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RW MANUEL M. CRUDO
Senior Grand Warden, 1967-68

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Grand Master's Message:

ANNUAL REPORTS

We in the Grand Lodge are happy to have received the annual reports from the respective Lodge Secretaries. They are accurate, complete and as needed, they give the correct details. We grant that in the preparation thereof, much time and mental energy were spent, but seeing these reports, we are given a sense of elation that more than ever we have a clearer picture of the status and progress of each and every Lodge in our Grand Jurisdiction.

Everyone of us, we in the Grand Lodge more especially, feel a deep sense of gratitude to Lodge Secretaries and others who helped in the preparation of these annual reports. Personally, I feel that too often we take our Lodge Secretaries, who are more seen than heard in the conduct of the affairs of our Lodges, for granted and are not given due recognition. Here and now and in the years to come, my limitless thanks for work well done. Moreover, let us all in our Blue Lodges cooperate with them in their yeoman efforts at giving our Lodges the importance due them.

Coming back to the annual reports, we should all realize that these help to depict a clear and steady advance of Freemasonry in our Grand Jurisdiction. Without these reports as now formulated, not all the phases of the work Freemasonry in the Philippines is doing can be made known. Now, with these reports, we can look at most any facet and project it when demanded. In the future any Masonic scholar and researcher, for instance, who wants to delve into the history, growth and prospects of any Lodge, district, or region, can find the min the reports with ease.

It is incumbent on every Lodge Secretary to see that his report is sent promptly to the Grand Lodge. It not only insures proper representation for his Lodge in the annual communication, which this year will be on April 23, 24 & 25, but will further give him and his Lodge a sense of elation and achievement for work well done.

Incidentally, it has been brought to my attention that thus far, of those Lodges reporting, some twenty per cent did not send duplicate copies

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Editorial:

COFFEE IS FOR THINKING

We do not recommend our two bad habits that came to us with coffee. We hope the reader will pick up only the good to him or her. Leave them be their own censors.

It is alleged, a Mexican breakfast — coffee with cigarettes, sometimes, cigars, induces bad nerves and cancer. We had a friend in college who never touched a cigarette; he died of cancer in his forties. In our forty-first year of coffee and twenty-sixth of cigarette, it is still "In the Lord is all our Trust."

We ran into coffee by marriage. We started with the third brew, then the second and finally the first, but with a kick. Coffee to us is for waking and sleeping. And, in the quiet of three in the morning, it can lubricate the gray matter.

For one, we hope the new sets of officers for 1968 will exemplify quality leadership and in turn the rest of the members will counter with high class followership. The life of a Lodge can be as good only as that of its officers and members.

For another, we hope the members will stick to their Lodges and not get SNPD. In the same manner that they got into Freemasonry of their own free will and accord by so stating it, they who wish to get out should so express themselves when their desire or that of others stings them. By waiting for the allotted time, so long do they burden their brothers in the Lodge.

We can recommend the "cursillos en cristiandad" to those who need them. Those short courses in Christianity might deepen the Christian experience of people who do not read the Bible, whose Christianity is superficial, intolerant and holier-than-thou. If they can love their fellow men just as God loves His creatures, in the manner of the thirteenth chapter of First Corinthians, the cursillo will have done them some good. If the cursillo makes them love only themselves more, it has lost its savor.

Then, we find our mind wandering about so many other things. About doves which in an hour or so may be fluttering from their house to the roof over my head. Their little feet landing on the roof will sound like rain falling. There wouldn't be any hawks. We do not raise them. Doves are good to raise, not hawks.

At times, we wonder if people can be like plants. "They toil not; neither do they spin; and yet, even Solomon in all his glory was not arrayed like one of them." Even so, the more roots they have, the sturdier they are. Which is to say that after all, they have to search for food by sending out roots.



Hands clasped. . .

Rev. Fr. John A. O'Brien,
Ph.D.

"Hey! Who are those middle-aged men on the golf course? They don't look like students to me."

"They're Masons and Knights of Columbus. The Knights are hosting the Masons, and they're having a great time. When the tournament is over, they'll have supper here on the grounds. Stay and join them. You'll enjoy it."

This conversation occurred on August 23, 1967, on the Notre Dame campus, to which Joseph Murphy of New York had returned after an absence of 25 years. He marvelled at the new 13-story library and the many other new buildings which had changed so radically the face of the historic 125-year-old campus.

"I'd hardly recognize the old place," he told me later that evening. "But the biggest surprise was to find the Masons and the Knights frolicking together on the golf course. I joined them at supper and the friendly camaraderie and good spirit warmed my heart. It was a real love feast.

"Truly we're living in a new era, which a grass-roots ecumenism has brought into being. The old suspicions and hatreds are on their way out for good."

Scenes like the one on the Notre Dame campus are now occurring weekly, if not daily, in all parts of the United States. What a welcome change from the old days when each group looked with suspicion, distrust and animosity at the other. "Bigots! Pagans! Frauds!" were the bitter names they called each other.

"Those days are gone forever," said

A Dream Come True

John W. McDevitt, Supreme Knight of the Knights of Columbus. "We're encouraging closer rapport."

"We've shaken hands," remarked George Newbury, present Sovereign Grand Commander of Scottish Rite Masons of the Northern Jurisdiction. "Were working out plans for cooperative action on matters affecting community welfare and the common good."

What has brought about such revolutionary changes in the relations of these two large organizations, the Masons with over 4 million members and Knights with 1.2 million? Pope John XXIII and the Second Vatican Council, which he convened, brought a new openness, warmth and friendliness not only into the Church but also into the whole of Christendom.

Protestant and Catholic theologians and Biblical scholars began to work together for Christian unity. Living room dialogues involving small groups of Protestant and Catholic couples became the order of the day. The election of John F. Kennedy and his administration disabused millions of non-Catholics of their fears that a Catholic President would seek special favors for his Church and radically change its image in the non-Catholic mind.

It was this new atmosphere which made possible the remarkable rapprochement between Masons and Knights. But an atmosphere alone is not sufficient. Definite specific action is necessary to launch a movement which undertakes to change

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long-established attitudes and habits of thought.

Origin of Movement

Here then are related for the first time the actual circumstances under which this movement was initiated. An Associated Press dispatch, *Admit Scottish Rite Chiefs Fight Kennedy*, with a Washington, D. C., dateline of October 25, 1960, stated that a spokesman for Scottish Rite Masonic lodges in 35 states confirmed reports that some leaders of the order were urging defeat of Senator Kennedy for president because of his Catholic faith.

Norman S. Meese, aide to Grand Commander Luther A. Smith, of Mississippi, acknowledged that Leslie M. Scott, Sovereign Grand Inspector General in Oregon, had sent letters to all Oregon members of Scottish Rite Bodies urging them to vote against Kennedy. He admitted also that similar activity was going on in other States of the Southern Jurisdiction.

Within the United States, the Scottish Rite organization is divided into Northern and Southern Jurisdictions. This division was made in 1813, with the States north of the Mason-Dixie line and east of the Mississippi River in the northern group. The boundary line is still the same, with all the other states belonging to the Southern Jurisdiction. Each is independent, having its own headquarters, the northern group in Boston and the southern in Washington.

The news dispatch reported that, in the preceding month, George E. Bushnell, Grand Commander for the 15-State Northern Jurisdiction, had banned all political material from Scottish Rite publications. He also denied use of the order's mailing list for articles making the election a religious issue. He stated that he is-

sued the edict because of the flood of anti-Catholic and anti-Kennedy literature streaming into his Boston and Detroit offices.

A former Michigan Court justice, Bushnell said in the interview: "I entirely repudiate such campaigning. It is un-American. A man who would urge Senator Kennedy's defeat because of his religion has entirely forgotten the principles of American government. . . . The greatest liberty people have is the right to express themselves at the polls, uninfluenced by anyone except the persuasion of those seeking their votes and their own conscience.

"As for Catholicism," he added, "we have nothing to do with that. If men of the Catholic faith are willing to die for our flag, certainly their faith should be no barrier to their serving as commander-in-chief of our forces as President."

His manly statement provoked my admiration. I wrote him a short note of commendation and gratitude and received an appreciative reply. This was the beginning of a friendship which was destined to have far-reaching consequences.

On January 18, 1961, I received a telephone call from Albert N. Hepler of South Bend, a Scottish Rite 33^o Mason and a member of the Supreme Council. He said that Judge Bushnell, along with some other members of the Supreme Council was at Morris Inn on the campus and would like to see me. There I met Judge Bushnell, Albert N. Hepler of Indiana, William H. Cantwell of Delaware, Irving E. Partridge of Connecticut and Louis L. Williams of Illinois, leaders on the national and state levels of Freemasonry in the Northern Jurisdiction.

Sketching a Dream

They were here for some days and

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MW Raymond E. Wilmarth,
PGM

I am pleased to see as many if not more women in attendance tonight, because it manifests an interest of the family in Masonry. Too often we hear of misunderstandings that arise within a family because the husband attends Masonic functions without sharing the true meaning of Masonry with the wife and frequently the children are asked questions by friends and teachers at school which they are unprepared to answer.

Tonight I shall try to answer one question, because over 60% of our Filipino brethren are Roman Catholic, their wives are devout Catholics, and their children attend Catholic parochial schools where Masonry is still a forbidden ground for a parent to tread. This question is one that has been asked by many Masons and non-Masons, Catholics and Non-Catholics. It has been discussed in lectures, written about in books, and debated for more than two centuries. Still the answer remains the same to some Catholics and some Masons. On the other hand, since Pope Paul VI announced the Ecumenical Movement of the Church, most Catholics and Masons have hoped for a new understanding, particularly an acceptable understanding of the relationship of the Catholic religion and the Masonic fraternity.

The question is: Can a Catholic be a Freemason?

