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Grand Master's Message:

MORAL POVERTY

Last month it was my pleasure and honor to have been sent to Washington, D. C. to attend the Grand Master's Conference of North America. In terms of opportunities to meet and exchange ideas with Grand Masters of other Grand Jurisdictions, not only of North America, but also of South and Central America, Africa, Asia and Europe who attended the conference as invited guests like us, it was a great experience. I am thankful to the brethren of our Jurisdiction for sending me there.

One thing that struck me as impressive is the deep concern of Masons with contemporary problems, among which are: the watering down of moral values, the undermining and denudation of patriotism, the pampering or neglect of the young generation, due in a large measure to the apathy, dynamic apathy, some say, of the older generation. They are concerned with loss of honor in small and big things their people do and say. Old and young, they regard their citizenry as a "beat generation".

Right here in our country, within a week after my arrival, we were struck between the eyes with the privilege speech of a young senator, the Hon. Salvador Laurel, son of our late lamented Bro. Jose P. Laurel, Sr., who warned us of a gathering crisis in all the branches of our government, referring to "the alarming loss of popular faith, to the erosion of respect for duly constituted authority, to the waning enthusiasm of our people for cherished beliefs and institutions".

Senator Laurel suggested a code of ethics which would set the standards by which all government officials shall live and work and be judged. He especially rued the snide calling congressmen as tong-gressmen and senators as sena-tongs. According to Laurel, the people have been seeing so many rich men in the government that now they are not sure whether one has to be a millionaire to run for office or one has to run for office to become a millionaire.

This diminution of morality, this downgrading of moral values, is world-wide. But, as Masons in this our grand jurisdiction, it should be our main concern to improve the citizenry of our country. There is so much we can do in this area of our everyday living. Before we can reform others, we should first reform ourselves if found wanting. While there is moral poverty around us, we should all the more be

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Editorial :

EXECUTIVE SHIRT

Back in 1960, education in Japan went from technological to cultural. For a long, long time education there had been along technological lines. Emphasis was on trades and vocations starting in grammar school and on through high school and college. A little over a decade after the war, due in part to rapid industrial and commercial recovery, educational trends shifted to arts and letters especially in colleges and universities.

Special schools in languages proliferated in the larger cities. Students and employees took special courses in English, French, Spanish, German, etc. in their ambition to be sent abroad as employees of import-export firms or as foreign service employees. This wave rolled on and became bigger and bigger. Soon they were teaching western languages, arts and music in elementary and high school. In half a decade, they were producing more liberal arts graduates than technological.

Business and industrial leaders began to complain that young graduates preferred to take white-collar jobs in cities instead of the better-paying jobs in the factories out in the provinces. The newspapers took up the cudgel for industry and in no time the emphasis in education shifted back to technological.

Out here in the Philippines, for over three score years, the emphasis in education is still on arts and letters. Daily we read ads for engineers, carpenters, crane operators, plumbers, etc. that do not seem to be filled as the ads, or similar ones for other technical men wanted by industrial and agricultural firms, appear daily in profusion. And these, in the face of tens of thousands of jobless roaming the streets of Manila alone!

Apparently, there are jobs for properly trained people, but we do not have the properly trained people. Our trade and technological schools are not able to fill the need. Our young people prefer jobs — that do not soil the hands. They prefer the white collar jobs, the ones that allow them to wear the executive shirt.

True, there are vocational schools that give three-month courses in the different vocations. Even so, their ninety-day wonders do not fill the need for really trained people. They finish those vocational cursillos, but often they have to pull the book when faced with the problem of loosening or tightening the nut. With their diplomas, they think they can do anything, a qualification which employers and personnel managers run away from.

Brethren in the educational field will do well to think on these things and start a *revolucioncillo* in their field, the better for our schools to turn out graduates properly trained to fill the needs of our country, developing as it is.

Hands clasped. . .

In Masonic Unity

MW Mariano Q. Tinio, GM

Illustrious Sovereign Grand Commander, Illustrious Sirs of the Supreme Council, Illustrious Inspectors General Honorary, Brethren Knights Commander of the Court of Honor, Brother Masters of the Royal Secret, Brethren all:

The Officers of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines feel highly honored by your invitation, Illustrious Sovereign Grand Commander. You have proffered us the distinct honor and rare privilege to be present at your inspiring ceremonies this evening, for which we thank you most profoundly.

Personally, I am most grateful for the opportunity that is now presented to me to share this occasion with you and to congratulate, as I do now congratulate, the brethren who have been conferred this evening the rank and decoration of Knight Commander of the Court of Honor.

During the past few years, I have had the good fortune to come in close contact with our Sovereign Commander and the Supreme Council, and from this experience, I have become very much impressed with the value and worth of Scottish Rite Freemasonry to the Ancient Craft, and of its driving beneficial influence on the Master Mason.

It is perhaps because of this that I am fond to liken the Mason to a portrait. Both the Ancient Craft and Scottish Rite Freemasonry have in this regard their respective roles to perform and their respective material resources to develop.

I envision that it is the role of Ancient Craft Freemasonry, on the one hand, to prepare the canvass and with masterly touches and harmonious blending of shades and light produce the portrait — the Mason — embellished and complete by all standards of the art. And that on the other hand, it is the role of Scottish Rite Freemasonry, with adept touches of Masonic education, history, and philosophy to give that portrait significance and meaning, and to enrich it with depth, harmony and clarity, much like accomplishing the portrait in the third dimension.

I am very much pleased with the relationship I find existing between our Ancient Craft and Scottish Rite Freemasonry; for while each is independent in its respective scope yet one complements the other, and thus, in harmonious cooperation, both contribute to promote a wholesome image of Freemasonry.

We should be grateful to the Great Architect of the Universe that we have been permitted to exist and work with such wonderful unanimity and concord.

It is unfortunate, however, that in some instances some of us have permitted irritants to arise that threaten to drive a wedge between the Grand Lodge and the Supreme Council.

These irritants come from within in some unguarded moments and through some unkind thoughts, no matter how inadvertently held. They are bred by misunderstanding and mistrust, by jealousy and ill-will.

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We must prevent the recurrence of irritants, and we should vigorously endeavor to eradicate them entirely from our system. On instances and occasions when evil irritants creep in among us, we, as Brother Masons, should prove ourselves equal to the severest test of understanding and goodwill towards one another.

It is a well known fact that the structural make up of the Supreme Council of the 33rd and last degree of Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines and that of the Grand Lodge of Free and Accepted Masons of the Philippines materially differ from each other, particularly in so far as the tenure of their respective officers is concerned.

While the tenure of office of the Sovereign Grand Commander is technically for three years, but in reality continuous, that of the Grand Master is for a period of one year only. The administration of the Supreme Council is to a certain extent permanent, while that of the Grand Lodge changes from year to year.

It is because of these and other factors that a Coordinating Committee was jointly created.

It is well that this Committee should dedicate special efforts "to promote among the brethren a better understanding of the purpose, mission, and ministry of Freemasonry and a knowledge of its history and philosophy." But, along with the several other functions of this committee it is expected to act as liason between the

Supreme Council and the Grand Lodge; to keep the Sovereign Grand Commander at all times in close touch with the Grand Master, and the Grand Lodge with the Supreme Council.

I sincerely believe that this Committee can and will pave the way for an ever harmonious ministry of Freemasonry in the Philippines, both from the view and aims of the Supreme Council as well as from those of the Grand Lodge.

However, I feel that neither the Grand Lodge nor the Supreme Council has made full use of the potentials envisioned from this committee, and I venture to suggest that it would be highly profitable for the ministry of Freemasonry in the Philippines to have this Committee meet regularly and on specified days.

There should be more instances of profitable dialogue to that any question or problem arising from the administration of our two Grand Bodies may be met and discussed more directly and boldly.

Lastly, may we always bear in mind the admonition that:

"We must ever remember that we are all descended from the same stock, that we partake of the same nature, and share the same hope; and that, although distinctions among men are necessary to preserve order in society, yet no eminence of station should ever make us forget that we are Brethren."

There should be no area of friction in the fraternity; we cannot afford confusion; let us not give way to dissensions. HARMONY MUST PREVAIL. △

GRAND MASTER'S MESSAGE From page 1

interested in getting the kind of morality sorely needed across to the people around us. This is no time for apathy. This is the time to activate all that is good and proper that our people, our government, shall improve our ways.

Our country needs us. Let us not fold our hands. Let us show the way.

MARIANO Q. TINIO
Grand Master

Birth of the United Grand Lodge of England

(From the Connecticut Square and Compasses.)

June 24, 1717 was another of those hazy, foggy summer phantasies so common in London during the long summer season. Too hot to work, too soaked in humidity to even rest, the street loafers paid but little attention to the Nobles who gathered in the neighborhood of the Goose and Gridiron Tavern in St. Paul's Churchyard. Perhaps it was just another meeting of the Freemasons, a queer sect, little understood by the common folk, but bitterly dramatized and aped by the Gormogons, a recently-organized anti-Masonic secret society determined to oust and harass this new intruder into the social life of the town.

Time and time again, during the past years, parades had been made, on the one hand, of the Freemasons, diligent in their determination to live, display themselves in their strange regalia, and fight the bitter mood of the commoners, who regarded them as intruders and upstarts.

Now, on this sultry day, the Freemasons gathered to firmly establish themselves into a compact and continuing organization. In Anderson's *Constitutions* of 1738, the full story of the first important meeting of Freemasons for permanency, was recorded. It was not recorded in the earlier, and original printing of that famous book in 1723. From the latter volume we can give the essential facts relative to the formation of the United Grand Lodge of England, which, on June 24, 1717, gathered in London to celebrate the two hundred fiftieth anniversary of that famous event.

The first Grand Lodge was formed, as stated, in 1717, but because of conflicting interests between the lodges in London and those in the rural areas, as well as in Scotland and

Ireland, some of the dissident brethren met in 1751 and formed another Grand Lodge, which, because of its character, was given the name *Antients*. This Grand Lodge was less generally accepted among the aristocracy and the city brethren, than were the *Moderns*, and found greater support in Ireland, Scotland and the rural areas.

