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Grand Master's Message

WHEN JESUS, Our Lord, was agonizing on the Cross at Mt. Calvary He said just before He breathed His last: "Father forgive them, for they know not what they do."

Jesus suffered this fate because the Romans, who were non-Christians then, thought that He came to earth to be a king to replace their own. Multitudes followed Him and adored Him, for in His coming they found a new Messiah to deliver them from the tyranny they were being subjected to. Envious of his growing fame as the Son of God, the unbelievers, His enemies, succeeded to capture Him, tortured Him and made Him to carry the Cross unto His death.

What lesson have we learned from His sacrifice? What has the world today learned from His sacrifice? What has the world today learned from the example of our Lord?

Here and there we hear criticisms against the true mission of Freemasonry. Its critics say that Freemasonry is Godless, that Masons are atheists and, worst of all, that they are aligned with Communists. How erroneous and misled are these critics! Do they not know that where communistic government exists, Freemasonry is proscribed and Masons are persecuted? Have they not learned from their own experience that Christians, including the Roman Catholics, are likewise persecuted by the Communists?

In the same way that the day had dawned for the Christian world to love and adore the Lord Jesus with all their hearts and with all their souls, so the day will also come when those who have a wrong belief about the true mission of Freemasonry — which is to propagate brotherly love, charity and truth—will undergo a change in their attitude and recognize the beauty and loftiness of Freemasonry. Knowing God to be just and righteous, He will illumine the mind of its detractors and guide them to the right path so that His believers everywhere will come to take each other as brothers and sisters, imbued with the same love which will unite them into a brotherhood of men under the fatherhood of God.

How beautiful and consoling it would be when we, who are living in this world, embrace each other with the warmest affection for the sake of universal peace and understanding regardless of race, color and faith! — P. M. Gimenez

BY WAY OF EXPLANATION

Our attention has been called by several brethren to the fourth paragraph of the editorial "Fil-American Friendship" in **The Cabletow** (Vol. XXXIX, No. 1) for July, 1963, p. 5. We will quote the whole paragraph so as not to take out of context the statements questioned, which are in boldface.

"There is a reason for this. Of six million Freemasons dispersed all over the world, four million are Americans. **Freemasonry gained a foothold in the Philippines since 1898 when the Americans came here. With their help and inspiration, men in the Philippines have sought membership in the fraternity** until, by latest report, there are now 129 lodges under the jurisdiction of the Grand Lodge of the Philippines with a membership of well over 10,000."

The writer did not intend his editorial to imply that the Americans introduced Freemasonry into the Philippines. Freemasonry entered the Philippines many years before the Americans came. Their coming merely brought Freemasonry out into the open, transforming the disorganized Freemasonry into the strong foothold upon which has been built the Freemasonry of our present day.

The idea that he wanted to bring out was this. A group of Masons in the U.S. Volunteer Regiment from North Dakota was granted a dispensation to form a field Lodge by the Most Worshipful Grand Master of Masons in North Dakota. This Lodge commenced its Masonic labors on No. 69 Calle Nueva, Malate. The Lodge was holding a meeting at the Church in Culi-Culi when this was fired upon by Filipino soldiers fighting the Regiment. (Noble, **Why I Am a Scottish Rite Mason**, pp. 41-42; also Kalaw, **La Masoneria Filipina**, p. 131.)

We are adding a few more facts which we are sure will be of interest to the readers of **The Cabletow**.

The first permanent Lodge composed entirely of Filipinos was Nilad Lodge No. 144 (now No. 12) under the Grande Oriente Español. It was organized on January 6, 1891 and received its charter on March 10, 1892. It served as the mother Lodge for many of the Lodges subsequently organized. (Kalaw, **La Masoneria Filipina**, Chapter III.)

(Continued on page 121)

**AM
I
A
MASON?**

Talk of
Vice-Governor
Timothy D. Chaokas
to the
Freemasons
of
Bontoc,
Mountain Province
on the
Installation
of Their
Officers

I CONSIDER this a rare privilege and opportunity to speak before your brotherhood. But I must say that after I accepted your kind invitation thru Past Master Victorino N. Ringor, I started to wonder if I fall within the norms of your organization. I doubted my worthiness of this honor extended to me as your guest speaker today. Until now I am still puzzled and I do hope that I shall not be a total disappointment to you in the course of my talk.

There is no stage in this magnificent hall rendering you unable to see me well delivering this short speech. I assure you, however, that I am not sitting giving it. Ladies and Gentlemen, I am here standing before you.

Membership in Freemasonry is not solicited as you all know. Men are attracted into it because of its lofty teachings, ideals and principles. I do believe that each one of you joined it not because you have campaigned, but because after some honest examination of yourself you became convinced that you were ready to meet the stiff standards of the Craft and that you have pledge to live up to its teachings. Perhaps some of you joined it to strengthen your Christian life and character.

Freemasonry teaches its members to "practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the down-trodden, shelter the orphan, guard the altar, support the government, inculcate morality, promote learning, love all human

beings, fear God, implore His mercy and hope for happiness." I trust that you agree with me that because man is weak, it is humanly not possible that a Craft can put into practice all of these things. To believe in the perfectness, purity and saintliness of a man is to believe that there are living saints among us.

But while no man is sinless, while man is prone to commit errors, and while man is quick to see other's mistakes and faults but slow to recognize his, there is plenty of room for his improvement. When he strives for self correction and improvement, he minimizes his weakness and his errors. It is only when man recognizes his errors and prayerfully atones for them can he improve.

As a public servant, perhaps this is a propitious time for me to appeal to each and every one of you and to the Craft as a body to dedicate some tangible and sincere support to our government. This appeal is hinged upon and motivated by one of the Masonic teachings — that of "support the government." I have no doubt that all know what this means.

More than ever before, our government has been in need of honest and upright officials, employees and citizens. The difficulty in attaining this standard has been due to the fact that many of us Filipinos today contribute to the corruption of officials. In a corrupt society it is hard to develop honest officials.

Masonry can be an effective deterrent against the commission of abuses and anomalies in the government. Many of you members of

this Craft are government officials and employees. You can do much to help us stop dishonest practices in this corporate society. You do not need to join physically in the crusade, but by being honest officials and employees yourselves in the performance of your duties and in dealing with other people you will have complied faithfully and religiously with some of the lofty ideals and principles of Masonry — those of supporting the government, inculcating morality, love of man, and fear of God. You can be the staunchest supporters of the government if you entirely divorce yourselves from direct or indirect participation in the commission of anomalies against the state.

Those of you who are not in any way connected with the government can equally be strong and effective supporters of it even as private citizens. When you have the opportunity to serve in the way of undertaking projects and in furnishing supplies and materials for the government thru competitive bidding, that occasion should be taken as an opportunity to serve and not an occasion to make illegitimate profits thru tricky manipulations.

In the maintenance of peace and order in the community, Masonry can also be a strong instrument. By your demonstration by deeds, of love of man, respect of friendship and fear of God you can contribute to the tranquility and peace of the locality. By doing so you can be more effective than a peace officer who, instead of being symbol of love, protection, justice and uprightness, is himself a problem in society.