This is the title of William J. Whalen's article on page 19 of the June 1967 issue of the U.S. Catholic, published under the patronage of the Apostle St. Judge by the Claretian Fathers with editorial offices at 221 West Ma-

dison Street, Chicago, U.S.A. His view is summarized in the last paragraph of the article as follows:

To affirm that the Church has serious reasons for maintaining the ban on Masonic membership is not the same as saying that the Church should launch a propaganda campaign against the lodge. There may be fruitful avenues of dialogue. Catholics may visit Masonic meetings and vice versa. The Knights of Columbus and Masons may sponsor joint social activities or support joint charities. Vilification can be eliminated. But the reasons why the Church has warned her sons against membership in the lodge are as sound today as they were yesterday and the day before.

The publication appears to have side-stepped responsibility for this view, by announcing on the title page that this constitutes "One Person's Opinion On a Several-sided Subject."

In fairness to the author, we acknowledge his citing Father John A. O'Brien's comments in the *Indiana Freemason*:

The circumstances which prompted the prohibition in the Old World seem to have little, if any, relevance to the American scene. I cannot but regard it as unfortunate, unnatural and pathological that the members of the nation's largest religious body in the United States may not be active members of the nation's largest fraternal organization. The walls are beginning to crumble and I ask your prayers and your help that they will continue to crumble so that the era of our unhappy separation will see the dawn of a new and brighter day.

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He also included a comment by the late Monsignor J. D. Conway:

Some prophets without portfolio have been predicting that American Catholics will be allowed to join the Masons within five years. I make no predictions but I keep repeating that it is time right now for a dialogue, serious frank and friendly, between Catholics and Masons. We have much to learn about each other. We keep hearing that there is nothing morally wrong or anti-Catholic about Masonry in the United States. We should find out for sure, and if it is true, our condemnations should be revoked. My own casual studies lead me to think that it is true, at least of basic Masonry: the Blue Lodges.

Then, the author makes a most interesting statement, with which we are inclined to agree:

...the attitude of the Roman Catholic Church toward the Masonic Lodge, and vice versa, really has nothing to do with ecumenism. If ecumenism is used in its proper sense, referring to efforts to reunite the divided Christian communities and churches, it does not apply to the question of whether Roman Catholics join or refrain from joining a particular secret society.

However, several paragraphs later on the same page, he makes a statement with which we most definitely cannot agree:

In the eyes of the Church the Masonic institution is understood to be a "sect," not just a men's club. In its present form the lodge presents a form of naturalistic religion, and demands swearing a series of solemn oaths which put the lodge out of bounds for Catholic men.

It appears he is making the same mistake that countless others make in considering Masonry "a form" of religion. He refers to it as "a form of naturalistic religion." What concerns me is his claim that this is the view the Church takes toward the Masonic

institution. If he is stating the official view of the Church, then I can only think that the Church is still making mistakes just as it has in the past, particularly during the Inquisition. I hope that the author is wrong. Frankly, I don't agree with him. I feel confident the Church does not view the Masonic institution as any form of religion. I believe the Church regards Masonry as a religiously oriented brotherhood of men, which is really what we are: a religiously oriented brotherhood of men.

Admittedly, basic Masonry or Grand Lodge Masonry, as it is frequently called, appears Unitarian. This is essential to its basic concept of a universal brotherhood, because for all men to be brothers they must come from a common father and that father is God.

The author states: "Nowhere in the Masonic ritual is the name of Christ mentioned or are prayers in His name or the name of the Trinity ever authorized." Since all men are not Christians, and since Masonry is a brotherhood of all men, we must go back further than the Christian concept of the Trinity to the universal concept of God the Father to find the common denominator which makes all men brothers. Masonry does not question the tenets of the Christian Religion. Masonry merely regards Christian men as Christian brothers but regards men of other religions as brothers too.

Some Masons and Catholics become so dedicated to their respective institutions that in their eagerness to solve this controversial problem, they become lost in their forest. They cannot find their way out of the confusion that seems to close in upon them from every side. Both the Catholic Faith and the Masonic Fraternity teach brotherly love. Both are

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An Eulogy. . . . ●

● **MW Bewley, Schoolmaster**

MW William H. Quasha, ●
PGM

Eulogy delivered at the Funeral Rites for MW Bewley, Plaridel Temple, January 14, 1968.

Luther Boone Bewley was born in Greenville, Tennessee in 1876. He graduated from Maryville College in his home state with an A.B. degree. In 1903 he arrived in the Philippines as a teacher employed in the U.S. Civil Service.

In the ensuing years he was a school teacher serving in various provinces throughout the Philippines.

In 1907 he was Principal of the Camarines High School and rose to Superintendent of Ambos Camarines in 1909. He was appointed Manila Superintendent of Schools in 1914. In 1916, he was appointed Assistant Director of Education.

He received his M.A. degree in 1918 and his doctorate in 1921.

In 1919 he became the Director of Education, a position he held until 1938. From 1938 to 1954 he was official adviser on educational matters to the presidents of the Philippines. By the time he retired from public service he had served under all American governors-general and high commissioners and under the first three Philippine presidents.

Touching for a moment on his personal life: He married Eleanor Gertrude Morris of Indianapolis and Washington, D.C. in Manila when she was here on a visit with a young naval officer and his wife. This officer is now Admiral Stanley.

Mrs. Bewley died in Manila in 1956.

Dr. Bewley's daughter, Virginia, who was born in Manila, is now Mrs.

E. Conrad Geeslin. Mr. and Mrs. Geeslin have three children: Conrad, Keith and Phillip, and live in Makati. Mr. and Mrs. Geeslin and their son, Phillip, are with us in this service. On behalf of all Masons in this jurisdiction, I offer them our sincere condolences.

When the war broke out, Mrs. Bewley and Virginia accompanied President Quezon, High Commissioner Sayre and Gen. MacArthur to Corregidor. They were flown to Australia on a U.S. Navy flying boat. Dr. Bewley elected to stay behind. He was interned in Sto. Tomas. During the ensuing three years and three months of internment, he was Dean of the College of Education organized by the Internee Administration of the camp. He was one of the first Americans rescued by the Liberation Forces in February, 1945.

MW Brother Bewley was prominent in community affairs. He served on the Board of the Philippine American Red Cross for 28 years; on the Board of the SPCA for 37 years. He was a member of the Teachers Pension Board for many years. A member of the Rotary Club of long standing, he was a Life Member of the Benevolent and Fraternal Order of Elks. The Rotary Club of Manila elected him an Honorary Member in 1950.

In April, 1914 Dr. Bewley was initiated in Logia Cebu No. 1106 under the Grand Lodge of Scotland.

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In 1915 he joined the Southern Cross Lodge No. 6 (now Corregidor and Southern Cross #3) under the jurisdiction of the MW Grand Lodge of the Philippines and became its Worshipful Master in 1918. He was elected the Most Worshipful Grand Master of the Grand Lodge of the Philippines in 1960. He was a 33^o Mason and a member of the Supreme Council of Scottish Rite Masons of the Philippines; at the time of his death he held the office of Grand Chancellor of this Masonic body.

Now to subjective matters: During MW Brother Bewley's term of office as Grand Master I had the honor to be his Senior Grand Warden. Consequently, I had the enviable opportunity of coming into close contact with him and learned to appreciate that in all of his actions, deliberations and decisions, MW Brother Bewley demonstrated firmness tempered with the quality of gentleness, justice with mercy and duty with charity.

He loved his fellowmen.

He was concerned always with the welfare of the Filipino people.

The affection and regard in which he was held was always evident in any Masonic gathering. For example, when he was installed as Grand Master on April 28, 1960, it was his 84th birthday. There was more than mere applause when he entered this Hall. The vibrant enthusiasm which was in the air spelled only one word — Love.

While his manner was always courtly, and although he had a certain air of elegance about him, he never held himself to be higher than his brother, thus demonstrating one of the finest characteristics of a Mason.

His genuine concern for his fellowmen is best evidenced by the contribution which he made to the public school system in the Philippines. It

is a fact of history that when he arrived here, virtually no public school education was available. He was the duly authorized agent of the U.S. to correct the situation. He gave his heart and his mind and all of his energy to this task.

I have heard it said by many a Filipino educator that Bro. Bewley's legacy to the Filipino people was the public school system. And I have heard it said, too, that this would be a greater monument to him than any head stone which could be placed at his grave.

MW Brother Bewley wanted to give the young Filipino, who previously had no chance to succeed, an opportunity to become a leader in his country. Many great leaders, great statesmen, great jurists in Dr. Bewley's beloved Philippines can attribute their success, at least in part, to this public school system.

I have also heard it said that every Filipino who is now over the age of 40 and who went to public school owed at least part of his education directly or indirectly to Brother Bewley.

When Dr. Bewley came to the Philippines, he came as a pioneer in America's first venture as a colonial power. By the time he died he saw the success of this venture. He has witnessed the growth of this country, first into a commonwealth and then into an independent nation. He saw the Philippines prosper under its own independence. He saw the Philippine Constitution come into being with a provision which, in effect, guaranteed every child a public school education. Such was the realm of good works in which our beloved brother lived and labored.

As we mourn his passing, we pause for a moment of reflection on how fortunate all of us have been to have

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The NBI and YOU

Atty. Romeo T. Saavedra

It is our happy privilege to welcome to the pages of The Cabletow Atty. Romeo T. Saavedra, Public Information Officer of the National Bureau of Investigation, who has gladly consented to conduct the Column, "The NBI and You."

Of far reaching interest to the general public is the expansion program of the National Bureau of Investigation initiated by Director Jolly R. Bugarin upon his assumption of office. Many offices that have remained inactive and on paper only were recently activated by the new Director in line with the policy of the Bureau to give greater service to a greater number of people and the administration's objective of bringing the government closer to the people. Just inaugurated on January 29, 1968 is the new sub-office at Calapan, Oriental Mindoro, to serve the people of the Mindoro provinces and suburbs. Another revitalized and expanded region is that of Central Luzon based at Dagupan City where a new and expanded building will be inaugurated on the third of February this year. Also expanded is the sub-office at Davao City which now has become a regional office covering the three provinces of Davao and Cotabato. A very important facet of all of the offices of the Bureau scattered throughout the country are the radio transceivers which transmit and receive messages and which may be availed of by all prosecuting and law enforcement agencies in the country, including private citizens in certain cases after prior clearance of the Agent-in-Charge of the office.

