

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Crudo, Grand Master, pose with brethren of Masonic District No. 6 at Quezon, Nueva Ecija, after laying a wreath at the foot of the Rizal Monument there, Sept. 20, 1969.

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

MW RAYMOND E. WILMARTH, PGM
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IN THIS ISSUE

	Page
GRAND MASTER'S MESSAGE	1
EDITORIAL	2
REFORMATION OF FREEMASONRY	3
YORK RITE PAGE	4
THE MIDDLE CHAMBER	5
IN THE GRAND LODGE	6
PHILOSOPHY IN MASONRY	7
THE SIGNIFICANCE OF THE CABLETOW	8
NO SUBSTITUTE FOR PROFICIENCY	9
ALL ABOUT ECUMENISM	11
PEACE AND ORDER: A CHALLENGE TO MASONS	13
GRAVEL & SAND	15
PAGONG BUHAY CELEBRATES	16
PITAK PILIPINO	18
WITH OUR YOUNG ONES	21



Grand Master's Message:

LET US INVEST IN YOUTH

Last month my message was about giving our youth a chance. I want to pursue the thought further, so my message this month has to do with our investing in our youth.

Investment connotes putting in something with expectation of returns. The thing to be invested may be money, time, energy, etc. In like manner, the expected returns may be the same in form and substance, though not necessarily so, but in any case the end results may be greater in quantity or quality.

Our Masonic youth are bound to take our places in the scheme of things. It has always been that way because we pass this way only once and going, others take our places. Existence as a continuing presence is likened unto a relay race where one runner passes the baton to the next runner, who after his lap, passes it on to the third runner and so on and so forth.

We older and more experienced folks are not without apprehension that those who come after us may not be as good. If youth is a blunder, old age becomes a regret.

Admittedly, inexperienced young people make mistakes, but the older folks, even with their experience, also make mistakes. Errors are not the monopoly of the young. Failure brings forth recriminations, but seldom is success analyzed to assure future successes.

We blame our failure to our young people on the so-called generation gap. There is misunderstanding all around. Let us try participatory guidance, where we older folks lead instead of direct, where we take part instead of command. In so doing, we create the congenial atmosphere of cooperation and collaboration and in the process we are assured of mutual love and respect.

"God has performed thy nature, thus to answer to the future. His law cannot be abrogated, nor His Justice eluded; and forever and ever it will be true that whatsoever a man soweth, that also he shall reap!"

Let us invest in our youth. The destiny of our country rests upon our youth. Let us build Masonic temples in the hearts of men while yet they are young so that our youth may never shirk their responsibilities as citizens nor swerve from their devoted and patriotic duties which alone make a nation strong and great.

Turn to page 12

THE AGONY AND THE ECSTASY

It is not seldom that when old Masons meet, they talk about the old times. Invariably the conversation turns to Masonry of their olden times and, ten to one, the wistful remark is that Masonry nowadays is not as good as the days of old. There is usually an agonized pain in their looks and voices as if to emphasize the fact that present-day Masonry is a far cry from the Masonry of generations back.

The implication is that present-day Masonry is sub-standard, impotent and beyond resuscitation or even moribund. Nobody gave these oldsters permission to talk this way save their own feeling of hopelessness, their morbid look at the hole rather than the satisfying doughnut. To them we shall concede the freedom of thought and speech. And let it be at that.

It cannot be that Freemasonry is a retrogressive moral science; that the Craft is moving backward instead of forward. Freemasonry is still a progressive moral science regardless of how we look at it. Freemasonry continues to progress inspite of the odds. Freemasonry moves forward inspite of contrary thought.

The ecstasy in Freemasonry is in its progress, in its continuing guidance of thought and action for a better community, a better country, a better world. True, there are slips on the road of progress, but Freemasonry, even with the slips, picks itself up and moves again. Great things are yet to come from Freemasonry and its faithful adherents.

There are more Masons and more Lodges now than there were thirty years ago. Communities where Masonic Lodges are located are better communities than those where there are no Masonic Lodges. Organizations appendant to Masonry like the Eastern Star, the Order of DeMolay, the Order of Rainbow for Girls and the Order of Job's Daughters are in many Masonic communities in the country. These appendant organizations were not here thirty years ago except the Order of Eastern Star which had only one chapter then and now there are many more.

Rather than agonize about the state of present-day Masonry, there is more reason to be ecstatic in the future of Masonry in this country. We are an unreconstructed optimist in this regard. Bro. Edwin Markham, a famous American poet, member of Acacia Lodge No. 92 of the Grand Lodge of California, wrote the following little poem, and in which we agree succinctly:

"There is a destiny that makes us Brothers;
None goes his way alone;
All that we send into the lives of others
Comes back into our own.
I care not what his temples or creeds,
One thing holds firm and fast —
That into his fateful heap of days and deeds
The soul of man is cast."

△

Reformation of Freemasonry

WB ARTHUR SCHRAMM, M.D.
Lodge Ferdinand zun Felsen #156
Hamburg, W. Germany

The question has often arisen whether our fraternity may stay as it is, or whether it is in need of reformation. Can Freemasonry content itself with the task that, up to now, has been put before it? Or must our fraternity, like religion and conviction undergo a reformation if it wishes to preserve its existence for any length of time, in order to show itself equal to all assaults and dangers, and gain new vitality? Amongst the eminent men this opinion prevails to such an extent that they have not only taken steps and made propositions, but have even formed allied organizations in order to reform Freemasonry in accordance with the new problems of the present time. We are happy to learn that the Masonic Grand Lodges of Great Britain, South Africa, Australia, and all over continental Europe are modernizing the ritual of Freemasonry by changing the obligations of the three degrees, especially by eliminating the "penalties" therefrom and by obligating the candidates on their word of honour as gentlemen and Masons. This, in our opinion, is a great step forward in bringing the wording of the ritual from medieval to modern and acceptable phraseology.

Freemasonry has such high aims, that it is evident to those who understand the idea of these aims, that it would be wicked to let the mission of the fraternity go to ruin, because of the outgrowths that have shown themselves in the course of our time. As with all great creations, the principles of Freemasonry also has a side capable of development, that never grows old, and carries within itself

the germ of improvement. That which must be reformed must bear the germ of immortality in itself, or it will decay and perish quickly and nothing is lost by it.

There is not the slightest doubt that we must frankly agree with all these prominent men who have been obliged to admit that Freemasonry, in its present form, has, in many ways, had its day. This opinion is especially strong in America, where organizations such as Masonic clubs, Sciots, Shrine, and innumerable other organizations were formed because the members *did not find* in Freemasonry what they hoped to find. One is loth to let this harsh judgement so clearly pronounced by highly educated men, gain ground; but deeper thinkers have recognized more and more that Freemasonry cannot remain in its present and hitherto existing form. Many persons say: "The cause is good, but the instrument is worthless." How can one explain these sorry words, but out of the necessity for an inner reformation in order to improve the instrument? A lodge officer recently said: "Freemasonry has a great past, a doubtful present, and no future!"

Such a subjective opinion would certainly be of little importance if the inner life and brotherhood of many lodges were not apt to nourish it. Our doubts must increase when we scan the statistics of lodge attendance everywhere. This refers not only to small lodges but especially to large lodges. It is scarcely possible to produce even a small fraction of true and enthusiastic attendance. Many "members" figure as parasites;

Turn to page 12

The York Rite Page



NBM

On Oct. 10 & 11, as reported last month on this page, C. W. Rosenstock Chapter No. 6 conferred the Royal Arch degrees (RAM) on nine candidates and the same evening, Oriental Council No. 1 conferred the cryptic degrees (RSM) on the same number of candidates. On the following day, Far East Commandery No. 1 conferred the Knight Templar (KT) degree. The new Knights Templar are: Bros. Marcelino P. Dysangco, Alberto Presa, Damaso C. Tria, Job Elizes, Henry Young Go, Domingo Chua, Robert Goolsby, Joseph J. Steindel and Larry Earl Crenshaw.

On October 16, the same chapter, council and commandery conferred Royal Arch degrees on four brothers from Viet Nam.

