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TURNOVER OF SCHOOL BOOKS FROM U.S.A.
(Photo by W.B. Oscar L. Fung)

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IN THIS ISSUE

EDITORIAL	339
TIME	340
Rt. Wor. Bro. Macario C. Navia	
THE INDIVIDUAL IN MASONRY	341
Jose C. Soria	
BREVE HISTORIA DE LA LOGIA MALINAN NO. 25, F. & A.M.	343
Feliciano F. Exconde	
THE INNER LIGHT	345
MASONIC PROFILES	347
Jose T. Espinosa	
HOLY WEEK AND THE JEWISH PASSOVER	349
Aurelio Leynes Corcuera, P.M.	
COMMITTEE ON EDUCATION AND PUBLIC SERVICE PROGRESS REPORT	350
LET US EMULATE THE IDEALS OF RIZAL	352
Dra. Leocadia P. Binamira	
I HELE, I CONCEAL	354
Jose S. Gatmaitan	
EULOGY DELIVERED BY R.W. PEDRO GIMENEZ	356
MAUNDY THURSDAY	357
Leon O. Whitsell	

Editorial

THE MASONIC HOSPITAL FOR CRIPPLED CHILDREN

The Masonic Hospital for Crippled Children is the principal charity of our Grand Lodge.

Every member is assessed ₱3.00 per year to support this worthy endeavor. Many of the brethren are under the impression that this payment makes them members of the Masonic Hospital for Crippled Children. Such is not the case because this assessment is deemed to be an obligation of the Lodge.

Membership is obtained in one of several ways. Life membership is ₱500.00. Sustaining Membership is ₱100.00 per year; and upon payment of the fifth year's Sustaining Membership fee, the Sustaining Member becomes a Life Member. One can also become a regular member by paying the entrance fee of ₱5.00 and an additional ₱2.00 per year.

The Masonic Hospital for Crippled Children has an annual budget of about ₱40,000. Considering that we maintain 20 beds at all times, this means we support, care for, and rehabilitate for approximately ₱2,000.00 per child, per year. I have made inquiries as to costs in the United States, and I have learned that the average cost for the same type of services would run to about five to ten times the amount it costs us. We receive the cooperation of the Mary Johnston Hospital and its Medical Director, Bro. Dr. Gumersindo Garcia. This organization gives us a substantial discount on the various services which it provides.

The Board of Trustees of the Masonic Hospital for Crippled Children is doing everything within its power to improve the situation so that we can accommodate additional children.

Many Lodges have bought Life Memberships. The outstanding one is Leonard Wood Lodge No. 105 at Clark Field, which has about fifteen Life Memberships and which makes it a practice to contribute annually. Contributions are received from many sources, even from the United States. Many have provided in their Wills for bequests to the Masonic Hospital for Crippled Children, the most notable of which were the Wills of Mr. and Mrs. Emil M. Bachrach.

Each of them left over ₱100,000.00 to the Hospital.

All these are commendable but we will not be satisfied until every Mason in our jurisdiction who can afford to become a member has done so. Only then will we really be doing the job that we ought to do. I therefore ask every Mason to be interested in and to become a member of the Masonic Hospital for Crippled Children.

TIME

RT. WOR. BRO. MACARIO C. NAVIA

We are prone to excuse ourselves with lack of time whenever a job is left undone. Yet if the real cause is sought, unwise use of time will be found to account for the failure.

It is strange for one to be short of time. Like the minute organisms that move about in the ocean, we move about in an infinity of time. It is the shortness of our tenure here against the limitlessness of time that poses for us a great problem, like that of the child whom legend says St. Augustine found on the beach one day, spoon in hand, diligently transferring the ocean to a hole he had dug in the sand.

The poet in Ecclesiastes says, "To everything there is a season and a time to every purpose under heaven." We must find and observe the respective places of every detail in the scheme of things. And here enters the lesson which the 24-inch gauge teaches us — to assign to each task its proper time. Correct apportioning of time and proper scheduling of work is an enviable talent of those who excel in achievements.

The moment we dissipate or use for other purpose the time assigned for another purpose, we give way to disorder and confusion and risk enforced preterition of important projects in our life plan.

The workman who accomplishes most is he who wisely uses his time. He may be more skillful than the rest, but skill is often merely the deft use of time.

It is often said that life is too short for trifles. Actually, we shorten life when we spend it on trifles, for the true measure of life is its accomplishments.

Some live the equal of two or more lifetimes by employing their lives fully for themselves and for others. Many are content with an even tenor of existence and pass quietly away like the dawn, leaving nothing to remember them by.

"Time goes, you say? Oh, no! Time stays. We go."

This terse observation could be a stern warning.

Thus someone, cognizant of the fact that he is passing through this world but once and will not pass this way again, expresses the desire to do now every act of kindness and every good that he can do.

As travellers "on the level of time" our sojourn here is short. We leave many work undone, duties unfulfilled, intentions unrealized—because we often forget to properly apportion our time and to remember that time is infinite but we are finite.

THE INDIVIDUAL IN MASONRY

JOSE C. SORIA

*Agno Lodge No. 75, F. & A.M.
Tayug, Pangasinan*

"Why this meeting? A great many meetings are held each month because it has been 30 days since the last one. Which would indicate that many organizations hold meaningless meetings with no established purpose and merely to perpetuate a tradition or to establish one. Should we ask the members of many organizations, "What is your purpose, what are your objectives?" Possibly we could not obtain a satisfactory answer from many of them. For there must be a reason, there must be a purpose for any group of people to gather together.

Now, of course, organization is needed, is necessary. But I wonder if sometimes we become so involved in the organization itself, that we tend to lose sight of the principles and purposes for which we organized originally? Do we lose sight of the fact that as individuals we have a part, a purpose and a responsibility, the responsibility of an individual.

Masonry is composed of individuals, and we do, of course, need organization. We need planning, we need leadership, we need workers if we are to accomplish the great objective of Freemasonry... the Brotherhood of Man and the Fatherhood of God. And as individuals we must do all these things. It is as individuals that each of us is present here today. And also because you are

each a V.I.P. A Very Important Person, playing a Very Important Part by your devotion to Freemasonry. And the part we play today and every day will determine the future of Freemasonry. Each is a part of the destiny of our Order. Each is an individual.

Proper Masonic teaching is entirely practical, acknowledged as desirably idealistic, as plain and as clear as a Philosophy of Life. Any Brother finding it otherwise should examine his understanding of it. The testimony of time through the ages will prove him wrong.

Now, as men and as Masons we must have ideals. We must have the conviction of those ideals. We must put these ideals into action if we are to render service befitting them. As an Entered Apprentice each professed a belief in God. The first and highest ideal, without which those allegorical steps that were to follow would be meaningless.

We have been taught Tolerance, Temperance, Integrity, Rectitude of Conduct and Morality. Ideals of the highest type.

With Tolerance we learn to respect the position of our neighbor and his view point. We learn to concede to him, his way of life, his philosophy, his religion. We accept his concepts and grant him the right to his own opinion. We are anxious

to show to him our way of life. To explain our trend of thought. But never to force upon him ideals which are contrary to his very own.

