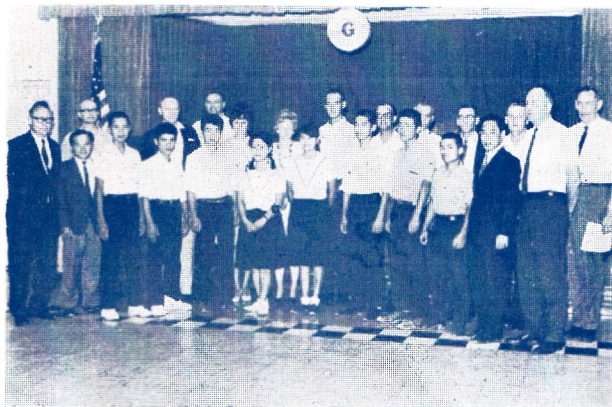


The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Brethren of Coral Lodge #142 and their Okinawan friends. WB Eric Christensen, PM, is at extreme left. (See story on p. 24)

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STAFF, THE CABLETOW MAGAZINE OFFICERS, THE CABLETOW, INC.

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Grand Master's Message:

On page 12 of this issue of *The Cabletown*, you will find my Circular No. 3, calling on the brethren and Lodges particularly within the territorial limits of the Philippines to hold commemorative programs or memorial services on August 30 to honor the memory of Bro. Marcelo H. del Pilar, otherwise known as Plaridel, with particular attention to the salient facts and incidents in the exemplary life of Bro. Del Pilar — as father of the propaganda movement in the Philippines and in Spain, for the purpose of instituting reforms in the church and government, as father of Masonry in the Philippines, as a defender of the oppressed, and as an undeviating apostle of truth and justice.

Indeed, in an age of permissiveness, it is difficult to find people who will stand for principles and not deviate from them inspite of the importunings of friends and family, and to hold fast to those things we believe to be right, though the heavens fall. Bro. Del Pilar was the kind of man and Mason every living Mason today can well take a just pride. Like finding a diamond in a rubbish pile, we are happy to point out that here was a Mason who, three score and ten years ago, inspite of poverty, persecution and desertion by friends, gave his last full measure of devotion to a cause, which at that time was discouraged, and yet, he stuck to his cause and he cause triumphed even after he passed away.

It will be remembered that had Bro. Del Pilar allowed himself to be won by the other side, he could have lived in affluence. He could have had the foregiveness, friendship and support of those he attacked with his trenchant pen; if he was willing to be bought, he could have gone on practicing the legal profession here and reaped handsome fees and enjoyed life in the bosom of his friends and family. Not Bro. Del Pilar. He wanted reforms and wrote so without equivocation.

With righteous courage, he refused to be drawn to their side and for that, they persecuted him. Before they could lay their hands on him, he escaped to Spain to carry on his program of reforms where the climate for needed reforms was good and the leaders were receptive. Without much financial support, Bro. Del Pilar was able to carry on the reform movement. He was instrumental in organizing *La Solidaridad* as a society of Filipino reform seekers in Spain and with that nucleus, the group formed a Masonic Lodge also called *La Solidaridad* an later put out a paper, still called *La Solidaridad*.

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MOON THOUGHTS

Last month Apollo 11, Columbia and Eagle made possible the landing of Armstrong and Aldrin on the moon. The total achievement increased knowledge and brought out many problems as well.

It is recalled that ceremonially in our Lodges the moon has some part when it is mentioned in allegory as one of the three great lights. Further, in reading the Bible, the guide of our faith, we come across the lines in apostrophe: when we consider the heavens, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him?

Possibly, because Man is God's greatest creation. Indeed, man makes mistakes and missteps, but in his struggle for perfection; in his efforts at following his Maker; he tends to create God in his own image and then and there, he makes of himself an utter failure.

Providentially, the great majority of men and women, in thoughtful appreciation of their heritage and worth, walk the straight and narrow path to God's grace and in consequence, they possess the cool and comfort of righteousness.

It is common belief that the moon shines only when it can reflect the shine of the sun. When men and women can reflect the glory of God, they are godly too.

Many scientific truths and observations have not been released by the Lunar Recovery Laboratory, but there are reservations that the moon is inhabited. Months ago, the astronauts yet orbiting the moon, observed that the moon is gray while looking back at the earth, they claimed that the earth is green and beautiful. God must love the earth more for making it beautiful with mountains and vales, flora and fauna, and men and women.

* * * *

This could be a loony thought . . .

On the moon, if they have an electronic machine that can follow the whereabouts of subscribers to our Cabletow, send us correct addresses every time the subscribers move, add newly-raised brethren to Lodge rolls, check on post office people to deliver the Cabletow without fail, we would order one for our use here on earth.

Being Earth People . . . for the time being . . .

Let us send our correct addresses to our Lodge Secretaries; when we move or are moved, let us send our new addresses to our Lodge Secretaries and to the Cabletow; let our Lodge Secretaries send the names and addresses of newly-raised brethren to the Cabletow; and pray and check with your local post office, if you have time, that the post office people actually deliver your Cabletow.



A Moment of Love

(Excerpts from the closing remarks of our Grand Master, M.W. MANUEL M. CRUDO, at the reception and dinner after the constitution of Morning Calm Lodge No. 189, F. & A. M., and the Public Installation of its officers at Taegu, Korea, on May 31, 1969.)

On behalf of the members of my party and on my own, allow me to thank you for your cordial welcome and generous hospitality which have given us a glow of delight in our hearts and made us feel at home, although far away from home.

You do not know us and we do not know you. Yet you have greeted us with open hearts and received us with loving arms. We have met as perfect strangers and before the night is over, we have become fast friends.

Herein lies the beauty of Masonry. The mystic tie that binds us has at once turned the feeling of distrust and mistrust to a feeling of trust and understanding.

How pleasant it is to dwell among sisters and brothers in unity! Within these walls, we have harmony, peace, and brotherly love. Outside, we hear the rattle of machine guns, and the bursting of deadly bombs

What an intolerable contrast!

This is a moment of Love. If only all the people in this country were Master Masons who practice in their daily lives the tenets of Freemasonry, the 38th parallel which divides it into North and South Korea would be erased by the cement of Brotherly Love, Relief and Truth, and we would have an enduring peace.

The establishment of a new lodge of Free and Accepted Masons in any community is an event of far reaching importance. It indicates the birth of a new idea — that love conquers everything. It turns stones into jewels. It turns discord to concord and ill-will to forgiveness and



MW Crudo institutes Taegu

understanding.

Let us have more Masonic Lodges in Korea and more Masonry among the Koreans. Let there be love. What the world needs badly today is more love — Brotherly Love.

God bless Morning Calm Lodge No. 189, F. & A. M., its Worshipful Master, other officers and members. God bless the tenets and purposes of Freemasonry.

May our Supreme Grand Master, in his infinite wisdom, make Morning Calm Lodge No. 189, F. & A. M., an instrument of peace so that the Koreans may be solidified into a new nation, united and indivisible, under God, with liberty, justice, and happiness for all! △

* * *

Today it is necessary to live with enough conservatism to resist the easy abandonment of concepts, but with flexibility to be able, when necessary, to switch rather than fight.

— Walter Orr Roberts

A Moment of History

(Closing remarks delivered on June 28, 1969, by our Grand Master, M.W. MANUEL M. CRUDO, after the Constitution of Saigon Lodge No. 188, F. & A. M., and the Public Installation of its officers at Saigon, Vietnam.)

We congratulate the Worshipful Master, the other officers, and the members of Saigon Lodge No. 188, F. & A. M., on this historic occasion. The constitution of this Lodge is a harbinger of good tidings — the advent of a new dawn that heralds a rosy future. It signifies the inculcation and practice of those noble sentiments that elevate men to a nobler Brotherhood through the exemplification of the tenets of Freemasonry.

From time immemorial, man's quest for peace has been relentless. But there is no peace.

As Jeremiah, the prophet said: "Don't cry for peace when there is no peace."

How could there be peace when there is poverty in the midst of plenty? How could there be peace when man is still the prisoner of his own vices? So long as man is the slave of his own selfishness, so long as man has not learned to subdue his passions within due bounds and become the master of his own prejudices there can be no peace!

The question now becomes relevant: How then could we attain peace?

Many ventured to say that Christ is the answer. Others aver that Mohammed is the answer. Still others claim that Buddha is the answer.