Here in Manila and suburbs, a special action force known as the Spe-

cial Action Unit, has been formally created and expanded to provide a 24-hour investigative complement in the Bureau. Previously, only a couple of Agents remained on duty after office hours generally for the purpose of receiving complaints only, reserving action thereon for the next business day except in emergency cases. With the formation of the Special Action Unit therefore, a 24-hour NBI investigative service is available for Manila and the Metropolitan area.

With the expected increase in NBI appropriations and appointment of more Agents and personnel, Director Bugarin hopes to spread the cause of justice and truth for which the NBI has always been associated with among a greater portion of our countrymen especially those outside of the Metropolitan areas. △

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Supreme Council in Annual Session

The Supreme Council of the Thirty-third and Last Degree, Ancient and Accepted Scottish Rite of Freemasonry, Republic of the Philippines, held its eighteenth annual meeting at the Scottish Rite Temple, 1828 Taft Ave., Manila from February 8 to 11, 1968.

Highlights of the annual convocation were the allocution of Sovereign Grand Commander, MW Conrado Benitez, PGM, the reports of the various committees, particularly that of adult education and rural improvement, reception and address of MW Mariano Q. Tinio, Grand Master of the Grand Lodge of the Philippines, address of Former Senator Raul Manglapus at the Thursday dinner and Secretary Marcelo Balatbat at the fraternal banquet on February 10, the conferring of the thirty-third degree, Inspector General Honorary, on thirteen honorees and the investiture of the rank of Knight Commander of the Court of Honor on twenty-nine honorees.

Those elevated to the rank and decoration of Knight Commander of the Court: Felix Trinos Acuña, Southern Luzon Bodies; Hernando Raqueño Bautista, Cavite Bodies; Arsenio Campita Camino, Bicol Bodies; Juanito Chan, Zamboanga Bodies; Victorino Cabison Daroya, Northwestern Luzon Bodies; Marcelino Palma Dysangco, Luzon Bodies;

Bayani Bautista Estanislao, Davao Bodies; Benjamin Garcia-Ascue, Kountintang Bodies; James William Geddes, Philippine Bodies; Benjamin Paja de Guzman, Western Luzon; Carlos Iñigo, Davao; Mena Sarmiento Lardizabal, Ilocos; Cecilio Ignacio Lim, Panay; Ambrosio Lorenzo, Sr. Philippine; Guillermo Valdellon Madrides, Luzon; Juan Cruz Nabong, Jr., Luzon; Eulogio Olaes Nadal, Luzon; Ignacio Viriña Noble, Southern Luzon; Primitivo Palustre Ricafrente, Philippine; Nicholas Louis Ripich, Philippine; Ricardo Jimenez Soto, Cabanatuan; Rolando Hechanova Tan, Luzon; Timoteo Uy, Malindang; and Frederick Burgess Walker, Philippine.

Those given the rank and dignity of Inspectors General Honorary, 33^o, are: Serafin Vasquez Aguilar, Bisayas Bodies; Cecilio Mariano Bituin, Southern Luzon Bodies; Ricardo Cabrera Buenafe, Southern Luzon; Amado Rodriguez Cruz, Cabanatuan; Domingo Florentino Manuel Domingo, Philippine; Marciano Casupang Evangelista, Manila; Bayani Beato Ibarrola, Philippine; Teodoro V. Kalaw, Jr., Philippine; Reginaldo Antonio Pascual, Luzon; Angel Raymond Sandiego, Luzon; Joseph Edward Schon, East Visayas; Gonzalo Toledo Vales, Luzon; and Amando Diokno Ilagan, Luzon. △

* * *

GRAND MASTER'S MESSAGE From page 1

of their lists of Master Masons to the Cabletow, Inc. They are pleading with the Lodge Secretaries concerned to send them the copies needed. They are anxious to revise, correct and add to their present lists, if necessary, and they will not be able to that unless they get their copies.

MARIANO Q. TINIO
Grand Master

GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM

A Report on Masonic Activities

Corregidor-Southern Cross Lodge No. 3 has for this Masonic year a very cosmopolitan set of officers. The Worshipful Master is a Britton; the Senior Warden, an American; the Junior Warden, a Chinese; the Treasurer and the Secretary, an Australian. The elective and appointive officers represent eight nationalities.

In F. D. Rosevelt Memorial Lodge No. 81, the two most important positions in the Lodge are held by a father and son tandem. WB Antonio David, the son, is the Master and Bro. Jose David, the father, is the Tyler of the Lodge.

"... how good and how pleasant it is for brethren to dwell together in unity.

The new set of officers of Biak-Na-Bato Lodge No. 7, have promised drastic changes for a new image of the Craft in general and the Lodge in particular. Among the projected changes will be a strict observance of the attire of the members and visitors during Lodge meetings and anyone who comes late will have to be announced by the Tyler before admission.

Dapitan Lodge No. 21 installed its officers of the current Masonic year on January 31, 1968 at the Jose Abad Santos Hall, Plaridel Masonic Temple, Manila. WB Marcelino P. Dyangco and WB Alejandrino Eusebio were Installing Officer and Master of Ceremonies respectively.

ECUMENICITY IN ACTION

At the public installation of officers of High Twelve Lodge No. 82, January 13, 1968, Jose Abad Santos Hall, Paridel Masonic Temple, the extraordinary in ecumenicity happened. Two bishops, a Catholic and an Evangelical, assisted in the program. His Excellency, Msgr. John A. Fortaleza, Diocesan Bishop of Santisima Trinidad and Curate of Immaculate Conception Catholic Church in Palanan, Makati, gave the invocation and Rev. Cipriano Navarro, Bishop of the United Evangelical Church of the Philippines, gave the benediction.

In Gumaca, Quezon, hometown of Balintawak Lodge No. 28, at their public installation on January 6,

1968, Mayor Teodosio V. Principe, a Past Grand Knight of the local Knights of Columbus council, who was one of the guest speakers in the program, spoke pleurably on the real worth of Masonry and the good works it seeks to do after hearing VWB Aurelio L. Corcuera, who went there as guest speaker and installing officer.

In Batangas Lodge No. 35, at its installation on Jan. 20, 1968, three Christian groups were ably represented. Mons. Manuel Santos, Bishop of the Philippine Independent Church gave the invocation, Rev. Fr. Celso Chico Santa Maria, of the Perpetual Help Catholic Church, Quezon City,

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Cavite Convention in Pictures

Pictures on this page by courtesy of Bro. Eduardo M. Espejo, Senior Warden, Pilar Lodge No. 15, Imus, Cavite.



Early crowd of Masons foregathered at Imus Plaza for open-air program, Convention of 10th Masonic District, November 30, 1967.



MW Mariano Q. Tinio, Grand Master, being welcomed to District Convention at Imus, Cavite.



Mr. Ricardo Labez, Public Relations Director, International Institute of Rural Reconstruction, gives main address at Convention.



RW Edgar Shepley, Junior Grand Warden, is pinned a badge as guest of convention.



Rainbow girls of Cavite Assembly No. 3, served as usherettes during convention.

The Philosophy of Yoga

WB Eugenio Padua, PM (51)

The purpose of true philosophy, ancient and modern, Chinese and Hindu, Greek and Jewish, Pagan and Christian has always been to ameliorate man's condition, lessening or removing his pains and his sufferings.

Hindu philosophy, in particular, considers that "Knowledge is the path to freedom and *Yoga* is the method to attain final liberation."

[*Yoga* does not concern itself with any particular religion. In Manila, the leading Filipino *Yoga* practitioner and his wife are devoted *Cursillistas*.]

Yoga teaches that truth or knowledge is of two kinds:

(1) *the scientific*, or that which is perceived by the five ordinary senses or inferred from the data they provide; (2) *the yogic*, or that which involves the power of "supersensuous perception."

To be able to develop *supersensuous power*, which comes through union with God, one must live "a life of lofty ethical attainment."

The Hindu philosopher, *Swami Vivekananda* (1863-1902), lecturing in the United States in 1893, said: "Respect all men of other faiths. Keep all the paths of heaven free from bigotry, bloodshed and hate."

Vivekananda "merged the social service of Christianity with the spiritual meditation of Hinduism." (As did Mahatma Gandhi and E. Stanley Jones).

Sri RamaKrishna (1836-1886), who embraced Hinduism, Buddhism, Mohammedanism and Christianity, concluded that each of these religions is but a different path to God. "All men, of all religions, are the children of one God. We cannot be happy until we see through the fog of erroneous

observations, distorted images, deceptive ideas and stupid hatreds."

Patanjali, founder of *Yoga* (3rd c. B.C.), said that the word which expresses God is *OM*. Worship of God can be effected by repeating *OM* and meditating upon its meaning.

"The Hindu *philosophy of the Word* is similar to the *doctrine of the Logos* conceived by the Greek metaphysicians, which doctrine influenced *St. John* when he wrote the Fourth Gospel.

"The Greek first conceived of the *Logos* as a bridge over the gulf that separates man from God."

Patanjali defined *Yoga* as "the control of thought-waves in the mind."

"We must remove certain physical and mental obstacles that stand in the way. *Sickness, mental laziness, doubt, lack of enthusiasm, sloth, craving for sense-pleasure, false perception, despair caused by failure to concentrate and unsteadiness in concentration*; these distractions are the *obstacles to knowledge*. These distractions are accompanied by *grief, despondency, trembling of the body, and irregular breathing*. They can be removed by the practice of concentration upon a single truth.

"In order to achieve this concentration we must calm and purify our minds."

"Undisturbed calmness of mind is attained by cultivating *friendliness* toward the happy, *compassion* for the unhappy, *delight* in the virtuous."

Patanjali taught that we must learn to be happy in the happiness of others; that we must be merciful towards those who are in pain. And, be glad when others do good deeds.

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"By raising opposite waves in the mind, the *waves of love and friendliness* and mercy, we may overcome *offensive mental waves of jealousy, hatred and anger.*

"By arousing *tranquility* in the heart through such transforming practices, we also free ourselves from physical and mental ills."