At this juncture, I would like to remind you that in many places of the world today, great strides in science, industries and business have been achieved because of capable and responsible leaders developed through Freemasonry. It is said that these leaders developed dynamic personalities because they have been and are still guided by the tenets of Freemasonry. They succeeded because they are constant to the teachings of Masonry that a leader must possess socially-accepted code of morals and ethics, a balanced education, harmonious personal relations, and the mastery of speaking sincerely and convincingly before others. Through Masonry, they have learned that a good leader does away with jungle tactics, but must be a man of good will toward his associates, must be honest and sincere in his approach to problems that confront him, moderate in all things, yet fearless in the face of adversity, diplomatic and tolerant, fair in making decisions, not egocentric but aware of his limitations, and humbles himself in seeking Divine guidance. How much success can our government officials and employees attain, and how much more beautiful our free and democratic government would be if you and I, and all others, put into practice the teachings of Christianity, Freemasonry and all other similar fraternal organizations in our daily life.

Perhaps it is ambitious, day-dreaming and wishful thinking for anyone of you to endeavor to equal the achievements of Freemasons of their lands insofar as material accomplishments are concerned. But

certainly, the accomplishment of even lesser things could be achieved by anyone of you even by merely remembering that you are a Mason steadfast in the tenets of Christianity, and adamant to the lofty ideals, principles and teachings of Freemasonry whenever you are confronted by evil temptations. Whenever you are enraged recall that you are a Mason. Whenever you think you have been wronged recite "love man" instead of taking the law into your hands. In order to be able to do this your actions and thoughts should be tempered by your being a Mason.

The hardest thing to do is to strictly and religiously follow the teachings of Christianity. Your conscience will bear me out that you have faltered in your efforts to abide by the teachings of Freemasonry. This is true to every Christian and perhaps true to every Mason, and every member of a fraternal organization with similar aims and purposes for that matter. But again, I say that if we are constant and steadfast in seeking Divine guidance we can minimize our wrongs and truly recognize our faults.

My friends, I have spoken to you with all candour and frankness as a friend. I am not a member of your Craft, but I must admit that I have read with keen interest some of the teachings and publications of Freemasonry, and this spell my frankness to all of you. My very limited knowledge of the ideals, principles and teachings of Freemasonry has contributed very much to my norm of conduct as a public servant and as a private citizen.

In parting, may I ask each one of you to ask your good self this question: AM I A TRUE MASON, OR AM I JUST RIDING ON THE GOOD NAME OF FIEE-

MASONRY? I should think that this is a good question to ask ourselves whenever any face of temptation glitters before us anytime, anywhere.



Bulusan Lodge No. 38 Establishes Own Cemetery

According to a report received by the Grand Lodge from WB Lorenzo N. Talatala, Worshipful Master of Bulusan Lodge No. 38, the brethren of the Valley of Sorsogon are now assured of a final resting place, just in case... with the establishment of a brand new Masonic Cemetery at the capital town of Sorsogon, just over the concrete fence and alongside with the present Roman Catholic Cemetery.

The cemetery site consisting of 3,296 square meters was donated to the Lodge by WB and Mrs. Estanislao Gabarda of Bulusan Lodge No. 38. WB Gabarda has been twice Past Master of Bulusan Lodge and also a 32° Scottish Rite Mason. During the 1963 Annual Communication of the Grand Lodge last April, WB Gabarda was the recipient of a Certificate of Merit from the MW William H. Quasha, PGM, for outstanding and meritorious masonic service during the 1962 Masonic Year. To WB and Mrs. Gabarda, the brethren of Bulusan Lodge No. 38 and all the sojourners in this Valley will be eternally grateful.

Negotiations for the establishment of this Masonic Cemetery was started on January 18, 1960 under the untiring and energetic leadership of WB Gabarda. Requirements after requirements which were asked of the Lodge on installment basis by proper authorities caused the much-delayed realization of the project. With the arrival in Sorsogon, however, of WB Lorenzo N. Talatala, present Master of the Lodge, the efforts of WB Gabarda was greatly reinforced. The combined efforts of the two of them with the full support of all the brethren of the Lodge was amply rewarded on June 5, 1963 with the final approval of our long cherished hope — a Masonic Cemetery which we can call our very own. January 18, 1960 to June 5, 1963 — many would have been discouraged and would have dropped their tools down in disgust! *Muy terrible ... hombre!*

THE DUEL OF IDEOLOGIES

By Bro. IGNACIO NABONG
Cabanatuan Lodge No. 53

ALL PEOPLES the world over are entangled in a duel of ideologies, and the outlook is ominous. "Free Economy" must profess a better scheme than any other system of regimentation if it has to survive.

In the 1930's and under Quezon's leadership the Government has had clashes with the Communists. Again, after Liberation, Messrs. Roxas, Quirino and Magsaysay encountered troubles with the Reds in Huk bands, which seem to have vanished now.

Yet it will be illusory to take Communism as beaten because it may just emerge from within or from without. And a policy of anti-Communism is not enough; we must eliminate conditions which make Communism thrive.

China's fate is a fresh example, for it depicts the causes of its collapse. The ambition of the Kungs and Soongs symbolized the corruption and nepotism of the Kuomintang — of a clique of civil and military spoilsmen who were ever interested in swelling their fortunes. China, under Chiang, staggered under the impact of poverty and hopelessness of the masses, who were left no al-

ternative from despotism but to rebel.

Today, the Philippines suffers from the same ills — of grafts and corruptions, of nepotism and want. Such tumors of the social organism, unless removed soon, augur an eclipse. The writing on the wall is with us, and our erratic programs may just accelerate the re-enactment of Chiang's flight to Formosa in our lands.

The preservation of a Free Economy rests simply in the stabilization of the middle class and the peasantry; yet our plans and promises seem to entangle us more and more in the disruption of these classes. We need agrarian reforms that will not disrupt the present set-up; otherwise we may destroy the cohesive sentiment which binds us together. Customs gives us social stability and need not be disturbed.

As the cleavage between the rich and the poor grow bigger and bigger, the drift will be threatening. We preach liberty, democracy and social justice, but the masses suffer from lack of jobs and hopes. With empty stomachs, they cannot be expected to be patriots.

We must do away with factors unfavorable to our social solidarity, and the time to do it is "NOW!" The rules of honesty and fair play must be observed in private as well as in public life. Our time-tested system of checks-and-balances must accord protection against grafts and corruptions, against the illegal use of public money and property, and against nepotism. For the people to love the government, the government must be lovely. Else voila a la Chiang Kai Shek!

Even our industrialization is not scientifically or rationally organized; it brings big money to the industrialists but squalor and hardships to the workers. The same happened in France. The accumulation of wealth leads but to disruptive inequalities.

The seeming progress we attained will remain illusory with social dislocations. Hunger amidst plenty begets evils. The spirit of rebellion prospers in preparation to social dislocations.

We have to admit that property and authority have a common responsibility of fulfilling certain social functions. Poverty leads to social degeneration — to violence and crimes.

Regimentation may be brought about under either Capitalism or

Communism, but under the former the goal of development must be harmony between labor and capital, landowners and tenants.

Social changes are inevitable in any dynamic society; but we have to pass measures which will minimize the evils which bring about wild dreams, poverty and crimes. Actually, however, the trends indicate that our troubles are multiplying.

