The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



At installation of officers of Luzon Lodge No. 57 on January 1, 1970. Left to right: WB C. A. Calica, in-coming Master; WB Eliseo Arandia, Jr., out-going Master; and Senator and Bro. Mamintal Tamano, guest speaker.

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Grand Master's Message:

A BOUQUET OF BIRTHDAYS

The month of February is better known as a month of birthdays and anniversaries of famous events and famous men. First in our list is our Constitution which was signed by the delegates to the convention on February 8, 1935. To us in the Philippines, this is of signal value. Our Constitution, except for some amendments, which has been in effect for thirty-five years, continues to serve us in the Republic of the Philippines from the time it governed our land initially as a Commonwealth in 1935.

This year our statesmen are now preparing for the next Constitutional convention in 1971. Of the more than two hundred delegates to the Constitutional Convention of 1934, fifty-five of them were Masons. It is recalled that those Brothers headed many of the committees which formulated the ideas and worded them. The super-committee, sometimes reverently called the Committee of Seven Wise Men, which put the finishing touches on the Supreme law of the land, was made up of several Masons. One of them, MW Conrado Benitez, PGM, who walks our earth till now, may well be proud of their handiwork.

It is hoped that present-day brethren who have the time, energy and money to offer themselves as delegates to the Constitutional Convention of 1971 may have the grace and fortitude to do so. That body will need good men and true who are imbued with patience, prudence, and justice as can easily be found in Masons.

February is also the birthmonth of the late Justice Claro M. Recto, President of the first Constitutional Convention. He is best known for his talents as a lawyer, jurist, poet and essayist. More than these, he was preeminently a nationalist

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Editorial:

MASONRY IN INACTION

We do not attempt to discount the fact that for Masonry to go ahead, action is needed. That is a fact never to be doubted. Many things are accomplished by action; in fact, nothing is done without action. We grant that Masonry progresses because the officers and individual members of each Lodge go into action after they have made plans for their Masonic projects.

We submit, however, that things are done better by not doing anything about them! John Milton it was who wrote that "they also serve who only stand and wait." It is a matter of attitude and this attitude needs resiliency, tolerance and prudence, which are also required of Masons in many things.

In installation ceremonies, common this month and last, we have been hearing the installing officer say, "If any of you have any reason to urge that he shall not be installed, you make them known now, or forever after hold your peace". In all cases, nobody stood up to object and the installation went on.

In our relationships with each other, we are cautioned to be plumb on the square. Indeed, it is true that no brother is perfect as a man. We all have our failings. By our right of free speech, we can call a spade a spade, bishop or not. But in seeming inaction, we would rather not. And by not doing what we think ought to be done, we leave no bad taste in the mouth. In point of fact, we merely whisper words of counsel to the brother concerned and we get a better hearing.

It is often said that if we cannot say anything good about the other fellow, we better say nothing at all. This we read about long before we became Masons. This does not mean that there is no more place for messiahs, lower case, not Cap. At least, before we do make the outburst, let us see both sides of his coin. Perhaps, we should hold our tongue and in the process practice Masonry in inaction.

Indeed, so many things in Masonry need to be acted on. There can be no question about it. But, there are also instances where it could be better not to act on them, or at least, the action can be toned down such as to reduce it to almost inaction. This makes Masonry ever a fraternal organization that places a premium on circumspection and fidelity and sets it in motion for good and not for ill, like the gavel, which, when entrusted to the Master of the Lodge, goes with the admonition that it must be used for great good and not for greater evil. △

The Crisis in Followship

BRO. MAMINTAL TAMANO (III)
Senator of the Philippines

(Speech delivered by Senator & Bro. Mamintal Tamano at the installation of officers of Luzon Lodge No. 57, Plaridel Temple, January 1, 1970.)

Having had a little something to do in the Commission on National Integration, and as a Filipino, I take special pride in calling you all my brothers and sisters. Furthermore, as a member of our ancient and honorable fraternity, I take a just pride in calling you, my Masonic brothers, my brothers by race, nationality, and fraternity.

At the outset, allow me to thank you all for your aid and assistance in electing me to the high office of Senator of the Philippines, incidentally, the only Mason at this time in that august body. I am well aware that we have two Eastern Stars in in the Senate in the persons of Senator Eva Estrada Kalaw and Senator Magnolia W. Antonino. You can rest assured that the principles of Freemasonry will guide us in our deliberations and with sons of Masons like Senators Sumulong, Diokno, and Roxas, I am certain things will not be so grim.

It is significant that this, my first public appearance as Senator, is at once my first act as a Mason, on the first day of the year, in the first year of a new decade. To me, this is a historic occasion, for tonight I can speak with all sincerity and frankness and be taken as a Mason, not so much as a politician.

It is said that the difference between a politician and a statesman is that while a politician thinks of the next election, the statesman thinks of the next generation. Brethren, it is my ambition to be a statesman! The road may be rough and rugged, there will be ruffians on the way, some sailors may not take me as a passenger even with King Solomon's pass, but with your inspiration, advice, and assistance, I shall not miss my way, I shall keep myself in the straight and narrow path towards the temple.

I have said earlier that I can speak to you in sincerity and frankness. And this is it. I propose to speak on the topic, "The Crisis in Followship." The last word is a maverick; it runs counter to any rule in syntax, etymology and choice. It could be "followership", but in these days of austerity, I am saving one syllable. Why have four syllables, when we can have three? Besides, three is a good Masonic number.

Today, we complain about the crisis in leadership; we hear a lot about "communications gap", "credibility gap", etc. in refering to the relationship between our leaders and ourselves. So, with sanguine pride, we say we have no leaders; we lack leaders; we have no good leaders; and so on, ad nauseam. And to give ourselves some comfort, we may even think we are better than the leaders.

Indeed, we have leaders; we have elected them; in fact, every two years we elect them. The trouble is, we do not give them a chance to lead us. In reality, after each election, our immediate thought is about the next election, when we hope, pray and work to change them. The crisis is clearly not in leadership, but in followship.

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Not only that. Even before our newly-elected leaders are installed in office, subsequently, with increasing fury and frequency, we criticize their plans and purposes of administration and ingratiate ourselves with denunciations of their acts and decisions until they are confused and do not know what to do or which way to go. They are damned if they do; damned if they don't.

Dissent is the nourishment of democracy; dissidence, its cancer. However, we are not just satisfied with dissent; not even with dissidence. We go farther afield into anarchy. Our leaders pass laws calculated to benefit all of us, or decide to enforce existing laws with justice and fairness. But we become more vehement in our objections and in turn, we just would not obey the laws or count ourselves exempt from these laws; presuming that the laws are made for the poor and ignorant and not for the rich and powerful.

I like to think that you, my Brother Masons, are what President Nixon calls the "silent majority". The implication is that you and the members of your families as well as those on whom you have any influence have tolerance enough to give our leaders half a chance and after that, when they are proved wrong and inefficient, you can turn on them the searchlight of criticism without mercy.

Let us face the facts. The future is not going to be rosy. Economic and political conditions the world over are unsettled. Wars and rumors of wars anywhere in the world, affect us here in the Philippines. This is inescapable. We make fun of our leaders when they tell us that we all must tighten our belts. We know this is no figment of their imagination; this is real and true.

Everywhere in the world, prices are rising; the production of food and goods cannot keep up with the production of babies. When the prices of goods rise in Hongkong, the prices of goods in Manila will also rise; and when the prices of goods rise in Manila, the prices of goods in Marawi City, or Cebu, or Laoag, or Lingayen will likewise rise. Why blame any administration or any party for the changing conditions of our times? Under any administration and under any party, world conditions change and affect us here in the Philippines; all we can do is provide our people a safe and sane leadership so that together we, the people and our leaders, can work together to work out our own salvation.

Definitely, the crisis is in followship, not in leadership. I do not mean blind, unquestioning followship, I mean the followship that gladly gives leadership a chance, one which asks and suggests before decisions are made and once a decision is made, the followship that gladly cooperates and collaborates until success is attained or a new and better decision is made.

And it is here where Masonry and Masons take a big hand. You in your Lodge and I in mine, we are trained and conditioned to give our leaders a chance during the time they are in their respective positions of leadership by giving them the cooperation and assistance they need. The officers of this Lodge, Luzon Lodge No. 57, who have just been installed, need your cooperation the better for them to succeed in their administration. They lead, we follow; not grudgingly, but gladly and of necessity.

It is interesting to note that of the ten presidents we have had in our government since the First Republic,

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A Call for Action

WB OSCAR L. UY

Rightly, good Masons express themselves through deeds and examples, rather than through words. Thus, in Masonic activities in the past, we find Masons using the trowel and other implements of their trade to cement the blocks with which a building is constructed. In our times, these tools and materials of the operative Masons have become symbols which we now use as a speculative springboard for elevating our consciousness to the plane upon which we seek to understand the highest truth and to practice the highest good. In this way, speculative Masonry becomes operative on the nigher planes of life's expression, in building the temple known as "the House not made with hands, eternal in the heavens."

Through Masonry, the Mason of good standing labors in the upliftment of his personal, moral, and social self, to his utmost capacity, for love of family, country, neighbors, and the total brotherhood of men, always mindful that in the process God Himself is the Master-Builder and the world His lodge. In which case, all of us Masons are called upon to continue pursuing the task of fortifying ourselves for the work of building outside our lodges into the world. It is our task to demonstrate how Masonry may operate and benefit other men.

In the past, Freemasons have been notable for their active involvement in the issues of the time.

The era of the 18th century was replete with cases where the clergy of the established Church sullied their services with obscurantism, persecution, and massacre. The Freemasons then, laboring for Enlightenment, worked towards breaking down the barriers set up by the combined authority of monarch and Church against free debate and the spread of knowledge. While the Fraternity remained neutral in the political struggle that followed later, Masons as individuals became reformers and in extreme cases revolutionists.

At that time, Denise Diderot, a Mason, joined in writing the *Encyclopedia* which, like Freemasonry itself, expressed the new humanitarianism, cosmopolitanism, and rationalism. and thus began "the gospel of reason as against mythology, of knowledge as against dogma, of progress through education as against the resigned contemplation of death, disturbing every tradition, stimulating thought, and at last fomenting revolt."

In the United States, the ideas of the Enlightenment have brought about, as the Declaration of Independence and their Constitution clearly show, a system of government which holds supreme individual basic rights and the fundamental freedoms. Many outstanding Masons established a definite link between Freemasonry, the new political ideas, and the struggle for American independence.

