

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Joseph E. Schon, out-going Grand Master, installs MW Manuel M. Crudo, in-coming Grand Master, April 24, 1969.

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Grand Master's Message:

May second is an important milestone in Philippine Masonry. It is the anniversary of the martyrdom of a great and good man and Mason, our late Justice Jose Abad Santos, a revered Past Grand Master, a beloved husband and father. On May 2, 1942, in Malabang, Lanao, he was shot to death for refusing to swear allegiance to the Japanese empire. He could not be swayed from his loyalty and allegiance to the Philippine Commonwealth and the United States.

Moments before the fatal shots were fired by the soldiers of the invading forces, he told his son, "Don't cry. It is a rare opportunity to die for our country." It is to be regretted that in less than a quarter of a century after those famous words were spoken, patriotism hereabouts has been watered down, emasculated, adulterated.

Heroism, in time of peace as in war, is essentially Masonry in action. It is the spirit of Grand Master Hiram Abiff put to practical effect. Let us constantly remind ourselves that a Mason must dare to be different in the face of temptations — be they favors, money or privileges. Man does not live by bread alone. More than anything else, a man and Mason must live in daily practice of the teachings and tenets of Freemasonry.

Let us more faithfully exemplify Masonry in our daily lives by the practice of every commendable virtue. So mote it be!

MANUEL M. CRUDO
Grand Master

CONGRATULATIONS!

Our congratulations to the new officers of the Grand Lodge, elective and appointive. Happy sailing for all of them!

In their new tasks, in their team work for the good of our Order, we commend to them the words of Keith Bennett:

GOD CARES!

When His eye is on the sparrow
And each budding leaf that grows;
When He sends the dew each morning,
And the sunshine to the rose;
You may know beyond all doubting,
In each trial you're passing through,
God cares... and every moment
He is watching over you!

* * * *

THE FUTURE OF OUR MASONIC YOUTH

This is a position paper which we start with a wagline that is currently on the airlines and in the papers:

"In our school, the teachers are afraid of the principal; the principal is afraid of the supervisor; the supervisor is afraid of the superintendent; the superintendent is afraid of the politicians; the politicians are afraid of the parents; the parents are afraid of the children and the children are afraid of nobody."

The situation, if true, should be viewed by Masons with neither alarm nor amusement. Some may be mad about it because they can not deny it. Some will doubtless ignore it, ostrich-like.

To one who had had over a quarter of a century of direct participation in the educational process in this country; to one who has lived with youngsters, his and not his, in as many years and observed their conduct and behavior, their thought and speech, their activities in school, at home, in the classrooms, on the playfields and made contacts with their parents; there is really nothing to be alarmed about. He can say though, that for every spoiled child, there are at least double that number of spoiled parents.

A number of factors have contributed to present-day conditions. Wars and rumors of war; cold, warm or hot; upset and unstable economic conditions; demographic tendencies; a growing socio-economic class, the middle class who are neither rich nor poor; the population explosion; political elections which, every two years, give rise to begging and giving for no tangible cause and effect.

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Grand Master's Inaugural Address

Every year we meet in this solemn Hall to pick out our Grand Master. Then for the next 365 days we pick on him.

It may not be to your edification that a new Grand Master has been installed, — one who is sometimes unemployed, sometimes self-employed. It behooves him now to work harder for the good of Freemasonry in this Grand Jurisdiction that he may, in time, be in the good graces of all and later have a berth in the galaxy of Past Grand Masters. But whether or not he shall be admitted in their select group, he shall surely return to the ranks from whence he came.

After all, what is basic, what is much more important, is not *he* who leads us but *what* leads us. For Grand Masters may come and Grand Masters may go, but the tenets of Freemasonry shall stay: Brotherly Love, Relief, and Truth.

TRUTH — The dreadful truths of yesterday are the accepted truths of today.

Yesterday to speak the truth that every man has the right to worship God according to the dictates of his upright conscience was illegal and dangerous. It meant martyrdom and death.

Socrates, "the best, nicest, and most upright man" preached that dangerous truth. He was put to death by the bigots of his time who condemned him to drink the hemlock.

He who would seek the truth and proclaim it to the world is bound to suffer.

Jacques DeMolay, Dr. Jose Rizal, Justice Jose Abad Santos, and others sought and preached the truth and they were all put to death. But their ideas have become immortal!

Yesterday, many of our country-

men walked in darkness with eyes wide open. Today, they walk in the light, with eyes tightly closed.

Thank God! He gave light to the best of all Popes, Pope John XXIII, who threw wide open the doors of the Vatican, welcomed people of all persuasions then proclaimed to the world the famous Masonic doctrine:

"Every man has the right to worship God according to the dictates of his upright conscience, and, therefore, the right to worship God publicly or privately."

This paved the way to Ecumenism, the great movement to unify all Christians. But Masonry goes one step further, it will not stop working until the people of all persuasions are united under God as members of the same family. This can be achieved by our constant devotion to our Masonic tenets.

RELIEF — "And now abide faith, hope and charity, these three; but the greatest of these is charity." Charity is not the act of flipping a coin in a beggar's hat. Charity is the art of giving to the needy with brotherly love. I could not improve on how Kahlil Gibran, depicts the beautiful Art of Giving in his famous book, *The Prophet*, and I quote:

"There are those who give little of the much they have and they give it for recognition and their hidden desire makes their gift unwholesome."

"And there are those who have little and give it all."

"You give but little when you give of your possessions. It is when you give yourself that you truly give."

"For rings and jewels are not gifts, but apologies for gifts," says

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Emerson. "The only true gift is a portion of yourself."

And we give of ourselves when we give gifts of the heart and gifts of the spirit: Love, kindness, sympathy, tolerance, forgiveness, inspiration and guidance."

BROTHERLY LOVE — On January 1, 1969, Pope Paul VI issued a call for peace. How could we have peace when the world is burning with hatred, greed, intolerance, the lust for gold, and the unbridled passion for power?

There can be no peace among nations if there is no peace among men. There can be no peace among men unless there is peace of mind within every man.

There can be no peace of mind within any man if he thinks only of himself, talks only about himself and worries of what others think about him. "An egotist is one who talks only about himself that he gives you no time to talk about yourself." Remember "an egotist does not reach his goal, because he thinks he is already there."

If only the people throughout the world were Masons who illustrate in their daily lives the tenets of Masonry, strikes would be eliminated and wars would abruptly end. To attain peace, Masonry is the answer.

Man has made a splendid break-through in communications, science, and technological know-how. He has fathomed the deep blue sea and blazed the trail leading to the moon. He has succeeded in making the dead live by transplanting the heart, the kidney and other vital organs of our body. He has perfected the guided missile, but he has failed to guide himself properly along the straight path of truth, justice and brotherly love.

In our Fraternity, hypocrisy, double talk, and domineering attitude are not

allowed. Let us practice sincerity and humility. Humility is the essence of Masonry.

Human nature is still the same. Man has not yet crossed the frontiers of his own intolerance. He is still the slave of his own prejudices and the prisoner of his own vices. He has never become the master of his own passions because he cannot forget himself.

In that good book entitled, "*Moments Without Self*," Brother Benito F. Reyes, President of the Pamantasan ng Lunsod ng Maynila, has well said:

"Where there is the self, there can be no happiness."

"Only a life lived for others is a life worthwhile." Let us exemplify in our daily lives the beautiful teachings of Freemasonry. Let us avoid private factions and quarrels. Instead of discord, let us have concord. In lieu of dissension, let us have harmony. Instead of anger, greed and hatred, let us have tolerance, cooperation, brotherly love and the quest for truth.

And finally, the future of Masonry lies in the youth. Only the boys become men and only good and qualified men may be admitted as Masons.

In our report last year, the Committee on Youth stated, "The Youth Marches On! Unless our youth are properly guided, they may set the world on fire!"

Barely two weeks thereafter, the second French Revolution in France occurred when the students of Sorbonne University rebelled. The strikes spread like wild fire, for the students of Harvard, Yale, and other Universities in the United States and in the other countries of the world staged strikes. The students of the University of the Philippines and other institutions of learning in the

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Grand Master's Bio-sketch - - -

MW MANUEL M. CRUDO
Grand Master, 1969-70

Our new Grand Master was born in Imus, Cavite on December 25, 1906. He is a product of the public schools, having been graduated valedictorian of the Imus Elementary School in 1922 and by the Nueva Ecija High School in 1926. In high school, he won prizes in literary contests in English and Pilipino.

He obtained the Bachelor of Laws degree from the Philippine Law School in 1932 and passed the bar examinations the same year. He has been a law practitioner since, making a name especially in labor cases. Since 1939, a member of the Civil Liberties Union of the Philippines and active in the resistance movement during the war.

MW Crudo is married to the former Visitacion Salva by whom he has five children: Manuel, Jr., a lawyer; Roger, a geologist; Grace, a commerce graduate; Elizabeth, an Arts & Sciences student; and Olive, a new high school graduate. He heads a Masonic family in that Mrs. Crudo is an Eastern Star, a Past Matron of Sampaguita Chapter # 3, OES; his son, Manuel, Jr., is a senior DeMolay and a Master Mason; Roger is a DeMolay; and his three daughters are members of the Order of Rainbow for Girls.

As a Master Mason, he was raised in Bagumbayan Lodge # 4 on July 26, 1947 and is a dual member of T. M. Kalaw Lodge No. 136. He was Master of his Mother Lodge in 1956. He became a Scottish Rite Mason in 1949 and was elected venerable Master of Harmony Lodge of Perfection in 1954; 32°, KCCH in 1958; 33°, IGH in 1961. He is also a member of the Eastern Star and served as Worthy Patron of Sampaguita Chapter No. 3, in 1958.

MW Crudo has served for many years and still is an Active Member of the International Supreme Council, Order of DeMolay, and its Executive Officer for the Philippines, Guam and Okinawa. He has also served as Chairman of the Youth Committee of the Grand Lodge for many years.

He was elected Junior Grand Warden in 1966; Senior Grand Warden in 1967; Deputy Grand Master in 1968 and Grand Master in 1969.

— N. B. Melocoton.