We preach human dignity, but how can an individual attain such a status when he hungers and finds no place to work?

The public relief system gives no healthy outlook. In 123 B.C. Gaius created the relief system as a palliative in Rome, but the dole stays to this day as a political football — not only in Rome but in entire Italy — where the people feel content that they developed indolence.

Greed and luxury must give way to make life wholesome and acceptable to all classes; else the social fabric may break. Social solidarity requires concessions, and the privileged classes have a common responsibility to preserve the status quo. The fallen and forgotten brothers crave for the lifting hands of the elites. And now.

△ △

The ambitions of great men, the suspicions of little men, the constant misunderstanding of all men, may undermine any structure that this generation builds. If, however, we build with wisdom, and with courage, and with patience, those that come after us will be helped by our work. Our building may fall, but if we have built all right some of the foundation stones will remain and become part of the structure that will ultimately abide. — DWIGHT MORROW

THE NATURE AND MEASURE OF SUCCESS A FREEMASON PURSUES

By Bro. JUAN C. NABONG, JR.
Hiram Lodge No. 88, Manila

I WISH to submit to your consideration some of my thoughts and convictions regarding the nature and measure of success a Freemason pursues. People in diversified fields of endeavour, professions, vocations, trades, callings or services most certainly desire and attempt at success in ways preferable to their natures. I believe human nature is so constructed in such a way that success in whatever form or effort allowed to achieve success is a highly intriguing, and at the same time, preferential goal. It is the same thing with us, as Freemasons. We pursue success.

What, however, is the nature and measure of success a Freemason pursues? When has a Freemason attained success in his endeavour as a Freemason?

Masonic article of faith made part of mind and life.

When a Freemason has made as integral part of his mind and life the statement of faith that men are brothers living under the fatherhood of God, he has achieved success. A restatement of this inherent, basic Masonic article of faith was stressed by Jesus when a lawyer, according to Mark, asked Jesus what commandment should be the first of all commandments. Jesus' reply was a terse but universal message of advocacy. First, one should love God wholeheartedly; and second, he must love his neighbor as he loves himself.

It will be noticed that there are two requirements to make up this first commandment, that of loving God fully and that of loving one's neighbor as he loves himself. Both of them have made distinctly one and inseparable into the foremost commandment. "And indeed," wrote the writer of the first book of John, "this command comes to us from Christ himself: that he who loves God must also love his brother."

It is love, furthermore, that sustains this great commandment. While it is a command, the nature of the command is predominated by love, love

of God and love of fellowman. For when one dwells in love, the writer of the first book of John wrote, he is dwelling in God, and God is dwelling in him. "In a word," Paul wrote to the people at Corinth, "there are three things that last forever: faith, hope, and love; but the greatest of them all is love."

After the lawyer had agreed with Jesus regarding this first commandment, Jesus then told him, "You are not far from the kingdom of God."

Success in the study of Masonic writings, rituals, history, and laws.

A Freemason should be imbued with the duty of study. He should study and study more and more Masonic literature, writings, the rituals, history, laws and other Masonic writings. This Venerable Brotherhood is not primarily a matter of membership and identity. It is also a matter where the personality of a person concretely develops, where his character attains depth, and where the tempers of his thoughts grow with more truth and light. A vigilant and sincere personal study of Masonic writings, literature, laws and other treatises provides for these developments and completion.

It is not enough for one to pass the bar examinations and become a lawyer. His duties in service of the law, whether he engages in private practice, becomes a corporate lawyer, enters government service or politics, must necessarily enjoin him to continue in his sincere studies of recent decisions and jurisprudence on novel points of law and contemporary legal papers. He may not be able to master all areas of law, but the reward of constant studies will bring him the probability of confidence in his profession, happiness in his work, and success in his pursuits. So it is with other professions, trades, vocations or callings. So it should be with Freemasonry, where study leads one to more and greater study, urging him to strive for excellence in this duty.

For how can we prepare ourselves with the tight and removal of the stings of intolerance, the arsenals of bigotry and superstition, the corruptions of tyranny and despotism, error and darkness cramping men's minds if we have not studied vigilantly and sincerely the facts about them, the nature, forms and manners they appear and advance against men. We are more strong and able to confront this octopus of mankind by study and more study with vigilance and sincerity.

Freemasonry is engaged in a continuous quest for truth and truths. In a Freemason's firm involvement in this concern, he continuously travels. "Yet we are not to relax," wrote Albert Pike, "in the pursuit of truth, nor contentedly acquiesce in error. It is our duty always to press forward in the search; for though absolute truth is unattainable, yet the amount of error in our views, is capable of progressive and perpetual diminution; and thus Masonry is a continual struggle toward the light."

A Freemason, in this incessant pursuit of truth and light, will unravel success as he evolves into a complete man, most capable as the bearer of God's splendid image.

It is along these principles that I should like to end my presentation. In ending, I wish, moreover, to state what the great Masonic writer Albert Pike, left us to know, that "The hope of success, and not the hope of reward, should be our stimulating and sustaining power. Our object, and not ourselves, should be our inspiring thought."

BY WAY OF EXPLANATION (Continued from page 112)

At the height of the persecutions to which the Masons in the Philippines were subjected by the Spanish authorities all Lodges had ceased working by 1897. (**La Masoneria Filipina**, Chapter V)

After the occupation of the Philippines by the Americans the Lodges one by one resumed Masonic labor. (Kalaw, **La Masoneria Filipina**, Chapter VI)

On December 19, 1912 the Grand Lodge of the Philippines was formed by the three American Lodges holding charters from the Grand Lodge of California. (Leynes Corcuera, **The First Grand Lodge Communication**, The Cabletow, Vol. XXXVIII, No. 5 for November 1962, pp. 132-138; Leynes Corcuera, **The Founding of the Grand Lodge**, mimeographed copies distributed at the Special Communication of the Grand Lodge in Celebration of the Golden Jubilee, December 19-20, at the Fil-American Auditorium.)

The Spanish-speaking Lodges joined the Grand Lodge of the Philippines by "affiliation" on February 14, 1917. (Leynes Corcuera, **Bagumbayan Lodge No. 4 and the Unification of Masonry in the Philippines**, to be published in a forthcoming issue of The Cabletow).

—AURELIO LEYNES CORCUERA

MAN AND HIS WORLD

By GAMALIEL R. BASILIO

Editor-in-Chief of "The Lamb"

Monthly organ of Salinas Lodge No. 1963

WHEN Rt. Wor. Bro. Charles S. Mosebrook, Deputy Grand Master, and his party officially visited our District and remarked in an appropriate ceremony that "the world today has become so small" in the face of the tremendous progress produced and piled up by the scientific mind of man of this age, he was, to my way of thinking, answering one of the biggest questions ever, "What has the world seen of man today?"

Let us start saying that with the abounding gift of nature, man profits as he did by the experiences of ancient failures and frustrations of his past. In a manner of speech, man, because of his searching mind and strong fortitude was able to rebuild in a truly manly fashion his dignity that once has virtually toppled down with the great crash of the glory that was Greece's and the decline of the grandeur that was Rome's. He rose upon the ruins of an old culture and civilization, yes, tremendously so until suddenly again he nefariously forced himself into the original and pristine dilemma which, for its sordid effects, he could have otherwise rationally avoided. Quite consciously, he accorded his lessons a distorted appreciation; he almost hardly reserved power enough to think and sustain his belief that the

world about him constantly needed of his person and his generation a rather vigorous espousal of and tenacious adherence to moral reforms and social order calculated to radiate precise glory to the Great Architect of the Universe.

