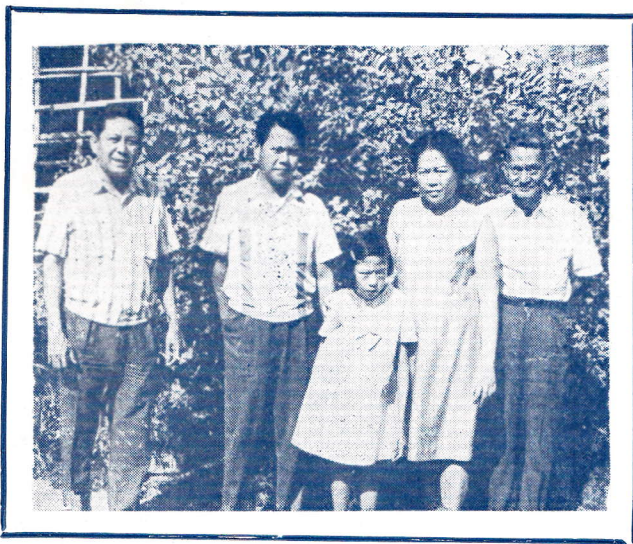


The Cabletown

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Masonry in Action — Philippine and Overseas. (Story on page 4.)

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Past Grand Masters Nominate . . .

At a special meeting of Past Grand Masters called by MW Joseph E. Schon, on February 11, 1969, three candidates for Junior Grand Warden were nominated in accordance with present Grand Lodge procedure. This nomination and announcement is intended merely as a guide or suggestion to assist the brethren in selecting from among the candidates who they will vote for at the annual election which will be held on April 23, 1969. It does not in any way change the basic traditional procedure of electing the Junior Grand Warden from the floor. Every delegate and brother who is entitled to vote may vote, as usual, for any candidate he desires. Below are the names, pictures and brief personal data of the candidates:



Baldwin

BALDWIN, Newland. Born in Manila, Philippines, November 25, 1916. Married to Catherine Phillips in Glen Ridge, New Jersey, 1943. Four children, two boys and two girls. Schooling — American School, Manila; Ateneo de Manila; De La Salle College, Manila; Virginia Military Institute, U.S.A. Member, Past Master, St. John Lodge No. 9; Manila Bodies, AASR; Nile Temple, AAONMS. Served in U.S. Army in WW II; Precinct Commander, Manila Police Dept. during Liberation. President, Macondray & Co., Inc.; Luneta Motor Co., Inc., etc. Member of civic clubs.



Councill

COUNCELL, William C. Born in Easton, Maryland, January 6, 1913. Married to Margaret L. Protheroe in 1952. Schooling: Eastern High School, John Hopkins University, University of Baltimore. Member, Past Master, Manila Lodge No. 1; Member, Lodge Perla del Oriente No. 1034, S. C.; Manila Bodies, AASR; Past High Priest, Luzon Chapter No. 1, RAM; Oriental Council, RSM; Far East Commandery No. 1, KT. Presently, Grand Orator, Grand Lodge of the Philippines. Administrator of the Philippine Episcopal Church; member of civic and other clubs.



Murray

MURRAY, Virgil F. Born in Seville, Ohio, 1919. Married, three children. Schooling, Ohio State University. Member, Past Master, Manila Lodge No. 1; Past Patron, Mayon Chapter No. 1, OES; Past Presiding Officer of all bodies, Manila Bodies, AASR; Nile Temple, AAONMS; Served in U.S. Air Force in European and Pacific theaters as pilot of B-17's and B-29's in WW II; Lt Col, Res., in Air Force; Executive Vice-President, and General Manager, Peter Paul, Philippines, Inc. and General Manager, Blue Bar Coconut Co., Inc. Holds memberships in civic and professional organizations.



Grand Master's Message:

The season for installation of Lodge Officers is coming to a close. The implementation and achievement of the many inaugural plans and goals will be the test of the fortitude and stamina the Master of a Lodge must have, to make his administration a success. His Lodge must improve or his time, and the time of his Brethren is irretrievably lost.

Having attended, almost on a daily basis, the many, many installations in all parts of this Jurisdiction, our Grand Lodge Officers as well as your Grand Master, have noticed that our Lodges are beginning to take on a new look. Younger men are being pressed into service.

This is a good sign — a healthy sign. Let this new strength be concentrated on the aims of your Lodge and the needs of your community. Do not let it be dissipated in unproductive, fruitless, and aimless bickerings. Try to make every move and every minute count.

JOSEPH E. SCHON
Grand Master

Editorial:

REVOLT '69

Seeing the title above, one is likely to react with raised eye-brows; perhaps, even accusing this editorial writer of subversive interest. When the word is used, goose pimples appear, hairs stand on end; the word is awesome, fearsome.

But rest ye merry, Gentlemen! We are not subversive; we have no interest in upsetting the even tenor of our ways; we are a peaceable citizen and cheerfully conform to the laws of our country, the Philippines; we are not concerned in any plots and conspiracies against our government; we have nothing but respect for law and order.

We use the word advisedly; we feel we have an appropriate word to catch the attention of the Brethren to our pride and pleasure in saying that we have observed lately a new trend in leadership in our Lodges. The leadership is being moved from the hands of the oldsters to those of the young Masons. This is borne out by our observation at the installation ceremonies of Lodges in Greater Manila, in Plaridel and Scottish Rite Temples, in nearby provinces through December, January and February. By and large, the officers for 1969 are of the young blood.

Years ago, it was common regret among old and young Masons that leadership in our Lodges did not attract the young blood. The oldsters were being returned with equal regularity to positions of responsibility in the Lodges since the younger Masons put up excuses not to accept positions of leadership. Strangely enough, the young Masons now dare to accept the positions of Worshipful Masters in their Lodges! We have every reason to believe that those Lodges will soon be on the road of progress with these young Masters at the helm.

We have seen Lodges, old and grown small in membership and about to surrender their charters or waiting for the authorities to arrest them, take on a new vim and vigor in the hands of the younger Masons in them. The year 1969 is bound to improve the situation for many if not most Lodges. They will have more members and more money for their charity projects. Many more Lodges will build their own temples this year and next.

Through all of 1968, we have studied our folder of the Grand Secretary's circulars sent out every ten days. The circulars contain the names of petitioners, those white-balled and those black-balled, those suspended for non-payment of dues, those who affiliate in other Lodges, those who join the innumerable caravan, etc. We have noted that most of the petitioners are young, college graduates, and have executive jobs in their various employments.

Our only regret is that in comparison, there are more young Masons who are suspended for non-payment of dues than older Masons. The older Masons consider it a downright shame to be SNPD; may the young Masons learn that too. △

Since time immemorial. . . •

• THE ROLE OF MASONRY

WB P. B. Jacinto, WM (12) •

Address delivered by WB Ponciano B. Jacinto, on the occasion of his installation as Master of Nilad Lodge No. 12 on January 4, 1969.

Charity being one of Masonry's cardinal virtues, I would not inflict upon you the usual agony of suffering a speech. Therefore I decided to write my message to you in order that you may read it at leisure if you wish.

To our non-Mason friends, I wish to clarify what Masonry really is in order to disabuse their minds of certain misconceptions respecting its intrinsic character and its impact upon mankind through the ages.

Masonry is a very ancient fraternity. It is definitely not a religion. But make no mistake, the individual Mason is a deeply religious man who takes his religion seriously. No man can become a Mason unless he believes in God. And Masons in Lodge never begin or wind up their doings without praying for Divine guidance and blessing.

Brotherhood of all men of all climes and of all races as the children of God, is, and has been, the essence of Masonry since King Solomon to this day. From the start, Masonry advocated universal love among men, even as Christ ten centuries later did the same. Therefore, the Christian teaching of brotherly love affirms the ancient, very much older fundamental Masonic philosophy of brotherly love among all men.

King Solomon, one of the foremost Grand Masters of Masons, ascended the throne in 972 B.C., and four years later, built his Temple. (Historical and Chronological Table to the Old Testament, p. 301, The Holy Bible,

Douay Version). This biblical record is authenticated by contemporary scientific discovery. Only a few months ago, archeologists uncovered the foundation of the ancient Temple and found a trove of Masonic Insignia including Square and Compasses, the same symbols which Masons through the ages and all over the world are using today (MWGM in the Cabletow, August, 1968, p. 23).

Symbolic Masonry has long since superseded Operative Masonry under which the legions of Masons built King Solomon's Temple, but the same ancient Masonic spirit carries the same force that has materially helped fashion the character of men and nations these thousands of years of Masonic influence.

All of them were Masons except four that risked their necks to the English noose, who signed the American Declaration of Independence. Similarly, most of them were Filipino Masons that risked their necks to the Spanish garrote, who led the revolution that broke the Spanish yoke off the Filipino neck after 359 years of slavery.

Such has been the role of Masonry through the centuries for human freedom, human dignity, human happiness, a role played without fanfare in the finest Masonic traditional virtues of Relief and Charity.

There were many a good man of the Church in those days, but there were some not-so-good ones too, like those that intrigued and engineered

Turn to next page

the murder of untold Filipino patriots, including the Filipino martyr priests, Fathers Burgos, Gomez, and Zamora, and it was that class of misguided people that later fostered the hostility of the Church toward Masons because they freed the Fatherland from Spain's slave masters.

But time heals wounds and now leaders of Masonry and of the Church here and abroad are blazing a common trail toward socio-economic uplift of mankind regardless of political persuasion or religious profession, and rightly so, for aren't Christianity and Masonry, as we have shown, of identical basic philosophy on the Brotherhood of all men under the Fatherhood of God?

It warms the heart to see this fraternal rapport between these two principal world influences toward a better life, as shown in the cover picture of the December 1968 issue of the Cabletow depicting Masons of Scotia Lodge No. 28 in worship at St. Lawrence Catholic Church. The issue reported that "St. Lawrence Roman Catholic Church was host to Scotia Lodge No. 28, AF & AM, both of

Canning, Nova Scotia, for the annual celebration of St. John the Baptist Day on June 23, 1968. The Lodge marched in full regalia to the church where the members were warmly greeted by Rev. Leo Mallet, Parish priest, who spoke of the occasion as an important step in the great field of community relation."