With Temperance we learn to balance our own lives and conduct and thought. We avoid extremes in all particulars. We strive to regulate our lives each day, so that inclining neither to right or to the left, we always have Eternity in view. Let it never be said we have a one-track mind.

With Integrity we learn that virtue of mind and spirit attains honesty. Honesty of thought and action in our every deed, plus loyalty to ourselves and to our fellowmen.

With Rectitude of conduct we govern our own inclinations, our own behaviour. Self-discipline within ourselves and with the world at large.

With Morality we learn of the contributions towards salvation. More desirable than riches is good moral character. The initiates hear a prayer that he may become a true and faithful Brother among us. Because morality is the basis of all religious, the source for higher thoughts and nobler deeds. When the lawyer asked "Which is the greatest commandment of the Law?" Jesus said unto him, "Thou shall love the Lord thy God and with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself." In other words, this is all that is required for the salvation of man.

Brethren, we Do have the convictions of those ideals. We have the courage to stand up and be counted,

to proclaim our faith and our belief in Freemasonry. We have every reason to believe that our way is the better way of life. And a strict adherence of these ideals can but spread before us the pathway of righteousness as we travel life's road.

With the ideals of Freemasonry we are equipped to offer service to the world at large. In our everyday lives, and by our every word and thought, we have so much to offer in assistance to our friends and neighbors. Masonry is a boon to mankind. Each and every Mason is an individual and a man of service. Whether or not we use our potentials to the fullest degree determines the service we render and the amount. This twentieth century is a changing world and we must be ever alert to opportunities to serve. We must prepare ourselves to the modern world, if we expect to justify our continued existence in it. Individual service can be a thousand things; your church; your community, your schools, your lodge...all need your help. And as you participate as an individual you will expand and grow in the knowledge that as a Mason you have served.

It is to Freemasonry's eternal glory that men of varying faiths can meet on the level of great understanding, uniting to fulfill the great tenets of Freemasonry and preserving the rights of individual. If Freemasonry has done nothing more than to arouse in the breast of its members a greater need for and a greater awareness of God Almighty, it has builded well and its eternal place in the individual's scheme of life is assured."

BREVE HISTORIA DE LA LOGIA MALINAW No. 25, F. & A. M.

Por FELICIANO F. EXCONDE
Ex-Venerable Maestro
1913-1932

La masoneria, como una organizacion en estos valles de San Pablo, data desde la primera mitad del ano de 1912, cuando un modesto nucleo de masones residentes en la localidad e iniciados en distintas logias de la cion entonces de la Gran Logia Recapital de Manila, bajo la jurisdiccional de Filipinas de la Obediencia del Grande Oriente Español, habian formado un Triangulo, primero, y una Logia regular despues, con el titulo oficial "Malinaw No. 340, de conformidad con el Decreto del Gran Concejo de la Orden de fecha 23 de Octubre de 1912, siendo Presidente de este cuerpo el filipinista Dr. Miguel Morayta.

Aquellos masones que sentian animados por sus ideales masonicos se habian reunido en la morada del Ven. H. Feliciano F. Exconde, Calle A. Bonifacio No. 31, del mpo. de San Pablo, Laguna, (hoy Ciudad de San Pablo) y en este sitio se habian formalizado todos los requisitos necesarios para una organizacion legal de una Logia, bajo la presidencia del mismo H. Exconde, y asistido de los HH: Dalmacio Aquino, Melecio Fule, Zacarias Sahagun, Antonio Aguirre, Rosendo Reyes, Mariano Sayo, Catalino Villas, Eusebio Diawantan, Tomas Dizon, Marcial Alimario, Miguel Leonor, Santiago Gutierrez

y Martin Alvero, de los cuales una mayoria eran miembros de la Logia Nilad y los demas eran de las Logias WALANA, DALISAY y SINUKUAN, respectivamente.

No es posible formar un relato exacto y al detalle de todo lo historico de esta Logia a raiz de la invasion japonesa del 1941, habiendose quedado en cenizas toda la Biblioteca de la Logia Malinaw.

El pueblo de San Pablo y toda la masa en general, formando una opinion particular sobre la masoneria, conmemoro un nuevo dia pasa la presente generacion, porque veia un paisaje nuevo completamente desconocido en aquellos tiempos azarosos en que apenas se conocian nuevos ideales, nuevas doctrinas y nuevas filosofias. Varios hombres prominentes de la localidad fueron iniciados en la orden. La mente popular infundia respeto y consideracion a la masoneria cuando vieron la excelencia de la conducta de sus iniciados a raiz de las muchas actuaciones masonicas por entierros masonicos, instalaciones oficiales y banquetes honorificos y fraternales. Masones eminentes del Pais que gozaban prestigio en el orden social, politico y educacional, como los ilustres Hermanos Teodoro M. Kalaw, Rafael Palma, Quintin Paredes, Fran-

cisco Delgado, Felipe Buencamino, padre, Milton Springer, Manuel Camus, Conrado Benites y otros muchos, fueron testigos del prestigio ganado por la masoneria en la localidad. Ya no habia aquella vieja pero antigua creencia de sectaristas fanaticos e intolerantes que el termino "mason" equivalia a brujeria, mano negra o mafia compuesta de hombres perverses y criminales.

Entonces la vida organica de la Logia Malinaw seguia activa y voyante y constructiva bajo la obediencia del Grande Oriente Espanol. Pero, inesperadamente, a raiz del cambio politico del pueblo filipino bajo el liderato de los ilustres hermanos Manuel L. Quezon, Rafael Palma y Teodoro M. Kalaw, esta Logia fue una de los que se convinieron a la fusion o afiliacion con las Logias americanas que se hallaban entonces bajo la jurisdiccion de la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas, a lo que, tras una larga discusion y deliberacion sobre la materia, esta fusion se llevo a cabo el dia 14 de Febrero de 1917, registrandose esta Logia con el No. 25. Los fines de esta

fusion e afiliacion se debieron a un fin altruista y a la union entre americanos y filipinos del pais, y como decia Kalaw, que "hemos ido a la fusion por esta sola consideracion unica, exclusiva: porque no queremos ver dividida la Francmasoneria en Filipinas;" y que "tampoco hemos ido a la fusion porque hayamos dejado de querer al Oriente Espanol, no. No tenemos mas que palabras de gratitud para este Oriente a quien el pueblo filipino debe el haber visto en medio de las tinieblas en que esta sumido, la esplendente luz de la verdad masonica."

A la primera mitad del periodo de vida de esta Logia, contaba con mas de 150 miembros activos, pero contando por ahora con poco mas o menos de 84 solamente, por ciertos y determinados motivos, esta Logia es de esperar con un porvenir mas lisonjero, porque sus miembros, dentro de la esfera de accion en que viven, constituyen el liderato sobresaliente en los ramos politico, social comercial, industrial, agricul-tural y educacional.

Tal es la vida breve de la Logia Malinaw.

JUST A LITTLE LODGE ROOM

Just a quiet little lodge room,
But a mighty force for good;
With its loyal band of members
Learning more of brotherhood;
Striving, stumbling, but progressing
Down a pathway toward the right;
Just a humble bunch of plain folks,
Reaching, seeking for the light.