OFFICIAL SECTION

CIRCULAR NO. 1
Series of 1969 — CRUDO

SUBJECT: MASONIC YOUTH CONFERENCE

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

There will be held in Dumaguete City, June 18-22, 1969, the Second Annual Masonic Youth Conference/Work Camp (backed by JO-DE-RAS), which is hoped to be bigger and more successful than the first Conference held in Baguio City last April 1968. Young people with Masonic relationship, whether or not members of the Order of DeMolay, Rainbow, or Job's Daughters, are qualified and invited to attend the Dumaguete Conference/Work Camp.

They have selected for their theme this year: "Student Power and National Development". Doubtless, our Masonic young people who will be in attendance there will have an interesting time discussing and planning activities of great concern to them and the nation. It is hoped that they will come out of that conference living as good sons, daughters, brothers, sisters, nephews, nieces and grandchildren of Masons.

Lodges and individual Masons in this Grand Jurisdiction are enjoined to send, or assist in sending, as many delegates as they can to this Conference/Work Camp. To promote better co-ordination and effective assistance in the Conference, we appoint: Brother Aquilino Javier, Jr., Co-ordinator for Northern and Central Luzon; WB Nestorio B. Melocoton, Co-ordinator for Manila, Southern Luzon, Palawan and Mindoro; and VW Ramon Ponce de Leon, Co-ordinator for the Visayas and Mindanao.

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

Manila, April 25th, 1969.

ATTEST:

ESTEBAN MUNARRIZ, PGM
Grand Secretary

MMC/egp

MANUEL M. CRUDO
Grand Master

* * * *

Well, I for one refuse to become pessimistic about America's future. Granted that storm signals are up, I believe nevertheless that we as a people have the good sense of patriotism and human understanding above the arrogance of personal prejudice — and that we can and will solve peacefully the problems that beset us. I believe that we will do so through our traditional reliance upon the philosophy of moderation — or Government by Common Sense.

— Dwight D. Eisenhower (Written shortly before his death in March 1969.)

Philosophy in Masonry

WB Eugenio Padua, PM (51)

The Noblest Part

A most meaningful part of the lecture of the Third Degree, though usually undelivered, is that which refers to Man as *the noblest part of the work of God*. But, as such, he is expected to do noble deeds and should ever be industrious, for, "he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding may be deemed a drone in the hive of nature."

The BEEHIVE is an emblem of industry, teaching us that "as we came into the world rational and intelligent beings, so we should ever be industrious, never sitting down contented."

Ancient philosophers define Man as the only animal that blushes and smiles and laughs and weeps... Man is as a candle in a candlestick made up of tallow and a little wick that gives light... Man is the most intelligent of animals and yet the most silly... Man is the only tool-using and food-cooking animal..."

"When we take a survey of nature," reads the lecture, "we view Man in his infancy more helpless and indigent than the brute creation."

After being born, wholly naked and hairless, and with a more tender skin than that of any other creatures, Man lies "languishing for days, months and years, totally incapable of providing sustenance for himself, or guarding himself against the attack of the wild beasts of the field or sheltering himself against the inclemencies of the weather" — depending wholly on his parents and his elders..."

But this very dependence upon others in his infancy and in his youth is the basis of those fine things in life which differentiate Man from animals; parental love, filial love, brotherly love, gratitude, reciprocity...

The next stage to infancy is youth and adolescence when Man occupies his mind in the attainment of useful knowledge which comes to him in package form under the "time-binding process" which means that he repeats no longer the actual experiences and experiments of those before him who have left that knowledge as a legacy.

Then comes manhood when the knowledge and wisdom so attained are applied.

It is at this stage when he composes a symphony, writes a philosophy, founds a religion, or invents the wheel, the pulley, the arch, the internal combustion engine, the airplane... It is at this stage when he discovers electricity and splits the atom... When he is then able to "add to the common stock of knowledge and understanding," and thus raise himself from the status of "a drone in the hive of nature" to that of an industrious being, no longer helpless, no longer dependent.

All living beings inside this great creation called the world are likened to worms in a big animal's belly. Man is one of the many worms in that belly. But, only he, knows what that animal is, what that animal's belly is, what the origin and course are of that animal, and what life and death are... The other worms do not know. Man is there in that belly, in this world,

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* * * *

Grand Lodge News

In Tayug, Pangasinan, the Lodges of Masonic District No. 24 composed of the five Lodges in Pangasinan province under VW Victorino C. Daroya, District Deputy Grand Master, held their convention on March 29, 1969. According to MW Munarriz, Grand Secretary, it was a well-attended convention with so many Masonic ladies present to help the Masons with the decoration of the hall, serving meals and refreshments, and otherwise making the convention successful. MW Munarriz was requested to meet more than thirty ladies who asked how they could organize an Eastern Star chapter there. Others who went to the convention from the Grand Lodge are: RW Damaso C. Tria and Mrs. Tria, Mrs. Velo, RW and Mrs. Edgar L. Shephey, VW Apolonio Pisig, besides MW Schon.

* * *

In San Jose, Nueva Ecija on April 5, 1969, MW Schon, MW Munarriz, and VW Oliveros were present at the laying of the cornerstone of the Masonic Temple of Narra Lodge No. 178 in that town. As usual, brethren from the other Lodges in the province were present to assist the San Jose brethren.

* * *

On April 18, 1969, RW Manuel M. Crudo took along with him VW Wallace Morris, Regional Grand Master of Okinawa, VW Will K. Prestidge, Past Regional Grand Master of Okinawa, WB George Wargo present Master of Rising Sun Lodge No. 151, Camp Zama, Japan, VW Teotimo Juan, Senior Grand Deacon, and WB Narciso Roque, PM of Bagumbayan Lodge No. 4, and others to Cavite City to attend the monthly social of Cavite Lodge No. 2. Brethren

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Faithful Practice of Masonic Tenets

THE HON. LEROY BROWN
City Mayor, Basilan City

(Speech during the Installation of Officers of the Juan S. Alano Lodge No. 137, F & AM, for the Masonic year 1969, Julio's Auditorium, Isabela, Basilan City, Saturday, February 15, 1969, at 7:00 P.M.)

The Ancient and Honorable Fraternity of Free and Accepted Masons was able to establish a Lodge in our City, because we have in our community an adequate number of men who appreciate the ministry and mission of Freemasonry, which are — "To make friends, to refine and exalt their lives, to deepen their faith and purify their dreams; to draw the individual into the circle of a great friendship, to enlarge his sympathies, to make him realize that all men are brothers irrespective of race, color or creed because they are children of a common Father, the Creator, and Maker of all things." This Lodge which was established several years ago in Basilan, has gained more disciples with the years and is now one of the biggest, most active and most respected organizations of prominent civic leaders in our community.

As a fraternity, Masonry does not have the same objectives and activities as the other leading organizations in our city. Tangible evidences of community service do not characterize the Masonic way of helping build up our community and serving our people.

It is through the teaching of Masonic tenets and principles to the disciples of the fraternity and their faithful practice of the dogma of Masonry in their everyday lives, that the Masons are able to help in the general uplift of our community. Thus, several if not all Masons are also active members of service clubs like the Rotary, the Lions, the Jaycees and the other civic organizations in our com-

munity.

Masons as citizens are enjoined to be exemplary in the discharge of their civic duties and responsibilities, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws of the country where they live, and never losing sight of the allegiance due his own country, wherever he may be.

Freemasonry does not take part in partisan politics. It supports the principles of good government and all efforts intended for the benefit and welfare of the community and the nation, but avoids participation in activities that tend to divide men due to divergencies in the means proposed and the partisan zeal with which they are supported.

One who does not believe in the existence of God, cannot qualify for Freemasonry. Thus, the Catholic becomes a better Catholic by being a Mason, the Protestant, the Muslim and those belonging to other religions, become more devoted to their own faiths, after they become Masons.

The public official, the civic leader, the business executive, the professional, the soldier and all, become better assets to the community and perform better service in their respective lines of endeavor, after they have become disciples of Freemasonry.

There was a time in predominantly Catholic communities, when the Masons were looked upon with suspicion, if not with scorn. This is due to the

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wrong concept of the general public regarding the true stature of Freemasonry. The secrecy or exclusiveness by which Masonic meetings are being held, caused curious speculations regarding the activities and rites of the craft, thus giving rise to biased rumors which eventually had adverse effects on public opinion. To top it all, the Catholic Church did not allow Masons, even if they were exemplary Catholics, to participate as sponsors in church weddings or baptisms. The people of the community, nevertheless, could see that the roster of the Masonic Lodge is composed of highly prominent citizens of the community, who faithfully follow the teachings of their respective faiths and whose moral integrity are unquestioned.

Despite the prejudice of many people against Masonry, especially among

* * *

GRAND MASTER'S

From page 4

Philippines went on strike.

Let us guide our youth along the path of clear, and purposeful living. Let us organize DeMolay Chapters in every Masonic District.

There are now around 6,000,000 Master Masons throughout the world.

For only 50 years there are around 4,000,000 DeMolays throughout the world. 80% of the DeMolays became Master Masons.

DeMolay is not only the flower garden of Masonry, but the nursery of honest, sincere, and dedicated national leaders. Let us guide our youth along the path of Truth, Justice, and Brotherly Love.

Let us give our youth a break.

With deep humility and on bended knee, I have accepted the trust you have reposed in me — the highest honor within the gift of the members of our Grand Lodge to whom goes my deep appreciation.

I am not unmindful of the fact that

Catholics, the Masonic fraternity continued to thrive successfully in the communities where they are established and more and more people sought to be admitted into this great fraternal organization. This vindicates the noble cause of Freemasonry, which seeks no publicity and which continues to perform its altruistic mission without fanfare and with tolerant attitude to those who misunderstand their noble objectives.

I congratulate the new Worshipful Master, other officers and members of the Juan S. Alano Lodge No 137 of Free and Accepted Masons. May you have a successful Masonic year in 1969 and may your remarkable tribe increase. Thank you for the pleasure, privilege and honor of addressing you this evening. △

this exalted station is fraught with grave responsibilities. But with the blessings of Divine Providence, with the firm guiding hand of our Supreme Grand Master, and with your sincere support and cooperation, we shall not fail! △

* * *



WB Omar Amin, reigning Master of Bud Daho Lodge No. 102, delivering Acacia Insurance check to Mrs. Mercedita Barraquias, widow of the late Bro. Iluminado Barraquias. Looking on, left to right are: Bro. Juanito Bruno, Lodge Secretary; Mrs. Mercedita Barraquias, Mr. Melfi Barraquias, son of the deceased; WB Gambra Rasul, PM; and WB Amin.

