

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Raymond E. Wilmarth, PGM, Grand Master of Ceremonies, extreme right, leads Grand Lodge officers for installation. Left to right: RW Ruperto Demonteverde, Junior Grand Warden; RW William C. Cuncell, Senior Grand Warden; RW Damaso C. Tria, Deputy Grand Master; and MW Edgar L. Shepley, Grand Master. Ceremonies were held on April 30, 1970.

VOL. XLVII

No. 5



May

1970

The Cabletow

Published monthly by the Cabletow, Inc. in the interest of the Grand Lodge of the Philippines. Office of Publication: Suite 12, Plaridel Temple Annex, 1440 San Marcelino, Manila D-406, Tel. 59-71-85. Re-entered as second class mail matter at the Manila Post Office on June 16, 1962.

This publication is made possible by annual contributions of Master Masons on the rolls of the Grand Lodge of the Philippines.

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Grand Master's Message:

IN THE TEMPO OF OUR TIMES

In this, my first message as your Grand Master, I wish to avail of the opportunity to thank all of you for electing me to this position. I am most sincerely appreciative of your confidence in me and will exert all efforts to deserve it.

No person, however capable, can arrive at this point alone. He must have the advice, criticism and assistance of his Brethren. I acknowledge this and thank you all for it.

Our program for this Masonic year is geared to the tempo of our times and designed to awaken in each of us the necessity of actively participating in the issues of the day. It will emphasize that inaction and passive hope is a thing of the past and that we can no longer sit idly waiting for things to turn out as we wish.

We shall continue emphasizing youth support and expect to provide guidelines to assist you in developing the means to preserve our youth from the insidious dangers actively working to disrupt and alienate them. Preservation and proper guidance of the young people who will soon become leaders is essential if we expect to improve our society.

There are other programs which we will initiate and these will be announced at a later date.

No program, however timely or however well it may be designed, will ever succeed without the full cooperation of the Brethren. If we expect to make ourselves heard and to make Masonic influence felt, each of us must resolve to do his part. None of us can assume that he is not needed or that it will make no difference if he does not participate. If we are to take an active stand, it is essential that all of us become involved.

△


EDGAR L. SHEPLEY
Grand Master

PRAISEPONSIBILITY

With privileges, come responsibilities, so it is said. Praise is a privilege, not a right. Being praised for being praiseworthy, puts a responsibility on he who is praised to keep on being praiseworthy. Hence, the maverick word above: "praiseponsibility".

We have received letters from abroad telling us that the correspondents concerned have nothing but praise for young Philippine Masons who emigrate — part of the brain drain — to the U.S. and Canada as professionals and technical men, and who are eager to visit U.S. and Canadian Lodges, be tested therefor, and after a while feel at home, oftentimes helping in their degree work.

We who are based here cannot help feeling proud of our brethren who go abroad and put in this kind of interest in worldwide Masonry.

Their interest and decision to help warm the cockles of our hearts and we have nothing but encouragement for them. The Great Architect of the Universe bless these young Philippine Freemasons! Theirs is a responsibility all right, but we know they will not prove unfalse to the trust that they carry with them. 


* * *

THEY GO; THEY COME

As is customary at this time of the year, the set of Grand Lodge officers of the year before bow out and a new set of officers for the 1970-71 term move in.

To the officers who bowed out, our congratulations for work well done and to the new set of officers who moved in, our words of welcome.

It is not for us to pass words of censure or praise of a personal nature because we do not have any. Even comparisons are oddious; we prefer not to engage in it. For we know every officer has done his best for the good of Freemasonry in this our country and we are proud of them.

So, to all our Grand Lodge officers, our cordial words of well-wishing. We are certain they will do their best for to them, as it is to us, Freemasonry is much bigger than any Freemason or group of them. 

MW Edgar L. Shepley

Grand Master

BIO-DATA:

MW Shepley was born in Sparks, Nevada, U.S.A. on July 28, 1910. He received his early education in his home town where he graduated from high school in 1928. He graduated from the University of Nevada in 1933 with a Bachelor of Arts degree in Business Administration.

He was employed in 1934 by Associated Oil Co., a predecessor of Getty Oil, as a laborer. From there he worked up to his present position as Vice-President for Operations and Assistant General Manager in the Philippines. He came to our shores in October, 1951.

In 1936 he married his childhood sweetheart, the former Elva Watson, also of Sparks and, with her, has been active in the Order of Eastern Star since 1941. The Shepleys served as Worthy Matron and Patron of Mayon Chapter No. 1, OES in 1965, and are honorary members of Rosario Villaruel Chapter No. 2.

Our new Grand Master joined the Order of DeMolay in 1926 and served as his Chapter's Master Councilor in 1928. He has received almost all the DeMolay honors including the Chevalier Degree and the Legion of Honor.

He became a Master Mason in Wadsworth Lodge No. 25, F&M in Sparks, Nevada in September, 1934 where he held several appointive offices. He affiliated with Corregidor-Southern Cross Lodge No. 3 in 1959 and served as its Master for two years, 1962 and 1963.

MW Shepley became a Scottish Rite Mason and a member of the Aahmes Shrine Temple, AAONMS in 1946. He is also an honorary member of Aloha Temple. In 1960 he affiliated with Manila Bodies, A&ASR where he held all the Oriental offices. He was crowned a 33°, Inspector General Honorary, in 1969 and crowned a Sovereign Grand Inspector General of the Supreme Council, 33°, A&ASR in February, 1970.

Our Grand Master is also a member of the York Rite Bodies, having taken his degrees in 1959. He was High Priest of Luzon Chapter No. 1 in 1966 and is presently the Captain General of Far East Commandery No. 1. He is also a member of Asoka Conclave,

INAUGURAL ADDRESS:

Most Worshipful Past Grand Masters, Right Worshipful Sirs, Very Worshipful Sirs, Brethren, Ladies and Gentlemen.

It is with mixed emotions that I stand before you and I am not at all certain which of them predominate.

It is given to few men to occupy the exalted position into which I have just been installed and it is needless to say that I am extremely proud of the confidence you have reposed in me.

I also have a feeling of humility because of this confidence, and of gratitude to all who have helped me along the way, because I well realize that no person can arrive at this point alone and unaided, but must have the advice, assistance, encouragement and criticism of many able people. I acknowledge this assistance and thank you all sincerely.

I wish to thank that wonderful group of Past Grand Masters: MW Chas. Mosebrook who started me working in the Grand Lodge; MW Cenon Cervantes whose watchful care guided me along the straight path; MW Esteban Munarriz, who taught me tact and diplomacy; MW Wm. H. Quasha and MW Mariano Q. Tinio who taught me Masonic law and procedure; MW Raymond

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Red Cross of Constantine.

MW Shepley has served the Grand Lodge of the Philippines in various capacities since 1964 and was Grand Orator in 1966. He was elected Junior Grand Warden in 1967, Senior Grand Warden in 1968, Deputy Grand Master in 1969 and Grand Master in 1970. △

— H. P. Oliveros, SGL

E. Wilmarth for his wise counsel and sound suggestions; MW Joseph E. Schon who gave me the opportunity to assume greater responsibilities; and MW Manuel M. Crudo who taught me the value of patience and perseverance.

There are two other people, without whose assistance it would have been impossible for me to reach this position, who deserve special public acknowledgment: Bro. Bill Hagans, the president of my company, who, at some inconvenience to himself, made it possible for me to continue my Masonic activities through his quiet understanding and support; and my wife, to whom I owe the most thanks of all. She has uncomplainingly subordinated our home life to the demands of my responsibilities and has encourage me when I despaired. She has involved herself cheerfully every time I have asked her to help and her confidence in me has never faltered.

Every Grand Master has in mind certain things he would like to do, programs he wants to initiate and projects he hopes to complete during his term.

I, too, have certain objectives which I intend to pursue and which, if attained, will enhance the image of our fraternity and strengthen the cohesiveness which exists among us.

I do not believe in making high sounding promises, which have little possibility of fulfillment, merely because they sound good. Our program this year will be simple as it is geared to the demands of our times and, to my mind very realistic, it should have a positive effect.

We intend to continue those excellent projects of our predecessors. Youth support will receive appropriate emphasis, for it is only by proper guidance of our young people that we can hope to achieve a

better future. Thru active, constructive support of today's young men and women we can do our best toward making tomorrow's adults more capable of properly handling the conditions in their world.

Ecumenical efforts will be maintained with the objective of improving the rapport which is beginning to exist between Masonry and the Catholic Church in the Philippines. If a better understanding can be achieved, it will be of great mutual benefit and result in the elimination of many irritants. We have many common objectives and cooperation in pursuing them will make their achievement much easier.

We feel that more emphasis should be given to the perfection of ritualistic work and understanding of the moral lessons it teaches, in order to make us more aware of our awesome Masonic responsibilities.

We shall try to overcome the feeling that membership in our fraternity should be kept secret. Being a Freemason is something to be proud of. We are a special people with the noblest of ideals and there is no reason to hide this fact.

Within permissible limits we shall strive to align our organization to harmonize with the tempo of the times. We hope to infuse it with new vigor and awaken a compulsion in our individual members to take an active part in the shaping of the destiny of our nation.

We feel that it is time to come out of our shell. Discard our reticence, and participate in the task of solving the problems with which we are faced. It is time for us to become involved to the maximum possible within the limits of our constitution and other regulations.

I feel that we can act in the field of social reforms but we cannot, as

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Temples in the Hearts of Men

BRO. FLORENTINO FLOR (102)

(Address delivered by Bro. Florentino Flor (102) at the Joint Installation of Officers of Maguindananaw Lodge No. 40 and Macajalar Lodge No. 184, Cagayan de Oro City, on January 24, 1970. Bro. Flor is Asst. Chief State Prosecutor and Chief, Adm. Div. of the Dept. of Justice.)

It gives me a very thrilling feeling to be with the Masons — the builders of faith, the builders of love, the builders of hope, the Masons who build temples in the hearts of men and among nations. I would like to be with men who are builders — for builders believe in performance— in action — in works of faith, charity and joy.

Several years ago, I heard Monsignor Isabelo delos Reyes, Jr., Supreme Bishop of the Philippine Independent Church, give the opening prayer in a national celebration. The prayer ran this way —

“Almighty God, who created all men of one blood and flesh, hasten the day when all men shall have one spirit — the spirit of love, brotherhood, justice and peace. Amen.”

Love, brotherhood, justice and peace — these are the over-riding objectives of all Masons, and all people who believe in one God — father of all mankind. I shall therefore talk a little bit about four eternal flames of Freemasonry — love, brotherhood, justice and peace.

LOVE — the greatest word in the dictionary. God himself is love. We are all children of love. We are the products of love, and we are under obligation to likewise produce love. For love is a every contagious commodity. Love begets love. In Spanish, “Amor con amor se paga.” We should love everybody not because everybody is lovable, but because we are loving and lovable ourselves.

