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Masons and DeMolays gather at the tomb of Bro. Emilio Aguinaldo in Kawit, Cavite, June 12, 1969.

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IN THIS ISSUE

	Page
GRAND MASTERS' MESSAGE	1
EDITORIAL	2
GRAND MASTER'S ORIENT TOUR	3
DULY AND TRULY PREPARED	RW William C. Councell, JGW 5
PHILOSOPHY IN MASONRY	WB Eugenio Padua, PM 7
SECOND NATIONAL MASONIC YOUTH CONFERENCE	NBM 9
AN AGUINALDO PRIMER — Concluded	M/W Emilio P. Virata, PGM 11
ECUMENISM	NBM 13
GRAVEL & SAND	NBM 15
DARK CLOUDS IN THE HORIZON	VW Lorenzo Talatala, DDGM 17
WITH OUR YOUNG ONES	NBM 19
YOUTH CONFERENCE IN PICTURES	21
Book Review — BIG WHITE AMERICAN	25
PITAK PILIPINO	WB Agustin L. Galang, PM (2) 26
SELF-DEVELOPMENT IN MASONRY	28



Grand Master's Message:

FOR A UNITED MASONRY IN ASIA

In my travels in Hong Kong, Taipei, Okinawa, Japan and Saigon during May and June, I have come in contact with Masons of diverse nationalities in the places visited, in transportation media used, in hotel lobbies, in Lodge and out-of-Lodge meetings. I have broached the idea of Masons in Asia putting up a united front in the Far East and invariably I have been given enthusiastic responses in the affirmative.

On the individual, Lodge or Grand Lodge level, Masonry in Asia is young indeed. The Grand Lodge of the Philippines was founded 1912; the Grand Lodge of China (in Taipei) in 1949; the Grand Lodge of Japan, 1957; the Grand Lodge of India, 1963 and the Grand Lodge of Israel, 1963. In point of membership, these Grand Lodges have a total of not more than 25,000. We are young; we are small. But, we have the capacity for bigness, spread out as we are in a large area.

To make ourselves known to each other and to the rest of the world, an Association of Grand Masters of Asia may be the unifying force by which Masonry in Asia might be better known. Such an association will not, I assure you, supercede the internationality of Masonry; it will only stress the fact that young and small as Masonry in Asia is, it covers a huge acreage and is committed to being a leaven in the bread that gives sustenance to the culture, government, and society found in Asia.

I have asked the advice of our Masonic elders, I am exploring the possibilities of continuing the attempt in the past of MW Raymond E. Wilmarth, PGM, and in time, when I see my way clear, something will be done. In a manner, of speaking, I am keeping my fingers crossed!

MANUEL M. CRUDO
Grand Master

Editorial:

FIL-AMERICAN FRIENDSHIP

July 4 of each year used to be Philippine Independence Day, the same day the Americans observe in commemoration of the political independence they obtained on July 4, 1776. Philippine independence was given by the United States on July 4, 1946.

Somebody changed Philippine history somewhat. In 1962 Philippine Independence day was moved to June 12 in commemoration of June 12, 1897 when Gen. Aguinaldo proclaimed independence for the Philippines on the balcony of his home in Kawit, Cavite. July 4 in the Philippines is now Fil-American Friendship Day. So be it and let no one now dispute Philippine Independence Day as being on June 12, it having been made by Presidential proclamation and subsequently passed into law by congressional act.

Let us concern ourselves with July 4 as Fil-American Friendship Day. Some well-meaning persons claim that there is no Friendship between Filipinos and Americans; else they would not be treating each other the way they are now. There may be something to it, though there are opinions to the contrary.

We believe that there is Fil-American friendship, and opinions to the contrary notwithstanding, we feel that whatever is left of it, it should be encouraged and augmented. We are no Americanophile. We maintain that friendship is the result of misunderstanding understood and cleared, of sacrifices one did for the other and vice-versa, of working together for a common goal, and not caused by one outsmarting the other, or one making the other a fool in one way or another. The Americans and Filipinos are not such perfect angels to each other and often they deal with each other with something in their sleeves. Caveat emptor, they say, is the standard operating procedure. Vested interests are at the base of conversations and confrontations, whether in business or politics. Let him who is without sin, cast the first stone.

Fil-American friendship was no better exemplified than at the 1969 Grand Lodge Communication in April. In spite of whisperings and whimperings, the Grand Lodge kept up the time-honored tradition of having a Filipino Grand Master one year and an American Grand Master the next. Proof that Masons are still men of the in spite-of, of tolerance, of goodwill and understanding. Regardless of color, creed, or belief, we in the Grand Lodge of the Philippines are still men and Masons. △

Grand Master's Orient Tour

MW Manuel M. Crudo, who in late May and early June this year went with eleven members of his party on the tour of East Asia mainly to make his official visitations to our Lodges in Okinawa, Tokyo, Zama, Seoul and Taegu, spoke very highly of Masonic fellowship in this region of the Pacific. His impressions, told to this writer in an interview shortly after MW Crudo came home, were all praise for Masons everywhere in Asia.

In Taipei, MW Crudo and his party were guests of WB Theodore Wei, PM, Amity Lodge No. 1, Grand Lodge of China, at dinner. MW Crudo had offered to host breakfast for brethren and officers of the Grand Lodge of China the following day; however, MW Wego W. K. Chiang, Grand Master of the Grand Lodge of China, who could not be present at Bro. Wei's dinner, took over as host at breakfast the following day. Let it be known that MW Chiang is Commanding General of the Army of China and son of President Chiang Kai Shek.

In Tokyo, MW Floyd Robertson, Grand Master of the Grand Lodge of Japan, tendered dinner for our Grand Lodge officers the day they arrived there. MW Robertson was a most cordial and amiable host. Better yet, the following day, when MW Crudo made his official visitation to Kanto Lodge No. 143 and Rising Sun Lodge No. 151 of our Grand Lodge in Camp Zama, MW Robertson was there too as a visiting brother.

In Okinawa, MW Crudo and his party had a most interesting time both inside and outside the Lodge. He attended the two-day regional convention of the five Lodges in Okinawa and installed the Regional

Grand Lodge officers on the second day of the communication. The Okinawa brethren tendered a dinner upon arrival of MW Crudo and his party and another dinner after the installation of officers; both affairs were held at the Castle Terrace Club in Naha. In addition, RW Will K. Prestidge, Jr., PRGM, had MW Crudo and his party for merienda at his home.

In Seoul, WB and Mrs. George L. Bilyeu, Master of MacArthur Lodge No. 183 offered a dinner for MW Crudo and his party. In Taegu, WB Ray Owen Bradley, Master of Taegu Lodge No. 189, Mrs. Bradley, VW William G. Kunkle, District Deputy Grand Master for District No. 22, and Mrs. Kunkle had the Crudo party for dinner.

All in all, the cordial and solicitous welcome of the brethren in Taipei, in Okinawa, Japan and Korea, were pleasant things to remember. △

IN THE GRAND LODGE...

On June 21, 1969, RW Edgar Shepley, Deputy Grand Master; RW William C. Councill, Junior Grand Warden; MW Esteban Munarriz, PGM, Grand Secretary; VW Hermogenes Oliveros, Senior Grand Lecturer; and VW Alejandrino Eusebio, Junior Grand Lecturer; flew and motored to Roxas, Isabela, to constitute, consecrate and dedicate Mallig Plains Lodge No. 189 in that town.

Among the officers installed are: Worshipful Master, WB Jose T. Darbin; Senior Warden, Bro. Jose R. Nery; Junior Warden, Bro. Jovencio A. Santos; Treasurer, Bro. Kiana Uy; and Secretary, Bro. Sergio S. Uy.

Turn to next page

VW Rufino S. Roque is the District Deputy Grand Master in the area.

On June 21, 1969, MW Crudo, Grand Master, motored to Olongapo City to be present at the installation of officers of the Teodoro R. Yangco Chapter, Order of DeMolay at the Masonic Temple of Lincoln Lodge No. 34 in that city. As soon as we receive a copy of their program, we shall print the list of officers installed.

On June 28, 1969, MW Crudo and MW Esteban Munarriz flew by Air France to Saigon, South Vietnam, to constitute, consecrate and dedicate Saigon Lodge No. 188 in that city the night of their arrival. VW Hermogenes Oliveros had flown there one day earlier to assist the brethren in the preparation for the ceremonies.

The party flew back to Manila on Monday, June 30, 1969.

On July 4, 1969, two district conventions were held simultaneously. The district convention of District No. 9 was held in Quezon City with Laong Laan Lodge No. 184 as host Lodge. VW Lorenzo Talatala is District Deputy Grand Master of the area comprising Lodges in Quezon City and Rizal province.

The same day, the district convention of Lodges in the Bicol provinces was held in Legaspi City with Mayon Lodge No. 64 as host Lodge. MW Munarriz and MW Crudo were in attendance at Quezon City while RW Shepley and RW Tria were in attendance at Legaspi City.

On July 26, 1969, MW Crudo, who is also the Active Member of the Supreme Council of the International Order of DeMolay and Executive Officer in the Philip-

pinas, will fly to Santiago, Isabela, to constitute a new chapter of DeMolay in that province.

On June 25, 1969, the Philippine Bodies, AASR of Freemasonry, held the first of a series of fortnightly dinners and open forums at the social hall of Plaridel Temple. According to the officers of the Bodies, they are holding these dinners and open forums in line with the policy of the Grand Lodge and the Supreme Council to promote greater interest in Masonic education among the brethren. Speaker at the forum was Ill. Macario C. Navia, 33°, SGIG, who spoke on the topic, "The Third Degree, its Origin and Meaning."

