy career in the government, Salas found time to further his studies and to teach. Twice he attended Harvard University, in 1955 for his *Master of Public Administration* degree (grades with distinction), and in 1958 as an ICA-NEC Fellow on local Government Development Planning. He taught Economics and

Political Science in the University of the Philippines, the Far Eastern University Graduate School, and in the Lyceum of the Philippines. He is at present a professorial lecturer in the College of Law, University of the Philippines.

Salas continued to rise in the government service despite the tragic death in 1957 of Magsaysay. Under then President Carlos P. Garcia, he continued to occupy increasingly responsible positions: Head Executive Assistant of the NEC (1957-1958), Executive Officer (with Cabinet rank) of the NEC (1960-1961), Special Assistant to the Secretary of Agriculture and Natural Resources (1961), Chief of the Local Governments Division, Office of the President, and finally, Executive Director of the NEC, a position that enabled him to sit in cabinet meetings in the absence of then NEC Chairman Jose Locsin. The last three positions he held simultaneously. Salas' role in the NEC was an important one: aside from holding a succession of increasingly high positions, he was originally responsible for its reorganization and staffing in 1955.

After the defeat of President Garcia by Macapagal in 1961, Salas resigned all his positions in the government. But in 1962, Salas was returned to government service as Assistant Vice-President of the University of the Philippines, the leader of a coterie of brilliant young scholars and administrators drafted by Dr. Carlos P. Romulo to launch his first year as President of the State University. This position completed the cycle for Salas *vis-a-vis* his alma mater: first, he was a student, then a professor, and finally, administrator. In this new part he did just as well: his ideas and managerial talent — which must include

mastery of organization and the gift of persuasion — fueled the mechanism that set in motion the first crucial and most thrilling year of Romulo's university administration.

After a year in the U.P. Salas became General Manager of The Manila Chronicle and Assistant to the President of the Meralco Securities Corporation. In the middle of 1964, Ferdinand E. Marcos, then seeking the presidential nomination of the Nacionalista party, contacted Salas for the first time. Marcos won the nomination in a convention held in November of that year. After his victory, Marcos drafted Salas to help set up and coordinate his campaign machinery. For this achievement, Salas was the inevitable choice for Executive Secretary, one of the six capable and prestigious men who composed the first batch of cabinet appointees of the new administration, namely: Carlos P. Romulo, Jose Yulo, Narciso Ramos, Paulino Garcia, and Jose Aspiras.

In the midst of success in a variety of disparate roles — scholar, student leader, professor, administrator — Salas is best known as an administrator. In 1962, for instance, he won the *Ten Outstanding Young Men (TOYM)* award for Public Administration in recognition of his talent in this field. Romulo, among others, considers Salas "the best administrator of his generation" — an accolade for the latter's work at the State University. The Graphic says of Salas "... a young man with a genuine talent at managing men of disparate persuasions and purposes."

The Salas style, as anything that is art, eludes precise definition. It is a felicitous blend to diverse personal qualities, each proportioned to the occasion by an acute, gyroscopic sen-

Turn to page 30

Our congratulations and fraternal greetings to. . .

The Grand Lodge of Free and Accepted Masons of Japan on its celebration on June 25, 1966 of the first centennial of Freemasonry in the Land of the Rising Sun.

To MW Norman Cohen, Grand Master; MW Carl T. Nakamura, PGM, Grand Secretary; the other Grand Lodge Officers and members of the Symbolic Lodges under the grand jurisdiction of the Grand Lodge of Japan. . .

Our most sincere and fraternal wishes for greater success in the ensuing years for our international fraternity whose foundation is the Brotherhood of Man under the Fatherhood of God.

— The Grand Lodge of F. & A. M. of the Philippines

Prof. Drilon told his audience of his plans for administration of the sixty-one year old Baptist University in Iloilo, one of the leading institutions of higher learning in the Philippines. The new president assumed his duties of leading the institution on June 1, 1966.

The Iloilo educator moves into his new position highly qualified and well-equipped, having held various executive positions before: Dean of Arts and Sciences, Director of Summer School in 1945-47 at C. P. U., Secretary of the University and of the Board of Regents, U. P. and Executive Secretary of Operations Brotherhood, Inc.

BETHEL INSTALLATION

Bethel No. 1, International Order of Job's Daughters, Olongapo, Zambales, held its installation of officers for the second semester of 1966 at the Lincoln Lodge Masonic Temple on June 4, 1966. The Masons and Eastern Stars in the town, known for their Masonic community spirit, were in attendance at the installation of the young girls with Masonic parentage.

DeMolays and Jobies from Manila made a trip to Olongapo to be present at the ceremonies. The Jobies from Manila were chaperoned by Mrs. Gracia M. Elefaño, a member

Turn to page 25



DIPLOMAS OF MERIT AWARDS

1966

Jose V. Colina	Cavite Lodge No. 2
Edgar L. Shepley	Cor-Southern Cross Lodge No. 3
Leandro P. Cruz	Sinukuan Lodge No. 16
Yu Chi King	Araw Lodge No. 16
Pedro P. Aguda	Araw Lodge No. 16
Leonardo Macalalang	Pinagsabitan Lodge No. 26
Ambrosio Salud	Zapote Lodge No. 29
Genon Araw	Zapote Lodge No. 29
Felicisimo Capucan, Sr.	Isarog Lodge No. 33
Sotero Escandor	Bulusan Lodge No. 38
Lazaro Francisco	Cabanatuan Lodge No. 38
Pedro Francisco	High Twelve Lodge No. 82
Isaac Puno, Jr.	Hiram Lodge No. 88
Jesus Manlapaz	Hiram Lodge No. 88
Primo C. Ong	Camarines Norte Lodge No. 107
Isaac Eustaquio	Marikina Lodge No. 119
Tomas L. Santos	Marikina Lodge No. 119
Liberato Littaua	Quezon City Lodge No. 122
Gilbert E. Christerson	Coral Lodge No. 142
Honesto Nuñez	Manuel Roxas Lodge No. 152
Jacinto Abad	Dagupan City Lodge No. 158
Victorino Daroya	Dagupan City Lodge No. 158
Lee Sin	Dagupan City Lodge No. 158
Benito Tan	Dagupan City Lodge No. 158
Policronio Blanco	Anchor Lodge No. 159
Mateo Caparas	Anchor Lodge No. 159
Jesus Evangelista	Anchor Lodge No. 159
Eduardo Pascual	Anchor Lodge No. 159
Esteban Tan	Anchor Lodge No. 159
David T. Lara	Lam-Ang Lodge No. 164
Cleland McConnell	Loo Choo Lodge No. 172
Tadayuki Ikeda	Shurei Lodge No. 176

I'm Glad My Son's a DeMolay

J. C. MONTGOMERY, JR.
Grand Chaplain, Grand Lodge of
Missouri, A.F. & A.M.

I'm glad my son belongs to DeMolay. No, I didn't covet his membership for the pin he could wear nor for the achievement awards he might receive from the Order; neither did I scheme for the social outlet it offers him although any of the foregoing advantages might be desirable. Rather I'm happy John's in DeMolay because it sets him on the path of manliness in which I hope he'll walk all the days of his life.

What are the benefits of DeMolay for him? For one thing, when he was initiated into the Order he entered a far-reaching fellowship. Some three million men and boys have passed through the ranks of this fraternity or now hold membership in Chapters all across the world. In that number are some who are leaders in industry, the professions, the armed forces. But beyond those well-known names are the many, many thousands of former members whose chief contributions to life are solid citizenship and upright character. Yes, John need not be ashamed of the company he keeps in DeMolay.