Just A Coincidence?

(The following item is reprinted from The Grand Lodge Bulletin of Iowa, March 1969, pp. 72 & 73. It is a very timely, and thought-provoking item, and a lot can be learned from it. Ed.)

* * *

In May of 1919, in Dusseldorf, Germany, the Allied Forces obtained a copy of some of the "Communist Rules for Revolution." Nearly fifty years later, the Reds are still following the rule. As you read the list, stop after each item and think about the present-day situation where you live — and all around this nation. We quote from the Red Rules:

A. Corrupt the young, get them away from religion. Get them interested in sex. Make them superficial, destroy their ruggedness.

B. Control all the means of publicity, thereby:

1. Get people's minds off their government by focusing their attention on athletics, sexy books and plays and other trivialities.

2. Divide the people into hostile groups by constantly harping on controversial matters of no importance.

3. Destroy the people's faith in their elected leaders by holding the latter up for contempt, ridicule and obloquy.

* * *



4. Always preach true democracy, but seize power as fast and as ruthlessly as possible.

5. By encouraging government extravagance, destroy its credit, produce fear of inflation with rising prices and general discontent.

6. Foment unnecessary strikes in vital industries, encourage civil disorders and foster a lenient and soft attitude on the part of the government towards such disorders.

7. By specious argument cause the breakdown of the old moral virtues, honesty, sobriety, continence, faith in the pledged word, ruggedness.

C. Cause the registration of all fire-arms on some pretext with a view to confiscating them and leaving the population helpless.

That was quite a list, wasn't it? Now, stop and think how many of those rules are being carried out in this nation today. I do not see how any thinking person can truthfully say that the communists do not have any part in the chaos that is upsetting our nation. Or is it just one big coincidence? I doubt it.

— Waterville Advance, Waterville, Minnesota.

Pictured at the left is the new garden at the center of Plaridel Temple. It is a reality through the donation of MW Joseph E. Schon, PGM.

CFM AWARD...



Bro. Fidel Exconde, Sr., member of Sarangani Lodge No. 50, Davao City, and his family was awarded a plaque as one of the ten outstanding families in Quezon City. The selection was made in 1968 by an ecumenical group: the Christian Family Movement (Catholic) and the National Council of Churches (Protestant). The plaques were awarded by Most Rev. Fr. Carmine Rocco, Papal Nuncio in the Philippines, at the Phil-Am Life Auditorium on Jan. 20, 1969 at which President Ferdinand Marcos was the guest speaker.

Bro. Exconde is married to Paciencia M. Vasquez and out of the union six children were born. Of the five daughters, three are religious missionaries, one is a nurse and the youngest is a college student. The only son, Dr. Fidel, Jr. is a medical doctor. Sister Maria Carina de Jesus is a Franciscan Missionary teaching piano at Stella Maris College in Quezon City; Sister Ma-

ria Fideliza is also a Franciscan Missionary teaching at the Loreto College in Manila. Sister Emma is with Our Lady of the Cenacle in Warrenville, Illinois. Dr. Fidel, Jr. is Instructor and Clinician at the Columbia Presbyterian Hospital in New York City, Milagrosa is a nurse at the Coney Island Hospital in Brooklyn, New York and Mary Christine is a student at St. Joseph College in Quezon City.

The family resides at 39 Sta. Gertrudes St., Toro Hills, Quezon City.

* * * *

WILL A SECRETARY GO TO HEAVEN?

If a Secretary writes a letter, it's too long.
If he sends a postal, it's too short.
If he doesn't send a notice, he is lazy.
If he attends a committee meeting, he is butting in.
If he stays away, he is a shirker.
If he duns the members for dues, he is insulting.
If he fails to collect the dues, he is slipping.
If he asks for advice, he is incompetent.
If he does not, he is bull-headed.
If he writes his reports complete, they are too long.
If he condenses them, they are incomplete.
If he talks on a subject, he is trying to run things.
If he remains quiet, he has lost interest in the meetings.
Earth to earth, ashes to ashes, dust to dust,
If others won't do it, the Secretary must.

Vancouver, B.C., Canada
— The Lions Bulletin

* * * *

Freedom means Self-Discipline. I wish to say a word directly to our young people. I am proud of the way many of you have involved yourselves in public affairs. It will soon be your country to run and you should be interested and personally involved.

On the other hand, do not be beguiled by militants who will tell you that the only successful involvement is violence. To be sure, there have been times in the history of the world when violence seemed to be the only recourse. It is perhaps even true that extremists perform a useful service in bringing to our attention certain ills. But surely their usefulness ends when senseless violence becomes one of their tools. We live in a democratic society, and there are peaceful ways of achieving any needed reforms. By this time, it should be obvious to all of you that nothing is gained by wrecking a building or forcing the closing of a college or university.

—Dwight D. Eisenhower.

All About Ecumenism

News and Views on the Ecumenical Movement

NBM

ECUMENISM IN THE AIR

By Atty. Ignacio Nabong, 3^o

In the Far East we Filipinos are the most fragmented people, aligned in divergent religions, civic and social groups, and this fragmentation, altho with some disturbing implications, is rather an asset in our national life.

Our division into various sects and groups may be accepted as a natural phenomenon of our society, which entangles us in endless disputes, yet our national solidarity and integration continue to march; we are set in rivalries which generate much light and motivate us to exert our best.

We must be reconciled to the disputes and antagonisms we are in for it could be God's plan to keep us divided to make life competitive and dramatic, for otherwise things will look dull and colorless; and variety, as we know, is the spice of life.

In our babel of aims and purposes, we in fact cement the foundation for a social system where harmony and understanding become ours. Without rivalry our very faith in God may lack the luster it now portrays; the struggle we are in propels our national growth, and we can feel the progress as we go.

As we come to accept the inevitableness of conflicts, we become reconciled to our religious differences and see no evil in the process. In fact we may say that there is no evil; all are stages of development. This is how we

achieve unity in diversity.

Thus, while we continue to differ in our religious views and affiliations, ecumenism is gaining ground and appears to be a must "codigo de honor" for us.

Christ himself was tolerant. Once Apostle John told him that he, John, prohibited someone (not in their group) from preaching and doing the work of Christ. And Jesus said: forbid him not, for he who is not against us is on our side.

All those who preach the Gospel under whatever creed can feel the unifying force of this incident.

The message of peace and goodwill was meant for all mankind, that no sect can claim a monopoly of salvation or of stewardship.

What if some of us are Masons or Knights, if we are good Masons and good knights? Can there be anything wrong with us? This stands true with good Catholics, good Methodists, good Iglesias, etc.

The goodness in us is sufficient to make us worthy of salvation, the Ultimate End. And in the light of ecumenism we can preach liberty, equality, fraternity, social justice and Heaven without being entangled in love or hate of each other.

In the Treaty of Westphalia of 1648 toleration between Catholics and Protestants was provided for. The com-

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mitment stands good till now. Our loyalty to the Holy Bible must bridge us together.

We are caught in a web of the ecumenical movement, and there is no reason why barriers are to be encountered. As Christians we have much more in common than we do realize.

Christianity is in crisis, not because we thirst for changes, but because we do not want to perpetuate some old errors; we crave for the success of all our efforts in moulding our destiny. There are differences which we want to forget, lest they overwhelm us.

And why not? Are we not like several children with one father, who are given different names to distinguish one from another? We are aligned in different creeds of different names, yet we profess the same Gospel and have the same Father. Our Goal is one and the same, whatever prayers and paths we adopt. △

* * *

Speaking about his boyhood, Pres. Eisenhower told about his parents, who were members of the River Brethren, a Mennonite sect: "Their Bibles were a live and lusty influence in their lives. There was nothing sad about their religion." Of his own faith, he once said: "I am the most intensely religious man I know. Nobody goes through six years of war without faith."

* * *

The greatest sin, the sin of sins, is hypocrisy, not unbelief. It is not that people do not know and understand the laws of God that we have a screwy world; it is that knowing and understanding the laws of God, we refuse to believe Him and follow His commands.

* * *

For singing hymns and conducting Sunday School classes in some out of the way barrios in Iloilo some forty-five years ago, we used to be stoned, we Protestant devils! Nowadays we hear over the radio a devotional period conducted by a Knight of Columbus and cursillista announcer with Protestant hymns we loved to sing. On Good Friday last they tried with impressive success, on another radio station, a program of The Seven Last Words with Priests and Protestant Pastors as the speakers in the same program. What ecumenism has done!

* * *

Mirror Columnist Armando E. Doronila says the Catholic hierarchy in the Philippines is reputed to be one of the richest hierarchies in the Catholic world. In *Graphic* they have a story of the organization of Philippine Priests, Inc. by young, active and intelligent Catholic priests, who, in the manner called for in Vatican II, aim at reform, reawakening and readjustments to present-day conditions in the Church. They were in sympathy with the demonstrations made by students and lay leaders recently at the Cardinal's palace in Mandaluyong, Rizal and at the San Miguel Pro Cathedral in Manila demanding that the Catholic Church reveal its wealth in landholdings and investments in the country, reduce the cost of education in Catholic institutions, make the Catholic Church active in its involvement in improving the conditions of its priests and parishioners, etc.

* * *

End of March Pope Paul appointed 33 prelates to the College of Cardinals making an all-time high of 136 in the membership of the Sacred College. Of this number, 89 were appointed by Pope Paul VI so far.

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GRAVEL AND SAND

A Report on Masonic Activities

NBM

You will notice, for the first time, each of the three columns we write begins with quotations from *Time* on Gen. & Pres. Dwight Eisenhower. Let alone our verbal understanding in Dumaguete with Junior, it serves him right, he upped the price fifty centavos, we might as well make good use of Cabletow item, "Subscriptions to Periodicals". Who said we have no inflation hereabouts? Anyway, to us, *Time* is still tops and its 7-page spread on Ike of April 4, 1969 is about the best we've seen. No commercial.