Just a quiet little lodge room,
How it stirs the heart and soul
With the thrill of great endeavor
Toward a high and common goal;
With each pledge of faith and courage
To maintain the forward fight,
On the Road that leads them onward
Even onward to the light!

—GEORGE B. STAFF

THE INNER LIGHT

(Masons reading this story will undoubtedly think it is taken from Masonic literature because of the familiar lesson from Hiram Abif "who laid down his life rather than forfeit his integrity" exemplified in the behaviour of the lowly weasel. Actually this is from Fulton Oursler's very rich book, "MODERN PARABLES," a collection of true stories which teach and inspire.)

One New Year's Day, not so long ago, a man sat at his library desk, pen in hand. A smile lighted up his face as if he had seen a vision of the secret of life.

Rugged lines striped his cheeks and creased his forehead, traced by time and its experience, but in the dark eyes there was a glow, unwavering and gentle, shining as an inner light.

And that was the light of the greatest triumph a man can win — victory over himself.

What the smiling man was doing at his desk was the culminating point of a long struggle, beginning in childhood days. From his mother he had received certain ideas, simple enough for a child to understand, yet profound enough to change the world. They were sacred notions that she had taught her small son, whom she called Reuben—ways of truth, of courage, of generosity, of kindness, and, above all, honor.

Often as she sat with him for bedside prayers, she would tell him the story of the little weasel that is called an ermine. Its fur is brown in summer and except for a small black tip on the tail, it is snow white in winter. Mother would tell him how that beautiful white fur was used in the robes of judges and knights

as a symbol of honor, the word that stood for nobleness of mind and heart, allegiance against all self-interest to what is right and just, no matter the cost or loss.

And she would tell little Reuben how the ermine would yield up its life rather than let itself ever be soiled. That was how shrewd hunters were sometimes able to capture it and kill it for its lovely clean white fur. They would beat the woods and drive the ermine toward mud puddles, but there the ermine would halt, refusing to escape, letting itself be taken rather than save itself in the mire.

The mother had great dreams for little Reuben, not that he know fame or riches, but that he would walk uprightly in the world and do justly by his fellow man. Her voice, gently teaching him just before he went to sleep, planted seeds deep in his heart, so deep that he was never able to forget them altogether.

But as Reuben grew up and went out into the world he found that the ideas Mother had taught him were not practiced by many people with whom he had to deal. What he had thought were commonplaces of human behavior seemed to strike others not only as impractical but

as preposterous. "Business is business," they told him. And that seemed to mean that you must get the better of somebody else. A man had to be slick, he must do the other fellow before the other fellow did him first. Reuben began to believe that the world was an arena in which every man's hand was against him. There was a frequent attitude of unscrupulousness, a sickness of conscience, that dismayed him.

Nevertheless, Reuben continued to hold onto childhood teachings. He went into business, determined to succeed without compromise of principle, and of all places in the world, he chose Wall Street. No one can say now what made him fail back in those old days of 1905. I suspect it was because Reuben insisted on remaining true to himself, and it had to follow as the day the night that he could not then be false to any man. Whatever the cause, the business collapsed, the firm went bankrupt, owing \$300,000, and the affairs were settled at 27 cents on the dollar. There was no question that the business had been honestly conducted, the losers took their payments in good grace, and the case was closed.

Now Reuben faced the world again, broken in capital but not in spirit. This time he went into the advertising business. With energy and drive and imagination, he labored day and night. Soon his business began to show a profit, a steadily growing increase that prospered with the years until he had become a successful man. Through a bequest he came into the possession of a printing press, and this business he proceeded to build up with such concentrated zeal, opening up new fields and giving the public new service

that, still in the middle years of his life, he realized that he was a wealthy man. But not a happy one.

That was why Reuben began a secret quest. Hiring investigators, he sent them out to hunt up all those old creditors of twenty-two years before who had taken without protest his settlement of 27 cents on the dollar. There were many of them, and some had moved to all parts of the country, and others had died and their heirs had to be found. One of those heirs was a scrubwoman in the Chicago City Hall.

And that scrubwoman's was the first check he wrote that New Year's Day as he sat alone at his library desk, pen in hand, a smile of peace on his face and a glow of victory in his eyes. Before him was a stack of blank checks and a list of names and addresses, all checked and verified. Ten thousand dollars was that first check to the Chicago charwoman. All afternoon on that first day of the New Year, Reuben sat there writing his checks for creditors and heirs. The checks he mailed that afternoon totalled \$645,000.

He had paid one hundred cents on the dollar and interest as well on debts that the law said no longer existed.

You probably have seen Reuben's name many times; in full it is Reuben H. Donnelly. His company prints and distributes millions of those red-backed telephone books in which you can find a man by his business or profession, the Classified Telephone Director. Fame and fortune became his, as promised long ago in Galilee: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

MASONIC PROFILES

by Jose T. Espinosa

Singularly significant to Philippine Masons is the present composition of the government officialdom of Laguna province. Majority of these officials holding sensitive, key positions are Masons; 95% of them are Past Masters.

Prominently heading the list is the incumbent provincial governor Felicísimo San Luis, Acting Chairman of the League of Governors and City Mayors, elective member of the Boy Scouts of the Philippines, Director of the Manila Gas Corporation and President of the Parent-Teacher Association of Pedro Guevara Memorial High School, Santa Cruz, Laguna.

During the 1959 national elections Governor San Luis, using his brilliant record as a municipal councilor of Santa Cruz and his outstanding leadership of his party, a minor one during that time, as a lever, made political history by garnering 24,420 votes over his powerful entrenched Nationalista opponent, Governor Chipeco.

What contributed to his catapult to political prominence?

Money? He was and still is, a poor man.

Moneyed supporters? He had none.

Where lies his strength, his power as a leader?

Here are some statements of what people say and feel about him, think of him as a man as well as a leader:

"I have always found him very sincere and honest in his public pronouncements," remarks a newspaper correspondent.

"He possesses unassailable moral integrity," esteems a school mentor.

"He is frank, fair, level-headed and very considerate," sums up a capitol employee.

"His deep, compassionate concern over the welfare of the poor, the lowly, the least fortunate," avers a known social worker, "accounts for his popularity."

"Being a barrio official who has an intimate association with Mr. San Luis," contributes a barrio lieutenant, "I find his socio-economic program, being translated into action, a positive solution to the many ills plaguing barrio citizens; if such program would be pushed through during his term of office," adds the barrio official, "it could do much in uplifting the barrio folks from the morass of ignorance, disease, poverty and social incompetence."

"What makes him click to the electorate," admits a political leader coming from the opposite political camp, "is his intelligence, his deep regard for people from all walks of life as persons, his abiding devotion to his duties as a public servant and his fair-mindedness."

These facts indicate the character traits of Mr. San Luis, as a man as well as a leader.

Governor San Luis, like the proverbial lad who made good, comes from a poor family. After graduating from the Pedro Guevara Memorial High School where he won awards for his excellence in oratory, young San Luis had to work in the Bureau of Public Works as a common laborer. Later, he joined a surveyors' team.