On Oct. 13, the Cavite York Rite Bodies: Cavite Chapter No. 13, RAM, Kalayaan Council No. 4, RSM, and the Cavite Commandery, (KT), conferred the York Rite degrees on fifteen candidates.

On Oct. 14 the Subic Bay York Rite Bodies in Olongapo City conferred the York Rite degrees on eight candidates.

In Cavite City, the DeMolay chapter, which is sponsored by their York Rite Bodies, has a project of buying, cleaning and painting 250 trash cans for placement on school grounds,

public parks and street corners to help keep the places clean and tidy. Funds for the project were generated by the sponsoring York Rite Bodies.

MASONIC WEEK...

In the Manila Area, the week of Oct. 13 - 18 went down in Philippine Masonic history as a busy and hectic week for the York Rite, the Scottish Rite and Shrine.

Days before and early that week, the York Rite and Scottish Rite Bodies in Manila, Cavite and Olongapo conferred the Knight Templar degree (for the York Rite) and Master of the Royal Secret degree 32^o (for the Scottish Rite) to Master Masons to qualify them for the Shrine.

The Illustrious Potentate of Afifi Shrine Temple of Tacoma, Washington and his entourage arrived in Manila on October 15. Shortly after paying their respects to MW Manuel M. Crudo, on Oct. 17 the Grand Master offered luncheon at the Army Navy club for the visiting shriners. The Shrine divan and their ladies did the city and environs. The Philippine Shrine Association tendered a reception and ball at the Manila Elks Club for the visiting shriners and their ladies.

The Shrine degrees were conferred on Oct. 17 & 18 at the Scottish Rite Temple and at Plaridel Temple,

Turn to page 24

The Middle Chamber and the Winding Stairs

WB Calixto B. Antonio, PM (29)

According to the Biblical account in the I Kings, Chapter 6, Solomon's Temple was surrounded on three sides by a sort of "lean-to" structures three stories high. The so-called Middle Chamber is believed to have been in fact the middle story extending around the main building as far as the second floor extended, and was used by the priests and their vessels and other paraphernalia used in the sacrificial and other ceremonies. For ritualistic purposes the middle chamber is appropriated for the Fellow Crafts.

The Winding Stairs by which the Middle Chamber was reached were so interrelated with the later and is also discussed and described in the same Chapter 6 of I Kings. What appears to be a curious structure is well accounted for in the same Verses 5 to 8. There is little doubt about the winding stairs, for there was lit-

tle room or need for any other kind. Each floor constituted an entire chamber for there is no indication of partitions or divisions. There appears that there is only one door to the Middle Chamber hence there is but one Winding Stairway. There is no indication in the Scriptural account as to the number of steps in the Winding Stairs, but these have been supplied from time to time by Masonic rituals. Preston in his lectures about 1772 divided them into flights of 1, 3, 5, 7, 9, and 11 steps or 36 in all. In the United States, the general arrangement is 3, 5, and 7 or 15 in all. The Middle Chamber and the Winding Stairs are items in the Senior Deacon's lecture in the Fellow Craft degree. A great deal of speculations have been made regarding the significance of those symbols. The best explanation is the official lecture. △

* * *



Sangley Point Shriners donate a wheel chair to the Olivia Salamanca Memorial Hospital of Cavite City. Behind the chair is Dr. Pacifico Arca, a Knight of Columbus, who is director of the hospital, receiving the gift from the Shriners.

In the Grand Lodge

Our apologies to: Saigon Lodge No. 188; we missed the number on the front cover of our October issue, putting it down as No. 191. On page 6, same issue, we stated that MW Crudo was one of the speakers at the Memorial Mass for WB Gregorio Aglipay held at the Cathedral of the Holy Child on Sept. 1, 1969. MW Crudo was one of the guests, but did not speak.

On October 4, 1969, MW Crudo, MW Munarriz, RW Damaso Tria, VW Ruperto Demonteverde, and VW Teotimo Juan motored to Sta. Cruz, Laguna to be present at the Eleventh Annual District Convention of the Lodges comprising the 11th Masonic District. The eight Lodges: Malinao Lodge #25; Pinagsabitan Lodge #26; Batangas Lodge #35; Tamarraw Lodge #65; Makiling Lodge #72; Sixto Lopez (Batulao) Lodge #129; Mindoro Lodge #157 and Sierra Madre Lodge #181 had a very successful convention in Sta. Cruz with Pinagsabitan Lodge #26 as host Lodge. Prominent feature of the convention was the main address by Bro. and Justice Calixto Zaldivar of the Supreme Court who discoursed on problems in government service. Other speakers were WB and Governor Felicisimo San Luis, PM, and MW Manuel M. Crudo, Grand Master. WB Fernando O. Manas, reigning Master of the host Lodge, gave the welcome address. VW Ricardo Buenafe is DDGM of the District.

On October 11, 1969, MW Crudo and MW Munarriz flew to Santiago, Isabela to be present at the District

Convention of Masonic District No. 23 of which VW Rufino S. Roque, Sr. is the District Deputy Grand Master. Lodges comprised in the district are: Isabela Lodge #60; Cagayan Valley Lodge #133; Cauayan Lodge #180; and Mallig Plains Lodge #191. The Grand Master and Grand Secretary were impressed with the efficient manner in which the convention was conducted.

In the afternoon of the same day, the Grand Master and Grand Secretary flew back to Manila and motored from the airport to Cavite City to be present at the 67th anniversary celebration of Cavite Lodge #2 in that city.

RW Edgar L. Shepley, Deputy Grand Master, accompanied by Sis. Elva Shepley, Past Matron of Mayon Chapter, No. 1, OES, arrived on Oct. 10, 1969, from a business trip to the United States. They had a few days' rest in Honolulu before proceeding to Manila on their return trip. A couple of days after their arrival, RW Shepley immediately went back to work in the Grand Lodge.

WB Manalo and WB Guerrero represented Tagaytay Lodge No. 165 at the funeral service for the late Bro. Fidel Garcia Salazar, a member of the Lodge, at the UCCP Church in Binakayan, Kawit, Cavite on Oct. 11, 1969.

Bro. Salazar was one of those killed when their plane crashed en route to Viet Nam for military duty. Bro. Salazar was initiated in Tagaytay Lodge on Sept. 12, 1969. △

Philosophy in Masonry

WB Eugenio Padua, PM (51)

General Good of Society

Since Freemasons agree "to promote the general good of society," the thirteen thousand members of the fraternity in our country ought to take great interest in the forthcoming Constitutional Convention that will consider amendments to the present Constitution.

The evils of the present system of electing and reelecting the President and the Vice-President are too well-known to be described — and ought to be removed.

This writer (who is a member of the Board of Governors of the Philippine Constitution Association) has presented the following suggestion at a public Conference on Constitutional Reforms held in Manila on September 30, 1969.

Comments from the brethren may be addressed to Eugenio Padua, P.O. Box 786, Manila. They will be given consideration when the PHILCONSA Committee on Constitutional Reforms (of which this brother is a member) prepares the Committee's final draft of proposed amendments.

ELECTION OF PRESIDENT AND VICE-PRESIDENT BY NATIONAL ELECTORAL CONVENTION

1. The President and Vice-President of the Philippines shall each be elected, for only one six-year term without reelection, by the secret vote of at least two-thirds of all qualified Delegates to the National Electoral Convention.

2. All incumbent elected Members of the unicameral (National Legislature? Philippine Congress? Na-

tional Assembly? Philippine Senate? Parliament?), all incumbent elected Provincial Governors, all incumbent elected City Mayors and all incumbent elected Municipal Mayors, as well as living Delegates to the Conventions of 1934 and 1971 who can come, shall ipso facto be Delegates to the National Electoral Convention.

3. The National Electoral Convention shall meet in the City of Baguio starting at 10:00 A.M. on the twentieth day after official proclamation of election of a majority of the Members of the (National Legislature?)

4. The sessions of the Convention shall be called to order and presided over by the Chief Justice of the Supreme Court.

5. The President and the Vice-President shall, without previous nomination, be chosen from a promulgated list of Members of the (National Legislature?) who are natural-born citizens of the Philippines, forty years of age or over, and residents of the Philippines for at least ten continuous years immediately preceding their election.

