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Grand Master's Message:

MARCELO H. DEL PILAR — FATHER OF PHILIPPINE FREEMASONRY

This month we again have the opportunity to recognize another Masonic leader who played a vital role around the turn of the century in shaping the future of this nation.

August 30 is the 120th anniversary of the birth of Marcelo H. del Pilar who, in addition to his Masonic leadership, was also an outstanding personality on the national scene. His dedication and devotion to the things he believed to be right made him a ynamic crusader in the efforts to relieve the sufferings of the common man and bring about reforms which were needed at the time.

In the face of discouraging factors and inspite of all the hardships he was forced to endure he persisted in his crusade and refused to deviate from the course he believed to be right. While his campaign met with something less than outright success during his life time, he never stopped trying with the result that there was set in motion certain forces which later had a material influence in bringing about some of those reforms he was after.

As we pause and reflect upon the character of Bro. Del Pilar, we would do well to resolve to emulate him and use our energies to influence proper action in our present crisis.

Leaders of his caliber are needed in our fraternity now. Men with vision, foresight and fortitude are in demand to show us the way to enhance our chances for a brighter future — Are you such a man?

EDGAR L. SHEPLEY
Grand Master

Editorial:

THE SEARCH FOR A LEADER

Many years ago I remember being in a class that was asked in an I.Q. test how each would go about finding the proverbial "needle in the haystack." I was surprised at the different answers. Perhaps I was lucky. I guessed the best way would be to get a magnet and draw it out.

Somehow, I feel this is the approach we must take to find leaders in our fraternity. We have to find some kind of "magnet" to draw them out.

No one questions the need for leaders, the question is where can you locate the supply? The supply is actually in every Symbolic Lodge. Every brother is a potential leader. But only a few are dynamic leaders. What we need today are dynamic leaders. These are the ones we must draw out from the "haystack" of potential leaders.

So many times we have commented on the vast store of ideas we have in our Craft, but that somehow these ideas never get translated into action. The deed never seems to get done—or that is hardly ever. In the final analysis, only results count. All the best intentions and the most dedicated efforts that do not end in a successful result are wasted. To channel the idea to a successful conclusion requires the touch of a leader.

Like a chef in the kitchen mixing ingredients to finally result in the sumptuous meal, the leader mixes the ingredients of ideas and men and availing himself of the facilities at hand, brings the abstract into reality.

We are living in a world of reality. Each day it seems that man strays further away from the spiritual concepts of a heavenly future and pleases himself with the NOW satisfactions of the material world. For every religiously-oriented book in a library, there are a thousand which orient the reader to material wants rather than spiritual goals. For every half-hour spent once a week at Church in the worship of God, there are a hundred two-hour movies to excite man's appetite for sensual satisfaction.

Man has in a small way conquered the Universe, but man has not yet conquered himself.

The challenge of our times is to find dynamic leaders who can lead us to conquer ourselves. Men who can translate the abstract concepts of God and a heavenly future into material reality, so that other men may understand, and follow with certainty and purpose. Somewhere there are such men—or at least such a man. Our task is to find him!

R. E. W.

Freemasonry as Apostles of Liberty and Morality

REV. ALEJANDRO R. TAULI

(Address by the Rev. Alejandro R. Tauli, parish priest of Tabuk Episcopal Church, Tabuk, Kalinga-Apayao, during the public installation of officers of Rio Chico Lodge #182.)

It was said that man is by nature a creature of expression. Everything we do, everything we say, and everything we think of are expressions of things we ourselves feel and believe, things we would like to share with others and have others share with us. Thus, It is not to be wondered at if you who are of this Fraternity desire to have others share with you the blessings of your organization which you yourselves partake and enjoy. Likewise, on my part, I have been given this signal honor to express and share with you on this special occasion on the installation of your Officers my thoughts and convictions on some aspects of past and contemporary history. I beg your indulgence for my interest in historical matters, but I am a student of history.

Let me say at the outset that while the members of the various Lodges of Freemasonry in the Philippines are now free to assemble openly for various purposes, such as we now have this evening (we thank God for this), it was not so in the earlier history of Freemasonry in our country. This organization of Free and Accepted Masons, in spite of its noble ideals and humanitarian aims and purposes was not only misunderstood, but its members were persecuted and prosecuted in our country in the past two centuries. If in this 20th century, we no longer read or hear of Masons being exiled or persecuted as was done during the Spanish supremacy in the Islands, it

is because your Fraternity is not really what others pictured it to be in the days gone by. Truly, God protects and blesses all endeavors that are for the advancement of His Kingdom and for the good of humanity. Be this as it may, the anathema against Masonry is not fully eliminated even in our days. It is still true that Masonic members are suspects by some fanatical religious groups. In fact, initiates from the Roman Catholic Church are not encouraged and may even run the risk of excommunication from the Church by virtue of a bull, *Apostolicae Sedis*, issued by Pope Pius IX in 1874 which has not been repudiated.

Sometimes, some inquiring minds ask why it was a crime or an evil to be members of Freemasonry in earlier days. To the Church and the State in Spain and in the colony in the earlier years, Masonry was generally depicted as an impious or irreligious institution. The members were strongly suspected as heretics who might overthrow the Altar and destroy the State. Furthermore, the democratic form of government and individual freedom as we know them nowadays were yet unknown. Instead, absolutism, aristocracy and monarchical forms of government held sway. But all these soon gave way or were modified by the grace of God. The American Declaration of Independence in 1776 and the French Declaration of the rights of Man in 1789, both of which

were statements of the principles of liberty, defining certain civil, social, religious and political rights that all men should equally enjoy soon opened the ears, eyes and minds of intellectual and liberty-loving people. These people took the initiative in spearheading movements for the sacred cause of liberty. To one patriot in the United States during the Revolution, Patrick Henry, it was a case of "giving him liberty or giving him death". In France, three loaded words were taken to be the motto of the French Revolution: "LIBERTY, EQUALITY AND FRATERNITY" — words which came to be also the guiding principles of Freemasonry.