The Grand Master and other Grand Lodge officers were present at the meeting. Some sixty brethren were present at the first meeting. After Ill. Navia's lecture, a most interesting and profitable period of open forum was held. It is hoped that subsequent meetings will have as good and as well attended as the first. The next meeting will be held on July 9 and subsequent to it, the next meetings will be on July 23, August 6 & 20.

MW Crudo, in conversation with MW Wilmarth, PGM, now feels that what MW Wilmarth thought of years ago when he was Grand Master, might be tried again this year, with a few member Grand Lodges. Years ago, MW Wilmarth planned an Association of Grand Masters in Asia. This year MW Crudo proposes that the Association start with the Grand Lodges of the Philippines, China, Japan and India, these being the youngest Grand Lodges in Asia. He is hopeful of this start after he had had conversations with Masons in the know in these different countries.

Turn to page 12

The Cabletow

RW William C. Councell,
JGW •

As civilization has grown more complex, the transmission of ideas has been quickened. As competitive forces have been multiplied and expanded, it has been increasingly apparent to all groups that they must win and hold public approval if they are to survive in the welter of competing forces struggling for public favor. This recognition has led to the development of a new social science — public relations — which seeks to bring about a harmony of understanding between any group and the public which that group serves and upon whose goodwill it is dependent.

To secure the understanding and support of the people in his competitive age, our fraternity must have not only a public relations policy but also a definite public relations program.

At times, we wonder what others really think of us. So did Jesus, long before Gallup polls and modern techniques of measuring public attitudes; the Master asked His disciples, "Who do men say that I, the son of man, am?"

It is of vital importance that people know the full truth about our fraternity — our problems, objectives, good works, and organization. As someone remarked, "It's not that people don't know enough but that they know so much that is not so."

A candidate is said to be duly and truly prepared when he is properly garbed and shod for the particular degree he is entering into. One of the minor dramatic situations of a Masonic initiation depends for its effectiveness upon the obvious pause

• Duly and Truly Prepared

and silent scrutiny of the candidate by the conducting officer, when the question is asked, "Is he duly and truly prepared?"

While such examination is directed to externals, which every good ritualist knows and insists upon for their symbolic value, the question always carries with it a deeper spiritual significance. Every Mason has acknowledged in one of the lectures that he was first prepared to be made a Mason in his heart. That preparation antedated his initiation into the Lodge; it antedated even his signing of a petition. Rightfully understood, his preparation began long before he expressed a desire to join this Great Fraternity.

When a man is first prepared in his heart, it means that he has shown growth and development in his understanding and appreciation of spiritual values, like love of God and His great process of creation. It means that he has shown vigor and strength in maintaining moral principles, like integrity, truthfulness, purity, and tolerance. Proper preparation, therefore, is one of the tests of a candidate's worthiness to be accepted as a Mason. At the same time, it becomes one of the chief responsibilities of the Lodge to direct the candidate's earlier preparation to particular and specific Masonic objectives. This may be done indirectly, through good works and good public relations; it may be done more directly through pre-initiation instruction for groups or individuals. It is a continuing purpose in all the instructions

Turn to next page

given to candidates before and after the several degrees.

A worthy candidate for Free Masonry, therefore, is a man who has been preparing himself for the mysteries of initiation without actually knowing it. He has demonstrated his ability to accept responsibilities maturely: the responsibilities of a job, of his family, of his community. He has shown evidence of a sincere religious attitude toward life. He has been alive to the needs and wants of others. He has taken a man's part in the exercise of his duties and opportunities as a citizen. He enjoys a good reputation for morality and virtue. He is a man among men.

This is a kind of preparation for Masonic Light which a candidate for Free Masonry should have demonstrated before an investigating committee permits his petition to be presented to the Lodge. Free Masonry doesn't try to "see" itself by advertising gimmicks. Free Masonry refuses to solicit men for membership. While our contacts with the world are numerous and extensive, Free Masonry works quietly and modestly to promote her great ideals before he is ready for admission into the fellowship of Masonry. He must be duly and truly prepared.

Philippine Free Masonry's present concern with poor attendance and declining membership deserves some serious study. It is not enough to analyze statistics and to draw conclusions of our economic nature from them. It is not enough to extract sociological interpretations from the changing conditions of modern life, which are troubling social and fraternal organizations of every kind. It is positively not enough to consider the possibility that ancient landmarks need revision, especially the Masonic landmark that a man seeks Light in

Masonry of his own free will and accord.

Free Masonry, when it is true to its ancient charges and Constitutions, is morality in action. An examination of weaknesses in carrying out that mission maybe the most salutary inspection that our Great Fraternity needs today. A study of the reasons for a growing number of brothers who are suspended for non-payment of dues might yield a significant answer to the question:

"Were they duly and truly prepared?"

The strength of Free Masonry, especially in those periods when it enjoyed the greatest respect and influence, lie not in numerical power, but in the extent to which its tenets were put into practice. There is grave danger in the mere counting of heads. If Free Masonry really aims to make all men brothers, to harmonize discordant elements in the nation and in the world at large; if Free Masonry is to help, aid, and assist the needy and troubled; if it hopes to liberate men from the tyranny of ignorance by means of the Light of freedom and the sacredness of the individual, then the Brotherhood might well refrain from pridefully asking, "How many Masons do we have;" and instead, concern ourselves with a more important question. "Are they duly and truly prepared?" Is Free Masonry seeking quantity or quality?

For this reason, investigating committees are vital to the future welfare and usefulness of the fraternity. No Masonic office, no Masonic duty needs better informed and more trustworthy Master Masons than the group of men who first meet a candidate and evaluate his qualifications. It takes Masonic knowledge, Masonic insight,

Turn to page 22

Philosophy in Masonry

WB Eugenio Padua, PM (51)

Cheerfully to Conform

The ancient charges and regulations of Masonry require that a member of the Craft must be "a peaceable citizen" and "cheerfully conform to the laws of the country in which he resides," and must not "be concerned in plots and conspiracies against government" and must pay "a proper respect to the civil magistrate."

An advocate of *anarchism* when the government is a representative democracy and functions on the basis of a Constitution approved by the majority of the people and laws approved by the majority of representatives elected by the majority of the people, is not "a good man and true" in the concept of Masonry and ought not to be admitted, or allowed to continue, as a Mason.

One who says that the owner of a country's flag owns nothing but a "piece of cloth" and is, therefore, free to tear it to pieces contemptuously, even publicly, in the exercise of individual liberty, reveals an anarchistic tendency.

One who does not respect the decisions or will of the majority and advocates disobedience to the laws of the land likewise commits an anarchistic act.

St. Thomas Aquinas of the mid-thirteenth century, the greatest of the Scholastic philosophers, was asked: "When a government becomes tyrannical, is rebellion morally permissible?"

He said: "(44) Indeed, if there be not an excess of tyranny it is

more expedient to tolerate the milder tyranny for a while than, by acting against the tyrant, to become involved in many perils more grievous than the tyranny itself... (45) If the excess of tyranny is unbearable, some have been of the opinion that it would be an act of virtue for strong men to slay the tyrant and to expose themselves to the danger of death in order to set the multitude free... (47) Should private persons attempt on their own private presumption to kill the rulers, even though tyrants, this would be dangerous for the multitude... 'The wicked usually expose themselves to dangers of this kind more than the good, for the rule of the King, no less than that of tyrant, is burdensome to them since, according to *Solomon*, 'a wise King scattereth the wicked'. Consequently, by presumption of this kind, danger to the people from the loss of a good King would be more probable than relief through the removal of a tyrant."

That was in the days of hereditary Kings and of the divine right of Kings. In later times, the divine right of Kings has given way to the *divine right of the people through the collective ballot*.

Rebellion, in the conditions stated by *St. Thomas*, is the extreme measure by which an existing government may be changed; that is, if all other means have failed.

Even the American non-conformist philosopher of the mid-nineteenth century, *Henry David Thoreau*, who

Turn to next page



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advocated and practised *civil disobedience* and was jailed for refusing to pay the poll tax during the American-Mexican War, differentiated taxes saying he never declined to pay the highway tax, nor the school tax, but would not pay taxes to support the Mexican war or Negro slavery...

Furthermore, he was not questioning the government in general saying that "the Constitution, with all its faults, is very good; the law and the courts are very respectable; even the State and the American government are, in many respects, very admirable, and rare things, to be thankful for."

A twentieth century follower of Thoreau, the late *Mahatma Gandhi*, interpreted civil disobedience to mean that it should not likely foster a habit of law-breaking "or to create an *atmosphere of anarchy*."

In the concept of *contractual consent* advocated by that English philosophical architect of democratic

government, *John Locke* of the late seventeenth century, or of the concept of "contrat social" or *social compact* advocated by the French philosopher *Jean Jacques Rousseau* of the mid-eighteenth century, in a democratic system of government such as ours the ultimate supreme power remains in the hands of the people; that is, the majority of the people can withdraw their consent or cancel their compact if the government violates the Constitution which is a contract between the people and those in power... Or, replace corrupt or incompetent members of the law-making body who approve unjust laws. How? Through the ballot...

Our Constitution provides for the means by which the government or government officials can be removed or replaced...

A minority has the right to be heard but no right to violate laws approved by representatives elected

Turn to page 25

Second National Masonic Youth Conference

Welcome from WB Leon Lim:

IN behalf of the Mt. Kaladias Lodge No. 91 of Dumaguete City, I wish to welcome all the delegates, observers and guests of the Second Annual Masonic Youth Conference. The youth have always been an important concern to us Masons and efforts such as this, of getting the youth together towards a more responsible and purposive involvement in life and particularly in the development of our nation, should be lauded and encouraged. The Jobies, Rainbow Girls and DeMolays until last year when they had their first Jo-De-Ras conference in Baguio City, had more or less been working separately. But we need all the strength we can get towards the realization of a Masonic Youth Foundation aimed at helping allied organizations, sons and daughters of Masons who need financial help through school and other brethren who need such help. This conference is a step towards that goal and we hope for its success.

