

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



WB Emilio Aguinaldo, father of Philippine independence and first President of the first Philippine Republic. He proclaimed the independence of the Philippines on June 12, 1898.

VOL. XLIV

No. 6

JUNE

1968



The Cabletow

Published monthly by the Cabletow, Inc. in the interest of the Grand Lodge of the Philippines. Office of Publication: 1440 San Marcelino, Manila 10101. Re-entered as second mail matter at the Manila Post Office on June 16, 1962.

Subscription — P3.00 a year in the Philippines.
— P .35 a copy in the Philippines.

Foreign: US \$1.30 a year
Foreign: US \$0.15 a copy.

STAFF, THE CABLETOW MAGAZINE OFFICERS, THE CABLETOW, INC.

MW RAYMOND E. WILMARTH, PGM
Editor

WB NESTORIO B. MELOCOTON, PM
Managing Editor

WB JOSE EDRALIN RACELA, PM
Advertising & Circulation Manager

RAYMOND E. WILMARTH
Chairman

MACARIO C. NAVIA
Vice-Chairman

JUAN C. NABONG, JR.
Secretary

OSCAR L. FUNG
Treasurer

NESTORIO B. MELOCOTON
Business Manager

CONTRIBUTORS:

RW MANUEL M. CRUDO
VW AURELIO L. CORCUERA
WB CALIXTO B. ANTONIO
WB AGUSTIN L. GALANG
WB EUGENIO PADUA
BRO. PROSPERO PAJARILLAGA
VW LORENZO TALATALA

DIRECTORS:

MANUEL M. CRUDO JOSE E. RACELA
EDGAR L. SHEPLEY WILLIAM C. COUNCELL
DAMASO C. TRIA PEDRO R. FRANCISCO

IN THIS ISSUE

	Page
GRAND MASTER'S MESSAGE	1
EDITORIAL	2
FREEMASONRY IN ISRAEL	3
THE MEANING	5
THE UNITED GRAND LODGE OF ENGLAND	7
AN INAUGURAL ADDRESS	9
HERE AND THERE	10
GRAVEL AND SAND	11
THE SUBLIMITY OF BROTHERLY LOVE	13
ALL ABOUT ECUMENISM	15
THE JODERAS SECTION	19
PITAK FILIPINO	26
DO YOU KNOW THAT	28



Grand Master's Message:

PROCRASTINATION

One of the greatest weaknesses in our society, and one of its greatest evils, is our propensity toward procrastination.

Both as a nation and as individuals, we seem to be passing from crisis to crisis with unrelenting frequency, until it must seem that our lives are nothing but a series of crises. Why?

It is not that we cannot foresee and forestall the climax. A crisis is nothing more than the building up to an explosive force of small things left undone until they accumulate into an unmanageable conglomeration of detail.

Why can we not take care of the details as they occur and thus live our lives in greater serenity? Why must we procrastinate and permit these details to snowball into a destructive force? The old saw, "A stitch in time saves nine" is a masterpiece of realism. Our energies should not be dissipated in destruction, but usefully employed in constructive endeavor.

As in our lives, so in our Lodges. We must guard against procrastination. Let us face our problems squarely as they occur — and solve them. Let us try to avoid our favorite manner of procrastination in which, instead of solving the problem, we "refer it to the Committee on this-and-that for further study", which is usually nothing more than dodging the issue.

I hope, my Brethren, in the implementation of our civic program this year we can erase the word "procrastination" from our dictionaries.

JOSEPH E. SCHON

Grand Master

WILL IT TAKE OFF?

We have a revolutionary Grand Master; though not a lover of revolution in the meaning that most people are scared of these days. He had the shortest inaugural address in the history of the Grand Lodge. His messages do not fill a page in our magazine. His chats, he does not call them speeches, to the brethren take less than ten minutes at the longest. Where he is short on words, he makes up in deeds.

The main theme of his administration is for Lodges and Masons, including the members of their families, especially the youth, to take active part in the improvement and development of their communities even to the extent of helping government officials perform their duties to the people in the optimum. This is revolutionary in that heretofore Masons shied away from discussions of partisan political subjects.

MW Schon is of the belief that participation in government is not a political activity. The improvement of the body politic is not politics. Our position is the same. In fact, we have in the past, on the pages of this magazine as elsewhere, maintained that getting government officials to do their duties properly, in honesty and sincerity, is not playing politics. We have criticized dishonest officials as well as praised those who rated praise.

For a man who holds the bluish grey passport instead of the dull green, MW Schon might be mistaken as meddling in politics. There is nothing of the sort. The Philippines is his second home, and home being where one's heart is, he feels that one can do what he proposes to do here as in his country.

Bro. Albert Pike once said: "The State, like the man, must use constant effort to stay in the paths of virtue and manliness." It is probably because of this thought in mind that Masons shy away from government service. And this is not true only in the Philippines. The situation is world-wide. It seems that the government for the people, by the people and of the people has lost its savor because of the madness for money. People who would make good government officials stay away from government because they want to make money; money-crazed officials stay in government because they want to make more money.

In the face of moral decadence, might not Masons show a far better way? Would not, or should not, the good Book's injunction that a good name is more to be desired than great riches be a deep influence on people, especially in the government service?

Clearly, the task for the citizenry is to sow the seeds of good government right now. Admittedly, there is a doubt as to whether things can be done to set things right in the present setting, were we inclined merely to accept the present situation. But all is not lost. Mass media in our country may despair. We are more optimistic.

Turn to page 32

Freemasonry in Israel

(Courtesy of the Grand Lodge of the State of Israel.)

HISTORICAL BACKGROUND

It is difficult to determine just when Freemasonry commenced to function in the Land of Israel. According to tradition, there were Masonic lodges at the time of the erection of King Solomon's Temple, and in the masonic world, Jerusalem is still regarded as the birthplace of Freemasonry.

But passing over the long period that has elapsed since ancient times, and basing our findings on the descriptions of travelers who visited the country in the preceding century, it is clear that there were Masonic Lodges in this country at the beginning of the nineteenth century.

It is definitely known that there was a Masonic Lodge in Jaffa, founded by Freemasons among the French engineers who built the railway from Jaffa to Jerusalem about seventy years ago, the first Master being one Gustav Milau. Local residents, both Arabs and Jews, were accepted as brethren. The Lodge, erected in 1891 was called "Le Port du Temple de Salomon". In 1906 the name was changed to "L'Aurore", and it is still in existence under the name of "Barkai No. 17."

Since then many more lodges were established in the country working in diverse languages: Hebrew, French, English and Arabic. They owed allegiance to different Grand Lodges including Egypt, Scotland, England, France and Germany.

The process of uniting these many different lodges began on January 9, 1932, when seven of them formed themselves into the National Grand Lodge of Palestine. The Jewish, Moslem and Christian brethren belonging to these seven Lodges, which had until then worked under dif-

ferent sponsorships, foresaw that, whatever form the government of the country might assume during its development, it was destined to become a sovereign state. Moreover, this land in which the idea of Freemasonry was born, where the first Masonic Temple was built, which was the cradle of those religions that gave Masonry its sublime precepts of morality and justice, and which produced the Holy Bible that adorns every Masonic Temple in the world, it was incredible that this land should not have its own Grand Lodge.

Then there followed the second stage of the process of consolidation, that of affiliating the individual lodges or groups of lodges to the new Grand Lodge. Finally, there came the third stage, the uniting of all the lodges in the country, without exception, under the banner of the Grand Lodge of the State of Israel. The solemn ceremony of the erection of the united Grand Lodge took place with great splendour on October 20, 1953, under the auspices of the Grand Lodge of Scotland, and this date constitutes a turning-point in the activities of the Masonic Order in this country.

STRUCTURE OF THE ORDER

At the head of the Order in Israel stands the Grand Lodge of the State of Israel, composed of Reigning and Past Masters of daughter Lodges. The actual work is carried out by a committee elected annually by the Grand Lodge. Special committees are elected to consider and deal with all branches of activity.

The Grand Lodge maintains friendly relations with 109 recog-

Turn to next page

nized Grand Lodges throughout the world, of which:

49 are in the U.S.A. (one in each State), 11 are in Europe, 9 are in Canada, 7 are in Australia and New Zealand, 13 are in Central America, 16 are in South America, 3 are in Asia, 1 is in Africa.

There are very few Grand Lodges in the world that enjoy so large a number of recognitions, and this fact proves the respect and faith accorded our Order in Israel by the great masonic world, and we, in our activities here, endeavour to justify this faith.

The number of active lodges in Israel to-day is 54, distributed among the cities as follows: Tel-Aviv 20, Jerusalem 9, Haifa 8, other towns 17.

The number of brethren in good standing in our lodges is about 3,400; There are 1400 in Tel-Aviv, 600 in Jerusalem, 600 in Haifa and 800 in other towns.

31 of the lodges work in Hebrew, 7 in German, 6 in English, 3 in Arabic, 2 in French and 1 in Roumanian.

BROTHERHOOD AMONG MANKIND

True to the basic principles, the the Order in Israel does its best to translate precepts into practice.

Brethren are accepted into the Order without distinction as to religion, nationality or race, just that they be of good character, be possessed of desirable qualities, and sensitive to the needs of others. Every application for admission is carefully examined by the lodge itself, and is thereafter investigated again by Grand Lodge.

In a country populated by people of various religions, Grand Lodge considers it among its primary obligations to foster friendship and mutual understanding between all of

them. Jews, Moslems, Christians and Druzes sit together in our lodges and also meet outside in reciprocal understanding, friendship and brotherhood.

Expression to the sublime idea of brotherhood and friendship among nations was given by Grand Lodge in the form of its seal, in which there are intertwined the Shield of David (the Jewish emblem), the Cross (the Christian emblem), and the Crescent (the Moslem emblem).

An additional expression of the respect paid to each religion is the fact that the Old Testament, the New Testament, and the Koran lie together in the sacred place reserved for them in the mixed Lodges.

HUMANITARIAN ACTIVITIES

Both Grand Lodge and all the individual lodges undertake philanthropic activities. Particular importance must be attached to these activities in our country — a country of immigration. As in every country of immigration, brethren, Freemasons, come here destitute and we consider it our most urgent obligation to welcome them and to disperse any feeling of loneliness in a new land. The assistance rendered brethren and various institutions is continuous and did not cease even during the most difficult periods which the country has passed through. During the war all our lodges kept up their good work. The Masonic Lodges and their brethren laid the foundation of the Red Shield of David Society (similar to the International Red Cross), and donated the first ambulance. Masonic Parents' Home at Naharia was erected, and a new wing, containing 14 rooms, has now been completed. Mutual Insurance Fund was established, ensuring a minimum pay-

Turn to page 22

The Meaning

(Address delivered by our Deputy Grand Master, Ill. Manuel M. Crudo 33° as Guest Speaker at the Scottish Rite Luncheon on Saturday, May 4, 1968)

There are moments in a man's life when he contemplates on the eternal life. The other day while we were at the Plaridel Masonic Temple, our Grand Treasurer, Illustrious Cenon S. Cervantes, 33° P.G.M., who once had a chance to become a millionaire but decided not to and had travelled around the world several times contemplated about the eternal life by asking the following questions: Is there really a life in the hereafter? And what is the meaning and the use of this life?