Indeed, God in His own time works his purpose out for the good of his people and for his world. Thus in due time, many groups of patriots banded together, mostly in secret, to work for reforms or for freedom of their country and people. The Comuneros of Spain, the Carbonarians of Italy, the Masons in some countries and the Katipuneros of the Philippines were among such groups of people. While they all differed in some respects as they represented various cultures and environments, they were alike in that they were against despotism, slavery and tyranny in any form, be it in the government or in the Church. Even with the odds against them, they bravely expounded their convictions and fought for freedom with their pen, tongue and sword.

It is noteworthy to recall that the Propagandists in our country during the Spanish colonial rule were Masons, having been initiated in foreign countries. Why in foreign countries, some might ask. True, there were lodges in the colony then that were founded by liberal-minded peninsular Castellans, but native In-

dios were not admitted to these lodges as members. Then, too, members of Masonry were persecuted by the colonial masters, either by the Church or state authorities. Thus, Dr. Jose Rizal, Marcelo H. del Pilar, Graciano Lopez Jaena, Mariano Ponce, Antonio Luna, among others were initiated as Masons either in Madrid, Barcelona, London or Paris. Coming from a country where oppression and tyranny reigned and where Masonry was a curse, especially to the friars, these Propagandists escaped to foreign countries where they found freedom to join Masonry and freedom to work openly for reforms in the Church and in the colonial government. Ironic indeed that while the lodges of Freemasonry in the Islands during the Propaganda Movement and even in the later years were closed to its native sons, those in Europe were open to all nationalities. From Grand Master Miguel Morayta, then a Deputy of the Spanish Cortes representing Madrid in the colony, we got the information that only in 1889 did Masonry lodges in the Philippines open its doors to native Filipinos.

So it is that since then and especially since the turn of the century when the Americans took over the colonial rule over the Islands from the Spaniards, the number of lodges and members of Freemasonry increased, opposition to it by the Roman Catholic Church, notwithstanding.

Truth to say that Masonry in this politically-minded and Christian country is still misunderstood and maliciously slandered so much so that well-meaning, honest and freedom-loving men — men who believe in the Fatherhood of God and the brotherhood of men are often label-

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Young Men on the Go

RW RUPERTO DEMONTEVERDE, JGW

(Address given at the Installation of officers, Emmanuel Baja Chapter, Order of DeMolay as Cavite Lodge No. 2 Hall, Cavite City on June 28, 1970.)

When RW Damaso C. Tria, Deputy Grand Master, of the M.W. Grand Lodge of F. & A.M. of the Philippines, assigned to me this task, I did not give him a chance to take back his invitation and immediately accepted it, because I always feel at home and happy with the young people with whom I have been associated for the last 30 years with the YMCA. Besides, "I expect to pass through this world but once. Any good, therefore that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

Before I proceed, allow me to congratulate most heartedly the newly installed officers for the trust and confidence their fellow DeMolays have reposed in them, and also the Chapter Sweetheart and Her Court, through whose inspiration will guide the success of the Chapter during this ensuing period, second term of 1970. I also pay tribute to the Installing Dignitaries for their splendid performance, and to the Chapter Advisor and the Chairman, Advisory Council, without whose guidance this affair would not have been successful.

Throughout 1968 and 1969 and up to the present, newspapers around the globe have been reporting on student unrest — an international symptom of youth's impatience with the pace of social change. Filipino youth shared the same concern, and during this time several demonstra-

tions, some incurring considerable damage, not only to property, but also to lives, erupted on several of the Manila area campuses and at some universities in other parts of the country, and even at Malacañang itself. You are eyewitnesses to what have been happening in our midst these past months.

I have chosen this subject thinking and hoping that this will interest you if I will report to you on the progress of the DeMolay Movement since its organization on March 18, 1919, or slightly over 51 years ago. What has DeMolay contributed to world Masonry? There have been over three million DeMolays in over 2,500 chapters throughout the United States, Canada and nine other countries including the Philippines. If the estimate is true that 80% of the Senior DeMolays knock at the door of Freemasonry, then we can safely say that there are over two million DeMolays who have become Masons.

The Order of DeMolay should therefore expect something from Masonry in the same manner that the latter expects something from the former. What does the Order of DeMolay expect from Masonry? DeMolay needs good sponsoring bodies, more specifically, good advisors. DeMolay wants the same kind of man as an advisor that you want for a leader in Masonry. Men with the ability to motivate action, work with people, and be an example for all

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In the Grand Lodge

Funeral rites under the auspices of the Grand Lodge was held on July 24 at the Jose Abad Santos Hall, Plaridel Masonic Temple over the mortal remains of WB Basilio Sarmiento, poet-writer. Rt. Wor. William Councill assisted by officers of the Grand Lodge presided over the rites.

* * *

VW H. P. Oliveros, SGL motored to Bayombong, Nueva Vizcaya on July 25, 1970 where he conducted a Lodge of Instruction. The Lodge of Instructions was attended by more than forty members of Masonic District No. 3.

* * *

Funeral services was conducted by Nueva Vizcaya Lodge No. 144 over the remains of Bro. Manuel Uy So Te on July 25, 1970. VW H. P. Oliveros presided over the rites.

* * *

Masonic District No. 18, composed of Sarangani Lodge No. 50, Kutang Bato No. 110, Davao No. 149, Mt. Matutum No. 156, Kidapawan No. 170, Mati Aurora No. 170 and Rio Grande No. 192 was split in two.