Our perpetual aim is to spread

the gospel of love — loving everyone everyday, and doing things out of love, and for the sake of loving, the time will come when love becomes part of our own nature. And I dare you to put to memory that here in Cagayan de Oro City — We started to say — “Go spread the word, and tell all passers-by — that in this little world — men and women know how to love.”

Then, let me speak about BROTHERHOOD — Masonry is a brotherhood of lovers, it is brotherhood of men that transcends creed, color, religion and social status. It is the finest brotherhood — a brotherhood based on the fatherhood of God, and the brotherhood of all men. Our purpose, therefore, is to make all men to be our brothers in a very real sense — in that we should be possessed of one mind and spirit.

One day there was a beggar begging in the streets of Manila. He came to approach me begging for alms. But unfortunately at that precise moment, I had no money. I forgot to bring my wallet with me. And so I had nothing to give, but I told the beggar — “Sorry, brother, I have no money now.” But he answered back. “That’s more than sufficient, because you are the first well-dressed man who called me a “Brother.” The beggar was so glad and so titillated when I addressed him “brother.” But that is the truth — the beggar is my brother. He is your brother. If only all of us can come to realize that even the most

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In the Grand Lodge

At the family residence of the late WB Rafael F. Trias, Sr., PM, Pintong Bato Lodge No. 51, Bacoor, Cavite, Grand Lodge officers headed by MW Manuel M. Crudo, MW Esteban Munarriz, and others, gave Masonic funeral services for the late Brother on March 7, 1970.

MW Crudo presided at the ceremonies; eulogies were said by MW Emilio P. Virata, PGM, and WB Escolastico Cuevas, PM. Bro. Rafael M. Trias, Jr., (51), gave the response for the family. Hymns were sung by the Iglesia Evangelica Unida de Cristo Male Choir.

* * *

On March 24, 1970, Grand Lodge officers, also headed by MW Crudo, gave funeral rites for the late WB Dionisio Guevara, PM, at the Masonic Temple of Mt. Mainam Lodge No. 49 at Naic, Cavite. Also in Cavite, at Imus, MW Crudo and VW Teotimo Juan, assisted in funeral ceremonies for the late WB Romualdo Samano, PM and Life Member of Pilar Lodge No. 15 on April 9, 1970. As usual, Masonic funeral services being well-attended by the brethren province-wide, the services at Naic and Imus were crowded.

* * *

In the Grand Lodge, most of the month was spent at the desk by the Grand Master and Grand Wardens and Deputy Grand Master. They worked on annual reports, preparing them or looking them over before publication for distribution at the annual Grand Lodge Communication of April 28, 29 & 30. They met in committees and supervised the improvements and recon-

struction work in the temple. A new room on the second floor has been refurbished for the Eastern Stars and Jobies, which room serves as a lounge and powder room for the ladies who visit us.

Palma and McFie halls, the two smaller Lodge halls in Plaridel Temple, have been refurbished with indirect lighting and airconditioning. Palma Hall has been enlarged a little while McFie Hall, though the same in size as before, has been refurbished with indirect lighting and more electric fans. The improvements were done by WB Narciso Roque, PM, (4) and his son-in-law, Bro. Angelito Bernardo, who own a construction firm.

* * *

It was a beautiful memorial service the Grand Lodge held at the Cathedral of the Holy Child on April 27, 1970, the day before the official start of the Annual Communication. All the appendant branches of Freemasonry were there and took part in the impressive ceremonies. Those taking part in the program were in the regalia of their Orders.

Musical numbers were beautifully sung by the Ladies of Melody and the Scottish Rite Chorale. Present and/or taking part, besides MW Manuel Crudo, PGM, were brethren of the York Rite, the Scottish Rite, the Amaranth, Eastern Star, Rainbow, Job's Daughters and DeMolay.

* * *

First in the history of the Grand Lodge of the Philippines, MW Edgar L. Shepley, our new Grand Mas-

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Philosophy of Life:

Happiness from Calm...

WB EUGENIO PADUA, PM (51)

Stoicism was founded (280 B.C.) by Zeno of Citium, (340-270 B.C.). This is a philosophy of courageous submission to the laws of nature. Like Platonism, Aristotelianism and Epicureanism, it has left its mark on Christianity — perhaps more deeply than the others.

When the Romans conquered Greece they brought back with them to Rome some Greek philosophers as a part of their spoils of war. Most of these were of the Stoic school. The "slaves" who became teachers to the Roman conquerors were treated well and highly esteemed; their positions being something like that of a domestic chaplains.

It was supremely fortunate, indeed, for the world that the Roman conquerors were not also destroyers and had sense enough to preserve and learn the superior Greek culture.

There have been many Romans who became Stoic philosophers themselves; such as, Cicero (who was put to death in 43 B.C. for fighting with Pompey against Caesar); Seneca (who was born in Spain the same year Jesus was at Bethlehem and became a tutor of Nero who later ordered him to die, in A.D. 65); Marcus Aurelius (A.D. 121-180, who persecuted the Christians during his reign believing it his duty as guardian of the State to suppress what appeared to be rebellion against the empire).

Shakespeare (16th-c), Spinoza (17th-c), Kant (18th-c), Goethe (18-19th-c) and Walt Whitman (19th-c) had been powerfully influenced by the Stoic philosophy.

The Stoics advocate a reliance

upon the laws of nature and a courageous acceptance of whatever happens.

"If you cannot raise your achievement to the level of your ambition," they say, "lower your ambition to the level of your achievement."

Further: "We have been given two ears and one tongue so we may hear twice as much as we talk."

"The highest aim of man is to lead a virtuous life actively as well as passively, and to work for justice and condemn injustice."

"It never pays to be unjust."

"A happy life consists in a mind which is free, upright, undaunted and steadfast in the face of ill as well as of good fortune and the highest good is a cheerful acceptance of your fate."

The Greek, Epictetus (A.D. 60-120), a "slave" in Rome, who became a Stoic philosopher there, says: "Destroy your enemies by turning them into friends."

In A.D. 52, when Paul was preaching in Athens, he found an altar on which was written: "To the Unknown God." On that occasion he met with some Stoic and Epicurean philosophers, who, upon hearing him preach Jesus and the Resurrection, remarked that he seemed to be setting up "new gods!" They then brought him to Dionysius, a prominent life member of the venerable Criminal Court of Areopagus in Athens. This eminent Athenian was converted to Christianity and later became the first bishop of Athens. (He was martyred in Paris years later.)

Stephen, the First Christian

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Martyr after Jesus, stoically steeled himself when, while being stoned to death by the Sandhedrin's agents under the command of Saul of Tarsus, kept a smile on his face until he breathed his last.

Stephen's stoic death was to haunt Saul and later became one of the causes of his conversion in A.D. 37 as Paul, The First Christian.

In Paul's thirty years of missionary journeyings and sufferings it was the stoic spirit of Christianity that sustained him until he was beheaded in Rome in A.D. 67 during Nero's great persecution of the Christians. On the same day in A.D. 67 Peter, the First Apostle, met his death stoically on the cross — with his head downward, at his own request, for he did not feel worthy to be put to death in the same manner as his Master.

It was with stoicism that Jesus, in his great agony and almost unbearable anguish, shed trickles of bloody sweat from His brow while in the park at Gethsemane before His arrest and final crucifixion!

Thousands of Christians died stoically by crucifixion, an accursed and awful mode of punishment, which was happily abolished when Constantine the Great (who reigned 306-337) issued an edict of toleration in 313. (Constantine, in his vision, saw the Cross and the words "in hoc signo vinces" before the Battle of Saxa Rubra on October 28, 312. He was not baptized as a Christian until he was dying in 337.)

The British poet, William Ernest Henley (19th-c), suffering from poverty and pain, with stoic fortitude in the face of cruel blows of fate, wrote, in "Invictus," of his bloody but unbowed head and of being the unafraid "Master of my Fate, Captain of my Soul."

And that invalid English girl, Sarah Flower Adams, author of "Nearer my God to Thee," also suffering from disease and loneliness,

BRO. VICENTE P. ESCARIAN, FIRST PRIZE WINNER IN SCIENCE FAIR

Bro. Vicente P. Escarian, member of Juan S. Alano Lodge No. 137, F & A. M., Basilan City, won first prize in the college category of the National Science Development Board Fair held at its compound in Manila during the first week of February on the subject. "An Investigative Study of Fern."

His paper delved into the anatomy, taxonomy, alteration of generation, distribution and the uses and importance of ferns. For this composition, he won a cash prize of ₱600.00, a wished prize of ₱200.00 and a gold medal offered by President Ferdinand E. Marcos. Before this national contest, he represented Basilan City in the regional science fair held in Jolo, Sulu, during the first week of January, where he also won first prize, thus entitling him to a participation in the national science fair in Manila.

Bro. Vicente P. Escarian is an employee of the City Mayor's office of Basilan City and at the same time a student in Claret College of that city.

Our warmest congratulations to Bro. Escarian. △

—Luis M. Sirilan, DDGM, Secretary

stoically dedicated her pains, her woes, as "steps unto Heaven." Paraphrased, the poem says: Even though it be a cross that raiseth me, even though darkness be over me, even though my resting place be a hard stone, yet, despite these stony griefs and all my woes, my waking thoughts and my song shall always be bright with praise of God!

It was with stoicism that our national hero, Jose Rizal, turned around to face the firing squad at the

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On Becoming a Mason

BRO. EMMANUEL ESPINO GOCO (122)

In Matthew 12: 34-35 we find these words: "x x x for out of the abundance of the heart the mouth speaketh; a good man out of good treasure bringeth forth good things."

These are the inspiring words that motivated me to write for the second time as a Master Mason; a reflection of the abundant light from our ancient fraternity; for the guidance and instructions afforded me by more-informed brethren of our lodge; for the love, warm affection and courtesy they have accorded me as a stranger and as a "traveler", which I consider "good treasures" in the continuance of friendship and brotherly love.

But above all, I can never forget that wonderful and mystical experience I had on being obligated upon the Volume of the Sacred Law.

I came and was brought up from a so-called "Biblical Family" with all our names having been taken thence; and the Holy Bible being the first book read to me by my beloved mother as a young boy. It was the same sacred book taught to us at Sunday School. I had learned to love and cherish it, and I was fairly conversant with its beautiful verses and passages. When I became a Mason I just as readily accepted and adopted it as the only rule and guide of my faith.

But this one great thing I cannot forget in my life; that solemn moment when I was told to kneel before our sacred altar and kissed the Sacred Book (which I was never taught to do since my boyhood) upon which I had been obligated. As a Man and as a Mason, I was

not ashamed to shed tears in the presence of the brethren; tears of joy, awe and reverence — a manifestation of my gratitude to that Great Ruler and Architect of the Universe, who not only created me a man out of dust but also enabled me to be a Master Mason in spite of my coming from the domain of the profane.

