

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Supreme Guardian of Job's Daughters is met at Iloilo Airport. Left to right: Mrs. Armamento, WB Frank Jison, Mrs. Vanella Haake, Supreme Chaplain, Mrs. Doris Angelroth, Supreme Guardian, and Mrs. Ethelyn Walterman, Assisting Deputy.

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Grand Master's Message:

INTEGRITY

There is nothing in life that can be substituted for integrity.

Life is so short; our period on earth is so limited; our propensities are so divergent — we tend to lose sight of the fact that we are men — and as men we must live, act, and conduct ourselves.

I make this final plea — to conduct ourselves as men and as Masons. The dignity ascribed to ourselves as men must be transmuted to us as Masons.

Let not one of us ever finish our lives without having our consciences tell us:—

“WELL DONE.”

Manila, March 5, 1969.

JOSEPH E. SCHON
Grand Master

Editorial:

REVOLT '69, II

We just love this topic; we must have a second crack at it. But, first, let us reiterate the first three paragraphs of our editorial last month for our back ground information, lest we be misconstrued.

Whether the year be 1969, or 1619, or 1517, people have always been in revolt. There is hardly a time when no revolt is in progress; and progress as such is the consequence and subsequence of revolution. Conveniently, we have labeled the fact of the desire and plan for change as being a movement of the young against the old. And that is that; although, quite often, the old rebel against the young, too. This, indeed, makes our world a merry place in which to live. For the moment, we won't change our good, old Mother Earth for the moon!

We, the old men, must take the side of the young in this everyday revolution. We cannot lick them, so we join them! For, through the ages, they have carried their point. Early in their lives, they have been taught moral ideals by the carload at home, school and in church. As they grow to adulthood, they see the wide gap between conduct and precept, and their minds begin to whirl. They may even presume that what their adults have taught them was all hocus-pocus.

If we can give them sincerity and honesty, they will be for us and with us. All the young need is that they be dealt with on the level. They see so much hypocrisy all around them, a counter-dose of sincerity and honesty is just what they need and like.

They want action, results. Which means prior thinking and planning. Not the haphazard kind. Too often, they become restless and impatient because of inaction. Too often, the delay is caused by the oldsters who open their mouths before they tickle their brains and to appear wise, they must delay decision. If it can be done, do it; if it can't, say so in honesty and sincerity.

Hard to believe, but the young people want to see all return to decency. They also know that the rehabilitation of men and nations must be based on elemental decency. They know that in a changing civilization, God's laws and teachings are the anchor that will hold in any storm and stress.

It is about time we Masons realize that in dealing with our young people at home, in school and in church, we need only common sense for our working tools. Basically, our young people are not bad. They have had the proper instruction and training. They rebel because what they see is altogether different from what they were taught. We oldsters must show them the way, the better way. They know when we say what we mean and mean what we say. △

Bears looking into. . .

● ACCENT ON YOUTH

Jose T. Enriquez, PM (4) ●

Address delivered by WB Jose T. Enriquez, PM (4) Asst. Director, Bureau of Public Schools, on the occasion of the installation of officers of Bataan Lodge No. 104 on February 22, 1969.

During these trenchant times, these days of dissent, there is need for us to determine how well and faithfully we have acquitted ourselves in the realization of our commitments — practical and ethical, individual or social. We are all aware, for instance, that to this very day and hour there is unquiet and unrest among various segments of our studentry. And there is no assurance that this uneasy state will not obtain a foothold in other places and under other circumstances. Indeed, while it is freely admitted that all these student demonstrations could be a sign of a vibrant democracy, there are people in our midst, nevertheless, who appear disturbed at what they regard as the tempestuous tendencies of youth.

I believe in the Filipino youth — in their aspirations and assertions. I have faith in their ability and their integrity. Theirs, I know, is the morning of life — theirs, the threshold of a new day. Whatever their follies, or excesses, or intoxications, the future is theirs — and upon them will depend the destiny of the nation. Yes, I concur with the philosopher who said: "When we are out of sympathy with the young, then I think our work in this world is over."

I do not believe the youth of today, in character and conduct, suffer in comparison with the youth of yesterday. For boys and girls are the same everywhere. The times may have changed, the conditions of life may vary, but the young will always be what they are — full of energy and hope, emboldened by stirring blood,

ready to espouse and defend any cause (even a lost cause) that to them has a measure of urgency or immediacy.

In support of this belief that the youth of the present — in their manners and moods, in their traits and even tantrums — are not much different from the youth of yesteryears, let me cite a couple of quotations from an article by Eleanor Roosevelt published originally in the *New York Post* some six or seven years ago. "It may be encouraging to many of us," that famous woman said, "who worry about the state of our world, and particularly about our youngsters, to remember that today's problems have existed a long time." And forthwith she reproduced some excerpts from a book entitled *Personality and Adjustments* (by Patty and Johnson), as follows:

"Children now love luxury; they have bad manners, contempt for authority. Children are now tyrants, not the servants of their households. They contradict their parents, chatter before company, gobble up dainties at the table, tyrannize their teachers."

and another:

"Our earth is degenerate in these latter days; bribery and corruption are common; children no longer obey their parents; the end of the world is evidently approaching."

It would perhaps surprise you, let alone interest you, that the aforesaid observations about youth were made literally at the dawn of history. The

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first quotation, for instance, has been attributed by Plato to Socrates — who lived between the year 469 and 399 B.C. And the second quotation is reported to have come from an Assyrian stone tablet of about 2800 B.C.

But all these remarks of mine notwithstanding, I will not shut my eyes to the truth that every age has its share of turbulence among the youth. Indeed — as many a local observer has said — if we are to judge today's youth from newspaper accounts of their rumbles and rallies and even riots, they are not the unmistakable answer to Rizal's oft-quoted question: "Where are you, oh, Youth, who shall embody in yourselves the vigor of life that has fled from our veins, the purity of ideas that has been stained in our brains, and the fine enthusiasm that has been extinguished in our hearts?"

To such an immortal question, the Filipino youth will probably respond, whatever their elders may think; "Here we are, oh noble hero of our land." Indeed, our students have not only made their voice heard but have also made their power felt. They now ask for what they think are their rights and privileges — the right not merely to have a say in the management of their schools but likewise to be consulted in the disposition of matters of state. And these prerogatives they want itemized in a Magna Carta for themselves.

This is not, I believe, an unrational demand. The laborers have a Magna Carta of their own. So have the teachers of the public schools. And why not the students? Provided the necessary safeguards are made, they deserve such a document. And provided the generous understanding of their teachers or the spontaneous cooperation of their elders is secured, they are entitled to it. That is why I should want to promptly suggest: Why not a sort of Magna Carta also

or a Code of Conduct, for parents — that, of course, should stress their responsibilities toward their children as much as their rights over them?

My friends, I am not engaging in levity, let alone being trivial, when I make this suggestion. That there is a need, perhaps not imperative enough but real, nonetheless, for our parents and elders to be reminded of their duties and responsibilities toward our youth, none can gainsay.

In this connection, not very long ago, there was held at the Philippine Columbian Club, under the auspices of the Peace and Order Council, a conference of outstanding citizens called to discuss the matter of helping promote the security of life and property in the community through the organization of the Samahang Bayanihan. It was a highly intelligent and articulate group which included many a social, civic, and religious leader, as well as a number of representatives from the government sector — and the observations they made reflected the many difficulties involved in grappling with the many problems of peace and order.

There was, for instance, the testimony of a priest who described, eloquently and vividly, the efforts he had exerted, the measures he had adopted, to contain the incidence of juvenile delinquency in his parish or locality. One of those measures, he said, was his installing a loudspeaker at the patio of his church or somewhere near it. At a stated hour at nightfall, according to him, he would inquire over the loudspeaker:

"Mga magulang, orasyon na, ang inyo bang mga anak ay nasasapiling na ninyo ngayon — o kasalukuyang nalilibang pa sa lansangan?"

(Parents, time for the angelus. Are your children now beside you you or are they still out on the streets.)

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Justice Calixto O. Zaldivar,
SW (4)

Address given by Bro. Justice Calixto O. Zaldivar at the reactivation of Hamtik Lodge No. 76 at San Jose, Antique, February 10, 1969.

Worshipful Master, Most Worshipful Grand Master, Most Worshipful Grand Secretary, dignitaries in the East, Brethren, my province mates, distinguished guests, ladies and gentlemen:

To me, this is a night to remember, the reactivation of Hamtik Lodge No. 76 of the fraternity to which I belong, the fraternity to which my father belonged, the fraternity under whose tenets and practices I have myself been guided in my private as well as my public life. I am happy that Hamtik Lodge No. 76 is reactivated in my province and that the reactivation has come at such a time and under such auspices of which one who is from Antique cannot but be happy and proud. I know that this is the first time that the Grand Master and the Grand Secretary of the Masonic fraternity ever visited my province to perform certain functions in the ceremony connected with Masonry. This is a distinct honor, for us Masons in my province, and I am happy that my brethren from Iloilo have given us of their time to be with us. I know this has inconvenienced them but their coming here is most welcome. For all these, I am sure our Worshipful Master and my brethren from Antique are very grateful.