The Lodges that comprise the new Masonic District No. 26 are Kutang Bato Lodge No. 110, Mt. Matutum No. 156, Kidapawan No. 170, Rio Grande No. 152. VW Guinaid Guini was appointed Deputy for the new District

* * *

The 120th birthday of Bro. Marcelo H. del Pilar will be observed by a commemorative program to be held on August 30, at the Plaridel Masonic Temple.

A special feature of the program will be a Playlet on the life of Plaridel — father of Freemasonry.

The play was written by the late MW Michael Goldenberg and will be directed by WB Dominador R. Escosa.

* * *

VW H. P. Oliveros, SGL was the Guest Speaker of Pinagsabitan Lodge No. 26, during their stated meeting on August 1.

* * *

MW Edgar L. Shepley celebrated his birthday on July 28. We would like to say "Happy Birthday" thru this column. Our Grand Master is 60 years young.

* * *

We mentioned the name of Bro. Fortunato Bautista on the story of the funeral service of the late Bro. Fortunato Yambao. The correct name of Bro. Bautista is Hernando. Our apology to Bro. Bautista.

★ ★ ★

AN OLD MASONIC TOAST

"To him that all things understood,
To him that found the stone and
wood,

To him that hapless lost his blood
In doing of his duty.

To that blest age, and that blest
morn

Wherein those three great men were
born,

Our noble science to adorn

With Wisdom, Strength and Beau-
ty."

—Anonymous

Philosophy of Life:

Skepticism

VW EUGENIO PADUA, PM (51)

Early *Sceptic Philosophy* was founded by *Pyrrho of Elis* (360-270 B.C.), a contemporary of *Socrates*.

The central idea of the Sceptics was to avoid mental insecurity or doubt by abstaining from, or withholding, judgment on issues. They adopted the principle of "epoché" — or suspension of judgment.

Their single conviction was that no exclusive faith or doctrine whatever would ever be proved.

The nature of things, they said, is completely unknowable; so, the only proper attitude is that of reservation of judgment.

And, the wisest man is he who *knows that he knows nothing*. Hence, a suspended judgment is the best recipe for a tranquil mind.

There are occasions, they said, when self-preservation is the first law of justice. And, there is *no absolute criterion for justice or truth* in this world; it all depends upon your point of view at a given time in a given place.

The Greek philosopher *Carneades* (b. Cyrene, North Africa, 213 B.C.; d. 129 B.C.) was asked: "Suppose you have lost your horse while running away from a victorious enemy and you see a wounded comrade on another horse — would you seize the horse and allow your comrade to die?"

Carneades' answer: "Yes, if you are not a fool."

Each man's view of the world depends upon the position from which he observes it — and no two views are alike because no two positions

are alike.

We can never assert that a proposition is surely true or surely false, but only that *it appears* so to us.

"That a thing is sweet I do not affirm; I only admit that it appears so."

Let us see how or what some philosophers of the 16th, 17th, 18th and 19th centuries A.D. have looked at, or said on, skepticism:

Michel de Montaigne (of Jewish parentage, 1533-1592), French essayist and philosopher, wrote his famous essays (1580-88), which were a skeptical review of the world in the sixteenth century... He defended reason against fanaticism, forbearance against arrogance, and the wisdom of peace against the stupidity of war. He insisted upon tolerant understanding... "It is quite possible," he would say when arguing with people, "that you are right and I am wrong."

René Descartes (1596-1650), French mathematician and philosopher, was a skeptic by nature and a conformist by training. He started with the formula that "we must accept nothing as true until we can prove it."

His philosophy, however, is considered as "an intellectual pilgrimage from *extreme doubt* to *supreme belief*."

Denis Diderot (1713-1784), French philosopher, encyclopedist, novelist, dramatist and art critic, advocated "a skeptical rather than dogmatic outlook on life."

"Nothing," he said, "should be

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ed as heretics or godless persons. But while we no longer breathe the air of oppression and tyranny in our Philippine atmosphere, and while gone are the days when Masons had to contend with the authorities of the Church and State — thanks to the implementation of democratic ideals in our country — we still find traces of anti-Masonic and anti-Christian precepts and practices in our midst. These are still the unfinished revolution that you and I and all Christians are called upon to work and fight for until they are obliterated on the Philippine soil. They are not of God and I know God will help us in our sincere attempt to eradicate them.

In the ecclesiastical scene, in spite of our having emerged into this era of religious ecuminism and tolerance, there are still a few who practice intolerance, prejudice and isolationism. You may not believe it, but some of these persons who seem to think that they are still living in the Medieval Ages are those who preach the Gospel of love and brotherhood. We also read of a religious body that is a suspect in interfering with and influencing politics during elections, even being aware of the time-honored provision in our Constitution regarding the separation of the Church and the State.

In the political setting, the last election showed to one and all who have eyes to see and ears to hear that in many instances, voters were not given the freedom to exercise the dictates of their God-given consciences. They are either terrorized to keep away from the polling places or to vote as they were directed. Some law-enforcing agents and/or guardians of the law conspired with some unscrupulous politicians or

candidates to negate the will of the electorates through the commission of frauds and manipulation of the election returns. The administration, if we are to believe what the daily papers tell us, used every means — legal and illegal — to sway the votes in favor of administration candidates. Some people offered money to the gullible electors who, attracted by the glitter of gold sold their consciences for a mess of pottage and voted blindly for candidates not of their own choices. In reciting this litany of un-Christian and immoral behavior and practices that happened in a supposedly free and democratic election, it is partly my aim to have you as Apostles of Liberty and Morality share and evaluate with me what all these mean to us and others who value freedom of conscience and expression as much as we value life itself. For it has often been said by many writers that on account of what happened last November, democracy in the Philippines was raped, if not dead. If this be true, and there are evidence to show that it was so, all good-thinking Filipinos who prize the democratic way of life more than any other, and I know the Masons belong to this group, ought to do something positive to restore sanity and Christian decency among our politicians and electorates, lest come next election, history might repeat itself, and perhaps to a more frightening proportion.

