

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



The Junta Scene. Re-enacted by brethren of Luzon Bodies, AASR, is an episode in the life of WB Emilio Aguinaldo when in Hong Kong. Gen. Aguinaldo and his peers decided whether or not to return to the Philippines and resume the fight for freedom. Presentation was held at Flaridel Temple, Aug. 31, 1969.

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Grand Master's Message:

THE MEANING OF CHRISTMAS

I am most happy to bring the Season's Greetings to all our brethren and their loved ones whithersoever dispersed — in Vietnam, Korea, Japan, Taiwan, Okinawa, Guam, Saipan, Marianas Islands, Kwajalein, Marshall Islands, the United States of America, Europe, the Philippines and elsewhere throughout the world.

To our brethren who have sent in their generous donations to the Grand Lodge Christmas Fund for the indigent families, we extend our sincere, grateful thanks. Your loving kindness to the poor and the less fortunate goes a long, long way to making their Christmas merry and their New Year happy.

Gold, silver and jewels are not gifts but mere token of gifts, for the gift without the giver is bare. "You give but little when you give of your possessions. It is only when you give yourself that you truly give." We truly give when we give a portion of ourselves, when we give gifts of the heart, gifts of the spirit and gifts of our time such as a friendly visit to the sick, an expression of sympathy to the widows and orphans in their hour of sorrow, a helping hand to succor the poor and the needy, and a word of encouragement and inspiration to the distressed.

He who died upon the cross for us gave neither gold nor silver. For He was poor. He died to save the world not a particular church.

Jesus said: "Fear not Albion; unless I die thou canst not live; but if I die, I shall arise again & thou with me. This is Friendship & Brotherhood: Without it Man is Not. x x x For Man is Love, As God is Love, every kindness to another is a little Death in the Divine Image, nor can Man exist but by Brotherhood." (Blake) p. 243, From Darkness to Light by Gollancz)

"Whatsoever a man soweth, that also he shall reap." Jesus loved the world so much that now the world loves Him and celebrates his birthday with love.

Let us draw meaning and inspiration from the life of Jesus who was truly good. Our life is short and it affords but few days for love. Let us endeavor to make everyday Christmas by exemplifying the Grace of Giving — by giving a portion of ourselves to help our neighbors, without counting the cost and without expecting any material reward, save the self satisfaction of a job well done for the welfare of our fellowmen and to the

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Christmas '69

Throughout the whole Christendom, during the Christmas Season this December, amidst shivery weather, the traditional greeting: "Merry Christmas", shall again be the by-word of people of good will, and the customary symbol, the Christmas tree, shall once again bloom and glitter in every home everywhere — in token of the birth of Jesus Christ, who brought to us the true LIGHT, to liberate us from superstition, ignorance and the sins of humanity. This being an election year, however, it is to be expected that the season's greeting may not be expressed sincerely and without mental reservation, because by then, the "ugly wounds" that have been inflicted upon the sensitive hearts of the "fallen" politicians and their followers, would still be fresh and may still be mumbling words of hate against the victors. Incidentally, however, Masonry is not, and cannot be involved in political conflicts, it being contrary to its aims and antagonistic to its principles. Thus, beyond the estrangements and divisions of our people, amidst uncertain peace and order in many places, the greeting of a brother will ring true in words, feeling and sentiment, buoyed up by the spirit of Christmas. It is, therefore, our rare privilege — we, men of good will and without rancor in our hearts, to enjoy the blessings of this Christmas Season, as the season of giving and forgiving and to partake of the pleasures of divine love showered upon us during seasons like this — love for our fellowmen, our neighbors and friends, and kind solicitude for the underprivileged masses. In-

cidental to the tradition of giving, friends will be asking their friends: "What would you want for Christmas?" Countless questions of similar nature will be asked and countless answers will be given — all in the sincerest tradition and spirit of Christmas. Since time immemorial, the Christmas Season has been traditionally observed by all Christians every year, with deep reverence and true devotion to Him, and with respect, tolerance and understanding by the non-Christians, on the commonly accepted tenet that all men, except the non-believers, are the children of one God, regardless of one's religious belief. Even the non-believers join us in the celebration of Christmas on the premise that joy, good will, understanding and the pursuit of peace, which are inherent in Christmas, are of universal acceptance. Despite their isolated belief, they still belong to society, and cannot just, by default, allow the God-believers to have a monopoly of all the pleasantries showered upon men during the Christmas Season.

The season, likewise, is taken advantage of by many Christians to express their supplications to the Savior, to bless them with a bountiful future, confident that, it being an occasion for magnanimity and good will, their wishes will be granted by the Son of God during the season of His festivity. And, in the spirit of the season, let us therefore, join the numberless well-wishers and people of good will, to crystalize our own Christmas wishes, not necessarily for our own benefit, either as individual Masons or citi-

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Our Masonic Check Points

BRO. PROSPERO PAJARILLAGA
JW, Kidapawan Lodge # 170

Masonic tradition informs us that at the building of King Solomon's Temple, guards were assigned and placed at the South, West and East gates or entrances to check on those coming in and out of the magnificent temple to see if they had the pass and the proper permission of the King. Travelers were carefully screened, searched and asked if they had the pass and permission, and if they did not have them, they were denied entrance. Such a system eliminated eavesdroppers and cowans who might bring with them something offensive or defensive inside the temple and disturb the peace and harmony which is the strength and support of all organized societies especially that of our Fraternity.

In Freemasonry today, when a candidate for the degrees of Masonry starts filling up an application form for membership in our Craft, he is actually making his first knocks at our (Freemasonry's) door, and it is at this stage that every Master Mason must be extra careful in examining the candidate as to his fitness or qualifications for membership. Let us be reminded that it is the internal and not the external qualifications that count much as our basis in rejecting or accepting a candidate to receive the degrees of Freemasonry. Not only the members of the Investigating Committee should strive to find out what kind of an individual the candidate is, but all members possibly of the Mother Lodge concerned should dig deeper into his (candidate's) past which should include his interests, customs, habits, social activities, membership in other or-

ganizations and attitudes towards his duties and the members of the organization to which he belongs and to the immediate members of his family and that of his neighbors.

Every Master Mason must be concerned with every candidate joining the Fraternity especially in his own Lodge — that no individual having undesirable qualifications and doubtful motives be allowed to come in and be given the privilege to participate in our mysteries and to join in our assemblies.

We sympathize and feel sorry for members who after reaching the sublime degree of Freemasonry no longer show interest in attending stated or special meetings and other Masonic activities, offering endless alibis for their failure to comply with their sworn obligations, duties and responsibilities. It is a sad thing to note that there are brethren who intentionally neglect to pay their regular dues and accounts with the Lodge until suspension from all their rights and privileges are meted out to them, much to the regret of the authorities concerned and the brethren as well. Still others have seemingly forgotten the good teachings of the Craft — that of brotherly love, relief and truth, which if carefully and sincerely implemented will perhaps make our lives and our relationships with others a little more pleasant and a little more inspiring.

To avoid perennial problems about delinquent members who neglect to pay their dues and accounts and to minimize dormant brethren who seldom appear at the Lodge

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nor participate in its activities, each and every Master Mason should be concerned with every applicant coming in and help in screening out those unworthy, unqualified and undeserving fellows that they may be weeded out even before beholding the beauties of Freemasonry.

As a criteria for checking the fitness or qualifications of a candidate, the following questions should be answered satisfactorily and affirmatively, to wit:

1. Is his coming in purely of his own volition and not influenced or induced by anyone especially a member of the Craft? Under no circumstances should any candidate be invited to join our Fraternity for reasons that, firstly, it is against standing regulations and is considered an unmasonic act, and secondly, to avoid the grim retaliation and realities of being blamed when a candidate may not find after all any satisfaction in his membership in the Fraternity.

2. Has he the genuine desire and sincere interest in extending relief to the needy more especially to a distressed worthy brother and his family? Incidentally, to be in the Fraternity means a lot of sacrifice. There are times when we have to leave our families, our work and even our business to fulfill some urgent and important engagements for the benefit and sake of the Craft and maybe other people. There are occasions when we have to share with others especially those in extreme need of assistance what little we may have at a sacrifice to our selves and families. Such is our responsibility as Masons — to sacrifice when necessary and share with others what little blessings we have received from the Great Giver and Architect of the Universe.

3. Has he made the necessary provision for himself, family and for

others, so he or his family will not be a liability or a burden to our society, and more especially to the Fraternity? Our Fraternity is more of a service organization, and being so, how can we extend assistance and service to others when we ourselves may not have enough for our own needs? And so, it is quite necessary that we have to consider this very important point that a candidate must first make or have adequate preparations not only for himself, and family, but for others too, in order that he may be of better service to the Fraternity and to the needy.

4. Has he any appreciation, special interest or inclination in drama and dramatics, for Freemasonry is full and rich in these? To one who has a special interest and appreciation for drama and dramatics will find our rituals and ceremonies an unending source of joy and contentment as they are full of actions and symbolic teachings from beginning to end. So, one who desires to join us in our assemblies must have these qualities in order that he will find enjoyment and satisfaction in the activities of the Lodge.

5. Will he have time to devote to Freemasonry without conflict with his personal interests and his religious activities? Unfortunately, it is not always money that counts. In Masonic parlance, physical attendance and not only the spiritual attendance is important. How can we have quorum in our meeting without our presence; how can we transact business for the month and how can we perform our degree work and other Lodge activities without attendance? It is not enough that we have paid our dues and accounts with the Lodge, but our active participation and our personal involvement and interest in Lodge

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Masons Among Astronauts

From *The Texas Freemason*, August 1969, we glean that of the many astronauts who have travelled in space or landed on the moon, since the U.S. Space Program began, eight of them are Masons.

The following astronauts, with their Masonic data, are herein recorded:

Edwin E. (Buzz) Aldrin, second man and first Mason on the moon. Member of Clear Lake Lodge 1417 and Montclair Lodge 144, Montclair, New Jersey. Member, York and Scottish Rite Bodies and the Shrine.

Gordon L. Cooper. Member, Clear Lake Lodge 1417, Montclair, New Jersey and Carbondale Lodge 82, Carbondale, Colorado. Member of York and Scottish Rite Bodies and Shrine. Has logged 225 hours and 15 minutes in space.

Donn F. Eisle. Member, Luther B. Turner Lodge 732, Columbus, Ohio.

Virgil E. Grissom. Died in January 1967 in the tragic fire during the simulated countdown at Cape Kennedy. Was member of Mitchell, Indiana Lodge, of York and Scottish Rites and Shrine, Houston, Texas. Was Life Sponsor of Knights Templar Eye Foundation.

Walter M. Schirra, Jr. Made a Mason at sight by the Grand Master of the Grand Lodge of Florida in 1967. Member of York and Scottish Rites and Shrine. Member, Canaveral Lodge 339, Cocoa, Florida. A senior DeMolay, recipient of the DeMolay Legion of Honor.

Thomas P. Stafford. Commander, Apollo 10. Member, Western Star Lodge 138, Weatherford, Oklahoma. He is Past Master of his lodge. Also flew in Gemini 6 which rendezvoused with Gemini 7 in space.

Paul J. Weitz. Member, Laurence Lodge 708, Erie, Pennsylvania.

Edgar D. Mitchell. Member, Artesia Lodge 28, Artesia, New Mexico.

Both Brothers Weitz and Mitchell are training for future space flights, having been chosen astronauts in 1966. Since 1959, the National Aeronautics and Space Administration has appointed 55 astronauts. Some have flown in space while others are in training.

It is interesting to note that many of the fathers of the eight astronauts are also Master Masons. Some are DeMolays. Masons can take special pride in the astronauts who are our fraternal brothers. △

* * * *

CHRISTMAS '69 . . .

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zens, but rather for the benefit of Masonry as an institution, and of the people in general, especially the common man, regardless of creed, nationality and color of the skin. May the following, therefore, be our Christmas '69 wishes from Him:

May all the brethren who have neglected and continue to neglect their duties towards their Mother Lodge, be now enlightened by divine light, so that their interest may be

rekindled towards the Lodge in particular and Masonry in general. We, on our part, shall welcome them to our Lodge and to our fold.