As I sat here tonight, my mind went back to those years of my student days when Masonry was here in my province. I remember those respectable names our Worshipful Master mentioned; he has not mentioned them all. We remember our late Governor Mamerto Portillo, a very

dedicated public servant, of whom I can say was the true friend of the poor in this province, himself a poor man; but he served his province too well. Respectable names like Sixto Quirino, who is now dead; men like Dr. Bartolome Gella, men like Cirilo Autajay; men like Mr. Miguel Oblima, who died in the public service of our province; Mr. Villagracia, everyone in Antique knows their names. Those are the names that adorn the Masonic fraternity of this province before; not to mention my father, who was a modest Municipal Justice of the Peace of my town; then there was Mr. Mariano Jose of my own town, who was one of the educational leaders of the province.

For some reason Masonry in Antique had to cease to function for a time. We in the fraternity knew that this organization will never die and that somehow, someday, it will be revived in this province. Tonight marks the revival of that fraternity. I am very happy and I say it because I would like to see this great fraternity contribute in some way to the enlightenment and progress of my own province.

I want to address myself specially to my provincemates who are here and my friends in Antique who are not members of the fraternity. When we revived Hamtik Lodge No. 76, it is far from our purpose to stir the raging controversy here in regard to religion; it is far from our purpose to foment any religious controversy. You have heard from the lips of our Worshipful Master tonight

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that Masonry is not a religion, but that Masons are firm believers in God and that Masons, before they undertake any work, implore divine guidance. The Mason, when his strength and wisdom fail, always resorts to the benefit of prayer. That is one thing we would like our non-mason friends and provincemates to know, that we have no quarrel whatsoever with any religion. On the other hand, we adhere to that idea promoted by that God-inspired head of the church of Rome, Pope John XXIII, who spread the doctrine of ecumenism throughout the world, because ecumenism to us means the brotherhood of men under the fatherhood of God and that is just the thing that we Masons believe in and try to promote.

There was a time in history, particularly the history of our country, when to be a Mason was considered an enemy of the church or a rebel against the government. That was the time when those who were administering the church had so degenerated in the performance of their own mission. They had departed from the true mission that they were sent here to do. At the time when the government was under the hands of an oppressive power, when there were men who would rise and give their opinions, they were considered rebels against the existing order. But things have now changed. As has been said here by Judge Rovira, our revolution was Masonically-inspired, Masonically-led and Masonically-implemented. That was the time when great men in our history; Marcelo H. del Pilar, Graciano Lopez Jaena, Antonio Regidor, Andres Bonifacio, Emilio Aguinaldo, Rizal and others, inspired by ideals that made the people of England rebel against tyranny in their land, also led our people here to freedom.

Judge Rovira also said that when peace was restored, it was the Ma-

sons who spearheaded the movement for peace and progress. Those illustrious names: Quezon, Palma, Paredes, Pardo de Tavera, Roxas and many others also led our people. During the last war Jose P. Laurel and Jose Abad Santos served our people well. Is there something that is in Masonry that will produce men like these? Is there anything wrong with an organization or a fraternity that has produced leaders of men? That is something I would like to tell my provincemates, my non-Mason friends who are present here and I am glad that they are here, for thru them I am speaking to the people of my province—to tell them the kind of men Masons are.

We just want Masonry to do its share in promoting the well-being of my province and my own people if we can do that with the cooperation, the sympathy and the help of people of goodwill in my province. And also because of the spirit of ecumenism now, we are ready and very willing to cooperate with them. We are only asking for their understanding, for their proper respect of our own rights because ecumenism can only be promoted if there is mutual love. Where there is charity, there is mutual respect and I believe ecumenism can spread and succeed this way. Charity, love, understanding and respect for each others' rights are the virtues Masons are charged when we enter this fraternity.

Respect for the law, under whose protection we live, is another tenet of Freemasonry and we never deviate from our allegiance to our country. Because we Masons have, foremost in our hearts, love of country, we are willing to die for our country if need be and will sacrifice for her because to us, love of country next to love of God is one of the purposes and teachings of Masonry. We Masons are

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Philosophy in Masonry

WB Eugenio Padua, PM (51)

What is Eternity?

In the first degree we are taught that the 24" *Gauge* is emblematic of the 24 hours of the day — of which a part is for service to God "and a distressed worthy brother," a part for learning and our useful occupations and creative work, a part for rest and refreshment, etc.

In the third degree we learn that the *Scythe* is an emblem of time, which, when it cuts the brittle thread of life, launches us into *eternity*...

"As a drop of water unto the sea." says *Ecclesiasticus*, "so are a thousand years to the days of *eternity*."

"Little drops of water,
little grains of sand,
"Make the mighty ocean
and the pleasant land.

"So the little moments,
humble though they be,

"Make the mighty ages
of *eternity*." (Julia A. Fletcher
Carney)

In the *Dictionary of Philosophy* (Dagobert Runes), eternity is explained as "an infinite extent of time, in which every event is future at one time, present at another, past at still another time."

The *Dictionary of Mysticism* (Frank Gaynor) states that "the future co-exists with the present and the past" and "past, present and future are merely concepts of the human mind."

The 4th century philosopher and churchman, St. Augustine, says that "eternity is a spiritual infinitude, without past or future," and that time is a *threefold present*. The *past* is our *present recollection* of what hap-

pened before and the *future* is our *present expectation* of what is going to happen.

Dr. Henry Thomas illustrates the point of St. Augustine, in modern terms, by citing a man flying in an airplane from Washington to Boston. At this moment the plane is over New York, *the present*. Behind it is Washington, *the past*. Ahead of it is Boston, *the future*. It is wrong to say, according to this author of many books on philosophy, that Washington *was*, New York *is*, and Boston *will be*. All of them at this very moment *are*.

It is only our limited vision, because of our human scale of observation on earth, that prevents us from seeing Washington, New York and Boston all at once.

It is hard to explain eternity, St. Augustine admits, because of the inadequacy of our human language.

"We are at a loss when we try to explain an infinite thought in finite words. The world of our senses is a world limited by our senses. But the world of our spirits is an unlimited world. It soars above and beyond the little world we can see, hear, touch, taste and smell."

According to him we get a glimpse of that unlimited world — that eternity of the human spirit — when we experience such ideas as faith, devotion, love.

"We cannot plumb the depths of faith, or measure the heights of devotion, or encircle the boundaries of love."

We measure a day on earth in hours

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* * * *

**BARADI, FLORENDO ATTEND
PRESIDENTIAL PRAYER BREAKFAST**

The Seventeenth Annual Prayer Breakfast with the President of the United States and Mrs. Nixon was held January 30, 1969 at Sheraton Park Hotel, Washington, D.C. Officials from the three branches of the Federal Government and from different States of the Union, representatives from various countries and leaders of business and civic organizations were in attendance.

In his inspiring and challenging speech, President Nixon stated that "Even in this period when religion is not supposed to be fashionable, when agnosticism and skepticism seem to be on the upturn, prayers for this country, for the leadership this nation may be able to provide for the world."

The program for the occasion,

presided over by U.S. Senator Frank Carlson, included among others, prayers by Secretary of Health, Education and Welfare Robert H. Finch, U.S. Senators Edmund S. Muskie and Mark O. Hatfield; greetings from Congressman Graham Purcell and Senator John Stennis; Old Testament and New Testament readings from Speaker of the House of Representatives John W. McCormack and the Vice President of the United States, respectively; a short message was given by Dr. Billy Graham who emphasized the importance of prayer in the life of man. The Singing Sergeants furnished the music.

Dr. Mauro Baradi and Prof. Gerardo Florendo from the Philippines, attended the Presidential Prayer Breakfast and participated in the Leadership Seminars with the theme: "A Leadership for this Hour." Δ

The Future is Bright

JOSEPH E. SCHON, Grand Master

Address given during the Grand Master's visitation to the annual session of the Supreme Council, AASR, February 15, 1969.

This is the occasion to which I have been looking forward during my whole term as Grand Master, a term which is now so rapidly coming to a close. I have good reason to believe that the atmosphere prevailing in and during this Nineteenth Annual Meeting of the Supreme Council of the Ancient and Accepted Scottish Rite is one of complete harmony and accord — one of unusual optimism as to the future of the Craft — one of a new sense of dedication to all things Masons hold so dear — one of an attitude of the brethren finally to go to work, to make their *actions* speak, instead of their words.

We are coming into an era wherein we can no longer fall back on individual interpretations of what our Fraternity is. This was appropriate during the long centuries during which we were confined within the four walls of our Lodges, when all our discussions were contained amongst our own brethren. But the world is changing, and I am one who delights in the inescapable fact that in many ways, Masonry is the prime mover in these changes.

We have this year, as we never have before, made our presence known and forcefully felt in government and community, particularly among our local officials, service clubs and church groups. This is healthy and heart-warming. In many communities throughout this fair nation, local government is becoming attuned to looking to our Lodges for encouragement and guidance and advice; and I am most happy to report that invariably our brethren measure up to the task and respond with a great

degree of intelligence and dignity. It has been my great pleasure to observe these things, and I am in the firm belief that we shall soon be in a position where, instead of urging and prodding our members, we shall have to exert some measure of control — for the enthusiasm of our Brethren is boundless.

In many other respects, this past Masonic year has been eventful. All of you heard the remarks of Ill. Bro. Raymond Wilmarth in connection with the unprecedented attempts both we and the Catholic church are making to find a common ground of understanding. This has turned out to be a monumental task, but one which needs doing. I must admire the dedication, and the fortitude and the diplomacy, with which our panel has pursued its mission. I must mention here the great regard we all have for the wise and untiring efforts of Ill. Bro. Teddy Kalaw, Jr., who has contributed not only his considerable talents, but has graciously hosted all the meetings of the two panels. Although the mission itself is not yet completed, our panel here in the Philippines and Ill. Bro. Bill Quasha through his many personal visits to the Vatican, all at his own expense, have indeed accomplished one thing in fact — one thing that has never been accomplished in hundreds of years before by anyone — and that is the establishment of an aura of *total* respect for our Fraternity, its aims, its aspirations, its manner of conduct and its reason for being.

