

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

*To you, one and all, whereso-
ever dispersed. . .*

Merry Christmas

and a

Happy New Year!

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Grand Master's Message:

MERRY CHRISTMAS AND A HAPPY NEW YEAR

It is now December and the end of the year is well nigh. The spirit of Christmas permeates the hearts of all peace-loving people and the season brings to us merriment and happiness inspired by the thought of the nativity of our Lord Jesus.

Christmas is for rejoicing. It is the season when we take stock to strengthen our faith in Almighty God, and also, it is the season when men of goodwill feel the urge to express their love for their fellowmen and render to the less fortunate some kind thoughts, some service or assistance.

In this spirit I greet all Brother Masons, withersoever dispersed, wishing all and each of them a Merry Christmas and a Happy and Fruitful New Year.

This year, we have initiated and developed programs calculated to attain definite objectives, such as to meet the need for a friendly and understanding administration of Lodges and of the Craft, and to promote more pleasant fraternal relations among the brethren as well as between their Lodges and the Grand Lodge.

To some, our programs and objectives may have appeared to be "new ventures." We are sure, however, that if pursued with assiduity and tenacity, they will in the long run redound to the great benefit of both the Grand Lodge and our constituent Lodges.

Our success, so far, has been limited, but we are satisfied that we have been able to lay the necessary foundations to insure success for those who will come after us.

As we come to the end of the year, let us not permit the misgivings of the past to be any hindrance to our future efforts but rather, let us take them as lessons learned and make use of them as guide lines that shall lead us to greater success.

Let us put our shoulders to the wheel and all together push forward our Grand Lodge and insure its stability, dignity and the esteem of all Masons throughout the world. △

Editorial:

VICE OR VIRTUE?

Freemasons are reputed to be charitable individuals. December being a season of giving, this is hardly the time to talk about charity. The easy way is to give, contribute, dole out until it hurts. And it usually does! The giver and the receiver, both. It is about time we re-examine our giving and ourselves.

In the beginning our charity was directed to ourselves, to each other, in time of dire need. We have outgrown this and now we have shifted our charity to others — the poor and needy, in cash and in kind; we maintain a hospital for crippled children; we grant scholarships to poor but bright young students; we give to various fund campaigns of charitable organizations; etc. This we do with our right hand without our left hand knowing it.

So, we are reputed to be rich people because we give readily. If they only knew how much we have to sacrifice to be able to give to others, how we literally have to take it out of the mouths of our families to be able to give to others!

We are good givers, they say. Anybody, but anybody, who is in need, or thinks he is, comes to us for aid. Several times this year we have a fellow come to our office with a doctor's prescription, head bandaged, alleging he had just come from the hospital and he had no money for some more medicine. The first time we gave. We could not have been the only guy who gave, for on our way to a bus station, we espied him in a restaurant with his friend talking over bottles of beer! The blood-splattered bandage was no longer around his head and it looked all right. We knew then we were not the one all right!

Then there is a guy who comes at least once a month to the Grand Lodge "to collect" charity. He has come to seek assistance for fare to his home in the province because he lost all his money to pickpockets in the city. So far he has come from Abra, Iloilo, Davao, Mindoro, Palawan. Since the Philippines has 62 provinces, 46 chartered cities and thousands of towns, he won't run out of places to go home to!

We know there are needy persons to help, good causes to give to; yet we may not be aware that professional beggars are cashing in on the idea that a sucker is born every minute. With the population explosion, they can be making hay. There is a Spanish saying, "contra el vicio de pedir, hay la virtud de no dar". Roughly, against the vice of begging, there is the virtue of not giving. This may be the extreme, but there is really a need for looking further into the needs of people and institutions before we open our purses to give. We could try giving gifts that keep on giving. △

Where are they?

WB Eugenio Padua, PM

[Published in "The Balita," Oct. 19, 1967]

At a recent meeting of the Boswell Club a participant pointed out that 100 percent of the Nobel Prize winners in Science (Physics, Chemistry, Physiology and Medicine) were born, brought up or educated in milk-drinking and meat-eating nations outside of the tropics — or within the land areas around the world bound by Latitudes 30°-60° North and South of the Equator, especially from areas bound by Latitudes 42°-58°.

"Proximity to the Equator," he said, "seems to be poison as far as chances of winning the Nobel Prize is concerned.

According to him, in tropical oil-rich Kuwait there is now a "massive airconditioning program" and he recommended for the Philippines a systematic exploitation of airconditioning in all its ramifications especially in school house designs. Further, that school classes be shifted to nighttime or early morning hours "to avail of the cold during learning periods."

Quoting from a report of the Food Technology Department of the Massachusetts Institute of Technology, he said that the human brain practically reaches full development during the first three years of a child's life and any malnutrition at this stage can cause irreparable damage to the natural development of a child's intellect and result in partial or total mental retardation.

We have looked up Kuwait and have found that it is now "virtually

a paternalistic welfare state where health services are free to all residents, including visitors, and facilities are plentiful and excellent; education is free from kindergarten to university, including transportation, books, stationery, school uniforms and hot lunches; top-ranking students may study abroad at government expense."

The Philippines falls within the very large area in which there have been no Nobel Prize winners, or even nominees. So do Indonesia, Malaysia, Singapore, Thailand, Laos, Vietnam and Cambodia on this side of Asia. So do all other countries in Asia and Africa, except, Japan, China, India and South Africa. In fact, of the 117 members of the United Nations Organization, only 26 countries have produced Nobel Prize winners in science.

For 66 years (up to 1966) there have been 265 awardees, of whom eight were women. They were, by nationality of birth, as follows:

- 54 native-born Americans, besides 24 other American citizens who were foreign-born;
- 52 native-born Germans, not including one former Hungarian but including 10 former Germans who became citizens of other countries;
- 45 native-born Britishers, not including five other British subjects who were foreign-born but including one former British;
- 18 native-born French, not including four other French

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- who were foreign-born but including two former French;
- 12 native-born Russians, including three Russian-born but no longer Russian citizens when they won;
 - 14 native-born Italians, not including one Italian citizen who was foreign-born but including two former Italians;
 - 11 native-born Danes;
 - 9 native-born Austrians, not including one other Austrian who was Hungarian-born but including five originally Austrian-born;
 - 9 native-born Dutchmen;
 - 7 native-born Hungarians, including six citizens of other countries but originally Hungarian-born;
 - 7 native-born Swedes, not including one Swedish subject who was a former German;
 - 6 native-born Swiss, not including four Swiss citizens who were originally foreign-born but including three originally Swiss-born;
 - 3 native-born Poles who were no longer Polish citizens when they won;
 - 2 native-born Australians; 2 Belgians; 2 Japanese; 2 Czecks (including 1 American citizen); 2 Chinese (both American citizens);
 - 1 native-born Canadian; 1 Argentine; 1 Portuguese; 1 Finn; 1 Indian; 1 South African (American citizen); 1 Brazilian (British subject).

The first awardees (in 1901) were a German in Physiology and Medicine, a Dutchman in Chemistry, and another German in Physics.

In Chemistry, in Physics and in Physiology and Medicine, the prizes first won by native-born Americans were in 1914, 1923 and 1933, res-

pectively. It was in 1907 when an American citizen (born German) first won a Nobel Prize (Physics). In 1912 another naturalized American citizen (born French), Dr Alexis Carrel (an agnostic who finally believed in the miraculous cures at Lourdes after actually seeing them), won the Nobel Prize in Physiology and Medicine.

From 1901 to 1966 the English-speaking peoples ranked No. 1; Germanic, No. 2; Romance, No. 3; Slavic, No. 4; Scandinavian, No. 5.

Of the 265 awardees, 260 were of the white race, and five were Orientals (one Indian, two Japanese, two Chinese). None of the 265 were born and/or educated in the tropics!

Of the total 78 American winners, 24 were originally foreign-born five German, four Austrian, three Hungarian, two French, two Italian, two Chinese, one Spaniard, one Czech, one South African, one Russian, one Swiss, one Britisher).

No American scientist has ever gone over to any other country. Billions of dollars a year are being set aside in the U.S. for research in the exploitation of previous scientific breakthroughs and in the expansion of the storehouse of fundamental knowledge of science and technology. All aspects of research taken together are the mightiest force in the U.S. economy and have become an inseparable part of it.

After the Fall of the Roman Empire in the fifth century there was a barren period of almost eight centuries for Science until versions of the Greek scientific works were translated into Latin from the Arabic in the 13th and 14th centuries.

Islamic Science, which flourished between 850 and 1200, left "a deep impress on the Latin world in alchemy, mathematics, astronomy and

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WB Geronimo F. Macaraeg,
WM

On December 18, 1918, some fifteen Master Masons, members of several Lodges in Manila, many of whom were residing in Pangasinan at the time, met in Lingayen, Pangasinan to discuss the matter of organizing a Lodge in the province. Lingayen was then the capital of the province and most of the brethren in the meeting were occupying various important government positions there. Those who met that day were: Bros. Daniel Maramba, Nilad #12; Sotero Baluyot, Malolos #46; Clark James, Malolos #46; Raymundo Camacho, Nilad #12; Victor Tomelden, Nilad #12; Pedro Maria Sison, Nilad #12; Antonio Ramos, Nilad #12; Manuel V. Moran, Nilad #12; Cirilo Francisco, Bagumbayan #4; Lunsford Burgess, Cosmos #8; Francisco de Leon, Biak na Bato #7; Bartolome Ramat, Biak na Bato #7; Miguel Valenzuela, Biak na Bato #7; Teodoro Basconcillo, Biak na Bato #7; and Carlin H. McClure, Manila #1.

In the same meeting, the brethren in attendance elected a temporary set of officers who were expected to pursue the objectives of the group. Those elected were: Bros. Daniel Maramba, Worshipful Master; Sotero Baluyot, Senior Warden; Clark James, Junior Warden; Raymundo O. Camacho, Treasurer; and Victor Tomelden, Secretary. The Grand Master at the time was MW Manuel L. Quezon, President of the Philippine Senate.

In less than a year after the Dispensation was granted, Pangasinan

Lodge No. 56 was chartered in impressive ceremonies attended by prominent citizens of the town and province. The original fifteen members grew in number. It was also in that year, 1919, when the Lodge was moved from Lingayen to Dagupan; this latter town having become the capital of the province. It was natural that most of the members who had moved to Dagupan would want the Lodge to meet there. The reason, doubtless, was not only their personal convenience; it was more likely the fact that more new members would join the Craft in the new place.

After the Lodge was chartered, the members were faced with the problem of owning a temple building. As late as 1930 the Lodge had been meeting in rented houses. That year, however, the Lodge was able to acquire a piece of land and subsequently a temple was erected. Coincident with the building of the temple, the Lodge was also engaged in acquiring new furniture and paraphernalia for the new temple that was abuilding. Hopefully, the temple neared completion towards the end of 1941.