May those brethren, who, for one reason or another, because of personal differences, have come to dislike a brother and consequently have become indifferent to the Lodge, now consider this Christmas Season as an occasion for forgiving. May they come to realize that the mother

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In the Grand Lodge



Noble Neil Gray addressing brethren at a luncheon tendered by MW Manuel Crudo, Grand Master, Oct. 17, 1969 at the Army & Navy Club. Left to Right: SK Antonio Gonzalez, Sr., of the York Rite; MW Crudo, Grand Master; and III. Conrado Benitez of the Scottish Rite. Other honorees at the luncheon, members of Afifi Shrine Divan, were: Nobles Chester Hogan, Edward Reams, Don Heerema, Gene Locke, Fred Wilmers, Brooks Johnson. Others present were ladies of the Divan and Grand Lodge officers.

* * *

Mrs. Felisa Tinio passed away on Nov. 3, 1969 and was buried the following day at Cabantuan City. She is survived by her husband, MW Mariano Q. Tinio, PGM, and three children and several grandchildren. Our sympathies to the bereaved family. From the Grand Lodge, MW Munarriz, Grand Secretary, VW Jose Ma. Cajucom and VW Apolonio Pisig went to Cabanatuan City to be present at the last rites.

* * *

WB Dominador Villanueva, PM,

member of Lodges Nos. 168 & 171, was laid to rest in Gapan, Nueva Ecija on Nov. 5, 1969. Our condolence to the bereaved family. Funeral services were held by members of Gen. Llanera Lodge No. 168 in Gapan, with MW Crudo presiding.

* * *

WB Deogracias Juni, PM, (90) was laid to rest at Muñoz, Nueva Ecija. Funeral services were held at Funeraria Nacional in Quezon City with VW Pedro R. Francisco presiding before the remains were taken to Muñoz.

* * *

WB Avelino Reyes, PM, (53), was laid to rest in Cabanatuan City after funeral service on Nov. 5, 1969. We condole with the bereaved family of the deceased brother.

* * *

Our sincere sympathies and condolences to the bereaved children, grandchildren and great-grandchildren of the late Mrs. Ramona Torres Alano, widow of MW Juan S. Alano, PGM. She was laid to rest beside her husband in Basilan City in October 1969. Funeral services of the Order of Eastern Star were conducted over her earthly remains.

* * *

On November 8, 1969, the district convention of Masonic District No. 1, comprising Lodges in Manila, was held at Plaridel Temple. Most of the Grand Lodge officers as well as officers and members of the Lodges in the district were present at the convention.

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Philosophy in Masonry

WB Eugenio Padua, PM (51)

Apostle of Liberty

Freemasonry is the apostle of liberty, equality and justice. Constitutions are made to establish justice.

"The wise and well-informed Mason," says Albert Pike (1819-1891), will not fail to be the votary of liberty and justice," and "he will be ready to exert himself in their defense wherever they exist," regardless of whether it is his own liberty or that of other men. "His attachment will be to the cause" of man.

We all know that Masons have long played their proper role in the history of democratic governments — in the writing of Constitutions, particularly the Federal Constitution of the United States, the Constitutions of Latin American republics, and our own Malolos Constitution (1898) and the present Constitution of 1935.

In the Constitutional Convention of 1971 we must have as many of our ablest and wisest brothers as possible. Masons, whether delegates to the Convention or not, ought to take interest in proposed Constitutional amendments. We are, therefore, publishing today a second proposal.

LOCAL GOVERNMENTS

1. *Declaration of policies and principles.* — It is hereby declared to be the policy of the State to transform local governments gradually into effective instruments through which the people can govern themselves and work out their own destinies.

2. The people in the provinces, towns and barrios of the Philippines

are the backbone of this nation. To promote their welfare and happiness, it is necessary that they be granted greater autonomy and incentive for self-help.

3. To that end, local governments are to be gradually granted greater freedom and ampler means to respond to the needs of their people and promote their prosperity.

4. There is to be a more equitable and systematic distribution of governmental powers and resources. Local governments are to be entrusted with the performance of those functions that are more properly administered in the local level. Further, they are to be granted as much autonomous powers and financial resources as are required in the effective discharge of their responsibilities.

5. Implied power of a local government is to be liberally construed in its favor. Any fair and reasonable doubt as to the existence of the power is to be interpreted in favor of the local government.

6. The general welfare clause is likewise to be liberally interpreted in case of doubt so as to give more power to local governments in promoting the economic condition, social welfare and material progress of the people in the community.

7. *Provincial Assembly.* — For each province there is to be a Provincial Assembly composed of as many members as there are municipalities in the province; each municipality electing one member.

8. *Municipal Council.* — For each

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Liberator of His Country

(Address by MW and Hon. Emilio P. Virata, PGM and Former Representative of Cavite, before the Aguinaldo Centennial convocation of the MANUEL L. QUEZON UNIVERSITY, March 24, 1969)

On March 22, one hundred years ago, a boy destined to become a national hero was born in Kawit, Cavite. His parents were Don Carlos Aguinaldo, the father, and Doña Trinidad Famy, the mother. The boy was named Emilio. He died on February 6, 1964, at the age of ninety-five years. He was given a state funeral and his Kawit mansion was made a shrine. This year which has been declared AGUINALDO CENTENNIAL YEAR by President Ferdinand E. Marcos of the Philippines, the Filipino is commemorating historical events in connection with his life. General Emilio Aguinaldo was the Revolutionary leader who won freedom for his country and brought happiness to his countrymen.

General Aguinaldo's birth was announced with a loud explosion of a firecracker which scared his mother and caused his delivery after four days of pre-natal pains; his manhood was spent amidst gun shots from the enemies when he led the Revolution against Spain and fought America to regain the freedom he won in the fields of battle during the Revolution; and when he died volleys from comrades' rifles were welcome tribute to the great soldier and distinguished citizen.

Our hero did not have much schooling because upon the untimely death of his father he left his studies in San Juan de Letran College of Manila without finishing even the secondary course to help his mother earn a living for the support of his brothers and sister. He bought a small sailboat, manned it with a crew of five helpers and traded with the neighbors

of the coastal towns of Mindoro, Romblon, Panay and Batangas. He sold to them Kawit "bolos," salt and "panocha," and bought from them merchandise, farm products and work animals. His thriving business was stopped when he accepted appointment as "cabeza de barangay" to evade conscription into the Spanish army. Later, he was elected "gobernadorcillo" or Capitan Municipal of Kawit, his home town. He assumed office on January 1, 1895. In the evening of the same day he joined Masonry, a world fraternal organization with millions of members, now seven million strong. The Masonic fraternity, one of the oldest, if not the oldest, stands for God and country, freedom and democracy, service and charity, honesty and integrity. The next day he took a motor boat to Manila with General Santiago Alvarez to seek admission into the KATIPUNAN, a patriotic society founded by Andres Bonifacio before whom he swore his membership and signed his affiliation papers with his own blood.

As "gobernadorcillo" of Kawit, Capitan Emilio took advantage of his position to recruit *katipuneros* and promote the cause of the Emancipation Movement. Everyday his office was crowded with volunteers awaiting orders for action. One day the civil guards became curious and inquired about the presence of many people around. Capitan Emilio explained that they were prisoners who were arrested for gambling the night before. As they could not file bail for their temporary release they must remain in the "presidencia" or town

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The Sixth Liberal Art

Bro. J. F. Wilson

Condensed from an Article in the CRAFTSMAN, New Zealand

As an art, music is to be listened to in order that a composer may communicate his emotions and ideas to the world. It is the most international of the arts because it has no frontiers (as literature is limited by language or as architecture is limited by geography), and it is the greatest of the arts because it can express itself wider and deeper than the sister arts.

I am going to direct your attention to some famous musicians who were Freemasons. The list is in no particular order and makes no claim to being complete.

John Shore, 1662-1752, Sergeant Trumpeter to King George II, was a member of a Lodge which met at the "Griffin", Newgate Street, London. Well-known in his own day as an artist, it is as a "scientist" that he made his most lasting contribution to music for he was the inventor of the musician's indispensable working tool — the tuning fork.

Wolfgang Amadeus Mozart, 1756-1791, the greatest of all Masonic musicians, was initiated in Lodge Benevolence, Vienna, on 12 December 1784, and passed in Lodge True Harmony on 7 January 1785. For full details regarding Mozart's Masonic career and a complete list of his Masonic compositions, I would refer you to the many books on the subject.

Sir Henry Bishop, 1786-1855, was the first British musician to receive a Knighthood. A conductor and composer, he has left the world that delightful air, *Home Sweet Home*.

Franz Joseph Haydn, 1732-1809, was initiated in Lodge True Harmony, Vienna, on 11 February 1785. A week before his initiation, he

wrote to Count Anton Apponyi (the Imperial Chamberlain):

"I can scarcely wait to enjoy the inexpressible good fortune of being one in a circle of such worthy men."

In the course of an address on the occasion of Haydn's initiation, Josef von Holzmeister (a counsellor in the Ministry of War) said:

"If every instrument did not consider the rights and properties of the other instruments in addition to its own rights; if it did not considerably diminish its own volume in order not to do damage to the utterances of its companions; the end — which is beauty — would not be attained."

Haydn was one of the great masters of music and it is to him that we are indebted for the modern form of the symphony and the string quartet (a theme from one of the latter was officially adopted in 1922 as the German national anthem — the same theme that is used for the hymn *Glorious Things of Thee are Spoken*).

He was a lovable person, modest and reticent, and the fact that the Craft never ordered music from him is a great loss, for he would certainly have written music if he had been approached. Only one of his vast output of music stands out as showing Haydn's connection with Freemasonry — the Oratorio, *The Creation*. This work, to a text by Mason, Gottfried van Swieten, borrows its ideas mainly from the Bible, a little from German poetry, and a very small amount from the ritual. This latter fact may be part of the reason why it was banned from performance in Roman Catholic churches in Australia during the time of bitter anti-Masonic struggles.

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Sir Arthur Sullivan, 1842-1900, of "Gilbert and Sullivan" fame, was appointed Grand Organist in 1887 (the second year in which this office came to be conferred annually). Serious music was his greatest interest, but this failed to live on, not because it was bad music so much as the public only recognized the composer of *The Mikado*, *H.M.S. Pinafore*, etc. However, there is one notable exception to this — his setting of the hymn, *Onward Christian Soldiers*.

Lionel Monckton, 1861-1924, was a composer of light operas, who is fast fading into obscurity, although some of the older brethren remember *The Quaker*, *The Country Girl*, or *The Arcadians*, which were once played as often as Gilbert and Sullivan operas. He had Past Grand Organist rank conferred on him in 1899.

Ferencz (Franz) List, 1811-1886, the greatest virtuoso pianist of the 19th century, was initiated in Lodge Unity, Frankfort-on-Main on 18 September 1844, took his 2^o in Berlin, and was elected W.M. of Lodge Unity, Budapest, in 1870 (five years after he had been created an Abbe by the Vatican). This Hungarian master pianist and composer is best known today as the composer of the popular *Hungarian Rhapsodies*.

General Daniel Butterfield was a general in the American Civil War and a member of Metropolitan Lodge No. 273, New York. His sole contribution to the world of music will be well-known to all ex-servicemen, for he was composer of *Taps*.

John Philip Sousa, 1854-1932, joined Hiram Lodge No. 10, Washington, D.C. and was a Royal Arch Mason, a Knight Templar and Shriner. A memorial following his death on 6 March 1932, was incorporated in the Grand Lodge of the District of Columbia book of proceedings

that year. He is probably the best known of all American composers, particularly in the field of march music. One of his marches has an obvious Masonic connection — it is entitled *Nobles of the Mystic Shrine*.

Irving Berlin, born 1888, a Russian-Jew (real name: Isadore Baline), arrived in America with his family when he was five. He is the composer of over 850 popular songs (*Alexander's Ragtime Band*, *White Christmas*, etc.) and musical comedies (*Annie Get Your Gun*, *Call Me Madam*, etc).

Lauritz Melchior, born 1890, the great Danish tenor best remembered for his performances in Wagner operas, was raised on 13 November 1919 in Lodge Zorobabel, Copenhagen. When past his singing prime, he turned film-star and some of you may remember him better in this capacity.

Paul Whiteman, born 1890, the famous jazz band conductor of the 1930's and 1940's, was a member of St. Cecile Lodge No. 568, New York.

Jean Sibelius, 1865-1957, was initiated at Lodge Suomi No. 1, Helsinki, Finland. He was the most famous of all Finnish composers of symphonic music, and his works include a set of twelve pieces comprising the *Masonic Ritual Music*. △

* * *

A BELL AND A SONG

A bell is not a bell
 Until you ring it;
 A song is not a song
 Until you sing it;
 The love in your heart
 Was not put there to stay;
 Love is not love
 Until you give it away.