To me that was a moment of heart-cleansing; of soul-searching; and of spirit-lifting. That unique and memorable event I can never forget to the last day of my life. It is of these that I speak and write out of the abundance of my heart. Things which cannot be acquired in terms of gold or money. Treasures which could only be had from God Himself who is the personification of all goodness. Like the Great Psalmist David, I cannot help but give praise: "Oh, thanks be unto the Lord, for He is Good; for His mercy endureth forever."

As our Grand Master Hiram Abif whom I have exemplified in that drama of immortality, I passed from death unto life. From a son of darkness, I became a son of light. From my old nature, I became a new creature — "old things are passed away; behold, all things are become new."

From the quarry of darkness and ignorance I was hewn as a rough ashlar, but through the working tools of our ancient institution, I was polished to be made a perfect ashlar.

In the newness of this Masonic life, what am I to do? On becoming a Master Mason, what shall be my mission? Shall I be an Acacia with-

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Clandestine Freemasonry

WB CALIXTO B. ANTONIO, PM (29)

The Master of a Lodge admonishes the members, especially the new Master Masons, not to visit clandestine lodges nor converse masonically with clandestine Masons. What is clandestine Freemasonry? This term was first used Masonically in the constitution of 1784 issued by the Grand Lodge of England (modern) but is not eminently appropriate to the use made of it. It means secret, hidden, private, or concealed, which might be said of many Masonic bodies. It also means underhanded, stealthy, sly, furtive, but many of the so-called clandestine bodies are quite open, aggressive, ambitious and eager to defend themselves. The word also means fraudulent, but the trouble there is that frequently each body involved in the dispute calls itself regular and other clandestine. The name is usually applied to a body, because of its failure to secure and hold a warrant, charter, or other authority to exist issued by some superior body having power to grant it. It must also be observed that a clandestine or irregular body is often called such, not from the character of the body itself, but because it is deemed out of place. Thus, a lodge established by the Grand Lodge of England in the United States would be considered unlawful and might be called clandestine. On the other hand, a lodge warranted by the Grand Orient of France in France is considered by the Grand Lodge of England and many American Grand Lodges to be illegal and possibly clandestine, because of what they considered the un-Masonic character of the Grand Orient.

Clandestine on legal ground was

asserted increasingly as Freemasonry grew in number and extent, as its laws became more detailed and exacting. Prior to the Grand Lodge era, the term clandestine was unknown in Freemasonry. Any five or six Freemasons can form a lodge, either temporary or permanent, make Masons, and do what other lodges do. Hence, almost any lodge that was opened was just and perfect. After 1723, lodges affiliated with the Grand Lodge should be formed only pursuant to warrant of the Grand Master as provided in Regulation VIII. In the 18th century, such lodges were said to be regular and well governed, or just and legally constituted or duly and lawfully formed. In recent years the same idea has been expressed as regular or recognized.

In addition to what may be called clandestine on legal grounds, there is clandestine for doctrinal reasons, that is, a body is so unmindful of true Masonic doctrine, practice, dogma, or character as to be partly or wholly un-Masonic and, hence unlawful. If true, this disqualifies a body and all its off-springs everywhere. Some are called atheistic, because they do not require a belief in God or do not display the Bible on the altar.

What may be considered another type of clandestine though not exactly such, is the fraudulent, bogus, or confidence game type of false Masonic body, with various lures and deceptions, some claiming to be Masonic or using Craft names, insignia, and forms, but obviously only money-making devices, so crude as to catch the careless. △

Let Brotherly Love...

VW LORENZO N. TALATALA, DDGM

On our first admission into the Lodge of Master Masons, it was deeply impressed upon us that *brotherly love* is one of the three most important tenets of Freemasonry which should be contained within the repository of our faithful breasts. We soon realized as we advanced further our knowledge in Masonry, that it is the source of strength and the cohesive force that binds Masons together into one sacred band of friends and brothers. So strong, indeed, is its influence upon Masonry, that without it, the Fraternity can not exist as it is today. It is, however, indispensable, that brotherly love should not be misrepresented by empty words alone, but rather by kind and magnanimous deeds, linked together by a strong feeling of sincerity and a real desire to treat brothers the way they should be, otherwise, this Fraternity handed down to us by ancient brethren can not convey much meaning of this, our present Masonic generation. It can not long survive.

In our various travels in the different places of this country, however, we notice an interesting comparison in the practice of brotherly love and fraternal hospitality, between the brethren in the rural areas on one hand, and the brethren in the urban areas, on the other. In the province, even if a brother has never been there before, upon meeting a brother, he immediately feels wonderfully relaxed. He right away feels at home with the newly-met brother. Both of them, sooner than they could realize it, acquire the feeling of familiarity with each other, as if they have grown up from boyhood together and that after all,

this world, is indeed much smaller than they had imagined before. The brother in the province takes care of his visiting brother, accompanies him around to meet the other brethren, invites him to his home, provides him with transportation if he does not have one, and helps him accomplish his mission in the locality. The more brethren he meets, the more satisfaction he gets. It is interesting to note, that the brethren in the provinces are very closely knitted together among themselves. They visit one another regularly, especially when a brother or a member of his family is ill. Family celebrations are well attended by the brethren. During town fiestas, go to the house of a brother and there you will meet many of our brethren, an indication that fraternal hospitality is truly alive among the provincial brethren.

On the other hand, the practice of brotherly love in the city, seems to be mostly limited to the four walls of the Lodge. After the meeting, the brethren seldom meet with one another outside the Lodge. This is understandable, in view of the daily activities of the people in this busy overcrowded metropolis. Every person has to be on his own and the brethren have very little time left for each other outside the Lodge, thus preventing us in the due observance of the lessons taught us by the twenty-four inch gauge. While it is true, that Manila is the home of the Grand Lodge of Free and Accepted Masons of the Philippines, the brethren from the province feel that the attention they receive from us while in the city, leaves much to

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be desired, except in few instances where full credit should be given to whom it is due. In the city, in spite of the numerous Masonic population, a brother who gets sick at home or in the hospital does not get the individual attention from the city brethren. There are some noteworthy exceptions to this however, but such are the exceptions that prove the rule. In the city, many brethren are virtual strangers in their own Lodge, and sometimes, to one another. This is to be expected, considering that the average attendance in the different Lodges, at every meeting, is somewhere in the neighborhood of twenty per cent only of the total membership — at times much less. Moreover, the same faces of the brethren are the only ones seen over and over again, while the rest remain perennially absent for months — even years, as to be consigned to oblivion, from the rest of the brethren. At times, even their home addresses remain unknown to the Secretary of the Lodge. What then could this really mean to us? It only shows that brotherly love and care for the mother Lodge is lamentably wanting among many of our members. While this situation may also exist in some instances in the provinces, as a whole, the conditions therein are preponderantly better.

Brotherly love distinguishes Masonry from any other organization, be it religious, civic or social. By it, people of divergent faiths, opinions and callings are banded together into one big family under God. Thus, amidst this current national crisis, amidst chaos, dissensions and disorder, the remaining ray of hope for our people today, is, to enjoin our national leaders, who, in spite of political controversies, but nevertheless striving for the well-being of our mother land; our religious lead-

ers, who, despite their differences in faith, but nevertheless adoring one Supreme Being; our business leaders, who, in spite of business competitions, but nevertheless engaged in honest ventures; and finally, our labor leaders, student leaders and the supposed leaders of the masses, whose ideas may be in conflict with many of our government leaders in carrying out the needed reforms in the Establishment, but nevertheless have a common interest in bringing about an honest and efficient government, making it truly democratic and responsive to the needs of the people, where there is equality among the governed — in justice, opportunity and the protection under our laws — to *let brotherly love prevail* under divine guidance for the benefit of mankind.

For more than two decades now, this country has been confronted with social unrest, with the central Luzon provinces as the focal point, wherein curse and hatred, instead of brotherly love, prevailed among our people. There was a time, about fifteen years ago, when such trouble had spread to nearly all parts of this country, sowing fear, havoc and maladjustment in the lives of the rural populace, and even threatening the very existence of our constituted government. Then, peace and order was momentarily restored about ten years ago, through a radical change in our government system, by making it responsive to the needs of the masses, thus restoring the people's faith and confidence in it. Today, at the beginning of the 70's, conditions are back to chaos and disorder. Students are revolting against the present social, political and economic orders. The populace are complaining vigorously against oppression, compartmentalized justice, high

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GRAVEL AND SAND

A Report on Masonic Activities

NBM

For the first time this year, along with the KC-Freemasons golf tourney, they added a bowling tournament among the Daughters of Isabela and the Eastern Stars, a female counterpart of the friendly rivalry among Knights and Masons. The annual golf tournament, held on March 21, third so far, was enlivened by the bowling contest held on March 16, 18 & 20, 1970.

Prizes were awarded to the winning ladies at the banquet held at the Scottish Rite Temple on March 21. In total scores, the Eastern Stars won by a shade over the Daughters of Isabela. The Daughters garnered 4,672 points against the Eastern Stars 4,804 points. The Eastern Star team was composed of Eastern Stars from Sampaguita Chapter No. 3 and Kalaw Chapter No. 9.

In individual awards, two Eastern Stars and two Daughters of Isabela won prizes. Highest individual scorer was Sis. Alice Abarquez, OES, and highest individual single was Sis. Rose Griño, OES. Highest individual pinning was won by Sis. Chole Lopez, DI, and a consolation prize was given to Sis. Cely Capuyan, DI.

* * *

On Bataan Day, April 9, Biak-na-Bato Lodge No. 7 raised three brothers to the sublime degree. The brothers are: Genaro Teotico Jr., Romeo R. Fojas and Homer V. de Leon.

* * *

Brethren visiting the Grand Lodge

will be pleased to see enlarged offices of the Acacia Mutual and the Cabletow. They have been refurbished and continue to be airconditioned. Acacia combined Rooms 11 & 13 and the Cabletow took Rooms 12 & 14 so that both offices are now roomy enough for visits. The Cabletow promises to serve coffee in the deal, after passing the hat, when the faces are noted to be touchable; otherwise, none! Other offices airconditioned are those of Biak-na-Bato Lodge No. 7, Room 2 and F. D. Roosevelt Memorial Lodge No. 81, Room 4.

* * *

Most newspapers have from half a dozen to a dozen columnists in their pages. The Cabletow has ten columns written by five authors. Six of them are written by one pen-pusher! The need is for more columnists (should be spelled with an *o* not an *a*) and another need is a typewriter. The one and only machine we have in the Cabletow is getting to be a museum piece and good only for reports and correspondence. If we had one more, it can be used for the other work like news, editorials, etc.