That year, however, was an unfortunate one. On December 8, Pearl Harbor and the Philippines were bombed. The invading Japanese forces landed in Pangasinan and by December 26, the temple was occupied by Japanese soldiers. Our Masonic paraphernalia, furniture and records were looted, burned, or left to the mercy of the elements and rotted.

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Early in 1945 Bro. Douglas MacArthur and his forces liberated Pangasinan. The bombing and shelling which preceded the landing of his forces levelled to the ground most of the houses in Dagupan. The Masonic temple was one of them and while we were happy for the liberation and all it meant, still we regretted that we could not begin Masonic work at a time when freedom was in the air. We had no temple, no books, no paraphernalia, no furniture.

The officers of 1941 were asked to serve again in 1945. As in 1918, the Lodge met in rented houses. A Holy Bible was loaned by WB Gregorio Gaerlan, our jewels were fashioned from empty ammunition shells, our aprons were cut out of hospital linen. Nonetheless, we were happy to meet and work again in closer togetherness. Our membership increased faster and every member was imbued with loyalty and enthusiasm that never before was in us.

In 1948, we again buckled ourselves for greater effort to build a new temple. Our new temple building was built, as we might say, through the blood, sweat and tears of all of us. We donated cash, labor, lumber, hardware, etc. While we did get ₱3,000.00 in war damage payments, the building as it now stands, which is easily worth ₱50,000.00, is largely our very own.

One other thing that we of Pangasinan Lodge No. 56 can be proud of is that she can rightly be called the Mother Lodge of three other Lodges in the province of Pangasinan. In 1924 Agno Lodge No. 75 was founded in Tayug; in 1960 Dagupan City Lodge No. 158 was founded right here in Dagupan City; and in 1961, Lingayen Lodge No. 161 was founded in Lingayen, the same town where Pangasinan Lodge No.

56 was born in 1918.

That from two pre-war Masonic Lodges in Pangasinan province, our Masonry here has grown to four Lodges since after the war, is a good index of Masonic enthusiasm hereabouts. The year 1967 is also a historic year for us, for this year, the four Masonic Lodges were constituted an independent Masonic district with VW Victorino C. Daroya serving as its first District Deputy Grand Master.

The roll of Past Masters of Pangasinan Lodge No. 56 is as follows:

1. Daniel Maramba* — 1919, 1920, 1921
2. Clark James* — 1922, 1923, 1927
3. Rafael Lorente* — 1924, 1928, 1929
4. Jose V. Sison — 1925
5. Jose W. Curameng — 1926
6. Vicente de Leon* — 1930
7. Emeterio delos Santos* — 1931, 1932
8. Francisco Aquino — 1933
9. Gregorio Domagas — 1934, 1935
10. Mariano Ereso — 1936
11. Gregorio Gaerlan* — 1937
12. Cenon S. Cervantes — 1938
13. Gonzalo P. Nava — 1939, 1940
14. Eusebio Abarcar — 1941, 1945
15. Mauro Rosario* — 1946
16. Proceso Domagas — 1947
17. Juan A. Benitez — 1948
18. Andres P. Torio — 1949, 1950, 1951, 1961
19. Juan Z. Saingan — 1952
20. Arturo de Guzman — 1953
21. Ramon Labo* — 1954
22. Teofilo P. Guadiz — 1955
23. Teofilo Goyena — 1956
24. Pio L. Coquia — 1957
25. Evaristo S. Quila — 1958, 1959
26. Lee Sin — 1960
27. Faustino Oviedo — 1962
28. Jose T. Parayno — 1963
29. Ernesto V. Torio — 1964
30. Aquilino M. Javier — 1965
31. Gregorio R. Bailen — 1966 △

To preserve or not. . .

Our Country's Constitution

RW Manuel M. Crudo, SGW

*Address delivered at the Masonic District Convention,
8th District, Olongapo City, Nov. 4, 1967.*

We count it a privilege to be with you today and share with you the joys of your splendid fellowship. To our D.D.G.M., V.W. Desiderio Hebron, the other officers and delegates to this convention, we extend our sincere congratulations for the success of this 10th Annual Session of Masonic District No. 8. Likewise, we would like to convey our fraternal greetings of MABUHAY and hearty congratulations to the members of Lincoln Lodge No. 34 F. & A.M. for having reached another milestone in its life — the golden jubilee of its constitution.

We would like to congratulate the Brother or Brethren who wrote the MASON'S CREED FOR FREEDOM" printed at the back of the program. No theme could have been more appropriate and more timely as this Creed, more particularly the first and the last paragraphs thereof which call us all to action to defend our constitution and oppose every form of tyranny in order to preserve our civil liberties.

Today is the 4th day of November. Ten days more and we shall troop to the polls, to elect our public officials and test whether the MASON'S CREED FOR FREEDOM" shall be upheld or not; whether the Filipino people shall maintain, support and defend the Constitution of the Philippines and fight all forms of tyranny over the lives of men "that the freedom of the people, by the people and for the people" might be preserved or not.

On November 14th we shall not only write the names of those we desire to elect but also indicate whether we agree to the two proposals submitted to us by Congress, to wit:

- (1) To raise the maximum, to wit: of the House of Representatives from the present 120 to 180; and
- (2) To mollify the existing provisions of the Constitution which prohibit the senators and representatives from holding any other office in the government by permitting them to run for delegates to the Constitutional Convention and hold office as such in addition to being representative and/or senators.

Section 5. Article VI of our Constitution provides:

Section 5.—The house of representative shall be composed of not more than one hundred and twenty members who shall be apportioned among the several provinces as nearly as may be according to the number of their respective inhabitants, but each province shall have at least one member. *The Congress shall by law make an apportionment within three years after the return of every enumeration and not otherwise.*"

The first question now becomes pertinent: Has the Congress of the Philippines conducted any apportionment since the last enumeration or the last census in 1960? The answer is in the negative.

Since Congress has utterly failed to comply with this imperative duty enjoined by our constitution, it is obvious that it lacks the authority to submit these two proposals to the

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people for their ratification. As the proposals have been passed not in accordance with mandatory provisions of the Constitution, it stands to reason that the same may not be legally submitted to the people for ratification. There is nothing to ratify, because an unconstitutional or illegal act transmits no right whatsoever. The Commission on Election has no authority to include said two proposals to amend to our Constitution in the ballot for the election of officials on November 14, 1967.

We now come to the second question: What are the existing provisions of our Constitution which prohibit our senators and representatives from holding other positions in our government? The answer is Section 16 of Article VI of our Constitution.

This particular Section was once raised and put to actual test in the recent past. With your permission, I shall attempt to state it briefly.

You will recall that immediately after the liberation of the Philippines, our legislators voted 3 millions pesos for themselves, allegedly to pay the senators and representatives 3-1/2 years backpay. When the people got wind of this anomalous transaction, they raised a relentless protest.

On September 29, 1945, the Democratic Alliance, a conglomeration of various guerrilla organizations held at Plaza Guipit, Sampaloc Manila, a huge demonstration, composed of around ONE HUNDRED THOUSAND (100,000) strong, mostly students, guerillas, and government employees. They denounced to high heavens the illegality and immorality committed by our legislators when they raided the National Treasury, obtained ₱3 million and divided same among themselves. The people called them highway robbers and other unprintable names. From Plaza Guipit they marched to Malacañang Palace

and appealed to the Chief Executive, President Sergio Osmeña, to require the law-makers to return to the National Treasury the money they had obtained or else grant similar 3-1/2 years back pay to the poor, impoverished, small government employees.

Visibly irked by such righteous indignation, our legislators decided to punish the leaders of the demonstration. The Solons formed a Special Congressional Investigating Committee and summoned the leaders of the demonstration for purposes of investigation.

When the National Executive Secretary of the Democratic Alliance was called to testify, he took his oath but refused to answer any questions, and instead he questioned the legality of Congress. He said:

“With all due respect to the Honorable, the Chairman and members of the Investigating Committee, the Democratic Alliance, through its National Executive Secretary, in its sincere desire to protect and preserve the Constitution of the Philippines, hereby respectfully serves notice that it refuses to submit to the investigation on the following grounds (a) Said investigation is not being conducted in connection with any proposed legislation; (b) the Investigating Committee is illegal; and (c) Congress itself is illegal. After having been elected representative from Iloilo, the Honorable Chairman of the Investigating Committee accepted the position of Judge of the Court of First Instance of the Free Area of Panay. And because he had held the position of judge of the Court of First Instance he had forfeited his right to sit in Congress as such representative, as provided by Section 16, Article VI of the Constitution which reads:

“No Senator or member of the House of Representatives may hold any other office in the Government without forfeiting his seat.”

And because the two other members of the Committee, had likewise accepted other positions in the government, like the Chairman, they had also forfeited their seats in

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Bro. William Duschane, (2)

Brotherhood of men, world unity, world peace, are all one and the same. It has ever been the dream of many an individual, the aim of most fraternities, the purpose of Religious institutions, the aspiration of almost every civilized nation of the world. It is indeed beautiful and desirable and worthy of any sacrifice to attain. It has been a subject written and re-written many times over, discussing its possibilities, causes or hindrances and obstacles standing in its way to success.

Authorities and close adherents of this project expressed the sincerity of their desire for its success, tenaciously clinging to their ceaseless efforts to initiate the desire in every man's heart and keep the spark alive in the mind of the people. They voiced their varied opinions or versions of the causative factors for its failure, heavily laying the blame upon human relations and the existing conditions surrounding humanity today. We fear that the causes alluded to by these authorities may forever lodge in the hearts of men: ideology, greed, envy, distrust of one another, and worst of all, poverty. Because once God told us that the poor shall always be with us. Taking it altogether, how can we expect to overcome such stumbling blocks as these, in order to succeed, when all these conditions are inherent in humanity.

However, we cannot help but give them credit and commendability for their efforts, but men sometimes in their eagerness can overlook or totally disregard the other phase

of a problem. Sometimes, in colossal projects like this, we may have to step outside the realm of possibilities and causes to get our answer. There are times when we cannot afford to bypass logic for the sake of our convictions. If we fail to see further possibility in our intent, can we still consider it logical to persist? Why can we not seek for other reasons, view it from another angle, base our allusions to other factors than solely upon existing conditions causing its failure. In fine, look further beyond the target of our aim.

Let us take a glimpse at the other phase of this project or this problem, in it we may find our answer. Upon observation, we find that almost everything upon this earth came to being in two opposing elements to produce a desired third, not only in people, not only in life, but in matter, in things. We have the negative and the positive poles of electricity which give us light, we have the day and the night which give us our needed rest. The good and the bad create the incentive to achieve, even God himself has his own opposite. Satan, which gives us our realization of the power of God. Remove either one of these opposing elements and we remove its purpose. Basing our actions upon these observations means that we have to verify first the presence of an existing condition before we attempt to eradicate it to suit our purpose. The existing condition could have been created with as much purpose as our intent or it could have been created as part or

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in support of an element.