This Season is an auspicious time to enjoin all people of good will, including Lodge and Church, to join hands in the massive task of healing a very sick society.

To my Brother Masons of my Lodge, I feel most humble but deeply grateful for this undeserved honor of placing me in the Oriental Chair for the 1969 Masonic Year. I can do no less than to pledge the whole of my limited abilities within my limited tenure to quicken Masonic zeal in the crusade for a better life for all, that when we lift our eyes to the stars, we may find and feel affinity with Him Who makes suns and fashions the destinies of nations and men.

I thank you all from the very quintessence of my being, and wish that the New Year bring us a fuller life, and a more durable peace. Δ

* * *

Bilang Flies to U. S. Hospital

Adora Bilang, of the lovely face in spite of a maimed and crooked back, flew by Philippine Air Lines to San Francisco, California, on Feb. 5, 1969, for operations and treatment at the San Francisco Shriners' Hospital for Crippled Children. Travelling alone, she was all hope and smiles as she boarded the giant plane, strong in her faith in Masons who made it possible for her to go.

Now twelve years old and a very intelligent girl, Adora has been at the top of her class since she was in first grade. She did not mind losing a year

in the fifth grade just so she can come home the latter part of this year walking tall and straight. The oldest of five children of Mr. and Mrs. Amado Bilang of Cavite City, Adora loves to play with and take care of her younger brothers and sisters.

Mrs. Bilang stated that her daughter was born a normal baby, but at one and a half years, Adora was struck by polio and had been a cripple since that time. Like Adora, Mrs. Bilang has faith that her daughter will come home free from deformity.

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How true, how true . . . ●

● THE ILLS OF OUR DAY

Senator Gerardo Roxas ●

Condensed from the Address of Senator Gerardo Roxas at the Installation of Officers of Luzon Lodge No. 57 on January 17, 1969.

I was watching very intently the proceedings that took place early this evening. I listened carefully to the words of Mr. Francisco and I must say that I was very deeply impressed, not only because of the dignity of the installation ceremonies, but more so because of the fundamental moral precepts enunciated and expressed by Mr. Francisco. There was so much truth in many of the things that he said when he charged your officers.

I am happy to have been able to be with you this evening to witness this ceremony and to know that there are still men in our country today who feel very deeply about the moral problems of our day. I have been guest speaker in many, many clubs all over the country. I have also witnessed inductions of officers; I have been their guest speaker but I have yet to see the quiet dignity that attends the installation of your officers. But more important, I heard the re-expression, the re-dedication to these fundamental precepts of which we in our country today have so much need.

I noticed in the message that appears in your program, which is part of the inaugural address of your Grand Master, Mr. Schon, last April, that for this year you are attempting to extend the hand of cooperation to our public officials. I was talking during the intermission to Mr. Schon and he was telling me of his great desire to see to it that this Lodge, and all your other Lodges, play a pertinent role in seeing to it that our public servants do their jobs with

honesty and integrity and discharge their duties faithfully.

I would like you to know that I, for one, have a filing system of the many important items that appear in our newspapers from day to day. I find that today, if I wish to keep a complete filing system, I have to file the whole newspaper and not just the cut outs, which goes to show that more than ever the ills of our day are growing in quantity and gravity. Smuggling is still with us and increasing in intensity; graft is still here in our midst; corruption has not stopped.

The reason, I think, is that our sense of moral values have changed for the worse, and not for the better. I can still remember when I was a child how good morals were impressed upon us. Today, I am distressed at our present moral standards. When you hear of a public official who has pocketed ₱5,000, no one even talks about it. We hear of public officials pocketing millions of pesos and until now they are in office. So you see how our moral values have deteriorated; how they have been watered down, in public office and in private life.

Earlier this evening I was talking with Mr. Schon and I am glad to know that you Masons are interested in participating in the affairs of government. What does this mean? First of all, it means that every man should have the opportunity to offer himself in public service. Today as

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you look at the rooms in Congress you will find out that the great majority of the members of Congress are wealthy, rich and affluent. Is this a mere coincidence that the greater number of men in Congress today are rich, wealthy and affluent? I do not think that this is a mere coincidence. It is an actual fact because time has made it so. Today no man, no matter how intelligent, can aspire to be elected to office if he does not have the means and the facilities to conduct a campaign. In short, times and values today in our country have made it so that only the rich and the affluent can be elected to office. Now I ask you, is it only the rich, the wealthy who have this desire to serve our people? Is it only the rich, the wealthy and the affluent who have the sense of patriotism to offer his talent and his person in the service of our people? Is it only the rich and the wealthy who truly love their country?

I was a guest speaker during the graduation exercises of a high school in the province of Bulacan. It is traditional for the valedictorian of the class to deliver a speech on such an occasion. When it was the turn of the young boy to speak, he came up on the stage and I noted he was in slippers; his pants were not new; his barong was too big for him. I talked to the principal afterwards and she told me that this young boy came from one of the poorest families. Only 12 years old, he spoke with so much sincerity. I am certain that boy is going to lead our people someday if he has the money.

Mr. Schon tells me that you would like not only to cooperate with your public officials, but that you would also like to see that they discharge their responsibilities properly. Now,

are you really watching your public officials; are you really watching what they are doing? Are you really scrutinizing the actuations of your public officials? More important, are you rewarding the deserving and punishing the guilty, or are you encouraging their errors?

There is another matter which I would like to touch on. You who are present this evening, you are the most fortunate of our people. You are the leaders in your respective professions, in your respective endeavors. You have the greater responsibility to serve our people; to lead them wisely and justly. Your leadership must be founded on the principle of self-sacrifice. A leader cannot be called a leader for long if he thinks of himself first. A leader that aspires to be heroic must think of his people before he thinks of himself. A leadership that is heroic must be inspired and it must inspire the people. This is the kind of leadership that is heroic.

I wish to impress upon you this evening that you are the most fortunate among our people. You are leaders in our own right; it is your duty and responsibility to lead not only by precept, but more so by example. Your program for this year is to cooperate with the public officials and to see to it that they discharge their responsibilities faithfully and well. I ask you this evening to exemplify this quality of leadership, not only in cooperating with our government officials but in leading our people to punish any public official who does wrong and to reward those who do right.

Again, let me congratulate the new officers of your Lodge. I wish for them the success that will be theirs and yours as well.

△

Philosophy in Masonry

WB Eugenio Padua, PM (51)

Scale of Observation...

In a previous article we said that on our *scale of observation* the sun "rises" in the East and appears to be "moving on a journey." Actually, it does neither. The 20th century French philosopher, Lecomte du Nuoy, says that observation based on common sense cannot always be trusted. Was it not common sense that led man erroneously to think that the earth was flat?

(Even today there are people who, like Samuel Shenton of the Flat Earth Society of London, say that "despite those pictures from Apollo 8 the earth is definitely flat" and "the orbits of the earth are simply circular flights like flying round the rim of a saucer.")

"It is not always true that the visual impression corresponds exactly to the external reality" further says Du Nuoy; it is the scale of observation which creates phenomena and every time we change the scale of observation we encounter a new phenomenon.

When Apollo 8 was close to the moon on Christmas Eve, 1968, the astronauts reported that the moon, so beautiful on our earthly scale of observation, is but "a vast, lonely, forbidding wasteland, an expanse of nothing; full of deep pockmarks like those on American cheese; a barren place and a setting not fit for man to live or work in." In contrast, they observed that mother earth "hung like a blue jewel in the distance" and its "varying colors looked inviting indeed."

They did not notice from up there the stark loneliness of some regions

of the earth and the agonies and desolation caused by wars, storms, earthquakes... They did not observe up there that the "expanse of nothing" benefits earth by transferring a reflected light from the sun and is so powerful that it causes the rise and fall of our ocean waters twice a day, and mellows the hearts of lovers into mutual self-surrender!

Human observations are always relative to the *system of reference* which simply means, according to Du Nuoy, the *scale of observation*. If, for instance, we mix in equal proportion a quantity of white powder (say, flour) with a quantity of black powder (say, crushed charcoal), we will have the phenomenon of gray powder. An insect the size of the grains of flour or of charcoal, moving around in this mixture, will see no gray powder, but only white or black boulders. On the insect's scale of observation, gray powder does not exist.

This brings us to what Saint Paul says: That a worm, burrowing under the soil, seeing a seed rotting in the darkness, concludes that the rotting is the end of the seed's life. The worm has no conception at all of the fact that out of the "dead" grows a new tree, a new life.

Saint Paul uses that as a simple illustration of the immortality of the soul of man. He says that the "death-day" of man's body is the "birth-day" of his soul! Death is but a passage through a tunnel of darkness into a new light. Our fraternity is founded along the line of Saint Paul's philosophy: Belief in the existence of

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Grand Lodge News

INSTALLATIONS

MW Joseph E. Schon, Grand Master; RW Manuel M. Crudo, Deputy Grand Master; RW Edgar L. Shepley, Senior Grand Warden; RW Damaso C. Tria, Junior Grand Warden; MW Esteban Munarriz, PGM, Grand Secretary; MW Cenon S. Cervantes, PGM, Grand Treasurer; VW Hermodenes Oliveros, Grand Lecturer; VW Marcelino Dysangco, PJGL; WB Larry Esguerra, PM; WB Domingo F. M. Domingo, PM; WB Pedro Francisco, WB Romeo Pasco and many others known for their prowess as Installing Officers or Masters of Ceremonies, were kept busy filling invitations to assist in the installation of Lodge officers in Manila and surrounding areas.

The Grand Lodge officers have been criss-crossing the country by plane, bus, car, train and boat from December through February. In Manila, they shuttled from San Mar-

celino St. to Taft Avenue to assist in installation ceremonies of Blue Lodges, York Rite chapters and Scottish Rite Lodges of Perfection. Then they had to lend their presence at the installations of other appendant orders: the Eastern Star, Amaranth, DeMolay, Rainbow and Job's Daughters.

* * * *

CALL OF SUPREME GUARDIAN...