It is not far-fetched to say that the demonstrations of students, peasants, laboring class, professional people and others are an aftermath of the rape of democracy in the last election. For if we subscribe to the words of Mayor Villegas that we now have "a government of politicians, by politicians, and for politi-

Masonry, Politics and the Government

AMBROSIO LORENZO, JR. (13)
Councillor, City of Manila

"Our days are marked with fears, frustrations and tragedies. There is a constant increase in crime; there is the moving away from tried and true values. Freedom, without which Masonry cannot flourish, is threatened by forces from without and within.

But with it all, we Masons of today cling steadfastly to our faith and trust, and to those principles and ideals which have been our strength in all the ages. Our promise and assurance to you is, that we will do everything within our power to preserve in the hearts of men all that Masonry stands for."

As true Masons, this is our pledge not only to Masons of the future but to every other man, woman or child in our country today. The sad state of affairs that surrounds us impels us to intensify our drive to restore to our people the true values of freedom and democracy, without which our nation would increasingly sink into the depths of degradation, poverty, and decadence, to a point when we shall lose all hope for a prospective future, — and this, it must not be.

Let us analyze present situations. As private citizens we are aware that our people seem to have developed a certain degree of careless attitude with regards current state of affairs, be it governmental, political, social or economic, particularly so if they are in such a position that they seem untouched and unaffected by what's happening in our country today.

Now, more than ever, when our nation faces a most crucial economic

condition, when rich and poor alike are forced to admit that austerity this time is no longer a farce but stark reality, when prices are so high and supply so low, when income and wages can't cope with expenses, when business can't even expect profits, when living alone day by day is such a big problem, must we all be conscious that each one of us is an integral part of that society with each individual share of responsibility in what our country is today. Each one of us is burdened with the duty to set things right. We don't necessarily have to tighten our belts so much but necessarily we have to forget the luxury of imported goods and learn to appreciate our local products. And more important is our civic obligation to cooperate with our government. Most people just don't care and they lose sight of the fact that citizen participation is essential to national survival and that each and everyone should take advantage of their civic rights and feel morally obligated to exercise such rights for the betterment and welfare of all.

We know that our first consideration is our government and with government comes politics. Government and politics is the life and blood of every true nation and again I quote from our great hero — Dr. Jose Rizal — "Like government, like people —; like master, like slave —; every country gets the fate it deserves." — and in every democratic country like ours — the government is our people because we the people, through our will put up the men who shall be our government.

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The Rituals

WB CALIXTO B. ANTONIO, PM (29)

The word "ritual," to some persons brings up a picture of a neatly bound leather backed booklet, partly in plain language and partly in cipher, but there was probably nothing of that kind until the time of Webb at the end of the 18th century. Preston had published part of his lectures in *Illustrations of Masonry* in 1772. The premier Grand Lodge of England was reluctant to allow any kind of book to be printed on the subject of Freemasonry except the constitutions.

A ritual is a form of conducting religious rites or ceremonial or any code of ceremonies to be followed as a settled procedure. Why does Freemasonry use rituals? Why is there a set form for opening and closing a lodge? Why not open and close by a simple announcement or the sound of the gavel? The answers are the same as are the answers to many Masonic questions: it has always been done that way. There has undoubtedly been more or less ritualism in Freemasonry from the beginning and it will be found upon examination that the general outline of initiation in a lodge has remained over a long period fairly constant.

Sources of the Rituals

There is one strange fact which has not been pointed out by any writer about the sources of Masonic ritualism and that is that two main sources and yet dissimilar were established. One was the Gothic Constitutions from which we obtained the Temple Legend, the participation of the Son of King Hiram of Tyre (whose name was Aynom) the two Pillars, the names of Jabal, Jubal and Tubal (Ja, Jo, Jm), the Seven

Liberal Sciences (not Arts). The Ancient Charges, the O. B., Morality, some Religious Dogma, Secrecy, Loyalty to Government, Brotherly Love, Mutual Aid and Assistance.

The other source, as illustrated by a series of unauthorized publications from 1723 on, was of different nature. They have no connection with the first source. The other source contained no Charges, more or less without direction or purpose, cluttered up with the bone-box, the ivory box, points of entry, terrifying penalties, crowing cocks, barking dogs, the Valley of Jehosaphat, sign, tokens, Solomon's Porch, J. and B., the primitive word, the Jerusalem Word, and the Universal Word. The lectures were in question and answer form.

Divergencies of Ritual

There is quite a widespread notion that differences and divergencies in rituals have been an unfortunate development, and this originates in the misconception that originally there was somewhere one authorized ritual. The Masonic rituals were not created. They grew and there never was only one ritual. There have always been many. Neither the Gothic Constitutions nor the exposed rituals were uniform. Subsequent rituals have never been uniform even in a single country, such as the United States. Nothing could have prevented the Grand Lodge of Ireland, of Scotland, the Grand Lodge of Ancients after 1751, the many other bodies in Europe and America, and other lands, after they became independent, from making their own modifications and instituting their own divergencies.

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Philippine Masonry in the Government

VW LORENZO N. TALATALA, DDGM

The shape of things in our government today would have been totally different from what they are now, were it not for the vital role that Masons who have gone before us have played. This is confirmed by the statement of the late MW Teodoro M. Kalaw, PGM, as contained in his book, 'Philippine Masonry,' published in 1956, wherein he said: "Filipino Masons who so lived that the Republic of the Philippines might come into being." He was referring then to Bros. Apolinario Mabini, Graciano Lopez Jaena, Jose Abad Santos, Rafael Palma, Marcelo H. del Pilar, Jose Rizal, Manuel L. Quezon, Jacobo Zobel, Jose Malcampo, Ambrocio Flores, Dr. T. H. Pardo de Tavera, and Jose A. Ramos. Added to the list of the foregoing distinguished brethren, as recorded in Masonry history, are Bros. Andres Bonifacio, Antonio Luna, Emilio Aguinaldo, Teodoro M. Kalaw, Manuel A. Roxas and many more, whose accomplishments had greatly enriched our Masonic heritage.