Have we ever thought if the brotherhood of men is a desired third or just an element? If it is but an element, therefore, it is already an accomplishment as far as the democracies of the world are concerned, for they have but one ideology which form one human element. The opposing ideology, communism. The human elements afford us not only a desire, but a very much needed formation of these two opposing and necessary third. Science and civilization would almost be at a standstill without these two opposing elements to give us the initiative to excel in all our fields of endeavor. Is this not the way to perfection within the capability of men, perfection within all human power? We all know and say that Communism is bad because of its adverse ideology and that Democracy is good, for it is the right and proper way to live. Therefore, their respective efforts to excel one another create the incentive to attain perfection for both. This principle is not only applicable to nations, but to individuals as well. Now can we breed incentive; without opposition how can a product attain perfection without competition?

In the gospel, it is said that perfection, eradication of all that is bad and evil and oneness shall be attained only upon the promised return to earth of Christ the Savior. If we ponder, accept and believe and have faith in this concept, then, we can also accept all the existing conditions surrounding humanity today; behave accordingly by striving to be good and let matters take its own course.

Science, religion, philosophy, are all striving to find the answer to all existence, to all being, to all creation, but can we find the answer when we ourselves are only a part of creation? Were we created for the purpose of answering or finding the answers to the existence of the Universe? Science may find some answers to the concrete phase of it to a certain extent and religion may reveal the abstract side, and philosophy may bridge the gap between the two but can we go any further? How many thousands of years have passed since men began the search for the answer to this existence, have we gone one step further than the beginning? If we trace it back, we will find that we have been going around in a circle always ending in one hypothetical source, God. △

THINE HELP WE NEED

We are addressing ourselves to Masters, Wardens, other officers and members of our Lodges requesting their kind assistance in making our Cabletow fulfill better its objectives of informing Masons, whithersoever dispersed, about our Grand Lodge, our Lodges and their activities, in putting in print, the gems of thought boiling over in the minds of those who write, etc. etc.

Please send us reports on the activities of your Lodges, and members; articles of lasting value; good pictures of your activities.

We depend on the annual reports of Lodge Secretaries for the correct names and addresses of members to whom we send The Cabletow in the ensuing year. Can you send your reports early to the Grand Lodge?

GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM

A Report on Masonic Activities

A few weeks ago, the country held a national election. December is an election month for Subordinate Lodges. If you are a Master Mason in good standing, attend your your Lodge meetings and exercise your right of suffrage. It does not matter to us whom you vote for, but go to the meeting and vote. Know the qualifications of the brothers whom you would like to vote for and vote according to your conscience.

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Bro. Edilberto A. Punzalan, son of WB German Punzalan, and nephew of WB Jose Punzalan of Dapitan Lodge No. 21, was initiated in Freemasonry during the November stated meeting of Dapitan Lodge No. 21. WB Jose Punzalan, Secretary of the Lodge, conferred the degree with the assistance of the members of sister Lodges present. Young Punzalan comes from a family of Masons, he being the grandson of WB Juan Punzalan of Cabanatuan Lodge No. 53 and Nueva Ecija Lodge No. 73.

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The recent batch of Masters of the Royal Secret of the Luzon Scottish Rite Bodies named their group the GAUDENCIO ANTONINO CLASS in honor of the late Bro. Antonino who died in a helicopter crash in Dolores, Quezon on the eve of election day.

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Sinukuan Lodge No. 16, celebrated its 64th anniversary at the Panciteria Far Eastern on November 30, 1967. A big number of brethren, their fami-

lies and friends attended. After the *laurlat*, WB Gabino de Castro welcomed the brethren and visitors and emceed the program that followed. MW Cenon S. Cervantes, a member of the Lodge was called upon to give some remarks. After that, the Grand Lodge Inspector WB. Alberto Presa, gave a very inspiring speech. The keynote address was given by MW Antonio Gonzalez and the closing remarks were given by WB Crispiniano Perez, Master of the Lodge. Musical numbers were rendered by Miss Mila Nimfa. Community singing was led by WB Hilario G. Esguerra.

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The Masonic Convention of Lodges under Masonic District No. 10, was held last November 30, in Imus, Cavite. Pilar Lodge No. 15, hosted the convention.

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Your reporter joins the Officers and staff of the Cabletow in wishing our readers, friends and tormentors YULETIDE GREETINGS.

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Our congratulations to VW and Mrs. Severo Oliveros on the celebration of their fiftieth wedding anniversary on Nov. 18, 1967. A Thanksgiving service at the Ellinwood-Malate Church preceded the reception at the church social hall that day. Mrs. Oliveros is the former Regina Lusung. VW Oliveros is the District Deputy Grand Master for the 12th. Masonic District comprising the Lodges in the province of Quezon. The union is

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Bro. Gaudencio Antonino, In Memoriam

RW Manuel M. Crudo, SGW

Why did God take away from us Senator Gaudencio E. Antonino on the eve of the elections? Why not after or several months before November 14, 1967? And what is the meaning of the death of Brother Gaudencio E. Antonino?

These are questions without answers. Yet they keep on nagging at us. We seek in the dark for the answers which are beyond our knowledge. We grope in the Infinite and humbly ask, why?

Perhaps our Supreme Grand Master, in His Infinite Wisdom, had a reason when He summoned Brother Antonino to the Celestial Lodge on high. Maybe God would like to find out whether the Filipino people had matured; whether they deserve the government they have; or whether, like the people of Sodom and Gomorrah, they too had forgotten Him.

Brother Antonino considered life not as a mirror where he could see only himself, but an open window through which he could see his neighbors that he might help the needy, succor the poor and relieve the distressed. He regarded that "only a life lived for others is a life worth while."

He worked hard for the approval of P90 million public works fund to improve the impoverished condition of our barrio folks. He led a relentless fight to eradicate the pernicious "tong system." As a true friend of the youth, he organized the G. E. Antonino Scholarship Fund to give 700 poor but deserving students a chance to pursue their studies. He gave security to all public school teachers and town and barrio officials by providing accident insurance for them.

Despite all entreaties, despite all

threats and intimidations, Senator Antonino refused to turn back from that which he believed to be right. He remembered the sanctity of the charge given him when he was raised to the sublime degree of Master Mason at Maguindanao Lodge No. 40, F. & A. M., Cagayan de Oro City, on August 27, 1938. His goal and not himself was his inspiring thought. He worked hard and fought valiantly for a good cause, not for heaven or for bliss, but for duty. And that duty was always with him, exacting as necessity and imperative as destiny!

Let us draw meaning from his life, his trials and tribulations which are now a legacy of inspiration. Although he was all alone in his solitary fight against seemingly gigantic and overwhelming odds, he did not shiver nor shake, he did not quiver nor quake in the defense of right against wrong, injustice and corruption; and in the performance of all the duties of a dedicated, patriotic citizenship which alone make a nation strong and great.

Brother Antonino sowed the seeds of Brotherly Love, affection and loving kindness in the hearts of his countrymen and now he is reaping the love, affection and admiration of a grateful people. Illustrious in life, he was equally illustrious in death. He found true happiness in the exemplification of the Creed of Masonry — Service — Service for the good of humanity, without counting the cost nor expecting any material reward save the self-satisfaction of a job well-done to the glory of God and for welfare of his fellowmen.

Senator Antonino is gone. His image has left an indelible mark in the hearts of his countrymen who

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The Golden Rule Essay Contest. . .

Bro. Simeon T. Garcia (171)
5th Honorable Mention

"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets... Thou shalt love thy neighbor as thyself.

CHRIST

We are born haters. Do not fly off the handle and say, "YOU ARE CRAZY!" Hate is one of our strongest emotions. Any psychiatrist or psychologist can verify this. It is not surprising therefore if the modern slogan is what it is now — "an eye for an eye, a tooth for a tooth."

Man was born to love and to hate. Cain, the first son of Adam and Eve, hated his brother Abel, so much so that he waylaid him and killed him. Joseph was hated by his brothers so they sold him as a slave to the Egyptians. The different feuds, killings and wars during the generations that followed and those cited in the Bible all tend to prove that human nature is violent, the heart, deceitful and wicked.

You may contend that most of these brutalities happened before Christ. Let us not forget that our dear Lord was persecuted, beaten and crucified by those who hated Him. This is proof enough that man is basically wicked and resents even the ways of God.

Hatred, envy, and greed were the remote causes of the past two global wars, the same could be said of this brewing third. The atomic and hydrogen bombs are weapons designed to obliterate mankind. I shudder to think of the effects of even a tiny atomic or hydrogen bomb that may

find its way to this beautiful land of ours. Heaven forbid!

Man's animalistic nature is shown in the kind of society we live in now — the novels (best sellers?) that we read, the movies (box office hits?) that we see, the news that newspapers carry. Crime, immorality, hatred, greed, violence, are all interwoven in everything around us. The numerous cases of juvenile as well as adult delinquency are proofs that human nature could be rebellious and violent if not properly guided. What could be the cause of all of these? Have we pondered how Masonry could contribute even to a small degree to the improvement of the human nature. Let us not lose heart, for all is not lost. It goes without saying that while there is life there is hope. Man is not all godless and wicked. However bad one is, there is always something good in him, there is always a soft spot in his heart. Like the parable of the sower taught by Jesus Christ to His disciples, there are good and bad seeds as there are good and bad people. Those that are good and righteous walk in the light and those that are not, in the dark. Our generation is not yet hopeless because of the good societies formed for the betterment of the individual. One of these good societies is Masonry, which is as old as time itself.

Masonry is a society of men linked together in one sacred band by an indissoluble chain of sincere affection and brotherly love that regards the

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whole human race as one family. The underlying principle of brotherly love in Masonry, if practiced by all Masons outside the lodge, can well implement and promote the practice of the Golden Rule. Masonry abhors to advertise what it has done, what it is doing and what it aims to do, for that would be self-conceit and self-elation. Likewise, no Mason will give away the ancient mysteries of the fraternity. However, all Masons can practice outside the Lodge and in their homes, brotherly love, not only to their fellow Masons, but to non-masons as well. By practicing the basic principle of Masonry outside the Lodge, a Mason may well demonstrate to others what brotherly love can do. Brotherly love is love of God itself, from it springs forth kindness, from kindness, charity and from charity, faith and hope.

