

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Bro. Emilio Aguinaldo as a young leader for freedom.

VOL. XLV

No 6



June

1969

Published monthly by the Cabletow, Inc. in the interest of the Grand Lodge of the Philippines. Office of Publication: 1440 San Marcelino, Manila D-406. Re-entered as second class mail matter at the Manila Post Office on June 16, 1962.

Subscription — P4.00 a year in the Philippines.

Foreign: US \$1.50 a year.

— P0.45 a copy in the Philippines.

Foreign: US \$0.20 a copy.

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Grand Master's Message:

BRO. AGUINALDO AND PATRIOTISM

On June 12, 1898, Bro. Gen. Aguinaldo, on the balcony of his historic home in Kawit, Cavite, in the presence of hundreds of his soldiers and generals, many of whom were Masons, proclaimed the independence of his country. It was indeed a heart-warming, soul-searching proclamation, one that set the hearts of his countrymen aflame for freedom, a proclamation of great importance and significance for Filipinos whose patriotism was then and there enkindled to greater intensity.

Today, seventy-one years after that important happening, it is sad to say that our patriotism has lost intensity. Our patriotism is waning, if not dying. Many problems that concern the progress of our country are taken for granted, left unattended or unsolved. It is a sad commentary on our citizenship that we are more interested in pesos than we are in the progress of our country. Our love for the peso supercedes love of the Philippines.

It is about time that we turn for inspiration to the patriotism of old, to the patriotism exemplified by Bro. Gen. Aguinaldo and his fellow freedom fighters. The need for their kind of patriotism is even greater today than it was as the time they exemplified it. It is needful that we now consider the importance of patriotism in this age of now. We cannot, we should not, sell our country down the river. We must now realize that for our country to have its place in the sun, in the concert of respected and respectable nations, each of us is duty-bound to work for her economic, political and cultural progress based on respect for law and order.

Toward the end of this month, they are holding in Dumaguete City a Masonic youth conference work/camp at which they will learn more of their duties to God and country. There they will learn by doing and observing what youth can do to help their country on its road to progress. I congratulate the planners of that conference as well as those who attend it. They are going to learn a lot that will be of great value to them now and later. I trust that they will realize that Bro. Gen. Aguinaldo was a young man when he did so much for his country.

We now have in our possession two articles on Bro. Gen. Aguinaldo by MW Emilio P. Virata, PGM, which articles will appear in *The Cabletaw* this month and next. I trust that in our Lodge meetings, in our conversations at home and elsewhere, we shall have occasions to talk about them. Gen. Aguinaldo and patriotism are one. Let us produce more Aguinaldas in our homes and Lodges.

(Sgd.) MANUEL M. CRUDO
Grand Master

Editorial:

THE TIME OF YOUTH

This month of June, two important happenings are well worth our attention. On June 12, 1898, Gen. Emilio Aguinaldo proclaimed the independence of the Philippines and from June 18-22, 1969, the second annual national conference of Masonic Youth goes on in Dumaguete City. We are reminded that at the time Gen. and Bro. Aguinaldo proclaimed the independence of his country, he was in his early twenties. His was a time of youth and today, our youth shall have its time and our time.

At their conference work/shop, they chose for their theme, "Masonic Youth and National Development", a theme that to many of us would warm the cockles of our hearts, considering that our Masonic Youth are getting concerned with the problems which are theirs as well as ours.

From the advent of teaching and learning on the face of this globe, youth power has been with us. Youth power, like any other kind of power, has been and can be used for great good or greater evil. Lately we have seen with our own eyes, how with their insouciance, students used their power to destroy rather than build and then again, lately, we have seen with our own eyes how the forces for good, of law and order, triumphed over the insolence of the power of the young.

It is to their credit that none, or perhaps a very few, of our Masonic youth had a hand in the student riots. As part-bearers of the honorific name of Masonry, they were circumspect in their deeds. Those who take the chance to be in Dumaguete at the conference will see for themselves how true our prognostication is going to be. It is based on the ineffable grace that Masonic young people, even with their faults and imperfections, will bear up to whatever is expected of them.

Our position is, as it always has been, that our Masonic youth should have a little more of the time of Masons for their guidance and inspiration. We are busy people, yes. Least of all do they need our money. More than anything else, our little investment in time for them will work greatly for their future, if indeed, we have invested money to send them to the conference, let us not regret it. It could work greatly for the future of the child in immeasurable benefits not immediately discernible, unlike an over-the-counter purchase.

To help the young is like being young again. △

Grand Master's Program for the Year

(Condensed from the address of MW Manuel M. Grudo, Grand Master, at the Scottish Rite Luncheon on May 10, 1969.)

A program of activities, like a schedule of classes which a teacher prepares for students, is for them to judge if the teacher has anything worthwhile to offer in the way of things and matters that would tickle their brains. As your Grand Master, it now becomes me to list for your perusal the following guidelines and program of activities:

1. *A government of laws and not of men.* For our Grand Lodge to be rightly and democratically governed, it shall be my concern to pay homage and obedience to our laws, rules and regulations under the dictates of our Constitution rather than the importunings of men and vested interests. Our Committee on Revision of the Constitution has labored hard and long and have come up with a good work which we shall see adopted and obeyed.

2. *Assistance to undeveloped and underdeveloped Lodges.* In the past, the proliferation of Lodges for valid or invalid causes, have brought about anemic Lodges. Some of these underdeveloped Lodges can hardly meet for lack of quorum. I shall see that they have assistance in developing themselves, but if they are beyond hope, they shall be advised to surrender their charters for the good of Masons and Masonry in our grand jurisdiction.

3. *Our Masonic Youth shall be helped to help.* Young people related to Masons, whether members of Youth orders appendant to Masonry now existing in our grand jurisdiction or not, shall be assisted by us, the better for them to help their fel-

lows, their communities and their country. We hope to have in our Grand Lodge, a coordinating body, possibly a Masonic Youth Foundation, which shall increase the quantity and quality of our youth organizations.

4. *Masonic communities shall be encouraged and developed.* Our Masonic Youth supply the future membership in our Masonic Lodges and Eastern Star chapters. A Masonic Family is a united family. As we encourage Masonic families, we shall continue encouraging the development of Masonic communities, where in centers of population, they will have at least a Masonic Lodge, an Eastern Star chapter, a DeMolay chapter and either one of a Jobite Bethel or Rainbow assembly.

5. *We shall continue the Ecumenical Dialogue.* It is little known, and well it might be, that representatives of Masonry and the Catholic clergy, unofficially and later officially, have, for almost two years been in regular conversation or dialogue to iron out the kinks in Masonic and church rapprochement. The day is not distant when such will become a reality on paper. I have reappointed MW Wilmarth, PGM, to head the panel of Masons secure in the thought that he will do it with finesse as he had done last year. This year we are hoping it will be finessed.

6. *The City Mason and the Country Mason are brothers.* In an insular and agro-economic dispersion of our grand jurisdiction, we Masons in Manila, where the rat race is keener, are unable to be as civil as the bre-

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thren in the provinces. This does not mean that we in the cities are less capable of practicing brotherhood than those in the provinces who are ever ready to spread the welcome mat at the drop of a hat, blue or grand oriental. This year, we have *an hoc* standing committee of volunteers: Bros. Artemio Bayas, Mamerto Buenafe, Narciso Roque, Ernesto Gonzales, Julio Abarquez, Artemio Bustamante, Isaias Angeles, Teotimo Juan, Calixto Zaldivar, and others, who will be glad to meet incoming brethren from the provinces and overseas if we know the place, time, day, date and mode of arrival.

7. *We will apply Masonic austerity.* Any Lodge or officers thereof who give any of us Grand Lodge officers who visit brethren in the provinces lavish entertainment will have a low rating in our estimation. The welcome of the heart is more valuable to us than the welcome for the stomach. In these days of budgetary stress, circumspectful spending will enable us to do more for others if we are willing to spend less for ourselves.

8. *We go with a brother to the end of his road.* With Cavite Masons, they have a beautiful custom of going with a brother to the end of his road after he lays down his working tools. This used to be done in many other places. Under the excuse of "no more time," we are present at the Masonic service in a Lodge and after that ceremony, we each go our respective ways, leaving the family to take the brother to his last resting place. The best part of a Masonic funeral service is at the resting place of the brother. Let us go all the way with him to his resting place. Let this be done in all the other Masonic districts, not just in District No. 10.

9. *Singing Masonic communities will brighten the corners where they are.* To those who cannot carry a tune, this might be silly. But we know that monotones, when they try singing with others, can really carry a tune to glory. They say that battles are won by singing happy soldiers. In some areas perhaps, they will be able to get the services of professional artists to sing for them. You may not always get what you like, why not try to like what you get — yourselves singing together. The Masons, Eastern Stars, DeMolays, Jobies and Rainbows, if they sing together can produce sounds of music or music of sounds.

10. *Last, but not least, let us give spirit and meaning to the Aguinaldo Centennial Year.* The year 1969 is Aguinaldo Centennial. The life of WB Aguinaldo should be a beacon light for all of us. We shall propagate more of his Masonic activities for the inspiration of the brethren. I call on all Lodges to have lectures on the life and times of WB Aguinaldo.