6. There shall be no campaigning of any kind for these positions.

7. Acceptance of his election shall be formally made by the person so chosen during a plenary session of the Convention.

8. In case of non-acceptance of the election, or in the event no one shall have received the vote of at least two-thirds of all qualified Delegates, the Convention shall forthwith pro-

Turn to page 24

The Significance of the Cabletow

VW Lorenzo Talatala, DDGM

The cable-tow is among the Masonic symbols used in the Blue Lodge, whose meaning has not been fully expounded, other than: "being tied to the Fraternity by a stronger tie," in the Entered Apprentice degree; a "twofold tie," in the Fellowcraft degree; and a "threefold tie," in the Sublime degree. We were also taught in the lecture of the First degree, that: "... had you proven *refractory* and refused to conform to the ceremony of your initiation, thereby rendering yourself unworthy to be taken by the hand as a brother, you might by the cable-tow... have been led out of the Lodge, without even beholding the form thereof." The cable-tow, therefore, is an instrument which may be used to bind, as well as to separate, as the Master's gavel may be used for great good or greater evil.

In the Book of Hosea, in the Old Testament 11:4 (827) the cable-tow is alluded to as the band of love as expressed in the following quotation: "I drew them with cords of a man, with bands of love." Spiritually therefore, the cable-tow is the symbol of love — hence, the brotherly love that binds each one of us Masons. From this allegory, it may thus be deduced that, in the Entered Apprentice degree, the candidate has been bound to the Fraternity by a stronger band of love, as a Fellowcraft by a twofold band of love and in the Sublime degree by a threefold band of love. Coincidentally, it may also be said that the cable-tow is closely associated with the trowel, which spreads the cement of friendship and brotherly love, that cement "which unites us into one sacred band, or society of friends and brothers among whom no contention

should ever exist but that noble contention, or rather emulation, of who best can work can best agree."

The second paragraph of our OB as a Master Mason, reads in part: "... and will obey all summons sent from within the body of a just and legally constituted Lodge of Master Masons, if within the length of my cable-tow." This leads us to think and contemplate individually — did we not use the same cable-tow of the same length, or do Masons have different cable-tows? If so, then one asks himself, what is the length of my cable-tow?

There is no doubt, that every Mason, in obeying the summons sent from his mother Lodge, has different capabilities within his means, in order to be able to comply with those summons. Some brethren live far from the Lodge, but they have comfortable cars and drivers to take them to the Lodge. Others live near the place and can just walk from his home to the Lodge. In the case of many others, however, they live far away from the Lodge and have no means of transportation for their own use in going to the Lodge. Still others live in another city, province or town, making it much more difficult to attend Lodge affairs — meetings, conferrals, ceremonies and other Masonic activities. Because of those existing differences in the facility or difficulty in going to the Lodge, attendance is largely though not entirely, influenced by it. It is on this accord, where that portion of our OB regarding obedience to Lodge summons, "if within the length of my cable-tow" should apply. Liberally translated, therefore, the length

Turn to page 17

No Substitute for Proficiency

Bro. Prospero B. Pajarillaga (192)

We, who are Master Masons, must have recalled vividly the different rituals or ceremonies we went through when we became full-pledged members of the Craft. Some of us must surely have been impressed by the new experience and thrill during our initiation, passing and raising.

On the other hand, others may not have been touched at all. Why is this so? Well, the reason is simple. In the first place, if one is handled during his initiation, passing and raising by a competent and proficient team, and if the candidate had a profound interest and desire, his membership in the Craft would mean a great deal to him. He would enjoy the opportunity for service and a desire to learn something new.

On the contrary, if the teams had not prepared for this very important and basic stage in the life of a prospective Mason, and if the candidate did not have any genuine interest, naturally, everything will end up in failure and disappointment. In such a case, we just wasted our "sunshine", efforts and money.

If today we find in our midst in the different Lodges members who are dormant and inactive, it is partly because of faulty administration of affairs in the Lodge. A more thorough preparation and planning should be made by the Master with the assistance of the other officers. To attain that state of perfection and proficiency which is our goal, there are a few things we should remember and do, to wit:

1. A capable, proficient leader and Master is of extreme necessity in a Lodge at all times. What the Master is, so are the followers. A capable

leader and Master can bring to life a dying Lodge, while a weak Leader can cause dissension, division and disharmony in an ordinarily strong Lodge.

2. A thorough knowledge by the Master of the capacities, abilities and interests of every member of his Lodge will encourage everyone to participate in all its activities (rituals, degree work, etc.).

3. Constant practice individually and in groups. After an assignment is given by the Master, everybody should seriously and sincerely master his part, at first by himself, then later with the whole group for more coordination and harmony. There is a common saying that "constant practice makes perfect". One's degree of proficiency will depend upon the efforts exerted, one's devotion to his duties, and interests mustered by the individual concerned.

4. Foresight. A Master should anticipate things that are likely to happen. In other words, a provision should be made by having alternates or "spare tires" ready in case of emergency. Unforeseen circumstances happen now and then. Should a brother with an assignment suddenly become ill or indisposed, the alternate can easily be called and depended upon for the show must go on.

5. Cooperative spirit and attitude necessary. There should be a sincere desire from every member to realize that objective of attaining perfection and proficiency in the performance of our rituals and degree work. Our degree work is just like a basketball game or any other group game played

Turn to next page

by several members who need perfect coordination and harmony.

6. Rotation of Assignments. After a brother has mastered his assignment, efforts should be taken to give him another job especially one of a higher category or a sort of a promotion to inspire him until perhaps he reaches the position of a Master. This procedure will result in the over-all proficiency of the members and perhaps time may come when a Master can just point to anyone on the spot to perform a certain duty of job urgently necessary at the time.

7. Formation of a Crack Team. In a Lodge when membership is really big, there should be a Crack Team for each degree work. The members of these teams should be specialists in their own assignments. Likewise, there should be Lecturers for the three degrees who are truly masters of their own pieces. Better still, if we can produce more brethren who can deliver the lectures from memory for all the three degrees in such a perfect way that these Lecturers might be assigned to different candidates on certain occasions to avoid the monotony of a one-man-show. The same thing might be done with the lecture for the apron, the working tools and charges of the three degrees.

8. Appreciation and Recognition for Jobs well-done. The Master, Wardens and other officers and everyone present in the Lodge must be quick and ready to congratulate and recognize any brother who had been exerting efforts and who had performed his part satisfactorily. Can there be any reward dearer or more valuable than timely and sincere congratulations coming from the brethren for a job well-done? These little bits of recognition will more than compensate and inspire everyone to

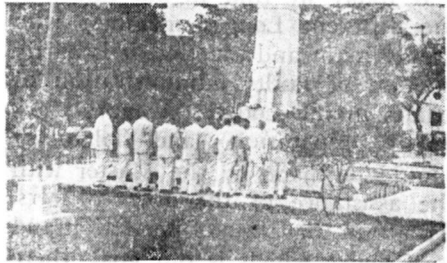
perform better next time until perfection is attained.

If and when we can implement these simple and humble guidelines offered above, then we can hope to produce Master Masons who will likewise be challenged to equal, if not surpass, our performances, thereby raising our standard of perfection in the conduct of our affairs in the Lodge.

When a newly raised Master Mason had been so impressed by the manner in which he had been handled, there will be a deep and lasting impression imprinted upon his mind which he will cherish dearly as long as he lives.

In military parlance, a Brother Mason, General Douglas MacArthur, once said that celebrated and famous expression, "There is no substitute for victory". On the field of Masonry, to attain proficiency and perfection in the conduct of our rituals and degree work, and to produce loyal and devoted Masons of the first caliber, let us remember and be reminded that there is no substitute for proficiency and perfection. Δ

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Members of the Knight of Rizal Chapter in Dumaguete City gather at the foot of Rizal Monument. Many of the Knights of Rizal in many places are Masons. Scenes like these will be repeated next month on the 30th of December in many towns and cities.