With due respect and high esteem towards responsible men who serve humanity through SPECIALIZED fields of science, I beg to say that the noticeable strides of the savants' scintillating mind, oddly enough, have in a significant measure laid before this post-diluvian generation a problem which most of us are congenitally, I presume, unable to comprehend much less fully understand and advance or put forward wise solutions to. This is authority to say that man deliberately moves in his little world in so fast and progressive a pattern; his paces show his direction and seem to be telling how definitely consigned he is to conquering the physical world. In fact, man has gone far enough, and is set going farther on, God forbid, introducing manifold changes of external conditions which even his inner self cannot seem to catch up with. The Prime Minister of India observed that after man has allowed history to record his brilliant and daring conquests he has "failed to conquer himself".

For one thing, while man had convinced the world that he is exceedingly powerful with what he earned in his startling defiance of the law of gravity as shown by his successful experiments with the intricacies involved in the process when he started orbiting the earth with his Russian sputnik and thereafter rocketing into the world of weightlessness his American version of atomic spacecrafts with supersonic speed, none the less, he now stands out before the bar of public opinion unreleased from the sheer feeling of gigantic inadequacy as his creation of the idea of "colossalism" is squarely challenged. His breakthrough in space exploration and his impressive possession and demonstrated control of impregnable-looking ground and naval forces are very remarkable; it has catapulted him considerably to that variable throne of greatness. But, somehow, he has to face the fact that it is at this same point where his wisdom, nay, his so called GREATNESS — wince. Lest we forget, with the almost inconsequential volume of the human brain as compared to the size of the world man lives in, it becomes almost impossible to believe that, factors considered, he — this man — has let loose a deafening description of his potentiality to destroy by "burning the whole world" in a matter of minutes at any given time. At the moment, to give this subject an expanded treatment here would be to indulge in elephantine pursuits.

Suffice it to say that the world has witnessed the mad motion of this man; by the latter's tongue and pen the former has suffered and it seems it is bound to suffer some more, and more indeed if man's ac-

tivity will have to drift unsuspectingly from God's will and Divine intentions. Things being what they appear to be, we know that before 33 nations joined the U.S. and Britain "in subscribing to the prohibition against nuclear weapons tests", man annoyed, and therefore has menaced, the peace of mankind when his Russian prejudices and temperaments influenced him to want to continue holding nuclear underwater, space, and atmospheric tests in spite of America's INITIAL approach and sane proposal of banning the practice. We know, too, that for deliberate reasons of defense or otherwise, nations of man across the seas and in places separated from us by vast land surfaces are meaningfully involved in mass production of atomic weapons for mass destruction. Parenthetically, the Hydrogen Bomb or its kind is recognized as having in a qualified sense the capacity of annihilating the human race. But certainly, the existence of man's ingenuity in his being able to contrive this and other deadly tools of warfare does not, and we must add, cannot totally wipe out the living fact that he too alone can possibly recognize the international value of the Big Table around which great men of great nations confer and reach from time to time an agreement that can resolve once and for all the logic of violence in relation to man's fervent desire to attain his peace.

Man, then, can hope to survive in peace depending on which side of the great dividing line he happened to fence himself in. At this point he should be able to adequately identify himself: — Of course, neither must he do it by the color of his skin nor by the language he speaks.

Not by the country of his origin, either. Be that as it may, a singular course of action left for us to follow becomes apparent: we size him necessarily by which one of the two different world ideologies he believes in and lives truly by. In this connection, if only to say that one system is better than the other, let us tell him that if he still is within the camp of "non-conformists", to coin the term, or that he is not yet a free-man in the democratic sense of the word, let us rally him up to join the rest of the free people of the world in their crusade for a well meaning life; let us tell him that under our Free System a band of competent men of peace are dead-serious diplomatically running the international affairs of free states without the least violating the sovereignty of the latter. Too, let's make him firmly realize our well-founded courage to say that the Free World's massive stock of arms in strategic armories deployed throughout the world is not without influence on the minds of the communists. And when he needs elaboration on this, hasten to mention generously the constructively revealed striking power of America and her allies which made Khrushchev-Russia reconsider things as this situation was vividly shown in all its clarity during the wake of the erstwhile tight Cuban crisis that ultimately saw the declared withdrawal of and "significant reduction in Soviet forces..." that poured for one reason or another into that West Indies island. Obviously, this world incident has essentially kept the United States invested with the distinct international dignity despite the non-use of her maneuverable

power into actual military struggle at that given eventuality. But let us believe that on the other side of the coin Russia did not lose. His tact in eventually consenting to the consistent universal demand that he desists from attempting to ignite a global conflict (which he could have done by insisting to go on with his military build-up in Cuba) has earned for him a soft spot in the hearts of freedom-loving peoples of the world.

Evidently, therefore, if man has to go his own way to such an extent that he critically miscalculates and stubbornly ignores the tenable merits of pliant issues vitally connected with his present and the future peace of his sensitive generation simply because of his chronic consciousness of what a mighty stock of nuclear devices available at his command can physically do for him, then he is liable to encounter a still more terrific event that would not in itself present an opportunity for him to find a purposeful and rewarding solution to that sought-after degree of peace. Truer then has become of the pronounced statement that man and himself alone spells his own destiny still.

Significantly, man who is said time and again to be the **KEEPER OF HIS BROTHER** must now wake up to realities of the time. And warily he must. For in his twentieth century slumber the question of his age has unequivocally emerged sooner than he thought: "Shall man turn against man to destroy man?" Certainly, not. Absolutely, no; it should not happen! Man, instead, must live and "without conditions" help others live.

Random Thoughts

By Fidel Fernandez

MAN is endowed with the soul of reason that he may have a fair understanding of the purpose of living. By nature man is rude and imperfect. Through a virtuous education he chisels out the rough and superfluous parts of his being and endeavors to reach a state of perfection. Perfection is attained through the knowledge and right performance of the four cardinal virtues: temperance, fortitude, prudence, and justice.

"Temperance is that due restraint upon the affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice."

"Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient."

"Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine on all things relative to our present, as well as to our future happiness."

"Justice is that standard or boundary of right which enables us to render unto every man his just due, without distinction."

Man should systematize his mundane existence by a rigid application of this code of virtues.

He has to be ardently devoted to God and fervently sincere in his adoration of Him. Hypocrisy shall have no part in his being. Fanaticism shall not get hold of his mind. He must live in, and with, reason; and behave in conformity to his right thinking. He must possess integrity; and consider dignity more lustrous than a highly priced diamond. By refusing worldly possessions, he acquires spiritual affluence. His head is erect over shoulders that are square. He can look at any other man eye to eye; for he has nothing to be ashamed of. He is as complacent to right as he is rigid to venality and unyielding to wrong.

That MAN has in his heart the tenets of FREEMASONRY. So upon becoming a Mason, he becomes a better man; "righteous in the memory of God, glorious forever in the remembrance of men."