Then he learns some great lessons in DeMolay. In the two basic degrees he is confronted with some of life's most stirring truths. The importance of loyalty to God, to home and country is emphasized to him. No one, young or old, can ever see the Nine O'clock Interpolation without his heart being stirred; and any one who hears the Flower Talk will resolve to be a better person. Through the moving drama of the DeMolay degree he learns of one of history's

most noble figures; and he learns the lesson of fidelity to freedom even though it might mean death itself. All through his life the DeMolay will be brought face to face with these challenges to which he first dedicated himself at the altar of his Order.

My son has found wonderful opportunities in DeMolay. He is encouraged to participate in various Chapter activities for which Merit Bars are awarded as a sign of achievement. In this way the DeMolay may pursue his interests in the fields of his choice, whether it be civic service, athletics, music, religion, visitation or or dramatics. No talent is despised, and each may find its use in the service of DeMolay. When a year's membership is completed, the DeMolay is eligible for the Representative DeMolay Award. And then should he aspire after further recognition and earn it, there are the Distinguished Service Awards and the coveted Chevalier degree.

Further, I'm glad my son's a DeMolay not only for the opportunities but also for the responsibilities which it places upon him. He must learn the twin lessons of being a follower and being a leader. He is taught the duty of charity, and he learns the practice of compassion exercised in works of mercy to others less fortunate. He begins to comprehend that he is "his brother's keeper" not only in the easy fellowship of the Order but also in larger citizenship.

Likewise DeMolay brings my son into contact with dedicated Freema-

Turn to next page

sons. Although he is told at the outset that the fraternity is not a Junior Masonic organization, he also learns that a responsible Masonic group sponsors the local Chapter and that the adult councilors are Master Masons who give a great deal of time, talent and money for the good of DeMolay. Lifelong friendship will ripen from some of the association he has with these Masons: and many a DeMolay is led by these experiences to petition a Masonic Lodge for membership because of the inspiration he has received from these fine Masonic leaders and the admiration he felt for them.

Perhaps it's selfish, but any man has personal satisfaction when his son's in DeMolay. To be sure, he was of an age to join, but there are more important requirements. He had to state his belief in God, and he had to gain the approval of an investigating committee as to his good character and reputation. When he was initiated, proficiency work was required for the degrees. All of this meant

that he as an individual had to measure up to certain minimum standards of character and work and in this he did not fail.

As an organization DeMolay is quite young, being founded in 1919 by the late Frank S. ("Dad") Land of Kansas City, Missouri. But there is something timeless in its stately ritual and in its concern for youth, believing that in them lies the foundation of future welfare. Never let us despise or neglect them. Long years ago a disciple saw the possibilities in such youth and presented a youngster to the Master of Men, "There is a lad here." In DeMolay these bright hopes for these lads are nurtured and cherished and guided. What was said of Sir Launfal?

"Tall, and shining, and fair, and straight,

As he stood by the Beautiful Gate."

This honored Order will guide my son that way. That's why I'm glad he's a DeMolay. △

(Reprinted from the Philalethes)

* * *

GRAND LODGE COMMITTEES, 1966-1967

GRIEVANCES

MW Cenon S. Corvantes	.... ( 56) Chairman
WB Cecilio Bituin	..... ( 25) Member
WB Domingo F. M. Domingo	(138) Member

INVESTMENT FUND

MW Serafin L. Teves	..... ( 91) Chairman
MW Antonio Gonzalez, Sr.	... (5) Member
WB Alfredo C. Sese	..... ( 7) Member

FINANCE

WB Benito Maneze	..... (147) Chairman
WB Gregorio Avelino	..... ( 59) Member
WB Castor Silvestre	..... ( 7) Member

C E M E T E R Y

WB Primo I. Guzman	..... ( 77) Chairman
WB Bayani Ibarrola	..... ( 14) Member
WB Marciano Gatmaitan	... (77) Member

P R O G R A M

WB Teofilo A. Abejo	..... ( 21) Chairman
WB Bayani Salcedo	..... ( 65) Member
WB Fred T. Guerrero	..... ( 18) Member

C O R R E S P O N D E N C E

WB Jose Racela	..... ( 12) Chairman
WB Jose J. Guzman	..... ( 7) Member
WB Juan Causing	..... ( 30) Member

J U R I S P R U D E N C E

RW Mariano Q. Tinio	.. (53-167) Chairman
WB Noli Ma. Cortes	..... ( 77) Member
WB Olimpio Navarro	..... ( 12) Member

C H A R I T Y

WB George Reid	..... ( 3) Chairman
WB Severino Manotoc	..... ( 12) Member
WB Jose M. E. Leon	..... ( 57) Member

MASONIC EDUCATION

MW Emilio P. Virata	..... ( 17) Chairman
WB Aurelio Coreuera	..... ( 4) Member
WB Pedro Francisco	..... ( 82) Member

R E T U R N S

WB Marcelino P. Dysanco	.. (48) Chairman
WB Leandro Cruz	..... ( 16) Member
WB James King	..... (151) Member

Turn to page 30

Abad Santos DeMolays Install Officers



Master Councilor Reynaldo Atienza (left) takes oath of office before outgoing Master Councilor Reynaldo Gatcheco, Jr. (right) during the Jose Abad Santos Chapter, OD, public installation of officers on April 3.



Guest Speaker U.P. Prof. Rex Drilon, a Dad Mason, delivers his speech.

— △ —

FLASH!

It will interest the brethren to know that last month, Prof. & Bro. Rex Drilon, Political Science Dept., University of the Philippines, was unanimously elected President of Central Philippine University in Iloilo City.

Bro.' Drilon will be the first Filipino president of the University, succeeding WB Joseph Howard, a Past Master of Iloilo-Acacia Lodge No. 11. Before affiliating with Rafael Palma Lodge No. 147, Bro. Rex Drilon was a member of Iloilo-Acacia Lodge No. 11. We like to call some lodges the Lodge of Grand Masters or the Lodge of Congressmen or the Lodge of Generals. We can now call Iloilo-Acacia Lodge No. 11 the Lodge of University Presidents. △



The Chapter Sweetheart, Miss Aileen Riepo.



Mrs. Fortunata O. Zafra of Nagcarlan, Laguna (center) receives her certificate as "Teacher of the Year" from immediate Past Master Leonardo Z. Macalalag (second from right) during the recent installation rites at Pinagsabiton Lodge No. 26, F. & A. M. in Santa Cruz, Laguna. Mrs. Zafra, with 41 notable years of service behind her, was chosen by a panel of public school officials. Witnessing the award are: left: Gerardo Zafra, her husband; WB Martin V. Aguilar, installed Master, and WB Amado Mabul, PM, Secretary.



ACACIA MUTUAL AID PLAN IN ACTION.

Upon the receipt of a telegram from Cebu giving notice of the death of WB Simeon Damian, 33°, the Acacia Mutual issued a check for immediate delivery to the bereaved family.

Brother Augustus Damian, son of the deceased brother, receives the check from WB Felix Sun, Past Secretary, as WB Pedro Dimaya, Worshipful Master of Cebu Lodge No. 128, Cebu City, looks on.



Picture at left, oldest and youngest Masons in attendance at 50th Annual Grand Lodge Communication, April 26-28, 1966. Left, WB. Eusebio Dimaano, PM, Kasilayan #37, 84 years old. Right, Bro. Juan F. Santos, Laoag Lodge #71, 22 years old.



GRAVEL AND SAND

WB OSCAR L FUNG (7) PM.