* * *

Congratulations to WB Teodoro Cañeda, PM (30), formerly Asst. City Treasurer, Lapu-Lapu City, who was recently promoted to Provincial Treasurer of Camiguin province, the newest province in the country. Brother Cañeda's office is located at Mambajao, the capital. △

Mary Ball, PHQ, Bethel No. 143, Ontario, California, Grand Representative of the Grand Bethel of California to the Philippines visited Bethel No. 1 in Olongapo and Bethel No. 2 in Manila the latter half of April. She arrived in Manila on April 12 and returned home on April 22. Daughter Mary Ball, who represents 47,000 Jobies in 375 bethels in the state of California, was happy to be among her sister Jobies in the Philippines. She regretted not having visited two other bethels: Bethel No. 3 in Dumaguete City and Bethel No. 4 in Iloilo City.

In connection with units of the International Order of Job's Daughters in the Philippines, the year will see the establishment of two new bethels, possibly three, in various parts of the Philippines. Those who have applied for dispensation are: San Antonio, Zambales and Iligan City. A third one in Kabacan, Cotabato, is about to send a petition for dispensation to the Supreme Guardian Council in Omaha, Nebraska. △

prices of commodities, abuses of public officials and the neglect of the masses and . . . many more. All these cannot be solved by an unmitigated campaign of hate against hate, or force against force by either side of the contending camps. It can only be solved by a clear understanding of the problems connected with them, and by removing the causes of discontent; it can only be remedied by a humane approach to the roots of the problem, by sympathizing with, and liberating the masses from their miseries, and affording them equal justice and equal opportunities to enjoy peace and freedom. Treat everyone as a brother, as they should be, if we expect normalcy to return to our midst. *Let brotherly love prevail* as a prelude to harmony, understanding and unity among men. Only then, can we sit down in contentment and look forward to a bright, serene and beautiful future for our mother land. △



Members of different branches of Masonry and appendant Orders (in their regalias) pose for a picture after memorial ceremonies held at the Cathedral of the Holy Child, Taft Ave., Manila.

Questions and Answers

New Series

VW A. L. CORCUERA

33. *When and where did Freemasonry originate?*

This question can be answered only in so far as modern Freemasonry is concerned. Freemasonry, organized into Lodges existing by virtue of charters issued by a supervising and governing authority, known as a Grand Lodge began in London, England, in 1717, when four immemorial Lodges in reviving the quarterly communications organized the first Grand Lodge in the world. Self-organized Lodges of operative Masons existed not only in England, Scotland and Ireland but also in other parts of Europe during the Middle Ages. By the beginning of the 18th century the operative Lodges had already accepted non-operatives. When the Grand Lodge of England was organized in 1717 the four Lodges had in their membership both operative and speculative, or non-operative, Masons.

34. *Which is correct: perambulation or circumambulation?*

Perambulation implies walking about (from the intransitive verb to *perambulate*) while *circumambulation* implies walking around (from the intransitive verb *circumambulate*). The choice between the use of the two words is not a question as to which is correct but as to which correctly describes what is done. Freemasonry uses the word *circumambulation* to indicate walking around the Altar in a clockwise direction, from East to West by way of the South, this being the direction in which the sun appears to move, and signifies the way of life.

35. *Before the Candidate crosses the threshold of Freemasonry, he says, through his guide, that he desires to receive and have a part in the rites and benefits of this W. L. . . .” To what is the reference made?*

The process of conferring the degrees of Freemasonry consists of a series of *rites* (from the Latin *ritus*, which means an approved usage or custom, an external observance); the name given to any particular rite has reference to what is actually done, for example: the rite of induction or the shock of entrance, the rite of circumambulation, the rite of secrecy, the rite of entrusting, the rite of investiture, etc.

36. *What makes Freemasonry a unique institution?*

It is not only the oldest but the only one of its kind in the world. Though not a religion (in the sense the word is generally understood) yet it is built on a religious idea — belief in the existence of God and the immortality of the soul. It is tolerant in that it does not interfere in the exercise by the individual Mason of the religion of his choice; it is unsectarian in that its simple faith is universal, and nonsectarian in that it does not favor any particular sect against any other; it is non-partisan in that it does not take part in partisan strifes or factional quarrels but charges its members to practice their civic duties in accordance with the moral principles taught in the Lodge; it does not invite any man to become a member, he must come of his own free will and accord.

37. *What distinguishes Freemasonry from other fraternal organizations?*

The legend of the building of King Solomon's Temple and the tragic death of the Master Builder as the temple was nearing completion is the feature of the Third Degree of the Ancient Craft Masonry of the English-speaking countries, of the symbolic Masonry of the Latin countries, or of any of the known Masonic rites.

N.B. Due to an oversight, Question No. 28 (April issue 1970) should have read: "What do the seven (not five) stars usually depicted in Masonic Charts signify?" Our apologies. — Editor.

The Meaning of Shadows

BRO. JOSE S. N. NAVARRO, JR. (136)

(An Allegorical Dialogue)

Everything was thought, and it was neither time nor place but a state of existence.

From it arose a questioning mind. "Why?"

"Why what," answered another.

"On earth — Life has endless meanings, but still for every meaning there is an opposite meaning — a shadow."

"What of it?"

"Over there," continued the questioning mind, "volumes of books have been written about the sages and bards who proclaimed truth in goodness and beauty. But the cynical and the foolish ones doubted. They made merry and laughter and drank to the falsity of goodness and beauty."

Sobered, a cynic answered: "There are shadows! How can there be truth?"

Emerson flashed his thoughts and said: "I gave up the pulpit because I saw truth behind the shadows, as darkness brings out the stars hidden by day."

"Indeed," exclaimed a Zoroastrian Parsi, "Light and darkness to show the priceless nature of contrast. But what is truth in this state of existence where it is neither time nor place."

"It recalls to mind," said Magellan, "the Church said that the world is flat. I still say it is round, because I saw the arc or shadow of the earth on the moon."

"Suffer no more," consoled the disciples of Christ. "We saw the shadows of human suffering, and the Teacher said: 'This man was born blind that the works of God may

be made manifest in him.' Peace be to you, Magellan."

"The purpose of creation manifested in shadows?" Asked a Mohammedan to a Christian. "In one period of history, we fought and died, and found that we believed in the same God — the God of Abraham, Isaac and Jacob, whose purpose of creation is, to us, still inscrutable."

The questioning mind said: "You fought and learned the futility of war. Yes, people on earth have now removed ideology. Sovereignty rests in the U.N., but there are still *social wars*. The question now is — WHAT MAKES A MAN HATE?"

"The devil," said the terror-mind of the Inquisition of the Dark Ages.

"Priestcraft," answered Joan-de-Arc. "No such malignant evil."

"It may be the liver or the spleen that makes a man hate another," said Jung.

"The root of it all is in the id," answered Freud.

"Words, words, words!" The epistemologist exclaimed. "Words are poor substitutes for thoughts. People hate each other because of the abuse of words."

"Freedom! Freedom to err or to do what seems right!" A follower of Ghandi exclaimed.

"Partly true," answered a theologian. "God gave us free-will. Choices!"

"Illusion!" exclaimed a Buddhist.

"Hate will one day cease to be," declared the evolutionist. "Science today has confirmed chaotic states and orderly adjustments in the universe and all its parts. In the absurdity of the human condition — hate, like death, is part of that chaos. And

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hardened criminals in Muntinglupa are our brothers, then this world would be a much happier place to live in.

JUSTICE — giving everyman his due — that is justice. The word justice is so ancient because since time immemorial everything has already been said about it, and yet it is still so new because men's aspirations to have justice come every so often, and the approaches for obtaining equity, fairness and justice are novel, and every-growing. We in the Department of Justice are charged with the duty that justice is done to everyman. The spirit of justice is engrained in the Philippine Constitution when it declared in no uncertain terms that "No person shall be deprived of life, liberty or property without due process of law."

In the administration of justice, prosecutors have a very important role. Under a very solemn oath of office, government prosecutors bind themselves to uphold and defend the Philippine Constitution and all other laws of the land.

That is why the state prosecutors, provincial fiscals and city fiscals and their assistants give to the respondents and persons accused of crimes speedy justice consistent with due process during the preliminary investigation and prosecution of offenses. In doing so, the constitutional and statutory rights of the accused are shielded and protected from violation and abuse. While it is true that justice delayed is justice denied, it is also true that speedy justice that is violative of due process of law will result in a hasty, malicious and oppressive prosecution.

In order to give justice or the approximation thereof, judges and fis-

cals should have the courage of their own convictions by making decisions uninfluenced by considerations other than the facts and the law.

Knowing that justice is always tempered by the heart and mind of the man who ministers to it, judges and fiscals should take care that we are not unduly influenced by personal, material, coercive or tempting considerations that tend to obfuscate the administration of justice.

In the administration of criminal justice prosecutors are not expected to send innocent person to jail; neither are we expected to let the guilty go unpunished.

When all else are considered and the judge or fiscal finds himself still in doubt, he should lean heavily upon his conscience for guidance because conscience is the voice of God in man that guides him right. We always come to the reality that in the final analysis only God is the source of justice, and to Him we must go if we are to be just, to be fair, and real upholders of the doctrines and principles of equal justice for all.

If the judges and fiscals can achieve all these in the performance of their duties as administrators of justice, then we can feel amply rewarded because we shall live at peace with our conscience in the knowledge that we have done our duty to ourselves, to our country and to our God in conformity with our solemn oath of office.

Finally, PEACE. Peace is all we want. The United Nations was organized for that purpose only — to have peace in this much-troubled world. The United Nations spends billions of dollars in order to maintain international peace. Peace therefore is a primordial objective of

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Freemasonry. Whenever two friends depart from each other, they both say "Peace be with you." The Christmas glad tidings say "And on earth, peace, goodwill towards men."

In the tranquility of our homes, there is peace. Whenever we have a clear conscience, we have peace of mind. Peace and order — that is the goal of the government, and that is also the objective of Freemasonry.

At the end of the morning worship, the priest always say "The Mass is ended, go in peace."

And to conclude my peaceful talk on this auspicious occasion, I would like to recite the benediction — "May the Lord bless you and keep you, may the Lord make His face to shine upon you, and be gracious unto you, and give you peace, now and forever more."

Fellow Masons, let us dedicate ourselves to these four eternal flames — LOVE, BROTHERHOOD, JUSTICE and PEACE. And may I end my short speech by praying —

"Almighty God, who created all men of one flesh and blood, hasten the day where all men shall have one spirit — the spirit of love, brotherhood, justice and peace."

Amen.

△

* * *

PADUA...

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moment the order to "Fire" was given by the Spanish commander! It was with stoicism, too, that Jose Abad Santos refused to save himself from execution by the Japanese in Mindanao!

And it is with stoicism, indeed, that our people today have borne present hardships — and let us hope, stoically, that it will not be for long!

△

NAVARRO...