* * *

"He was a soldier who loathed war. He was a politician who abhorred politics. He was a hero who despised heroics. Yet there was nothing inconsistent about Dwight David Eisenhower. As much as any other American of today or yesterday, he was the story book American. A man of luminous integrity and decency, of steadfast courage and conscience, he embodied in his wide smile, high ideals and down-to-earth speech all the virtues of a simpler and more serene America."

Field Marshall Lord Montgomery, father-in-law of the Queen of England, said of him: "He had only to smile at you, and there was nothing you would not do for him." He was also, perhaps, the only President who ever apologized (in 1955) for the length of his State of the Nation address.

In 1944, as Commander-in-Chief of the Allied Armies, he told the

men in his command who were about to cross the English channel to Normandy, ". . . We will accept nothing less than full victory. Good luck, and let us all beseech the blessing of Almighty God upon this great and noble undertaking."

* * *

MW Schon, PGM, gave his Grand Master's dinner for Grand Lodge officers, District Deputy Grand Masters Lodge Inspectors and overseas brethren at the Scottish Rite banquet hall on Sunday, April 20, since the asphalt tiles newly-laid in the banquet hall of Plaridel Temple had not yet firmed.

Beginning Tuesday, the dinners were served there. Fellowship luncheons, dinners and parties of Lodges and appendant orders will be held at the new banquet hall after it was used on April 22-24. It being airconditioned (including the kitchen), spacious and readily accessible, other organizations may want to rent it for their social affairs also. Plaridel Temple could lose its inferiority complex completely if it had a ladies lounge.

This month they will decide on the individual or group who would run the food service in the dining-social hall. It could be cafeteria or table d'hote style, depending on who can quote the most reasonable rental for the hall and provide the equipment and furnishings. Some wag, of the vendo machine for hot drinks, said, "It is a vendaya machine." Sometimes one of the choices gives half a cup while the others are over-filled.

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A BROTHER MASON MADE SULTAN



"Brother Pedro Cuevas, Jr., member of Juan S. Alano Lodge No. 137, F. & A. M., City of Basilan, was proclaimed Sultan Moḥamad Cuevas Kalun I of the Moslem Community of Basilan City in a fitting ceremony held in Lamitan, this City, recently. Wor. Bro. Hadji Tabujur Taupan of Mt. Apo Lodge No. 45, Zamboanga City, made the proclamation. The ceremony was witnessed by some brethren of our Lodge, government officials, friends and admirers of the Sultan and his Moslem subjects.

We congratulate Brother Sultan Kalun I on his ascension to the high dignity of the Moslem populace of Basilan City. May his reign be a success." — LMS

* * *

Brother Gaspar M. Llamas 32° KCCH was elected Chapter Commander for the year 1969-1970 at the annual election of the Knights of Rizal, Tacloban City Chapter, held at the Boy Scout Building on February 10, 1969. He is the present Orator and Past Master of Makabugwas Lodge No. 47, F. & A. M.

— present Secretary and Past Patron of Morning Star Chapter No. 12, Order of the Eastern Star, all in Tacloban City — and Past Wise Master of Dagohoy Chapter of Rose Croix, Cebu Bodies, A. & A. S. R., Cebu City.

* * * *

Bayombong, Nueva Vizcaya — March 22, 1969 — Masonic District No. 3 today held its Annual Convention and Official Visitation of Grand Lodge Officers at the Salinas Salt Spring Resort in Bambang, Nueva Vizcaya. Some officers of the Grand Lodge of the Philippines such as the Junior Grand Warden, RW Damaso C. Tria and Grand Secretary, MW Esteban Munarriz, led by MW Joseph E. Schon, Grand Master of Masons in the Philippines, attended the affair which was hosted by Salinas Lodge No. 163 F. & A.M.

The ceremonies presided over by VWB Sotero A. Torralba, Sr., District Deputy Grand Master, opened at 8:00 A.M. and lasted till 3:00 in the afternoon. Hon. Benjamin V. Cuaresma, energetic Mayor of Bambang, Nueva Vizcaya, delivered the welcome address. More than 100 delegates from the four Lodges in the province, led by their respective Worshipful Masters: — WB Alberto Gampona, WB Alberto de la Cruz, WB Jesus D. Cadiente and WB Eladio A. Dumanay attended the affair. Highlight of the Convention was the thought-awakening and inspiring message given by MW Joseph E. Schon.

The lunch and refreshments served by the Committee and ladies were greatly appreciated by the delegates and their ladies including Mrs. Tria and Mrs. Velo. △

The Wages of a Master Mason

VW Lorenzo N. Talatala, DDGM

By listening intently to the enumeration of the duties of the Senior Warden, during the opening and closing of the Lodge, be it in the First, Second or Third degree, we will always hear the phrase: "... to pay the craft their wages, if any be due, that none may go away dissatisfied, harmony being the strength and support of all societies, especially of ours." Based on this declaration, we begin to wonder — what are our wages as Free and Accepted Masons — specifically as Master Masons? Are the brethren satisfied with their wages, that none have gone away dissatisfied? Are we paid regularly our Master Mason's wages?

Again, when the Master asks the Senior Warden what induced him to become a Master Mason, the latter's reply is: "That I might travel in *foreign countries*, work and receive Master Mason's wages, the better to enable me to support myself and family, aid and assist a distressed worthy brother Master Mason, his widow and orphans." It will be noted in the foregoing quotation, that the travel intended by a Master Mason, is in more than one country, perhaps in several or many *foreign countries* wherein he may find occasion to work as a Master Mason and be able to earn Master Mason's wages. Nowhere in our ritual, however, does it mention the kind of wages that a Master Mason receives. As a matter of fact, if we try to ask the brethren, what their wages are as Master Masons, many of them will hesitate to give an answer, because they may not be so sure of the kind of wages that they receive from the Lodge.

In the second section of the Fellow-

craft degree, the wages of a Fellowcraft Mason are clearly defined to be: corn, wine and oil — the corn of nourishment, the wine of refreshment and the oil of joy. This is confirmed in the Second Book of the CHRONICLES, wherein it is written, that King Solomon gave yearly to Hiram of Tyre to pay the hewers that cut timber (Fellowcrafts), twenty thousand measures of beaten wheat, twenty thousand measures of barley, twenty thousand baths of wine and twenty thousand baths of oil. 2 Ch 2: 10.

This brings our minds back to our Masonry of antiquity, when, our ancient brethren were then operative Masons, and their wages consisted of the products of the earth, such as wheat, barley, corn, wine, oil and others — the amount received by each, depending upon the skill of the brother, whether an Entered Apprentice, Fellowcraft or Master. As civilization progressed, the craftsmen began to be paid in the form of gold and silver, so that two kinds of wages were then in use — the first, consisting of the products of the earth and the second, consisting of metallic materials, in the form of gold and silver. The products of the earth were principally used for food and material comfort, while the metallic materials were used to buy or barter with food and other materials to provide comfort.

As Masons became Free and Accepted or Speculative in nature, the craft's wages were changed from material or physical, to that of moral and spiritual. During the operative era, a Master Mason aspired to travel (physically) to *foreign countries*,

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work and receive Master Mason's wages, in the form of either the products of the earth, gold or silver. Now, that we belong to the speculative era, a Mason aspires to receive Master Mason's wages in the form of moral and spiritual values, so that when the inevitable time comes for him to drop forever the working tools of life, he may be able to travel to that undiscovered (*foreign*) country from whose bourne no traveler returns, and while there, to hear from Him who sitteth as the Judge Supreme, the welcome words: "Well done, thou good and faithful servant: enter thou into the joy of thy Lord." It will thus be noted, that while our erstwhile operative brethren aspired to travel to *foreign countries* geographically, our speculative brethren aspired to travel spiritually, to that undiscovered (*foreign*) country from whose bourne no traveler returns — a vivid contrast from the material and physical aspect, to one of moral and spiritual. In a compilation of the works of Bro. Albert G. Mackey and many other eminent Masonic authorities by Bro. C. E. Patterson, the following is his interpretation of the wages of a Master Mason:

"The operative Mason in ancient times, received as compensation for his labor corn, wine and oil — the products of the earth — or whatever would contribute to his physical comfort and support. His labor being material, his wages were outward and material. The Free and Accepted Mason, on the other hand, performs a moral work, and hence his reward is interior and spiritual. The enlightened brother finds his reward in the grand and gratifying results of his studies, and in the joyous results of his Masonic deeds. Co. 4:1 (1074)."

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Such are the wages of Free and Accepted Masons — the moral and spiritual values that Masonry tends to inculcate within us. Unlike our material wages today which can be deposited in banks, our wages as Free and Accepted Masons may only be deposited in the repository of faithful breasts. Whether inside or outside the Lodge, we ought to earn our wages, the regularity of which will depend upon our practice of the tenets of Masonry. A true and worthy Mason will always be satisfied with his wages, fully aware of the fact, that he alone earns them, by his own devotion to his Masonic duties and obligations. And, the very moment a Mason fails to receive his wages, and thereby becomes morally and spiritually bankrupt, then, it is time that he be made to answer for serious violations of the moral and spiritual Masonic "Code", because no man can

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THE JO-DE-RAS SECTION



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

The late Pres. Eisenhower did not have a lost boyhood. Born on October 10, 1890, in Dennison, Texas, where his father, David Eisenhower, was a railroad yard mechanic. Dwight was brought to Abilene (Kansas) at the age of two. The family was never well off — David Eisenhower rarely earned more than \$100 a month — and the six boys worked hard to help out. Dwight sold vegetables grown on his family's three acres (1.5 hectares) and stoked furnaces at the Belle Springs Creamery, where, at 19, he became night foreman.

* * *

Everything now points to the Second Annual Masonic Youth Conference Work Shop (backed by JO-DE-RAS) as bound to make a headway in the movement in the Grand Lodge to have a Masonic Youth Foundation aimed at establishing a fund from whose interest and earnings youth organizations allied to Masonry can be organized in Masonic communities all over the country, bright but poor sons and daughters of Masons can be helped through school and college, workers in community improvement can be subsidized, Masonic Youth conferences and work camps can be supported, etc.

Actually, interest in this matter began in April 1968 in Baguio

where the first conference was held. That conference was planned and run by Bro. Aquilino Javier, Jr., Bro. Edwin Bote, Sisters Fe Abarquez Suaco, Grace Melocoton Elefaño, Edna Florendo, and others, senior DeMolays, Job's Daughters and Rainbows, who have become Masons and Eastern Stars. In their preliminary meetings they were assisted by Bro. Bustamante and Bro. Melocoton. The facilities of the office of The Cabletow, Inc. were used for meetings, correspondence and publicity.