* * * *

There is no truth more thoroughly established, than that there exists in the economy and course of nature an indissoluble union between virtue and happiness, between duty and advantage, between the genuine maxims of an honest and magnanimous policy, and the solid rewards of public prosperity and felicity. . . The propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained.

Bro. George Washington

Taught by degrees . . . •

Bro. John Yench (169) •

Moral Philosophy is an alternative name for Ethics which is what is nearest to the meaning used by Masons when morality is spoken of as a science taught by degrees.

Among the many meanings found for the word "morality" in the big Webster dictionary, is the idea of doing the right thing. The usual view of this is that it is a matter of the conscience.

It is blurred in definition, and it gives one no pool of clear facts to treat as a science.

There is an *a propos* remark in "Virtues What Are They" by Charles S. Myers, 32°, in *New Age* April 1968; "Indefinite terms, such as virtue, seem forever illusive. Regardless of the definition offered, there never is universality of agreement as to their meanings."

Hundreds of books have been written about *Ethics* from Aristotle's *Nicomachean Ethics* through Spinoza's "*Ethica More Geometrico Demonstrata*" to modern textbooks on the subject.

There is enough *scholastic* material on the subject of *Ethics*.

But is it scientific?

Before one can answer that, one must ask what is scientific.

A science is built on things proven and on propositions which rise logically from established data.

More briefly, a science is built on things which are *true*. Certain regularities in nature are recognized so that action can be taken on the basis of dependable recurrences.

Unfortunately in these modern times, a position called *Logical Positivism* rules out much of what one

• Morality as a Science

might classify as being in the field of morality.

This is how such position is sized up by Ernest Gellner in his book "Words and Things" (Victor Gollacz, UK, 1959) page 88.

"What matters most about it is perhaps its negative aspects, its denials of ethical, aesthetic, religious and other aspects of human discourse, its expulsion of that kind of talk from the realm of determinate meanings. This *brutal legislation* is what is primarily associated with Logical Positivism in the general mind..."

Men of the Masonic stamp will rebel at the position of Logical Positivism and rightly so. We feel that it is this kind of thinking which has brought about *amorality* and that it is this absence of values which is behind dialectical materialism (the philosophy of communism), atheism, totalitarianism, widespread crime and violence and student disorders, and secularism in the churches, where today one gets social action instead of spiritual conversion.

Nevertheless, it is not *rebellion* which will restore the balance.

What will help is the systematic setting out of a science of morality taught by degrees as endorsed by Masonry.

How can we make a science out of morality? You can not measure it with thermometers, electroscopes or geiger counters. Or at a lower level, even, as Charles Myers asks: "How then, are we to agree upon such meanings of words without misunderstanding?"

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A brilliant Filipino thinker, Professor Benito Reyes (now President of the Manila City University offers a way out in his book "The Scientific Proofs of the Existence of the Soul." He says that the soul can not be seen, felt or tasted because it is the soul which sees, feels, and tastes.

It is not only tangible and measurable things which exist.

If one can give a name to it and if its effects can be observed, and we can note the reaction to its use or non-use, and if these follow predictable patterns, then they are facts and may take their place in a body of knowledge.

The other position (Logical Positivism) reflects an irrational disregard of this reality and therefore is not worthy of serious intellectual consideration. If the basic position of the Logical Positivists is indeed irrational, then we will find irrationality in the heart of their basic definitions. And we do.

Their definitions of truth include such terms as *verifiable fact*. The word *verifiable* itself is an abstraction for which there is no place in their definitions except by use of other words similarly *not included*.

But persons desiring to embrace morality are most interested in words like *verifiable* for it implies the existence of truth. The urges of will, intuition and conscience (despite the present tenuous state of definition of these fine words) move one towards *the good, the beautiful and the true*.

Once the pattern of terms are systematic enough and the terms themselves precise enough, then, for practical purposes, we have — science.

It was a Masonic incident which once served to emphasize to me the reality of spiritual things. I gave the eulogy for the late Brother Kenneth Royal Robinson. In doing so I re-

ferred to a book he had given me: "Physicist and Christian" by William Grosvenor Pollock. Pollock was research leader of the Oak Ridge, Tennessee team which developed nuclear power. Pollock left research work for five years to become trained as an Episcopalian priest and then returned to Oak Ridge to double as both scientific and spiritual leader. Pollock said it took him as long to study theology as it did science; and he had to acquire as many discrete facts in religion as he did in the complex physical sciences. He also opined that a scientific researcher is often characterized by great faith, for he goes into the unknown confident that he will find a regularity in phenomena. He believes in universal law and therefore the Lawgiver. (Note similar remarks of Nobel Prize Winner Charles Hard Townes of laser fame, 1964).

Pollock also pointed out that such terms as the Spirit are very real. He gave as an example "The Spirit of the Marine Corps." He pointed out that the performance of the Marine Corps may change from place to place and from time to time, but that the Spirit which lives from one generation to the other remains the standard, the one real thing in all the changes.

In this vein, one need only realize that abstract meanings are very real indeed. For instance, when the Bible is translated from one language to another, as it has been in more than a thousand languages, what remains the same?

Answer: The meaning.

What is the meaning? The message, intent and spirit of the statement. It is not the paper the word is written on that is real nor the word-sound itself; for the first can be destroyed and the second can be in a language which may be destroyed and

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Philosophy in Masonry

WB Eugenio Padua, PM (51)

Private Piques and Quarrels

Masons are enjoined to avoid piques and quarrels among themselves.

What is a pique? A quarrel?

The former is resentment at being slighted; ruffled pride; a fit of displeasure... A quarrel is a dispute marked by anger and resentment...

The Master of a Lodge is expected to prevent their occurrence, or to settle them should they arise. It is his duty to maintain peace and harmony during his incumbency. Very often, the maintenance of harmony is his only "achievement" — for which a Past Master's Jewel is placed upon his breast at the end of the year.

Harmony is of such concern to Masonry that before a Lodge meeting starts we reverently invoke God's blessing that the meeting "may be conducted in peace and closed in harmony."

And, in the Closing Prayer and Benediction, we ask The Ruler of Heaven and Earth to so "influence our hearts and minds" that even out of the Lodge Brotherly Love may prevail "and every moral and social virtue cement us."

Among the moral and social virtues of true Masons are prudence, self-restraint and willingness to compromise — which are ingredients to harmony, without which human accord would be impossible.

These Masonic virtues came very handy to two Masons of the Federal Constitutional Convention at Philadelphia in 1787; namely, George Washington, who presided over the deliberations, and Benjamin Franklin,

a delegate from Pennsylvania.

In that Convention there were varied selfish and conflicting interests. There was much quarreling and name-calling. To use the words of an American historian, certain members of the Convention were "moved by self-interest." One group was "a body of prosperous landholders and merchants out to solidify their interests."

Of 74 delegates named by their respective State legislatures, only 55 turned up (those of New Hampshire arriving four months after the Convention had opened "because she had no money in her treasury to pay expenses"); and only 38 representing 12 States signed the Constitution. (Rhode Island had balked and refused attendance.) Patrick Henry "smelt a rat!"

But, George Washington, who had been a Master of his Lodge, was able to guide the Convention through the rough seas of discord to a successful conclusion.

In that Convention Benjamin Franklin proposed a *unicameral legislature* and a *no-re-election provision* for the President — two of the now proposed amendments to our own Constitution.

One hot tense day, Franklin moved that "henceforth Prayers imploring the assistance of Heaven and its blessings on our deliberations be held in this assembly every morning."

This, like the other two proposals, was rejected. Although other proposals of Franklin were accepted, the infirm 82-year-old philosopher, who was then known as "the wisest man

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* * * *

in America," was sorely disappointed — but only for a while...

The disappointment led to the development of his *philosophy of conciliation and compromise*.

Franklin told a story: A two-headed snake was on its way to a stream to drink. The two heads took the opposite sides of a stalk that stood in the middle of the snake trail. If neither head joined the other and remained stubborn would not the snake with its two heads have died of thirst?

When the final draft of the Constitution was submitted to the Convention, Franklin wrote a speech, "Mr. President," he said, "I confess that I do not entirely approve of this Constitution, but, Sir, I am not sure I shall never approve it."

Continuing, he pronounced these seemingly self-deprecatory words which were, in fact, an exercise of the virtue of prudence: "*The older I grow the more apt I am to doubt my own*

judgment and to pay more respect to the judgment of others. Most men, indeed, like most religious sects, think themselves in possession of all truth, and wherever others differ from them the latter are in error."

A Protestant, said Franklin, once told a Catholic that the only difference between their respective religions was that "the Roman Church is infallible" while "the Church of England is never in the wrong."

A certain self-conceited French lady, Franklin recounted, who had a little dispute with her sister, told the latter: "I don't know how it happens, my dear sister, but I have never met with anybody who is always in the right as I am!"