In 1789, the fuse laid down by men like Diderot and Voltaire set off the explosion of the French revolution. Abbe Baruel and the Scottish writer John Robison claimed that the whole Revolution was secretly planned and directed by Freemasons. Undoubtedly, Freemasonry was one of the main contributory forces which caused the downfall of the *ancien régime.* **Turn to page 8**

In the Grand Lodge

The months of December, January and February were busy months of district conventions, visitations and installations, more particularly the latter. Nearly all the Grand Lodge officers have been kept busy hopping from one place to another to attend these Masonic functions and celebrations and yet it seemed there could not be enough Grand Lodge officers to go around and many Lodges had to be content with their local talents to perform the duties of installing officers, masters of ceremony and guest speakers.

MW Manuel M. Crudo, Grand Master; RW Edgar L. Shepley, Deputy Grand Master; RW Damaso C. Tria, Senior Grand Warden; MW Cenon Cervantes, PGM, Grand Treasurer; MW Esteban Munarriz, PGM, Grand Secretary; VW Hermogenes Oliveros, Senior Grand Lecturer; VW Alejandrino Eusebio and VW Fred T. Guerrero, Junior Grand Lecturers; MW Macario Ofilada and MW Mauro Baradi, Past Grand Masters; VW Hilario Esguerra, VW Marcelino Dysangco, DDGM; and others have been in demand as installing officers, masters of ceremony and guest speakers.

VW Alejandrino Eusebio and VW Fred T. Guerrero, Junior Grand Lecturers, and Bro. Domingo Chua, were invited by Saigon Lodge No. 188 and flew to Saigon, South Viet Nam, on January 2, 1970 to install the officers of that Lodge the following evening. They were back in Manila on January 6 and continued with similar duties in the other Lodges which needed their services the next two months.

In passing, it is well to mention that Senator and Bro. Mamintal Tamano, the only Mason in the Philippine Senate at this time, has been booked solid for speaking engagements in YMCA, Boy Scout, civic and Masonic programs in January and February, starting on January 1, 1970 when he made his first address at the installation ceremonies of Luzon Lodge No. 57.

* * *

MRS. TAMANO IS PROUD OF MASONRY

Mrs. Zorayda Abbas Tamano, a Moslem princess and wife of Senator and Bro. Mamintal Tamano, is always ready and pleased to tell her friends and acquaintances that she is proud of her husband being a Mason. After her first attendance at a public installation of officers of a Masonic Lodge, she now makes it a point to be present at more public functions of Masons.

For his part, Bro. Tamano says that during the last political campaign, the First Lady, Mrs. Imelda Marcos, was surprised that wherever they went in the Philippines, Mrs. Tamano was next in popularity to her with so many people greeting Mrs. Tamano like a long-lost friend. Mrs. Tamano was quick to explain that those people are fraternal brothers of her husband.

Bro. Tamano is also quick to point out that his election was in part due to the assistance of Brother Masons. △

* * *

Philosophy of Life:

Lessons from Socrates and Plato

WB EUGENIO PADUA, PM (51)

Dr. Henry Thomas says (*Biographical Encyclopedia of Philosophy*) that history, starting from the great Hammurabi of 4,000 years ago, has produced a succession of wise men who have devoted themselves to the healing of our diseased minds, teachers who have tried to scold us out of our madness and philosophers who have attempted to guide us to a saner life. These men have offered "the healing wisdom in the epidemic of man's inhumanity to man."

The five centuries from the birth of Socrates to the death of Jesus, says Dr. William De Witt Hyde (*The Five Great Philosophies of Life*), produced five great philosophical principles, each of which, and each of their variations, has a meaning for us today in the solution of the fundamental problems of life. The founders were: (1) Socrates (469-399 B.C.) and Plato of Athens (427-342 B.C.); (2) Aristotle of Macedonia (384-322 B.C.); (3) Epicurus of Salmos (342-270 B.C.); (4) Zeno the Stoic of Cyprus (340-270 B.C.); (5) Jesus of Nazareth (4 B.C. – 29 A.D.)

Like Jesus, the great philosopher Socrates never wrote anything. Socrates appears as a spokesman in the dialogues of Plato, as Jesus does in the Gospels of St. Matthew and St. John, His disciples.

In the Christian Church, the Platonizing tendency which started in the 3rd century was continued in the 4th by one of the great Doctors of the Church, the philosopher St. Gregory Nazianzen of Cappadocia (329-390), and by St. Ambrose of Milan (340-397), also a philosopher and a great Doctor of the Church and protector of the poor.

The main sources of the Platonism which dominated the philosophy of Western Christian divines through the earlier Middle Ages, were the North African philosopher, St. Agustine of Hippo (354-430), a great Doctor of the Church, and the Roman philosopher and statesman Anicius Boethius (475-525).

Boethius wrote that Socrates (teacher of Plato), Plato (teacher of Aristotle) and Aristotle (teacher of the Macedonian King Alexander the Great) are the true teachers of mankind, the gist of their teaching being that *man is superior to the vicissitudes of fortune* and that the *purpose of life is to aim at the good;* that is to become as God-like as possible, God being the essence of goodness and of love.

For Plato, the greatest ideas are the ideas of *the True, the Good,* and *the Beautiful...* Like the Trinity, *these three are one*: The True is good and beautiful; the Good is beautiful and true; the Beautiful is true and good...

A happy life is one of goodness, of truth, and of beauty.

This world, says Plato, is an imperfect copy — or image — of God's perfect idea... And every object on earth is the copy of an idea in heaven.

His basic idea, as reflected in his book. *The Republic,* is to establish *a kingdom of heaven on earth.*

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Preconditioned by circumstances in the political field, Freemasonry was anathematized by the Vatican and is still forbidden in Spain. But Freemasons were undaunted in persevering with their work. Thus, historically, we note Freemasonry as indissolubly connected with struggles for freedom. In our own Philippines, we know that many outstanding Masons were involved in the revolution of the 1890s against Spain, followed by many other Masons who subsequently championed the cause of Philippine independence.

In the second world war, Freemasons were again active in their fight against the dictatorships and mass regimentations of Fascism and Nazism. Mussolini dissolved the Italian lodges and many Freemasons were either imprisoned or exiled. Hitler acted more ruthlessly; in Germany and the countries he conquered, a considerable number of Freemasons died in the concentration camps. But it was also at this time that devout Catholics and Freemasons who worked with each other in the resistance movement, learned to know and better understand one another.

Those who challenged the power and authority of an established church were anathematized. But as a result of man's struggle for enlightenment, which the Freemasons helped to start in the 18th century, the era of ecumenism began in 1962. It is now recognized that diverse peoples may look to their various religions for answers to the profound mysteries of the human condition.

The ecumenical movement is a great adoption by the Catholic Church of the ancient tenets and universality of Freemasonry "concerning God and religion," as nobly expressed in the Masonic Constitution of 1723, where it was then and there thought more expedient to oblige Masons "to be Good men and True, or men of Honour and Honesty, by whatever determination or persuasion they may be distinguished."

In each period of history, in every corner of the earth, new generations of men encounter varied and radical problems. At present, society is undergoing tremendous and drastic changes. Most of the old traditions are falling out; others are being questioned. Advance knowledge in physics, astronomy, archeology, geology and psychology not only has made the social order more complex, but has started revolutions in human concepts, morality, conventional education, values in the political realm, and demands for economic improvements.

Today, our youth are no longer fearful of the moral penalties proclaimed by the traditional religions. This is partly because our holy writings on the role of the Supreme Being as taught by different Churches, which used to inspire moral sentiments, can no longer be reconciled to the empirical findings of science. Having become basically obsolete, the traditional teachings, considered *per se,* can no longer completely survive in this day and age.

The great debacle of religion is aggravated by the scandalous abuses of the old moral precepts committed by persons in high office of government, industry, and education. As a result, traditional morality and its convictions have become one enormous hypocrisy. The violent reactions which have followed are not only a just dissent of the youth, but also constitute their serious defiance and ridicule of the status quo.

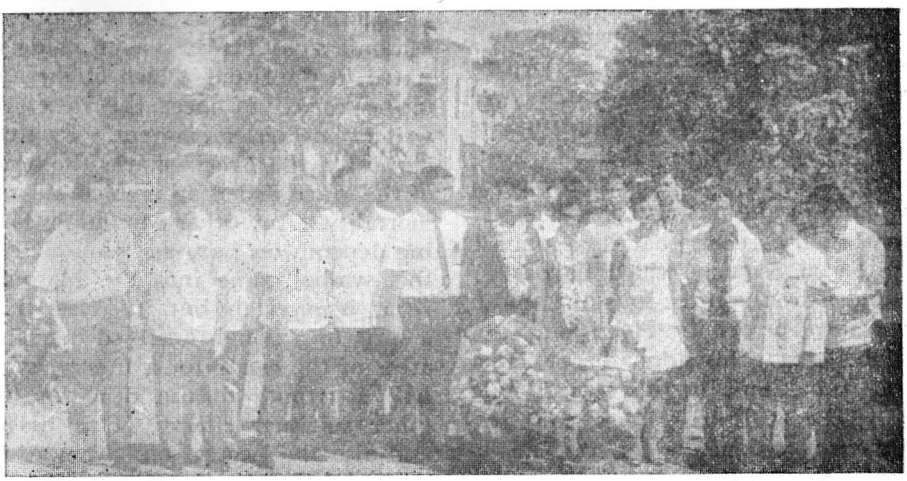
What is the role of Freemasonry in our own day? Among others, perhaps that of guiding our youth in

the right way. The new, intellectual, educated generation, who revolts against the *Establishment,* is really in need and indeed in search of a stable system or way of life, which will reach into and gratify man's subconscious impulses upon which creative precepts and ideals may be renewed.

The new needs of the present generation are a serious challenge to us. The youth are disgusted by the seeming apathy of their elders. Perhaps we can show them by deep concern that we Masons are just as actively involved in current events, in the trends of our time. We have our roots in the past — in an "ancient wisdom which has been passed, like a golden thread, from civilization to civilization." But we should nurture the spirit of openness, to reform outdated methods, to follow new directions.