WHY do we tyle the Lodge? This is one among the many questions asked by many non-masons who are more or less prompted by mere curiosity, but also by some brethren, members of the Craft. The latter, perhaps forgot that tiling the Lodge is one of the most important ancient landmarks of the Institution, — "every Lodge when congregated should be duly tyled". The reason for tiling the Lodge is of course very obvious, — that there should be secrecy, harmony or peace, and so that the brethren therein assembled might not be disturbed in their deliberation.

Secrecy and harmony are forms inherent in the Institution. They exist with it inseparably from time immemorial, even from its very foundation when "our ancient brethren assembled on the highest hills and in the lowest vales, the better to observe the approach of cowans and caves-droppers". If we strip up the Institution of its secret character and harmony, it will no doubt lose immediately its noble identity, and will surely cease to be a fraternal order of Free and Accepted Masons.

Why Do We Tyle T

The important duty of tiling the Lodge is incumbent upon the tyler, to prevent the approach of unauthorized persons, although it is said that the first duty of every Mason is to see that this is done before the Lodge is opened. At the opening of a Lodge, after the usual preliminary procedures are said and done in accordance with the ritual, the J.... D.... having verified it from the Tyler reports to the W.... M.... that "the Lodge is tyled". It is at this instant that the Master and all the brethren present at the meeting inside the Lodge are assured that they are free from intrusion, and it impliedly suggests that peace, secrecy and harmony prevail.

The office of the Tyler like those of the Master and the Wardens is one of the many ancient landmarks of the Order that grew out indispensably as part and parcel of it even from its earliest beginning, for from the peculiar nature of our Institution, it is evident that there never could have been a meeting of Masons for Masonic purposes, unless a tyler had been posted to guard the Lodge from intrusion. A very important moral lesson may be gleaned from this, the tyler's duty of safe-guarding the Lodge.

Tying the Lodge is not much different from, and is symbolic of, tying our very own individual selves. Individually, each of us is metaphorically said to be a temple or Lodge of our physical bodies wherein our souls reside. As such temple or Lodge it is our moral duty to tye ourselves accordingly. Tying our individual selves is even harder than tying a Lodge. This duty requires tact, ability, wisdom and perhaps force, just as the tyler of a Lodge strictly enforces the execution of his duties, by virtue of his positio "armed with the proper implement of his office".

Man, from time immemorial instinctively learns habitually to build a strong corral or barricade around him and for himself alone. Soon, around him or within his sphere of influence, he develops and grows into a potential center of wealth, knowledge, power or perhaps of moral and spiritual forces. By proper and methodical way of living a sinful life he has accumulated and piled up so much to provide for himself in time of needs and difficulties to such an extent as to be able to withstand even "the vicissitudes and inclemencies of the seasons." All for himself. — he has more

odge? — Its Symbolism

than enough! "We cannot blame anyone for providing or preparing for his future". Self-preservation is the first and great law of nature. Incidentally as time marches on he gradually grows into a power potential, a tycoon if not a king-pin in his own right. He may have all the riches that he could amass; with all the bounty that God in His infinite goodness showered and blessed, yet selfishly, not satisfied with all his worldly belongings; "and worried with the burden of his honors" and the power that he could wield in his hand, he becomes more and more a self-centered being. Everybody knows he is not happy despite his worldly wealth and honor; thinking and caring only for his own material welfare and interest! Many such a man can be found among our midst here and everywhere even among Brother Masons. Such a man is indeed tying his own Lodge in the literal sense and meaning of the word, — fortifying himself within the confines of his immediate surroundings with no thought or concern for others and the rest of humanity. This is selfishness pure and simple. This is wrong tying of one's individual self, because he shuns and shuts out from himself much that is virtuous and Godly; much that is noble and beautiful: SERVICE TO OTHERS.

MISSING

PAGE/PAGES

A CALL FOR ACTION

By **AMOR ORIBELLO, JR.**

Master Councilor, Jose Abad Santos Chapter
Order of DeMolay

THE OFFICERS of the Jose Abad Santos Chapter, Order of DeMolay have just been installed. (From this time on till the end of the ensuing term the brunt of leadership in this Chapter will rest on their shoulders.)

On this occasion, it is well to ask for a reassessment of our moral and intellectual orientations and to define if we can, the role that we are called upon to play in the presently existing order.

It may not be presumptuous to say that the past months have left us already accustomed to the blaring and equally glaring headlines of graft and corruption in our government; of muddled exposes and vengeful counter-exposes that have only tended to further muddle our already muddled truth. We now find ourselves already immuned to the names of the Stonehills and the Ablazas and the "Big Fours" that have permeated every strata of our society with their evil schemes. With such kind of moral and intellectual orientation, we find ourselves tonight, exposed to the idealism that is rare in this age of down-to-earth materialism. Forgive me if it is being superfluous to state once more, that the International Order of DeMolay is predicated on the constant ideals and principles that have led noble men of all ages in their fight against the forces of evil. At this point it is well to remember that the very exemplar of our Chapter, the late Justice Jose Abad Santos, is one of these noble men who tower in intellectual and moral fortitude; a genius of our race, his loyalty to ideals found full flower at the point of a gun and a bayonet. For truly, he was the last one to see our country beneath the shadow of totalitarianism, but was the first to reaffirm his faith and trust at the common altar of humanity "that the forces of good will always triumph over the forces of evil."

As we once more turn to another page of our Chapter, let us not lose sight of the noble purposes of our venerable Order. Let us not indulge in the joy of ostentations and meaningless practices — to make us oblivious to the more urgent problems of our Order. We have had a lot of frivolity that has consumed our precious energies. This is time for sobriety and careful evaluation of our intentions and courses of action. How much have we



Picture above shows the officers and members of the Jose Abad Santos Chapter, Order of De Molay, participating in the "Flower Ceremony" led by Bro. Edwin Bote.

done in our share of properly understanding the ideals of our Order? How much have we actually inculcated and shown in our daily lives, the precepts which Jacques DeMolay and Jose Abad Santos exemplified? How much have we actually done in properly understanding our present social and economic problems so that we may be able to concentrate our energies toward their solution? Are we to content ourselves with barren ceremonials, pageantry, and lip service?

My brethren, no amount of platitudes and senseless oratory in public installations can improve our chapter; work and sacrifice should accompany beautiful metaphors and ideals.

As we launch out into the uncertainty of the future, we can only depend upon ourselves for action and upon God for inspiration. In the manner of St. Augustine we can only pray:

"Grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life."

My brethren, the call of the hour is for us to translate into positive action, the principles and ideals to which we have pledged ourselves. Let us not fail as citizens, leaders, and as men.

The Tradition of Liberty

By ROBERT B. ANDERSON, 33^o

Assistant Secretary of Defense

Washington, D.C., U.S.A.

THE written record of human history extends back some six thousand years. Perhaps one of the most damaging things to be recorded in its pages is that, during these centuries, the conditions of life for the majority of people have never ceased to be harsh and unsatisfactory.

The human drama is, for the most part, the story of the efforts men have made to change these conditions to their own advantage. Some have immensely benefited the world through their work; others have brought down catastrophe upon humanity and themselves. Fortunately for mankind, the net result has been an increasing measure of progress. One vital lesson to be learned is that in a world of men, most of whom aspire to something better, there is no permanent status quo, no social structures or relationships which will not some day yield to change.