Illustrious Brother Cervantes is a modern Socrates, in that it was Socrates who said, "To philosophize is to learn how to die!"

The first question reminds us of Clarence Darrow, one of America's famous trial lawyers, who said that the universe is governed by the law of cause and effect; that if it is true that man has a soul which goes to heaven, how long could it reach heaven? Assuming that heaven were the nearest place to earth, and the soul could travel as fast as light, it would take thousands of years before it could reach heaven. That was the feeling of an agnostic. We will leave that question at that, because as Master Masons, we believe in the immortality of the soul and because our Faith in God is all enduring, it gives us victory over the grave — a resurrection after death to a glorious life eternal.

We now come to the second question: What is the meaning and the use of life? The question could have been framed in another form. Dr. Helmut Thielicke, professor at the University of Hamburg asks: "Who is really right in the use of life? Al-

bert Schweitzer, who let go a great academic career, who had no interest in a dream house, who instead, went into the bush to spend his life with ugly sicknesses among the natives, or is it the successful businessman with his Mercedes 300 and his inlaid swimming pool? Is it the real thing when a man performs a real service and buries himself in it, or when he has prestige, success and appears on the front page of an illustrated magazine?"

THE MEANING

Is it Albert Einstein who expressed his equation for science to expound his special theory of relativity as " $E = MC^2$ " which roughly means ENERGY equals MASS times the Square of the speed of light?

Is it M.W. Luther B. Bewley who spent the best years of his life in spreading light and the blessings of education to millions of Filipino children through the public school system and who, in a codicil to his last will and testament bequeathed a portion of his earthly possessions to the youth to help the DeMolay Movement, the Job's Daughters and the Rainbow for Girls, or is it the carpet-bagger or any trickster who has accumulated millions of pesos through adroit manipulation, bribery, smuggling, falsification of documents, evasion of taxes, and the corruption of public officials?

"When the young man asks in this way," Helmut Thielicke continues saying, "he has more unconsciously than deliberately — put the question of eternal life, i.e., the question of life's real meaning which one can miss

Turn to next page

so tragically. xxx To what end do I really live? That is the question which cannot be avoided."

As William Sloane Coffin, Jr., Chaplain of Yale University puts it:

"How many of us here today will experience that Sunday neurosis, that sense of inner void, the lack of content in our lives once the rush of the busy week is over?"

"Increasingly I think it is becoming apparent that as in the realm of physics so in the realm of human psychology, a vacuum is just intolerable. Increasingly I think it is becoming apparent that man is not dominated by the will-to-pleasure, not dominated by the will-to-power, but dominated by a longing and a striving to find a more ultimate meaning of his life, dominated by a will-to-meaning. "Nietzsche foresaw this when he said. "If man has a why for his life he can bear with almost any how." And Camus has again spoken for our age. "Here is what frightens me," says Cherea in *Caligula*, "to lose one's life is a little thing, and I will have the courage when necessary. But to see the sense of this life dissipated, to see our reason for existence disappear, that is what is intolerable. A man cannot live without meaning." (pp 2-3 Sermons to Intellectuals).

Man has perfected the atomic bomb, the hydrogen and cobalt bombs, and the guided missile, which, if used indiscriminately may mean the annihilation of the world.

The salvation of the world hinges on life's true meaning. So with your permission, let us talk this afternoon about meaning.

On September 23, 1967, our very own Brother, Senator Gaudencio E. Antonino was with us here as our Guest Speaker. Little did he and we suspect that Brother Antonino was sharing with us for the last time the blessings of the splendid fellowship in our Saturday Scottish Rite Luncheon. He poured out to us his sorrows, his trials and tribulations. He confided to

us the cause for which he was fighting: why he decided to run as an independent after he had not been nominated as an official candidate of his own party simply because he exercised his civil liberty to express the truth.

On the eve of the elections we were all moved by the shocking news that he perished in a helicopter that crashed in Quezon Province. The whole nation mourned his passing away.

In the December 1967 issue of the *Cabletow*, we had occasion to ask the following questions on meaning:

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

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

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

"Brother Antonino believed that "only a life lived for others is a life worthwhile."

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

Turn to page 17

Two Hundred Fifty Years

Of Grand Lodge Masonry

(Report of MW Hipolito Marcano, Grand Master, Grand Lodge of Puerto Rico. Courtesy, Masonic Service Assn.)

The invitation sent out by the United Grand Lodge of England to the Masonic Community of the world to attend the 250th Anniversary of the foundation of the Mother Grand Lodge of Masonry, meant much more than a formal call to attend an International Masonic Ceremonial. Such a celebration was unique in its historical significance and chronological importance. It is not very often that the Masons of the world are called upon to attend such a gathering. Consequently it was an outstanding privilege and a great honor to be a participant and even a witness of such an important and dramatic event in the annals of Masonry. All the Grand Lodges invited were well aware of the historical dimension of the London meeting. But their acceptance of the invitation to attend was based on a more profound consideration.

The London Especial Grand Lodge was to be — and indeed it was — a ritualistic and liturgical jewel to tower all Masonic ceremonials in the years to come. But its beauty and significance surpassed by far its dramatic and ritualistic perfection. It was to be the symbol of a historical landmark in the dynamics of Masonic ideas. Thus the Grand Masters of the world, did not go to London because the establishment was 250 years old and they wanted to watch the blowing of 250 candles on the birthday cake . . . They went to London because they wanted to affirm once more, in the presence of the Great Architect of the Universe, and before the Sacred Altar, their vigorous conviction that transcends men and institutions. To me that was the significance in depth

THE UNITED GRAND LODGE OF ENGLAND

of such a unique gathering of most of the Grand Masters of world.

Let me dwell with this idea for a minute. It is a truism that ideals operate through institutions, but history has shown time and again the frequent phenomena of noble ideas distorted and even completely obliterated by the same institutions that were founded to be their witnesses and their symbols. Masonry has been the notable exception to that rule in the long biography of basic ideas and man-made institutions. The establishment is our corporate form but our ideals and convictions are always the everlasting powerful force that keeps the institution growing, creating and recreating new horizons and motivations in the lives of men. When a Masonic Faith is eternal and thus Grand Lodge lives to be 250 years old, it proves the strength and depth of its spiritual foundations far beyond its chronological age.

During the two and a half centuries of the history of our Mother establishment, many institutions, governments, principalities and powers were born, matured, disappeared and were forgotten. But Masonic institutions remain and neither the organized forces of evil nor the powerful forces of tyranny and intolerance have been able to destroy them. Masonry was built upon the powerful rock of indestructible ideas and spiritual values and the gates of human imperfection have never been able to prevail against it. And there it was, The United Grand Lodge of England, formidable, triumphant, indestructible at the victorious height of its first 250 years

Turn to next page

of existence . . . It was there because it taught and led men to be Master Masons! The process is a tremendous challenge.

Masons did not become Masters simply because they attended their Lodge meetings and were liturgically raised. They became Masters through a slow process of clear understanding and constant practice of the ethical and spiritual values of Masonic faith. Their attendance record might be perfect and this is necessary and highly commendable. But that is only a minor part of the integral mystery of becoming and being a Mason . . . If Masonic ideals have not become part of their intellectual worth and a foundation of their spiritual culture, they continue to be entered apprentices no matter the apron they wear or the degree, externally and liturgically conferred to them.

So, we all journeyed to London from the distant corners of the world to affirm those convictions and to renew our faith in them. We were the silent witnesses to this dramatic encounter between historical achievement and spiritual endurance.

When the meeting was called to order at the Royal Albert Hall on the 27th of June 1967, the M. W. The Pro-Grand Master of the United Grand Lodge of England, the Rt. Hon. the Earl of Scarbrough, said that it was "the most representative gathering of Freemasons ever held . . ." And he was absolutely right!

From the rolls of the United Grand Lodge of England there were in attendance all the Grand Officers, Past Grand Officers, the Masters of the three Time Immemorial Lodges and the Masters, Past Masters and Wardens of many of the 7300 private Lodges of that Grand Jurisdiction. There were also present 42 Provincial Grand Masters and 18 District Grand Masters who came from far

away regions of the English Constitution, such as Malta, Rhodesia, Transvaal, Nigeria, Jamaica, Sudan, Hong-Kong, Pakistan, Ceylon, New Zealand, Ghana, Bengal, Zambia and South America . . . Men who spoke among themselves several languages and belonged to different races and nationalities, but all of them bound by their loyalty to Masonry. Men dedicated to the task of understanding better the richness and varieties of life as a God-given blessing and to make life more abundant through the practice of tolerance, charity and love. Men of such social and spiritual fabric have been the leaders of the United Grand Lodge of England *urbi et orbi*, since its foundation.

The Grand Representatives of their Grand Lodge near all the Grand Lodges with whom they are in amity, were escorted into the Hall by the Deputy Grand Director of Ceremonies. There were 29 of them present at the opening of the meeting. Their Masonic titles account for their role as Representatives of the Mother Grand Lodge. Eighteen of them were Past Grand Masters; two Deputy Grand Masters; one Grand Secretary; one Past Grand Treasurer; one Junior Warden; one Grand Chancellor; one Over-Architect; one Grand Historian and 3 Past Masters. Seventeen of them came from the United States; four from Canada; four from Latin America, three from Europe and one from the Commonwealth of Puerto Rico. They were formally welcomed by the M. W. the Pro-Grand Master and greeted well. The Grand Chancellor of the National Grand Lodge of Denmark, R. W. Bro. Henning Hansen, replied on behalf of all the Grand Representatives present.

FOREIGN GRAND LODGES REPRESENTED.

Sixty-eight Grand Lodges from

Turn to page 23

An Inaugural Address

(Delivered by WB Vicente A. Santos on his installation as Worshipful Master of Memorial Lodge No. 90, Muñoz, Nueva Ecija.)

Distinguished Brethren in the East
Beloved Guests, Members of the Craft
Ladies and Gentlemen:

I have been elected by you, my Brethren of the Memorial Lodge No. 90, to the highest station; that of the Oriental Chair for this Masonic year. This benevolent gesture on your part is a manifestation of your trust and confidence in me, which I will cherish and remember as long as I live. In all humility, I accept with heartfelt gratitude the honor and privilege of being your Worshipful Master.