To appreciate more fully the role of Philippine Masonry in shaping the destiny of our government, let us trace back the chronological stages of our history, through which our country have passed. During the Spanish occupation of the Philippines, we were, for over three hundred years, under a Colonial Government, whose power and authority emanated from the Crown in Spain. At that time, through the combined forces of the Church and State, Masonry was outlawed and the Masons were bitterly persecuted.

Those who went against the decrees of the Church and State were either tortured or executed to ignominious death. The tremendous sacrifices suffered by Filipino Masons and suspected Masons alike, the loss of many lives, the enormous value of properties destroyed and confiscated, the humiliations suffered by the brethren and the honors and personal dignities trampled upon, are too voluminous to enumerate at this time. The Masons, as a means of self-preservation went underground and were forced to meet secretly to escape persecution and evade the horrors of the Inquisition. Because of this, Masonry was branded to be a secret society, which as had been shown today is far from being so. In spite of persecutions, however, in spite of impending death that awaited them, still Masons, exemplified by Bros. Jose Rizal, Marcelo H. del Pilar, Apolinario Mabini, Graciano Lopez Jaena, Jacobo Zobel, Jose Malcampo, Dr. T. H. Pardo de Tavera and many others, continued without let-up, using all the means at their command, to work for the needed reforms in the Colonial Government. This culminated in the death of our national hero, Bro. Jose Rizal on December 30, 1896, which fanned the inner flames of the brewing revolution against the Spanish tyrannical rule in this country.

In the ensuing revolution, the Filipino revolutionary forces were aided by American, near the 'finishing line' of the hostilities. With the overthrow of the Spanish sovereign-

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ty over the Philippines, Bro. Emilio Aguinaldo proclaimed the Independence of the first Philippine Republic – the first Democratic Republic in Asia, on June 12, 1898. It will thus be seen that the first President of the first Philippine Republic was a worthy Mason. Subsequently, the President appointed Bro. Apolinario Mabini, the sublime paralytic and brain of the Revolution as his Secretary of Foreign Affairs. Masons, no doubt, played an indispensable role in the establishment of the first Philippine Republic. Even our national flag with its white triangle, the sun and the three stars are all derived from Masonic symbols.

Not long after the proclamation of the first Philippine Republic, the Philippine-American war broke out culminating in the capture of President Aguinaldo in Palanan, Isabela, which marked the end of the Independent Philippine Republic. A Military Government was then established headed by a Governor General, much later, by an American High Commissioner. On November 15, 1935, however, a Commonwealth Government for the Philippines was inaugurated with Bro. Manuel L. Quezon as the first President of the Philippine Commonwealth. Again, a worthy Mason had the rare opportunity to exercise the prerogatives of the highest Office of the land, to shape the destiny of the Commonwealth regime. It was during his term of office as President of the Commonwealth, when he took advantage of the invaluable talents of Bro. Douglas MacArthur, whom he appointed as Field Marshal of the Armed Forces of the Philippines, entrusted with the far-reaching duty of organizing a Citizen Army for our national defense. It was also during the term of office of Bro. Quezon, when the late MW Jose Abad Santos

was appointed Secretary of Justice and later, concurrently as Chief Justice of the Supreme Court. In that short span of time of the Commonwealth Government, its affairs are ably directed by Masons from the higher echelons of authority. It was also at that time when Masons multiplied in number and occupied various positions in the government, including its branches in the local governments. Indeed, Masonry was on the march.

World War II then broke out in December 1941, resulting in the downfall of the Philippine-American forces and of the Commonwealth Government. A puppet Philippine Republic, under the watchful eyes of the Japanese Imperial Forces was then established. Again, as if Masons were always destined to lead in the affairs of the Philippine government, the late Bro. Jose P. Laurel, former member of Batangas Lodge No. 53 became the President. Bro. Laurel's patriotism and services to the Filipino nation was undeniably *a chapter in bold letters in our history*. It was during the Japanese occupation when Masonry was again outlawed and Masonic Lodges were ransacked, looted and closed, or put to the torch. Many Masons lost their lives, most notable among whom were the late MW Jose Abad Santos who died a heroic death at Malabang, Lanao in the Island of Mindanao and the late Deputy Grand Master Jose P. Guido in Manila, in the hands of the Japanese soldiers. It was through the nationalism and patriotism of the late Bro. Jose P. Laurel that the lives of the late Bro. Manuel A. Roxas and thousands of our youths were saved – the latter from being conscripted into the Japanese Army to fight against the Allied Forces. After a

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GRAVEL AND SAND

A Report on Masonic Activities

OLF

We would like to express our appreciation to Bro. Emmanuel Goco, of Quezon City Lodge No. 122, for the offer to help proofread the CABLETOW. Bro. Goco is connected with the Publication Division of the Philippine Senate as a Proofreader. He is also the Executive Editor of the TRAVELLER, Newsletter of the Quezon City Lodge No. 122 and an able contributor to the CABLETOW. * * *

A new batch of books from the United States for distribution to the Public Schools throughout the country was delivered to the Grand Lodge of the Philippines. The books were donated by the people of America thru the Grand Lodges there to the people of the Philippines thru the Grand Lodge here. The books are now being sorted and will soon be ready for distribution thru the local Lodges. The books was delivered thru the courtesy of

OPERATION HANDCLASP of the U.S. Navy.