A Report on Masonic Activities

1/LT. Fredrick Evors, Sgt. John Matthews, Sgt/Maj. Benjamin Jones Lt. Col. Donald Jenkins, Maj. Wallis Calvert, Maj. Robert Duncan and Mr. Lars Bjorn Hienesen planed in from Vietnam last month to take their Blue Lodge degrees in Biak-Na-Bato Lodge No. 7.

Bro. Donald Jenkins was presented a MM ring by the Grand Master, Raymond E. Wilmarth, in behalf of Bros. Elzie Gann, James Prince, Stanley Brockett and William Shawver. The brethren who gave Bro. Jenkins the ring are all serving under him in Vietnam.

Biak-Na-Bato Lodge No. 7 has established a new Lodge record of having held thirteen meetings for the month of May.

The Bien Hoa Square and Compass Club recently elected a new set of officers to manage the affairs of the Club.

Elected were: Capt. Roger C. Bisbee, President; M/Sgt. Andrew G. Trantham, Vice-President; and M/Sgt. David Laird, Secretary.

Bro. Bisbee revealed to us that the Club is presently undertaking various charitable work in a nearby refugee camp. He explained further that the members are constructing a latrine and shower shed and a protective shed for the camp water well. They expect the project to be finished by the end of June.

Work on the project is done by the club members on a voluntary basis; something like our "bayanihan".

Aside from these projects, the club is distributing canned goods, soap and other necessities needed by the refugees.

We have not heard from the Hiram Club in Saigon nor from the Rainbow Girls there.

We received word from Brother Harry Benson (Service Lodge No. 95), who is now in Tacoma, Washington, that Masonic Education is a big thing in the Grand Lodge of Washington. They hold Masonic Education Nights under the sponsorship of several Lodges where they have lectures and exemplifications. One such night was held last month in Tacoma with lodges in King, Pierce and Thurston counties as host lodges.

SCENES WE WOULD LIKE TO SEE.....

The Temple's janitorial staff wearing uniforms..... more brethren submitting their Masonic bio data sheets..... Lodges refraining from asking the candidates to give "blow-outs" during the first and second Degrees

PLEASE! PLEASE! PLEASE! If you have moved, are moving, or intend to move, kindly let us know your new address so we can make a new plate. It usually takes a month to effect the change, so let us know well ahead of time. Also, please notify your Lodge Secretary of your change of address so his next annual report will contain your correct address. ..

OSCAR L. FUNG, PM (7)
Circulation and Advertising Manager

More Questions and Answers...

WB AURELIO L. CORCUERA (4) PM

136. Is it absolutely necessary that a brother undergoing an examination for proficiency use the very exact words of the catechism? Can he not use his own words?

In our opinion it is not absolutely necessary that the precise words of the catechism be used. The brother being examined can use his own words, if he can not recall the exact words, provided they express the correct sense. It is, of course, desirable for him to repeat the catechism word for word. But what should be tested is his understanding of the catechism, not his memory.

137. Can a brother not satisfied with the decision of the Master appeal the decision to the Lodge?

In accordance with Par. 229 of the Constitution (rev. 1962) he *can not*; but he can present to the Grand Master his opposition to any decision of the Master of the Lodge.

138. Can the *previous question* be moved in Masonic meetings?

The Rule of Order governing procedure in the communications of the Grand Lodge of the Philippines, the motion *can be moved* under Rule XVIII, and disposed of under Rules XIX, XX, and XXI. These rules are for the government of the Grand Lodge alone and not for Subordinate Lodges (Rule XXIII, page 118 of the Constitution, rev. 1962). The motion can not be moved in the meeting of a Subordinate Lodge. Mackey, quoted on page 205 of *A New Standard Monitor* (Kentucky) by Henry Pirtle, says: "Although there is no positive law on the subject, yet the spirit of comity and courtesy which prevails in the Institution, the authority of the best Masonic jurists, and the general usage of the Fraternity, have concurred in the decisions that the previous question can not be moved in a Masonic Lodge." He adds, "I have never, in my own experience, known the motion for the 'previous question' to be made in any Masonic body, and I supposed that the incompetency of such a motion has never been doubted."

139. Can charges be preferred against the Master of a Lodge?

Yes, according to par. 287 of the Constitution (rev. 1962), which says: "charges may be preferred against the Master of a Lodge for abuse of his power, violation of the Constitution or Regulations, un-Masonic conduct of any kind, by any five (5) Master Masons in good standing; which charges shall be in writing over their signatures, and shall be presented to the Grand Lodge, if in session, otherwise to the Grand Master."

140. In the lecture of the Third Degree this statement occurs: "That promise was verified in the person and character of Solomon, his son, who ascended the throne, and, after David was gathered to his fathers, wielded the sceptre of Israel. ..."

How Solomon succeeded to the throne of David is recounted in 1 Kings (1:26-53). This occurred before the death of David (1 Kings 2:46). This

Turn to page 21

WITH OUR YOUNG ONES

Edited by PABLO MATATQUIN, JR.



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

Loyalty Chapter, Order of DeMolay, Manila, held a public installation of its officers for the 2nd term of the 1966 DeMolay Year on April 17 at the Scottish Rite Temple, Taft Avenue, Manila.

Again the Scottish Rite Hall — the Loyalty boys fondly call it Green Hall — was the setting of this semi-annual rite. There within the narrow brown and green world of the hall, before an appreciative audience last term's positions were relinquished and handed down to new occupants.

With youthful dignity and solemnity, Master Councilor Emiliano T. de Guzman, Senior Councilor Samuel L. Palaganas, and Junior Councilor Edwin C. Francisco were sworn into office by the installing team led by outgoing Master Councilor Rogelio S. Crudo.

Others who were likewise sworn into office were Leo T. de Guzman, Senior Deacon; Armando G. T. Velasco, Junior Deacon; Samuel C. Crisologo, Senior Steward; Irving B. G. Malahay, Junior Steward; Rogelio F. Coquia, Chaplain; Melchor F. Vidal, Sentinel; Cesar M. Niguidula, Standard Bearer; Marlito I. Villanueva, Almoner; Jesse T. Bustamante, Marshall; Aquilino B. Javier, Jr., PMC, Organist; Jimmie V. Marzo,

First Preceptor; Jaime S. Juan, Second Preceptor; Teodoro R. Batoyan, Third Preceptor; Eduardo F. Lozano, Fourth Preceptor; Esteban U. Salcedo, Jr., Fifth Preceptor; Virgilio B. Austria, Sixth Preceptor; and Rogelio S. Crudo, PMC, Seventh Preceptor.

Miss Ermelinda T. Velasco, concurrent Worthy Advisor of Perla Assembly No. I, ORG, was crowned Chapter Sweetheart. The crowning ceremony was a delight. Senior DeMolay Victor C. Hugo, PMC, rendered an elocution in Tagalog, balagtasan style, before the crown and corsage was pinned on the simpering sweetheart. Miss Ricafior de Leon, Sponsor of the East; Miss Leda Paraan, Sponsor of the West; and Miss Norma S. Dumauual, Sponsor of the South were also presented around the hall, and applause and charms swelled.

After all officers were installed, Dad Raymond Wilmarth, Grand Master of the Grand Lodge of the Philippines, F. & A. M. and Chairman of the Advisory Council of Loyalty Chapter delivered his speech as the guest speaker.

A refreshment and dance afterwards brought to a close the installation. △

PHILIPPINE FREEMASONRY...