I am aware of the multifarious and heavy responsibilities that now rest upon my shoulders. I fear that I may not measure up to the delicate tasks as I shall face and tackle the challenge with hope and courage, difficult and great it may be. If and when we put up a unified strength and wisdom in our task, I am positive I will not fail in leading the work.

You share with me the desire not only to maintain and preserve the honor and prestige of our lodge but also to accomplish something worthy and tangible. I, therefore, fraternally appeal to you, my brethren, for your unstinted and wholehearted support and co-operation in our various labors. To our stated and special meetings, during which we fraternally design and perform our tasks on the Threstle Board, I specially call your patience to attend them for there, we come together in fraternal fellowships and enhance and enrich our Masonic Ornaments.

Now, ladies and friends, there has been some misrepresentation and wrong notions and impressions about Ma-

sonry. While I am not supposed to defend and argue with those who misrepresent us, I desire to mention something to clear the dark clouds of misunderstanding about Masonry.

Masonry is a worldwide Brotherhood of men which started in time immemorial to improve human conduct, improve society, and subjugate evil. Men, irrespective of color, race and creed, are admitted into the fold to learn and to bring to practical realization the spirit of love, liberty, and fraternity. Principally, a must belief in Masonry, is the existence of a Supreme Being and to learn and obey His laws, moral and natural. It is incumbent upon every member of the Craft to search for His divine precepts and tenets and labor well to make them flower in every man's life. When a person becomes a Mason he is made to understand that he has voluntarily submitted himself to become an active and militant and useful part of the venerable fraternity and he is expected to exemplify in life the beauty of love, peace, and understanding.

The practice of Charity in the fullest splendor of Brotherly Love, Relief and Truth, the keeping alive of Temperance, Fortitude, and Justice, are also among the teachings of Masonry. Respect for constituted authorities and obedience to the laws of the land, are duties never to be overlooked.

Another statement that disproves the wrong impression and belief that Masons are godless, is the fact that Washington, Garibaldi the Great of Italy, Lafayette, Franklin, Hamilton,

Turn to next page

our Mabini, Bonifacio, our Rizal the greatest Malayan, Kings of England, Presidents of the U.S., even a Pope, Joseph Mazzini the Unifier of Italy, and a seemingly endless innumeration of names of great men of the ages who were Masons, cannot be branded as Godless.

What if, I mention the fact that Jesus Christ, Our Lord Himself was a Mason since His Statue in the Cathedral of Sta. Crose, Florence bears Masonic signs and holding in his hand the Square, one of the working tools of a Mason.

These Ladies and friends will give you some clear ideas about Masonry

contrary to the common accusation that our fraternity is Godless and unchristian in faith.

In conclusion, I hope that you all have enjoyed our fellowship with you in this program. Finally, in the name of my brethren of Memorial Lodge No. 90, and that of my own, I sincerely and heartily express our thanks for your presence in this meaningful occasion. We always welcome you to visit us and rest assured that whenever you are with us, you inspire us to learn and continue to display the beauties of peaceful, fraternal living. △

* * *

News from Here and There

ACACIA OFFICERS

The newly-elected members of the Board of Trustees of the Acacia Mutual Aid Society, Inc. met last month and elected the following officers: MW Joseph E. Schon, Chairman; Bro. Luis R. Salvosa, Vice-Chairman; WB Mariano Lucero, MW Esteban Munarriz, MW William H. Quasha, Bro. Salvador B. Salvosa and MW Mariano Q. Tinio, members;

Elected executive officers of the company are: Luis Salvosa, President & Actuary; Esteban Munarriz, First Vice-President & Treasurer; Mariano Q. Tinio, Second Vice-President and Apolonio V. Pisig, Secretary.

* * * *

PRIMERA LUZ FILIPINA OFFICERS

Due to clerical error, the officers of Primera Luz Filipina Lodge #69 of Binakayan, Kawit, Cavite, which bears the same name as the first Lodge es-

tablished in the Philippines in 1854, was inadvertently omitted from the list of Lodges and their officers published in our April issue. Our thanks to WB Pulido for reminding us of the error.

This year's officers are: WB Carlos Monzon, Sr., Worshipful Master; Bro. Ramon Alviola, Senior Warden; Bro. Angel Daño, Junior Warden; WB Severino Gaña, Treasurer; and WB Bernardo Pulido, Secretary, whose address is Binakayan, Kawit, Cavite.

* * * *

ARRIVALS & DEPARTURES

MW Joseph E. Schon, Grand Master, Sis. Helen Bennett Schon, MW Esteban Munarriz, PGM, Grand Secretary, and WB Pedro Balagot, arrived by PAL on June 3, 1968, from a two-week trip of visitation to Okinawa, Tokyo, and Korea.

They touched Hong Kong, Taipeh,

Turn to page 24

GRAVEL AND SAND

A Report on Masonic Activities

NBM

NEWS FROM MALINAW LODGE NO. 25

In line with this year's program of developing acquaintances and friendships among wives, sons, and daughters of Masons, members of Malinaw Lodge No. 25 led by the present officers headed by WM Rouben C. Belulia, held a get-together-party May 1, 1968 at the San Pablo YMCA gymnasium, pavilion and swimming pool. About 400 Masons and their families attended the whole day affair. At the same time this party was also in honor of masons' sons and daughters who graduated during this school year 1967-1968.

The activity started at 9:00 o'clock in the morning with a Rondalla Concert by the Franklin Baker Co. Employees Rondalla which lasted up to 10:00 o'clock. The concert was followed by an amateur singing contest participated in by masons and their dependents. All participants were given one package each of soap donated by masons connected with Tiong Sing Soap Factory.

The amateur contest was followed by a luncheon held at the Y gymnasium. Guests and graduates were introduced and given diplomas of appreciation by the Malinaw Lodge No. 25 of F. & A.M. followed by community singing. Fifty prizes were handed to winning numbers drawn by raffles.

At 2:00 to 3:00 p.m. games for children and Masons were held. Those who did not participate in the games had a merry time swimming at

the Y pool. During the celebration, free balloons and drinks and viands were distributed to the children and to all present. All prizes whether in cash or in kind were donated by Masons and friends in San Pablo City.

Special guests were DDGM VW Ricardo C. Buenafe and Grand Lodge Inspector WB Amado Mabul and their families.

The celebration ended successfully at 4:00 p.m. with everybody happy. The affair elicited praise and appreciation because all the wives, sons, and daughters of Masons met and enjoyed the festivities together. Encouraged by the good results of this get-together, the officers of Malinaw Lodge have tentatively set another reunion at a Family and Friends' Christmas Party scheduled on Sunday, December 22, 1968.

* * *

We were agreeably surprised by WB Genaro A. Ansaldo, PM, Sarangani Lodge No. 50, who popped up in our office to thank us for sending his Cabletow to Chicago during the time he was there and to request that it now be sent to Davao City where he has his home. WB Ansaldo went to Chicago last September to visit his son and daughter, both doctors, who work in the windy city. He arrived in Manila on May 9, 1968, after eight months in the United States. He was kept busy visiting Lodges and Eastern Star chapters. He even attended the 1967 Triennial of the General

Turn to next page

Grand Chapter, Order of the Eastern Star held in Washington, D.C.

* * * *

We are all admiration for the loyalty of WB Mariano Alcantara to our Grand Lodge Communication. Nearing his 80's and practically blind, he attended the fifty-second annual communication last April, with the assistance of Brethren and non-Masons whithersoever dispersed. From Cagayan de Oro in northern Mindanao to Manila via Mactan and back, somebody helped him get on and off the planes. In the dormitory, some brother took him to meals and the sessions of the annual communication.

WB Alcantara told us an eye-witness account about the late Bro. Leonard Wood, a doctor, Major General of the U.S. Army and Governor General of the Philippines in the 20's. WB Alcantara, who had been in the government service in Mindanao for over thirty years, was assigned in Davao at the time of Governor Wood's visit there in 1925. Having known that Sarangani Lodge No. 50 was having a stated meeting the evening of Gen. Wood's stopover in Davao, the Governor General appeared at the Lodge door being at that time tiled by WB Alcantara.

As Bro. Wood put on an apron, WB Alcantara invited him in. But the general asked to be examined first since that was his first visit to Sarangani Lodge. Having successfully passed the examination, the General was taken in and sat among the brethren. The reigning master invited the general to the East, but he demurred, not being a master or past master himself.

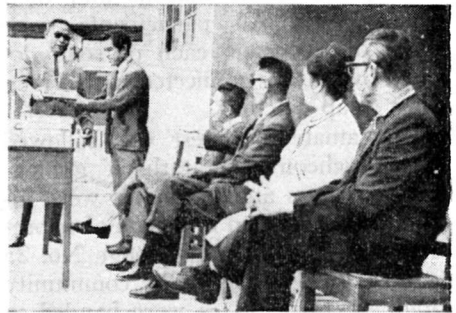
It was after the meeting that the brethren discovered how much a brother the Governor General was in the way he visited with each of them and

swapped jokes with them. The general was known for his stern rectitude of conduct in his official duties.

* * * *

Our thanks to Brother Secretaries and officers who send us news items about their Lodges. Among them: WB Vicente O. Tan, Balintawak Lodge #28, Gumaca, Quezon; WB Rouben C. Belulia, Master of Malinao Lodge No. 25, San Pablo City; WB Catalino Castillo who regularly sends us "The Compasses," monthly publication of Dagohoy Lodge #84, Tagbilaran City, Bohol; WB Agustin L. Galang, "The Keystone," the Masonic magazine of Cavite Masons which contains items on Blue Lodge Masonry, York and Scottish Rites, Eastern Star, Rainbow and DeMolay; WB Jack Schwartz, "The Cosmos Newsletter," Cosmos Lodge No. 8, Manila; WB Dominador Escosa, "The Philippine Eavesdropper," magazine of Manila Lodge No. 1; Bro. Prospero Pajarillaga, JW, "The Travelers Newsletter," Kidapawan Lodge No. 170, Kidapawan, Cotabato. Would that there are more of them!

• • •



Grand Lodge books donated to Bontoc School. Pictured above are WB Celerino T. Ruiz, WM, Bontoc Lodge #140 giving the books to Mr. Alexander Sumodca, principal of Bontoc High School.

The Sublimity of Brotherly Love

Speech delivered by the Hon. Arsenio B. Alcantara, Judge of the Court of First Instance of Kalinga-Apayao Province at the installation of officers of Rio Chico Lodge #182 at Tabuk on February 17, 1968.