But history is replete with the bloody conflicts caused by religious differences.

When the Catholics were in power in Vietnam, the Buddhists were persecuted. In righteous indignation and as a vigorous protest, several Buddhist monks burned themselves

in public. But when the Buddhists were catapulted to power they wrecked vengeance and persecuted the Catholics.

Why this intolerance? Why this hatred? Why this sanguinary persecution?

Despite the existence in Jerusalem of the wailing wall, the last remnant of the magnificent temple of King Solomon which is sacred not only to the Jews, but to the Arabs and the Christians as well, war in all its fury still rages on in the Middle East.

At this holy altar, of their own free will and accord, people of spiritual dissimilars kneel together in splendid conjunction, submerge their religious and political differences in order to achieve harmony by inculcating and practicing the tenets of Freemasonry: Brotherly Love, Relief, and Truth.

To attain peace, Masonry is the answer.

The constitution of Saigon Lodge No. 188 is a moment of history. This may be the beginning and the end — the end of a people that is divided and the beginning of a new nation that is united.

May God bless all that have been said and done here. May God bless the brethren and sisters present here tonight during the constitution of this Lodge.

May our Supreme Grand Master, in His Infinite Wisdom, make this Lodge, Saigon Lodge No. 188, F. & A. M., a veritable beacon light that will guide all the people of this country from darkness to light, re-

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The Freemason's Apron

WB Calixto B. Antonio, PM (29)

A white lambskin apron is a badge of a Freemason. It is for the exclusive use of this particular society or group of men. A Masonic apron is full of legends more ancient than the Golden Fleece or the Roman Eagle and honors more than that of the Knighthood of the Star or of the Garter or medals and awards given by Potentates or Chiefs of State. Imperial majesties wear the apron with pride and dignity like that of wearing a crown.

The symbolic purpose of its use would be best served by the white color and spotless surface, emblematic of purity and all perfections and an ever present reminder of a clean life, of rectitude of conduct, a never ending argument for higher thoughts, for nobler deeds, and for greater achievements. That is why at the initiation of an Entered Apprentice he is admonished that never again from mortal hands shall any honor so distinguished be conferred upon him.

It has been laid down that the Masonic apron should be pure and unspotted white and the material lambskin; but for economic reasons, linen or cotton substitutes are now allowed except in aprons of distinction.

The word apron was originally "napron" from the French "naperon" but it eventually became "an apron". It is of general application to describe any sort of shield — from a piece of cloth to protect the clothing. Aprons have naturally been worn by workmen of all kinds and in all ages were needed and available. It would seem that the symbolical wearing of an apron by Freemasons in initiation of earlier oper-

ative Masons would be normal and natural not to require an explanation. But the modern Freemason's apron which is white and lamb's skin represents purity and the ancient burnt offerings of lambs. From these, we learn that an apron was a kind of investiture which was common to solemn ceremonies. It resembles the girdle of the Israelite priest, the white apron of Mithras in Persia, the sash in India, the white robe of the Essenes, and similar symbols of the Ethiopians and the Egyptians. A cassock worn by church dignitaries is really an apron.

Notwithstanding the simplicity of purpose and symbolism, the apron has been subjected to many interpretations. The operative custom would countenance a long apron extending to the Knees with a round bottom and a flap of the same shape, deep enough to be turned up and afford protection to the fore part of the trunk. With the exception of the flap, which was sometimes missing, that was practically the form and size of Masonic aprons in the 17th and 18th centuries. That is true of George Washington's aprons which have been preserved. At that time various kinds of decorations and dashes of color in edgings and linings of blue, red and green were added. The speculative fraternity adorn the aprons with figures, drawings, representations of columns, working tools, etc. that regulations were made to have uniformity. It is not square but rather rectangular and the flap being an isosceles rather than an equilateral triangle. No other color or ornament is allowed

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The Acacia Will Shelter My Loved Ones

WB Ponciano B. Jacinto, WM (12)

Life is a *variety of scenes*, mutation being the prime motif of life. On the other hand, death is definite and, more than being definite, death is definitely definitive. From death's *bourne no traveler returns*. Death is final.

It seems fitting, therefore, that one prefer the good life to a good time, that one may be proper in life, and so properly prepared for death.

Being the consummate thief, death is also the paradox of paradoxes, specializing as it does in lives. Now as a sneak in the night, and then as a bolt from the blue, death strikes.

Inexorable, inescapable, death spares no one, not even Masons. Now then, when death takes a Mason, how ill or well will his widow and orphans take the shock of his loss?

Happily, it has been brought within the power of every Mason in this jurisdiction, albeit in but modest measure, to absorb that shock. That, here and now, I myself can do. As a true-blue Mason, will I do it? God be praised, for I have had it done. Masonic charity can also begin at home.

So, when I shall have laid down my *working tools* for the last time, my bereft widow and orphans will be able to mourn over my ancient bones without worrying about the immediate expenses of burying me. For, together in a group with my brothers, I am insured with Acacia's lodge-group insurance.

Thus, in this Mason's gloaming, the Acacia, with all its Masonic connotations, will provide my bereaved ones with the wherewithal to bear their loss when their sun in me shall have sunk and set.

True, the modest Acacia policy is not a bottomless cornucopia of inexhaustible riches. Still it will save those closest to my breast from the humiliation, and even panic, attendant to death in penury. Now I feel warm and aglow within me, knowing that in their dark hour, my family may mourn over my mortal remains in modest comfort.

Otherwise, alas for my *laissez faire* toward this lodge-group insurance! To be sure, the rest few of my brethren are rich and their widows and orphans will never want. But I? Alas, were I indifferent, for I am not so lavishly endowed!

It seems to me that I would be guilty of no less than criminal neglect should I be found wanting both as a family-man and as a Mason for failure to avail myself of so much for so little. A bit of figuring will disclose startling facts.

It takes no super-genius of a mathematician armed with an IBM to figure out that the premium of ₱18.00 per year on that ₱1,000 policy is but ₱1.50 per month, or ₱.05 per day, the price of a stick of gum, or a stick of candy, or a stick of cancer-loaded cigarette. Can I not forego any of such nickel-a-piece dubious pleasures for the bountiful boon of ₱1,000?

The correct answer can well be given *sans* computerized research by even a drop-out amoeba, let alone a *just and upright* Mason, faithful to his Craft and loyal to his family as prescribed by his solemn obligation as a Mason.

Where else in any universe can anyone get such insurance without being required to answer the usual

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Philosophy in Masonry

WB Eugenio Padua, PM (51)

Truth

TRUTH is one of the principal tenets of Freemasonry...

"What is truth?"

Pilate asked that question but before Jesus could answer, Pilate left Him, because, maybe, it was only a rhetorical question which required no answer. Or, maybe, it was an exclamation of disdain, as if saying: "Truth? What of it?" Or, maybe, on second thought, Pilate was afraid to hear truth said to his face as that would bother his conscience more since he had already decided that Jesus must die as desired by His enemies who would have reported him to Rome for leniency in dealing with a threat to the imperial power. So, he asked for a bowl of water and then washed his hands in it to symbolize his having no responsibility for what he must do.

And what he did was for his own survival, throwing justice to the winds!

One truth which is not generally known is that present-day Christianity has a large element of pagan thought and culture in it...

Some of the early Christian thinkers, especially the brilliant *Tertullian* (2nd century ecclesiastical writer of Carthage and one of the early Fathers of the Church), were opposed to paganism considering everything in it to be an untruth... They held that Christianity, alone, possessed all truth...

Other early Christian thinkers, however, especially the philosopher *St. Justin the Martyr* (2nd century Father of the Church), thought

otherwise...

And, two centuries later, *St. Augustine of Hippo* (philosopher and Father of the Church) decided that pagan culture was the rightful inheritance of Christianity saying that Greek philosophy "contains liberal instruction which is better adapted to the use of the truth, and some most excellent precepts of morality; and some truths in regard even to the worship of the One God are found among them."

That was in the 4th or 5th century when only the writings of *Plato* were known...

In the 13th century, when the writings of *Aristotle* became available through the commentaries of *Averroes* (12th century Spanish-Arabian philosopher) and also through *Rabbi Moses Maimonides* (12th century Spanish-Jewish philosopher), *St. Thomas Aquinas* (Italian 13th century Scholastic philosopher, now called the Angelic Doctor of the Church), with unusual fearlessness, adopted much of Aristotle's philosophy and *Averroes'* commentaries in his own writings — in spite of the fact that the "purists" in many quarters denounced Aristotelianism and officially condemned it.