(From page 4)

We shall be concerned with our youth especially in the year to come. Every day we read of the great problems of juvenile delinquency and control of the younger generation that are facing government officials. These problems have become so great, many parents have become disillusioned as to the future for their children. As Masons, we have been concerned with this problem for years, because we realize today's youth is tomorrow's Masons.

We shall constitute, through our Committee on Youth, a coordinating body with the positive mission of developing youth activities that will attract and inspire youths to expend their energies in constructive and self-improving endeavors, with the ultimate aim of creating within these young men and women an intense sense of pride and accomplishment in doing good. This will take time. This will take patience. Most of all, it will take the cooperative effort of Lodge and family for the coming year. I would like every Lodge to consider the youth of today, as a priority among their projects for community assistance.

Closely akin to the problem of youth is the problem of the increase in crime. Since our Masonic Brotherhood is a Fraternity of men, it cannot disassociate itself from the vital problems of men. Crime is one such vital problem.

Masonry can be a strong aid in every community in its fight against crime. It possesses the organization throughout the Philippines by which the nation can be united in its crusade against crime. Every Lodge can create an anti-crime committee to work with the local authorities in re-

ducing crime within their jurisdictions.

I look for our Committee on Education and Public Service to develop and coordinate our efforts to assist law enforcing agencies suppress crime.

From time to time we are asked: What is Freemasonry? What is its function?

I tried to answer that question in my address in Dumaguete City at the Convention of Visayan Masonic Lodges on January 8, 1966, when I explained:

"According to the ancient charges Freemasonry offers itself as the center of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance. Freemasonry has survived centuries of changes in culture and political forms of government and has withstood persistent attacks from multitudes of uninformed and misinformed critics. The fact that Freemasonry has survived under these circumstances is ample evidence that it does serve an important purpose in the lives of men; most certainly those men who have embraced it and have remained active in it."

We shall encourage our Lodges to develop leaders with the vision to see and the courage to act for God, country, and our Order.

Our Philippine history is filled to overflowing with accounts of heroism and sacrifice of Masons who have arisen from the solemnity of their Lodge rooms to lead their Brothers to victory in the cause of freedom from tyranny and oppression.

Each year passes putting deeper away in the archives of time the actual events that made the history of this glorious land. We must not be so engrossed in progress that we forget

Concluded on page 29

fact illustrates the practice in Israel, Babylon, and Persia with regard to state chronology, which was to reckon events according to the rulerships of the kings, and which was carried into the Bible. The rule for counting the years of the rule of a king, his *regnal* years, began in the spring (1st of Nisan, or Abiv, the first month of the *Hebrew sacred year*). The months intervening between a king's succession to the throne and the following spring is known as his *accession* year. Solomon's official regnal term did not commence until the first of Nisan following David's death, although he had already been anointed and set on the throne while David was still alive.

141. When was the building of the Temple of Solomon commenced, and completed?

Because different authorities give different dates, according to the method employed in calculating *backwards* from some date recorded in secular history of an event recorded in the Bible, we will take what Mackey (*An Encyclopedia of Freemasonry*, 1919, vol. 2, p. 757) says: "Accordingly the monarch (Solomon) laid the foundation of the edifice in the fourth year of his reign, 1012 B.C., and with the assistance of his friend and ally, Hiram, King of Tyre, completed it in about seven years and a half, dedicating it to the service of the Most High in 1004 B.C. This was the year 3000, according to the Hebrew chronology; and although there has been *much difference* among chronologists in relation to the precise date, this is the one that has been generally accepted, and it is therefore adopted by Masons in their calculations of different epochs."

142. The eighth of the twenty five Landmarks listed by Mackey (*Constitution*, rev. 1962, p. 153) says that it is the "prerogative of the Grand Master to make *Masons at sight*." Has this prerogative ever been exercised by a Grand Master of Masons of the Philippines?

Yes. M.W. Samuel R. Hawthorne, Grand Master (1935-1936) made General Douglas MacArthur a Mason at sight at the Masonic Temple on the Escolta, now the Philippine National Bank building. △

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EDITORIAL...

(From page 2)

days for the death of Masons in the government service. Some would even remark that were there more Masons in the government service today, we might have a better government.

It may be true; it may not be so true. We think otherwise. An outsider, when informed that there is a Lodge composed mostly of men in the Bureau of Internal Revenue, gave a knowing smile. He was made to know that we are proud of that Lodge because its members, because of Masonry, have kept themselves in the straight and narrow path and not one of them has been linked to any anomaly or even put under a cloud of suspicion.

In this issue, we begin a series of thumb-nail sketches of men and women in the public service, whether Masons or not, who render efficient and exemplary service to the government and people. Executive Secretary Rafael M. Salas is the first in the series. Though not a Mason, we selected him on his own achievements. Mr. Salas is the oldest of the three children of our late WB Dr. Ernesto Salas of Kanlaon Lodge No. 64. △



MW Wilmarth is welcomed by MW Benitez, PGM, Sovereign Grand Commander of the Scottish Rite, on the former's birthday.

GRAND MASTER'S BIRTHDAY

On May 23, 1966, MW Raymond E. Wilmarth celebrated his birthday and many brethren and their families helped to make it a happy day for him. They held a party for him at the Manila Polo Club, Forbes Park, Makati, Rizal. Present at the party were the Grand Master, his wife and children, Edna and Ma. Cristina, MW Conrado Benitez, PGM and Sovereign Grand Commander of the Scottish Rite, MW and Mrs. Serafin L. Teves, PGM, MW and Mrs. Cenon Cervantes, PGM, MW Esteban Munarriz, PGM, RW Mariano Tinio, WB and Mrs. Edward Bellis, VW and Mrs. Damaso Tria, WB and Mrs. Jose Velo, VWB's Amando Ylagan, Hermogenes Oliveros, Doroteo Josen, Crispin Sarmenta, Eugenio Buenaventura, Jose Cajucom, Benjamin Gotamco and Manuel Paz.

Brethren in the Greater Manila Area and nearby provinces are reminded that beginning on the last Thursday of this month and every month thereafter, a Lodge of Instruction will be conducted in the Jose Abad Santos Hall of Plaridel Temple at 6:30 PM. Lectures and demonstrations will be given and important



Pres. Drilon with Brother Masons at Presiding table.

PRES. DRILON AT SCOTTISH RITE LUNCHEON

Prof. Rex D. Drilon, Political Science Dept., University of the Philippines, who was recently elected the first Filipino President of Central Philippine University, Iloilo City, was guest speaker at the Saturday Scottish Rite Luncheon on June 4, 1966.

Turn to page 12

topics on Masonic education will be discussed. Any Master Mason, particularly Lodge Inspectors, officers and those interested are welcome. Certificates of completion and proficiency in the course will be given to those in faithful attendance.

—o—o—o—

Grand Lodge officers making the visitation to our Lodges in Okinawa, Korea and Japan will be in Tokyo in time for the celebration by the Grand Lodge of Japan of the first centenary of Masonry in that Land of the Rising Sun. The celebration will be on June 25, 1966. In Okinawa, our Grand Lodge officers will install the Regional Grand Lodge officers there for 1966-67. Brethren representing most Grand Lodges in the world will be in attendance at the Tokyo celebration. Several other brethren from the Grand Lodge of the Philippines who are unable to join the Grand Master's party plan to be in Tokyo at the time.

The Choice is Yours

AGUSTIN L. GALANG, P.M.