But to continue with the story of the original meeting held in London in 1717, let us look at the story as told in Anderson's 1738 *Constitutions*, as follows:

"King George I entered London most magnificently on 29th Sept. 1714 and after the Rebellion was over, A.D. 1716, the few Lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as the Center of Union and Harmony, viz, the Lodges that met.

"1. At the Goose and Gridiron Ale-House in St. Paul's Churchyard,

"2. At the Crown Ale-House near Drury Lane,

"3. At the Apple-Tree Tavern in Charles Street, Covent Garden, and

"4. At the Rummer and Grapes Tavern in Channel-Row, Westminster.

"They and some old Brothers met at the said Apple-Tree, and having put into the chair the oldest Master Mason (now the Master of the Lodge) they constituted themselves a Grand Lodge pro-Tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (called the Grand Lodge) resolv'd to hold the Annual Assembly and Feast, and then to chuse a Grand Master from among themselves till they should have the Honour of a Noble Brother at their Head."

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The exact date of this meeting is not given, but it was not held at the City Tavern where the first Assembly was held on the Day of St. John the Baptist, June 24, 1717. Anthony Sayer, Gentleman, was elected, invested as Grand Master by the Oldest Master Mason present who was Master of a Lodge.

Brother Robert J. Blackham makes the statement in his book, *Apron Men*, that Anthony Sayer, Gentleman, was one of the first of our professional *Tilers*.

Grand Lodge progressed and expanded during the early years of its life, but concentrated its work within such a small area, that the activities were principally confined to London and Westminster and paid little attention to the provinces. It was composed of aristocrats and tended toward the nobility. It became rather arrogant in its attitude towards other and perhaps more commonfolk who sought admission into its body.

The years from 1730 to 1750 were years of famine and distress in Ireland, and many emigrated to England to endeavor to find employment. Many Irish Freemasons sought admission to English lodges and were refused admission or treated with such disdain that they never returned. Irish Freemasonry generally, represented the working classes and the English attitude was bitterly resented by the outsiders, and the net result was that the malcontents not of the London *clique* finally rebelled and formed the *Grand Lodge of Antients* in 1751.

This conflict between the two classes (for it *was* a class war), continued for 62 years, until the Union in 1813, and it caused untold hardships and hard feelings, some of which still exist.

The late H. L. Haywood, writing in Mackey's *Revised Encyclopedia of Freemasonry*, Volume III, has the following to say:

"For at least five centuries Freemasonry consisted wholly of working men. When they began to accept 'gentlemen' into membership, the latter met upon the level with masons, smiths, carpenters, farmers. To meet upon the level, to leave aristocratic privilege, prerogatives, titles and snobbishness outside, was of the essence of Masonry, and ever was unanimously accepted as being such — the name 'Freemasonry' was almost synonymous with meeting upon the level. The 1717 Grand Lodge destroyed that ancient design. Its lodges could, if they wished, shut the door on 'the lower orders.' The Earl of Moira, Grand Master of the Antients, was twitted by Modern Grand Officers because his Grand Secretary had been a house painter. This unmasonic snobbishness, this denial of brotherliness, was the one great sin of the Moderns, and the one great justification of the Antients; in comparison with *that* innovation, irregularities in ceremony were of secondary importance, for where there is no meeting on the level there is no Freemasonry."

But what a change has come over the Craft since that time! Two hundred and fifty years have leveled many barriers and brought greater fellowship among Freemasons. The celebration, last June, in London, brought to it, dignitaries from every part of the known world, and focussed the rapt attention of the world upon an institution which has survived, grown and in all ways has prospered. May we, as Freemasons, have another like era of cordiality and will, to spread the true aspects of Freemasonry to all the world! Δ

WB C. F. Arkoncel, PM •

The passage of the Jones Law in the year 1916 brought about the appointment in Davao of American and Filipino officers and employees to head and operate the civil government that was to replace the military. The following were appointed by Governor-General Francis Burton Harrison: Civil Governor, Frank W. Carpenter; Secretary of the Department of Mindanao and Sulu, Juan Posadas, Jr.; Deputy Governor, Celestino Chaves; Provincial Commander of Constabulary, Benito Valeriano; Judge of First Instance, Ponciano Reyes; Provincial Fiscal, Teopisto Guin-gona; Provincial Treasurer, Alfredo Zamora; District Engineer, Gregorio Alcantara, Superintendent of Schools Henry Stanton; District Health Officer, Eugenio de Jesus; Justice of the Peace, Feliciano Inigo; Municipal President, Bruno Gempesaw; Municipal Treasurer, Antonio Feliciano. Incidentally, these officers including Governor-General Harrison, were all Freemasons.

Organization.

It was one fine evening in the year 1918, when a group of Freemasons met for the first time in Davao to consider the feasibility of forming a Masonic Lodge. The idea received a favorable response from the group. In the meeting the following brethren were present: 1. Miguel Simon; 2. Feliciano Inigo; 3. Antonio Feliciano; 4. Bruno Gempesaw; 5. Ruperto del Castillo; 6. Celestino Chaves; 7. Teodoro Palma Gil; 8. Jose Madrazo; 9. Juan Sarenas; 10. Manuel Jabson; 11. Gregorio Gatchalian;

12. Jose Puya; 13. Capt. Federico Cava; 14. Engineer Figueroa; 15. Col Ames; 16. Juan Posadas, Jr.; 17. Rev. Julius Augur. A petition for dispensation to form a Masonic Lodge was sent to the Grand Lodge of the Philippine Islands, and it was approved in the same year. The following officers were appointed and held office from the year 1918 to the year 1919:

W. M.	Celestino Chaves
S. W.	Ruperto del Castillo
J. W.	Jose Pascual
Treasurer	Bruno Gempesaw
Secretary	Feliciano Inigo
S. D.	Manuel Jabson
J. D.	Antonio Feliciano
Tyler	Jose Madrazo.

Thus, to Sarangani Lodge No. 50, F. & A.M., founded in the year 1918, the corresponding charter was duly granted and since it has then regularly functioned until the present time.

Image of the Lodge.

Since the organization of the Sarangani Lodge No. 50 in the year 1918, the spirit of Freemasonry had pervaded the town and province of Davao. The community was deeply impressed by the humanitarian, charitable, enlightening and dignified activities of the Lodge, and the high quality of its members so that in due time other high officers of the government and private firms, financiers, big merchants, industrialists and professionals did not hesitate to petition for Masonic degrees and knock at the door of Sarangani Lodge. The

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harmonious relations between the government and the community, between labor and capital, between employer and employee, and the favorable atmosphere for production, investment, business and employment, did not only bring about tremendous progress in agriculture, commerce and industry, but also attracted foreign investments to increase material prosperity. Thru the benign influence of Freemasonry, Davao was fortunate to have a clean, honest and efficient government which gave free and equal opportunity to all. The speed of material, moral, and cultural progress in Davao increased by leaps and bounds until the year 1935 when as a consequence, the municipality of Davao was converted into a chartered city, the world's biggest in area, and one of the biggest producer-exporters of agricultural and forest products worth millions of dollars, reaching as far as the cities of Taipeh, Tokyo, London, Paris and New York. Thus, the original builders of the present city of Davao were Freemasons, mostly members of Sarangani Lodge No. 50.

Other Activities.

At this time the Lodge, thru the families of its members, organized a women's auxilliary which cooperated with the Lodge in all its social activities, its installation of officers, Christmas programs, and memorial services. This auxilliary in turn organized a woman's club and a puericulture center which gave free services to expectant mothers and babies. The Lodge also formed an English team and a Spanish team for ritualistic work and a Masonic study club for the education of the members.

During the War.

When the Second World War broke out in the year 1941, Davao Freemasons in the Army and Con-

stabulary went to the battle fields while the civilian Freemasons remained in Davao. Thru the intercession of W.B. Celestino Chaves, the records, paraphernalia and equipment of the Lodge were saved from enemy confiscation. Many Filipinos were also saved from unjust enemy execution thru the efforts of Wor. Bros Celestino Chaves, Juan Sarenas, Rafael Castillo and Leon Garcia.

At this time Masonic meetings were suspended but the spirit of Freemasonry remained and the brethren enhanced the mental equanimity and morale of the community.

When the enemy armed forces were dislodged in Davao by allied forces, they looked for Freemasons and employed them in the various civilian units.

After the War.

After the historic surrender of Japan, and peace was restored in Davao, the Lodge was destitute of a meeting place, equipment and paraphernalia. Although they were saved from enemy confiscation, they could not escape from the fire that destroyed a big portion of the City. W. B. Celestino Chaves offered the free use of his big house at Claveria St. which was enjoyed by the Lodge gratuitously for four years, while other brethren made donations in the form of paraphernalia, equipment and furniture, and thus the Lodge was able to function regularly again. The Lodge was also the recipient of a rehabilitation fund which was distributed to the widows and orphans of the members.

The Lodge and Other Masonic Bodies.

In the month of May 1947, thru the initiative of Wor. Bro. Carlos Iñigo and the then Master of the Lodge, Wor. Bro. C. F. Arkoncel,

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In times of stress. . .

What Doest Thou?

RW Joseph Schon, DGM

Almost two hundred years ago, in 1776, Thomas Payne, reflecting on conditions prevailing at the low ebb of the fortunes of the American Colonies locked in a Revolutionary War with Great Britain, wrote "These are the times that try men's souls." In looking about us, at our World of today, the thought presents itself that Thomas Payne may well have been two hundred years too early in his observations.