Having saved money, he matriculated at the National University where he finished his Associate in Arts in 1937 as salutatorian. Next, he enrolled in the College of Law, University of the Philippines as a full scholar. He was a partial scholar from his sophomore to his senior year.

He graduated in 1941; took and passed the bar during the same year, obtaining eleventh place.

Interesting are some of the facts gathered by the writer, regarding his student life at the UP College of Law. Earning twenty centavos an hour, he served as a waiter in the home economics cafeteria. Later, he was employed as a student assistant in the Office of the Cashier, UP and attended night classes.

During the Second World War he served as Judge Advocate in Marking's Fil-American Irregular Troop. After liberation he went into lumber business with Caliraya Lumber Association and served at the same time as agent of Botica Boe. Because of the fact that his law practice became well established, he had to devote all his time to it. Within a short period of time, he was regarded as one of the leading law practitioners of Laguna.

His entry into big-time politics in 1959 is now considered historically significant on account of the fact that Mr. San Luis, at that time, was considered a political neophyte and a member of a minor political party.

To keep up his political commitments, Governor San Luis is pursuing faithfully his program of government fundamentally aimed to:

1. Strictly and equitably enforce the laws for the protection of the constitutional rights of the people;
2. Preserve peace and order;

3. Give back the money of the people in the form of public services;
4. Provide better facilities to improve health conditions in the province;
5. Provide employment for people by encouraging cottage industries and attract capitalists to establish factories in Laguna;
6. Weed out undesirable and inefficient employees; give proper encouragement to deserving ones by promotions; and
7. Bring the government closer to the people.

Occupying positions of trust and grave responsibilities, the following provincial officials, whose career, undoubtedly, have added luster and dignity to the Philippine Civil Service system, and upon whose wholehearted cooperation in the administration of the affairs of the province is now spelling success, are: Provincial Treasurer Ricardo C. Buenafe, Provincial Auditor Amado Mabul, Provincial Hospital Chief Dr. Jose T. Kamatoy, Laguna Chest Center Chief Dr. Valentin G. Ramos, Laguna Social Hygiene Clinic Chief Dr. Fernando O. Manas, District Engineer Alfredo A. Santos, Division Superintendent of Schools Julio Balmes, District Forester Felix Jucaban, Provincial Assessor Arturo Calapas, Provincial Agriculturist Nicomedes Reyes, Provincial Veterinarian Dr. Pedro S. Libunao, Deputy Provincial Treasurer Deogracias P. Reyes, Clerk of Court Atty. Cecilio Bituin, Deputy Register of Deeds Atty. Romeo Resurreccion, Supervising Resident Physician Dr. Serafin Panggat, Administrative Officer of the LPH Isidro Corpus, Secretary of the Provincial Board Atty. Magdaleno Palacol, and Administrative Officer Dominador P. Labit, Office of the Governor.

HOLY WEEK AND THE JEWISH PASSOVER

AURELIO LEYNES CORCUERA, P. M.

(*This is the summary of a lecture delivered in Bagumbayan Lodge No. 4 on March 13, 1963.*)

The events commemorated during Holy Week—the Last Supper, the Passion, Crucifixion, Death, Burial, and Resurrection—occurred on the first three days of the Jewish Passover. This is the greatest Jewish festival, which is celebrated for seven days, from the 14th to the 21st of the month Nisan, the first month of the ecclesiastical calendar, but the seventh of the civil calendar. The feast commemorates the deliverance of the Israelites from the Egyptian captivity of 430 years under the leadership of Moses and his brother Ann. During the feast only unleavened bread is eaten.

Unlike ours, the Jewish civil day of 24 hours begins at sunset. It includes the last 6 hours (sunset to midnight) of our day and the first 18 hours (midnight to sunset) of our following day.

The 14th day of Nisan falls on or very near to full moon, and the 15th is a sabbath irrespective of the day of the week. The year of the crucifixion the 14th fell on the sixth or day of preparation (Parasceve).

The principal events in the last days of Jesus are summarized as follows:

14th day of Nisan — sixth day of the week (Parasceve or preparation day). The day began at sunset on Holy Thursday and ended at sunset on Good Friday.

- a. Before sundown—still the 13th day of Nisan
 1. Preparation for the Passover (Mark 14:12-16).
- b. From sunset to midnight—Holy or Maundy Thursday
 1. The Last Supper (Mark 14:22-25).
 2. Washing of the feet of the Apostles (John 13:21-30).
 3. Judas Iscariot leaves the supper (John 13:21-30).
 4. The new commandment of love (John 13:31-35).
 5. Agony in the garden at Gethsemani (Mark 14:32-35).
 6. Judas' kiss and the arrest of Jesus (Mark 14:43-45).
 7. Jesus taken to Annas, father-in-law of Caiaphas, the High Priest (John 18:12-13).
 8. Annas sent him bound to Caiaphas (John 13:24).
 9. Jesus before the Sanhedrin (Mark 14:53-62).
 10. Jesus condemned and abused (Mark 14:63-65).
- c. From midnight to sunset—Good Friday
 1. Jesus brought before Pilate (Luke 23:1-7).
 2. Jesus before Herod (Luke 23:8-12).
 3. Jesus again before Pilate (Luke 23:13-16).
 4. Barabbas chosen over Jesus (Luke 23:17-22).

5. Pilate's sentence (Luke 23:23-25).
6. The way of the cross (Luke 23:25-32).
7. The crucifixion (Luke 23:33-38).
8. Darkness over the land from the 6th hour (noon) to the 9th (3 p.m.) (Luke 23:44-45).
9. Jesus' death (Luke 23:46).
10. The burial (Luke 23:50-56).

15th day of Nisan—first day of the week. The day began at sunset on Holy Saturday and ended at sunset on Easter Sunday.

1. The tomb still under guard
2. The women at the tomb (Matthew 28:1-8).
3. Jesus appears to the women (Matthew 28:9-10).
4. The guards and the chief priests (Matthew 28:11-15).
5. Jesus appears on the road to Emmaus (Luke 24:13-17).
6. Jesus appears to the eleven disciples (Luke 24:36-43).

COMMITTEE ON EDUCATION AND PUBLIC SERVICE

PROGRESS REPORT

The first shipment of books for the school children of the Philippines from San Diego, California, via United States Navy "Operation Handclasp" actually arrived April 24th, 1963. According to the papers now available at Sangley Point, these school books came from the Grand Lodge of Kansas and the Grand Lodge of Arizona.