Let us practice Freemasonry as the unique guardian of a historical system of self-development. At the same time, let us also develop new forms in which our masonic works may be done. For example, a news item appeared in yesterday's Manila Bulletin (5 January 1970) to the effect that our government will soon start giving qualifying examinations to high school juniors, as a means for selective enrollment in our universities and colleges. But let us provide an alternative for the majority of our youths who are less fitted for academic work. Let us study and promote the establishment of technical institutes, or the introduction of some kind of Don Bosco's education in our high school system. Let us seriously seek opportunities for a return to *Operative* Masonry in the modern sense, and thus teach by the gospel that work is the highest measure of human dignity and social worth. △

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Masons, De Molays and Jobies gather in front of Lopez Jaena monument in Jaro, Iloilo City before laying wreaths at the foot of monument. Standing behind flowers are MW and Mrs. Crudo and a Jobie.

The Ruffians and the Acacia

WB CALIXTO B. ANTONIO, PM (29)

THE RUFFIANS

A great deal has been written about the identity and names of the Ruffians and as often occurs, there were attempts to trace them to abstruse and remote sources, whereas their origin is probably much simpler. It was the usual habit of those who believed in the Hebraic origin of Freemasonry to seek the root of every unusual term found in Freemasonry in the ancient Hebrew language. Others assumed that Freemasonry was the outgrowth of a political plot, first to get the Stuart Kings out of England, then, to get them back and, finally to keep the House of Hanover on the throne. The consequences of these were, among others, to trace names to prominent personages of the 16th and 17th centuries. Other writers sought to trace them back to the Ancient Mysteries. All of these took place before a history of Freemasonry was published. Actual Masonic Documents were neglected and writers sought to find the origin of the craft everywhere but in its own records, which were at that time the Gothic Constitutions and the minutes of lodges in Scotland. The Gothic Constitutions in explaining the history of Geometry or Masonry, relate that it as one of the Seven Sciences which have been founded by the three sons of Lamech who lived before the Flood and who, by his first wife, Adah, begot Jabel and Jubal and by his second wife Zillah, begot Tubal. These were the sources of the names for the Fellow-Crafts who became Ruffians and is hardly open to doubt. To those who object to the sons of Lamech as having lived centuries before the time of Solomon, it is sufficient to say that such anachronism was no hurdle for a ritualist and not much obstacle for early Masonic historians.

THE ACACIA

The ruffians were those who planted the acacia at the head of the grave of Hiram Abif. The acacia tree, a native of warm climates, is also known as Cacia and is supposedly the Shittah (plural Shittim) wood of the Old Testament. The name is sometimes spelled Cassia. There is some difficulty in tracing the symbolic use of the Acacia, though it is certain that some evergreen had been used for many years, possibly centuries, as a symbol of immortality or of a resurrection. This is now the time to point out that Masonic symbols and alleged symbols have undergone extreme treatment from various writers, and it is not always possible to tell where truth leaves off and imagination takes hold. It must be observed that, so far as any symbol has Masonic significance, that teaching is stated in the ritual, which ought not to be varied to meet the tastes of writers howsoever eminent. By that authority, the Acacia marks the head of the grave and is an emblem of immortality. Any other Masonic meaning depends on pure assertion. How this symbol came into the Masonic ritual is uncertain but, it is clear that a sprig or a bough was used in many areas of the world for a funeral symbol, a tribute to the dead, or for other spiritual effect. This usage, and also the Legend of Hiram Abif, appeared in the ritual as early as 1730 or within thirteen years after the formation of the premier Grand Lodge.

Beyond Brotherhood

VW LORENZO N. TALATALA, DDGM

Brotherhood is the cohesive force that binds Masons together, and the source of strength and permanence of Freemasonry. Remove the mystic ties of brotherhood from it, and it will assume the status of a social club, devoid of fraternal love. There is no doubt, that if all men can only be bound together by the cohesive ties of Masonic harmony and brotherhood, it is generally conceded that war and bloodshed will be a matter of history — a thing of the past. Such, however, is not possible of attainment, due to wide differences in individual beliefs and opinions.

The scope of Masonry, however, is not at all confined within its own circle of brotherhood. Its beneficent influence extends far beyond its boundaries. Within and far beyond its seemingly limitless horizon are permanently enshrined the love of God, love of country and loving care for all humanity.

No organization in the world, aside from the church perhaps, has a deeper regard and love for God, than Freemasonry. Thus, before and after its labors inside the Lodge and before and after accomplishing any great or important undertaking anywhere, the members of the Craft, as a part of the ceremonies, are obliged to invoke the blessings of God. Through the medium of prayer, we derive wisdom and strength to enable us to utilize our hidden talents, to accomplish the mission that we are destined to fulfill towards our fellowmen.

Far beyond and above the limits of brotherhood is our dedication to God. Without a belief in Him, a candidate cannot, to begin with, be accepted to be made a Mason. Based on this indispensable requirement, any and all fraternal relationships existing between Lodges and even Grand Lodges will be severed, the moment that any of them admits into its fold, men who do not believe in God and a future existence. Such is the indispensability of the Supreme Being in Freemasonry, which extends far beyond and above the limit of brotherhood. This explains the fact, why, in every regularly constituted Lodge of Free and Accepted Masons, the letter "G", the initial of the name of the Supreme Being, is prominently suspended in a place of honor in the East, and the Book of the Law on top of the Altar is always placed in the middle of the Lodge.

Next to love of God which transcends the ties of brotherhood, is love of country. As our late brother and patriot, Apolinario Mabini fittingly expressed it: "Love thy country next to thy God and thy honor, and more than thyself." If we are to love our country more than ourselves, then it is only logical that love of country should be over and above brotherhood for it would be hypocricy to presume that a person would love a brother more than himself. The

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In the Philippines as in Southern California, many varieties of Acacia thrive but not in Northern United States nor in England when Preston perfected the rituals. So, lodges in England and other countries of temperate climate must use other varieties of evergreens. The Acacia undoubtedly came into the ritual from the Hebrew Scriptures, where so much ritualism has been derived. △

history of every country is enriched by countless names of national heroes who gave their lives in the name of their country's freedom from foreign domination and aggression. Countless heroes have fought and shed their blood for the sake of their country. Thus, in all our Masonic Lodges the national flag, the symbol of national sovereignty, occupies an honored place in the East. We honor our flag by escorting it to the front with deep reverence and solemnity, to its proper place in the East at the start of our ceremonies and we pay our homage to it by a pledge of solemn allegiance before we close the Lodge and part from one another.

Historical accounts reveal many tragic experiences in the past, that when two countries were at war with each other, brothers fought brothers to death when they answered the call to the colors of their respective countries. The worst thing even happened during the civil war, when members of the same Lodge were fighting one another — all because of love of country and the principles they were bound to uphold. Despite all these, however, they still remained to be brothers and whenever one brother had a chance to see the sign of distress given by any brother on the side of the enemy, during moments of grave danger, the response was immediate and without mental reservation. Many lives have been spared this way in the name of brotherhood, yet they have to fight against one another, because country, next only to God, extends far beyond the seemingly limitless boundaries of brotherhood.

In adhering to a democratic belief towards the attainment of the greatest good for the greatest number, the members of the Masonic Fraternity, while committed to help one another, their benevolence permeates the boundary of brotherhood in extending the arms of charity to the distressed, especially during times of national calamity. Aside from this, there are other noteworthy missions of charity being undertaken, which consist in the maintenance of charity wards in various hospitals and homes for the aged, providing scholarship funds for deserving needy children, and the giving of Christmas gifts to the indigents and their children during the Christmas Season, to mention only a few. The Fraternity undertakes all these in silence and does not seek the plaudits of the outside world to be recognized. In spite of that, accomplishments have been set so high, that it is not now possible to hide them from public knowledge. Still, the work continues for the relief of the suffering masses to mitigate their distresses, thereby, contributing much in the promotion of their happiness. The Craft does not only help to relieve the sufferings and distresses of the masses — they also help to prevent them, for just as in the practice of medicine, it is easier and less expensive to prevent a disease than to cure it.

Masonry has also assumed a big share in the past, and it will continue to do the same today and in the future, towards the promotion of equality among men. It is said that when there is no equality in justice, there could be no equality among men. As long as there are oppressed and there are oppressors, there could be no equality of men. Masonry, therefore, is committed to fight all oppressors and all the injustices being perpetrated against men. A Mason's training inside the Lodge prepares him to recognize more quickly what movements or undertakings are for the good of humanity, whereby he may volunteer

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GRAVEL AND SAND

A Report on Masonic Activities

NBM

July 7, 1969 saw the wedding of Alexis M. Bituin to Emelita S. San Luis in Manitoba, Canada, where both are working. Alexis works as geologist for a mining firm while Emelita works in a commercial firm in the same city. Alexis is the son of VW Cecilio M. Bituin, PDDGM of District No. 11, comprising Lodges in Laguna, Batangas and Mindoro. Emelita is the daughter of Gov. and WB Felicisimo San Luis, PM of Pinagsabitan Lodge No. 26 in in Sta. Cruz, Laguna. Gov. and Mrs. San Luis and VW and Mrs. Bituin were present at the wedding of their children.

VW and Mrs. Bituin had earlier gone abroad, having flown there on May 16, 1969 and returned home on November 18 after touring Canada and the United States. Gov. and Mrs. San Luis went there during the week of the wedding and returned home soon because of pressing duties as governor of Laguna.

* * * *

In our trip to Iloilo to cover the Grand Lodge visitation to Iloilo-Acacia Lodge No. 11 and Kalantiaw Lodge No. 175 and the Anniversary Celebration of Graciano Lopez Jaena Chapter, Order of DeMolay, we were pleasantly surprised to meet WB Isauro Octaviano, PM (172) at the Iloilo YMCA where we stayed for the night. WB Octaviano is manager of the Philippine Veterans Bank branch in that city.

* * * *

The Masonic Community of Iloilo appropriated ₱700.00 in addition to contributions in kind received from brethren and merchants of the city in the form of rice, canned goods, sugar, etc. and were able to fill 1,000 bags which they distributed to the indigents of Iloilo city and environs last Christmas. Contributors to the Xmas fund are: Iloilo-Acacia Lodge No. 11, Kalantiaw Lodge No. 175, Lopez Jaena Lodge of Perfection, AASR and the Iloilo Masonic Temple Assn., Inc. Moving spirit in the project are: VW Valerio Rovira, DDGM; WB Gil Octaviano, WB Jose Yu Ang Kong, WB Frank Jison, WB Romeo Hiponia and WB Dominador Aujero.

* * *

On December 1, 1969, National Heroes Day, the Masons of Iloilo and the DeMolays of the same city laid floral offerings at the Rizal monument in Iloilo city proper and in Jaro, Iloilo city at the Lopez Jaena monument.

