

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



VW Teodoro V. Kalaw, Jr., Grand Orator, (at rostrum) speaking on Ecumenism to Cavite Knights of Columbus & Masons. (Story on page 11).

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

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Grand Master's Message:

MASONRY AND PROGRESS

This month we are going on a pleasant and important mission to Mindanao. On September 8, we will be in Kabacan, Cotabato, to constitute Rio Grande Lodge No. 192 and the following day, we will be in Mati, Davao Oriental, to constitute Mati-Aurora Lodge No. 190 in that capital town.

While writing this message, I am looking at the map of Mindanao, that land of promise. There will be eighteen chartered Lodges there. In the early 1920's, there were but three: Maguindanaw No. 40 in Cagayan de Oro; Mt. Apo No. 45 in Zamboanga and Sarangani No. 50 in Davao. In the 1930's, two more Lodges were added: Kutang Bato No. 110 in Cotabato and Maranaw No. 111 in Iligan. You will note that these Lodges were located in port towns, the more important centers of population, trade, commerce and agriculture.

Shortly after World War II to the present, thirteen more Lodges have been added to the list on Mindanao island and more will be organized yet. As centers of population increase in number, as the gross incomes of individuals and families increase, there will be more Lodges. Already active Masonic leaders in different areas of the island have spoken to me about organizing more Lodges and as these plans and dreams are studied, I shall gladly grant the proper dispensations. I cannot and will not stop the march of progress.

Of all the areas in the Philippines, Mindanao is the most progressive, Masonically speaking. This is due doubtless to the fact that the communities concerned are in the position to support a Lodge fund-wise and morality-wise. While money is important to support a Lodge, the mortality of its members is equally, if not more, important to gain the respect and admiration of the communities in which Lodges and Masons are located. In this, I can justly be proud, for never in the history of Masonry in the Philippines have Masons helped in building Sodoms. As a matter of fact, Masons have been behind the building of pleasant and peaceful Gomorrahs because they have backed character-building organizations for youth such as boy and girl scouts and have been active in Rotary, Lions, Jaycees, Kiwanis and other community service organizations.

Lest you forget, I would now encourage you to build more and better Masonic communities. Besides a Masonic Lodge, I desire that you organize, where feasible, Eastern Star chapters, DeMolay chapters, Rainbow assemblies

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Editorial:

"FRIEND OF THE POOR"

This being an election year in the Philippines, lamp posts, tree trunks, walls, waysides and walls flower with streamers, strips, signs, placards and handbills announcing the candidacies for office of people who have made enough money to be candidates. Invariably, many of the signs say that candidate Joe Blow is a "friend of the poor".

Undoubtedly, this is the year of the poor; he gets that special attention. Any way, the poor we have always with us, so the Bible says; Lincoln once said, God loves the common people because He made so many of them. After the election, the poor will have to wait another two years to get the attention. Meantime, we wonder if the poor are really the friends of the candidates. There is a difference between the candidate being a friend of the poor and the poor being a friend of the candidate.

It is easy enough for any candidate to call himself a friend of the poor. After all, it is the poor who help the candidate make his pile that emboldens him to seek office. How long does the candidate's friendship for the poor last? We feel that this kind of friendship is but good-weather, not all-weather.

Masons do not publicize their friendship for the poor; they are at it everyday, in fair weather or foul, in sickness or in health. Witness the fact that many of our Lodges maintain in school many deserving and intelligent students whose parents cannot afford the proper education for them; many Masons help relocated squatters to obtain a decent livelihood; many of the maimed and crippled are helped back to health; many Masons give jobs to the needy, the better for them to live decently; Masons are engaged in community projects to help people in character-building activities. And these, the Masons do without blare of bugles or ruffle of drums.

There is still so much to do along the lines enumerated in the preceding paragraph. We could wish for nothing more than that we Masons keep up the good work. We are carved out for this. This is the work that we do not get paid for in money, but in inner satisfaction that comes from the fact that having done it to His people, we did it for God. The work entails a good deal of sacrifices in time, effort and money. Sometimes there may be disappointments, but that is part of the deal.

It is said that the world is composed of givers and takers. The takers may eat better, but the givers sleep better. We believe Masons sleep better, they being mostly givers and not takers. △

* * *

The Dutch Have It

Bro. Irineo D. Benavides (50)

It seems certain now, after reading the report of Ray Moseley (UPI), that a revolutionary movement is gaining ground in Holland. The Roman Catholic church in tiny Holland is revolting against the Vatican! (See the Manila Times, April 15, 1969).

The Dutch have always been considered (they are known, in fact) to be loyal Catholics — but they seem to be independent-minded too, especially along religious dogmas and theological speculations. They believe the Vatican is “clinging to obsolete formulas and structures that have no meaning to modern man, with the result that millions, are turning away from religion.” The Dutch theologians have decided to grapple with the problem by seizing the bull by its horns. It is reported, however, that “neither the Pope nor the Dutch leaders want to carry the conflict to open rupture” which is intriguing observers all over the world, especially the Masons, who are keeping in step with the march of religious movements, in line with Masonry’s involvement with Ecumenism. Wrote Ray Moseley, “Some of the uneasiness, and much of the Dutch conflict with the Vatican, arises from the ‘new theology’ that questions traditional interpretations of doctrines. This is a post-war development that has spread over much of Northern Europe and penetrated American theological circles more recently.”

Edward C. Schellebeeck, an eminent theologian and writer in Holland, appears to be at the spearhead of the conflict. His writings are said to have been investigated

by the Vatican in a “proceeding that smacks of the inquisition.”

Among the many points at divergence with the Vatican’s “obsolete formulas and structures” is what is believed to be the “new theology” of the Dutch reformers contained and expressed in this quotation attributed to Prof. Schoonenberg of Nijmegen University, which states: “He (Jesus Christ) is a fully human person in whom God revealed himself ultimately rather than a divinity who assumed the form of a man.” The Dutch theologians would accept Jesus Christ as a man, but not as a God, or as the Second Person of the Roman Catholic’s Holy Trinity.

Like the numerous beliefs that have sprung since the beginning of antiquity, through the countless leaders of many cults, creeds, sects and religions ever conceived, this Dutch revolutionary’s speculative thesis appears to be a contribution to the already voluminous conjectures. It was the Hindus of India who first projected the belief that God was a Triune: PARABRAHMA, BRAHMA, and PARATMA, revealing Himself as BRAHMA (the *Power to create*), VISHNU, (the *Preserving power*), and SIVA, the *Destroyer or Renovating power*). In the Hindu creed, as can be found in the Vedas (specially in the ANTA-REYA A’RAN’YA, one of the four books of the Vedas, said to be still in excellent preservation) the original story of CREATION is found, much in the same fashion and style as it has been reproduced in Genesis, first book of the Old Testament, with some minor modifi-

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cations of course — the idea of man as the creation, and God the Creator “penetrated into man” or, as it is expected in Genesis, “made man in His image,” is preserved in the Christian faith. The same belief is reflected in this Dutch “new theology.” Jesus Christ is only a creation, and God, by penetrating in him by emanation did not make Jesus the same as God. Like all other human beings in creation, Jesus was a “fully human person,” perhaps with a greater portion of divinity bequeathed to him, than what has been given to any other person. This is where the separation from the Vatican dogma arises. The established Roman Catholic dogma about the Holy Trinity is that “GOD consists of God the Father, God the Son, and God the Holy Ghost: three Persons in only ONE GOD . . . and the Second Person (God the Son) is fulfilled in the person of Jesus Christ.” But the “new theology” of the Dutch reformers would have this changed or destroyed.

This dogma of the Holy Trinity is said to be the product of deliberations and speculations by a Committee appointed by the Pope himself sometime during the early years of the Holy See. The Committee is said to have been composed of scholars from various creeds and faiths, and various nationalities from Europe and in the Near East, so that it cannot be said that the Roman Catholic hierarchy had a unilateral decision upon it. And this fundamental principle was almost considered settled for all time, with the faithful followers of the Roman Catholic church reading, memorizing and reciting their Catechism without questioning, but that suppressed schisms and silent oppositors existed was a veritable fact

as now attested by Hollanders.