I am most happy and grateful for this opportunity to speak before a brotherhood whose guide in life is brotherly-love, charity and truth. Love is the greatest thing in the world according to the immortal inspirational writer, Henry Drumond. No less than the Holy Scriptures stress the primacy of charity when it says that of the great virtues — faith, hope and charity, the greatest of them is charity. As for truth, King David, the sublime psalmist, pointed out that the paths of the Lord are mercy and truth, and St. John, the beloved apostle, counselled us to know truth and cling to it, because truth will set us free.

Any of the three subjects is a tempting theme to dwell on in an occasion like this. But I choose brotherly love, for second to love for God comes love for neighbor as the most significant of the ten commandments.

Years ago, when the late Thomas Nott Osborne was trying out his daring experiments in prison reform and getting astonishing results, a certain New York editor went up to Sing Sing to see what was happening in that prison, the toughness of whose inmates is known the world over. The editor was frankly skeptical in his attitude toward the whole business of prison reforms. He felt that the soft-hearted Osborne was giving the hardened criminals a degree of freedom which might easily grow to be a menace to society at large.

In brief, the sophisticated editor went up to Sing Sing that day to scoff, but he remained to learn. And he returned to New York a convert to prison reform and an ardent defend-

er of the Osborne methods. Here are his own words about his change of heart:

"I went up to Sing Sing just to find out what was going on within its forbidding walls. I found out! I discovered one thing that caused me to pause in open-mouthed wonder. The prison atmosphere I had felt on a former visit was not there anymore.

"I went about to discover, if I could, by what reforms, by what methods Osborne had accomplished this transformation of the old prison atmosphere, this seemingly miraculous softening of the convicts heart. I found no explanation.

"Finally, as a last resort, I stepped up to one of the men, the most case-hardened of them all-by his looks evidently sub-normal, but in whose eyes I thought I saw the light of a secret understanding. And I said to him, "Tell me, what in the world has this man Osborne done to you fellows any way? He seems to have no method, no system, no secret even. And yet he has contrived to transfer darkness into light before you. Is he a magician, a miracle-working God, or what?"

"After a moment's hesitation the old man turned to me. I was surprised to see tears streaming down his wrinkled cheeks, and said brokenly, 'Why, Osborne, he hasn't any secret. He isn't any wizard, any god, or anything of that kind. *He's just human — just full of brotherly love.*'"

Just being human! In this simple but soul-searching phrase by which that old man explained, the best way he knew, how, Osborne's greatness

Turn to next page

lies the secret of all human greatness. It consists in just being human, in living this human life of ours full of filial concern and brotherly love.

Is there a better form of brotherly love than the love of Him who was born in a manger and died on the cross to save mankind? We are absolutely sure of His attitude, His disposition, His spirit. First of all, he was brotherly. His spirit was warmly fraternal. His heart was big and friendly. He was a brother to everybody, a friend to even publicans and sinners.

To Jesus, brotherliness is the true essence of religion. Fellowship is cardinal and indispensable. The Christian who is zealous in worship and indifferent to fellowship does not know the A B C of Christianity. Brotherliness is the first note of a genuinely Christian life.

Brotherliness is the mightiest force in the universe. God is the embodiment of brotherly love, and rulers and statesmen lead nations to the abyss of perdition if they refuse to obey the law of love. A nation which refuses to do justly, love mercy and walk humbly with God and its neighbors in the path of brotherly service and goodwill is sooner or later dashed to pieces. Those who doubt this should read history.

But let us go back to that criminal brother who has become a victim to all the lowering instincts and passions of his physical body. How like a beast, we are apt to say, forgetting that it is not altogether his fault. Someone, sometime, somewhere, has failed to treat him like a human being. Some injustice has crushed and taken the heart out of him or some moral disease from this present day decadent body politic may have unfitted him for complete, nobler life.

"How about those sons of wealthy, prominent men who become cankerworms of society?" you may ask.

"Have they not been given the best that a family is capable of giving?"

To be sure, the young hooligans enjoy all the physical comforts that a doting father or mother could shower upon a wayward son. But if we analyze the circumstances more carefully, we find that there is something wrong somewhere along the line.

The parents of many of these young hooligans or those with whom they associate have not been thoroughly permeated with the true sense of brotherly love. They are generally selfish with their time and lacking in civic-spirit, thinking only in terms of their joys and pleasures and family reputation without due regard to the rights of others. Often, they flaunt before the public manifestations of their power and wealth, arousing the envy and hatred of the downtrodden and the less fortunate. I submit that simple brotherly love would moderate their detestable excesses.

You and I are partly responsible for whatever is ugly and evil in this "common humanity" of ours. We are also, in part at least, responsible for whatsoever is lovely and of good report. In this wide world there are men who are noble in their ways, lofty in their thoughts, and abounding in their brotherly love. Unheralded, they are the salt of humanity. They are the light which brighten this darkened age, to lead the peoples of the earth through the present wilderness of human passions-greed, envy, animosity, pride and rank intolerance.

Now, why have these rare souls become as the salt, the leaven and the hope of the world? The credit does not belong to them altogether. Search long enough, and you will find some one who has treated them sometime, somewhere with the brotherly love, believing all sorts of fine things about them, expecting all sorts of noble ac-

Turn to page 22

All About Ecumenism

News and Views on the Ecumenical Movement.

NBM

COLOMBIA'S CHURCH STATE RELATIONS UNDERGO CHANGES

BOGOTA, Colombia, May 11 — The government has too many important social and economic problems on its hands to give much thought to the concordat, a treaty granting the Roman Catholic church special consideration.

This declaration to the Colombian Senate by Foreign Minister German Zea Hernandez is a milestone in church-state relations here.

Traditionally, the Roman Catholic church is regarded as being more conservatively influential in Colombia than in any other Latin American republic.

With Pope Paul VI expected to attend next August's Eucharistic Congress in Bogota, President Carlos Lleras Restrepo wants no religious discord.

That Zea could shrug off an attack on the concordat as irrelevant to today's problems of government shows the extent to which church-state relations here have modernized in substance, if not in form.

These relations are formally governed by a concordat drawn up in 1887, when Leo XIII was Pope, and Rafael Nunez was president of Colombia.

The concordat gives the Roman Catholic church extensive privilege here that would be inadmissible within the US concept of separation of church and state.

Zea indicated to the Senate that the church itself may now consider the 80-year-old concordat obsolete.

He said that since 1887 the thinking not only of Colombia and the world, but also that of the Roman Catholic church, has changed in the wake of great advances in science, such as the conquest of space.

* * *

LITERACY THE ONLY BRIDGE TOWARD FREEDOM

NEW YORK, MAY 11—American churches are in the front lines of global battle against illiteracy.

Acting from a conviction that freedom can come only through literacy, missionaries from the United States and Canada are working with thousands of volunteers and paid supervisors to teach 700 million illiterate people in Africa, Asia and South America to read and write.

The movement is known in Peruvian villages, African jungle clearings and Asian rice paddies as "Lit-Lit." That is short for World Literacy and Christian Literature.

Lit-Lit, as all who are associated with it call it, was established in 1942 to help bring the fundamentals of the three R's to people who could not even sign their own names. It is sponsored by the National Council of Churches through its Division of Overseas Ministries. In 26 years nearly \$10 million has been invested in this "human engineering" project by members of 28 mission boards and agencies of 20 Protestant denominations.

The work now conducted in 66

Turn to next page

The world is undergoing tremendous changes. Within a brief span of one (1) year, several startling events have occurred which have reshaped our society and changed the course of world history.

According to Congressman Justiniano Montano, who has just arrived with Senator Tañada from the Conference of the International Parliamentary Union held at Dakar, Senegal, West Africa from April 15 to 20, 1968 the top worries that beset the world and threaten world peace today are the following: (1) The Vietnam War; (2) Colonialism and neo-colonialism; (3) The Arab-Israel Conflict; (4) The Suppression of Civil Liberties in Greece, and (5) The Resurgence of Fascism in Germany.

The Arab-Israel Conflict has taught us a good lesson: "That the race is not always to the swift nor the battle to the strong, for very often the sling of a shepherd vanquishes the might of the Giant."

The Suppression of Civil Liberties in Greece, and the Resurgence of Fascism in Germany are two major threats to the principles of Freemasonry because wherever civil liberties are curtailed the principles of Freemasonry are in jeopardy.

Against these lowering international clouds as background, the announcement by President Lyndon B. Johnson that he did not choose to run for the Presidency fell like a bomb that reverberated throughout the world.

The Americans were still staggering from the impact of President Lyndon Johnson's announcement, when Martin Luther King, Jr., was assassinated!

Pandemonium broke loose throughout the length and breadth of the most powerful nation in the world. Extreme violence flared up — the kill-

ing, the burning and the looting that followed in city after city — Washington, Baltimore, Chicago, Pittsburg, Cincinnati, Kansas City and others was "the black ghetto's answer to the white racist bullet."

The questions now present themselves. Why was Martin Luther King, Jr., a sincere believer in non-violence assassinated by that man who had a silly smile? What is the meaning of the violent death of Martin Luther King, Jr., a preacher of peace and love for all men, including his enemies? Maybe God wanted to find out whether America could still endure half-free and half-slave.

Martin Luther King, Jr., died but the cause for which he fought triumphed!

The U.S. Congress immediately passed into law the long delayed civil rights bill which President Johnson promptly signed saying: "only by joining together, and working together, can we continue to move toward equality and fulfillment for all our people."

Why did Jean Harlow, the famous platinum blonde, and Marilyn Monroe, another ravishing beauty — two of Hollywood's top motion picture actresses commit suicide when each of them had everything that a woman could desire — beauty, fame, money, recognition, and the admiration of the people throughout the world? Each of them found life highly insuperable when she felt that her life had neither purpose nor meaning to keep on keeping on.

Thank God! In Masonry there is no such thing as a retired list. For Masonry is work from beginning to end. A Master Mason has learned the meaning and use of life—that he should serve his fellowmen without counting the cost and without expecting any material reward save that inner satis-

Turn to next page

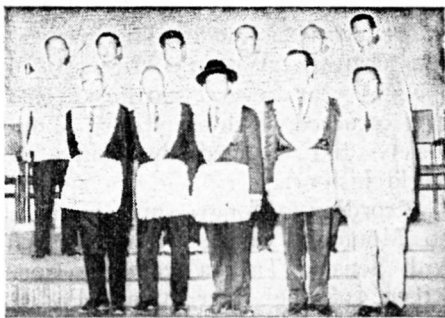
faction of a job well done which enhances his capacity to do better until our Supreme Grand Master orders him to lay down his working tools forever.

That's why although a Master Mason has passed the retirement age, he is always on the go, go, go! He has learned the meaning and the use of life.