God handed down to Moses His ten commandments. We in Mason-

ry do not profess to have followed strictly the Ten Commandments, neither do we profess to be angels nor even measure up to it, but certainly our hands are clean for Masonry makes a good man a better man. We may not have strictly followed the Ten Commandments, but in Masonry all follow and practice one sacred Commandment — "Love thy neighbor as you love thyself." Masons practice this commandment mostly among themselves only, because the non-masons think that Masonry is one kind of religion that does not believe in God. If the non-masons will only try to understand and feel the brotherly love we have for one another, they will surely reciprocate the love we have been painstakingly trying to make them feel and understand. If this will be realized, I am sure our non-mason brothers will also do a good turn of making their neighbors feel their neighborly affection, thus setting the example of loving one another. Then others will follow their example, for love begets love. Again, if this is realized and practiced by all, nations will love nations and brotherly love will prevail throughout.

Brotherly love, I repeat, is love of God. A great majority of the people on earth profess to love God. Let us then love our brothers and fellowmen in the truest sense of the word. As St. John said, "How can you profess to love God whom you cannot see if you cannot love your own brother whom you can see?" God created man in his likeness so man himself is the image of God. So, we owe it to God to love our brothers and fellowmen.

Masonry not only teaches us to love our brothers but also to be tolerant of their faults. If in one way or the other we find them overbear-

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TARLAC CONTEST REMOVES BARRIERS

(Special to *The Manila Times*)

TARLAC. Tarlac, Nov. 23—Sen. Jovito R. Salonga will be the guest speaker here during the Ecumenical Oratorical Contest to be held at the Don Bosco Father Wilson Hall on Thursday, Nov. 30.

Salonga will be introduced by Rev. Pedro Lusung, superintendent of Tarlac district of the Methodist Church.

The program will open with the National Anthem, Rev. Danilo C. Sanchez, leading, and assisted by the First Military Band. Rev. Fr. Elpidio Caliboso, assistant parish of the Tarlac Catholic Church, will lead in the opening prayer.

The theme

The organizers of the First Ecumenical Oratorical Contest, led by Rev. Lusung, chose "Ecumenicity in the Heart" as the general theme.

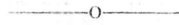
The contest is being supported by the Knights of Columbus, Tarlac chapter, Knights of Rizal, Tarlac Rotary Club, Tarlac Jaycees, Tarlac Methodist Men, Isagani Lodge No. 96, Tarlac Historical Society, and Serra Club International, Tarlac chapter.

Participating orators are the following. Segundo Romero Jr., UP College, Tarlac; Greg P. Quirino, Serra Club International; Silvia Lit-tawa, UP College, Tarlac; Isidro Ramos, Tarlac College of Technology; Avelino Flores Jr., San Beda College; Rodolfo Llorente, UP, Diliman; Ne-

rita Sarmiento, Osias Colleges; and Remy P. Panlaqui, Philippine Wesleyan College.

Other parts

Other numbers on the program include opening remarks of Councilor Pedro de Jesus, musical numbers by Fernando Francisco and Tessie Lagman, folk dances by Bayanihan Dance Troupe and by teachers of East Tarlac District.



CHURCH UNITY

A common Bible for the official use of both Catholics and Protestants?

Why not? Ecumenism may not be as remote an idea as the conservatives think.

In two to six years time, a common Bible may just be the vital factor in promoting unity among the churches.

Jesuit Father Walter M. Abbott, a noted ecumenist, however said that ecumenism alone is not the main objective of a common Gospel. The idea, he said, is to spread the Word of God to all parts of the world, especially to the non-Christian sector. This sector counts of two-thirds of the world's population.

Speaking before a mixed crowd of Catholics and Protestants at the UST Commerce hall last weekend, the Jesuit editor of the Catholic prestige magazine "America" also said that even more important than being common is that the Bible should be able to communicate to the man in the street.

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Huling Paalam

(Salin sa Tagalog)
Ni VM Segundo Esguerra (Ama)

Paalam bayan kong pinakapupuon na mutya ng Araw,
Perlas ka ng dagat sa kasilangana't Eden kang nawalay;
Masayang-masayang inihahandog ko . . . ! Malungkot kong buhay . . .
Naging maningning man, sariwa't mabango'y walang alinlangang
iaalay ko rin sa kaunlaran mo't mga kabutihan . . . !

Sa parang ng digma, boong katapangang nakikipagbaka,
ang iba'y ang buhay walang alinlangang inihahandog na;
Maging kahi't saan: sipres o laurel . . . liryo at iba pa;
mabitay . . . malaban sa pakikihamok . . . mamatay sa dusa;
Iya'y pareho rin, kung tahana't bayan ang nag-aanyaya.

Ako'y mamamatay na ang ating langit ay nagliliwanag,
hudyat na ang Araw sa likod ng dilim ay namamanaag;
Kung ang kailanga'y pula ng liwayway nang lalong tumingkad;
dugo ko'y tigisi't mabuhos sa isang mahalagang oras
nang lalong numingning ang bagong umaga sa kanyang pagsikat.

Ang aking pangarap mulang pagkabata nang ako'y paslit pa,
ang pangarap ko rin nang ako'y binata't may hustong gulang na:
Ay makitang IKAW . . . sa dagat silangan . . . Hiyas kang maganda . . .
na taas ang noo . . . at wala nang luha iyang mga mata . . .
at ni walang kunot . . . walang bahid hiya't masayang masaya . . . !

Sa buhay kong ito, pinangarap ko ri't marubdob kong nais,
Isigaw ang tibok ng kaluluwa kong handa nang umalis:
NA MAMATAMISING AKO NA'Y MABUWAL...NANG IKAW'Y
MATINDIG MAMATAY AY AKO'T NANG IKAW'Y MABUHAY . . . Sa
lilim ng langit ay malibing ako sa sariling lupa na kaakit-akit . . . !

Kung sa libingan ko, balang araw ikaw . . . ay makamamalas
sa masinsing damo na napakaaba . . . na isang bulaklak;
idampi sa labi't sa kaluluwa ko'y halik na masarap . . . !
Upang sa akin ngang libingang malamig ay aking malangap
ang iyong hiningang may init ng iyong sa aki'y pagliyang . . . !

Bayaang ang Buwang may maamong sinag ay ako'y tanglawan,
Bayaang ang ningning ng buwang-liwayway, ako'y masakatan;
Bayaang ang hangin . . . magbuntong hininga nang nananambitan . . .
Kung sa aking kurus ay may isang ibong magnasang humimlay,
bayaang awitin ang magandang awit ng kapayapaan . . . !

Bayaang ang araw sipsipin ang ulan . . . dalhin sa itaas,
upang ang SUMBONG ko hanggang kalangitan ay doon maakyat . . . !
Bayaang iluha ng isang katoto . . . maaga kong wakas . . . !
Kung may magdarasal sa hapon nang ukol sa aba kong palad;
ipagdasal mo rin sa DIYOS Bayan ko, ang pamamanatag . . . !

Idalangin mo rin yaong nangamatay nang walang ligaya,
yaong nangagtiis ng mga pahirap na walang kapara;
yaong mga INA na nagsisitangis sa matinding dusa . . .
Ulila at bala . . . at mga bilangong pinapagbabata . . .
Idalangin mo rin . . . sa huli . . . ay IKAW'Y MATUBOS NA SANA... !

Kung ang libingan ko ay balot ng dilim at ang nagbabantay
ay ang nangaroon na mga naiwang pawang mga patay . . .
Huwag ligaligin ang pananahimik at kahiwagaan . . . !
Pag may nadinig kang awit na malungkot na idinarasal . . .
Bayan . . . ! Ako . . . Iyon . . . ! At IKAW ay aking na inaawitan . . . !

Kung ang libbingan ko'y himot na ng lahat at wala nang kurus,
wala na ang bato at walang anuman na tanda ang puntod;
ang mag-aararo'y inyo ngang bayaang ang lupa'y isabog,
bago ang ABO ko . . . mauwi sa wala . . . ay maging alabok;
mapuno sa lupa nitong ating bayang pinakaiirog . . . !

Hindi alintanang ako ay limuti't lubos nang mawala,
aking babagtasin ang papawirin mo't malawak na lupa;
wari isang awit na maririnig mo nang boong payapa;
bango, ilaw, kulay, ugong, himig, daing ay boong tiyagang
uulit-ulitin ang timyas ng aking mga PANIWALA . . . !

Sinasambang Bayan, hirap niring hirap...! iyo ngang pakinggan;
Huli kong PAALAM . . . ! Iiwan sa iyo . . . mahal kong magulang . . .
Ako'y patutungo sa walang alipin at punong gahaman . . .
Ang paniniwala doo'y hindi sikil . . . hindi pinapatay . . .
Doon ay ang DIOS ang namamahala at pumapatnubay . . . !

Paalam na INA, AMA AT KAPATID na aking KAANAK . . .
Mga kaibigang pawang kababata sa tahananang hamak;
ipagpasalamat yaring pagkatapos ng aking bagabag . . .
Paalam . . . BANYAGANG naging kaibiga't nagbigay ng galak;
PAALAM SA LAHAT . . . ! Mamatay ay ganap na PAMAMANATAG...!

Jobie Supreme Guardian Visits Philippines

Mrs. Velma E. Wilson, Supreme Guardian of the International Order of Job's Daughters, will arrive in Manila on January 20, 1968 for visitation to the three bethels of the Order in the Philippines. She is accompanied by her husband, Bro. Ralph Wilson, in this leg of her visit to bethels outside the continental United States.

En route to Manila, she visited bethels in Hawaii, Guam and Okinawa where she discussed plans for the organization of a bethel in the future. After her Philippine visitation, she will proceed to Brisbane, to visit the Grand Bethel of the Order in Queensland, Australia.

Upon arrival in Manila at 1:05 PM, she will meet with the Guardian Council of Bethel No. 2 and at 7:30 PM, she will observe the exemplification of the Jobie initiation by the girls of the bethel. The meeting of the girls with their Supreme Guard-

ian will be held in the Jose Abad Santos Hall of Plaridel Temple.

On Sunday, January 21, she will motor to Olongapo City to visit Bethel No. 1 there. Likewise, she will meet the daughters, their parents and guardians during her stay in that city. She will return to Manila on January 22 to fly the following day to Dumaguete City where she will visit Bethel No. 3. She will be back in Manila on January 25 preparatory to her flying to Brisbane on January 26.

The International Order of Job's Daughters is an organization of daughters, nieces, granddaughters, and sisters of Master Masons. Girls of Masonic relationship between the ages of 12 and 20 years may be admitted to the Order by application. Master Masons, their wives, daughters, nieces, sisters, granddaughters over twenty years old can attend the meetings of the daughters. △

Translation necessary

Translation in as many languages and dialects as possible is therefore necessary.

In the case of a Tagalog translation, it could be something of the *Taliba* style.

Father Abbott, who is also the general editor of the book, "The Documents of Vatican II" and one of the closest men to the Pope, said that the idea for a common Bible itself was approved by the Second Vatican Council two years ago.

The Vatican Bible committee is ready to agree to a new order of the books of the Bible should the need arise.