Renowned Masonic writers give different emphasis on their philosophies of Freemasonry according to their views and the needs during their times. Preston predicates his philosophy on knowledge—in the acquisition of education, which he hopes, will make the foundation of Freemasonry solid and unshakable. This gave rise to the acceptance that Masonry is a system of education, civic, moral, cultural, and inseparably, spiritual. One meaning of education is that it is life itself. It is the sum total of one's experiences taking into full account the effects of the environmental conditions surrounding him. These interactions, mould the character and shape the destiny of men and nations.

As Masons, it is our solemn duty to apply our useful knowledge in making the environment healthy and wholesome. We should be in the forefront in the promotion of progress, peace and order to contain the infiltration and subjugation of freedom loving peoples. We must be exemplars in the discharge of civic duties, character, conduct, leadership. Love and respect should prevail amongst us. Through our tenets, let us project Love and Truth so that they may pervade the world to serve as the harbingers of peace.

This spirit can best be exemplified in the word of that great and good Man who said: "A new commandment I give unto you, that you love one another; as I have loved you, that you also love one another." But

do we really love one another? Brother to brother, people to people, nation to nation? How much have we assimilated of the essential lessons in Brotherly Love? If we did, and everyone of us influenced but a score or two of our fellowmen, social unrest would be minimized and the war of nerves would likely be averted.

The efficacy of Love as the Lord has envisioned, has not in the least been lost. Like Truth, it may be beclouded and sneered at by vicious men. Infused with Charity, which after all is its great attribute, it may yet redeem itself and serve as the Rallying Point in the attainment of enduring peace.

The shadow of many a titanic struggle is gradually falling upon the nations of the world. As we survey the wrecks of devastated homes and destitute orphans it has left in the battle-swept countries and watch misery creep along its trail, we question whether our vaunted civilization will be overwhelmed or will rise stronger and better for having been tried by fire. I am convinced that good will come out of this holocaust, as we are but passing through another cycle described by the poet who wrote of man in the following words:

"See him from nature rising slow to art;

To copy instinct then was reason's part;

Thus that to man the voice of nature spake-

Turn to next page

'Go, from the creature thy instruction take;

Thy arts of building from the bee receive;

Learn of the mole to plough, the worm to weave;

Learn of the little nautilus to sail,

Spread the thin oar, and catch the driving gale,

Learn each small people's genius, policies,

The ants republic, and the realm of bees,

Great nature spoke; observant man obeyed;

Cities were built, societies were made."

The question naturally arises what can we do to perform worthily our parts in the world history. The answer must be made by each one for Masonry does not attempt to dictate the part man shall play in his worship or in his government. It simply points out to him the path of right and leaves the solution to each individual to be worked out according to his light.

Let us for a moment recall that Freemasonry is a human institution and that we should not let its different bodies obscure its great mission to advance by all just and honorable means the welfare of mankind. It is based on simple humanity, and not on any creed, party, or sect. It instills the sacred duty of brotherly love, of forbearance, and of toleration. Its great mission is peace, progress, and prosperity for all. It educates men free in thought, noble in desire, and joyful in deed. Masonry has survived and today lives because of the morality it fosters and the manhood it expounds and exemplifies. Masonry passes the bounds of sect, creed, and nationality. It combines all creeds; it unites all nationalities; and it ignores all sectarianisms: it proclaims

and unfeigned belief in the Fatherhood of God and the Brotherhood of man. Masonry stands as a beacon in the darkest hour of world history. It has witnessed the passing of the ages calmly and serenely.

Its place in the great reconstruction work of the world will be no small one and each of us must be ready and willing to perform every task which comes to us in the ennobling spirit of CHARITY toward all mankind.

We need not dwell upon the philosophy of life to expound in its landmarks or to enumerate its inspiring virtues. The dark hour through which we are passing and the occasion call for concerted efforts and you shall be asked to concentrate upon the great virtue of CHARITY in deeds and in words, which extends beyond the grave through the boundless wing of eternity. Charity prompts the noblest of act of which our nature is capable. It inclines us to think favorably of every man, and to do him good on all fitting occasions. It is our richest jewel and should ever shine with dazzling luster. Masonry guided by this star will do much to solve the real problems now rending the world asunder when the clouds of war have vanished and the sun of peace again shines. The world will then be weary of war, of patriotism, of frontiers, of foolish race prejudices and of the hatred and misunderstanding and dislikes to which they give rise. The very magnitude of the struggle will cause a violent reaction and the world will listen to good counsel and advice. To make one-half of the world hate the other half is too tremendous an undertaking to prove a success and will fail of its own weight. The vaunted claim of world leadership belongs to no one nation but rests upon that intangible but

powerful force of free-will intertwined with Charity in its broadest and fullest meaning, enabling us to see clearly the good there is in Unity.

In the great upheaval, Masonry can play a part of might and power. In religion, there are sects and factions which cannot well unite for a common and practical purpose; or, at any rate do not unite; but Masonry composed of men of good will, all religion and races may well and shall become, not only a moderating element but a potential and an active force in achieving a closer union of mankind and the permanency of peace between all countries. The moral force contained in Freemasonry, behind which lies the best tradition of the centuries, should increase in vitality, when these wars of attrition are over.

Masonry was born in the palace where there was not heard the sound of an axe, hammer, or any tool of iron. Iron being deemed an article of sacrilege in a place of worship to the ancients, and is now a hideous nightmare to the warring nations. Thus Masonry came into being as a silent power and has come down through the ages quietly performing its great mission of Charity toward all of humankind. It has seen revolutions sweep the earth, cities rise and vanish like bubbles upon the water, nations fly at each other's throats and grapple in death struggle, yet, it has moved serenely forward winning victories of peace and good will. It teaches us to regard the whole human species as one family—all children of one Almighty Parent. On this principle Masonry unites men of every country, sect or opinion; and causes true friendship to exist among those who might otherwise have remained at a perpetual distance. We have our allotted tasks to perform in this won-

powerful rehabilitation work and you should see to it that you give the best there is in you. It is an imperative duty which cannot be lightly discharged by the gift of money or by going through the motion of being good one day in seven. Another opportunity like this may not knock again on our doors, you should make the most of it to exemplify the Fatherhood of God and the Brotherhood of man.

Our task is an arduous one. Progress will be slow depending upon our enthusiasm, disappointment will be numerous, but we should be inspired by the genius of Masonry and ever press onward in our crusade. Let us learn from the poet who wrote:

"For form of government let the fools contest;

Whatever is best administered is best;

For modes of faith let graceless zealots fight;

His can't be wrong whose life is in the right.

In faith and hope the world will disagree;

But Mason's rallying point shall always be,

Love for all mankind, enshrined in CHARITY."

Excerpt from—FUNDAMENTAL MASONIC EDUCATION

BETHEL . . .

From page 12

of the Guardian Council of Bethel No. 2, Manila.

The Manila Bethel of the Order will have their installation of officers on June 26, 1966. They have invited Masons and Eastern Stars in the Manila area to be present at their installation. DeMolays and Jobies from Olongapo have planned to be in Manila on that day to attend the installation ceremonies.

THE LODGE SYSTEM OF MASONIC EDUCATION

The Lodge System of Masonic Education was prepared by the Educational and Historical Commission of the Grand Lodge of Georgia for the use in the jurisdiction of that Grand Lodge. The book was revised in 1961 and has 80 pages. Copies of the book may be obtained from the Office of the Grand Secretary of the Grand Lodge of the Philippines for the price of P1.50 per copy.

The system as set forth in the book can be adapted for use in any Lodge, after making some small changes to conform to the laws and customs of the Grand Jurisdiction to which the Lodge belongs.