Thus, the meaning and the use of life are obvious. Service without love is bare. Love without service is empty. In their conjunction, they are wonderful.

To love life through labor is to know life's inmost secret — its use and meaning. △

* * *



Officers of Memorial Lodge #90. Left to right, back row: Artemio Lazaro, Elfeo Villacorta, Pedrito Cruz, Felicisimo Jimenez, Arsenio Aban, Geronimo Namaclay; front row: Alfonso Domingo, Pastor Reyes, Vicente Santos, Antonio Pascual and Victorino Lingas.



Newly installed officers of Don Juan S. Alano Memorial Lodge with Vice-Governor Enerio, guest speaker.



Officers and members of Cavite Lodge #2 with Grand Master's Cup. They were awarded the cup at the Annual Communication last April for work well done.

THE JO-DE-RAS SECTION



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

THE ORDER OF DEMOLAY

The purpose of the Order of Demolay is to offer the teenage boy of today a wholesome occupation for his spare time, worthwhile associates, the best of environment, and an interesting and complete program of all around youth development. Any organization with such laudable purposes and goals is important to every right thinking and interested citizen of the nation.

Masons should particularly be interested in this outstanding youth movement. As Dad Manuel M. Crudo has said, "Demolay is not only the flower-garden of Masonry, but also the nursery of future leaders." With the influence and inspiration the young men receive from the Masons serving as their adult advisors and from Masonic buildings housing their activities, they cannot help but become familiar generally with Freemasonry, and thus be in a better position to seek Masonic light upon reaching their years of adulthood.

* * * *

The Dimasalang Chapter has been granted its letters of authorization. Sponsored by the General Tinio Lodge 167 at Guimba, Nueva Ecija; Dad Jose S. de Ocampo, WM, is the Chairman of the Advisory Council while Dad Jose R. Dizon has been named Chapter Advisor.

A chapter is also being formed in Santiago, Isabela thru the representations of Dad Rufino S. Roque.

Iloilo-Acacia Lodge 11 has also passed a resolution for the establishment of a chapter in Iloilo City.

Meanwhile, Dad Doroteo A. Parong, Secretary of Union Lodge 70 has been heard asking how to go about forming one; it seems more than a dozen JASC senior DeMolays are from La Union, and what they have seen of the activities of the boys as members of the youth organization, they like enough. For truly, the Demolay teachings and ideals help make one a better son, a better citizen, and a better friend.

* * * *

Jonathan Melegrito and Dr. Victor Rivera, both Senior DeMolays of the Jose Abad Santos Chapter, and Donald Wiles, PMC of Far East Chapter, Clark Field and Philippine Jurisdictional Master Councilor, all charter members of the Philippine Priory, Order of Knighthood; have been designated as Philippine representatives to the International Supreme Council of the Order of Demolay in Kansas City.

* * * *

A mini-conclave was hosted by the Teodoro R. Yanco Chapter at the Half-moon Beach in Olongapo City on May 25 and 26.

Turn to next page

This was known after the jurisdictional meeting last May 5th. Present during the meeting were: Stanley Jacob, Jurisdictional Deputy Master Councilor. Pablo Matatquin Jr., Jurisdictional Scribe; Nelson Primavera, Jurisdictional Preceptor; Deo Reyes, PMC, Chev., KT; Lysander Canlas, RD, Chev.; Leo de Guzman, PMC; Esteban Salcedo, Jr., MC of Loyalty Chapter; Ernest Gonzaga, MC of Quezon City Chapter; Victor Habito, SC of OCC; and, William Woodhouse, Scribe of OCC.

The registration of delegates started at 6:00 in the morning of the 25th. A registration fee of ₱10.00 was levied and this included meals to be provided by the Mothers Club of T.R.Y. It is a mini-conclave because its aim is to encourage the DeMolays in Luzon to attend the forthcoming Conclave at Dumaguete City in December, 1968.

* * * *

The Loyalty Chapter, sponsored by the Luzon Bodies, A & ASR, had its induction of officers last May 4th at the Scottish Rite Temple. Esteban U. Salcedo, Jr. was sworn into office as Master Councilor.

Other elected officers inducted were: Jesus J. Poticar, Jr., Senior Councilor; Irving Berlin Malahay, Junior Councilor; and Eduardo Espineli, Treasurer.

Crowned chapter sweetheart was Hedy T. de Guzman, PWA of Perla Assembly #1 of the Order of Rainbow for Girls. Sponsor of the East was Peachy Herbosa. Sponsor of the West, Josefina Jaurigue; and, Sponsor of the South, Brenda Bulfa.

The appointed officers were: Armando Velasco, Scribe; Reynaldo Venzon, Senior Deacon; Eduardo Gonda, Junior Deacon; Oscar Hizon, Senior Steward; Norberto Nibut, Chaplain, Alexander Marasigan,

Standard Bearer; Agripino Salcedo, Jr., Almoner; Eugene Santos, Marshal; and, Emmanuel Maceda, Orator.

Leo de Guzman, who was installing officer, was also installed as Sentinel. The Preceptors installed were: Manuel Gonda, Buenaventura Aniag, Ronaldo Calinauan, Jesus Alvarez III and Rodolfo Sy.

After the closing remarks by the Executive Officer, refreshments were served, and the Eager Beavers combo provided the music for the dance that followed.

* * * *

The Quezon City Chapter, sponsored by the Quezon City Lodge #122, had its installation last April 7, 1968. The line-up of officers are as follows: MC—Ernest Y. Gonzaga; SC—Victor Habito; JC—Filomeno Y. Beza, Jr.; Treasurer—Virgilio Austria; and, Scribe—William FM. Woodhouse.

Senior and Junior Deacons, Bernardo de la Merced and Augusto David; Senior and Junior Stewards, Eliseo Oliva, Jr. and Edward Tordejillas; Marshal, Cesar Aquino; Chaplain, Nestor Melocoton; Orator, Victor Torrado; Standard Bearer, Conrado Dancel.

Almoner, Diosdado Ronquillo, Jr.; and, Sentinel, Honesto Dycoco. The Preceptors are: Nicanor Jimeno, Fernando Silverio, Wilfredo Garcia, Cesar Escusa, Elmer Hernandez, Nominor Bote, Jr., and Rolando Gomez.

Miss Teresita B. Zuñiga was re-elected Chapter Sweetheart.

* * * *

Inducted as the first set of JODE-RAS officers at the Baguio City Masonic Temple by Dad Crudo are: Samuel Julian (in ausencia) of Leon Kilat Chapter as Chairman; Jesus Poticar & Ernest Gonzaga as 1st and 2nd Vice Chairmen; Alex V. Sy as Secretary; Wilson Pueying and Gir-

lie Meneses as Treasurers; Joel Lamangan as Business Manager and Mercy Tira as PRO.

* * * *

JODERAS is just a handy coinage of The Group, members of the International Order of Job's Daughters, the Order of DeMolay, and the Order of Rainbow for Girls—all appendant Masonic youth organizations. Banded together in awareness of their responsibilities as young citizens, this consciousness gave meaning and birth to JODERAS; seriously seeking to know how to do their share now, the First National Summer Work Conference of the group was held in Baguio City, April 18-21, 1968.

The inspirational words of the then Grand Master Mariano Q. Tinio that "you will be proving to the world that the teachings and principles of your Orders develop civic consciousness and maturity of mind as well as making our young people God-fearing and good citizens" sent the bus-load of determined delegates up Baguio City in a trajectory of pursuit of this goal.

Challenged by Dad Joseph C. Schon to "improve yourselves as fledgling citizens, and devise ways of making yourselves more effective in your homes, your communities and your government," the conference surprisingly sat down to the pleasant business of first talking of love, courtship and marriage.

Eventually, things settled down to a conclusion that the actuations of JODERAS members wove in and out of the entire tapestry of the teachings, principles and precepts of his/her Order. As such, simply not to hide under the bushel, but to let the light shine forth as a practicing Jobie, a DeMolay, or a Rainbow girl is enough to generate community regeneration.

A resolution was also passed in acknowledgment of the fact that the


youth constitute a growing reservoir of fresh and dynamic manpower in a developing society, and could become assets in community development when their working and leisure hours are put to fruitful use.

The consensus was that the spirit of the JODERAS be a continuing presence, and that within the locality of a Jobie Bethel, Rainbow Assembly and DeMolay Chapter—things be done in consonance with the Baguio Agreement to do good for self, home community, and country; and that each local organization work with the guidance of its advisory council towards a realistic and practical approach in the solution of the problems that beset the nation, and in which the youth could help.

The JODERAS further resolved that it be recognized by the Grand Lodge as its youth arm, and therefore, ready to perform such tasks as the Grand Lodge may ask of it.

It was not all think and work however. Dad Pucay of Baguio City chartered a bus for sight seeing, lest one's memory of the Pines City be confined to the walls of the YMCA Hall. Bro. Geof Carantes presented a native Kalinga dance troupe. There were sing-ins and fellowship hours that were such fun, getting to be acquainted with one another. Sr. DeMolay Ely Santiago's jumbo-pentel talk in animated drawings caught the fancy of the delegates.

There was that bus breakdown in Pangasinan on the way home that for six hours left the delegates stranded but only served as an extension of discussions and dialogues on the topics that made the Confab a first forward step by the JODERAS in the direction of a more progressive nation.

Next Work/Study Conference: Sililiman University Campus, Dumaguete City!
Edwin Bote 

THE SUBLIMITY . . . **From page 14**

tions from them, hoping all manner of God-like things from them. And treated like men in whom great trust is reposed, they have become noble, trustworthy men.

There is an incident whose soft tendrils have twined themselves dearly around the responsive chords of my youthful heart. A brilliant college student, an orphan of both father and mother, was being sent to school by a childless elder brother who saw in him the bright star of his declining years. He fell seriously ill and a time came when hope for his recovery was so dim that the physician confided to the elder brother that the end was already near and that he should be extra-kind to his fast-sinking brother.

The youth who had been bed-ridden for eight long, wearisome months and was looking forward to death as a welcome release from his unmitigated sufferings heard, at the middle of the night, his weeping brother in the adjoining room. Between muffled sobs, he was speaking to his wife of his irreparable misfortune, hopes bitterly denied, of the failure of a promising harvest after so much sacrifice.

The sick youth could not sleep the remainder of that night. He felt in his innermost soul how dear he was to his elder brother. He prayed and prayed and prayed until the gray streaks of dawn for the special grace of God so that he might yet live to show his undying gratitude to the brother who had placed so much hope on him.

The Lord heard the agonizing prayers of the man, and he miraculously recovered. The older brother has long since been dead, but his brotherly solicitude has become a priceless legacy to his younger brother who has taken it as a mission to spread, in his own modest way, the blessings of brotherly love and affections, not only to his close relatives but to all the needy victims of injustice.