Among other things, the common Bible will also include annotations recommended by both the Catholic and Protestant churches as a guide in interpretation of the scriptures.

It will also devote a section for explanation of proper names (such as Jesus, Israel, Isaac, etc.), a background on the different cultures of the world and identification of historical characters.

Diplomacy and objective scholarship

An agreement must also be reached for any joint translation to be undertaken. An ideal set-up, he said, would be to have four to seven translators for each language, supervised by a committee of 11 or 12 experts composed of church leaders.

To guard against possible substandard work a committee composed of a much larger group of theological leaders will see to it that the work meets the standard of "diplomacy and objective scholarship."

With regards to portions whose authenticity Catholics and Protestants do not quite see eye to eye, Father Abbott said that they would be put

down as footnotes.

The classic example of course is that part of the Our Father where the Protestant version exceeds the Catholic by the phrase, "For Thine is the kingdom and the power and the glory forever, Amen."

The following account is not exactly about ecumenism. It has to do with one of the stray Dead Sea scrolls which were first uncovered in 1947. This one, the longest (28 ft. 3 inches) so far examined, was found in the possession of a Jordanian antique dealer in Bethlehem when that city was overrun by Israeli soldiers in June 1967, is now in Tel Aviv under the care of Yigael Yadin, Israeli archaeologist. Not only is it the longest; it may as well be the most important.

In literary style, it was written as if God was addressing himself to the Qumran community of Essenes. The message is largely prophetic and the author must have intended it to be a part of the Bible. It may even be used by the present ecumenical council of Biblical scholars who are putting out a standard Bible for all Christians.

Yadin has tentatively named the scroll "The Temple Scroll," a large portion of it containing detailed instructions as to the building and care of the temple. It is presumed to have been written between 50 BC and the beginning of the first century, AD, probably during the time the second temple was being built.

In one place it gives instructions for the celebration of the festival of wine and oil after gathering in the harvest of grapes and olives.

For the first time in Christian history, the Orthodox Patriarch of Constantinople set foot in Rome the

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WITH OUR YOUNG ONES

Stanley Jacob, Reporter



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

Sis. Evelyn Javier, a member of Bethel No. 2, IOJD, Manila, left November 28, 1967 for Macon, Georgia, where she will work as Medical Technologist in the Clinic of Dr. Erbelc there. Sis. Evelyn is the daughter of Dad & Mom Aquilino M. Javier, Sr. of Pangasinan Lodge #56 and sister of Brod & Dad Aquilino L. Javier, Jr., more popularly known to us Young Ones as "Pong." Brod Pong is Past Master Councilor of Loyalty Chapter, OdeM and presently Chapter Adviser of Quezon City Chapter, OdeM, since he is a Master Mason and Master of the Royal Secret or a 32° Mason. As usual, our congratulations to Sis. Evelyn. Our hopes and prayers for her success in the good old U.S.A.

Sisters of Perla Assembly, Order of the Rainbow for Girls, meeting in the Scottish Rite Temple under the sponsorship of Lodge Perla del Oriente #1034, S. C., held their friendship

meeting on Saturday, Dec. 2, 1967. They had as guests, sisters from various Rainbow chapters in Cavite and Clark Field. It was nice to see our Rainbow sisters dressed in flowing evening gowns. After their meeting, they had a get-together at the social hall of the Scottish Rite Temple.

Sisters of Bethel No. 2, Manila, IOJD, meeting in Plaridel Temple, recently elected their officers for the first semester of 1968. The newly-elected and appointed office bearers will be installed on Dec. 24, 1967. They are busy brushing up on their rituals from now until Jan. 20, 1968 when their Supreme Guardian, Mom Wilson, will observe their work. The officers elected are: Nimfa Edralin, Honored Queen; Carolyn Israel, Senior Princess; Yvonne Correos, Junior Princess; Jean Jacob, Guide; Josephine Gonzalez, Marshal. △

WORK

I am the foundation of all business. I am the fount of all prosperity. I am the parent of genius. I have laid that foundation of every fortune in America, from Rockefeller's down. I must be loved before I can bestow my greatest blessings and achieve my greatest ends. Loved, I make life sweet and purposeful and fruitful. I can do more to advance a youth than his own parents, be they ever so rich. Fools hate me; wise men love me. I am represented in every loaf of bread that comes from the oven, in every train that crosses the continent, in every newspaper that comes from the press. I am the mother of democracy. All progress springs from me. Who am I? What am I? I am Work.

— The American Mason

Paano Maging Masipag ang Atin Kapatiran?

VM Hermenegildo F. Estrella, Ama, PM

Bilang tugon sa inyo (sa aking paglagay lamang) ang dapat nating sika-pin, gaya ng mga sumusunod:

Una, bumuo tayo ng isang Lupon (Comite) na pangungunahan ng 3-ilaw ng Masoneria (Ven. Maestro, Primer Vigilante at Segundo Vigilante);

Ikalawa, minsan o makalawa sa bawat buan, dalawin o kumustahin ang mga natutulog (dormientes) na mga kasapi sa kanikanilang mga tahanan;

Ikatlo, upang dalawin din at aliwin ang bawat kasapi mayroon sakit na nasa Hospital o kanikanilang tahanan;

Ikapat, upang, kung sakali't mamatay, pilitin natin na lahat ng mga kasapi ay dumalo o sumama sa libing;

Ikalima, upang ang ating pararangalan sa ating tunay at tapat na kasapi na gagamitan ng parangal o "ceremonias" ay gawing hayag sa madla (publico) na ang dapat gamitin ang wikang sarili o Pilipino;

Ikanim, upang ihayag natin sa madla na tayong mga Mason ay kumikilala sa isang Dakila at Makapangyarihang Diyos na Lumikha ng Sanglibutan na dili't iba kungdi ang iisang Diyos na ang 90 por ciento pilipino ay sumasampalataya sa Kaniya;

Ikapito, upang ipakilala natin sa madla o sa Bayan na ang mga Mason o ang Masoneria ay hindi isang pangkat ng Religion o pangkat ng mga politico;

Ikawalo, upang ipakilala din natin na hindi maaari masapi sa Samahan ng mga Mason ang isang tao na hindi kumikilala sa Diyos sapagkat ang Masoneria ay bago magsimula at magtapos ng pulong ay dumadalangin sa iisang Diyos o Bathala na lumikha ng

Daigdig sa harap ng Biblia na siyang dakilang batayan sa paggawa at pagkilos sa kanilang mga gawain na napapailalim sa mga sagisag ng isang "ESCUALA" at "COMPAS;"

Ikasiyam, ipakilala rin naman na ang bawat Mason ay kumikilala sa mabubuting gawain at adhikain ng mga mababait na CRISTIANO; at

Ikasampu, upang ipakilala rin na ang bawat Mason ay isang Malayang Manggagawa sa Kapayapaan, Kabanalan, Karangalan sa buong Sanglibutan, at maipahayag din naman na siya—ang Mason,—ay isang ulirang magulang, asawa at kapatid at isang mabuti at tahimik na mamamayan na mayroong malayang kaisipan sa ika-susulong at ikatatahimik ng tinubuang lupa o ng Sanglibutan.

PAALA-ALA

Sa ganitong paalaala, maaaring maakaalis sa sinomang kasapi na matapos sa pagsubok o makaraan o makarating sa "grado tercero" o maging "master Mason" na o matapos na ang ilang buwan pagdalo sa pulong ay magsisimula na sa pagtatahimik o magiging "dormiente" na o hanggang sa makalimot. Dahil sa ganitong mga dahilan tila mandin hindi nababatid na ang "masoneria" ay isang pagpapakasakit o pagpapahirap sa kalagayan ng isang tunay at marangal na Mason (sa ganitong pangyayari) nalilimutan na ang salawikain ng magiting na Bayani Andres Bonifacio, ang wika'y ... "ang pananalita ay isang sumpa," at dapat ding malaman na ang mapasok sa kapatirang ito ay hindi isang kaligayahan o pagpapayaman sa sarili o pagpapasasa sa tuwa at puri ng boong familia, dahil dito, pagsapit ng nauukol na pangangailangan ng tungkulin

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medicine." Science in the Latin West came mostly from Moorish Spain.

By 1550, the world's scientific heritage had been fully recovered.

But, alas, the descendants of the originators, as well as those of the early inheritors, seem to have lost the genius of their ancestors! The Greeks and the Arabs of today are no better than the present-day Filipinos. Does this prove the truth of the statement that Science may be regarded as a mood -in which we consider our world" and that "no man is always in the same mood, and no man of science remains permanently in the scientific mood?"

Perhaps climate has had something to do with the slow progress of peoples in the tropics but there is ample evidence to show that their mental capacity is not hopelessly inferior to that of peoples in the temperate zones.

Maybe it can be said that, like the present-day Greeks and Arabs, we simply are not at this time in a scientific mood, because of our economic and social underdevelopment but not because of our proximity to the Equator.

It would be an impossibility for us, for the next hundred years perhaps, to set aside billions for scientific and technological research and development and it would be nonsense to beat our breasts and say we could equal the United States and the few other advanced countries in these fields. What we must do quickly is to avail ourselves of their already available scientific and technological knowledge and discoveries under the "time-binding process" and thus push our own economic and social development without very costly experimentation. △

ing, let us admonish them as brothers and not as enemies. Forbearance and humbleness drive away hatred and endears one to another. Masonry also teaches us to be compassionate, share with the misfortunes of others and to extend a helping hand to a fallen brother. Let this kind of love as taught by Masonry and as practiced by Masons be felt by non-masons. Let us be bound by a strong bond that gives the kind of love and affection needed by all, a love that is reciprocated by an equal love, a true love that is unselfish and unifying. Let us learn a lesson from the lowly dog who loves its master and is faithful till death. Let the same hold true to human beings. Love begets love.