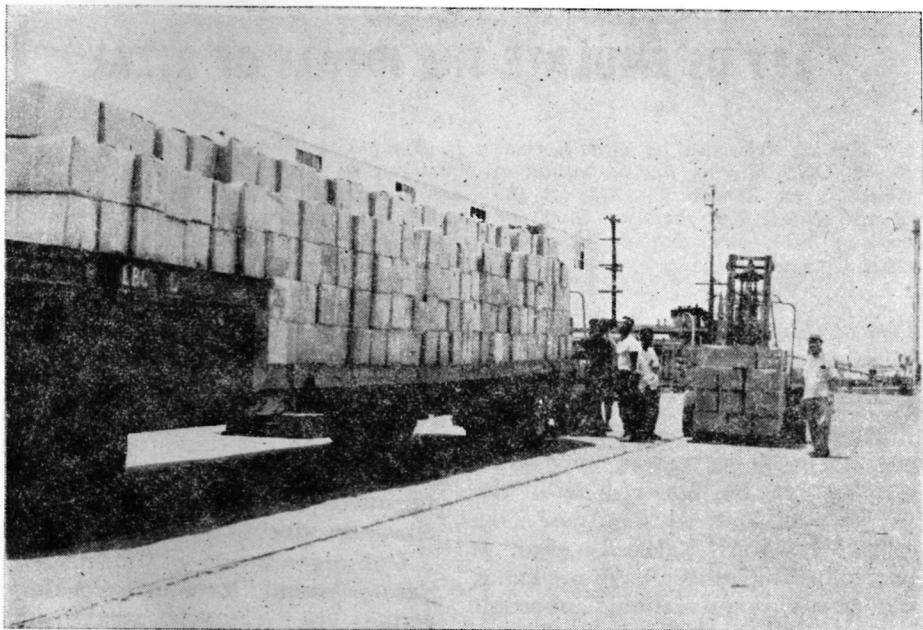
As arranged with V. W. Bro. Purisimo Ramos, 1,050 cartons were discharged at Subic for distribution by Lodges under Masonic Districts Nos. 2, 3, 4, 5, 6, 7 and 8. The remainder of the shipment was barged to Sangley Point and after setting aside 300 cartons for Lodges in Cavite, 1,500 cartons were taken delivery of by two LBC Trucks with trailers and shipped by boat to Wor. Bro. Joseph E. Schon for distribution by Lodges in Visayas and Mindanao. This leaves 253 cartons for distribution

to Lodges in Masonic Districts 9, 11, 12 and 13.

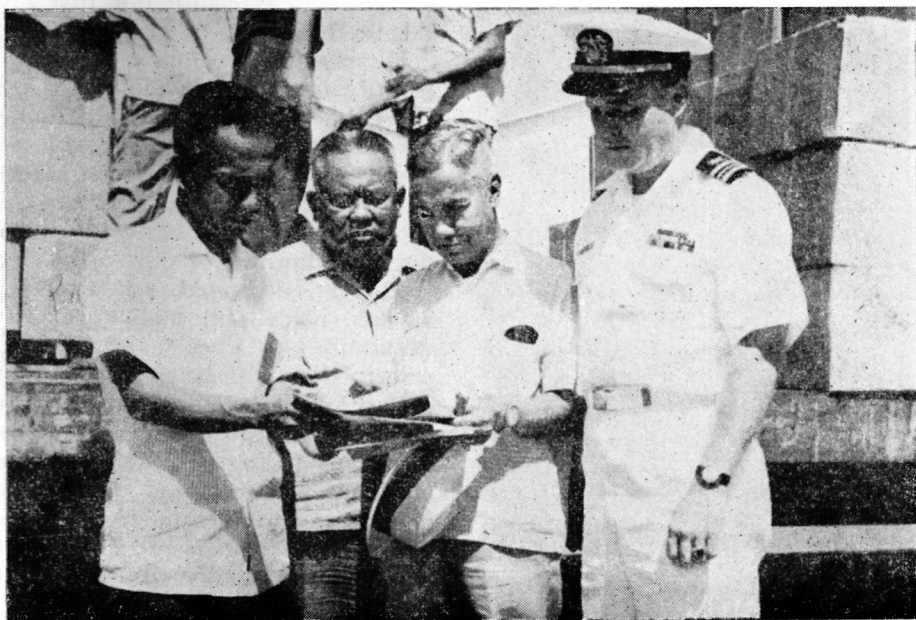
While it is true that the above distribution is not fully in accordance with figures in tons as taken up at the forum during the Annual Communication, care has been taken to see to it that Lodges in distant places are given preference, while those in Manila and nearby places only get token allotments so that when the second and subsequent shipments arrive these Lodges will be given preference in allocations. There has been a short-shipment of over 1,000 cartons, hence it was necessary to make adjustments in the present allocations.

Past Grand Master Quasha left for the West Coast last May 2, to make representations for earlier shipments of school books now stored in San Diego.

— DRE



TURNOVER OF SCHOOL BOOKS FROM U.S.A. — Picture above shows a trailer hauling boxes of school books. The picture below shows the turnover. From left to right are Mr. Carlos Briones, Wor. Bro. Menandro Vida, Wor. Bro. Dominador R. Escosa, and Lt. Cdr. T.L. Slater. (U.S. Navy Photo)



LET US EMULATE THE IDEALS OF RIZAL

Speech delivered by Dra. Leocadia P. Binamira, PWM, Maria Clara Chapter No. 7, OES, during her induction as President of Kababaihang Rizalista, Cebu Chapter, on March 2, 1963, at the Casino Español, Cebu City, with Senator Maria Kalaw Katigbak as Guest of Honor. Dra. Leocadia P. Binamira is the wife of Wor. Bro. Isabelo V. Binamira of Cebu Lodge No. 128, F. & A. M., Cebu City.

Distinguished Guest of Honor
Members of our Organization
Ladies and Gentlemen

Mindful of our small, humble organization, it is indeed a distinct privilege to be honored with the presence of our distinguished Senator, Mrs. Maria-Kalaw-Katigbak as our inducting officer. As we know, the Senate is in session, important measures are being considered, partisan politics in high gear, and yet our distinguished Senator shares with us her precious time, at no

small personal sacrifice, to be with us this evening. For this, we are deeply appreciative and truly grateful. Should you, Mrs. Katigbak, someday, to continue to serve our people, we shall then have to look for an opportunity to be able to reciprocate this singular favor.

Our organization is young and as nature would have it, all things young are relatively weak. That was why, when Mrs. Mary Pacis Ruiz, that intelligent, small but terribly active young lady, with some twenty-five other women organized this Association a year or so ago, we elected for our first President, Dra. Asela B. Franco, a practicing physician, whom we know, is heartily interested in our objectives.

Although our organization is young, we wish it to be strong. Hence, first in our priorities will be directed towards increasing membership. In this, every member will constitute a committee of one, to size up intelligent, dedicated, self-sacrificing women, ready and willing to help us attain our aims. Next in our priority list, will be a regular open discussion, (a member may be given a subject to read and develop) over one outstanding specific idea or ideal, Dr. Rizal stressed in his writings or exemplified in his deeds, to be taken up in each and every regular meeting. This will no doubt not only be informative, but it will



Dra. LEOCADIA P. BINAMIRA

create in ourselves a desire to know more of his teachings and his virtues and be the better able to disseminate them. We must first learn, to be able to preach.

It is of common knowledge that he was shot and he died a martyr. Few, however, really know the true and real causes why. Who among us here can remember the specific changes in the criminal indictment enumerated by his accusers? What evidences were presented to convict him? Who really masterminded the charges bent on eliminating him from the Philippine scene? And why was he the target of unceasing plot and maneuvers by those who prayed for his downfall?