But this naming the Dutch speculation as a “new theology” is not quite accurate. It seems that there is really nothing new about it. It has a close resemblance to that propounded centuries before by the Johannite Pontiffs. The Secret Church, (attributed to John the Beloved, one of the twelve disciples of Jesus Christ as the founder) taught that *Christus* descended and emanated from Jesus when he was baptized by John the Baptist in the river Jordan. “The Spirit of God descending like a dove,” we read in the New Testament, Matthew 3:16 & 17, “and lighting upon him; And lo a voice from heaven, saying: *This is my beloved Son, in whom I am well pleased.*” Thus the Johannites maintained that only then, when Jesus was baptized by John the Baptist at the river Jordan, that he had in him, Christus, the Spirit of God. Then, too, these Dutch reformers seem to find comfort from the Ophites, a sect of Gnostics who maintained that “Christus and Wisdom had ascended to the celestial regions before Jesus was crucified,” which, according to this sect, explains why Jesus, upon the cross on Calvary, “cried with a loud voice, saying, *Eli, Eli, lama sabachthani?*” (Matthew, 27:45).

Those theologians up in Dutchland must have very strong guts to contend with and oppose the Vatican. There are many other matters, it is reported, they are in discord with the Papacy, but their contention that they are motivated by the desire to modernize the views and practices of the Pontiffs of the Holy See, to check the exodus of the millions that are turning away from religion, lends a noble and

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Freemasonry's Points

WB Calixto B. Antonio, PM (29)

One who petitions to receive the degrees in Freemasonry states that he desires to have a part of the points which were received by those who have gone the same way before him. The Regius Ms set forth Articles of the Master and Points for the Craftsmen which eventually when taken together became what is known as Charges and a *point* as a ritualistic item of some importance. Hence the expression, arts, parts, and points, is used to cover everything esoteric in Freemasonry.

There are, in Freemasonry of today, twelve original points which form the basis of the system and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received in the fraternity. Every person who is made a Freemason must go through these twelve points (forms and ceremonies), not only in the first degree, but in every subsequent one.

Each of these twelve points is symbolized by one of the Twelve Tribes of the Hebrews and being briefly headed respectively, as follows:

1. Opening of the Lodge.

2. Preparation of the Candidate.
3. Report of the Senior Deacon.
4. The entrance of the Candidate.
5. The Prayer.
6. The Circumambulation.
7. Advancing to the Altar.
8. The Obligation.
9. The entrusting of the candidate with the Mysteries.
10. The Investiture with the lambskin apron.
11. The ceremony of the North-east Corner of the Lodge.
12. The Closing of the Lodge.

There are also Four Perfect Points of Entrance which constitute the esoteric closing of each of the lectures on Temperance, Fortitude, Prudence and Justice, to which they, do not apply, or in a way belong, so that the esoteric portion of those four lectures have to be manipulated to make a connection with them. Moreover the point of entrance is somewhat cabalistic since it does not disclose what the entrance is into. The Points of Entrance, then, were points of instruction relating to the candidate's entrance. These are the Guttural, Pectoral, Manual, and Pedal or the four Cardinal Virtues. △

* * *

YOUR LODGE SECRETARY NEEDS YOU NOW...

Pay your dues and fees before the year ends; give him your correct address so that he can prepare an accurate annual report.

Better yet, attend your stated meetings and give him encouragement. He needs it in his difficult and thankless job.

In the Grand Lodge

RW Edgar L. Shepley, Deputy Grand Master, and Sis. Elva Shepley flew to Nevada, for a few weeks' vacation. They left on September 5 and will be back in Manila in November. RW Shepley is one of the top executives of Getty Oil in the Philippines and is on his regular vacation. While there, they will travel in some cities to confer with Getty Oil officials and observe business conditions in the homeland.

* * *

RW William C. Councill, Junior Grand Warden, and Sis. Councill left for the United States for their usual furlough as missionaries of the Episcopal Church. They left on Aug. 6 and will be back in the Philippines in December. While in the United States, they will make their home in Shamokin, Pennsylvania.

* * *

On September 6, MW Manuel M. Crudo, Grand Master; MW Esteban Munarriz, Grand Secretary; VW Jose Ma. Cajucom, Sr., WB Jose Cajucom, Jr., and others motored to Cabanatuan City to be present at the Golden Anniversary celebration of Cabanatuan Lodge No. 53. The celebration was a successful one and the members of the Lodge were quite proud of the affair. It will be recalled that No. 53 is the Mother Lodge of MW Mariano Q. Tinio, PGM.

* * *

On September 8 MW Crudo, MW Munarriz, VW Oliveros, WB Melocoton and Sis. Crudo flew to Kabacan, Cotabato to constitute Rio Grande Lodge No. 192 there. Shortly before the constitution of the Lodge, the Grand Lodge officers had a visitation to Kutang Bato Lodge No. 110

in Catobato City.

The constitution of Rio Grande Lodge No. 192 was an impressive and happy event. Many residents of the community were present at the public ceremonies.

The following day, September 9, the Grand Lodge officers named above, flew to Davao City and then motored to Mati, Davao Oriental to constitute Mati-Aurora Lodge No. 190 in that town.

* * *

On September 27, the Lodges of District No. 6, will hold its annual district convention in Quezon, Nueva Ecija. Nueva Ecija Lodge No. 73 is the host Lodge this year. The district has VW Carlos M. Ferrer as District Deputy Grand Master. There are six Lodges in his district: Cabanatuan Lodge No. 53, Nueva Ecija Lodge No. 73, Memorial Lodge No. 90, Gen. Manuel Tinio Lodge No. 167, Gen. Llanera Memorial Lodge No. 168 and Narra Lodge No. 171. △

* * *

MY HOME

Elpidio A. Adalia
Tamaraw Lodge No. 63

My Lord,
My home is thy bosom.
Hold me tight,
Lest I wander and get lost.
Loose me to love thee,
That I could discern more
Thy beauty and Light.
The majesty of thy laws.
Thy eternal goodness.
Sanctify my will,
Keep me in thy bounds,
Lest I disobey.
When I fall astray,
I pray, dear Lord,
Braw me back to thee,
Bringing me home. △

Philosophy in Masonry

WB Eugenio Padua, PM (51)

Brotherly Love

Brotherly Love, Relief and Truth. We have written on Truth in the August issue of *The Cabletow*. Our subject today is *Brotherly Love* and its consequence, *Universal Peace*.

Once upon a time a forest caught fire. All the animals were stampeding out of the forest. Not one was doing anything about the fire — except the sparrows. Hundreds of thousands of these little birds flew back and forth between the forest and a distant river. With a little water in their little becks, they finally put the fire out before it could spread further. Thus, the forest was saved not only for the little birds and for the big animals but also for future generations of both the big and the small inhabitants of the forest world.

The moral of the fable is that the smallest or humblest man has his own usefulness, and his own opportunity, to contribute to the general welfare of his circle, his neighborhood, his barrio, his town, his province, his country and his world — that his little drop of water and the others' little drops of water are what make bucketfuls of water . . .

Two thousand seven hundred years ago the idea of UNIVERSAL PEACE was conceived by "the mightiest in the mighty constellation of Hebrew prophets," the philosopher ISAIAH, who foretold a time in the history of mankind when "nations shall turn their swords into plowshares and their spears into sickles" — when "nation shall not lift up sword against na-

tion" — when "neither shall they be exercised any more to war."

Then 2,500 years ago, the philosopher BUDDHA, a royal prince, in order to "cleanse the world with the waters of LOVE," left his palace and actually lived and suffered with the untouchables of mankind, and declared that "all creatures are united in this world as all drops of water are united in the sea" — that "the world is held together with the bonds of LOVE" — and that "the LOVE that lifts is the LOVE of the greater self," not that of the little self which only "wants to receive rather than to give." What is needed in the world, he said, is "an all-embracing LOVE for the entire universe," an "Unstinted LOVE unmarred by hate."