All About Ecumenism

News and Views on the Ecumenical Movement

NBM

In Berkeley, California, they have a unique set-up for a theological seminary called the Graduate Theological Union. Actually, it is a union of ten theological seminaries, 7 Protestant and 3 Catholic, in the State of California. Its studentry is composed of A.B. graduates from the member seminaries who go through a 3- or 4-year course leading to the degrees of Master of Ministry and Doctor of Ministry.

The first two years in the Graduate Theological Union are common to all its students regardless of their denominational affiliations. The third year is a specialization course in the theology and ritual of the particular church to which they belong as a prerequisite for ordination. After receiving the Master of Ministry degree, the graduates are ordained in their respective denominations. If they wish further specialization, they may go through the last year leading to the degree of Doctor of Ministry.

Berkeley is a university city where a branch campus of the University of California is located. There are also other university and college campuses in the city, one of them, the San Francisco Theological Seminary. The member seminaries of the Graduate Theological Union have purchased real estate for their new campus for classrooms, dormitories, church and offices.

Dr. Oxtaby, a retired professor of the San Francisco Theological Seminary (Presbyterian), and presently professor in the Divinity School of

Siliman University in Dumaguete City, says that this is the first set-up of an ecumenical nature in seminary training and has turned out to be a successful one. Other cities in the United States, particularly New York, are following the set-up in Berkeley.

* * *

The Philippine Hierarchy recently announced the new liturgy will commence simultaneously in all Catholic churches on November 30, 1969. Presently they are holding a series of lectures and demonstrations on the new and reformed mass as to its form, content and spirit. The aim is to familiarize the clergy and the faithful with the various changes which have to do with, among other things, the *Ordo Missae* or order of the mass, the preparatory rites, offertory, breaking of bread, benediction, types of vestments, etc. There will be only one standard mass for they hope to do away with the classification of masses such as the *missa lecta, cantada or solemnis*. Emphasis will be on audience participation in the mass rather than on merely seeing and hearing it. This will make the Catholic liturgy akin to Protestant liturgy where the church attendants take part in the service like singing the hymns, saying the prayers, responsive readings, etc. △

* * *

A dialogue these days is when both sides have a bullhorn.

— Bill Vaughn

REFORMATION . . .

From page 3

they make use of the fraternity as a practical means of livelihood, without enthusiastically worshipping the IDEA of Freemasonry. Under such circumstances even the higher elements cannot act as they would like. They have an interest in, and an understanding for, the IDEA, but they know not how to set about applying the lever of improvement for a reformation. If they attempt it in a small way, they encounter a boundless indifference, and find themselves unappreciated and left in a lurch. From these circles one receives all kinds of well-meant, and partly correct, advice — that one should improve the social life of the lodges, and offer better facilities for

games, pastimes, and amusements. Concerning many lodges there lies much truth in this; but what are these petty thoughts compared with the idea of a great REFORMATION of Freemasonry, from the depths of its own principles?

Some brethren point out that one should carry out the practices of the lodge, cultivate more in symbolism for adepts and candidates, instruct them thoroughly in the catechism of Masonry and instill a deeper interest in them. No one can dispute the usefulness of our symbolism. No one can deny that many wish to be impressed and purified by it. But everything has its drawbacks. If Freemasonry, with its deep and lofty ideals,

Turn to page 20

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GRAND MASTER'S MESSAGE . . .

From page 1

Let us organize DeMolay chapters, assemblies of Rainbow for Girls and Bethels of Job's Daughters in communities where there are Masonic Lodges. Time and again, I have issued this call to arms. My voice may not have been loud enough or it may have been lost in the wilderness. But I shall not be dismayed. This appeal we cannot have too often called to our attention and consideration. I shall not stop, my brethren, until my voice is heard and heeded.

In closing, I would like to make a little suggestion, if I may, to every Brother Master Mason.

After you shall have read this message, lock yourself inside your room, meditate, then ask yourself the following questions:

1. What have I done to help the Masonic Youth Movement?
2. Have I contributed my share in the enhancement of the DeMolay Movement, the Rainbow for Girls, and the Job's Daughters?
3. Have I not swerved from my duty in the practice of the splendid tenets of Masonry: Brotherly Love, Relief and Truth?
4. Have I, wittingly or unwittingly, sabotaged the Masonic Youth Movement?

Then pray, my brother, pray: "Lord, make me an instrument for good for the welfare of our Youth. Make me invest in our Youth."

Turn to page 24

* * * *

BAD OFFICIALS ARE ELECTED BY
GOOD CITIZENS WHO DO NOT VOTE.

Peace and Order: A Challenge to Masons

Bro. Edilberto R. Abentino (107)

The phenomenal rise of crimes poses a great challenge to national progress. The breakdown of peace and order is loudly sounding out a call for our direct involvement in this problem. The more lawlessness and licentiousness multiply and abound in our midst, the need of the hour becomes clearer and therefore we must act.

To answer the challenge of the times we, in this great Fraternity need to examine our readiness in facing this problem. We do not mean to say our preparedness in terms of intellectual and physical capacities and abilities, but in the adequacy of our inner beings to surmount the mountains of crimes. Our role in the peace and order situation in our country is by living the Masonic way and setting the example to our family and neighbors and fellowmen.

Our readiness to accept the challenge in terms of academic abilities and in the learning of the Masonic tenets of charity and brotherly love cannot be disputed. But do we also realize that we have to enrich our inner beings? The seemingly inexorable lawlessness that now prevails in our society needs for us to come first to our senses so that we may be able to reinforce our inner beings and divert our energy towards the development of a better and harmonious relationship with one another in our society under the regime of law and justice, all enjoying the blessings of peace and security. There are two things that we ought to consider in facing the challenge of peace and order.

First and paramount, that we need

to put on in combating the lawlessness of our times, the armour of faith — the substance of things hoped and the evidence of things not seen. We need an unquestioning faith in abiding to the will of the Lord God Almighty. According to Plato, people become good only as they undergo TRANSFORMATION. Transformation is possible when an individual is At-One-Ness with God. We in Masonry ought to be At-One-Ness with God in order to become better tools in making our society better and happier.

We must not only be law abiding citizens, but also we must be God fearing men always ready "to subdue our passions and circumscribe our desires within due bounds." A law abiding citizen cannot be such by not being a God-abiding citizen for the laws of men emanates from the laws of God. And to be God-abiding citizens, we have to ascend the Holy Mount Sinai day by day in order to get nearer to God and to live at-one-ness with Him until we reach the summit of leadership of Moses who chose to suffer affliction with the people than to enjoy the pleasures of sin for a season.

Secondly, we need to examine our individual inner beings.

The Great Wall of China is a gigantic structure, running some 1,500 miles across mountains and chasms and plains. Its cost in human toil and money was immense. When finished, it appeared to be impregnable. But three times, the enemy breached it not by breaking it down, but by bribing the gatekeepers. "It was the human element that failed".

Turn to next page

says Dr. Henry Emerson Fosdick. "What collapsed was character, insufficient to make the great structure men have reared really work".

Concerning the "Great Walls" of peace and order and the reign of justice in our society, can we say that even when the written measures against the enemies of peace and security remained, character of individuals collapsed? That legislators, political leaders, and justice overseers under money pressure opened the gates by allowing the silence of justice?

The approach has been made to the men sworn to depend the wall, and the approach will, be made again and again. Shall we allow this to happen to us in the course of our participation in maintaining peace and order?

Where most of our leaders failed, and where most of our citizens manifested their weaknesses, we should play our part regenerated, reinforced and invigorated in character, strong enough to resist the force of temptation.

A society free of fear and injustice can be maintained only if the essence of the Golden Rule ("Do as you would be done by") is written upon the hearts of each and everyone of us. There can be no genuine society outside an atmosphere of unselfish concern in the people who make the society. An act backed by

self-interest will not preserve the values of a free society; free speech, free inquiry, privacy, equality of opportunity and equality of voice in public affairs.

Only people who love justice and who have the concern for character-building can resist take over by crooks. A virtuous people, who take their public responsibilities seriously, who try to do for others as they would be done by, will produce a generation of citizens who are peace-loving and God-fearing.

