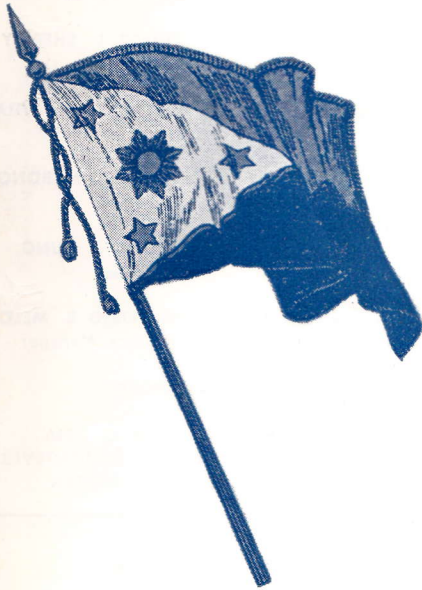


The Cabletaw

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



"I pledge allegiance to my flag and to the republic
for which it stands: one nation under God, indi-
visible — with liberty and justice for all."

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Grand Master's Message:

IN THE MONTH OF JUNE

This is a very significant month to both the nation and Masonry and should be a time for us to pause and reflect upon the great events which have occurred in June.

On June 12th the Philippines will celebrate its independence. On June 19th Brother Jose P. Rizal was born.

The celebration of Independence Day should bring with it a resurgence of patriotism and a determination that we as Masons will dedicate ourselves to a more active participation in the shaping of the destiny of this nation. The shining example of our beloved Brother Rizal who put love of country before any other consideration and who fought for the betterment of his people with fervor and persistence should inspire each of us to emulate his zeal.

We should all remember that privileges are always accompanied by responsibilities. If we expect to continue the privilege of living in a free country and enjoy the blessings of freedom and harmony, we must assume the responsibility of making certain that it is not taken from us.

Freedom is not a gift but is something which must be earned and once we have it we must be ever vigilant and on our guard to see that it is not lost.

The time in which we are living demands the emergence of leaders of the caliber of Bro. Rizal, with zeal, determination and ability; leaders who will inspire us and infuse that same patriotic spirit to pursue the cause of Liberty, Equality and Justice.

During our moments of meditation let us count our blessings, take steps to add to them and resolve that through our efforts, assure ourselves they will never be taken from us.

EDGAR L. SHEPLEY
Grand Master

△

Editorial:

RE-EXAMINATION OF CONSCIENCE

(Grand Oration delivered by Ill. Comp. Raymond E. Wilmarth at the Fourteenth Grand Assembly of the Grand Council of Royal & Select Masters of the Philippines)

The world is in a state of revolt — social, economic, and political revolt. In every land there are student demonstrations demanding a change in social codes, the economic distribution of wealth, and political forms of government. But this is not new. When we were young, we made our protests. When our fathers, and our father's fathers were young they also made their protests, according to the fashion of their times. The rebellion of youth and the freedom of speech expounded by students have been with us since time immemorial and will be with us for centuries to come.

What is the root cause for the demand for change? Let us consider a few passages from the works of Baruch Spinoza, the great Jewish Philosopher of the 17th century:

"Pleasure is man's transition from a lesser state of perfection to a greater."

"Joy consists in this, that one's power is increased."

"By virtue and power I mean the same thing; a virtue is a power of acting, a form of ability; the more a man can preserve his being and seek what is useful to him, the greater is his virtue."

"No one ever neglects anything which he judges to be good, except with the hope of gaining greater good."

"Since reason demands nothing against nature, it concedes that each man must love himself, and seek what is useful to him, and desire whatever leads him truly to a greater state of perfection; and that each man should endeavor to preserve his being so far as in him lies."

"The foundation of virtue is no other than the effort to maintain one's being; and man's happiness consists in the power of doing so."

Ancient philosophers have agreed and modern psychologists do not dispute that the basic motivation of man is to satisfy his ego. Epictetus, the slave philosopher of Rome, wrote of this a half century before Christ. The theme of the quotations above from the works of Spinoza is the same. And today man continues to be motivated to satisfy his ego, as he undoubtedly will continue to be motivated in the centuries to come. The best man can do to overcome the frailties of human nature is to channel the desires of his ego toward good instead of evil.

The motivation of man is a basic cause for progress of civilization and can become the means by which a civilization can fall. The history

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Winning and Keeping Freedom

Senator & Bro. Mark Hatfield, U.S. Senate

Our nation won its independence because men like Thomas Jefferson, Samuel Adams and Patrick Henry *dared to think the unthinkable*. They dared to think that the colonies could and should win their independence from the Crown. They dared to question the status quo and they dared to advocate new ideas.

Yes, America won its freedom because it had men who dared. Right down through the history of this country there have been men who have questioned the establishment — men who dared to work to change what they thought was wrong with America.

Abraham Lincoln felt that slavery was wrong and he worked and fought to eliminate it from our society. Martin Luther King knew the evils of segregation and he devoted his life to defend and free the black man.

The right of protest is a fundamental principle of this nation. The very men who dared almost two hundred years ago realized that this freedom must always be preserved. They preserved this and other freedoms when they adopted the *Bill of Rights*.

I believe that all Americans should have the opportunity to freely express their opinions. This can only be done in a free and orderly society if everyone is going to have an equal chance to express themselves.

When individuals or groups feel that it is necessary to use force in order to get their ideas accepted, then the basic principle of freedom of choice has been violated, and in the end all Americans suffer.

Thousands of our young people have become aware of the evils of violence, hunger and poverty that

are such a part of our society. Many of today's youth are working endlessly to help the poor, feed the hungry, educate the uneducated and finally, bring peace to this country and this world.

America's youth are questioning the status quo, and the establishment. They have taken to all avenues to express their concern, their fears and their frustrations. Sit-ins, speak-ins, marches and other forms of protest are becoming an everyday event in our lives. Hardly a day goes by that I don't read something in the newspapers about some kind of protest that is taking place somewhere in America.

I can understand the frustration a person feels when it seems as though he is getting nowhere. I can well understand and feel the frustration that many of today's youth must be experiencing at the present time, when it seems as though their efforts in bringing an end to the war have been fruitless.

Probably no greater task has faced any of America's youth in its entire history, than the task that is before today's youth. The young generation must find ways to close the economic gap that is widening between the rich and the poor. They must find new ways to feed the millions starving throughout the world. Our youth must work to find new cures to the many illnesses that inflict so many on this earth. They must help those who cannot read and write to get a proper education. And most important, they must find the key to peace. If they fail in this, they won't have to worry about the other

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problems; for unless we eliminate war and nourish peace, we cannot adequately treat the other infections that are present in the world.

For almost six years I have fought against our involvement in Southeast Asia. Because of my stand, I have been called everything imaginable by my opponents. Nothing could satisfy them more than to have me give up my crusade altogether, or react so violently to their accusations as to discredit myself. This same dilemma faces America's youth.

Today our youth are at a crossroad. They must decide whether to continue their present course of dissenting peaceably against the war or take the road of violence. Many have already taken the violent road and many are on the verge of going that way. If the majority of our young people choose the violent course, then I feel that all they gained in the past will be lost.

If they take the road of violence, they will be guilty of hypocrisy. For many years people have been protesting against the war in Vietnam. They have been demonstrating through peaceful means. To turn from peaceful means to violent means would cause the destruction of all past accomplishments. Furthermore, such violence by peace demonstrators would serve as a rallying point for the hawks and their followers. Nothing would please the war advocates more than to see the peace movement turn into violence.

It is my hope that our young people do not decide to play the opposition's game of war, but instead make the opposition play our game of peace — a game of non-violence. It could be that this road of non-violence will take a little longer to travel, but I sincerely believe that the end results will be more profitable.

Looking back over the past years, I can remember many discouraging times. Many times I have felt that all was lost and nothing gained. Fortunately, I have found that if I put my trust in God and let Him take over the problem for a while, I can soon re-enter the battle with new vigor and determination. My faith in God has proved to be my greatest asset in these trying times.

For six years I have been critical of our government's policies in Vietnam and believe me, when I look over these years I see how little I have been able to accomplish in bringing an end to the war. I do not consider my efforts a failure, but they haven't been as successful as I had hoped. Even so, I still plan to speak out on the Vietnam War. I firmly believe the war is immoral. To remain silent on this issue would mean the rejection of all the teachings of Christ.

We are all only human. Many times it takes more than just human efforts to accomplish one's goals. I sincerely hope that America's youth do not give up their fight for peace and justice for all men. I hope they don't turn to the road of violence in order to achieve their ends, for they will not find peace at the end of this type of road — the road of bloodshed.

No other generation in the world's history has ever been able to find the key to peace. Today's youth and tomorrow's adults have the awesome responsibility of finding this key. They are America's greatest hope. I know they can bear the burden and accomplish what my generation and past generations have failed to do. The challenge is theirs. Everything depends on whether they accept this challenge. With faith in God and a little faith

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Complete Seminar on Crime Prevention

BRO. MAR. A. ROMERO (65)

CALAPAN, Or. Mindoro — Some 147 participants completed a three-day seminar on crime prevention and control held last April 20-22 at the auditorium of Oriental Mindoro High School under the joint sponsorship of Tamaraw Lodge No. 65 headed by Councilor Bro. Nicanor del Valle and the local branch of the National Bureau of Investigation under Bro. Atty. George A. Mella.

The speakers were mostly ranking officials of the NBI in Manila, namely: Dr. Pedro P. Solis, Chief Medico-Legal Officer; Atty. Manuel M. Supnet, supervising agent; and Atty. Cleto B. Señoren, Superintendent, NBI Police Academy.

Speakers from the province were Provincial Governor Alfonso L. Umali; Provincial Fiscal Nestor M. Andrada; SWA Provincial Incharge Fe L. Puertollano; Vice Director of Mindoro College, Rev. Alfredo R. Reyes, SVD; and Municipal Secretary of Naujan Municipal Council Bro. Rev. Elpidio Adalia.

According to Bro. Mella, various branches of the government, both national and local, registered the highest number of participants. He added that most of those who came from the municipal governments are members of their Police Forces.

Calapan Mayor Nestor E. Aboboto delivered the welcome address during the opening day. He was followed by PC Provincial Commander Efigenio Navarro who gave a short talk.

The main address in the opening rites was delivered by Board Mem-

ber Cesareo M. Cueto who represented the Provincial Governor who was then in Manila.

Rev. Fr. Ramon del Rosario, rector of Saint Agustin Seminary, gave the invocation while Bro. Mella was master of ceremonies.

The session in the afternoon started with NBI Medico-Legal Officer Solis as the sole speaker. Mar S. Romero, Esso Agroservice dealer and unit manager of Great Pacific Life Assurance Corporation for both Mindoro Oriental and Occidental and Palawan, was the moderator.