The other aspect of this conference which is the development of our young men and women is just as important. The conference theme, "Masonic Youth and National Development" is immediate and appropriate to the condition and temper of our times. The youth's enthusiasm and desire for involvement should not only be encouraged but also tempered with knowledge of what is right or wrong or what ought to be. The orders of DeMolay, Rainbow, and Job's Daughters as organizations try to develop worthy individuals to be of assistance in the over-all program of Masonry for our country. We would therefore want

you to know that efforts like this, towards a worthy purpose, will always be supported and encouraged by us Masons. We all hope for a successful and fruitful conference. Δ

* * *

The second national Masonic Youth Conference Work/Camp held in Dumaguete City from June 18 to 22 is now history. The first, held in Baguio City, April 19-21, 1968, then called the JO-DE-RAS conference, was exclusively for Job's Daughters, DeMolays and Rainbows, the three Orders existing in the Philippines; this year, however, the conference work/shop went inclusive and took in not only members of the three Orders but also young people related to Masons even if not members of the Orders.

Exclusive of visitors and auditors who attended many of the meetings, this year's registered delegates numbered 56 compared to last year's 43. Identified by organizations, those in attendance were: Perla Assembly, Rainbow - 1; Bethel 2, Manila Jobies - 5; Bethel 3, Dumaguete Jobies - 7; Bethel 4, Iloilo Jobies - 7; Loyalty, Manila DeMolays - 3; Lopez Jaena, Iloilo DeMolays - 3; Leon Kilat, Dumaguete DeMolays - 12; Quezon City DeMolay - 1; Rio Grande Lodge 189 - 1; Juan S. Alano Lodge 137 - 4; and Oroquieta Lodge 154 - 2. Listed as hosts in attendance, 10. The three Lodges in Basilan and Mindanao sent delegates to the conference work/shop obviously to observe and inquire about the youth organizations appendant to Masonry in the hope of having their own in their communities sometime in the future.

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Turn to next page

Three of the five days allotted to the conference were spent in organization of groups or teams, lectures, discussions and open forums. Two days were spent in actual work. One day they spent in visits to provincial and city offices to observe the operation of local governments, the courts, the police, the schools, etc. They visited the Silliman University Medical Center to see how a hospital is operated; they spent hours at the local PACD office to see how community development work is done beside sitting through a documentary film presentation of community work. A whole day was spent working on the Masonic Memorial Lawn of Mt. Kaladias Lodge No. 91 where they cut the grass and vines and laid out the paths. All was not work, study, observation and discussion. After their busy and hectic hours, the young people had games, swimming and tours of the city. They held a talent night where they showed their ingenuity in songs, charades and pantomime.

They were guests at dinners tendered by the Masons and Eastern Stars of Dumaguete City. MW Serafin L. Teves, PGM, and Mrs. Teves gave a dinner-dance at the Sky Room of Park Hotel. In all their activities, Bros. Malayang, Serifa, Obligation, Imperial, Decenteceo, Melocoton and Sis. Octaviano were with them.

* * *

Finance-wise, they were completely on their own. Their executive and finance committees were on needles and pins watching their pesos go to budgeted items of accommodations, meals, transportation, etc., but graciously gave mid-morning and mid-afternoon snacks, as their funds could allow, to the tired and hungry young people. They had two treasurers, two bookkeepers and three auditors and by the end

of the conference work/shop, they paid all their bills!

* * *

They decided to hold the third annual Masonic Youth Conference Work/Camp in Iloilo City sometime in the summer of 1970. They elected Marilyn Hiponia, President; Vice-Presidents for Luzon, Jeanne Jacob; for Visayas, Gus Santos, Jr.; for Mindanao, Fausto de Vera; Secretary, Flora Grace Guillergan; Treasurers for Luzon, Girlie Menezes; for Visayas, Licitrel Kiamco; for Mindanao, Prudencio Sirilan; PRO, Edda Gonzaga and Business Manager, Grace S. Melocoton. These officers were inducted on June 22, 1969 by MW Serafin L. Teves, PGM.

* * *

The Committee on Youth of the Grand Lodge thanks all the youth organizations and Lodges which have no youth organizations yet, for sending delegates to the Second National Masonic Youth Conference. It is hoped many more assemblies, Bethels, chapters and Lodges will send more delegates and observers to the Third National Masonic Youth Conference in Iloilo next year. Watch for further announcements in the forthcoming issues of the Cabletow.

* * *

Back in Manila after the Second Masonic Youth Conference Work/Shop in Dumaguete, we were besieged with questions from the brethren and Eastern Star sisters about it. We overheard many DeMolays, Rainbows and Jobies in conversation among themselves that rather than wait for fund-raising projects of their assemblies, Bethels and chapters to send delegates, the individuals concerned resolved to begin saving their own allowances in order that they could be sure to join the third national Masonic Youth Conference in Iloilo next year. △

An Aguinaldo Primer

(Concluded from last issue)

MW Emilio P. Virata, PGM

Q. So, it is not true that Aguinaldo ordered Bonifacio killed.

A. Definitely, not. Aguinaldo wanted Bonifacio to live. His exile order was clear.

Q. Is it true or not that General Antonio Luna was killed by order of General Aguinaldo?

A. It is absolutely unjust to accuse Aguinaldo of the murder of General Antonio Luna for he did not even know that Luna was in Cabanatuan to see him when Luna met his tragic death. He was not ordered to come, nor did he say he was coming. The suspect or suspects were either a Cabinet member, or the Presidential guards he humiliated before the ladies of the town when he found them making love instead of doing guard duty. The alleged telegrams received by Luna from Aguinaldo inviting him to a conference was believed to be fake.

Q. For his services to his country was General Emilio Aguinaldo fully rewarded?

A. Of course, not. But under CA No. 2922, authored by Representative Emilio P. Virata, he received a life pension of ONE THOUSAND PESOS a month from 1920 until his death in 1964.

Q. Is it true, on the other hand, that General Aguinaldo donated to the Republic of the Philippines — the Republic for which he fought and shed blood — his Kawit mansion?

A. Upon advice of the Honorable Emilio P. Virata, a veteran of the Revolution by resolution of the

Board of Advisers of the Veterans Association, its General Secretary and member of the Board later, a high Guerrilla officer, personal consultant and confidential adviser of the old General, our Revolutionary hero donated to the Republic of the Philippines his Kawit mansion which has been converted by now into a shrine.

Q. What were the three important events of the Emancipation Movement worth remembering?

A. They are the first cry for freedom at Balintawak, Rizal; the first shots for freedom at Pinaglabanan, San Juan, Rizal; and the first victory for freedom at Binakayan, Kawit, Cavite. The three days of fighting — November 9, 10 and 11, 1897 — which began at Dalahikan, Cavite City, and culminated at Binakayan with victory for the Revolution and defeat for Spain, was memorable in more ways than one. The participants were General Emilio Aguinaldo and four other generals on the side of the Revolutionary army, and Captain General Ramon Blanco of the Spanish forces. The casualties on both sides were heavy — 500 Filipinos, among them General Candido Tria Tirona, and 1000 Spaniards. The result of the battle gave notice to the world of the liberty loving Filipinos who cut loose from almost 400 years (1521-1896) of slavery under foreign power.

Q. After his war experiences what

Turn to next page

All About Ecumenism

News and Views on the Ecumenical Movement

NBM

In the Church, the pill continues to give headaches to *Humanae Vitae*. The Most Rev. James P. Shannon, who has served as spokesman for the Conference of Catholic Bishops in the U. S. A., is now on the other side of the fence so far as the pill is concerned. Last September he wrote the Pope submitting his resignation as Auxiliary Bishop of St. Paul and Minneapolis in Minnesota because he has found that the teaching (on the pill) "is simply impossible of observance by many faithful and generous spouses, and I cannot believe that God binds men to impossible standards."

In 1948, long before proclamations on racial justice became commonplace, the First Assembly of the World Council of Churches declared that segregation by religious organizations is a "scandal within the Body of Christ." For years, the Council which has taught that racism should be fought by non-violent means, is now on the other side of the fence and has suggested that if all else fails, even outright warfare is morally justifiable. It is fed up with present-day blatant institutional racism and would support resistance movements which are aimed at the elimination of political or economic tyranny that makes racism possible.

Weeks ago Pope Paul VI issued a new liturgical calendar which dropped or downgraded more than 200 saints, among them: St. Christopher, St. Valentine, St. Nicholas, St.

George and St. Patrick. This means that Santa Claus wont be so hot come next Christmas and come Feb. 14 each year, lovers will have to take it easy. Send your wife a Valentine card anyway!

There is a new kind of Reparations bill. Black Catholics and Protestants are demanding from their churches something like \$250,000,000.00 to assuage the feelings of the blacks for having suffered so much from the effects of racism even in churches. They are demanding \$50,000,000.00 from the Protestant churches and \$200,000,000.00 from the Catholics to help black churches and their members build decent communities with churches and housing.

In answer to defecting clergy and dissent within the church, Pope Paul VI issued an extraordinarily direct attack on defectors and dissenters. While the Vatican is getting accustomed to public defection of priests, it was shocked by the resignation of two young bishops in South America. In Chile, Most Rev. Gabriel Larrain Valdivieso resigned as auxiliary cardinal-archbishop of Santiago for humanitarian work. In Peru, Bishop Mario Cornejero Rada-vero, auxiliary to the cardinal-archbishop of Lima, resigned to marry.