In another field, I feel that we have reason to be optimistic. By and large,

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our Subordinate Lodges have elected younger men to the Masters' chairs. This is the beginning of an energetic approach to the general improvement in Lodge activities. No one can gainsay that the energies of youth, coupled with the wisdom and caution of age, constitute a formidable force, such as we need to accomplish the ambitious and far-reaching tasks and goals that we have set for ourselves.

There is another thing which I think deserves special mention this evening, and that is the unusual degree of friendship and harmony that has manifested itself this year and which has gloriously prevailed in our Jurisdiction in all the government of, the proceedings of, the motivations of, and the fulfillment of, the functions of our three Masonic bodies: the Grand Lodge, the Scottish Rite and the York Rite.

I do not think I am wrong when I say that we should now consider the three branches — or better said, the stem and its two branches — as a real and true picture of the dignity of Philippine Masonry. As our country itself must stand united to survive

and grow, so, indeed, must our Philippine Masonry remain unified and harmonious, for, as has often been said, "in unity there is strength;" and strength we must have if we will grow and prosper, and show the whole world that this nation of Filipinos has, not only the capacity, but the will to go forward as one, to maintain and improve its luster before all.

My gratitude to the Sovereign Grand Commander and to all the members of the Supreme Council for the opportunity to be with you this evening, and my congratulations to our new Inspectors General Honorary and Knights Commander of the Court of Honor. Their glory is our joy.

To close, I should like to tell you that your Grand Master, and all the Grand Lodge, are proud and happy to affirm their deep desire to a full cooperation with this venerable institution and that they have the highest esteem for the leadership of this great body. May our united efforts bring joy to our Fraternity, peace to our minds, happiness to our families, and glory to our country. △

* * *

ZALDIVAR . . .

From page 6

doing our share in seeing to it that our democratic institutions in this country are properly preserved. We do not look with indifference at the many things that are happening in our country but seek to have a share in solving the ills of our day. Lawlessness prevails in many places, disrespect for the law and for constituted authorities is rampant and we Masons consider it our duty and our obligation to do what we can to stop these because they are the things that subvert the good order of our society.

My provincemates, I want to say that in my public service I have always been guided by the tenets of my fraternity, Masonry. You know

too well how I have served you, my provincemates. If you can see in me a picture of Masonry from my dealings with you in this province, from my record as a public servant in this province, my record as a private person and my record as a professional, you have seen a picture of what Masonry has done to one who has always strived to do honor to his province. Ever since I was a student, I have always made it my obsession to distinguish myself so that I could do honor to my province. In this, I was inspired by a Mason, my father. When I embraced the public service, I have always tried to do my best —you are all witnesses here. What-

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Grand Lodge News

On February 6, 1969, MW Joseph Schon, Grand Master, gave a luncheon at the Army & Navy Club for MW Joseph T. Seltzer, Immediate Past Grand Master of the Grand Lodge of Minnesota and his lady, Mrs. Dorothy Seltzer. Present at the affair were: MW William H. Quasha and his lady, MW Charles Mosebrook and his lady, RW Edgar L. Shepley and his lady, RW Manuel Crudo, RW Damaso C. Tria, VW Jose Cajucum, MW Esteban Munarriz and WB Melocoton.

Asked to say a few words, MW Seltzer told about his friendship with MW Baradi on whose invitation he included the Philippines in his itinerary in the course of his world tour. MW Seltzer told about the 70,000-member Grand Lodge of Minnesota, about their new two-million-dollar Masonic Home recently furnished with equipment worth \$150,000.00 and the work of their laiasson man at the Mayo Clinic who facilitates admission of Masons in the hospital and looks after their needs.

* * * *

On February 10, 1969, at the Capitol Building in San Jose, Antique, Hamtik Lodge No. 76 was reactivated by MW Schon. The officers were installed by MW Munarriz, Grand Secretary, with VW Noli Ma. Cortez as Master of Ceremonies. VW Cortez is presently Judge of the Court of First Instance of Antique. Justice Calixto O. Zaldivar of the Supreme Court of the Philippines, one of the pre-war members of Hamtik Lodge No. 76, was guest speaker. He was introduced by VW Valerio N. Rovira, Judge of the Court of First Instance of Iloilo and District Deputy Grand Master for District No. 14. Some brethren from Iloilo-Acacia Lodge No. 11 led by WB Jose Yu Ang Kong, WM, and Kalantiao

Lodge No. 187 led by WB Frank Jison, WM, in Iloilo went in eight cars to San Jose that day to be present at the reactivation. Many of the members of both Lodges took dual membership in the newly-reactivated Lodge to help just as they did when Makawiwili Lodge No. 55 was reactivated in Roxas City in 1967.

* * * *

On February 15, 1969, MW Schon was visitor and guest speaker at the closing night of the annual session of the Supreme Council, Ancient and Accepted Scottish Rite, held at the Scottish Rite Temple on Taft Avenue from February 13 through the 15th. The Grand Master's speech is published elsewhere in this issue.

* * * *

On February 22, 1969, RW Manuel M. Crudo, RW Edgar L. Shepley, RW Damaso C. Tria, MW Esteban Munarriz, VW William C. Councell, VW Apolonio Pisig and several others motored to Limay, Bataan to assist in the dedication of the temple and installation of officers of Bataan Lodge No. 104. Guest speaker at the installation ceremonies was WB Jose T. Enriquez, Assistant Director of the Bureau of Public Schools. The officers were installed by RW Shepley as installing dignitary assisted by RW Tria as Master of Ceremonies.

* * * *

On February 28, 1969, MW Schon, flew to Jolo, Sulu to be present at the installation of officers of Bud Daho Lodge No. 102. MW Schon gave the address. As in past years, the Lodge was given the use of the Notre Dame College hall for the ceremonies of installation by the Catholic fathers who own and run the college.

* * * *

On March 14, 1969, MW Schon and MW Munarriz flew to Cagayan

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de Oro City for the two-day convention of Mindanao and Sulu Lodges in that city. The regional convention, the only one in this jurisdiction, is held annually in various places of Mindanao and Sulu for the brethren of the region. Other Grand Lodge officers, officers and members of Mindanao and Sulu Lodges as well as prominent and active Masons in the region were present.

* * * *

At home in the Grand Lodge, carpenters and masons are busy giving the finishing touches to the lounge and social hall of Plaridel Temple. A new ceiling, double wall and air con-

ditioning system is being installed in the enlarged social hall, which, when used for banquets can hold 300 guests. The old cafeteria is replaced by a modern kitchen for the hall which, when not used for banquets, will be a day-to-day restaurant and lounge.

A brand new stairway to the second floor, designed to be more comfortable for the not-so-young Masons and their ladies, is about to be finished. The secondary stairway at the back of the building remains, but a new stairway for the exclusive use of the guests of the dormitory is being installed.

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* * * *

Scottish Rite Supreme Council Holds Session

The Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry, Republic of the Philippines, held its Annual Supreme Session on February 13-15, 1969 at the Scottish Rite Temple with delegates from the various Scottish Rite Bodies all over the Philippines. Ill. Conrado Benitez, Sovereign Grand Commander, presided.

Those honored this year are: Ill. Desiderio Hebron, 33° IGH, who was crowned 33°, SGIG, active. Those coronated IGH, 33° are: Luis Antonio Barretto, Philippine Bodies; Lazaro Francisco, Cabanatuan Bodies; Coleman Logan Lantrip, Jr., Luzon Bodies; Ponciano del Castillo Leonidas, Panay Bodies; Romulo Mendoza, Luzon Bodies; Ciriaco del Mundo, Philippine Bodies; Virgil Flickinger Murray, Manila Bodies; Edgar Lyle Shepley, Manila Bodies; Roman Onte Tesoro, Davao Bodies.

Those invested with the rank and decoration of Knights Commander of the Court of Honor are: Jacinto del Rosario Abad, Northwestern Luzon Bodies; Florencio Assidao, Philippine Bodies; Genaro Causing Bermejo,

Bisayas Bodies; Felicisimo Capucao, Philippine Bodies; Eliezer Laurito Casul, Cebu Bodies; Tiburcio Cervantes, Davao Bodies; William Columbus Cuncell, Manila Bodies; Buenaventura Pineda Eugenio, Cabanatuan Bodies; Ruben Guzman Feliciano, Davao Bodies; Fred Tabios Guerrero, Luzon Bodies; Albino Landayan Figueroa, Cabanatuan Bodies; Guinaid Macasa Guiani, Cotabato Lodge of Perfection; Mario Buenaventura Hidalgo, Panay Bodies; Geronimo Fernandez Macaraeg, Northwestern Luzon Bodies; Honesto Ramos Nuñez, Philippine Bodies; Honorio Padilla Nuñez, Cebu Bodies; Eugene Platt Pucay, Baguio Bodies; Cecilio Puntung, Luzon Bodies; Inocencio Natinio Rosete, Philippine Bodies; Valerio Victoria Rovira, Panay Bodies; Mariano Sanchez, Luzon Bodies; Irineo Lopez Santiago, Gen. Santos Lodge of Perfection; Glicerio Bernal Santos, Western Luzon Bodies; Jose Miguel Valderosa, Zamboanga Bodies; Artemio Villanueva, Bisayas Bodies; Wong Lop Sam, Malindang Bodies; Calixto Oriola Zaldivar, Quezon City Bodies. △

WB Edgardo M. Espejo,
WM (15) ●

I have just been charged with the responsibilities of an office which a young Freemason like me in his early years of practice in the Craft would think unsurmountable, because they are great and many. Yet the task was placed upon my shoulders through the unanimous display of suffrage by my brethren. Behind each of their votes lies their trust and confidence in my competence to do the job well, thus, however great the task may be, however difficult the responsibilities incumbent in the office are, however high their goals are set for me to achieve, I can do no less than promise to give my best.