Is any one looking for a philosophy of life, one which always works, one which will bring contentment in spirit, peace of mind, joy of heart? The secret is here. Be the apostle of truth, be the handmaiden of charity, and above all, be the heavenly messenger of abounding, brotherly love. **△**

* * *



Members and families of Malinaw Lodge #25 enjoy an outing. (Story on page 11).

overseas as well as those from Ireland and Scotland were present and represented by 65 Grand Masters, one Acting Grand Master and one Past Grand Master. They were accompanied by 25 Grand Secretaries; 11 Deputy Grand Masters; one Grand Marshall; one Grand Chancellor; one Senior Grand Warden; three Junior Grand Wardens; one Substitute Grand Master and one Grand Treasurer. Geographically those Grand Lodges were distributed as follows:

- 10 from Canada
- 32 from the United States
- 14 from Europe
- 10 from Canada
- 5 from Latin America
- 2 from Australia
- 1 from Africa
- 1 from India
- 1 from Israel
- 1 from New Zealand
- 1 from the Commonwealth of Puerto Rico

We were ceremoniously escorted into the Hall and greeted well by the M.W. the Pro Grand Master.

M. W. Bro. Thomas A. Booth, Grand Master of the Masons in the Commonwealth of Massachusetts and whose Grand Lodge is the oldest in the New World, replied on behalf of the visiting deputations from this side of the Atlantic.

M. W. Bro. Charles Wagemans, Grand Master of the Grand Lodge of Belgium, the youngest Grand Lodge in the Old World, also delivered a reply on behalf of the visitors.

The voices of the oldest and the youngest institutions were the voices of over five million Freemasons dispersed all over the world but they were voices of hope, security and above all voices of unity in fellowship and purpose. Those voices speak our message to this world in flames and anxieties at a time when the tenets of

our faith show the way, and the truth and life.....

The R. W. Deputy Grand Master of the United Grand Lodge of England, Rt. Hon. the Earl Cadogan, replied to the messages of salutation from the speakers from both sides of the world. A Prayer of Thanksgiving by the Grand Chaplain concluded the first part of the memorable ceremonial.

*INSTALLATION OF H. R. H.
THE DUKE OF KENT,
AS GRAND MASTER*

H. R. H. the Duke of Kent, escorted by 26 Brothers and Grand Officers Deputation, entered the Hall in a solemn and ritualistic procession and took his place at the center of the Lodge. He took his Masonic and Constitutional Obligation and was duly installed by the M. W. the Pro Grand Master, the Rt. Hon. the Earl of Scarbrough, who according to immemorial custom and in due time had the privilege to address the new Grand Master, as his Installing Officer. The Grand Chaplain, V. W. Bro. Rt. Rev. Lord Bishop of Portsmouth, offered the Prayer of installation. Then the Grand Director of Ceremonies, R. W. Bro. Frank W. Douglass, P.G.W. proclaimed H. R. H. the Duke of Kent as Grand Master of the United Grand Lodge of England in the following words:

BE IT KNOWN THAT: His Royal Highness Prince Edward George Nicholas Paul Patrick, Duke of Kent, Earl of St. Andrews, Baron Downpatrick, of Coppins, Iver, in the Country of Buckingham, Knight Grand Cross of the Royal Victorian Order, A personal Aide-de Camp to Her Majesty the Queen; A Major in the Royal Scots Greys, Second Dragoons, of Her Majesty's Army; Past Senior Grand

Turn to next page

Warden of the United Grand Lodge of England; etc., etc., etc., etc., has been elected, obligated, invested and installed as the Most Worshipful The Grand Master of the United Fraternity of Ancient, Free and Accepted Masons of England for the ensuing year, whom may the Great Architect of the Universe long preserve."

The addresses of the Deputations were delivered by the M. W. Bro. Lord Donoughmore, the M. W. Grand Master of Ireland by the M. W. Bro. Sir Ronald Or Ewing, Bt., the Grand Master Mason of Scotland, and by M. W. Bro. Hon. Dr. James N. Allan, M. W. Grand Master of the Grand Lodge of Canada in the Province of Ontario.

The M. W. Grand Master, H. R. H.

the Duke of Kent, delivered his inaugural address after the sermon by the M. W. the Pro Grand Master. After the reading of the messages between the M. W. the Grand Master and Her Majesty the Queen, the Grand Lodge proceeded to other official business and announcements. It was closed in ample form, the National Anthem was sung and the M.W. the Grand Master, H. R.H. the Duke of Kent and his Grand Officers accompanied by the visiting Deputations retired in procession.

A total attendance of 6,621 Masons was recorded. Many more were disappointed "in that the inelasticity of the building prevented their attendance" but spiritually they were present and joined with those inside in the joyful festivity of the occasion.

△

* * * *

NEWS HERE . . .

From page 10

Naha, Osaka, Tokyo, Seoul and Taegu. In Okinawa, MW Schon installed the new officers of the Regional Grand Lodge there; in Tokyo, he made a visitations to Kanto Lodge No. 143 and Rising Sun Lodge No. 151; in Seoul, he visited MacArthur Lodge No. 183.

A day after the arrival of the Grand Lodge Visitation group, RW Damaso C. Tria, Junior Grand Warden, accompanied by Sis. Paz Tria, flew to Toronto, Canada, to be present at the wedding of their son, Roberto, in that city.

MW Serafin Teves, PGM, and Mrs. Milagros M. Teves, will leave the last week of this month for Hawaii and Minnesota to visit with their children there. A daughter, lives with her husband in Honolulu and a son, mar-

ried to a niece of Mrs. Schon, lives in Minnesota. The Teveses will be away two months.

* * * *

GOLDEN JUBILARIANS

Our congratulations to Bro. and Mrs. Luis R. Salvosa, who celebrated their golden wedding anniversary last month. Bro. Salvosa is known not only as the father of a happy and honored family; he is also known as the father of the Government Service Insurance System and the Acacia Mutual Aid Society, Inc.

Congratulations also to WB and Mrs. Nicolas Cruz who celebrated their golden wedding anniversary this month, on the fourth. They had dinner, following renewal of vows, at the pent house of the Sarmiento Building in Makati, at which a large number

Turn to page 31

Grand Lodge Committees

1968-69

Committee on Jurisprudence

Noli Ma. Cortes (77) Chairman
Cecilio M. Bituin (26) Member
Juan C. Nabong, Jr. (88) Member

Committee on Finance

Castor I. Silvestre (7) Chairman
Gabino Castro (16) Member
Romeo T. Pasco (152) Member

Committee on Accounts

Alejandrino T. Eusebio (7) Chairman
Juan Panadero (81) Member
Cornelio M. Aguirre (100) Member

Committee on Grievances

Teofilo A. Abejo (21) Chairman
Pedro Aguda (18) Member
Jose B. Perez (59) Member

Committee on Correspondence

Nestorio B. Melocoton (29) Chairman
Leopoldo Boquiren (77) Member
Cornelio Aguirre (100) Member

Committee on Returns

Marcelino P. Dysangco (48) Chairman
Antonio C. S. Ching (93) Member
Mateo D. Cipriano (14) Member

Committee on Credentials

Jose F. Ditan (104) Chairman
Oscar L. Fung (7) Member
Marcelino P. Dysangco (148) Member
Profirio S. Rigor (148) Member
Antonio D. Militar (7) Member
Alejandrino T. Eusebio (7) Member
Juan Panadero (81) Member
Leopoldo Alvarado (79) Member
Apolonio Flores (79) Member

Committee on Custodian of the Work

Jose C. Velo (148) Chairman
Hermogenes P. Oliveros (82) Member
Damaso C. Tria (4) Member

Committee on Buildings and Masonic Temples

Vicente Y. Orosa (53) Chairman
Edgar L. Shepley (3) Member
Juanito T. Magbanua (91) Member
Narciso C. Roque (4) Member
William C. Councell (9) Member

Committee on Charity

George J. Reid (3) Chairman
Adeeb J. Hamra (80) Member
Macario C. Navia (88) Member

Committee on Administration of Lodges

Manuel M. Crudo (4) Chairman
Edgar L. Shepley (3) Member
Damaso C. Tria (4) Member

Committee on Revision of Constitution

Edgar L. Shepley (3) Chairman
Noli Ma. Cortes (77) Member
Mateo D. Cipriano (14) Member
Cecilio M. Bituin (26) Member
Juan S. Nabong, Jr. (88) Member
Mariano Q. Tinio (167) Member
Manuel M. Crudo (4) Member

Committee on Education and Public Service

Macario C. Navia (88) Chairman
Ramon Gonzalez (12) Member
Jose T. Enriquez (4) Member

Committee on Masonic Education

Raymond E. Wilmarth (7) Chairman
Inocencio Rosete (18) Member
Aurelio L. Corcuera (4) Member

Committee on Resolutions

Mariano Q. Tinio (167) Chairman
Domingo F. M. Domingo ... (136) Member
Alberto Presa (81) Member

Committee on Necrology

Charles Mosebrook (82) Chairman
Leon C. Vidallon (18) Member
Isaac Puno, Jr. (88) Member

Committee on Cemetery

Primo I. Guzman (77) Chairman
Marciano P. Gatmaitan (21) Member
Cornelio M. Aguirre (100) Member

Committee on Youth

Manuel M. Crudo (4) Chairman
Agerico Amagna (122) Member
Bayani Salcedo (65) Member
Juan Causing (30) Member
Timoteo Oracion (91) Member
Nestor Niguidula (34) Member
Nestorio B. Melocoton (29) Member
Artemio Bayas (4) Member
Will K. Prestidge, Jr. (118) Member

Committee on Investment

Cenon S. Cervantes (56) Chairman
Charles Mosebrook (82) Member
Mariano Q. Tinio (167) Member
William H. Quasha (80) Member

Pitak Filipino

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

ANG KAPINTASAN SA MASONERIA

Matagal na naming nahihimigan, di lamang sa mga karaniwang miembro, kindi sa mga tanyag at dalubhasang mga tao. Sa kabila ng di nila pagimik, sa hindi sinasadyang pagkakataon, ay naibubulalas ang kanilang pantas sa Masoneria na siyang dahilan ng kanilang panglalamig o pagtiwalag sa Masoneriang Simboliko na kung ating lalagumin ay:

a. Binibigyan ng masiyadong diin ang kasanayan sa Ritual ng mga kapatid. Tila baga ito na ang lahat sa Masoneria. Subalit ipinapasa ang mga kandidatong hindi man marunong.

b. Ang pagkakapatiran ay sa wika lamang at hindi sa gawa.

c. Ang pakahulugan sa abuloy ay nasasalig sa makitid na alituntunin. Ang pinagkakalooban lamang ay ang mga aktibo at mga ulila nito at pinagkakaitan ang mga suspendido at mga dukhang hindi kasamahan.