In conclusion, he said: "I cannot help expressing a wish that every member of the Convention who may still have objections to it, would, with me on this occasion, doubt a little of *his own infallibility* and, to make manifest our unanimity, put his name

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A Mason Views Church and Politics

Bro. Elpidio A. Adalia (65)

In the past hundred years the business of the church had been carried along preaching, teaching and baptizing. As human civilization becomes more complex and highly organized, we become more confronted by the problems in defining the relationship between the church and the state and also our duty and obedience to both.

It is unfortunate that the word "politics" has received a bad meaning these days. In our republican concept of government, politics is the highest art and science of rule. While man is both a social and religious being, it is hard to define the free exercise of his duty in the light of our democratic procedures.

We believe that both the state and the church are basic human institutions, and man only achieves fulfillment of personality when all his freedoms are realized. But how these freedoms are achieved and evaluated, let the Madras Meeting in 1939 say in this regard:

"It is of great importance that the church should afresh the ground of its claims to religious freedoms. These are primarily the rights of man as children of God, and its own existence as the Body of Christ, in which the Head speaks to the members and through which He makes Himself known to all men. But whereas, these are the grounds which are valid for the church itself; experience has shown that they often fail to convince a non-Christian government, so the church must rely upon such other reasons as are likely to weigh with the state. The church can show, for example, that a progressive, dynamic community needs a variety

of viewpoints to stimulate spiritual and mental activity and avoid stagnation through uniformity. Further, it can show always that its teachings supports the authority of the law and ultimately makes the very rule of the state possible."

All citizens owe allegiance to the state where his rights are known and defined and protected. While the state demands duty and obligation on the part of its citizenry, the church on the one hand also demands obligation and obedience upon the children of the Christian community. Jesus recognized both the state and the church and said, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

This basic relation between church and state came from Christ. He did not antagonize one and upheld the other, nor did He put one over and above the other. Rather, He summons us to render our respect and allegiance to both.

In bringing into focus the relationship of church and politics we may observe the following:

- (a) Political authority is an incapable fact of life because God has created man as a member of society.
- (b) Politics operates under the law of mutual helpfulness which God has ordained.
- (c) Politics can become corrupt because of man's sinfulness and besides, authority can be abused by the leaders.
- (d) There is nothing wrong nor bad in politics, but it becomes and evil when men don't respect its moral values and prin-

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ciples.

Says Luther W. Youngdall in his "*A CHRISTIAN IN POLITICS*:" There is a demon in politics which has an opportunity to flourish because the state is given monopoly, greed and nepotism."

In these days of involvement, the church inextricably plays a great role wherein the citizens should mix and participate in the total affairs of human society without yielding or losing its moral values and principles. Let us consider the following points:

1. Our attitude and behavior should be based upon our respect for government as an instrument whereby God enforces His laws of mutual assistance in human society.
2. He should view and accept our political and social responsibility as God-ordained, and regard it as a paramount duty to serve his neighbor.
3. We must have a growing concern and love for people and show our respect for government as instrument of law, and while submitting ourselves under the judgment of God's Word, we should be more articulate and vigilant in upholding those values that hold civilization to make it endure.

It is hard to find justification for excluding politics from the realm of religious concerns except in the protest of some sects whose theology is established on premillennarian ethic.

The necessity of relating the church to politics is no less urgent today as in the past and the reason is due to the increasing role of government in our highly organized and integrated society. Under such situation, it is valuable to give content and relevance to our participation and involvement in various demands of society by relat-

ing even our religious faith and conviction in order to make available our happy exercise of duty to God and country.

In a democracy, a political party is not only inevitable but also necessary, and anyone who does not involve, participate and join any political party cuts off himself from any decision-making body or group which decision involves the destiny of the world. While recognizing this as our primary duty as citizens, we should on the other hand assert that our responsibility is also to safeguard the merger of the state and the church. Religion must not be made a tool or instrument to get men to do what they should do or unwilling to do. History is replete with sad experiences to observe that when either the church or the state becomes oppressive or tyrannical, revolution is inevitable, and the people readily fight to get back their God-given rights.

Masonry rightfully and obstinately believes in the separation of Church and State. It fights any kind of dictatorship that annihilates all forms of freedoms, especially if that dictatorship is carried over the souls of men.

A Mason respects every person and gives cognizance to the everlasting worth of his person. While a Mason believes in the value of the state and the church, he does not ignore one from the other but rather respects and obeys their laws without prejudice or harm to himself or to others. A Mason maintains that freedoms are God-given and are therefore, sacred and inviolable. He respects all churches, all creeds, all doctrines, all teachings and persuasions, and delights to see them realized and fulfilled in every aspect of life.

A Mason above all, believes in God who sustains and orders the universe

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An Aguinaldo Primer

MW Emilio P. Virata, PGM

- Q. Who was General Emilio Aguinaldo?
- A. He was A Caviteño from Kawit who led the Revolution of 1896 which freed our country from Spanish slavery and made our countrymen happy.
- Q. Where was he born and when did he die?
- A. He was born on March 22, 1869, at Kawit, Cavite, and died on February 6, 1964, at Quezon City.
- Q. Who were his parents?
- A. Don Carlos Aguinaldo, the father, and Doña Trinidad Famy, the mother.
- Q. What is AGUINALDO CENTENNIAL YEAR?
- A. It is the hundredth year of the birthday anniversary of General Emilio Aguinaldo which was proclaimed AGUINALDO CENTENNIAL YEAR by the President of the Philippines. It started January 1, and will end December 31, 1969.
- Q. Where did he study and how long was he in school?
- A. In San Juan de Letran College of Manila. Aguinaldo left his studies without finishing even the "segunda enseñanza" to help his mother earn a living for the support of his brothers and sister who were orphaned with their father's death. He bought a sailboat, manned it with a crew of five and traded with the neighbors of the coastal towns of Mindoro, Romblon, Panay and Batangas. He sold to them Kawit "bolos," "panocha" and salt and bought from them merchandise, farm products and work animals, like carabaos and cows. His thriving business came to a halt when he accepted appointment as "cabeza de barangay" to evade conscription in the Spanish army. Although only 17 years old he made the powers that he believed that he was already 25 and qualified to become "cabeza."
- Q. After the Revolution did General Aguinaldo fight another nation?
- A. Yes, he fought America when he tried to regain the freedom he won in the fields of battle during the Revolution. The Filipino-American war lasted two years 1899 to 1901.
- Q. What is Masonry?
- A. It is a world fraternity that stands for God and country, freedom and democracy, service and charity, honesty and integrity.
- Q. Did General Emilio Aguinaldo join the masonic fraternity?
- A. Yes, he did, after his installation as "gubernadorcillo" or Capitan Municipal of Kawit. He was installed as Capitan Municipal in the morning of January 1, 1895, and he joined Masonry in the evening of the same day.
- Q. What is KATIPUNAN?
- A. It is a patriotic society founded by Andres Bonifacio to overthrow a foreign power that was Spain through revolution.
- Q. Did General Emilio Aguinaldo also join the KATIPUNAN?
- A. Yes, General Emilio Aguinaldo also joined the KATIPUNAN and headed the Revolution against Spain.
- Q. Did the province of Cavite participate actively in the Revolution?
- A. Yes, it did. The first to rise was the town of San Francisco de Malabon (named afterwards Gen-

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eral Trias by Representative Emilio P. Virata) in the morning of August 31, 1896, led by Generals Mariano Trias and Artemio Ricarte, the next was the town of Noveleta, at noon the same day, led by Generals Mariano, Pascual and Santiago Alvarez, and General Luciano San Miguel, then Kawit, in the afternoon, led by Generals Emilio Aguinaldo and Candido Tria Tirona. Other towns followed. They were all successful.

Q. When and where was Philippine independence proclaimed?

A. On June 12, 1896, at Kawit, Cavite.

Q. What was the Pact of Biak-na-Bato?

A. It was a Treaty of Peace between Spain and General Emilio Aguinaldo signed December 10, 1897.

Q. What were its principal terms?

A. The expulsion of the Friars from the Philippines, separation of church and state, political reforms and payment of indemnity to the Revolutionary Government by Spain.

Q. Did Spain comply with all her commitments in the Treaty?

A. She did not. So General Aguinaldo hurried back home from his voluntary exile in Hongkong to resume the revolution. This time he had the aid of the American navy. Not long after, the Revolutionary flag waved triumphantly over Luzon, the Visayas and Mindanao. The independent Philippines found herself at war with America when Aguinaldo asserted her sovereignty over the Philippine territory to the exclusion of all others. It ended when treacherous Macabebe soldiers of General Aguinaldo betrayed him to the enemy who made him a prisoner of war at Palanan, Isabela, that

was on March 22, 1901, Aguinaldo's birthday anniversary. The treachery consisted of presenting to the General as birthday gift a group of American prisoners allegedly captured by the traitors in their patrol duty. At the head of the group was Colonel Frederick Funston who surprised and put General Aguinaldo under arrest while he was addressing the gathering.