In Manila, at the Cathedral of the Holy Child, central temple of the Philippine Independent Church, on Independence Day, June 12, 1969,

Turn to next page

Bishop Sotero Mitra celebrated Mass for the Masons and others. Supreme Bishop Isabelo de los Reyes, Jr. preached the sermon. Shortly after the Mass, a joint service for the National Council Churches was held in the same place at which Justice Calixto Zaldivar was guest speaker.

The Cathedral, on the corner of Taft Avenue and Escoda St., is getting to be a place of ecumenical worship for it is not only the Aglipayans who attend Mass there, but Catholics and Protestants attend there also. Its simple architectural lines, its bright and airy interior, make it indeed a pleasant place to worship in, giving the worshipper a sense of God and goodness on entering its portals. △

* * * *

IT IS NOT EASY

- To apologize,*
- To begin over,*
- To be unselfish,*
- To take advice,*
- To admit error,*
- To face a sneer,*
- To be charitable,*
- To keep trying,*
- To be considerate,*
- To avoid mistakes,*
- To endure success,*
- To profit by mistakes,*
- To forgive and forget,*
- To think and then act,*
- To keep out of a rut,*
- To make the best of little,*
- To subdue an unruly temper,*
- To shoulder a deserved blame,*
- To recognize the silver lining.*

BUT IT ALWAYS PAYS

Try it the next time when the occasion or need arises. You will find the results startling to say the least. Your unexpected reaction to a situation can many times bring about an equally unexpected effect.

* * * *

BARADI . . .

From page 12

World". He was presented with the Club's pennant and a speaker's souvenir. The Club President speaking for his fellow-Rotarians said, the speech was one of the most eloquent and enlightening speeches ever delivered at their Rotary Club.

Dr. Fred P. Eckhardt, Executive Director of St. George Association of the United States of America, Inc., with national headquarters in New York City wrote that Baradi's speech to the Association "was without a doubt one of the finest presentations we have ever had. All comments have been extremely favorable." Baradi was informed of an award — a plaque — indicating his honorary membership in the National Organization.

The Grand Secretary of the Grand Lodge of Minnesota stated that the highlight of the Grand Lodge's 115th Annual Communication at St. Paul, were Dr. Baradi's several speeches which held his "large audiences 'spellbound'". Baradi was voted unanimously as Honorary Past Grand Master of the Grand Lodge of Minnesota.

In a communication addressed to Past Grand Master Baradi of the Grand Lodge of the Philippines, R. Kenneth Miller, Past Grand Master of the Grand Lodge of Iowa stated: "I can say without fear of contradiction, that no speaker at any of our all-Masonic banquets (in Iowa) has so captivated his audience with his eloquence and feeling, as did you (Baradi)." Baradi was made a member of the Past Grand Masters' Association of the Grand Lodge of Iowa.

From William R. Denslow, Grand Master (1967-68) of the Grand Lodge of Missouri, came the following observation: "Never before, in the Grand Lodge of Missouri, have

Turn to page 16

GRAVEL AND SAND

A Report on Masonic Activities

NBM

This time we begin this column by congratulating brethren who have gallantly withstood the onslaught of time, wedded time. WB and Mrs. Temistocles Elviña (82), celebrated their golden wedding anniversary on June 1. After renewing their vows in church, WB and Mrs. Elviña, their children and grandchildren entertained some 400 guests at the She-ration. Many of their guests are family friends and relatives. There was quite a sprinkling of brother Masons among the guests.

On June 7, VW and Mrs. Candido Perez (59), Malabon, Rizal, celebrated their golden wedding anniversary in a Thanksgiving Service at the Malabon Community Church and after the service, VW and Mrs. Perez, their children and grandchildren entertained more than five hundred guests at the Perez home on Gen. Luna street of the town. Many of their well-wishers are church members, brethren and their families, who came in large numbers throughout the day and night.

Congratulations are also offered to the two Masons, a widow of a Mason and a son of a Mason, who were awarded the Presidential Award of Merit by President Marcos upon recommendation of the Civic Assembly of Women in the Philippines for their various achievements. Seven persons were given the award at Heroes Hall of Malacañang Palace on June 10.

WB Iñigo Ed Regalado, PM (16),

former Councilor and Council Chairman of Manila, was given the award for distinguished achievement in the field of literature in Pilipino. WB Regalado wrote numerous poems, short stories, dramas, novels and columns in Tagalog in the span of over fifty years as newsman and editor of various publications.

Bro. Gilopez Kabayao (64), world-famous violinist, was given the award for his distinguished service in the field of music, especially in bringing classical music to the masses. The citation for Bro. Kabayao stressed the fact that his work has given priceless contribution to the advancement of culture in the Philippines.

Mrs. Paz Reyes Cuerpo Cruz, Executive Secretary of the Philippine Band of Mercy, was cited for her distinguished achievements in social work lasting almost fifty years. She started in her field by organizing a Women's Club in Cotabato and later continued her work with the Associated Charities, YWCA, and the Band of Mercy. She is the widow of the late Bro. Dr. Cuerpo Cruz of Caloocan City.

Don Eugenio Lopez, Sr., of Meralco, CBN, and other big firms, was cited for his achievements in the fields of commerce and industry. Don Eugenio was especially praised for kindness and solicitude for the welfare of his employees. He is the son of the late Bro. Benito Lopez, Governor of Iloilo province at the turn of the century.

Turn to next page

We attended the stated meeting of Pinagsabitan Lodge No. 26 in Sta. Cruz, Laguna, the Master of which is WB Dr. Fernando Manas. We were impressed by the cleanliness of their Temple, inside and out, and also by the spirit of brotherhood of the brethren. Out of curiosity, we leafed through their tiller's book and noted that their stated meetings average 30 to 45% in attendance, way above the 15 to 25% average of most Lodges.

One other thing which impressed us was the presence of "old" members. WB Dr. Roman Kamatoy, now 88 years young, PM, a member of our Grand Lodge medical team. Rain or shine he conducts a clinic every Friday at Plaridel Temple, making the trip mostly on buses. At his home Lodge, he seldom misses his stated meetings. There was Bro. Veridiano, 82, who lives in Nagcarlan, twenty-five kilometers away. He attends the stated meetings without a miss, except when he is really sick. Bro. Vega, 70, is a sojourner in Sta. Cruz. He is member of 25 & 35. Monthly, he goes to the stated meetings of his Lodges in San Pablo City and in Batangas and for the third time each month, he attends the meeting of Pinagsabitan 26. WB Blanco, 72 years, lives in Quezon City, but he goes to Sta. Cruz every month for his stated meetings.

In Plaridel Temple rental for the halls has risen and so has the Bermuda grass on the rock garden. △

* * *

BARADI . . .

From page 14

I seen the delegates rise in a standing ovation to a distinguished guest after his (Baradi's) talk before the Grand Lodge." Former President Harry S. Truman is the Senior Past Grand Master of the Grand Lodge of Missouri. △

WHAT IS HUMAN VALUE?

Elizabeth Crudo, ORG

The topic above seems to be strange to the senses of the reader especially if he is not a college student, but even if he is a mere high school graduate, the impression that will thrive in his mind will leave a good influence, since the striking term human is in relation to his being a part of humanity. Now, the connotation of value might bring the idea of material or worldly attributes. Let us go about its general impression in society where we have adapted ourselves.

In the social level, when we speak of our human values we refer to our sensible outlook in life, the practical point of view of anyone we may come into contact with, the philosophical considerations to what may await us in this lively step in life, and especially, though not the least, our sincere approach to the mingling perplexities of daily living.

At this point, we have in mind, the simple maxims we hold close to our hearts as we put them into practice when the opportunity for them calls upon us to do so. These tenets are what we find to be the renewal of ourselves every time clouds dark ones though they may be because they give us a chance to become much more a living pillar of humanity. Every individual will bring home this point because each of us has to encounter new puzzles and conquer prejudices, which are either colored, rosy, or plainly colorless. If we do this we find that we are always in a cloud and smiling to our selves, to whom we should be faithful, because as Shakespeare proclaimed, "To thine own self be true".

The most that we can do is to prove sincerity in the daily task, heavy or light, which await us in this

Turn to page 30

Dark Clouds in the Horizon

VW Lorenzo N. Talatala, DDGM

The conditions obtaining in the country today, are no longer the same as depicted by the President in his state of the nation address about three and a half years ago. The people then were expecting a change for the better under a new and able leadership. True enough, in a short time, we attained great advances in agriculture by making this country, not only self-sufficient in rice and corn production, but we were also able to export rice to our neighboring countries. Despite this, however, and in complete defiance of the Law of Supply and Demand, the price of rice in the open market remains high. As in the case of rice, ours is a sugar producing and exporting country. yet, the price of sugar for home consumption also remains high. We also made tremendous progress in road and school constructions, the so-called infrastructure projects, but then, concomitant with such progress, unsavory tales of kickbacks, overpricing and payroll padding were headlined in the daily newspapers. Meantime, so many people became instantly rich as evidenced by their purchase of flashy cars that congest our city traffic and the mushrooming of expensive mansions in exclusive housing sub-divisions. These and many more, are visible signs of progress, although on the dark side of the picture, the majority of our people, entertain a suppressed feeling of unrest and discontent, caused by serious problems and maladies afflicting them in a nation-wide scale, prominent among which may be mentioned:

1. Social, political, religious and

educational (teachers and students) demonstrations, short of armed revolution, to seek justice and reforms from the government and the hierarchy. We have witnessed in the past many such demonstrations and many more are being planned and organized by the aggrieved people. It is just a question of time and occasion when we may see many more of them in the near future.