Also, 2,500 years ago, another Oriental philosopher, the great CONFUCIUS, said: "Multiply your goodwill toward others" for, thus, "you will lay up a capital of goodwill toward yourself" — and be "CHARITABLE to your neighbors," for, in the long run, "all kindness is paid with interest."

Let us, at this juncture, recall the comforting SERMON ON THE MOUNT when, almost 2,000 years ago, JESUS blessed "the meek for they shall inherit the earth" — the merciful for they shall obtain mercy" — "the peacemakers for they shall be called the children of GOD."

These were spoken by Him whose teaching was, is, and forever will be, LOVE . . . To follow which, He said, is like building a house

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on solid rock, not on soft sand; the rains may come, the floods may come, and the winds may blow and beat upon that house, but the house will not fall for it is founded upon the solid rock of LOVE — which means tolerance, goodwill, understanding, PEACE!

MOHAMMED, the Arabian founder of ISLAM, of about 1,300 years ago, wanted Islam to be “a religion of CHARITY, of gentleness, of a universal meeting of human hearts.” He taught the philosophy of ONE HEAVEN FOR ALL. He later turned to the sword, however, because of bitterness at his persecution. His own people had ridiculed and abused him. He spent many years of his life waging wars . . . But his final word on life was SALAAM — PEACE!

Some one has said that this planet is an insane asylum and man's so-called progress has merely succeeded in perfecting the tools of his own destruction . . .

Fortunately, the same planet has produced a succession of those GREAT TEACHERS who have devoted themselves to express thoughts scolding man out of his madness and attempting to guide him to a saner life. GOD, in His Infinite Wisdom, had willed that WISE MEN, to reform us, come to this world “in rhythmic waves, like the rising and ebbing of tides” — like seeds of a mythical Tree of Knowledge borne on the wings of Angels and laid upon well-chosen spots of the Earth at well-determined intervals of time!

In his quest for world PEACE the prophet ISAIAH was accused by his own people of being “too friendly to foreign nations” and, for that, his king ordered him “to be cut as under with a sword.” And, ISAIAH was forgotten!

One hundred years after ISAIAH,

another peace-preaching philosopher, the prophet JEREMIAH, was stoned to death and then forgotten! But 2,570 years later, GANDHI preached the prophet's philosophy of non-violence — and, for that, the MAHATMA was assassinated by a member of his own race!

In the 5th century, B.C., there was another Oriental sage known as the prophet of UNIVERSAL LOVE . . . He was the philosopher MO TZU of China, who succeeded in dissuading his prince from invading a neighboring state . . . He preached the doctrine of UNIVERSAL PEACE . . . He said: “If all men LOVED one another the strong would not prey upon the weak — the many would not plunder the few — the rich would not insult the poor — the deceitful would not impose upon the simple.” When MO TZU died his books were burned! He was forgotten, too!

It has been the common lot of the great preachers of PEACE to be ignored, derided, persecuted, killed outright and, sometimes, crucified to a slow death, and then forgotten . . . But, only for a time. For, every good teaching of those men has been like “a dew-drop from Heaven!”

Yes, even a little dew-drop has its purpose and its destiny . . . A dew-drop may lie for days where it falls, buried among the dead leaves of plants. A part of it evaporates back into the air. A part reaches the soil and flows to the roots that help support the forest that builds and protects the soil. A part seeps down the hillside through a porous soil, forming a slowly moving reservoir that maintains the flow of brooks and of rivers that nourish vegetation and human life . . . A little dew-drop is never lost!

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A New Lodge is Born

Bro. Prospero B. Pajarillaga, (170).

As early as January 1967, when MWB Mariano Q. Tinio, then Grand Master, came around for an official visitation to install the newly elected officers of Kidapawan Lodge No. 170, there was already a plan to have a petition to form a new Lodge in Kabacan, Cotabato, but due to the failure of some brethren to sign the petition and other causes like the absence of a recommendation of the Master of the Lodge, etc., the same was not immediately filed with the Grand Lodge.

However, during the Conferral in Davao City on November 11 and 12, 1968, the petition with all the requirements duly met and accomplished was formally submitted to the next Grand Master, MWB Joseph E. Schon and the dispensation to form a new Lodge in Kabacan was approved by him on November 20, 1968. The dispensation was received at Kabacan on December 5, 1968 and two days later, the Kabacan brethren met for the first time and thereafter their stated meetings were scheduled for the first Saturday of each month.

The Charter members of this Lodge under dispensation are the following:

Esteban E. Acasio, Sr., Amando O. Austria, Cornelio V. Azarcon, Francisco F. Bauzon, Isagani S. Bella, Ciriaco E. Gapsin, Ricardo T. Gloria, Ceferino O. Olivo, Prospero B. Pajarillaga, Artemio I. Tañongan, Teofilo dela Cruz, David Williams, and Roy Zarza.

The newly elected and appointed officers of Rio Grande Lodge, U.D. were as follows:

Elected — WB. Isagani S. Bella, Worshipful Master; Bro. Cornelio V.

Azarcon, Senior Warden; Bro. Amando O. Austria, Junior Warden; Bro. Esteban E. Acasio, Sr., Treasurer; Bro. Ceferino O. Olivo, Secretary.

Appointed — Bro. Francisco F. Bauzon, Chaplain; Bro. Crisostomo M. Marasigan, Marshal; Bro. Prospero B. Pajarillaga, Senior Deacon; Bro. Ciriaco E. Gapsin, Junior Deacon; Bro. Roy Zarza, Senior Steward; Bro. Artemio I. Tañongan, Junior Steward; Bro. David Williams, Almoner; Bro. Ricardo T. Gloria, Lecturer; Bro. Teofilo dela Cruz, Tyler.

The Kabacan brethren met for several times at the private residence of Bro. Crisostomo M. Marasigan, but later on transferred to a nearby UCCP church building, although not completely finished but it served as an ideal and a suitable place for Lodge meetings and degree work.

At the present time, the Lodge had purchased its brand new complete set of officer's jewels from Manila through the assistance of WB. Dominador R. Escosa. Its complete set of officer's aprons and collars were donated by St. John's Lodge No. 9 through the kindness and recommendation of WB. Dominador R. Escosa. It has also bought four tables for the Worshipful Master, the Senior and Junior Wardens and the Secretary's use. A brand new wooden altar had also been acquired.

Donations made by some brethren and sympathizers are:

1. A lot (12 x 24 meters) near the National Highway and about 100 meters from the Municipal Building of the town which is worth ₱2,400.00

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at the present time, was donated by Bro. and Sis. Cornelio V. Azarcon. The Deed of Donation is being prepared by Bro. Atty. Amando O. Austria.

2. A dozen white Aprons were made and donated by Sis. Angelina Diaz-Pajarillaga, wife of Bro. Prospero B. Pajarillaga.

3. Bro. Teofilo dela Cruz donated the Ballot Box, the white balls and black cubes, and further promised to donate four or five molave posts for the proposed Temple building.

4. Bro. Crisostomo M. Marasigan donated three wooden gavels for use of the Worshipful Master, the Senior and Junior Wardens.

5. Bro. David Williams chose to donate one Masonic Bible for use in the Lodge.

6. Bro. Esteban E. Acasio, Sr. donated the door of the Temporary Lodge and also took care of the candle stands or holders with the aid of Bro. Esteban A. Acasio, Jr. and Bro. Daniel delos Santos, son and son-in-law respectively of Bro. Acasio, Sr. who were recently initiated.

7. Bros. Ricardo T. Gloria and Ceferino O. Olivo donated lumber for use in improving the Temporary Lodge.

8. Bro. Romeo M. Austria donated rods and rod stands for use of the Deacons and Stewards.

9. Bro. Guillermo V. Non, Treasurer of Maguindanao Lodge No. 40 at Cagayan de Oro City, a very active and energetic young businessman, has volunteered to donate a Masonic Bible for this Lodge as soon as the Charter is granted.