Everywhere about us we see strife. In America, in the midst of the greatest affluence ever known to a country in the history of civilization, its society is rocked to its foundations by racial turmoil and criminal violence. China, the largest nation on earth, is boiling with unrest. Britain, the once mighty empire, beaten to its knees by nothing more than the apathy of its labor force. Russia, the nation with tremendous potential, intent on conquering the stars and the planets, is unable to improve the lot of its own citizens within its borders on earth. Cuba, a once proud island republic, writhing in agony under the oppression of radicals. Brazil, Argentina, Peru, Chile, the new African nations and the old Greece, Turkey, the Near East and the Far East, all in an uproar. Where, oh where, is the stability of mankind? Where are we headed?

Not poverty, not hunger, not hate nor envy lie at the bottom of this upheaval; neither is it wealth nor power. When so many hundreds of millions of humans of all races and creeds find themselves embroiled in the same seething cauldron of unrest and discontent, the only emotions accountable

for such widespread malaise are in all-pervading fear and profound frustration.

Our world of today is a world in which men and nations alike have lost their greatest asset, privacy. Internal problems are no longer internal. Modern communications, especially that greatest distorter of truth and actuality, television, have made privacy, so sorely needed, a thing of the past. Don't you think that President Johnson would be 100% more effective as a leader if he would not be subjected to instant judgment of every word and gesture, inflection and glance?

There is not a man or woman alive who does not have his or her peccadillos, carefully guarded and never displayed. Private peccadillos of people in the public eye today, with instant and world wide communications as they are, if found out by the prying eyes of the press, radio or television, become great sins out of all proportion to their real insignificance. A slip of the tongue by a President today becomes front page news.

In the underdeveloped nations of Africa and Asia, and, yes, even in the

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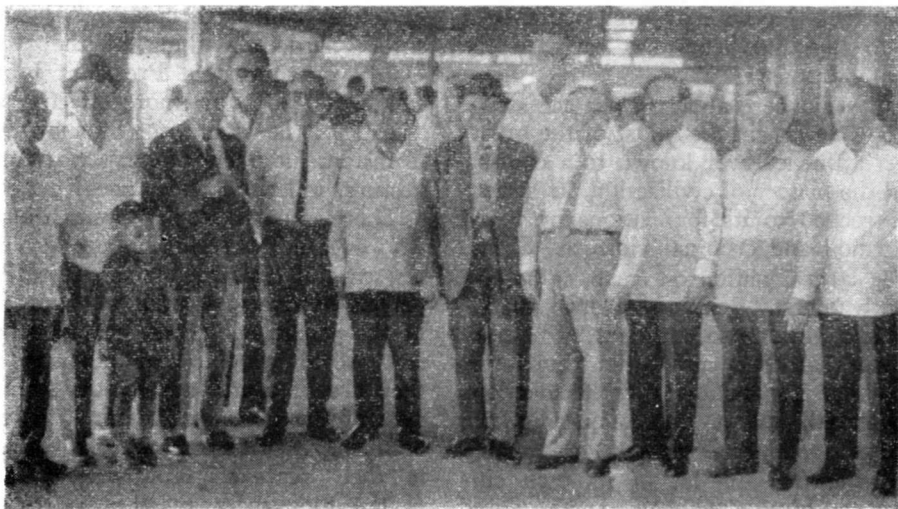
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Grand Master Attends AGMNA Conference

MW Mariano Q. Tinio, Grand Master, arrived in Manila on February 28, 1968 from a trip to the United States where he attended the Grand Masters' Conference of North America in Washington D.C. from February 18-22. He left Manila on February 12 and en route to the conference, he stayed in San Francisco two days to pay a visit to the Grand Lodge of California, Mother Grand Lodge of our own.

Wilmarth, PGM, when he attended the conference last year, that the conference drop the word "North America" from the official name of the conference, "Association of Grand Masters of North America," in order that other Grand Lodges in other parts of the world can join the association. At the conference this year, MW Tinio followed up the request and his idea struck a welcome ear from those he met and talked with.



MW Tinio gets a warm send-off.

MW Tinio flew to New York after his California visit and in New York he stayed three days to confer with Grand Lodge officers there. He was met in New York by MW Mauro Baradi, PGM, who went with him to Washington. While in attendance at the conference, MW Tinio took the opportunity to meet other Grand Masters of Grand Lodges in North America.

He was especially pleased with the reaction of the conference to the idea first broached by MW Raymond E.

On his way back to San Francisco, MW Tinio filled speaking engagements in Phoenix, Arizona and Milwaukee, Wisconsin, where he addressed brethren in those cities. Again in San Francisco and Honolulu, he had the opportunity to visit with brethren who are members of our Grand Lodge. All in all, he had had a pleasant trip, though much too short as he had to hurry home to make preparations for the Grand Lodge communication scheduled for the last week of next month. △

GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM

A Report on Masonic Activities



Senator Salonga was guest speaker at the installation of officers at Cavite Lodge No. 2 last December 16, 1967. Installed officers were: Wor. Bro. Dominador A. Herrera, Worshipful Master; Bro. Jose V. Colina, Senior Warden; Bro. James E. Anderson, Junior Warden; Wor. Bro. Dominador G. Crisostomo, Treasurer; Bro. Salvador C. Gonzales, Secretary; Wor. Bro. Teofilo O. Reynoso, Chaplain; Bro. Mario E. Crisostomo, Marshal; Bro. Emitterio Garduque, Senior Deacon; Bro. Norberto Anloague, Junior Deacon; Bro. Carl Snyder, Jr., Senior Steward; Bro. German Garcia, Junior Steward; Jose L. Jose, Tyler.

* * *

The third regional Masonic Convention of Lodges in the Visayas-Mindanao-Sulu area was held last February 22-24, 1968 in Davao City.

Davao Lodge No. 149 hosted the convention. The participating Lodges were: Davao Lodge No. 149, Sarangani Lodge No. 50, Iloilo-Acacia Lodge No. 11, Maktan Lodge No. 30, Magindanao, Lodge No. 40, Mt. Apo No. 45, Makabugwas Lodge No. 47, Dagohoy Lodge No. 84, Mt. Kaladias Lodge No. 91, Mt. Huraw Lodge No. 98, Kutang Bato Lodge No. 110, Maranao Lodge No. 111, Don Juan S. Alano Mem. No. 153, Mt. Matutum Lodge No. 156, Agusan Valley No. 160, Dipolog Lodge No. 162, Kidapawan Lodge No. 170, Macajalar

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Dr. Paul T. Lauby, Vice-President for Academic Affairs of Silliman University, announced that high school seniors and graduates in the Greater Manila area, who plan to enter Silliman University in the 1968-69 school year, may take entrance examination at the Headquarters Bldg. of the United Church of Christ in the Philippines, 939 E. de los Santos Ave. (Highway 54), Quezon City, on Tuesday, March 26, 1968.

Two examinations will be given that day: 8:30-11:30 AM and 2:00-4:30 PM. An examination fee of P2.00 is required of each candidate taking the examination. Only those who pass the entrance examination need apply for admission in Dumaguete City.

Needed. . .

Inventory of Self

Bro. P. B. Pajarillaga (170)

At every end of a business year, commercial establishments are busy putting their books of accounts in proper shape and form to find out the financial condition of the business enterprise whether it lost or profited in the preceding year. Statements on profit and loss are being prepared for ready reference on the part of the owner-capitalist. Inventories are made to see if there had been additional assets or properties acquired or not. In other words, these things are being resorted to in order to gauge any progress made during the year under review.

Our membership in our ancient and honorable fraternity is very similar to a business enterprise. Every year, especially at the end of its Masonic year, an individual inventory of our activities, our attitudes, our loyalties, and our sincerity to our organization should be carefully scrutinized. Let us examine carefully what progress we have made in our Masonic life and career. Unless we are sincere in our membership, loyal to our organization, and unless we put into real practice the tenets of Freemasonry, we cannot hope to make advances and progress individually or as a group. Masonry is a progressive moral science and as such we should strive to be better individual Masons year after year.

There are a few things on which we should check ourselves as Masons to find out if we have remained stagnant or we have improved somehow. Here they are:

Attendance

Is our attendance in our lodge

stated meetings and other activities regular or not? Our Log or Tyler's book can answer this very easily and clearly, because every time we attend a lodge meeting we are supposed to sign our names therein. Our presence in every lodge meeting is quite important for without our presence, there might not be a quorum and ultimately no business transactions might be taken up.

Payment of Dues

Have we been up-to-date in settling our financial obligations, which includes our annual dues to the Grand Lodge, contributions to our Mother Lodge, Cabletow subscription, Masonic Hospital for Crippled Children, our Acacia Group Insurance premium, etc., etc.? Consult regularly with your Lodge Secretary or the Treasurer to avoid many inconveniences later on.

Rituals and Floor Work

Have we been participating actively in our rituals (opening and closing the lodge), in our floor work, such as in the initiation, passing and raising of candidates? Or do we just remain cool, indifferent or just fold our arms and be satisfied as a mere observer? We must remember that there is thrill and beauty in actively participating in these different activities in the lodge, but there must be regular and constant reading of the Monitor, and practice of these activities to be able to share with others the responsibilities and duties in the lodge.

Our Attitudes

Have we been tolerant and under-

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A Tribute to Rosario Villaruel

WB Virgilio Asuelo, PM (149)

We are again gathered in this august temple to commune with the principles, doctrines and precepts of Masonry and to pay a tribute of love and service to the cause of our venerable institution.

As I perceive the anxious faces of the new officers of this Order and observe their eyes beaming with the desire for noble service, I feel nostalgic about the figure of the first Filipina Mason to be adopted into Masonry — that venerable lady who was the personification of the Masonic virtues of temperance, fortitude, prudence and justice — Rosario Villaruel, the immortal among Filipina Masons and pro-Masons.

Undaunted by the wholesale arrest and mass execution of Filipino Masons on the eve of the Philippine Revolution of 1896, she decided to be adopted into Masonry. Filipino Masons and pro-Masons were at that time persecuted and assassinated for being suspected leaders of the revolution. Rosario Villaruel, however, braved the dangers of execution, and immediately after her adoption into Masonry, she embraced the noble cause of nation-building. It was she who led the Filipino women to maintain the morale of the revolution, it was she who influenced our women to continue farm production to support the revolution while our men were in the fields of battle. It was she who with our women inspired our soldiers in the battle fronts; it was she who led our women to soothe the injuries of our wounded soldiers until they were fit again for battle.