RW Manuel M. Crudo, Deputy Grand Master, received Mrs. Doris Angleroth, Supreme Guardian of the International Order of Job's Daughters, who called on the Grand Master at his office on Monday, February 10, 1969. MW Schon, the Grand Master, was at that time in San

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Let's Turn a New Leaf

BRO. PROSPERO PAJARILLAGA (170)

This is 1969, but if we look back through the days, weeks and months past, our minds are filled with both pleasant and unpleasant memories.

If we, or some brethren, had really exerted much effort, sacrifices and interest in our Craft, well and good, (may their tribe increase) the more these dedicated brethren should derive some genuine pleasure and inspiration from such devotion to propel them farther to greater heights and glories.

On the other hand, if we had been neglectful and always procrastinating, always postponing and delaying action on important things, there is nothing more that we can do now to undo what has been done. There is no use crying over spilt milk. Although some of us must have knowingly or unknowingly, intentionally or unintentionally, done these negligences, these sins of omission or commission, yet there is always time for a change for the better. Our consolation is that, these unpleasant things and memories can teach us new lessons to improve our ways and ultimately ourselves. It is often said that experience is the best teacher. Let us then learn and profit from our past mistakes and sad experiences to make us better and more useful citizens today and in the future. Many of our successful men in practically all kinds of human endeavor must have suffered sad and bitter experiences in life at one time or another, but instead of totally giving up hope, they rose, picked themselves up from where they fell and started life anew. Such should be our spirit and attitude — brave and courageous in the face of utter defeat, even in the face of death.

Let us not lose hope, for while there is life, there is hope.

Let us ponder seriously where we had miserably failed as Masons; let us recall what undesirable ways, habits or customs we have and let us find out the possibilities of how we can farther improve ourselves in Masonry.

We should set definite goals and make sound resolutions to guide us in the new Masonic year, and we should strive to follow and implement carefully and sincerely these objectives, lest we become and shall forever remain dormant, inactive and unuseful Masons who might only be hindrances to progress for new and promising Master Masons who will look up to us as their idols, examples and sources of inspiration.

The following thoughts for the New Year may prove useful in turning a new leaf. Let us this year and in the coming years:

1. Be regular and prompt in our attendance at our Lodge meetings to learn what we have not known before and be familiar with the rituals and other Lodge activities.

2. Develop the habit of reading Masonic books and related literature to enrich our storehouse of knowledge about Masonry in general.

3. Be active in the degree or floor work and strive to be proficient to inspire and impress the newly obligated brother or brethren that they might be encouraged and motivated to seek further truth and light in Masonry.

4. Not overlook or neglect our financial obligations especially to the Grand Lodge as well to our Mother Lodge and even to our fellow human beings.

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5. Be extremely conscious of our OB in general, our actions, utterances and attitudes towards others, especially our brethren, to avoid being misunderstood and to avoid disharmony among us.

6. Be very careful in accepting candidates who might only be liabilities or problems later, instead of being assets to the Fraternity.

7. Be truly cordial, friendly and cheerful not only to our own brethren but to all others.

8. Equally share with the burdens of the Lodge whether financial or otherwise.

9. Prepare ourselves for service to others when the opportunity comes

around instead of running away from it.

10. Finally, to look up to HIM as the Great Architect of the Universe for constant and daily guidance in all our useful and lawful undertakings.

Brethren, while the trees of the meadows and forests have their season for shedding off their old and unnecessary leaves to give way for new ones, we, as Master Masons, must similarly have our own season, too, to discard our undesirable ways to give room for new and desirable habits, attitudes, customs in our acts and even in our thinking.

Together Brethren...let's turn a new leaf. △

* * *

GRAND LODGE NEWS From page 8

Jose, Antique, to officiate at the rededication ceremonies of Hamtik Lodge No. 73, a pre-war Lodge which was rehabilitated only recently.

Mrs. Angleroth arrived in Manila in the morning of Feb. 10 and flew to Dumaguete the following day to make her visitation to Bethel No. 3 in that city. On Feb. 13, she flew to Iloilo to officiate at the institution of a Bethel, U. D., on Feb. 14 in that city. On Feb. 15, she was back in Manila to make her visitation to Bethel No. 2 and the following day she went to Olongapo City to make her visitation to Bethel No. 1.

The Supreme Guardian flew to Australia on Feb. 18 to visit the Grand Bethel and a few Bethels down under. She was expected in Omaha, Nebraska, the headquarters of the Supreme Guardian Council, at month's end. Incidentally, it was in the same city where the Order was founded by Dr. Ethel Wead Mick in 1921. The Order of Job's Daughters

is for girls between the ages of 12 and 20 years who are related to Masons.

* * * *

BARADI AT GRAND MASTERS CONFERENCE...

MW Schon has written to MW Mauro O. Baradi, PGM, to represent him at the Conference of Grand Masters of North America which was held in Washington, D.C. from Feb. 18-20, 1969.

MW Baradi has been present at this annual conference every year he has been in Washington. MW Baradi is a retired Philippine Ambassador and a few years after retirement, he went to live in New York where their children are. He is in great demand as a speaker and lecturer all over the United States and he is on the road most of the time filling speaking engagements.

MW Schon, who is not able to go to Washington this year, is glad that he has delegated MW Baradi to represent him at the conference. △

GRAVEL AND SAND

A Report on Masonic Activities

NBM

Our congratulations to Bro. Salvador P. Lopez, a member of Bagumbayan Lodge No. 4, whom the Board of Regents elected President of the University of the Philippines. Prior to his election to that high office, Bro. Lopez had served in the foreign service since Liberation, occupying consular, ministerial, and ambassadorial offices. He also served as Secretary of Foreign Affairs.

* * * *

Congratulations also to Bro. Gilopez Kabayao, a member of Kanlaon Lodge No. 64, and a world famed violinist, who gave a concert on Rizal Day at the Fort Santiago open air theater. He donated the proceeds of his concert to Fort Santiago committee for the beautification of the Fort Santiago Shrine.

* * * *

We were in Dumaguete during the Rizal Day celebration and attended the meeting of the Dumaguete chapter of the Knights of Rizal, we being a member of the Quezon City chapter. We gathered from that chapter that it had generated interest in the city and province in having a Rizal Shrine and Museum in the city. Governor Mariano Perdices of Negros Oriental was instrumental in buying the house where WB Rizal stayed a few hours when the boat he took from Dapitan to Manila touched Dumaguete in December 1896.

* * * *

This month we are glad to report the installations of officers of appendant orders. Due to lack of space, we

are able to report not all, but a few of them. We shall reserve space in the next issues for them.

Sampaguita Chapter No. 3, OES, held its installation at the Scottish Rite Temple on January 4, 1969. Those installed are: Sis. Lydia Florendo Veloso, Worthy Matron; Bro. Henry Ang-Hessing, Worthy Patron; Sis. Julita A. Cheung, Associate Matron; Bro. Julio F. Abarquez, Associate Patron; Sis. Alice Abarquez, Secretary; Bro. Vicente S. B. Garcia, Treasurer; Sis. Lucy A. Flores, Conductress; Sis. Cristeta G. Bayas, Associate Conductress; Sis. Belen F. Calderon, Chaplain; Sis. Esther T. Gutierrez, Marshal; Sis. Delilah V. Magtolis, Organist; Sis. Rosemary A. Cheung, Adah; Sis. Elisa R. Joaquin, Ruth; Sis. Lupe F. Abarquez, Esther; Sis. Laulhati G. Trias, Martha; Sis. Andrea C. Villanueva, Electa; Bro. Artemio G. Bayas, Warder; Bro. Samuel O. Flores, Sentinel.

* * * *

T. M. Kalaw Chapter No. 9, OES, installed their officers on January 9, 1969 at the T. M. Kalaw Memorial Temple in San Juan, Rizal. Those installed are: Sis. Virginia T. Braga, Worthy Matron; Bro. Jose B. Abejo, Worthy Patron; Sis. Gloria T. Pasco, Associate Matron; Bro. Alberto C. Reyes, Associate Patron; Bro. Domingo FM Domingo, Secretary; Sis. Victorina B. Abejo, Treasurer; Sis. Gloria E. Toribio, Conductress; Sis. Paciencia L. Miravite, Associate Conductress; Bro. Leonardo M. de Cas-

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tro, Chaplain; Sis. Esther M. de Castro, Marshal; Bro. Teofilo A. Abejo, Organist; Sis. Aurora C. Abejo, Adah; Sis. Virginia A. Cajumban, Ruth; Sis. Trinidad C. Reyes, Esther; Sis. Angeles P. Navarro, Martha; Sis. Rosario T. Juico, Electa; Bro. Jose SN Navarro, Warder; Bro. Agustin F. Miravite, Sentinel.

* * * *

Far East Court No. 1, Order of Amaranth, installed their officers at the Scottish Rite Temple on January 14, 1969. Those installed are: HL Concepcion O. Baradi, Royal Matron; SK Felixberto B. de los Reyes, Royal Patron; HL Dolores S. de Rama, Associate Matron; SK Inocencio Rosete, Associate Patron; SK Mateo D. Cipriano, Treasurer; HL Maria Luisa A. Vicente, Secretary; HL Soledad C. Rivera, Conductress; HL Fidelidad V. Navia, Associate Conductress; HL Cristeta L. S. Alvarez, Marshal in the East; HL Rosa C. Navia, Marshal in the West; HL Flora F. Ostrea, Standard Bearer; HL Carmen Karganilla, Prelate; HL Vivencia M. Curameng, Musician; HL Remedios Totaan, Truth; HL Fe V. Balane, Faith; HL Remedios C. Kaiser, Wisdom; HL Cresencia D. Ramos, Charity; SK Mario C. Navia, Warder; SK Cornelio M. Aguirre, Sentinel; HL Luciana L. de los Reyes, Trustee; HL Epifania C. Curameng, Historian.