"In the words of St. Paul," says *Swami Prabhavananda* ("The Spiritual Heritage of India," 1963) "the spiritual life requires '*renewal of the mind,*' and this is achieved by a gradual entire *readjustment of outlook and habits;* for the impurities of the mind are nothing else than habits of life and thought, and to overcome one set of habits one must form another and contrary set of habits. This process consists in the practice of *austerity,* and *study* and the *dedication* of the fruits of one's work to God."

* * *



Photo above shows the delivery of the \$1,000.00 check issued by the Acacia Mutual Aid to the beneficiary of the late Bro. Narciso B. Chua, who died on October 28, 1967. The check was handed to Mr. Romeo Cha by Senior Warden Bro. Juan F. Santos. Witnessing the delivery are Bros. Francisco Domingo and Ernesto Cadiz, Secretary and members of the Laoag Lodge No. 71, Laoag City.

"In austerity we must exercise *self-discipline,* control our physical appetites and passions.

"*Harmlessness, physical cleanliness and sexual purity are the virtues* whose practice is called austerity of the body.

"Your apparent imperfection is due to *ignorance.*

"Suffering, sin limitations are due to *ignorance.*

"The obstacles to enlightenment — the causes of man's sufferings — are *ignorance, egoism.*

"*The goal of Yoga* is to eradicate these obstacles completely and thus to remove the causes of suffering.

"The root cause is *ignorance* which is the productive field for all other obstacles and its removal is possible by means of its opposite, knowledge.

"The kingdom of heaven is within us." △

* * *

ECUMENICITY IN . . . From page 11

gave the main address and Rev. Marciano C. Evangelista, Bishop of the United Evangelical Church of the Philippines, gave the closing remarks and benediction.

In Jolo, Sulu, Mons. Francis J. McSorley, OMI, Bishop of the Sulu Diocese, was in the reception line with the officers of Bud Daho Lodge No. 102, at the public installation of its officers for 1968, held at the Notre Dame College Gymnasium on January 17, 1968. In addition, Mons. McSorley wrote a message to Sulu Masons viz: "It is a joy and satisfaction to salute the Sulu Masons. Let us hope that 1968 will be marked with a renewed spirit of mutual efforts for a better and greater Sulu. It is our hope that a more determined brotherhood should prevail — Forward we go as brothers and sons of God our Father." △

All About Ecumenism

News and Views on the Ecumenical Movement.

NBM

JOINT PRAYER RALLY HELD ON SATURDAY

A prayer rally to be attended by members of different Christian denominations will be held at the Plaza Roma, in front of the Manila Cathedral in Intramuros, on Saturday, Jan. 20, at 4 p.m.

The rally—the first in the history of Christianity in the Philippines—will highlight the annual celebration of the Week of Prayer for Christian Unity which opens today and ends Jan. 25.

Committee

The observance is jointly planned by the Inter-Church Committee on Prayer Rally for Christian Unity.

Chairmen of the committee are Msgr. Rt. Rev. Justino Ortiz and Dr. Jose A. Yap. Members are representatives of the Roman Catholic Church and the National Council of Churches in the Philippines—Rev. Fr. Leonard C. Agcaoili, Msgr. Rt. Rev. Casimiro Alvarez, Rev. Benjamin Guansing, and Msgr. Isabelo de los Reyes.

The YMCA-YWCA Christian Education Committee which helped in the planning was represented by Atanacio Bayan, Ambassador Tomas Benitez, Aurea J. del Carmen, Consuelo A. Herrera, Juliet C. Orzal, and Herminia Padilla.

Theme

The celebration will be led by Dr. Waldo Perfecto, Dr. Enrique Sobrepeña, and Dr. Antonio Molina. The

theme is "To The Praise Of His Glory" from Ephesians 1:14.

The Manila Cathedral Choir and the St. Mary and St. John Choir of the Episcopalian Church will sing the hymns.

The celebration of the Week of Prayer for Christian Unity was initiated 20 years ago by Abbe Paul Couturier.

In 1965

The Christian Education Committee of the YWCA and the YMCA of the Philippines which aims "to study ways and means of helping members deepen their personal beliefs within their own church and to grow in the knowledge and understanding of different Christian confessions and denominations" initiated a joint celebration among Protestant and Catholic groups in 1965.

This was held at the Manila YWCA with Msgr. Rt. Rev. Justino Ortiz, Director, Catholic Action of Manila, officiating at the ceremony.

In 1966, it was Rev. Fr. Jose M. de la Calle, S. J., Director, Institute of Catechetics and last year, Rev. Emerito Nakpil of Union Theological Seminary and Rev. Fr. Vitaliano Gorospe, S.J., of the Loyola House of Studies conducted a service at the chapel of the Pope Pius XII Center.

This year, the committee felt that the event can be more significant if the different church groups plan for the celebration. △

Reprinted from Manila Times, Jan. 18, 1968.

THE CABLETOW, INC.
Plaridel Masonic Temple
1440 San Marcelino, Manila

TO ALL MEMBERS:

Notice is hereby given that the Annual Meeting of The Cabletow, Inc. will be held on April 24, 1968 (Wednesday) at 4:00 in the afternoon at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, for electing the trustees and for the transaction of such other business that may properly come before the meeting.

If you can not attend the said meeting, kindly accomplish and sign the hereinbelow proxy and return the same without delay so that it will reach the office of the corporation at The Cabletow, Inc., Plaridel Masonic Temple, 1440 San Marcelino, Manila, at least 48 hours before the said meeting.

JUAN C. NABONG JR.
Corporate Secretary

Please cut and mail to:

THE CABLETOW, INC.
Plaridel Masonic Temple
1440 San Marcelino, Manila

KNOW ALL MEN BY THESE PRESENTS:

That I, the undersigned member of The Cabletow, Inc., do hereby name, constitute, and appoint MR. RAYMOND E. WILMARTH or _____ as my proxy to represent me and vote in my name and stead at the annual meeting of the corporation to be held on April 24 1968 (Wednesday) at 4:00 in the afternoon at the Plaridel Masonic Temple, 1440 San Marcelino, Manila.

In case I am present at the said meeting, this proxy shall stand suspended during the said meeting.

In case of the non-attendance of my above-named proxy at the said meeting, I hereby authorize and empower the Chairman of the meeting to fully exercise all rights as my proxy at such meeting.

IN WITNESS WHEREOF, I have signed these presents this _____ day of _____, 1968, at _____.

Signature of Member

Print name here

Officers of Appendant Organizations

Mayon Chapter No. 1, OES — The officers of Mayon Chapter No. 1, Order of the Eastern Star, were installed on January 8, 1968 at the Green Hall of the Scottish Rite Temple. Those installed are: Ethel Mosebrook, Worthy Matron; Hugh Kimbrough, Worthy Patron; Betty McElroy, Associate Matron; Barton McElroy, Associate Patron; Alice Bellis, Secretary; Elva Shepley, Conductress; Sue Perkins, Associate Conductress; Marcy Hamra, Chaplain; Stephen Lewis, Marshal; Margaret Dunkum, Organist; Roberta Carnahan, Adah; Betty Gray, Ruth; Wylmoth Thompson, Esther; Lois Schroyer, Martha; Helen Murray, Electa; Donald Schroyer, Warder; and Edgar Shepley, Sentinel.

Rosario Villaruel Chapter No. 2, OES — The officers of Rosario Villaruel Chapter No. 2 were installed on December 18, 1967, Jose Abad Santos Hall, Plaridel Temple. The officers are: Elita Abel, Worthy Matron; Francisco R. Floro, Worthy Patron; Remedios C. Kaiser, Associate Matron; Apolinar Abel, Associate Patron; Pilar R. Gonzalez, Secretary; Patricia Floro, Treasurer; Victorina Uson, Conductress; Aluida Loresco, Associate Conductress; Leandro F. Cruz, Chaplain; Rufina Pestana, Marshal; Lina C. Navia, Organist; Remedios Totaan, Adah; Gracia T. Vilongco, Ruth; Edna Florendo, Esther; Dolores de Rama, Martha; Concepcion Baradi, Electa; Fannie H. Austin, Warder; Pedro de Rama, Sentinel.

Sampaguita Chapter No. 3, OES — The officers of Sampaguita Chapter No. 3 were installed on January 6, 1968 at the Blue Hall of Scottish Rite Temple. Those installed are:

Rosalina Amistoso, Worthy Matron; Rolando Tan, Worthy Patron; Lydia Veloso, Associate Matron; Henry Ang Hessian, Associate Patron; Alice Abarquez, Secretary; Castor Silvestre, Treasurer; Julita Cheung, Conductress; Lucia Flores, Associate Conductress; Glory Cabanilla, Chaplain; Ruth SyQuimsiam, Marshal; Delilah V. Magtolis, Organist; Lupe Abarquez, Adah; Perla Gonzales, Ruth; Ester Gutierrez, Esther; Rosemary Cheung, Martha; Cristeta Bayas, Electa; Luis Villanueva, Jr., Warder; Samuel Flores, Sentinel.

Kalaw Chapter No. 9, OES — The officers of Kalaw Chapter No. 9 were installed at the Kalaw Memorial Masonic Hall, San Juan, Rizal, on January 11, 1968. Those installed are: Ascencion T. Salcedo, Worthy Matron; Charles A. Park, Worthy Patron; Virginia T. Braga, Associate Matron; Jose B. Abejo, Associate Patron; Domingo F. M. Domingo, Secretary; Victorina Abejo, Treasurer; Gloria Toribio, Conductress; Paciencia Miravite, Associate Conductress; Esther de Castro, Chaplain; Elizanaida Roque, Marshal; Teofilo Abejo, Organist; Virginia Cajumban, Adah; Rosario Juico, Ruth; Aurora C. Abejo, Esther; Trinidad Reyes, Martha; Angeles Navarro, Electa; Agustin Miravite, Warder; Alberto Reyes, Sentinel.