Rosario Villaruel did display not only the Masonic virtues of fortitude in the face of death and painful suf-

ferings. She was the embodiment of wisdom and justice in her conduct and behavior. She was moderate in her acts of leadership, and was tolerant of the religious beliefs of others. She courageously resisted the onslaughts of temptation that would topple down the morale of our revolution, and she was fair, charitable and just to all. However, she jealously guarded and promoted the Masonic doctrines of liberty, equality and fraternity, and enhanced brotherly love, relief and truth among our people avoiding at the same time the evils of hatred, divisiveness and disunity.

Gone are the cruel and dreadful days of our revolution, but the remembrance, the image, the vision of Rosario Villaruel are still needed by us for the needs of peace and nation-building. We still desire the memory of Rosario Villaruel in our labors to maintain liberty, equality and fraternity. We still crave for her merits and virtues in the promotion of brotherly love, relief and truth. We still have a commanding necessity for her image in the promotion of educational development of the liberal arts and sciences. We still love her virtues necessary for the promotion of youth education and child welfare; in the care and assistance of the poor, the weak and the aged. We still demand her virtues for the maintenance of morality among our citizens and public officials. We still have a demanding need for her example in the noble cause of nation-building, nationalism, and love of native land among our people.

And when our country shall have attained a respectable position in the

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World-Wide Religion

Bro. Irineo D. Benavides, (149)

To be "ecumenical" the thing must be "general and world-wide in extent." Belief in God, the Supreme Being, is world-wide, (although the atheists, intelligent persons who deliberately refuse to believe in the existence of God, say they doubt) all men throughout the world regardless of race, nationality, standard, culture or creed, believe in God.

Even polytheistic peoples believe in a Supreme Being in whom resides authority and power over all persons and things . . . including the gods. Thus, the pagan Filipinos, before Christianity came to the Islands, still believed in many gods, above all of them, there was a Supreme Being they called BATHALA.

Bathala to the pagan Filipinos is the same Allah to the Muslims, and Jehovah to the Jews and Christians.

Shintoism, the ethnic cult and religion of the Japanese, "consisting chiefly in the reverence shown to the spirits of imperial ancestors and historical personages, and to some deities of nature, also manifests belief in one Supreme Being.

So does Buddhism — it also projects the existence of one God. It is, nevertheless, commonly understood as a religion based upon the doctrine of Gautama Buddha, the *NIRVANA*. This doctrine means the escape from liability to suffering, the escape from "mortality", called the EIGHTFOLD PATH, consisting of (1) right belief, (2) right resolve, (3) right word, (4) right act, (5) right life, (6) right effort, (7) right thinking, and (8) right meditation. In other words, *nirvana* is the means for the attainment of the "unitary life": when the soul of the individual is absorbed and

returns to the PERSON of God, from Whom all things in creation came.

Other cults or religions are based upon the philosophical proposition that the Supreme Being (the pure Spirit) made Himself compounded and became Celestial; then, further compounding Himself, He became Terrestrial. This terrestrial existence of the Supreme Being, God, is the Christ, believes the Iglesia Ni Cristo of the Philippines.

Then there is the philosophical principle which originated from Buddhism, that life is the Great Evolutionary Process. There are no cults or religions founded upon this proposition, but it is religious in nature, for it advocates and develops the belief that every incident on earth is the will of the Supreme Being, working for purification to enable and accelerate the "unitive life" of spiritual beings. If a soul is impure with iniquity, its return to the Great Source (God) cannot be effected, so that it must be reincarnated: to further suffer a terrestrial existence. The "unitary life" is the loss of individuality of the soul which returns to the Great Maker.

II

Thus the dream of His Eminence, Pope John XXIII, author of the ecumenical movement, may become a reality. But the success of its realization depends largely, if not entirely, upon men's treatment of religion in its broader and objective sense, rather than upon the conflicting beliefs and theologies of these cults and religions.

The important thing is that there is God who all men believe and worship.

Worship is the expression of men's

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All About Ecumenism

News and Views on the Ecumenical Movement.

NBM

This could make Martin Luther turn in his grave. In mid-February some 300 priests met in Chicago to form a national federation of Priest's Councils. They represented 114 dioceses of the 141 in the U.S. They aim to mobilize local priests' groups in efforts to improve the quality of the clergy and speed the pace of reform in the church and society. Among the problems they sought to solve are salary raises and retirement. Some local councils have won 100% raises, car allowance and a respectable pension upon retirement.

Local councils are appointed by bishops. The councils are the creation of the Second Vatican Council in 1965. With few exceptions, each diocese now has a council, a group or senate of priests to give assistance to the bishop in his government of the diocese. In the dioceses of San Francisco and Oakland, the senates or councils operate an office independent of the chancery. It has a reserved affairs committee which assists priests that get into legal or other trouble or who want to quit the priesthood.

In the government of the diocese, the councils do not legislate. Their function is only recommendatory, but the priests welcome this new movement as a new and effective way to communicate their views to the bishops. Eventually this association will link up with laymen's organizations in the hope that the priests, the laity and the bishops may work together so that "when the Catholic Church speaks in the U.S., it won't be just the

hierarchy or clergy speaking but the whole church."

The federation of priests' councils is actively ecumenical in spirit. They closed their two-day convention in Chicago by singing Martin Luther's hymn, *A Mighty Fortress is our God*.

It is not known if dioceses in the Philippines have organized priests' councils or senates.

* * * *

A petition has been filed in Rome jointly by a Catholic and a Lutheran to declare the excommunication of Luther in 1521 null and void.

* * * *

Rev. Fr. Hans Kung, Swiss-born priest and professor of Theology at West Germany's Tübingen University, one of the officially invited theological advisers at Vatican II, is now doing a teaching stint at the Union Theological Seminary in New York, a Protestant seminary. He will be in New York for a semester teaching divine justification and the sacraments.

Dr. Kung, who usually dresses in civvies, coat and tie, no cassock or turned collar for him, is known for his provocative criticism of his church. He believes that the church's structure ought to be revised to "transform our system of absolutistic authority into one based on mutual service and partnership," that laymen should have a voice in selecting parish priests and bishops and even suggests that procedures be set up for recalling excommunicated who are incompetent—including the Pope. △

Invocation

Said by Mons. F. Dimen, Vicar of the Sorsogon, at the public installation of officers of Bukusan Lodge #38.

Almighty and everlasting God, who in Thy infinite wisdom didst create man unto Thy likeness, endowed with intelligence and will, graciously look with favor upon these elite group who have dedicated themselves to the noble task of establishing the brotherhood of man under the Fatherhood of God, so that in their worthy efforts to spread the gospel of brotherly love among men, they may be guided by Your Divine Assistance, enlightened by Your Divine Light, and strengthened by Your Divine Grace.

O Heavenly Architect, in Thy Goodness and Mercy, we beseech Thee to bless their undertakings to refashion a universal brotherhood according to the designs of Your Infinite Wisdom. Infuse into their social apostolate supernatural motives anchored on the love of God and of fellowmen.

These dedicated Masons have sworn to bear witness to Your Divine Love. Guide them on, that they may instill in the minds of all that unalloyed

search for what is true and desire only that which is good.

The task before them is as tremendous as it is noble. We beg You to lead them on so that, faced with the spirit of dissension among men, they may not falter, but rather, inspired by Your Love for all men, they may courageously sow that spirit of brotherly understanding and respect. Infuse into them Your unquenchable desire for unity among men, that, leading others with their own irreproachable exercise of brotherly charity, they may, where there is hatred, sow love; where there is misunderstanding, trust; where there is doubt, faith; where there is injury, pardon and where there is darkness, light. Grant that they may not so much seek to understand as to enlighten, command as to lead, and to be loved as to love. Heavenly Father, bless these architects of humanity.

In the name of God, the Father and His son, Jesus Christ, Amen. △

* * *

RW Schon Attends Mindanao Convention

RW Joseph Schon, Deputy Grand Master, flew to Davao City on February 21, 1968 to attend the Regional Convention of Mindanao and Visayan Lodges held in that city from February 22-24. Co-incidentally, Sarangani Lodge No. 50 in Davao City celebrated its Golden Jubilee at that time. Schon was accompanied on his trip by MW Esteban Munarriz, PGM, Grand Secretary, and VW Hermogenes Oliveros, Grand Lecturer.

The party of Grand Lodge officers was impressed by the interest and activities of Lodges in the Visayas and

Mindanao in spreading Masonry in those regions. It is recalled that Mindanao has the most increase in Lodges and members in the post-war period of any in the country. The Visayan region follows suit with the organization of San Carlos Lodge, U.D. in San Carlos City, Negros Occidental; Kalandiaw Lodge, U.D. in Iloilo City and the revival of Makawiwili Lodge No. 55 in Roxas City. The Panay brethren have in the works the revival of Hamtik Lodge No. — in San Jose, Antique and Marble Lodge No. — in Romblon, Romblon. △

Royal Arch Masons Install Officers

Manila Chapter No. 2, RAM

Excellent High Priest, Santiago L. Bautista; King, Honesto Nuñez; Scribe, Leon Vidallon; Treasurer, Macario C. Navia; Secretary, Antonio Gonzalez, Jr.; Captain of the Host, Inocencio Rosete; Principal Sojourner, Mamerto Buenafe, Sr.; Royal Arch Captain, Alberto Presa; Chaplain, Fernando Castro; Third Veil, Brigido T. Capili; Second Veil, Marcelino Dysangco; First Veil, Juan Panadero; Sentinel, Vicente P. Flechero.