* * * *

Manila Chapter No. 2 and Christian W. Rosenstock Chapter No. 6, Royal Arch Masons, held their joint installation of officers at the Jose Abad Santos Hall, Plaridel Temple, on January 21, 1969. Installed officers of Manila Chapter No. 2 are: Honeso R. Nuñez, High Priest; Alberto Presa, King; Inocencio Rosete,

Scribe; Antonio Gonzalez, Jr., Secretary; Macario C. Navia, Treasurer; Santiago L. Bautista, Chaplain; Fernando Castro, Captain of the Host; Apolinar Abel, Royal Arch Captair., Mamerto Buenafe, Sr., Principal Sojourner; Brigido T. Capili, Master of the 3rd Veil; Marcelino P. Dysangco, Master of the 2nd Veil; Juan Panadero, Master of the 1st Veil; Vicente Flechero, Sentinel.

* * * *

Installed in the Christian W. Rosenstock Chapter No. 6 are: Restituto F. Cruz, High Priest; Bernardino C. Cabading, King; Eliseo A. Arandia, Jr., Scribe; Gregorio Cariaga, Secretary; Jose L. Intal, Treasurer; Baltazar M. Liston, Chaplain; Virgilio S. Atienza, Captain of the Host; Vicente P. Aragones, Royal Arch Captain; Martin Adorador, Principal Sojourner; Raymundo N. Beltran, Master of the 3rd Veil; Oliveros C. Digidigan, Master of the 2nd Veil; Rodolfo G. Gonzales, Master of the 1st Veil; Pedro de Rama, Sentinel.

* * * *

Thanks to WB Oscar L. Fung who gave us an interesting clipping from Taliba. It has a story and picture. The picture shows Bro. Ambassador G. Mennen Williams shaking hands with WB Emiliano Coloma, Past Master of Lotus Lodge No. 549 of Detroit, Michigan, Mother Lodge of Bro. Williams.

WB Coloma, now an American citizen, visited his home town of Bangar, La Union, after having been away forty-two years. WB Coloma is a retired official of the School Board of Detroit and is now a permanent resident of that city. He flew to Washington on Saturday, Jan. 18 to be present at the inauguration of Pres. Richard Nixon, a personal friend of WB Coloma. △

As always, . . .

• LET FREEMASONS ACT

Bro. Jolly Bugarin (69)

(Keynote address by Bro. Col. Jolly Bugarin, Director, NBI, as guest speaker delivered at the Masonic District No. 9 Convention held on November 23, 1968 at the Philippine Chinese Chamber of Commerce Building, Quezon City)

Fyodor Dostoyevski once expressed dramatically the dilemma that confronts human society in his book, *The Brothers Karamasov*:

“Until you have become really, in actual fact, a brother of everyone, brotherhood will not come to pass.”

These words, penned in 1880, still haunt a world torn into pockets of hostile and prejudiced aggrupa-tions. Yet, we cannot also help but note that intense struggle being waged by the apostles of fraternity to tear down these barriers of hate and bigotry so that all men, regardless of creed, birth or race, may attain economic self-sufficiency, intellectual and moral perfection in an atmosphere of peace.

The society of Freemasons has done much to re-orient the dedication of man from witch-hunting to more creative endeavors. Humanity has much to thank Freemasonry for. Since its birth during the period aptly called the Enlightenment to the present, Freemasons the world over have been waging an unrelenting campaign to propagate and to live the basic principles of liberty, equality and fraternity.

Until lately, the liberal tenets of Freemasonry were condemned and members of the fraternity recipients of anathemas that warranted their being hunted down as common criminals. Many were killed, and a host underwent unimaginable ordeals and tortures. But these gallant phalanx of Freemasons went down still proclaiming to the entire world the justness of their cause and the validity

of their creed of universal brotherhood and the dignity of man.

Philippine history is filled with the names of Masons who, during the Spanish occupation, fought frontally or underground for the emancipation of the Filipino nation and the restoration to our people of our independence and the right to live as the equal of any other race. Many of our heroes and martyrs, from the Pride of the Malay Race, Dr. Jose Rizal, to the propagandists, 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.

Then, during the bloodletting of the struggle for independence, Freemasons were in the forefront of the fight, attesting to the validity of their creed with their blood and those of their families.

Finally, when our people had inevitably to succumb to the overwhelming power of the United States, Freemasons picked up the pieces of conflict and, in a spirit of hope, devoted themselves to the task of retrieving the country from the ravages of war and harnessing the talents of our youth to rebuilding the Filipino nation.

Today, we meet openly, proudly, in a spirit of triumph. All over the world men and women are engaged day and night in an intensive search for that solid fraternity that is the

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only guarantee for the survival of the human race. Even the Catholic Church, which used to condemn Freemasonry harshly, has accepted the truth of what we had so consistently and persistently advocated — a brotherhood that transcends the barriers of birth, social and economic status and national boundaries. The Ecumenical movement, in some way, is our triumph.

Yet, while we view with gratification the crusade by diverse leaders to make a solid reality of the United Nations, we cannot but witness with profound sorrow the immensity of the gap among men. After the last world war, hopes for universal brotherhood soared high. But only two decades after we had undergone the unforgettable fratricide, we still see thousands engaged in a furious bloodletting, millions of equipment and investible capital being wasted in killing one another. Human resources are being channelled to the search for the best means of slaying the most number. This, while millions in developing and underdeveloped countries die of starvation and succumb to the deadly erosion of their bodies and spirits by undernourishment.

The world is still fragmented. And the prospects are that mankind has still a long way to go in forging a united front against society's basic ills — poverty, ignorance, and disease. And, unless hate give way to brotherhood, the entire race will ultimately plunge into a universal cataclysm perhaps, as one wit said, the final answer to all our problems.

But we need not go beyond the confines of our own country to search for glaring examples of the nefarious effects of obscurantism, prejudice and suspicion. Despite decades of dedicated effort by so many, we still remain disunited, divided into hostile

camps that view one another with malicious suspicion. Thus, we still consider every individual as either a Muslim or a Christian, a Catholic, a non-Catholic, an Ilocano, a Boholano, a Visayan or Bicolano. Seldom do we hear the proud word — Filipino.

And, too often, we still slay one another in a competitive assertion of the principle of universal brotherhood.

On a broader scale, Adlai Stevenson sized up this universal problem thus:

"If there is anything that the whole idea of liberalism contradicts, it is the notion of competitive indoctrination. I believe that if we really want human brotherhood to spread and increase until it makes life safe and sane, we must also be certain that there is no one true faith or path by which it may spread.

"But it is not easy to banish the notion that there can be universal brotherhood just as soon as everybody gives up his faith and accept ours. That day may never come, for the richness of human diversity cannot be abolished any more than Mars or Jupiter. Difference is the nature of life, it is part of our moral Universe. Without difference, life would become lifeless."

And what is the state of our country today? Contrary to the pessimists, we have notched salient gains. But, as against the assertions by some over-optimists, we still have much to do to solve our endemic problems that have spawned despair and violence.

But we need not give way to depressing contemplation of problems. Instead, our awareness of these ills that beset us and threaten to fragmentize us further should spur us to redouble our efforts to impress upon all and to help realize the meaning of equality and fraternity which are the only guarantees of an enduring liberty.

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Masonry's Bounties

VW LORENZO N. TALATALA, DDGM

The candidate for the degrees in Masonry, if duly and truly prepared in his heart prior to his initiation, should be attuned to the accepted principle that in joining the Fraternity, he should be thinking of what to give and not what to receive from it. Let there be no second thought in his mind beforehand, that to be a member of the Fraternity is to volunteer for service to help his less fortunate fellowmen and not as a clever design to find means to solicit help from the brethren the easy way. Masonry is not organized, as many may probably believe, for charity, relief and assistance. Neither is it a mutual benefit association nor an insurance company. Man joins Masonry not with the ambition, that once he becomes a member of the organization, he is entitled to obtain help from it anytime.

It does not mean, however, that a member of the Craft is entirely deprived of any support from his brethren — far from it. Should he meet with any misfortune, hard luck, gets sick or incapacitated, his brethren will give assistance as warranted. The Fraternity is somehow lucky, that because the majority of its members are in fairly sound financial stature and count on fine membership, only a few of them have fallen by the wayside to deserve the fraternal helping hand of others. Aside from this fraternal benevolent help, there are other immutable bounties endowed upon those who dedicate their lives, time and effort to the advancement of the Order.

On being entered, passed and raised to the sublime degree of Master Ma-

son, one immediately acquires a sudden change in his feelings, as well as in his outlook in life, conscious of the reality that he had just acquired millions of new friends and brothers, around the surface of this planet. All of them, embracing all the races of humanity and penetrating into the different social strata — ranging from Presidents, Kings, Monarchs, Princes and Potentates down to ordinary citizens, may fittingly be called friends and "*brothers acquired at sight.*"

They are bound together by the common OB which every Mason has taken before the Altar of Obligation. Indeed, this constitutes a fortune, and a great bounty that a newly obligated brother can be proud to have. Such is the nature of our Fraternity — its existence in every age and country which had defied the severest tests of harassment, war, conflagration and ignominious persecution by its powerful enemies, as attested to and confirmed by its recorded history. This makes the ties among Masons the more enduring and lasting. To be a member of this honorable and ancient Fraternity, therefore, is a rare privilege which can mean no less than the greatest bounty ever to be bestowed on any man.

On becoming an initiate for the very first time, the candidate is profoundly touched by the solemn admonition given him, to place all his trust in God, follow his guide and to fear not what man could do unto him. And, as he is led around the Lodge by his guide, he feels in his imagination the accompaniment of winged angels all along his route.

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This, from then on, and as long as he lives, is permanently engraved in the heart of every Mason, that by placing all his trust in God, he does not only become more devoted to Him and more self-confident in life, but also, as a consequence thereby, he emerges a model citizen in the community. In fine, one great aim of Masonry is to make man a better man and this world a better place to live in.

From Masonry, we learn to trust our fellowmen, particularly our brethren in the Fraternity. By its teachings, we realize that man cannot live alone, for by the exigencies of circumstances, he must be a member of society. Man has to depend on others and be depended upon, and should, as a member of society, produce something beneficial to the community, otherwise, it can be said that he merely lived without having existed. If nations would only trust and understand one another and that trust and understanding be mutual, there would be no international conflicts and destructive wars which tend to retard human progress. Trust is a priceless possession of every man. When trust in a man is lost, what more can that man be worth? But when every man trusts him, the whole world can be his.