Activities of the Rio Grande Lodge, U.D.

Since its dispensation, the members have been meeting regularly: five stated meetings and two special meetings, and on several occasions the

brethren met for practice as a preparation for degree work anytime. On April 5, 1969, two candidates were successfully and efficiently initiated into the Craft.

Lately, it sent a delegation to the Annual Regional Masonic Convention for Mindanao, Basilan and Sulu Lodges at Cagayan de Oro City where Bro. Cornelio V. Azarcon, Senior Warden of Rio Grande Lodge, U.D. was awarded the "First Registered Delegate" of the Convention and together with this award, a Masonic Law book was given as a prize to Rio Grande Lodge by the VWB Florentino Almacen, Sr., DDGM, 17th Masonic District.

Some members of this Lodge had also attended and participated in Masonic funeral rites conducted in some neighboring Lodges.

Potentialities of Rio Grande Lodge, U.D.

Kabacan is practically in the center of Mindanao and is easily accessible from the following towns of Cotabato: Matalam, Mlang, Carmen, Pagaluñgan, and Pikit. Mindanao Institute of Technology (MIT) is located in Kabacan. It is a state college of Agriculture, Home Technology, Trades and other specialized fields and many professionals reside on the campus. All of these places are indeed potential sources of possible and worthy members of the Craft.

Justifications for the Establishment of this Lodge

Kabacan is a progressive community of Cotabato located at the intersection of the National Highways to Cagayan de Oro City, Davao City, General Santos City and Cotabato City.

Our membership in Kabacan has reached a little less than twenty which

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All About Ecumenism

News and Views on the Ecumenical Movement

NBM

Last month Pope Paul VI, with a retinue of 1,500 prelates, attendants and journalists, visited Uganda, his first to modern Africa and his seventh outside Rome. Strikingly, it was an ecumenical trip in more ways than one. He found most of the people dressed in specially-woven cloth imprinted with the pictures of the Pope and the President of Uganda, Milton Obote, a Protestant.

The Pope visited the Catholic shrine and said mass on a small island on an artificial lake both of which cost \$280,000.00 built by the Uganda Catholics and the government. The shrine and pond was built in memory of the 22 Catholic martyrs. Before visiting the Catholic shrine, he stopped at the shrine for 23 Protestant martyrs and attended a thirty-minute service conducted by Protestant ministers.

* * *

Over in Puerto Princesa, Palawan province, three members of the International Christian Leadership, out on a lecture tour, were royally welcomed and entertained by the Catholic bishop of Palawan. After one of their lecture forums, the bishop had them for dinner at his palace. The ICL is a movement supported by the Christian Businessmen's Committee of America. ICL groups go around the world, deliver lectures and conduct forums among students, professionals, businessmen and civic leaders and conduct prayer meetings to bring peo-

ple closer to God through knowledge of the Bible and the saving power of Jesus Christ. Thanks to WB Gerardo Florendo, PM, (147), who relayed this information to us.

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Out in the United States, Negro ministers now advocate black theology in addition to black power in the churches. This is ecumenism gone haywire, believing as we do that ecumenism is unifying, not divisive.

* * *

In the United States some ministers and laymen are revising the wedding ceremony ostensibly to update it in form and language. At one time, a minister dropped a stick in front of a couple to be married and pronounced the legal essentials in mod vernacular, saying: "You're married, as long as you dig it."

It seems that the scheme is to make the ceremony relevant to present conditions by avoiding Elizabethan language and in its place, using language that has meaning and substance suited to the interracial and ecumenical character of the parties concerned.

* * *

In Imus, Cavite, the Masons and the Knights of Columbus are having an interesting and cordial time mixing with one another on their social functions. First, the Knights of Columbus invited the Masons on Bataan Day, April 9, 1969. On July 4, 1969, the Masons invited the

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Knights of Columbus to a party where they were addressed on Ecumenism by VW Teodoro M. Kalaw, Jr., Grand Orator of our Grand Lodge, and Msgr. Pedro Abad, an auxiliary bishop of the Roman Catholic Church. After the open forum, the hat was passed around and the Knights and Masons raised right there the sum of ₱120.00 which they donated to the Inter-Church project of giving assistance to the relocated Manila squatters now in Carmona, Cavite. This cordial relationship among Knights of Columbus and Masons is the affable result of the efforts of Sir Severino Dominguez, Grand Knight of the Imus Knights and WB Eduardo M. Espejo, Worshipful Master of Pilar Lodge No. 15 of Imus. △

* * *

YORK RITE MASONS HOLD AGUINALDO CENTENNIAL

Under the auspices of the York Rite Bodies in Cavite City, the Masons, Eastern Stars, DeMolays and Rainbows of the province and guest Jobies, DeMolays and York Rite Masons from Manila held a commemorative centennial program in honor of WB Emilio Aguinaldo in Kawit town and Cavite city.

At 2:00 PM, the groups gathered at the Aguinaldo Shrine in Kawit and laid wreaths on the tomb of the late hero. The short ceremony was closed with a prayer by Bro. Jose Colina of Cavite Lodge No. 2 after which the motorcade proceeded to Cavite city where at 3:00 PM a com-

memorative program was held at the Lodge Hall of Cavite Lodge No. 2. The program was opened with an invocation by Mons. Alberto Ramento, Bishop of the Philippine Independent Church of Cavite. Opening remarks were given by Comp. Apolonio Pisig and after a musical number, WB Esteban De Ocampo gave a lecture on the battle of August 31, 1896 in Gen. Trias, Cavite.

Memorial Services were conducted by the officers of the Grand Commandery, Knights Templar of the Philippines, presided over by MW Antonio Gonzalez, PGM, and founder of the York Rite Grand Bodies in the Philippines. MW Manuel M. Crudo, Grand Master, gave the closing remarks.

Before MW Crudo gave the closing remarks, sprigs and bouquets were offered by the Worshipful Masters of the ten Lodges in Cavite, Worthy Matrons of Eastern Star chapters in Cavite and Manila, presiding officers of DeMolay and Rainbow chapters and Jobie Bethel in Cavite and Manila.

After the program, refreshments were served in the social hall of Cavite Lodge No. 2. VW Eliseo David, DDGM, was master of ceremonies. Success of the affair is attributed to the committee members, among whom are: RW Tedorico Jimenez, WB's Dominador Herrera, Oscar Reyes, Hernando Bautista, Jose Bernal, Dominador Crisostomo, Jose Peñaflor, Bros. Jose Colina, James Anderson, Salvador Gonzales, Jose Jose and Vicente Chin Ping. △

* * *

BAD OFFICIALS ARE ELECTED BY
GOOD CITIZENS WHO DO NOT VOTE.

The Search

WB Conrado C. Pabillo, WM (33)

Seek and ye shall find.

The Passover was an occasion for gaiety and festivity. *That* Passover was different and special. Then with the dramas on hope, sufferings, intrigue, frustration, death, and — promise — so poignantly and pointedly portrayed. Then was the start of Holy Week for Christianity.

For close to two thousand years, Christendom has annually celebrated Holy Week. Each year, we are reminded of the dramas of the Story especially the sorrows and pains attendant to the Cross. Each year, we look forward more to the merriment of the *Gloria*. Each year, we seem to forget the moral lessons conveyed in the Story. This has been a tragic irony.

Since He entered Jerusalem amidst the fluttering palm leaves, people expected a showdown for supremacy — anticipating Him to proclaim Himself King — and, even when already crucified, people expected Him to manifest His vaunted powers by coming down from the Cross. When He did neither but instead suffered Himself to be ridiculed, tortured, or otherwise put to shame, some lost their belief in Him and for what He lived and died for.