Sa biglang sabi, ang mga paratang ay may bahid ng katotohanan. Ngunit kung pakasusuriin, ay salat sa katunayan upang maging pangkalahatang paratang sa Masoneria dito sa Pilipinas. Sila ay may katuwiran sa kanilang kurokuro, subalit kami namay may karapatan ding magpaliwanag.

a. Hindi ikinakaila na mayroong ilang Lohiyang walang pinagiwan sa "Degree Mills." Itinataas sa iba't ibang Antas ang kandidato wala mang lubos na kaalaman. Dapat nating malaman na ang paulit-ulit na pamamaraan o seremonya'y ginagawa upang ikintal sa isip at masanay ang mga

baguhan. Bukod dito, sinomang Gulong Mason, ay mauutusang maging tagapayo at taga-pagturo sa mga kapatid na wala pang karanasan. Sa mga tinanggap na leksion so mga panayam at matamang pakikinig sa mga seremoniya ay patuluyang nasasanay ang mga salat pa sa kaalaman. Dapat ding tandaan, na ang gawaing Mason ay hindi lamang sa hangganan ng Lohia kundi hanggang sa malawak na komunidad. Katungkulan niyang magkalat ng simulain ng Masoneria sa lahat ng dako, at sa lahat ng tao ng walang pagtatangi, pakikipagkapuwa at pakikipagugnayan sa iba't ibang relihion, pulitika o lipunan. Ang ukol sa Ritual ay isa lamang sa maraming karunungan, na ang pinakamahalaga sa lahat ay ang pangmadlang pakikipagugnayan (Public Relation).

b. Tungkol sa mabuting pagsasamahan o kapatiran, ikinalulungkot naming pawalang bisa ang paratang. Sa hindi sinasadyang pagkakataon, ang mga baguhang Mason, ay maaaring maiwanang mangapa sa kanilang sarili, ng mga mutya't hiwaga ng Masoneria. Ang iba ay nagaakalang sila'y pinababayaan at walang sumusu-

Turn to page 32

Ciriaco del Mundo

Real Estate Broker

Suit 401 Gonzaga

Bldg.,

414 Rizal Avenue,

Manila

Tels.: 3-92-88

3-79-56

3-24-31

ment of IL.2000 as immediate aid to the family of a deceased brother. Most lodges maintain a Mutual Aid Fund from which loans without interest are granted to needy brethren. Assistance to needy brethren is also extended by allocations of clothing and other necessities, and medical treatment to the needy is provided by physician members of the Order.

We shall not detail the activities of the lodges nor mention their names, but we give a brief list of their activities, most of which are permanent and have gone on for years. More than IL.6000 is contributed annually to the Institution for the Care of Invalid Children in Jerusalem, 2 additional donations are made regularly to the Childrens' Summer Camps, Jerusalem, we bear a considerable share of the expense of the Hospital for Treatment of children stricken by polio in Tel-Aviv, we contribute to the maintenance of a playground for delinquent children, we pay tuition fees for the children of departed brothers until they reach maturity and we distribute considerable sums as scholarships and donations to various societies.

In addition, lodges distribute thousands of pounds to various charitable institutions of their own choice.

Besides all these permanent activities, there are individual cases. Thus, one lodge enabled two children who were going blind to reach Switzerland, where they were operated on and their sight restored to them. Another lodge acquired three knitting machines constructed to be run by invalids, and donated them to a workshop of invalids for training purposes. Another lodge acquired some special therapeutic equipment and donated it to a Jeru-

salem hospital. A Petach Tikva lodge acquired equipment for physiotherapeutic treatment which was given to an institution caring for children struck down by polio.

CULTURAL WORK

One of the aims of the Order is the raising of the cultural level of the brethren and their dear ones as well as of society in general. Thus, it is customary in Freemason Lodge to hold lectures after every meeting on a subject connected with science, morality, philosophy, history or a branch of sociology. Since our purpose is to remove the ideological barriers between men, the aim of these lectures is to develop human feelings, to emphasize the moral duties of men, and to remind them of their obligation to see in every creature the good that is in him.

Freemasons are particularly interested in learning and teaching the achievements of science and culture, and since Freemasonry is most popular in the United States, through our close organizational connections with lodges throughout the U.S. we also create cultural and social contact.

Together with the lectures, the "work" of our ritual in the Temple is based on various symbols, which inculcate in the brethren comprehension of the moral demands of Freemasonry.

The specific advantage of our Order, that stands above all parties and classes, is that it is enabled to spread its gospel in the widest circles of the community.

Another instrument of explanation is our quarterly, "The Freemason", published for many years by Grand Lodge, with an English addition, which is sent to all brethren in the country and to every Grand Lodge throughout the world.

Turn to page 30

DO YOU KNOW THAT . . .

By WB CALIXTO B. ANTONIO, P.M., (29)

15. Leroy Gordon Cooper Jr. famous astronaut, on his record-breaking orbits around the earth carried a Masonic coin and a blue Masonic flag in his pocket which he later presented to his mother lodge, Carbondale No. 82, Carbondale, Colorado.
16. On August 23, 1879, Lodge No. 239 of France held a meeting in a flying ballon over Paris, at which time a Brother was initiated.
17. The inventors of the first balloon were Joseph Montgolfier, Michel Montgolfier, and Jacques Etienne, all members of Nine Sisters Lodge of France.
18. Love and Honour Lodge No. 75 of Falmouth, England balloted upon a petition for affiliation of a visitor. The result was a box full of black balls. The visitor was known to be a person of bad character. After the unfavorable ballot it was ordered that "his apron shall be burnt in the Lodge, that no Brother shall defile himself by ever wearing it in the future."
19. Dr. Eduard Jenner, (discoverer of smallpox vaccine), an English physician, was a Freemason, member of Royal Faith and Friendship Lodge No. 270 in Berkeley, England.
20. Dr. Charles H. Mayo, one of the founders of the famous Mayo Clinic was a Freemason.
21. On July 2, 1751, Ferdinand VI, King of Spain, issued an edict against Freemasonry. Father Jose Torrubia secured a special dispensation from the Pope, joined a Masonic lodge, thus secured the names of the members, and proceeded to arrest them. Hundreds of Freemasons were arrested, persecuted and imprisoned.
22. Burns Lodge No. 97 of Burns, Oregon, decided to hold a meeting in Malheur Cave which is 55 miles away. The first meeting was so successful that a second meeting was held on September 9, 1939. One hundred forty two Freemasons attended the meeting of which one hundred two were visitors. Many meetings were held there since that time.
23. Dr. Carlos Rodriguez-Jimenez was Grand Master of the Grand Lodge of Venezuela in 1947. He became Venezuela's Ambassador to Japan and in 1957 he was elected the first Grand Master of the Grand Lodge of Japan.
24. In 1861, Wheelock Commandery No. 5, Knights Templar, of Texas, had fifty-five members. All joined the Confederate Army and all were killed in battle.
25. In 1884 the father of John and Nathan Tracy willed his farm and livestock, together with his two sons to Eastland Lodge No. 467 of Texas. In 1932 Nathan Tracy became Grand Commander of Knights Templar of Texas.
26. In accordance with the provisions of the last will of M.W. Bro. Eugene H. Stafford, first Grand Master of Grand Lodge of the Philippine Islands, his ashes and

- those of his wife were scattered over Manila Bay at sundown on August 7, 1954.
27. The lodge with the highest meeting place on the globe is Roof of the World Lodge No. 1094 of Oroya, Peru. The lodge room is 14,167 feet above sea level.
 28. In 1954 Martin's Station Lodge No. 188 of Virginia was opened 952 feet below the surface of Cumberland Mountain, in Cudjo Cave. The MM degree was conferred on Von Edward Brewer. There were 345 Freemasons present representing sixty nine lodges.
 29. The Rev. Canon William Henry Cooper was a member of seventeen lodges.
 30. President Lyndon B. Johnson of U.S.A. took the first degree of Freemasonry on Oct. 30, 1937, in Johnson City Lodge No. 561, Johnson City, Texas, but has not proceeded further.
 31. The lodges in Massachusetts have no numbers after their names. In Pennsylvania there are eleven lodges which have no names and are identified only by numbers
 32. Hiram Abiff Boaz, a Methodist minister, become a member of Granger Lodge No. 677 of Texas.
 33. Lux in Tenebris Lodge No. 3856 in London is for blind Freemasons.
 34. At the time he was raised in Highland Park Lodge No. 382 in Los Angeles, California, John Aasen was eight and a half feet tall and weighed 536 pounds. Twelve craftsmen were required for certain parts of the ceremony.
 35. Charles S. Stratton, a midget in the famous P.T. Barman Shows was a member of St. John Lodge No. 3, Bridgeport, Connecticut. He was two feet high and weighed sixteen pounds.
 36. On July, 1966 Albert Pike Lodge in Wichita, Kansas has almost 6,000 members.
 37. There is a sect or tribe called the Druzes now inhabiting the small country of Lebanon who claim to be descendants of the builders of King Solomon's Temple.
 38. According to Tomas Carr, author of the essay "The Swastika" this symbol (the Swastika) represents the Supreme Architect of the universe among Operative Masons today.
 39. In 1877, the Grand Orient of France removed from its altar the Bible and erased from its ritual all references to the Deity. By doing so nearly all Grand Lodges over the world withdrew their fraternal recognition.
 40. David W. K. Au was the first Grand Master of the Grand Lodge of China organized in 1949.
 41. St. John's Chapel Edinburgh, Scotland (1736) is the oldest Masonic Lodge.
 42. Lodge Edinburgh No. 1, sometimes known as Mary's Chapel No. 1, is the lodge with the oldest record. △

(To be continued)

* * * *

WHEN YOU MOVE, LET US KNOW

If you are reading this in a **Cabletow** that isn't yours, we're sorry. Yours is probably gathering dust in some post office only to be declared dead later — **The Cabletow**, that is. Not you, not the post office, just **The Cabletow**, postally, that is.

If you want your **Cabletow** to follow you, easy does it. Just send us your new address together with the old address and your Lodge number. We'll do the rest.

Several books on Masonic subjects have been published, including rituals and a Masonic Dictionary. The museum and library of Grand Lodge, as well as the smaller libraries maintained by each lodge, are of notable assistance in our cultural work.

Among the important goals to be aimed at in the near future we see the necessity of bringing to the youth of the country an understanding of our ideas as most urgent. But in this field, as in our cultural and social work, we are often prevented from doing more than we do by lack of a central building where all the institutions for the furthering of our manifold activities could be concentrated.