Consequently, if we are individuals whose faith and character are integrated, cultured, and raised for the maximum service in making the community a better place to live in, the consequences of our services will be highly directed to the preservation of peace and security. Services of the youth civic leaders and members of our great Fraternity... men of faith and character are not by talk but by deed, not by profession but by action and not by noise and presumption but by effective silent humble manifestation that bring results. The future is resplendent and shining with new things to come but the present is clear and distinct as the Three Great Lights of Masonry. think, ponder and act. Write a historic tale that will long remain impressed in the noble hearts of those who we serve — humanity. △

* * * *

YOUR LODGE SECRETARY NEEDS YOU NOW...

Pay your dues and fees before the year ends; give him your correct address so that he can prepare an accurate annual report.

Better yet, attend your stated meetings and give him encouragement. He needs it in his difficult and thankless job.

GRAVEL AND SAND

A Report on Masonic Activities

NBM

At the District Grand Lodge Convention of the Sixth Masonic District comprised of Lodges in the province of Nueva Ecija, hosted by Nueva Ecija Lodge No. 73 in Quezon, Nueva Ecija on September 20, 1969, two Masonic pillars in the province were awarded the fifty-year Masonic pins by MW Crudo. The recipients are WB Rufino Angeles, PM (90) and WB Ruperto Josen, PM (73).

Back in 1963 when Juan Sumulong Lodge No. 169 was constituted in Taytay, Rizal, we who covered the constitution for our Cabietow, thought there was nothing much to recommend that new-born Lodge for any kind of success. It had no temple of its own; it was located, as it is now, in a small town with a strong Catholic background; it was and is near other big towns and city where there are already strong Masonic Lodges; there were and are few male citizens who might be interested in becoming Masons, etc.

The other day we were handed a copy of its Newsletter for October 1969, Vol. VI, No. 10. On the one-page affair we found cramped news-bits that warmed our heart and made us change our mind and now we are saving that it is succeeding very well with prospects of greater success. On its trestle board we find: Oct. 11, Lodge of Instruction; Oct. 17, its 72nd stated meeting; Oct. 18, Passing of four of its Entered Apprentices, one of whom is the son of its present Worshipful Master.

The Lodge still does not have a

temple of its own, but a brother who has his business in the first floor of his house has allowed the full and sole use of the house by the Lodge where it has been meeting for several years. The Lodge makes good use of the portion of the building, but it is still looking for a lot to buy and the brethren have plans to build its own temple in the near future. Meanwhile, WB Harry Guthertz, the reigning Master, donated the drapes, Bro. Lino Molina took them home to be laundered; and more, seeing that the drapes would be more attractive if they were dyed, WB Exequiel Angeles, PM, laid down a five peso bill on the Secretary's table to start a dyeing fund. Soon Bro. Augusto Aguilar came forward with another fiver, then WB David Cruz, PM, and several others.

Better still, very soon they will have a DeMolay chapter as all the members are hot for it. For prospective members who cannot afford the ₱26.00 entrance fee, the Lodge will advance the money and give the boys the opportunity to work and with their wages, they will pay back the Lodge. WB Angelo Baylon, PM, continues to be its Secretary since it was started.

From WB Catalino Castillo, PM and Secretary of Dagohoy Lodge No. 84, Tagbilaran City, Bohol island, we have been the regular recipient of the Lodge newsletter, "The Compasses". On September 13, 1969, they had a double celebration. They

Turn to page 19

Bagong Buhay Lodge No. 17 Celebrates

Bro. Lope A. Anson, SW

Bagong Buhay Lodge No. 17, F. & A. M., Cavite City, a Lodge with a history, commemorated its 62nd anniversary with a well-appointed program and a luncheon held Sunday, August 10, 1969, the eve of its inception.

In conjunction with this celebration, as a joint affair, was the blessing and inauguration of the Bagong Buhay Lodge Tennis Court located on the premises of the Lodge.

Incumbent Worshipful Master Julian C. Medina, Jr., spearheaded this two-pronged occasion to a successful conclusion with his well-coordinated committees "leaving no stone unturned" in the execution of their assigned tasks.

Brethren and their families in this valley other than the members of the celebrating Lodge made the celebration one to be remembered with their presence.

The anniversary program was opened with a thanksgiving mass held at the Lodge hall with Bishop Bro. Alberto Ramento officiating. Bro. Lope A. Anson, Sr. Warden, gave the opening remarks with WB Julian C. Medina, Jr., delivering the main address on "The Significance of the Occasion." WB Jose T. Bernal, P.M., incumbent Secretary, acted as the master of ceremonies and gave the closing remarks.

The program was highlighted by the awarding of the much-coveted 50-Year Membership Pin to WB Vicente Mendoza, P.M., incumbent Venerable Master of the Magdalo Lodge of Perfection, Cavite Bodies, AASR, by MWB Emilio P. Virata, PGM, amidst the standing ovation of the brethren and guests.

Before the luncheon, the tennis court was blessed by Bishop Bro. Ra-

mento with the brethren and guests witnessing the occasion. In the afternoon the tennis court was fittingly inaugurated with exhibition matches between the brethren frontlining the affair.

The advisory body of the tennis court is the Board of Trustees composed of WB Julian C. Medina, Jr., Master of the Lodge; Senior Warden Bro. Lope A. Anson; Junior Warden Bro. Perfecto Verniz; WB Salvador Jacinto, P.M.; WB Chin Yim Boo, P.M.; Bro. Oliver Ramirez and Bro. Oscar Ramirez.

The managing body of the tennis club is composed of the following: WB Jose T. Bernal, PM — president; Bro. Gonzalo Portacio, Jr. — vice-president; WB Fortunato Yambao, PM — athletic manager; Bro. Yu Lin Yan secretary-treasurer, and Bro. Blas Reyes — auditor.

The tennis court, constructed through the voluntary contributions of the brethren, fills a long-felt need in a move aimed to step up the realization of an entity that caters to the physical well-being principally of the lodge members. Membership in the tennis club is also open to brethren from other lodges.

LOOKING BACK

In celebrating this year, 1969, the 62nd anniversary of Bagong Buhay Lodge No. 17, let us look in retrospect, and succinctly once again, trace back its coming into existence.

A group of Masons from Nilad Lodge No. 144, Sinukuan Lodge No. 272, and Lusong Lodge No. 185, headed by Wor. Bros. Ramon Diokno, Timoteo Paez and Inocencio Concepcion converged in Cavite to hold an assembly of Masons and proceed

Turn to page 22

of the cable-tow is in direct proportion to the distance and means available whereby a brother may be enabled to comply with Lodge summons. If the brother lives near the Lodge or is living at some distance but has available means of transportation for himself, it can be said that the Lodge is within the length of his cable-tow and the brother concerned has no excuse to be absent from the Lodge, if properly notified that his presence is needed therein. The Ancient Laws — The Old York Constitution of 926, as contained in Sec 10 of the Ancient Charges, states: "That every Master and Fellow shall come to the assembly, if it be within fifty miles of him, if he has any warning." It is very explicit, that every Master Mason shall have at all times an eveready cable-tow reaching as far as fifty miles and be always willing to come to the Lodge whenever his presence is needed therein, if properly notified. It is however expected, that every Master Mason should, on his own volition and free will, endeavor to stretch forth his cable-tow a little farther, as to be more useful to the Lodge even at the expense of a little more self-sacrifice to reach the Lodge. The key factor to this is interest — because interest generates initiative, and initiative leads to the fulfill-

ment of the objective. If only the brethren — all of them, will observe the fifty-mile limit, as required by the Ancient Laws of Masonry, our problem of poor Lodge attendance would have been solved. And, if only the brethren could, when situation arises, stretch a little bit more the length of their cable-tows, by dedicating more sacrifice for the welfare of the Craft, we can all hope that this Fraternity can, as of today and until time shall be no more, be the strongest Organization dedicated to the welfare and progress of humanity and the most potent force in promoting understanding, goodwill and brotherhood of men regardless of physical, social, religious and other barriers.