Q. Did General Aguinaldo have the unanimous support of the Filipinos in his fight for freedom during the revolution?

A. Unfortunately, he did not, specially the moneyed and the influential elements of the country who were indifferent.

Q. After the Philippines had become free and independent how did General Aguinaldo behave with those who did not help the cause of the Revolution?

A. He did not forget them. They were appointed to the Cabinet, to the Malolos Congress and to the judiciary.

Q. Was it a wise move?

A. It certainly was a wise move, because with such move he united the people, strengthened their faith in the government and insured the success of the Republic. It is now a matter of record that the first Philippine Republic under President Emilio Aguinaldo survived the test of establishing in the Far East a democratic form of government with liberty and justice for the citizenry.

Q. For giving freedom and independence to his country how did General Aguinaldo's countrymen react?

A. They elected him president of the Revolutionary Government organized March 22, 1897 at the age of

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All About Ecumenism

News and Views on the Ecumenical Movement

NBM

The same time MW Crudo and his party were checking in for their visitation to Hong Kong, Taipei, Okinawa, Tokyo and Seoul, a group of some forty members of "Pride of Judea — Orient Tour" were checking out of MIA. We came to know later that they were mostly Masons and their ladies out for a spin to know their neighbors better even while a war is going on in their state of Israel. They came from the new, united capital of Jerusalem; some of them are Christians, some Hebrews, some Muslims, some Druzes.

We had little time to chat with some of them and found some of them are familiar with our *Cabletow* just like we read their *Haboneh Hahofseh* and they surprised us that they were checking in at a hotel owned by a Filipino Mason (*Mabuhay* of WB Soriente (118).

They were in Manila three days and hoped to reach Tokyo about the time MW Crudo and his party would be there. They were anxious to get acquainted with our Grand Master and his party.

* * * * *

Recently Rufino Cardinal Santos formed a council of administrators for his greater Manila diocese "to aid us in our governance," he said. By the scheme, his archdiocese has four auxiliary bishops who would be autonomous in their powers. He has appointed Mons. Bienvenido Lopez for Manila, Mons. Hernando Antiporda for Caloocan and northeast Rizal, Mons. Artemio Casas for Quezon

City, Mons. Amado Paulino for Pasay City and southeast Rizal.

The Cardinal hopes that this type of governance would "contribute to the reflourishing of Christian life among our faithful."

* * * * *

In Kuala Lumpur they have a National Union of Students, similar to the National Union of Students of the Philippines. The Malaysia Union of Students promised to work for the rapprochement between Malaysia and the Philippines and hope that similar groups in the Philippines would work toward the same ends. They are hopeful that the differences between the two countries can be patched up.

Recent events in that country, however, do not augur well for this.

* * * * *

In embattled and famine-threatened Biafra, or what is left of it (something like one-sixth of the Republic of Biafra as proclaimed on May 30, 1967), Catholic, Protestant and Jewish churches and other non-sectarian groups as the International Committee of the Red Cross are engaged in mercy airlifts of food and medicines — 450 tons daily out of 2,000 needed to feed and give medical assistance to half a million people still holed up there.

In their desperate situation, Fr. Peter Onyebuchi said, "We feel nearer to God knowing how so many people in other parts of the world feel our need and give us assistance."

* * * * *

Turn to next page

In the province of Vizcaya in northern Spain, known as the Basque country, priests are being imprisoned or shot under Franco's banditry and terrorism act. All they do is sympathize with the Viscaynos' republican cause and in some cases question the Generalissimo's dictatorial dominance over the Catholic and other churches in Spain, particularly in the Basque country.

Strangely, though, the Basque country reared such religious saints as Ignatius Loyola and Francis Xavier. So far Franco's soldiers have executed sixteen priests in that region. Last month, five priests including a vicar general of the diocese of Bilbao and 60 Basque nationalists were rounded up and imprisoned. Two priests were arrested because they bound up the wounds of a Vizcayno they found unconscious in a Basque village. The man whom the priests helped was later arrested as a rebel suspect. The priests did not know that the man whose wounds they bound.

* * * * *

Since Ignatius Loyola founded the Jesuit Order some 400 years ago, they now have a force of 36,000 priests, scattered all over the world. Its supreme head is a Superior General, sometimes called the "Black Pope" because of the Order's closeness to the Vatican. Under him are eleven father provincials who rule the members of the Order in various regions of the globe.

Father Marius Schoenenberger, a Dutch, who supervises the work of the Order in northern Europe, resigned last month. He sympathized with and refused to discipline the rebellious young Jesuits in the Dutch church. Fr. Schoenenberger said "I would destroy my vocation if I remained in the Order under present conditions."

* * * * *

GRAND MASTER VISITS OVERSEAS LODGES

MW Manuel M. Crudo, Grand Master, accompanied by MW Esteban Munarriz, Grand Secretary, and VW Hermogenes Oliveros, Senior Grand Lecturer, made his official visitation to our overseas Lodges in Okinawa, Tokyo, Seoul and Taegu in Korea from May 21 to June 3, 1969. Their other points of call were Hong Kong and Taipei. In Taipei, MW Crudo and his party were royally entertained by the officers of the Grand Lodge of China. Others who joined the tour are Sis. Lolinia Juan, Sis. and Bro. Artemio Bayas, Bro. Timoteo Uy, Bro. Ernesto Gonzales, Bro. Purifico Palomo, Sis. Visitacion Crudo and Daughter Olive Crudo.

In Okinawa MW Crudo was present at the Regional Grand Lodge convention and on the last day of the convention he installed the officers of the Regional Grand Lodge headed by RW Glen A. Strong, Regional Grand Master, MW Crudo made an official visitation to the two Tokyo Lodges, Kanto No. 143 and Rising Sun No. 151, at Camp Zama, home ground of Rising Sun No. 151 in a joint meeting.

In Seoul, Korea, he made a visitation to MacArthur Lodge No. 183 and constituted Morning Calm Lodge, 189, in Taegu. VW Oliveros stayed a few days more in Taegu to help out with instruction of the officers and members thereof.

The Grand Master's party arrived in Manila on June 3, after a most profitable experience for all of them. They stated that they were impressed and grateful for the cordial welcome they were given at the different cities they touched. △

GRAVEL AND SAND

A Report on Masonic Activities

NBM

Wor. Bro. Dominador R. Escosa, assisted by veteran ritualists of Paridel Masonic Temple, raised one of his grandsons, Benjamin E. Lerma, to the Sublime Degree of Master Mason in Labong Lodge No. 59. F & AM last May 3, 1969.

It is well to recall that shortly after World War II, Wor. Bro. Escosa conferred all the Symbolic Degrees on his only son, Higino L. Escosa, in "High-Twelve" Lodge No. 82, F & AM, and when the son died in 1951, Wor. Bro. Escosa conducted the Funeral Service, on which occasion, MW Bro. Charles Mosebrook, who delivered the Funeral Oration, said: "Wor. Bro. Escosa, I can only account your having gone through the ceremonies this afternoon to your strong faith in God." △

* * * *

We have received word about Aurora Bilang, the little Cavite cripple who was a ward at our Masonic Hospital for Crippled Children in Manila largely through the efforts of brethren of Cavite Lodge No. 2. Lately, the Cavite Shriners took her up and arranged to send her to San Francisco to be a ward of the San Francisco Shriners beginning February 6, 1969. Since her arrival there, she has been given rest and good food to fortify her for future operations. She spends part of her time seeing TV and movies in the hospital and doing her hand work projects.

* * * *

One of the prominent visitors in

Manila during the 53rd. annual communication of our Grand Lodge was MW Nathan P. Breslauer, Most Illustrious Grand Master of the Grand Council of Royal and Select Masters in Wisconsin. He came to be guest of our Royal Arch Masons in their annual session held about the same time as our Grand Lodge Communication.

* * * *

Sometime in March, the brethren of Maranaw Lodge No. 111 in Iligan City donated 8 pediatric cribs and three bolts of Indian Head cloth to the Iligan City hospital. The donation from Masons was received with gratitude by the hospital authorities.

* * * *

On March 2, 1969, the Masons and their families of Bontoc Lodge No. 140 held a picnic on the beautiful plant nursery compound of Bontoc. They had as guests Knights of Columbus and their families of the local council. Some fifty families of Masons and Knights of Columbus attended the affair and a good time was had by all. Their children put up an impromptu program which was enjoyed by all. The Knights were happily vocal about their appreciation of the friendliness and cordiality shown by the Masons and their families.

* * * *

About a month later, on April 9, 1969, the Masons of Pilar Lodge No. 15 in Imus, Cavite, invited the Knights of Columbus of Imus to a party on the grounds of the Imus Rural Bank. The exchange of ideas and

Turn to next page

the cordiality of spirit which pervaded the meeting made everyone present happy. WB Eduardo Espejo, reigning Master of Pilar Lodge, reported that the Knights of Columbus of the town were happy to have been invited to meet socially with the local Masons.