St. Thomas insisted that there could be no conflict between the *truths of reason* (Greek philosophy) and the *truths of faith* (Revelation). "While the God of the Greek philosophers is not the God of Abraham, Isaac and Jacob, nor the God of the Gospels, and their natural theology does not include anything

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like the characteristically Christian doctrines of Creation, Providence and Redemption, it does contain some basic truths about the nature of being, and becoming, the material and the spiritual, the temporal and the eternal, all of which were of profound significance in the development of Christian thought." (Dr. Adler.)

In practically all the great religions of the world the truth is recognized that *God* is the source of all good things and the ultimate goal of mankind...

And, there is more similarity between two men sincerely professing different creeds than between a man who professes a religion and one who professes no religion at all...

Hinduism teaches that truth is the ladder by which man ascends to heaven...

Shintoism says that faith literally means true heart...

The Persian prophet, *Zoroaster*, saw in his vision what he called the Lord of Truth and Light...

Moses came down from Mt. Sinai

with the Message of Truth, otherwise known as the Ten Commandments...

Buddha left his palace and became a beggar-monk and for seven years wandered from place to place in search of wisdom and truth — only to find them within himself, in his own soul. On his dying he uttered an eternal truth: "Transient are all component things; they who are born must die."

In his *Analects*, *Confucius* says that "he who hears the truth in the morning may die in the evening without regret."

Mohammed was in search of truth when he asked himself: "Who am I? What am I destined for? How can I best fulfill this destiny?" His dying word was "*Salaam*" (Peace).

"Truth shall make you free," says Jesus, and "I am the Way, and the Truth, and the Life."

The First Church of Christ Scientist, founded by Mary Baker Eddy (1821-1910), teaches that "*Christ is Truth*" and "*The Truth is Cure.*" △

* * *

ANTONIO . . .

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except to officers who have the emblems of their offices in the middle of the aprons.

The Capitular and Cryptic Rites have followed the example of Grand Lodges in ornamenting the aprons, the former adopting scarlet edgings and the latter, purple. The Knights Templar formerly wore a black triangular apron, but this was abandoned because of the amount of the regalia the Knights carry. In the Scottish Rite, aprons are not worn by members, only ceremonial use being made of them in degree work, having different designs for each degree.

A Freemason is always charged to

wear the apron with pleasure to himself and honor to the Fraternity. △

* * *



WB Fernando Castro, Master of Noli Me Tangere Lodge No. 148, presents a copy of his *Novel to MW Crudo*. Looking on, from left to right, are WB Melocoton, VW Dysango, MW Munarrix and WB Cipriano.

The Bible, the Astronauts and Us

Elpidio A. Adalia, (65)

When the Apollo 8 was launched into orbit carrying Lowell, Borman and Anders to explore further the possibility of landing on the moon, one prayed and the other read the Bible. This momentous and dramatic event during that breathtaking adventure was televised some 230,000 miles away. The portion of the Bible read is found in Gen. 1:1-13, and tells an account of God's creation of the universe, and said "*IT WAS GOOD*".

Although these three American astronauts left the earth and dwelt for some moments in another world, still they realized to be related to earth, from the dust whence they came, and did not rely solely on the space ship that carried them afloat, but on God whom they believe is the Supreme Ruler and Architect of the universe.

It is of great Masonic belief and practice that when all strength had given up and all source of help and support are gone, man is taught to pray and to repose his utmost trust in God.

Man who is born of a woman is also born unto sorrows, and while he is constantly perturbed by his own existence, he needs to know his ultimate goal. Masonry teaches man to fulfill ultimate goal, by first believing in God; to love his neighbor as he loves himself, to be helpful and charitable; to love freedom and to fight all forms of tyranny and oppression; to hate intemperance, unchastity, bigotry, harshness and idolatry.

The Bible is the Holy Book that guides us into the realm of faith. This Holy Book is so placed at the center of our Lodge and is lighted

by the three blessed lights in order to brighten our hearts, deliver us from the thralldom of intolerance and unbelief. We open and close our meetings by the aid of the Bible, kneel at the Altar that we might be sanctified in all our labors and conduct.

This Masonic belief and practice certainly points to the Holy Bible as basic to man's faith and to serve as the rule of his life and conduct. While man can't live apart from God, it is important that we should read the Bible, for this Holy Book shows not only our relation to God but also our obligation to Him and our fellowmen.

God uses men as His methods, not machinery or any kind of scientific gadgets, but men of great hearts of love, men who believe they are born free. If the three astronauts did pray and read the Bible, we Masons must first serve as examples in inspiring people to read the Bible and to live up to our preachments. This is one avenue whereby we could invite others to walk with us without fear or doubt of ourselves and our Fraternity.

While others are invading the outer world, we Masons should not forget to explore our inner world, our very hearts where the greatest issues of life are fought and decided. If we could bring our hearts closer to one another, we fulfill a great commandment.

Time is fast coming that with the use of our modern gadgets it will be easier for us to go to the moon than to reach the heart of a fallen brother. Perhaps, due to our failure to live up to our tenets, we

Turn to next page

become stumbling blocks which fail to live up to our tenets, we Masons are admonished to melt all wranglings and hatred among ourselves, for we become truly strong and enduring if we could so live as children under the Love and Fatherhood of God. △

* * * *

PROJECTS OF UNION LODGE NO. 70

S. FERNANDO, La Union. — Organization of a Masonic Board of Relief and construction of a new Temple are two of the projects of Union Lodge No. 70, F.A.M., located in San Fernando, La Union.

At its stated meeting yesterday, VW Castor Z. Concepcion, District Deputy Grand Master for District No. 5, and Wor. Bro. Isaac E. Dizon, Grand Lodge Inspector, who jointly and simultaneously made their first official visitation, broached the above referred to schemes.

Bro. Concepcion, who is a member of the La Union Provincial Board, disclosed that, at his instance, the provincial government set aside a lot for Union Lodge No. 70, whereon to build its new Temple. He forthwith urged Wor. Bro. Florentino C. Carias, Master of Union Lodge No. 70, with the assistance of Bro. Dizon, to prepare the necessary papers for the acquisition of the lot.

On the other hand, Bro. Dizon mentioned a few hints as regards the proposed Masonic Board of Relief.

He explained that in cities and communities in every State in America, there are Masonic Boards of Relief, which are a great help to Masons in dire need of financial or relief assistance at places far from their respective Lodges. A member

of the Board, who unfortunately needed cash will be provided by the local Lodge member of the Board, which will be refunded by his mother Lodge.

Likewise, in his remarks Bro. Dizon offered to the Master to assign him any work or position during degree work, or to give the lectures.

Union Lodge No. 70 has perhaps the biggest membership among Lodges in northern Luzon. It counts with more than 120 active members. The Lodge Secretary is Bro. Doroteo A. Parong. △

* * * *

CRUDO . . .

From page 4

move from their hearts the feelings of hatred, distrust and vengeance and supplant them with the emotions of forgiveness, understanding, and brotherly love and thus, solidify them into a new nation that is strong, united and indivisible under a regime of liberty, justice and truth, with harmony, happiness and prosperity of all! △

* * *

SORRY IN TEMPORE!

After proper consultation, the monthly issues of **The Cabletow** have been reduced to 24 inside pages per, beginning with this August issue. In connection with our attempt to get a tax exemption, we have eliminated commercial advertising. This is a temporary solution to a pressing problem, that of making both ends meet. Our savings of 1966 & 1967 have been used in part in 1968 and will be gone in 1969, what with increased production and mailing costs. We hope to return to the usual 32 inside pages, possibly more, in 1970 when the allowance to be given to us will be more.

All About Ecumenism

News and Views on the Ecumenical Movement

NBM

Fr. Georges Piron, Dutch Padre soon to acquire Filipino citizenship, in early July said that Catholics may or may not follow the Papal Encyclical on the use of the pill, the conscience and economic status of the individual being the important factors of one's individual choice. As would be expected, he would have been called down by the hierarchy, but perhaps to Fr. Piron's chagrin, Msgr. Mariano G. Gaviola, Secretary-General of the Catholic Bishops Conference of the Philippines, stated that Fr. Piron did not violate the teachings of the Church and will not be subject to any disciplinary action. Further, Msgr. Gaviola said that the attitude of the hierarchy will be similar to any priest who might make the same statement in public in the future, though Fr. Piron did violate an advice in the hierarchy's pastoral letter on the Encyclical.