* * *
WB Gregorio Jose, Dean of Past Masters of Biak-na-Bato Lodge No. 7 died on July 14, 1970.

* * *
Capitol City Lodge No. 174 suffered losses in Lodge properties when a fire razed the Chinese Chamber of Commerce Building in Quezon City which housed the Lodge.

* * *
MW Edgar L. Shepley, Grand Master, appointed the following members of the Committee on Credentials under the Chairmanship of WB Jose F. Ditan: Members: WB Agerico V. Amagna, WB Martin Adorador, WB Leopoldo Alvarado, WB Leonardo de Castro, WB Porfirio S. Rigor, WB Jose de G. Santos, Bro. Cesar O. Bautista, Bro. Victorino Q. Juico, and Bro. Avelino J. Pangilinan. △

TWO FAMOUS MEN BECOME MASONS

Senator Harry F. Byrd, Jr., of Virginia was made a Mason "at sight" on May 9 of this year by the Grand Master of Masons in Virginia, William T. Watkins of Roanoke. The ceremony was held in Winchester Hiram Lodge No. 21, Winchester, the same lodge in which President William McKinley was made a Mason in May, 1865, while serving as a major in the Union Army. Senator Byrd has affiliated with Winchester Hiram Lodge No. 21, to which his late father. Senator Harry F. Byrd,

Sr., also belonged.

Motion picture star John Wayne, popularly known as "the Duke", was made a Master Mason on July 11, 1970, in Marion McDaniel Lodge No. 56, Tucson, Arizona. Famous for his portrayal of rugged Western characters, Brother Wayne regards Arizona as a second home because of his extensive business interests in that state.

— Masonic Service Association
of the United States

TALATALA...

From page 12

seemingly long period of three years, the Philippines was liberated from the clutches of the Japanese Imperial Forces by the American Forces of Liberation, with the help of the Filipino Guerrilla Forces scattered all over the Philippines. As if propelled by destiny, the Supreme Commander of the American Forces of Liberation was Illustrious Bro. Douglas MacArthur, a Scottish Rite Mason in the Supreme Council of this Jurisdiction — made famous by his immortal pledge to the Filipino people: "I shall return." And, to make Masonry the more brilliant and indispensable in the affairs of the Philippine Government, when our Independence was granted by the United States of America on July 4, 1946, the late MW Manuel A. Roxas, became the President of the reborn Philippine Republic which up to this date we still enjoy its blessings.

Today, nearly all of our brethren who did their shares in shaping the course of our present government, have gone to their proper 'seats' in the Celestial Lodge above. But one memorable thing which they have bequeathed to us for posterity's

sake, is the fact, that as if they had their appointments with destiny, they as Masons were always at the top of the Philippine Government from the time of the proclamation of the first Philippine Republic by the late Bro. Emilio Aguinaldo on June 12, 1898 at Kawit, Cavite, until the rebirth of the same Republic on July 4, 1946, when Bro. Manuel A. Roxas was installed as head of the Philippine Republic, after forty-eight years of American and Japanese domination.

Today, Masonic leadership in the affairs of our government seems to be at its low ebb. As far as we now know, we have only two Masons in the upper strata of our government: Bro. Mamintal Tamano, a Senator and WB Calixto Zaldivar, an Associate Justice of the Supreme Court. Be that as it may, however, what had been done in the past by our departed brethren will always remain a part — a vital part at that, of our country's history. What they have done, can not be undone by anyone. Thus our country and people will always consider Masonry as a magnanimous benefactor in the making of our country's glorious history in government.

MAN'S INHUMANITY TO MAN

Many and sharp the numerous ills
Inwoven with our frame;
More pointed still, we make ourselves
Regret, remorse and shame;
And man, whose heaven-erected face
The smiles of love adorn,
Man's inhumanity to man,
Makes countless thousands mourn.

—ROBERT BURNS

RULE FOR LIVING

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

—JOHN WESLEY

Questions and Answers

New Series

VW A. I. CORCUERA

48. How may Freemasonry be defined?

Freemasonry has been defined in many ways, each definition depends on what particular aspect of Freemasonry it is desired to emphasize or bring out. The British say: "Freemasonry is a peculiar system of morality, veiled in allegory, and illustrated by symbols." The word "peculiar" is used in the sense of having a character exclusively its own. The definition suggests that the proper method of studying Freemasonry is by understanding the allegory that conceals the doctrine, is by understanding the symbols that illustrate the allegory.

Pike in *Morals and Dogma* says: "Freemasonry is the subjugation of the human in man by the divine; the conquest of the appetites and passions by the moral sense and the reason; a continual effort, struggle and warfare of the spiritual against the material and sensual." This defines the "system of morality."

The Germans (*Handbuch der Freimaurerei*, 1900, p. 320) says: "Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale." This is the best definition for the purpose of telling non-Masons what Freemasonry is about and what it aims to do.

49. What is the derivation of the word "Lodge"?

Although much has been written on the etymology of the word, it is generally accepted that it is derived from the Anglo-Saxon *logian*, to dwell. The Operative Masons of the Middle Ages used first to build a temporary hut or shed around the place where the work was to be carried on. This hut was called a *Lodge*. It served both as a workshop and living quarters. In Freemasonry the word is used in a technical sense and means the place where Freemasons meet. In this sense it is more common to use the term Lodge Room. It is interesting to note that since the Lodge is a symbolic representation of the world — which, among the ancients, was used synonymously for universe — that the Sanskrit word *loga* means the world.

50. What is the difference between the communication and the meeting of a Masonic Lodge?

There is no difference, the two words are used interchangeably. The word communication is derived from the Latin *communicare*, to share in common. Masonically, is used technically to refer to the meeting of a Lodge. A Lodge or a Grand Lodge holds a stated, special, regular, business, emergent or occasional communication. In many jurisdictions like ours, usage has limited the word communication to the meeting of the Grand Lodge only.