For a nest-egg fund, they requested donations from Lodges, Chapters and individual Masons and Eastern Stars. Among those who helped are: Sis. & Bro. Manuel Crudo, Sis. and Bro. D. F. M. Domingo, Sis. & Bro. Francisco Floro, Sis. & Bro. Damaso Tria, Sis. & Bro. N. B. Melocoton, Sis. & Bro. Edgar L. Shepley, Bro. Eugenio Padua, Sr., Sampaguita Chapter No. 3, OES; Kalaw Chapter No. 9, OES; the Grand Lodge of the Philippines; the Supreme Council of the Scottish Rite; Corregidor-Southern Cross Lodge No. 3, Biakna-Bato Lodge No. 7, Zapote Lodge No. 29, Pintong Bato Lodge No. 51, Makiling Lodge No. 72, Kasilawan Lodge No. 77, and Mencius Lodge No. 93 from whom they received P485.00. The DeMolay chap-

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ters, Jobie Bethel and Rainbow assembly in Manila held a movie benefit to add to their fund and after the conference in Baguio, they had ₱266.52 left to start the fund for the conference work camp in Dumaguete City. The DeMolay chapter and Jobie Bethel in Dumaguete, with the support of Mt. Kaladias Lodge No. 91, the Josefa Llanes Escoda Chapter No. 10, OES and the Scottish Rite and York Rite Bodies there, hope to finish the 1969 youth conference with a bigger balance than last year so that there will be more for a nest-egg fund for the 1970 conference work shop wherever it will be held.

At the 1968 conference, held in the assembly hall of the Baguio YMCA, among the discussion leaders were Dad & Mom Manuel Crudo, Dad & Mom D. F. M. Domingo and Dad N. B. Melocoton. The plenary sessions were addressed by Dad Joseph E. Schon and Dad Mariano Q. Tinio, then Deputy Grand Master and Grand Master respectively.

This year's conference work camp is anticipated with a great deal of interest not only in the Philippines but abroad. Bro. P. M. Beekman, Asst. Editor, the *Cordon*, has written to say: "We read with a great deal of interest in the December *Cabletow* of the Masonic Youth Conference and Work Camp to be held next summer ... It is our opinion that this splendid activity would make a fine feature article for the *International DeMolay Cordon*. We would like the opportunity to spread the word of this project in the Philippines, in which DeMolays are to participate, throughout the world."

Needless to say, Bro. Beekman will get all the interesting photos and stories on the project as it unfolds

come June 1969.

Activities planned for the conference are:

Wednesday, June 18 — registration of delegates and visitors, opening plenary session, orientation and group assignments, study and discussions, tour of the University campus, informal get-together.

Thursday, June 19 — work/study session of groups, trip to coconut and sugar haciendas to study labor, sociological conditions, reports and discussions, talent night.

Friday, June 20 — Work/study discussions, summary and solutions. Plenary session, formal party.

Saturday, June 21 — Trip to small rice and vegetable farms, fish ponds and salt beds. Interviews with individuals, plenary session, election of 1970 officers.

Sunday, June 22 — Attendance at church, trip to University farm, installation of officers, farewell party.

The Executive Committee of the conference is lining up a battery of speakers who will address the plenary sessions and give the inspirational talks.

The Executive Committee is composed of Samuel Julian, Chairman; Ernest Gonzaga, Vice-Chairman; Rosa Linda Reyes, Secretary-Treasurer; Licitrel Kiamco and Sozelun Zerrudo — ex-officio.

Reception: Sozelun Zerrudo & Ernest Gonzaga; Transportation: Jimmy Magbanua & Archie Bobon; Accommodations: Rosa Linda Reyes; Food & Refreshments: Dalisay Lim; Publicity: Samuel Julian & Ernest Gonzaga; Registration: Rosa Linda Reyes & Licitrel Kiamco; Coordinators: Sozelun Zerrudo, Sonny Calderon, & Sonny Yap Pueying.

Advisers are: Dad Samuel Malayang, Dad Leon Lim, Mom Betty Calderon & Mom Beatrice Lim.

△

The Ecumenical Golf Tournament

SK Francisco Tantoco, Sr.

District Deputy, Knights of Columbus, Q.C.

At this instance, I am reminded of an incident that happened last Sunday during the monthly meeting of the Padre Gomez General Assembly of the Fourth Degree of the Knights of Columbus here in Q.C. While I was conversing with a Brother about his attending this affair and participating in the Golf Tournament, he had this comment to say: "Why is it that there seems to be discrimination against us Knights in this affair?". Perturbed by this question, I asked him why he felt that way. As an answer, he told me thus: "Why is it that the Knights have to pay, while the Masons, just because they happen to be ANCIENT will go SCOT-FREE and ACCEPTED besides?".

On this special occasion, the second for me and to many here present, both Masons as well as Knights, it behooves us to ponder and to realize that no matter how insignificant this gathering may seem compared with National problems of greater magnitude confronting our Nation today, still the deeper meaning or significance behind it should not escape us nor be underestimated. Last year, we have planted and sown a mustard seed of good will through this Ecumenical Golf Tournament that apparently has fallen on favorable and fertile ground through the agency of this fraternal dialogue. It has augured a plentiful harvest in terms of the delicious and much-desired fruits of harmony and mutual understanding so sorely needed, yet so scarcely supplied by our restless world of today.

This gathering replete with goodwill, respect, fellowship, and mutual

love for each other, leads me to give you a few reflections that we now find gradually growing in intensity within the Roman Catholic Church owing to the Second Vatican Council, especially reflections concerning Christian Unity. Pope John XXIII of happy memory, as you know, with a rather intuitional insight suddenly called the Ecumenical Council, and left it, through his untimely demise, for the theologians and historians to figure out the reasons why. And through this Council, we find in our Church the beginnings of a very, very severe holy headache, whose intensity goes unabated today and chances are it may even increase in the future. We do hope and pray that the headache is on the right thing, concerning the right people.

First of all, we are realizing that it is the one Spirit which is moving the one Christian family in a movement, — a sort of a convergence towards one point, CHRIST. This is certainly NOT an Anglican ecumenism, or an Orthodox ecumenism, or a Protestant ecumenism, or a Roman Catholic ecumenism. This is one Christian movement moved by one Spirit, and each Church is asked to enter into this one movement, under the same Spirit, and to make its contribution in study, in words and in action according to its own conscience.

Secondly, we are beginning to realize the scandal of Christian divisions. Of how, by reason of birth, growth and training and tradition, at home and in school, we were kept aware only of charted and unilateral

Turn to next page

views and blinded by bias and the dread of sinning, if we do take a good look at the views of others (of opposite views). Not everything, though, is bleak and hopeless. One of the good things that is being drawn out of our division is that we are beginning to take seriously the 8th. Commandment: That we should NOT bear false witness against our neighbors. How often have you heard preachers deliver sermons along this topic, applying the same to our community, and how equally important it is to listen to this commandment when it is applied to others, — the tendency — the Catholics do this, the Catholics say this, the Protestants do this, the Protestants say this, the Masons do, the Masons say, the Knights do, the Knights say — without really trying to understand each other as they want to be understood, to see others as they want to be seen in their ideals. Isn't this the very basic meaning of dialogue in any human relationship — namely, accept another as an other and to be willing to receive from him, to take him as he is and try to understand him as he is?

I sincerely hope and pray, and I am sure you will agree with me, that this Golf Tournament, Ecumenical in character, in its Second Year will arouse the same kindred spirit of Ecumenism not only among the members and participants, but among all the memberships of our two great organizations, the K. C.'s and the Ancient, Free, and Accepted Masons.

May every stroke you have applied with great vigor to your golf balls during this tournament, be it at tee-off, approach, or putt, be the strokes against prejudices, the sins of omission and commission that we have made against each other; the distance of your strokes typify how

far you will keep these prejudices away from your lives henceforth in your relationships with each other, every ball holed seal them (prejudices) therein forever; may your scores be the gauge of how quickly, personally and collectively, we can overcome such sins and prejudices; and your victory be the mark or badge of the determination that such sins will henceforth be alienated from our lives forever. Seen from these points, this golf tournament cannot be otherwise but a success and a definite contribution towards a better understanding in making us really and truly greater and better Filipinos through Ecumenism.

Lastly, at this point, it certainly will be the greatest of omissions on my part, if I fail to extend to the organizers of this affair, Masons and Knights alike, the sincerest congratulations and felicitations they so richly deserve in making this now traditional affair, - an affair to cherish and remember until next year. Δ

* * * *

PADUA. . . From page 7

not merely as a worm but as a thinking creative "contemplator and a representative of the Architect of all things."

"Man does not abide by the nature of the elements, the Earth and the Sun, but aims and yearns beyond them, and brings about effects higher than any in nature. . . . When man thinks, he thinks far and away above the Sun, and yet further, and beyond the heavens. . . . He thinks of many worlds, aye an infinity of them" (*Tommaso Campanella, a Dominican monk and philosopher of the late 16th and early 17th centuries, a Copernican and contemporary of Bruno and Galileo, imprisoned on charges of heresy.*)

Δ

One of them is Mgrs. Julio Rosales, Archbishop of Cebu, the second Cardinal for the Philippines, the first being His Eminence Rufino Cardinal Santos, Archbishop of Manila. Another is Jan Cardinal Willebrands who will most likely succeed the late Agustin Cardinal Bea as head of the Secretariat for Promoting Christian Unity, the body, most responsible for promoting Ecumenism.

* * *

In Nazareth, home town of Jesus Christ, they have just finished a \$2,000,000.00 church largely financed by world-wide donations. It is the largest Christian house of worship (3,000 capacity) in the Middle East. Actually, it is two temples in one building. The first floor, called the Basilica of the Incarnation, retains many of the materials used in the buildings which preceded it on the same site: a fifth century Byzantine church, a thirteenth century Crusader basilica and an eighteenth century Franciscan church. The second floor, called the Church of the Annunciation, is the main church. The structure took fifteen years to build

under the supervision of the Franciscan fathers. It was designed by the Italian Architect, Giovanni Muzio. The whole edifice is covered by slabs of Nazareth white limestone cut from its local quarries. The door of the main church was carved by the American Sculptor, Fred Shrady, a Protestant convert to Catholicism.