— Arthur Hammerstine

All About Ecumenism

News and Views on the Ecumenical Movement

NBM

ON ECUMENISM

In connection with the celebration of the Masonic Heroes day on Aug. 30, 1969 in honor of Bro. Marcelo H. del Pilar, Memorial Lodge No. 90, F. & A.M. and the Knights of Columbus, Muñoz Council No. 4268 held a joint program. During the said program three Roman Catholic priests, an Aglipayan priest and a Methodist minister were present. It was the first public affair held jointly by the two fraternities in Muñoz.

Rev. Fr. John Boore gave the invocation, the welcome address by our SW Bro. Antonio P. Pascual, opening remarks by Bro. Arsenio E. Aban, short talk by SK Dr. H. Paraguison, Grand Knight of the Knights of Columbus. Other dignitaries were requested to speak during the occasion. The Mun. Mayor of Muñoz, Hon. Dominador V. Santos was the guest speaker who spoke about the virtues of Bro. Marcelo H. del Pilar.

The audience was entertained with choral renditions by selected San Sebastian High School students led by Miss Norma Mengala, Folk Dances by Muñoz South Central and CLSU High School Students led by Mrs. Dolorosa Quiaoit and Norma Quitos. A declamation was recited by Mrs. Rosita D. Barrutu of Muñoz South Central School, and a vocal solo was sung by Miss Socorro Daang of CLSU. The present Master, WB Pastor T. Reyes, gave the closing remarks and Bro. Pedrito B. Cruz, the closing prayer. Bro. Cris-

pin G. Valiente acted as the Master of Ceremonies.

Our SW, Bro. Antonio P. Pascual, initiated and managed the joint program.

(Sgd.) VICTORIO S. LINGAS
Secretary (90)

* * *

Mid-October turned out to be another history-making event in the Roman Catholic church. A synod, the second called by Pope Paul VI since becoming head of the Roman church, met in the Vatican to trash out problems dealing with the temporal and spiritual government of the Church. In a way, the meetings lasting a fortnight, was the Pope's experiment in a collegial form of church government. It was attended by 93 presidents of national hierarchies, 17 bishops selected at random by the Pope, 19 cardinals who head departments in the Curia, and other church leaders with the rank of bishop.

Among other matters, the synod tried to define the relationships between the papacy, the national hierarchies, and relations between the bishops themselves. As usual, the 147 delegates were divided into liberal and conservative camps. The liberals felt that the Church would be of greater service to the people if the Roman Pontiff shared his private thoughts and immense responsibilities with them. On the other hand, the conservatives felt that the Church would be better off if the

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Pontiff stuck to his powers promulgated in Vatican I and not implement the teachings of Vatican II where the Pope could share his supreme powers with the "college" of bishops.

At a Protestant seminary outside the Vatican, 200 liberal priests claiming to represent 4,000 colleagues in Europe and the United States, held meetings of their own to remind the bishops of the need of a "free" church. "We've come," said one of the dissidents, "to free the bishops and free the clergy." They even went as far as discussing the election of the Pope by all the bishops and the right of priests to marry.

In spite of various rumors and importunings from the outside, the Pope gave a charter to the synod for free discussion. They discussed the extent to which the Pope could rely on his fellow bishops in making decisions and coming to doctrinal conclusions. The liberals demanded that the Pope consult them before issuing statements of major importance; selection of bishops; curtailing the powers of papal nuncios and the curia and decentralization of authority. The conservatives would have none of those and insisted on the sole authority of the Pope on doctrinal matters. They had hoped theirs could still be the dominant voice in the synod.

Toward the end, it turned out that the liberals got the upper hand. The Pope leaned to the liberals on such points as:

1. He would consult the bishops about major statements and decrees, reserving the final decision to himself;

2. He would consider setting regularly meetings of the Synod instead of calling it at his will;

3. He may appoint a permanent

committee of the Synod to be based in Rome so that they can express themselves directly to the Vatican.

4. He considered the suggestion that instead of the principle of hierarchy, there would be more subsidiarity"; meaning, in some cases, that a decision reached at a lower committee need not be vetoed or reviewed by him as the supreme pontiff.

The Pope also promised that in most communications regarding local problems, he would act on them without necessarily waiting for the indorsement of papal nuncios.

On the whole, the second synod under Pope Paul VI was a successful conference. In spite of pre-synod rumblings, it was an orderly and fruitful conference. Many questions of great importance were solved after friendly debates and discussions.

* * *

The National Russian Orthodox Church in Moscow has been sending emissaries to the Russian Orthodox Church in Australia and New Zealand to get them to rejoin the Moscow synod after almost a century of "independence".

The Russian Orthodox Church, though similar in ritual and doctrine to the Roman Catholic Church, is not under the Roman Pontiff. The Russian Orthodox Church in Australia and New Zealand comprise a diocese owing allegiance to the New York Synod. It prefers to remain there and does not care to join the Moscow synod. However, the infiltration of the Moscow emissaries is so strong and effective that there is fear that someday they may be able to convince the Australian and New Zealand Orthodox churches. △

Geometry in Freemasonry

WB Calixto B. Antonio, PM (29)

In the olden times Geometry was often referred to as the fifth science according to the usual order in which the Seven Liberal Sciences were named. It was highly praised in all copies of the Gothic Constitutions and deemed most fundamental and important of the seven. Thus the old Grand Lodge MS. of 1583 enumerated the seven as Grammar, Rhetoric, Dialectics, Arithmetic, Geometry, Music, and Astronomy. Geometry is said to teach man the measure of the earth and all other things. The MS. further elaborates that Geometry not only measures the earth and all things but also the weight. It also relates how that science first began, how, before the Flood, the Seven Sciences were inscribed on two pillars and both survived the inundation, then introduced into Babylon and then taken to Egypt, was taught to the Egyptians by Euclid, enabling them to make a livelihood, since it was used in a manner of work, particularly for building all kinds of structures. Then there was the transition of Geometry into Masonry, its use in Solomon's Temple, its passage through France into England in the time of St. Alban and finally its patronage by King Athelstan.

While Geometry does not have quite the scope attributed to it by the monks and priests who wrote

the Gothic Constitutions, that is for weighing and measuring all manner of things, it is and always has been fundamental to the art of building and other activities relating to real property, such as surveys and subdivisions of lands, measurement of distances and the erection of structures above the ground, the excavation of mines, and other openings made under the surface. Though Geometry and Masonry are not identical, the way in which they are treated as synonymous had greater consequences than is generally realized for Anderson, Preston, Oliver, and others were confused into regarding Freemasonry as having existed from the time of creation, because Geometry had. Obviously Geometry, as other sciences, has always existed but was not yet discovered by man for many centuries and so, there are doubtless other sciences which actually existed though not yet discovered by man. Therefore, Dr. Anderson, in his Constitutions of 1723, began discussing Adam having had Geometry written in his heart, gradually began to speak of Geometry and Masonry but later to the end he deals almost wholly with Masonry. Anderson and other masonic writers after him did not distinguish between Geometry and Operative Masonry on one hand and

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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. He has to submit his annual report not later than January 15, 1970.

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

Lodge is faultless and will forever remain so, it being erected to God and dedicated to the Holy Saints John. They should take lesson from what the late MW Teodoro M. Kalaw, PGM, and one of the most prolific writers on Philippine Masonry admonished: "If a candidate should find within the Lodge, after his admission, anybody with whom he has not been on friendly terms, he must set aside his resentment and treat the person as a friend and give him the handclasp of a friend." Personal ill-feelings with one another, therefore, should never be a cause for a brother to shy away from the Lodge and the rest of his bretheren. He may not like one or even two brothers for personal reasons, but to involve the entire Fraternity into it is a clear manifestation of un-Ma-

sonic behavior and a direct violation of the Masonic Code.

Masonry being intimately identified with charity, and the Christmas Season being a season for charity, may He grant that we be led to generate more positive action in this direction, especially during times of national calamities — when floods, fires, typhoons, epidemics and local and national calamities spread havoc to our people. It is sad to state that in the past, we have not gone very far along this line. We have not done much for charity, while we continue preaching it.

May there be more sincerity in the conduct of our Masonic affairs and in our relations with one another. May there be more Masonic activities, more interest, more Masonry, and may everyone of us be enabled

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Year-end conferral of Scottish Rite degrees, 4-32, Philippine Bodies, AASR, Plaridel Temple, Oct. 15, 1969. The class of new 32^o Masons was one of their biggest in years.

Questions and Answers

New Series

VW A. L. CORCUERA

Note: We welcome back VW A. L. Corcuera to our pages. He has kindly consented to resume his column to the pleasure, we are sure, of the brethren who have missed it. NBM

1. *Who were the Dionysian Architects?*

The Dionysian Architects, or Builders, belonged to a Fraternity of builders in Asia Minor, established about 1000 B.C. They enjoyed the exclusive privilege of erecting temples and other public buildings. They were initiated into the Dionysian Mysteries, celebrated throughout Greece and Asia Minor. This Fraternity was distinguished by a number of peculiarities very strikingly like those of Freemasonry. In their ceremonials they used implements now found among Freemasons. They had a mode by means of which they recognized one another no matter where they might be. The members were scattered over India, Persia, and Syria. Their existence at the time of the building of the Temple of Solomon, has led to the belief that the artisans sent to King Solomon by King Hiram of Tyre were Dionysian Architects and Hiram, the Widow's Son, was one of the initiates of the Dionysian Mysteries. It had been supposed that Hiram of Tyre was also an initiate.

2. *What is the distinction, if any, between the words Masonry and Freemasonry?*

There is none, the two words being used synonymously. Americans generally prefer the shorter word, *Masonry*. The longer word, *Freemasonry*, is generally used in other countries. In non-English speaking countries its equivalent is used, for instance: German, *Freimaurerei*; French, *Franc Maconneries*; Spanish, *Franc Masoneria*; etc.

3. *Is Freemasonry a secret society?*

To answer this question it is first necessary to define the meaning of the expression *secret society*. In 1848 the National Assembly of France, in the debate on the law prohibiting secret societies, a manner of the Assembly, Mr. Coquerell said: "As to Freemasonry, your committee has decided that it is not a secret society. A society may have a secret and yet not be a secret society. I have not the honor of Being a Freemason." The President of the Assembly then declared: "The 13th article has been amended, and declared that a *secret society is one which seeks to conceal its existence and its objects.*"

4. *Has Freemasonry any secrets; if so what are they?*

It has. Its secrets relate only to its modes of recognition and its ceremonies of conferring its degrees.

5. *Why are Hebrew words used for the significant words in Freemasonry?*

Hebrew words are used in order to be consistent with the traditional history that Freemasonry had its origin at the building of the Temple of Solomon in Jerusalem.

6. *Which of the two pillars, B and J, at the Porch of King Solomon's Temple, was on the right and which was on the left?*

The description of the location of objects in terms of being on the *right* or on the *left* does not fix the position of the object unless the direction in which the speaker or writer is *facing* is given. Since the entrance of King Solomon's Temple was in the *East*, if the speaker or writer is facing *West*, the pillar B is on the *right* (North) and J on the *left* (South).

To be continued

Bro. Marcelo H. del Pilar

WB Honofre B. Acosta, PM (60)

It is indeed a very rare privilege and opportunity for one like me to have been chosen to speak on a topic on a very special occasion like this, commemorating the 119th birthday anniversary of a very worthy brother whose name has remained imprinted in the records of the past, that contributed directly to the making of the annals of our nation's history.

Today, we are gathered in this Honorable Hall, not merely to witness the presentation of Diplomas to the newly obligated brethren, but more so, to celebrate in an appropriate ceremony the Birthday of our Bro. Marcelo Hilario del Pilar and to refresh our minds of the virtues and exemplary conduct of this great Mason and patriot, the acknowledged father of Freemasonry in the Philippines.

I would not therefore, venture to dwell minutely on his biography, for I am aware that we as Masons have already known that our Brother Marcelo H. Del Pilar was born on August 30, 1850 in Kupang, Bulacan, Bulacan. That he is the youngest among ten (10) children of Don Julian H. del Pilar and Dña. Blasa Gatmaitan and that he was a Lawyer by profession, finishing his course in 1880 at the University of Sto. Tomas, and married to his cousin Marcela del Pilar of Tondo, but permit me, rather, to expound on his activities as the greatest Filipino journalist.