Solis spoke on "Crime and Modern Society". Being an authority on the subject, his delivery made the audience deeply involved in the discussion as shown by the number of questions raised during the open forum. The participants declared later that Solis' topic was the most interesting and fruitful.

The speakers on the second day and their respective subjects: NBI Supervising Agent Supnet — "The Role of Law Enforcement Agencies in Crime Prevention and Detection"; Fiscal Andrada — "The Role of the Prosecution in Crime Prevention"; NBI Police Academy Superintendent Señoren — "Correction of Criminals and Prevention of Crimes"; and Rev. Adalia — "The Role of Civic and Religious Organizations in Crime Prevention."

The moderators were Atty. Puerto B. Perez, Sr. and Dr. Buhay A. Medina, both Past Masters of Tamaraw Lodge No. 65.

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In the Grand Lodge

The first funeral services conducted by the new set of officers of the Grand Lodge was the one held for WB Juan Nabong, Sr., retired president of Philippine Christian Colleges, which was held at the Knox Memorial Church on Rizal Ave., Manila. The Grand Wardens, Deputy Grand Master and the Grand Master were present and took part in the ceremonies held on May 5. It was a solemn occasion and all those present, Masons and non-Masons were impressed by its solemnity.

* * *

WB Manuel T. Paz, PM, (4) died on May 11, 1970 at the V. Luna General Hospital after a heart attack and was buried at the Loyola Memorial Park on May 14. Funeral services were held for him by the Grand Lodge officers at the Park. There was a large attendance at the Masonic service and the non-Masons present were impressed by our ceremonies. Up to the time WB Paz laid down his working tools, he was Secretary of Quezon City Bodies, AASR.

* * *

WB Leon Lazaga, PM, (95), laid down his working tools on May 27, 1970 at the Medical Center Manila and was given Masonic funeral rites

* * *

A Tennessean, vacationing in New York, was returning to his hotel late one evening when a man stepped out of a dark doorway. "Hand over your money or I'll blow your brains out," said the man, pointing a gun at the tourist.

"Fire away," replied the Tennessean. "I've found out that you can live in this town without brains, but not without money!"

at 4:00 p.m.

—Omega, Ga. News.

at Plaridel Temple on May 31. He was laid to rest at the Manila South Cemetery after the funeral services.

* * *

The Grand Master and his party arrived on June 8, 1970 from their visitation of overseas Lodges in Okinawa, Japan, Korea, Guam and Sapan.

They came home impressed with the enthusiasm and interest shown by the brethren of those overseas Lodges in the ritualistic work and in community projects in which they help with dedication.

Something new has been added by the brethren overseas. The social gatherings of the Lodges are becoming family affairs in which the ladies of the brethren take part.

* * *

Our congratulations to WB Esteban de Ocampo, PM, (122), who, with six others, received the cultural heritage award from President Marcos at the ceremonies on June 12, 1970 at the Cultural Center on Roxas Blvd. in Manila.

WB De Ocampo was given the award for his outstanding achievement in historical writing thus adding to the cultural lore of our country. △

Philosophy of Life:

The Riches of Contented Poverty

WB EUGENIO PADUA, PM (51)

We now come to the Cynical school of philosophy founded by the Athenian philosopher Antisthenes (445-370 B.C.), a disciple of Socrates and teacher of Diogenes (412-323 B.C.) who was born at Sinope on the Black Sea. Diogenes was the best known "coiner" in ancient Greece of cynical thoughts.

The Greek word "cynic" meant "canine" or doglike. Antisthenes in his time "barked" at the stupidities of man and the injustices in this world. [In this article, we will copy only the good and interesting of what the Cynics said which will be of value to us in their simplified form.]

Virtue is the highest good, said Socrates. No, Sir, said Antisthenes; virtue is the only good.

The essence of virtue, he added, is self-control...

The greatest of all errors, he further said, is to suppose that pleasure is good...

The Cynics strove to harden themselves by renouncing pleasure and comfort...

The virtuous man is truly wise, according to them, and wisdom is an armor which no temptation can pierce, a fortress that cannot be assailed.

He who has once attained wisdom can never cease to be virtuous.

Socrates, Antisthenes and Diogenes all believed that the beginning of wisdom is self-knowledge.

But, Antisthenes went a step beyond Socrates ("Know Thyself") when he declared: "Acquire self-mastery through self-knowledge."

And, Diogenes went several steps beyond his teacher when he said: Learn to examine and change yourself and all the conventions and pretensions of the world. Abolish the false coinage of human prejudice. Erase the stampings of your social status — the idea stamped as worldly success. All these are base metal, useless and false.

Diogenes said he was a "wrestler." When asked who his opponent was, he said: "Myself. I find it very exciting to wrestle against my passions and pains."

On another occasion, when asked about the best way to defeat an enemy, he answered: "By treating him as a friend. For friendship, like enmity, is contagious."

On misfortune, he said: You can lighten the blows of fate by preparing yourself for them in advance. And, the less you expect of life the fewer your disappointments.

If you ask little, you may possibly get it. But, if you ask much, your hunger will never be stilled. For, he has the most who is most content with the least.

Diogenes, who found himself happiest under the discipline of poverty, taught his disciples the philosophy of what he called "the riches of contented poverty."

The happy life, he said, is liberty through the tranquility of renunciation.

"Why should I lie or cheat? To gain money, applause, glory? I have no need of these counterfeit coins."

He did not dine with everybody

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A Mason

WB JOSE G. ROSETE, PM (96)

but only those who needed and profited by his service as a teacher. To him, it did not matter whether he taught "the pirates of the sea" or "the parasites of society."

Sometimes, in broad daylight, he would walk about with a lighted lamp. When asked to explain what he was looking for, he answered: "An honest man."

Once, he was observed begging from a statue. What is the meaning of this? "I am learning to meet with hearts of stone," he answered.

One day, Alexander the Great came to visit Diogenes while taking a sunbath. Diogenes asked the would-be conqueror of the world: "What, Your Majesty, is your greatest desire?"

Alexander answered: To subjugate Greece, then Asia Minor, then the rest of the world.

Diogenes: "And after that?"

Alexander: "I will relax and enjoy myself."

Diogenes: "Your Majesty, why not save yourself all the trouble by relaxing and enjoying yourself right now?"

There is no record of Alexander's answer but somewhere Diogenes continued to philosophize by saying that one becomes a slave to a whip called ambition and a scourge called passion for power and fortune — keeping one out of his serenity.

One's complete mastery of himself is true freedom and the shortest way to happiness. It serves as his security against the blows of fate. △

* * *

In a Sunday School discussion about love in the home, the teacher illustrated a point with the commandment, "Honor thy father and thy mother," and then asked if there was a commandment that taught how to treat brothers and sisters. One eight-grader from a family of seven promptly answered. "Thou shalt not kill."

—Judy Irwin.

M — an free-born and coming well recommended,
By tongues of good report, not color nor creed;
His trust is in God and his service dedicated,
To all mankind, that God tenderly created.

A — cts of charity, with joy he loves to perform,
To distressed worthy brothers, needy and in mourn;
Endurance, faith and hope are loving tunes,
That soften his heart when tempted to wrong.

S — weet and honorable it is to be a Mason,
For he walks uprightly among men and nations;
Squared and circumscribed are all his actions,
Ambitions are holy, for guided is his vision.

O — f the well known and remembered Masons,
We have here Rizal, Mabini, del Pilar and Quezon;
Love of God, country and fellowmen not religion.
Were their divine objectives under solemn obligation.

N — obility of character, trustworthy and truthful,
Characterizes a Mason, sincere and faithful,
To Fraternity of Masons, so reliable and pure,
For now, none can top MASONRY even in the future △

* * * *

SENATOR HATFIELD . . . From page 4

in their fellowmen, I think that they can do what seems to be the impossible. I pray to God they will have the means and the power to achieve all they set out to do.

I *dare* the young people of America to make this planet a desirable place to live for all men. I *dare* them to do the *unthinkable*. △

—From the *International DeMolay Cordon*.

What it Takes to be a Leader

ILL. GEN. MARK W. CLARK, 33°

All my life, both as soldier and as educator, I have been engaged in a search for the mysterious intangible. All nations seek it constantly, because it is the key to greatness, sometimes to survival. That intangible is the electric and elusive quality known as leadership. One of England's great soldiers, Field Marsnal Montgomery, calls it "the capacity and will to rally men and women to a common purpose." However you define this quality, one thing is certain: there's never enough of it available.

Where does juvenile delinquency begin? In leaderless families. Where do slums fester? In leaderless cities. Which armies falter, which political parties fail? Poorly led ones.

Contrary to the old saying that leaders are born, not made, the art of leading can be taught, and it can be mastered. What are the qualities we are trying to evoke? Let me list the characteristics that seem to me fundamental:

CONFIDENCE. If a leader does not believe in himself, no one else will. But confidence must be acquired. At every stage, there must be a steady buildup of assurance, a conviction of competence based on training and the gradual accumulation of experience and skill.

Two thousand years ago, Hannibal believed that he could lead an army of 60,000 men and scores of elephants over the Alps through blinding snowstorms to attack the Romans in the most daring march in military history. That confidence in himself was planted and nurtured by his father, the great Carthaginian general Hamilcar, who trained his son in tactics and strategy until as

a combat leader Hannibal has no equal in the ancient world.

ENERGY. A leader must be willing to do everything he asks of his followers — and more. He must be able to work harder, concentrate longer, face the extra danger, carry the extra burden, go the extra mile.

This energy comes from within. John Wesley, founder of Methodism was a frail little man only five-foot-four-inches tall. But every morning he rose at four, delivered his first sermon at five, was on the road by six. Every day he traveled 60 or 70 miles on horseback, preaching to anyone who would hear him. At night, he sat up writing books or composing hymns by candlelight. In all his 87 years he never once spared himself. And men loved him and followed him for it.

TIMING. This is a combination of alertness, imagination, and foresight. "No man thinking thoughts born out of time," wrote Woodrow Wilson, "can succeed in leading his generation." Wilson's own career was dramatic proof of this. He led the United States into World War I when the country was ready for it, not before. But later, when Wilson pressed for U.S. participation in the League of Nations, the country was not ready, and his effort ended in crashing failure. Same leader, same country — but wrong timing.

CLARITY. A leader must be able to reason logically, weigh alternatives, make decisions — and then convey his thoughts lucidly. "The man who can think," said Pericles, "and does not know how to express what he thinks is at the level of him who cannot think."

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Masonic Lights

WB CALIXTO B. ANTONIO, PM (29)

Chapter 1, verse 1-3 of the Book of Genesis, of the Bible, states — In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God said, Let there be light: and there was light. These passages of the Bible were adopted as a part of the Masonic ritual. The candidate was then brought from darkness to see his first light in Freemasonry. This light is further explained to consist of (1) The Great Lights of Freemasonry, (2) The Lesser Lights, and (3) The Lights of a Lodge.