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death will remain a source of evil to man's creativity until the fullness of creation."

Teilhard de Chardin, the Catholic, followed: "Of course, the world is a "Becoming" into a mysterious result."

"Agreed," said the Mason. "God is still elaborating and maintaining order out of chaos, as personified by King Solomon in the XYZ Degree!" The atheist countered: "A God caused all these misery, fear and death on earth? In the beginning — let there be error?"

"You will find eventual peace," said a Hindu Yogi, "because on earth, although you did not bother with abstruse theology and deep philosophy, you relieved the sufferings of those in the slums."

"But what makes a man hate? WHAT IS THE MEANING OF SHADOWS?" The questioning mind was now indignant.

"Hear this!" Shouted Moses. "When I wrote Genesis, God said of his physical creation: 'It is good!' He did not say it was perfect. He rested, and you could not await a time with patience. Thus, you found pain in the fire of a glorious adventure."

"Not pain," said the inquiring mind. "LIGHT."

And all the convulsive thoughts heaved. Beyond time and space, it was neither good nor evil.

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IN GRAND LODGE...

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ter, is a DeMolay. He joined the Order in 1926, served as Master Councilor of his chapter in 1928 and has received almost all the honors and citations of the Order.

△

The York Rite Page



NBM

GRAND OFFICERS OF YORK RITE BODIES INSTALLED

The Grand York Rite Bodies in the Republic of the Philippines installed their officers for the 1970-71 term during the last week of April and first of May.

On April 25, the officers of the Grand Commandery of Knights Templar in the Philippines were installed. They are: SK Brigido Capili, Grand Commander; SK Antonio Gonzalez, Jr., Deputy Grand Commander; SK Jose M. Estacion, Grand Generalissimo; SK Teodorico Jimenez, Grand Captain General; SK Primo I. Guzman, PGC, Grand Treasurer; SK Antonio Gonzalez, Sr., PGC, Grand Recorder; SK James L. Norris, Grand Senior Warden; SK Raymond E. Wilmarth, Grand Junior Warden; SK Manuel Bumaat, Grand Prelate; SK Dominador Herrera, Grand Standard Bearer; SK Glen A. Strong, Grand Warder; and SK Vicente Yap, Grand Captain of the Guard.

* * *

The Grand Council of Royal and Select Masters elected and installed their officers for the 1970-71 term in the afternoon of April 25, 1970. Those installed are: IC Eliseo David, Grand Master; IC Leandro Cruz, Deputy Grand Master; IC James L. Norris, Principal Conductor of the Work; IC Primo I. Guzman,

PMIGM, Grand Treasurer; IC Antonio Gonzalez, Sr., PMIGM, Grand Recorder; IC Raymond E. Wilmarth, Grand Captain of the Guard; IC Jose Legaspi, Grand Conductor of the Council; IC Manuel Bumaat, Grand Marshal; IC Glen A. Strong, Grand Steward; IC Porfirio Romulo, Grand Chaplain; IC Teodoro Kalaw, Jr., Grand Orator; IC Restituto Cruz, Grand Orgnaist; and IC Cayetano Palmares, Grand Sentinel.

* * *

Installed officers of the Grand Chapter of Royal Arch Masons on May 1, 1970 are: EC Leandro F. Cruz, Grand High Priest; EC Fernando Medina, Deputy Grand High Priest; EC Apolonio A. Pisig, Grand King; EC Raymond E. Wilmarth, Grand Scribe; EC Antonio Gonzalez, Sr., PGHP, Grand Scribe; EC Primo I. Guzman, PGHP, Grand Treasurer; EC James L. Norris, Grand Lecturer; EC Manuel Bumaat, Grand Chaplain; Glen A. Strong, Grand Captain of the Host; EC Cecilio Villanueva, Grand Principal Sojourner; EC Luis Suncuaco, Grand Royal Arch Captain EC Hernando Bautista, Grand Master of the Third Veil; Harold Dill, Grand Master of the Second Veil, William C. Councell, Grand Master of the First Veil; EC Wallace Yoshida, Grand Orator; EC Marcelino Dysangco, Grand Organist; and EC Desiderio Hebron, Grand Sentinel. ▽

Your Committee on Youth Reports

(Excerpted from the Regular Report to the Grand Master)

Your Committee on Youth is pleased to report on the activities of Youth organizations appended to Masonry in this Grand Jurisdiction.

As of the present writing, there are sixteen DeMolay chapters under the headship of MW Crudo: Guam Chapter in Agana, Guam; Ernie Pyle Memorial Chapter in Okinawa; Excelsior Chapter in Vigan, Ilocos Sur; Diego Silang Chapter in San Fernando, La Union; Dimasalang Chapter in Guimba, Nueva Ecija; Far East Chapter in Clark Airbase, Pampanga; T. R. Yango Chapter in Olongapo City; Quezon City Chapter in Quezon City; Jose Abad Santos Chapter in Manila; Loyalty Chapter in Manila; Emmanuel Baja Chapter in Cavite City; Graciano Lopez Jaena Chapter in Iloilo City; Frank S. Land Memorial Chapter in Bacolod City; Leon Kilat Chapter in Dumaguete City; Lapu Lapu Chapter in Cebu City; Feliciano Iñigo Chapter in Davao City. All the DeMolay Chapters in this grand jurisdiction have grouped themselves and formed a jurisdictional chapter called the Associated DeMolay Chapters of the Jurisdiction of the Philippines, Guam and Okinawa.

There are three Rainbow Assemblies in the Philippines: Clark Airbase in Pampanga; Perla Assembly in Manila and Cavite Assembly in Cavite City. Sis. Alice Bellis is Representative in the Philippines.

There are 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. Sis. Ethelyn Waterman, Sis. Pilar R. Gonzalez and VW Ramon Ponce de Leon are assisting Deputies in the Philippines of this Or-

der.

During the Grand Lodge Year (May 1969-April 1970) under review, three chapters of DeMolay were organized: Frank S. Land Memorial Chapter in Bacolod City; Diego Silang in San Fernando, La Union and Feliciano Iñigo in Davao City.

The annual Masonic Youth Conference-Workshop has been one of the major activities of the members of the different Orders operating in this Grand Jurisdiction. They have pooled their efforts and resources to run two conference-workshops so far, with the third set in Iloilo City for June 22-28, 1970 on the campus of Central Philippine University. It is hoped that these conference-workshops will be a continuing annual activity for our Masonic youth. It has been demonstrated and proved as having great value to them who attend these conference-workshops.

The first conference-workshop was held in Baguio City in April, 1968. Of their own accord and on their own initiative, the Jobies, DeMolays and Rainbows in Manila, Quezon City, Olongapo City and Dumaguete City banded themselves and decided to hold a conference-workshop where they could exchange ideas on live and important topics of the day and hear talks and lectures from their elders on such topics of lasting interest to the youth. At that time, they called it the "Jo-De-Ras" conference-workshop. Those who took up the adult advisorship were Sisters Fe A. Suaco, Gracia S. Melocoton, Brother Aquilino Javier, Jr., Sis. & Bro. Manuel M. Crudo, Sis. & Bro. Domingo F. M. Domingo and Bro. Nestorio B. Melocoton. Among their speakers

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out a sprout in spring? As a perfected ashlar, shall I not form a part and parcel of that great wall or pillar that supports the temple?

Having been found duly and truly prepared; worthy and well-qualified, how could I afford to shirk or shun the responsibilities and duties imposed upon me as a Mason? Have I not been saved to serve? How can I be recreant and unfaithful to my obligations. As a soldier of humanity, could I take it if I be branded an evader, a malingerer or a fence-sitter? Shall I just fold my hands, close my eyes?

Nay, more than these; as I draw inspiration from the immortal words of the "Apron." "x x x with light added to the coming light, your ambitious feet may tread round after round the ladder that leads to fame in our mystic circle and even the purple of the fraternity may rest upon your honored shoulder . . ."

It is with great jubilation and rejoicing that I have joined the rank and file of militant and stout-hearted men, not made up of timid and intolerant individuals, but men who are taught not only to be men but also to be upright Masons and competent leaders of men.

The history of the world and our country is replete with evidence that great nations of the earth had for their leaders, Masons; men of high nobility, strong moral fiber, exemplary character and reputation of high caliber, men possessed with intrinsic qualities of leadership, who not only accepted but practiced with devotion the fundamental principles of Freemasonry.

He cannot be a victim of inaction. He cannot be indecisive in the face of adversities, trials, temptations and hardships. He cannot be apprehen-

sive in expressing his true and honest opinions no matter what it may be, when substantiated with reasons and even in the presence of anyone.

This is the reason why we are called "Freemasons." Because as speculative Masons, with our skills and capabilities, we must of necessity be free to move about when occasion demands and especially when our services are so required.

Likewise, we find justification for being known as "Accepted Masons" because we have something to offer the lodge and expect something in return such as Mason's wages and other benefits and privileges. Serving our lodge ushers us into a realm of opportunity towards the nobility of manhood; as a direct and positive step in the cultivation of poise and self-assurance that I can face any undertaking as a just and upright Mason, with confidence and without inferiority among my fellowmen.

In my diligent and relentless search for the "lost word," which is the reason my existence in the mortal life as a Mason, I shall leave no stone unturned; every apartment in the temple inspected; every brother asked; and like the "Lion of the tribe of Judah", I shall devour every Masonic manuscript and literature that I may take hold of in my desire to learn the wisdom of the ages of which only we Masons are privileged to search.

As I travel far and wide through this vale of tears; from the lesser light of the West to the brilliance of the East, my thirst for light, more light, and further light shall find no quenching; and as I hunger for knowledge, more knowledge, and further knowledge; may I reach no point of satiety and contentment until I find the true and Ancient Master's word. △

a fraternity, take a stand on political issues or declare ourselves in other controversial matters. We can and must do so as individuals, however, committing ourselves according to our beliefs and working for their fulfillment. We should circumscribe our desires, keep our passions within due bounds and act according to our tenets. Let society realize that each Freemason is vitally interested in the issues of the day and willing to participate.

This administration will attempt, by precept and example, to stress the necessity for more respect of law and constituted authority. We can demonstrate that laws should be obeyed because they are for the benefit of society and should not be violated because of personal convenience or material gain.

Respect for our flag, patriotism to our country and dignified responsible citizenship should mark our conduct as Masons and we shall continually work toward this end.

The promotion of greater harmony within the Craft shall be another of our objectives. We will strive to arouse out of this harmony a spirit of service for all. Service above self-interest would be a beacon to those who walk in darkness and would possibly help them find their way. Harmony is one of our fundamental teachings and is essential to our progress.