To answer these questions is to dig deep into his unceasing labors to rid the evils then rampant in his

native land; to bring out reforms from the Spanish government; and to prepare his people to be deserving of *liberty* and *freedom*. Industry, courage, tolerance, prudence, truth, perseverance, his lofty ideals and ideas, serene and dispassionate counsels, — these, and many more others, are what appears to be the demand of our present day. To the emulation and propagation of these, our organization is dedicated; and *each* and *everyone* of us members will dedicate a good part of our time and efforts to accomplish.

In closing, I desire to express my sincere gratitude for you all for elevating me to the Presidential chair. I shall endeavor to measure up to your expectations.

I thank you.

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I HELE, I CONCEAL

By JOSE S. GATMAITAN
Malolos Lodge No. 46, F. & A. M.

Since the dawn of history, the errors of man had been due to the pathological signs of disturbance whether they are the illness of the spirit or of the illness of the mind. That ordeal is a cruel one; and, can we of this generation remain so indifferent?

As of late, we dare not speak of individualism. We even went as far as to denounce it, for we mixed individualism with industrial piracy with the exploration of one's fellow men; and today our respect for individuality has been replaced by a passion for security for we are in deadly fear of our life that we find it difficult to ponder why the deeds of Rizal, Gandhi, Roosevelt, Churchill and Kennedy are not the quality of leadership which requires courage and boldness and the willingness to accept risks, for if they did not have that boldness and dedication to duty, they will cease to be masters of the state and be reduced to mere statue of a decaying democracy.

It has been said that democracy can only thrive among the relatively well-to-do. Our national heroes however were not leaders of a wealthy nation for if wealth and comfort and security are qualities of democratic processes, we might just as well not honor nor remember them; for in the long history of freedom and if freedom is to survive, or if it really

amounts to anything, one must be ready to pay for the price. It is a lesson we need to know that those who shun risk are enemies of our way of life as it is incredible to believe that hell is not for heroes.

In the face of this situation, man is beset by a conflict which is not only external but also internal. Our recent past was replete with revolts and sufferings of our people caused by a wounded pride — a lesson which teaches us that man will not forever be in power. It is hard to foretell the future. It is usually beset with dangers and painful incidents but there are still a few who are able to see them clearly through the fog of confusion and forebodings of the past. There will always be men who will prepare to be heroes instead of only doomed soldiers. Our world today is moving fast and we know that change is the order of our times; else we make the mistake, like the dinosaur which become extinct because of failure to adopt to this changing world.

In masonry, we have committed to memory a passage in our ritual — "*I hele, I conceal.*" It is a source of revelation of truths which an initiate learned in the course of his travel in quest of light. It is in the Bible which includes the Old and New Testaments and masonic traditions that the candidate is obligated at the

altar of every masonic lodge, for to be a mason, one must believe, and must have faith, in God. When in dilemma, and you cannot hold any longer; when all hopes of man are gone and when you are in the crisis of conscience, prayer was resorted to by the fallen, in representation of that "*Broken Column*," in order to face Destiny that he may bear the unbearable and surmount the insurmountable. It is in that show of courage and behavior that man's glimpse of greatness is looked upon by those around him whose eyes could not, admiringly, but be moist.

I hele, that masonry with its teachings may uphold the true meaning of freedom in our restless earth which should and must be defended when in extreme danger. Said President Kennedy:

"The world is very different now. For man holds in his mortal hands the power to abolish all form of human poverty and all form of human life. And yet the same revolutionary beliefs for which our forebears fought are still an issue around the globe — the belief that the rights of man come not from the generosity of the state but from the hand of God."

I hele, that this government of ours may not be in the hands of vampires and untouchables; free from grafters and corruptors that people may live contended, breathing the air of plenty and enjoying the fruit of liberty bequeathed to us by our heroes and not the kind of state they now have in Cuba, for democracy is such that the truth that it teaches which are consigned to man must be written down and pass on to fu-

ture generation. *And I hele*, that Christians "whose foreheads are signed with the seal of Christ" may be united that all christians may be home in the house of the Lord by reforming their ways and recall some ancient forms of doctrinal affirmation as the absolutism of the Pope of Rome.

I conceal, that the Jews may be warned of the storm that broke their luckless heads during the time of Torquemada, the Grand Inquisitor, who demanded that they must receive baptism or die or be banished for the sake of religious expediency which infamous deed was recently repeated by the mass slaughter of six million German Jews by Adolf Eichman, the murder specialist, who was found guilty by the Court of Israel.

I conceal, that the famous novels of Rizal, the *Noli Me Tangere* and *El Filibusterismo* and his last testament, the *Ultimo Adios* may, by their teachings serve as the guide of our culture and aspiration that by the constant practice of his belief, Rizal's name will forever shine — a beacon light for all masons — un-erased from the tablet of time. *And I conceal*, that we may do good to every man because as "masonry jealously conceals its secrets and intentionally leads conceited interpreters astray," truth is only entrusted to those who are worthy of our trust which, in the words of our peninsular brothers who built the historic walls of *Intramuros* — "*CONSTANCIA Y FIDELIDAD*."

Indeed, it will be hard to believe that Freemasonry which has survived the test of time is not, by its ancient tradition, actually based on trust.

EULOGY

**DELIVERED BY R. W. PEDRO M. GIMENEZ, ACTING GRAND MASTER,
FREE AND ACCEPTED MASONS OF THE PHILIPPINES, IN THE NECROLOGICAL
SERVICES HELD IN HONOR OF OUR DEPARTED PAST GRAND MASTER,
MICHAEL GOLDENBERG.**

Here lies in our presence today the lifeless body of our illustrious brother who, in his lifetime, was called by his intimate friends "Mike" Goldenberg. A devoted mason and a free thinker, he was the embodiment of human virtues, a great man indeed! Just a few days ago, we saw him, weak as he was in health, attending to his masonic duties. Right in this hall, we could recall how often he has presided the solemn rituals of our Fraternity, imparting to his fellow brethren the impact of his extraordinary personality. As we contemplate over his remains, mute and silent, we are reminded of his inspiring honesty and sincerity. Wealth was no barrier to his deep concern for the poor. Courteous in his dealings, a gentleman to the core, to him love of his fellowmen was his happiness, and charity for which he was known, was his obsession. We, your brothers, whom you have left behind, owe you a deep sense of gratitude. By your departure, Freemasonry has lost one of its strong pillars here and everywhere. A man of sterling character, a man of sincere devotion to our brotherhood, an ideal citizen, an exemplary husband, we can neither add nor subtract from his true worth.

Today, as we mourn his death, let us have the consolation that he has not died in vain. True, his physical being is gone, but his spirit remains. He has left a beautiful legacy for us, the living, to shining star that will continue to illumine us in our search for truths, so that those of us who are to adore. His life as a Mason is a remain as transients in this human world may not deviate from the right conduct that our Past Grand Master has set for us as a lesson.

"As death is the soother of all sufferings," Brother Mike has died with the full consciousness that he has done his job so well. To your bereaved wife and loving children, our Grand Lodge extends its heartfelt condolence. I beseech everyone to pray for his peaceful repose and may the Great Architect take him in his bosom and in the realm beyond where justice and freedom, the image of his love, reign forever and untrammled by the wish of Almighty God.