Masonry has changed our attitude in life by becoming tolerant of the trespasses and the misdeeds of others. From it, we learn to control our feelings and emotions within bounds and be more understanding in our dealings with others. To illustrate this point, Kalaw in his *Philippine Masonry* (1956) said: "If a candidate should find within the Lodge, after his admission, anybody with whom he has not been on friendly terms, he must put aside his resentment and treat this person as a friend and give him the handclasp of a friend." We cannot,

by any standard, expect other people, not even a brother, to measure up in every way, to our expectations. As human beings, we have our own individual limitations, hence, on becoming Masons, we learn to understand those human frailties. This cannot be learned elsewhere, except in a Masonic Lodge, which teaches its initiates to be more tolerant and open-minded to the shortcomings of others.

If we are to examine the pages of our court records and those of our penal institutions, we shall find that there are but a few exceptional cases wherein Masons might have gotten involved in the perpetration of offenses. The explanation is simple; that Masonry serves as an effective deterrent to commit, or even abet the commission of wrong. There might have been a few isolated cases against some members of the Craft, but such are the exceptions to the general rule, that Masonry being a brotherhood of man under the fatherhood of God, to commit, conspire, or even abet the perpetration of wrongdoing, is a serious violation of the Fraternity's commandments, for which any offender is made answerable for un-Masonic conduct and to face the corresponding punishment as provided for under the Masonic Law.

Masonry has broadened our knowledge spiritually, scientifically and materially. Being of religious extraction, although not in itself a religion, Masonry has rekindled our hearts and thoughts towards spiritual advancement, by devoting more time to the service of God and studying more the teachings of the Divine Law. Actually, the Lodge serves as our spiritual home outside the church. It provides a resting place, a haven and refuge for a tired mind and body, ever conscious, that within its four walls, there is a reign of peace, harmony, comfort and fellowship. We

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How the Lodge Evolved

WB CALIXTO B. ANTONIO, PM (29)

The lodge has always, from the earliest times to the present, been the center of Masonic activity. Although the name *lodge* has changed over years and has taken several meanings, the essential relation of a lodge to the whole organization has remained constant. It is still the assembly, the place where Freemasons are made, where they meet and where they work. They know it as a select gathering of Brothers, all bound by the same code, by their own by-laws and all governed by their Master.

During the operative period the term *lodge*, in ordinary understanding, was a place of rest and sleep where medieval stone workers could get back from their work on buildings of cathedral like heights and enjoy a meal with their fellow men. The first record of such lodge dates from A.D. 1278, but it is certain that lodges had existed long before. Its principal purpose was for living, eating, sleeping, and resting, but naturally was available for assemblies of workmen for instruction, discussion, and in other craft matters. The Fabric Rolls of York Minister for 1315 show the following orders for workmen: "In summer they are to begin work immediately after sunrise until the ringing of the bell of the Virgin Mary, then to breakfast in the fabric lodge, then one of the Masters shall knock upon the door of the lodge and forthwith all are to return to work until noon." In Regius MS., the third Point for the Craftmen is: "They must keep their Master's counsel in chamber and in lodge" indicating that confidential matters were discussed therein. The Cooke MS. states: "He shall hele the counsell of his fellows in lodge and

in chamber where Masons meet." Those things were the secrets of operative Freemasons. The character of the operative lodge are also referred in the building accounts of Vale Royal Abbey (1278), the records of Westminster (1320), and those of Carnarvon Castle (1321).

In the 17th century minutes of only two lodges in England prior to the formation of the premier Grand Lodge in 1717 were available. They were those of Alnwick beginning 1701 and of York in 1705. They were operative lodges. Also very little was known about the lodge at Warrington where Elias Ashmole was made a Freemason in 1646 or of the Masons Company of London which Ashmole attended in 1682. In Scotland minutes were taken to regulate admission of gentlemen and noblemen. The first record was of John Boswell, Lord of Aichinleck of Edinburg Lodge. Many instances occurred after that in the admission of non-operative masons in an operative lodge.

During the transition, the gradual change from the earlier operative type, through the mixed variety, to the completely social or symbolic lodge of the 18th century, records were entirely kept. Most lodges were entirely social and given to feasting and drinking and, since table lodges were in vogue, members were admitted while at the table, eating and drinking. Evidently minutes of such proceedings were considered not necessary. This lack of regulations grew into abuses and became a problem. By the middle of the 17th century, new articles began to appear. This required sojourning Freemasons to bring with

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them certificates showing where they were made Masons, and then they were required to have their names enrolled in the lodge from which they came.

For many years after the formation of the premier Grand Lodge at London, lodges have no permanent homes. For convenience each met regularly at a certain tavern or ale-house and had regular meeting days and hours. The accommodations were not spacious nor luxurious. The room at the Goose and Gridiron Ale-House, where one of the Four Old Lodges met and where the Grand Lodge was formed in 1717 was but 14½ by 21½ feet in size and with tables and chairs, would hardly accommodate two dozen persons.

The formation of a new Grand Lodge at London was made with the primary purpose of eradicating loose and even disreputable practices by irresponsible persons who threatened to destroy the integrity of the lodges. Any group of Freemasons could assemble, form a lodge, and make Masons, there being strong temptations to turn such meeting into a mere feast at the expense of the newly made Masons or a farce or even to admit unworthy men. One with good memory could pick up enough from the rituals to work his way into a lodge of this type without his ever having been regularly made. One of the first reforms of the new Lodge was a set of rules regulating the division of lodges and the formation of new lodges. The Grand Master's Warrant duly signed by proper authorities must first be obtained before a new lodge may be formed and a ceremony presided by the Grand Master in person must be done to constitute a new lodge and install the newly elected Master and Officers. The term "Warrant" gradually gave way

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to "Charter" and in the United States the "Dispensation" became the initial authorization from the Grand Master, to assemble and work as a lodge for a probationary period.

Lodges originated during a period when there were no degrees but a simple ceremony of admission, acceptance, or entrance. Therefore, when three degrees having been created, with three classes of Freemasons in possession of different secrets, questions arose as to the effect on the lodge. Was a lodge just a lodge as before or was it three lodges? At first in England, the conferring of one and two degrees were done in a lodge, but for the Third Degree, the candidate had to apply to, be elected by, and initiated in a new body called a Master's Lodge. In the American colonies, in 1738, in Boston Mass., all the three degrees can be conferred by a lodge. The rituals provided as it is today, for opening an Entered

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THE JO-DE-RAS SECTION



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

The Quezon City Chapter, Order of DeMolay held their fourth Public Installation in an impressive "Boston style" ceremony. The Installing team came from the Teodoro R. Yangco Chapter of Olongapo City. Installed Officers for the 1st Term DeMolay Golden Year '69 were: William FM. Woodhouse, Master Councilor; Bernardo U. dela Merced, Senior Councilor; Luisito P. Fajardo, Junior Councilor; and, Filomeno Y. Beza, Jr., Treasurer. Victor Samuel C. Habito, PMC, was appointed Scribe by the Quezon City Chapter Advisory Council. Other officers installed were: Nicanor Jimeno, Senior Deacon; Benrus Pascual, Junior Deacon; Nominor Bote, Jr., Senior Steward; Cesar Aquino, Junior Steward; Victor Torrado, Marshal; Cesar Escusa, Chaplain; Nestor Melocoton, Orator; Elpidio Estioko, Standard Bearer; Augusto David, Almoner; Edgar Montes, Sentinel. Chosen to serve as Preceptors during the Term were: Benjamin Miravite, Will Vicuña, Honesto Dycoco, Venancio Gloria, Robert Belmonte, and Arthur Corpuz.

According to the new Master Councilor, what the Chapter needs are punctual, efficient, cooperative and knowledgeable members if the members want the Chapter to be strongly referred to as the "Capital City Chapter of the Philippines." He

also stressed the need for better membership so as to make this year successful as it should be since this year is the Golden Anniversary of the Order. The ceremonies were held at Plaridel Temple on January 26, 1969.

—W. F. Woodhouse

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Bethel No. 3, Dumaguete City, International Order of Job's Daughters, installed its officers for the first term of 1969 at the Mt. Kaladias Temple on January 12. Installed are: Edna Joy P. Obsequio, Honored Queen; Licitrel Kiamco, Senior Princess; Leilani Magbanua, Junior Princess; Asha Dulamal, Guide; Marion Escarda, Marshal; Rose Valentine Corsino, Chaplain; Mila Garcia, Treasurer; Felella Kiamco, Recorder; Imelda Maravilla, Musician; Iretta Velasco, Librarian; Edda Gonzaga, First Messenger; Sonia Banogon, Second Messenger; Ellen Paralejas, Third Messenger; Mary Jane Calderon, Fourth Messenger; Virginia Velasco, Fifth Messenger; Ruby Reyes, Senior Custodian; Athena Chuang, Junior Custodian; Rowena Ravello, Inner Guard; Evelyn Risma, Outer Guard.

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Jose Abad Santos Chapter, Order of DeMolay, held its installation of officers for the first term of 1969 at

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the Jose Abad Santos Hall, Plaridel Temple, on January 19, 1969. Installed are: Albemar B. Dumlao, Master Councilor; Lamberto D. Galima, Jr., Senior Councilor; James R. Ludan, Junior Councilor; William L. Buot, Treasurer; Francisco B. Gaddi, Jr., Assistant Treasurer; Solomon J. Abellera, Jr., Scribe; Danilo M. Galang, Senior Deacon; Reuben T. Domingo, Junior Deacon; Samuel L. Macagba, Jr., Senior Steward; Ruben C. Sevilleja, Junior Steward; Jose Q. Libardo, Jr., Standard Bearer; Edwin J. Abellera, Chaplain; Francisco R. de la Cruz, Jr., Marshal; Miguel S. Panganiban, Organist; Nilo L. Ganacias, Sentinel; Jade F. del Mundo, Orator; Julius E. Rullan, Almoner; Gerardo G. Itliong, First Preceptor; Joel C. Toquero, Second Preceptor; Johnny R. Gultiao, Third Preceptor; Alex G. Iñigo, Fourth Preceptor; Rolando D. Magat, Fifth Preceptor; George N. Chan, Sixth Preceptor and Danilo G. Yabes, Seventh Preceptor.