The challenge which has always confronted men is how to pursue these social values which are timeless and perfect by means of institutions which are passing and faulty, and to avoid confusing the two. Otherwise, the perpetuation of the institutions tends to become the

main objective rather than the values which those institutions were supposed to maintain. The status quo then becomes not a set of relationships, but a moral order, often defended as sacrosanct and inviolable, yet in reality empty and sterile, until it either collapses or is pushed into oblivion by the architects of a new order.

These great social values of life, liberty, justice and equality which stir the hearts of men did not come into being by the simple artifice of a pronouncement or declaration. Words are merely symbols, there is no magic in them, except as people recognize and are guided by the realities which they symbolize. Our own Declaration of Independence, setting forth for the first time in human history a new philosophy of government of and by the people, obtained its primary significance from the fact that it expresses the accumulated faith and convictions of an impassioned group of men. Indeed there could have been no Declaration if men had not, long before, brought to these shores the living concept that the individual had the inalienable right to live in freedom restricted only by his responsibilities to other men; that he

might freely choose his own government; that he might stand as the equal of all other men in the eyes of impartial law.

How is it that a new concept of human relationship is born? Whence came these basic beliefs which impelled men to leave the comparative security and comfort of an established community and seek a new life in the wilderness? How was it that some men would willingly give up their lives for the right to speak, think or worship according to their conscience and their earnest desires?

We have a name for this body of beliefs which reflects man's deepest and most strongly held convictions. We call it an ideology. No society is healthy or strong unless it has such a set of convictions, accepted intellectually and deeply felt with moral certainty, that give meaning and purpose to individual and group life. The beginnings of the conviction which form the bases of our own way of life go back to the time when men had painstakingly assembled enough strands of truth and knowledge to come to some fundamental conclusions about themselves.

The first of these insights was that man was not alone in his universe. There was not only man; there was God. The Hebrew religion perceived Him to be a personal Deity, one who could be sought out, who would answer prayers, a Heavenly Father who looked after his children and kept order in the universe. From this great insight there followed a second, that these earthly children must be individually important, since He watched over them, answered their prayers, was angry or pleased with them according to their behavior. Since He dealt with them as individuals, it meant

that the individual, not the group, was the basic social entity. As individuals, they were fully credited with the right of free choice, and equally bound to the consequences which flowed from the exercise of that right. And this, if logically pursued, could lead only in one direction: If the individual were really to be a creature of free choice, he had to be given the personal freedom needed to make his choice meaningful and to assume the responsibility which all freedom demands.

We should remember that the students of the Prophets had no monopoly upon this concept of individual freedom, rights and responsibilities. The citizens of the Greek cities and, later, of the Roman Republic had more or less independently arrived at similar conclusions, but from different sets of premises. To this concept of the worth and importance of the individual, the Hebrew philosophy made an enormously important contribution. It said that, while the individual was important, he was not supremely so. The very fact that man owed his existence to a Heavenly Father who created him constituted a denial of his own ultimate sovereignty. It implied the existence of a moral order and a system of absolute values entirely beyond the reach of man, which he might perceive and be guided by, but which he could never change or abrogate. It meant that man is accountable for his actions on the basis of certain standards set for him by a power beyond his own authority and his own will. He does not propound this moral order; he lives within it, and he remains forever subject to its dispensation.

Thus the Judaic culture, together with that of the Greeks and Romans, had developed a substantial body of doctrine by the time the Republic became the Empire. The great difficulty was in determining the limits of its application. To the ancient Hebrews, it meant the descendants of Abraham. To the Athenians, it meant the citizens of Athens; to the Romans, the citizens of Rome. Thus a doctrine of universality was sought to be divided, and by this very process it lost the essential precepts it sought to teach, for, if these blessings could be extended to some and denied to others, then no one's right to them was really fixed and secure.

Then there moved across this confused and troubled scene the figure of Jesus of Nazareth. He had nothing whatever to say in support of the artificialities of a society which divided its people into master and slave, ruler and subject, Roman and Greek, Jew and Gentile, publican and Pharisee. He said only that men were brothers, loved alike of God, and equal in His sight. In a single, tremendous sentence — "Love ye one another" — he pronounced the unity of the Brotherhood of Man, and with it the universality of all human rights and responsibilities. For, if men were equal in the eyes of God and equally accountable under His moral order, it meant that they were likewise equally blessed out of His bounty.

Brotherhood, justice and liberty, equally available to all individuals under the moral order of a single, omnipotent Father — this, nearly two thousand years ago, was the simple thesis which came eventually to form the basis of our Ameri-

can Way of Life. It might have been everywhere acclaimed and made functional in the ways of man and his society; but, for a thousand years after its formulation, it lay subjugated and subordinated to the will of the earthly rulers among the relics of a world sunk in ignorance and superstition. The values were acknowledged, but to most people they had a transcendental look about them. They were something to be looked for in the next world, not in this one.

Gradually, however, the revival of learning began to fill in the vast empty spaces in men's understanding. The matter-of-fact study of history and science began to suggest the outlines of a universe which was not nearly so ominous and mysterious as had once been imagined. The intellectual revolution which took place between the fifteenth and eighteenth centuries established the promise for the modern doctrine of progress, namely, that it lay within the power of men to improve infinitely the conditions of their existence on this earth. Reason would rule, and a physical world which behaved in a manner understandable to human reason might ultimately become subject to man's control.

Moreover, as it swept away the ignorance and superstitions of the ages, reason exposed the shallow foundations on which the eighteenth century kings and nobles had based their authority. What then happened is generally known to you. Beginning here in America, and extending around the world, the ordinary people asserted their right to govern themselves. Some succeeded; others failed; but the important thing is that this time they acted

more out of hope for the future than of protest over the past. Their ideology had lost some of its transcendental quality. It assumed first the posture of the possible and then the fabric of reality. It was something to be conjured with, here, now, on this earth.

Even with a new faith transformed to an adopted philosophy of life's reality and expressed in instruments of government and existing policies of law and order. This was not enough to open the vistas of hope that there might actually be a new world order. It remained for the technological revolution of the following two centuries to supply the democratic concept with the weapons and physical capabilities which gave the advocates of liberty both their greatest opportunity and greatest challenge. The enlightenment had gone far to free men's minds, but until about two hundred years ago, the world's work was done principally by the muscle power of men and animals. The margin between what was produced and what was consumed was so desperately thin that the majority of the population stayed virtually at subsistence level. It took the labor of five men in the field to produce the food required by one man working in the town. For one man to live well, ten had to live in abject poverty. In these circumstances the prospects for real freedom for all men seemed effectively cut off by practical economic necessity for human toil to provide an energy requirement that could be obtained in no other way. There seemed to be no way to reconcile political freedom, which the ideology stipulated, with economic serfdom, which the community seemed to require

as a basic source of energy.

Then, after thousands of years of virtually no progress in energy development, men learned to produce mechanical energy through the burning of wood and coal, and thereafter through the burning of petroleum distillates and gases. We are now on the threshold of an era in which the enormous potential of atomic energy is being made increasingly available to the peaceful purposes of human endeavor. Moreover, the sciences established during the previous three centuries opened up the floodgates of man's practical inventiveness, and there poured out a torrent of new machines, all designed to ease in some way the burdens of man's physical existence.