It can be said of President Richard M. Nixon that he is an evangelical (Protestant) and an ecumenical to boot. He and his family, wherever they resided, went to the church of their choice where they can be at home in their faith and with people. In New York, they were members of the Marble Collegiate Church, ministered unto by Dr. Norman Vincent Peale, a Mason, and a recent Manila visitor. In Washington, D. C., as a two-term Vice-President, he and his family were members of a Presbyterian church. As President, for security and other reasons, he has converted a part of the

White House as a part-time church on Sundays where he and his family and invited guests among cabinet members, senators, representatives and other government officials attend services conducted in ecumenical format. Hymns are predominantly Protestant, prayers are said and Scriptural passages read by rabbis, priests and ministers of various faiths; sermons are delivered in turn by like men of God. There have been divergent views on this; some have criticized the President for using government property for religious purposes; some have opined that he and his family are not true to their religious beliefs; the great majority have praised him for his tolerance and respect for the various religious beliefs.

In Dumaguete City, Radio Station DYSR, one of the stations owned and operated by the United Church of Christ in the Philippines, the other being Station DZCH in Manila, is being used in an ecumenical manner. It is non-commercial and its sixteen hours on the air daily is filled with news, views, music, drama, interviews, speeches, etc. are interspersed with public service features announcing activities and meetings of service clubs, civic and religious organizations. Quite often Protestant and Catholic laymen, priests and ministers are put on the air to express their views on socio-religious topics.

In England, the Methodist Church

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of Great Britain, which began life in the eighteenth century as a splinter group of the Church of England, and the Church of England (Anglican) have been, in the last thirteen years, working at a reunion of the two churches. Last month the two churches agreed to the reunification provided that 75% of each church's total votes must be in favor. The Methodists voted 77% in favor while the Anglicans could muster only 69% in favor (one way of saying no.) Last year, in the United States, the various Methodist splinter groups agreed to reunite and now call themselves the "United Methodist Church".

July in New York City's Yankee Stadium in what seemingly might be their last conference, the end of the world being due in a few years, according to their time table which apparently has been postponed so many times. With a world-wide membership of 1,155,826, they prophesy that when the world's end does come, God will pick out 144,000 Witnesses to reign with Christ in heaven. Meanwhile, under their corporate name, Watchtower Bible and Tract Society, they seek to convert more members, augment their property holdings and businesses, so that the rest of the Witnesses who may not be assigned to heaven will have an earthly paradise. They are certain that nobody but Witnesses will be left on earth. △

Several thousand delegates of Jehovah's Witnesses gathered in mid-

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O F F I C I A L

CIRCULAR NO. 3
Series of 1969 — CRUDO

Subject: **Memorial Ceremonies for
Bro. MARCELO H. DEL PILAR**

TO ALL MASTERS AND THEIR OFFICERS OF THE
SUBORDINATE LODGES IN THE PHILIPPINES:

August 30 is the birthday of Bro. MARCELO H. DEL PILAR, the acknowledged father of Masonry in the Philippines.

It is well-known that due to his work for the propagation of the Masonic tenets and for the freedom of his country, he suffered untold privations and difficulties, and because of the persecution he had been subjected to by the government and church at that time, he was forced to leave the country and migrate to Spain where he continued the libertarian movement jointly with Bros. Rizal, Lopez Jaena, Luna, Ponce, and others until his untimely death.

To refresh our minds of the virtues and exemplary conduct of this great Mason and patriot, I urge all the Lodges operating in the Philippines to observe August 30, 1969 as a Masonic Heroes Day in honor of Bro. MARCELO H. DEL PILAR, and to hold a fitting programs or memorial services to his memory.

It is enjoined that a report of the program held or the memorial service performed be submitted by the Secretaries of the Lodges concerned to this Grand Lodge.

Manila, July 31, 1969.

ATTEST:

ESTEBAN MUNARRIZ, PGM
Grand Secretary

MANUEL M. CRUDO
Grand Master

The Heroes Gone Before Us

VW Lorenzo Talatala, DDSM

How many of our countrymen these days, are cognizant of the fact that almost all of our national heroes and patriots whom we honor today, were, during their time, the pillars of Masonry in the Philippines? The history of our country is blessed with names of her illustrious sons, whose deeds of heroism tower high above the others. What makes it more significant in this country, however, is the fact that in reading the roll of honor of our national heroes, with very few exceptions, we will, unavoidably be calling the roll of foremost Masons gone before us, who implanted, propagated and nurtured Masonry in our hallowed soil. In the book of MW Teodoro M. Kalaw, entitled: *PHILIPPINE MASONRY* (1956), the names of the following great Masons are prominently mentioned:

1. Ambrocio Flores
2. Graciano Lopez-Jaena
3. Apolinario Mabini
4. Jose Malcampo
5. Rafael Palma
6. Marcelo H. del Pilar
7. Manuel L. Quezon
8. Jose A. Ramos
9. Jose Rizal
10. Jose Abad Santos
11. Dr. T. H. Pardo de Tavera
12. Jacobo Zobel

In eulogizing the memories of the above-named Masons, MW Kalaw referred to them as: "Filipino Masons who lived that the Republic of the Philippines might come into being." In addition to the above as history goes on, are the famous names of Andres Bonifacio, Antonio Luna, Emilio Aguinaldo, Teodoro M. Kalaw, Manuel A. Roxas and many others. The history of the Philip-

pines would be incomplete without mentioning the names and the achievements of the above-named Masons and patriots.

While they lived among us, there was not any doubt, that they devoted their lifetime, efforts and all they had, to the service of our country, without the least expectation of any reward or remuneration for their sacrifices. They were even ready to give more, as many of them in fact gave their lives, shed their blood, staked their future and the future of their progeny, that others may enjoy peace and freedom as a liberated people from foreign domination, under that unifying patriotic slogan — Liberty, Equality and Fraternity, which defines the aspirations of the Masonic Order. And, while a narration of the individual merits of each, amounted to books and volumes when compiled together, they have, nevertheless, but one aim in common, and that is, to serve their countrymen and to glorify the nation, by placing its interests selflessly, above all human considerations — next only to Him, the Almighty Father of the entire humanity.

They were not left alone, however, in their dangerous missions. The brethren, without any hesitation, rallied behind them to render all the support that they could muster within their means. Soon, many of the supporters died as unsung heroes, even ahead of their leaders. For those who died unknown, before they could reap the fruits of their toils and sacrifices, and were not properly given reward or acknowledgment by contemporary history — with not even a cross or an epitaph to mark their resting

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places, we can only remember them in silent prayer: may our heavenly Father bless and care for them as a fitting reward for what they failed to obtain while on temporary sojourn on earth.

On the other hand, those who died as national heroes and patriots, whose achievements are now being lionized and acknowledged by our grateful nation, the Masonic Fraternity, nay its Filipino leaders, cannot exculpate themselves from responsibility, for their failure to see to it that their Masonic identities are duly recognized by the majority of our people. It is a common knowledge among Masons and those closely associated with them, that year after year during appropriate occasions, our national heroes and patriots — Rizal, Mabini, del Pilar, Bonifacio, Abad Santos, Aguinaldo, Quezon, Roxas and others are being given appropriate honors by our nation or at least by the province of their birth. The most lamentable part of it, is, that while our country, our government, the church and all the religious associations attached to it, the Rotary club, the Lions club, the Knights of Rizal, and as a matter of fact, all the national and local offices and all the religious and civic organizations participate in honoring our Masonic national heroes, we have yet to witness the active participation of Filipino Masons, *as Masons*, in such local and national official celebrations. During the planning, for the celebration of those national heroes days, the Masonic Fraternity to which the honoree belonged is never represented, unlike the above-mentioned religious, social, civic and other organizations, to which the deceased hero was not a member. In the ensuing official program prepared by them, any connection or membership of the late honoree to the Masonic Fraternity is not given

any mention, perhaps even intentionally concealed, and rightly so — because who cares anyway? Shall this be allowed to continue unchallenged much farther? This is the result of the lack of initiative and interest among our past and present Filipino Masonic leaders, to exert efforts and influence in bringing to the limelight the true Masonic identity of the heroic brother — or perhaps, the lack of aggressive Masonic leadership to come out in the open in the name of Masonry, for fear of being tabooed by the biased society around us. This is unfortunate. Our departed heroic brothers are not the group of people whom we should be ashamed of. On the contrary, we should feel proud of them that they embraced Masonry during their lifetime, thus enriching the tradition and reputation of our Fraternity. Let them, therefore, be properly identified, and without further delay. This job belongs to the living — to us who succeeded them, and now the actual beneficiaries of their worthy accomplishments.