The Great Lights

The Bible is one of the great lights of Freemasonry. The Bible which is the great book or collection of books, the book of religion, is the rule and guide or our faith. Every well-governed lodge is furnished with a Bible. The Bible is dedicated to God, it being the inestimable gift to man.

The name Bible, comes from "Byblos", one of the names of Gebal (Jebel), Phoenicia, an ancient market for papyrus, the crude paper used for manuscripts. Hence the Greek "biblion, biblia, or bible" came to mean a book, which in those days was a scroll of papyrus, and finally became applied to the group of books which were the canons of the Old and New Testaments.

The place of the Bible in Freemasonry is difficult to fix. One serious incongruity in the relation of the Bible to Freemasonry is that the Fraternity originated among Christians and was propagated and spread at first principally by and

among Christians and yet has attempted to adhere to an exclusively Solomonic or Judaic doctrine. Matters became more complicated as Freemasonry spread into and among the Moslems, Hindus, Brahmans, Buddhists, Parsees, and other non-Christian races, none of whom would accept any part of the Bible. This made it impossible for the Bible to be the Great Light of Masonry. This led to the device of the Volume of the Sacred Law (V.S.L.), that is, the substitution of a Koran, a Veda, the Proverbs of Confucius, or other revered books.

The minutes of lodges in Scotland in the 17th and early 18th centuries show no interest or function of the Bible. The first mention of the Bible as a Great Light was in France in 1745. In 1760 the Grand Lodge of Ancients of England mentioned the Bible, Square and Compasses as Great Lights. In 1938 the Bible and the Volume of the Sacred Law were considered the same thing.

The square, a well known and much used Masonic term, has two meanings; (1) a plane figure of four equal sides and four right angles, and (2) the instrument having two arms with straight edges meeting in a right angle. It is the later that is one of the Great Lights. Neither the square nor the compasses is peculiar to Masonry. In fact they are both more appropriate to carpenters, machinists and sheet metal workers. Contrary to what some Symbolic Freemasons may believe, square work was not especially characteristic of medieval stonemasons. The most striking work was curved

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History of Mindoro Lodge No. 157

VW LORENZO N. TALATALA, DDGM

Without realizing it, unless one looks back through the pages of its history, Mindoro Lodge No. 157 is now in its TENTH ANNIVERSARY — to be exact, on 11 June, this year. Unlike, perhaps, the majority of our subordinate Lodges in this jurisdiction, this Lodge had encountered tremendous difficulties in order to realize its establishment. Even *force majeure* entered into the scene to thwart its early realization, as will be seen in the following enumeration of events leading to its organization. Despite all these handicaps, however, and propelled only by strong determination, courage and Divine Guidance, the Lodge project went on to become a living monument, attesting to the fact that through harmony and cooperation, we can ultimately surmount all difficulties to reach the goal.

Early attempt failed, but brethren not disheartened: Credit, at the very outset, is given the following brethren who originally conceived the organization of a Masonic Lodge in Occidental Mindoro: Bro. Benito Samonte, Bro. Mariano C. Ramirez, Bro. Gavino Montillo, Bro. Bienvenido R. Burgos, Bro. Fidel del Rosario, Bro. Florencio Bunye and Bro. Capt. Lukban of the General Shipping Company, who one evening in the summer of 1958, held a caucus at the KIOSK restaurant at San Jose, Occidental Mindoro, for the above purpose. Their plan, however, quickly died out owing to the transfer of Bro. Bienvenido R. Burgos, a PC Major and Provincial Commander of Occidental Mindoro, to HQ PC, Camp Crame, Quezon City, the change in route of the ship captained by Bro. Lukban and the

travel to Australia of Bro. Fidel del Rosario, all of whom were sojourners in that place. Three would-be organizers to lose, proved too much to bear, while the project was yet beginning.

The next attempt, force majeure intervened: In the early part of 1959, the remaining brethren were bolstered in number by the arrival in town of another group of brethren in the persons of Bro. Crisostomo Clarito, Bro. Manuel C. Garcia and Bro. Bienvenido Samonte, all of whom were then newly raised members of Nilad Lodge No. 12. By this time also, Bro. Ricardo Nostratis who was then absent during the first caucus, entered the scene, and offered the upper deck of his two-storey rice bodega to be the meeting place of the brethren and possibly the temporary Lodge hall. Every brother was in high spirit, enthusiastic and full of hope. Lodges of instruction were held three times a week under the guidance of Bro. Clarito, whose proficiency in the floor work and the lectures in the three degrees, was unselfishly imparted to the brethren in its planning stage.

The rusty old-timers were thus refreshed in the floor work and in the rituals. In a short time everybody was proficient in his own part. In about two months, a petition for dispensation to form a new Lodge was sent to the Grand Lodge under the sponsorship of Tamaraw Lodge No. 65, Calapan, Oriental Mindoro. By this time, the air was full of activity and attendance at the Lodges of instruction was perfect. Finding the petition to be meritorious, the

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Grand Lodge made the schedule to inspect the proposed Lodge hall. But the rejoicing of the brethren was again short-lived and completely beclouded by gloom. *Force majeure* had intervened. Early in the morning, one day, in April 1959, a destructive fire broke out near the market area and razed to the ground every building therein, including the proposed Lodge hall which was to be inspected and later dedicated. With the burning of the proposed Lodge hall, all hopes momentarily went up with the smoke and the morale of the brethren was metaphorically cremated to ashes as a result of the calamitous fire.

The third attempt and the breakthrough: In September of the same year, conditions again turned for the better. Despite the transfer of Bro. Clarito and Bro. Bunye to other assignments in other provinces, Bro. Lorenzo N. Talatala, PC Provincial Commander; Bro. Honofre Restor, a practicing Lawyer; Bro. Paulino Ganda, Provincial Treasurer; Bro. Domingo Hornilla, Assistant Provincial Treasurer; and Bro. Artemio Tiangco, Highway District Engineer, took their places. At this time also, Bro. Fidel del Rosario had just returned from Australia. The move to organize a Lodge was again revived led by Bro. Talatala, Bro. Samonte and Bro. Nostratis, with the enthusiastic support and cooperation of all the brethren. Caucuses and Lodges of instruction were again resumed at the Home Economics building of the San Jose Elementary School, through the cooperation of Bro. Mariano C. Ramirez, then District Supervisor in the Bureau of Public Schools and at the Provincial Commander's residence, inside the PC Compound, through the cooperation of Bro. Lorenzo N. Talatala, then Provincial Commander of Oc-

cidental Mindoro. The brethren were soon in top shape in efficiency and performance and were all raring to initiate, pass and raise worthy candidates, if given opportunity under a Lodge Dispensation or a Charter to do so. Another petition to form a new Lodge, was prepared through the sponsorship of Tamaraw Lodge No. 65, hand-carried by Bro. Nostratis to the Grand Lodge, signed by the following brethren, who later on were to become Charter members:

Bro. Ricardo Nostratis of Laoag Lodge No. 71, Bro. Benito Samonte of Cabanatuan Lodge No. 53, Bro. Lorenzo N. Talatala of Mayon Lodge No. 61, Bro. Mariano C. Ramirez of Tamaraw Lodge No. 65, Bro. Honofre Restor of Macabugwas Lodge No. 47, Bro. Gavino Montillo of High Twelve Lodge No. 82, Bro. Paulino Ganda of Vigan Lodge No. 63, Bro. Domingo Hornilla of Tamaraw Lodge No. 65, Bro. Gerónimo Malaluan of Tamaraw Lodge No. 65, Bro. Buhay Medina of Tamaraw Lodge No. 65, Bro. Fidel del Rosario of Bagong Buhay Lodge No. 17, Bro. Manuel C. Garcia of Nilad Lodge No. 12, Bro. Bienvenido Samonte of Nilad Lodge No. 12, and Bro. Artemio Tiangco of Cabanatuan Lodge No. 53.

On 21 October 1959 a Dispensation was issued by the Grand Lodge under the name MINDORO LODGE, UD, naming therein the following brethren as the first set of officers to run the affairs of the new Lodge:

WB Ricardo Nostratis, Master; Bro. Benito Samonte, Senior Warden; Bro. Lorenzo N. Talatala, Junior Warden; Bro. Honofre Restor, Secretary; Bro. Mariano C. Ramirez, Treasurer; Bro. Gavino Montillo,

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GRAVEL AND SAND

A Report on Masonic Activities

NBM

Our congratulations to Bro. Mercurio Serifa, a member of Mt. Malindang Lodge No. 130, Dean of Men of Silliman University, who graduated *cum laude* as a bachelor of divinity last April. Further congratulations for having been elected bishop of the United Church of Christ in the Philippines for northern Mindanao at the biennial convention of the church group held in Baguio last month.

* * *

Brethren of Leonard Wood Lodge No. 105 came for an interlodge visitation to Mencius Lodge No. 93 at the Scottish Rite Temple on June 3, 1970. They did the first degree on a candidate of Mencius Lodge.

* * *

Our thanks and congratulations to Bro. Francisco Chua who donated towels for the use of the Masonic boys and girls attending the Third National Masonic Youth Conference at Iloilo city this month. A thoughtful gift indeed. Bro. Chua is a PM of Mencius Lodge No. 93.

* * *

Bro. Pedro Julian (104), who is now assigned at the Shell Depot in Sasa, Davao City, spent a few days in Manila and Bataan, bringing his eldest son for enrollment in U.P., visited us in the office to request us to help his son join a DeMolay chapter here. Bro. Samuel A. Malayang (130), came to arrange for the enrollment of his first boy also

in U.P. with the request that we see his boy from time to time on the campus. Bro. Malayang is in legal practice in Dumaguete city and is Executive Secretary of the Silliman Alumni Association, Inc. headquartered in that city.

* * *

The St. Mark United Methodist Church of Pio Cruzcosa, Calumpit, Bulacan, celebrated its third anniversary by holding a memorial service in honor of the late RW Macario C. Navia, HPDGM, on April 9, 1970.

* * *

Similarly, on May 16, 1970, the sisters of the Eastern Star and brothers of the York Rite of RW Navia held a commemorative program at which a commemorative plaque of the York Rite was unveiled at the lobby of Plaridel Temple. Speakers at the program were MW Edgar L. Shepley, Sir Knight Raymond E. Wilmarth, and Sir Knight Antonio Gonzalez.

* * *

In Denver, Colorado, August 22-27, 1970, the 51st Triennial Conclave of the Grand Encampment of Knights Templar will be held. Sir Knight Richard K. Ayers, PC, is the general chairman of the Denver convention. Chairman of the Housing Committee of the convention is Sir Knight James F. McCann, 223 Colorado Building, 1615 California St., Denver, 80202. △

TALATALA . . .