Oriental Council No. 1, RSM

Illustrious Master, Abdon Manapat; Deputy Master, Raymond E. Wilmarth; Principal Conductor of Work, Pedro Balagot; Treasurer, Leon C. Santiago; Recorder, Antonio Gonzalez, Jr.; Captain of the Guard, Restituto Cruz; Conductor of Council, Honesto Nuñez; Chaplain, Santiago L. Bautista; Steward, Juan Panadero; Sentinel, Vicente P. Flechero.

FAR EAST COMMANDERY NO. 1, KT

Eminent Commander, Gregorio R. Cariaga; Generalissimo, Leandro F. Cruz; Captain General, Raymond E. Wilmarth; Treasurer, Leon C. Santiago; Recorder, Antonio Gonzalez, Jr.; Prelate, Abdon Manapat; Senior Warden, Pedro G. Balagot; Junior Warden, Restituto Cruz; Standard Bearer, Honesto Nuñez; Sword Bearer, Santiago L. Bautista; Warder, Lawrence Gardner; 1st Hermit Guard, Juan Panadero; 2nd Hermit Guard, Crispiniano M. Perez; 3rd Hermit Guard, Inocencio Rosete; Sentinel, Vicente P. Flechero. △

Masonic Meditations

Open Thou mine mouth

Not to words profane and impious,
Not to unthought of thoughts,
Not to ideas heaven knows not
And alien to God's own;
But to words that would bring me
Nearer to God.

Shut not my mouth to express
Bubbling goodness within me,
Moral crusades of godliness
Voices in the wilderness of sin
To call my brothers to repentance
And bring them, all of them
Nearer to God.

Stifle my mouth from useless mouthings
Of thoughts far from divine,
Of ideas, chaotic conglomerations,
Of hypocritical urgings, longings,
Of sarcasms and uselessness,
That may not bring my brethren, any
Nearer to God.

Of all of these things,
Oh Lord, my God,
Supreme Grand Master,
Greatest of Architects,
Omnipotent, Omniscient, omnipresent,
Let me ever be,
Nearer to God.

ALFREDO M. ESTACION P.M. No. 91

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BIAK-NA-BATO LODGE NO. 7, F. & A. M.

1440 San Marcelino St.
Manila, R. P.

OFFICERS

ALEJANDRINO A. EUSEBIO, P.M.
MASTER

JUANITO N. FERNANDEZ, P.M.
SR. WARDEN

JAIME M. ZAMORA
JR. WARDEN

CASTOR I. SILVESTRE, P.M.
TREASURER

OSCAR L. FUNG, P.M.
SECRETARY

STATED MEETING: EVERY SECOND TUESDAY OF THE MONTH

To Officers Installed

WB Francisco Ferre, PM (17)

It is indeed a pleasure to be at the installation of officers of our Lodge for the Masonic Year 1968. I hope that the installed officers will be a potent force in the development of our Fraternal Institution.

About Freemasonry in general; a Brother propounded a question "WHAT SHOULD A MASON KNOW ABOUT FREEMASONRY?". Another Brother forthwith answered "A MASON SHOULD KNOW ALL ABOUT MASONRY". But, brethren, you will agree with me that no Mason can ever hope to know all about Freemasonry, especially those Masons who do not have the inclination, capability, time or opportunity to become a Masonic scholar (like Albert Pike or others of the same calibre). But a Mason should have this capacity or capability ready to receive at least the minimum knowledge of Masonry, that is, to know something of every thing if he is to properly understand the fraternal institution of which he is a member, to appreciate the warmth of human fellowship found therein, and to recognize fully the social side of Masonry which is far more than a mere social organization in any part of the world.

A Mason should adopt in his every day life the principal tenets of Masonry, which are "BROTHERLY LOVE, RELIEF, and TRUTH", especially BROTHERLY LOVE, — the essential elements of which are patience with the stubborn, understanding for the perplexed, forbearance towards the misguided, kindness for the troubled, appreciation for the noble, praise for achievement, and forgiveness for an enemy.

Brethren, as Masons, let us live with an ideal Masonic life. I know two or three of my brothers present are pondering in their minds a question "WHAT IS THAT IDEAL MASONIC LIFE?". Brethren, my brief study of a few important factors of the principles of Masonry has enabled me to learn that its basis being morality and virtue, it is by studying the one and practicing the other that the conduct of a Mason becomes irreproachable.

Now let me quote: "TO PITY THE MISFORTUNE OF OTHERS, TO BE HUMBLE BUT WITHOUT MEANNESS, TO BE PROUD BUT WITHOUT ARROGANCE, TO ABJURE EVERY SENTIMENT OF HATRED AND REVENGE, TO BE THE ENEMY OF VICE, TO RESPECT THE INNOCENT, TO PAY HOMAGE TO WISDOM AND VIRTUE, TO BE MAGNANIMOUS AND LIBERAL WITHOUT OSTENTATION AND WITHOUT PROPULSION, AND TO AVOID EVERY IRREGULARITY THAT STAINS THE SOUL AND DISTEMPERS THE BODY", that is, my brethren, by following this precept a Mason becomes a good and exemplary citizen, a faithful husband, a tender father, an obedient son, and a true brother, will honor friendship and fulfill with ardor the duties which virtue and the social relations impose upon him, and that is an ideal Masonic life.

Brethren, let us adopt in our every day life these ennobling modes of conduct as our natural response to the problems of life around us in order that we may be able to reach the great goal of our noble aspiration in our fraternal institution. △

WITH OUR YOUNG ONES

Edwin Rr. Bote, OdeM, Chev., Kt.



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

KANSAS MASONS OFFER UNUSUAL OPPORTUNITY TO YOUNG PEOPLE

In 1966 the Grand Lodge of Kansas created the Kansas Masonic Foundation, an incorporated charitable and educational agency of the Grand Lodge. Its purposes are expressed in two words: opportunity and service to carry out Masonry's fundamental tenets.

One of the first activities to serve the community and to promote Masonic ideals will be an educational project in 1968 at five institutions of higher learning in Kansas. "Enlightenment of mankind" is the Masonic goal to be pursued.

According to Brother James W. Robbins, Executive Director of the Kansas Masonic Foundation, Dr. Walter H. Judd, 33°, former Congressman from Minnesota and popular news commentator today, will lecture and teach Americanism to students at Kansas City Junior College, the University of Kansas, Washburn University, Kansas State University, and Ft. Hays College between February 26 to March 5, 1968.

Dr. Judd will not merely give addresses. He will visit classes and meet with students and faculty to discuss how young people can re-discover the

values of our American heritage. It is planned to have Brother Judd working at each of the schools from early morning to late at night in a variety of situations. On at least two of the campuses he will have "working breakfasts". On all of them he will be "conferring" during luncheon and dinner. He will meet with student government members, dormitory councils, faculty, and other campus organizations. He will appear in a variety of roles at each college.

The Masonic world will eagerly await reports of the outcome of this effort of the Masons in Kansas to promote the "general good of society" by adding to the educational opportunity of the young people in their *Masonic Service Assn. Release.* state. △

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JO-DE-RAS CONFAB

Some sixty young ones, probably more, will encamp in Baguio City from April 18-21, 1968 and hold a work-conference in community leadership to discuss ways and means of helping other young people of their communities when they go home for the long summer vacation from school. The group call themselves the Jo-De-Ras, an aggrupation of boys and

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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.

Continued from last issue...

Quezon; membership in the YMCA and its committees, member of the Board of Directors in 1922, member of the National Board in 1939; Masonic activities such as joining the Bagumbayan Lodge No. 4, Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines in 1938 and installed to that office on January 27, 1938, thirty-second degree K.C.C.H., speaks at the Plaridel Masonic Temple on June 19, 1940, at 8:30 P.M. in the evening in a public meeting of the seventy-ninth anniversary of Jose Rizal's birth, sponsored by the Grand Lodge; trustee in the Philippine Women's University in 1924 and Chairman of the Board of Trustees of the University; appointment as Secretary of Finance, Agriculture and Commerce on December 26, 1941; and President Quezon's delegate and head of the Commonwealth Government in the Philippines.

Aquino devotes Chapter 9 to the character and personality of Abad Santos including testimonies of persons, friends, and contemporaries of Abad Santos. To Manuel Camus, Abad Santos was "plain, unassuming, honest and unselfish . . ." and he had "calmness." Roman Ozaeta recalls that Abad Santos was "the most nearly perfect gentleman I have ever known. He possessed the rare and admirable combi-

nation of personal dignity and spiritual humility, puissant personality and becoming modesty . . . he never lost his head or his temper even under the most trying circumstances. . . ." Manuel Moran speaks of him as "modest and humble . . . his rectitude and integrity admitted of no compromise. He was a man of refined manners. . . ." To Gumersindo Garcia, Sr., he was a "man frail of body and he walked humbly with serene look. He spoke softly, not easily provoked by the other's outbursts of temper. He looked at you squarely, not with piercing eyes, but a look of understanding and sincerity. . . ." George A. Malcolm respects him as a "perfect gentleman." Juan Cabildo says that Abad Santos had "serious mien and superior bearing . . . in public at least, rarely smiled. . . ." His family called him Sengseng. Friends called him Joe. He was five feet and ten inches tall, spare, and possessing a slight stoop. He had a light complexion. Reading was his love for a pastime. His private library was one of the best. He spoke English, Pampango, Spanish, and Tagalog. He knew something of the French and Latin languages. He would bring along his two sons for golf; he would train his three daughters to be swimmers. He wanted his children to call him "Tatang" and not "Papa." He prayed.

The final Chapter (11) cites the tributes, honors, and appraisals for Abad Santos by Quezon, Delgado, Perfecto, Araneta, Francisco, Camus, Perkins, Quisumbing, Ozaeta, Stevens, Puyat; Moran, Murphy, MacArthur, Osmeña, Pendatun, and Benitez. The Philippine

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No other. . .