* * * *

Our heart swelled with pride when a minister of the gospel, who is not a Mason, told us of his wonderment and appreciation of the Masons of a Pagadian Lodge. He told us that the Protestant Masons in Pagadian are a small minority in their Lodge and yet all the Masons, whether Protestant, Catholic or Muslim, are active and united in whatever they do for the community. His wonderment, he said, is in the fact that when the members of his church decide to have a community project, they are enthusiastic at the beginning and after a while, the project dies a natural death; but when the Masons engage in a community project, it goes on unabated until completed.

* * * *

Though they may be a drop in the population bucket of Dumaguete, yet the Masonic community in that city is a force for good to reckon with. It has a blue lodge, a Scottish Rite bodies, a Royal Arch chapter, an Eastern Star chapter, a Bethel of Job's Daughters and a chapter of DeMolays. A couple of years ago, when the Bacolod lodge saw the need for organizing another lodge in San Carlos City, the Dumaguete Masons helped the Bacolod lodge start the San Carlos lodge set itself up on its feet. When Iloilo wanted to organize a DeMolay chapter and a Jobie Bethel, the DeMolays and Jobies in Dumaguete helped them too.

* * * *

Early this year when Bro. Vicente Guino-o of Davao lodges 50 & 149,

went on his journey to that land from whose bourne no traveller returns, a god-son of his saw how beloved the old man was among his brethren and the people of Davao. He surprised us when he came to our office and requested for petition blanks. He wanted to be a Mason like his god-father was, for sentimental reasons, he said.

* * * *

GRAND LODGE ON JUNE 12

On June 12, 1969, Grand Lodge officers and brethren of Manila Lodges led by MW Crudo, heard Mass at the Cathedral of the Holy Child on Taft Avenue at 9:00 AM and after the Mass, he led a motorcade to the Aguinaldo Shrine in Kawit, Cavite. The party had lunch at the temple of Aguinaldo Memorial Lodge No. 31 in that town offered by the members and officers thereof.

In the evening at 7:30, the party was back in Manila where an Aguinaldo memorial program was held at the Jose Abad Santos Hall of Plaridel Temple. The program was managed by Bagumbayan Lodge No. 4, of which the Grand Master is a member. △

* * * *

WE NEED YOUR ASSISTANCE. When you move, please do not forget The Cabletow; Leave your forwarding address with your local post office; better yet, write us stating new and old addresses and your Lodge number. If you have already moved, write to us too. After you have written to us and have not yet received your Cabletow at your new address, check with your local post office personnel, especially the letter carrier assigned to your district, street or section. Please help us serve you better.

—o—

Duly Obligated Stranger

VW Lorenzo N. Talatala, DDGM

In the minds of the brethren, it may seem unbelievable, how a stranger could have been obligated into the Fraternity. True, indeed, for he is not an ordinary stranger — he is also a brother. Memories have lapsed to oblivion, as time passed by, since this brother was initiated, passed and raised to the sublime degree of Master Mason. Because of his past inability to come to the Lodge for a long time, the newly obligated brethren and the officers of the Lodge, who are elected and appointed every year, are not aware of the reality that he was at all made a Mason. Their common impression is, that he is an eavesdropper — a stranger, no less. Incidents of this nature are taking place in many other Lodges, under the same pattern, the same causes, as to produce the same influence to our Institution. Past incidents have shown, that it is quite embarrassing for a brother, turned stranger, to come to the Lodge after an extended absence, and be met with mixed reactions from the brethren, ranging from surprise, disbelief, fun, joy and even mistrust. Such was the general feeling of the brethren, when on one occasion a long lost brother was brought to the Lodge by another brother, who vouched for him. If we trace the plausible reasons why a number of brethren have failed to come to the Lodge for a long time and thus become obligated strangers, we will arrive at the following causes:

1. *Loss of interest in the Fraternity*: Not infrequently, some of our brethren, after being raised to the sublime degree of Master Mason and

after having had intimate association with the rest of the brethren, come to find out that the aims of Masonry are not what they expected it to be, in joining the Fraternity. While the object of Masonry is to promote the good and general welfare of society and of the Craft, through self-sacrifice and devotion to Masonic duty, some of our members join the Fraternity for personal motives and selfish benefits. They were, at the outset, thinking of what to get and not what to give to the organization they are joining. While still new in the Fraternity, therefore, they appear to be deeply interested in Lodge affairs, but eventually lose interest later, when they fail to obtain what they have expected to get from it. Soon, they neglect to attend Lodge meetings lose contact with the brethren and eventually become strangers to his brethren in his own Lodge. While they are still members of the Lodge technically, their only remaining connection with it, is, in the roll of membership and nothing more.

2. *Physical disability, the aged and the sick*: Quite a number of our brethren could not come to the Lodge due to physical disability — either too old or too sick. Even if their spirits are with the brethren, they simply cannot avail themselves to come to the Lodge to be with them. While it may be said to a certain extent, that they may also belong to the group of obligated strangers, it is in this case, when it should be the inescapable duty of the Lodge and all the brethren, to extend to them warm fraternal visits, help and assistance, in or-

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der to brighten their flickering hopes, if only to show, that the brethren are not letting them down but caring for them, especially at that precise time of dire need. It is on this very situation that they, who are incapacitated, are quite sentimental and sensitive, and the little care that we extend to them goes along far, to be appreciated and gratefully acknowledged. Let us not, therefore, allow them to feel as having been abandoned by the way-side, by seeing to it that they are visited, attended to, and cared for, as brethren in need, nay in distress.

3. *Residing outside our jurisdiction*: Another valid and excusable reason for being absent during Lodge meetings, and thus become strangers to the brethren, is that, many of our brethren are somewhere abroad in foreign countries. Some of them, being foreigners, have gone to their respective homes to spend the rest of their remaining years thereat; many have gone abroad in order to earn better wages in the practice of their professions thereat, the better to support themselves and families. Still, others are on official missions for our government, especially in our Embassies abroad. In such cases, their absence from the Lodge are unavoidable, but nevertheless, they serve as our liaison men, in spreading the good will of the brethren at home to those whom they happen to meet in their sojourn abroad. Many of them actually bring extraordinary honor and glory to our country and the Fraternity, by spreading the Masonic tenets, by way of accomplishing something great, not only for our country, but also for the other countries of the world, especially the young, the weak and the oppressed. This is amply exemplified in the case of our MW Mauro Baradi, PGM of the Grand

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Lodge of the Philippines, who, while still in the Foreign Service of our Government, championed the cause of the small and colonized countries in their struggle for independence and the right to be free. For that great and honorable job, he earned the singular title of "Mr. Freedom."

4. *Lack of proficiency*: It is a sad experience that in some cases, some of our brethren try to avoid Lodge meetings, conscious of the possibility, that they might be requested to participate in the work, but cannot so participate, for lack of proficiency in the rituals of our Order. Because of this, they prefer not to attend Lodge meetings and conferrals of degrees. Sooner than we expected, they forget whatever little knowledge they have in ritualistic work, including the due guards and signs of the three degrees.

THE JO-DE-RAS SECTION



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

A check by the Chairman, Committee on Youth, during the last week of May in Dumaguete City revealed that the Dumaguete planning group had everything ready for the June 18-22 Masonic Youth Conference Work/Shop. For guest speakers, they have invited Dr. Jose T. Enriquez, Asst. Director of Public Schools; Senator Eva Estrada Kalaw, Senator Gerardo Roxas, Senior Demolay Rafael M. Salas and MW Manuel M. Crudo, Grand Master. They have arranged with the authorities of Silliman University to use the facilities of the university for housing and feeding the delegates and for the use of one of the assembly halls of the university.

Following is the program of activities for the five-day conference/work shop:

June 18:

- 8:00 AM — Arrival, accommodation and registration of delegates.
- 12:00 M — Lunch, SU Cafeteria.
- 2:00 PM — Informal get-together, introductions.
- 3:45 PM — First general meeting, orientation, objectives of the conference, group assignments, discussion of plans.
- 1:15 PM — Guided tour of the University Campus and Dumaguete City.
- 6:30 PM — Supper.
- 7:30 PM — First plenary session, opening of the conference, addresses of welcome from Dad

Leon Lim, Worshipful Master; Mom Betty Calderon, Worthy Matron; Mayor Jose Pro. Teves; Governor Mariano Perlices. Key-note address: Dad Manuel M. Crudo, Grand Master.

June 19:

- 6:30 AM — Breakfast.
- 7:30 AM — General meeting, instructions on field trip, trip to the hacienda of Dad Felimon Bobon in Pamplona.
- 3:00 PM — Plenary session. Dr. Jose T. Enriquez, guest speaker.
- 5:00 PM — Free time — games, swimming.
- 6:30 PM — Supper.
- 7:30 PM — Camp fire program, talent night.

June 20:

- 6:30 AM — Breakfast.
- 7:30 AM Work/Study session.
- 10:00 AM — Plenary session. Senator Gerardo Roxas, speaker.
- 12:00 M — Lunch.
- 2:00 PM — Work/study session.
- 3:30 PM — Sports contests.
- 6:30 PM — Supper.
- 7:00 PM — Evening free for movies or visits with friends and relatives.