If I ever live up to the expectations of the office to which I have just been installed, it is because of the diligent and competent help given me by the elder brethren and Worshipful Master before me. I acknowledge and thank them for their guidance. For one, even in the practice of operative Masonry can claim no merit to the secrets and proficiency he has acquired of the Craft to be his own. The proficiency of the learner bespeaks the competence of his instructors and to them all, I give due credit.

In a solemn occasion like this, I can not help recalling the rich history of this lodge. Pilar Lodge was established during the dark period of our history in 1894, having obtained its original charter from the GRAN ORIENTE ESPAÑOL. Organized by Father Severo Buenaventura, parish priest of Imus and member of Bathala Lodge at Ermita, it was named Pilar after the town's patron

saint, Nuestra Señora del Pilar. Among its other organizers were historic names like those of Brothers Emilio Aguinaldo (who was initiated when meetings were held at the house of Don Cayetano Topacio on the same day he became Capitan Municipal of Kawit), Baldomero Aguinaldo his brother, Pantaleon Garcia, Juan Castañeda, Sixto Sapinoso, Ignacio Bella, Agustin Paredes, Canuto Encarnacion, Benedicto Ilano, Jose and Macario Tagle — names known and familiar to many residents of this historic town. They have conferred degrees to many more good men and true, whose lives were influenced by the teachings of the Craft and have answered to the call of freedom, liberty, brotherhood and charity.

Pilar Lodge was granted a charter under the Grand Lodge of the Philippines on February 13, 1917 together with other lodges formerly under the Gran Oriente Español. During the fifty-one years under this charter there were installed 32 other masters before me, all have worthily lived up to and contributed immensely to the rich heritage of Pilar Lodge.

In digging the records of this lodge whose heritage I aim to preserve, I have found many interesting things. One among them, I have noticed that the brethren during the early part of this century registered their names in the minutes of the Lodge with their symbolic names. For instance, the oldest living member and Past Master of this Lodge, WB Zosimo Topacio, had for his symbolic name the word "Mabini." WB Emi-

Turn to next page

lio Aguinaldo was "Magdalo," which name was used for the lodge he organized in Kawit. It is commonly known to us that General Gregorio del Pilar was also known by his symbolic name "Plaridel".

I have also noticed that they wrote their proceedings in Spanish, in beautiful penmanship of quill pen. I invite you to examine these memorials in the future.

As the 33rd Master of this Lodge I could also recall the beautiful history of the 33rd President of the United States, Brother Harry S. Truman. I do not wish to compare myself to him nor my achievements, to his, but I only wish to illustrate a fact in his life as a Mason. He was conferred the degrees as a Mason by his humble gardener. Later, when he became the President of one of the greatest nations in the world, he still acknowledged his achievements as a speculative Craftsman as due to his humble but competent gardener. This is indicative of Masonry as not only for the rich but also for the poor, not only for the high and influential but also for the humble and lowly, not only for those who are already good, but also for those who seek the truth and perfection through the moral teachings of the Craft expressed in their beautiful allegories and symbols. For Masonry treats all men equal — on the level, by the plumb and upon the square.

Masonry of yesteryears was confronted with various challenges and during each period, our brethren before us have proved themselves worthy of the cause of Masonry. They have answered the challenge and became great. For greatness, as the late President Kennedy puts it, is measured by the enormity of challenge of the time and men and brothers like Rizal, Del Pilar, Bonifacio,

Aguinaldo, Abad Santos have all met the challenge of their times and became great.

The challenge we are faced as Masons today is not perhaps as great as those of yesterday. We have no more battlefields to shed our blood upon, no more bondage to free ourselves from, no more imminent cause to fight for. For we are now free, free to worship, free to congregate, free to speak, free from want — all the freedom and liberty our forefathers have given us.

The challenge we are faced today however is that of preserving this freedom. The signs of a demoralizing society are beginning to show. Poverty and discontent have resulted in criminality, lawlessness and violence. These are the problems that may cause us to lose the freedom that our brethren before us have so nobly fought and died for. This is the challenge that we must meet today and I enjoin Masons and all to join hands to meet this challenge of preserving our liberty and he as those who gave it.

As the year ends, let us review the past and look forward to the future. In what we have failed yesterday, we must try to succeed tomorrow. Our misgivings in the past year, we must try to repair and make the year ahead one we may call a real success.

Before I close, I wish to extend my profound gratitude to the installing officers, RW Manuel Crudo, our Master of Ceremonies, VW Teotimo Juan, the Brothers of Harmony, also known as the Scottish Rite Chorale, who have all contributed to the solemnity of this ceremony. I also thank the brethren present and their friends and families for gracing our occasion.

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DeMolay Celebrates Golden Jubilee

The year of 1969 ushered in the 50th Anniversary of the Order of DeMolay, the worldwide youth movement dedicated to building better citizens out of teenage young men.

The Masonic inspired and Masonic sponsored organization for young men 14-21 launched its 50th Anniversary Commemoration in a big way on January 1, with a float in the Tournament of Roses Parade in Pasadena, California. All DeMolay, Advisors, Masons and their families watched the parade on television or in person and saw the DeMolay float.

The float was a DeMolay emblem revolving high atop a stylized crown of youth of 50,000 white chrysanthemums backed with 20,000 red roses. The crown arched up and over the street to a length of 50 feet, with each end resting in a lush garden area of tropical flowers including orchids, ginger and anthuriums. A replica of the DeMolay coat of arms in white chrysanthemums and blue delphiniums accented each end of the crown of youth. Four DeMolay members rode the float, representing the three million DeMolays who, for 50 years, have been "Young Men on the Go" in civic, social, and athletic activities and in an interesting and complete program of all-around youth development.

Since one of the primary purposes of DeMolay's year-long 50th Commemoration is to acquaint the general public, as well as the Masonic public, with DeMolay to a greater extent, the Tournament of Roses Parade served as an initial step. The parade was seen by a million persons who lined the parade route, as well as more than 100 million persons on television from coast-to-coast.

The DeMolay float in the Tournament of Roses Parade was just one of many big events planned by the organization during the year. During the month of March, membership classes will be initiated in every jurisdiction and every chapter, with a goal of 10,000 new initiates during this single month. On March 15-19 in Kansas City, Missouri, the birthplace of the organization, the annual Supreme Council session will be held, which will include the gathering of the top Masonic leaders throughout the country, who will join with the DeMolay governing body in special anniversary ceremonies on March 18, which is the symbolic birthdate of DeMolay.

On that day, a special Frank S. Land Memorial Fountain will be dedicated at the DeMolay Headquarters building, and efforts are being made to obtain a commemorative postage stamp in honor of the Founder of DeMolay, Frank S. Land.

In June, a special commemorative issue of the CORDON will be published and on July 1-4, a big International DeMolay Conference is scheduled for Kansas City, Missouri. The four-day program is jam packed with outstanding celebrities from all over the world, as well as interesting entertainment, degree exemplifications, and education programs.

Immediately following the International Conference, charter planes will take off on July 5 and 6 for a DeMolay pilgrimage to Europe. The two-week trip will cover eight countries, and will include a stop at the historical deathsite of Jacques DeMolay, the Order's namesake in Paris, France, where a special plaque in his memory will be dedicated by the DeMolays.

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Special publicity aids are being made available to all chapters and jurisdictions for use throughout the year, and several other international type events, with all chapters and jurisdictions participating, have been planned for various months during the year.

All in all, not only is the greatest year in the history of the youth movement being planned, but also a program

that will be acclaimed as one of the greatest 50th Anniversary celebrations ever staged by any organization. All Masonic bodies and all Masons are urged to lend their support and efforts in behalf of DeMolay to carry out its purpose of creating a more universal awareness of DeMolay during 1969, which will, in turn, carry over for many years to come. Δ

* * * *

Notice of Meeting

TO ALL MEMBERS:

Notice is hereby given that the Annual Meeting of The Cabletow, Inc. will be held on April 30, 1969 (last Wednesday) at 4:00 P.M. in the afternoon at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, for the purpose of electing the trustees of the corporation and for the transaction of such other business that may properly come before the meet-

ing.

If you can not attend the said meeting, kindly accomplish and sign the hereinbelow proxy and return the same without delay so that it will reach the Office of the Cabletow at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, at least 48 hours before the said meeting.

(Sgd.) JUAN C. NABONG, JR.
Secretary

* * * *

KNOW ALL MEN BY THESE PRESENTS:

That I, the undersigned member-subscriber of The Cabletow, Inc. and The Cabletow, do hereby name, constitute, and appoint MR. RAYMOND E.