Masonry teaches us to be charitable even to our enemies, for charity is the greatest of all virtues and the bond of perfectness. Charity emanates from a pure heart; when given, it relieves the distressed of his burden and a new ray of hope springs forth and shines on his life. Water is sweet when given to the thirsty, bread is life when given to the hungry. Not all Masons are rich, nay, some could hardly make both ends meet, but they can afford to be charitable just the same. All Masons know that to get butter one has to churn. △



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Masonic Words & Phrases — Their Meanings

WB Calixto B. Antonio, PM

1. Accepted Masons—In the early days before Speculative Masonry, members who did not necessarily make their livelihood in the building trades, were accepted in the guilds of Masons.
2. Accolade—Touching shoulders and head with a sword.
3. Advance—The onward movement of a candidate who goes from one degree to the next according to his proficiency in the preceding degree.
4. A.F. & A.M.—Ancient Free and Accepted Masons. There is no particular difference from F. & A.M.—Free and Accepted Masons. Some Grand Lodges use the first designation, others the second. This difference is traceable to the schism when there were two Grand Lodges in England — the “Ancient” and the “Moderns.”
5. Affiliate—From the Latin “filius” meaning “son.” One who has been adopted.
6. Allegory—Analogy or comparison; a story told to illustrate a principle.
7. Allocution—An address of the presiding officer.
8. All-seeing Eye—An emblem reminding us that we are constantly in God’s presence.
9. The Almond Tree Shall Flourish—Signifies old age when the hair turns white.
10. Almoner—The dispenser of alms or charity.
11. Alpha & Omega—First and last letters of the Greek alphabet. The beginning and end of things.
12. Amaranth—A plant; the Greek name means “never withering” hence, immortality.
13. Amen—From the Hebrew meaning “verily, truly, certainly.” One person confirms the words of another, Masonically, answered by — so mote it be.
14. Anchor and Ark—That sense of security and stability when our lives are grounded in truth and faith.
15. Ancient Craft Masonry—the three symbolic degrees of E. A., F. C. and M. M.
16. Ancient Landmarks—Fundamental Laws, principles and teachings.
17. Ancient Mysteries—Secret societies among Egyptians, Greeks and Persians.
18. Androgynous—Derived from two Greek words meaning “a man and a woman.” Applied to those degrees conferred to both men and women.
19. Anno Lucis (A.L.)—Latin word meaning “In the year of Light,” the date used by Ancient Craft Masonry. (Add 4,000 to current date)
20. Antediluvian Freemasonry—One of the traditions that Masonry existed before the “flood.”

(To be continued)

Congress. The Congressional Investigating Committee, therefore has no authority to conduct investigation. It has no right to investigate me and I refuse to answer its questions!"

By the same token, because 80% of the senators and representatives had accepted other positions in the Government; and not only that; they even passed a resolution declaring war against the Government of the Philippines, with more reasons they had forfeited their seats in Congress. They had no authority to create such an Investigating Committee because Congress itself is illegal!"

When the DA National Executive Secretary was warned by the reporters that the Congressional Investigating Committee had the power to send him to jail indefinitely until the time he was willing to submit to the investigation, he replied. "I am aware of the implications of what I am doing. But I would rather languish in jail so that our Constitution might live than remain scot free and see the fundamental law of our land being flouted, trampled upon and mutilated!"

After a consultation with the Senators and other representatives the members of the Investigating Committee decided not to order the arrest of the National Executive Secretary of the Democratic Alliance.

Instead, they enacted a law granting 3-1/2 years backpay to the other government employees.

Once more the Constitution of the Philippines triumphed! Once again reason prevailed over force.

Sisters and Brothers, I know this personally to be true, because the National Executive Secretary of the Democratic Alliance happened to be yours truly.

The latest issue of our Cabletow (October) carries a very enlightening editorial which reads in part as follows: "Masonry forbids discussion or partisan politics or religion inside a Lodge because of the possibility of its promoting dissension."

We are not violating any of the

provisions of our Masonic Constitution, because in the first place we are not inside a Lodge, and secondly, because we are not discussing partisan politics or religion. We are merely expressing our opinion on the burning issues of the day so that there might be light.

According to the editorial of our Cabletow, "bad officials are elected by good citizens who do not vote." Therefore, our Cabletow is enjoining us to exercise our God-given right to vote for the good of our country and answer the two questions with a resounding NO.

I am not campaigning, but I would have you know that come election day, I shall vote for Benitez, Osias and Antonino.

I vote for Miss Helen Benitez not only because she happens to be the worthy daughter of an equally worthy father, our Illustrious and MW Conrado Benitez, but because she is eminently qualified to tackle the duties of a Senator and take good care of the education of our youth — the hope of our land.

I vote for MW Brother Camilo Osias, because he has been tried many, many times and been always found to be true and trusty, the fearless guardian of our Freedoms in Congress. During the consideration of several bills which tended to amend the provision of the third sentence of Section 5 of Article XIV of the Constitution which reads: "OPTIONAL RELIGIOUS INSTRUCTION SHALL BE MAINTAINED IN ALL PUBLIC SCHOOLS AS NOW AUTHORIZED BY LAW, Brother Osias, stood up, filibustered and shouted to the four winds his vehement opposition to such an attempt to amend the Constitution; and the proposed bill did not pass into law.

Once again, the freedom of thought

Turn to next page

was preserved in our Constitution!

I shall vote for Senator Gaudencio Antonino, not only because he is a worthy brother Master Mason, but because he has a sacred mission to perform. You will recall that despite all entreaties, threats and intimidations by the other congressman and senators, he refused to be turned back from denouncing the immoral and illegal act committed by our congressmen. His lone voice resounded through the halls of Congress, denouncing the illegality and the immorality of the excessive allowances which the congressmen voted for themselves to the tune of ₱250,000.00 each — ₱250,000.00 times 120 meant ₱30,000,000.00 for allowances alone. Congress now proposes to increase the number of representatives by 60 or one-half; that would mean an additional amount of ₱15,000,000.00 or a total of ₱45,000,000.00 for the allowances. Thanks to the relentless vigilance and continuous fight on the part of Brother Gaudencio Antonino, the said excessive congressional allowances did not pass.

That's how I shall vote. I am not

CONFERENCE OF GRAND MASTERS OF MASONS

During the third week of February, 1968, the annual Conference of Grand Masters of Masons in North America will be held in Washington, D.C. Our MW Mariano Q. Tinio, Grand Master of Masons in the Philippines will be an honored guest on that occasion. Last year we paved the way for this to be a precedent setting year by suggesting that the Conference delete the words "in North America" from their title and open the membership to all Grand Masters in Grand Jurisdictions that are in amity.

Our Grand Lodge strongly urges this proposal be adopted. In prep-

telling you whom to vote. Neither is this partisan politics, because Miss Helen Benitez is a Nacionalista, Osias belongs to the Liberal party, and Brother Gaudencio Antonino is an independent.

Therefore let us have more active participation in civic and government affairs.

Let us have more Masonry among Masons and more Masons in politics.

Let us have more Masons run as candidates for positions in the national, provincial and local governments.

Let us exemplify by our very actions and deeds the splendid theme of this Tenth Annual Convention of District No. 8.

"Let us vow at the altar of God that we shall, to the utmost of our ability, maintain, support and defend the Constitution of the Philippines and the laws and landmarks of our country."

Let us pool our resources together and to the utmost of our power, oppose every form of tyranny over the lives of men that the freedom of the people, by the people, and for the people shall not perish from the earth.

△

aration therefore, the 1967 Annual Communication of this Grand Lodge approved a budget provision to cover the expenses anticipated in connection therewith.

We look forward to the prospect that in 1969, our Most Worshipful Grand Master will be attending, not as an honored guest, but as a member thereof, in equality with all others, as true Masons should meet, act, and part on all such occasions.

May this be the will of the G.*. A.*.O.*.T.*.U and His design on the Tracing Board to be implemented.

Raymond E. Wilmarth, PGM

More Questions and Answers . . .

WB AURELIO L. CORCUERA (4) PM

229. *What is meant by the "golden fleece"?*

According to Greek mythology the golden fleece was the fleece of a ram said to possess magic properties. It was hung in a wood guarded by a dragon. Jason, son of Aeson, king of Ioclus, claimed the throne of his father, which his uncle Peleas had usurped, was promised the return of the throne in exchange for the Golden Fleece, owned by Aetes, King of Colchis. Jason, at the head of a band among whose members were Argus, Orpheus, Hercules, and Atalanta, the huntress, sailed in the ship *Argo*, hence they were called Argonauts (sailors on the *Argo*), in search for the fleece. With aid of Medea, daughter of Aetes, who had fallen in love with him, Jason was able to get the Golden Fleece, which he took with Medea to Ioclus.

The Order of the Golden Fleece (Spanish, Toison de Oro) was in high repute as an Order of Knighthood. It was instituted in Flanders in 1429 by Philip, Duke of Burgundy. He selected the fleece for the badge of the Order because, it is said, wool was the staple production of the country.

230. *What is the "Star and Garter"?*

These refer to two distinct Orders of Knighthood: (a) The Order of the Star was established by John II (1319-1364), king of France. (b) The Order of the Garter is the oldest and most important Order of Knighthood in England. It was instituted in 1439 by Edward III (1312-1377) and was originally limited to 25 members, including the king. The title is abbreviated K. G. (Knight of the Garter). Its motto in French is "Honi soit qui mal y pense," or in English, "Evil to him who evil thinks." There is a tradition that the order owes its institution from an incident in a court ball. The garter, it is said, of one of the great ladies dancing fell to the floor. The King gallantly picked it up and placed it around his arm as a "Knighly favor," and uttered what subsequently became the motto of the Order.

231. *For what do the letters A.A.O.N.M.S. stand?*

They constitute the abbreviation for the full title of the "Shrine," that is, *Ancient Arabic Order of the Nobles of the Mystic Shrine*. It was organized on September 26, 1872 in New York City. It admits only Masons who have attained the 32nd degree in the Scottish Rite or who are Knights Templar. Local organizations are known as "Temples."

232. *Does the Shrine have any Temple in the Philippines?*

No, only "Oases" formed by Shriners residing in or near Manila, Baguio, Olongapo, and Clark Air Base.

233. *Can a Mason under the Grand Lodge of the Philippines join the "Cursillo"?*

Yes, but those who join should, as men of honor, never forget the obligations they have taken in the presence of their brethren.

234. *Why, if it is true, strictly and legally Lodges of Entered Apprentices or of Fellow Crafts do not exist?*

Because only Master Masons in good standing, the number varying in different jurisdictions, can petition for the formation of a new Lodge. The charter is granted to a Lodge composed of Master Masons.

Pitak Filipino

Ni Kap. Agustin L. Galang, NiG (17)

ANG KATANGIAN NG MASON

Ang katangian ng isang taong natataglawan ng tunay na liwanag ng Masonera'y mahirap halagahan. Ang isang karaniwang tao na nagpunyagi upang makapagtayo ng makapalasiong tahananang marmol, ginto't pilak na pinalamutihan ng magagara't mahahaling kagamitan, kung siya'y yu-mao, ang naiwana'y wala ring kahulugan, pagkat ang mga yaon ay material, malao't madali, ang pagkaagnas at pagkasira'y di matatawaran.

Ngunit ang isang Mason na walang pinakamimithi sa buhay kundi ang makapagtayo ng templo ng kagandahan asal (character) sa mga puso ng tao, mamatay man siya, ang kanyang maiiwanan ay isang bantayog na ang katangian, sapagkat ispiritual, ay mamamalagi sa daigdig hanggang sa ang panahon ay tuluyan ng maparam.