51. What is the significance of ample form, due form, in form, and with the usual ceremonies?

The Grand Lodge is opened or closed in *ample form* by the Grand Master and in *due form* when by the Deputy Grand Master or by either Grand Warden. A subordinate Lodge is opened or closed in *in form* by the Master and *with the usual ceremonies* by either Warden.

The York Rite Page



OLF

The York Rite Bodies of Cavite went to the site of Angat Dam in Bulacan on June 20, 1970 to distribute medicines, rice, salt, used clothing and shoes to the cultural minority tribe residing in the area. About 40 brethren and members of their families joined the trek to the mountain area to cheer up the people there. The trip is a bi-monthly project of Masons in Cavite City who alternate in the sponsorship of the trips. Doctors among the brethren treat the tribesmen, women and children of their illness and diseases.

* * *

On June 19 & 20, 1970, the York Rite Bodies of Okinawa held a summer festival to confer the degrees of the chapter, council and commandery. The ceremonies were held in the Machinato Temple, Machinato, Naha, Okinawa.

Presiding officers of the Okinawa York Rite Bodies are: Bro. William P. Schwager, High Priest of Okinawa Chapter No. 14, RAM; Bro. Frank Portillo, Illustrious Master, Okinawa Council No. 3, RSM; and Bro. Beryl J. Sharp, Eminent Commander, Okinawa Commandery No. 2, KT.

* * *

C. W. Rosenstock Chapter No. 6, RAM held a conferral on July 24, 1970 at the Plaridel Temple, Manila.

The Mark Master's Degree was

given in short form with Ex. Comp. Jose M. Cortez, PHP presiding, assisted by Ex. Comp. Bernardino C. Cabading, HP.

The Past Master's Degree was conferred by M. Ex. Comp. Jose E. Racela, PGHP, presiding, assisted by M. Ex. Comp. Antonio Gonzales, PGHP.

The Most Excellent Master's Degree was conferred by Ex. Comp. Marcelino P. Dysangco, PHP, presiding, assisted by Ex. Comp. Restituto F. Cruz, PHP.

The Royal Arch Degree was conferred in full ceremonial form presided over by Ex. Comp. Pedro R. Francisco, PHP, assisted by Ex. Comp. Restituto F. Cruz, PHP, Jose M. Cortez, PHP, Hilario G. Esguerra, PHP, Bernardino C. Cabading, HP; Comps. Porfirio Romulo, Constantino Rabaya, Crispiniano M. Perez, Martin Adorador, Felix R. Santos, and Alejandrino A. Eusebio.

The Apron and Crowning was by M. Ex. Comp. Jose E. Racela, PGHP. The Lecture was given by Ex. Comp. Pedro R. Francisco, PHP and the charge by M. Ex. Comp. Antonio Gonzalez, Jr., PGHP.

The Oriental Council No. 1, R. & S. M. held a conferral on July 25, at the Plaridel Temple, Manila.

Comp. Abdon Manapat conferred the Royal Master's Degree in short form.

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Uniformity

There might be greater uniformity, but not complete uniformity. The possibility of unifying the rituals in the United States were formerly urged. Efforts to secure uniform working through action by State Grand Lodges began with resolutions adopted at informal gatherings of Freemasons at Washington D. C. on March 9, 1822, at which a committee of prominent Masons was appointed to present to the Grand Lodges the proposal to form a General Grand Lodge and a uniform rituals. Nothing was approved. Subsequent conventions followed and all likewise failed to accomplish the desired uniformity.

Mnemonics

Mnemonics and its cipher code were complicated and curious. Each letter in it stood for a word, the latter being found in a Spelling Book, the pages of which were referred to by certain numbers in the code. To ordinary persons the code was undecipherable but the serious defect was that at some stage a circular had to be issued to members to enable them to read Mnemonics. Of course anyone who come into possession of all these document could decipher the whole.

The old idea that nothing can be changed even for the improvement of Freemasonry is a mistake. The rituals have been revised again and again and still contain crudities that ought no longer to be tolerated. The Grand Lodge of the Philippines that adopted the rituals of the Grand Lodge of California, U.S.A. made several revisions of the rituals.

. . .

The right of suffrage was given — not as a mere object of pleasure and gain but as an instrument by which the fate of a people is patterned and realized. It is a right which should be exercised with the utmost prudence and wisdom, giving dignity and value to politics and democracy. So much rests on the will of the individual, so much so that how can we expect to compass the larger if we cannot accomplish well the smaller purposes of public life? If the individual citizen remains passive and unresponsive to the needs of our country, how can we expect to better our lot?

It is in this aspect that I appeal to each and every one of my brothers. We, Masons have dedicated ourselves to the principles and ideals of our fraternity, not to be limited within the walls of our brotherhood but to be propagated and instilled in every other man that we can reach. We have initiated the awakening of our people through Adult Citizenship Training; — the National Defense Plan — as an effective antidote to hooliganism and the present educational program of the Supreme Council has reached out to the people of the barrios and other rural areas, and we shall continue to exert efforts in developing an enlightened and responsible citizenry among our people in all walks of life.

Only in this manner, may we expect to inspire civic consciousness in our people and thus provide a more enduring foundation for our democratic way of life.

“Let there be light — and there shall be light — as we true Masons unite and pledge for a better Filipino, for a stronger nation. △

cians, and not what you know but whom you know... having now a society that is oppressive, exploitative and unjust..." then it is indeed high time for all altruistic Filipinos to work for a change for the better. And if peaceful demonstration is the medicine to cure the social and moral cancer of our Filipino society, then all means let us join the demonstration. In a sense, the demonstrators are demanding a change in the seemingly unchanging conservative and corrupt Establishments represented by the government and the Church.