* * *

The management of the Iloilo Masonic Temple Association, Inc. of which WB Gil Octaviano, PM, is president, does not charge rental for the use of Judge Powell Hall by the blue Lodges, a Lodge of Perfection, a Jobbie bethel and DeMolay chapter there. The corporation which owns the main temple building rents its first and second floors and a major portion of the third floor to a bank, auto exchange, government offices, etc. and several apartments behind and declares annual dividends of not less than 14%.

* * *

The officers and brethren of Juan Sumulong Lodge No. 169 based in

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Taytay, Rizal, served Christmas dinner to some 400 children and adults of Children's Garden on December 25, 1969. Besides the sumptuous lunch, the brethren gave toys and books to the orphans of the garden. WB Harry Guthertz and WB Baylon deserve congratulations for the splendid work.

* * *

Usually one of the first Eastern Star chapters to install its officers for the ensuing year, Rosario Villaruel Chapter No. 2, OES, installed its officers for 1970 on December 15, 1969 at the Jose Abad Santos Hall of Plaridel Temple.

The officers installed are: Sis. Victorina A. Uson, Worthy Matron; Bro. Domingo Cantoria, Worthy Patron; Sis. Remedios A. Totaan, Associate Matron; Bro. Jose L. Intal, Associate Patron; Sis. Pilar R. Gonzalez, PM, Secretary; Sis. Patricia A. Floro, PM, Treasurer; Sis. Concepcion O. Baradi, Conductress; Sis. Gracia T. Villongco, Associate Conductress; Sis. Elita B. Abel, PM, Chaplain; Sis. Remedios C. Kaiser, PM, Marshal; Sis. Melanie J. Suncuaco, Organist; Sis. Francisca A. Asuncion, Adah; Sis. Estrella G. Alviola, Ruth; Sis. Benita R. K. Louis, Esther; Sis. Dolores S. de Rama, Martha; Sis. Cristeta L. S. Alvarez, PM, Electa; Bro. Porfirio A Romulo, Warder; and Bro. Cornelio M. Aguirre, Sentinel.

In conjunction with the installation, the chapter held a Friendship Night and attendance was bigger than usual. Eastern Star sisters and brothers from the various chapters in and around Manila were present, notably from Kalaw Chapter No. 9, OES, of San Juan, Rizal; Trece Martires Chapter No. 10 of Cavite City, Mayon Chapter No. 1 of Manila and Sampaguita Chapter No. 3, also of Manila. Rosario Villaruel Chapter No. 2 gave away acacia star trays as souvenirs. △

TALATALA . . . From page 12

for service, without necessarily committing the entire Lodge to it.

Indeed, it is beyond the limits of brotherhood when we speak of God, country and humanity. While we have vowed to help one another within the mystic ties of brotherhood, Masonic benevolence, charity and brotherly love, extend far beyond its limits — for after all, we were taught to regard the entire human species — the high and the low, the rich and the poor, to be the children of one Almighty Parent, God. Brotherhood is truly great, but it has, at times, to step aside to give way for a greater and bigger interest. △

* * *

KALAW OES INSTALLS OFFICERS

Officers of Kalaw Chapter No. 9, Order of the Eastern Star, installed their officers for the year 1970 on Friday, January 9, 1970 at the Kalaw Masonic Memorial Hall, San Juan, Rizal.

Those installed are: Sis. Virginia T. Braga, PM, Worthy Matron; Bro. Alberto C. Reyes, Worthy Patron; Sis. Paciencia L. Miravite, Associate Matron; Bro. Agustin F. Miravite, Associate Patron; Bro. D. F. M. Domingo, PP, Secretary; Bro. Francisco J. Olizon, PP, Treasurer; Sis. Rosario T. Juico, Conductress; Sis. Angeles P. Navarro, Associate Conductress; Sis. Aurora C. Abejo, Chaplain; Sis. Virginia A. Cajumban, Marshal; Bro. Jose B. Abejo, PP, Organist; Sis. Lydia de los Reyes, Adah; Sis. Rizalina A. Aguilar, Ruth; Sis. Aurora de Guzman, Esther; Sis. Amelia J. Socco, Martha; Sis. Trinidad C. Reyes, Electa; Bro. Leonardo M. de Castro, Warder; and Bro. Jose S. N. Navarro, Jr., Sentinel. △

Questions and Answers

New Series

VW A. L. CORCUERA

12. *When did the Operative Masons in England extend the privileges of Masonry to non-Operatives?*

In 1703 the Regulation was approved that the privileges of Masonry *should no longer be restricted to Operative Masons but extend to men of various professions,* provided they are regularly approved and initiated into the Order.

13. *What is meant by a "just and legally constituted Lodge"?*

A Lodge is *just* when it is furnished with the three Great Lights (of the Universe) and is *legally constituted* when it is provided with a charter issued by a sovereign and independent Grand Lodge having jurisdiction over the locality.

14. *What do the Three Great Lights represent?*

Every Mason when first brought to light in a Lodge is told what the Three Great Lights are but not what they represent. They should in reality be called the Three Great Lights of the Universe. They represent God manifested, as He, the first Great Light, materialized Himself in the Universe, the third Great Light, by means of the second Great Light, the "Word" or Universal Law.

15. *Where is the correct position of the Altar?*

The "correct" position is where usage and custom of the Grand Lodge having jurisdiction over the Lodge has decreed it should be. If, as generally accepted, the Lodge is a symbol of the Universe the most appropriate place for the Altar on which are placed the Three Great Lights is at the center of the Lodge.

16. *The Biblical Temple of Solomon had only one entrance, in the East, why are there three in that of the ritual?*

When discrepancies like this occur it should be rememebered that the objects in the ritual are to be regarded as symbolic. In the American rituals the entrances are precisely at the stations of the Three Principal Officers, or Lights. In British rituals they are in the East, North and South. The existence of three entrances is probably meant to convey the same symbolism as the three "Lights", at least this seems to be the case in the American rituals. In some rituals the three "Lights" represent the Men of Tyre.

17. *If it is true, why does the Scottish Rite refer to the Widow's Son as Khurum?*

In the Hebrew alphabet the letter *He* which is the equivalent of *H* and *Cheth* (or, *Keth*) that of the diagraph *Kh* are so much alike that it is very easy to read *Khurum* as *Hiram,* the rest of the word is *Resh Mem* the equivalent respectively of *R M.*

18. *Is it true that the Grand Lodge of England (organized in 1717) reversed the modes of recognition of the Entered Apprentice and Fellow Craft degrees?*

Yes. In or about the year 1739, sometime after the publication by Samuel Prichard in 1730 (1st Edit.) of his "Masonry Dissected" being an *expose* of the rituals of the degrees of Entered Apprentice, Fellow Craft, and Master Mason. The Grand Lodge considered the step necessary to make it impossible for irregular Masons to visit Lodges under its jurisdiction.

19. *Did the Grand Lodge of England take any action to restore the original modes of recognition, which she previously reversed?*

Yes, in 1809, although it can hardly be expected that after a lapse of nearly 70 years all the Lodges, especially those abroad, which have become in the meantime members of foreign jurisdictions, would obey the decree.

To be continued

CRISIS IN FOLLOWSHIP . . . From page 4

four were Masons and two are sons of Masons. One of the non-Masons had wanted to be one, but when warned about the rigors and responsibilities of being a Mason, he kept himself away for good. Another had filed his petition, which was approved, but in his climb to the top from governor, congressman, secretary and finally, president, he no longer had the time to go through the degrees.

Note also that our Presidents who were Masons led us in crucial times. President and Brother Emilio Aguinaldo was our leader during the revolution when he set up the first democratic government in Asia; President and MW Manuel L. Quezon, PGM, led us during the Commonwealth period, the period of transition from a protectorate to complete and absolute independence; President and WB Jose P. Laurel led us during the trying days of World War II; President and WB Manuel A. Roxas led us during the time of reconstruction after World War II when our nation was in ruins.

I have often wished that there would be more Masons in the government service for, with them, there would be better solutions to the many problems with which our government is presently saddled. But whether you are in the government service or not, you can do a lot toward the solution of the crisis in followship.

Let me outline these to you:

First, you can be tolerant. As Masons, this is not hard for us to do. This is the very essence of our lives. Like Brother Voltaire, we can always say, "I may not always agree with what you say, but I'll die for your right to say it". We can differ in our opinions, but let us remember that the other fellow's right is as good as ours.

Second, we can be prudent in our opinions and criticisms. In the first degree we learned this important tenet in Masonry. We do not have to use offensive language to get a hearing. We can disagree without being disagreeable.

Third, we can be fair and just. Justness or fairness is one of the important virtues we learned in Masonry. It is the quality of rendering judgement after seeing both sides and then deciding what and who is right.

Fourth, we need fortitude for these trying times. Having been used to easy times, this is the hardest for us to do. Fortitude requires patience and courage. We need the patience and fortitude of Job to face our problems and work out their solutions.

My Brothers, ladies and gentlemen, I have tried to show you our crisis in followship, a crisis which can be reduced or eliminated if we are but willing to change our ways and attitudes. Because of the spirit of our times, we are more prone to dissent that may lead us to vehement dissidence or even anarchy. I ask you to look with diffidence at our national problems and how our leaders are trying their best to solve the problems that beset us.

Let us, as intelligent followers, give our leaders in the executive, judicial and legislative branches of our government, the support bred in tolerance, prudence, justice and fortitude that they need, the better for them to lead us right, full in their confidence that they have behind them a followship that seeks to build, but not destroy; to glorify, but not crucify; to ennoble, but not debase our country and people. △

The Dream and the Challenge

BRO. J. EDGAR HOOVER

To generate a dream which becomes an incredible challenge must be infinitely soul-satisfying. The Founding Fathers of the American Republic dreamed such a dream. Out of idealism, optimism and faith they conceived "a new nation." In concise and ringing words, they expressed a magnificent concept of self-rule—and saw their fellow citizens ratify their vision. In the brief space of seven years, Americans will celebrate an occasion marking the beginning of the dream—the two-hundredth anniversary of the Declaration which so succinctly sums up the essentials of liberty and the basis of just government.

Fifty years ago Frank Land acted upon his own remarkable dream—and brought into being a unique organization which already has spread beyond the shores of North America to touch and influence scores of lives in other lands. The International Order of DeMolay is truly a character-building organization—yet it is something more. It is a challenge to our time.