There is need, in these troubled times, for increased loyalty to the fraternity and the things for which it stands. With the multitude of divisive factors actively at work within our society, we must make special efforts to live according to the tenets of our Craft and promote those wonderful principles which it teaches. We should practice what

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MWB TEODORO M. KALAW
HONORED

A Memorial Program in honor of MW TEODOR M. KALAW, Past Grand Master, was held at the Piaridel Masonic Temple on March 31, 1970 under the sponsorship of the Grand Lodge of Free & Accepted Masons of the Philippines in co-ordination with Teodoro M. Kalaw Memorial Lodge No. 136, F & A M and Kalaw Chapter No. 9, Order of the Eastern Star, at 7:30 in the evening. The ceremony was conducted by the Kalaw Chapter No. 9, OES, with Mrs. Virginia T. Braga, Worthy Matron, officiating. Speakers were WB Isagani Camino, Master of Teodoro M. Kalaw Memorial Lodge No. 136, F & A M and MW Manuel M. Crudo, Grand Master of Masons in the Jurisdiction of the Philippines. was given by VW Teodoro Kalaw, Jr., son of the honoree, who is at present Grand Orator of the Grand Lodge and Sovereign Grand Inspector General of the Supreme Council 33° and Last Degree of the Republic of the Philippines.

The Jose Abad Santos Hall was filled to capacity and three generations of Teodoro M. Kalaw were present: his children, Mrs. Purita Kalaw Ledesma, Mrs. Evelina Kalaw Pines and Sis. Senator Eva Estrada Kalaw, grand children, Ted and Ching Bee K. Manotok and great grandchild, Baby K. Manotok.

The Grand Master congratulated the team that conducted the program, especially WB Agustin F. Miravite, who wrote the script of the impressive ceremony.

—D. F. M. Domingo, 33°, IGH

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One woman gave this reason to a department-store clerk for returning a hat: "Because, I am, and I quote, 'A dimwitted, knuckle-headed spendthrift,' unquote."

— Curtis Bok

All About Ecumenism

News and Views on the Ecumenical Movement

NBM

This month we summarize the trends in the Catholic church in the Philippines and in the United States. In the Philippines, the big event is the Bishops' Conference which happened in Baguio, Jan. 19-24, 1970.

Among the decisions are reforms in liturgy, which were reported in the past and will be reported on in the future. The bishops came out openly in support of non-partisan, intelligent, peaceful and orderly election of delegates to the Constitutional convention in 1971.

They also decided to engage in more social action, in being involved in helping their believers at the grassroots.

Among their clergy, they called on them for more dedication to the priestly life and, the better for them to take part in the administration of their parishes, they are encouraged to organize pastoral councils in their localities and regions.

In regard to their youth, they have a program to educate them for greater role in society. Their youth organizations will have more attention.

Further, they hope to continue their dialogues among peoples of God. Important to us, is the dialog on Masonry which has been going on for years between a panel of Masons and a panel of the clergy. As reported in Dipolog by Bishop Zafra, they got to first base when the bishops recommended to Rome that the ban on Philippine Catholics joining Masonry be lifted. When

Rome decides, that will be our crowning glory.

The conference of bishops decided to form among themselves a smaller group, on corporate lines, to be known as their Administrative Council, like a Board of Directors, which shall be the ruling body of the council to act on matters that come up during the period between their annual sessions.

In the United States, this year, they are making sweeping changes in liturgy. Communion, which used to be an individual matter, is now congregational. Communicants now take bread and wine, not just wafer alone.

There are more optional short prayers during the mass and prayers are less repetitious or schematic. The bishops have circularized their priests to adhere promptly to the changes, not later than November 28, 1971.

The Lord's Prayer is made longer by a few words, particularly, "For Thine is the kingdom, the power and the glory forever."

* * *

Ecumenism-wise, last April 30's installation of Grand Lodge officers was tops. Attendance was the biggest in many a year; it was international, inter-racial and ecumenical.

Friends of the new Grand Master and other officers installed, many among them Knights of Columbus and Daughters of Isabela, came in a sizable group and rose when their presence was recognized and announced. △

we preach and thus endeavor to influence others to find the straight path of right and truth.

We believe that the function of the Grand Lodge should be for the benefit of every Mason. Our motivation shall be one of action — to implement the actions of this communication in the shortest possible time. We will handle all other matters with dispatch and decisiveness. Our attitude shall be one of sympathy and understanding and our acts governed by brotherly love.

I have a wonderful corps of officers with whom to work and believe that we shall make a very effective team. We hope that our administration will prove that teamwork by dedicated individuals can surmount all difficulties.

As I stand on the threshold of the future, looking forward to the responsibilities I have just assumed, I cannot help but glance at the past. As I wonder if I am competent to the task which faces me, I remember the lessons learned along the way and believe that they will prove their

value in the performance of duties ahead. I am cheered by the knowledge that I will have your advice and cooperation. These two things, combined with a prayer for the blessing and guidance of the great architect of the universe, make me optimistic and confident that the coming masonic year will be one of accomplishment and progress. △

* * *

GRAND MASTER IN VISITATION

MW Edgar L. Shepley, Grand Master, left for overseas visitation of Lodges outside of the Philippine territory. He was accompanied by Mrs. Shepley, and MW Esteban Munnarriz, Grand Secretary. The party included 11 brothers and sisters and a couple of Knights of Columbus. It was conducted by Bro. Ernesto Gonzales, travel agent.

The Masonic Visitation 1970 left on May 19 and came back on June 8, 1970 after visiting Hong Kong, Taipei and making official visitations to lodges in Okinawa, Tokyo, Taegu, Seoul, Guam and Saipan. △

* * *



Tessie Anderson, after installation as Worthy Advisor of Cavite Rainbows, sits in front of parents and Guardian Council members. Her father, Bro. James Anderson, is tallest man in the group standing.

Let's Face Them

BRO. PROSPERO PAJARILLAGA, SW (192)

Realities are situations or natural occurrences coming to and inherent in one's life. Sometimes they are pleasant and at other times they are not. This being their nature, we must prepare and learn how to adjust ourselves and meet them squarely.

There are many, many people who are frustrated and lonely in life, so many are unhappy in spite of the material wealth they possess, the high and choice positions they occupy, the honor and fame they enjoy. It is because these people have forgotten that life in this world is not all the time "rosy", but rather governed and affected by some natural laws at times beyond man's power and control. An example of such a law is what they call "survival of the fittest".

If we go over the pages of history, we will find that they are replete with accounts of the rise and fall of kings, empires and kingdoms; victories and defeats of famous generals and their armies. In the field of athletics, there are times when a certain individual holds the distinction of being a world champion in a particular event or game but later on giving way to a more capable or powerful opponent. In political parlance, some politicians may seem to prolong their stay in power but sooner or later they are toppled down and replaced by more popular and deserving rivals. Such is life in this world. It is like a wheel where there are "ups" and "downs".

It appears that wealth, power and fame are dependent upon such factors as age, physical strength, ability, influence, money and may be others. Speaking of age, usually the younger

people are more active in many things than the older ones. History will tell us that our famous leaders and generals of the revolutions in this country, who incidentally were Masons, were relatively young men whose ages ranged from 25 to 35 years. Notable and prominent among them were Emilio Aguinaldo who was elected President of the Revolutionary Government at the youthful age of 27 years, President of Biak-na-Bato Republic at the young age of 28, and President of the First Philippine Republic at the prime age of 30; Apolinario Mabini who at 32 was Prime Minister of the Revolutionary Congress; Andres Bonifacio who was considered Father of the Philippine Revolution when he was 33 years; the one and only Jose Rizal, who was a National Hero at 35; Marcelo del Pilar who was Founder of Philippine Masonry at 30; Antonio Luna who was one of the ablest generals of the Philippine Revolution at 31; and then Gregorio del Pilar, the youngest of all, who at 22, was a military genius of the Philippines and Hero of Tirad Pass. These are given to illustrate a few of our brethren who despite their relatively young ages showed unusual bravery and courage sacrificing their precious lives in defense of their beloved country while others fought their enemies with the might and power of the pen. They faced squarely their problems during their times that we might be the recipient of the blessings of freedom and democracy today.

In the dark past, Masonry had been put to severe tests time and again. Its members were marked, hunted and persecuted but Masonry

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Pitak Filipino

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

MAGING MABANAYAD

Ang bilis (speed) ay isa nang sangkap ng pamumuhay ng tao ngayon dito sa makabago't matuling lakad ng panahon. Malalaki at matutuling auto, jets, bapor at tren ang kailangan upang matugunan ang mabiiis na pagunlad ng daigdig. Kailangan ang madaliang disisyon, sa pagsasagawa ng anumang balak kung nais magtagumpay.

Ang elemento ng pagaapura ay umiiral na rin sa ating pangaraw-araw na mga aktibidad. Pati ng ating pangkaraniwang ma'inahong kaugalian ay nadadala na rin ng hagibis ng modernang buhay. Labis ang lunggati sa yaman at "Lakas," kaya ang mga tao ay pinipilit na sik-sikin ang puno na nilang talatakdan (schedule) na lagpos sa kakayahang ng sarili. Matapos ay pinahihirapan ng labis ang katawan masunod lamang ang sariling pataw na gawain. Ang lahat ng mga ito, ang ibinubunga'y nerbyos, init ng ulo, maraming trabahoug di magampanan at kabiguan. Hindi katakataka na marami sa masyadong ambisyosong mga tao ang naghahanap ng silungan sa "Tranquilizer" upang maalis ang igting (tension) at kalituhan (confusion). Ang iba nama'y nagpapakalulong sa alak.

Nang tanungin ang isang kompanya ng eroplano, kung pano nila naaareglo ang libo-libo nilang mga pasahero, ang tiyakang sagot ay: "Isa-isa sa bawat takdang oras (one at a time)." Unawain natin ang kabutihan ng maikli ngunit malamang sagot na iyan. Ang pagiwas sa sapin-saping mga gawain ay makagagaan sa ating buhay. Tapusin muna ang

isa bago humawak ng ibang nakatakdang panukala.

Isang katotohanan na, iisa lamang ang ating maaisip sa isang sandali, isang salita lamang sa isang pagkatakataon; sa ating pagkain, isang kagat ay isang nguya; gayun din ang ating buhay, inilulunsad minsan sangaraw. Ang isang araw ma'y nahahati rin sa mga oras sandali at saglit, na hindi natin magagamit ng wala sa takdang panahon. Kailan man at ating pagpatung-patungin ang ating mga gawain at kayahin ang labis-labis na dalahin, ang tiyak nating aanihin ay igting o tensyon, pagkahapo, pagkalito at atake sa utak o puso. Ito ang ikinadaqali ng buhay ng mga taong walang oras na hindi ukupado sa paglilingkod o pagpapayaman, nang matanyag at lumakas.