The effect has been staggering. The eighteenth century published to a world of suffering, oppressed and poverty-ridden people the thesis of a Golden Age, not alone in some remote and shadowy other world, but as a possible future state on earth of man's own devising. The twentieth, in the example of America, seemed to come close to vindicating that thesis. It has raised the incredible proposition that it might be possible to abolish poverty and oppression, and — most fantastic innovation of all — that ordinary men might actually come to enjoy their existence, and, through this enjoyment, to learn the rewarding experience that comes from the privileges of work that contributes to man's total store of understanding and development.

Such, briefly, has been the story of the human hopes and aspirations which have reached their epitome for us in the American Way of Life. It is the story of what can lead to emancipation of human beings —

the gradual uplifting of men's minds out of the mire of ignorance and superstition, the partial rescue of their spirits from fear and avarice and distrust, the release of their bodies from drudgery and toil.

The great tragedy of our time is that, after all these thousands of years of suffering and sacrifice to gain a measure of freedom from the human spirit, there are now those who would reverse this great movement and direct its impetus in the direction of the autocracy of an all-powerful state. Ironically, this is being done in the very name of a people's government and what is brazenly described as the popular will. Yet there can be nothing more autocratic than a collectivism in which all slaves of the state, nothing more degrading to the individual, nothing more destructive of his rights and opportunities. Oddly enough, these specious offerings have the ring of plausibility because Communism offers itself as an extension of the forms of democracy. Under it people can step forward and cast some meaningless ballot; they can console themselves with the equality that results when all are equally enslaved and equally miserable; they can even find some measure of economic security, though it be the security of regimentation or a prison house.

What they cannot find within the Communist concept, because it cannot be corrupted, is liberty. Liberty is the property of the individual, the only thing that can give his individuality any meaning. He either has it or he does not. It is the one really strategic value of the liberal ideology, because, unless and until liberty is secured, none of the others are possible of achievement.

In this period the most dangerous policy our society can follow is to try to ignore what is going on around it, outside it and within it. We are most vulnerable when we stand still. Some of our greatest troubles have come upon us because our enemies seizing upon the knowledge things must move, seek to exploit what they regard as a free society seeking to maintain only a stagnant stability and not a forward march. They then use their full efforts to try to make a case against us in the court of world opinion. We are accused of imperialism and the exploitation of colonial peoples, ironically enough by the most ruthless colonial power since that of Genghis Khan. They never fail to remind us of what they would describe as the inadequacies and imperfections of our own system. Only when we are not militant are they vocal. Their very conduct gives eloquent voice to the principle that liberty never stands still. Not only its progress but its very existence demands unceasing expansion — the continuing necessity for it to be extended toward the grasp of those whose hands stretch pleadingly for the opportunities of freedom's world.

When we move forward in the right direction, our enemies are strangely silent. The reaction of Moscow to the Iran Oil settlement, the Suez agreement, the Trieste accord, and the recent London and Paris Conferences has amounted to scarcely a ripple. It is almost as if they recognized that Communism's only opportunity comes into being when we fail to move forward with the current of humanity's rising expectations.

The real revolution of our time is the emancipation of man. Communism is not the wave of the future. It is the wave of the dead past — a throwback to all that is cruel and ignoble in the character of man. Tyranny and dictators are as old as the pyramids. The world knew Caligula and Nero long before it knew Stalin and Malenkov. What is basically new in the world is the substantial possibility and the ordinary man might some day have enough to eat, enough of the world's goods to keep him in reasonable comfort; that he might order his own affairs under a government of his own choosing; that he might lift up his head and proudly give thanks to the God who created him a man.

America grew up in a tradition of liberty, and it has never been backward about acknowledging its responsibility to extend that concept of liberty to other peoples. This we must continue to do. We have the responsibility, through our own example, and through what help we can give to other people, to foster and introduce the liberal tradition wherever in the world it can flourish. Because we are its greatest

beneficiaries, it is our duty, more than that of any other people, to see that the revolution is not betrayed, that the wave of the past does not overtake the wave of the future. This means, importantly, military strength and solidarity for ourselves and our allies. But it means, just as importantly, an intense, continuing preoccupation with the ways to make life more decent and free and rewarding for the world's people.

This can only be done in concert with other peoples, and more than that, it is in a larger sense a concert between us and all those who had and all those who will have a part in bringing that goal closer to realization. For, wrote Edmund Burke:

"Society is a contract... It is a partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection. And, as the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living; but between those who are living, those who are dead, and those who are yet to be born."

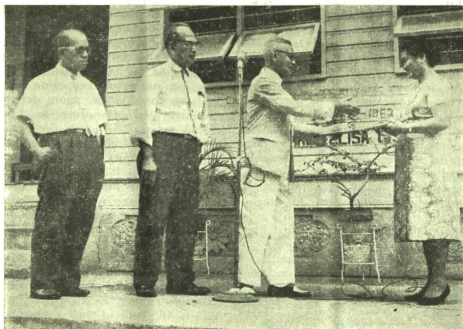
—*The New Age*, March 1955

NOTICE

The new edition of the Constitution (Masonic Law Book) is now available at the Grand Lodge. Please order your copies from the Office of the Grand Secretary.

Prices

1 copy, paper bound	P 3.50 each
20 copies or more	P 3.25 each
1 copy, de-luxe issue	P11.00 each
Gold lettering for de-luxe issue	P 1.00 per line



Mrs. Felisa L. Sanga of Tipas Elementary School is shown receiving the Teacher of the Year award from representatives of Manila Lodge No. 1.



Presentation of books of the Superintendent of City Schools of Bacolod City and the Division Superintendent of Schools of Negros Occidental.

Section



Funeral services conducted in Pilipino at Orani, Bataan by Pintong-Bato Lodge No. 51, F. & A.M. of Bacoor, Cavite, honoring their deceased member, Bro. Jose B. Syquimsiam, former Vice-Consul at Hongkong.



Above are the officers of Bontoc Lodge No. 140, F. & A.M. after installation held at the Cawed Hotel. Wor. Bros. Hilario G. Esguerra and Eliseo Belen were the Installing Officer and Master of Ceremonies respectively.