2. Graft and corruption in nearly all strata of our government have reached scandalous proportions, committed even within public view, victimizing the people through increased prices of commodities in the open market. The cost of living has gone up tremendously and the tax burden has hunchbacked our people; only the value and respect for human life have gone down, as shown by unabated murders and thrill-killings of innocent people by daring unrepentant perpetrators.

3. Many people in many places have lost faith in the police force, because instances have shown that it is not responsive to the needs of the harassed victims seeking protection, besides being partisan in politics. More than these, it has been shown by court records, that even among police officers there are leaders of murder and other crime syndicates. Today, many people do not call the police anymore even if they are robbed, burglarized or carjacked, for fear that their losses will only increase due to the demand for money by the investigators, while their lost properties remain unrecovered. Oftentimes, policemen investigate the victims and not the crooks. Let us hope that time

Turn to next page

may not come when they will even go to the funny procedure of investigating the victimized dead instead of the perpetrators. Today, many people in certain places, are more afraid of the men in uniform than of the crooks. They can fight the crooks on equal terms to protect themselves, but not with the men in uniform since they can use both brute force and the law. I can be wrong, but thousands of people cannot.

4. Our government employees, with few exceptions, have become the self-annointed masters and not the servants of the people. Transact business in any government office and if you do not know anybody, the chances are, you may lose your patience and be disheartened by the manner you are treated by the "masters of the people," especially if you are an ordinary citizen and not a strong politician.

5. When you drive or walk along our city streets, you will not fail to notice that many of them have been converted into basketball courts, volleyball courts and all sorts of games are played thereon with impunity, as if the streets are playgrounds for the young and old alike. Some of the people playing are even arrogant and will not be bothered in their games when you drive on the streets. Stages for the celebration of district fiestas are being erected even on busy street corners, closing the street entirely to traffic during the holding of stage shows. These are clear cases of obstruction of traffic. But what are our policemen doing about these?

6. Our traffic lanes are badly congested with thousands of beautiful cars, an indication that many, many Filipinos as well as aliens, are now very rich. But take a good look at the poor people living in the slum areas, in the rural communities, on the hill sides and on the farms. The

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gap separating the rich and the poor people has become wide indeed. Shall we call them the forgotten Filipinos? How were so many people been able to get rich so quickly in this country?

7. There is population congestion in the cities and industrial areas, due to the discriminatory application of the minimum wage law. While the employees in the government offices, business firms and factories receive a minimum wage of ₱6.00 daily and very much higher in pampered government-controlled corporations, the agricultural worker on the farm receives only ₱2.50 daily. Moreover, there is something fundamentally wrong with our educational system in giving too much emphasis in training our young students for white-collar jobs and not for honest labor on our farms, ours being still an agricultural economy. We cannot deny the

Turn to page 31

With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

On Sunday, June 1, the officers of Cavite Assembly No. 3, Order of the Rainbow for Girls, were installed. Installing officers were: Dad Dick Herrera, Installing Host; Sis. Linda Yambao, Installing Worthy Advisor; Dad A. Santos, Installing Recorder; Dad R. Medina, Installing Treasurer; Dad S. Wilkies, Installing Marshal; Dad T. O. Reynoso, Installing Chaplain; and Dad S. Jacinto, Installing Musician.

The officers installed are: Merlyn Anderson, Worthy Advisor; Zenaida Villoriente, Worthy Associate Advisor; Tessie Anderson, Charity; Grace Pineda, Hope; Carmelita Sakii Yan, Faith; Susan Perez, PWA, Recorder; Vilma Vega, PWA, Treasurer; Linda Jimenez, Drill Leader; Minerva Camarse, Chaplain; Denise Smith, Love; Filipina Legaspi, Religion; Edilmira Venezuela, Nature; Willina Wong, Immortality; Persia Alfelor, Fidelity; Patrocinio Balayo, Patriotism; Linda Lamangan, Service; Lillibeth Salazar, Confidential Observer; Linda Yambao, Outer Observer; Sheila Anderson, Choir Director; Susie Fielding, Musician; and Glenny Reyes, Flag Bearer.

On June 7, the officers and members of Bethel No. 2, Manila, International Order of Job's Daughters, held a raffle party to raise funds for sending delegates to the Masonic

Youth Conference/Work Camp in Dumaguete City. The affair was held at the social hall of Plaridel Temple. They have set their installation of officers for the second semester on June 29, 1969 at the Abad Santos Hall of Plaridel Temple.

If the news about your chapter, betHEL or assembly is not here, nobody sent it.

On April 27, 1969 Bethel #4, Iloilo City, International Order of Job's Daughters was chartered. Miss Merced Jimenez, the original organizer and two majority jobs Daughters from Bethel #3, Dumaguete City were present.

The Ritualistic work and initiation of five new daughters was beautifully presented for the Masonic people of Iloilo City. At the close of the ceremony, the doors were opened to the public. The charter was presented to Mom Gabuelo, Honored Queen, by Mom Ethelyn Walterman, Supreme Deputy to the Philippines, in behalf of the Supreme Guardian Council of I.O.J.D. The closing ceremony of the cross was then formed by the daughters. The meeting was closed joining hands and singing "Bless Be The Tide That Binds".

Turn to next page

Accompanying Mom Ethelyn Walterman, BG were Mom Engracia Garcia, PBG, Zenaida Arquero, HQ, Cynthia Gregorio Jr. and Suzana Hamilton, choir members, all of Bethel No. #1 Olongapo City.

The next public Installation of the newly elected officers of Bethel No. #4, Iloilo City will be Sunday, July 27, 1969. We hope any one visiting in the area will attend the ceremony. Congratulation to Bethel No. #4.

Bethel No. 2, Manila, installed their officers for the second semester at 2:00 PM, June 29, 1969, at the Abad Santos Hall of Plaridel Temple. Dad John M. Yench (169), was Honorary Host and Guest Speaker. After the installation ceremonies, the Jobies, their parents and guests, mostly DeMolays of the Quezon City chapter, repaired to the Social Hall for refreshments.

Those installed are: Honored Queen, Jeanne Jacob; Senior Princess, Josefina Gonzalez; Junior Princess, Trinidad Aquino; Guide, Grace Amistoso; Marshal, Remedios Pajo; Chaplain, Belinda Fontelera; Treasurer, Rosemarie Simangan; Musician, Minerva Alcala; Librarian, Maria Rosario Aquino; Recorder, Michaelina Meneses; First Messenger, Stephanie Cudal; Second Messenger, Erlinda Cunamay; Third Messenger, Norma Majaba; Fifth Messenger, Leilani Velasco; Senior Custodian, Charlotte Woodhouse; Junior Custodian, Edna Ramiscal; Inner Guard, Joy Adalia; Outer Guard, Luz Lonzon.

The induction ceremonies of Bethel No. 1, IOJD, was held on May 31, 1969 at the Purisimo Ramos Hall of Lincoln Masonic Temple. It was formally opened by Mom Ethelyn Walterman, Assisting Supreme Deputy to the Philippines and Bethel

Guardian of Bethel No. 1 and Dad Delio Reyes, Associate Bethel Guardian. It is important to note that all the five elective officers were escorted by their fathers from whom they owe the great Masonic heritage.

Those installed are: Elizabeth Garcia, Honored Queen; Cynthia Gregorio, Senior Princess; Aleta Ela, Junior Princess; Zoe-Jeanivieve Mackay, Guide; Cynthia Reyes, Marshal; Pura Raymundo, Chaplain; Teresita Miclat, Recorder; Soledad de Castro, Ass't. Recorder; Rosario Cabalar, Treasurer; Jocelyn Ramos, Musician; Rowena Reyes, Librarian; Corazon Camposano, Melinda Domingo, Consuelo Constantino, Suzanne Hamilton, and Ruth Catubay, Messengers; Marilou Garcia, Senior Custodian; Marilou Vida, Junior Custodian; Precy dela Cruz, Inner Guard; Cynthia Cocal, Outer Guard; Eloisa Garcia and Marilou Ramos, Prompters.

Other highlights of the affair were a musical rendition given by the United Methodist Church Choir of Olongapo City and an inspirational talk from Dad Frank Collins, PABG who is an active officer of several Masonic bodies. Charter members and charter Bethel Guardian Council Members were honored with a presentation of certificates of appreciation.

If there was anything that surprised everybody, it was the presence of four DeMolays who came all the way from Baguio City and presented the HQ with fresh bunches of red roses. They were there, tired but bringing fraternal love.

It finally ended with the pantomime of the cross of the newly installed officers and choir members who hoped to have the "same faith that Job had when he was under God's trials."

Genuina Garcia, PHQ

Second Masonic Youth Conference in Pictures



Grand Master Crudo is welcomed at Dumaguete airport by Masonic Youth conferees.



DeMolays and Jobies put in a hard day's work at Mt. Kaladias Memorial Lawn Dumaguete.



A delegate from Kabacan, Cotabato, Elizabeth Acacio, is welcomed shortly after arrival of Grand Master.



An impromptu program is enjoyed by conferees and parents at the home of Dad and Mom Melocoton.



Rainbow and Jobies pose with Senator Eva Kalaw, Past Matron, T. M. Kalaw Chapter No. 9 OES, after she gave the main address at the Conference.

and Masonic wisdom to discern a candidate's preparation *in his heart*.

In his heart! Theirs is the opportunity to awaken in the candidate a desire to enjoy the experiences that may be opened to him. There is nothing un-Masonic in suggesting to a prospective Mason that his experiences in the Lodge will be a spiritual and an intellectual adventure, that he will find a quiet haven in which men speak freely, simply, and sincerely of the great spiritual facts of Life, and that Masonic Initiation is a way of emphasizing moral values and ethical principles, to help good men become better. When a Candidate's only contact with Free Masonry, before he proceeds in darkness to the Entered Apprentice degree, is with members of the Investigating Committee, they have a responsibility, as well as a golden opportunity, to see that he has been duly and truly prepared.