Still viewed from another aspect, the cable-tow to a candidate is said to be the representation of the umbilical cord which joins a child to its mother at birth. By it, and until it is removed after assuming his obligations to his Lodge and to the Fraternity in general, an unseen tie binds the candidate to the services of humanity, but most especially to his brethren in Masonry. This explains the fact why a candidate, before being duly obligated, should be bound symbolically by a cord, called the cable-tow, otherwise at that stage no connection can as yet exist between him and Fraternity. △

* * * *

Masonry, in teaching men of every age, to look above themselves and their resources, to an eternal and Supreme Being, renders a service to mankind which is almost infinite in its scope.

— Ray Walker, 32°

Now it can be told. After saving and scrimping, your Cabletow for December will be forty inside pages. Thereafter, the 1970 issues will be back at 32 inside pages.

Pitak Filipino

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

ANG MASONERYA: KAHAPON AT NGAYON

HINDI pa gaanong nagluluwat, na sa mga pitak na ito'y nalathala ang malaking kaibhan ng Masonerya sa *Ngayon* at nang sa *Kahapon*. Iyan ang tatalakayin ko sa lathalang ito.

Bilang pambungad ay nais ko mungang itanong ito: Umuunlad ba sa Pilipinas ang Masonerya?

Sa taunang ulat (*annual report*) ng Ktt. Kalihim ng Gran Lohiya, na nauukol sa taong 1966, ay ganito ang bilang ng mga Mason:

Disyembre 31, 1965 12,783

Disyembre 31, 1966 12,384

(432)

Samakatuwid, sa halip na dumami o maragdagan ang bilang ng mga kasapi sa ating Kapatiran, ito'y umunti (*decreased*) ng *apat na raan at tatlumpu't dalawa* (432), gayong mayroon pang *apat* (4) na bagong Lohiyang naitatag sa loob ng taong iyon.

Kung бага sa isang bahay-kalakal, ang Kapatiran natin ay "nalulugi" (*in the red*). Ano ang dapat nating gawin?

Sa ganang akin, una-una'y pagsikapang nating matalos ang sanhi nang pag-unti (*decrease*) ng bilang ng mga kasapi. Ang wika nga ng ating Bayani at Kap. Jose Rizal, kailangang matiyak (*localize*) ang dahilan ng sakit o karamdaman bago ito lapatan ng lunas o gamot.

Nabanggit pa rin sa mga pitak na ito ang hinggil sa pagtanggap ng mga taong di-karapat-dapat (*un-*

worthy) maging Mason, at ang pagpapairal ng pamamalakad, hindi sa kapakanan ng lahat, kundi para sa kabutihan lamang ng iilan.

Ang Masoneryang nagisnan na natin, na dinakila, pinalaganap at ginawang saligan ng mga Bayani ng Lahi sa pamamalakad sa buhay at sa kabutihan ng bayan, ay ibang-iba kaysa Masoneryang umiiral sa kasalukuyan. Nuon, ang kapatid na Mason ay "talagang" kapatid, sa buhay man at kamatayan. Subali't ngayon, ang isang Mason ay kapatid lamang hangga't nasa loob nang pagpupulong ng isang Lohiya; o kaya, hangga't mayroon lamang kailangan sa kanya.

Matangi sa isang Kapatid (?) na nagsuplong sa pari sa Tundo (Maynila), sa pamamagitan ng kanyang asawa, hinggil sa pagkakatatag ng Katiipunan na binubuo ng mga Mason, sino sa mga matatandang Mason ang masasabi nating nagkanulo sa kanyang kapwa Kapatid; ang nagsaman-tala o nanirang-puri sa kapwa niyang Mason?

Hindi kaya isa iyan sa mga sanhi kung bakit ang ilan sa mga kasapi'y kusang tumitiwalag, o kundiman, ay ayaw nang magbayad ng buwanang butaw upang sila'y itiwag? At, bakit sa mahigit na tatlumpu't tatlong angaw na Pilipino ay mayroon lamang mahigit sa labing dalawang libo (12,000) ang Mason?

Isusog pa riyang ang pangyayari, na ang Masonerya ngayo'y hindi na abot-kaya ng mahihirap o pangkarniwang tao, kundi para sa mayayaman na lamang... Nuong una, ang

paunang-bayad sa pagsapi'y maaaring ₱50 lamang; ngayo'y hindi dapat bumaba sa ₱125.00. Ang buwanang hulog (*monthly fee*) nuon ay piso lamang (₱1) sangbuwan; may ilang Lohiyang sumisingil ng ₱1.50. Ngayo'y hindi kukulangin sa ₱2. Ang "Cabletow" nuon ay walang bayad; ngayo'y tatlong piso (₱3) sangtaon, at binabalak na namang itaas sa apat na piso (₱4). Wala ring abuloy na sapilitan sa ospital ng mga lumpo (*crippled children*); ngayo'y limang piso (₱5) sangtaon.

Ang isang pangkaraniwang kawani na sumasahod ng ₱350.00 sangbuwan, lalo na't may malaking pamilya at umuupa lamang ng bahay, ay hindi ganap na makatutugon sa mga gugulin ng isang kasapi sa Masonerya.

Tangi sa mga nabanggit nang gugol, hindi pa rin maiiwasan ang pag-abuloy sa gugol sa pagtatalaga (*installation*) sa mga bagong halal na pinuno ng Lohiya; sa pagdalo-dalo sa Kapulungang Pampurok (*district convention*), na ₱5 bawa't isa; at pag-abuloy sa isang Kapatid — namatayan, nasunugan at iba pang karpinasaan — kailangan pa rin ang ambag, kahi't na nagbabayad na ng *premium* na ₱18 sangtaon, sa *group insurance*.

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GRAVEL & SAND . . .

From page 15

celebrated the 119th birthday anniversary of Bro. Marcelo H. del Pilar and held a get-together to welcome back to Bohol WB Cesario Balintag, PM of the Lodge, who came back to Bohol, from several educational assignments in other provinces, to be Division Superintendent of Schools of the island province. Our congratulations to WB Balintag and to the brethren of Dagohoy Lodge No. 84. △

Sa kabilang dako, ang ilang mataas na pinuno ng Gran Lohiya at ilang kawani ruon, ay tumatanggap ng malalaking suweldo. Hindi ba maaaring bawasan ang mga sahod na iyan, at magpakasakit sila, yayamang ang Masonerya'y hindi naman samahan sa pangangalakal o industriya, kundi isang Kapatiran. Lalo na't aalagatain, na sailang may mataas na sinasahod ay mga *retirado* na sa dati nilang pinaglilingkurang pamahalaan at bahay-kalakal, na kahi't hindi magsuweldo'y may buwanang پسئیونگ tinatanggap sila.

Sa wakas ay sisipiin kong buong-buo ang nabasa kong "pasubali" sa ikapagtatagumpay ng Masonerya:

"Kung ang Masonerya lamang ay magiging tapat sa kanyang lunggatiin, at ang mga Mason ay matutong magpahalaga sa kanilang sumpa at pangako; kung tayo lamang ay maaaring magpakasakit na tumulong sa layuning ng Masonerya na mapanlad ang Sangkatauhan — hindi lamang manaka-naka at pasumpung-sumpung, kundi sa habang panahon at pamalagian. . . tayo'y makaaasang ang pagsisikap nati'y gagantimpalaan, at maisasakatuparan ang isang dakila't banal na gawain!" — ISAAC E. DIZON (67), *Lunsod ng Bagyo*. △

Teresa Calderon, daughter of WB & Sis. Jose Calderon, PM, (12), arrived early last month from the U.S. where she gained honors as a champion reader both in speed and comprehension.



Teresa Calderon

She was welcomed back by her family at the Manila International Airport. She intends to give personalized instruction in speed reading. △

is sought only in lodge practice, then its symbolism must remain hollow, stultifying and wearying. If one cares only for these formalities, one would soon lose all spirit: the allusion to the inner value of the symbol would become shallow trifling; the moralizing and memorizing of the ritual would degenerate into wearysome verbiages, behind which everyone would feel what is really missing, and what alone gives unutterable value to everything, namely *deeds, good deeds* in real life. Lodge ritualism is neither purpose nor object, but is intended only as a means for the cultivation of an active life. If we were to satisfy ourselves with ritualism, symbolism and its practice, we would come to a standstill in the cutting of the rough ashlar, and we would become disgusted with the monotony and fruitlessness of the task.