MASONIC HOSPITAL FOR CRIPPLED CHILDREN

1440 San Marcelino, Manila

LIFE MEMBERS

1. Amos Bellis *	May 16, 1950
2. Philippine Bodies, A.&A.S.R.	June 2, 1950
3. Luzon Bodies, A.&A.S.R.	June 20, 1950
4. Rosario Villaruel Chapter No. 2, OES	July 16, 1950
5. Kanlaon Lodge No. 64, F. & A. M.	July 17, 1950
6. Manila Bodies, A.&A.S.R.	Aug. 1, 1950
7. Zapote Lodge No. 29, F. & A. M.	Aug. 2, 1950
8. Bisayas Bodies, A.&A.S.R.	Aug. 28, 1950
9. Manila Lodge No. 1, F. & A. M.	Oct. 6, 1950
10. Cosmos Lodge No. 8, F. & A. M.	Oct. 12, 1950
11. Cabanatuan Bodies, A.&A.S.R.	Dec. 4, 1950
12. Albino Z. SyCip	March 15, 1951
13. Frederic H. Stevens	March 30, 1951
14. Lodge Perla del Oriente No. 1034, S.C.	April 16, 1951
15. Mount Lebanon Lodge No. 80, F.&A.M.	
16. Henry Gilhouser	June 25, 1951
17. Edward Bellis	July 14, 1951
18. Juan S. Alano	Aug. 21, 1951
19. Mrs. Mary McD. Bachrach *	July 18, 1952
20. Mrs. Samuel Frances Gaches	Aug. 14, 1952
21. Michael Goldenberg *	July 2, 1953
22. H. A. Ottiger	Feb. 24, 1954
23. David G. Gunnell	July 3, 1954
24. Zamboanga Bodies, A.&A.S.R.	Dec. 10, 1954
25. Nile Temple, A.A.O.N.M.S.	Dec. 14, 1954
26. Mr. and Mrs. Howard R. Hick	Jan. 21, 1955
27. Leonard Wood Lodge No. 105, F. & A. M.	Jan. 22, 1955
28. Philip Greenfield	Feb. 7, 1955
29. Mrs. Arline G. Stevens	March 17, 1955
30. Werner P. Schetelig *	June 9, 1955
31. A. L. Bautista	June 25, 1955
32. Alvin H. Overbeck	Aug. 13, 1955
33. Luzon Chapter No. 1, R.A.M.	Sept. 22, 1955
34. Jose C. Velo	Feb. 6, 1956
35. Vicente Y. Orosa	Feb. 25, 1956
36. Leonard Wood Lodge No. 105, F. & A. M.	Feb. 25, 1956
37. Leonard Wood Lodge No. 105, F. & A. M.	Feb. 25, 1956
38. Luther B. Bewley	April 23, 1956
39. Mrs. H. L. Schetelig	Aug. 8, 1956
40. Joseph M. Shurdut	Oct. 2, 1956
41. Officers and Staff, China Bank	Dec. 19, 1956

42. Maximo C. Hernandez	Dec. 22, 1956
43. Leonard Wood Lodge No. 105, F. & A. M.	Jan. 21, 1957
44. Leonard Wood Lodge No. 105, F. & A. M.	Jan. 21, 1957
45. Maxwell T. Collette	March 25, 1957
46. Charleston Lodge No. 44, F. & A. M.	April 26, 1957
47. Charleston Lodge No. 44, F. & A. M.	Dec. 6, 1957
48. Leonard Wood Lodge No. 105, F. & A. M.	Jan. 2, 1958
49. Leonard Wood Lodge No. 105, F. & A. M.	Jan. 2, 1958
50. Leonard Wood Lodge No. 105, F. & A. M.	Jan. 11, 1958
51. Sampaguita Chapter No. 3, O.E.S.	Feb. 14, 1958
52. Mariano and Jesus Lim	Feb. 17, 1958
53. Charleston Lodge No. 44, F. & A. M.	April 29, 1958
54. Wallace C. Palmer III	Aug. 11, 1958
55. Leonard Wood Lodge No. 105, F. & A. M.	Dec. 29, 1958
56. Leonard Wood Lodge No. 105, F. & A. M.	Dec. 29, 1958
57. Gregorio C. Magsaysay	April 1, 1959
58. Leonard Wood Lodge No. 105, F. & A. M.	April 29, 1959
59. Leonard Wood Lodge No. 105, F. & A. M.	April 29, 1959
60. Maxwell T. Collette	May 4, 1959
61. William T. Ashley	May 12, 1959
62. Rufino G. Tolentino	Sept. 9, 1959
63. Leonard Wood Lodge No. 105, F. & A. M.	Dec. 28, 1959
64. Leonard Wood Lodge No. 105, F. & A. M.	Dec. 28, 1959
65. Leonard Wood Lodge No. 105, F. & A. M.	April 26, 1960
66. Leonard Wood Lodge No. 105, F. & A. M.	April 26, 1960
67. Leonard Wood Lodge No. 105, F. & A. M.	April 26, 1960
68. Leonard Wood Lodge No. 105, F. & A. M.	Dec. 19, 1960
69. Leonard Wood Lodge No. 105, F. & A. M.	Dec. 19, 1960
70. Leonard Wood Lodge No. 105, F. & A. M.	April 2, 1961
71. Leonard Wood Lodge No. 105, F. & A. M.	April 2, 1961
72. Alvin H. Overbeck	Nov. 10, 1961
73. Far East Court No. 1, O. A.	Dec. 18, 1961
74. Leonard Wood Lodge No. 105, F. & A. M.	Dec. 23, 1961
75. Leonard Wood Lodge No. 105, F. & A. M.	Dec. 23, 1961
76. Mabuhay Shrine Club	Jan. 25, 1962
77. Corregidor-Southern Cross Lodge No. 3	April 24, 1962
78. Leonard Wood Lodge No. 105, F. & A. M.	April 25, 1962
79. Pacifico C. Marin	April 25, 1962
80. Serafin L. Teves	April 26, 1962
81. William H. Quasha	May 31, 1962
82. Mauro Baradi	May 31, 1962
83. Corregidor-Southern Cross Lodge No. 3	Sept. 10, 1962
84. Mrs. Marie Reid	Sept. 10, 1962
85. Frank Frinsko	Sept. 10, 1962
86. Vicente L. Co Chien	Sept. 10, 1962
87. Stephen Lewis	Sept. 10, 1962
88. Jose L. Araneta	Sept. 10, 1962
89. Leonard Wood Lodge No. 105, F. & A. M.	Nov. 8, 1962

90. Mabuhay Shrine Club	Jan. 31, 1963
91. Mabuhay Shrine Club	Jan. 31, 1963
92. Mabuhay Shrine Club	Jan. 31, 1963
93. Mabuhay Shrine Club	Jan. 31, 1963
94. Mabuhay Shrine Club	Jan. 31, 1963
95. Mabuhay Shrine Club	Jan. 31, 1963
96. Mencius Lodge No. 93, F. & A. M.	Feb. 9, 1963
97. Charles R. Anderson	Feb. 20, 1963
98. Leonard Wood Lodge No. 105, F. & A. M.	April 25, 1963
99. Leonard Wood Lodge No. 105, F. & A. M.	April 25, 1963
100. Charleston Lodge No. 44, F. & A. M.	May 25, 1963
101. Bamboo Oasis, A.A.O.N.M.S.	July 9, 1963

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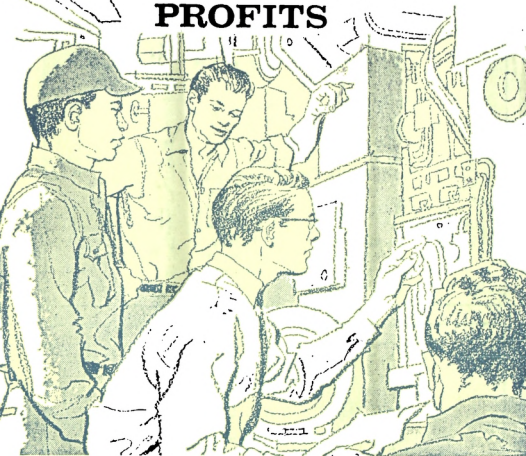
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