To those who are interested in sociological reasons for the declining number of applicants for Masonic membership, at a time when the nation's population is increasing with gigantic strides, there is much food for thought in the objections of some of the younger men who would make good Master Masons.

They say that they "have no desire to join an organization that spends

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so much time 'horsing around' with initiation to embarrass new members." They "have no inclination to join a religious organization or to join a secret club." While much misconceptions of Masonic Labors suggest that these young men are not "duly and truly prepared," the question must also be asked, "Whose fault is it?"

Their ignorance of Masonic idealism, their misunderstanding of the purpose of Masonic ceremonies and their lack of knowledge concerning Masonic benevolence and good works to help, aid, and assist are really an indictment of the face which Free Masonry has revealed to the world. They have judged the Fraternity by what some Masons may have told them about it. They have learned about the Externals of form and ceremony, but they have no idea of Masonic houses and hospitals, or Masonic relief to disaster-struck areas, of Masonic assistance to the crippled and the blind.

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POCKETSIZEPOCKETSIZEPOCKETSIZEPOCKETSIZEPOCKETSIZEPOCKETSIZEPOCKETSIZEPOCKETSIZEPOCKETSIZEPOCKETSIZE

BUDGETWISEBUDGETWISEBUDGET

PLAN AHEAD . . .

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They are not duly and truly prepared. But whose fault is it?

Occasionally, a young man of spirit and ability, and better informed than most, has inquired of Masonic friends about the possibility of taking part in some of the Fraternity's charitable activities. He is quite frank about his desire to use such participation as a means for public recognition and acclaim. He wants to promote a big campaign with lots of fanfare and publicity. He cannot believe that an organization like Free Masonry prefers to work quietly. He is not duly and truly prepared. But where, one may ask, did he get the idea that Masonic leadership is exemplified by the action "who struts and frets his hour upon the stage, and then is heard no more?"

It is commonplace to observe that in this modern world Free Masonry needs better public relations. In a society that is increasingly bewildered by large doses of facts, opinions, propaganda, and crisis, the Brotherhood must make an effort to be better known and more accurately understood, of for no other reason, than its Candidates must be duly and truly prepared.

Immediately, however, one must make a distinction between "publicity"

and "public relations." Publicity is the dissemination of facts about the activities of Masonic Lodges and allied organizations. The activities of a Masonic Lodge are generally not "news-worthy." But every Masonic Lodge can add to the news of the day, by contributing "public notices" to the local press, announcements of meetings and accounts of special events or programs. A Panel Type Radio program in which a well-prepared panel of Masons represent the fraternity. Fifty year pin presentations, dramatic performances, Choral Presentations for the public, ladies nights and anniversaries. Such presentation helps to keep before the public the fact that Free Masons are at labor.

Publicity and good public relations are not the same thing. The former is the result of publicizing facts; the latter is the outcome of good relationships between people. Good public relations for Free Masonry, therefore, depends on the establishment of satisfying human relationships between men who call themselves Free Masons and people who are non-Masons. When such relationships are widely recognized and mutually enjoyed, good public relations exists. Such a condition is truly a Masonic goal, since it represents a development of

Turn to next page

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harmony, understanding and mutual respect. Candidates who have recognized and who have been warmed by contact with such relationships are undoubtedly duly and truly prepared in one of the essential qualifications for Masonic membership. They have first been prepared in their hearts.

Satisfying human relationships cannot be brought about by Grand Lodge edicts or decrees. They cannot be created by committees or by legislation. Good public relations for Free Masonry can be achieved only by individuals who compose the Brotherhood of Masons.

Every program for establishing good public relations must therefore begin with the individual brother. Only he is capable of creating those human relationships in his community and in the brotherhood of his Lodge which will duly and truly prepare the minds of friends and neighbors to respect and admire Free Masonry. Among those non-Masons may be a future brother, whose desire to seek admission will be aroused by the "good public relations" maintained by individual Masons. But where Craftsmen have created the impression that Masonic initiations are "horse play," that Lodge meetings waste time in counting their money, recreational activities or eating that can be duplicated elsewhere, or that colorful costumes, grandiloquent titles are a meaningless pomposity, Free Masonry's public relations is bad, not good. But where the spirit of brotherly love and friendship and practical demonstrations of Masonic relief are exemplified in the lives of Master Masons, there it is possible for non-Masons to become duly and truly prepared candidates — in their hearts.

Such Candidates for the ancient and honorable society of Free Masons will feel the impulse to join because they are attracted to men who are ob-

viously proud to be Master Masons, men who are not ashamed in a materialistic world to speak of moral and spiritual values, and who dare to act in conformity with such ideals.

They will recognize a Master Mason as a sincerely religious man, who realizes that his profession requires a builder to labor on the symbolic Temple of the Church of God which he has chosen to join. They will recognize a Master Mason as a loyal citizen of the state who never shirks his civic duties, who is always ready to serve in Council or Committee to promote the public good. They will recognize a Master Mason as a conscientious workman, whether he is a manager or laborer, who gives a full measure of service to every task he has to perform, who is faithful to every trust and dependable in every assignment. Inspired by such examples, the Candidates will be duly and truly prepared in their hearts.

They will recognize a Master Mason as an active worker in community projects for welfare and benevolence, giving what he can of his means and substance. He is a zealous worker in a program for young people, like the De Molay Chapter or Boy Scout Troop. They will recognize a Master Mason as a devoted husband and conscientious father whose children are eager and ambitious to strive for worthwhile goals. Encouraged by such constructive endeavors, those Candidates will be duly and truly prepared in their hearts.

They will recognize a lodge of Master Masons as a group of earnest men, seriously devoted to the idea that man can improve their relationships with each other by means of the harmonizing principle of brotherly love. They will recognize a lodge of Master Masons as a group of revitalized men, who come from their meetings with a confident hope and happy desire

for service.

Such is the foundation of "good public relations." When Master Masons convince non-Masons that friendship, morality and brotherly love are the principal rights, lights and benefits conferred on them by a worshipful Lodge, they will have no dearth of acceptable Candidates who are duly and truly prepared.

Long ago Jesus, who is ever surprising us by his "modern" thoughts, said, "Let your light so shine before men, that they may see your good works." We have been under the delusion that we would go quietly about our work, modestly hiding our light under a bushel, and lo the Kingdom would come! But now we realize that Jesus was right. If we want the goodwill which the Fraternity must have

* * *

BOOK REVIEW . . .

BIG WHITE AMERICAN by Fernando Castro. 157 pages. Vantage Press, New York. \$3.95.

The time is 1922. The locale: Pampanga, Manila, Quezon City. Flor Blanka, widow of the living, postwar millionaire, is saved from a strange malady by an American doctor-soldier, Dr. Benton Strong, who had helped her amass a fortune, adopted a daughter, and became a millionaire himself in the process.

The plot is garnished with mystery, pseudo-science, cunning, poisoning, forbidden love, in the midst of wealth well-gotten, but seemingly ill-used. Dr. Strong, kind but scheming, is the storm-center of the novel about whom the reader could attribute little or no beneficent motives till the closing episodes.

Flor Blanka is really Dag Felipa Pandahinog, whose husband, a Katipunan general, had left with twin sons when he was exiled to Hong Kong. Unknown to her and her sons,

in calling out the devotion and mobilizing the energies of the people, we must show our good works in such a manner as to enlist that all powerful force, public opinion, as our ally and partner.

"Let us duly and truly prepare ourselves." △

* * *

PADUA . . .

From page 8

by the majority of the people . . .

What the minority may do is to convince more people to their side so that they may become the majority . . .

Every citizen is a party to the "contract social" as between himself and the rest of the people and as between the people and the rulers elected by the majority of the people. △

* * *

Dr. Strong had brought the Katipunero to Manila as Magligtas, his servant. The denouement is *deus ex machina* in the person of Yoto, a Japanese prince, who mysteriously appears with his truth machine making the characters tell the whole truth and nothing but the truth.

In part an allegory of the persistent fight of the Filipinos for independence even after the shooting war, Castro's novel finally makes Dr. Strong a benevolent American giving all he had to the Pandahinog family before leaving for a good, old United States on a fourth of July.

Imperiously, WB Castro, WM, (148), also a Scottish Rite and Royal Arch Mason of over thirty years, cannot help revealing his Masonry in his language, depth of description, and easy but rapid incidentation. The jacket says: "Many books are remembered long after they have been read; add this to your list." We concur. nbm △

Pitak Filipino

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

TUNTUNIN SA TAGUMPAY

Bakit kaya't iilang tao lamang ang nagkakamit ng lubos na tagumpay sa buhay? Ano ang tunay na tagumpay?

Mayroong tiyak na dahilan. Napapanahon ng malaman ng mga tao na may Pitong Pangunahing Tuntunin sa pagtatagumpaya. Ang pagkabigo ay mga pagkakataon sa kapabayaang, at ang tagumpay ay hindi basta napupulot sa daan. Nasa ating kawalan ng lunggati, pagtitiis, kapananagutan at pagtitiwala sa Lumikha ang kabiguan. Ang nagtatagumpay ay ang may malilinis na budhi, mabuting hangarin, malawak na pagkukunan, matiyaga at taos na pananampalataya sa Diyos. Ang nagkakamit nito ay ang mga taong aalinsunod sa munggkahing tuntunin ng walang gugol. Sila ang mga butihing anak na pinagpapala ng Maykapal.