Far East Court No. 1, Order of Amaranth — The officers of Far East Court No. 1, OA, were installed in public ceremonies at the Blue Hall of Scottish Rite Temple on January 9, 1968. Those installed are: Luciana de los Reyes, Royal Matron; Leandro F. Cruz, Royal Patron; Concepcion Baradi, Associate Matron;

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An Installation Address

WB Clemente M. Nava, WM (158)

I accept this installation to the exalted position of Master of Dagupan City Lodge No. 158, F. & A.M., with deep humility. I am aware not only of its tremendous responsibilities and its demands upon personal conduct, but also its abiding commitment to the lofty ideals of love, relief and truth, among others, to which I shall henceforth render due homage by personal example.

I likewise come upon this office with a sense of history and a sense of mission. You will pardon my apparent immodesty if I recall that this body, to which I now pledge myself in service, was co-founded about 8 years ago by my late father, who was also its first Master. Young as this Lodge is, I feel that it has upheld its solemn commitments and has bred men who are proud to be counted as among Dagupan's fine citizens. In short, the Lodge has earned its spurs and built up its own history. And tonight, in the honored tradition of a son eager to follow in the footsteps of his father, my mission is to keep faith with the history which he helped begin and which others before me had so faithfully continued.

Many of us tonight will have felt an immensely significant occurrence — right in this very Hall — which had seldom happened before. I pay tribute to the St. John Cathedral Choir. Not only will it join with the Dagupan City Methodist Choir shortly to render musical numbers, but it has openly and consciously attended this Masonic ceremony tonight. This is ecumenism in the flesh, the highest example of tolerance and understanding. It is a triumph of the human spirit, a reaffirmation of the innate brotherhood of men.

It is my hope, and I am sure you share this hope, that from now on this will be the rule rather than the exception. I am sure that this gesture signals the beginning of a climate of understanding, and Masonry can now be treated with candor and be freed from suspicion. I trust that its distorted image has been righted — that it is no longer, in the eyes of many, a reactionary, conspiratorial society dedicated to the destruction of its enemies. For Masonry has no enemies; its doors are open to all people of all creeds, without renouncing their allegiance to any faith. It is only necessary that they affirm their faith in God — and this, my friends and brethren, contrary to the popular misconception that Masonry rejects God, is what unites all of us together. Catholics, Protestants, Masons — we are all Christians who believe in God, who adhere to the same lofty ideals.

In keeping with this atmosphere of ecumenism, of understanding, of brotherhood, I thought it would be only logical to re-emphasize, as we will indeed re-emphasize during our term of office, the three principal tenets of Freemasonry, namely: Love, Relief and Truth.

Love, appropriately enough, is a generic word that has so many facets. We speak of love of God, love of kin, love of country, love for the opposite sex. When we mean reverence, respect, patriotism, affection, sacrifice, we use the word love conveniently and still truly mean what we say. So all-encompassing is the word.

In Masonry, the love that we hold as a principal tenet is the one which

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WITH OUR YOUNG ONES

Stanley Jacob, Reporter



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

A DeMolay writes . . .

Why I Want to be a Mason

W. Andrew Little, Order of DeMolay

Oola Khan Chapter, Cincinnati, Ohio

As I have grown through the years of adolescence, I have asked myself again and again what I want to do with my life. I have had to make numerous decisions regarding higher education, military service, life's work, religion, and other questions that will make a tremendous difference upon my future.

One important question before me is whether or not I will petition a Masonic Lodge for membership when I am twenty-one. I believe that the answer to this question has to be "Yes." And this is primarily because of my experiences in DeMolay.

First of all, I understand that the Order of DeMolay, while not being called a junior Masonic organization, is none-the-less patterned after Masonry. Dad Land, its founder, was an outstanding Mason. So was Dad Marshall, who wrote the DeMolay ritual. Throughout its existence, DeMolay has been sponsored by Masonic groups, and the advisors who have built and shaped it have all been Master Masons.

DeMolay is founded on, and takes its principles from, Masonic tradition. Thus it is only natural to expect that

since I have enjoyed my activity in DeMolay so much — the ritual work, fellowship, and high principles I have found there — I will likewise enjoy participating in Masonic work, with its ritual, fellowship, and principles.

My second reason for wanting to join Masonry is that I wish to continue my fellowship with the men who serve as DeMolay advisors and men like them. With very few exceptions I have personally liked every advisor I have ever known, and I want to have men like them as my friends and associates during my manhood years of life. They have taught me many things about life in this complex, enigmatic world of ours, with perhaps the greatest philosophy coming from the outstanding advisor and Mason who told me that he could find something to like about everybody. These are truly "words to live by."

Thirdly, I owe DeMolay a great debt. DeMolay has done a tremendous amount of good for me, in shaping my life, providing me fellowship, and supplying me principles. I have always hoped to repay DeMolay for all it has done for me but, the more I do

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BOOK REVIEW SECTION

WB Juan C. Nabong Jr., PM (88)

A CHANCE TO DIE

by Ramon C. Aquino

Published by Alemar-Phoenix Publishing House, Quezon City, Philippines in Cooperation with the Jose Abad Santos Memorial Society of the Philippines, Inc., 1967.

This is a biography of Jose Abad Santos, late Chief Justice of the Philippines.

Chapter 11 entitled "A Chance to Die" of the book breathes with suspense, strength, and pain. From the time Chief Justice Jose Abad Santos and his eldest son, Jose Jr. (Pepito), boarded the **S.S. Mayon** of the De la Rama Steamship for Corregidor, 3:00 P.M., December 24, 1941, to their capture at 8:00 A.M. on April 11, 1942, in barrio Tubod, Barili, Cebu, until May 2, 1942, at 2:00 P.M. in the afternoon, when Abad Santos, in his white suit, standing under a coconut tree beside a river bank in Malabang, Lanao del Sur, was shot by his Japanese executioners, and a little faraway Pepito read prayers and cried, "kept on praying for his father until his tears ran dry," Ramon C. Aquino's masterful hand did not waver—cool, firm, and terrifying is the art of his narrative in the presentation of the last moments of Abad Santos.

The book won Aquino the first prize in the book-length biography contest sponsored by the Jose Abad Santos Memorial Society of the Philippines, Inc.

In his study Aquino dealt on the many facets of the life and times of Abad Santos such as: his birth in San Fernando, Pampanga on February 19, 1886; early boyhood and studies; selection in 1904 as **pensionado** to the United States;

studies in the University of Illinois, Northwestern University, and George Washington University; return to the Philippines; work as temporary clerk in the Archives Division of the Executive Bureau in 1909; temporary clerk in the Bureau of Justice in 1911; technical adviser to the first Independence Mission to the United States in 1919; interpreter at the Bureau of Justice, assistant attorney in the Bureau in 1914; marriage with Amanda Teopaco on September 21, 1918, in San Fernando, Pampanga; counsel of the Philippine National Bank; lecturer in law in the University of the Philippines College of Law in different years from 1913 until 1928; counsel for the Manila Railroad Company; private law practice; Undersecretary of Justice in 1922; Secretary of Justice on April 22, 1922, 1928-32; Chairman of the Educational and Commercial Mission, a committee of the Supreme National Council, working for Philippine independence, sent to the United States in 1926; President of the Philippine Bar Association; Director of the Philippine Columbian Association in 1928; Secretary of Justice on August 14, 1938 until 1941; appointment as Associate Justice of the Supreme Court of the Philippines in 1932; Chairman of the Board of Directors of the Philippine National Bank in 1939; Chairman of the Civil Service Board of Appeals in 1941; member of the governing board of the Rural Progress Administration; reappointment as Associate Justice of the Supreme Court in 1941; appointment as Chief Justice of the Supreme Court on December 23, 1941; adviser to President Manuel L.

To be continued in next issue

I had several meetings with them. This afforded me an opportunity to set before them a blended hope, dream and plan which I had long entertained.

"I was chaplain of the Catholic students," I related, "at the University of Illinois for 22 years. On the campus were two fraternities, Acacia then composed of Masons, and Phi Kappa composed of Catholics. They were formerly neighbors and they had the practice of having an annual banquet for each other. One year Phi Kappa would be the host; the next year the Acacia would reciprocate.

"This led to many warm friendships, prompting the members to work together on campus projects and even in student politics. I was proud of this unique friendship between Masons and Catholics, and fostered it in every way possible. It was widely noticed, and set a pattern for the relations of Protestants and Catholics generally on the campus."

"At a dinner at the Acacia," I continued, "the president conferred upon me a gold Knights of Columbus pin, token of their appreciation of my influence in fostering this unique friendship. At a dinner at the Phi Kappa the following year, the president presented a Masonic emblem to Rev. James C. Baker, chaplain of the Methodist students and counselor that year to Acacia, in appreciation of his influence along these lines.

"The splendid relationships between the students of different faiths was paralleled by that between the religious leaders, Protestant, Catholic and Jewish. It was this unique spirit of friendship and cooperation which prompted all to join in petitioning the university for academic credit for the courses in religious education to be given by the various religious

Foundations adjacent to the campus. It was this remarkable spirit of inter-faith friendship and cooperation which doubtless encouraged the University of Illinois to grant the desired accreditation, to the immense good of students of all faiths.

"It is this background of experience," I explained, "which has prompted me to dream of the day when Masons and Catholics in general and the Knights of Columbus in particular will join hands in friendship and understanding and work together for the good of the community and of the nation. The new spirit of warmth and friendship, in the Church, for people of all faiths and even of none indicates, I believe, that now is the time to make that dream — the dream of all men and women of good will — a reality."

A Heartening Response

The response was as immediate as it was heartening. They were all ready and eager to terminate the era of suspicion and hostility and inaugurate one of good will, understanding, cooperation and friendship. They were delighted that the suggestion had come from a priest, for they all felt that it was Catholics who had closed the door on them.

"My father," related Judge Bushnell, "was a Lutheran minister. One of his closest friends was the pastor of the Catholic Church in that town. I know what a spirit of friendship and cooperation between members of different faiths can do for any community. I'm all for it, and I'm sure our members are likewise. The others expressed similar sentiments.

"Vatican Council," I pointed out, "has opened many doors. Cardinals bishops, priests and lay leaders are now participating in ecumenical meetings with Protestants and are speak-

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ing in the latter's churches. Why not invite some of them to address your meetings?"