It has been proved beyond doubt that even the highest glory of the most beautiful symbolism is often merely a greatly exaggerated system of honors and degrees, so that finally, the most beautiful and flowery lodge speeches are not, and never will be able to turn words into deeds, which, after all, is the main thing. It is certain that the exaggeration and emphasis of the so-called lodge ritualism, have been unable to prevent over two-thirds of the members from becoming so weary and slack that the attendance, even in the most orthodox lodges, has decreased tremendously. The formation of Freemasonry in the 18th century was conceived in accordance with the cultured life of that period. In accordance with the tendency of that time, Freemasonry has made its duty the striving after truth, and keeping holy of the moral law, and has attempted

to unite mankind on the neutral ground of humanity, by removing religious, political, and national barriers. In the light of this idea one could see Freemasonry revive with power and burst into flame. But this task can no longer fully occupy the lodge life of today, we have gotten no further. Our ritualism and symbolism is now looked upon as being beautiful, but in time it ceases to inspire. Everlasting moralizing, practiced by those only, who, in difficult circumstances were not able to establish moral authority, as in a sermon, where morality is taught from the scriptures. In respect to moral teachings and preaching we could in no way overtake the church. Our fraternity has fallen into lethargy and we forget that it has a deeper mission. We must demand of our followers not only a knowledge of our symbolism, but practical activity in humanity and benevolence. We need not only a theoretical assurance and training, but, before all, a common practical manifestation of human love. What would one think of a fire brigade which promises help, drills its men well in their work, goes through all the exercises, but which at the first alarm, runs about pell-mell, and shows no sign of general organization? It would simply be laughed at. The mission of Freemasonry must solely lie in an open effort on the part of everyone to bring about a true exemplification of the teachings of our order. It must culminate in one point — the Masonic DEED. These deeds differ, naturally, according to their surroundings or according to the nature of the proffered social problems; they must strive to one goal, the amelioration and humanizing of the whole of mankind. We must unite in performing good deeds by means of LABOR and LOVE. △

With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

Bethel No. 4, I.O.J.D., Iloilo City, held their first Installation on Aug. 24, 1969 at the Iloilo Masonic Temple. It was formally opened by Mom Maria Rovira, Bethel Guardian and Dad Federico Gallano, Associate Bethel Guardian.

Those installed were Terestia Ganzon, Honored Queen; Ruth Gabuelo, Senior Princess; Flora Grace Guillergan, Junior Princess; Edna Ganzon, Guide; Maria Victoria Octaviano, Treasurer; Mei Ling Franco, Musician; Helen Yu, Librarian; Messengers; Armi dela Cruz, Aracelia Espino, Lucia Aujero, Vida Vital, and Fe Zaldivar; Verna May Cathedral, Sr. Custodian; Annie Locsin, Junior Custodian; Erlinda Octaviano, Inner Guard; Marilyn Hiponia, Outer Guard; Nejema Sustento, Choir.

A special number, "The Lord's Prayer" was sung while the Honored Queen was at the Altar. She passed thru crossed swords presented by the DeMolay Honor Guard.

A large crowd was present and everyone was proud of the beautiful ceremony. The retiring Honored Queen, Cynthia Gabuelo, was the presiding officer of the evening. Inspirational talk was given by Mom Ethelyn Walterman, Assisting Supreme Deputy to the Philippines and Bethel Guardian of Bethel No. 1, Olongapo City. Dad Walterman, Past Associate Guardian, commended the Daughters for the lovely installa-

tion of the newly chartered Bethel.

The ceremony was closed with the pantomime of the cross. Our Supreme Guardian once said, "The life of every Job's Daughter is a fairy story written by God's fingers.

— *Ethelyn Walterman*

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We have just received complimentary copies of The International DeMolay *CORDON* for September 1969 and are happy to report that on pages 24 & 25 therein, we find a story of the Second Masonic Youth Conference in Dumaguete City, June 18-22, 1969, and a picture of Rainbow, Jobies and DeMolays welcoming MW Manuel M. Crudo, Grand Master and Executive Officer of the Supreme Council of DeMolay for the Philippines, Guam and Okinawa, at Dumaguete airport on June 18, 1969.

We also find on page 27 of the issue mention of the different honors our Philippine DeMolays have garnered. In increase of membership for small jurisdictions, the Philippines ranks first; in number of blue honor key awards, the Philippines ranks sixth; and in number of new chapters formed, the Philippines ranks third.

Bro. Todd E. Williams, Past Senior Councilor of Chula Vista Chapter, Order of DeMolay, was an Octo-

Turn to next page

ber 8 visitor of MW Manuel M. Crudo, Grand Master and Executive Officer for the Philippines, Guam and Okinawa of DeMolay. Bro. Williams, who is from Imperial Beach, California, is presently a deck officer-trainee on board the *MS Philippine Mail* in connection with his course at the Merchant Marine Academy, Kings Point, New York. After finishing the combined deck and engine courses, he hopes to work either as deck or engine officer on board ship for two or three years after which he will take a course in naval architecture for, according to him, he much prefers to build ships rather than sail them.

Bro. Williams confided that his girl friend is a Jobie and they hope to marry in three or four years after they finish their schooling. When his ship is in port, he makes it a point to visit with DeMolays and Masons in the area. While in India, he had a three-hour visit with the Deputy Grand Master of the Grand Lodge of India at which he encouraged the high ranking Indian Mason to organize a chapter or two of DeMolay there. Bro. Williams is proud to state that he attended the

Second International DeMolay Congress held in Kansas City, Missouri, July 1-4, 1969. Shortly after the conference, he was initiated in the Order of Knighthood in the Cincinnati, Ohio priory.

The boys of Dimasalang Chapter, Order of DeMolay, sponsored by the Gen. Manuel Tinio Lodge No. 167 in Guimba, Nueva Ecija, are proud boys. They have acquired the reputation as efficient and reliable workers and worthy citizens besides. They are being asked to put up Marcos-type school houses in the town and barrios and they gladly give their services for free. Their next project is the organization and teaching in of adult education classes in the town and barrios of Guimba. And they will do it as their service to the public of their town. Chairman of their Advisory Committee is Dad Jose DeOcampo, Worshipful Master of the Lodge and their Chapter Advisor is Dad Ben Dizon, Dean and Executive Officer of Corregidor College of Guimba. The Master, members of the Lodge and the DeMolay boys hope to have a Bethel of Job's Daughters in that town. △

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BAGONG BUHAY . . .

From page 16

with the election of officers for the proposed Bagong Buhay Lodge, UD, on September 16, 1906. Those elected were: Bro. Jose A. Reyes, Wor. Master; Bro. Ladislao Diwa, Senior Warden; Bro. Juan N. Santos, Jr. Warden; Bro. Catalino Nicolas, Orator; Bro. Eulogio Santiago, Marshal; Bro. Hermenegildo Maldonado, Sr. Deacon; Bro. Basilio San Jose, Treasurer; Bro. Hugo Adorable, Secretary; Bro. Gregorio Medina, Jr. Deacon and Bro. Andres Perez, Almoner.

The charter of the Lodge was ap-

proved by Grande Oriente Español of Madrid, Spain, and delivered to Wor. Bro. Jose A. Reyes. The Bagong Buhay Lodge was instituted and its officers were officially installed on August 11, 1907, and the Lodge was assigned No. 291. Illustrious Bro. Abelardo Cuesta 33^o, was the installing officer. Representatives from Lodges Nilad, Balagtas, Walana, Taliba, Lusong and others were present. "It was a big affair and a sumptuous banquet was tendered to the visiting brethren after the installation ceremonies." When

the Lodge was officially constituted there were already thirty members in its rolls.

When the unification or fusion of all the 29 symbolic Lodges of the Gran Oriente Español, 2 under the Grand Lodge of Scotland, 2 under the Grande Oriente de España, 1 under the Grande Oriente Lusitano Unido, and 11 under the Grand Lodge of Free and Accepted Masons of the Philippines' was finally realized, the Bagong Buhay Lodge was rechartered and renumbered 17, substituting its former number 291.