Ang mga Mason, dahil sa kagitingan ng kanilang mga simulain (tenets) ay malaki ang pagkakataon na magtagumpay. Sapagkat, ang mga mabubuti at may mga kakayahan lamang ang kanilang tinatanggap, di katakataka na maging ispiritual ang tangi nilang layun sa Kapatiran. Hindi ba't ang simula at wakas alinmang miting ay pagdalangin sa Maylikha? Gayundin, bago sila magsimula ng mga dakilang gawain, ay hihingi mu na sila ng basbas at patnubay ng Diyos.

Maraming mga pulitiko, propesyonal at mangangalakal ang hinahangaan ng lipunan, dahil sa naipung lakas, yaman at impluensiya. Ang kanilang pakahulugan sa tagumpay

ay ang pagpapasagana sa mga bagay na material, at pagpapasasa sa ligaya't aliw na idinudulot ng limang pandama (five senses). Sa pamamagitan ng lakas, impluensiya, daya at kuwarta ay nasusunod lahat ang kanilang magustuhan.

Ang lahat ng kasiyahan at tagumpay na ito ay puro sa katawan o matirial. Kung ating gugunitain ang tinutukoy sa Banal na Atas — "Ibigay kay Ceasar, ang para kay Ceasar, at sa Diyos, ang para sa Diyos" ay tiyak na mayroong pagkukulang.

Totoo at ang katawan ay nabigyan ng kasiyahan, sa kabila naman, ang para sa ispiritu o kaluluwa ay kinalimutan. Sa wari, ang mga taong nabanggit ay nagpasimula sa maling layun (wrong goal) at hindi tumpak na pagpapahalaga (false value).

Ang pinakamabuting halimbawa para sa bagay na ito sa kasaysayan ng daigdig ay ang isang Matanda ngunit Bantog na Hari. Dahil sa kanyang katalinuhan at kagitingan, siya ay sinasagisag ng mga Mason sa Sangsinukob. Matatayug ang kanyang mga layun, pawang sa kabutihan ng kanyang mga nasakupan. Nagpagawa siya ng mga lansangan, parke, hardin, mga gusali at templong hinangaan ng Sangkatauhan. Pinakamayaman siya sa lahat ng Hari, bata at tigib ng karunungan, kaya nasunod na lahat ang kanyang naibigan. Sa ligaya't aliw, ang puso niya'y di pinagkaitan.

Gayunman, ng nangungulimlim na sa kanya ang araw, ay itinala sa kanyang memoir na kung pakasuriin ang kahalagahan ng kanyang mga na-

gawang kabutihan, pagpapasasa sa aliw na panlaman at kahangahangang mga karunungan, sa kaibuturan ng kanyang puso'y may ipntig na nagbabala na di ganap ang kanyang tagumpay sa buhay. Sapagkat, sa kabila ng kanyang mga talino at katangian ang pinagukulan niya ng pansin ay ang para sa matirial. Ang pinakamahalaga sa lahat, ang kabanalan o ispiritual, ay nilimutan. Sa simula pa, ang Makapangyarihang Manlilikha, ay itinakda na't pinairal ang mga buhay na batas, na siyang daluyan ng kasaganaan, kasiyahan, kapanatagan at pananalig, para sa mga nilikha niyang walang pasubaling tutupad dito sa Pitong Batas sa Tagumpay. Ang pinakamagiting at pinakabantog na Haring Solomon, katulad ng mga taong nangagsiunlad sa mundo ay mahigpit na sinunod ang anim, ngunit kinaligtaan ang lubhang kailangan, ang ikapitong batas. Kaya habang siya ay nagsisigasig ay lalu silyang napalyo sa landas ng walang hanggang tagumpay.

Alam niya ang ikapitong tuntunin, ngunit ang tanging binigyan niya ng pansin ay kaunlarang pangkawatawan (material). Hindi niya inalumana ang habilin ng Diyos, kaya sinabi Nito kay Solomon, "Yamang iyan ang naging pasiya mo, hindi mo iginalang ang ating kasunduan, at hindi tinupad ang aking mga atas, ngayon ay iwasak ko ang iyong kaharian." Kings 11:6-11.

Ang pinakamainam sa buhay ay ang malaman, kung ano ang tunay na tagumpay at sa anung paraan matatamo iyan? Dahil sa kabatiran ng mga Mason sa mga katangian (virtues), na siyang pangkalahatang sangkap ng pitong batas, ay kalalabisan ng isa-isang talakayin dito ang mga ivan. Sapat ng banggitin ang pinakasustansiya ng mga tuntunin.

Unang Tuntunin — Pagpili ng tunay na layun.

LOVE OF GOD AND NEIGHBOR

Elpidio A. Adalla, (65)

Calapan, Oriental Mindoro

*The Love of God embraces all,
Transcends all creeds, race or color.
Divine love is the highest norm,
Idolatry, its perversion.*

*Even love of self, the wrong self
Is man's sordid and tragic boon.*

*The love of God and neighbor,
Masonic lovely principle.*

*Where man seeks not his very own,
Others also, the orphans poor.*

*The widows and their children,
Nay, those whose lives are greatly
torn,*

*By ill-health, penury and tears,
And all those who are in forlorn.*

*True love of God is holy fear,
Doth man obeys in reverence;*

*As he seeks God he finds himself,
Mirrored into His own Image.*

*The love of God and our neighbor,
Lends true meaning to our lives,*

*As we fulfill His divine law,
Henceforth, we mend our broken
ties.* △

* * *

Pakapiliin ang tanging layun, hindi basta layun. Ito ay dapat na pagpasiyahan matapos ang mahigpit na pagsusuri. Ipalagay ang loob at iakmang lahat dito ang mga makatuwirang pamamaraan sa pagkakamit nito. Ang salat sa malinis na hangarin at mayamang kuro-kuro ay mahirap magtagumpay sa buhay. Ang liwanag ng kaisipan ay nagmumula sa Ama sa Kalangitan. Sa anumang balak di Siya dapat kaligtaan.

Ikalawang Tuntunin — Paghahanda.

Ang mga taong nagnanais na umunlad at magtagumpay ay dapat na magangkin ng mataas ngunit makatuwirang adhikain. Kasunod dito ay ang paghahanda. Paanong makamtan ang dakilang mithiin, kundi muna pagaaralan at ihahanda ang mga gagamiting pamamaraan? Dapat

Turn to page 32

Self-Development in Masonry

(Short talk delivered at the stated meeting of Pinagsabitan Lodge No. 26, Sta. Cruz, Laguna, June 7, 1969.)

The answer to the generous introduction by WB Mabul should be a prayer, in fact two: for him to ask the Lord to forgive him for exaggerating some, and for me to ask the Lord to forgive me for enjoying it so much!

Nowadays, we speak of the economic status of nations as developed, undeveloped, or underdeveloped. We say that a man is first made a Mason in his heart and since that heart is at least twenty-one years old before it can petition, the man must have seen his world some. Therefore, he is not exactly undeveloped upon being made an Apprentice Mason; when he is passed to the degree of Fellowship, he may not be underdeveloped; and when he is raised to Master Mason, it is not quite proper to say that he is already developed in Masonry.

Let me suggest, rather, that every Mason regardless of the degree in which he is at a given time, is a *developing* Mason. We have often heard it said that Masonry is a progressive moral science. Progress and development are concomitant facts. Self-development in Masonry is premised on the fact that a Mason, to be worth his salt, must study and progress by himself; must seek for all that is good and proper in life by his own individual effort; must realize that the best and highest in Masonry must be believed and lived by him as an individual, not transplanted from others. The physiological heart can be transplanted, as we have already known; but, the moral and spiritual heart, I am sorry to say, cannot be transplanted.

Let it be understood at the outset that I am in no way discounting the

fact that for genuine Masonry to be lived at its highest and best, it must be influenced in some measure by the lives of other Masons, past, present, or future. We remember the lines, of course, that "the lives of great men all remind us that we too can make our lives sublime, and departing, leave behind us footprints on the sands of time." What I am trying to say is that the influence of other Masons is a factor in the development of any Mason, but better than that is the factor of self, of the individual. Yes, indeed, we fellowship with others, and in such Masonic fellowship, we keep alive our faith in the truths that Masonry teaches; together we act in any project at hand, we do not act alone; still I must persist that development in Masonry is primarily and fundamentally an individual effort.

This afternoon, I propose to point out the little things in Masonry that could mean a lot to us, developing Masons. One of the more important means of self-development or self-improvement in Masonry is faithful attendance at meetings of our Lodge. No matter how stale, how uninteresting a meeting may be, or how inferior, only in our own hypocritical presumption, the officers conducting the meeting may be, each of us will get something, some inspiration from the words we hear even in the opening and closing of a Lodge. When spiritually we come together at the altar of prayer, the various ceremonies we witness will keep alive our faith in the truths Masonry teaches us. In the right mood and attitude, the various ceremonies of degree work teach a plentitude of great and important truths couched

in classic language which impress and inspire us down deep inside. In the *Masonic Journal of South Africa*, Feb. 1968, we are convinced that "...few things are more beautiful to contemplate than the teachings of Masonry in its various ceremonies."

This time let me talk to the "older brothers," especially those who have been awarded the silver or gold pins. These are they who assert that they are "retired Masons" and should be exempted from any more work in the Lodge; they feel that the younger Masons should be given the hand in running the affairs of the Lodge. The queer thing about this is that the majority of the members like to call themselves "old" also, just to be free from helping in the Lodge. And so, in the final analysis, there are more "old" Masons in a Lodge than there are "young ones." In the fork and knife degree, however, the so-called "old" Masons become young again. So, after all, "youth is not a time of life, but a state of mind," as Bro. Douglas MacArthur used to say.