By way of introduction the Commission states:

"It is simple, it is practicable, it costs nothing (referring to the administration of the System), it is employed under the immediate authority and direction of the Lodge, it works at the point where education is most needed and best appreciated; namely, with the candidate, and the results, if the method is *used consistently, automatically guarantee themselves* (Italics supplied).

"The Committee recommends this system unreservedly to every Worshipful Master. It has been thoroughly tested in the Grand Jurisdiction of New York and the District of Columbia."

As to the purpose, It is based on the fact that "every candidate is a stranger to Freemasonry and Freemasonry is a stranger to him." Without guidance it is too much to expect that any man shall be able to be at home in the Order, or, unaided, to

take his proper place in the Lodge with credit to himself and honor to the society. It is realized that because of the failure of the Lodge to give the new brother the information he should receive, many come, and go, *undirected and uninstructed*, and eventually cease to attend meetings of the Lodge.

As to Method and Machinery. The Master of the Lodge appoints a committee of five, composed of Master Masons of *experience, knowledge, and tact, who feel genuine interest in their work and can be trusted not to neglect it*. After the petition has been favorably balloted upon, the Secretary notifies the petitioner to meet the committee at a designated time and place. He is given such instructions as he needs to enable him to receive the first Degree in the proper spirit, and to furnish him such information about the principles and teachings of Freemasonry as will give him a clear understanding of the kind of organization it is. Five 10-minute papers are taken up by the committee — printed in the book. The subjects of the five papers are: (1) A Short History of Freemasonry; (2) The Qualifications; and (3) The Machinery and Organization of the Lodge; (4) The Powers and Functions of the Worshipful Master; and (5) The Duties and Privileges of Lodge Membership.

The new Mason, after his initiation, is asked to meet the committee, where again he listens to five 10-minute papers, prepared to give him an idea as to what the initiation ceremonies meant. The subjects taken are: (1) The Meaning of the Term "Entered Apprentice"; (2) An Interpretation of the Ritual of the First Degree; (3) The Principal Tenets;

(4) Symbols of the First Degree;
(5) Duties, Privileges, and Limitations of the Entered Apprentice.

After being passed to the Second Degree the Fellow Craft meets the committee, where he listens to the reading, or reciting, of five 10-minute papers. He comes to understand that while the First Degree appeals principally to the conscience, the Second Degree addresses itself to the intellectual faculties, as evidenced by the emphasis on the Liberal Arts and Sciences. The subjects of the papers are: (1) Meaning of the Term "Fellow Craft"; (2) Interpretation of the Ritual of the Second Degree; (3) Symbols and Allegories of the Second Degree; (4) Duties and Privileges of the Fellow Craft, (5) The Teachings of Freemasonry.

The new brother meets the committee for the fourth time after being raised to the Third Degree. Now that he is a Master Mason he is given the information that will enable him to enter into his duties and privileges as a full member of the Institution. The five 10-minute papers he listens to are: (1) Interpretation of the Ritual of the Third Degree; (2) Symbols, Emblems, and Allegories of the Third Degree; (3) The Legend of Hiram Abif; (4) The Landmarks; (5) The Duties, Privileges, and Rights of a Master Mason.

Before the system is actually put into operation, the committee, which, to obtain the best result, should be headed by an experienced Past Master, should go over the whole book carefully and determine where and what changes should be made to conform the system to the Constitution and Laws, the usages and customs of the Grand Jurisdiction under which the Lodge works.

A. L. Corcuera

ACACIA MUTUAL AID SOCIETY INC. ELECTS NEW OFFICERS

The directors elected by the members on April 29, 1966 met early last month to elect the officers of the Board and of the Company to guide the activities of the insurance firm for 1966-67. Those elected officers of the Board are: Raymond E. Wilmarth, Chairman; Luis R. Salvosa, Vice-Chairman; and Mariano Q. Tinio, Esteban Munarriz, Manuel M. Crudo, William H. Quasha, and Ceferino Villar, Members.

Elected officers of the company are: Luis R. Salvosa, President and Actuary; William H. Quasha, Vice-President and Legal Counsel; Ceferino Villar, Vice-President; Esteban Munarriz, Treasurer; and Francisco P. Inciong, Secretary.

Recently, the Board announced new benefits for the members, among which is double indemnity in case of death by accident in vehicles of public convenience. Because of a larger excess of income over expenses in the previous year, the company distributed more dividends in 1966. The officers of the company are presently engaged in a campaign to have more lodges join the group insurance plan. There are still 37 lodges which are not members of the plan.

Bro. Luis R. Salvosa, President and Actuary, hopes to see more Brothers join the individual insurance plan. The maximum total face value of policies has been raised to P10,000.00 from the previous total allowable of P6,000.00. Bro. Salvosa reminds the brethren that members of the Grand Lodge of the Philippines, members of their families and sojourners in the Philippines are qualified to join the Acacia Mutual Aid Society, Inc. △

the sacrifices of those who have made this progress possible.

Our Program Committee has been given the task of preparing suitable events and activities to keep before the eyes of our countrymen and alive within the hearts of all, the memory of those Filipino Masons and their deeds.

In the year 1966-1967, Philippine Freemasonry will observe the holidays of all Masonic Heroes and establish a pattern throughout our Lodges to be followed in the years to come.

In the few weeks that have passed since our recent Communication we have received two petitions for dispensations to open new Lodges. Our policy is to grant dispensations for new Lodges only when it is clearly evident that the new Lodge is financially capable to successfully meet its obligations, that its operation will not draw members from other Lodges thus weakening our present organization, and that the opening of the new Lodge will definitely increase the actual number of Master Masons, thus truly expanding Masonry in the Philippines.

And while we are considering the subject of new Lodges let us at the same time consider new members for our Craft. We want many new Master Masons just like we want many new Lodges. But we want true Masons — Masons who will make our Lodges strong and carry the Masonic way of life to every remote part of the Philippines. *We want Masons who want to be Masons in deed as well as in name.*

When I look at the map of the Philippines in our Grand Secretary's office, I see many black dots indicating Lodges in Manila and in other cities. But there are still many provinces without a single Lodge. To

me, this is a most serious objective for the year 1966-1967: to open at least one Symbolic Lodge in each province where there is none today.

How are we going to interest good men to join our Fraternity? There is only one Masonically lawful way. We must project a favorable image that will create a desire in the hearts of good men to be one of us. How can that be done? By showing your community that Masonry is a good institution to be a member of and that membership in it will bring to the member the respect and admiration of his neighbors.

In the May issue of the Cable Tow the Grand Master's Message distinguishes between Attainable Objectives which can easily be accomplished by the average Lodge and those far reaching objectives that may never be reached by some. It points out how a Lodge can take a positive step forward in its community by just a little plain hard work.

In September 1964, a conference of District Deputy Grand Masters was held in the Plaridel Masonic Temple. To my mind this was one of the most significant Masonic achievements of recent years. We shall have such a conference some time in October or November. It has been suggested that instead of having one in Manila, that we have two: One in Manila for Districts in the Northern Philippines and another in Cebu for Districts in the Southern Philippines. Either plan will bring together our most valuable contacts with the Symbolic Lodges where mutual problems can be discussed and everyone can contribute to the solutions. Working in unity and harmony is essential for any society of men, especially of ours.

I like to listen to the old timers talk. They speak of the good old days when

Turn to page 32

Definition of a Mason . . .

When is a Man a Mason? When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellow man. When he knows how to sympathize with men in their sorrows, yea, even in their sins—knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star-crowned trees and the glint of sunlight on flowing waters subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of higher things, and to see majestic meanings in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something besides mud, and into the face of the most forlorn fellow mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of a song—glad to live, but not afraid to die! In such a man, whether he be rich or poor, scholarly or unlearned, famous or obscure,

Freemasonry has wrought her sweet ministry! Such a man has found the only real secret of Freemasonry, and the one which it is trying to give to all the world.