Worshipful Brother Ladislao Diwa of San Roque, Cavite, Brother Andres Bonifacio's co-founder of the Kapitunan, was a Past Master of Bagong Buhay Lodge No. 17. He was a Colonel of the Revolutionary Army and first Civil Governor of the Province of Cavite, and a co-signer of the Proclamation of Independence.

It is also with great pride to state here that many descendants of the Thirteen Martyrs of Cavite, those men, who, Masonically led, gave their lives to help in giving the future generations of our country freer place to exist, have been members of our venerable Lodge.

The 62 years' existence of Bagong Buhay Lodge No. 17, looking back, has more than justified the enthusiasm and effort of its pioneers. It has lived up, within the circumstances that hew its path, to the expectation of the Fraternity that encompasses the democratic world, the brotherhood that gave Bagong Buhay Lodge No. 17 the right to be born, the Free and Accepted Masonry. The Lodge has been a vital force for the enrichment of fellowship and understanding among its members directly and among the citizens of the community indirectly. It has created a foundation of service within its capability which is growing stronger with the time. It has its rôle in the maintenance of brotherhood and good will and will continue to do so. And it can look back and feel proud of its modest achievements.

As the horizon of Masonry's perspective gets wider in attuning with the needs of the time, the present membership of the Lodge, observed as having the necessary enthusiasm and unselfish desire to champion the cause of Masonry, will not be found wanting to be equal to the future tasks. △

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Brethren of Kutang Bato Lodge No. 110 and their ladies welcome Grand Master and Mrs. Crudo and party at Cotabato Airport, Sept. 8, 1969.

PHILOSOPHY . . .

From page 7

ceed with a new election or elections until the position shall have been filled.

9. In accepting the position of President or of Vice-President, the person so elected shall at a plenary session of the National Electoral Convention solemnly swear that he has unconditionally resigned from the political party to which he belonged and that thenceforth he shall act as the President or the Vice-President of all the Filipino people, doing justice to every man regardless of political affiliation.

10. The National Electoral Convention shall be considered adjourned on the twentieth day after the President and the Vice-President shall have been inaugurated.

11. The Convention may be reconvened, however, upon call by the Chief Justice of the Supreme Court

at any place considered convenient by him, for the purpose of electing a new President and a new Vice-President in the event of removal, resignation, death or disappearance of both the President and the Vice-President, or of physical inability of both officials to discharge their powers and duties.

12. The presence of three-fourths of all qualified Delegates shall constitute a quorum at any session of the National Electoral Convention. △

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MASONIC WEEK . . .

From page 4

spectively to over a hundred novices. On Saturday, the 18th, the local Shrine ladies tendered a luncheon for the Shrine ladies from Tacoma, Washington at the Manila Polo Club. In the evening, the Potentate's Ball was held at the Ballroom of the Manila Hilton. △

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To Members, Filipinas Savings & Loan Assn.:

The accounts now being under audit, please notify Mr. Castor Silvestre, c/o Scottish Rite Temple, 1828 Taft Ave., Manila, as to the amount you have actually paid on your subscriptions for confirmation purposes.

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GRAND MASTER'S . . .

From page 12

Then listen to Emily Dickson as she sings her beautiful, lyrical song:

"If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain."

(Sgd.) **MANUEL M. CRUDO**
Grand Master △

GRAND LODGE OFFICERS

<i>Grand Master</i>	Manuel M. Crudo
<i>Deputy Grand Master</i>	Edgar L. Shepley
<i>Senior Grand Warden</i>	Damaso C. Tria
<i>Junior Grand Warden</i>	William C. Councell
<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>	Leon A. Vidallon
<i>Grand Orator</i>	Teodoro V. Kalaw, Jr.
<i>Grand Marshal</i>	Ruperto Demonteverde
<i>Grand Standard Bearer</i>	James L. Norris
<i>Grand Sword Bearer</i>	George M. Reid
<i>Grand Bible Bearer</i>	Jose Ma. Cajucom
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros
<i>Junior Grand Lecturer</i>	Juan Causing
<i>Junior Grand Lecturer</i>	Fred T. Guerrero
<i>Junior Grand Lecturer</i>	Mario F. Racela
<i>Junior Grand Lecturer</i>	Alejandrino A. Eusebio
<i>Senior Grand Deacon</i>	Teotimo G. Juan
<i>Junior Grand Deacon</i>	Bayani B. Ibarrola
<i>Senior Grand Steward</i>	Benjamin Gotamco
<i>Junior Grand Steward</i>	Salvador C. Agu no
<i>Grand Pursuivant</i>	Frank L. Jison
<i>Grand Organist</i>	Angel 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 President</i> | 8. Charles S. Mosebrook, PGM |
| 3. William C. Councell, JGW, <i>Secretary</i> | 9. Raymond E. Wilmarth, PGM |
| 4. Edgar L. Shepley, DGM | 10. Mariano Q. Tinio, PGM |
| 5. Damaso C. Tria, SGW | 11. William H. Quasha, PGM |
| 6. Esteban Munarriz, PGM, GS | 12. Joseph E. Schon, PGM |

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

Glen A. Strong, *Regional Grand Master*
 Kenneth A. Rotness, *Regional Deputy Grand Master*
 Murray V. Harlan, Jr. *Regional Senior Grand Warden*
 William P. Schwager, *Regional Junior Grand Warden*
 Cleveland McConnell, *Regional Grand Treasurer*
 Wallace H. Morris, PRGM, *Regional Grand Secretary*

DISTRICT DEPUTY GRAND MASTERS:

District No. 1 Edgar L. Shepley	District No. 13 Gregorio S. Lagumen
District No. 2 Leon A. Bañez, Jr.	District No. 14 Valerio V. Rovira
District No. 3 Sotero Torralba	District No. 15 Fidel C. Fernandez
District No. 4 Dominador P. Erica	District No. 16 Augusto P. Santos
District No. 5 Castor Z. Concepcion	District No. 17 Melquiades Varías
District No. 6 Carlos M. Ferrer	District No. 18 Isagani S. Bella
District No. 7 Marcelino P. Dysangco	District No. 19 Jainal D. Rasul
District No. 8 Desiderio P. Hebron	District No. 20 John S. Homburg
District No. 9 Lorenzo N. Talatala	District No. 21 William MacDonald
District No. 10 Eliseo P. David	District No. 22 William G. Kunkle
District No. 11 Ricardo C. Buenafe	District No. 23 Rufino S. Roque, Sr
District No. 12 Luis E. Makayan	District No. 24 Clemente M. Nava
District No. 25 Aniceto Belisario	

WHAT MASONRY MEANS TO ME

I take great pride in my Masonry. I was received into the Craft almost a quarter of a century ago and am sure today I have not exhausted even the smallest vein of its richly laden ore.

It is a source of help and comfort and pleasure I can absolutely rely upon. When I have wearied of other labors I can turn confidently to my lodge room and find companionship and courage. There is something indefinable in Masonry I can find nowhere else in the world. Familiar as I am with the Masonic ritual it continues ever fresh and ever new. Always it seems to me, as I hear it again repeated, I catch a new thought or a new inspiration and a new grip on the eternal truths of life.

Masonry has greatly enriched my life. It has given me friendships that I cherish dearly. It has, I think, whispered subconsciously to me in silent hours words of caution and encouragement.

I like the going back to my lodge. I have found it refreshing and good to step aside out of the path of my busy life and sit again with the Masons who have carried on in my absence. To this experience I come gladly and joyfully, as a boy returns again to his old home which he left to seek his fortune. Still some of the old brothers await to welcome me. Grown a little older I find them, but still strong and eager for the duties of a Mason! With them I can be what I long so often to be—just one of the Craft. Their aprons and mine are made of the same cloth; their dreams and mine are similar; their pulses beat to the same inspiration and we are all at peace.

Rich and poor, high and low make no difference there. The pomp of life is thrown aside. Only that which is important counts.

Masonry has taught me the follies of petty distinctions and the shams of pride and place.

—Edgar A. Guest