Farewell, beloved Brother, farewell. Your brothers are all here to pay their last homage to you. May you rest in eternal peace!

February 22, 1963.

MAUNDY THURSDAY

Leon O. Whitsell, 33^o, P.G.M.
3501 Anza St., Apt. 6, San Francisco 21, Calif.

The observance of Maundy Thursday has assumed a status of outstanding importance in the Scottish Rite calendar — so much so that it has become obligatory that every Knight of the Rose Croix shall attend its ceremonies, sickness or other unavoidable cause being the only valid excuse for absence.

In tracing the genesis of this day, I find that it did not originate with the Jewish nor with the Christian era. It antedates them by centuries. From the very earliest time it has been a custom among men in the northern hemisphere to observe the vernal equinox with feasts of sacrifice and rejoicing.

These ceremonies began with man's earliest wonderment at the coming of the spring, an event of greatest importance to primitive man since it represented to him the return of the great Sun God from the death of winter to the resurrection of spring. In whatever myth of religious ceremony it was observed, it commemorated the time of year when the god of light, warmth and life who had apparently lain dormant or dead through the long winter season would again return to life and fertility, spreading a mantle of green over the earth, quickening the sluggish bloodstreams of plant, animal and human and bounteously supplying the necessary food stuffs for the sustenance of mankind. To some it had a highly religious significance; to others it assumed a mysterious and mystical aspect; but to all it was a season of joyous merrymaking.

The Christian ceremony of the Lord's Supper has an historical connection with the observance of the Jewish Passover, for when the Master and His disciples prepared to go to an "upper room" to eat together the Feast of Passover, which commemorated the emancipation of the Children of Isreal from Egyptian bondage, the Master was preceded by most of His disciples. When He arrived, he found them disputing among themselves as to who should perform the menial task of washing the feet. To rebuke them and to indelibly impress upon their minds by precept and example the great lesson of humility, He took a basin of water and a towel and performed the service usually left to a servant or a slave. Thus did He teach them that, no matter how high the station or how important the person, it is the duty of all and particularly those in authority to remember that when occasion requires they must be ready and willing to render unto their fellow men even the most menial tasks if they would follow after Him and render that service which He so often personally exemplified.

As time progressed, it became the custom for dignitaries among Christian nations on this day to wash the feet of the poor and as a token of love to distribute alms to the needy in the form of food and raiment. Until the overthrow of the monarchies in Spain, Portugal, and Austria this was a custom scrupulously observed by the ruling monarchs. Even unto this day the ceremony of washing

the feet is observed by the head of the Catholic Church in Rome. Up to the reign of James II in England the custom was observed, but since that time the English sovereign commemorates the day only by the distribution of alms from Westminster Abbey and by the distribution of coins especially struck off commemorating the occasion.

At the Last Supper, the Master gave to His disciples His new commandment in these words: "A new commandment I give unto you — that ye love one another."

In attempting to trace the derivation of the word "Maundy," I find much confusion, and to give all the details of the many opinions advanced as to why it was so named would take up the greater part of a rather comprehensive volume. From the mass of material available I have chosen two, either one of which may contain the correct answer.

Several well-informed students contend that it was originally derived from the Saxon word "Mond" or "Maund" meaning basket, it being an early custom during this springtime period to distribute food to the poor in baskets. Other equally informed authorities advance the rather plausible theory that "Maundy" was a corruption of the Latin word "Mandatum" — a command, it being the first word in the Latin sentence, "A new commandment I give unto you, that ye love one another."

My rather superficial study of the subject leads me to accept the latter derivation, for I am inclined to think that the pronouncement of the new commandment on the part of the Master was the outstanding and most important event of that evening of the Last Supper, and, since the word "Maundy" was first used during the Christian era, it seems tenable to believe that it refers to the new commandment and not merely to an incident in the observance of the Feast of the Passover.

By the word "love" the Master did not refer to the affection among the sexes, but to the broad, comprehensive emotion which we are pleased to call brotherly love — that love which inspires us to be truly tolerant and to grant to our neighbor the same kindly consideration and understanding which we demand for ourselves; that love which excites within the heart a spirit of true friendliness and which enables us to rejoice with our neighbor in his triumphs and successes and to sympathize with him in his adversities and sorrows; that emotion which inspires us to render personal service to our fellow men; that emotion which is the mainspring of so many delightful acts of human kindness which blesses him who gives and him who receives.

It is extremely easy for us to love ourselves. It is entirely natural and not at all difficult for us to shower a wealth of affection upon those near and dear to us — those bound to us by the ties of blood and marriage. But the real test comes when we rise above our selfish personal interests and inclinations and strictly observe that new commandment to all our fellow men irrespective of their oftentimes thoughtless and onreasoning conduct toward us. Yes, the real test comes when the passions are aroused when harsh words are exchanged and when anger and hatred dethrone reason.

This is a personal confession. When I find myself inclined toward hatred for any person I am forcibly reminded by experience that the time I spend in

hating a man is just that much time lost that I might have spent in loving him. I am resolved to divorce hatred from my heart.

In keeping with the spirit of this day we should renew our allegiance to the tenets of our institution and rededicate ourselves to human liberty, equality and fraternity. We should be willing to forgive those who have trespassed against us, ask forgiveness of those to whom we have given offense, express our faith in one another, proclaim our abiding belief in the ultimate triumph of right over wrong, and reconsecrate ourselves in all humility to noble efforts in laboring for the benefit of our neighbors. Who is my neighbor? He that is in need and whom I can help.

From the Good Samaritan we learn the great lesson of human sympathy and human service. He was an outstanding apostle of the great lesson we should remember from this day's observance. Also, if I correctly sense the fundamental symbolism of this day, I believe it is a season for personal introspection, taking stock of ourselves, cleansing the heart and mind that we may begin with the springtime of nature a newer and fuller life.

As I thus look within myself and take stock of my many faults and frailties, I am convinced that my major delinquency during the past year has been my tendency to harshly and at times unjustly sit in judgment of the actions of my fellow men, and, recognizing the many mistakes I have made in this respect, I have today resolved to exercise extreme care and caution in passing on the opinions and conduct of my fellows.

Who am I or who are you that we should sit in judgment upon the actions of our fellow men, unless we are in full and complete rapport with every mental process which brought into being the action in question. Remember that what "to our dim eyes may seem a stain, in God's pure light may prove a scar won on some hardfought field where we in our weakness would faint and yield."

The great law of compensation is still working, and it is well to remember the biblical admonition: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

In connection with judging others, I am always forcibly reminded of that beautiful six-line verse by Joaquin Miller written one night at the grave of his poet friend who had been rather harshly condemned by the judgment of the world.

In men whom men condemn as ill
I find so much of goodness still,
In men whom men pronounce divine
I find so much of sin and blot.
I hesitate to draw the line between the two
Where God has not.

The story of the reproduction of the Last Supper in stained glass now on display at Forest Lawn Memorial Park in Glendale reads like a scenario and almost transcends the probable, were it not for the fact that the truth of the story is vouched for by a reputable individual in whom we have the utmost confidence.