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Marshal; Bro. Manuel C. Garcia, Senior Deacon; Bro. Bienvenido Samonte, Junior Deacon; Bro. Domingo Hornilla, Senior Steward; Bro. Artemio Tiangco, Junior Steward; and Bro. Fidel del Rosario, Tyler. WB Paulino Ganda, PM, was Grand Lodge Inspector.

Lodges of instruction continued to be held at the Home Economics building and at the Provincial Commander's residence, this time under the guidance of Bro. Lorenzo N. Talatala. Conferral teams were then formed from the First to the Third Degrees, and practice conferrals were conducted, until every member of each team has committed to memory his own part.

The first initiations: Among the first petitions to be received by the Lodge were those from Flaviano Ramirez, Ireneo L. Condes and Jose Pendon. At this time the plan for a temporary Lodge hall was still on the trestleboard and the main problem of the brethren then, was where to initiate the petitioners. Liaison was then made with the Manager of the FILASEDECO, a tobacco corporation, to use for the meantime one of its empty spacious bodegas in the outskirts of the town. The request was graciously granted and in the evening of 20 February 1960, the initiation of the first three candidates was held. Thus in the following order, Bro Irineo L Condes, Bro Flaviano Ramirez and Bro Jose Pendon were duly initiated into the mysteries of Masonry. These three started the momentum for the future expansion of membership of the Lodge.

In the meantime, WB Ricardo Nostratis, the new Master-designate, continued with the help of Bro Talatala and Bro Samonte to construct

a temporary Lodge hall out of the salvaged materials from the burned rice mill and bodega of the former. The Lodge was initially constructed on his own lot in front of his house near the market place. Soon, all heads and hands of the brethren were on the job and all equipment and paraphernalia of the Lodge were either improvised locally or procured in Manila and elsewhere. By then, we were prepared to receive the Charter of the new Lodge.

The Charter: During the Annual Communication of the Grand Lodge held on 26-28 April 1960, Mindoro Lodge, UD, was granted a Charter to become Mindoro Lodge No. 157. On 11 June 1960, a team of Grand Lodge officers went to San Jose, Occidental Mindoro to formally dedicate the Lodge.

The first election of officers: On 3 December 1960, during its Stated Meeting, the first election of officers under the new Charter was held and elected the following-named officers for the 1961 Masonic Year:

WB Benito Samonte, Master; Bro Lorenzo N Talatala, Senior Warden; Bro Mariano C Ramirez, Junior Warden; Bro Ireneo L Condes, Treasurer; and Bro Honofre Restor, Secretary.

Subsequently the names of the following appointed officers were announced by the Master-elect:

Bro Toribio Cajuat, Chaplain; Bro Flaviano Ramirez, Marshal; Bro Manuel C Garcia, Lecturer; Bro Bienvenido Samonte, Senior Deacon; Bro Florencio Bumatay, Junior Deacon; WB Ricardo Nostratis, Historian; Bro Isabelo Magsiglat, Auditor; Bro. Prudencio Principle, Almoner; Bro Domingo Hornilla, Senior Steward; Bro Hernando Sanchez, Junior Steward;

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Questions and Answers

New Series

VW A. L. CORCUERA

38. *Is there anything in the religion or the mythology of the ancient nations which has served as a model for the legend of the Third Degree?*

Yes. In the Ancient Mysteries, the secret or private worship of the select few who had undergone initiation, as distinct open and public worship of the populace. It has been generally supposed that the Ancient Mysteries had their origin in Egypt from which they spread East and West. The best known are the Osiric in Egypt, the Mithraic in Persia, the Cabiric in Thrace, the Adonisian in Syria, the Dionysian in Phoenicia, the Eleusinian in Greece, the Scandinavian of the Gothic peoples, the Druidical of the Celtic countries. From the writings of Cicero, Porphyri, Origen, and Celsus the true object of the Mysteries have been deduced. They taught the dogma of the unity of God in opposition to the polytheistic (many gods) idea of the common people.

39. *Are the modes of recognition of the three degrees as practiced under the various Grand Lodges or the various Rites the same?*

Although the modes of recognition are the most legitimate and unquestioned landmark, yet variations have been unfortunately allowed to persist. There are rites in which they are substantially the same, still there are some in which they differ somewhat. To remedy this situation the 7th of the ten recommendations made by the Congress in Paris in 1856 was that "Masters of Lodges, in conferring the degree of Master Mason, should invest the Candidate with the words, signs, and grips of the Scottish and Modern Rites." Had this recommendation been adopted by Grand Lodges to which it was referred for action, it would have served to mitigate if not abolish the multiplicity of modes of recognition.

40. *Is the Ritual among the Landmarks of Freemasonry?*

No. The Ritual which consists of the ceremonies used in opening and closing the Lodge, in conferring the degrees, in installing the officers, although much of it is esoteric — confined only for those who have received the degrees — is not a Landmark. The ritual being merely the external form, the outer garment, so to speak, has undergone changes not only in the various jurisdictions but also within the same jurisdiction. What is unchangeable, remaining always and everywhere the same, is the doctrine, the body of Freemasonry.

41. *What is meant by the "Revival" of Masonry?*

This refers to the event which took place in 1717 in London, England, which resulted in the establishment of the Grand Lodge of England, the first Grand Lodge in the world. According to the scanty record available the few Lodges in London finding themselves neglected by Sir Christopher Wren, the architect of St. Paul's Cathedral, proposed to revive the dropping Lodges in London. At the meeting it was resolved to revive the Quarterly Communications of the Fraternity, and to hold the next annual assembly and feast on the 24th of June, 1717, at the *Goose and Gridiron Ale House* in St. Paul's Church Yard. In the words of E. L. Hawkin (*A Concise Cyclopaedia of Freemasonry*, 1908, p. 200) "How far this was really a *Revival*, and how far it was the commencement of a new order of things, is a much disputed point, but one thing is certain, *viz.*, that all the Grand Lodges in the world owe their origin to that meeting at the *Goose and Gridiron*."

to be continued in next issue

A Prayer for Independence Day

BRO. DR. ESTEBAN ACASIO (192)

Almighty and Everlasting God, before whose face all nations rise and fall, and in whose hand lies the destiny of every individual, we reverently bow our heads and direct our hearts and minds before Thee as we celebrate the 72nd anniversary of our Independence.

We thank Thee for the land where our forefathers pledged their lives, their substance, and their sacred honor in order to establish a government of the people, for the people and by the people. We thank Thee for the good land Thou hast given us, whereon we can produce and eat the food without the presence of a bayonet, whereon we can live, move and worship in glorious liberty that Thou hast made for us.

We beseech Thee that we may always prove ourselves a people ever-mindful of Thy manifold blessings and ever-glad to obey Thy will. Save us from violence, discord and

confusion; from pride, hatred and arrogance; and from every other evil thought, act or way.

We ask Thee, dear Father, to preserve our liberties, and to create in us minds and hearts that will lead the different tongues into one united nation. Guide and protect the lives of the men to whom we have entrusted the authority of government, to those who are administering the educational policies and programs of the country, that there may be justice, wisdom, peace, and good-will to all — and that by recognizing Thee as the Creator and Supreme Ruler of the Universe, we may show forth that praise and love to Thee by sharing those blessings among our fellowman.

In times of plenty, pour into our hearts and minds joy and thankfulness; and in times of distress, allow not our hope in Thee to fail.

We ask all of these through Christ Jesus, our Lord and Redeemer. Amen.

* * *

In the realm of the mind, as in nature, like produces like. Actions evidence thoughts, hence those who must be friends must first have been friendly in thought. Those who would like to be loved must love; and all who would experience peace must abjure hate and entertain thoughts, conceived in love of peace.

Since wars begin in the minds of men, it is in the minds of men that the defense of peace must be constructed.

—Clement Atlee.

ANTONIO... From page 10

and not even circular so as to be plotted by compasses.

The other Great Light is the Compasses. In ordinary usage, compasses is more usual, that being a singular noun in plural form, like scissors, shears, pliers, scales, trousers and breeches. The opposing members are put together and intended to work together. They are mechanically united but grammatically separate. The compasses, as used Masonically, is different from compass; the north-pointing direction indicator which is magnetic.

It will surprise many to know that the present form of interlaced Square and Compasses, that is, with the points of the Compasses pointing downward and the arms of the Square upward, is not very old and, in fact, has not officially been adopted but came to be recognized simply by use and custom. The symbolism of these two developed separately. In the Cross' Masonic Chart of 1826 these symbols were

represented as resting on an open Bible, that is, the Great Lights were represented as a unit.

The Lesser Lights

The Lesser Lights are represented in the lodge as three lighted candles on high candlesticks placed near the altar. They symbolically represent the Sun, the Moon, and the Master of the Lodge. The Great Lights can be better observed by the aid of the Lesser Lights.

Lights of a Lodge

The Lights of a Lodge are three and are situated in the East, West, and South. They are the Master, Senior, and Junior Wardens. No subordinate or symbolic lodge can be at labor when all three are absent. At least any of the three should be present.

There are therefore three triads of lights of Freemasonry. The Great Lights composed of three objects; the Lesser Lights, also of three units; and the Lights of a Lodge who are the three principal officers of a lodge. △

* * *

TALATALA...

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Bro Gavino Montillo, Standard Bearer; and Bro Jose Pendon, Tyler. WB Paulino Ganda was Grand Lodge Inspector.

The installation of the above-named officers was held in public on 28 January 1961. Today, the Lodge counts with forty-six Master Masons and one Entered Apprentice in its roll. A permanent Lodge hall has been constructed and dedicated on a lot donated by WB Flaviano Ramirez, PM, right in the heart of the town of San Jose. Considering the fact that the Lodge came to existence on the third attempt by

the brethren to establish it, reminds us of the three degrees in Masonry. Indeed, it is not an ordinary Lodge, it can rightfully claim to be a Lodge in the "Sublime Degree", remembering the "rough and rugged roads" through which the brethren travelled. to accomplish what they sought to achieve. △

* * *

After living for some weeks on an unofficial overdraft, my friend received the following letter from his bank: "Dear Sir: We would be most grateful if we could revert to the old system of *you banking with us.*"

—Mrs. R. E. Harper

On the third day, the speakers were SWA Incharge Puertollano and Mindoro College Vice Director Reyes. Puertollano spoke on the "Role of Social Welfare Agencies in Crime Prevention and Treatment of Offenders" while Reyes' topic was "The Role of the Family and School in the Prevention of Juvenile Delinquency."

Ex-Nacida Director Antonio B. Cacha and Worshipful Master del Valle acted as moderators.

The Provincial Governor was the last speaker and his subject was "The Role of the Government in Crime Prevention and Treatment of Offenders."

Meanwhile, Bro. del Valle declared that the successful turn out of participants from the government sector can be attributed to Gov. Umali who exerted efforts in persuading them to attend and participate in the seminar. He also said that outside of the capital town, Naujan sent in the most number of participants headed by no less than Mayor Amando G. Melgar. △

The brotherhood of man under the fatherhood of God was again demonstrated recently during the Public Installation of Officers of Nueva Ecija Lodge #73, F & AM, in Quezon, Nueva Ecija, when it was attended by the local council of the Knights of Columbus led by Rev. Fr. Horacio M. Cabiling.