June 21:

- 6:30 AM — Breakfast.
- 7:00 AM — Assembly for field trip to Mabinay Negrito Settlement, Reforestation project, educational and social work.
- 6:30 PM — Supper.
- 7:00 PM — Evaluation of work and projects.

June 22:

- 6:30 AM — Breakfast.
- 7:00 AM — Church activities.
- 10:00 AM — Plenary Session. Senator Eva Estrada Kalaw, guest speaker.

er.
12:00 M — Lunch.

2:00 PM — Business meeting. Evaluation and recommendations for future conferences, choice of conference site, election of officers for 1969-70.

6:30 PM — Light supper.

7:00 PM — Farewell ball and installation of officers. Lawn of Dad Serafin L. Teves, Past Grand Master.

Samuel Julian, PMC, Leon Kilat Chapter, Order of DeMolay, who is National Chairman of the 1968-69 Masonic Youth Conference, announced his committees for the conference as follows:

Reception: Ernest Gonzaga & Luzette Somera. Mom Sofia Ravello, Adviser.

Transportation: Jimmy Magbanua, Archie Bobon, Rene Gaudiel and Sonny Calderon. Dad Chuang Te Kun, Adviser.

Accommodations: Roso Linda Reyes, Ben Malayang. Mom Beng Calderon and Dad Mercurio Serina, Advisers.

Food & Meals: Beverly Lim. Mom Remedios Gaudiel, Adviser.

Registration: Rosa Linda Reyes and Edna Obsequio. Mom Grace Melocoton, Adviser.

Program and Publicity: Rosa Linda Reyes and Sammy Julian.

Utility: Jojo Decenteceo and Sozelun Zerrudo.

Dormitory Coordination: Rosa Linda Reyes and Dexter Batuigas. Mom Catedral, Adviser.

Refreshments: Ellen Paralejas, Sonia Banogon, Rosaline Chuang, Russel Ganub and Ruben Chuang. Mom Catedral, Adviser.

Session Hall: Fellela Kiamco, Josiah Ang and Nick Belsonda. Dad Decenteceo, Adviser.

Athletics and Recreation: Licitrel

Kiamco and Isagani Ayala. Dad Propicio Velasco, Adviser.

Socials: Edda Gonzaga and Sonny Yapueying. Mom Perla Somoza, Adviser.

Secretariat: Luzette Somera, Elife Kiamco, Benjamin Legada and Gus Santos. Dad Benjamin Corsino, Adviser.

Emergencies: Henry Chan, Rajan Dulamal, Iretta Velasco and Virginia Velasco. Dad Kiamco, Adviser.

Judging from the interest shown by Masons and Eastern Stars and youth organizations in the conference work/shop, an estimated 150 delegates will be in attendance at the conference. There will be close to 50 visitors, senior DeMolays, Jobies and Rainbows, Masons and Eastern Stars who plan to visit Dumaguete at the time of the conference for their vacation and at the same time be observers at the conference.

MW Crudo, Grand Master, thanks all those who have helped in making the conference a success, more especially Dr. Cicero Calderon, President of Silliman University, and his staff for making available the facilities of the university for the use of the conferees. Mention is also made of Dad Ramon Ponce de Leon, conference coordinator for the Visayas and Mindanao and Dad Samuel Malayang, Chapter Advisor of Leon Kilat Chapter, Order of DeMolay, in Dumaguete City who helped the conference officers and committee members.

* * *

Evelyn Javier, a member of Bethel No. 2, Order of Job's Daughters, who left for the United States a little over a year ago, was married on April 19, 1969 in Atlanta, Georgia, to Paul Bourne, United States Air Force, stationed in that city. Our congratulations to the newly-weds. Δ

Grand Lodge Committees, 1969-70

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 5. Mario Racela
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1. Eduardo Espejo, Chairman
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 9. Romeo T. Pasco
 10. Manuel O. Obligacion
 11. Aquilino Javier, Jr.

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the second can be in a language which may die out. What persists is the real spirit of the word.

A Systematic and Precise Pattern of Ethics

In the books mentioned earlier — Aristotle, Spinoza, etc — the treatment is somewhat disappointing. So are the modern books on the subject.

The books preoccupy themselves with metaphysics rather than with modes of individual human conduct.

It is right individual human conduct, we are really seeking.

In such limited research as I have been able to make, Christian books do not sharply analyze human conduct, nor in them are systematic recommendations made.

This all the more shows that such treatment is overdue.

The fact that Christian books have not yet got down to the subject is a grave oversight, for, it seems, there is only one full and precise treatment of human morality and that is in the Gospels of the New Testament. This aspect has so far failed to gain its full measure of concentration.

Confucius deals with right conduct, but largely he skirts the subject, being more concerned about noblesse oblige in princes.

The Old Testament is full of de-

* * *

scriptions of wrong and right conduct, and it seems second best to the Gospels. The prophets paint often with a broad brush. As is proper, they condemn gross crimes and they deal with the moralities with a heavy hand. They lead the way to the more precise study of morality which we have in the Gospels.

Before we can go further we need to make a distinction between respectability and morality.

There are certain types of right conduct which are dictated by basic prudence. One avoids gross indecency, robbery and murder. Prudence draws our attention to the fact that these crimes have a certain and almost immediate retribution. One must be decent, honest and peaceable if one wishes merely to continue to live. One can not escape the immediate consequences of crime except by social privilege which is why in the past, succession to royal or aristocratic privilege was so highly de-

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sired; and it is part of the reason for today's fever-hot political campaigns, with their implied promise of privilege, exemption and impunity.

But, etymologically, morality is a way and a *manner* (mores: manners having ethical significance). It is a way to act, to live, to be, for *the optimum purpose*. Christianity indicates that this optimum purpose is eternal life blessed by happiness. Also implied is that the end for each of us is either one or the other. It is either a life of eternal happiness — or it is a question, quite literally, of the devil taking the hindmost, except that the hindmost is not just one person but *anyone left out*.

The importance therefore of the study of morality is all-embracing and immediate. Yet it is the one most postponed.

As the prime source of moral conduct is in the Gospels we can assume that this morality has rubbed off on Christians. Certainly, until the recent advent of materialism which denied Christianity, the Christian countries where without quibble, the light that shone in the world. What I would call the most exemplary Christian society in history, America in the 19th century, was egalitarian.

humane, progressive and filled with inventive and benign energy.

The values of the church where they deal with subjects of morality can most certainly be accepted as being on the right line. However, this generation has seen evil forces which have temporarily obscured the brightest lights. Perhaps the emphasis was stated in too negative a way.

For instance, the Church Fathers spoke of the seven deadly sins: Pride, Covetousness, Lust, Anger, Greed, Envy and Sloth.

It might have been better to have emphasized their opposites:

- (a) Obedience
- (b) Stewardship
- (c) Purity
- (d) Sympathy
- (e) Circumspection (Prudence)
- (f) Grace
- (g) Work

The beauty of this arrangement is that it provides the nucleus of a system. A definite pattern, in this case based upon the opposites of a well-known set of notorious sins, is mnemonic. It is memorable.

A logical elaboration of it is also memorable. The pattern is the systematic part, something that can be recalled handily and readily used.

Turn to next page

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What remains to pin down before the system can become a science, is the *precision*.

How does Christ tell us of morality? He describes a situation. He gives the setting. He describes what happens and its outcome. By the use of favorable comparisons we are very definitely advised what is condemned.

This is the method of the *parable*.

Take the story of the Good Samaritan. The priest and the Levite did wrong in denying help to a distressed man, albeit a stranger. The Samaritan, a despised outsider, did *right*. What did he do? He gave first aid — wine and oil in the wounds. He bore the man to shelter, and paid for him.

What morality or virtue did it illustrate?

It illustrated the trait of genuine *sympathy* — a propensity to give relief to strangers.

The thinking of some subtle people is that this is some kind of allegory — with allusions to prophecy. It is not. It is purely and simply a description of a virtue by use of an instance. Some classical commentaries call this kind of parable typism. By describing a "case history," one establishes a *type* which defines a virtue through illustration. There are definite referents for a specific virtue because of the parable. It fixes the idea in mind.

If one were to list other typical case histories, the effect would be, through exposition and repetition of the principle through variation of specific incidents, an inculcation of the virtue.

There is an interesting application here. If one is crippled in one's personality, without the ability, say, to feel thankfulness for a favor; or without the capacity to admire what is genuinely magnificent, the delivery of a fund of parables or case histories,

typifying such virtues, might well have the effect of filling an empty psychological space, i.e. or healing one's character.

This is the way much knowledge of abstract things is taught — particularly in law and business administration. The case history method is the only way to cut through a tangle of abstract verbiage.

Now, belatedly, a scientific approach should be applied to the virtues of which Christ's parables are "types."

As there is a limit to the space available in this magazine. I must stop here. I trust that some readers will be moved to make daily study and note parables and case histories which illustrate different aspects of morality.

For precision's sake, there has to be made a distinction between one virtue and another. What emerges is a sort of Thesaurus of effective and healing morals — traits identified through stories which make one a more loving, constructive and personally human. The essence of a Thesaurus is not only to present a reservoir of terms for each meaning, but also to distinguish one meaning from another.