Masonry has no disagreement with those who, from year to year, publicly honor our heroic brethren — be it the government, the church, social, civic or religious organizations, but what is deemed to be unacceptable to the conscience of a Mason, is the indifference, the inaction and the failure of our Filipino Masonic leaders, past and present, to enlighten the minds of the people that they were Masons, which will undisputably prove, that Masonry is associated with the things that are good and beneficial and not with evil, as it was erroneously thought to be before. Now that the truth about Masonry have at last emerged to the surface, as a result of the Ecumenical movement, it is high time, that we should now, with all the capabilities

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GRAVEL AND SAND

A Report on Masonic Activities

NBM

Mid-July in Manila was a sorrow-laden week among the brethren. Three of our beloved brethren laid down their work-tools to go to that land from whose bourne no traveler returns.

WB Paulino Perez, PM, (7), at 82 years went on his journey on July 12, 1969. Masonic funeral services were held at the Funeraria Popular on July 16.

RW Macario C. Navia, HPDGM, PM, (88), passed away at the Mary Johnston Hospital on July 15 after a stroke he suffered soon after the Scottish Rite Luncheon of July 12. He was 72 years. Masonic funeral services were held at the St. Paul's Methodist Church and at Plaridel Temple.

WB Alfonso SyCip, PM, (), went on July 16 after a long illness. He was 87 years old. Funeral services were held at the Grace Bible Church and at the Grace Gospel Chapel after which he was laid to rest at the Manila Memorial Park.

Shriners in the Cavite area, under the leadership of WB Ricafrente, spent July 4 at the Mary Johnston Hospital where at the ward of the Masonic Hospital for Crippled Children, they brought ice cream and cake for the patients. The maimed and the halt as well as the other patients of MHCC enjoyed the day with the Cavite Shriners.

Speaking at the Scottish Rite Luncheon on July 5, 1969, Mr. Fraser Meade, First Secretary of the American Embassy, said that the presence

of America in the Philippines has been gradually reduced since the Philippines regained her independence on July 4, 1946, in terms of acreage of U.S. Military bases. When World War II broke out, the U.S. held 250,000 hectares of military bases. This year, the U.S. holds only 65,000 hectares.

Sister Alice Bellis, Special Deputy to the Most Worthy Grand Matron, Order of the Eastern Star in the Philippines, was recently elected President of the Inner Wheel Club of Manila for the 1969-70 term. The Inner Wheel, composed of wives of Rotarians, is a service organization engaged in community improvement.

Sister Bellis, who is Past Matron of Mayon Chapter No. 1, OES, is presently Secretary of that chapter.

We condole with WB & Sis. Virgil Murray who lost their daughter, Marilyn, in an accidental death in California where she was a student. Marilyn and her friends were in a swimming pool when suddenly one of them was seen about to drown. Marilyn, seeing her friend in danger, went to her rescue and lost her life in the act. "Greater love hath no man than this, that he lay down his life for a friend."

Bro. & Justice Calixto O. Zaldivar, SW, Bagumbayan Lodge No. 4, headed a delegation of nine youth leaders and YMCA workers who attended the 5th World Alliance of

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Young Men's Christian Associations conference at Nottingham University in England from July 26 to August 3, 1969. After the YMCA conference, the Philippine delegation will also attend the 5th World Council of Young YMCA members.

It was our pleasure to be present in Dumaguete when the East Visayas Bodies, AASR, conferred the 4°-32° on July 23 & 24, 1969. They had three candidates and those present assisted in communicating degrees and took part in presenting three degrees in full form.

Our congratulations to Bro. Mariano Abaygar, a member of Kanaon Lodge No. 64, a Lt-Col in the Philippine Constabulary and now assigned at Provincial Commander in Iloilo. He has been commended by citizens, provincial officials and higher headquarters for his achievements in minimizing and eventually eliminating gambling and prostitution in the city province of Iloilo.

MW Manuel M. Crudo, Grand

Master; MW Esteban Munarritz, Grand Secretary; and WB Mateo D. Cipriano, Asst. Grand Secretary, motored to Balaoan, La Unoin, on Saturday, Aug. 2, to assist in the funeral services for the late WB Federico O. Concepcion. It is fondly remembered that WB Concepcion, throughout his Masonic life, has been an active member and Past Master of Union Lodge No. 70 and Siete Martires Lodge No. 177 and, through precept and example, he had inspired many members of both Lodges to be proficient in ritualistic work. Even at past eighty years of age, WB Concepcion could and did give flawless lectures in the three degrees.

Our congratulations to Bro. Mamintal Tamano, a member of Maranaw Lodge No. 111, who, until lately has been Commissioner of Integration and is now one of the candidates for Senator of the Nacionalista Party. So far as it is known, Bro. Tamano is the only Mason among the candidates for Senator of the two parties. △

* * *

TALATALA . . .

From page 14

at our command, endeavor through our own efforts, to enshrine the immortal memories of our heroic brethren in the right places of honor where they belong, *as Masons*. If we leave it alone to others to honor them, then the result would be to lose their identities as Masons, through our shortcomings and default. Here is a challenge for leadership among those in the pedestals of our Masonic Ladder. Let not this UNFULFILLED DUTY remain undone, to bother our consciences for long, forever. Others will not do it for us — we have to do it by ourselves.

The steps taken by our Grand

Master, MW Manuel M. Crudo, on Independence Day, this year, to honor the memory of the late Ill. Bro. Emilio Aguinaldo by holding an AGUINALDO MEMORIAL CELEBRATION, sponsored by the Bagumbayan Lodge No. 4, is deserving of the plaudits, gratitude and support of all the brethren. It will, for sure, be long remembered. The yearly celebrations 'every March 31 by the Teodoro M. Kalaw Memorial Lodge No. 136 in conjunction with the Kalaw Chapter of the Order of the Eastern Star, to hold Memorial Programs honoring the late MW Teodoro M. Kalaw, PGM, and one of the most profound thinkers and prolific writers of the 20th century,

An Open Letter . . .

My Dear Bro. Melocoton:

It is generally conceded that the No. 1 Problem plaguing our country today — and many other countries all over the world — is Peace and Order. "Peace and Order" is the foundation of any community. Until this is first assured, no other undertaking could possibly succeed," stated a Manila Times editorial. Many solutions have been tried and failed. Many government agencies charged with the solution of the problem turned out part of the problem, instead of the solution! It is a vicious circle, according to many, specially the cynics.

After trying the usual avenues in the solution of a difficult problem, it behooves the problem-solver to "EXPLORE THE UNEXPLORED AND CHALLENGE THE UNCHALLENGED" to arrive at an elegant solution. We believe with Barbara Ward

when she said "WHAT IS NECESSARY MUST BE POSSIBLE. THE ONLY LIMITING FACTOR IS OUR OWN IMAGINATION."

Having unsuccessfully explored, at great expense and fanfare the military, administrative, judicial and sociological fields, it remains for us to explore the educational field. The wisdom of the ages dictate this course of action. "HUMAN HISTORY HAS BECOME MORE AND MORE A RACE BETWEEN EDUCATION AND CATASTROPHE" according to H.G. Wells. And by education, we do not mean only Shakespeare and Algebra. We mean whole education, including Peace and Order! Devote even only one tenth of our present orthodox education on how "neighbors can live with neighbors" in peace and order without incurring too much added expense to our impoverished government. Start with children early. "THE

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to coincide with his birthday, is another example worthy of emulation.