By His resurrection, He did show the *power* — the immortality of the soul, the Life after death. By the manner of His dying He did proclaim a kingdom — spiritual, not temporal. By His earthly history — from the humbleness of His birth, the wisdom of His teachings, the effectiveness of His restraint on evil, and to the fateful acceptance of His

death — He wanted to show the desire of His Father, Our Father, and that is, the organization of a human fraternity around the principles of universal harmony, LOVE. People have not understood this.

We do want to believe and to understand. We agree on the need for His Law of Love. But, we are just mortals. How can a finite adequately dogmatize on the Infinite, a material being to fathom — much more to live — a spiritual state? How many visible conclusions be made on invisible considerations? How may tangible worldly honors and pleasures are sacrificed for the glory of an intangible paradise? The Hunger of the flesh has been stronger than the Thirst of the soul. So, we have led our lives our way, not His way.

For decades we have not been closer to the Truth — His Law of Love. *Our way must be wrong.* We have to try His way despite our weaknesses and inherent limitations in intelligence and competence. We have to believe Him — not merely want to. If we still do not understand His way, we must make the SEARCH for that day. He must have given us, at least, enough knowledge to comprehend and to recognize His way.

“We are not to relax in the search for the truth; nor contentedly acquiesce to error. It is our duty always to press forward in the search; for though absolute truth is unattainable, yet the amount of error in our views is capable of progressive and perpetual diminution” —

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Morals and Dogmas

There has always been a cloud between our eyes and the Truth, dazzling though it may be. The Omnipotent has tried to help us through this haze — He sent His only begotten Son and He inspired the teachers of other religions to show us the way. That cloud has been known to be man-made.

Jealousy and prejudice of the Pharisees and the Romans sought to "expose" and, ultimately, caused the death of One who though born in a Manger had a Divine Mission. The power madness of Emperor Tsi'n (from whom China got its name) who ordered the destruction of the works of a Chinese philosopher, Kung Fu Tse, removed, for quite sometime, the moral influence of Confucianism. The discriminatory caste system in India stunted the growth and spread of a universally-oriented Way of Life — Buddhism — for the teachings of which an Indian Prince, Sidharta Gautama, gave up his affluence. Mostly political — less ecclesiastical — causes gave rise to Christian schisms which saw the separation of Churches of the same Christological and Sacramental Doctrines. Rivalry for power rent into sects the homogeneity of the teachings of a camel driver turned rich merchant turned preacher, Ibn Abdallah, who did not hesitate to use the "flaming sword of the desert" that Mohammedanism might change the evil ways and corrupt practices in

Arabia.

Greed and avarice are the common denominator in the failure of mankind — from the individual, to the family, to the social aggrupations, to the organization of nations — to remove discords from human relations. "Self" predominates — the part becomes absurdly greater than the whole. Hypocrisy prevails — among those who proclaim His precepts are found those who transgress on their principles.

The particles forming the cloud are identifiable: hence, compatible and defensible. It is just a matter of means on how to go through this dark, ever darkening, cloud to behold the illuminating Truth. Let us look into our consciences and decide whether we *shall* search for the means for, surely, we *can*.

This is God's earth. It follows that being earthlings, we should follow God's will. The sermons on Mt. Sinai and on Mt. Benares, among others, are aglow with lights to guide us to fulfill His will. We must search for those guiding lights. Not until we shall have become one big family of Brethren and Sisters answerable only to His Divine Law of Love shall the search end and, we can say:

"His will has been done"

Then, the moral lessons of the Story shall have been learned and benefited from. The conquest by the "defeated" shall come to pass. △

* * * *

GRAND MASTER'S . . . From page 1

and Bethels of Job's Daughters, for while they are not part and parcel of Masonry, they are our very own and are a great help to us.

Let Masons keep on leading in their communities.

MANUEL M. CRUDO,
Grand Master.

GRAVEL AND SAND

A Report on Masonic Activities

NBM

Among recent guests at the Plaridel dormitory were WB Nicolas Baban, P.M. (11), law practitioner, professor, and technical assistant to the provincial governor of Iloilo, who flew to New York in late July to be with his children, one of whom was married there. So was WB Jose Pabelico, PM, (11), Administrator of the Iloilo Mission Hospital, to work on his visa for the U.S. He is being sent as a grantee of the American Baptist Foreign Mission Society for a year's post graduate training in hospital administration. He and Mrs. Pabelico will observe procedures at Taylor Hospital in Scranton, Pennsylvania and other big hospitals in the state and New York. They are flying to New York on September 21.

On August 17, Bagumbayan Lodge No. 4, the Grand Master's very own Lodge, held its 55th. anniversary at the home of MW & Sis. Crudo in San Juan, Rizal. The whole-day affair was attended by members of the Lodge who all enjoyed games luncheon and mid-afternoon refreshments. The older members, several of them Past Grand Masters, enjoyed battling the breeze with the younger members.

Shriners of the Manila Oasis went to the Masonic Hospital for Crippled Children on August 13 bringing gifts and food for the patients there. The Shriners held an impromptu program for the kids in connection with the distribution of their gifts. This is something

unique, Christmas in August. The kids enjoyed the program, the food and the gifts, especially the last two.

Bro. Gilopez Kabayao, (a member of Kantaon Lodge No. 64), is giving a violin concert at the Phil-Am Life Auditorium on September 14 to raise funds which he is donating to the Philippine General Hospital for its Intensive Care Unit. Tickets for this concert by the world-renown Filipino violinist are on sale at the Talk of the Town. It will be remembered that the Director of the Philippine General Hospital is WB Pascual.

Let us be pardonably proud that the article, *Call for Leadership*, by VW Lorenzo Talatala, DDGM, District No. 9, on p. 29, *The Cabletow*, April 1969, has been chosen by the Masonic Service Association, Washington, D.C., as an outstanding Masonic writing on the topic and has requested permission to reprint it in either *Short Talk* or *The Messenger* of the Association. Our congratulations to VW Talatala!

Those in Manila at the time and were able to attend the Sunday services at the Central United Methodist Church on July 27, 1969 were impressed by the sermon of Bro. Norman Vincent Peale, world-known preacher and author. Bro. Peale is pastor of the Marble Collegiate Church in New York City and has written several books of wide circu-

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lation, chief among which is *The Power of Positive Thinking* which has gone through several printings in hard and soft covers totalling more than a million copies. Bro. Peale is a personal friend of President Nixon and is pastor of the President's family in New York. It will be recalled that Dr. Peale officiated at the marriage of David Eisenhower, grandson of the late President Eisenhower, and Julie Nixon, daughter of Pres. Nixon, December of last year.

Incidentally, Dr. Peale preached in the church in Manila whose minister and associate ministers are all Masons.

* * * *

Bro. Benjamin Gray is a happy man these days. For years he had been bowed, but never broken. In 1958, as secretary of the Board of the PHHC, he was unceremoniously dismissed from his position for reporting to Pres. Garcia on anomalies of the Board of the housing corporation. He took his case to court and after eleven years, the Supreme Court ordered the PHHC to restore Bro. Gray to his position and pay him all the salaries due him from the time of his illegal dismissal until he is returned as secretary of the Board.

* * * *

At their stated meeting on August 13, Bagumbayan Lodge No. 4 had a unique exemplification. Members, sixty years old or over, most of whom are Past Masters and one Past Grand Master, demonstrated the passing for the members and visitors present. Among those who took part in the degree work are: WB's Jose C. Velo, Mamerto M. Buenafe, Aurelio B. Aquino, Florentino Cayco, Enrique Sobrepeña, Pedro Licuanan, Jose T. Enriquez, Manuel T. Paz,

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BENAVIDES...

From page 4

worthy purpose to their courageous efforts.

We have been suspecting that *lack of religion* has been the cause of many people, especially among the youths and those entrusted with power in governments, losing their sense of moral values, and hardening their propensity towards material and temporal things. Religion must be made attractive to the modern man, and those religious pontiffs should be alert towards the fulfillment of their avowed obligations to make their task of "saving the souls of men" effective and fruitful. Adhering frantically to their *obsolete formulas and structures*, as the Dutch theologians would put it, is really heading towards perdition.