WILMARTH or _____ as my proxy to represent me and vote in my name and stead at the Annual Meeting of the corporation to be held on April 30, 1969 (last Wednesday) at 4:00 P.M. in the afternoon at the Plaridel Masonic Temple, 1440 San Marcelino, Manila.

In case I am present at the said meeting, this proxy shall stand suspended during the said meeting.

In case of the non-attendance of my above-named proxy at the said meeting, I hereby authorize and empower the Chairman of the meeting to fully exercise all rights as my proxy at such meeting.

IN WITNESS WHEREOF, I have hereunto signed this document on this _____ day of _____, 1969, at _____.

Signature of Member

Print Name Here

You and the Light

Lorenzo N. Talatala, DDGM

In its multifarious aspects, light plays an indispensable role upon those endowed with life on this, our mother earth. Thus, to promote and invigorate life; to nourish, refresh and activate the human mind; to rekindle the spirit of man in adoring his Great Creator; to guide all men together towards harmony, understanding and the pursuit of happiness, we have to depend upon the appropriate light to illumine our confused and distorted ways. This, perhaps, is the main reason for man's endless desire for more and more light, especially in our perpetual search for the Eternal God, in our quest for advancement in arts, sciences, philosophy and letters — even in our continuous search for Masonic light. To illustrate a few cases in point, the following are some of them:

Physical Light: In plant and animal life, including human beings, light is an indispensable requirement. By it, the plants, through photosynthesis, the raw materials absorbed by plants from the soil is transformed into food materials with the aid of sun light, making them assimilable to promote their growth, reproduction, existence and sustenance. Take away the light from the plants, especially the young ones, and they become pale, thin, weak, chlorotic and ultimately, they die. Enclose the young plants in a dark chamber and they will, as though they possess senses, lean towards the direction of the light. When plants die, biological processes also cease and the animals including human beings also die from asphyxiation.

Divine Light: Situated at the center of the Lodge, are the three Giant Lights of Masonry — the Holy Bible

Square and Compass. Since the Holy Bible is dedicated to God, therefore, the Altar represents the symbol of His throne. Dispersed around the Great Lights, radiating to all directions is the symbol of the Divine Light, which illumines the Lodge spiritually. These rays of light in its divine attribute, guide all the activities of the Lodge, in our never ending search for further light in Masonry while enjoying this temporary sojourn on earth, hoping some day, to attain perfection in preparation for our travel to that "foreign" undiscovered country from whose bourne no traveller returns. To all the candidates and Masons alike, the Great Lights, taken together, are the very foundation and the indestructible fount of all temporal Masonic knowledge, without which even the Lodge itself will be plunged in total darkness and cannot transact any of its business.

Fraternal Light: Supplementing the Great Lights in diffusing light inside the Lodge, are the three Lesser Lights, represented by the Master of the Lodge and the Senior and Junior Wardens, denoted as the three principal officers of the Lodge. Through them, the candidates and the brethren are the better enabled to receive Masonic light. The Master does not only govern the Lodge, he also sees to it that the newly obligated brother and the less informed brethren are properly instructed in their respective duties, in our ancient customs, traditions and land marks, so that as members of the Craft, they may be properly guided along the path of virtue, aimed at moral excellence. As a consequence thereof, when they leave the temple

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and return to their respective homes, the members of their families, their neighbors and the community around them, will not fail to notice the good things the Fraternity has done for them. The Senior Warden pays the craftsmen their wages to raise their morale, and most important of all, he assists the Master assiduously in promoting and maintaining harmony among the brethren. Thus, by tactfulness, prudence and perseverance, he leads the way by example, in creating an atmosphere of brotherly love and affection within and outside the Lodge. The Junior Warden governs the Lodge during the time of refreshment and by direction of the Master calls the Craft from labor to refreshment and from refreshment to labor again. It will thus be seen that the three principal officers of the Lodge are in complete harmony and accord in their respective duties, with complete assurance, that whether the Lodge is at labor or at refreshment, the Craft will not be suffered to be without light to guide them in all their activities.

Sidelights: Seated among the brethren along the sides of the Lodge are a considerable number of well qualified brethren, who by their experience, training and research work, tower high above the others in Masonic knowledge. Many of them have passed through the South, West and East stations of the Lodge and have earned for themselves the enviable title of Past Master. Some of them actually guide the newly installed Master in governing the Lodge. During the conferral of degrees they freely impart their knowledge to the candidate. While they, as a rule, diffuse light from the sidelines, on many occasions they are asked to sit in the East to preside over the conferral of degrees and sometimes to occupy the South or West stations, to complete the three lights, because of their past ex-

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perience and skill in our ancient Craft. In addition, those Past Masters, who are now on the sidelines are most often designated as instructors of the candidates and of the newly raised brethren. There is no doubt, that these old Past Masters comprise the invisible and visible lights that guide the less informed brethren inside and outside the Lodge. Truly, the important role played by the sidelights in the advancement of Masonry cannot be overemphasized.

Community Light: All Masons, from the youngest Entered Apprentice to the Master of the Lodge, should be able to diffuse Masonic light in their respective communities; firstly, by showing the example in doing what is good and beneficial for everyone; and secondly, by a self-denial of all the vices and superfluities of life. Both as a Mason and a citizen, he should get himself involved

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THE JO-DE-RAS SECTION



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

Award Conferred on Dads and Brod

The public investiture of the DeMolay Cross of Honor and Chevalier Degree was held at the Plaridel Masonic Temple on November 27, 1968.

The DeMolay Cross of Honor Awardees were: Dads Noli Ma. Cortes, 33°, Ciriaco del Mundo, 32° KCCCH, Sesenio B. Rivera, 33°. Domingo F. M. Domingo, 33°, Leon A. Vidallon, 32°, Vicente P. Aragonés, 32° and Antonio C. Palaganas, 32°. They were all members of the Advisory Council of Jose Abad Santos Chapter, Manila.

The DeMolay Cross of Honor is conferred upon members of a Chapter's Advisory Council in recognition of their "unflinching service and selfless dedication to the Order of DeMolay."

The Chevalier Degree Award was conferred on Brother Homer Villaverde Ingles, Jr. He is Past Master Councilor of Jose Abad Santos Chapter and now presently connected with the Quinton Engineers Ltd., Vietnam.

Through the Chevalier Degree Award, the Order seeks to affirm the commitments of a Brother DeMolay to life. "It is the highest award the Order can bestow upon a DeMolay with a proven record of service along, and continuing dedication to his commitments."

To them we dedicate this passage: "Even before the time of Nineven or the building of King Solomon's Temple — ere the Egyptians built their Pyramids and Jason sought the Golden Fleece, or "Soldiers of Fortune" followed an ancient custom to HONOR THOSE TO WHOM HONORS WERE DUE."

—from the DeMolay
Cross of Honor Ritual. — Solomon
Abellera

* * *

JASC Institute Baguio Chapter

The Jose Abad Santos Chapter International Order of DeMolay, mother chapter of all subsequent chapters in the Philippines, Guam, and Okinawa, instituted the Baguio Chapter at the Baguio Masonic Lodge, and eventually, installed its first set of Advisory Council and Chapter Officers for the First Term, DeMolay Year 1969 through a colorful and solemn ceremonies last November 22, 1968.

The Advisory Council is composed of: Dads Damaso Bangaoet—Chairman; Arturo C. Plata—Chapter Advisor; Esteban Bangaan, Damaso Bitongcol, Oscar Cadelina, Arcangel Cervantes. Lawrence Dugan, C. Kun,

Turn to next page

Pacifico Marin, John Muller, Jr., Eugene Puray and Abelardo S. Resurreccion—Members.

Composing the first set of officers are: Carlos Palisoc—Master Councilor; Benedicto S. Resurreccion—Senior Councilor; Fernando M. Lacasamana—Junior Councilor; Joel N. Ori-bello—Scribe; Efren A. Monis—Senior Deacon; Leoncio L. Alangdeo—Junior Deacon; Federico de Guzman—Senior Steward; Geronimo R. Evangelista, Jr.—Junior Steward; Rolando P. Reyes—Chaplain; Expedito M. Diaz, Jr.—Marshal; Rufino T. del Rosario—Standard Bearer; Paul B. Dacpano—Almoner; Napoleon K. Llegunas—Sentinel; David E. Caccam—Orator; Jesus B. Calada—Organist; and Armando Corona, Ernesto Lapira, Rogelio B. Almirol, Rodolfo A. Paraan, Leo P. del Guzman, Philip C. Buaquen, and Rolando C. Gomez—seven Preceptors.

III. Dad Manuel M. Crudo, 33°, Active Member of the International Supreme Council and Executive Officer for the Jurisdiction of the Philippines, Guam and Okinawa, installed the Advisory Council, while the Officers and members of Jose Abad Santos Chapter headed by the Master Councilor, Solomon J. Abellera, Jr., installed the officers and conferred both degrees of the Order on eleven initiates.

Highlight of the ceremonies was the delivery of the Flower Talk by Brother Reynaldo I. Atienza PMC, KT, JASC. The Flower Talk is dedicated to parents whose love never fails. Its delivery created a very solemn and meaningful ceremony which compelled the audience to be in tears.