These affairs, limited as they may have been, within the confines of the Fraternity, somehow tend to demonstrate that brotherly love, care and undying gratitude of the brethren for the late honorees, are truly alive in their faithful breasts. It would seem however, that these are isolated cases devoid of total public involvement. It will, therefore, be more appropriate and more befitting of the honor to which our Masonic heroes are fully entitled, if the Fraternity can actively participate in national official celebrations, as other organizations are doing, from year to year, so that they can be projected as members of the Masonic Fraternity in the same manner as they are being projected as members of other honored organizations. To ac-

complish this, however, there is need for our capable brethren to lead. We need the leadership of our brethren, who are now in the upper strata of our social, governmental and Masonic organizations. We are not wanting in leaders to do this important crusade. We have them in our Fraternity — many of them. Our course of action, is for the brethren to unite together, induce and encourage our leaders in Masonry to lead the crusade, and for us to support them in this worthy undertaking. What we are supposed to do for them now is reduced to naught, compared to what they have done for us and our beloved country. This we are compelled to do, if we expect to be worthy of recognition as belonging to the Masonic institution — an institution wherein countless great and famous people around the world are proud to belong. Δ

Pitak Filipino

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

Tuntunin Sa Tagumpay

Karugtong ng Unang Labas

Ang wastong dunong ay yaong kakukunan ng tunay na pagpapahalaga (true values), paraan, katapatan at katotohanan na siyang kadluan ng kapayapaan at maunlad na pamumuhay.

Ikatlong Tuntunin — Kalusugan.

Ang tao ay bagay o matirial. Ang isip at ang katawan ay siyang kahanga-hangang mekanismo ng buhay. Ito ay binubuo ng mga sangkap na organiko, ang kimikong nagtutustos ng buhay. Ang baga na nagbibigay ng oksiheno sa dugo ay dapat na malusog. Gayundin, ang puso na nagpapadaloy ng katas ng buhay sa buong katawan sa pamamagitan ng mga ugat. Ito ay kailangang tulungan ng timbang na sustansyang nagmumula sa mga pagkain, malinis na tubig at katamtamang pagpapalakas-katawan (exercise). Ang mahinang katawan ay di maaasahang magsabalik ng maseselan at mabibigat na gawain, kaya nararapat na pangalagaan, kung nais magtagumpay.

Ikatap na Tuntunin — Pambunsod (drive).

Ang isang tao ay maaaring nakapili ng kanyang tanging layun na nagbunsod sa kanya ng maalab na hangaring matamo ito. Siya ay naghanda, nagaral, nagkaroon ng mabuting kalusugan. Subalit sa pakiwari'y hindi pa sapat ang ginawang pagpupunyagi. Ang katotohanan, ang tagumpay ay ang nagawa na husto sa sangkap. Ibinunsod ng marubdub na loobin at kalakip ang pagpapala ng Diyos. Ang taong kailangan pa ang tagatulak o tagabantay sa kanyang gawain, ang kulang sa di-

terminasyon, kusang loob o bunsod, kailanman, ay hindi makaasang magwagi sa buhay. Anumang proyekto ay dapat itaguyod hanggang wakas.

Ikalimang Tuntunin — Biglang Pangangailangan (emergency).

Ang tao sa tuwi na'y nakararanas ng panganib, sagwil, di inaasahang suliranin at kapahamakan. Maaaring siya ay nakapaglakbay na maayos sangayon sa talatakdan (schedule), ng walang anu-ano ay biglang sumipot ang hadlang o kumplikasyon na kagulangulantang at hindi inaasahan. Upang mapaghandaan ang di sinasadyang kagipitan, ay kailangang magsanay sa mabilis, ngunit, tamang pasiya o disisyon na hinihingi ng biglaang pangangailangan (emergency).

Kung dumarating ang emerhensya ay dapat magkaroon ng kahinahuan, talas ng isip, lamig ng loob, pangmadalian ngunit mabuting disisyon. Dito sa hindi inaasahang pagkakataon nasusubukan ang lawak ng pagkukunan (resourcefulness) ng dapat hakbangin sa oras ng kagipitan. Marami ang nagaakalang matapos ang mahigpit na pagalinsunod sa nakaraang limang gabay, ay sapat na upang masiguro ang tagumpay. Danga't siyam sa bawa't sampu na nagpasiya ng ganyang akala ay nabibigo. Mayroon pang bagay na kinakailangan.

Ika-anim na Tuntunin — Tiyaga (perseverance).

Di mabilang na mga tao ang tumupad sa mga alituntunin ng nakaraang limang batas. Nagkamal sila ng salapi, lakas at impluensya, nagapi nila ang mga kakumpetensya

sa pulitika, lipunan at sa komersyo. Namuhay sila ng makahari, masagana at batbat ng kaaliwan sa buhay. Subalit, atas yata ng tadhana, hindi inaasahan, ay unti-unting naglaho ang kanilang kapalaran. Marami sa kanila ang nasiraan ng loob, nawalang ng pagasa, nagkasakit sa puso at nagpatiwalak pa ang iba. Sapagkat karamihan ay di malinis ang budhi, alimutan nilang ang kailangan lamang ay munting pagbabago, mataus na dalangin, at kaunting pagtitiyaga, ay maaaring manumbalik ang naunsiyami nilang kapalaran. Ilan sa mga nangagsipagtika at nagsipagbata ay nanauli ang kasaganaan. Dito man ay hindi rin naging ganap ang kasiyahan, pagkat ang kaluluwa na siyang mahalagang bahagi ng katawan, ang siyang nakaligtaan. Ang pinakatampok ng mga patnubay na ito, ay kabanalan (ispiritual) na siyang ilalahad sa susunod na tuntunin.

Ikapitong Tuntunin — Pagtitiwala (faith).

Karaniwan sa mga tao kapag dumarating ang malubhang karamdaman ay tumatawag ng Manggagamot. Gayon na lamang ang pagtitiwala nila sa karunungan at kasanayan ng tao sa siyensya, sa bisa ng gamot, at tistis kung kailangan. Sa wakas kapag ang gumagamot na Doktor o maninistis ay malungkot na umiling at pabulong na sabihing wala na silang magagawa, ang may sakit o ang mga pinagkakasaktan ay titingala sa langit at saka lang maala-ala ang pananalangin sa Maawaing Ama. Isinaasad sa Banal na Kasulatan na ang Diyos ang may kinalaman at kapasya-

han sa tagumpay o kamatayan ng tao. Di natin dapat sisihin ang ayaw sumampalataya sa Kapangyarihang ito. Sila man kapag nasasa bingit na ng kapanganiban, sa Bukalan ng Biyaya sila nahingi ng awa.

Mayroong mga tao na sa kanilang kasaganaan sa buhay ay di inaalin-tana ang Banal na Tagapamatnubay. Datapuwat, sa isang sandali na makita nila ang kanilang sarili sa isang balsa sa laot ng malawak na dagat, walang pagkain at inuming tubig, kung hindi na matiis ang dinaranas na paghihirap ay natatauban at mauulinigan sa kanilang budhi na mayroong Huling Dulugan — ang Ama sa Kaluwalhatian.

Inaasahan ba natin na tamasahin sa buhay ang kalayaan sa: takot, panganiib, kabiguan o kamatayan, sapagkat Siya ang Simula at Wakas ng lahat ng bagay, ay bakit hindi natin samantalain ang walang hanggang pagaandukha ng Diyos? Sa makabagong panahon ito, ang salapi, lakas, kapalaluan at karangyaan ang pinahahalagahan. Hindi na moda ang mga paggalang, pagsunod, pagibig sa kapuwa, sa biglang sabi ay ang mga gawaing maka-Diyos. Nawawalan na ng bisa ang mga tahanan, paaralan, simbahan sampu ng lipunan sa pagtuturo ng kagandahang asal, pagkamakabayan, pagpipitagan, pakikisama at pananalig (faith) sa Diyos. Subalit sa ikapitong tuntunin, na siyang pinakama-halaga sa lahat ay binibigyang diin ang mga tuntunin sa kabutihan, kapatapan, kalinisan at kabanalan.

Ikalawang Bahagi — Itutuloy

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GRAND MASTER'S... From page 1

In effect, he worked himself to death, with so little or nothing to eat and in no time, he died a victim of tuberculosis. It is meet and proper therefore that we commemorate his life and labors the better for us to savor the pertinence of life lived for others is a satisfying and satisfied life.

MANUEL M. CRUDO
Grand Master

AUGUST, 1969

OPEN LETTER...