• I Belong to my Lodge

WB Gregorio S. Lagunen
(107)

Fellowship is a mandate upon all Masons once he is accepted at the altar as a brother. He should from thence learn to love those other fellows who had accepted him if at the start he had not yet felt it. Should accommodate differences of opinion. Should feel a true compassion for the shortcomings committed or caused by culture, education or intelligence beneath his own. Learn to give in a little when fellowship may suffer by not growling at the other fellow's ineptitude. Learn to vary but variance never to give way to tantrum.

This fellowship is what induces me to remain in my Lodge. Nor am I dissuaded by ambition to gather greater honors by belonging to a larger group. I fear disappointment.

Once a catastrophe occurred. Within hours several blocks of our town was enveloped in smoke, timber became embers and cement became the skeletal remains of what were once beautiful homes and busy business houses. I was a victim. The house was gone. Little and big treasures were lost. More than half of my means to live were drained.

Down the road which was a few hours ago oven-hot and densely settled by suffocating smoke came brothers afoot and some in their jeeps, offering help. They asked where they could take my destitute bundles of wet and damaged belongings scattered all around in many places. Each offered his home for me and my family. Then came a brother and his lady bringing food; rice, fish, gulay and canned beans for it was then past two in the afternoon. I real-

ized then that we had no more stove, no utensils, no larder, no pantry, no time to prepare them. But there they were hot and plentiful enough for the whole family and the firemen who were yet around extinguishing the last embers.

That first night, the whole family was taken care of by another brother. From tooth brush to inner garments, to food, bed, the comforts of his home were extended to me and family. For several days in festive luxury, the family lived on the fellowship, loving care and tender attention of this fraternal brother and his lady. If the proffered comforts were less than sincere and we could have sensed it, we could not last that long.

The first few nights were passed in total darkness, as the wirings of the town were largely destroyed. Those dark nights were symbolic. The darkness was like a shroud hiding the real by envelopment of the unreal causing the senses to fail to grasp the severity of the consequences of that fire in our lives. We went by, lived, almost lived painless lives. Money came from some brethren and the Lodge. They were substantial. Rice, by the sacks. Carriers there were to transfer back my salvaged goods and belongings. Credit, building material to construct my bodega so I could pursue my business vigorously. Living quarters for free by another brother, and this is the longest relief yet given my family and me till I shall have rebuilt anew my destroyed home. My house has risen up from the ground, but it is not yet habitable on the third month after it had been gutted.

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Baradi, Speaker in Demand

Dr. Mauro Baradi spoke on the question of Vietnam before students of Adelphi Suffolk College, Oakdale, N.Y. on November 9. He flew to Washington, D.C. where he addressed members of the Masonic Fraternity on November 12 and 13 on the subject, "The Brotherhood of Man"; he called on The Honorable Earl Warren, Chief Justice of the United States, who is Past Grand Master of the Grand Lodge of California.

Baradi was guest of honor of the National Sojourners of New York (Manhattan Chapter, No. 86) on November 15 where he spoke on "Masonry and Freedom;" on November 17 he addressed the youth and Masons at Union City, New Jersey, on "Youth in Other Lands."

On November 27, Baradi spoke on "Freemasonry in Asia" before the International Gourmet Association Square Club of New York. On this

occasion Dr. Herman A. Bayern, American Provost of the Eloy Alfaro International Foundation of the Republic of Panama, presented Dr. Baradi with an autographed picture of former President of the United States, Harry S. Truman, Past Grand Master of the Grand Lodge of Missouri. The same day, Baradi who is also Past Grand Master of the Grand Lodge of the Philippines, spoke to Masons under the jurisdiction of the Grand Lodge of the State of New York where he is honorary member of several Masonic Lodges.

Baradi has recently been appointed in the rank and honor of Knight of Merit by the Sovereign Order of the Hospitalers of Saint John of Jerusalem, Knights of Malta. He is also a member of *Stampa Internazionale — Agenzie di Documentazione e Pubbliche Relazioni* — with headquarters in Torino, Italy. △

* * *

Presidential Prayer Breakfast

The Sixteenth Annual Presidential Prayer Breakfast was held in Washington, D.C., February 1, 1968 attended by 1,000 persons from many parts of the world. With Senator Frank Carlson presiding, greetings from the House of Representatives and Senate of the United States were given by Hon. Ben Reifel and Hon. John Stennis respectively. Readings from the Bible were done by Speaker John W. McCormack and the Vice President of the United States; and a message from General Harold K. Johnson, Chief of Staff, United States Army.

The speaker of the occasion was the President of the United States who pointed out America's need to grow on the strength of our many faiths. Emphasizing the importance of pray-

er in a man's life, the President said: "It is not my right to tell other citizens of this free land how or when or what they should worship. But I can tell you that on these long nights your President prays."

In connection with the Presidential Prayer Breakfast, Leadership Seminars were conducted (January 31-February 2, 1968). Dr. Mauro Baradi of the Philippines, one of the participants, delivered the opening speech on "World Brotherhood" at Fellowship House with Dr. and Mrs. Abraham Vereide as hosts. At the international session where reports were made on behalf of representatives from many nations, Dr. Baradi spoke on "Christianity In The Philippines." △

girls who are members of the three Orders operating in the jurisdiction of the Grand Lodge. They are Jobies, DeMolays and Rainbows who saw fit to search for opportunities in which they can help their communities especially along the lines of minimizing misdeeds and misconduct on the part of young people. Due to the requests of Masons who want their children who are not members of the Orders to join the work-conference, there will be more in attendance.

In exemplification of their slogan, "Get Tough for Good," the group, which will be housed in different areas; the girls in the temple of Baguio Lodge No. 67 and the boys in the YMCA dormitory, will do their own cooking, marketing, dish-washing, cleaning and policing of their camp. They will have sing-outs, speak-ups, training in dramatics, newspapering, etc.

To finance the camp activities, each delegate will be asked to pay P20.00 for the duration and take care of his or her own transportation to and from camp. In addition, each will be expected to bring sufficient clothes, beddings, etc. according to his or her needs.

Baguio Lodge No. 67 and Baguio Bodies, AASR, are helping make arrangements for quarters, meeting places and facilities. To be able to meet expected deficits, the group is putting up movie benefits and requesting Lodges and Masons for donations.

The conference begins on April 18 with the trip to Baguio and end on April 21 with the trip down to Manila. Delegates from the south, expect to be in Manila until the end of the Grand Lodge Communication where they will attend the public installa-

tion of officers on April 25. If accommodated, one of them will make a brief report at that time.

The management of the camp will be done by an executive board of girls and boys from the three Orders. They will be advised and supervised by an advisory board composed of guardians of the various chapters, assemblies and bethels. The management may be reached by telephone 5-71-85 or 1440 San Marcelino, Manila, c/o The Cabletow. Bro. Aquilino Javier, Jr. is temporarily heading the management group. △

* * *

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HISTORY OF SARANGANI...

From page 8

a team from the Philippine Bodies of Manila came to Davao and conferred higher degrees up to the 32nd to fifteen members of the Lodge. Later the Davao Bodies was established in Davao complete with a lodge of perfection, a council, a commandery and a consistory which until now functions regularly. This was followed by the formation of Royal Arch Masonry thru the initiative of W.B. Lorenzo E. Cruz and other brethren.

In the year 1958 thru the initiative of W.B. Carlos Iñigo, W.B. Ruben D. Hilario and other brethren, the Davao Lodge No. 149 was founded, and is now housed at the Davao Masonic Temple.

The Lodge Bulletin and Other Masonic Publications.

After the war, W.B. Eugenio B. Cauilan started a Lodge Bulletin which was continued by W.B. Silvio Decena, Jesus V. Occeña, and Edward Fine. The Lodge also thru W.B. C. F. Arkoncel contributed articles for publication in the Cabletow in Manila, and in the New Age Magazine in Washington, D.C., since the year to the present time.

Davao Masonic Temple and Other Masonic Associations.

In the year 1950, the Lodge thru the efforts of W.B. Leon Garcia, Bro. Desiderio Dalisay, Bro. Go Bian Cam and W.B. Jose W. Curameng, constructed the Davao Masonic Temple at Santa Ana, Davao City, which was replaced by the present concrete Masonic Temple thru the financing of Bro. Benjamin Limso. It now houses the Sarangani Lodge No. 50, the Davao Lodge No. 149, the Davao Bodies, the Davao Mutual, the Order of the Eastern Star, the Order of DeMolay and other subsidia-

ries of Freemasonry.

After the construction of the Davao Masonic Temple, the Lodge acquired the Davao Masonic Memorial Park from the American community, mostly Freemasons who generously donated the lot to the Sarangani Lodge No. 50.

Public Relations.

The Sarangani Lodge No. 50 is a member of the Acacia Mutual Benefit Association of Manila, and a regular supporter of the Masonic Hospital for Crippled Children. It annually sends representatives to the annual communication of the Grand Lodge of the Philippines at Manila, and maintains relations of amity with the other Masonic Lodges in Mindanao, attending and cooperating in their installation of officers, annual conventions, in the ritualistic work and in other Masonic activities. Δ

—oOo—

GRAVEL & SAND . . . From page 11

Lodge No. 184 and Juan S. Alano Lodge No. 137.

Highlighting the first day of the convention was the Installation of the officers of Sarangani Lodge No. 50 at the Davao Lodge Temple.

Rt. Wor. Edgar L. Shepley gave the keynote address during the second day of the affair. He was presented by WB Ed. Q. Santos-Cuyugan.

Teodora Alonso Chapter No. 4, OES held the installation of officers in the evening.

The morning, and afternoon of the third day was devoted to FORUMS on topics that concern the Blue Lodges and the individual members.

Rt. Wor. Joseph Schon addressed the convention in the afternoon.

Congressman and Bro. Constancio B. Maglana was the guest speaker during the dinner and dance which

Turn to page 29

standing towards our erring brethren and to other people? This is indeed important to preserve harmony and goodwill among brethren, because we believe that harmony is the strength and support of all societies especially of ours. Let us remember that as human beings, we are subject to commit errors now and then, but to forgive and be very tolerant and sympathetic are divine attributes of man.