In the martial arts, judo for instance, what would be the use of merely saying one should be generally defensive? One must know specific moves and for what specific purpose each must achieve. Thus precise distinctions are necessary, instead of vague generalities or palliatives.

It turns out that I may have developed the nucleus (obedience, stewardship, purity, sympathy, circumspection, grace and work) into an extended but regular pattern. Terms of morality, illustrated by parables, are set out in different classes. This makes it possible to "take the whole

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to this instrument."

The anti-Federalists attacked "the puerile speech and its author," saying "it is beneath the dignity of a statesman to consent to a Constitution he confessedly dislikes." But, Franklin, the Mason, maintained self-restraint and did not mind the critics.

He was more interested in having his own pet ideas adopted. . . He was a master of the art of conciliation and compromise.

Today, it is said that without day-to-day compromises the American Republic would not "have survived for Jefferson, Jackson, Lincoln and Wilson. . ." And that other American leaders have been inspired by Benjamin Franklin's principle of compromise. Getting things done is made possible by "accepting generously and good-naturedly what one could of the dogmas and whims of colleagues." (*Commentary of Ralph L. Ketcham on Franklin's Address to the Federal Convention in 1787, in "An American Primer," Mentor, 1968.*)

Ketcham says that "Franklin's final speech is well known to students of American politics and it has had occasional direct use in pleas for later desperately needed accommodations" — and it is a landmark in the development of willingness to make "a principled concession of principles" in order to reach human accord. △

* * *

Later, the brethren lose track of them, who by then have become strangers to the Lodge and the brethren. There is no doubt that because they have previously been obligated, just as we have been, they remain to be Masons in good standing, as long as their dues and necessary Lodge assessments are duly paid for on time. They constitute the duly obligated strangers. Let

us not, we hope, have so many of them, because should that happen, the future of the Fraternity can seriously be jeopardized.

5. *SNPD*: An examination of the causes for *SNPD*, reveals the fact, that a number of our brethren have not paid their dues either for loss of interest in the Fraternity, lack of financial ability to pay in some cases, and still some, because they have been out of our jurisdiction for quite a long time and we lost contact with them. Some brethren, who failed once to pay their dues, find it more difficult the following year and the years to come, to meet their obligations to the Lodge because of the accumulation of bigger amounts for them to settle. Soon, they find themselves suspended from Masonic privileges for non-payment of dues. Because of this, they are no longer seen inside the Lodge and thus become alienated from the rest of the brethren. A few of them got restored to good standing after a long lay-off and when they return to the Lodge, they appear to be strangers — duly obligated strangers.

It may thus be concluded that a duly obligated stranger is a member of the Craft, who for one reason or another, have failed to visit the Lodge for quite a long time, as to be forgotten by the other members of the Lodge. While in some cases, his absence may have been justified, as in the case of one living in a foreign country, the infirm and the aged, there is definitely no excuse in being a stranger in his own Lodge for lack of interest, lack of proficiency and non-payment of dues as to cause him to be barred from attendance and thus be deprived of his Masonic privileges. All these may be traced to the unsatisfactory preparation of the candidate — in his heart.

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Pitak Filipino

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

ANG DATING SIGLA

Kung ating aalagatain na sa loob ng isang Lohia, ang mga kapatid ay dapat kakitaan ng matalik na pagsasamahan at pagbibigay halaga sa bawat isa, laluna sa mga panauhin, ay ating mahihinahon ang kahalagahan ng mga Tanod Pinto at Unang Tanod (SD) sa pagtanggap, pagsisiyasat, pagpapakilala at pangangalaga sa mga kapatid na panauhin. Sa Gran Hurisdiksiyong ito, ang Unang Tanod ay hindi na ginampanan ang dakilang tungkuling nabanggit. Nangyayari ito sa dahilang labis na pagtangkilik natin sa demokrasiya, o sa palagay na kalalabisan na. Matapos na makalagda at maramtan ng wasto ang kanilang sarili'y malaya na ang mga bisita na makapasok at makihalobila sa mga miyembrong nasa loob ng Lohia. Ang tanod Pinto ay hindi na ipinagbibigay alam sa Iginagalang na Guro na mayroong mga panauhing nasa labas at nagnanais na makapasok. Ang Unang Tanod ay hindi inaatasan ng Iginagalang na Guro na tanggapin, ipakilalang isa-isa at bigyan ng mabuting lugar sa Lohia. Ginagawa na lamang ito kapag inaanyayahan ng Iginagalang na Guro, sa Silangan ang mga Past Masters, Inspector at iba pang pinarangalang panauhin na nasa loob na ng Bulwagan. Ang ibinubunga'y ang mga punong-abala (hosts) at ang mga panauhin (visitors) ay hindi lubhang nagkapaalagayang-loob, nangagkakamukhaan nga'y hindi nagkakatantuan ng kanikanilang pangalan ni ang Lohiang kinanaaniban. Kadalasan tuloy ay pangrang mga estranhero ang mga dalaw.

Marahil ay ito ang sanhi ng panglalamig-loob ng pagbibisita.

Dito sa atin, ang gumaganap ng masabing gawain, ay ang Marshal. Siya ang inatasan, kasama ang Una at Pangalawang Tanod, na tanggapin, ipakilala at bigyan ng kanikanilang upuan sa loob ng Lohia ang mga pambihirang Panauhin na pinaguukulan ng Gran Honor. Sa ganitong pangyayari ay di kaya mainam na isagunita natin ang pamamalakad ng mga sinaunang Mason, sa ilalim ng Gran Oriente Espanol at Scottish Rite. Ang mga ito ang nagpapalaganap ng Masoneria sa Filipinas. Napakahusay ang pagtitinginan ng mga Mason noon. Ang isang Lohiang may tatrahuhin ay nagpapadala pa ng paanyaya sa ibang mga Lohia. Pagkatanggap nito ang Iginagalang na Guro ay magtatalaga ng lupon na kakatawan sa kanilang Lohia. Ito naman ay ipagbibigay alam sa nagimbitang Lohia. Ang kagandahang loob ay nagbubunga ng kagandahang loob, ang init ng pagtanggap at pangangalaga ay nagaani ng talik ng pagibig-kapatid. Sa ganyan ay patuloy ang pagpapalitan ng mga pagdalaw na puspis ng lugod at pag-giliw, na siyang palatandaan ng pagkakaisa ng mga alagad ng Masoneria.

Ang mga bagong nagbibisita, ay ipiprisinta sa Tanod Pinto (tyler) ang kanilang katibayan (credential), matapos ang pagsusuri at masiyahan ang Tanod Pinto, ang walang nananagot (voucher) ay susulitin, palalagda at bibigyan ng tumpak na tapi. Matapos iyan ay ipababatid sa Iginagalang na Guro na mayroong mga kapatid na taga ibang Lohia na nasa la-

bas at nagnanais makapasok. Aatasan ng Iginagalang na Guro ang Unang Tanod, na tanggapin ang mga bisita, iharap sa Altar at ipakilalang isa-isa. Sila ay babatiin ng Iginagalang na Guro ng buong lugod at iuutos sa Unang Tanod na bigyan ng kanikaniang luklukan sa Lohia. Simple ang seremonyang ito, ngunit maraming kabutihan ang nagagawa sa larangan ng magiliw na pagtanggap at pakitungo sa kapuwa. Ang mga panauhin ay nagaganyak, pagkat nadadama ang init ng pagsalubong, dahil diyan ay sumisigla ang pagdadamayang na siyang daluyan ng maunlad na buhay ng mga Lohia. Noo'y ang mga Aralan at Kasamahang Mason ay nagpapaligsahan sa pagdalaw sa iba't ibang Lohia. Sa matamang pakikinig at pagtatanong sa mga katabing Masos ay madaling natutuhan ang mga aralin na walang ibang panggagalingan kundi mula sa bibig hanggang sa tai-nga (from mouth to ear). Itinutulad nila noon ang Lohia sa isang Dakilang Bukal na siyang dinadaluyan ng walang kasingbuting katalinuhan, katarungan at kalayaan.

Mahigpit na tungkulin ng lahat ng nakatatandang Mason na pangalagaan, turuan at pakisamahan ng buong kapatatan ang mga katatanggap na Mason, ipadama na sila'y kabilang, humandang linangin ang mga misteryo ng Masoneria kung kinakailangan, patnubayan sa landas ng katuwiran, upang hindi mangulila o maligaw. Kailan ma't naramdaman nilang sila'y binabayaang mapagisa sa kanilang pagsisigisig ukol sa ating mga hiwaga, sila'y mabibigo, pananabangan at untiunting lalayo ang kanilang loob sa Kapatiran. Mawawala ang sigla't sila ay mauunsiyami dahil sa ating kapabayaan.

Upang mapanariwa ang naluluoy na sigla ang Kapatiran na may kinalaman sa wastong pakikitungo sa mga

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and who makes Himself known through His love, and by making available His gift of immortal life to everyone who believes.