* * *

It's a demographic, socio-economic fact. The urbanization of population. In England, the small Anglican churches in the countryside are being closed as aging, practically deserted and crumbling.

In Japan, they have had a solution. The zaibatus, giant business combines, do not build superbig factories in large cities. They distribute their small factories in the small towns so that people do not need to migrate to the large cities to work for them. So, their small temples and churches are getting more handsome.

In the Philippines, urbanization is a hard fact. Churches in the greater Manila area are getting handsomer while churches in the small towns and barrios are mostly bamboo and nipa structures.

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* * *

In the United States, under the leadership of Presbyterian Eugene Carson Blake, four denominations: United Presbyterian Church in the U.S.A., the Episcopal Church, the United Church of Christ and the Methodist Church united in 1960 and formed the Consultation on Church Union. Since then, the original four have increased to nine. Those who recently joined the union are: Disciples of Christ, African Methodist Episcopal Church, Presbyterian Church in the United States (Southern), African Methodist Episcopal Zion Church, Christian Methodist Episcopal Church and Evangelical United Brethren. Last year the Evangelical United Church merged with the Methodist Church to form the United Methodist Church.

In the Philippines, the movement is taking ground.

* * *

Batangas could have something in common with Texas. Last month we reported that Texas had organized the new Texas Council of Churches. This month we report on Batangas having a Batangas Council of Churches, composed of most of the Christian Churches in the province.

Easter Sunday last the BCC held an Easter evening service at the amphitheatre of the provincial capital where the Roman Catholic, Aglipayan, Baptist, UCCP and Seventh Day Adventist churches took part. A very big crowd was present at the ceremonies, signifying that ecumenism has taken roots in that town.

Msgr. Manuel Santos of the Aglipayan church gave the invocation; Msgr. Carlos V. Garcia of the Catholic church gave the opening remarks; the Pastor of the Seventh Day Adventist church read the scriptural passage; Rev. Samuel Casiano of the UCCP led the litany; Bible

readings were done by the Baptist pastor; hymns were sung by the Protestant choir, the Cursillista choir and the final hymn was sung by the conglomerate Catholic, Protestant and Aglipayan choirs.

* * * *

NO TEARS

By Elpidio A. Adalia

My eyes submerged by sobs in tears,
And lost of the Blessed Light;
Cast down by sin and dragged me
deep,
Into the pit of darkest dark.

The thunderbolt struck the world,
Awaked the dead into the Light;
The earthquake shook and gaped
the earth,
Heralded forth a glorious life.

Angel's note reverberating,
Within the halls of darkest time,
Proclaiming loud, "HE IS RISEN!"
Turning the eve to noonday bright.

The morning sun distilled my tears,
And I beheld the Risen Lord.
The print of nails, the crown of
thorns,
Divinely proved His very own.

My tearless eyes beheld the Truth,
He was Risen and touched and heard;
The greatest fact that should be told,
Authenticated by my faith.

One time I cried but now no more,
For I have immortality,
The Lord of Life proved this is True,
That lovely Resurrection morn.

* * * *

The man who makes no mistakes lacks boldness and the spirit of adventure. He is the one who never tries anything. He is the brake on the wheels of progress.

—Masonry at work.

and their ladies of Cavite No. 2 impressed RW Crudo and the visitors from Okinawa, Guam and Tokyo with their togetherness and cooperation not only in their social affairs but in their Masonic projects as well.

RW Crudo saw how well they run their youth center, how on Sundays the doctors of the Lodge hold clinic hours for the indigents of the city where they get treatment and medicines free. They have well-stocked shelves of medicines pooled by the doctors themselves; they have several racks and shelves of books and magazines for the students of Cavite National High School who spend their leisure hours in the center. Moreover, the Lodge members contributed toward a special scholarship fund to send at least ten students beginning the school year, 1969-70, to the CNHS.

* * *

On March 15, 1969, RW Manuel M. Crudo, Deputy Grand Master, motored to Calauag, Quezon, where he reactivated Plaridel Lodge No. 74 of that town. After the ceremonies of reactivation, RW Crudo, with the assistance of VW Juan as Master of Ceremonies, installed the officers of the Lodge for 1969. The ceremonies were held at the Girl Scout Headquarters of the town. The list of elective officers of Plaridel Lodge No. 74,

along with those of Lodges in Okinawa and Lodges under dispensation, are found on page 28. △

* * * * *

TALATALA . . . From page 18

ever be initiated into this Fraternity unless he is morally and spiritually prepared in his heart and by losing these internal values, a Mason becomes unworthy to be a member of this Ancient and Honorable fraternity. Remember always, that it is the internal and not the external qualifications which recommend a man to be made a Mason. △

* * * * *

There is kingdom on the earth wider than the sea and earth, though they rolled together as finest gold and spread by the beating of hammers. Its existence is a fact as our beats are facts, and we journey through it from birth to death without seeing it; nor shall any man see it until he has first known his own soul; for the kingdom is not for him, but for his soul. And in its dominion there is a glory such as hath not entered imagination — original, incomparable, impossible increase.

I do not understand myself. The most I am sure of is that I am doing a Master's will, and the service is a constant ecstasy. When I think of the purpose I am sent to fulfill, there is in me a joy so inexpressible that I know the will is Gods.

Bro. Lew Wallace



In the pictures (in white polo and black pants) is Bro. Felimon Bobon, PSW, Mt. Kaladias Lodge No. 91 and WP, Josefa Llanes Escoda Chapter No. 10, OES, Dumaguete City, who donated the lot and building for a Protestant Church in Pamplona, Negros Oriental and a one-hectare lot for a barrio Elementary School in the same town.

Pitak Filipino

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

NAPAGIISA ANG MALAYA

Ang kalayaan ay siyang lunggati ng lahat ng tao sa buong daigdig. Nagaalab sa puso ng bawat nilalang ang kalayaan ng isip at pagsasarili. Bunga ng maunlad na pagbabago, ang mahihinang bansang sinasakop ng mga malalakas, ay nagsisipag-alsa upang lumaya. Nais nilang masarili't mamalakad ng kanilang Pamahalaan, sangayon sa kanilang pangangailangan.

Ang mga kabataan sa lahat ng dako, laluna ang magaaral sa mga pamantasan ay nagdedemonstrasyon na rin. Nais nilang makakalag sa taikala ng makaluma't makadiktor na pamamahala ng mga magulang, paaralan at Pamahalaan. Hinihingi nilang makibahagi sa mga pagbalangkas ng mga programa sa Edukasyon, Lipunan at ng Gobiyero, and kalayaan sa pamamahayag, at pagkilala sa mga Samahan nila. Ito sa ganang amin, ay isang magandang tanda ng malusog at nasatakda-nang-gulang ng mga kabataang may kakayahan ng mamalakad ng malayang Sosyedad.

Kagitingan ang umibig at magpahalaga sa malayang isipan at sariling konbiksiyon. Subalit may mga pagkakataon na ito ay nagdudulot ng masasaklap na suliranin. Mula sa malalim at malawak na pag-iisip, madalas na ang kanyang mga kuro-kuro ay hind maunawaang mabuti ng marami niyang mga kapanalig. Madalas ang mga may alinlangan ay namamangha kung ang kuro-kuro ay malathala sa ibang lugar; nagpapatu-

may na ang bunga ng malayang isip ay mayroon katuturan. Sa loob ng alin mang Samahan, ang pinakamamahal ay ang mga sunudsunuran. May tutol man sila'y nilulunod sa kalooban, nang huwag daw magambala ang kaayusa't katahimikan. Ang lging nagtatanong at nagsusuri sa mga kalakaran, ay Pahamak na kinamumuhian. Ito ang trahediya ng may malayang pag-iisip at sariling konbiksiyon. Minsan tuloy ay naitatanong kung ang kalayaang malabis niyang minamahal ay katumbas ng mga mapapait na pasaring na kanyang tinatamo? Sapagkat ang Kalayaan ay naging bahagi na, nang kanyang buhay, ipinasiya niya, na ang pinakaiibig niyang Kalayaan, ay higit na mahalaga kaysa siphayong ginaganti sa kanya ng Kapatirang pinaglilingkuran niya ng buong pagpapakasakit at katapatan.

Kung ang grupo ay institusyon o namamahalang pangkat, ang mapagisa, ay walang kapanatagan sa paggamit ng malayang pamamahayag, laluna kung ang kuro-kuro niya ay kontra. Ang tahasan at tapatang pagbubunyag ng sariling opinyon, matapos ang masusing pagsusuri sa paksa, ay labag sa kodigo ng Pangkat. Ang matatag na pagtutol kailanma't ang balak ng grupo'y mali at walang batayan ay hindi kanaisnais sa Grupo. Ang Establisamiyento ay sakrosanto. Halos lahat ng kasapi'y dominado. Ang tanging sagot na inaasahan, ay Oo. Sa sistemang ito nagsisimula ang Isip-Alipin ng mga deboto at nang pag-

hahariharian ng Pamunuang Pangkat.

Hindi ba ninyo namamasdan sa mga pulong ng Kapatiran, na marami sa dumadalo ang tahimik na tahimik sa kanilang upuan, mayroong nag-uusapan ng sarilinan, ang iba ay nag-iidlipan, at iilan lamang ang lumalahok sa pagtalakay sa mga pak-sang pinag-uusapan? Bahagya nang madinig ang pagbasa sa talatitikan at nang mga mungkahi, kaya ang nakararami'y walang nauulinigan. Kayo ba'y hindi nagtataka na kung dumating ang botohan, pagsang-ayon ang taas ng mga kamay? Madalas nating masaksihan na sa ngalan ng Toleransiya ay maraming katiwalian ng ating pinababayaan. Hindi kaya ang masamang ugali nating ito ang nagpapahina kundi man nagpapagupo sa marami nating Lohiya?