In an age of materialism and increasing self-indulgence, those who uphold the tenets of DeMolay are a living challenge. They march under the banner of idealism and service. The invisible shield they bear is emblazoned with a device which carries the words: "Integrity. Justice, Courage." In a time of increasing license, their marching orders are encompassed in the words "Self-discipline" and "Decency." As subversives seek to spark a revolt of the irresponsibles, DeMolays hold high the flags of patriotism and loyalty. I repeat, they are a living challenge.

DeMolays, in this Golden Anniversary year of Frank Land's dream, live in a time of affluence, but it is not an easy time. The superb values on which the American Republic was founded are under constant attack. Thousands upon thousands of young citizens have embraced the cynical, pessimistic and callous philosophy of the New Left. Unfortunately, many of them do not realize that this philosophy—nihilistic, anarchistic and totally destructive—is being promoted in a deliberate attempt to destroy freedom of the individual and all free society. Many of these naive young men and women reveal their total immaturity in experimentation with—and, in many instances, addiction to—narcotics. These to-be-pitied creatures, embracing a totally negative philosophy and living in almost total degradation, seem unable to comprehend how they have failed themselves and betrayed the great dream of the Founding Fathers.

They are not alone in that betrayal. More and more young citizens are turning their backs on the laws which undergird our freedom as individuals. Arrests of juveniles for serious crimes increased 59 percent in the period from 1960 to 1967, while the number of persons in this young age group, 10-17, increased 22 percent. A study of careers in crime disclosed that 60 percent of offenders released to the street in 1963 were rearrested within four years. Of the young offenders under 20 released in 1963, 70 percent were rearrested within four years.

To the subversive and lawless we must add still a third force which is destructive to our free institutions. This is pornography As never be-

Turn to next page

fore, the merchants of smut are spewing the seeds of degradation, crime and degeneracy among the young people of the earth. Who shall say there is no connection between their vile traffic and the fact that, since 1960, the crime of forcible rape has increased 50 percent? How responsible are the sellers of smut for the change in attitude from little more than a hundred years ago when a most critical visitor to the young Republic—Charles Dickens—was yet able to say: "Nor did I ever once, on any occasion, anywhere, during my rambles in America, see a woman exposed to the slightest act of rudeness, incivility, or even inattention"?

Today, the rebel, the subversive, the lawless, the degenerate—betrayers of the magnificent dream with its implicit challenge to all people—flaunt themselves in the camera flood-lights and imprint their pathetic pretensions and their corruption in headlines across the world.

Will we permit them to destroy that dream and end forever the great challenge?

I do not believe that we will. I believe there are many forces at work which will help us to preserve and protect the great concepts of justice, individual liberty and self-rule. The International Order of DeMolay is by no means the least of these.

For those who have taken the vows of DeMolay, honor is something more than a written word. Indeed, an army of DeMolays, resolute in upholding the noble purpose of this great Order, may yet serve to restore to their rightful place those things of value which we have been in grave danger of losing forever. The spiritual force which is always the bulwark of free men is as available to us today as it was to the brave and galant knight for whom the DeMolay organization is named. With it, one becomes invincible.

In this Golden Anniversary year, wherever DeMolays are and whatever their Chapter, I congratulate them. In accepting the challenge of DeMolay, they did not take an easy route. They choose one that only a man can follow. △



Brethren of District No. 7, Bulacan and Pampanga, gather at the Social Hall of Leonard Wood Lodge No. 105, Clark Field, for lunch during District Grand Lodge Convention, November 14, 1969.

Man's Last Frontier

BRO. ELPIDIO A. ADALIA (65)

The year 1969 is a successful break in man's attempts to reach the moon with Apollo 11 and Apollo 12 as making historical and unprecedented feats in space explorations.

This event could be said for the present as the supreme triumph of technology and science, of human discipline and will-power. The U.S. will send other spaceships this year to make further explorations on the moon—to gather more lifeless objects from a barren world.

Indeed, we honor and salute those intrepid men who walked the moon, but how far could they go after this? I feel naive and very much dismayed to express this observation. It will take centuries even from paleolethic man—to almost impossibility, within the boundless flow of time, to reach all moons and stars which God so wonderfully created.

Conceivably possible, some astronauts might bring tiny living worms of lichens from outside space, but how much in effect would this change our moral lives here on earth? How many improvements have been made since the first and second moonwalks, while the war still rages in Vietnam and crimes and all forms of human follies escalate day by day?

I feel, on the one hand, that this man's struggle to get up yonder is a reason or substitute to satisfy human curiousity to locate the existence of heaven. Our general belief in a three-decked world: heaven above, earth below it and hell underneath, has become so powerful, although no one has ever seen or proved the existence of heaven.

I venture to say that we can't actually find God out there. We might observe and feel His mighty acts thru the majesty of His laws, and say with the psalmist David, "The heavens declare the glory of God, and the firmaments sheweth his handiwork...."

I believe we could find God easier here on earth, amongst us who have been created in His divine image; we could see God even in the splendour of the dawns, in the glory of the sunsets, in human tears and sufferings, in the innocent laughter of a child, or in a mighty act of a loving heart transplant, in our solemn moments of prayer and expression of worship.

God is not far-fetched, nor does He exist as a mere Ideal. He came to us in the person of Jesus Christ thru the process of the Incarnation, walked on earth, tabernacled among men, was seen, heard and touched, and revealed the fullness of God in truth and in grace. We could see God in the Bible, the Holy Book which reveals Him in the whole process of human history.

While men continue to explore more and more the outside world, they will soon be amazed to realize that the world they desire to conquer is their own practical, immovable world, and the lives they will sooner find at every turn, shall be their own lives.

Man since time immemorial presents to be the greatest frontier to explore, and he continuously poses to be a problem not only to himself but also to his neighbors and to the world. We can't understand man apart from God who is the Lord of all, the Supreme Ruler and Architect of the universe. △

The New Year and I

BRO. PROSPERO PAJARILLAGA, SW (192)

The coming in of New Year is about the happiest event to most people if not to everybody. Young and old, rich and poor, high and low, all exceedingly rejoice on this significant day.

To me, New Year means many things. It is a combination of a feeling of happiness and sorrow. I am happy and grateful to think of the wonderful love and good care the Great Architect of the Universe has for me, my family, my loved ones, my brethren and the rest of mankind and for the manifold blessings we receive from Him day in and day out. I am happy to recall the opportunities I had in offering and expressing words of sympathy for those who met some kind of a misfortune in life, in offering some assistance, financial or otherwise, to the needy at different occasions.

On the other hand, when I come to think of the short-comings I have had; the unkind words I have said; the feelings of others that I might have intentionally or unintentionally hurt; the duties and obligations I failed to fulfill and perform at home, in school, in church, in the lodge or elsewhere drives me to deep contemplation, sorrow and repentance.

But New Year can also be an opportunity to forget the sad past and to face the unpredictable future with new hopes and new resolutions for better things in life. It affords us an occasion to make-up for our unthoughtfulness, our unkindness, and our unconcern for the welfare of others, our brethren and our lodge. It gives us a chance to eliminate and change our antiquated and undesirable ways and habits to something different, new and desirable ones.

On the whole, I am happy in the thought that I have reached another year perhaps filled and heavily laden with fresh hopes and new challenges. Just what kind of year 1970 will be, will largely depend upon our attitudes in life, our sincere concern and interests towards others' welfare, especially to the downtrodden; to the neglected; but most especially to the unhappy and the poor.

Brethren, on this New Year 1970 and in subsequent years, let us have a rededication of our selves and consecrate our lifves to help improve not only those of our own ways and systems but more especially that of others in everything desirable, so that at the close of the year we can truly relax with complete satisfaction in the thought that we have not been remiss in our duties and in our obligations to all concern, but that we have done just one thing to all and that is – OUR BEST. △

* * *

MY HOME

Dear 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.
Keep me in thy bounds,
Sanctify my will,
Lest I disobey thee.
When I fall astray,
I pray, dear Lord,
Bring me home.

Elpidio A. Adalia

PADUA... From page 7

In Plato's *Republic,* we find adequate pay and a *sense of fair play* wherever we go... Businessmen abstain from amassing *excessive profits* ... Workers refrain from demanding *unreasonable wages*... Criminals are treated like patients who are mentally sick... The *Head of State is a philosopher;* therefore, *wise and just,* and acts as an *impartial father* to all, rich and poor, partymen or not.

Dionysius Cassius Longinus, Greek philosopher (213-273), combined the Greek concept of the *goodness of beauty* with the Hebraic doctrine of the *beauty of goodness.*

Plotinus, pagan Neo-Platonist philosopher of Egypt (205-270), who says that "God is one, the world is one, all life is one," agrees with Plato in the concept that the way to understand the unitedness of mankind is for "all of us to *live in harmony with one another.*"

In his *Confessions,* St. Augustine makes reference to Plato when he says: "I was beginning to perceive the truth of Thy heart, O God, and saw with Plato that *in the heart alone may truth be found.*"

"The *unexamined life is not worth living*"; therefore, *"Know Thyself,"* Plato quotes Socrates.

Can virtue be taught? Who are your friends? Who is a brave man? What is the source of evil? These are but a few of the many questions that Plato and Socrates asked and answered.

There is still one important thing that must be mentioned — and that is the theory of God of this ancient "pagan" Greek philosopher who lived in the fifth century before the birth of Jesus.

The God of Plato and of St. Augustine and of the philosopher Angelic Doctor of the Church, St. Thomas Aquinas (1226-1274), "is a personal compassionate lover Who prompts us to love Him, as He loves us, in a fusion of all separate souls into one all-embracing Soul."

Plato's God is the "designer of the world's pattern" and "is active as a

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GRAND MASTER'S MESSAGE From page 1

and we thank God He gave us such a man of vision and moral courage.

Much earlier than the foregoing two outstanding events, was the birth of Brother George Washington in the mid-eighteenth century, also in February. Brother Washington was first in war, the liberation of his country, the United States of America. He was as well first in peace, the founding in 1776 of a country out of the wilderness, which now is the first country in the world.

Before our minds' eyes, we see men and events of transcendental importance. Let us be like them, as best as we can, whatever our gifts and talents may be.

MANUEL M. CRUDO
Grand Master

An Interesting Letter...

1626 Country Club Drive
Glendale, Calif. 91208
Nov. 14, 1969

My dear Mr. Wilmarth,

At the request of Mrs. Voss, I am writing to tell you that Col. Voss died on October 21, 1969 at Letterman Hospital in an Francisco. He had a military funeral at Forest Lawn Cemetery, Glendale on October 26.