Installed officers for the Masonic year 1970 were: Marcelo Capalungan, Worshipful Master; Emilio G. Cabrera, Senior Warden; Isaac Asuncion, Junior Warden; Alfredo Elviña, Jr., Treasurer; Mario G. Cabrera, Secretary; WB Ruperto D. Jolson, Chaplain; Jesus D. Garcia, Marshal; Vicente Rodriguez, Senior Deacon; Monico G. Delgado, Junior Deacon; Carlos Domingo, Almoner; WB Eulogio Sta. Maria, Auditor; Manuel C. Briones, Senior Steward; Reynaldo Alvarado, Junior Steward; and Pedro M. Hongo, Tyler.

Bro. Rosendo R. Marquez, Undersecretary of the Presidential Arm on Community Development (PACD) was guest speaker. △

— Monico G. Delgado

* * * *

THE BAMBOO AND THE CHILD

By — Elpidio A. Adalia — No. 65

I saw a young bamboo tree,
Shooting atwarth dauntlessly,
Into the infinite "blues."
Mellow'd by time; it bent and
Pointed to where it came, —
To die into the dust.

I saw a young child,
Growing up, verile and strong.
Mellow'd by time; it bent and
Pointed to where it came,
To die into the dust,
Only to have a new life
In Christ whom he believed,
To live eternally.

We must constantly build dikes of courage to hold back the flood of fear.

— Martin Luther King, Jr.

* * *

Upon returning to his office, my husband stopped at his secretary's desk to see if there were any messages for him. There were none, but he couldn't help noticing a note to his secretary from a recently hired young clerk-typist. It read: "Dear Ida, I'm in the lounge. Wake me up for coffee break. Sally."

— Mrs. M. Faulkner.

The York Rite Page



NBM

On May 2, 1970, the Cavite York Rite Bodies sponsored a barrio fiesta for the benefit of the Rainbows and DeMolays of the city. The young ones were out to raise funds for their various charity projects for the year. Their income came from the profits they made selling peanuts, soft drinks, beer, cookies, fruits, etc.

The affair was well-enjoyed by the parents and children. All had a good time during the evening of entertainment. They had two groups making the music: a rondalla and a combo.

* * *

At the annual conference of the York Grand Bodies, five Masons were honored with the Red Cross of Constantine. The honorific ceremonies were given to a group composed of MEC Gregorio Cariaga, PGHP; RW Damaso C. Tria, Deputy Grand Master; RW William C. Councill, Senior Grand Warden; WB Cayetano Palmares, PM; and WB Luis Suncuaco, PM, the last two being members of Kanlaon Lodge No. 64.

* * *

On May 15, 1970, Cavite Chapter No. 13, Royal Arch Masons and Kalayaan Council No. 4, Royal & Select Masters, both of Cavite City, conferred the chapter and council degrees on 17 candidates at the Lodge

hall of Cavite Lodge No. 2. On May 16, in the same hall, 22 Royal Arch Masons were conferred the chivalric degrees of Knight Templar.

Presiding officers of the Royal Arch Bodies in Cavite City are: Bro. Adriano Anastacio, Excellent High Priest of Cavite Chapter No. 13, Royal Arch Masons. He is also Eminent Commander of Cavite Commandery No. 7, Knights Templar. Bro. Dominador A. Herrera, Past High Priest, is Illustrious Master of Kalayaan Council No. 4, Royal and Select Masters.

* * *

Since the first of this year we have been regularly receiving *The Knight Templar* magazine published in Chicago, Ill. We are grateful to Bro. Paul C. Rodenhauer, Grand Recorder and Editor of the magazine for this. It has given us a lot of inspiration and instruction in our search for further truth in Masonry, now that we are a new Royal Arch Mason. Further, it has been a good source of materials for the York Rite Page in our *Cabletown* which we started months ago. It will interest the reader to know that MW Manuel M. Crudo, immediate Past Grand Master, was one of the members of the class which took the Royal Arch degrees on May 15 & 16, 1970 in Cavite City. △

TENACITY. Courage, it has been said, is the capacity to hang on five minutes longer. The leader not only must have this ability himself, he must also inspire it in others. Perhaps the greatest leader of our time was Sir Winston Churchill, who never flinched from telling his people the truth, even when the truth was appalling. One of them said of him, "I doubt if any man in history has ever made such grim utterances, yet given his people such a feeling of strength and exuberance — even cheerfulness."

BOLDNESS. This strong and virile characteristic is akin to courage, but more dynamic. It reveals itself in a willingness to take chances, a readiness to experiment, a strong soaring optimism that rejects and despises the thought of failure.

Leaders of the first rank always have it. Andrew Jackson, tough Old Hickory, bristled with it. Theodore Roosevelt revealed in it. He said, "Far better it is to dare mighty things, to win glorious triumphs, even checkered by failure, than to take rank with those poor spirits who neither enjoy much nor suffer because they live in the gray twilight that knows not victory nor defeat."

CONCERN. Experience has taught me that men will never follow anyone unless they feel that he really cares about them and their problems. So George Washington endured the miseries of Valley Forge with his men, sharing every hardship. Indeed, concern for others is a sign of imagination and vision, two key ingredients of leadership.

MORALITY. A stern code of ethics, a strong sense of personal morality "obedience to the unenforceable" — these are qualities a leader must have at the core of his

being. This is why military schools and colleges put so much stress on duty and honor, love of God and country. They know that without a firm moral base a man is too unsure of himself to be an effective leader.

FAITH. Above and beyond all, as well as in the goal toward which a leader must believe in his people he is leading them. Napoleon's confidence in the valor of his troops never wavered. Once at the siege of Toulon, he ordered a battery of cannon placed in such an exposed position that his staff objected. To man the guns was suicide, they said: no soldier would do it. Napoleon ordered a placard printed: "The Battery of Men Without Fear." The guns were always manned.

You must see that certain values exist; respect, pride, loyalty, honor. Talk and action reflect these things. Life must be revealed not as a dubious and pointless struggle, but as a magnificent privilege, a torch that must burn as brightly as possible before it is handed on to the next generation.

Let no one think that being a leader is easy. Often it is a lonely and difficult business.

But the rewards are enormous for those who will strike for the summit, who will take the risks, dare the unknown. "Happiness," wrote the late President Kennedy, "lies in the exercise of vital powers along the lines of excellence in a life affording them scope." If enough of us understand this and live by it, the future of our nation will be secure.

[From the Masonic Service Association pamphlet "Leadership," October, 1969, wherein it was reprinted with permission from the July, 1967, Reader's Digest. Copyright 1967 by The Reader's Digest Association, Inc.]

of man is filled with the records of events that led to the rise and fall of the civilizations of the past. From these records of man's past events we should strive to imitate, improve, and perpetuate that which is good and avoid being influenced by that which is evil, destructive, and retrogressive. In short, we must learn from the mistakes of the past so that when we act in the future we do so with certainty, direction, and purpose.

Man in his constant search for improvement has been in a constant state of change. So constant has been the state of change, it has been said the only truly constant thing is change. But the rate of change varies according to the conditions of the times. And the rate of change in the many divisions of the world's activities vary as a function of the times. The progress of science has been far more rapid than the progress in political science and economics, and both have been far more progressive than the changes in the social order. The inequality in the rate of progress have brought about a consciousness in our modern youth, that changes in political science, economics, and the social order should be accelerated — in fact, they are demanding changes, NOW!

In the turmoil and confusion that has surrounded the emergence of world-wide protest, it appears that man has become more concerned with his material well-being (NOW) rather than his spiritual well-being (IN THE LIFE TO COME). The great advances in science may have answered many questions which were hithertofore the mysteries of religion, or the superstitions of paganism. In turn, man now tends to feel increasing confidence in his ability to achieve for himself and is less dependent upon Divine guidance. Our permissive morality is a manifestation of man's satisfaction of his ego desires NOW in contrast with our Christian morality which stresses the need for a spiritual well-being to enable man to obtain salvation and A FUTURE LIFE.

Last Saturday evening, I was watching a television program which presented several of the student leaders active in recent demonstrations in Manila. The moderator, a very well known newspaperman and periodical writer, was asking questions of these student leaders to probe into their basic motivations. There was one particular young man who appeared particularly alert. When asked by the moderator why he had organized these demonstrations and what was his ultimate purpose, this was substantially his reply:

I suppose you mean; Are we trying to stage a revolution? No, we are not. We represent only a small segment of the student population, we have no funds, and we have little means. All we are trying to do is make every citizen aware of the need for change. This we can do by ourselves without means and this is what we shall keep on doing until a change is had, or the millions of Filipinos will rise to the occasion.

My parents and the parents of all the young people who have joined together in our Crusade for Change had their chance

Turn to next page

to bring about the change, but they did nothing. We do not intend to follow their example.

Some ask if we are for socialism, communism, or democracy. I don't know what kind of a name you give the kind of a government we want, but for me, I want the right to search for truth. And when I find that truth I want the right to speak it anytime, any place, to anybody without fear of reprisal for having done so.

Now, I don't know if that is democracy or not, but I think it is. If I call it national democracy because of the lack of a better name, do not condemn the purpose of my effort, just give me the right to seek the truth and speak it where and when I will, then you can call it what you will and I will stop protesting.

When I heard these remarks I began to re-examine my conscience. Each time I have read of a student demonstration and learned of the un-disciplined vandalism that crept into the wake of the peaceful protests, I have been prone to condemn the entire movement. Now, I see that I may have been hasty in my judgment. Not in my judgment which condemns the acts of violence and vandalism, but in not taking the time to see the light.

The right to search for truth and speak the truth without fear of any reprisal for having done so is the basis of our Masonic profession. The purpose of this leader and the movement he represents is a Masonic purpose. But the leadership is not Masonic. The world needs help. The youth needs help. It is our duty to search without our folds for dynamic leaders who can return this movement to the laudable purpose of which this young man spoke: — A leadership which can return Christian morality, escape violence and vandalism, but become such a dynamic crusade for truth as the world has never seen before. △

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MASONIC HOSPITAL FOR CRIPPLED CHILDREN
1440 San Marcelino, Manila

NOTICE OF ANNUAL MEETING

Notice is hereby given that the Annual Meeting of the Members of Masonic Hospital for Crippled Children, Inc., will be held on July 20, 1970, at the Plaridel Masonic Temple, 1440 San Marcelino Street, Manila, at 5:30 p.m., for the purpose of electing the Directors for the fiscal year 1970-1971 and to take up other business as may properly come before the meeting.