Da Vinci's masterpiece is at Milan, Italy. It was painted on a plaster wall and has for centuries been flaking away until today it cannot be seen

in its original form. Every ruler since Napoleon has attempted to restore it until it is no longer the work of da Vinci

Herbert Eaton, Chairman of the Board of Forest Lawn, had occasion several years ago to be traveling in Italy and, while gazing upon a beautiful stained glass window in the town of Assisi, the home of St. Francis, remarked to the guide that it was a shame that the colors in such lovely stained glass were the result of a lost art, for everywhere he had been told that the exquisite coloring in the stained glass of old could no longer be duplicated. He was informed by the guide that a descendant of the man who created that work of art he was admiring still possessed a knowledge of the art.

Eventually Eaton found Rosa Caselli Moretti, the last of the famous family, and he soon engaged her to undertake the task of reproducing the Last Supper in stained glass for Forest Lawn. It being impossible to correctly reproduce it from da Vinci's original, she obtained permission from the governments of Europe to take from their museums the original sketches of da Vinci's and she began the six-year task of recreating that masterpiece in stained glass. She worked at her task for over five years and had completed all but the face of Judas. After having broken this part of the picture in the making five times, she became discouraged and announced to the authorities of Forest Lawn that she would try again, but "if Judas breaks again in the furnace, I shall not finish "The Last Supper."

Many months later she cabled the good news that the masterpiece was finished. They experienced some difficulty in obtaining permission to remove the recreated picture from Italy and, but for the friendly work of the Minister of Arts of Italy, Eaton would not have been permitted to ship the picture to California. Thus was brought into being the beautiful stained glass window depicting the Last Supper.

It would be rather difficult to trace correctly the origin of the use of Maundy Thursday in the Rose Croix Chapter of the Scottish Rite. As here used it is not primarily Christian, Jewish or pagan, but it is rather a rewriting of inspirations taken from many sources giving to them in the final analysis, a universal application.

In the older rituals of the Rite, the interpretations given was the traditional one of orthodox Christianity and the degree could at the time hardly, if at all, be conferred on one who was not in accord with such tradition.

The revision of the ritual accomplished under authority of our Supreme Council gave it a universal interpretation. The symbolism of the degree has been broadened and brought more into harmony with universal Masonry. To Freemasons this ceremony has no religious significance, but is dedicated to enlightenment, religious toleration, human liberty, and the right of every man to worship God according to the dictates of his own conscience. Good men of all creeds and faiths may join without relinquishing the essential doctrines of their own faiths.

It is interesting to note that Maundy Thursday with its ceremony of the Lord's Supper has been the inspiration of some of the world's most enduring works of art. It appears not only in Leonardo da Vinci's masterpiece, "The Last Supper," but also in Wagner's "Parsifal." Perhaps no one has more correctly grasped the significance of this day than our own American poet,

Lowell, and his interpretation is peculiarly Masonic. In his Vision of Sir Launfal he portrays the career of the Knight who wandered far from home seeking the sacred vessel, the Holy Grail, but who returned eventually in disappointment to share his last crust and his own rude cup at his very door with a supposed leper, a beggar, who afterward proved to be the Master Himself. And in the words of the Heavenly Guest we find expressed so clearly the real meaning of Maundy Thursday

The Holy Supper is kept, indeed,
 In watsso we share with another's need;
 Not what we give but what we share,
 For the gift without the giver is bare;
 Who gives himself with his alms feeds three
 Himself, his hungering neighbor, and Me.
 What you share with another, you keep; in other words, you get by giving.
 You get out of life exactly what you put into life.

This applies to all of our various activities — marital, civic, and particularly is it true in our Masonic life. You get out of your Masonic experience exactly what you put into it, and by sharing with others you give expression to the highest form of Masonic service.

From: The New Age
 April, 1962



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
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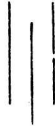
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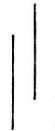
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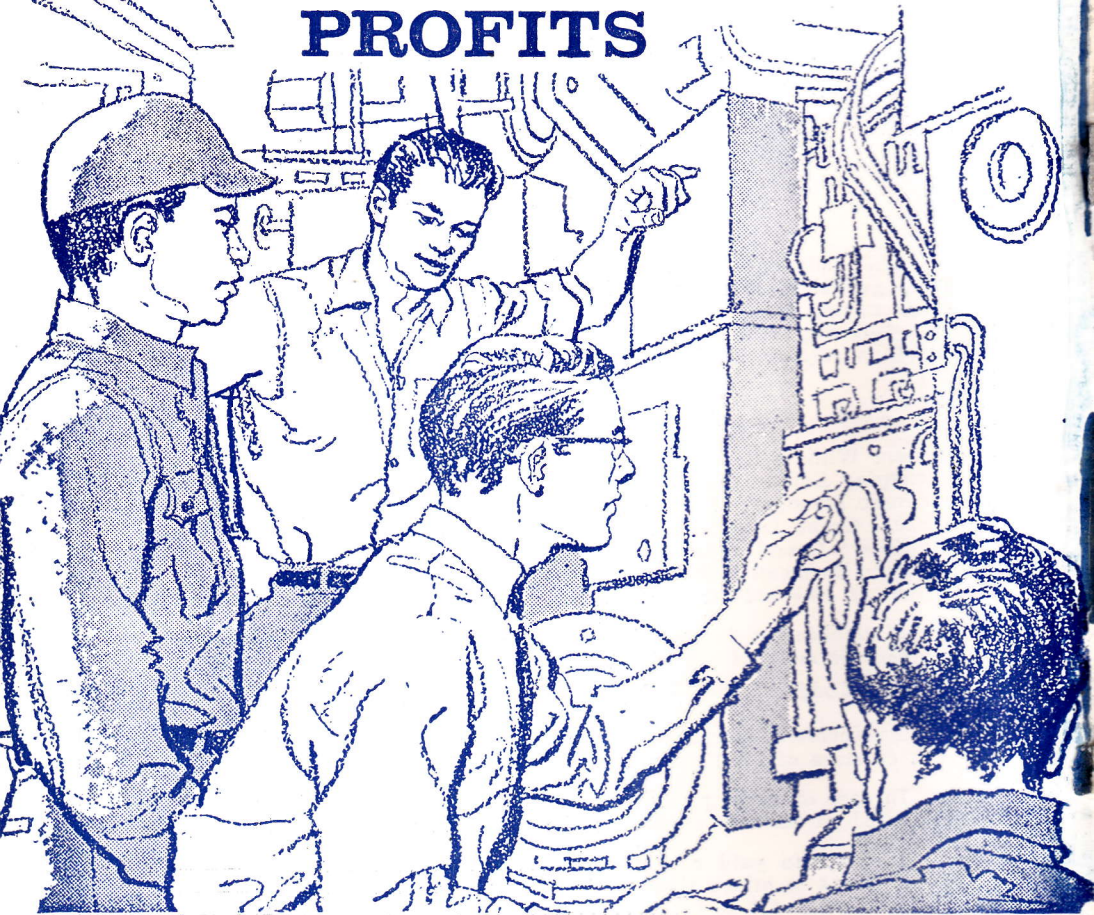
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(Sgd.) MACARIO S. NAVIA
Managing Editor

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