Three days later Mrs. Voss entered Glendale Adventist Hospital for x-rays and tests as she had been suffering back, arms & hands pains for many months but had not seen her Doctor until Mr. Voss went to Letterman for a check-up. She did not want him to know because she did not want to have him worry. A valiant woman! She is still in the hospital and writing increases the pain, so I am trying to notify their many friends here and in the Islands. The Vosses & I have been friends since 1935, when we lived in Manila and I am remaining with Recie until she is again able to care for her own affairs & her home.

Sincerely yours,
Erna N. Sornberger
(Mrs. Paul A.)

* * *

Most politicians have four speeches; what they have written down, what they actually say, what they wish they had said, and what they are quoted as saying the next day.

— Don Dedera.

* * *

"One of the major blesings of maturity is patience," says a middle-aged man. "I can't wait."

-- Troy Gordon.

Their many friends here in Manila and elsewhere in the Philippines will recall that Col. & Bro. Voss was one of the staff officers of Gen. and Bro. Douglas MacArthur in his U.S. Army and Philippine Army days. In addition to his army duties, Bro. Voss was a volunteer scouter with the then Boy Scouts of America which later became the Boy Scouts of the Philippines. Even after retirement from the U.S. Army, Bro. Voss continued his volunteer scouting work until they decided to continue their retirement in California.

Bro. and Mrs. Paul A. Sornberger were Presbyterian missionaries assigned to the Bicol area until Bro. Paul passed away in the early 30's. Mrs. Sornberger continued her missionary work in Manila and later retired in California.

Both Bro. Voss and Bro. Sornberger were members of Manila Lodge No. 1.

NBM

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Associate Justice Calixto O. Zaldivar, a member of Iloilo-Acacia Lodge No. 11 and Bagumbayan Lodge No. 4, was installed Worshipful Master of Bagumbayan Lodge No. 4 on January 14, 1970 at the Jose Abad Santos Hall of Plaridel Temple. Justice Querube Macalintal, a colleague of WB Zaldivar, was Guest Speaker at the installation ceremonies.

Brothers and members of their families who attended the installation ceremonies were pleased and surprised that the majority of the Justices of the Supreme Court were also present at the ceremonies. △

All About Ecumenism

News and Views on the Ecumenical Movement

NBM

Bro. Gilopez Kabayao, internationally known violinist, attends a Methodist Church and is a Master Mason, member of Kanlaon Lodge No. 64, showed genuine Ecumenism when he gave a performance in Lingayen, Pangasinan on January 3, 1970 at the open quadrangle of the Pangasinan School of Arts and Trades. His accompanist was Corazon B. Pineda, who he discovered at the University of Santo Tomas Conservatory of Music.

The much-awarded violinist was presented by the Catholic organizations of the town. Proceeds from his concert was used for the reconstruction of a parish chapel which was partially destroyed by bombs during the second world war.

Bro. Kabayao left for Hong Kong on January 10 to give a concert at the Hong Kong Cultural Center under the auspices of the Hong Kong Music Society.

On January 24, he left for Okinawa to give a concert in Naha City.

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In Guihulngan, Negros Oriental, the Rizal Day celebration in the town, done under the management of the Association of Professionals of the town, turned out to be an ecumenical affair. In the program held after the civic parade, the invocation was said by the Catholic priest of the town and the benediction was pronounced by the Protestant pastor of the same town. The radio reporter who covered the celebration stated that ecumenism is a common thing in Guihulngan as they did not do it only on Rizal Day, they do it in religious conferences of the various churches where religious leaders speak at each other's conferences.

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In Dumaguete City, the Rizal Day celebration was likewise an ecumenical affair. The celebration, managed by the local chapter of the Knights of Rizal, with Prof. Francisco Dalisay of Foundation University as Chapter Commander, had a parade from the Rizal Shrine to the city park after which a program was held. One of the highlights of the program was the floral offering at which religious schools, non-sectarian schools, public schools, and civic organizations — laid flower offerings at the foot of the Rizal monument. The choir of the Cathedral School, Catholic, rendered musical numbers.

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President and Bro. Cicero Calderon and Mrs. Libertad O. Calderon celebrated their silver wedding anniversary on Jan. 1, 1970 at their home on the Siliman University campus. Instead of throwing a large party for which they had saved and prepared for years, they donated the fund, which was to have been spent for a party, to: the TB Pavilion, the Community Improvement Projects of Mayor Jose Pro. Teves of Dumaguete City, and the Charity Projects of Mons. Epifanio Surban of the Catholic Diocese of Dumaguete. Director of the TB Pavilion is Dr. and Bro. Demosthenes

Turn to next page

Battad. Mrs. Calderon is outgoing Matron of the Josefa Llanes Escoda Chapter No. 10, Order of the Eastern Star.

* * * *

The Catholic Bishops Conference of the United States has set up a permanent commission to implement the Vatican Document of October 28, 1965 which instructed the Bishops to have fraternal dialogs between Catholics and Jews. The Catholic Bishops of the New York area recommended regular public prayers for the welfare of the Jewish community, called for special educational programs co-sponsored by Catholic schools and Jewish organizations and urged Catholics and Jews occasionally to attend religious services of one another.

Although the document fails to recognize the state of Israel, the Vatican pronouncement urges Catholics to understand and respect the religious significance of the Jews with reference to the historical fact that Christianity emanated from the land of Israel.

* * *

RELIGION AND ECUMENISM IN THIS DECADE

Time Magazine (Dec. 26, 1969) in its main theme for this particular issue, *Is God Coming Back to Life?*, summarizes its predictions for the 1970s as follows:

"In the early 1900s, many Christians talked euphorically of the "Christian Century"—a label still worn by a liberal Protestant magazine. Others predicted that the era would see the demise of religion and the triumph of science; they were also proved wrong. Few prophets today see either triumph or tragedy. Whether the ministry survives will ultimately depend on what mankind decides a minister is—or should be. Though clergymen, theologians and social scientists offer widely different interpretations of some aspects of the future church, the consensus for the forseeable future seems to be that old and new will exist side by side. Some of their specific predictions:

Roman Catholicism. Celibacy will become optional, possibly within the decade. The church will become increasingly democratic. Catholic laymen—as Protestants and Jews customarily have done—will choose their own ministers. The lines between priest and laymen will blur. Rome has already sanctioned the married diaconate, which allows men to serve some priestly functions. In time, women may be ordained and laymen may celebrate the Eucharist.

Protestantism. Ecumenical team ministries, averaging four or five members, will increasingly become the mode in Protestantism; several are already in existence. Liturgical duties and responsibilities for such tasks as education, counselling and administration will be divided according to each man's abilities.

Judaism. Emerging from the ghetto in the past century, Judaism set up its rabbis in the prevailing Christian style as remote religious functionaries. Many Jews are now trying to reinstate the traditional role of the rabbi, which, as Orthodox Rabbi Joseph Karasick points out, is to be a "teacher, guide and judge, integral to the community." In emphasizing the classic concept of the rabbi, the three U.S. branches of Judaism may grow closer together.

Most faiths and denominations will learn to tolerate internal sectarianism, a growth of little churches within the parent bodies. Such religious groups could be like the Christian underground or "liberated" churches. Ecumenism may well be halted at the formal institutional

level as various denominations grow to cherish their distinctive characteristics all over again. At the same time, there will be more interfaith communication among individuals and among local churches. Liturgies will continue to develop along two lines — the informal, at-home or small group service, perhaps built around the neighborhood gathering or encounter session, and the bigger than ever cathedral celebration. Light shows, poetry, dance and electronic music may upstage incense, stained glass and organ, but the psychological effect will be much the same and just as necessary. Negro and Jewish influences may very well enrich the Christian tradition. As the Rev. J. Archie Hargraves notes, the Negro has two contrasting virtues: "soul" and "cool". He has learned to blend both, which may provide a useful example to white Christians needing to balance the passionate and the rational in their lives. From Judaism, suggests Rabbi Marc Tanenbaum, Christians could profitably take the ideas of "peoplehood" and "holy worldliness", for both may be central in the religions of the future."

* * *

And, from this local typewriter tickler: In Asia, which is the cradle of nearly all the important religions of the world, including Christianity, there is going to be a proliferation of the various sects of Mohammedanism, Buddhism, Shintoism and Hinduism. At least, the various sects already in existence, of the different religions in Asia will experience more intensification in their beliefs and practices. Knowing the methods and devices of propagation used by "foreign" religions as exemplified by their missionaries spread all over Asia, they will follow suit. There has been a growing tendency to make religion practical and suited to the needs of the masses of their people. This will grow more in this decade of the 70s.

Finally, religion in, not of, Masonry will be the same tomorrow as it is today and as it was yesterday. We cannot see in any forseeable future how Masonry in Asia will do away with the requirement from its petitioners that before they can be admitted into the mysteries of Masonry, they must have a belief in the Supreme Being. NBM

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MASONIC DISTRICT NO. 14 HOLDS CONVENTION

Masonic Lodges in Antique, Capiz, Iloilo and Negros Occidental held their convention on January 10, 1970 in Bacolod City with Kanlaon Lodge No. 64 as host Lodge. The Lodges comprising the district are: Iloilo-Acacia Lodge No. 11 in Iloilo City; Makawiwili Lodge No. 55, Roas City; Kanlaon Lodge No. 64, Bacolod City; Hamtik Lodge No. 76, San Jose, Antique; San Carlos Lodge No. 186, San Carlos City; and Kalantiao Lodge No. 187, Iloilo City.

YORK RITE... From page 28

PHP, Lecturer; Vicente de los Santos, Organist; Celso C. Alvarez, Orator; Dominador G. Crisostomo, PHP, Custodian of the Work; Emilio B. Reynso, Almoner; Vicente Vale Cruz, Auditor; Jose Peñaflor, PGHP; Jose L. Jose, Sentinel; Oscar A. Reyes, PHP, and Pacifico P. Padua, Masters of the Banquet. △

* * *

VW and Judge Valerio V. Rovira is District Deputy Grand Master for the district. △

Pitak Filipino

Ni Kap. AGUSTIN L. GALANG, NIG (17)

ANG KULAY BUGHAW

Sa ating pagsusuri sa salitang BUGHAW na ipinangangalan sa unang tatlong Antas ng Masoneria, na *Lohiyang Bughaw* (Blue Lodges) ay sapilitan nating magugunita ang Bugha na langit-langitan na laganap sa buong Mundo. Ang kulay na ibinigay upang inangkop sa tatlong Antas na nabanggit, ay nangangahulugan na ang Masoneria'y pandaigdig, at isang simbulo ng pandaigdig na pagkakaibigan at kabutihan.