Karaniwan na sa mga Samahan ay may miyembrong tutol sa lahat ng panukala. Kinagawian nang tumutol upa lamang makapagsalita. Siya ang Kontrobersiyal. Alam kaya natin na, may mga pagkakataon, na ang malaya sa pagpapahayag ng kuro-kuro at ang kontrobersiyal ay mabuti pa sa mga kaanib na gaya nang mga hipong tulog ay nagpapadala na lamng sa agos. Sa pamamagitan ng kanilang mga mapagsaliksik na pagtatarong ay naglilinaw kung malabo man ang pinag-uusapan at naitutumpak kung may kamalian.

Ang taong malaya ay mapagsuri, hindi siya patatali sa mga kasunduang alanganin, puro anyo walang sustansiya, puro parirala, salat sa halaga. Ang taong malaya ay mapag-usisa kaya kinamumuhian ng Establisamiyento. Bago niya maipagpasiya na siya'y magbitiw, ang Samahan ay naitiwalag na siya.

Kung sakali'y may ligaw na Pangkat na tatanggap na kasing-uri niya, may tiwala sa kakayahan, mapag-isa,

ngunit sa kanilang sarili'y malaya, masaya. Dahil sa pagkakaibaiba ng kanilang hilig at pagpapahalag sa mga bagay-bagay, ang maliit na grupong ito ay mahirap makapagtagatag ng isang Samahan. Ang pag-ibig sa kalayaan, ay siya mismong sagabal sa maayos na pagtitinginan. Indinila mapaparisang ang maamo at matahimik na takbo ng Establisamiyento. Ang mapag-isip at may sariling conbiksiyon, ay hindi papayag na pangimbabawan, maging ng mga kapuwa niya mahilig sa Kalayaan.

Ang Establisamiyento at ang Lipunan o Samahan, hindi sa lahat ng panahon ay kinamumuhian ng pangkat maging sa mga maibigin sa kalayaan. Kapag ang dalawang ito ay may disiplinang at maunawain, ang tangi, samantalang taglay niya ang kalayaan, ay madaling makassma sa dalawa ng walang sigalot. Ang mga idea niya ay mauunawaan ng Samahan sa patuluyang paggamit ng kanyang lengguahe.

Ang taong kontrobersiyal na inilalarawan dito (ang tuwi na'y tutol upang makapagsalita lamang) ay hindi kailangang ang nangungulilang taong tinutukoy sa unahan. Ito madalas ay nakikisama, sa pamamagitan ng pagtawta ay nililimot niya ang pagkontra, maski na siya mapagwikaan. Samantala, ang may sariling bait, mapag-isip, karaniwan mang mapag-isa'y taimtim sa loob ang paninindigan sa kanyang konbiksiyon, lathala e kuro-kuro, laluna't ang mga burigang isipang iyan ay kinikilala hindi lamang dito kundi sa ibang bansa. Indinila ipagwawalang bahala ang pagyurak sa kanyang makatuwiranang simulain, gayundin hindi niya isusuko ito sa Establisamiyento, Lipunan o Lohiya. Dahil diya'y maaari siyang mapag-isa, malaya palibhasa'y sa sariling loob, nasisiyahan, nagsasaya. △

Symbolic Lodge Officers for 1969 (Continued)

Regional Grand Lodge of the Ryukyus

Okinawa No. 118

Location: Ginowan, Okinawa

Stated Meeting: Second Tuesday

Wor. Master: Amado P. Arnais

Senior Warden: Saburo Nishime

Junior Warden: Shoichi Hashimoto

Treasurer: Larry H. Shimizu

Secretary: Edgar A. Cole

Address: Ginowan, Okinawa

Coral No. 142

Location: Machinato, Okinawa

Stated Meeting: First Friday

Wor. Master: William Paul Schwager

Senior Warden: Ellis Truman Mills, Jr.

Junior Warden: Leon Williams

Treasurer: Glen A. Strong

Secretary: Robert F. Sweeny

Address: USA CISO APO 96248

Loo Choo No. 172

Location: Koza, Okinawa

Stated Meeting: Second Thursday

Wor. Master: Walter E. Wetherill

Senior Warden: Billy J. Marsh

Junior Warden: Harold E. Dill

Treasurer: Alan W. Brown

Secretary: Cleveland McConnell

Address: HO USARVCS (CPO)
APO 96331

Clayton W. Roberts No. 175

Location: Naha, Okinawa

Stated Meeting: First Tuesday

Wor. Master: George L. Mar

Senior Warden: George W. Jones, Jr.

Junior Warden: Bernard F. Willis

Treasurer: Duane E. Solley

Secretary: Box 5049, 374th TAW

Address: APO 96235

Shurei No. 176

Location: Naha, Okinawa

Stated Meeting: Second Thursday

Wor. Master: Isao Matsuda

Senior Warden: Yukimasa Hazimoto

Junior Warden: Morio Onaga

Treasurer: Matsuo Okamura

Secretary: Wallace K. Yoshida

Address: REPC USCAR, APO 96248

Masonic District No. 12 — Quezon Province

Plaridel No. 74

Location: Calauag, Quezon

Stated Meeting: First Saturday

Wor. Master: Victorio L. Jorvina

Senior Warden: Sofio Villanueva

Junior Warden: Cesario Villareal

Treasurer: William Ong

Secretary: Constancio Valena

Address: Calauag, Quezon

Masonic District No. 18 — Davao-Cotabato

Rio Grande, U. D.

Location: Kabacan, Cotabato

Stated Meeting: First Monday

Wor. Master: Isagani S. Bella

Senior Warden: Cornelio V. Azarcon

Junior Warden: Amando O. Austria

Treasurer: Esteban E. Acacio

Secretary: Prospero Pajarillaga

Address: Mindanao Inst. of Technology
Kabacan, Cotabato

Mati-Aurora, U. D.

Location: Mati, Davao Oriental

Stated Meeting: Second Monday

Wor. Master: Roman Tesoro

Senior Warden: Patricio S. Cunanan

Junior Warden: Francisco Lahora

Treasurer: Gali Sibala

Secretary: Genaro Ansaldo

Address: P. O. Box 175
Davao City

* * *

GOLF TOURNAMENT

One of the activities enjoyed by golfing brethren who attended the 53rd. Annual Grand Lodge Communication was the golf tournament held on April 22, 1969 at the Muni golf links in the morning of the first day of the Communication. Some twenty golfing Masons participated in the tourney managed by a committee composed of Bros. Pat Gonzales, Bayani Ibarrola, Domingo F. M. Domingo and Agustin Miravite.

The diggers were classed according to age: fifty and below, over fifty to sixty and over sixty. Winners in the fifty and below group are: Bros. Eduardo Espejo, Agustin Miravite and de Rama; above fifty to sixty: Bros. P. Rivera and Bayani Ibarrola; above sixty: Bros. F. Alejo, Sr. and Domingo Bascarra. Bro. Pat Gonzales won the lowest gross score. Cups were awarded to the winners during the installation ceremonies on April 24, 1969.

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Mga Anak ng Kaliwanagan

WB Abraham G. Manahan, WM (46)

Isang maikling kasaysayan sa buhay ng ating bayaning Dr. Rizal ay nakatawag ng aking pansin. Isang gabi'y binabasa ng ina ni Dr. Rizal ang kasaysayan ng "Hangal na Gamugamo". Ayon sa kuwentong ito, ang ina ng gamugamo ay laging nagpapaalala sa kanyang anak na huwag lalapit sa ningas ng ilaw sapagkat masusunog ang kanyang pakpak, siya'y lalagpak at siya'y mamamatay. At nangyari, samantalang binabasa ito ng kanyang ina ay nakakita si Rizal ng isang tunay na gamugamo na aaliialigid sa ilaw ng kanilang kandila at nang makita nito ang liwanag at boong pananabik nitong sumugba sa ningas ng ilaw. At tulad ng dapat asahan nasunog ang kanyang pakpak, siya'y nahulog at namatay. At nakita rin ng ina ni Dr. Rizal ang nangyari na kapaerdaka'y nagsabi "Nakita mo ba ang bunga ng pagsuway sa magulang?"

Datapuwa't noong magbinata na si Dr. Rizal ay nasabi niya na iba ang kanyang isipan sa maikling kuwentong iyon. Ayon sa kanya'y hindi hangal ang gamugamo at hindi natin siya masisisi sapagka't "sino ang hindi mabibighaning mamatay sa gayong napakagandang liwanag".

At isang Disyembre, ng umaga, noong taong 1896 bago sumikat ang araw ng kalayaan, isang Mason ang nabuwal at namatay sa anyaya ng kabighabighaning liwanag. Katulad rin ng Ama ng Masoneria sa Pilipinas at buhat sa kanya'y hinango ang pangalan ng templong ito ang tagalay ng buhay sa dambana ng kalayaan upang makita ang maluwalhating liwanag ng malayang Pilipinas! Maraming mga bayani

ang naputi ang buhay, hindi kakaunting kaluluwa ang nabuwal sa dilim ng hatinggabi at silang mga bae at mga lalaking walang takot sumugba sa ningas ng kandila ng kamatayan upang makita ang tunay na liwanag ng kalayaan.

Bakit marami ang naghahanap ng liwanag sukdulang ikaputi ng kanilang buhay? Sa labi ni Haring Solomon, "Tunay na ang liwanag ay mainam, (masayang bagay sa mga mata ang magsitingin sa araw)".

Marahil higit na akma ang kasagutan ni Apostol Pablo, sabi niya'y sapagkat tayo'y mga anak ng Kaliwanagan at ang Kaliwanagan ay nabubuo ng Kabutihan at Katuwiran at Katotohanan. (Efeso 5: 8-9)

Kabutihan — Katuwiran — Katotohanan. Ito ang tatlong "K" ng Masoneria. Ito ang kabuoan ng ating mga hangarin sa buhay, ito ang hantungan ng ating mga pangarap at ito ang layunin ng ating kapisanan.

Ang mga ito'y tatak ng isang tunay na Mason, mga taong nararantanan ng damit ng kabutihan, matapat na tagapaglingkod sa katotohanan at umaaakay sa iba sa daan ng Katuwiran.

Ang ating pagkakapatiran ay pangkalahatan, walang itinatanging wika, kulay o pananampalataya. Ang pagsasamahang natatatag sa ganitong paniniwala at nabubuklod sa ganitong diwa ay magtatagumpay sa puso at isipan ng lahat ng mga taong nagmamahal sa tunay na halaga ng buhay.