Miss Marilou Martinez Casabar was chosen as Chapter Sweetheart. She is taking up A.B. Economics and now in her Junior year in the University of the Philippines, Diliman, Quezon City.

Dad Camilo D. Osias, Ex-Senator and Past Grand Master of the Grand Lodge of the Philippines, was the guest speaker. In his speech, he said, "I uphold and support youth rallies, youth movements, and rebellious young men and women, but their actions should be peaceful and within the limits of our laws."

The Ceremony of the Roses highlighted the installation ceremonies. Brother Jesse L. Jurado, PMC, JASC delivered the symbolic flower talk which is dedicated to parents especially mothers "whose love never fails."

Dad Manuel M. Crudo, Active Member of the International Supreme Council and Executive Officer for the Jurisdiction of the Philippines, Guam and Okinawa, delivered the closing remarks.

— *Solomon Abellera*

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The Dumaguete Committee of the JO-DE-RAS/Masonic Youth Camp which will be held in Dumaguete City and nearby towns, April 26-May 4, 1969, announced that they have set up sub-committees among Masons, Eastern Stars, Jobies and DeMolays in the community to take charge of the multifarious arrangements in connection with the work camp/conference. They have sub-committees for Housing, Chaperonage, Guidance, Program, Liaison etc.

Inquiries are now being received in Dumaguete and Manila in regard to attendance in the conference/work camp. Indications point to a large gathering of Masonic Youth in that city which is gathering reputation as the Conference City of the South, in the same way that Baguio is the Conference City of the North.

* * * *

Daughter Carolina Lee, PHQ, Bethel No. 1, Olongapo City, reigned as Queen of the Olongapo tiesta last December. She received the largest number of votes of any candidates who had won in previous years' contests. She donated the proceeds from her prizes to charity.

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Almost half of the members of the Guardian Council of Bethel No. 2, Manila, are majority members of the Bethel, nearly all of them having joined the Bethel when it was instituted on Feb. 14, 1959. Miss Josephine Pedralvez is the first Past Honored Queen to have been elected Bethel Guardian of her Bethel. There are other Past Honored Queens and Past Princesses in the Guardian Council. △

Welcome to Our Convention

VW DESIDERIO HEBRON, DDGM

We are indeed honored by the presence of our MWGM and Officers of the Grand Lodge at this our 11th Annual District Convention. On behalf of the 4 Lodges comprising the Masonic District No. 8, I extend to you MW Sir and your Party, a most cordial welcome.

The large attendance this morning is indicative of the interest and enthusiasm we entertain for our fraternity. I am delighted to see a large number of familiar faces and a good number of new ones. To the delegates who have come here for the first time, I'll say, "I bid you a hearty welcome," and, to those who have always been present at our conventions, I extend to them not only warm welcome, but also a word of praise and gratitude for their continued support and cooperation.

Two years ago we held our District Convention here. It may seem strange to some of you that the convention site is again here in San Narciso. To the brethren of Pinatubo Lodge No. 52, however, this is no surprise, as it is held in conjunction with the celebration of a historical fact. In the past 49 years in the life of this Lodge, this is the first time that an American WB Howard H. Ingram, sits in its Oriental Chair. Thru him, there are now ten other American brothers who have joined this Lodge, including Bro. Wallace J. Trout who has been elected Junior Warden. I wish to take this opportunity to congratulate Pinatubo Lodge No. 52 for this happy incident, and for the wonderful display of brotherhood and cooperation, as evidenced by their splendid accomplishments this year, unprecedented in the history of the

Lodge.

But, brethren, we have come here not for social enjoyment but for a specific purpose. First, we have come to meet our MWGM Joseph E. Schon and his Party. Second, we are here to make our reports and to present our problems affecting our individual lodges. This, I believe, is the principal object of an official visitation, i.e., for the MWGM to make an on-the-spot inquiry into the problems affecting the subordinate lodges, in order to enable him to make recommendations or introduce remedial measures, if necessary. Lastly, we are here to renew the ties of friendship and brotherhood, to enhance the harmony, the strength and solidarity that should characterize our Fraternity.

Many of our problems, however, are perennial. I presume they are practically the same throughout this Grand Jurisdiction. Foremost among them may be mentioned: (1) the financial status of the Lodge, (2) the improvement or construction of the Temple, and (3) Lodge attendance, etc. Although it may be too much to expect that these problems will be solved here, nevertheless, I hope that at the close of this convention, we may go home greatly inspired and encouraged to work harder for the progress of our Lodges in particular, and for the advancement of Freemasonry in general.

In the OPEN FORUM that will follow, I invite the brethren to participate in the discussion of these problems. Let us have a heart-to-heart talk, in order to make our discussions more profitable and fruitful.

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However, may I remind the brethren that in our endeavor to improve our lodges, let us not forget to improve also our relationship with the people of our community. For by so doing, we would be projecting, unwittingly, the good image of Freemasonry to our society. Remember that our conduct or behavior with our friends and neighbors; our sense of justice and fair play in our dealings with our fellowmen, — these are the main criteria upon which the laymen pass judgment over our Fraternity.

It behooves us, therefore, so to live and act in a manner that no discredit shall reflect on our Fraternity. We should practice conscientiously the fundamental principles of Freemasonry. That the Masonic teaching of "Brotherhood of Man under the Fatherhood of God" should find true meaning and significance in our hearts, and to be equally applied with our fellowmen, irrespective of color, creed or station in life. For where true brotherhood, good fellowship and understanding exist, peace and good will exist among men.

Time has proved and tested the efficacy of Masonic Brotherhood among the members of our Fraternity. It could be reasonably assumed that, if the leaders of the world today could be imbued only with the Masonic principles of Brotherhood, war could possibly be avoided. There would be international friendship and understanding and war may have to give way to conciliation or arbitration. Of course, this is possible but highly improbable; theoretical, but not practical. It would be Utopian to conceive that war could be abolished. As long as mankind exists there will always be differences of opinion between men and nations, but these differences could be ironed out, if and when, the protagonists are true believers and

supporters of Masonic Brotherhood. Freemasonry will then be playing the role of an antidote against war, or as a laudable bridge of understanding between nations.

In no period of man's history, I believe, is there need for more Masonic influence in the field of international politics; particularly now when there is so much widespread restlessness and discontent, culminating in violence and bloodshed, and engendered fundamentally by people's struggle for freedom. It is bitter truth that this gloomy situation is due, to a large extent, to the unending rivalry for supremacy between two conflicting ideologies.

Now that our country is confronted by problems of delinquency, graft and corruption in our government, crimes of all sorts, internal subversion and even threatened by show of force or might from without, it will do us good to rally behind the officials of our government. We should be aware of our duties and responsibilities as citizens of this Republic. Moreover, we have pledged, as Masons, to be patriotic and God-fearing and especially to protect the weak, and the poor, the innocent and the downtrodden.

I believe we can assist, in a small measure, to ameliorate these prevalent conditions. As preventive measures against delinquency among the teenagers, (1) we can organize Boy Scouts and Girl Scouts, DeMolay Boys, Job's Daughters, Rainbow girls, etc. and, (2) we should aid in establishing playgrounds in our communities and encourage athletic competitions in the public schools. We should support our local government in organizing gainful occupations for the jobless or the unemployed. As tax-payers, we should take interest in the way our local governments are being run, and be on the lookout for any

All About Ecumenism

News and Views on the Ecumenical Movement

NBM

Personally, we were born, baptized and raised an Aglipayan; in high school we chose to be a Baptist and later took up membership in a Presbyterian church. Even as an ecumenist, we are little chagrined at the spirit and fact of rebellion in the Roman Catholic church. A decade ago no one could have said that any Catholic could hold, much less say or broadcast, a contrary opinion to a Papal decree.

But it has happened, and will continue to happen. Pope John and subsequently Pope Paul practically laid the ground for it. Vatican II stirred the desire to speak out and *Humanae Vitae* lighted the fuse! Now, the world's biggest Christian church is rocked with contrary opinions and it looks like there is no stopping it. Two years ago we wrote that ecumenism was the biggest happening of the twentieth century. We have not changed our opinion.

And it is a good thing it happened. Religion, by whatever name it may be denominated, is in the bone and sinew of every human being. The newly-acquired freedom, though not necessarily so, becomes the groundstone for talking back. We are only human. With democracy comes dialogue, or it is not democracy at all.

Back to where we started. The Catholic, whose church has been hierarchical for nineteen centuries, does find it hard to talk back, but he does. In Florence, Italy, right in the Pope's own backyard, Fr. Enzo

Mazzi refused to retract or resign after Ermenegildo Cardinal Florit told him to for supporting priests and laymen in nearby Parma in their rebellion against "episcopal authoritarianism" therein.

In The Netherlands, the Dutch Pastoral Council headed by Bernard Jan Cardinal Alfrink, primate of the Catholic church in that country, rejected Pope Paul's encyclical, *Humanae Vitae*, "as not convincing on the basis of the argumentation given."

If we may venture an opinion, we think the Pope himself is the leader in contrariness. In the Italsider steel plant, in Taranto, southern Italy, he celebrated Christmas Eve Mass for 7,000 steel workers and their families. In his sermon, delivered from an altar made of steel slabs, he deplored the "separation and lack of understanding" between labor and religion. He said however, that such a state of flux should not exist for "The church knows you, studies you, interprets you and defends you, much more than you often think."

The Pope is also concerned about the estrangement within the church. Shortly after his visit to Taranto, he announced that he was summoning a second synod of bishops to meet in Rome, starting next October 11. The purpose: "to discuss the best ways to assure a better cooperation and more profitable contacts between the various episcopal conferences and the Holy See."