Del Pilar could have lived a quiet and prosperous life, but he chose to suffer for his country. He attacked the abuses of the Friars in speeches delivered in the cockpits of Bulacan, Paombong, Malolos, San Rafael, Sta.

Isabel, and Baliwag. He toured the towns of his province, preaching to his people patriotism, self-respect, industry, and honor. He wrote several pamphlets denouncing Friar misrule in the Philippines. In 1882 he founded the Tagalog-Spanish newspaper, the *Diariong-Tagalog*. Here he wrote articles demanding reforms in the administration of the government.

Because of his speeches and writings, the Spaniards ordered his arrest. But Del Pilar was smart and before the authorities could arrest him, he had already fled to Spain in the year 1888.

A few months after his arrival in Barcelona, he succeeded Graciano Lopez Jaena as editor of the *La Solidaridad*. This was so because he alone among the propagandists possessed both Tagalog and Spanish, surpassing Rizal in his mastery of both tongues. Rizal was still arguing the competence of the Filipinos but Del Pilar had already accepted it as a fact. It was this easy self-confidence and reliance that made Filipinos in Spain prefer, as leader, the unself-conscious Del Pilar to the preachy, rather puritanical Rizal. Del Pilar's *hegira* to Spain in 1888 marked a turning point: the propaganda has shifted battlefields, from Manila to Madrid and the shift was an advance.

In one of his editorials, Del Pilar said, "There is an aspiration for better life in the Philippines; the people who pay the taxes, the country that supports the Spanish flag with its farm and blood — this faithful country is aware that she is not composed of a mere flock of sheep.

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The York Rite Page



NBM

Why Every Christian Mason Should be a Knight Templar

Bro. Alvin B. Lowe
Grand Prelate, Utah

When a man is initiated, passed and raised into the first three degrees of Freemasonry, he receives the foundation stones of Masonry. This is the basis on which he may build his Masonic education. This can be likened to the basic education received in grade school.

In the Blue — or the Symbolic Lodge — the Master Mason has received the great lessons of Temperance, Fortitude, Prudence, and Justice. We are deeply impressed with "the Fatherhood of God, the Brotherhood of man, and the immortality of the soul." We are startled by the assertion of our Grand Master, Solomon, King of Israel, "I fear the Master's Word is forever lost." To complete the symbolism of Freemasonry, the word must be recovered. Hence, the necessity for additional degrees.

The explanatory degrees of Freemasonry, sometimes called the higher degrees, of which the York Rite is one path or school, give a broadening of the three basic degrees. These can be compared to high school and college because without these additional degrees and orders, our Masonic education cannot be complete.

The Blue Lodge symbolism deals with the material side of life. The York Rite, especially the Royal Arch Degree and Order of the Temple, deals with the spiritual side of life.

Our Masonic knowledge and experience will be enriched, as we elect to receive the lessons of Charity, Moderation, Industry and Humility, which are so eloquently portrayed in the Red Lodge, or the Chapter of Royal Arch Masons. Here — in Capitular Masonry — is the continuing drama of the Blue Lodge, and here we receive something of value that has been lost.

In the Mark Master's Degree, we are taught what workman's wages are and how to receive them. This degree is historically the second half of the Fellowcraft Degree. In the Past Master's Degree, we learn how to govern and rule a lodge with moderation and decorum. In the prologue to the Most Excellent Master's Degree, we learn of sacrifice and why King Solomon, instead of David, his father, was chosen to build the Temple. In the second section of this degree, the completion and dedication of the Temple is most

Turn to next page

beautifully portrayed, and in the Royal Arch Degree, we are rewarded by receiving that for which we have so long sought, the Lost Master's Word. Without the Royal Arch, the Master Mason Degree is like a song half sung, a tale partly told, or a promise unfulfilled. The Royal Arch stands as the rainbow of promise in the sky; it stands as the promise of the resurrection, of that which was lost and that which shall be recovered!

Here it might well be to quote from a leaflet, "What is Royal Arch Masonry," printed by the authority of Roscoe R. Walcutt, then General Secretary of the General Grand Chapter, Royal Arch Masons:

"Oldest and Largest Rite"

"Founded as a national organization in 1797, existent in all parts of the civilized world, you will, upon your exaltation as a Royal Arch Mason, become a member of the oldest and largest Rite of Freemasonry in the world. Any Royal Arch Mason will be happy to present your name as a candidate for advancement in the mysteries of Freemasonry. You will be happy when you have received this additional Masonic Light."

Here we take another step in our Masonic education and programs to the Council of Royal and Select Masters — known as Cryptic Masonry or the Purple Lodge. The Royal and Select Master's Degree further explains the Master Mason's Degree by telling of a Fellowcraft, a workman in the quarries, who in true humility asked, "Grand Master, Hiram Abiff, when shall I receive the Master's Word?" And after patiently listening to the explanation why he may never receive it, returns to his place in the quarries. The Select Master's Degree explains the sacred treasures and the secret word. Here we learn of the virtue of silence and secrecy, and

this is a further explanation of the Royal Arch. The Super Excellent Master's Degree is also explanatory to the Royal Arch. Here we are taught fidelity to vows, the wisdom of worshiping God, and the punishment for perjury. Here we are welded into a circle of Friendship, in an unending chain of fraternal union, as symbolized in the Blue Lodge by the point within the circle.

Thus far any Mason, regardless of his religious beliefs, may apply for and receive these degrees.

But the three Commandery Orders — known as the Chivalric Masonry — are the crowning achievement of our progress in Masonry. These three Orders can indeed be compared to completing our college education. The first of these, the Illustrious Order of the Red Cross, teaches the almighty force and importance of Truth. Thus far, all Masonic Degrees and Orders, from the Entered Apprentice through the Red Cross, have been from the Old Testament of the Holy Bible. The next two — the Order of Malta, and the culminating Order of the Temple — being Christian, bring us to the New Testament. In the Order of Malta and its introductory degree, Knight of St. Paul or Mediterranean Pass, we represent a Soldier of the Cross, on our way to the Holy Land, who is taught to keep his sword untarnished and to wield it with virtue. In what has been termed the most beautiful and inspiring of all the Degrees and Orders of Freemasonry, the Order of the Temple, we are Knights of the period following the Crusades. Here we are admonished to live in accordance with the sublime precepts taught by our Lord, and as presented for our guidance in the four Gospels. The principles of Templar Masonry are thus a focal point for all those Masons who de-

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Brethren of Malolos Lodge No. 46 pose in front of the statue of Bro. Marcelo H. del Pilar in Cupang, Bulacan, Bulacan, Aug. 31, 1969.

* * * *

Del Pilar and Freemasonry

Fr. A. Manaligod, S.V.D.

It gives me pleasure to salute our Free Mason brothers. This is another historic moment when Filipino brothers meet to heal the divisive wounds inflicted by past colonial masters.

I would like to recall here first the outstanding memory of Marcelo H. del Pilar, who together with Rizal, agreed in 1890 that Masonic lodges should be established in the Philippines to carry on the campaign for reform being waged then in Spain.

Married to a cousin, Marciana del Pilar of Tondo at 28, and a lawyer at 30, he began involving himself in the mighty fight against the friars who, at that moment of

our history, stifled the intellectual and economic growth of our country. A master of Tagalog, being a Bulakeño, he spoke in the cockpit to the masses, unlike Rizal who spoke to the ilustrados.

In 1882 he founded a newspaper, the *Diaring Tagalog* where he wrote articles on the abuses and misrule of the friars. This crusade he re-inforced between 1887-1888 by pamphlets and speeches preaching patriotism, self-respect, industry and sacrifice. At the same time he formed an informal circle of patriotic young men whose members included Sotero Laurel, Jose Ner, Carlos Gatmaitan and Liberato

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"This country does not ask any kind of sacrifice from Spain; all she asks is that she be governed well or ill but with a full understanding of causes, that the country be heard through legitimate means..."

"We are asking for assimilation; we demand that those Islands be Hispanized..."

By "assimilation" Del Pilar meant that the Philippines should be considered a province of Spain and the Filipinos as Spanish citizens. He and the rest of the Filipino propagandists did not demand for complete independence yet, all they wanted were reforms in the Philippines — reforms which should benefit the Filipinos.

Aside from Del Pilar who wrote under the pen-name "Plaridel" there were other propagandists who were not revolutionists in the sense that they did not advocate the overthrow of the Spanish sovereignty in the Philippines by force of arms. All they wanted were reforms in the administration and, more particularly, the expulsion of the friars. They were just peaceful reformers who used the might of their pens instead of the destructive swords. Together, they constituted what may be called the Filipino expatriates. Unselfishly they wrote and fought for the Philippines and the Filipinos. They suffered hunger and homesickness, but they went on fighting for justice and freedom.

Many Filipinos of vision and mission, joined Masonic Lodges in Barcelona and Madrid. Among them was Marcelo H. Del Pilar. The altruistic, patriotic and democratic ideas of Freemasonry embodied in one of its mottoes — "Liberty, Equality and Fraternity," served as inspiration and guidance to emancipators

from colonial bondage. Encouraged, and inspired by the battlecry of this Masonic slogan, the French Revolution scored the greatest victory when the forces of democracy decisively smashed the imperial might of King Louis XVI, thus proclaiming the First French Republic in the Old World. This libertarian wave aroused repercussions in our country when the reformist movement agitated by Rizal and Del Pilar abroad culminated in the declaration of Philippine Independence, following an uprising led by Bonifacio and Aguinaldo at the turn of the century.

Dr. Jose Rizal, Lopez-Jaena and Del Pilar, found in Freemasonry the answer to their search for a solution to the ills of mankind. They spent their lives propagating the tenets of our fraternity and sealed their faith in it with their own lives. Our Brother Marcelo H. Del Pilar started his journey to that foreign country from whose bourne no traveler returns on July 4, 1896, in Barcelona, Spain.

This and future generations must reverence them for they blazed the trail in our age-long struggle for national emancipation. We are recipients of a noble heritage and we should make it our concern to think and act under the inspiration they set for us to emulate, Liberty, Equality and Fraternity. △

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LITTLE THINGS

The older we get the more we realize that the true values of life are not measured by any standard of size.

Life is made up of a multitude of little things, and if we would rise to higher usefulness, we must cherish the seeming trifles of daily living.

— California Freemason

THE GOLDEN RULE OF THE INDIANS

Happy is the man who hath sown in his breast the seed of benevolence; the produce thereof shall be charity and love.

From the fountain of his heart shall rise rivers of goodness, and the streams shall overflow for the benefit of mankind.

He assisteth the poor in their troubles; he rejoiceth in furthering the prosperity of all men.

He censureth not his neighbor; he believeth not their tales of envy and malevolence, neither repeateth their slanders.

He forgiveth the injuries of men, he wipeth them from his remembrance; revenge and malice have no place in his heart.

For evil he returneth not evil; he hateth not even his enemies, but requiteth their injustice with friendly admonition.

The griefs and anxieties of men excite his compassion; he endeavoreth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labor.

He calmeth the fury; he healeth the quarrels of angry men, and preventeth the mischief of strife and animosity.

He promoteth in his neighborhood peace and goodwill, and his name is repeated with praise and benediction. △

Reprinted from *New Age*.

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A CHRISTMAS STORY: THE GREAT LESSON

A primary teacher got the chance to present the Great Lesson just before the Christmas holidays. He asked the students to get out a sheet of paper with pen or pencil to write the three following statements: My second-best teachers are my mommy and daddy. My third-best teacher is anyone who teaches me some good thing.

The teacher then asked the class to look at the statements and, if they had any questions, to please raise their hands.

Immediately Johnny's hand went up, and the teacher said, "Yes, Johnny?"

"Sir, who is our best teacher?"

"Johnny, I am glad you asked that question. It is something I cannot tell you by simply writing; however, I will try to get the message across by spelling on the board L-O-V-E.

The teacher then paused and wrote, and within a minute, Johnny's hand went up again, and the teacher said, "Yes, Johnny?"

"Sir, God is Love."

"Johnny got the message, and I hope all of you get it. Now please open your books to page 243 and we will discuss the lesson." △

—GEORGE F. ROGERS, 32°
Reprinted from *New Age*.

PAJARILLAGA . . .

From page 4

activities are to me more important than mere settling of the accounts.