"We shall be having a meeting," said Irving E. Partridge, "of the Scottish Rite Masons of Connecticut. Whom would you suggest?"

"I would suggest Cardinal Cushing. Every week he is speaking in some Protestant Church, explaining the new spirit which Vatican Council has brought into the Church along with the desire to work together with others for Christian unity, social justice and world peace."

At the meeting with Judge Bushnell and the other members of the Supreme Council, I suggested that, to give the rapprochement a solid basis, it would be well to get it moving at the grass-roots level. This would mean that the local Knights of Columbus Council would host the Masonic Lodge at a dinner, a golf tournament, a bowling match, a song fest, or an open house. This too was agreed upon. Hence from that January 1961 meeting have stemmed, like so many beautiful fragrant flowers, the hundreds of warm friendly meetings of the Knights and the Masons.

No More Wars

On August 1, 1964, a meeting of the Red Cross of Constantine, an advanced organization within Masonry, was held in South Bend and I was invited to speak. I was happy to accept. I explained the long tradition of friendship between Masons and Catholics at the University of Illinois campus and that it was time to extend that friendship to all the towns and cities of the United States.

"We are distressed," I said, "when we read about the religious wars of the Old World and realize that, instead of advancing the Kingdom of God, they impeded it. We want to replace them in the New World with crusades of

friendship and love. We are all brothers, children of the same Father, and it is high time that we put our brotherhood into practice."

It was the first time in the United States that a Catholic priest addressed a Masonic meeting, and it was well received. This was followed by an invitation from Louis L. Williams, State Deputy for Illinois, to address the Scottish Rite State Convention, called Council of Deliberation, at East St. Louis on June 4, 1965. It was a great gathering of the leading Masons of the State, and many were surprised to see a Catholic priest on the rostrum.

"Catholics," I said "want to pay a long overdue tribute to the Freemasons for the distinguished contributions which they have made to the civic, commercial, cultural and spiritual life of our nation. They have given us many of our greatest Presidents, generals, legislators, statesmen, citizens and patriots. If that rich and many-faceted contribution were withdrawn, our nation would be impoverished indeed."

Hands Clasped in Friendship

No speaker ever had a more responsive or appreciative audience. "History," said State Deputy Williams, "is being made here tonight. The Scottish Rite Masons of Illinois gladly clasp the hand of friendship held out to us by Father O'Brien. We have friendship and love for people of all faiths. We are ready to cooperate with our Catholic brethren in every way that will make our communities and our country better places in which to live."

The news of the event was carried in the press of the nation. Many papers heralded it as a "breakthrough in interfaith relations." Others referred to it as "getting the ecumenical movement going at the grass-roots level."

It was refreshing news for all people and deepened the sense of national unity and solidarity.

On June 4, 1966, I was privileged to address the Council of Deliberation of the Scottish Rite Masons of Ohio at Dayton. It was an impressive gathering presided over by J. Todd McKinney, the State Deputy. My message of conciliation, friendship and cooperation was warmly received.

The following week I had the honor of addressing the Council of Deliberation of the Scottish Rite Masons of Indiana at French Lick. At the conclusion of my address, "The Bridge of Friendship," the State Deputy, W. Henry Roberts, presented me with a large framed scroll stating that the Masonic body had made me "an ambassador of good will," and commending me "to the fraternal love and protection of all who hope and pray that our common dream of brotherhood will come true."

I treasure this scroll most highly and point to it as evidence of the willingness of the Masons of the Northern Jurisdiction to clasp our hands in friendly cooperation to realize the ideals for which our country stands. The various checks, representing large sums, given me for the convention addresses, I have presented to the respective Deputies for the Masonic charities of the different States.

Cardinal Cushing Speaks

Meanwhile an interesting development had occurred in the East. In accordance with my suggestion, Irving E. Partridge invited Cardinal Cushing to address a large meeting of the Scottish Rite Masons of the State of Connecticut at Hartford on April 6, 1965. The Cardinal gladly accepted, but was prevented by illness. Bishop Robert F. Joyce of Vermont pinched-hit for him.

The Bishop pointed out that differ-

ences of religious faith should not be barriers to understanding, friendship and brotherhood, since what we hold in common so vastly transcends our differences. He declared that a new era of interfaith understanding and brotherhood was replacing the old antagonisms and his presence was a symbol of the dawn of that new day.

His address was received with prolonged applause, and he was presented with a generous honorarium. "Here is a gift," said Irving Partridge, "which you can use for your favorite charity."

"My favorite charity tonight," said the Bishop, "is the Masonic Home and Hospital of Connecticut." The applause shook the rafters.

Thus did he back his words with the eloquence of action. This was the first time a Catholic Bishop had addressed a Masonic meeting in this country.

On October 26, 1965, Cardinal Cushing was the guest of honor of the Brotherhood Lodge of Masons in Boston. With the Cardinal at the speakers' table was John J. McCullough, State Deputy of the Knights of Columbus in Massachusetts.

"We have all been living in ghettos," said the beloved Cardinal, "but it is time to eliminate all ghettos. Let us speak to God in our own language, love God in our own way. The proof of that love is love for our neighbor. If we do not love our neighbor whom we see, how can we love God whom we cannot see?"

"It was the first time," said the Boston Herald, "a prince of the Roman Catholic Church had been a guest of a Masonic lodge in the 232-year history of the Grand Lodge of Masons in Massachusetts. But the occasion was more a meeting of old friends than historical strangers." At the close of the epoch-making meeting, the Mason-

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ic Lodge hailed the Cardinal as "Richard the Open-hearted who also has his own crusade of Brotherly Love."

A Dream Come True

Further impetus was given to the growing friendship between Masons and Catholics when Bishop Leo A. Pursley accepted the invitation extended to him by Albert N. Hepler, a 33^o Mason and member of the Supreme Council, to speak in the Cathedral of the Masonic Temple in South Bend on Sunday, January 16, 1966. After presenting some of the highlights of the work of the Vatican Council, the Bishop made a plea for cooperative action.

"With continuing communication on both sides," he said, "with honest effort to achieve mutual understanding, with a growing sense of the bonds that unite us, with a sincere desire to join in common prayers, with increasing readiness to serve the communities in which we live — in these ways we can all bear witness to the truth in which we believe."

After thanking the Bishop for his enlightening address, Albert Hepler added: "Bishop Pursley caused a new ray of light and hope which will direct us to a new and greater understanding that someday we may truly walk together as the sons of God." The appearance of the Bishop and his address in such an impressive setting made a deep impression upon every segment of the community and accelerated the growing friendship between groups long separated.

Incidentally here I must acknowledge the immense and invaluable aid of my devoted friend, Albert N. Hepler of South Bend, State Deputy of Indiana and long an active member of the Supreme Council. He opened many doors for me, enabling me to bring the message to all sections of

Freemasonry in the Northern Jurisdiction, from the top echelon to the grass-roots level. Without his dedicated help and guidance at every stage, the movement would scarcely have gotten off the launching pad.

For clasping the proffered hand of Masonic friendship, Supreme Knight John W. McDevitt and the other officers have won the gratitude not only of the members but also of all the Catholics of the United States.

In an address to a Masonic Lodge in Chicago Archbishop John P. Cody stressed the fruitfulness of the cooperative effort of all men of good will for the betterment of society. His address was received with warmth and enthusiasm. Now raised to the cardinalatial dignity, he is scheduled to address the Council of Deliberation of the Scottish Rite Masons of Illinois in June, 1968. Thus are the walls of suspicion and misunderstanding crumbling under the sledge hammer blows of mutual understanding, friendship and love.

If the message of friendship and love is to reach every home in our land, however, it is necessary to use the printed word extensively. With this in mind, I gladly accepted the invitation of Dwight L. Smith, editor of *The Indiana Freemason*, to contribute a message to the Masons of the State.

Published under the title, "Let Us Lower the Drawbridge," in the December 1965 issue, it has been reprinted in other Masonic publications from coast to coast, as well as in *The Criterion*, the Catholic weekly of the Indianapolis Archdiocese. My Address, "The Bridge of Friendship," at the Indiana Council of Deliberation has likewise been reprinted.

Both have brought appreciative letters from Masons and Catholics in all parts of the country. To further

Turn to bottom of page 27

A Politician as a Mason

Bro. Ambrosio Lorenzo, Jr. (13)

"A chosen man has a visible trust from God and from his people." I am a chosen man and I am grateful to God, to my people and to you, my brother Masons. The trust you have vested in me shall not be betrayed and as I renew my vows for lasting dedication to public service, I shall bear in mind the Morals and Dogma of Freemasonry which guided me well to success.

My success as a Mason is my success as a politician. Imbued with the spirit of strong brotherhood I cater to the will and needs of my people as long as the dignity and honor of my office is upheld. The "Light" is my inspiration. I shall not fail.

Masonry looks on politics as the true will of the people in the kind of government that they have and that each and every individual is responsible for the state of government in his country. Altho, in this brotherhood of man, we are not inclined to discuss politics, we cannot and do not evade the issue that we, as individual units of a supposedly free nation and as members of civilized society, are duty-bound to exercise the right of suffrage and be just as responsible for the kind of sovereign rule that governs us.

In this fraternity where one loves each other like a brother, a Mason

willingly and without reserve, goes out of his way to help without expectations of reward or recognition. The strength of unity and support that you unselfishly dole out on a brother gives him a purpose in the pursuit of his political career. He is urged on to prove himself worthy of your esteem and remain true to the pledge that he professes. Your faith gives him self-confidence and inspires him to greater accomplishments. This fraternity of brotherhood stands as a symbol of encouragement for good deeds and a safeguard against the pitfalls of public office. For so many reasons, we Masons, therefore, consider politics a subject of serious concern.

Public office in this country is an attractive endeavor. It has power, it has influence and it is never wrong to aspire for it as long as one does not drown himself in the heady drink of power and does not forget that a public office is a public trust and that its power and influence is not for private gain but for public good.