—oOo—

WALANG NABIGO

Maraming tao ang nabigo sa Masoneriya, ang Masoneriya ay nabigo rin sa maraming tao. Ito ay hindi katakataka. Maraming tao ang nabibighani sa Masoneriya dahil sa kapakanang sarili, at maling akalang, may tatamuhing pakinabang. Di maikakaila na sa ngayon, ang pag-anib ay maluwig. Madalas ay di na pinakasusuri ang kaugalian ng sumasapi. Madalas, ang kinahihinatnan ay kabiguan.

Ang dapat ikintal sa isip ng isang naghahangad ng karangalan ng Masoneriya'y ang *paglilingkod* sa kapuwa higit kaysa sarili, ang *magbigay* o *pagkakarawang-garwa*. Ang Masoneriya'y walang maipagkakaloob maliban sa bigyan ang isang tao ng *pagkaka-taon* na magpakabuti't maghandog ng

walang lingon-likod na pagpapakasakit ng dahil sa bayan. Napakadakila ang *magbigay* ng di umaasang gaganating palaan. Madaling mawala ang kaligayahan kapag umasa sa *alay* wala pang naibibigay.

Ito ay hindi na makabagong tungkulin. Kilala at isinasagawa iyan ng tao mahaba ng panahon. Sa kasaysayan ng Sangkatauhan, ngayon lamang laganap ang pagunlad dahil sa malalaya na ang isipan. Ang ating adhikaing ito ay wala sa kaisipan kundi sa katuparan, ito'y hindi haka-haka lamang, mana pa'y isang panata sa buhay, hindi ito sa salita kundi sa gawa. Ang pagpapahayag at pagtupad nito'y isang tanda ng tunav na pagka-Mason, isang Masong hindi nabigo sa Masoneriya, at Masoneriyang hindi nabigo sa kanya.

—oOo—

KAHINAHUNAN

Maging mahinahon ka sa iyong pamumuhay, ito ang saligan ng diwa't tagumpay; huwag kang magmadali sa iyong pag-iisip, ito ang bukal at lakas ng kapangyarihan; huwag magkakait sa kilusang pampalakasan, ito ang kadluan ng dunong at kultura; pakasuriin ang pakikipagkaibigan, ng ang taksil at mapanglinlang ay maiwasan; ugaliin sana ang lagi ng pag-

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ngiti, ito ang tanda ng malayang kaluluwa na nakapagpapalubag sa mabangis mang kabaka; pakasiyasatin at pakasuriin ang inyong ambision, napakatamis kung ito'y matutupad, nguni't kung hindi'y sa kapariwaraan ka masasadlak; huwag kaliligtaan ang pananampalatava, na sa Diyos ang AWA at ang GRASIYA, dumalangin tuwi na, ng mapanuto sa buhay at maligtas ang kaluluwa sa lagim ng pagkakasala.

Ito ang ilan sa mga ginintuang aral ng Masoneriya sa KAHINAHUNAN na kung aalagatain at isasakatuparan ng bawa't Kapatid, ay lalong tatatag at uunlad ang Kapatiran, tayo'y tiyakang magtatagumpay sa pagpapabuti di lamang ng ating sarili, kundi ng Sangkatauhan at dahil diya'y ang mga Mason ay magiging banal at ulirang mamamayan.

—oOo—

PAGBABAGO

Pinatutunayan ng sining (science) at ng mga tunay na pangyayari sa panahong ito na ang lahat ng bagay dito sa daigdig ay nagbabago. Ang di lamang nagbabago ay ang pagbabago.

Ang mga Katolikong Romano, na matagal na panahong kinakalaban ang Masoneriya, ay malaki na ang ipinagbago sa kanilang patakaran. Dahilan sa "Ecumenism" ng Papa Juan at ipinagpapatuloy ng kasalukuyang Puno ng Batikano. Binago na ang paraan ng pagmimisa, panginilin, at hindi na kasalanang mortal ang makihalobilo sa Mason. Ngayon

ay nakikipagugnayan na sila sa iba't ibang relihiyon, tinanggap ng Papa ang Pangulo ng Rusya.

Sa Zambales noong nakaraang kombensyon ng mga Lohiya sa dakilang Lalawigang yaon, ang mananalumpating pangdangal ay si Rev. David F. Clay, isang mataas na pareng katoliko. Isa sa mga paksa niyang tinalakay ay ukol sa Pag-ibig. Nasa pag-ibig sa Diyos, ng tao sa kapuwa tao, ng walang pagtatangi sa lahi, sa color, sa pananampalataya, o sa paniniwala, ang ikapagtatamo ng katahimikan sa balat ng lupa. Napakagandang halimbawa ang ipinamalas ng alagad ng Simbahang Katoliko.

Sa isang buwanang piging ng mga "Scottish Rite Masons" ang pinarangalang bumigkas ng talumpati ay isang tanyag na tao at masugid na "Knight of Columbus." Ito gaya rin ng una ay nagpahiwatig ng paniniwala sa pagkakaintindihan at pagtutulongan ng lahat ng tao. Hindi lamang dito, lalong katakataka ang pakikipagugnayan ng mga Katoliko sa iba't ibang mga relihiyon at sa mga Mason sa Amerika, sa Europa at iba at iba pang panig ng daigdig. Dapat ngang ipagdiwang ng Sangkatauhan ang nagaganap na pagbabago sa kabutihan ng mga taong ang paniniwala ay sila lamang ang tunay na anak ng Maykapal. Kahimanawari'y magpapatuloy ang kaaya-ayang pagpapalagayang ito ng matamo nating ang kapavapaan at kaunlaran sa buong mundo.

—oOo—

HE REVEALS FREEMASONRY

The brother I write about does not go about shouting his Masonry, yet he reveals the teachings and principles of the Institution.

In his business dealings he always acts on the square.

He walks in quiet dignity. What he has, he willingly shares with others less fortunate, because he knows the joy of sharing.

He is never too busy to say a kind word. He is too busy to indulge in idle gossip.

— Dewey H. Wollstein

OFFICIAL SECTION

Circular No. 6 *Series of 1967-Tinio*

Subject: REPRESENTATION AT THE NEXT ANNUAL
COMMUNICATION

To All Masters, Wardens, Officers and
Members of Constituent Lodges

Greetings:

For the information and guidance of all Lodges under this Grand Jurisdiction, there are hereunder reproduced the following provisions of the Constitution, to wit:

Of the Powers and Duties of a Lodge:

"Each chartered Lodge shall transmit to the Grand Secretary a full and correct report of its transactions for the twelve months next preceding the first day of January of each year, within fifteen days thereafter, in such forms as may be provided; and each Lodge under dispensation shall transmit a similar report from the date of its organization to the first day of April in each year, without delay. Every Lodge shall accompany such report with payment of its dues to the Grand Lodge for those periods, as prescribed in Paragraphs 49 to 53, inclusive." (Chapter III, Article II, Section 4, Paragraph 143, of the Constitution).
Of the Secretary: It shall be the duty of the Secretary:

"To transmit to the Grand Secretary the annual report required in Paragraph 143; in such form as shall be provided." (Chapter IV, Article V, Section 7th, Paragraph 247, of the Constitution).

NOW, THEREFORE, let all Lodges under this Grand Jurisdiction take notice hereby that upon failure by the parties concerned to perform their duties as above specified, the affected Lodge or Lodges shall not be permitted representation at the next annual communication; in accordance with Paragraph 191 of the same constitution, the tenor of which is as follows:

"No Lodge, which shall have failed to make its annual returns, with payment of its dues, as provided in Paragraph 143, and in Paragraph 247, shall be entitled to representation at the next Annual Communication." (Chapter III, Article III, Section 17, Paragraph 191, of the Constitution).

This Circular shall be read in open Lodge at the stated meeting next following its receipt and that fact shall be mentioned in the minutes.

Manila, October 2, 1967.

(Sgd.) MARIANO Q. TINIO
Grand Master

ATTEST:

(Sgd.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

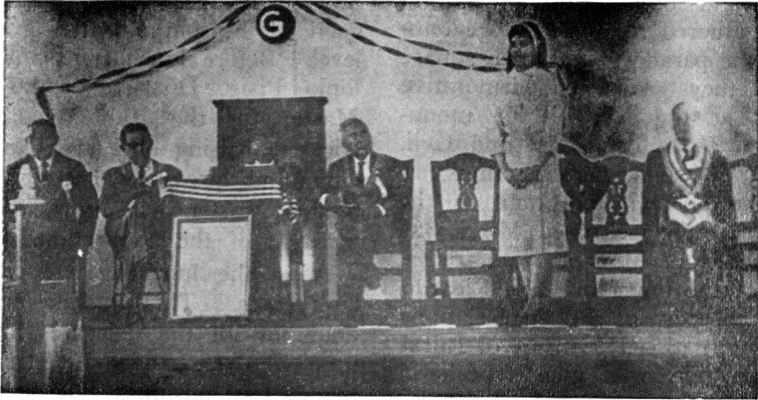
Catholic Nun Urges Closer Collaboration

Sor Lily Quintos, a Catholic nun, advocated a closer collaboration for the establishment of peace and goodwill among men when she addressed the district convention of Freemasons here last Saturday morning. (Nov. 25).

The Catholic nun's presence and

strict convention of Freemasons and she placed asunder the traditional apathy of the Catholic church towards Masonry.

The address of Sor Lily highlighted the district confab of Masons of the Pangasinan and Dagupan City Lodges which was attended by Most



Sister Lily Quintos speaking before Masons.
(Photo and cut, courtesy of VW V. Daroya)

the privilege accorded to her in addressing the district confab of the Masons at the temple of Pangasinan Lodge No. 56 have been hailed as significant by various sectors of the community.

Heretofore, Masonry was held at a distance and viewed with disfavor by the Holy See until the late Pope John XXIII convoked the Second Vatican Council to devise ways and means to promote world brotherhood and peace and good will among men.

Sor Lily invariably fomented the spirit of ecumenism when she accepted the invitation to address the dis-

Worshipful Mariano Q. Tinio, Grand Master of Free and Accepted Masons of the Philippines. Also present were Most Worshipful Esteban Munarriz, Grand Secretary; and Very Worshipful Hermogenes P. Oliveros, Senior Grand Lecturer.

District Deputy Grand Master Victorino C. Daroya presided over the meet which was participated in by four Masonic Lodges in Pangasinan and Dagupan City. It was the first district convention held by Masonic District No. 24 but it was hailed as one of the most successful district confab held by the Free and Accepted Masons of the Philippines—he

Cavite Convention

The thirty-fifth annual convention of Cavite Lodges went off to an impressive start at 6.00 AM on Thursday, November 30, 1967 at Imus, Cavite with Pilar Lodge No. 15 of that town as host. The Pilar Lodge brethren opened the Lodge at sunrise and an hour later delegates and visitors from the nine other Lodges in Cavite City and province as well as from the other neighboring Lodges and officers of the Grand Lodge gathered near the Lodge temple for the parade to the town square where they lay commemorative wreaths at the feet of the monuments to WB Jose Rizal and Gen. Glicerio Topacion, hero of Imus.