But, there are no retired Masons. There are only developing Masons, regardless of age. Pardon this reference — you have many old young men in this Lodge about whom I want to say a little. WB Dr. Kamatoy goes to the Grand Lodge every Friday without fail, rain or shine, to perform his medical duties *gratis et amore*. True to his Hippocratic and Masonic oaths, WB Kamatoy goes to Plaridel Temple faithfully and regularly and his example has inspired others to be of a kindred spirit and they too, try to do as much for so little or nothing, happy in the thought that having done their best, they can care less for any rewards, tangible or intangible. Among you today also are: Bro. Veridiano, Bro. Vega and WB Blanco, all above seventy years. They attend your meetings, which are also their

meetings, to enjoy them with you. They are not tired and not retired.

Some brethren have the funny notion that Masonry owes them a lot. They love to recall the long years of their membership, the amount of money and time they have expended, the many offices they have borne, the assistance they have given to their brethren, all in the name of Masonry. Therefore, it is meet and proper that they be "retired" or exempted from doing anything more for their Lodge. I have known many Past Masters and even Past Grand Masters who have felt this way. But, how much is *much*; how much is *enough*? Frankly, what you and I have done for Masonry cannot be *enough*.

MW Joseph Seltzer, Past Grand Master of the Grand Lodge of Minnesota, in Manila late last year, said in part: "I owe a lot to Masonry. No matter how much I try to do for my Lodge or my Grand Lodge, I always come to realize that I have not done, neither can I do, enough for Masonry." You and I are only one each of the 12,000 Masons in the Grand Lodge of the Philippines; one each of the six million Masons in the world. For hundreds of years, millions of Masons who have come this way before have done their bit for Masonry. Let us do a little more for Masonry in our Lodge, Grand Lodge, or in the world, but let us do a little more for Masonry in ourselves. This is the kind of self-development in Masonry that will make us realize that after all, no matter how small our contribution might be, it will count toward something big in the end.

Let me point out one more little thing that is a factor in self-development. I refer to increasing one's Masonic literacy. With all due respect to the *Cabletow*, I am sorry to state that too many of us depend on it for

Turn to next page

our Masonic literacy! I do not discount the fact that it does give Masonic information; however, we should go further afield and read Masonic books and publications the better for us to increase our knowledge in things Masonic. Our own magazine gives us something like 30 minutes of reading matter a month. We should feed ourselves at least 300 minutes of Masonic reading a month. We get a broad view of Masonry in general by reading. If we cannot get anything else, the Bible will do for a base. It is said that William Shakespeare, famous for his dramas and sonnets, had only the Bible and dictionary for his working tools.

The Bible, whether Douay, King James, or American Standard Revised versions, the Koran, or the Torah, are full of Masonic principles. They provide us with the background for understanding the ceremonies and lectures in the various degrees. Perhaps many of us have developed a built-in aversion to the Bible when in our younger days the Bible was forced on us or hidden from us. Let us try a new approach to it, the approach of examination, or comparison rather than doctrinaire. The new perspective on your part might open new avenues of pleasure in your search for knowledge.

And, the final little thing — that of going out of your shell and into the world. Educationists are agreed that man is essentially a social being, but it is equally true that he tends to build a cocoon around himself. As a matter of fact, he is both an introvert and an extrovert; fundamentally, he is both of these, not either one of them. God's wisdom, which should give us an important lesson right here, is shown, in the life of a butterfly. As an ugly worm, God puts it in a cocoon; and He puts it out to fly around when it is grown with multi-colored wings. The safe rule is that as Masons we should go out when in the best of moods and keep ourselves in when there is something gnasty inside.

My brethren: I have put forth for your consideration — 1) attendance at meetings, 2) participation in Lodge activities, 3) reading for Masonic literacy, 4) going out of our way to serve, as the little factors that help us develop ourselves in Masonry. There can be many more, but let these four suffice as basic and developmental in our search for the better life as Masons because by joining this ancient and honorable fraternity, we have committed ourselves to a fuller and more consequential life as children if one God and as brothers among men. NBM Δ

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WHAT IS HUMAN . . . From page 16

wonderful life which we discover to be full of values in living it with our fellowmen. People look up to and admire a person who has the sincerity to everything he does, for this is what we call our sense of human value. It is nevertheless pleasant to associate with a sincere man. Everything seems to be at ease with him.

Part of us become a personality made up a sensible nature. With regards to this, being one of such a kind finds an answer in leaving a bit of our educated portion to every individual, more so if he is in dire need of our true sidt. Thereby, he might go to the extent of proving himself worthy of that person. They become more than just personalities.

Turn to page 32

fact that we have miserably failed in emphasizing the dignity of labor to our young ones, and what labor can do for the economic stability of our country. Because of this, rural progress and development have been lagging for hundreds of years.

8. Our rural populace are too extravagant in the celebration of town and barrio fiestas, birthday and wedding parties and other wasteful social affairs. If we do not change this national custom, our people in the provinces can never extricate themselves from poverty, because whatever they may have earned and saved for the whole year, will be gone in only one barrio fiesta celebration. We cannot afford to delay the time any

longer, in making our unwary countrymen in the rural communities realize their costly errors, which have prevented the economic growth of our nation.

9. While we can feel justifiably proud that we have made considerable progress in agriculture, as well as in the infrastructure projects, the price of rice, corn, sugar and other essential needs of the people, remain high beyond the reach of the poor. Meantime our dollar indebtedness abroad is on the rise. Today, it always make headlines in the newspapers, whenever the Philippine Government succeeds in negotiating for loans from rich countries abroad. Can this be called progress?

10. The rate of destruction of our

Turn to next page

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forests is the "highest in the world" today. They are now denuded, and still, wanton destruction of valuable timbers are going on unabated before the very eyes of our law-enforcing agents. Destructive floods during the rainy season and prolonged drought during the dry season have already exacted a gigantic toll in human and animal lives as well as in agricultural crops. Critical soil erosion is likewise besetting our farmers. All these losses, worth billions and billions of pesos in government and private properties are due to government neglect, inattention and mismanagement.

11. The peace and order situation on our country needs no further illumination. Its notoriety has reached such an extent that it has already caught the fancy of news reporters around the world, to the chagrin of sensitive Filipinos living abroad. Because of this, many tourists are afraid to come to our shores. While some of those news reports, we presume, are exaggerated, modified and to a certain extent biased, let us be honest

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WHAT IS HUMAN . . . From page 30

In building themselves up, they make this place a more charming and a profounder place to spend one's living in.

Now, when we come and talk of philosophical considerations, there are a thousand and one of this outlook which we have longed for in our hearts to become of such an individual. Our individuality won't lose its touch to others whenever we apply philosophies in our life to whatever we do, though we have to admit that we must take time out to find its funny part of its being a situation to us. As we leave the portals of an aspect of daily living we find ourselves susceptible to cling to a particular moral and consequently

to ourselves and admit the existence of indisputable bases for them.

At a glance, the foregoing ailments of our nation today are of public knowledge and not need further proof to be appreciated. It is conceded that many more are still concealed and confided only to the high echelons of existing syndicates which have permeated our stratified society. It is on these national problems, that every god and well-meaning citizen of this country should take a part. The Masonic Order, which is dedicated to the promotion of the welfare of humanity, should take the lead or at least take an active part in the solution of the ills besetting this country. We cannot afford to sit at peace and unconcerned, while our national problems remain unsolved and unattended to by those concerned, to the detriment of the citizenry. Here is a challenge that should not remain unaccepted by any true Filipino, much more, by a true Mason. Indifference can mean disaster to us, to our country and to our national reputation abroad. △

human value. Thus we cannot deny the existence of our dependence on a philosophy in life.

In closing we have acquainted our dear selves to make it here to stay for as long as we live, for all our life, no matter where, what, how, when, we may do something, valuing it all as an ingredient in creating friends, beyond any sound of doubt in this earthly adventure, for in doing so with such a purpose is the spirit of worthwhile existing. △

* * *

GALANG . . . From page 27

tumuklas ng karunungan at kasanaan, hindi lamang ang nakukuha sa mga aklat, kundi ang mabuting pakikipagugnayan sa katauhan at karanasan. △

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YESTERDAY AND TODAY

In our time, war has added to the forces making for moral laxity. But history offers us some consolation for our present state by reminding us that sin has flourished in every age...

...Montaigne tells us that in his time (1533-92) obscene literature found a ready market. We have noted the discovery of dice in the excavations near the site of Nineveh; men and women have gambled in every age. In every age men have been dishonest and governments have been corrupt; probably less now than generally before. Man has never reconciled himself to the Ten Commandments.

We have heard Voltaire's view of history as mainly "a collection of crimes, follies and misfortunes" of mankind, and Gibbon's echo of that summary. But behind the red facade of war and politics, adultery and divorce, murder and suicide were millions of orderly homes, devoted marriages, men and women kindly and affectionate, troubled and happy with children.

Even in recorded history we find many instances of goodness, even of nobility, that we can forgive, though not forget, the sins. The gifts of charity have almost equaled the cruelties of battlefields and jails. So we cannot be sure that the moral laxity of our times is a herald of decay, rather than a transition — between a moral code that has lost its agricultural basis and another that our industrial civilization has yet to forge.

Even the skeptical historian develops a humble respect for religion, since he sees it functioning in every land and age. To the unhappy, the suffering, the bereaved, the old, it has brought supernatural comforts valued by millions of souls as more precious than any natural aid. It has helped parents and teachers to discipline the young. It has conferred meaning and dignity upon the lowest existence and through its sacraments, has made for stability by transforming human covenants into solemn relationships with God.

— *Will & Ariel Durant in*
THE LESSONS OF HISTORY.