Ang kalikasan (nature) ay hindi nagaapura sa pagyari ng mga bagay-bagay. Nasasa iskedyol ang lahat. Ang mga tao lamang ang nagmamadali kaya pinagsasabaysabay ang marami't mabibigat na gawain sa ukupado na nilang talatakdan. Nawa-wala tuloy sa balanse o timbangan ang pangkaraniwang galaw, at suminsay sa rima (rhyme) ang indayog ng buhay. Tumigil sandali at isagunita ang lumanay ng ikot ng daigdig, kailan ma't itoy nagambala, ang ibubunga ay malaking kaguluhang.

Ang patuluyang pagmamadali ay lumilikha ng maraming pagkakamali at nagpapahina sa likas na kakayahang (efficiency). Ang taong laging nagaapura ay madalas magkamali at nagiiwan ng pangamba't agamagam sa mga kasamahan. Higit kailan man, kailangan sa ngayon ang kahinahunan, ilagay sa ayos at lugar ang mga balak, pagkat kailangan ang

lubusang pagtutulungan, at nang maiwasan ang pagaaklas ng mga kabataan.

Gaano kalimit tayo tumitigil ng ilang saglit sa tabi ng matining na batis ispiritual, upang magmunimuni, mainawan, at magpanibagong lakas ang isip at katawan? Sa sandaling ang damdamin ay lubos na nananahimik at nagdidilidili ng taimitim at banayad, ang pag-iisip ay nahihimamasan, nabubuksan at tumatanggap ng inspirasyon at patnubay. mga sangkap na importante sa pagtatagumpay.

Sa kasigabuhan ng ating loob, ay pinatatakbo natin ang ating sarili at ang kotse ng buong tulin at sadyang nililimutan ang hangganan ng kakayahan — madalas pa ay ang auto ang tumatanggap ng maingat na pansin, higit kaysa sariling katawan. Ipinagpapaliban ang pagpapatingin (physical check up) dahil sa marami't masasalimuot na suliranin, ang nangyayari'y nanghanapo, nanglalabo ang mga pasya at nagkakaaberya ang mga pangloob na makenarya hanggang sa maratay.

Kapag ang ating luntiang ilaw ay mahalinhang ng ilaw na pula, sa ating pagmamadaling tumawid sa krosing, tayo ay hindi lamang inip na inip kundi galit na galit. Sa mga pagkaabala, dapat sana'y tayo ay huminahon at mabanayad na maghin-

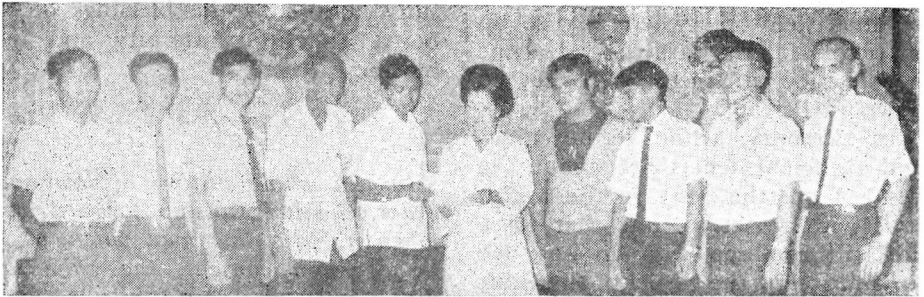
tay ng hudyat na "Lakad." Sa ilang sandaang pagkaabalang iyon, ay maaaring maiwasan ang malagim na sakuna o kamatayan.

Ang bawat isa sa atin ay mayroong normal na kilos, pintig ng pulso at tibok ng puso. Kailan man at ito ay nagambaia, pinuwersa't ibinunsod ang ating sarili ng lubhang matulin, ang ating mekanismo ay magkakaaberya at tyak na hanantong tayo sa kapahamakan.

Saksi ang isang tagapagpaganap, na araw-araw ay maaga siyang gumigising at mabanayad na maaakad ang nimpilan ng tren. Isang pagkakataon ay tinanghali siya ng gising, upang huwag mahuli sa tren ay tumakbo ng matulin. Nang inahakbang na lamang ang isang paa sa estrado ng tren ay bigiang nanandusay — inatake sa puso at namatay.

Bantayan natin ang ating damdamin (emotion), huwag tayong mayadong padadala sa simbuyo ng iunggati't ambisyon, mantininan nating ang normal na kilos, lakad o tulin. Huwag bibiglain ang pagpapalit-bilis ng mga ito ng maiwasan ang sakuna. Sa ganito'y ang pangloob na kapayapaan, kasiyahan at katatagan ay magdudulot ng ginhawa at hugit na makapagpapagaan sa paglutas ng buong kaniinahunan sa mga suliranin natin dito sa masalimuot na daigdig.

* * *



Mayor Amelia Gordon, Olongapo City, presents a letter of thanks and appreciation to T. R. Yangco Chapter DeMolays, who helped city administration in making electric surveys and city layout after Olongapo fire.

remained and stood the test of time. Masons maintained their stand, stuck it out with the Fraternity through thick and thin — happen what may. From these unequalled and unparalleled records of our forbears, we should draw inspiration, that we the living and of this generation, might continue and emulate the standards they had earlier set for us to follow.

At this age of confusion, of demonstrations, of graft and corruption and other unimaginable crimes, let us face our era and its problems with renewed vigor and enthusiasm, with firmness of purpose and with a solid determination to pass on to the next generation of Masons those valuable legacies which had been entrusted to us by our founding fathers.

I am inclined to believe that all these pleasant and unpleasant happenings in this world are a part of the GREAT DESIGN of our Supreme Architect of the Universe drawn upon His trestle board as a test of our individual integrity, our capacity to take and endure these bitter realities of life — like death, defeat, misfortunes of all kinds and others, and on the other hand how to humble ourselves in times of triumphs and victories. For those who are in power might be reminded of a certain saying that “they have to be good to people when they go up in victory for they are the very same people they will meet when they go down in defeat”.

In Masonry, while its teachings and principal tenets are about the best (if not the best) in the world, it is with regret to note that there are still brethren who do not live up and follow the gospel of the Craft taught and preached to them. This is one of the many unhappy realities of life we have to face squarely and

without sufficient understanding, tolerance and brotherly love for our erring brethren, we can not hope to enjoy and be happy in our membership in this ancient and honorable fraternity.

Realities of life are just like thieves in the night. They come and strike when we least expect them. So let's prepare ourselves at all times the better to meet and accept them for we have no other choice but to take its evil consequences no matter how bitter and painful they might be. If we do not learn and prepare ourselves to meet them frontally, it will cause us considerable loss, sorrow and unhappiness in our lives which will not give us any good but will only drive us into unnecessary disappointment, into despair, wistful thinking and will even deprive us of the enjoyment of the finer things in life.

In fine, sooner or later, these facts, these truths, and these actual natural happenings in one's life are surely coming as the sun rises in the East, or as night follows the day. So, let us, like a boy scout, be ever prepared for them any moment they come and we will be better prepared to face them when we are always aware and conscious that we are Masons inspired by our illustrious founding fathers who gladly gave their lives that we might continually live peacefully and enjoy the blessings of liberty, equality, fraternity and democracy. △

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In the whole history of law and order, the longest step forward was taken by primitive man when, as if by common consent, the tribe sat down in a circle and allowed one man to speak at a time.

— Curtis Bok

With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

Leon Kilat Chapter, DeMolay, based at Dumaguete City, under the leadership of Benjamin Legada, Jr., Master Councilor, had quite a full week of activities during their recently concluded DeMolay Week, March 15-22, 1970. True to their slogan "Action '70," the DeMolay chapters all over the country went into their DeMolay week with a lot of vim and vigor.

The Dumaguete DeMolays had Church Sunday on March 15 when they helped with the services at the Silliman University Church and attended services as a group in their capes. On March 16, they held a potluck supper on the lawn of Dad and Mom Hubert Reynolds, their chapter advisor. On March 18, they had Hospital Visitation Day when they visited patients at the Silliman University Medical Center and did chores for the comfort of the patients. On March 20, they initiated four new members; March 21, they had Chapter Visitation Day when their brods from Frank S. Land Memorial Chapter of Bacolod City came all the way to Dumaguete and they held a picnic for their guests on the Silliman beach. On March 17 and 19, they cleaned up the Mt. Kaladias temple in a special way and on March 22, they went around the town distributing health and family planning pamphlets to the residents of Dumaguete City.

* * * *

Mary Ball, Grand Representative of the Grand Bethel of California for the Philippines, arrived in Manila on April 12, 1970 at 7:00 a.m. where at the MIA she was met by delegations of Jobies and guardians of Bethels No. 1 & No. 2. Dad Eugenio Padua, Associate Guardian of Bethel No. 2 had the guests for breakfast at his home.

In the afternoon, Mary Ball attended the stated meeting of Bethel No. 2 at Plaridel Temple at 2:30 pm, and when asked to say a few words, she said she was thrilled to visit the Philippines and meet the Jobies here as well as exchange ideas with them.

Late that afternoon, the Jobies and guardians of Bethel No. 1 of Olongapo City took her to Olongapo to visit their Bethel there. They entertained Mary Ball and later in the week, took her to Baguio to see the rice terraces. △

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YOUTH COMMITTEE . . . From page 20

were MW Mariano Q. Tinio, then Grand Master and RW Joseph E. Schon, then Deputy Grand Master.

Circular No. 1 of MW Manuel M. Crudo announced the second annual Masonic youth conference-workshop in Dumaguete City from June 23-27, 1969 invited and encouraged brethren to send delegates there. In

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consequence, there was a bigger attendance. Moreover, greater interest in our Youth Orders was evinced by the young people themselves and it could be said that the reactivation of DeMolay chapters in Davao and Bacolod Cities may have been influenced by the conference-workshops. It won't be surprising if the plan to have a DeMolay chapter and a Jobie bethel in Kabacan, Cotabato materializes, it was in part influenced by the young people who attended the conference in Dumaguete City. The adult advisorship in Dumaguete City was given by Bro. Samuel Malayang, VW Ramon Ponce de Leon. WB Leon Lim, WB Gregorio Imperial. WB Nestorio B. Melocoton, WB Manuel Obligacion, WB Felicísimo Decenteceo, Sis. Gracia S. Melocoton, Mrs. Gil Octaviano, and others. Sis. & Senator Eva Estrada Kalaw and WB & Dr. Jose T. Enriquez were their guest speakers.

As of now, preparation for the third annual conference-workshop to be held in Iloilo City are under way, thanks to Circular No. 7 of our present Grand Master. WB Manuel Obligacion, a member of the Youth Committee of the Grand Lodge, has been appointed over-all coordinator of the project. WB Obligacion is Chairman of the Advisory Council of the Lopez Jaena Chapter of DeMolay and this year's Advisor-of-the-Year gold medal nominee, and there is every indication of a successful conference come next June.