Sa simula't simula pa ng Mundo, ang malaganap na kulay bughaw sa kanyang karurukan, ay walang salang nakinta! na sa isipan ng tao ang kanyang katangian; at sa lahat ng kanilang pagpupunyagi na umunlad at magtamo ng dakila o higit na mababuting bagay, ang tao ay sinamba na ang kulay bughaw, na ang kahulugan ng panahong iyon ay *kaganapan* (perfection).

Marami nang daang taon ang nakalilipas na ang *Bughaw* ay siyang sinasambang kulay ng mga Intsik, ang Bughaw ay kulay na naglalarawan ng anilang Diyos. Ang tagamatandang Babilonya ay dinaramtan ang kanilang mga idolo ng Bughaw. Ang mga taga Ehipto ay pinipintahan ang mga atawan ng kanilang pangunahing Diyos ng murang bughaw ng makaparis ng tunay na kulay ng langit.

Samantalang ang kinaugalian ng Mason (Masonic tradition) ay nagtuturo na ang matataas na Antas (Higher Degrees) ay matanda ang simula, ay napakahirap namang humanap ng mapaniniwalaang batayan o rekord maliban sa umpisa ng ikalabing-anim na daang taon; at isang bagay na kapanipaniwala, na nang una pa sa binanggit na panahon, ang Masoneria'y ibinubulong ng bibig sa tainga mula sa isang kapatid hanggang sa iba. Ang unang tatlong Antas ay siyang pundisyon at pinakamahalaga. Ang matatandang Mason (the Ancients) ay ito lamang ang kinikilala. Ang tinatawag na matataas na Antas (higher Degrees) samantalang kaugnay, at lipus ng dunong at kultura, ay bunga lamnag ng mapagmataas na isipan ng mga Maharlikang Frances, upang bigyang kasiyahan ang kaniiang kapalaluan (vanity). Upang maging dapat ang "Royal Arch Masonry" ay iniugnay nila sa "Blue Lodges" na ginawa nilang bahagi ng "Royal Arch Rite" at tinagurian nilang "Lodge of Perfection."

Sa salaysay ng Masoneria'y napag alaman natin na ang mga "Ancients" ay ginamit ang mga wikang "perfection" at "initiation" sa ritual ng "Mysteries" na *magsingkahulugan* (synonymous). Kaya kapanipaniwala na ang kulay na hughaw na ang kahulugan ay kaganapan (prfection) ay iniangkop sa pinakadakilang *pasimulang pagkakatanggap* (initiation), ang "initiation" sa Masoneria.

Ang bughaw ay sagisag ng katotohanan sa mga "Druids" at magpahangga ngayon ay gayon pa ang kanilang paniniwala. Ang ipinakahulugan sa salitang bughaw na sagisag ng pandaigdig na pagkakaibigan, katotohanan at kabutihan, ay ikinikintal sa isipan ng bawa't Mason

magmula sa unang pagkatanggap hanggang sa matamo ang banal na Antas ng Gurong Mason.

Nabatid din natin sa ating ritual na ang unang tatlong Antas ng Masoneria ay itinatanghal ang tatlong yugto ng buhay ng tao. Sa pagkabata, tulad sa "Entered Apprentice," nagsisimula ang paglalayag kaantabay ang pagasang siya'y tatangkilikin ng bughaw ng katotohanan at atapatan; at sa pagka "FellowCraft" ating natututnan ang mga hiwaga ng Kapatiran, asanayan sa paggawa at pakikipagkapuwa. Ang mga ito ang gabay sa pagtatamo ng kaganapan (perfection). Sa katandaan, gaya ng pagka Gurong Mason ay may angkin ng katalinuhan at lakas ng loob sa anumang pangangailangan. Kaya't ang kamataya'y hindi niya kinatatakutan, manapa'y itinuturing na sinugong Angel upang hanguin siya sa lupang puno ng kasalanan, at isa sinapupunan ng malualhating kalangitan. △

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On January 6, 1970, Bro. Dr. Esteban Acacio, Junior Warden of Rio Grande Lodge No. 192, visited the Cabletow offices to inquire about organization of a bethel of Job's Daughters in Kabacan, Cotabato where the Mindanao Institute of Technology is located. Bro. Acasio stated that most of the brethren of his Lodge are faculty and staff members of the state college and he is confident that a Masonic youth organization like Job's Daughters will thrive in the area. They are also hoping to have a chapter of DeMolay soon after the organization of a Jobie bethel there. △

SUPREME GUARDIAN VISITS PHILIPPINES

Mrs. Ina Erith, Supreme Guardian of the International Order of Job's Daughters based at Lincoln, Nebraska, arrived in Manila on January 28, 1970 to make an official visitation to the four bethels of Job's Daughters in the Philippines: Bethel No. 1 in Olongapo City, Bethel No. 2 in Manila, Bethel No. 3 in Dumaguete City and Bethel No. 4 in Iloilo City. Before coming to the Philippines, she visited Bethels in Hawaii and Guam and from the Philippines she went to Australia to visit the ten bethels there. She made a side trip to Hong Kong en route to Australia.

The day following her arrival she flew to Dumaguete on Jan. 29 to visit Bethel No. 3. The next day she was in Iloilo for the visitation and upon her arrival in Manila on Jan. 31, she motored to Olongapo City to make her visitation of Bethel No. 1 in the evening. At noon Sunday, she was back in Manila to make her visitation to Bethel No. 2 in the afternoon.

Before flying to Australia via Hong Kong on Feb. 4, she spent two days in Baguio. Mrs. Erith is from Vancouver, British Columbia and in recent tour of the Orient, she was accompanied by her husband, an active Mason in Vancouver. On her trip to the Visayas, they were accompanied by Bro. & Sis. Walterman of Olongapo. △

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PADUA . . . From page 21

personal guide toward a better world — a world held together in the spirit of perfect harmony."

Finally, Plato's philosophy of life may be simply summarized as follows: *Living in harmony with goodness. truth and beauty makes for a happy life.* △

The York Rite Page





NBM

The officers of C. W. Rosenstock Chapter, Royal Arch Masons of the Grand Chapter of Royal Arch Masons of the Republic of the Philippines, were installed at the Jose Abad Santos Hall of Plaridel Temple on January 16, 1970 at 6:30 in the evening

Those installed are: Excellent Companion Bernardino C. Cabading, High Priest; Companion Eliseo A. Arandia, Jr., King; Companion Constantino Rabaya, Scribe; Most Excellent Companion Gregorio Cariaga, GHP, Secretary; Companion Jose L. Intal, Treasurer; Companion Alejandrino A. Eusebio, Chaplain; Companion Vicente P. Aragones, Captain of the Host; Companion Constantino L. Calica, Royal Arch Captain; Companion Martin Adorador, Principal Sojourner; Companion Enrique Escriba, Almoner; Companion Raymundo N. Beltran, Master of the Third Veil; Companion Rodolfo G. Gonzales, Master of the Second Veil; Companion Samuel P. Fernandez, Master of the First Veil and Companion Mariano T. Pagarigan, Sentinel.

WB and Dr. Reginaldo A. Pascual, Director of the Philippine General Hospital, was the guest speaker. The Past High Priest Jewel was presented to Excellent Companion Restituto F. Cruz, retiring presiding officer, by Excellent Companion Pedro R. Francisco, PHP. Closing Remarks were made by MW Manuel M. Crudo, Grand Master, Grand Lodge of the Philippines.

Excellent Companion Hilario G. Esguerra, Sr., PHP was Installing Officer while Excellent Companion Restituto F. Cruz, PHP, was Master of Ceremonies.

After the ceremonies of Installation, dinner was served at the Social Hall of Plaridel Temple.

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CAVITE ROYAL ARCH...

The officers of Cavite Chapter installed on December 26, 1969 at No. 15, Royal Arch Masons were the hall of Cavite Lodge No. 2. F & AM, with MEC Jose Peñaflor, PGHP, as installing officer and EC Apolonio Pising, PHP, as master of ceremonies.

Those installed are: Adriano Atanacio, High Priest; Mario E. Crisostomo, King; Teofilo O. Reynoso, Scribe; Francisco Chua, Treasurer; Salvador C. Gonzales, Secretary; Samuel N. Wilkes, Captain of the Host; Ricardo C. Medina, Principal Sojourner; Cresencio G. Santiano, Chaplain; Isidoro C. Santos, Royal Arch Captain; Alfonso L. Mercado, Master of the Third Veil; Ceferino G. del Rosario, Master of the Second Veil; Antonio F. Verniz, Master of the First Veil; Rene V. Igtibon, Marshal; Fernando G. Medina,

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With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

On December 7, 1969, the DeMolay boys of Quezon City Chapter initiated five new members in the presence of members of Juan Sumulong Lodge No. 169 in their Lodge hall at Taytay, Rizal. The Master Masons of the Lodge were impressed by the solemnity of the degree work of the boys. Lunch was offered by RW Andrew Gruber, PSGW, and dinner was offered by WB Harry Guthertz, reigning Master of the Lodge.

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Also on December 7, 1969, MW Manuel M. Crudo, Sis. Visitacion S. Crudo, Bro. Manuel Crudo, Jr. and WB N. Melocoton motored to Olongapo City to be present at the award ceremonies of the Teodoro R. Yangco Chapter, Order of DeMolay, Awardees that day were: Bro. Josefino M. Jose who received the Chevalier degree; Bro. Antonio W. Ramos, MC, who was awarded the Representative DeMolay honor for 1969; and Hon. Amelia J. Gordon, City Mayor of Olongapo who received a medal of appreciation for outstanding service to the DeMolays of Olongapo City. She gave encouragement and inspiration to the DeMolay boys of the city by giving them the opportunity for public service in making electrical surveys and street planning for the city. In her remarks after the award, Mayor Gordon expressed her gratitude to the boys for their unselfish service. She also thanked the Masonic community of Olongapo for their assistance in her administration which the Masons and Eastern Stars of the city have been giving her. Musical numbers in the program were rendered by the Jodems, a choral group composed of Jobies and DeMolays in the city.