Masonry does not change human nature but it develops strength of character in man and gives him a better understanding of the complexities of life. A Mason may be ambitious without being over-anxious for office

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EULOGY... From page 8

had our lives touched by the greatness of this wonderful man: a leading teacher, a loving husband, a devoted father, an outstanding Mason, and a superb Grand Master.

How blessed is mankind that by the grace of God such men are born on this earth and live to do such wonderful works.

The Bible tells us: "The righteous are in the hands of God and no harm can come to them there." △

Pitak Filipino

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

ANG PAG-ASA

Isang bantog na manunulat ang nagsabing: "Wala nang pinakamabigat na kasalanang magagawa ang isang tao, maliban sa amining siya'y wala nang pag-asa sa buhay." Ang kawalan nang pag-asa't pagtiwala sa sarili ay anti-mason, isang karuwagan na unti unti, nguni't patuloy na lumalason sa diwa at pag-iisip, kundi maagapan, ay hahantong sa kasiphayuan. Ito ay katulad ng sakit na kanser na nagpapamanhid sa buong katawan at nagpapanglupaypay sa ispiritu o kaluluwa. Kailangan nito ang isang matapang at mabagsik na pangluras, na pangsarili.

Di lingid sa atin na ang napatutunayan nating mga kababalaghan, katiwalian at walang pakundangan sa batas, ay bunga ng digmaan. Dahil sa dinanas na paghihikahos, pagtitiis at kalupitan ng Bansang sa atin ay sumakop, di lamang ang ating kabataan kundi sampung katandaan ay naging buktot ang isipan, lisiya ang kaugalian, anti-sosyal, blakmarketer at kriminal. Sapagka't ang kalikasan ay may batas na: ang masama sa malao't madali, ay malulupig ng kabutihan, ang Hapon ay nagapi'y sila'y sinakup. Sapagka't sa pitak ng puso ng puso ng mga nilalang ay parating may natitirang butil ng kabutihan, pinagpala pa rin ng Maykapal. Ngayon ang Hapon ay malaya, malakas, mayaman.

Ang pag-asa ay isang ilaw-dagitab na buong ningning na tumatanglaw sa mga may magagandang pangarap at hangarin para sa kapakanan ng katauhan. Ang buhay ay itinakda ng tadhana sa kanyang tungkuling paikot at patuloy ng lakad sa pagsira at

muling pagbubuo o pagkamatay at muling pagkabuhay. Nguni't sa kababalaghang ito, ang ating AMANG Makapangyarihan ay di kinaliligtaan na sa bawa't ikot (cycle) ay may progreso o kaunlaran. Lalo na ang Mason, ay hindi dapat mawalan ng pag-asa, dahil sa simulaing hanggang may buhay ay may pag-asa.

Ang katatagan at kawagasan ng ispiritu ng isang nasion ay siyang saligan ng tagumpay sa alin mang labanan — maging pag-katawan, simula, o himagsikan. Tayong mga buhay na saksi sa di-maka-taong inasal ng mga Hapon sa pananakop sa atin, ay tayo ang makapagpapatunay sa tigas ng loob, tibay ng pananalig, at maalab na pag-asa sa katarungan sa nakararami nating kababayan. Ang katangiang iyan, ang ating naging timbulan hanggang tayo'y magtagumpay. Ang mga manliligalig ay nasakihan ang kagitingan nating ito, kaya ngayon ay dinadaan sa propaganda't sabotahe para maibuwag ang pamahalaan. Kung mawalan ng lubusan ng tiwala sa gobierno'y, maghimagsik na ang mamamayan. Ilan ng pamunuan ang nagbigay lunes as suliraning ito, sa pamamagitan ng pagbibigay ng

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katarungan sa mga dukha, pagbibigay ng lupa sa mga salat sa bagay na ito, pagpapahiram ng puhunan, binhi, kalabao, o traktora, at mababang-upahang pabahay. Ito ang nagdulot nang panibagong-buhay at pag-asa sa mga manggagawa't sampu ng kani-kanilang pamilya.

Ang nakaraang digmaan ay nag-iwan ng mapapait na suliranin, masasamang impluensia at mga tiwaling kaluluwa. May mga kasumpasumpang Hudas na sa kapurit na lugaw ay ipinagkanulo ang bayang tinubuan. Gayun man ang historia'y nagpapatibay na pakisama-sama ng tao ay may angkin din kabutihan. At dito nagsisimula ang binhi ng pagbabagong buhay. Ang mga bantog na santong ating sinasamba, ay mga taong kara-

niwan at makasalanan, pagka't sila ay nagtika, at iniukol ang tanan nilang buhay sa ikatutubos ng katauhan, sila'y naging santong banal.

Ang tunay na pag-asa ay mahalaga sa pangsarili o pambayan mang kabuhayan. Yaong mga malilinis ang adhikain, may mahahalagang balak, at gumagawa na walang maliw ang pag-asa sa kinabukasan ay nagtatagumpay.

Kaya sa mga taong naghahanap sa kanilang pailigligid na kanilang mapagtatamnan, ngayong panahon ng alinlangan, ay ipinapayo naming maghasik ng likas na buto ng pag-asa sa buhay. Ito'y napakaliit ang kailangang puhunan, nguni't ang tubo ay walang haggang kaligayahan. Δ

A DREAM COME TRUE. . . From page 24

blanket the United States and other countries with the good tidings, I prepared an article, "New Warmth Between Protestants and Catholics," for The Reader's Digest. Appearing in the October 1964 issue in this country, and subsequently in many of its foreign editions, it brought the message of friendship and love to an estimated hundred million readers.

To keep the growing rapprochement between Masons and Knights in proper focus, I related in The Reader's Digest article the following incident. On April 5, 1964, a group of forty students from Our Lady of the Lake Seminary, Syracuse, Indiana, was driven to Chicago by twelve Knights of Columbus. Each seminarian had volunteered to donate a pint of blood to the Chicago Shrine Hospital for Crippled Children.

Learning of this unusual caravan of mercy and good will, members of the state police of Indiana and Illinois offered their services as escorts. The hospital treats crippled children irrespective of race, color or creed with-

out charge. This was the second group of students from that seminary to make such a donation.

Years ago when Thomas Morrow, one of the seminarians, was a child, he was treated successfully at the Shrine Hospital. "Please God," he prayed then, "make me well so that I can be a priest and help the Shriners." The Knights of Columbus asked to serve as chauffeurs, so that they too might show their appreciation of the great work of the Shrine Hospital. "This concrete example of Roman Catholic charity," commented Editor John G. Fleck in the Masonic monthly, News-Letter, "should warm the heart of every Mason. It seems that we really are brothers under the skin. How true that is. In the mighty task of increasing good will, understanding and brotherhood among the members of all faiths, the Knights of Columbus and the Masons, walking together as friends and brothers are leading the way. Never can I thank Almighty God sufficiently for the joy of seeing a dream of some fifty years come true. Δ

for DeMolay in my attempt to repay part of my debt, the more DeMolay does for me and the greater my debt becomes. When I turn twenty-one I hope to continue working with DeMolay, to continue my hopeless battle to repay it. Since when I am twenty-one, I will no longer be able to work as an active DeMolay, I feel that my rightful place will be as an advisor, trying to help the active members find the joy in DeMolay that I have found there, and trying to help them learn to run their organization and develop their own leadership abilities.

My last reason for wanting to join Masonry is its adherence to high ideals. I understand that Masonry, like DeMolay, is based on belief in God and love of country. Sometimes I look about the world in despair, thinking of the endless war and strife in many foreign lands, of the great and sometimes radical social changes taking place in this country, of the increasing crime rate and moral decay, of the economic problems and the national debt, of the denouncement of our system of government and censorship of patriotism, and most important, of the anti-religious, "God-is-dead," atheistic, and socialistic attitudes that are sweeping our land. And then I see that Masonry, like DeMolay, is a "lamp amid the darkness."

It is an organization based on belief in God. Through it men may band together to keep their faith during trying times. It acts as a citadel against these radical changes that threaten to destroy our way of life. I wish to join in this fight and to find strength in this fortress. I wish to stand for the principles on which Masonry is founded and to build my life upon these principles. Thus when I am twenty-one I will seek to join Masonry to receive its principles and strength. △

and honor. We do not spurn good fortune and as long as one is capable and deserving, he is free to enjoy his blessings with humility and grace.

Masonry also imposes not only moral but also political duties on its initiates because it believes that the object of political science is not only the license or the mere right of every man to vote but to find the manner and means by which political and personal freedom may be perpetuated. It becomes the duty of each and every Mason to reach out and educate the electorate, formulate sound public opinion and give this nation the franchise of the Intellect — the only sure mode of elevating the standard of politics and government. This will exact better legislation and more dedicated service for the welfare of all — more respect and loyalty from the masses.

Masonry frowns on false political theories. It abhors the common practice of giving offices and employment as rewards for services rendered in total disregard for merit and loyalty. All unsound theories lead to corruption and develop into a disease which eats into the very core of the body politic. The government, like the man, must take care of and preserve the qualities that make an ideal nation. Equality and liberty lead us on the path of virtue and righteousness, giving essence to free government, where the people are concerned not only in making laws but also in their execution. No one should be more eager to obey the law than he who helped make it. The business of government is carried on for the benefit of all — for a free people who must cooperate and strive together for a government that is for the people, by the people, and of the people. △

AN INSTALLATION . . . From page 18

affirms the brotherhood of men. We hold that all men — rich and poor, young and old, high and low — belong to one species and in that sense are truly, rather than merely symbolically, brothers.

Rather than being a mere emotion, the case for brotherly love among mankind is a historical one. In pre-historic times, it was the only plea that could prevent warring tribes from annihilating each other. Christianity itself is founded on it; Christ's message was built around the kinship of men. I don't believe there is any movement, then or since, stronger or more powerful than Christ's universal appeal for brotherly love.

In these times of turmoil and distress, there is urgent need for all men and nations to retrace their kinship and reaffirm their brotherhood. This is the only basis upon which an enduring world peace can be built.