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learn that the book containing the Divine Law, known as the Holy Bible, should be the rule and guide of our faith. Scientifically, our knowledge had been enriched by the study of the liberal arts and sciences, especially the noble science of Geometry, which is esteemed by all Masons, it being the foundation upon which the superstructure of Freemasonry is erected. Materially, we learn that it is not the external but the internal qualifications which recommend a man to be made a Mason; that is not the material wealth and other earthly possessions that qualifies a man to be admitted into the Fraternity. It is necessary however, that a candidate for Freemasonry should not be a public charge. On the other hand, he should be able to support himself and family and not be a material burden to the Fraternity.

In Freemasonry, we are solemnly committed to be of service to God and a distressed worthy brother. We were taught that before entering upon any great or important undertaking, we must first invoke the blessings of

God. This, we never fail to observe before transacting business in any Masonic Lodge meeting. Protecting one another, especially in times of distress, danger and persecution, is incumbent upon every Mason. This is one of the bounties we derive from Masonry, which perhaps, is worth even more than our regular wages as Master Masons, on the principle that, a brother in need is a brother indeed.

With all the knowledge we have acquired from Masonry, there can be no question that if its teachings and commandments will only be followed and practiced in our daily lives, we would be better citizens and Masons. Before the eyes of the Great Creator; we shall gain His favor and be drawn nearer to Him, thus enabling us to have a better concept of the True Word, which every Mason aspires to possess. All these benefits we humbly owe to the Fraternity. They are freely and lavishly given, but only to those who take Masonry devotedly at heart and not to those who were able to infiltrate into our ranks guided only by mercenary motives and personal convenience. For them the Lodge is not the place. · Δ

* * *

Thank You, Mr. Senator

Remarks of MW Schon at the Installation Ceremonies of Luzon Lodge No. 57, January 17, 1969.

Worshipful Master, Honorable Gerry Roxas, brethren and ladies.

After such a wonderful address that we have heard, there is very little that I could say that would help at all. But I don't want to get on to that theme before I comply with a duty which is personal in nature, and that duty is a duty imposed upon me by my wife whom all of you know as

Helen Bennett, and she sent a message over the radio-phone today which I shall read. It is directed to Senator Gerry Roxas. I would like you to know that my wife Helen and Senator Gerry were together on a world tour when Elpidio Quirino was Vice President. And this is what she has to say for this evening. She says — I

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Pitak Filipino

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

ANG SARILING WIKA

Ang wika ay siyang buhay at kaluluwa ng isang tao o bansa. Ang wika ay siyang diwa at tagahatid ng pananalita. Ang pananalita ay tinig at daan ng pagkakaunawaan. Sangayon kay Rizal, nang dahil sa wika ay nagkakaintindihan at nagkakaisa ang mga tao. Ang mga pinaghihiwahiway ng lawak ng dagat at lupa'y nagkakalapit-lapit at nagkakaunawaan, bunga ng isang wika. Kung hanggang saan ang pagmamahal ni Rizal sa inusong wika, ay mapatutunayan natin nang sabihin niyang:

"Ang hindi magmahal sa sarili niyang wika,

Ay mahigit pa sa hayop at malansang isda."

Marami ang nagtataka kung bakit kami ay nagbago ng wika sa aming pagsusulat, nuon ay Ingles, ngayo'y Pilipino. Anila'y ang Ingles ay malaganap sa buong daigdig, samantalang ang Pilipino, maging sa ating Bansa, ay katagalugan lamang ang lubos na nakaalam at napagsisilbihan. Ang aming tugon ay simpling-simple. Kagaya ni Rizal, minamahal namin ang sariling wika. Isa pa, hindi kaya naman nakapupusyaw sa ating lahi,

na sa Pampamahalaang Pahayagan ng Gran Lohiya, ang "Cabletow" ay ni walang isang kataga na mapagkilanlan na Pilipino ang ating wika? Magmula ng ituro ang Wikang Pambansa sa lahat ng paaralan sa Kapuluan, ito ay lumaganap at naging popular. Ang malaking kabutihan at pakinabang, ay ang Tagalog ng mga hindi tunay na Tagalog, ay batay sa gramatika o balarila, kaya tama.

Maliit tayong bansa, nguni't marami tayong pinagiba-ibang pampurok na salita. Nangyari ito, sangayon sa mga matatanda, dahil sa patakaran ng mga Kastila na paghatihatiin at pamahalaan o "divide and rule." Pati ang ating orihinal na wika ay pinagiba-iba ng mga Fraile. Ang kinahinatnan ay hindi natin mabatid ang taga ibang purok. Hindi tayo lumakas pagkat walang pagkakaisa. Tayo'y nagkakanya-kanya at naghahari ang rehionalismo.

Upang tayo ay magkaroon ng isang wikang pagkakikilanan, lumakas at magkaisa-isa, ang Congreso ay nagpatibay ng batas na sapolitang pagtuturo sa mga paaralan ng Wikang Pambansa na ang ginawang batayan

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* * * *

GRAND LODGE OF THE PHILIPPINES, INC.

1440 San Marcelino, Manila

NOTICE OF MEETING

Notice is hereby given that the annual meeting of this Corporation will be held at the above address on April 22-24, 1969 at 4:00 PM, for the purpose of electing the members of the Board and transacting such other business as may come properly before it.

ESTEBAN MUNARRIZ,
Secretary.

There are varied ways whereby every citizen can meaningfully help relieve the social and economic tensions that underlie every act of violence. There will always be a multiplicity of problems which will require from us our assistance.

The peace and order problem, as any other confronting our leaders today, can be solved only through a united effort by both the government and the private sectors. Both must compliment each other.

I am sure that you who have already done so much will not hesitate to do just a little more. The fate of the Filipino nation will ultimately depend on the number of those who will be willing to sacrifice just a little more to make up for those who refuse even a little. And, considering the heroic past of Philippine Freemasonry, no one can doubt that you will respond to the challenge of the times with greater vigor and more dedication. △

* * *

PADUA... From page 7

God and in immortality.

"Remember now thy Creator in the days of thy youth...while the sun, or the light, or the moon, or the stars be not darkened...the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern... then shall the dust return to earth as it was; and the spirit shall return unto God Who gave it." △

* * * *

Underlying practically all our attempts to bring agreement is the assumption that agreement is brought about by changing people's minds — other people's.

—S. I. Hayakawa.

Time Magazine, which reported the story, printed a picture with it showing the Pope shaking hands with the steel workers.

* * * *

Two years ago three Venetian music lovers suggested to *Osservatore della Domenica*, the influential Vatican weekly, that Johann Sebastian Bach, a Lutheran, foremost religious composer of the eighteenth century, ought to be canonized.

* * * *

On January 9, 1969, at the Quiapo fiesta, the people had a choice of hearing the orthodox Mass said in Latin inside the Quiapo church or the modern Mass said in Pilipino on the stage on Plaza Miranda, with the priest facing the devotees. Both priests officiating made use of public address systems.

* * * *

Many priests and bishops refuse to be carried away by the modern Mass. One of them, Bishop Yap of Bacolod, vowed "over my dead body" would he allow it in his diocese. Lucklessly, in less than a month after he said that, he suffered a stroke and passed away. At his funeral, the Modern Mass.

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Apprentice Lodge to confer First Degree; a Fellow Craft's Lodge for the Second and a lodge of Master Masons for the Third.

Then the English and American practice went off on divergent lines. The English said a man was made a Mason in the E. A. lodge, so that business, to be open to Masons, would have to be transacted in an E. A. lodge. So that lodge became and is still the basic lodge in England, one attended by all Freemasons, and the one in which all business is conducted. For conferring the Second or Third degree the E. A. lodge is called up to the F. C. or M. M. degrees as required. The later two are merely degree lodges. But in America at some unknown time and by some unknown authority or influence, just the opposite course was followed. The Master Mason's lodge was the fundamental lodge, membership in which was necessary to constitute one a full Freemason and take the E. A. lodge and the F. C. lodge being merely conferring lodges. They pay no dues and can attend the E. A. or F. C. ceremonies only as the case may be. There is no way to force them to become Master Masons, and a few of them stopped on their way to that degree. In England the E. A. is a fully invested Freemason and a member of a lodge. An American writer contended that there is but one kind of lodge and the F. C. lodge has no constitutional existence. That is why full power and authority is given to the Master's lodge to initiate, pass, and raise and admit brethren to membership.

There are different Masonic lodges at present and may be defined accordingly as:

1. Grand Lodge — consists of, and is formed by the Masters and

Wardens of all regular and particular Lodges upon record with the Grand Master at the Head.

2. Subordinate and constituent Lodges — individual lodges duly constituted by the Grand Lodge. The lodges are so termed as such to distinguish them from the Grand Lodge.
3. Mother Lodge — is a term invented to a particular lodge, the members of it gave birth or formed a new lodge. It is also used to identify the lodge where a Freemason originally sought membership.
4. Occasional or Emergency Lodge — is a lodge when some occasion required, that a candidate is balloted, initiated, passed, and raised all in the same day, when the Grand Master makes a Mason at sight. The intervals between degrees are waived.
5. Duly and Legally Constituted or Regular Lodge — is one that has complied with all the provisions of the Grand Lodge relating to the creation of new lodges, is located within the territorial jurisdiction of the Grand Lodge chartering it, and is conforming to regulations. A lodge which has been duly and legally constituted and has continued to conform to the laws of a recognized Grand Lodge is a regular lodge.
6. Irregular or Clandestine Lodge — is one not entitled to full Masonic recognition.
7. Lodge of Instruction — is one created for special purpose and for a very limited period. It gives the truest work which is adopted by the Grand Lodge. The name is generic and is used to describe mere meetings, conferences, and schools called by

ay ang Tagalog na nagbunga ng pangimbuluhan. Upang malunasan ito ay sinisikap na kumuha ng mga salitang pangkaraniwan sa nakararaming pampurok na salita at nanghihiram sa mga wikang banyaga ng salitang tayo ay wala. Ito ngayon ang tinatawag na PILIPINO.