Freemasonry is a charitable, benevolent, educational, and religious society with a purpose to teach by ritual and symbolism the building of good character.

It is charitable in that its income is not expended for private gain, but is devoted to the improvement and promotion of the happiness and well being of mankind.

It is benevolent in that it reaches altruism—an unselfish concern for the welfare of others—as a duty and exemplifies it by relief of poor and distressed brethren and their needy widows and orphans.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based on the Sacred Laws. It emphasizes the duty of man to be curious about the world; to develop his intellect and skill; to be just; to follow precepts of conscience and exercise self-control; to be earnest and sincere. Freemasonry's Lodges, Temples and Libraries are aids to this end.

It is religious in that it teaches belief in one God, a belief prerequisite for membership, though without reference to dogma or creed—for Freemasonry is not concerned with creeds or theology. Every Lodge must have an altar, and on it, when the Lodge is in session, must be opened a Volume of the Sacred Law.

Freemasonry is secret only in its methods of recognition and of its symbolic instruction. It is not a secret society as many claim.

Turn to next page

Freemasonry is social in that it fosters the natural friendliness and a true spirit of brotherly love and affection that should take place in the lives of men associated and united for noble purposes. △

—Joseph Fort Newton, 1880-1950

* * *

RAFAEL M. SALAS (From page 20)

sibility — a sensibility strengthened by a purposeful mind incessantly in the service of tracking new knowledge and deriving insights from books, from nature, and from people.

Editor's Note: It will interest the brethren to know that Mr. Rafael M. Salas, at the time Catalino G. Aurelio Chapter, Order of DeMolay, was organized in 1947 in Bacolod City, became a member of the Order and served the chapter as its Mater Councilor. His father Worshipful and Illustrious Brother Ernesto Salas, PM 33° and an uncle, WB Angel Salas, PM, were pillars of Kanlaon Lodge No. 64. △

* * *

We are deeply sorry for the unintentional mistake of not including the name of VWB Guillermo E. Bongolan PDDGM, among those who were honored with the rank and decoration of Knight Commander of the Court of Honor by the Supreme Council on February 13, 1966 (Cabletow, Feb. 1966, p. 28). In an early press release, the list did not include his name. In a later release, which we did not get, VWB Bongolan's name appeared. He was elected to receive the honor in Feb. 1965, but due to illness, he was not able to receive it then and only came to be honored in Feb. 1966.

In the picture caption (Cabletow April 1966, p. 18), the name of WB Presa was listed instead of WB Adorador. WB Adorador is Worshipful Master of F.D. Roosevelt Lodge No. 80. △

Grand Lodge Committees...

(Cont. from page 14)

B O O K S

MW William H. Quasha	.... ( 80)	Chairman
WB Federico Piedad	..... ( 64)	Member
WB Oscar Fung	..... ( 7)	Member

BUILDING AND PUBLIC SERVICE

MW Vicente Y. Orosa	.... ( 68)	Chairman
MW Pedro M. Gimenez	... (67)	Member
WB Benjamin Gotamco	.... ( 93)	Member
MW Charles Mosebrook	.... ( 32)	Member
WB Lucio Ildelfonso	..... ( 67)	Member

EDUCATION AND PUBLIC SERVICE

MW Luther B. Bewley	.... ( 3)	Member
RW Macario C. Navia	.... ( 88)	Chairman
WB Mariano Sanchez	.... ( 7)	Member
WB Gregorio Robles	.... ( 73)	Member
WB Jose T. Enriquez	.... ( 4)	Member

Y O U T H

RW Will K. Prestidge	.... (118)	Member
VW Mamerto Buenafe	.... ( 4)	Member
WB Leon Vidallon	.... ( 18)	Chairman
WB Hubert Reynolds	.... ( 63)	Member
WB Nestor Niguidula	.... ( 34)	Member
WB Homer L. Willless	.... (123)	Member

REVISION OF CONSTITUTION

RW Manuel M. Crudo	.... ( 4)	Chairman
VW Juan C. Nabong, Jr.	.... ( 88)	Member
WB Nestorio Melocoton	.... ( 20)	Member
WB Mateo D. Cipriano	.... ( 14)	Member
WB Isaac Puno	..... ( 88)	Member

CUSTODIAN OF THE WORK

VW Damaso Tria	..... ( 4)	Member
WB Jose Velo	..... ( 4)	Chairman
WB Mariano Gonzales	.... ( 12)	Member

R E S O L U T I O N S

WB Adecab Hamra	..... ( 80)	Chairman
WB Leon C. Santiago	.... ( 46)	Member
WB Jose B. Perez, Jr.	.... ( 69)	Member

N E C R O L O G Y

WB Pedro P. Aguda	.... ( 18)	Chairman
WB Amanda K. Gaitos	.... (150)	Member
WB Luis Barretto	.... ( 37)	Member

C R E D E N T I A L S

WB Jose F. Ditan	..... (104)	Chairman
WB Gregorio G. Niduaza	... (70)	Member
WB Vicente P. Flechero	.... ( 57)	Member

ADMINISTRATION OF LODGES

RW Joseph E. Schon	.... ( 91)	Chairman
WB Augusto P. Santos	.... ( 30)	Member
WB Ramon Ponce de Leon	.. (91)	Member

A C C O U N T S

WB Mateo D. Cipriano	.... ( 14)	Chairman
WB Alejandro Eusebio	... (7)	Member
WB Juan Panadero	..... ( 8)	Member

Letters to the Editor . . .

IN DEFENSE OF FREEMASONRY

On Sunday afternoon, April 24, 1966, a symbolical ground-breaking ceremony of the future Catholic Church was held in Project 4, Quezon City. A field mass then followed which was officiated by the local parish priest of St. Joseph Church of Quirino District, Quezon City. The guest speaker was the Honorable Mayor and Worshipful Brother Norberto Amoranto of Quezon City, Past Master of Capitol City Lodge No. 174, F. & A. M.

Various religious and civic organizations existing in the District were present in the crowd of no less than two thousand people to give proof for the immediate need of a church in Project 4.

In his speech the Honorable Mayor related the following story.

"Early this morning I had a visitor who told me that I was a heretic, godless and without religion, because I am a Mason. I answered him that it is true I AM A MASON, but it is not true that I am a heretic because I do believe in God and that I am as good a catholic as anyone else. I told him that a man before he is accepted to become a Mason must be of good moral character and profess that he believes in God and a future existence. . . ."

Such bold words indeed, and many more discussions in defense as well as enlightening the crowd of the objectives of our fraternity, and all coming from a politician without regard of its consequences in his future political battles.

After the speech, this writer approached the Honorable Mayor, who is not personally known to him and congratulated him of his wonderful speech. In the course of congratulating him, WB Norberto Amoranto said, "I will never deny that I am a Mason."

(Sgd.) BERNARDO C. CABADING
Luzon Lodge No. 57, F. & A.M.

In your magazine I saw that you have over there the Chapters of DeMolay. It happens that in this coun-

try the High School and University youth is almost in permanent turmoil and sometimes they reach a criminal performance. They are Communists or Nationalists and they do not sympathize with Francmasonry.

This Lodge is interested in founding a Chapter like your DeMolay among the more law-abiding students, and I shall be grateful to you if you will be so kind to inform me about that organization, in order to try something like it.

Thanking you before hand, I salute you with the most fraternal feelings.