As a Christian Mason, I believe in religious and political freedom. I believe in the right of churches — all churches — to preach and practise their own creeds or dogmas, to live with dignity and equality before the law, and to grow by every means of persuasion at their own disposal without fear of anathema or coercion. I believe in the laws of the state and of the church, but when the laws of men come in conflict or contravene the laws of God, the church which is the keeper of moral conscience must do its best to uphold the higher laws of life for the happiness and welfare of mankind.

Our decision should be a comparative choice, among other possible alternatives, in the light of a high moral ideal, on the basis of a probability. While Masonry believes that all freedoms are God-ordained, the best interest of man must be served and achieved in the fullest exercise of what God gives and requires of *him*. △

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* * *

27 years; president of the Biakna-Bato Republic established November 1, 1897, at the age of 28 years; and president of the first Philippine Republic inaugurated January 23, 1899, at the age of 30 years.

Q. What were the Magdalo and the Magdiwang organizations in Cavite?

A. They were two rival councils of war of the Katipunan in Cavite. The Magdalo headed by General Baldomero Aguinaldo, was an Aguinaldo faction, while the Mag-

diwang headed by General Mariano Alvarez, was a Bonifacio faction. As their keen rivalry proved to be prejudicial to cause of the Emancipation Movement, so Andres Bonifacio, the Supreme Head of the Katipunan, was invited to come to Cavite to reconcile them. The *Supremo* came and stayed first in the house of Santos Nocon and then moved to the house of Miss Estefanin Potente. in Malabon Grande, now General Trias. The Potente house I bought later from my coheirs and I am living

there now.

The conciliation talk which began at Imus came to a happy conclusion at the Tejero Convention in San Francisco de Malabon with the union of the Magdalo and Magdiwang war councils and the formation of the Revolutionary Government which substituted the Katipunan. At the election of its officers under the chairmanship of Andres Bonifacio General Emilio Aguinaldo, was chosen president, General Mariano Trias, vice-president, General Artemio Ricarte, Captain General, General Emiliano Riego de Dios, Director of War, and Supremo Andres Bonifacio, Director of the Interior.

Q. Is it true that Andres Bonifacio declared the result of the election

of the officers of the Revolutionary Government null and void when his election was protested by General Daniel Tria Tirona?

A. Yes, it is. He tried to call another convention the next day, but failed. With his followers he left for Naic, Cavite, to form a new government, but did not succeed, either.

Q. What happened next?

A. Andres Bonifacio was prosecuted, arrested, tried, found guilty and sentenced to die before a firing squad for the crime of "sedition" by a military court. The death penalty was remitted to exile by General Aguinaldo, but the remission order was received too late to save Bonifacio's life.

To be continued....

* * *

MEMORANDUM

TO ALL DISTRICT DEPUTY GRAND MASTERS:

In conformity with a resolution approved at the recent annual communication of our Grand Lodge creating the position of District Grand Lecturer in each of our Masonic Districts, it will be appreciated if you can recommend one amongst the Past Masters in your District whom you think is well qualified to occupy the position. He must be able to give the work and lectures in the three degrees.

There will be a school of instruction at the Plaridel Masonic Temple, starting Saturday, August 16, 1969, at 9:00 o'clock in the morning, for the purpose of training the nominees from the various Districts. The instruction will be daily conducted in group and the nominees are required to attend the meeting everyday until the last day of the instruction. It would be well if you could send two Past Masters even though only one would be appointed, the other to serve as alternate.

The instruction will last two weeks extensible to another week if necessity will so demand.

Nominees from the provinces may stay at the dormitory of the Grand Lodge free of charge. However, meals and transportation will be at their account.

Kindly instruct your nominees to report to the undersigned in Manila not later than 6:00 p.m., August 15, 1969.

Manila, May 15, 1969.

(Sgd.) H. P. OLIVEROS
Senior Grand Lecturer

HPO/cgp

**THE PARENTS' CODE:
CHILDREN LEARN WHAT THEY LIVE**

**If a child lives with criticism,
He learns to condemn.**

**If a child lives with hostility,
He learns to fight.**

**If a child lives with ridicule,
He learns to be shy.**

**If a child lives with shame,
He learns to feel guilty.**

**If a child lives with tolerance,
He learns to be patient.**

**If a child lives with encouragement,
He learns confidence.**

**If a child lives with praise,
He learns to appreciate.**

**If a child lives with fairness,
He learns justice.**

**If a child lives with security,
He learns to have faith.**

**If a child lives with approval,
He learns to like himself.**

**If a child lives with acceptance and friendship,
He learns to find love in the world.**

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While a Mason can be a stranger in his own Lodge, however, there is no justification whatsoever, for a brother to be allowed to feel being a stranger in another Lodge while on visitation thereat. After the usual examination, if ever it is necessary, and once admitted into the Lodge, it should be the duty of every Mason present, of the Lodge being visited, to make him feel at home with them and to give the visiting brother all the attentions and all the courtesies that they can possibly extend to him, in consonance with the tenets of our Fraternity. The visiting brother, should under no circumstance be given any chance to feel like a stranger in the Lodge being visited. If the Lodge

*

fails in this, thus allowing a visiting brother to leave disheartened, the Lodge has no reason to exist for being not able to keep up with the principles for which it is solemnly dedicated and the beautiful traditions transmitted to us by our brethren who have preceded us, since time immemorial. △

YENCH...

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course" by degrees. But no one man could ever accumulate the number of stories and instances which could adequately illustrate such a pattern of virtue.

This might readily be a work which Philippine Masons might wish to adopt as an organized or spontaneous project. △

* * *

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GALANG **From page 27**
 panauhin at pakikipagtulungan sa mga kasamahang Lohia, hundi kaya dapat na papanumbalikin ang matatandang kinaugalian at kinagisnang mga alituntunin sa pakikipagkapuwa? Ang talik at giliw ng pagsasamahan ay dapat na pamalagiin hindi lamang sa loob kundi gayundin sa labas ng Lohia. Ang pagtitinginang pangkapatiran, kailan ma'y hindi nararapat maging paimbabaw, dito ang ating mga ninuno'y tunay na huwaran. Ang atraksiyon nuon sa pagdalaw ay ang ka-

runungan, subalit sa ngayon ay tila ang pasikatan, ang malabis na handaan at inumang kadalasa'y ugat ng sigalutan. Ang patakaran nila noo'y hindi ng paramihan ng bilang kundi ang kilatis ng mga tinatanggap na miyembro. Ang ginawang paglalarawan sa akdang ito nuon at ngayon, ay hindi upang mamula, kundi ng mabuksan ang ating isipan sa paghanap ng tunay na lunas sa mga kasagwaang namalas sa ngayon; ng sa gayon ay muli tayong dumakila, sumigla at managana. △

* * *

**MASONIC HOSPITAL FOR CRIPPLED CHILDREN
 PLARIDEL MASONIC TEMPLE
 1440 SAN MARCELINO ST., MANILA**

NOTICE: ANNUAL MEETING

TO ALL CONCERNED:

Notice is hereby given that the ANNUAL MEETING of the MASONIC HOSPITAL FOR CRIPPLED CHILDREN will be held on the third Monday, July 21, 1969, at 5:30 P.M., at Plaridel Masonic Temple, 1440 San Marcelino, Manila, for the purpose of electing the Directors for the fiscal year 1969-70, and the take up such other matters as may regularly come before it.

* * *

If you cannot be present at the meeting please sign a proxy, and send it to our Office.

L. C. SANTIAGO, M.D.
 Secretary

PROXY

KNOW ALL MEN BY THESE PRESENTS:

I hereby make, constitute and appoint _____ my proxy to act and vote for me at the annual meeting of the Masonic Hospital for Crippled Children that will be held in Manila on July 21, 1969, or at any adjournment thereof, in the transaction of any and all business that may properly come before it.

IN WITNESS WHEREOF, I have hereunto set my hand this _____

day of _____, 1969, in _____.

 Signature

Date: _____

Witness: _____

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

WHAT IS MASONRY?

Masonry is not something that can be handed to him (petitioner) for a cash consideration like a suit of clothes or a house and lot. His real Masonry must come to him from the development of the faculties that are latent within himself. As well try to make a trained athlete by a correspondence course as to make real Masons by lodge attendance and memorizing the ritual. The athlete must develop himself by persistent, systematic, intelligent training. The correspondence course may help him a little to know what he should do, but the work must be his. Masonry consists of putting in practice the principles and teachings of Masonry. The literature of the Order, in a measure, points the way, as do the ritual and work; but real Masonry comes from exemplifying in our daily lives the virtues which they teach. My brethren, let us strive more earnestly to understand the meaning of our rites and ceremonies; search more diligently for the meaning of our symbols and allegories; and more faithfully exemplify Masonry in our lives by the practice of every commendable virtue. When we have taken up this work in earnest, and when the new brethren coming into our lodge shall come duly and truly prepared, worthy and well-qualified, I believe that we shall find within our walls such enthusiasm in the search for truth as we have never before known, and we will not need longer to ask the question: "How can we create more interest in Masonry?"

—Grand Lodge Bulletin of Iowa, July 1915.