Sa aming masidhing pagnanais, na makatulong, ng kaunti man lamang, sa pagpapadakila, pagpapayaman at pagpapalaganap, sa ating pinagisang wika, ay minabuti naming tangkilikin ang PITAK PILIPINO. Hindi namin sinasabing patuluyan at pangkalahatang paggamit ng wikang banyaga, ay tinataglay pa natin ang pagiisip kolonyal, kindi sa kaluwagan (convenience). Hindi lingid sa amin na ang ating wika ay dahup na dahup pa sa maraming bagay. Halimbawa, sa mga termino ukol sa sining, siensya at teknolohya.

Subalit sa larangan ng Masoneria, ay inaakala namin na may kasapatan

na. Hindi ba't tayo'y mayroon nang RITUAL na Tagalog na isinalin ng nasirang Julian Balmaceda mula sa Ingles? Ano kaya ang sanhi at inantaala ang pagpapalimbag at pangkalahatang pagpapagamit nito sa buong Hurisdiksion? Ang Bansang Hapon ay kailan lamang sa Masoneria, ngunit matagal na nilang ginagamit ang Ritual Hapon. Dinadakila nila ang sariling wika. Lahat ng seremonya nila ngayon ay sa wikang Hapon.

Hindi kaya panahon nang tangkilikin at ipagbunyi ang sarili nating wika? Ang ating Pamahalaan ay pinalaganap at pinahahalagaan na ang PILIPINO. Bakit sa Masoneria, ang paggamit nito ay di-tiyak at alanganin pa? Si Rizal ang nagsabing: "Samantalang ang isang bansa ay may sariling wika ay taglay niya ang kanyang kalayaan gaya rin naman ng pagtataglay ng tao ng pagsasarili samantalang angkin niya ang malaya at sariling pagkukuro." △

* * * *

VW Umanos Chosen Model Citizen

VW Agaton Umanos, incumbent District Deputy Grand Master of Masonic District No. 5, was the recipient of a gold medal as the Model Citizen of 1968 in Agoo, La Union, in connection with the observance of the anniversary of Dr. Jose Rizal's martyrdom last December 30. Brother Umanos was one of the eight (8) outstanding awardees of 1968.

The community of Agoo is predominantly Catholic, and the fact that Bro. Umanos, a Mason, has been so honored, speaks well of the spirit of Ecumenism in that area.

There are 10 criteria for the selection of the model citizen of the year are:

Must be of age and must have resided in Agoo for at least ten years;

Must have a good reputation as a law-abiding citizen and a cooperative member of the community; Must have a lawful calling or vocation; Must have contributed something useful to the community; Must have an ever-ready attitude to lend his help or service if needed by the community; Must be God-fearing and respectful to constituted authorities; Must have the courage to help maintain respect for the law; Must not be delinquent in the payment of his taxes; If head of family, none of his children should have questionable reputation; and Should not fall within the case of the selection of other models of the year.

Congratulations to Brother Umanos. May his tribe increase!

—V. C. Daroya, DDGM

KNIGHTS-MASONS GOLF FEST

We are a little on the proud side today. We got our copy of the *Connecticut Square and Compasses* for December 1968 and found on page 11 our story on the golf tourney of the Capitol City Council of the Knights of Columbus and Luzon Bodies, AASR, held last March 9, 1968.

Which reminds us to remind all Masons, whatever their appendant affiliations are, Scottish Rite or York Rite, or none at all, as long as they are Masons, that the Second K of C-Freemasons Dual Golf Meet will be held on March 8, 1969 on the Camp Aguinaldo Golf Course at 6:30 AM.

* * * *

ANTONIO . . . From page 28

Grand Lecturers.

8. Lodge of Research — is one engaged in investigating and incorporating in its printed transactions many obscure details about the history and antiquities of Freemasonry. The Quator Coronati Lodge No. 2076 of England is an example.
9. Lodge of Sorrow — one held once a year in memory of departed brethren.
10. Lodge Under Dispensation — is one authorized by the Grand Master to work under temporary warrant pending action by the Grand Lodge of its Charter. The usual abbreviation used is a lodge U. D.
11. Table Lodge — one so common in the early 18th century where a lodge met for dinner and as the members sat around the table, eating and drinking the degree was conferred. Members of this kind of lodge are often times called "knife and fork masons."

△

WB Jose Abejo and WB Romeo T. Pasco are ready to take the names of Mason golfers who will play at that time and place from early morning to sundown or until their 36-hole rounds are finished.

It is expected that there will be more Masons who will play the royal game with Knights of Columbus. It is hoped that there will be as many Masons as there are Knights who will tee off.

Last year's tourney resulted in a tie and the Benitez championship cup was awarded to neither group. Individual prizes in the form of cups, knickknacks, pens, pumpkins, etc. were awarded to winners and losers.

Masons, whether members of this Grand Lodge or any Grand Lodge, residing in Greater Manila or elsewhere, are welcome.

CALLING ALL GOLFING MASON!

JOIN — JO:IN — JOIN

The Second K of C—Freemasons Dual Golf Meet

When: Saturday, March 8, 1969

Where: Camp Aguinaldo Golf
Course

Tee-off time: 6:30 AM

Knights of Columbus—Freemasons Fellowship Night

Camp Crane Officers Club

7:00 PM, March 8, 1969

Brethren may contact:

Bro. Jose B. Abejo — Tel. 3-63-
39; 7-30-60

Bro. Romeo T. Pasco — Tel.
50-58-34

Sponsored jointly by the Luzon
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of Columbus

A PRAYER FOR LIFE

Lord, make me an instrument of Thy peace!
Where there is hatred...let me sow love.
Where there is injury...pardon.
Where there is doubt...faith.
Where there is despair...hope.
Where there is darkness...light.
Where there is sadness...joy.

O Divine Master, grant that I may not so much
seek

To be consoled...as to console,
To be understood...as to understand,
To be loved...as to love;
For it is in giving...that we receive;
It is in pardoning...that we are pardoned;
It is in dying...that we are born to eternal
life.

—St. Francis of Assisi.

* * * *

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hope you will not mind—this is very intimate—she says “Gerry Boy, I was glad to hear from Joe that you and Judy are guests at this installation, and I wish I could be with you tonight. I have such fond memories of you and have always been interested in your career and your goals. I learned to appreciate you when we travelled with my late boss, a very dear friend, the then Vice President Elpidio Quirino, and Vicky and Tommy. Although you were the President’s son you always wanted to stand in the background and have the Vice President’s children take the honors. There are so many nice things I remember about you. My love to you and Judy.” I think this message bears out what our dear Senator Roxas had to say. We have lost, somewhere along the line, the intimate values and relationship that have been so dear to us in the past. I certainly am not an old man; I certainly am not a man who lives in the past; but I certainly am a man who wants to see to the future—that this country, as I said in my message here, — the last sentence — we can and we will build a stronger nation — and I mean that in exactly the sense that it is written. You know I have such a tremendous admiration for this country, the Republic of the Philippines. Sure I was not born here — but does that make any difference in one’s estimate of what there is underlying in the nature of the people? This country is destined for a great, solid, intense future. And here we sit — here we sit; do we take any steps, — as Senator Gerry has said, — do we take any concrete steps to make our public officials feel the dignity of their office. That is the point that I am driving this year; to get behind them and make them realize that

The case of Adora was discovered by Sgt/Maj B. E. Priest, a Mason, of the Marine Corps stationed in Sangley Point, U.S.N. Another Mason, Sgt/Maj Norm Jurinski, also of the Marine Corps, took the matter up with the Master of his Lodge, Cavite No. 2, and WB Dominador Herrera, the Master, lost no time in taking the matter up with the officers of the Masonic Hospital for Crippled Children in Manila. Adora was admitted in the hospital in June 1968. After three months of treatment, Bro. Dr. Manuel Rivera, a well-known bone specialist, recommended that Adora be taken to the U.S. as she would need at least seven successive operations to straighten her back. While Dr. Rivera could do the operations here, lack of surgical facilities and trained helpers prompted him to recommend the step.

Again, the Masons of Cavite Lodge No. 2 started the work. They wrote to Islam Temple, AAONMS, and got positive action at the U.S. end. In Manila, they got brethren to take care of Adora’s passport and visas; they were lucky to have talked with a Brother, a Vice-President of the largest corporation, who donated the roundtrip plane tickets. Δ

* * *

when they have been elected, they have a responsibility to you, and you, and you and you. Is it not easy? Is it not easy for you to go to your public officials, and say, “Look, can I help you somewhere along the line?” Isn’t it easy for you to just simply get next to your own good people and say — “Let’s build this nation and build it strong.” I thank you very much. Δ

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Senior Grand Warden	Edgar L. Shepley
Junior Grand Warden	Damaso C. Tria
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Grand Chaplain	Ruperto Demonteverde
Grand Orator	William C. Councell
Grand Marshal	Eliseo P. David
Grand Standard Bearer	James L. Norris
Grand Sword Bearer	George J. Reid
Grand Bible Bearer	Jose Ma. Cajucom
Senior Grand Lecturer	Hermogenes P. Oliveros
Junior Grand Lecturer	Ramon Ponce de Leon
Junior Grand Lecturer	Juan Causing
Junior Grand Lecturer	Benjamin Gotamco
Junior Grand Lecturer	Santiago M. Ferrer
Senior Grand Deacon	Teotimo G. Juan
Junior Grand Deacon	Antonio C. S. Ching
Senior Grand Steward	Dominador G. Ericta
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MATURITY

Maturity is the ability to control anger, and settle differences without violence or destruction.

Maturity is patience, the willingness to pass up immediate pleasure in favor of long-term gain.

Maturity is perseverance, sweating out a project in spite of opposition and discouraging setbacks.

Maturity is unselfishness, responding to the needs of others.

Maturity is the capacity to face unpleasantness and disappointment without becoming bitter.

Maturity is humility. A mature person is able to say, "I was wrong." He is also able to say, "I am sorry." And when he is proved right, he does not have to say, "I told you so."

Maturity means dependability, integrity, keeping one's word. The immature have excuses for everything. They are the chronically tardy, the no-shows, the gutless wonders who fold in the crises. Their lives are a maze of broken promises, unfinished business and former friends.

Maturity is the ability to live in peace with that which we cannot change.

—Ann Landers