LEON C. SANTIAGO, M.D.
Secretary

All About Ecumenism

News and Views on the Ecumenical Movement

NBM

Current trend in churches, generally with common beginnings, is to unite or unify. Last year the Methodist churches in the United States, most of them anyway, united and now those who brought about the union call themselves the United Methodist Church, now undoubtedly the biggest Protestant church in the world.

The Orthodox church has its beginnings at the time of the split in the Roman Catholic church when Catholic churches in the East no longer accepted the authority of the church of the West (Rome). Those of the East called themselves the Orthodox church, with its seat in Constantinople.

Still later the orthodox church split into the Greek and Russian Orthodox churches; the Greek keeping its seat in Constantinople while the Russian set up its seat in what was then Petrograd, now Leningrad. Quite naturally the two churches grew and spread to other parts of the world.

These two branches of orthodoxy spread also to the United States specially among the citizens of Greek, Russian, Serb, Syrian and Ukranian extraction. There they are known as the fourth church with a total of three million and a half members, owning some of the country's beautiful gothic church buildings.

The Russian Orthodox church is the bigger of the two with 443 parishes while the Greek Orthodox church has 350 parishes. The Russian Orthodox church established

itself in the United States in 1840, the greek Orthodox in 1921. While the Greek Orthodox church came later, it has a bigger membership and owns more property. It is known in the United States as the Metropolia.

For a time they were at odds with each other, but presently they are engaged in talks in unification as one Orthodox church obviously to preserve their common identity and not lose it by merely going their separate ways. Moreover, the move of the Russian Orthodox church in Moscow to "subjugate," that is, to bring all Russian Orthodox churches all over the world under one authority — Moscow, will most likely hasten the union of the Orthodox churches in the United States and those in Australia and New Zealand, which owes allegiance to the Metropolia in New York.

* * *

At the funeral services for our late WB Juan Nabong, Sr., PM (88), we were surprised to see so many floral offerings all around the inside of Knox Memorial Church where he laid in state a few days. Even the wreaths were ecumenical in tone. They came from Protestants (which WB Nabong was) and Catholics. One of them was offered by the Catholic Education Association of the Philippines, counterpart of the Protestant Association of Christian Schools and Colleges of which WB Nabong, Sr., was president for sometime. △

INTER-LODGE VISITATION

A special team from Leonard Wood Lodge No. 105, F. & A.M. headed by Bro. Robert G. Archer, Senior Warden, accompanied by Very Wor. Bro. Edgardo A. Ramos, District Deputy Grand Master for Masonic District No. 7, conferred the First Degree of Masonry upon Mr. Ignacio Lee for Menciuz Lodge No. 93, F. & A.M., on June 3, 1970, at the Scottish Rite Temple, Manila.

The line-up was as follows: Worshipful Master, Bro. Robert G. Archer; Senior Warden, Bro. Raymond P. Detson; Junior Warden, Wor. Bro. Basilio Castro; Treasurer, Bro. S. Denman; Secretary, Bro. Harry Lee; Senior Deacon, Bro. William Marquardt; Junior Deacon, Bro. Cecil Candelario; Senior Steward, Bro. Glen R. Work; and Junior Steward, Bro. James F. Marynee. The Lamb-skin Apron and Working Tools were presented by Bro. Cecil Candelario; the Lecture, by Very Wor. Bro. Edgardo A. Ramos; and, the Charge, by Wor. Bro. Basilio Castro.

Refreshments were served at the Empire Hotel.

— D. R. Escosa

* * *

THE BUILDER

Elpidio A. Adalia, (65)

A mason is a builder,
Who is known by his craft.
He builds without noise or rancour,
And delights in his job.

A mason is a builder,
Who builds himself — the man
And uses his square and compass,
To see if he is plumb.

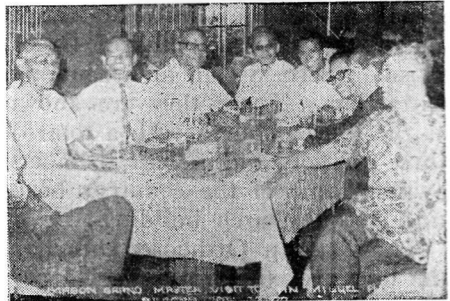
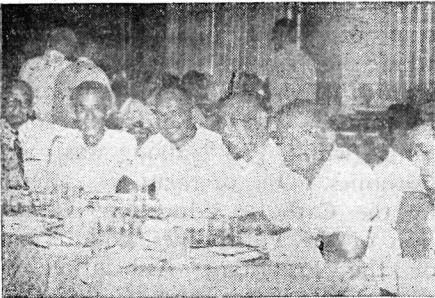
A mason is a builder,
Who gets his dues on time,
Who truly builds with loving heart,
And works until sundown.

A mason is a builder,
With tools of love and grace.
What he builds mightily endure,
Over the wrecks of years.

A mason is a builder,
Temples in human hearts,
He builds a world for our freedoms,
That all men might be "chums."

A mason is a builder,
Whose blueprint is from high,
Who follows the Great Designer,
With faith and seeing eye.

A mason is a builder,
Who is known by his craft,
He is a mason because he builds,
From age to age enrapt. △



Delegates to Grand Lodge communication enjoy lunch at San Miguel Polo brewery after visits to different parts of the plant, April 29, 1970.

Grand Lodge Committees

- I. Committee on Jurisprudence**
1. Mariano Q. Tinio Chairman
 2. Juan C. Nabong, Jr. Member
 3. Teofilo A. Abejo Member
- II. Committee on Finance**
1. Charles Mosebrook Chairman
 2. Honesto Nuñez Member
 3. Felixberto de los Reyes .. Member
- III. Committee on Accounts**
1. Alejandro A. Eusebio .. Chairman
 2. Juan Panadero Member
 3. Narciso C. Roque Member
- IV. Committee on Grievances**
1. William H. Quasha Chairman
 2. Raymundo Beltran Member
 3. Romeo Malimban Member
- V. Committee on Correspondence**
1. Jose E. Racela Chairman
 2. Lorenzo N. Talatala Member
 3. Napoleon T. Arrieta Member
 4. Oscar Uy Member
- VI. Committee on Returns**
1. Eduardo Espejo Chairman
 2. Agerico Amagna, Jr. Member
 3. Chris Malahay Member
- VII. Committee on Revision of the Constitution**
1. Damaso C. Tria Chairman
 2. William C. Councell Member
 3. Ruperto Demonteverde ... Member
 4. Juan C. Nabong, Jr. Member
 5. Mateo D. Cipriano Member
 6. Mariano Q. Tinio Member
- VIII. Committee on Credentials**
1. Jose F. Ditan Chairman
Appoint his own committee
- IX. Committee on Work**
1. Hermogenes P. Oliveros .. Chairman
 2. Richard Hart Member
 3. Domingo F. M. Domingo .. Member
 4. Teotimo G. Juan Member
 5. Agustin Miravite Member
- X. Committee on Buildings and Masonic Temples**
1. Vicente Y. Orosa Chairman
 2. Fred Guerrero Member
 3. Tom Chesborough Member
 4. Damaso C. Tria Member
 5. William C. Councell Member
- XI. Committee on Charity**
1. George C. Reid Member
 2. Adeeb J. Hamra Member
 3. Mariano M. Ilano, Sr. Member
- XII. Committee on Administration of Lodges**
1. Damaso C. Tria Chairman
 2. William C. Councell Member
 3. Ruperto Demonteverde ... Member
 4. Mateo D. Cipriano Member
- XIII. Committee on Education and Public Service**
1. Jose T. Enriquez Chairman
 2. Inocencio T. Rosete Member
 3. Estanislao V. R. Lopez ... Member
- XIV. Committee on Masonic Education**
1. Raymond E. Wilmarth ... Chairman
 2. Aurelio L. Corcuera Member
 3. Agustin Miravite Member
 4. Eugenio Padua Member
- XV. Committee on Resolutions**
1. Isaac Puno, Jr. Chairman
 2. Juan Narvaez Member
 3. Juan C. Nabong, Jr. Member
 4. Eduardo Gonzales Member
- XVI. Committee on Necrology**
1. Inocencio T. Rosete Chairman
 2. Gregorio T. Samoy, Sr. .. Member
 3. Patricio del Rosario Member
- XVII. Committee on Youth**
1. Benito Maneze, Sr. Chairman
 2. Artemio G. Bayas Member
 3. Will K. Prestidge, Jr. ... Member
 4. Agerico Amagna, Jr. Member
 5. Domingo C. Bascara Member
 6. Nestor Nigidula Member
 7. Timoteo Oracion Member
 8. Ramon Gonzales Member
 9. Manuel O. Obligacion ... Member
- XVIII. Committee on Investments**
1. Ruperto Demonteverde .. Chairman
 2. Raymond E. Wilmarth ... Member
 3. Oscar L. Uy Member
- XIX. Sunshine Committee**
1. Leon C. Santiago Chairman
 2. Ciriaco del Mundo Member
 3. Leon C. Vidallon Member
 4. Kurt Eulau Member
 5. Mariano C. Lucero Member
 6. Victoriano Alabado Member
- XX. Valuation Committee**
1. Lucio R. Ildefonso Chairman
 2. Teodoro V. Kalaw, Jr. ... Member
 3. Apolonio V. Pisig Member
- XXI. Charity Fund Management Committee**
1. Raymond E. Wilmarth ... Chairman
 2. Esteban Munarriz Member
 3. Mariano C. Lucero Member

Pitak Filipino

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

MASONERIA AT KARUNUNGAN

Di ilang magigiting na tao ang nagwikang, ang Masoneria ay isang pamantasan. Isang dambana ng Karunungan. Sa kanyang mga asig-natura ay kabilang ang pitong ma-layang arte at mga siyensya. Itinu-turo ang mga ito, sangayon sa an-tas at pansariling kakayahan ng mga aralan.

Alam din natin na ang Kapati-ran ay napakaliit ang kaugnayan sa mga mang-mang. Tumatanggap ito ng mga kaanib sa mayroong sa-pat na kakayahan at karunungan. Subalit taus pusos ang pakikiramay (sympathy) sapagkat ang mga ku-lang palad ay dalahin ng lipunan. Kaya marubdob ang pagnanais na makatulong sa pagpapasigla ng loob sa sariling pagsisikap na magtamo ng sapat na karunungan. Maraming daan taon na ang Masoneria at ang edukasyon ay magka-alakbay na naglalakad sa Landas ng pagsulong sa paggagawad ng Liwanag (du-nong) sa mga taong nasasakadili-man (kamangmangan). Ang mga aba ay walang maraming panganga-ilangan. Nasisiyahan na sila sa ka-nilang kapalaran. May ambisyon man ay napipilan gawa ng kamang-mangan. Ang kawalang-kabatiran, (ignorance) sa kanyang tunay na kahulugan, ay anarkista o kawalan ng batas; ateismo o walang Diyos, manggugulo at salat sa kabutihang asal; komonista o kawalan ng han-garin sa pagkakaroon ng pansari-ling ari-arian sa pamamagitan ng sariling hanapbuhay at pagtitipid.