6. Is he such a naturally-good man and a kind-hearted individual with interest in the welfare of his fellowmen? Charity is one of our most important tenets in Freemasonry which admonishes us to extend it to all mankind, and so, a candidate must be a naturally-good fellow, kind-hearted and interested and one who rejoices in the welfare and success of his fellowmen.

7. Is he active in his religious activities and practices its teachings by precepts and examples? There is no better way to convince all and sundry than to live up to what we learn or preach. It is only by implementation and practice of our tenets by precepts and examples that we can encourage closer fellowship and maybe better attendance among the brethren in Lodge meetings.

8. Can he be an asset in general rather than a liability to the organization? If in the general and honest belief of the brethren of the Lodge, that candidate would con-

tribute to the good name and honor of the Fraternity, then, let him enter.

9. Finally, has he a belief in the existence of the Supreme Being and Architect of the Universe and a life hereafter? Again, no atheist can ever be made a Mason and no obligation would be binding upon anyone without any sincere and honest belief in God as the Creator of Heaven and Earth and everything therein found. So, a candidate desiring to join our group must exercise a belief, recognize and acknowledge the power of God, the Creator of all things.

Let therefore, every and all Master Masons withersoever dispersed around the globe, help guard very carefully our respective entrances (doors) that only those who are deserving and qualified and who successfully meet our strict requirements and standards may be allowed to come in if we want our beloved Fraternity to remain ever strong, enduring and as formidable as the Biblical Rock of Ages until perhaps time will be no more. △

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GRAND MASTER'S . . .

From page 1

glory of God. That is the Alpha and Omega of Masonry in its relentless search for the lost word and the eternal truths.

In token of our gratitude to God for the gift of life, let us share with others the blessings we receive from above — BROTHERLY LOVE — the giving that makes us richer and the service that enhances our capacity to do better.

Such is the spirit of Christmas.

And in that Spirit, allow me to greet our brethren and their loved ones whithersoever dispersed:

**"MAY THIS CHRISTMAS BE YOUR MERRIEST,
AND THE YEAR TO COME BE YOUR HAPPIEST."**

Fraternally,

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

GRAVEL AND SAND

A Report on Masonic Activities

NBM

The 67th anniversary celebration of Cavite Lodge No. 2 held at its temple on Nov. 11, could well be a model for Lodge anniversary celebrations or home-comings anywhere. In the morning games were played by the children of the members with the members themselves conducting the games and enjoying them too. At noon, the parents and children had lunch together. The winners in the different games were given inexpensive prizes which they were happy to have and even the food, pot-luck style, were given prizes.

In the afternoon, the brethren and their wives played games to their enjoyment and that of their children. After the games, the parents and children repaired to their homes to prepare for the family dance which started at seven in the evening. The old folks and their teen-aged children enjoyed dancing old and modern dances together.

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The Rizal Day program in Cavite City this month promises to be a

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We regret to hear of the sudden passing of Mrs. Homburg, wife of VW John E. Homburg, DDGM, District No. 20 comprising Lodges in Guam and Saipan. Mrs. Homburg died in a vehicular accident in Guam last October.

bigger and better one than those held in previous years. Bro. Eduardo de Guzman, Vice-Mayor and presently Acting Mayor of the city, is chairman of the Rizal Day committee and he is leaving no stone unturned to make the day a successful one. Bro. de Guzman who is a member of Cavite Lodge No. 2, has planned a program of activities for the day which will be centered on the Rizal plaza of the city.

In the morning, there will be games for the youth of the city. In the afternoon there will be a parade and literary-musical program on the plaza, which, by the way, has been and is being beautified and maintained by the brethren of Cavite Lodge No. 2. Bro. de Guzman has asked the brethren of the city, the DeMolays and Rainbow girls to march as units in the parade, along with the various civic and religious groups, associations and clubs.

The citizens of the city will be roused early in the morning by several bands going around playing favorite tunes. △

We are glad to welcome back MW Mauro Baradi, PGM, Former Ambassador to African states south of the Sahara, who arrived in Manila on Oct. 27, 1969. He had stayed in the United States almost a year on a lecture tour.

Manuel. The group decided to launch a campaign not only for the education of the masses but also for the initiation of reforms in the administration of the government. The Church and State, which were one and the same thing, became alarmed. He was dubbed a filibustero and accused of being the master mind of the secret meetings in Bulakan, Malolos, Paombong, Baliwag, San Rafael and Sta. Isabel. He was, moreover, accused of being against the government and the Church, of being the translator and propagator of Rizal's *Noli Me Tangere*, of being the man behind such libelous pamphlets as *Dudas*, *Caiigat Cayo* and the slanderous pamphlet against the nuns of Sta. Clara. The government could no longer tolerate him. He was sentenced to be deported, but before the order for his seizure came, he had already escaped.

On October 28, 1888, he set sail for Spain, a few friends seeing him off, never to return to his native land where patiently and faithfully his wife and two daughters and relatives and friends waited in vain for the home-coming of their chosen apostle.

"Beyond this sea," he said tearfully, they (the authorities) will no longer be able to reach me. What pains me is the inevitable vengeance that my family will suffer in the hands of the friars. I have no doubt that they will pour out their hatred for me upon the innocent heads of my wife and children. Do look after them. God is not asleep, and those who suffer at present because of their love for righteousness will be amply recompensed by Him. Farewell!"

In Spain he was editor of *La*

Solidaridad, member of the Spanish-Filipino Association, and the inspirer of the Masonic Lodge in the Philippines.

Del Pilar was an assimilationist. (Editorial)

"There is an aspiration for better life in the Philippines; the people who pay taxes, the country that supports the Spanish flag with its farm and blood — this faithful country is aware that she is not composed of mere flock of sheep.

This country does not ask any kind of sacrifice from Spain; all she asks is that she be governed well or ill but with a full understanding of causes, that the country be heard through legitimate means....

We are asking for assimilation; we demand that those Islands be Hispanized...."

La Solidaridad demanded: (1) the secularization of the parishes and the removal of the friars, (2) the representation of the Philippines in the Spanish *Cortes*, (3) participation in the affairs of the government, (4) equality before the law, (5) freedom of assemblage, of the press, and of speech, (6) a wider social and individual freedom, and (7) assimilation.

The Spanish — Filipino Association aimed at: (1) to work for the reforms in the judiciary and in the penitentiary, (2) the development of Philippine agriculture, (3) the construction of roads, (4) reforms in the governmental administration, (5) the compulsory teaching of the Spanish language in all schools, and (6) the establishment of secondary schools.

In 1890 Del Pilar and Rizal agreed that Masonic lodges should

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Thought Leadership

VW Gregorio S. Lagumen, DDGM (13)

In a way we have tested the strength of the Cabletow that binds us all Masons in this valley last July 4 and 5. The Bulusan Lodge brethren travelled in a bus together from Sorsogon to Legazpi City and they were together, for no less than two hours; the Isarog Lodge brethren by car and bus along very fine highways in the early morning of the 4th to be present at the opening of the convention; the Camarines Norte brethren and their ladies and a few members of their families by cars, jeeps and bus from early morning on the 3rd and afternoon of the same day. They travelled the longest and the farthest traversing three provinces over a variety of highways; portions strewn with loose stones piled on both sides awaiting the road workmen to spread or congeal into concrete lanes at some time we know not when. Part was the snaky, narrow asphalt highway cutting across the Bicol National Park and a short concrete stretch along Danao highway which was most kind to the aching hips and tired jarred backs. Their evening meal had to be taken at Naga City mid-way between the embarkation point and objective. Meeting with an engine trouble, they had to leave their jeep at Ligao switching to a private jeep and arriving at Daraga at midnight. Those eventful trips had accorded hours of opportunities for the brethren to learn perhaps about each other's families, the children in college, in the lower grades, their livelihood, their successes and problems, each other's calling or business, leisures or pastime, projects and plans for the future. No

better chance to know each other.

The depth and breadth of fellowship is measured by the shared experiences, ideas and emotions that have passed between individuals, in this case between brethren. Fellowship may yet have been induced by outside objects or images as the beautiful settings at the Rocca Monte, the grand vistas towards the Pacific shores from the high perch of the Mayon Rest House, the majestic grandeur and awesome strength of the living Mayon Volcano as they focused their sights upward to the belching tip several thousand feet from where they stood. Or farther beyond at the quiet town of Tiwi where one noticed the abundance of beautiful bougainvillas overflowing the verandas in aesthetic display of colors.

Ahead a few hundred meters away from a cluster of town houses is the Tiwi Hot Springs. Those who had come began to sniff the sulfuric aroma coming up with the hot vapor from holes beneath their feet and for those who had come for the first time must have fought a silent battle against the wary decision to allow the water to touch their skin or lips. The senses quickly adapted. We found the experience delicious and we went away sorry that we could not have more regional conventions at Legazpi City and with it the opportunities to bathe again at Tiwi Hot Springs.

The Bicol Masonic Lodges Convention comes once a year, the 19th, on July 4 and 5, was at Legazpi City. It was hosted by Mayon Lodge and ably directed and managed by its

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Worshipful Master, WB Damaceno J. Ago with the able support of the members. It consisted of three phases; (1) the convention proper within a tiled Lodge, (2) a total dialogue with the different clements of the community participating, and (3) an excursion to the beauty spots of Albay. The third phase was described earlier. The first would come in due time thru the report of the convention Secretary.

The second phase consisted of a dinner and forum held at the spacious hall of the Philamlife Building in the evening of July 4. The first panel speaker was Rev. Fr. Joseph Bates, SVD, who discussed the Role of the Church in Nation Building. It was a masterful address well and fully researched recounting the short-comings of the 400 years rule of the church of Rome. Allegedly, he averred, that it was due to the parochialism of the Papacy, Popes having been throughout an Italian monopoly. No Mason could have uttered those criticisms without stirring a veritable hostility among our Catholic adherents. The second panel speaker was Atty. Delfin de Vera on Role of Civic Organizations in Nation Building, a past President of the Lions Club of Legazpi City. The third was Dean Benigno R. Reyes on the Role of Education in Nation Building. The fourth was Mrs. Patricia G. Lorenzo, the Head of the Women's Catholic Action, on the Role of Women in Nation Building. The last was Miss Alice Cardel, a student leader, on the Role of Youth in Nation Building. They were broadcasted by the local radio station. If only the Mayon Lodge could secure copies and reproduce them for the members.

By head count Masons would always be in the minority. But a thought-leader could equal any num-

ber of heads. A General can command armies: a strong wise ruler may command a nation of men; the Director of Spacecraft may direct and control an army of scientists, geologists, biologists, physicians, engineers, all kinds of technologists known to science and astronauts. Such is the character of thought-leaders that obedience to them come not thru coercion, fear or force but thru recognition of ability and capacity. When a Mason ceases to attend meetings, conventions, communications or Masonic affairs, he automatically abnegates his influence in the formation of thought-leadership in which Freemasonry must persuasively make a stand. That makes us feel so sorry for those who could not or failed to attend.

Pondering upon what was said that evening, specially those criticisms uttered by Rev. Fr. Joseph Bates, I cannot escape noting how vastly superior and weighty are a white man's opinion of us Filipinos. Equally, how very easily we assimilate foreignisms, posture, society, customs, beliefs. And how inveterately we cling to them! Not until the Pope himself discarded the theory of "the only true religion," had we begun to accept other beliefs in the spirit of ecumenism and changed our righteous indignation against beliefs that differ with ours. The new atmosphere should find solution to the national problems of population, unequal privileges and unequal distribution of wealth, glaring disparity in the application of justice, the "Apo Iro" stand among our grass-root population, and the "No-no" worship (what my grandfather and great grandfather had done that I should do). Mr. Joaquin Rocas, our sagacious colum-

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be established in the Philippines to carry on the campaign being waged in Spain. In 1891, Pedro Serrano Laktaw, upon instructions from the *Gran Oriente Español*, founded the lodge *Nilad*. With the spread of Masonry in the Philippines and with the founding of the *Katipunan*, the ground was prepared for the final clash of arms which culminated in the establishment of the Republic of Malolos.

Inspired the Katipunan

On July 4, 1896, penniless homeless and sick, del Pilar died of TB in Barcelona.