Modernism may not mean the total change from the standards that have long been accepted and formalized by virtue of their intrinsic worth and efficacy as the moulders of character and the pivotal guide for men's behavior, inclination and temperament, but the methods of making these ideals real, tangible and desirable should be the top-most concern of the leaders of the churches, like the Hierarchy of the Roman Catholic church, which can count upon multitudes and multitudes of believers and followers among the many races and nationalities upon this Globe. Along this, the methods and arts of presenting RELIGION, to make it acceptable, desirable and indispensable as a working force in the lives of the modern men; upon this score alone, those theologians up in Dutchland are worthy of our commendation and encouraging assistance. △

The teachings of the GREAT TEACHERS have survived the vicissitudes of the ages — and, like small drops of water slowly denting the hardest of rocks, they are slowly denting the hearts and minds of men!

The American philosopher WILLIAM JAMES of the late-19th century said that the world is full of evil but that the presence of evil is really a challenge to us to overcome it. We have the power to improve the world, he declared, because of our free will, and the barest chance of succeeding ennobles our struggle and makes it worthwhile.

We cannot say that the world is no longer full of evil. But, we can definitely say that the evils and ills of the world, including those of our own country, have been reduced.

It is our business to reaffirm the "Oneness of Mankind," EMERSON said, for "all men are equal parts of GOD; the heart in thee is the heart of all." The essence of friendship is "entireness" or the instinctive knowledge that you and he and she and I are an "undivided unit."

EMERSON, an American philosopher of the mid-19th century, was seconded by VLADIMIR, a Russian philosopher of the late-19th, whose philosophy was "inclusiveness." This philosopher said: "Life is indivisible. All of us are parts of one another. All nations are neighbors in the little community of the world."

Some years ago an American mystic predicted before his death that Russia in friendship and together with the United States would eventually emerge as the hope of the world, not in respect to Communism but in freedom, and that each man would live for his fellowmen . . .

It seems that lately there has been a growing goodwill between the Russians and the Americans.

In a recent editorial of a Manila daily (MT 7/20/69), entitled "World's Peace Hopes Ride With Apollo 11," the newspaper referred to the fact that the Russians had given assurance that their LUNA 15 would not in any way hinder the movements of the Americans' APOLLO 11 or intersect the trajectories of the latter at any point. . . "For several years now," the editorial said, "the US-Soviet relations have gradually been improving."

The Soviet delegate to an international conference, presently going on in Geneva, addressed the conference and hailed the American moon-shot, "hoping it would contribute to humanity's progress."

Upon the landing on the moon, July 21, by APOLLO 11, the Americans placed alongside the shoulder patches of three dead American Apollo astronauts the medallions for the dead Russian cosmonauts Gagarin and Komarov. And also an olive branch, symbol for peace.

CONCLUSION: That UNIVERSAL PEACE may be attained by each individual practising the teachings of the GREAT TEACHERS of the ages — the individual acting like a dew-drop joining other dew-drops, which, together, will become a brook or a river flowing into the universal sea of common understanding.

"Our faith in God and our hope for a future life," says the Jewish philosopher MOSES MAIMONIDES, "are not enough to sustain us unless we have a *fellow-feeling for those who suffer*" — a feeling of BROTHERLY LOVE and UNIVERSAL PEACE. Δ

Pitak Filipino

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

Tuntunin Sa Tagumpay

(Karugtong ng ikalawang labas)

Ang mga, sa wari, ay nagtatagumpay sa daigdig ay namil ng majinam na adhikain, lamang, ang lahat ay pawang pangkatawan o materyal. Tumuklas sila ng kayamanan, ligaya't aliw kamunduhan, lakas at kapangyarihan na puro materyal. Ang pagsulong at katuwaang ang simula ay materyal, ginhawang panghiram. Ang tunay na kasiyahan ay hindi nabibili ng ginto't pilak, hindi rin nakukuha ito sa lakas at impluensya. Ang tanging pinagmumulan nito ay ang malinis na budhi at gawang kabanalan.

Sapagkat sila ay tao lamang, di sila masisisi kung sila'y maganyak sa pangkatawang tuwa at tagumpay. Nalingid sa kanilang kaalaman na ang tao para mahusto, dalawang importanteng sangkap ang kailangan—materyal at ispiritual. Sa ating pagkakalikha, di ba't ang Manlilikha ay dumakot ng alabok ng lupa, hinubog, at saka hiningahan ng ispiritu ng Diyos. Alin man sa isa, ay walang kasiyahan, kapag nawala ang ikalawa. Nagtamasa man ang katawan sa mga bagay na materyal, kung ang kaluluwa naman ay nauuhaw sa gawang kabanalan, anumang pag-unlad at tagumpay ang makamtan, ay wala ring kabuluhan. Ang mga nagsiunlad ay buong sigasig na tumalima sa anim na batas ng tagumpay. Nagsipagwagi ma'y di gaano ang kabuluhan, sapagkat ang para sa ispiritu ang nalimutan.

Ang tao ay materyal, ang kina-kain at iniinum ay mga bagay na materyal, upang ito ay mabuo (to be complete) kailangang ang kalu-

luwa ay madulutan din ng pagkaing ispiritual at uminom ng Tubig na Buhay na siyang sagisag ng Dakilang Mananakop. Kailan man at kinaligtaan ang para sa Diyos, sinuman ay hindi makaaasang babasbasan ng maganda at patuluyang tagumpay.

Ang kaya ang layun ng buhay?

Tayo ay nilikha at pinalaya dito sa Daigdig. Maaari bang ilagay tayo dito ng wala Siyang katuwiran at magandang balak para sa atin? Ang tao ay ginawa na walang pinagibhan sa Manlilikha, ngunit hindi abot ng kanyang isipan ang kahulugan ng magagandang dibuhong iginuhit na siya niyang gagampanan. Ang kaalamang iya'y Pangkailangan. Ito ay hindi: nadadama, nakikita, nadidinig, naamuyan o nalalalahan. Iyan ay inihahatid (transmitted) sa pamamagitan ng PAGPA-PAHAYAG, revelation). Sa ngayon, sa buong dagdig ay bihira na ang naniniwala sa rebelasyaon. Hindi katakataka na maraming bulag sa mga gawaing makaDiyos, ngayo't sila naman ay bigo sa paggamit ng mga kasangkapan at kagamitang sa kanila'y ipinagkaloob ng Maykapal.

Sa kabila nito, ang Maawaing Ama ay nagiwan ng Aklat-Tagubilin, na kinapapalooban ng lahat ng tuwirang sagot sa mga suliranin ng tao. Tinatalakay ng Aklat ang tunay na layun ng buhay, ang kapalaran at hantunganng tao. Ang Aklat-Tagubilin, wika ni Bduce Barton, ay nalilingid sa kaalaman ng taong mortal. Kinakailangan ang taus at mataimtim na pagsasaliksik upang matarok ang mahihiwagang

nilalaman. Humigit kumulang sa 95 bahagdan ng nilalaman nito ay hindi pinapansin ng mga nagpapanggap na kristyano. Ang mga taong lubos na nagpapahalaga sa Santong Kasulatan, ay 5 bahagdan lamang ang sinasampalatayahan. Ang ikatlong bahagi ng Biblia ay payak na mga paunang hula (prophecies). Marami ang ayaw magsipaniwala sa parteng ito. Di nila inaalumana na, lahat halos, ng mga hulang sinasabi sa kabanatang ito ay napatutunayan at nangyayari sa mundo.

Mayroong hindi nakababatid na ang 95 porsiyento na pinawawalang halaga ang nagpapahayag ng dakilang habilin ng Diyos sa Kanyang mga nilalang. Gayunman, ilan sa mga dalu-aral (scholars) ngayon, ay nagugulantang, ng malaman na ang binabali-walang bahagi ng Aklat ay nagtataglay ng wastong mga kasagutan sa wagas na adhika ng buhay. Ang mga haka-hakang ito ang nagbubunyag kung ano ang tagumpay at nagtuturo ng paraan kung pano ito makakamtan. Iyan ang Ilaw at Patnubay ng lahat ng pagpupunyagi sa buhay.