Sa isang dako, ang isip na nag-tamo ng edukasyon, ay nagsanay sa isang bokasyon, at batid ang kara-patan at kapananagutan. Mada-ling maalaman at pasalamatan ang pagkakaroon ng mga batas na ang kapangyarihan ay nagmumula sa mamamayan at hindi sa isang kasiki o diktador. Madali nitong matan-to na ang pagtitimpi, pagpapakahi-rap at pagpaparaya, ay hindi pag-kaalipin, kundi, pagbibigay kulay sa demokrasya.

Ang Masoneria ay may palagay na: kung ang bawat tao ay gaganap ng buong katapatan at kakayahan sa tungkuling pagkamamamayan para sa kabutuihan ng madla, ang daigdig ay dadanas ng kapayapaan, kaayusan at kasiyahan; ang lipunan ay paghaharian ng pagkakaunawa-an, pagtitinginan at pagtutulungan at ang lahat ay liligaya at mangag-sisiunlad.

Si Rizal ay isiniwalat sa buong katauhan ang pinakatampok na pagpapahalaga ng Masoneria sa edukasyon, ng balaan niya ang kanyang mga kababayan: na nasa pangkalahatang karunungan ang katubusan ng ating Bayan. Si Gng. Jameson ay binigyang diin ang pa-niniwala ng Masoneria sa karunu-ngan ng sabihin niyang: ang tunay na layun ng edukasyon ay mala-ganap na ihasik ang kalayaan at katotohanan, ipamudmod ang wa-lang kamatayang binhi ng pag-ibig, paunlarin at ipamahagi ang mga talino't katangian (virtues) na ka-loob ng Dakilang Manlilikha. Si Lord Brouham ay ibinunyag sa

Daigdig ang simulain ng Masoneria ng ipagkatiwala niya sa mga Guro, na ang tanging sandata ay pangunahing Aklat, ang kapakanan ng kanyang bansa, sa halip na sa kanilang Hukbo na nasasandatahan ng pinakamodernang Armas.

Ang walang humpay na pagmamalasakit ng Masoneria sa katahimikan at kaayusan ng katauhan, ay walang ibang mithi kundi ang pasiglahin ang kalayaan na higit na mahalaga kaysa sariling buhay. Upang tamasahin ito ay kailangang maging wagas sa uri, tapat sa kapanganagutan, at nagdaan sa palihan ng karunungan upang maging karapatdapat sa Mata ng Maylalang. Namutawi sa mga labi ni Wendell Philipps ang isang dakilang simula-in, na sa mula't mula pa ay isinaskatuparan ng Masoneria, ng banggiting: "Ang edukasyon ay dapat pag-ukulan ng masidhi at kontroladong pagpupunyagi ng mga taong umiibig sa kalayaan at pagsulong."

Ang mga Mason na anak ng Liwanag, ay lubusan ang paniniwala na ang karunungan ay siyang pinakamahalaga at tunay na kayamanan ng tao, sapagkat, ang Liwanag ay sulo ng talino, samantalang ang kadiliman ay pindong ng kamangmangan. Ang Masoneria ay isang institusyon ng karunungan na kapakipakinabang sa Sangkatauhan. Sa mga dalubhasa, ito ay nagdudulot ng pagkakataon na makatulong sa mga kulang palad at magamit ang matataas nilang karunungan. Sa mga mangmang, ito ay nagbibigay ng mga habilin, payo at aralin ukol sa karunungan na abot ng kanilang kakayahan at magaang maisasagawa. Ang tunay na katalinuhan, kailanman, ay hindi nagpapahintulot sa ligalig o anarkista, sapagkat, napipi-

lan ang pagunlad ng kaisipan na siyang nagbubunsod sa pagkamaunawain, makatarungan at malayang mamamayan.

Si Heneral Pike, sa paghikayat sa kanyang mga kapatid na pagibayuhin ang pagsisikap sa kapakanan ng edukasyon, ay ipinayo: "Kung ang isang Lohia ay hindi makapagtatag ng kolehyo o paaralan, ay mayroon pa ring magagawa. Maaaring pagaralin maski na isang bata, lalaki man o babae na anak ng mahirap at yumaong kapatid." Ang adhikang ito ng Masoneria ay mapatutunayan sa isang batas na matagal na pinairal ng Gran Lohia, ang "School and Dormitory Fund" na nagpapataw ng Limang Piso sa bawat gradong kunin sa Bughaw na Lohia. Naunsiyami ang magandang panukala, pagkat walang matapat na pangangatawan. Sa halip, mayroon tayo ngayong mga bahay paupahan. Ang orihinal na balak ay dormitoryo't eskwelahan. Sa pagkakaibang ito, sino ang makapagsasabing ang Masoneria ngayon ay hindi komersyal?

Dapat isagunita, ang paala-ala ni Pike: na sa isang pinakadukha at hindi iniintinding batang palaboy at ipinaubaya sa kamangmangan at bisyo, ay maaaring may nahihimlay na mga katangian ni Socrates, katalinuhan ni Bacon, henyo ni Shakespeare, at kadakilaan ni Washington; at ang pagsagip sa kanya sa kadukhaan at kasamaan, upang bigyan ng pagkakataon na guminhawa't dumunong, ay isang tuwiran at kagiyat na paraan ng pagdudulot sa Daigdig ng KABUTIHAN, at pagbabago ng kasaysayan ng Sangkatauhan.

Ang Masoneria, kagaya ni Rizal, ay hindi lamang lubos na naniniwa-

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wala sa karunungan na siyang simula ng katubusan sa kadiliman, kundi gayun din sa pinakamatanda at pinakamabisang paraan ng pagtuturo. Ang pamamaraan ng kanyang pagtuturo ay makatotohanan at sagana sa simbolismo. Bukod sa alegorya, gumagamit ito ng pagtukoy, pagpapahayag, at paghahambing, mga pantulong na napakabisa sa pagkakatuto ng mga magaaral.

Ang mga aralan (apprentices) matapos na maturan ng mga pangunahing kaalaman, mga sangkap o elemento, karapatan at kapananagutan, ay sinasanay sa disiplina, sa pamamagitan ng pagpipigil sa sarili, pagkamahinahon, pagkamasunurin, maunawain at paggalang sa karapatan ng iba; sa pagsisikap na manatiling malusog ang katawan, sa pag-iingat sa salita't gawa, malaya, may sariling pagkukuro at pagpapasiya.

Ang mga alegorya, simbulo at tanda, sa kanilang mga aral at mungkahi ay akmang-akma sa pagbibigay diin sa mga katangian, tali-no't kabutihang asal. Sa pamamagitan ng mga ito'y ang mga masigasig ay nadadama at nababatid ang tunay na kahalagahan ng Buhay at sampu ng pagpapaunlad at pagpapadalisay dito. Di katulad ng tuwirang pagtuturo sa libro o doktrina, ang pamukaw siglang pagtukoy, pagpapahayag at paghahambing, mabisang paraan ng pagbubukas at pagtalakay sa mga problema o palaisipan ng tunay na buhay, at dahil diya'y magkaroon ng malikhaing pag-iisip (creative thinking).

Ang mga palaisipan ay lubos na nakapupukaw sa katalinuhang nahihimlay. Pinalililaw at binubuo nito ang mga idea o pala-palagay sa tulong ng hinagap at muni-muni. Kaya sa halip na manatiling bilango sa itinakdang paraan ng pagaaral

na dapat na tanggapin ng walang pasubali, ang magaaral ay ginagan-yak na hanapin, ihambing at dalisayin bago hañulan ang mga bagayba-gay. Kailan man at ginambala ang pansin mula sa simbolismo at ilipat sa doktrina, ay kamatayan na ng malayang pamamahayag at pati ng matalinong pagkukuro-kuro.

Ang kaunaunahang pagmumuni-muni (speculation) ay nagpunyaging ipahiwatig ang mga kahulugan ng mga sagisag na hindi abot-unawa ng mga tagapakinig. Ang hindi maliwanag na pagkakilala sa mga simbolo ay nakatutuklas ng katiyakan sa kanilang angkop at kawangking kinatawan o representasyon.

Ang matatandang Guro ay kinailangang tumuklas at pamalagiin ang mga larawan at pantulong na bagama't di maganda sa pandinig na gaya ng mga kaakit-akit na salita, ay nakabibighani naman sa paningin at mabisang pampalalim sa kanal-alaala (memory groove) upang magiging palagian ang mga makabuluhang kaalaman na iniaaral.

Hindi isang doktrina ang mga alituntunin ng Masoneria. Ang mga utos nito'y ipinahihiwatig lamang, ang pagsunod ay nasasa sariling kapasiyahan ng kinauukulan. Ang bawat isa ay may karapatan sa kanyang opinion o kuro-kuro. Ang paraang hindi tuwirang mungkahi (indirect suggestion), ang alegorya at simbolismo ay napatunayan sa mahabang panahong karanasan na napakabisa kaysa tuwirang pamamahayag at pagtuturo ng Guro. Ang mga Mason ay salungat sa lahat ng dunong na tinamo ng di nagdanas ng hirap at pagpapakasakit.

Ang mga kabihasnang na angkop sa bawat antas at kakayahan, ay inihahatid sa tulong ng mga pampasig-

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With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

DEMOLAY WEEK IN OLONGAPO

The TRY Chapter Order of DeMolay celebrated the DeMolay Week 1970 with the program on the Filial Love day for mothers highlighted the one week affair. The program was held at the Lincoln Masonic temple last March 22, 1970. The program was opened by Dad Delio S. Reyes past Chapter Advisor with his speech on what DeMolay does to a boy. The affair was well attended by the members of the Mothers' Club, Dads, Jobies and DeMolays. Crimson and violet singers, a chorus composed of TRY DeMolay and the Bethel No. 1 Jobies rendered a song. A short skit was presented by TRY DeMolays and everyone applauded their performance. Mrs. Malecdem, Mrs. Bundang and Mrs. Clarita de Leon were chosen as the youngest, oldest and the mother with a great number of DeMolay sons respectively. Dad Glicerio Santos gave the closing remarks.

The beginning of the week, a motorcade was held at the Olongapo main road. The virtue of comradeship was commemorated by a beach party just after the motorcade. The courtesy call on Mayor Hon. Amelia J. Gordon marked the beginning of the DeMolay Week and at the same day the TRY DeMolay and the Be-

thel No. 1 Jobies distributed candies to the free ward patients of the Olongapo General Hospital. The virtue of Cleanness was observed by cleaning the facilities of the Lincoln Lodge. It was led by Bro. Alex Bravo. A teach-in were held at the Olongapo city National High School during the Fidelity day of the DeMolay affair. The TRY DeMolays distributed Pamphlets and facts concerning DEMOLAY Movement. △

— D. Bustamante

* * *
Everything points to a successful Third National Masonic Youth Conference which is being held in Iloilo on the campus of Central Philippine University, June 22-28. Preparations have been made since December last year and indications are that it will have the biggest turnout of delegates and visitors. They have invited a battery of well-known speakers to address them and their activities during the convention will give them a time to remember.