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Jimmy Corpus, PMC, T. R. Yangco Chapter, OdeM, in recounting the activities of their chapter, stated that the boys, many of whom are college students taking technical courses in Manila, helped the city administration in making electrical and traffic surveys for the city. After the elections, they helped clean-up the city by taking down political posters from electric posts, public and private buildings. Last Rizal Day, the DeMolays and Jobies participated in the civic parade with marching units and symbolic floats.

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Last December 14, 1969, Bethel No. 2, International Order of Job's Daughters, Manila, initiated the three daughters of Dad Ben Beltrano. Seeing the initiatory ceremonies for the first time, Dad Beltrano said that he was much impressed by the solemnity of the work. So pleased was he that while his daughters had already prepared and served sand-

Turn to next page

wiches and soft drinks after the meeting, he slipped out and came back with ice cream and cakes for the Jobies, guardians and guests present. Dad Beltrano said that he was offering the special extra refreshments to the Daughters for doing the initiatory rites so well.

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Mom Octaviano, one of the guardians of Bethel No. 4, Iloilo City, reported that the Daughters of her Bethel and the DeMolays of the Iloilo chapter, went out caroling on December 17, 1969 and came home with ₱199.00 as gifts from the Masons and their ladies to whom they sang Christmas carols. The young ones came home tired and happy that they have a beginning fund for the Third Annual Youth Conference which is set for June 16-20, 1970 in Iloilo.

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In commemoration of the first anniversary of Graciano Lopez Jaena Chapter, OdeM, the boys held an oratorical contest on the life of Filipino journalist and hero, Graciano Lopez Jaena, after whom the chapter was named. The contest was held at the Rose Memorial Hall of Central Philippine University on December 18, 1969.

Nine speakers were the finalists in the contest. The Board of Judges, composed of Dr. Agustin Pulido, Mr. Honorio Española and Miss Thelma Villanueva awarded First Place to Edmund Arias; Second Place to Benjamin Estuche; and Third Place to Rolando Vedeja.

Composing the Advisory Council of the Chapter are: Dad Manuel O. Obligacion, Chairman and Members: Dad Federico Gallano, Dad Teofilo Marte, Dad Gil Octaviano, Dad Antonio Sustento, Dad Mariano Sy Bon Tong, Dad Antonio de la Cruz, Dad Felix Regalado and Dad Dominador Aujero.

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The Frank S. Land Memorial Chapter, OdeM, sponsored by Kanlaon Lodge No. 64, York Rite Bodies and Visayas Scottish Rite Bodies, was instituted by Dad Manuel M. Crudo, Grand Master and Executive Officer of the DeMolay Supreme Council for the Philippines, Guam and Okinawa, on December 21, 1969.

On December 20, DeMolay brothers from Leon Kilat Chapter, Dumaguete City and Graciano Lopez Jaena Chapter, Iloilo City, arrived in Bacolod to help in initiating twenty-two of its charter members and the following day after institution, the following officers were installed: Master Councilor, Dennis Defensor; Senior Councilor, Gene Drilon; Junior Councilor, Jordan Tiangson; Treasurer, Martin Aguilar; Scribe, Henry Acot; Senior Deacon, Saul Siasat; Junior Deacon, Perfecto Togle, Jr.; Senior Steward, Joel Santibañez; Junior Steward, Thor Familiaran; Chaplain, Gregorio Catolico; Almoner, Arthur Dicoy; Marshal, Benito Jalandoon, Jr; Standard Bearer, Pierre Togle, Jr.; Orator, Glen Aguilar; Sentinel, Jimmy Lam; Organist, Enrique Maravilla, Jr. and Preceptors; Valeriano Dominguez, Japte Palabrica, Jr.; Joy Castandielo, Michael Tambasen, Ephraim Telog, Arthur Dicoy and Enrique Maravilla, Jr. △

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Mourn not the passing time that's logged
As summer turns to fall.
What's been is blurred; the future's fogged.
What's real is now; this moment—all.

— Bill McCullam.



Pictured above are several brother Masons, their sons, in-laws, and grandchildren, sponsors of "The Young Masons," a popular basketball team. It was initiated in the last week of November by Bro. Senior Warden-elect Rodolfo C. Beltran. Captain Ball is Emmanuel Macapagal (fourth from left, kneeling); Assistant Captain Ball is Reynaldo Sinaguinan (sixth from right, standing). They have always been admonished to play fair and square.

The coaches are Bros. Erasto Manuel and Benedicto Ramos, while the Athletic Managers are WB Pantas V. Macapagal and Samuel R. Vigilia, all of Cabanatuan Lodge No. 53, Cabanatuan City. The athletic uniforms and equipment were donated mostly by the brethren and other civic-minded citizens of the city and Nueva Ecija Province. WB Pantas V. Macapagal, PM



Brethren and ladies of Juan Sumulong Lodge No. 169 offer Xmas lunch for residents of Childrens' Garden, Taytay, Rizal. In white shirt in the left foreground is WB Harry Guthertz, Master of the Lodge.

EASTERN STAR IN GRADUATION RECITAL

Sis. Angeles Pizaña Navarro, Associate Conductress of Kalaw Chapter No. 9, OES, held her graduation recital for the Degree of Bachelor of Music, Voice Major, in the Music Dept. of Santa Isabel College, on January 11, 1970 at the Auditorium of the college. Sis. Navarro is a scholar of the Mary Ford Foundation.

Her program consisted of compositions by Massenet, Bellini, Schubert, Schumann, Brahms, Straus, Duparc, Chausson, Barber, Hageman, Obradors, Leoncavallo, and Felipe Padilla de Leon. Sis Navarro, soprano, impressed her audience with the ease and flexibility of her voice as she sang difficult arias from famous operas. Both Sis. and Bro. Navarro sing with the Ladies of Melody and the Scottish Rite Chorale.

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SUPREME COUNCIL HOLDS 20th. SESSION...

The Supreme Council of the Thirty-third and Last Degree, Ancient and Accepted Scottish Rite of the Republic of the Philippines, held its 20th. annual session at the Scottish Rite Temple from Thursday, February 12 through Saturday, February 14, 1970.

The sessions commenced at three o'clock in the afternoon of each day. As an innovation to previous annual sessions, Masonic conferences were held in the morning of each day of the annual sessions. The theme of the conference was: "Masonry and the Crisis of our Time." Ill. Domingo C. Bascarra, 33°, presided over the sessions.

A salient feature of the final day of the conference was the presentation of the Aguinaldo pageant, "Aguinaldo, Masonry and the Struggle for Freedom." Families and friends of Masons were present at the presentation.

Group leaders and delegates to the conference discussed many topics concurrent with the theme on what Masonry is today and what we would want it to be.

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BETHEL NO. 2 INSTALLS OFFICERS

The officers of Bethel No. 2, Manila, International Order of Job's Daughters, installed their officers for the first semester of 1970 at the Jose Abad Santos Hall of Plaridel Masonic Temple on January 11, 1970.

Those installed are: Daughters Josefina Gonzalez, Honored Queen; Trinidad Aquino, Senior Princess; Grace Amistoso, Junior Princess; Belinda Fontelera, Guide; Leilani Velasco, Marshal; Deborah Gacheco, Senior Custodian; Agnes de Leon, Junior Custodian; Minerva Alcala, Musician; Jeanne Jacob, PHQ, Recorder; Erlinda Cunamay, Treasurer; Norma Majaba, Chaplain; Virginia Padua, Librarian; Margarita Beltrano, First Messenger; Rosemarie Simangan, Second Messenger; Stephanie Cudal, Third Messenger; Elizabeth Beltrano, Fourth Messenger; Evangeline Beltrano, Fifth Messen- Daisy Beltran, Inner Guard; and Portia Cabrera, Outer Guard.

Installing Officers were: Lilia Melocoton, PHQ, Guide; Cora Luz Melocoton, PIP, Marshal; Zenaida Alvarado, Chaplain; Melanie Suncuaco, Musician; Vida Dacanay, Junior Custodian; Portia Cordova, Senior Custodian; Jeanne Jacob, PHQ, Installing Queen. Daughter Nympha Edralin, PHQ, was Installing Hostess.

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A happy marriage is the union of two good forgivers.

— Robert Quillen.

GRAND LODGE OFFICERS

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

BOARD FOR GENERAL PURPOSES

1. Cenon S. Cervantes, PGM, *President*
2. Vicente Y. Orosa, PGM, *Vice President*
3. William C. Councell, JGW, *Secretary*
4. Edgar L. Shepley, DGM
5. Damaso C. Tria, SGW
6. Esteban Munarriz, PGM, GS
7. Jose C. Velo, PM
8. Charles S. Mosebrook, PGM
9. Raymond E. Wilmarth, PGM
10. Mariano Q. Tinio, PGM
11. William H. Quasha, PGM
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 Varias
District No. 6 .... Carlos M. Ferrer	District No. 18 .... Isagani S. Bella
District No. 7 .... Marcelino P. Dysangco	District No. 19 .... Jainal D. Rasul
District No. 8 .... Desiderio P. Hebron	District No. 20 .... John S. Homburg
District No. 9 .... Lorenzo N. Talatala	District No. 21 .... William MacDonald
District No. 10 .... Eliseo P. David	District No. 22 .... William G. Kunkle
District No. 11 .... Ricardo C. Buenafe	District No. 23 .... Rufino S. Roque, Sr.
District No. 12 .... Luis E. Makayan	District No. 24 .... Clemente M. Nava

District No. 25 ....Aniceto Belisario

THE LETTER "G"

He entered the Lodge and filled each chair,
Was sent to the East and presided there,
He could give the lecture of each degree,
But fell down on the letter "G".

Though he said each head must "in honor bow",
Yet out of the Lodge he forgot, somehow,
For from his careless and prayerless lip,
The name Jehovah would ofttimes slip.

He recited the lecture with solemn tone,
When the letter "G" to the Lodge was shown,
But we knew at once why the world did scoff,
When he heard this man with his apron off.

The Fellowcraft, too, when the Lodge was through,
Listened as you and I would do,
But the work though finely exemplified,
Was spoiled by his talk in the room outside.

For no one did as the Master said,
Not a humble bow from a single head,
So the Fellowcraft thought as he said goodnight,
"I will talk as before and 'twill be all right.

If Masonry does what we claim for it,
We should guard our tongue lest we forget
To use that great high Name with care,
While employed at work or engaged in prayer.

For the world is watching both you and me,
To see if we honor the letter "G",
And our lives and teachings they compare,
To see if we are plumb on the square.

—Anon.