This brings me to our second principal tenet: Relief. This is a logical concomitant of love. If men recognize themselves as brothers, then they are duty-bound to help one another in times of need and distress. They are committed to soothe those among them who are unhappy, to sympathize with them in their misery, to be compassionate with them in their suffering, to help restore peace to their troubled minds.

I come to the third principal tenet of Masonry: Truth. Masonry holds that is the divine attribute and foundation of every virtue. We believe in truth so deeply that it is among the first virtues we attempt to teach our new brethren, believing, like all Christians, in the ringing Biblical pronouncement: "The truth shall make men free!"

Indeed, truth is a function of freedom. The free man is one who makes

a choice on the basis of truth. The man who acts on the basis of a conscious falsehood does not exercise his free will. His choice is fettered, and in the end, when the Truth is known, his conscience will bother him. He will know no freedom, no peace, no comfort.

These are the three principal tenets which we shall attempt to re-emphasize during our term. As we accept this installation, we beseech Divine guidance upon our actions, so that we may uphold the glorious traditions of Masonry, keep faith with its lofty ideals, and preserve its real image as a society of free men. △

* * *

OFFICERS OF . . . From page 17

Felixberto de los Reyes, Associate Patron; Gregorio Vicente, Secretary; Mateo Cipriano, Treasurer; Dolores de Rama, Conductress; Soledad Rivera, Associate Conductress; Maria Luisa Vicente, Marshal in the East; Rosa C. Navia, Marshal in the West; Flora Ostrea, Standard Bearer; Carmen Karganilla, Prelate; Teofilo Abejo, Musician; Glory Cabanilla, Truth; Remedios Kaiser, Faith; Conchita D. Ramos, Wisdom; Fidelidad C. Navia, Charity; Cornelio Aguirre, War-der; Inocencio Rosete, Sentinel; Rufina Pestana, Trustee; Victorina Abejo, Historian. △

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expected to practice it, and I don't recall ever hearing this teaching restricted by Catholics to Catholic brothers only. The Church accepts all who ask to be Catholics, if they qualify by Catholic standards. Masonry accepts all who knock at its door, if they qualify by Masonic standards.

Masonry does not ask the Church to accept it as a part of the Church on a basis similar to the Knights of Columbus. All Masonry is interested in, is eliminating points of controversy. Lifting of the Papal ban on Masonry would be evidence of good faith by the Church. It would let those who doubt the sincerity of Masonry to enter and see for themselves. William J. Whalen refers to "the papal tiara [being]* trampled upon in the 30th, or Knight Kadosh degree." Let me assure the world that no Mason tramples upon a papal tiara in the 30th degree under the A.A.S.R. in the Philippines. Catholic Masons in the Philippines can testify to that.

Mankind listens to responsible men set forth facts. Wise men work miracles. But with all our advance in science and knowledge have we been able to end war and bring about a lasting peace on earth? We have conquered space, but has man conquered himself? No, and perhaps it will be a long time before we can, because man is not yet able to perfect a self-discipline that places the welfare of others above the welfare of self.

A few years ago when the Church embarked on its ecumenical movement, it developed the Cursillo. Perhaps I am wrong, but I thought the Church intended the Cursillo to teach Catholics how to live as brothers and sisters in the world, not merely as brothers and sisters in the Church. I thought it was a Christian Unity

Movement to bring Christians together not just Catholics. I thought it was to teach Catholics to "walk with God," and in so doing walk with other men.

But what has happened? Many Cursillo graduates who are so imbued with enthusiasm to prove their Church that they are now "super good" have become a sales force for the Catholic Church, soliciting converts and seeking retractions from Masons. Was that what Pope Paul VI had in mind when he embarked on the ecumenical movement, to convert all men to the Roman Catholic Church? I don't think that was ever in his mind. I think he wanted men to forget personal prejudices and regard each other as brothers, regardless of race, color, or *creed*.

Within a few weeks after the Cursillos started I was furnished by friends with a copy of a mimeographed discourse used by one Reverend Father in his Denouncement of Masonry and another from a Catholic Bishop entitled, "The Defense against Freemasonry." These friends graduated from the Cursillo. They praised the teaching and said it was the greatest experience in their lives. These friends gave me the monographs, not as evidence against the Cursillo, but in an honest hope that I would be converted and retract from Masonry. They thought they were helping a friend find himself.

But, I think I know the truth about Masonry, that is why I am a Mason. If my friends really wanted to know the truth about Masonry, I think they should have asked me. If I wanted to know the truth about the Church, I should have asked them.

The Church has its own laws and regulations governing its members as we in Masonry have ours. The laws and regulations of the Church pertain to *religion*, whereas the laws and reg-

ulations of Masonry pertain to *brotherhood*. As the Church in its laws and regulations governing marriage do not permit dissolution of the marriage vows by divorce, neither does Masonry in its laws and regulations governing membership provide for any means of dissolution of its obligations. This is the basis for the statement: Once a Mason, Always a Mason. No retractions in this world could relieve a Mason from his obligation to the Fraternity just as no divorce in the world could relieve a spouse from his or her obligation in a Catholic marriage.

Let the Church maintain its tenets, but let us abolish controversy. Let us live as brothers in one world. This is not contrary to Christian principle. I am a Christian, but I do not consider only as a brother, one who believes as I do. I do not think God created some men as brothers, because they are Christians and that all others are outcasts. If any one believes that, they certainly don't believe in the same God in Whom Masonry has placed its trust.

When I go to the Catholic Church, I pray with Catholics and become a part of Catholic Ritual. I pray to the same God as others pray, and in the Church I am in a community of Catholics. But when I am in the Masonic Lodge and the invocation or benediction is given, I pray to the same *God in a community of brothers*. Some may be Catholics, some Jews, some Mohammedans, some Buddhists, but we have two things in common. The first is, we are praying to the same God, and the second is, we are all brothers.

These are the Masonic truths that make me proud that I am a Mason. I think that if I could only work a miracle and get a Lodge big enough to hold all mankind and have them look up to God and pray, "Thy will

be done," it wouldn't matter anymore who were Catholics, Protestants, Jews, or whether they were members of Masonry, because the work of the Church and Masonry would have both been accomplished.

But we are mortal men and we cannot hope to accomplish such miracles. We can however, abandon controversy and search for unity, if only we are willing to look beyond the benefits to self and work for the welfare of others.

These are the teachings of Masonry and they are the teachings of the Church. The words may be different, the rituals strange to each other, and one may be the teachings of a *philosophy of living* while the other is a *religion to have faith in*, but they "should have but one aim — to please one another and unite in that grand design of promoting happiness."

From where I stand, I cannot find anything in Masonry that would disqualify a Catholic from becoming a member of the Craft. *Once a Catholic becomes a Mason, we only ask that in addition to being a good Mason he be a better Catholic, so that the world may know he has benefited from his Masonic way of life.* If there is anything that prevents a Catholic from being a Mason, it is not in Masonry. △

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Past Grand Masters Nominate . . .

At a special meeting of Past Grand Masters called by MW Mariano Q. Tinio, Grand Master, on February 5, 1968, three candidates for Junior Grand Warden were nominated in accordance with present Grand Lodge procedure. This nomination and announcement is intended merely as a guide to assist the brethren in selecting a candidate during the annual election that will take place on April 24, 1968. It does not in any way change the traditional procedure of electing the Junior Grand Warden from the floor. Every delegate and brother who is entitled to vote may vote, as usual, for any candidate he desires. Below are the names, pictures and brief personal data of the candidates:



Araneta



Bascara



Tria

ARANETA, Jose L. Born in Silay City on April 4, 1905. Married to Mary Elizabeth Johnston by whom he has two daughters. Finished elementary schooling in the public schools of Silay. Obtained BSC degree from Jose Rizal College in 1926. President of Jolar, Inc. and Johnston Lumber Co., Inc. Bro. Araneta was made a Master Mason in Noli Me Tangere Lodge No. 42. Served as Worshipful Master of Mt. Apo Lodge No. 45 in 1952 & 53. Served as appointive Grand Lodge officer in various capacities for many years.

BASCARA, Domingo. Born in Mabatang, Abucay, Bataan on December 20, 1904. Married to Nieves Crespo of Meycauayan, Bulacan, by whom he has three children, two boys and a girl. A product of the Philippine public schools from first grade through the seventh grade. Finished high school in Association Institute of the Manila YMCA and graduated from the Philippine Law School with an Ll. B. degree in 1932. Passed the bar in 1933. Bro. Bascara is a member and Past Master of High Twelve Lodge No. 82, having been its Worshipful Master in 1951.

TRIA, Damaso. Born in Pilar, Bataan on December 10, 1911. Married to Paz Castro by whom he has five children; three girls and two boys. WB Tria is a graduate in Mechanical Engineering (1934), University of the Philippines. He is President of L. M. Hausman & Co. and Vice-President-Treasurer of Griffin Industrial Engineering Corp. He is a member and Past Master of Bagumbayan Lodge No. 4 and Rafael Palma Lodge No. 147. He was appointed Grand Lodge Junior Lecturer in 1966 and continues to the present.

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Deputy Grand Master	Joseph E. Schon
Senior Grand Warden	Manuel M. Crudo
Junior Grand Warden	Edgar L. Shepley
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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

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But today—today is a gorgeous blossom of beauty and fragrance. It is yours—for today.

Today is a new page in the book of life. Upon it, and upon it only, can you write a record of your accomplishments. It awaits your pen, but once turned, it is gone forever.

Yesterday is a page turned. You cannot add one line to it, nor erase one word from it. It is closed forever and can affect the new page only as it has affected your heart and your courage. Your mistakes and fears of yesterday need not be carried forward in the ledger of life. The past holds no mortgage on today.

Today is a loaded gun—yesterday but a spent bullet. Tomorrow is your target. On it will be recorded your aim of today.

Yesterday is gone, tomorrow unknown. But today—today is yours, an unmeasurable treasure house of golden opportunities, a sea of unfathomed possibilities, a forest of budding prospects.

Today is the first clear note in your song of life. It is the color tube from which you will tint your future.

There are fourteen good working hours in today—and ten hours for thought and rest. No man has yet discovered the limit of accomplishment that may be crowded into them.

The Masonic Craftsman