Gayun man, kailan ma't di makamit ang pagsangayon, patnubay at pagtataguyod ng Diyos, lagi nang ang maling panukala ang mamayani.

Tila lumalabas na ang mga mahihirap at kapus sa pinagalaran, samakatuwid ay limitado ang pangangailangan sa buhay, ang maliligaya. Ang katotohanan, ay hindi ganap ang kanilang kaligayahan, hindi lamang sila masyadong naghahangad ng kapalaluan at kasagwaan sa

buhay, di gaya ng mga masasalapi at marurunong kaysa kanila. Nasisyaan na sila sa kainaman nilang pamumuhay.

Bakit kaya tayo nilikha ng Diyos?

Sa paksang ito, ang katauhan ay nagkakasalungatan ang mga palagay. Para sa ating kapakinabangan, hindi ba't tayo ay inilagay dito sa Lupa sa layung: magpakarami, magtiwala at halintularan si Jesukristo na pinapagkatawang-tao ng Dakilang Ama upang tayo ay tubusin sa kasalanan?

Ang taong mortal, kung nais na maging banal, ay nararapat na magdanas ng puspusang pagbabago. Kailangan na siya ay pakahubugin sa kabutihan. Ang Biblia ay inilalarawan na ang Diyos ay Gurong Magpapalayok, tayo naman ay luwad (clay). Pinatutunayan, na tayo ay luwad-larawan ng Diyos — binubuo ng alabok ng lupa at ispiritu ng Manlilikha. (Gen. 2:7). Sa ngayon ay tinataglay natin ang katawang may kamatayan o mortal. Tayo, ispiritual na makaDiyos. (I Cor. 15:49) Tayo ay isang katawang luwad na pinagkalooban ng isip ng tao at kaluluwa, may sari-ling pagkukuro, loobin at disisyon na may karapatang sumunod o magrebelde.

Ang Mahal na Ama ay bumalangkas ng dalawang landas na ma-aari nating tahakin — ang una'y katutuksuhan ng mga dakila at banal na gawain, na siyang gabay sa paglaliang tagumpay.

Ikatlong Bahagi — Itutuloy

If you have any suggestions or complaints, please send them direct to us: The Cabletow, Inc., P.O. Box 990, Manila, Room 14, Plaridel Annex, 1440 San Marcelino, Manila — Tel. 59-71-85. If you like our service, tell others; if not, tell us.

GRAVEL & SAND... From page 16

Rosendo O. Subido, Aurelio L. Corcuera, Estanislao Lopez and MW Camilo Osias.

Those present acclaimed the work of the young oldsters and thereby gained knowledge from the priceless extra of experience of those who took part.

In the same meeting, WB Cornelio C. Cruz, PM, was presented a gold pin for over fifty years of membership in the fraternity. MW Osias pinned the gold pin on the lapel of WB Cruz and MW Crudo presented the diploma.

* * *

Our congratulations to WB Bayani Estanislao, PM, (149), formerly cashier of the PNB in Davao, who has been promoted to manager of the PNB branch in Cotabato City. Wherever he has been assigned, WB Estanislao has been active in Masonic work and even as he is now in Cotabato where he takes active part in the work of Kutang Bato

Lodge No. 110, he pursues his old project of having a Masonic compound in Davao City. He keeps up with the work of securing a 1,000 sq. m. lot from the Central Bank site there whereon to build a Masonic temple and an all-purpose community building for the use primarily of the Masons, Eastern Stars, DeMolays and Jobies, the last two organizations being in the formative stages.

* * *

Two Past Grand Masters from Mt. Kaladias Lodge No. 91 in Dumaguete City came to Manila in the first week of August as a sort of sentimental journey to see the old scenes in the Grand Lodge. MW Serafin L. Teves and MW Joseph E. Schon arrived on August 4. MW Schon attended the meeting of the Board of General Purposes on August 5 and MW Teves attended the meeting of the Board of Directors of the Capitol Masonic Corporation, of which he is Chairman on Aug. 6. △

* * *

Seminar for District Grand Lodge Lecturers

Twenty-five brethren from Philippine and overseas Lodges converged in Manila from August 16 to August 28, 1969 to attend the seminar for Grand Lodge and District Grand Lodge Lecturers conducted by VW Hermogenes Oliveros and VW Juan K. Causing, Senior and Junior Grand Lodge Lecturers, at the Abad Santos Hall.

The seminarists heard lectures and discussed problems on Masonic Education, Decorum, Law and Symbolism besides learning the ceremonials and lectures in the right procedure and precise language which were stressed to them.

Among those who attended are:

Bros. Agustin Balisi, Antonio P. Perez, Severino Hermosa, Pantas V. Macapagal, Onofre Padolina, Ciriaco Q. Suarez, Marcial B. de la Cruz, Benjamin P. de Guzman, Jose B. Hubilla, Atilano Nuñez, Amado Mabul, Luis E. Makayan, Severo Oliveros, Dalmacio B. Barce, Cecilio I. Lim, Artemio Villanueva, Dionisio Q. Erfe, Lorenzo C. Cruz, Perfecto C. Boncato, Homer L. Willess, Paul C. Hall, Kenneth M. Crabtree, Pacifico de Jesus, Lino M. Respicio and Jose M. Lagahit. Graduation exercises were held for those who completed the course on August 28. They were given diplomas for their proficiency. △

With Our Young Ones



JOB'S DAUGHTERS



DEMOLOY



RAINBOW

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

Upwards of 5,000 DeMolay members and adult leaders converged in Kansas City for a four-day International DeMolay Conference on July 1-4. The conference, which was centered in the Municipal Auditorium, was packed with prominent speakers, degree exemplifications, leadership seminars, the Second International DeMolay Congress, and many other events as a mid-year climax to the Order of DeMolay's 50th Anniversary Commemoration which began on January 1 and will end on December 31.

Speakers who have accepted invitations to be present include Senator Stuart Symington; Senator Karl Mundt; Senator Barry Goldwater; General John P. McConnell, Chief of Staff of the Air Force; former Supreme Court Justice Tom Clark; Robert Cummings of Hollywood; Lew Callaway, former publisher of NEWSWEEK and now chairman of the Executive Committee; and James Somerrall, President of Pepsi Cola.

It was the 4th International Conference in the history of the character-building organization for young men 14 to 21, which was founded in Kansas City in 1919, by the late

Frank S. Land. All three previous conferences were also in Kansas City when they were held in 1936, 1938, and 1958, all at the Municipal Auditorium. The Hotel Muehlebach was the official Headquarters for the International Supreme Council and the staff administering the conference.

One of the highlights of the Conference was the holding of the Second International DeMolay Congress, where two DeMolay delegates have been invited from each of the 65 DeMolay jurisdictions to meet and deliberate on DeMolay programs and operations. The first such congress was held in April, 1968, in Washington, D.C., during the International Supreme Council Session of DeMolay.

In addition, all the jurisdictional Master Councilors of the jurisdictions, had separate conference meetings with most of them also being one of the two delegates to the Congress.

The first three days of the DeMolay Conference were basically the same in general format, with tours of the area, degree team exemplifications, and leadership seminars being scheduled in the morning. Nine degree teams who put on either the Initiatory or the DeMolay Degree in the Music Hall are the Mother

Turn to next page

chapter of Kansas City; Highland Park chapter of Tulsa, Oklahoma; Concorde chapter of New Orleans, Louisiana; Morningside chapter of Sioux City, Iowa; Las Cruces, New Mexico, chapter; Old Mission chapter of Mission, Kansas; Chester, Pennsylvania, chapter; Garveston, Texas, chapter; and Great Falls, Montana, chapter.