The coming in of The Cabletow, Inc. in this youth project is by accident and not by design. Preparations for the first conference-workshop were discussed and made in the Cabletow office; the headquarters happened to be in the same office; and at that time, the small expected surplus made the Board of Trustees of The Cabletow, Inc. a little bold enough to provide some assistance.

So, the parent-child relation between The Cabletow and the conference-workshop, like topsy, merely grew, though no one cares to remember how it was 'born.

In the matter of financial assistance by the Grand Lodge, we are happy to state that the Grand Lodge has not spent a centavo on the Masonic youth conferences held thus far. Indications also point that the third conference in Iloilo City may not need assistance in so far as running the conference itself is concerned. However, they need assistance in bringing speakers they would like to hear. In any case, they have proved their worth and it is about time the Grand Lodge appropriate some amount in its budget for youth work. That our Grand Lodge could claim the singular honor as the only Grand Lodge in the world that does not spend a centavo, aluminum or brass, for its youth work should not make us happy, however true it is.

Our recommendation is that the matter be studied and that an item be included in the budget. Furthermore, we recommend that the Youth Committee be authorized to work at the permanence of Masonic youth conferences and any of its members assisting in the management of the conferences be given travel allowance to make the trip and assist in the management of the conference-workshops.

Manila, April 7, 1970.

THE COMMITTEE ON YOUTH:

Artemio G. Bayas, SW
Will K. Prestidge, PRGM
George Norris, PM
Agerico Amagna, PM
Juan Causing, PDDGM
Nestor Niguidula, PM
Timoteo Oracion, PM
Romeo T. Pasco, PM
Manuél O. Obligacion, PM
Nestorio B. Melocoton, PM

Scottish Rite Section

Lintaptap Chapter of Rose Croix, East Visayas Bodies whose see is at Dumaguete City, observed the feasts obligatory on Maundy Thursday, March 26 and Easter Sunday, March 29.

Taking part in the ceremony of the feast of the Paschal Lamb and extinguishing the lights were: Bro. Benjamin C. Corsino, 32°, who gave the welcome address and Bros. Chuang Te Kun, 32°, Solomon Ebarle, 32°, Felicísimo Decentececo, 32°, Ramon Ponce de Leon, 33°, IGH, Bhagmandas Dulamal, 32°, Zoe R. Lopez, 32°, Demosthenes Battad, 32°, and Sofronio Zerrudo, 32°.

Those who took part in the ceremonies of *Lux e Tenebris* or Relighting the Lights on Sunday, March 29, were: Bros. Antonio Garcia, 32°, Solomon Ebarle, 32°, Sofronio Zerrudo, 32°, Felicísimo Decentececo, 32°, Leon P. Lim, 32°, Gerardo A. Imperial, 32°, and Benjamin Corsino, 32°.

The Rev. Paul W. Deiner, Head of the Religious Study program in Silliman University, gave the Easter message and the Jobie-DeMolay chorale sang the anthem. Ill. Serafin L. Teves, 33°, IGH, Supervisor for East Visayas Bodies, gave the closing remarks.

* * *

St. Patrick, patron saint of Ireland, first Catholic missionary to that emerald isle, lies buried in a protestant cemetery! This was revealed recently by Ill. Henry C. Clausen,

33°, Sovereign Grand Commander, Southern Jurisdiction, AASR, Mother Council of the World, in a recent visit at the churchyard of the Protestant Cathedral of the Holy Trinity of Downpatrick, Ireland.

St. Patrick lived at Downpatrick in 432, AD, returning there where he had been a slave, to free the people from the bonds of paganism. The city of Down, now known as Downpatrick, notably in St. Patrick's honor, was his headquarters and from this center, the Catholic faith grew in Ireland until today, Ireland is the stronghold of Catholicism in protestant England.

However, through the years since 432, the place where St. Patrick lived, worked and is buried, has since become the property of the Anglican church, hence we say, St. Patrick, a Catholic missionary, lies buried in a Protestant churchyard. Ill. and Mrs. Clausen visited and had photographs taken of their visit recently.

* * * *

This month three Scottish Rite Bodies conferred degrees, 4-32. On May 2, 9 & 16, 1970 the Philippine Bodies, AASR conferred degrees at the Plaridel Temple. On May 8 & 9, Luzon Bodies, AASR, conferred degrees at the Scottish Rite Temple.

In Cavite City, Cavite Bodies, AASR, conferred degrees at the Bagong Buhay Temple on May 13 & 14. △

Third National Masonic Youth Conference

Iloilo City, Philippines
June 22-28, 1970

TENTATIVE SCHEDULE OF ACTIVITIES

June 22 (Monday)

- 7:00 AM — Arrival of delegates and guests. Assignment to quarters. Registration.
- 12:00 M — Lunch.
- 2:00 PM — Registration — continued.
- 4:00 PM — Guided tour of the campus of CPU. Picture-taking.
- 6:30 PM — Supper time.
- 8:00 PM — Radio program and Interviews.

June 23 (Tuesday)

- 6:00 AM — Breakfast time.
- 8:00 AM — Motorcade and Courtesy Calls on the City Mayor and Provincial Governor.
- 10:00 AM — Welcome and Opening Ceremonies. Introduction of delegates and guests.
- 12:00 M — Luncheon and plenary session. Keynote speech, Dad Nestorio B. Melocoton.
- 2:00 PM — Assignment to Discussion Groups. Workshop sessions.
- 5:00 PM — Free time.
- 6:30 PM — Supper time.
- 8:00 PM — Social hour.

June 24 (Wednesday)

- 6:00 AM — Breakfast time.
- 8:00 AM — Guided tour of tourist spots of Iloilo City and environs. Visit to Masonic Rest House at Calumpang Beach.
- 12:00 M — Lunch time. Plenary session. Address: "The Masonic Youth Movement, the Answer to World Brotherhood and Understanding."
- 2:00 PM — Guided tour, continued.
- 6:30 PM — Supper time.
- 7:30 PM — Talent night.
- 7:00 AM — Breakfast meeting. Address: "Masonic Youth in Moral Regeneration."
- 8:00 AM — Workshop Sessions II
- 12:00 M — Lunch time.
- 2:00 PM — Sports festival

- 5:00 PM — Free time.
- 7:00 PM — Supper time and plenary session. Address: "Masonic Youth and the Grand Lodge of the Philippines." Dad Edgar L. Shepley, Grand Master of Masons of the Phil.

June 26 (Friday)

- 6:30 AM — Breakfast time
- 8:00 AM — Excursion to Roca Encantada
- 6:30 PM — Supper time. Business meeting. Approval of the Constitution of the National Masonic Youth Conference; election of officers.

June 27 (Saturday)

- 7:00 AM — Breakfast meeting. Plenary session. Address: "Masonic Youth and Student Activism". Dad Mamintal A. Tamano, Senator of the Philippines.
- 9:00 AM — Work Session III
- 12:00 M — Lunch time.
- 2:00 PM — Plenary session. Reports, resolutions and recommendations.
- 7:00 PM — Farewell ball. Induction of officers for 1970-71. Dad Manuel M. Crudo, Past Grand Master and Executive Officer, Order of DeMolay, in the Philippines, Guam and Okinawa.

June 28 (Sunday)

- 7:00 AM — Breakfast time.
- 7:30 AM — Special Church Service for delegates and guests at Central Philippine University Church.
- 10:00 AM — Departure for home.

INFORMATION: Registration fee: ₱40.00 for the duration of the conference — includes room, board and guided tours. Does not include fares to and from the conference site. Delegates who are students are reminded that airline companies and shipping lines offer round trip discounts. △

GRAND LODGE OFFICERS

Grand Master	Edgar L. Shepley
Deputy Grand Master	Damaso C. Tria
Senior Grand Warden	William C. Council
Junior Grand Warden	Ruperto Demonteverde
Grand Treasurer	Genon S. Cervantes
Grand Secretary	Esteban Munarriz
Assistant Grand Secretary	Mateo D. Cipriano
Grand Chaplain	Augusto P. Santos
Grand Orator	Virgil Murray
Grand Marshal	John Wallace
Grand Standard Bearer	Leon C. Santiago
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	Lorenzo E. Cruz
Junior Grand Lecturer	Alejandro A. Eusebio
Senior Grand Deacon	Domingo F. M. Domingo
Junior Grand Deacon	Gene A. Wyhele
Senior Grand Steward	Benjamin Gotamco
Junior Grand Steward	Oscar Uy
Grand Pursuivant	Frank L. Jison
Grand Organist	Angel Montes
Grand Tyler	Eulogio O. Nadal

BOARD FOR GENERAL PURPOSES

- | | |
|------------------------------|------------------------------|
| 1. Genon S. Cervantes PGM | 7. Jose C. Velo, PM |
| 2. Vicente Y. Orosa, PGM | 8. Charles S. Mosebrook, PGM |
| 3. Damaso C. Tria, DGM | 9. Raymond E. Wilmarth, PGM |
| 4. William C. Council, SGW | 10. Mariano Q. Tinio, PGM |
| 5. Ruperto Demonteverde, JGW | 11. William H. Quasha, PGM |
| 6. Esteban Munarriz, PGM, GS | 12. Manuel M. Crudo, PGM |

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

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

DISTRICT DEPUTY GRAND MASTERS:

District No. 1 Damaso C. Tria	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 Santiago L. Chua
District No. 4 Juan F. Santos	District No. 16 Lim Kay Chun
District No. 5 Castor Z. Concepcion	District No. 17 Felix Caburian
District No. 6 Doroteo M. Josen	District No. 18 Carlos Inigo
District No. 7 Edgardo Ramos	District No. 19 Luis M. Sirilan
District No. 8 Desiderio P. Hebron	District No. 20 John S. Homburg
District No. 9 Lorenzo N. Talatala	District No. 21 Kenneth M. Crabtree
District No. 10 Eliseo P. David	District No. 22 Chester S. Deptula
District No. 11 Ricardo C. Buenafe	District No. 23 Rufino S. Roque, Sr.
District No. 12 Cesario Villareal	District No. 24 Clemente M. Nava
District No. 25 Aniceto Belisario	

REVERENCE FOR THE PAST

It is to the everlasting credit of Freemasonry that it never breaks with the past.

Masonry has a proud history. It is the history of men and of deeds, but more, it is the story of the preservation of ideals, of truths, of spiritual wisdom.

With all of our so-called changes that we witness today, including the decline of moral standards, of attitudes which have little to commend them except that they are different, the principles and teachings of Freemasonry remain the strong bulwark of a nation's greatness.

"To follow the crowd" is the easy way out, but it never solves the problems of the day.

We should study the story of Freemasonry with extra interest today because that history holds the answers to the multitude of problems with which the world is confronted.

We boast of our modern means of communication, but are the people actually receiving the basic and fundamental information which is most worthy of constant repetition?

Ours is a sophisticated world, but we cannot afford to enter any new era in time without The Light of the Past.

-- Dewey H. Wollstein, PGM