He died just on the eve of the Revolution he inspired directly in these words: "Insurrection the only last refuge, especially when the people have acquired the belief that peaceful means to secure remedies for the evils have proven futile." He inspired the organization of Bonifacio's *Katipunan*, whose first Supremo was his brother-in-law, Deodato Arellano. △

RETRIBUTION

A man bought several dozen boxes of cigars, and had them insured against fire. When he had smoked them, he put in a claim against the insurance company that they had been destroyed by fire.

The company refused to pay, and the man sued. The judge ruled that the company had given the man a policy protecting against fire, and must pay.

As soon as the man accepted the money, the company had him arrested on a charge of arson.

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to have his share in the benefits we aspire to enjoy in joining this Fraternity.

More than at any time perhaps, should we exercise great care in seeing to it that our land marks are well preserved. History reveals that there have been attempts to alter them by people we call brothers, who are bound by the same vows and obligations to defend and preserve them. With strong abiding faith in the Redeemer, let us all hope that the ever-seeing eye will not allow our landmarks to fall asunder.

There is no doubt that despite an extended campaign of hate among our political leaders, the spirit of Christmas will triumph, and will tone down the venomous stigma with which their hearts are tainted. Indeed, when the spirit of Christmas enters one's heart, even the mind of the hardened criminal, long confined in our penal institution, can be transformed from wickedness to Godliness, temporarily at least, to enjoy freely the spirit of goodwill towards his fellowmen.

Indeed, the Christmas Season is the time for people away from home to become homesick and to feel the pangs of loneliness amidst surroundings teeming with festive joy. The effect is so contagious and irresistible, that no one has yet ever successfully resisted the anxiety for family reunions, class reunions and Christmas get-togethers to satisfy the urge of the season. The mere tune of a Christmas carol or the tinkling of Christmas bells, the mere sight of a Christmas tree, of Christmas decorations and the Christmas candles, are more than enough to drown somebody's heart in sorrow, while far away from home.

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A group of Shrine Neophytes after final ceremonies at Plaridel Temple, Oct. 18, 1969. They are new members of Afiji Temple, AAOONS, Tacoma, Washington.

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PHILOSOPHY . . .

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municipality there is to be a Municipal Council composed of as many members as there are barrios in the municipality; each barrio electing one member.

9. *Barrio Council.* — For each barrio there is to be a Barrio Council, the members of which, not to exceed eleven, are to be elected by the barrio people.

10. *Powers and duties.* — The powers and duties of the Provincial Assembly, the Municipal Council and the Barrio Council, and those of their respective officers, and those of the executive and administrative officers of the province, municipality or barrio, as well as the manner of electing members of the Assembly and of the Councils, are to be as prescribed by law.

11. *Autonomous powers and duties.* — Any Provincial Assembly may at any time petition the National Assembly for the transfer to the local governments of any particular power and function still being exercised or performed by the National Assembly or the National Government.

12. Sections 10 and 11 notwithstanding, Provincial Governments are to have the following special powers and duties unless or until otherwise temporarily modified or suspended by an Act of the National Assembly for good and sufficient causes existing at any particular time in any particular province.

(a) To fix boundaries of municipalities and barrios and to create new municipalities and barrios.

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hall, he said. The civil guards left well satisfied with the explanation.

Under Aguinaldo's leadership, the KATIPUNAN grew fast and strong in the province of Cavite. So to Andres Bonifacio's Cry of Balintawak for liberty on August 26, 1896, Cavite was ready. The first to rise against the Spanish tyranny was the town of San Francisco de Malabon, which was named General Trias afterwards, in the morning of August 31, 1896, led by Generals Mariano Trias and Artemio Ricarte; then followed the town of Noveleta at noon of the same day, led by Generals Mariano Pascual and Santiago Alvarez, and General Luciano San Miguel; and next was the town of Kawit in the afternoon, led by Generals Emilio Aguinaldo and Candido Tria Tirona. The successful patriotic movement soon spread out far and wide until it covered the entire archipelago.

General Emilio Aguinaldo headed the Revolution against Spain from 1896 to 1899, and fought America from 1899 to 1901. At the head of recruits who were barefooted and in rags, poorly armed and poorly fed, he won the fight for liberty, proclaimed Philippine Independence at Kawit, Cavite, on June 12, 1896, and inaugurated the first Philippine Republic at Malolos, Bulacan, on January 23, 1899. Among the terms of the Pact of Biak-na-Bato between the Philippine Revolutionary Government and Spain signed on December 10, 1897, were the expulsion of the Friars from the country, separation of church and state, political reforms and payment of indemnity to the Revolutionists by Spain. Aguinaldo and some of his followers, on the other hand, must consent to be exiled to Hongkong. When Spain failed in her Treaty commitments Aguinaldo hurried back

home to resume the Revolution. With the help of the American navy he commenced the attack and scored on important victory in Alapan, Imus, Cavite, on May 28, 1898. Not long after, the Revolutionary flag waved triumphantly over Luzon, the Visayas and Mindanao. At long last the Philippines became a free and independent country after almost four hundred years (1521-1896) of slavery under foreign power, but not for long, because an unfriendly relation between the two former allies developed into open hostilities and climaxed into a shooting war on February 5, 1899. The Filipino-American war lasted two years. It came to an end when disloyal Macabebe soldiers of General Aguinaldo betrayed him to the enemy who made him prisoner of War at Palanan, Isabela, on March 22, 1901, the General's birthday anniversary. On that day the Macabebe soldiers presented to the General as birthday gift a group of American prisoners allegedly captured by them in their patrol duty. Aguinaldo thanked his soldiers for the fine gesture. In the course of Aguinaldo's remarks Colonel Frederick Funston from the American group jumped on him and with the aid of the traitors put him under arrest. It was a treacherous surprise indeed.

At the beginning of the Revolution many moneyed and influential Filipinos did not pay heed to Aguinaldo's appeal for help. When the nation became free and independent, however, they were not forgotten. Aguinaldo appointed them to the Cabinet, to the Malolos Congress and to the judiciary. It was a wise move because by it, General Aguinaldo united the people, strengthened their faith in the government and insured the success of the Republic. It is now a matter of record that the first Republic

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lic under President Aguinaldo survived the test of establishing in the Far East a democratic form of government with liberty and justice for the citizenry. The Constitutional provision of separation of church and state contributed largely to its stability and success. For giving freedom and independence to his country General Emilio Aguinaldo was elected President of the Revolutionary Government organized on March 22, 1897, at the youthful age of 27 years; President of Biak-na-Bato Republic established November 1, 1897, at the young age of 28 years; and President of the first Philippine Republic inaugurated January 23, 1899, in the flower of his manhood at the age of 30 years. Let it be known that Aguinaldo was not present at the Tejero Convention presided over by Andres Bonifacio which elected him President of the Revolutionary Government. He was at the thick of the fight with the enemy at Pasong Santol or Salitran, Dasmariñas, where his elder brother, General Crispulo Aguinaldo, was killed in action.

In Cavite there were two war councils of the Katipunan. The Magdalo Council of the Aguinaldo faction headed by General Baldomero Aguinaldo, and the Magdiwang council of the Bonifacio faction headed by General Mariano Alvarez. When their differences multiplied and their separation widened to the prejudice of the cause of the Revolution, Andres Bonifacio, the Supreme Head of the Katipunan, was invited to come to Cavite to reconcile them. The *Supremo* came and stayed first in the house of Colonel Santos Nocon and then moved to the house of Miss Estefania Potente in Malabon Grande now General Trias. The Potente house I bought later from my co-heirs. I am living there now. The conciliation talk which started at Imus terminated

happily at the Tejero Convention in San Francisco de Malabon with the union of the Magdalo and the Magdiwang councils and the formation of the Revolutionary Government to substitute the Katipunan. At the election of its officers under the chairmanship of Andres Bonifacio, General Emilio Aguinaldo was chosen president, General Mariano Trias, vice-president, General Artemio Ricarte, Captain-General, General Emiliano Riego de Dios, Director of war, and *Supremo* Andres Bonifacio, Director of the Interior. When General Daniel Tria Tirona protested the choice of the *Supremo* he adjourned the convention and declared all the business transacted and the election of the officers of the Revolutionary Government null and void. He tried to hold another convention the next day, but failed. Then with his followers Bonifacio left for Naic, Cavite, to form a new government. He also failed. Thereupon, he was prosecuted, arrested, tried, found guilty and sentenced to die before a firing squad by a military court for the crime of "sedition." The death penalty was remitted by Aguinaldo to exile, but the remission was received too late to save Bonifacio's life.

I can imagine that you must be eager by now to know whether it is true or not that Aguinaldo ordered Bonifacio killed; whether it is true or not that General Antonio Luna was killed by order of General Aguinaldo; and whether it is true or not that Aguinaldo misappropriated the funds of the Revolution consisting of the indemnity paid by Spain. Historians are agreed that the execution of Bonifacio was by virtue of a military court sentence which Aguinaldo tried to prevent by changing it to exile, but failed for obvious reasons. Bonifacio was already dead when the order was received. General

Luna received a telegram believed later to be fake asking him to see President Aguinaldo in his office at Cabanatuan, Nueva Ecija, for conference. When Luna arrived President Aguinaldo was not in his office because he did not know that General Luna was coming to see him. Outside the Presidential office Luna was shot and killed. The suspect or suspects was either Don Felipe Buenacamino Sr, whom Luna tried to box at a Cabinet meeting, or the Presidential guards whom he humiliated before the ladies of the town when he found them making love instead of doing guard duty. It is said that General Antonio Luna was hot-tempered and a strict disciplinarian. With regard to the funds of the Revolution, they were duly accounted for with supporting papers in the archives of the library of the United States Congress.

I first met General Emilio Aguinaldo on his sick bed at the Philippine General Hospital when he was operated on for appendicitis in 1920. I was then a member of the House of Representatives from Cavite. President Quezon asked me to see him to find out what the Commonwealth Government could do to help the ailing Grand Old Man of the Revolution who freed his country from slavery. After hearing several proposals, we finally agreed that a life pension of One Thousand Pesos a month would be most appropriate for the time being. I drafted the bill which the Philippine Legislature passed as CA No. 2922 effective immediately. General Aguinaldo began receiving his life pension from 1920 until he died in 1964. It was suspended in 1939, but restored in 1959 by RA No. 1808. The second time I saw General Aguinaldo was in 1950 when I declined his offer of membership in the Veterans Association because I

was only 6 years old when the Revolution broke out in 1896. He insisted and by resolution of the Board of Advisers of the Association I was made a veteran of the Revolution, the youngest in the organization. I was elected General Secretary and member of the Board of Advisers repeatedly many times serving at the same time as Personal consultant and confidential adviser of the General. For ten years until General Aguinaldo's death in 1964 we carried on nicely. I received and entertained American and other foreign dignitaries for him among them: the Prince and Princess of Japan, President Mateos of Mexico and General Mariano Alonzo of Spain. I also wrote his speeches and prepared his statements and messages. Now it can also be told, modesty aside, that among my advices which General Aguinaldo honored and carried out formally was the one donating his mansion in Kawit and the historical relics in his possession to the Philippine Republic for posterity to preserve and the youth of the land to profit by. The mansion is now a shrine.

The Emancipation Movement marks three important events we ought to remember. They are the first cry for freedom at Balintawak, Rizal; the first shots for freedom at Pinaglabanan, San Juan, Rizal; and the first victory for freedom at Binakayan, Kawit, Cavite. The battle of Binakayan was the climax of three days and three nights of continuous fighting — November 9, 10 and 11, 1897 — starting at Dalahikan, Cavite City, and terminating at Binakayan with victory for the Revolution and defeat for Spain. The casualties on both sides were heavy — 500 Filipinos and 1000 Spaniards. Among the Filipinos who died heroically was General Candido Tria Tirona. The participants were

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General Emilio Aguinaldo at the head of four other Generals on the side of the Revolutionary army and Captain General Ramon Blanco on the side of the Spanish forces.

When in his hospital bed with death hovering around day and night for six long years General Aguinaldo's thought and mind, heart and soul, were always for his country and the people he loved so dearly and served so well. As his last will and testament he wanted his aging veterans taken care of and made happy by the grateful people of his beloved Philippines. The General was deeply concerned about them. In his retirement in Kawit, Cavite, as a respected farmer and revered hero after his war experiences, General Emilio Aguinaldo was a pleasant host to all with his naturally modest and courteous manners, his admirably democratic and simple ways, and his kind and hospitable disposition. His callers, no matter how humble they were, were made to feel at home in his mansion. He was careful not to offend anybody and he never spoke ill of anyone. Only love was in his heart. Hate was unknown to him. He would go out of his way to serve others and make them happy. He never failed in his promises and was always on time in his dates. He was always a soldier in war as in peace.