— Sol Abellera, PMC

* * * *

Jobie Bethel Officers

Bethel No. 1. Olongapo City, installed their officers for the first term of 1969 on November 30, 1968 at the Lincoln Lodge Temple. Installed are: Zenaida Fe Arquero, Honored Queen; Jackie Berry, Senior Princess; Elizabeth Garcia, Junior Princess; Cynthia Gregorio, Guide; Aleta Ela, Marshall; Eloisa Garcia, Chaplain; Rosalinda Warrick, Treasurer; Cynthia Reyes, Recorder; Ada Bechtel Cerna, Musician; Soledad de Castro, Librarian; Elvira Ramos, First Messenger; Tessie Domingo, Second Messenger; Rowena Reyes, Third Messenger; Consuelo Constantino, Fourth Messenger; Rosario Cabalar, Fifth Messenger; Evelyn Limcangco, Inner Guard; Mildred de la Cruz, Outer Guard; Carmelita Vita, Senior Custodian, Brenda Alcantara, Junior Custodian; Cynthia Cocal, Choir Captain; Emerlinda Alcazar and Teresita Niclar, Prompters.

* * * *

Bethel No. 2, Manila, installed their officers for the first team of 1969 on Jan. 12 at the Jose Abad Santos Hall, Plaridel Temple. Those installed are: Michaelina Meneses, Honored Queen; Jeanne Jacob, Senior Princess; Josefina Gonzalez, Junior Princess; Trinidad Aquino, Guide; Grace Anistoso, Marshall; Martha Teresita Zuniga, Chaplain; Ruth Sarmenta, Recorder; Maria Rosario Aquino, Treasurer; Mildred Rollolazo, Musician; Ligaya Adalia, Librarian; Remedios Pajo, First Messenger; Evangelina Elizaga, Second Messenger; Romana Magtoto, Third Messenger; Rosemarie Simangan, Fourth Messenger; Elvira Visaya, Fifth Messenger; Edna Ramiscal, Outer Guard; Luz Lonzon, Inner Guard; Senior Custodian, Deborah Gatcheco; Charlotte Woodhouse, Junior Custodian. Δ

What Can You Say About Freemasonry?

Freemasonry is a voluntary association of men.

Freemasonry is a system of moral conduct.

Freemasonry is a way of life.

Freemasonry is a fraternal society.

Freemasonry teaches monotheism.

Freemasonry is religious in its character.

Freemasonry teaches the Golden Rule.

Freemasonry seeks to make good men better.

Freemasonry teaches morality through symbolism.

Freemasonry uses Ritual and ceremonies to instruct its members.

Freemasonry is based on a firm belief in the Fatherhood of God, the Brotherhood of Man and the Immortality of the Soul. The tenets of Freemasonry are ethical principles such as are acceptable to all good men.

Freemasonry teaches tolerance toward the belief of others and charity toward all mankind.

Freemasonry proudly proclaims that it consists of men bound together by bonds of Brotherly Love and Affection.

Freemasonry is universally applicable throughout the world.

Freemasonry does not solicit members.

Freemasonry is not an insurance or beneficial-type society.

Freemasonry is neither a religion nor a creed.

Freemasonry is not organized for profit.

Freemasonry dictates to no man as to his beliefs, either religious or secular.

Freemasonry seeks no advantages for its Members through business or politics.

Freemasonry is not a forum for discussion on partisan affairs.

Freemasonry does not conceal its existence. It is not a secret society.

Freemasonry teaches—

- * Love and kindness in the home.
- * Honesty and fairness in business, or occupation.
- * Courtesy in social contacts.
- * Help for the weak and unfortunate.
- * Resistance to wickedness.
- * Trust and confidence in good men.
- * Forgiveness toward the penitent.
- * Love toward one another, and above all,
- * Reverence for the Supreme Being. △

—*Pennsylvania Freemason*

* * * * *

GRAND LODGE NEWS From page 12

The square open area in the center is a surprise of beauty. It is now a rock garden, designed by a Japanese lady, with the old palms, a new lawn of bermuda grass interspersed with

flowering plants, rocks and stones retaining in the center the Japanese stone lantern, the gift of Japanese brethren in 1950. Not one centavo was spent by the Grand Lodge on the garden as it was accomplished entirely through donations. △

Do You Know That . . .

WB CALIXTO B. ANTONIO, PM (29)

Continued from previous issue...

61. On December 9, 1967, Bro. Frederick C. Clark was installed for the 60th time as Secretary of Fruitvale Lodge No. 336, F & AM in Oakland, California, U.S.A.

62. The prominent Filipino heroes and Presidents whose pictures appear on the paper currency issued by the Central Bank of the Philippines were all Freemasons except the late President Sergio Osmeña

63. When His Royal Highness, the Duke of Kent of England, was installed Grand Master of the United Grand Lodge of England on June 27, 1967, there were 6,621 Freemasons who witnessed the installation. Many more were not accommodated for lack of space.

64. MW Bro. Frederick H. Stevens, PGM of the Grand Lodge of the Philippines, was the one who made the late Gen. Douglas MacArthur a Freemason at sight. He (MW Stevens) was also the one who coroneted the General a 33° AASR when he was Sovereign Grand Commander of the Supreme Council of 33° AASR, of the Republic of the Philippines.

65. Italian-born Alessandro, Count of Cagliostro, a charlatan, was initiated in London in 1776. He invented his Egyptian Rite and travelled in Europe establishing Lodges. The irony—the Freemasons condemned him for erecting bodies not Masonic while the Pope put an end to his career for creating Masonic Lodges.

66. There were some 225 anti-Masonic books published mostly in U.S. during the Anti-Masonic campaign.

67. In California, U.S.A., in 1851, the Grand Master made Masons at sight those whose petitions for degrees

were rejected by a subordinate lodge earlier. The Grand Master was censured for his act.

68. Dr. Charles Morrison was the founder of the Supreme Council, A & ASR in Scotland. He has accumulated more than 2,000 Masonic books, pamphlets, rituals and manuscripts. He was raised in the Lodge of Edinburgh Nov. 27, 1797 at the age of 17 years and 10 months.

69. The first Masonic light opera was written by William Rufus Chetwood, a Freemason of Drury Lane Theater, London in 1730. It was entitled "The Generous Freemason" and had its debut at Smithfield in George Inn at York.

70. The Oriental Rite of Memphis, instituted in Paris in 1814, was the largest and most pretentious product of the Masonic degree consist of 97 degrees.

71. John Boswell has made his mark in modern Freemasonry because his is the first authentic recorded instance of a non-operative Mason becoming a member of a lodge. That was in June 1600 in a lodge in Edinburgh.

72. At one time, early in the history of Speculative Freemasonry, lodges worked in only one degree. By 1717, at the formation of the English Grand Lodge, most of the Lodges operated in two degrees. At the union of the two Grand Lodges in England, a pattern was laid for all time, three degrees.

73. On March 6, 1775, the Master of Lodge No. 441, a military lodge attached to the Continental Army under Gen. Cage, the first 15 Negroes were made Freemasons in Castle William, Boston Harbor, Massachusetts.

74. Kilwinning Lodge No. 0 of Edinburgh, Scotland, has the most number of petitions every year than any other lodge in the world. At one time 384 members were enrolled in a single year.

75. The letter G, a well known symbol of Freemasonry, was placed in the center of the interlaced Square and Compasses, originated from a design made by a jeweler and not by the action of any Masonic Authority. △

* * * *

ESPEJO . . . From page 14

In keeping with the season, I wish to extend to you one and all, my belated wish for a joyous Christmas Season and may the year ahead bring us all peace and prosperity. △

* * * *

PADUA . . . From page 7

and divide it into 24 but other planets may have other measurements.

A year on earth may be but an instant twinkling of a distant star! △

* * * *

FELIX CABURIAN

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Ang Mason

Ang Mason ay ano? Nang unang panahon ang wika ng Prayle:
—"Es un enemigo de la fe cristiana. Infidel! Erejel!"

Sa tanong ding iyan ang sagot ng iba: — "Isang Protestante"
At ang iba nama'y may kani-kanilang palagay at sabi.

Ano nga ang Mason? Ang Banal na Biblia'y siyang nagsasabi

Na ang Maso'y isang mananabas-bati; isa ring anluwagi

Na ang pamumuhay, kilos at ugali'y sakop na parati

Ng makahulugang **nibel** at **panghulog; kumpas** at **kwadrante**.

Ang Mason ay bisig, ang Mason ay ilaw, puso ng pagkasi,

Guro ng mulala, kamay ng ulila, gabay ng babae,

Taong nananalig sa kapayapaan at gawang mabuti,

Taong maka-Diyos. Lalake sa gitna ng mga lalake!

Sa Matandang Tipan, nang ang kasaysaya'y magtaas ng telon,

Sang-ayon sa Aklat ng mga Kronika, Mga Hari't Hukom,

Sinasabing noo'y sinikap ibunsod ng Haring Salomon

Ang Templong binalak ni David na amang hindi naituloy.

At ang Templong iyang ukol sa Bathala nating Panginoon

Ay pinasimulan ni Salomong Hari nang maluklok noon.

Sa mabuting palad, si Hiram na Hari ng Tiro at Sidon

Na nakaibigan ng amang si David, ay maraming kampon;

At nang mabalitang gagawa ng templo ang Haring Salomon,

Nagpapatul ito ng sedro't abeto sa gubal Lebanon;

Nagpadala siya ng sanay na mga manggagawa roon—

Mga mangdadaras, mga anluwaging di na magtatanong;

Mga taga-tapyas ng bato na sanay maglapat-mag-ugpong

At sila ang mga manggagawa ngayong kung tawagi'y mason.