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CHILD IS THE FATHER TO THE MAN" according to Wordsworth. "A MAN IS A MERE WALKING BUNDLE OF HABITS" according to William James. Why not then teach our school children, starting as early as we possibly can, during the child's critical, formative and impressionable years a "bundle of good habits" by including a compulsory, separate and major subject in our school curriculum, to be called "PEACE AND ORDER"? How can we teach the subject effectively? "CHILDREN LEARN BY DOING" according to the eminent Harry Emerson Fosdick. "LET THE CHILD, IF POSSIBLE, DO SOMETHING THAT INVOLVES THE LESSON: LET HIM ACT AS THOUGH IT WERE TRUE." TEACH SPECIFIC ACTS AND OMISSIONS, NOT GENERALITIES; LET THE PUPIL DISCOVER THE GENERALITY.

To further help in the solution of Peace and Order, I am pleased to suggest that the Grand Lodge sponsor a 1-1/2 to 2-reel documentary film (will be self-liquidating) depicting and contrasting a few basic, grass-roots,

specific acts and omissions in our everyday life constituting peace and order. "AN ORGANISM BECOMES WHAT IT DOES," said Prof. Eduard Lindeman. "A PERSON'S CHARACTER FINALLY TAKES ON THE PATTERN OF HIS ACTS, NOT HIS WISHES. WE BECOME WHAT WE DO." Please see pages 16-19 of my pamphlet for suggestions.

Director J. Edgar Hoover of the US F.B.I. stated significantly: "THE MOST SERIOUS WAY IN WHICH OUR SOCIETY HAS FAILED OUR YOUTH IS IN ITS FAILURE TO TEACH THEM THE MEANING OF DISCIPLINE, RESTRAINT, SELF-RESPECT AND RESPECT FOR LAW AND ORDER AND THE RIGHTS OF OTHERS." Our own Senator-Educator Helena Benitez virtually confirmed Mr. Hoover when she stated: WE ARE NOW REAPING THE BITTER FRUITS OF OUR PAST NEGLECTS." Because "Age-old problems defy overnight solutions," peace and order education may be "long-range," but it is "sure-fire."

Sincerely yours,
JOB ELIZES

* * *



MW Crudo poses with officers and members of Plaridel Lodge No. 75 recently rededicated in Caluag, Quezon.

With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

News from DeMolay
Jerry Palmer
Director of Public Relations
201 East Armour Boulevard
Kansas City, Missouri, 64111

Solomon Juan Abellera, Jr., 21, of Quezon City, has been selected as the most outstanding DeMolay member in the Philippines by the International Supreme Council of the Order of DeMolay, and will receive a Distinguished Service Medal. The Medal is a symbol of superior ability and accomplishment by a young man in daily exemplifying the finest principles of good citizenship.

The award is presented each six months to one DeMolay member in a jurisdiction in recognition of his outstanding service to others in his home, school, church, community, country, and DeMolay Chapter.

A member of Jose Abad Santos Chapter in Manila, he is a Past Master Councilor of his chapter and is currently serving as Chapter Scribe.

The handsome gold medal was designed and donated by the L. G. Balfour Jewelry Co. of Attleboro, Mass. The award emphasizes the basic goals of the International youth movement and the civic achievements and responsibilities of its members.

Manuel M. Crudo, DeMolay Executive Officer in Philippines, submitted his name as a nominee for one of the two finalists positions in the

International "DeMolay of the Year" competition. The two finalists are selected from the most outstanding members from DeMolay's 65 jurisdictions in 11 countries and territories. The two finalists will receive 21-inch International Distinguished Services trophies from the L. G. Balfour Company in recognition of their achievements among the more than 166,000 DeMolays. One of the two will be honored as the "DeMolay of the Year" in January, 1970, and will receive further recognition.

Abellera's selection was based on recommendations obtained by the Chapter Advisory Council from those who know of his personal contributions in fields of religion, education, civic activities, home and DeMolay. His name was then submitted to the jurisdictional Executive Officer in competition with the other nominees from all the other chapters in the Philippines.

He is now attending the University of the Philippines in Manila, majoring in pre-medicine.

The International Order of DeMolay is a character-building organization comprised of young men ranging in age from 14-21 who are seeking to become tomorrow's better citizens by developing, with others their own age, those traits of character common to all good man. Δ

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X-ray-like questionnaire which might project a mere heap of bones dying of cancer from too much smoking?

Even if I were an ox of a man a full generation or two before the half-century mark, and should live to be a hundred, I still would not have paid as much as the whole policy which my loved ones would get in the full amount of ₱1,000 when I quit ticking at that hypothetical century mark.

I will even stretch the point and say that no Mason so insured with Acacia can possibly succeed in any effort to lose one single centavo in this kind of insurance.

I like to think of myself as a *just and upright Mason*, yet I could not validly lay claim to any modicum of sanity did I not, under the circumstances, avail myself of this manna from Acacia. Before the advent of this providential Acacia policy, the hat, which should serve exclusively as the badge of supreme authority in the Lodge, was passed around as the emblem of pathetic penury each time a hard-up Mason laid down his working tools for good.

But now there is no more valid excuse for this sorry phenomenon to continue afflicting those whom a departed Mason leaves behind. To be sure, he is beyond life's afflictions, but neither his brethren nor his widow and orphans should suffer the ignominy and humiliation of his own improvidence.

Such a situation is not too glorifying to the Fraternity, not particularly because of the situation *per se*, but specially because it is all pathetically unnecessary. In fact, under most auspicious circumstances to act properly, it is unthinkable that a brother should fail to perform a clear Masonic duty and discharge a basic moral obligation. Such omis-

sion on the part of an otherwise exemplary Mason is quite far from edifying to the most ancient Brotherhood which, for more than thirty centuries, has had the finest pearls of men of all races and all climes among its members, and in this country, men who have selflessly *given their last full measure of devotion* that the Fatherland might live as *one nation, indivisible, with justice and liberty for all*.

With the rare and literally golden opportunity under Acacia's lodge-group policy, I think it is entirely un-Masonic and absolutely unexcusable for me as a Mason of very modest means not to avail myself of this bonanza of a kindly veiled, face-saving Masonic charity wrapped in a euphemistically labeled insurance policy humanely devised for the exclusive benefit of *bona fide* Masons. I would imagine the situation somewhat like this:

"Brother Jack," the Fraternity might say, "Charity is a cardinal Masonic virtue, and a Mason would rather give than receive. Your self-respect and innate sense of dignity will hardly make you happy to think that your widow and orphans will depend on alms to meet the expenses of your funeral. You can avoid that unhappy situation and rest in peace, for we have devised this lodge-group life insurance whereby you give but a token amount as if for policy premium to make it appear regular and legal and so justify a jackpot of ₱1,000 for the inevitable expenses of your interment. Even a glass eye in the dark can see that there is no actuarial justification for the imbalance of the minimal premium vis-a-vis such maximal policy. In form, it is called insurance. But in substance, it is factually a face-saving largesse disguised to make you feel good and happy like a prudentially provident

father and husband because when you die, the hat will remain in the East where it belongs, not atavistically converted into an ignominious collection basket lowered to the pavement and passed around for the money you neglected to provide for the burial of your old corpse."

This is some whispering of the *instructive tongue* to what ought to be the *attentive ear*. It does have some undertone that is not quite gentle. Certainly it limns a picture that is not too pretty, and I don't particularly enjoy the melody of the term "old corpse." Yet I cannot just close my eyes to reality. What could I say? I am no longer supposed to be in a condition of darkness, but happily under the full brilliance of the *Three Great Lights of Masonry*. How can I possibly go wrong?

And so, with my Acacia insurance, in group with my brethren, my widow and orphans shall not resort to the upturned palm to bury me when I die. Acacia will protect my loved ones from such ignominy; they will bless my humble memory for my — ahem — providential foresight, and weep in comfort by my bier.

Blessed be the Acacia and the farsighted and thoughtful Masons among my brethren who conceived this be-

neficent provision that is without peer even in areas known for their enlightened socio-economic philosophy.

And I? *Ah, the Ancient Master, after having accomplished his day, shall have a decent interment. Then may the Supreme Grand Master be pleased to say to me, "You there stand a just and upright Mason, and as such, I give it to you strictly in charge, ever to walk and act."*

(Editor's Note:

This piece of satirical soliloquy by WB Ponciano B. Jacinto of Nilad Lodge No. 12, is designed to drive home a vital message to all Masons in this Jurisdiction. Ostensively thinking aloud, the writer tactfully avoids stepping on corny toes while hammering away in rem et personam with indisputable facts and figures, incontrovertible logic and compelling rhetoric to put his message across.