The General married twice. His first wife was Doña Hilaria del Rosario, of Imus, Cavite, who bore him five children — two boys and three girls. His second wife was Doña Maria Agoncillo, of Taal, Batangas. They were childless.

By Presidential proclamation, this year has been declared AGUINALDO CENTENNIAL. From January 1, to December 31, 1969, there will be celebrations, commemorations, convo-

cations, dedications, memorials, etc. to honor General Aguinaldo, the hero of heroes in Philippine History. To me, the best monument we can dedicate to the memory of General Emilio Aguinaldo for his heroic deeds and historic achievements is our Republic, the Philippine Republic, for which he fought and shed blood that it may find a place among the free nations of the world. This we can accomplish by making the Filipino nation strong and prosperous, its government clean and stable, its citizens free and happy. In honoring General Emilio Aguinaldo let us also glorify our country, the Philippines.

Our Revolutionary hero is gone to join his maker. Never more shall we profit by his love and his solicitude. Forever we shall miss his military genius and his true friendship. But he will ever live in the hearts of his countrymen. Let us once more salute General Emilio Aguinaldo, the liberator and the father of our country. May we remember him forever! △

* * *

We believe we can win the friendship of people only by working beside them, humans-to-humans, toward goals they understand and seek themselves. Our instrument for this shall be medicine.

— Thomas A. Dooley, M.D.

Let's Demonstrate Masonry

Bro. Elpidio A. Adalia, Sr. (65)

These are days of demonstrations. People anywhere show revenge, stage riots and strikes to get what they want. As Masons we are commissioned to demonstrate the other way — what we believe to be true — for the happiness and welfare of mankind.

Strictly speaking, we are not selling anything although we have something to offer. This kind of demonstration is more effective as it does its simple acts of charity and performs other means of service without pomp or praise. It is rather hurting for any Mason to close his hands when there is opportunity to serve which he denies.

Masonry in a sense is demonstration of its teachings thru involvement. A successful businessman does not simply talk but to involve himself in the lives of people — their economic needs, the education of their children and their retirement. People readily respond if they see what they are paying for.

When I became a Mason I received a great deal of instruction, exhortations, lectures and advice to make me more proficient and to live an honorable, upright life. I believed them with all my heart but I was more convinced that what had been taught to me, I experienced the bond of fellowship and observed the good things which my elder brother Masons had lived *for me and for* others. This brotherly demonstration has strengthened my spirit and delivered me from any possible pitfalls.

We look at Masonry as a sublime institution, a progressive science and a bold adventure into the realms beyond. Its deep and imperturbable

faith in God and in a future life makes Masonry great and enduring.

Notwithstanding, most Masons are usually contented to be just average Masons. If this is what most of us try to be, then what's heaven for? We know that the average person does not attract attention nor does an average Mason draw inspiration. I might venture to say that "average" is the best of the lousy and the worst of the best. If we remain at this level we can't demonstrate and express ourselves any better. Instead of becoming wings we become weights and deter progress.

Masonry is not mere intellectual assent to the noblest teachings of life. It teaches heroism of the soul in the throes of suffering and death as one puts his trust in God. While a Mason believes that man is born unto sorrow, he is on the one hand taught to believe that suffering and death are not the end of existence. They point to them as necessary experiences to fulfill and attain the ultimate goal of our life. Let's demonstrate this kind of faith and share it with others who are still in the dark.

A Mason is expected to be morally alert, sensitive to injustice and deeply concerned about charity and service. His involvement in the lives of people even with their joys and sorrows should evoke in himself that great sense of responsibility and obligation.

We Masons are also taught to be faithful stewards of the graces of life, and should express them in every "Masonic" way wherever we are and whatever station of life we attain as this might inspire others to emulate our way of living and lead them also to choose our destiny. △

Pitak Filipino

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

PASKO AT ANG MGA LUMPO

Ang araw ng Pasko ay isang araw ng pagdiriwang at pagaalalahan. Binabati naming lahat ang aming mambabasa ng Maligayang Pasko. Ang bukod tanging araw na kaakit-akit sa mga nilalang, ang kaapanganakan ng Mananakop, ay tunay na walang kahambing. Ginaganyak ang lahat, hindi lamang ang sarili, na magsaya, nais niyang hatian ang madla sa kanyang kaligayahan at kanunlaran, lalunglalu na ang mga sawing palad. Umaasa kami na ang mga kapatid ay bukuksan ang mga puso at mga lukbutan, sa taong ito, at tutulong sa paghahasik ng tuwa at ligaya sa kalooban ng ating mga inaandukhang may kapinsalaan sa katawan. Mga batang sawing palad.

Mayroon tayong isang Institusyon na higit na kailangan ang kusangloob na abuloy ng mga Mason sa lahat ng dako. Ito ang "Masonic Hospital for Crippled Children". Sa Paskong darating ay aming iminumungkahi na sa ating pagdiriwang sa Dakilang Araw ng Pasko at Bagong Taon, ay bahaginan ng alalahaning matiryal, ang mga batang mahihirap, pilay at lumpo na ating inaaruga sa "Masonic Hospital." Dapat nating pahalagahan at ipagmalaki ang pagmamamantini sa Masonic Ward sa Mary Johnston Memorial Hospital. Ang karangalang ito ay mananatili lamang kung hindi magmamaliw ang ating patuluyang pagtangkilik. Subalit ilan sa ating ang lagi nang nakalilimot? Upang panariwain sa gunita, laluna sa mga may kaya, na walang ibang ibinibigay kundi ang pangkarani-

wang buwis, ito ang aming panawagan:

Ang Masoneria ay hindi isang pamantasan na kung saan ang moralidad, katapatan at kawanggawa ay iniaalal, sa pamamagitan ng matitimyas na wika at binibigyang diin ang mga leksyon sa kawanggawa at ipinakatiitim sa diwa, upa lamang limutin at pawalang halaga, tulad ng mga araling isinusulat sa buhangin na nabubura minsang madaanan ng ulan at hangin. Ang Masoneria ng maawaing puso at handang mga kamay, ang karapatdapat sa Pangalan ng ating Kapatiran. Yaong nangangaral lamang ng mga katangian (virtues) at hindi naman niya isinasakatuparan ang pangaral, ay hindi Masoneriang tunay. Hayo at manguna sa pagtupad sa mga ipinapayo (preach) kahit na malaki ang sakripisyo, dito masusubukan ang pagka-Mason mo. Maging matapat sa Kapatiran, na honor mo ang makabilang, magabuloy hanggang masaktan (give until it hurts), upang matustusan ang walang bayad na Ospital na ating minamantinihan. Huwag lilimutin sa pagpapadala ng inyong dagdag na abuloy, kahit na gaano kaliit, ito ay isang patak ng mabisang gamot na maaaring makagaling sa mga biktima ng polyo na ating inaalagaan sa ating Paggamutan. Sa Pamasko ninyong ito, ang basbas na inyong kakamtan, ay panghabang-buhay.

Ang isa pang napakadakilang proyekto ng mga Lohia, ay ang pagtatatag ng walang bayad na klinika. Libre konsulta at libre gamot pa sa mga maralita. Kung araw ng Linggo, ang mga Doktor na miyembro

ay naghahalihalili na magserbisyo, sangayon sa schedule. Ang kahanga-hanga'y mayroon pang mga Doktor na hindi kaanib ay naglilingkod sa klinika. Sa Kabite, ang palakad na ito, ay laganap na. Ang alam na alam naming matagal ng nagliling-



Cavite brethren distributing bayongs of foodstuffs to indigents in Cavite City. This Christmas they will give 600 bayongs.

kod sa mga mahihirap ay ang Cavite Lodge No. 2 at Bagong Ilaw No. 97. Ang pangkaraniwang mga gamot, ay donasyon ng mga Masong ahente at ng ilang may ari ng botika. Maraming mga kapatid ang nagaabuloy sa kawanggawang ito. Marami pang ibang Lohia na mayroong palingkurang gaya nito at marami ang nangagsisipagbalak. Di malalaon at ang banal na hakbang na ito ay laganap sa buong Gran Hurisdiksyon. Sa mga namumuno sa kilusan, ay pinaaabot namin ang taus pusong pagbati at pakikiramay, nais din namin na ang tribo nila ay dumami ang bilang. Dapat na ikagalak at ikarangal na makita't malaman, matapos ang mahabang panahon, na ang ating KAWANGGAWA, ay di na tangingtanging para sa atin lamang, ito ngayon ay pinaaabot na sa mga dukha't maralita sa atin-ating mga komunidad. **MALIGAYANG PASKO AT MASAGANANG BAGONG TAON!** △

PHILOSOPHY...

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(b) To perform the function of maintaining peace and order in their respective areas.

(c) To implement the educational policy of the State covering the operation of public elementary education and the supervision of private elementary education in the province.

(d) To implement the health, sanitation and social welfare policies or programs of the State.

(e) To build and maintain an adequate road system in the province connecting the various municipalities with the provincial capital.

(f) To organize a Provincial Development Council of eleven members that will study and recommend infrastructures in the province with the end in view of attracting the establishment of, and promoting, industries in the province, and for the overall economic development of the province.

13. *Local governments' share of taxes.* — There is to be established by law a uniform schedule of rates and rules governing the distribution of certain taxes collected by local governments under which certain percentages of the taxes are to be retained by, or given to, the local governments concerned.

14. *Development loans.* — Pursuant to the declared policy of the State to promote the economic condition, social welfare and material progress of the people in the provinces, the respective Provincial Governments may from time to time secure loans from financial agencies of the National Government. The agencies concerned may grant such loans within their capacity and fund availability — to be used exclusively for the construction of infrastructures in their respective provinces.

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Brethren of Cavite Lodge No. 2, Cavite City, enjoy a game of Tug-o-war in celebration of their 67th anniversary, Oct. 11, 1969.

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YORK RITE . . .

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sire to demonstrate their sincerity, devotion, and love for all mankind by their actions as well as by their words. Here, indeed, is a guide of life for all Freemasons, and such a guide is among man's best weapons for combating the encroachment of Communism.

Templar Masonry is a spiritual wealth that is deeply comforting and satisfying, that places its teachings deep in the hearts and minds of Masons who are seeking the supreme value of life. Knights Templar are committed to the defense of innocent maidens, destitute widows, helpless orphans and the Christian religion. Knights Templar are defenders of the Faith, enlisted under the banner of our blessed Saviour, the Prince of Peace, our beloved Teach-

er and great Way Shower. Knights Templar are proud to be known as Soldiers of the Cross, who by their loyalty and devotion have dedicated themselves to the service of this great Christian Order, which has the respect and admiration of the public at large and of Masons everywhere.

No Christian Master Mason should be satisfied until he has discovered the true Light — so his own light may shine before all mankind, that they may see his good works and thereby glorify our Father, which art in heaven. This ritual implants its beautiful teachings deep in the hearts and minds of all Masons who believe in the Christian faith, and wish to be followers of Christ, who by His wonderful example, has set a goal for all of us to follow.

It is here that we are taught to

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With Our Young Ones



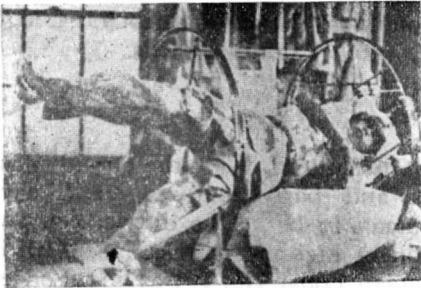
JOB'S DAUGHTERS



DEMOLAY



RAINBOW



Pictured above is Adora Bilang who has had a series of operations particularly on her backbone. She is under treatment and care at the San Francisco Unit of the Shriners' Hospital for Crippled Children. The authorities there hope that soon she will be on her feet again, able to stand tall. They are impressed with her cheerfulness and bright spirit.

Writing to Dad Dick Herrera, WM, Cavite Lodge No. 2, Dad E. A. Gumbinger, Chairman, Shriners' Hospital Stamp Club Committee, says that Adora is active in the Stamp Club and has now quite a neat and large collection. The Stamp Club Committee has distributed 64,861 stamps collected and sent by 174 children to the hospital. Dad Gumbinger makes an appeal to our Masonic Youth in the Philippines to send him Philippine stamps for distribution to the patients at the hospital.