Masonic Education

Have we been learning continuously and regularly, reading our Monitor, our Cabletow, our Masonic Law Book, and other Masonic literature for our own advancement and for the good of the Order? Incidentally, one of our traditional policies is that we should have as our officers and leaders in our Lodge the most capable and the most proficient in the group. This is one way to keep our Fraternity ever strong and enduring.

Aids

Have we been responding willingly and sincerely to all kinds of appeals for assistance by all needy brethren or even the "uninitiates", as long as this will not injure ourselves and families or if these are within the length of our cabletow, so to

* * * *

DISTRICT 7 CONVENTION

The annual convention of Masonic District No. 7, under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, hosted by Pampanga Lodge No. 48, was held at the Everybody's Cafe, San Fernando, Pampanga, on Feb. 3, 1968.

Delegates from Malolos Lodge No. 46, Isagani Lodge No. 96, Leonard Wood Lodge No. 105, Victory Lodge No. 116, and Anchor Lodge No. 159, some accompanied by their ladies, were

present.

Our Enemies

Have we learned to love our enemies and forgive them for their faults or shortcomings against us and consider them as our brethren under the Fatherhood of God as called for in our Masonic Creed?

Trustworthiness

Do we, as brethren in the Fraternity, trust one another as we should, and do we conduct ourselves accordingly and honorably to deserve such trust?

Our Concern for a Brother

Have we been careful not to hurt or slight the feelings of a brother which may cause his disappointment or discontentment, and disharmony in the group?

Our Obligations

Do we remember at all times our sworn obligations to remind and guide us in all our thoughts, actions or decisions?

These are some of the most important questions we have to seriously consider and which every Master Mason should always strive or endeavor to answer affirmatively at the end of every Masonic year if we desire advancement and progress in our continuous and endless travel on the highway of our Masonic life. △

in attendance.

MW Mariano Q. Tinio, Grand Master, was Guest Speaker. He was accompanied by Mrs. Tinio and MW Esteban Munarriz, Grand Secretary.

VWB Robert A. Sanders, District Deputy Grand Master, presided over the convention which lasted up to 5 o'clock in the afternoon.

Floral offerings were made at the Rizal and Abad Santos monuments in the locality. △

Venancio Reyes, Secretary #48

Responsibility in. . . •

• Retrospect and Prospect

WB Timoteo Oracion (91) •

Inaugural address delivered by WB Timoteo S. Oracion, after his installation by RW Joseph E. Schon, DGM as Master of Mt. Kaladías No. 91, Dec. 27, 1967.

There is no subject so little understood, by even its own members, as that of Freemasonry. The definitions of the subject given by expert and renowned Masons are many and diverse. Many speak of Freemasonry as an order, yet the discriminating mason of the present epoch prefers to speak of its as a fraternity, brotherhood, or institution, as more clearly defining its purposes and intentions. Although it is traditional to speak of Freemasonry as a "secret society," it will help eliminate confusion if we do not use "society" in the sense of club or association. It will be legitimate, however, to continue to call men's clubs FRATERNITIES, as is traditional in those instances in which clubs promote the social fiction of brotherhood among their members.

It is not a club, nor does it offer to its members any of the features found in modern clubs, for it furnishes no convenient loafing place for those who are seeking an excuse to stay away from home. It is not a system of signs, grips, and words for convenient use in traveling about the country and preying upon the belief of those who have assumed Masonic obligations. The above are merely the contingent circumstances of the fraternity which have their utility in their proper place. Nor does it consist of regalia, rings, pins, and charms, which are merely the weaknesses of men for vain display and have no more to do with Masonry than the artificial and superfluous decorations of the circus

performer.

Ritualism is too frequently mistaken for masonry. Ritualism is merely the medium by means of which the sublime truths of Masonry are imparted to the hearts and minds of men. Passing through the ceremonies of the several degrees does not make Masons. If the forms and ceremonies through which the candidate passes fail to work a change in his heart and to lift him to higher conceptions of life, of duty, of love, of humbleness, of fidelity, then they are no more than the tinkling cymbal and the sounding brass.

Freemasonry is in no sense an insurance or a benefit society. There is absolutely no promise of any kind to pay sick benefits or funeral endowments, a fact which we clearly impress upon the minds of every prospective candidate for Masonic honors.

According to our authorities Masonry has been defined as a system of morality veiled in allegory, or according to our ritual, it is a course of ancient hieroglyphic moral instruction taught agreeably in ancient usages by types, emblems, and allegorical figures.

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Today, we define Masonry as the science and art of right living. As a science, it discovers and classifies those principles which are concerned in upright and moral conduct. The art is the expression of that science in our daily lives and actions.

We need to be constantly reminded that Freemasonry lives by truth and morality alone. We need to remember, too, that no Worshipful Lodge can long endure as such and remain free if it neglects the best and noblest of its own traditions. Our own past record portrays it as a Masonic Lodge dedicated to freedom, and lacking a common consciousness of that fact, we shall not be able to survive.

What the times demand of all of us members of Mt. Kaladiaz Lodge No. 91, is not only a renewal of LOYALTY to the great ideals that unified us, but the putting aside of complacency to go again in search of truth and the eternal values by which we brothers in this Lodge have always lived. Lacking the courage and vision to make that renewal of effort, those of us born into a matchless heritage will leave to our successors nothing short of chains.

St. John admonished the churches to "Remember therefore how thou hast received and heard, and hold fast" and "behold I have set before

thee an open door." May we enter this open door and with a fixed and steadfast purpose write our contribution of service. Yonder is a Masonic Temple; on its facade is engraved a square and compass. We enter and find ourselves in darkness. No one is there to pray for us. Our own the ones to pray. Our prayer to the Supreme Grand Architect of the Universe should be that He will remove the blindfold of indifference from our eyes. Soon the light begins to shine and we see an altar before us upon which is an open Holy Bible, opened perhaps to a message of St. John which reads, "I have aught against thee because thou hast left thy first love."

Have we left our first love of the Craft which we possessed when we became Master Masons? Has our vision been dimmed because of lack of working with the tools of Masonry? There is an alarm at the door of our Temple. Is it caused by any of the profane? What shall we do?

Let us pray that Divine Wisdom will guide us to a fuller realization of our Masonic heritage and that our minds be made clear to the great responsibilities of our Masonic traditions. These, my brothers are our challenges while the newly installed officers will take over the custody of our Lodge for the year 1968. △

* * * *

Knights and Masons in Golf Fest

Some forty Knights of Columbus and Masons enjoyed each other's company on the golf course of Camp Aguinaldo on March 9, 1968. The participants in the friendly and royal game teed off at six in the morning and kept hitting the pills till late in the afternoon.

In the evening the golfers, their ladies and guests enjoyed a dinner-dance in the Officers Club House of the army camp. Prizes were given to the winners and losers. The affair was sponsored by the Capitol Council of the Quezon City Knights of Columbus and the Luzon Bodies, Ancient and Accepted Scottish Rite of Freemasonry. △

adoration and reverence of God. It is essentially subjective, that is, men's designs and innovations, and causes division among men. If the Ecumenical Movement is to be pursued upon practices in worship, it is doomed to failure!

It is clear that the teachings of all cults and religions revolve around the proposition of how men should live or act to please God. Living according to the will of God is morality (salvation) itself. God's will is the moral law — and to live and practice morality is to obey and fulfill the will of God.

Ecumenism must be the achievement of uniting all religious leaders to agree upon a uniform standard of moral laws, a uniform basis for morality, so that the world will have only one set of moral laws.

As it is, Judaism advocates "an eye for an eye, a tooth for a tooth." and the Muslims sing:

"178. O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresseth after this will have a painful doom.

"179. And there is life for you in retaliation, O men of understanding, that ye may ward off (evil)."

This was the first commandment of the Prophet Mohammed to fight before his flight to Mecca. These verses are found in Zurah II, entitled "The Cow," but it could have been appropriately given the title of "The Book

of Laws." Zurah II contains the rules of fasting and the pilgrimage, bequests, almsgiving, divorce and contracts, the rules against usury, strong drink and gambling. Of importance, however, is the fact that the Muslim faith considers fighting a great evil. One translator of the Koran commented: "The first commandment to fight was revealed to the Prophet before his flight from Mecca; but there was no actual fighting by the Muslims until the battle of Badr. Many of them were reluctant, having before been subject to a rule of strict non-violence. It was with difficulty that they could accept the idea of fighting even in self-defense."

This is Islam (Mohammedanism) also called Muslim, in contrast to which the New Testament of the Christians records that Jesus, the Christ, had taught:—"Love your enemies, do good to them that hate you, and pray for them that despitefully use you."

There is no denying the fact that the fightingest of all peoples on earth are those who profess the Christian faith!

III

It is perfectly natural, however, that Ecumenism, which was started by a head of the Roman Catholic Church, should start from the Church itself. It would be hypocritical to preach Ecumenism without making an introspection, to be prepared for so holy and noble an undertaking.

Thus the numerous Papal edicts that had been causing substantial changes in the practices of the Roman Catholic Church throughout the world.

As for Protestantism, Ecumenism has engulfed it as by tidal wave or wild fire. Except some few Protestant denominations which are very conservative in their doctrines, Ecumenism has been welcomed with great

enthusiasm, even to the extent of some ministers of Protestant churches gowning themselves for ecclesiastical purposes, while Catholic priests removed their robes to don simple attires of closed shirts and ordinary pants. The danger of straying from the direction and true path of Ecumenism is evident among the religious zealots.

It is for this reason that Masonry should take an active participation in this great Movement. Masonry is not a religion, but it advocates the practice of virtue and the doctrines of the brotherhood of men, belief in God, and the freedom of religious worship.