Very sincerely yours,

TOMAS LUPI, B. M.

WM, Lodge Initium 411

Grand Lodge of Argentina

I left Manila April 27, 1966 at 6:30 PM and arrived in Chicago, Ill., at 6:10 AM, April 28, 1966. I am mailing this letter May 5 from Indianapolis, Indiana. I will take the Greyhound tomorrow for Kankakee, where my children stay, working for Armour Pharmaceutical Co. I attend the National Executive Committee meetings of the American Legion.

Will be visiting New York, Washington, D. C., Kansas City, Mo., Topeka and Salina, Kansas before returning to the Philippines. Please remember me to the brethren at the Scottish Rite Luncheon which I will be missing for some time. Say "Hello" to Ray for me.

Fraternally,

FRED. (WB Alfredo Sese,
PM, No. 7.)

Received The Cabletow this date (3 May 1966) and was sure happy to get a copy although I am out here in South China Sea 700 miles from Manila.

E. C. ANSELMO

Masonry really meant something to its members. They recall how difficult it was for them to travel miles to stated meetings when there was no modern transportation, but how proud they were to overcome the odds. They describe the dignified appearance of the Lodges when all wore coats and ties and some Lodges required formal attire, black tie and tails. They recount the pride taken in the ritualistic work and how keen was the competition for perfection.

When I hear these stories told I wonder what can we do to bring back that kind of Masonry? Can't we reorient the thinking of modern Brethren? Perhaps we have developed a new set of values over the years. In many ways this may spell progress, but in some it may mean departing from our Masonic way of life.

There are some things that are fundamental to Masonry that just can't be changed, if Masonry is to go on living. They are as essential to Masonry as breathing is to man. And there are other things which have always distinguished the true Mason, but which have not been practised by all. It is in this latter area that we must concentrate our efforts to return to tradition. We have made Masonry too easy to obtain and too comfortable to enjoy in recent years. In many cases it has become commonplace and monotonous. We must endeavor to break the monotony of our ways and inject an incentive for reviving the old standard of Masonic interest. Whatever the old timers had, we must have lost. I certainly hope that during the coming year we can regain some of it.

Freemasonry in the Philippines for 1966 and 1967 must meet the challenge of the times squarely, and as it

has in centuries past, rise to the occasion and maintain for the world liberty, equality and fraternity. In all parts of the world there are menacing elements that would strip mankind of these basic civil rights. These are the enemies of democracy and the foes of Freemasonry. We must stand united against any infringement upon these basic rights of free men and be prepared to render service to God, country and our Order as may be needed.

Our Grand Lodge possesses a unique organizational coverage of the Philippines and the Far East. It can be adapted to and used for the illumination of the citizenry — if our Brethren will only feel the urge — accept the call — rise to the occasion. It is quite wonderful to think about the many things that can be done throughout the Philippines by our Lodges. It far better to start doing them.

Let us then, my Brethren, join together in making Freemasonry in the Philippines for 1966-1967 an active, constructive, progressive, dynamic Masonry. Let us breathe life into our Masonry so that we may feel the pleasure of living as Masons. Let us make our Lodges places of harmony and temples of inspiration that the world may know us for what we are. And let our emblem, the Square & Compass become known throughout the world for what it really is: the symbol of brotherly love, relief and truth. For these are the three grand principles on which our Order is founded and it is on these same principles that our Freemasonry in the Philippines will continue, not only in 1966-1967, but throughout the centuries yet to come. △

GRAND LODGE OFFICERS

1966-1967

<i>Grand Master</i>	Raymond E. Wilmarth (7)
<i>Deputy Grand Master</i>	Mariano Q. Tinio (53/167)
<i>Senior Grand Warden</i>	Joseph E. Schon (91)
<i>Junior Grand Warden</i>	Manuel M. Crudo (4)
<i>Grand Treasurer</i>	Cenon S. Cervantes, PGM (16/56)
<i>Grand Secretary</i>	Esteban Munarriz (14/136)
<i>Grand Chaplain</i>	Charles Mosebrook, PGM (82)
<i>Grand Orator</i>	Edgar L. Shepley (3)
<i>Grand Marshal</i>	Manuel T. Paz (4)
<i>Grand Standard Bearer</i>	Candido Perez (59)
<i>Grand Sword Bearer</i>	Antonio Gonzalez, Jr. (22)
<i>Grand Bible Bearer</i>	Jose Ma. Cajucom (12/95)
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros (82/26)
<i>Junior Grand Lecturer</i>	Damaso Tria (4/147)
<i>Senior Grand Deacon</i>	Mamerto Buenafe (4)
<i>Junior Grand Deacon</i>	Buenaventura P. Eugenio (171)
<i>Senior Grand Steward</i>	Ricardo Rubin (11/64)
<i>Junior Grand Steward</i>	Benjamin Gotamco (93)
<i>Grand Pursuivant</i>	Juan Nabong, Jr. (88)
<i>Grand Organist</i>	Angel Montes (27)
<i>Grand Tyler</i>	Eulogio Nadal (14)

BOARD OF GENERAL PURPOSES

MW CENON S. CERVANTES, (56) PGM, PRESIDENT; MW VICENTE Y. OROSA, (53) PGM, VICE-PRESIDENT; VW EDGAR SHEPLEY, (3), SECRETARY; RW MARIANO Q. TINIO, (53/167), DGM; RW JOSEPH SCHON, (93), SGW; RW MANUEL M. CRUDO, (4), JGW; MW ESTEBAN MUNARRIZ, (14), PGM, GS; AURELIO L. CORCUERA, (4), PM; MW EMILIO P. VIRATA, (17), PGM; MW WILLIAM H. QUASHA, (80), PGM; MW SERAFIN L. TEVES, (93), PGM.

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

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

DISTRICT DEPUTY GRAND MASTERS

District No. 1 ...	Mariano Q. Tinio (53/167)	District No. 12 ...	Severo Oliveros (37)
District No. 2 ...	Jose M. Torres (66)	District No. 13 ...	Eustaquio de Guzman (107)
District No. 3 ...	Sotero A. Torralba (68)	District No. 14 ...	Valerio Rovira (111)
District No. 4 ...	Teodorico D. Ayson (164)	District No. 15 ...	Fidel Fernandez (47)
District No. 5 ...	Agaton Umanos (70)	District No. 16 ...	Augusto P. Santos (30)
District No. 6 ...	Doroteo M. Josen (53/73)	District No. 17 ...	Florentino Almacen (160)
District No. 7 ...	Francisco Aniang (46)	District No. 18 ...	Rubin G. Feliciano (50)
District No. 8 ...	Desiderio Hebron (34)	District No. 19 ...	Jose L. Araneta (45)
District No. 9 ...	Amado D. Ylagan (122)	District No. 20 ...	Hugh C. Donaldson (123)
District No. 10 ...	Apolonio Pisig (2)	District No. 21 ...	Horace J. Leavitt (173)
District No. 11 ...	Cecilio M. Bituin (26)	District No. 22 ...	Donald H. Laurila (143)

This month, in celebrating the birthday of WB Jose P. Rizal, we might be inspired by his ideas. . .

ON INTERNATIONALISM

Within a few centuries, when humanity has become redeemed free, when there are neither tyrants nor slaves, colonies or mother countries, when justice rules and man is a citizen of the world, the pursuit of science alone will re- and enlightened, when there are no races, when all peoples are main, the word patriotism will be equivalent to fanaticism, and he who prides himself an his patriotic ideas will doubtless be isolated as a dangerous disease, as a menace to the social order.

From El Filibusterismo