* * *

It could run in the family. A sister and a brother were awarded the Most Distinguished Student awards at the commencement exercises of Silliman University on April 19, 1970 in Dumaguete City. Sis. Josephine Decenteceo, PHQ, Bethel

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No. 3, Dumaguete City, got the award for outstanding activities in campus organizations and for the fact that she represented the Philippines at the International Girl Scout Conference at Maryland last year. She has been active also in church and community improvement projects.

Her brother, Bro. Luddendorf Decentecco, a member of Leon Kilat Chapter, Order of DeMolay, Dumaguete City, was given the same distinguished award for his activities in church and school organizations. Bro. Den has also been active in community improvement projects.

Their father, Dad Felicisimo Decentecco is Librarian of the College of Law of the university and is Past Master of Mt. Kaladias Lodge No. 91 and presently Secretary of the Lodge.

* * *

Our Masonic young people in Dumaguete City garnered quite a number of academic honors at the graduation exercises of Silliman University last April. Rosa Linda C. Reyes, PHQ, Bethel 3, Dumaguete received her Bachelor of Arts degree, *magna cum laude*. Ernest Gonzaga, PMC, Quezon City DeMolay, finished arts *cum laude*.

* * *

Sis. Evelyn Javier, a member of Bethel No. 2, Manila, who went to the United States about two years ago as a medical technician in Florida, is coming back in December to join her husband who is presently assigned in Clark Air Base, Panganga. They will be here about two years after which they may be assigned to any other Air Base. △

FREEDOM DAY CELEBRATED

Under the auspices of the coordinating Grand Masonic Bodies of the Philippines, a commemorative program celebrating the 72nd anniversary of Philippine Independence was held at Plaridel Temple on June 12, 1970. For their special guests, they had the ladies of the Order of Eastern Star at the program which started at 4:00 PM.

Among the features of program were the address by MW Edgar L. Shepley, Grand Master, and eulogies of MW Jose Abad Santos, PGM, which was given by MW Conrado Benitez, PGM and Sovereign Grand Commander of the Scottish Rite bodies in the Philippines; of Ill. Douglas MacArthur, 33^o, SGIG, given by MW Raymond E. Wilmarth, PGM; and of Ill. Emilio Aguinaldo, 33^o, PM, RAM, given by MW Antonio Gonzalez, PGM and intendant general of the Grand York Rite bodies in the Philippines.

The main address was given by Ill. Teodoro Kalaw, Jr., 33^o, SGIG, PGLO, on the subject: "Philippine Independence — a Challenge to Masons of Today". It was an impressive and challenging address that touched all those present.

Commemorative Masonic plaques were offered and presented in memory of Ill. Emilio Aguinaldo, MW Jose Abad Santos and Ill. Douglas MacArthur "for their immortal deeds, heroic exploits and Masonic dedication to country, freedom and democracy."

Musical numbers were given by the Ladies of Melody and Brothers of Harmony. △

Scottish Rite Section

Office bearers of Harmony Lodge of Perfection, Luzon Bodies, AASR, were installed at the Green Room of the Scottish Rite Temple on Saturday, March 28, 1970.

Installed were: Fred T. Guerrero, Venerable Master; Julio F. Abarquez, Senior Warden; Isaac S. Puno, Jr., Junior Warden; Vicente S. B. Garcia, Orator; Mariano Sanchez, Almoner; Romeo T. Pasco, Secretary; Guillermo V. Madridejos, Treasurer; Rolando H. Tan, Prelate; Benito Manze, Jr., Master of Ceremonies; Cesar O. Bautista, Expert; Henry Ang Hessing, Asst. Expert; Leocadio T. Guingon, Capt. of the Host; and Eulogio O. Nadal, Tyler.

Ill. Raymond E. Wilmarth is Sov-

ereign Grand Inspector General for the Bodies while Ill. Mamerto M. Buenafe is Supervisor.

* * *

On May 2, 9, 16, & 23, the Scottish Rite Bodies in Manila: Manila Bodies, Philippine Bodies and Luzon Bodies, jointly conferred the Scottish Rite degrees from the 4th to 32nd, on their candidates.

It was a cooperative effort on the part of the Bodies which got together and made plans for the conferral, sharing in the work and expenses. Part of the time, the degrees conferral was held at the Scottish Rite Temple and some of the time they were conferred at Plaridel Temple. △

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THE ART OF HUMANITY

Over the past several years we have been subjected to the thinking of those who proclaim that everything that is must be changed. This bizarre thinking has served as effective propaganda. It has been accepted by many of our young people who have no protective defense against the "wisdom" of those who occupy a forum of prestige.

Education is futile unless it inspires our young people to discriminate between right and wrong; between what is beneficial to society and what is detrimental.

Education is futile unless young people receive an inspiration from the history of our country, and have

a sincere understanding of the struggles of man over the centuries to make government mean "We the people."

Education is futile when the young are not thought to distinguish between the sacred right of dissent and the terrible wrong of mob tactics.

All education is futile unless there is included the most important of all studies, The Art of Humanity, which begins with an understanding of self and the consciousness of the individual's responsibility to society.

—Dewey H. Wollstein, 33°
In *New Age*. △

lang sagisag, alamat, at pagtukoy imbis na sa teknesismo ng pananalita. Kaya kailangan ang masigasig na pagbabasa at pananaliksik. Kung sa bagay ay ginaganting-palaan ang pinaka-abang magtatanong, pagkat, isinisiwalat sa bawat isa ang kanyang mga lihim, batay, sa kaugnayan sa kasanayan at kakayahan sa pagunawa ng mga hiyas ng karunungan. Ang katalinuhan ay nawawala ang bisa't kadakilaan kung ito ay natamo ng kulang sa sigla o interes, kagaya ng galing sa pagsasaulo sa doktrina.

"Turuan ang kabataan," ang habilin ng isang Dakilang Guro. Isinasakatuparan ito ng Masoneria sa matamang pagsasanay: sa isip, sa katalinuhan; sa puso, sa pagunawa't pagibig sa kapuwa; sa dibdib, sa awa't pagkakawanggawa; sa kamay, sa paggawa't pagtulong sa mga kapus-palad; sa diwa, sa katotohanang moral, mga arte at siyensya. Ang agham na hindi naglilipat ng araling moral at ispiritual, ay tuyong-tuyo at walang buhay, kaya napakaliit ang kahalagahan. Kahambing din ito ng pagmememorya ng mga bagay na hindi lubos na naiintindihan, halimbawa ang buong Ritual, kadalasan, ang handog ay kabiguan.

Banal na Kautusan ang nagwikang: "Tumuklas ng dunong at gumawa, iyan ang tungkulin ng tao dito sa ibabaw ng Lupa. Ang tao ay nilalang, hindi upang magpalayaw, kundi magpakasipag sa paggawa." Ang mga sinauna'y manggagawang Mason. Inihandog nila ang tanang buhay sa pagtuklas at pagpapalaganap ng lahat ng sangay ng karunungan, at pagtatayo ng mga edipisyong nagpabantog at nagdulot sa mga Mason ng karangalan sa buong Daigdig. Ang sa ngayo'y mga Ma-

son sa isipan o sa teorya lamang. Di maitatangging marami ang masugid na tagapagtaguyod ng orihinal na simulain ng Masoneria, subalit nagpapatunay ang ating nakikita ngayon, na nakahihigit ang nagpapahalaga sa sariling ikatatanyag, ilalakas upang matamo ang pinakatampok na Dambana na mauidudulot ng Kapatiran. Hindi makapagpulong kung walang pasasang kainan at inuman, ang mga programa'y halos lahat ay para sa sariling pagbubunyi at kasayahan. Hindi alintana, sila ma'y napaliligiran ng komunidad na tigib ng paghihikahos at karalitaan.

Alam ba ninyo na ang mga Mason na nagsimula ng ating Kapatiran, ay mga inhinyero at arkitekto na tagatangkilik ng sining at agham? Sanayon kay Rizal, kung hindi kinupkop ng Masoneria ang arte at siyensya, ang mga kadalubhasang ito ay napaliblib sana sa limot, di uunlad at lalaganap kagaya ng namamasdan natin ngayon. Ang nais ng mga Fraile, kung maaari lamang, ay papanatilihin ang tao sa kadii-man. Ang mga manggagawang Mason samantalang sinasanay ang mga aralan (apprentices) sa kanikanilang antas at pansariling kakayahan. Ang kinakikitaan ng sigasig at katalinuhan, ay ibinubunsod sa kadalubhasaan. Sa gayon nama'y magsisilang tagapagsabog ng binhi ng karunungan.

Ang walang puknat na pagtaguyod ng Masoneria sa edukasyon, ang nagbigay kay Milton ng inspirasyon na sabihing: "Maalab sa pagtuklas ng karunungan, matindi ang pagsamba sa mga katangian, pinukaw ng wagas na hangaring mamuhay ng wasto't buong katapatan, sakbibì ang katatagan ng loob, malaki ang pagibig sa Diyos, at bantog sa lahat ng panahon. △

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Deputy Grand Master	Damaso C. Tria
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Junior Grand Warden	Ruperto Demonteverde
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Grand Secretary	Esteban Munarriz
Assistant Grand Secretary	Mateo D. Cipriano
Grand Chaplain	Augusto P. Santos
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Grand Standard Bearer	Leon C. Santiago
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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	Alejandrino A. Eusebio
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Junior Grand Deacon	Gene A. Wyhele
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Junior Grand Steward	Oscar Uy
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District No. 25 Aniceto Belisario	

REFLECTIONS

I paused by the edge of the Great Wilderness. And as I surveyed the arid wastes, I could see narrow trails circling the distant dunes. Beside these trails occasional piles of human bones blanched white by the torrid heat. And in stark contrast, there was the bright green of the oases, with their palms, wells, and tamarinds.

In dismay I cried out to the Master, "Behold, I, too, would walk these sands and scale these dunes and drink of many waters, but now the sight of these bones of those who sought and failed petrifies me with fear."

And on the wings of the hot desert wind came the Master's voice, saying: "The bones you see lying beyond the vale are the bones of those who sought to walk the sands alone—the unwise and the profane. But the paths you see were made by those who sought and found and returned with greater wisdom. Be not dismayed—advance and go your way in peace."

And when I heard all this, I searched within. Lo, I was no longer alone. And together we strode forth boldly into the wilderness, and at the oasis I drank of many waters, to return at last to where our pilgrimage began.

And I went my way content, wiser, and more humble, my feet still burning from the hot sands of the desert, my soul as one with my Creator.

*John W. Stuart, 320
The New Age*