Going on simultaneously each morning of the first three days in the Hotel Muehlebach, were leadership seminars on DeMolay programming and development of leadership abilities as conducted by the Supreme Council staff from Kansas City and other leaders from throughout the country.

In the afternoon, a general session of the Congress were held and two of the nationally prominent speakers were featured. There was a DeMolay band organized from those attending and this was under the direction of Maurice Carter, of Kansas City.

Each evening one prominent speaker was featured, followed by some top-flight entertainment. The official opening of the session took place Tuesday afternoon, July 4, Friday, was different in that a large Fourth of July parade wound its way through the downtown area, beginning at 10:00 a.m., with approximately 100 DeMolay, civic, military and Masonic units participating. The regular afternoon session was held, and the Grand Banquet at 6:30 p.m., Friday evening, took place in the Exhibition Hall to climax the International Conference.

Richard E. Harkins of the Supreme Council staff in Kansas City, was the Executive Director of the conference, and Tom W. Moberly, also of the staff, was the Chief Coordinator.

On the two days following the conference, three charter planes car-

ried some 510 DeMolays, Advisors and family members on a two-week pilgrimage to eight countries in Europe, starting in London and ending in Rome.

One plane left on the afternoon of the 5th from Kansas City and another the same afternoon from Chicago, and the third plane from Boston on Sunday, July 6.

While in London the group were received officially at a reception by the Lord Mayor of London in The Mansion House, and in Paris, the group was received at the Hotel de Paris by the President of the Paris City Council prior to going to the deathsite of Jacques DeMolay, the namesake of the organization, where a special plaque was provided by DeMolay for dedication.

The group had a get together with DeMolays in Germany in Frankfurt during the trip.

* * *

Stephen Spender is an old young man who wrote *The Year of the Young Rebel*, a book of poems for the now generation. At the height of the student unrest, he was everywhere to observe the show. He was at the Sorbonne rally in France and heard Jean-Paul Sartre. White-haired, he was mistaken as Herbert Marcuse, the prophet of revolution in France. Alas, to the young, all white heads look alike.

Spender made the scene at Columbia University when the students occupied it in April 1968. In fact he boosted himself through a window into President Kirk's office, though he declined the insurgent's invitation to smoke a presidential cigar, a sign, according to him, that he was not taking their side.

In July that year, he was in Prague to observe Czech hippies. He



OFFICERS OF MALINAW LODGE NO. 25 FOR THE YEAR 1969

Sitting, left to right: Bro. Paterno U. Aquino, Senior Deacon; Bro. Ong Kin Luan, Treasurer; Bro. Benigno Gasmundo, Senior Warden; WB Rouben C. Belulia, Worshipful Master; Bro. Voltaire P. Brion, Sr., Junior Warden; WB Narciso A. Villapando, Secretary; Bro. Lorenzo Commendador, Senior Steward; Bro. Stiff Alimario, Marshal.

Standing, left to right: Bro. Monchito Estiva, Junior Deacon; Bro. Ciriaco Barcenas, Master of Banquets; Bro. Solenciaro D. Abril, Almoner; Bro. Pedro Evangelista, Asst. Treasurer; Bro. Tee Kong Piao, Bible Bearer; Bro. Placido Briñas, Auditor; Bro. Trefilo V. Santos, Organist; Bro. Demosthenes B. Bienvenida, Junior Steward; Bro. Ireneo C. Reyes, Standard Bearer; Bro. Eduardo L. Constantino, Orator; Bro. Benedicto Barleta, Tyler; Bro. Olimpo Cortez, Jr., Lecturer.

* * * *

was also in Bonn, West Germany and saw the German beatniks. In a quick rundown, Spender typecasts French student-rebels as "romantic", West Germans as "theoritic" and Americans as "hysterical". He accuses Columbia's white students as more neurotic than the blacks, who he says, had limited but precise objectives. He chides students for being in love with revolution. He thinks that student-rebels should be non-mystical and non-political in

their objectives and should operate only as a troubler of conscience and imagination to bring about a return to decency.

Spender finds today's rebels who vacillate between instant saintliness and instant power, are dangerously ill-informed. "Students who attempt to revolutionize society by first destroying the university," Spender adds in a warning, "are like an army which begins a war by wrecking its own base." △

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YOUR MOVE, PLEASE!

Almost daily we get back copies of **The Cabletow**, with notations: Unclaimed, Moved without leaving forwarding address, No such address, House burned, R to S, Not forwardable, Not at this address, etc., etc., etc.

If you have been missing your **Cabletow**, you know what to do now. The next move is yours.

is more than enough to establish a new Lodge.

Our proficiency in opening and closing the Lodge and in the degree work is such that we are not very far behind, but perhaps equal to (if not better than) our performance at the Mother Lodge.

Financially speaking, we believe we can take care of our obligations to the Grand Lodge as well as to our local Lodge, and even to some distressed worthy brethren within the length of our cabletow.

But most important of all is while we may meet all the requirements to form a new Lodge, our chief obsession and desire is to explore new areas, nay, new horizons for Masonry to gain entrance and establish its roots and to contribute to the attainment of our main objective of achieving universal brotherhood among all men regardless of color, race, religion and creed under the Fatherhood of the Great Architect of the Universe.

△

* * * *

THE APRON

I took an apron from the pile of white
And tied it on to sit in Lodge one night.
As I sat there I felt a warming glow
About the apron and I looked and lo —
The other brethren who had worn it there
Were gathered 'round in mystic meeting rare.

We shared with each the blessings of the years,
The dreams, successes, hopes and joyous tears;
Then we grew humble in each other's loss,
In full compassion shared each brother's cross;
Our hearts were one in that most holy place,
Our spirits fused in God's Masonic grace.

We looked upon the apron's perfect white,
We all were wearing it that mystic night,
We saw that it was large enough to fit
The whole wide world, for God had fashioned it.
2 13 69.

(Courtesy of Bro. Milford E. Shields.)

△



At the installation of officers of Medatrix Council #5351, Knights of Columbus in Kidapawan, Cotabato, the Worshipful Master of Kidapawan Lodge #170, WB Gaudencio B. Ortiz, (center) was invited as a special guest of the Knights.

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

- | | |
|---|------------------------------|
| 1. Cenon S. Cervantes, PGM., <i>President</i> | 7. Jose C. Velo, PM |
| 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 |

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

Glen A. Strong, *Regional Grand Master*
 Kenneth A. Rotness, *Regional Deputy Grand Master*
 Murray V. Harlan, Jr. *Regional Senior Grand Warden*
 William P. Schwager, *Regional Junior Grand Warden*
 Cleveland McConnell. *Regional Grand Treasurer*
 Wallace H. Morris, PRGM, *Regional Grand Secretary*

DISTRICT DEPUTY GRAND MASTERS:

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

A MOMENT CAN LAST FOREVER

With the firmness of a master sergeant, I cupped my hands to my mouth to order my children up to the car at once. The sun, still low in the morning sky, etched a gold silhouette around each of the four young figures at play. For them there was left only this tiny fragment of time for draining the last drop of joy from the sun and the water and the sky.

The longer I watched, the more the scene before me assumed a magic aura, for it would never be duplicated again. What changes might we expect in our lives after the passing of another year, another ten years? The only reality was this moment, this glistening beach and these children — my children — with the sunlight trapped in their hair and the sound of their laughter mixing with the wind and the waves.

At the water's edge far below, my oldest daughter was motioning for me to join them. Then the others began waving, too, calling for Evie and me to share their fun. I hesitated for only a moment, then ran to the cottage to grab my wife's hand. Half-running, half-sliding down the dunes, we were soon at the beach, kicking off our shoes. With gleeful bravado we waded far out past our youngsters, Evie holding up her skirt and I my trouser cuffs, until Evie's foot slipped and she plunged squealing into the water, purposely dragging me with her.

Today, years later, my heart still warms to recall our young children's laughter that day — full-bellied and gloriously companionable it was. And not infrequently, when they air their fondest memories, those few long-ago moments — all but denied them — are among their most precious.

— *Graham Porter.*