Our Masonic Youth will please heed the appeal and participate in the project. Please send your donations of used stamps to Dad E. A. Gumbinger, 3100 Vicente Street, Apt. 307, San Francisco, Cal. 94116.

* * *

Our thanks to Dad James Anderson, Rainbow Dad of Cavite Assembly No. 3, who sent us the installation program.

The Cavite Assembly held its 29th installation of officers on October 5, 1969 at the Lodge hall of Cavite Lodge No. 2. Installing officers were: Dad J. Melina, Jr., installing host; Sis. Merlyn Anderson, installing worthy advisor; Sis. Susan Perez, PWA, installing recorder; Sis. Welma Vega, PWA, installing treasurer; Sis. Emil Barro, PWA, installing marshal; Sis. Hazel Argota, installing chaplain.

The officers installed are: Zenaida Villorente, worthy advisor; Tessie Anderson, associate worthy advisor; Grace Pineda, charity; Minerva Camarse, hope; Carmelita Sakilayan, faith; Susan Perez, recorder; Vilma Vega, treasurer; Lorinda Jimenez, drill leader; Edelmira Venezuela, chaplain; Willina Wong, love; Patrocinio Pelayo, religion; Persia Alfelor, nature; Lilibeth Salazar, immortality; Linda Lamangan, fidelity; Lillian Salazar, patriotism; Ernie Benitez, service; Glenn Reyes, confidential

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O F F I C I A L

CIRCULAR NO. 5
Series of 1969 — CRUDO

Subject: *Prohibition on Deviation from Ritual*

To all Masters, Wardens, Officers
and Members of Subordinate Lodges:

It has been brought to my attention that certain Lodges in this jurisdiction have been conferring degrees of Masonry not in the manner prescribed by the ritual but in an abbreviated or short form; that even the lectures are being shortened just for the sake of getting them over with; and that the ruffians are gibberish and make use of rough actions upon the candidates. Things cannot go on like this.

The conferral of a degree in an abbreviated form runs counter to par. 180 of the Constitution which provides, among other things, that "The ritual now taught by the Grand Lecturer and recognized by the Grand Lodge must be adhered to by all Lodges and Masons in this jurisdiction," and that "No degree shall be conferred except in conformity therewith." It is likewise provided in par. 181 that no ritual shall be used by any lodge in this jurisdiction but the ritual of the Grand Lodge of the Philippines.

In bygone days, when Masonry was proscribed and persecuted, rough actions and brute force applied on the candidates had their justification. They were a sort of test of their courage and trustworthiness so that they would keep inviolate that which had been entrusted to their care and not betray the Fraternity and the trust reposed in them. But since the enjoyment by the people of freedom of thought and freedom of assembly, rough actions and brutalities in Masonic ritualistic ceremonies have become outmoded.

In the conferral of any of the three degrees of Masonry, therefore, the officers of all Lodges in this jurisdiction are enjoined to strictly follow and adhere to the ritual approved by the Grand Lodge in a persuasive, solemn and impressive manner.

Do not engage in horseplay. Avoid any act of brutality. Pronounce distinctly every word in the ritual. Every member of the degree team owes it to himself and our Venerable Fraternity to do his level best for the good of the candidate. Remember, first impression is ever enduring.

Deviation from the ritual is absolutely prohibited and any violation of such prohibition shall render the lodge officers concerned amenable to prosecution for unMasonic conduct and dealt with accordingly.

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

Manila, November 6, 1969.

(Sgd.) MANUEL M. CRUDO
Grand Master

ATTEST:

(Sgd.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

ANTONIO... From page 13
Speculative Masonry on the other, with the result that they soon believed that all the developments of symbolic Freemasonry had existed

from the time of Solomon's Temple. The dependence of operative Masonry upon Geometry is apparent and the importance of the symbol G in Speculative Masonry is no less. △

uphold and practice the Christian virtues, to have compassion toward our fellow man, to love our country, to honor and have reverence for our flag! It is here we reaffirm our faith in the immortality of the soul and eternality of life, through the birth, life, death, resurrection and ascension of our Blessed Saviour, who we, as Knights Templar, acknowledge, adore, and worship as the Son of God, who died that we might live! It is here that the teachings of the Christian religion, patriotism, and Masonry are united in one grand Order! This is the heritage that belongs to all Christian Masons! This is the Valiant and Magnanimous Order of the Temple! △

* * *

CHRISTMAS '69 . . .

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Christmas! the spirit of Christmas is truly wonderful. Without it, how dismal this life can be at the passing of the year. Its effects cannot be explained, but definitely it is there to be felt — to make everyone happy, light-hearted and magnanimous, but at the same time, it has made the heart beat fonder for the loved ones afar — for parents, relatives sweethearts and friends — so fond and lonely at certain times, as to render some people to be “broken hearted.” How wonderful can Christmas really be? And, in all earnestness and sincerity, whatsoever Christmas '69 has in store for all of us, let us look forward to a bright prospect and say: A MERRY CHRISTMAS TO ALL. △

Lorenzo N. Talatala

* * *

PHILOSOPHY . . .

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The procedure of applying for loans, of granting the same, and of all other conditions pertinent thereto, shall be as established by law. △

Letter to the Grand Master:

2512 Dian corner C. Ayala
Singalong Subd., Manila
November 7, 1969

Most Worshipful Grand Master
Grand Lodge of Free &
Accepted Masons
San Marcelino St., Manila

Most Worshipful Brother Crudo:

My children and others of kin join me in conveying to you and to all others of the Grand Lodge of the Philippines who unselfishly extended to us their sympathy during our hour of deepest sorrow. It was most kind of you to have gone all the way to our hometown in order to give your good friend and Brother the final honors of your Fraternity. In his life time, your Bro. Vill talked very highly of you and I personally was able to observe the mutual love and friendship between you two. So, on second thought, it is not surprising that you took all the troubles in order to be able to perform on him the Masonic Rites before his interment.

If I may be allowed to make a comment or to express an opinion, this I have the privilege to say: the rites you performed on your late Bro. Vill projected the Freemason as God-loving, not the atheist who tramples on the Cross during initiation and who practices & believes in tenets against the Catholic Church.

At that particular occasion and among that particular congregation that was witnessing your rites, that was the consensus. After all, they said, the Masons also pray and believe in God and in life everlasting, much to their amazement. So, Most Worshipful Brother, that was a magnificent effect of your performance of the Masonic Rites for my husband, and your very loyal friend — our Vill.

To you all, I repeat: Thanks a million.

Fraternally yours,

ANDREA C. VILLANUEVA
(Also on behalf of my children:
Florence,
May,
Dominador Jr., and
Emmanuel Roy)

* * *

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Deputy Grand Master	Edgar L. Shepley
Senior Grand Warden	Damaso C. Tria
Junior Grand Warden	William C. Councell
Grand Treasurer	Canon S. Cervantes
Grand Secretary	Esteban Munarriz
Assistant Grand Secretary	Mateo D. Cipriano
Grand Chaplain	Leon A. Vidallon
Grand Orator	Teodoro V. Kalaw, Jr.
Grand Marshal	Ruperto Demonteverde
Grand Standard Bearer	James L. Norris
Grand Sword Bearer	George M. Reid
Grand Bible Bearer	Jose Ma. Cajucom
Senior Grand Lecturer	Hermogenes P. Oliveros
Junior Grand Lecturer	Juan Causing
Junior Grand Lecturer	Fred T. Guerrero
Junior Grand Lecturer	Mario F. Racela
Junior Grand Lecturer	Alejandrino A. Eusebio
Senior Grand Deacon	Teotimo G. Juan
Junior Grand Deacon	Bayani B. Ibarrola
Senior Grand Steward	Benjamin Gotamco
Junior Grand Steward	Salvador C. Aquino
Grand Pursuivant	Frank L. Jison
Grand Organist	Angel Montes
Grand Tyler	Eulogio O. Nadal

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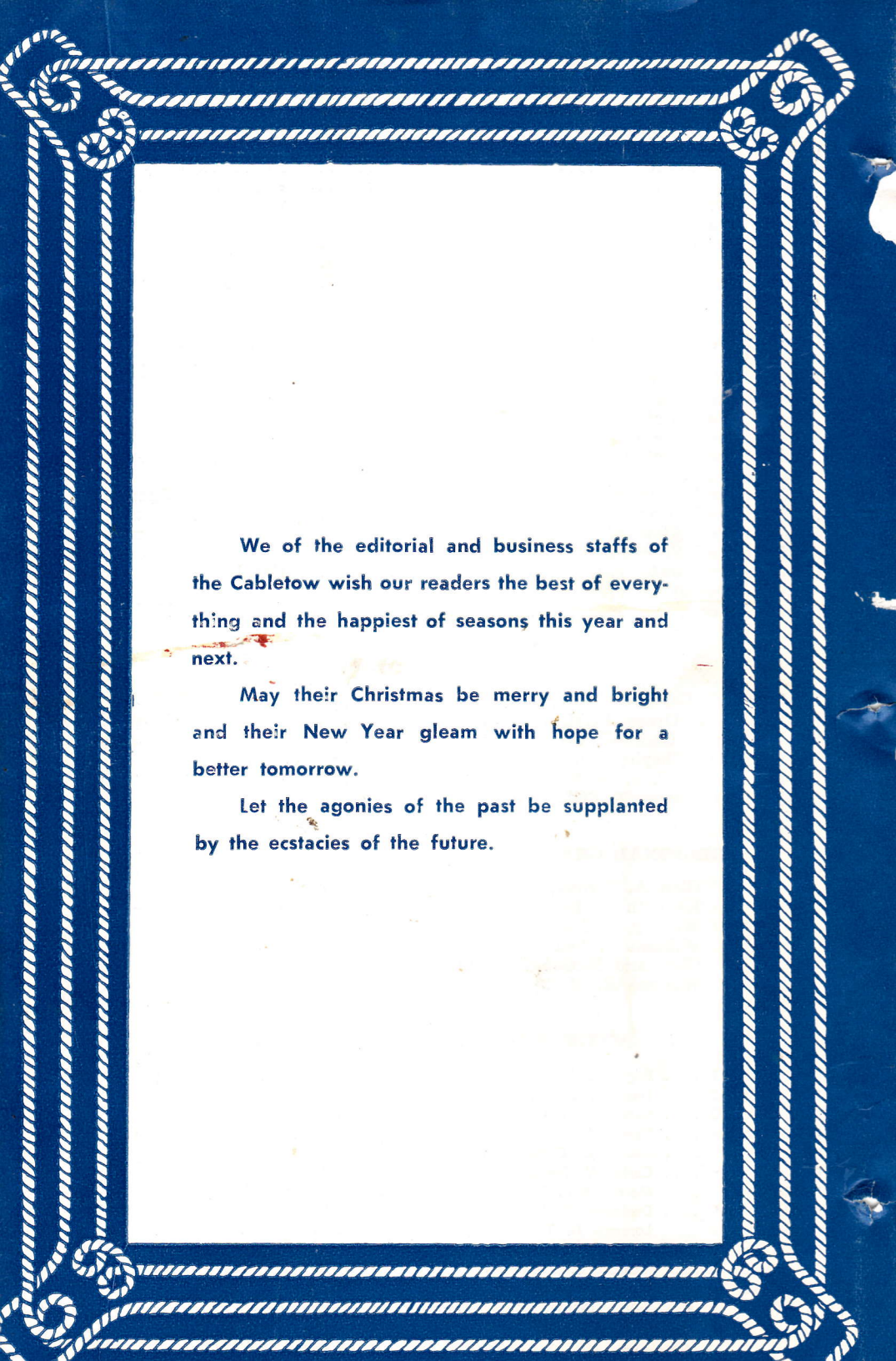
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|---|-----------------------------|
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| 2. Vicente Y. Orosa, PGM, <i>Vice President</i> | 8. Charles S. Mosbrook, PGM |
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 Kenneth A. Rotness, *Regional 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*

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District No. 12 Luis E. Makayan	District No. 24 Clemente M. Nava
District No. 25 Aniceto Belisario	



We of the editorial and business staffs of the Cabletow wish our readers the best of everything and the happiest of seasons this year and next.

May their Christmas be merry and bright and their New Year gleam with hope for a better tomorrow.

Let the agonies of the past be supplanted by the ecstasies of the future.