During all the years we have conducted our Masonic functions in rented premises most unsuitable for these purposes, both in size and in form. The necessity for a Masonic Temple has become most urgent.

In recognition of the importance of our work the Municipality of Tel-Aviv allotted us a plot of land of 2200 square meters on Weizman St. for the erection of a Freemasons' Building in Tel-Aviv. The plot is in a section intended for the construction of important public buildings. The first story has been

erected with funds contributed by the brethren in Tel-Aviv for this purpose, but to complete the building, and to construct a hall for lectures, concerts, exhibitions, and other cultural activities, we must look for aid from abroad.

One of our main aims and aspirations is the erection in Jerusalem of the International Masonic Temple of Peace. This Shrine will serve as a meeting place for Masons from all over the world without distinction of race, creed or faith. Our Government has given us a site for the building and we intend starting the erection of the same soon. Considering the International nature of this edifice and it being erected where the cradle of Masonry stood, it would be fitting that all Masons of the world should have a share in this project.

In these days, when there are those in the world who preach atheism instead of faith, egoism, instead of altruism, fanaticism instead of tolerance, hate instead of love — it is in such times that the value of our Order is particularly great, and most important that it should have the means available to it of making the public well acquainted with its exalted ideals, the principles of culture and the enduring qualities of Truth, Brotherhood and Peace. △

* * *

GOING PLACES!

Personalized service . . . experienced personnel at your door steps —

Contact:

BRO. ERNESTO Z. GONZALES

Travel Adviser

P.O. Box 3782 Manila
Plaridel Masonic Temple, Room 2
1440 San Marcelino St., Ermita
Manila, Tel. 53536

G. O. SABAS

Jeweller

**Maker of Masonic Emblems
and Jewelry**

D. R. ESCOSA

Authorized Representative

75 Sibuyan St., Sta. Mesa Heights
Quezon City Tel: 68998

of brethren and their families were present.

* * * *

WB LUCERO TO LAUSANNE, SWITZERLAND

WB Mariano Lucero, PM (21), accompanied by Mrs. Lucero, begins his world tour on June 20, 1968 when he flies to Bangkok, Athens, Rome and Lausanne. At the latter city, he and Mrs. Lucero will stay two weeks. He is an official delegate of the Philippines at the Eleventh International Congress of Photogrammetry to be held in Lausanne from July 8-20, 1968. WB Lucero represents the Philippines at his own expense.

From Switzerland, the Luceros will visit Spain, France, Holland, the

Scandinavian countries and London before flying to the United States. They will be away until the early part of September, after touring the United States and flying home by way of Honolulu, Tokyo and Taipei.

* * * *

GRAND LECTURER MAKES LECTURE TOUR

VW Hermogenes P. Oliveros, Senior Grand Lecturer, is scheduled to be in the Visayas and Mindanao from mid-June to mid-July visiting Lodges and lecturing on ritualistic work, administration of Lodges, Masonic symbolism and other subjects.

While there, VW Oliveros will coordinate his activities with the district deputy grand masters, lodge inspectors and junior grand lecturers. △

* * * *

Why go to Hongkong, when you get HONGKONG — STYLED
SUITS tailored at. . .

Loyal

★ E M P O R I U M ★

TAILORS and HABERDASHERS

One and only INDIAN STORE which OFFERS TAILORING
SERVICES WITHIN 24 HOURS

Look at our complete range of imported materials and styles of

* SUITS

* SHIRTS

* POLOS

* POLO-

* BARONG-

* PANTS

BARONG

TAGALOG

* JACKETS, etc.

Expertly made to your measurements. Perfect Fit, All Works
Guaranteed By... For better service, see **Bro. Murjani, Prop.**

McLoyal

DISTINCTIVE TAILORS

FREE NECKTIE for every SUIT

553 Rizal Avenue
Near corner Raon St.,
Manila Tel., 3-43-21


baybay sa kanila. Ngunit siyam sa sampung halimbawang inisiado, ay di katakatakang makitang bumubuo ng matatalik na pagkakaibigan at pagkapatiran sa loob at labas ng Lohia. Ang ispiritong iyan ang bumabasbas sa kanila ng walang katapusang pakinabang. At kung may naiiwanan man, ito ay isang katiwalian. Malamang na siya'y tangi, kundi man anti-social.

c. Samantalang ang gawang pag-aabuloy ay inilalaang talaga sa mga kaanib na aktibo, yaong bayad sa lahat ng pagkakautang, at walang usapin o paratang, ay dapat alamin na ang abuloy na binanggit ay iyong galing sa mga kota ng Lohia na sakop ng alituntunin ng Konstitusion. Ang isang nasa kagipitang kapatid, aktibo man o hindi, kung siya'y may ipinakisamang mabuti'y makaasang ang kawanggawa ng mga Mason ay hindi isang malik-mata sa oras ng kanyang pangangailangan. Tatanggap siya hindi man siya humingi, ni hindi niya malalaman kung saan-saan galing. Ngunit siya ay dapat maging karapatdapat sa kaniyang sarili!

Ang mga ritual, kaugalian, sagisag, at batas ng Masoneria ay ginawa ng buong ingat at katapatan ng maraming matatalino ang isipan. Ito ay

nagwagi sa pagsubok na ginawa ng maraming nagdaang daang-taon. Napatunayang ang mga ito ay makabuluhan at ganap sa ngayong at kailan pa man. Subalit para maintindihan, mataya at mapasalamatan, ay kailangan ang isipang malaya, malawak, mayaman at handang tumanggap ng mga karunungan. Ang kahalimbawa ay isang buto ng halaman, kailangan matanim sa lupang lininang at mataba, ng ito ay sumibol, lumusog at magbunga ng maramihan, na sa buti ay pamantayan.

Hindi malubos ang aming paniniwalang ang mga nasabing puna ay umiiral ng sapat upang madama't makasira sa ating Institusion. Nalalaman namin na ang munting bahid na napupuna ng mga mahihina ang loob, ay hindi kinaliligtaan, at matamang nilalapatan ng lunas ng mga Mason, hindi lamang dito kundi sa buong Daigdig, sa lahat ng dakong mayroong maunawain, matapat at matulunging mga Mason.

Ang sinomang nagnanais na maintindihan ang harmoniya at magandang kaugnayan (proportion) ng Malayang Masoneria'y kailangang magbasa, magaral, magisip, manaliksik, umunawa, at mamili. Ang tunay na Mason ay ang taong sa tuwina'y nagsisikap matamo ang Liwanag, hindi ang wala nang minamatyagan kundi ang lambong ng KAPINTASAN. 

* * *

Little-known, or perhaps unpublicized, are the little deeds of kindness and honesty which little officials and citizens do everyday in their different jobs to make citizens have more faith in their government. It is in this area where Masons can help. It is in this area where, without fanfare, Masons can do a lot. We have to build up the people's faith in our government. But we must do it in genuine service, not talk.

Are they and their families willing to give the Grand Master's program a chance? Will they make it go on the take-off stage? 

GRAND LODGE OFFICERS

<i>Grand Master</i>	Joseph E. Schon
<i>Deputy Grand Master</i>	Manuel M. Crudo
<i>Senior Grand Warden</i>	Edgar L. Shepley
<i>Junior Grand Warden</i>	Damaso C. Tria
<i>Grand Treasurer</i>	Cenon S. Cervantes
<i>Grand Secretary</i>	Esteban Munarriz
<i>Assistant Grand Secretary</i>	Mateo D. Cipriano
<i>Grand Chaplain</i>	Ruperto Demonteverde
<i>Grand Orator</i>	William C. Councell
<i>Grand Marshal</i>	Eliseo P. David
<i>Grand Standard Bearer</i>	James L. Norris
<i>Grand Sword Bearer</i>	George J. Reid
<i>Grand Bible Bearer</i>	Jose Ma. Cajucom
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros
<i>Junior Grand Lecturer</i>	Ramon Ponce de Leon
<i>Junior Grand Lecturer</i>	Juan Causing
<i>Junior Grand Lecturer</i>	Benjamin Gotamco
<i>Junior Grand Lecturer</i>	Santiago M. Ferrer
<i>Senior Grand Deacon</i>	Teotimo G. Juan
<i>Junior Grand Deacon</i>	Antonio C. S. Ching
<i>Senior Grand Steward</i>	Dominador G. ERICTA
<i>Junior Grand Steward</i>	Gil F. Octaviano
<i>Grand Pursuivant</i>	Bayani B. Ibarrola
<i>Grand Organist</i>	Angel S. Montes
<i>Grand Tyler</i>	Eulogio O. Nadal

BOARD FOR GENERAL PURPOSES

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

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

Wallace H. Morris, *Regional Grand Master*
 Glen A. Strong, *Regional Deputy Grand Master*
 Kenneth A. Rotness, *Regional Senior Grand Warden*
 Murray V. Harlou, Jr., *Regional Junior Grand Warden*
 Cleveland McConnell, *Regional Grand Treasurer*
 Andrew H. Bulkley, *PRGM Regional Grand Secretary*

DISTRICT DEPUTY GRAND MASTERS:

District No. 1 ... Manuel M. Crudo	District No. 12 ... Eustaquio de Guzman
District No. 2 ... Perfecto B. Lingan	District No. 14 ... Valerio Rovira
District No. 3 ... Sotero A. Toralba	District No. 15 ... Fidel Fernandez
District No. 4 ... Alfredo V. Sotelo	District No. 16 ... Augusto P. Santos
District No. 5 ... Agaton M. Umanos	District No. 17 ... Florentino Almacen
District No. 6 ... Doroteo M. Josen	District No. 18 ... Ruben G. Feliciano
District No. 7 ... Jesus V. Evangelista	District No. 19 ... Jainal D. Rasul
District No. 8 ... Desiderio Hebron	District No. 20 ... Frederick M. Poole
District No. 9 ... Lorenzo N. Talatala	District No. 21 ... George B. Archibald
District No. 10 ... Apolonio V. Pisig	District No. 22 ... James B. King
District No. 11 ... Ricardo Buenafe	District No. 23 ... Rufino S. Roque
District No. 12 ... Luis E. Makayan	District No. 24 ... Victorino C. Daroya
District No. 25 ... Aniceto Belisario	

THE RELATIVITY OF YOUTH

Youth is not a time of life . . . it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over love of ease. This often exists in a man of fifty more than a boy of twenty.

Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair . . . these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or seventeen, there is in every being's heart the love of wonder, the sweet amazement of the stars and starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy and game of life.

You are as young as your faith as old as your doubts; as young as your confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart, there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and the Infinite, so long are you young.

When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then you are grown old indeed and may God have mercy on your soul.

Anon.