Iyan ang simula ng taguring Mason noong unang dako,

Mga taga-tayo ng gusaling marmol at kahoy na sedro;

Sa kanila galing ang katagang Mason nating makabago

Na ating minana kay Haring Salomon at Hiram ng Tiro.

Sila, at ang madlang kasangkapan nila'y naging simbolismo

At naging sagisag nitong Masonerya nating progresibo;

Tayo nga ang Masong may itinatayong mga "edificio"

Ngunit hindi mga gusaling niyari sa bato't semento;

Tayo'y nagtatayo ng mga gusali't magagandang templo

Hindi sa liwasan, kundi sa konsensya at puso ng tao!

Ano nga ang Mason? Ang Mason ay tao na naniniwala

Sa Isang Dakilang Arkitektong siyang nag-plano ng Lupa;

Ang Mason ay taong sa mundo'y may dalang mensaheng dakila,

Na ang tao'y dapat mamuhay nang tapat, payapa't malaya;

Na ang mga lahi at ang mga angkang narito sa lupa,

Anuman ang kulay, anuman ang kredo, anuman ang wika,

Ay dapat magsamang mangagkakapatid sa paniniwala

Na ang mga tao'y may lisang Ama: Ang Amang Bathala!

Maligayang lakap at pisil ng kamay ang bati ko't galang
 Sa magsisiugit na bagong pinuno ng ating Himpilan;
 Harinawang iyang **balat-tupang-tapi** sa iyong baywang
 Ay mapanatiling **mapuputing-tapi** na di dudungisan!
 Kahimanawari, ang lahat ng ating mga kasangkapan
 Ay magamit nating ikapapayapa ng Sangkatauhan.
 Panahon na ngayong tayo ang manguna't siyang panggalingan
 Ng kapayapaan nitong Sangdaigdig na di magkamayaw;
 Panahon na ngayong ang mga sandata'y likumi't matunaw
 At saka pandaying mga lipya't sudsod ukol sa bukiran.
 Kahimanawari ang kutsarang **trowel** nating tandaan-tangan
 Ay makapaghugpong at makapaglapat ng pag-iibigan,
 At ang Primera Luz na Logia ay maging Una't Huling Ilaw
 Ng mga nilikang magpahanggang ngayo'y nasa kadiliman!

TEO S. BAYLEN

*Poet Laureate & Republic Cultural
 Heritage Awardee 1963*

*(Tagalog poem recited by the author at the installation of officers of PRIMERA
 LUZ FILIPINA LODGE, F & AM of Binakayan Kawit, Cavite)*

* * *

Thank You, One and All

*Remarks of Mrs. Maria I. Rovira, on the institution of Bethel, U.D. in
 Iloilo City on February 11, 1969.*

I would like to express my heart-felt thanks and gratitude to the Instituting and Installing officers, more particularly to Mom Doris Angelroth, for their sacrifices in coming to Iloilo to institute Bethel U.D. and install the Guardian Council. We hope your efforts and sacrifices will not be in vain.

According to our Constitution, the object of this organization is to band together girls for spiritual and moral up-building, to seek knowledge, to teach love of God, love of country, respect for its flag, love of home and family and reverence for the teachings of the Holy Scriptures. You will find this printed at the back of our program. These objectives are indeed beautiful, practical and will help solve juvenile delinquency in this country. These are probably some of the reasons why Mom Merced Jimenez,

Guardian Secretary of Bethel No. 3, with the advice and assistance of Dad Ramon Ponce de Leon, Assisting Supreme Deputy for Dumaguete City, did their best to convince the brethren of this valley thru Dad Gallano and his lady to organize the Bethel here. Immediately, a Guardian Council was formed under the leadership of Dad Gallano.

Thru hard work and quick response and cooperation of brethren of Iloilo-Acacia Lodge No. 11 thru its Master, WB Jose Yu Ang Kong, and Kalantiao Lodge No. 187 thru its Master, WB Frank Jison and Senior Warden, Bro. Romeo Hiponia, the Bethel Under Dispensation was organized and now instituted.

In behalf of the Guardian Council, I am thanking Mom Jimenez, Dad

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Pitak Filipino

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

MABUTING PAGSASAMAHAN

Ang pinakamahalagang ibinubunga ng Kapati-an sa Masoneria ay ang mabuting pagsasamahan. Ito ang nagbibigay ng tatag at lakas sa Samahan. Ang mga Mason ay buong sikap na tinuturuang ituring na isang tunay na kapatid ang bawat kasapi, pakisamahan ng buong giliw at katapatan, makigalak sa tagumpay at makidalamhati sa kapariwaraan.

Ipinapayo ni Albert Pike, isang dakilang manunulat na Mason na: Kung hindi rin lamang kapuri-puri ang sabihin ukol sa isang kapatid, ay maituturing na kagitingan, and huwag ng lukhin ang bibig, lalo pa't kung sa likuran.

Ang mga sinaunang Mason ay maganda at kaakit-akit ang pagsasamahan. Naguukol sila ng sapat na panahon upang magbasa at manaliksik ukol sa mga hiwaga't kabihasan ng lahat ng sangay ng Masoneria. Sila'y magpupunyagi at di hinahaluhan ng biro ang kanilang pagkakasapi, tapat sila sa kanilang sumpa at mga pangako. Matapos ang mga pagpupulong, ay nagtitipon sila sa itinalagang bulwagan. Nagpapalitan ng mga kuro-kuro,

nagtatalaga ng bihasang tagapanayam (lecturer tungkol sa iba't ibang poksa, sang-ayon sa pagkakataon, samantalav nagsasalo-salo sila sa karaniwang pamatid uhaw. Dahil dito'y nagkakaalapit-lapit, nagkakaahulihan sila ng loob, napupukaw ang damdaming higit pa sa tunay na magkapatid sa dugo. Handa sila sa lahat ng oras sa pagtutulongan sa anumang dalahin o gawain. Uliran ang kanilang pagsusunuran, gayundin, kapithapithaya ang kanilang pagbibigay at pag-galang sa isa't isa

Noong panahong iyon na ang Masoneria'y payak pa, na ang pag-anib ay kusang-loob at mahigpit na sinusuri ang lahat ng kandidato kung karapat-dapat o hindi, ito'y hinahangaan, tintingala, iginagalang at dinadakila. Palintuna na yata ang namamasdan natin sa ngayon. Isinasa-isang-tabi na ang mga matatandang karanasan, alituntunin at kinaugalian. Hindi maitatangi ang Masoneria sa ngayon ay may kulay komersial. Ang pagkuha ng miembre'y dagsaan; ang paman-tayan ay hindi na isinasa-alang-alang. Dahil sa ambisyon o masidhing paghahangad ay naghahari ang paghaha-

Turn to page 29

* * * *

CAPITOL MASONIC CORPORATION

P.O. Box 53, Quezon City

NOTICE OF MEETING

Notice is hereby given that the annual meeting of this Corporation will be held on April 21, 1969 6:00 PM, D&E Restaurant, Quezon Blvd., corner A. Roces Ave., Quezon City, for the purpose of electing the members of the Board and transacting such other business as may properly come before it.

N. B. MELOCOTON
Secretary-Treasurer

ever my political enemies might have said against me at that time, that was to be expected; but things somehow come out as they are. In my public service and in my personal dealings, the tenets of my fraternity have been the guiding principles in my actuations.

I want to repeat here that we are not here to convert people, we are not asking you to be Masons because your friend and provincemate is a Mason. No, we do not ask you to be a Mason because Judge Cortes is a Mason; we are not asking you to join Masonry as a status symbol; we are only asking that you see what Masonry has done to us Masons. If you are worthy and well-qualified, you are most welcome to join our fraternity. Your petition will be carefully scrutinized

and your moral qualifications will be carefully examined. If found worthy, you may be elected to join us.

I am a Mason because I love my country and proud of her; I am a Mason because I am proud of the heritage my father, a Mason, left to me; I am a Mason because I believe in God and I believe in the fatherhood of God and the brotherhood of man; I am a Mason because I respect women, I respect especially the wives, widows, sisters, daughters and mothers of my brethren; I am a Mason because I deal with people on the square; I am a Mason because in my dealings with my people I am guided by justice; I am a Mason because I have learned to circumscribe my desires and keep my passions within due bounds toward all mankind.

These are what I want to tell the people of my province. △

* * * *



Golden Jubilee Celebration of Makabugwas Lodge No. 47 at Tacloban City, January 28, 1969.

in community projects tending to promote the social and economic upliftment of the people living therein. While they are not expected to solve the above-mentioned problems by themselves alone, at least they should assist in the implementation of sound community projects. A Mason should not create enemies, but on the other hand, he should win the friendship of every social element in his community. He should, in the spirit of ecumenism, be able to get along harmoniously with every civic and religious group, taking into consideration that all men are the children of God.