Ang ating pagkakapatiran ay na-

Turn to next page

sasalig sa paniniwalang mayroong iisang Diyos, wika ni Haring David, "ang Panginoon ay aking Liwanag at Kaligtasan, kangino ako matatakot." Kung siya ang ating kakampi, sino ang laban sa atin.

Ang ating pagkakapatiran ay nag-uutos na ang mga katungkulang ating dapat na gampanan ay kailangang naaayon sa Banal na Kasulatan. Ito ang susi na magbubukas sa pintuan ng paglilingkod sa ating kapuwa at ilaw na tatanglaw sa daan ng kaligtasan. Ang isang ganap na tao'y iyong binabahagi ang liwanag ng ilawang sa iba hindi tulad ng isang maramot na haling na matapos na sindihan ang kanyang ilaw ay tinakpan ito sa isang kaban.

Kung papaanong ang buwan ay tumatanggap ng liwanag buhat sa ating daigdig ay gayon din nama'y sinusuklian tayo ng liwanag nito sa gabi. Hindi totoong walang kabuluhan ang maglingkod sa kapwa, mayroong panahon at bahagi sa buhay na bumabalik sa atin ang kabutihang ating nagawa. Sa kabila ng kapusikitan ng hating gabi kailanma'y hindi tayo maglalakad na magisa sapagkat libu-libong ilawan sa langit ay tatanglaw sa atin at ang mapagpalang kamay ng Diyos ang aakay sa atin.

Tayong mga magkakapatid sa Kapisanang ito ay binigyan ng ating Ama ng tig-iisang ilaw upang ating gamiting tanglaw sa lakad ng buhay. Hindi hinihintay ng daigdig na lahat tayo'y maging manggagamot, manananggol, inhinyero, mangangalakal o magsasaka; ang hinihingi sa ating ay kahit na ano ang ating hanapbuhay at katayuan sa buhay ay kailangang gampanan natin ito ng buong pagtatapat, ng ating buong kakayahan at ng ating buong puso ayon sa ibinigay na li-

wanag sa ating ilaw. Hindi katan-yagan, hindi kaalaman o kayamanan ang sukatan ng tagumpay, kundi kung papaano mo ginagampanan ang iyong tungkulin sa lipunan.

Kung ikaw ay isang mataas na pinuno ng bansa, ikaw ba'y tumututpad sa pagkakatiwala ng isang matapat na paglilingkod?

Kung ikaw ay isang manggagamot ginaganap mo ba ang iyong tungkulin para sa kalusugan ng lipunan?

Kung ikaw ay isang manananggol ikaw ba'y kasangkapan ng katuwiran at alagad ng katarungan?

Kung ikaw ay isang guro, papaano mo binuksan ang murang isipan sa daigdig ng kaalaman?

Alalaong baga'y ginamit ba natin ang ating ilaw ng naaayon sa paraan ng ipinagkatiwala sa atin ng ating Diyos?

Mayroong isang Pastor Metodista ang nagsermon at nagsimula ng ganito: "May tatlong uri ng paggalaw ang adarw, ang pasulong, ang pabalik, at ang pangatlo'y, ang paksa ng aking sermon ngayon umagmula sa aklat ng propetang si Hosue — "at ang araw ay tumigil".

Marahil ay nakuha ninyo ang ibig kong ipakahulugan. Marami sa mga tagsasalita na matapos magsimula'y hindi malamang tapusin ang kani-lang sinasabi. Kaya't umiinit ang upuan ng mga nakikinig (ito ang pasulong na galaw ng araw) ang iba namang nagsasalita ay nagbabalik sa mga bagay na nasabi na niya. Kaya't lalong umiinit at nagpapaypay na ang mga nakikinig. (Ito ang pabalik na galaw ng araw). Subalit tulad ng paksa ng sermon ng pastor na yong "ang araw ay tumigil", ibig kong wakasan ang aking talumpati sa mga salita sa unang dahon ng Genesis "magkaroon ng liwanag".

Others who participated in the game were: Bros. Saturnino David, Ciriaco del Mundo, Mateo Cipriano, M. Bu-maat, and E. Everret.

* * * *



MT. PINATUBO LODGE No. 52, F & AM, San Narciso, Zambales.

* * * *

was awarded the coveted Grand Master's Trophy as the Most Outstanding Lodge during the Masonic Year 1968-69. The presentation of the Trophy was made on the occasion of the Installation of the officers of the Grand Lodge of the Philippines on April 24, 1969. On hand to receive the award were some of the Officers and members of Pinatubo Lodge No. 52, F & AM.

Attached picture, from left to right, are: WB Ciriaco F. Villanueva, PM; VW Desiderio Hebron, District Deputy Grand Master, Masonic District No. 8; Bro. Wallace Trout; MW Manuel Crudo, Grand Master; WB Howard H. Ingggram, PM, incumbent Master; WB Antonio G. Dumlaog, PM; and Bro. Lowe. △

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The world-wide revolt of youth is part of the maturing of youth everywhere. They are growing faster than they are being taught; they believe more in their idealistic fiction than they are provided with hard facts. There are less sweet sixteens because there are less sweet sixties. They say that revolution is the result of an old society pregnant with a new one.

In this Grand Jurisdiction, a minuscule part of our Masonic youth are members of youth organizations appendant to Masonry: the Order of DeMolay, the Order of Rainbow for Girls and the Order of Job's Daughters. The greater portion of them are simply out of these youth organizations which, like Masonry, teach love of God, country, home, family and life-ideals that make them good and true young people. Nonetheless, they are grandchildren, children, brothers, sisters, nephews and nieces of Masons and as such, there remains between them and their forbears some kind of a spiritual bond. Moreover, there is on them a mark, "related to Masons", which they cannot easily shake off, a concept held by their friends, neighbors, classmates, schoolmates, and acquaintances.

It is this concept, for good or ill, that sets them apart in any home, school or church. Somehow it sticks and it is well that it does for with it, the Masons are also stuck. It is in it that responsibility on both sides that they have to grow. Unequivocably though, the Masonic Youth and their forbears are proving equal to the responsibility. More than ever, they realize that the responsibility must be shared, implemented and made part and parcel of their daily lives. And both sides are glad that it is well worth the sacrifice.

It will interest our readers to know that we get letters from as far as Central and South American Masons asking how they may organize chapters of youth organizations appendant to Masonry. They too realize that the future of their Masonry there depends in some measure on the training of their young people who are beset with problems that obtain everywhere else.

We are well ahead here, but we should not remain satisfied and complacent. If at all, we should redouble our efforts along this line. Let us get our young people to train themselves now. Let us give them every opportunity to be together among themselves, with our guidance, necessarily, the better for them to have a share now in the responsibilities that are with us. As the Sanskrit says, "Today well-lived, makes every yesterday a dream of happiness and every tomorrow a vision of hope."

We have no qualms about the future of our Masonic Youth. They know their responsibilities, all they need is a little push, a little inspiration, a little guidance. What we are scared about are with Masons who are complacent, who have a lot of ideas they are unwilling to put into practical effect; who stand on the side of the road and let the world go by; whose Masonry is dues-card Masonry. △

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Deputy Grand Master	Edgar L. Shepley
Senior Grand Warden	Damaso C. Tria
Junior Grand Warden	William C. Council
Grand Treasurer	Cenon S. Cervantes
Grand Secretary	Esteban Munarriz
Assistant Grand Secretary	Mateo D. Cipriano
Grand Chaplain	Leon Vidallon
Grand Orator	Teodoro V. Kalaw, Jr.
Grand Marshal	Ruperto Demonteverde
Grand Standard Bearer	James L. Norris
Grand Sword Bearer	George M. Reid
Grand Bible Bearer	Jose M. Cajucom
Senior Grand Lecturer	Hermogenes P. Oliveros
Junior Grand Lecturer	Juan Causing
Junior Grand Lecturer	Fred T. Guerrero
Junior Grand Lecturer	Mario Racela
Senior Grand Deacon	Alejandro Eusebio
Junior Grand Deacon	Teotimo G. Juan
Senior Grand Steward	Bayani Ibarrola
Junior Grand Steward	Benjamin Go'amco
Grand Pursuivant	Salvador C. Aquino
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REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

Glen A. Strong, *Regional Grand Master*

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

LA MASONERIA ES HUMANISTA

Sabemos que la Masonería es una institución esencialmente humanista. No solo es una selección de valores humanos, sino que ella misma es un permanente programa de temas referidos a la Humanidad. Sabemos, también, que la doctrina masonica o el ideal masonico, apunta hacia los hombres y los problemas de la Humanidad, con miras que le son propias y con elevadas y no disimuladas pretensiones. Y sabemos, finalmente, que las actitudes masonicas se conforman con el prestigio de la institución y con ideales de su propia filosofía.

Por otra parte, sabemos que en toda época histórica se presenta a la consideración humana toda una abigarrada confluencia de problemas criados por el hombre mismo, que a veces lo orientan y otras lo desvían; y al tomar de ellos, las altas autoridades morales del mundo procuran su estudio y posibles soluciones; y que los problemas se complican, y confunden a los más resueltos; que surgen corrientes y posiciones que se disputan las vías de solución; y que se lucha, se sufre, se goza, se realiza, se fracasa. Se tejen nuevas ilusiones, y se recomienza un ciclo de apreciaciones y ejecuciones, en forma indefinida. Y se termina diciendo, invariablemente: "Hoy más que nunca" o "Nunca como hoy".

La Humanidad siempre ha sido caos, confusión y gloria. Ha vivido permanentemente los extremos de la conducta colectiva y ha estado siempre atenta a su propio desafío.

Las alteraciones que hoy se sufren en el terreno político; en el terreno económico y social; en el campo de filosofía y de la religión; en el ambiente del derecho y de la justicia; en el ámbito de la ciencia y de la técnica; en el clima de las expresiones artísticas y literarias; así como en el ancho mundo que se abre la vehemencia juvenil en su desordenada demanda de justos cambios; esas alteraciones — decimos — reproducen — con las reservas del caso — las inquietudes de la historia humana, y, sin duda, serán heredadas por quienes sigan nuestros pasos, con las modificaciones inherentes al cambio de paisaje en el tiempo y en el espacio.

—Por Dr. Sotero del Río Gundian,
Gran Maestro del Gran Logia de
Chile.