A former faculty member of the English Department, College of Liberal Arts at San Beda, the author is a writer, lawyer and sportsman. Currently the Worshipful Master of Nilad Lodge No. 12, he introduced the welcome innovation of not delivering an installation speech, but writing down his message and distributing the text to the guests during the presentation of gifts, to be read at leisure and retained without pain of ennui. For his the Cabletow for February, 1969.) revolutionary method and message, see

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YOUNG ONES . . .

From page 21

The Teodoro R. Yangco Chapter, Order of DeMolay, based in Olongapo City, installed its officers for the second term of 1969 on June 21, 1969 in the Purisimo Ramos Hall of Lincoln Lodge Temple. Dad Manuel M. Crudo, Grand Master and Active Member and Executive Officer for the Philippines, Guam and Okinawa of DeMolay, was guest speaker.

The Brods installed are: Master Councilor, Antonio W. Ramos; Senior Councilor, Samuel del Rosario;

Junior Councilor, Renato Garcia; Treasurer, Ramon del Rosario; Scribe, Josefino Jose; Senior Deacon, Fidel Reyes; Junior Deacon, Samuel Ramos; Senior Steward, Alexander Basa; Junior Steward, Jose Ednalino; Chaplain, Dario Trevias; Marshal, Jimmy Ramos; Orator, Gerald Bustamante; Almoner, Antonio Gregorio; Organist, Nestor Domingo; Sentinel, Jose Ting; Preceptors, Armando Mandadero, Edwin Bravo, Joselito Marcelino, Edward Salinas, Alexander Rogayan, Rolando Lazar-

Turn to next page

te and Raymundo Lipumano; Standard Bearers, Vicente Vitug and Larry de Guzman.

Chapter Sweetheart is Julie Niguidula and Sponsors for the east, west and south are Suzanne Hamilton, Marilou Barretto and Ruby Mora, respectively.

The Advisory Council of the Chapter is composed of Dads Benjamin de Guzman, Delio Reyes, Jose de Leon, Maximiano Bravo, Eduardo Elgincolin, Nestor Niguidula, Francisco Malicsi, Maximo Trevias, Cesar Elvendia, Anatalio Bustamente, Jesse Mackay and Eliseo Malicsi.

Officers of the Mothers Club are: President, Mom Immaculada A. Santos; 1st Vice-President, Pacita L. del

Rosario; 2nd Vice-President, Mamie W. Ramos; Secretary, Mom Clarita E. de Leon; Treasurer, Mom Conchita G. Choa; and Chaplain, Mom Loreto B. Arguero.

Brod Rafael M. Salas, until recently Executive Secretary of the President of the Philippines, resigned that position and withdrew his name from the list of candidates for senators of the Nacionalista Party and left for New York to accept a high position in the United Nations Organization. Brod Salas is a Senior DeMolay of the Aurelio Chapter (now inactive), sponsored by Kanlaon Lodge No. 64 of Bacolod City.

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Friendship Through Education

WB Robert P. O'Brien, PM (142)

For the past four years the brethren of Coral Lodge 142 on Okinawa have been engaged in an American-Ryukyuan Friendship Program through sponsorship of needy Ryukyuan children for one year of vocational school training. This program is not a Lodge program. It is one of individual brotherhood. Each Mason who is interested sponsors an individual Ryukyuan child and it is done on a person to person basis not on a Lodge to educational system basis. It is important if true friendship is to be established that it be on a personal basis. The Mason meets the person he will sponsor and visits the school. He also receives periodic reports of the progress the student is making and this serves as an additional inspiration to the student. In the past four years all students sponsored by this program have made excellent grades and some have received special recognition.

During the past four years 74 stu-

dents have completed their vocational education through this program and many fine friendships have been formed. Also through this program a knowledge of Masonry is gradually spreading through the Ryukyuan people and it is hoped that someday some of these students will join the Japanese speaking Lodge on Okinawa and keep Masonry alive after the American Forces leave.

It cannot be emphasized too much that a program of this type must be on a person to person basis to be effective. The student must know who is sponsoring him and the Mason must meet and have an interest in the student he is sponsoring. Charity when offered on a mass basis by an organization does not achieve the goals desired. Friendships to be lasting must be between individuals and not organizations. The experience of our brethren during this program has more than demonstrated the truth of this.

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GRAND LODGE OFFICERS

<i>Grand Master</i>	Manuel M. Crudo
<i>Deputy Grand Master</i>	Edgar L. Shepley
<i>Senior Grand Warden</i>	Damaso C. Tria
<i>Junior Grand Warden</i>	William C. Councell
<i>Grand Treasurer</i>	Cenon S. Cervantes
<i>Grand Secretary</i>	Esteban Munarriz
<i>Assistant Grand Secretary</i>	Mateo D. Cipriano
<i>Grand Chaplain</i>	Leon A. Vidallon
<i>Grand Orator</i>	Teodoro V. Kalaw, Jr.
<i>Grand Marshal</i>	Ruperto Demonteverde
<i>Grand Standard Bearer</i>	James L. Norris
<i>Grand Sword Bearer</i>	George M. Reid
<i>Grand Bible Bearer</i>	Jose Ma. Cajucom
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros
<i>Junior Grand Lecturer</i>	Juan Causing
<i>Junior Grand Lecturer</i>	Fred T. Guerrero
<i>Junior Grand Lecturer</i>	Mario F. Racela
<i>Junior Grand Lecturer</i>	Alejandro A. Eusebio
<i>Senior Grand Deacon</i>	Teotimo G. Juan
<i>Junior Grand Deacon</i>	Bayani B. Ibarrola
<i>Senior Grand Steward</i>	Benjamin Gotamco
<i>Junior Grand Steward</i>	Salvador C. Aquino
<i>Grand Pursuivant</i>	Frank L. Jison
<i>Grand Organist</i>	Angel Montes
<i>Grand Tyler</i>	Eulogio O. Nadal

BOARD FOR GENERAL PURPOSES

- | | |
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| 2. Vicente Y. Orosa, PGM, <i>Vice President</i> | 8. Charles S. Mosebrook, PGM |
| 3. William C. Councell, JGW, <i>Secretary</i> | 9. Raymond E. Wilmarth, PGM |
| 4. Edgar L. Shepley, DGM | 10. Mariano Q. Tinio, PGM |
| 5. Damaso C. Tria, SGW | 11. William H. Quasha, PGM |
| 6. Esteban Munarriz, PGM, GS | 12. Joseph E. Schon, PGM |

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 Murray V. Harlan, Jr. *Regional Senior Grand Warden*
 William P. Schwager, *Regional Junior Grand Warden*
 Cleveland McConnell, *Regional Grand Treasurer*
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District No. 25 Aniceto Belisario	

LAMENT AND ECSTASY

(A Soviet Writer's trip to Freedom)

And so: I hereby, publicly and definitively, dissociate myself from everything that has been published under the name of "Kuznetsov" in the U.S.S.R. or has appeared in translation from Soviet editions in other countries of the world. I solemnly declare that Kuznetsov is a dishonest, conformist, cowardly author. I renounce the name. I want to be, at last, an honest man, an honest writer. All my writings from this day onward will bear the signature "A. Anatol". I request you to regard only such work as being mine.

What do I hope for? In recent years, I have, from time to time, locked securely in my room, permitted myself a treat: I wrote as I pleased. It was a painful and unusual experience. It was as if, in a world where everybody went on all fours, somebody, shut in a cellar, had stood up and walked upright.

Then for some months I dug my manuscripts up from their hiding places in the ground, photographed them and buried them again. I have succeeded in bringing those films across the frontier with me — thousands of pages on film, everything I have ever written in my life. They include my known works, such as *Babi Yar*, but in true form. They also include things that could not be published in Russia. And some that I doubt whether I shall be able to publish in the West.

But now I have hope, at least. In any case, these are not the works of Kuznetsov but of a quite different author. Not a Soviet author and not a Western author, not a Red one and not a White one, but just an author living in this 20th century on this earth. And what is more, a writer who has made a desperate effort to be in this century, an honest writer who wants to associate himself with those who strive for humanity in the present wild, wild, wild life of this mad, mad world.

—A. Anatol.