Keep bright the Home Light: Individually, every Mason should be the guiding light in his own home. He should be able to convince the members of his family that the time, effort and devotion to his duties to the Lodge is not without any reward. That, on becoming a Mason, he becomes a more devoted father of the family and a better citizen in the community. He should, therefore, at the first opportunity, endeavor to enlighten the

* * * *

That produced some tangible results, he said, and he was satisfied over that fact — until one day when some boys came to his convent and asked why it was always the sons and daughters whose whereabouts he wanted to know. Wasn't the Reverend Father, the youngsters asked, also concerned about the nocturnal activities and possible delinquencies of their parents? The priest realized that there was some sense in that question — and so the following night, aside from the usual words he had been addressing to the parents, he also asked:

"Mga anak, nasasa piling na ba ninyo sa oras na ito ang inyong

members of his family of the true tenets of Masonry and its beneficial influence, not only to its members but also to the general well-being of his fellowmen. Confusion and misunderstanding divide a home and should not be allowed to set in. We should be able to cleanse the minds of our kins, relatives and friends of the unsavory impression of the past regarding Masonry and to take advantage of the ecumenical momentum, now taking place almost everywhere. Let our homes, therefore, be the citadels and the staging points for mutual understanding and good will among men, to the end that Masonry may be able to spread its beneficent influence around the world. So may it long endure in its earnest mission to bring about peace where there is trouble and chaos; justice where there is oppression; light where there is darkness; wisdom and knowledge where there is ignorance; love where there is hatred; joy where there is sorrow; and freedom where there is tyranny and subjugation of the weak and defenseless. △

mga nanay at tatay? O sila kaya ay napapalulong pa sa kanilang ibang mga garwain o hanapbuhay?"
(Children, are your parents now at home with you, or are they still at their pre-occupations?)

The foregoing narrative brings to my mind what a businessman in the United States once said in reference to American high school students. I quote him: "The young people don't need buddies — they have them. They don't need advice — they've heard it all. They don't need leaders — they'll develop their own. But one thing they do need: they need example."

Yes, indeed, the youth need exam-

Turn to next page

tihati, pag-iinggitan, pag-iirangan, at kaparaanaug tayo-tayo lamang. Ang taong may sariling paninindigan, may-kakayahan man, ay inihihwalay, nililibak, ini-ilang.

Katotohanang ang lahat ng bagay dito sa dangdig ay nagbabago. Ang Masoneria'y nasasaklao din nang batas na ito ng kalikasan. Ngunit kung kinakaliugan, ang pagbabago'y dapat na maging mahinahon at para sa kabutihan. Huwag lubusang itakwil ang mga matatandang kalakaran karanasan, kinaugalian at pag-galang. Kung iilit-akin man ang mga nakatatanda'y lakipan ng kaunting panimitagan, at siguruhing, ang sumbat ay makatuwiran. Palalo ang taong magwikang: ang mga bungang isipan ng mga matatandang Mason ay tama lamang nuong kanilang kapanahunan, ang iba ay nang tatlumpung taong nakalipas, ngayon ay wala ng bisa at hindi na akma, kaya dapat ng mamahinga't magbigay daan sa mga kabataan. Ang bawata nilalang sa bansang demokrasia, ay may karapatang

ipahayag ang kanyang opinyon subalit kung wasto o hindi, ay sino kami upang humatol. Lamang ay dapat na gunitain na kung hindi sa pagsisikap, pagtitiyaga, pagsasakripisio at pagtitigis ng dugo ng mga matatandang Mason, ay hindi tayo magtatamasa ng mga biyaya, gaya nang karunungan, kalayaan, kaligayahan at kaunlaran. Salawikan natin na: Ang taong hindi lumilungon sa pinanggalingan, sumapit may maghihirap, sa kanvang paroroonan. Ang nalalango sa pangsamantalang kapangyarihan, malao't madali'y ang lakas, dangal, impluensya at paghaharihan, ay maglalaho at mapaparam. Mayroon mang katotohanan, ang mga kasabihang ito o wala, ang pinakamahalaga, ay sakaling magkatotoo ang mga iniaaral na iyan, ang ating malabis at mahahayap na pasaring sa mga inuuban nang mga Mason. ay maaring magbumerang, o sa ibang salita'y babalambang sa sarili nating mukha. Kaya kung tayo'y lalakad, kailangan ay dahandahan, nang kung matinik ay mababaw. △

* * *

ENRIQUEZ

ple, than which there is nothing more contagious, and which is more forcible than precept. They need the example of the people in the community in which they move about and have their being — of their own teachers and parents. That is why, I repeat, a kind of Magna Carta, balanced as to responsibilities and as to rights, might also be desirable for parents — especially for those who have long taken their standing or status as such for granted. Perhaps one such document could bring the parents sooner to realize that “we reform others unconsciously, when we walk uprightly.”

There is some kind of moral tug

of war between the old and the young — the old blaming the young for supposed recklessness, excesses, and arrogance, and the young saying that the old have not been any too blameless or virtuous either. I am sure that, in one form or another, you have been a party to, or have had a share in, this kind of recriminatory experience. In the April 1967 issue of the Reader's Digest, there's an article which states that, in the view of the older generation, “youth is exploited by its own ambitions, its own contradictions, its own hopeless passions, its own destructive violence.” The same article, however, expresses the view that “society's hypocrisy is

Turn to next page

SUN TAN MAN

By: Elpidio A. Adalia

Across the country his rugged hands scour
The rich bowers of earth to plant more.
While poverty stalks and hunger grinds,
Sun Tan Man stamps his feet on wet, cold mire.
His back bends with aches and agonies
Carrying loads. This backbone of the nation,
Once despised now lifted to honorable estate.
Has blasted all grim scoffs at labor,
Long sniffed man's progress—a sordid boon.
The past "monastic" pedagogies, idealistic.
Inbreathed heavenly pride, removed from earth.
But Sun Tan Man works from morn to eve;
Plods his daily way from labor to rest, and
From rest to labor again uncomplaining.
What amazing picture of divinity!
Lower than angels, bespeaks of greatness.
Albeit etched from earth—possesses immortality.
Apex of creation, noblest works of art.
His life came into being, motivated by love.
Truly enduring, this ineffable clay.

* * * *

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ENRIQUEZ . . .

From page 29

the great weapon in the hands of
youth in its war with age."

My brethren and friends, I feel I must now crystallize the message, or essential elements in the message, which I wish to convey today. It is these, among other things — and they are meant substantively to meet and possibly to forestall the demands of our youth in their recent or current demonstrations:

1) That we, their elders and parents, encourage and promote a continuing rapport, an unceasing dialogue, with the youthful segment of our population;

2) That in such rapport or dialogue we stress the fact that, in the management and conduct of the affairs of life, young men need the experience of age, just as men of age need the enthusiasm and imagination of youth "because the virtues of either age may correct the defects of both;"

3) That we make it palpably clear to the young that they are in school primarily for the acquirement not simply of the trappings and rudiments of knowledge but of its essences and subtleties as well;

4) That we make it eloquently patent to them the truth that responsibility walks hand in hand with rights and privileges as much as with capacity and power — that, verily, "there is no right without a parallel duty. no liberty without the supremacy of the law, no high destiny without earnest perseverance, no greatness without self-denial."

I should reiterate the plea, my brethren, that in our role as individual citizens of our community, as well as in our actuations as members of our universal fraternity, we consider it our duty and distinction, more by example than by precept, to help effect these conceptions or cogitations, and accordingly to pave the way toward the consummation, as it were, of a so-

ciety where every individual, young or old, not only asserts and enjoys his 'indefeasible right' to his own liberty, but also realizes keenly and deeply enough that the practical exercise of freedom demands that its beneficiaries "be conscious of its own dignity and responsible in regard to the dignity of others.'

Indeed, to paraphrase a modern thinker, any such exercise of freedom presupposes that every individual — and I want to make firm mention of both the young men and the men of age — has had the opportunity of acquiring, to the full extent of his abilities, the moral and civic values, the intellectual instruments, and the fundamental knowledge necessary to understand the world around him, engage gainfully in the solution of its manifold and multi-faceted problems,

or otherwise participate meaningfully in decisions that determine its future. △

* * * *

MRS. ROVIRA . . . From page 26

Ponce de Leon, Dad Melocoton, our Dads and Moms of both Lodges, our guests, the DeMolays, and all those who in one way or another have helped us make this affair tonight possible.

To our visitors and parents of the girls who are now a part of the International Order of Job's Daughters, we are happy and proud of your presence tonight. You inspire us and give us more strength to work and labor harder for the success of this organization. May you continue to be with us in all our lawful undertakings. △

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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



Councill



Murray

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.

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, 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.

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Deputy Grand Master	Manuel M. Crudo
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Junior Grand Warden	Damaso C. Tria
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Grand Chaplain	Ruperto Demonteverde
Grand Orator	William C. Council
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Grand Bible Bearer	Jose Ma. Cajucom
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District No. 7 Jesus V. Evangelista	District No. 19 Jainal D. Rasul
District No. 8 Desiderio Hebron	District No. 20 Frederick M. Poole
District No. 9 Lorenzo N. Talatala	District No. 21 William MacDonald
District No. 10 Apolonio V. Pisig	District No. 22 James B. King
District No. 11 Ricardo Buenafe	District No. 23 Rufino S. Roque
District No. 12 Luis E. Makayan	District No. 24 Victorino C. Daroya
District No. 25 Aniceto Belisario	



SHOW US, LORD

Show us, Lord, the joys of living,
Bless our pathways with Your love,
Give us songs and birds and flowers,
Trees below, blue skies above.

Tune our ears for hearing laughter,
Place upon each face a smile,
Raise our values always higher,
Making every day worthwhile.

Open wide our eyes to knowledge,
Truth, and beauty everywhere,
Turn our hearts to needs of others,
Help us take time out to care.

Shine the sun where clouds have threatened,
Let new life and hope increase,
Give us strength to keep on striving,
Until the whole world lives in peace.

—Mary A. Loberg.