The worship of God may be expressed in any kind of ceremony. Ritualistic observances devoted to adoration and reverence for God, devoid of brutality and paganistic atavism, should be regarded with tolerance. These are the subjective aspects of religion, which are immaterial, the important thing being the practice of the moral laws which are made uniform and standardized, and taught, by all the religions of the world. △

—oOo—



Members of Cavite Lodge No. 2 distributed Christmas food packages to 400 indigent families in Cavite City. This Christmas project was sponsored by Cavite Lodge No. 2; Cavite Commandery No. 7; Cavite Chapter No. 13 RAM.

GRAVEL AND SAND . . . From page 24

was held after the close of the convention.

The theme of the convention: ECUMENISM.

The Kidapawan Masonic Temple Association was formed by members of Kidapawan Lodge No. 170 in Kidapawan, Cotabato.

They have their sights trained on a lot owned by Bro. Jose Serrano, located near the national highway as the future site of the temple.

Jose Rizal Lodge No. 22, installed its officers last January 26 at the Jose Abad Santos Hall, Plaridel Temple, Manila.

Installed were: Bro. Obdulio Andin, Wor. Master; Bro. Nicasio Co, Senior Warden; Bro. Nicasio Mayuga, Junior Warden; Bro. Mariano Pagarigan, PM, Treasurer; Bro. Jose M. Cortes, PM., Secretary.

Bro. Getulio Sabas, PM, Chaplain; Bro. Victorino Floro, Jr., PM, Marshal; Bro. Jose L. Javier, Sr. Deacon; Bro. Sebastian Tanega, Jr. Deacon; Bro. Ceferino de la Cruz, Sr. Steward; Bro. Luis A. Luna, Jr. Steward; Bro. Agapito J. de Guzman, PM, Auditor; Bro. Remigio A. Luna, Organist; VW Antonio Gonzales, Jr., Almoner; and Bro. Alejandro Garcia, Tyler.

WB Alejandrino was the Installing Officer and WB Bonifacio Araullo, the Master of Ceremonies.

WB Alejo Santos, Director of Prisons, should be commended for the reforms that he has instituted in the National Penitentiary.

WB Santos has started the organization of vocational courses among the inmates to prepare them for a better future after serving their term. △

WHAT DOES THOU? From page 9

backwoods of the United States, Canada, Mexico, and the hinterlands of the European nations, what used to be local feuds, usually settled by shotgun, stiletto or pistol, and promptly forgotten, now become immediate worldwide news. The local authorities, wise to the ways of their local populace, would normally settle such affairs with little ado and a minimum of fanfare. But with the eyes of the nation or the world upon them, they act and react for the benefit of their audience, rather than by the dictates of their experience, and what should be locally contained, becomes an occasion for worldwide or national criticism.

Police forces all over are functioning at 5% of their effectivity due to this fear of public criticism and frustration at their ineffectiveness. On this same line, even the United Nations decisions are more influenced by the desire to appease the multitude than by the needs of the moment.

Would the race riots have reached their ferocious heights were not the rioters playing before an audience of millions of television viewers who incidentally, saw only what the telecaster thought sufficiently newsworthy or downright bloody? Did the audience see enough of the real action, or any background to form an honest opinion? No! That is why I have labeled television as a distorter of the truth and of actuality because opinions of millions are formed on the basis of a few men's selection of subject matter. It is much the same as taking a sentence or a phrase out of the body of a speech. Out of the context, it could have an entirely different meaning than that intended by the author. That's why our public figures cannot function as men or true personalities. They have to be actors and rehearse their lines, as it were, to avoid slight errors

which surely will be magnified. Therefore, they are not themselves, and the public's judgment is ill-founded.

Sensationalism seems to be our diet today. Our teenagers, our hippies, our students are all finding sensationalism a heady tonic indeed. Of course, at the pace the world is moving today, our youngsters should be "getting their feet wet," as it were at a much earlier age than my own generation for example. By this time they are in their fifties or sixties they will already have been superceded by another generation so far ahead of them. It will be difficult for them to maintain any important active status in affairs other than personal.

Summing it all up, it would seem that we are at present in a highly fluid state of indecision. Indecision breeds fear and frustration. A matter of such magnitude as our present unrest, will be resolved when the effects of disruption are brought home to the masses thru the grim lessons that our forefathers learned the hard way. We can reap only what we saw, and no more.

I have an unbounding faith in the resilience of humanity. In the long run, in the many centuries during which the human race has survived, if all the crises were to be viewed in retrospect as to their intensity on the immediate sphere of interest at that time, we would find our situation no different than theirs in our time. Δ

* * *

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BOOK REVIEW . . .

From page 20

Historical Committee and the **Lawyers Journal** also gave him their tributes.

In the **Far Eastern Mason** issue of March 1956, Frederick H. Stevens, Sovereign Grand Commander of the Supreme Council of the Thirty-Third and Last Degree, Ancient and Accepted Scottish Rite of Freemasonry of the Philippines, speaks:

"If ever there was a Malay whose life was inspiration for the youth of the future, it is our revered patriot, Brother Jose Abad Santos. He had strength of character which all nations need so badly today. Honesty, integrity, an inborn gift of being fair to all, elevated him far above the common level. He reached that place not because of birth or education, but because he had that ingrained love for the people. He truly exemplified all the best in human endeavor."

His friend, Dean Conrado Benitez (a fellow Past Grand Master of Abad Santos) says:

"My friends, kindly pardon the personal allusion that follows. The execution of Jose Abad Santos gave me courage to prepare for death when during the liberation battle my family was facing massacre by

Japanese soldiers at the Agoncillo Apartments, corner of Taft Avenue and Herran. It was then that I made a vow that should my life be spared, I would devote much of it to the service of our people, as a humble tribute to the great friend who gave his life for the nation and our democratic ideals. Since liberation, when out of generous consideration for my age, I am advised by people to take life easily—to play more and work less—I only smile and apologetically remark that it is my doctor's advice to keep busy in order to be strong. 'For delicadeza,' I cannot always explain that it is the memory, the spirit of Jose Abad Santos that generates in me the desire and the will to be of some service to the nation and the cause for which he sacrificed his life."

Aquino's materials consisted of interviews, articles, books, reports, speeches, documents, newspapers, magazines, collection, and pictures. Between pages 28 and 29 of the book, there are documents and pictures starting with a sketch of Abad Santos and ending with President and Mrs. Ferdinand E. Marcos laying a wreath during a ceremony honoring Abad Santos. △

A TRIBUTE . . .

From page 13

I BELONG . . .

From page 21

WB. Virgilio M. Asuelo, P.M. (149) family of nations; when we shall have acquired the necessary stability in our political, economic, and international life; when we shall have developed a vigorous, indestructible nationalism and patriotism; when our people shall have acquired the blessings of prosperity, happiness and contentment, the name of Rosario Villaruel will live forever in the hearts of all Filipinos, in all ages and generations to come, ever and forever. △

I live a princely life in my Lodge, the Camarines Norte Lodge, No. 107. In fellowship — no parallel. This coming Christmas, on that Christmas Party, most awaited by our own children, I shall head the games and we shall play, and sing carols, and dance and eat together delicious native suman, puto, cuchinta, tikoy, bejon, mamon, ice cream as we had done in previous Christmases. No wonder I like to belong to no other Lodge. Can anyone blame me? △

Legal Notices of Importance . . .

GRAND LODGE OF THE PHILIPPINES, INC. 1440 San Marcelino, Manila

To All Members:

Notice is hereby given that the annual general meeting of this Corporation will be held at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, on April 23-25, 1968, for electing the directors and for the transaction of such other business as may properly come before said meeting.

**ESTEBAN MUNARRIZ,
Corporate Secretary**

CAPITOL MASONIC CORPORATION Matalino St., Quezon City

To All Members:

Notice is hereby given that the annual general meeting of this Corporation (formerly Capitol Masonic Temple Association, Inc.) will be held at La Perla Restaurant, Cubao, Quezon City, on April 24, 1968 at 12:00 M, for electing the directors and for the transaction of such other business as may properly come before said meeting.

**JOSE B. SANTOS,
Corporate Secretary**

ACACIA MUTUAL AID SOCIETY, INC. 1440 San Marcelino, Manila

To All Members:

Notice is hereby given that the annual general meeting of the regular members of ACACIA will be held at the Plaridel Masonic Temple, 1440 Marcelino, Manila, on April 26, 1968 at 3:00 P.M. for electing the Members of the Board of Trustees and for the transaction of such other business as may properly come before the meeting.

**FRANCISCO P. INCIONG
Secretary**

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<i>Grand Marshal</i>	Manuel T. Paz
<i>Grand Standard Bearer</i>	James B. King
<i>Grand Sword Bearer</i>	Mario B. Hidalgo
<i>Grand Bible Bearer</i>	Jose Ma. Cajucom
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros
<i>Junior Grand Lecturer</i>	Antonio Gonzalez, Jr.
<i>Junior Grand Lecturer</i>	Onofre B. Padolina
<i>Junior Grand Lecturer</i>	Santiago Ferrer
<i>Junior Grand Lecturer</i>	Ramon Ponce de Leon
<i>Senior Grand Deacon</i>	Lorenzo N. Talatala
<i>Junior Grand Deacon</i>	Buenaventura P. Eugenio
<i>Senior Grand Steward</i>	Benjamin Gotamco
<i>Junior Grand Steward</i>	Leon A. Vidallon
<i>Grand Pursuivant</i>	Teotimo G. Juan
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A TRIBUTE TO THE FLAG

We pledge allegiance to our Flag
There against the stormy sky.
Fly our colors glorious high.
Red still courage, Blue still truth
White, the grave clothes of our youth.

And to all people for which it stands,
Bless us Lord in this we do.
Men and Women—Soldiers who
With steady heart, courageous hand
Defend in honor this Our Land.

One nation
Long ago the words were penned,
Offering freedom to all men.
Hill and valley, stream and shore,
Race and creed, divide no more.

And with the help of God
And the devotion of free men,
It will not fail,
My flag, bless every thread of it.

— Irene Ramsey, OES