At the open-air program on the Imus plaza, the welcome address was given by Hon. Manuel M. Paredes, Mayor of the town and Mr. Ricardo Labez, Director of Public Relations of the International Institute of Rural Reconstruction was guest speaker.

At the ceremonies inside the Temple hall, the welcome to the delegates and visitors was given by WB Romeo B. Argota, reigning Master of Pilar

Lodge No. 15 after the invocation and flag raising. The roll call of Lodges, reports of reigning Masters and presentation of souvenirs followed.

Resolutions were presented and discussed, problems of Lodge administration and accomplishing of reports were discussed, after which an open forum took place. It was the liveliest part of the convention and many ideas came out for the good of Masonry at the grassroots level. Before lunch time, VW Apolonio Pisig, District Deputy Grand Master for the 10th Masonic District comprising of Lodges in Cavite City and province, introduced the Grand Master who gave the main message of the convention.

After the luncheon a social hour took place. This was an enjoyable hour for all the delegates and visitors who exchanged greetings and renewed friendships. The convention was ended with the closing of the Lodge by the officers and members of Pilar Lodge No. 15 at 3:00 PM.

GRAVEL AND SAND . . . From page 11

blessed with a son, Engineer Jose, daughters, Dr. Nenita and Dr. Alice.

Also congratulations to WB Mateo C. Cipriano, Secretary of the Masonic Hospital for Crippled Children, who assumed office as Assistant Grand Secretary effective December 1, 1967. His appointment as such was given by MW Mariano Q. Tinio, Grand Master. WB Cipriano, as Assistant Grand Secretary, will be the office manager in the Grand Lodge and will take care of matters involving Lodge

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—oOo—

administration referred to the Grand Lodge.

last week of October. Accompanied by four of his bishops, Athenagoras I, the spiritual primate of the Greek Orthodox church spent three days in Rome to visit with Pope Paul VI. This was a return engagement after the Pope visited him in Istanbul last July.

Both primates exchanged notes on their common problems and they made it clear that they are uncommonly eager for unity.

Paul-Emile Cardinal Leger, Roman Catholic Archbishop of Montreal, Canada, announced that he will leave his see this month to become a "simple missionary in a leper colony in Africa." While he personally retains the title of cardinal, he will be working under the direction of an African bishop.

Cardinal Leger is one of the church's most consistently reform-minded prelates. At the second Vatican Council this year, he spoke openly for religious freedom and for a change in church doctrine to allow the possibility of artificial birth control.

Now it is black power in the pulpit, or, as some of the ministers concerned call it, "black ecumenism." We have heard of black power in politics and government; this time Negro ministers in the United States have organized the National Committee of Negro Churchmen (NC-NC) which aims to wangle positions in the denominational councils for Negro pastors.

Led by the Rev. Benjamin F. Payton, President of Benedict College (Baptist) in South Carolina, the association demands equal justice for Negroes in the churches. They publicize disparities between church

preaching and practice on race. The association was organized in Dallas, Texas and now counts with a membership of over 300 ministers from 12 denominations.

They are aware that prelinantly white denominations use comparatively little of their tax-exempt financial resources to aid the Negro. They are organizing a non-profit corporation which will solicit contributions from Negro churches and other sources to finance housing and small businesses in urban ghettos.

Here in the Philippines, Mt. Kalandias Lodge No. 91 in Dumaguete City is doing mighty well with their project of maintaining constant dialog with the local Knights of Columbus council. As previously reported, they had a social gathering with members of their families. Recently, a few of the members of the Lodge attended the installation of officers of the Knights.

The Masons reported that the arrangement of the furniture in the hall is similar to ours in the lodge. The Masonic altar in the center has a counterpart in a KC council room; only they call it the table of obligation.



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JAPAN GRAND MASTER IN THE PHILIPPINES

MW George K. Togasaki, PGM, Grand Lodge of Japan, and newly elected President of Rotary International, arrived in Manila on December 6, 1967 to visit some of the Rotary Clubs in the Philippines. He is the second oriental to head the international organization with Rotary Clubs all over the world.

In the evening of his arrival, he was guest of the Grand Lodge officers headed by MW Mariano Q. Tinio, Grand Master, at the Manila Polo Club. At the weekly luncheon on Thursday, Dec. 6, of the Manila Rotary Club, MW Togasaki was speaker and in the evening of the same day he was the guest speaker of the Davao Rotary Club. In Manila, the following day, he was guest at a party tendered by Past District Governors of Rotary in the Philippines.

MW Togasaki was Grand Master of the Grand Lodge of Japan in 1960-61 and presently is Grand Representative of the Grand Lodge of the Philippines near the Grand Lodge of Japan. In business, he is president of Fuji Tours International, one of the bigger tour operators in Japan, with branches and agencies in many parts of the world.

* * *

PAANO . . .

From page 20

sa "masoneria" lilimuting lahat ang anomang "vicio at labag sa "moralidad." Bawat Mason dapat magkaroon ng katangian sa pagiging mabuting halimbawa ng isang Ama ng tahanan at ligtas sa mga gawain makakasagabal o makakapusiao na tulad ng pagiging masunurin sapagka (underson o under de saya) na siyang nagiging sanhi sa di pagtupad sa tungkuling pinanumpaang.

FROM CATBALOGAN, SAMAR:

An important distinction given to a member of Mount Huraw Lodge is the appointment of Bro. Gonzalo Villarín, Jr. as comptroller of Hilton Hotel in Manila. He has just returned from a three-month tour of Hilton hotels in the Far East for observation and familiarization purposes.

In a limited pre-dawn fire last Nov. 14 that destroyed some six buildings in the commercial district of this provincial capital of Catbalogan, three members of Mount Huraw fell disconsolate victims when their buildings and businesses were eaten up by the merciless fire.

Bro. German T. Candari and all the members of the household went down their residence in night clothes, unable to save anything, even their valuables that were charred to ashes. Big stocks of IH machineries and spare parts displayed on the ground floor of their beautiful building also went up in smoke.

Bro. Florentino Uy Pitchin, one of the oldest in age and membership in this Lodge, also lost all his worldly belongings and a large amount of merchandise for shipment received a few hours before for the different consignees in town. Bro. Uy Pitchin is a shipping agent in Catbalogan.

Bro. Ricardo Lim is the third member of this Lodge who also suffered heavily when his bodega full of merchandise was burned.

Teodorico Noble, PM, Secretary

* * *

ANTONINO . . .

From page 12

shall always hold in cherished remembrance the wonderful sacrifices he made for them.

"To live in the hearts of those you leave behind is not to die!"

GRAND LODGE OFFICERS

Grand Master	Mariano Q. Tinio
Deputy Grand Master	Joseph E. Schon
Senior Grand Warden	Manuel M. Crudo
Junior Grand Warden	Edgar L. Shepley
Grand Treasurer	Cenon S. Cervantes, PGM
Grand Secretary	Esteban Munarriz, PGM
Grand Chaplain	Marcelino T. Viduya
Grand Orator	Noli Ma. Cortes
Grand Marshal	Manuel T. Paz
Grand Standard Bearer	James B. King
Grand Sword Bearer	Mario B. Hidalgo
Grand Bible Bearer	Jose Ma. Cajucom
Senior Grand Lecturer	Hermogenes P. Oliveros
Junior Grand Lecturer	Antonio Gonzalez, Jr.
Junior Grand Lecturer	Onofre B. Padolina
Junior Grand Lecturer	Santiago Ferrer
Junior Grand Lecturer	Ramon Ponce de Leon
Senior Grand Deacon	Lorenzo N. Talatala
Junior Grand Deacon	Buenaventura P. Eugenio
Senior Grand Steward	Benjamin Gotamco
Junior Grand Steward	Leon A. Vidallon
Grand Pursuivant	Teotimo G. Juan
Grand Organist	Angel S. Montes
Grand Tyler	Eulogio O. Nadal

BOARD FOR GENERAL PURPOSES

- | | |
|--|------------------------------|
| 1. Cenon S. Cervantes, PGM, <i>President</i> | 7. Aurelio Corcuera, P M |
| 2. Vicente Y. Orosa, PGM, <i>Vice Pres.</i> | 8. Jose C. Velo, P M |
| 3. Edgar L. Saepley, JGW, <i>Secretary</i> | 9. William H. Quasha, PGM |
| 4. Joseph E. Schon, DGM | 10. Charles Mosebrook, PGM |
| 5. Manuel M. Crudo, SGW | 11. Macario Navia, HDGM |
| 6. Esteban Munarriz, PGM, G.S. | 12. Raymond E. Wilmarth, PGM |

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

Andrew H. Bulkley, *Regional Grand Master*
 William P. Schwager, *Regional Deputy Grand Master*
 Glen A. Strong, *Regional Senior Grand Warden*
 Kenneth A. Rotness, *Regional Junior Grand Warden*
 Cleveland McConnell, *Regional Grand Treasurer*
 Wallace H. Morris, *Regional Grand Secretary*

DISTRICT DEPUTY GRAND MASTERS:

District No. 1 ... Joseph E. Schon (91)	District No. 13 ... Eustaquio de Guzman (107)
District No. 2 ... Jose M. Torres (66)	District No. 14 ... Valerio Rovira (111)
District No. 3 ... Sotero A. Torralba (68)	District No. 15 ... Fidel Fernandez (47)
District No. 4 ... Teodorico D. Ayson (164)	District No. 16 ... Augusto P. Santos (30)
District No. 5 ... Agaton M. Umanos (70)	District No. 17 ... Florentino Almacen (160)
District No. 6 ... Doroteo M. Joson (53/73)	District No. 18 ... Ruben G. Feliciano (50)
District No. 7 ... Robert A. Sanders (105)	District No. 19 ... Jose L. Araneta (45)
District No. 8 ... Desiderio Hebron (34)	District No. 20 ... Hugh C. Donaldson (123)
District No. 9 ... Candido Perez (59)	District No. 21 ... Homer L. Willess (123/44)
District No. 10 ... Apolonio V. Pisig (2)	District No. 22 ... Donald H. Laurila (143)
District No. 11 ... Ricardo Buenafe (26)	District No. 23 ... Rufino S. Roque (133)
District No. 12 ... Severo Oliveros (37)	District No. 24 ... Victorine C. Daroya (158)
District No. 25 ... Aniceto Belisario (111)	

THE MESSIAH IS BORN

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him,

When Herod the king had heard these things, he was troubled and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judea: for thus it is written in the prophet.

And thou Bethlehem, in the land of Juda,
among the princes of Juda:
shall come a Governor, that
shall rule the people Israel.

And when he had privily called them, he required of them diligently what they sought.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard of the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

The Bible, Matthew: 2:1-11.