And this brings me to another aspect of concern for us all to ponder upon and to work for solution to the problem. Rightly is it said that our country is the only Christian nation in the Far East. This positive assertion is not to be debated, for truly our country since its rediscovery by Christian men who carried both the sword and the Cross in the pacification of the heathen inhabitants soon found its people accepting the Christian faith. To be called inhabitants of the only Christian nation in this part of the globe is something to be proud about. Implied, however, in this statement and honor is the belief of non-Filipinos or foreigners that the people composing the population are undoubtedly God-fearing — hence upright in all their dealings and actuations. You and I know that this is not so. The foreigners who have been to our shores know the score. It is a sad commentary, but it is true that while there are Filipinos who are righteous and who practice in their daily lives what their religion demands of them, there are in the other hand, many others who are remiss in the per-

formance of their Christian duties and Christian morality. Certainly, it is not enough to be called Christians. More important is the Godly performance and actuations, for as the Apostle Paul says, "faith without works is dead".

On this matter, what do we see or read as happening in our day to day life? Daily, we read in the papers news items about grafts and corruptions committed by government officials in high and low places. We read of murders, extortions, rapes, robberies, smugglings, dishonest dealings, brutalities committed by agents of the law and such other evil practices that only Satan will rejoice to hear. And what are all these, my brethren, but naked manifestations of the degeneration of morality and character among our own Christian people! To these people their God is their belly or Lucifer. No wonder President Marcos in his State of the Nation Address urged all Filipinos of whatever status to practice national discipline — morally, economically, politically and socially. Well and good, but what good are pronouncements unless the leaders show us the way to follow.

As members of a Fraternity which is well-known, not only for its crusades for individual freedom and equality among men and the practice of democratic ideals, but also for its concern with moral problems, you can help solve the multiple cancer of Juan de la Cruz. I was on my way when I came across an article in the Manila Wednesday last week Bulletin about a meeting of the Supreme Council of Masonry in the Philippines. In calling for a meeting, Dean Conrado Benitez, the Sovereign Grand Commander, said that "Masonry should not be a passive spectator, but should lead in meet-

ing the moral, social and economic crises of our country". It is my guess that you will sooner or later hear from your Worshipful Brothers on what you can do to extend your assistance in solving the crisis facing the nation. Meanwhile,

(1) Let us be more alert in protecting the individual freedom and rights of man and in defending the liberty that we now enjoy because our fraternal brothers in years past fought and died that we might have a government of, by and for the people. (2) Let us continue the struggle to have all men realize that they are brothers for they have one Heavenly Father and as such to work together in the attainment of harmonious and peaceful co-existence wherever God has placed them.

(3) Let us strive to have others understand that morality and one's faith in the Almighty are measured not in words but in deeds or good works. (4) Let us elect delegates to the coming Constitutional Convention who can do something to help in putting safeguards in the fundamental law of the land against the commission of frauds and terrorism in the future political elections.

(5) Let us awaken in our people the virtues or urges to be morally virile, hard-working, public-spirited, and imbued with sound patriotism and a profound sense of righteousness — all of which will give strength to our country and insure happiness and contentment for all the people under the aegis of liberty and peace.

(6) Finally, Let us pool our talents and know-how to stem the tide of criminality, lawlessness and other misdemeanors in our local community. Charity begins at home, it is said, and if you of this Fraternity and the religious groups in this area can join to do our bit to help our local civil authorities in making

Tabuk, if not the whole province, a better place to live in through our unselfish and dedicated service to God and man, we shall have done our shares as Masons, as Christians and as Filipino citizens.

May you ever be guided by the Architect of the Universe in your daily life and activities so that you will do what He wills and not what you will. God bless you all. Δ

* * *
H O P E
is a sonnet

**i am in the night the augur of dawn,
upon a clear painting, the background
drawn;**

**and in a raging storm i am the eye,
upon a desert too, i cannot dry.**

**i live in your heart nestled by your
mind,**

**can make you see what you seem not
to find,**

**trying to lead your way when all seem
lost,**

**and cheer you up when sadnesses are
caused.**

**i lived with eons past and eons on
'cause with our God, i was in the
creation.**

**yet i'm still young as eternity is
and continue giving each one my bless.
you must know me by now but if yet
nope,**

i will tell you me — you call me HOPE.

rogelio r. nacorda

* * *

DEMONTEVERDE.

From page 25

for DeMolay. It provides an excellent example of "what's right with youth today". Let's be sure DeMolay is with us for another 50 years. We need DeMolay for the young men of our country. We need more DeMolay chapters in order that we can constitute a Grand Chapter in this Jurisdiction, and this Emmanuel Baja Chapter, Order of DeMolay, can serve as a springboard for the organization of more chapters. Will you accept this challenge, fellow DeMolays? Δ

taken as absolutely true for all time ... The world keeps on changing, and our minds should be open to every phase of the change."

"Bewildered in an immense forest during the night, and having only one small torch for my guide, I was asked by a stranger to blow out my light; I gave no heed to his advice for the light which showed me the way was my gift from God."

Bertrand Russell (1872-1970), English philosopher and mathematician, said that "there is no quarrel between religion and science since science needn't bother either to accept or to reject religion" — but "we cannot with certainty accept anything as the absolute truth, not even skepticism, which is a state of suspended judgment."

There have been many prominent philosophers who did not agree with the skeptics, ancient and modern...

Immanuel Kant (1724-1804), German philosopher, is one of the most inspiring... He became "an explorer of the darkness of doubt and disbelief."

Whereas Jean Jacques Rousseau (French, 1712-1778), the philosopher of the heart, tried "to find God through his emotion," Kant, the philosopher of the head, did so through his reason... "Let us depend," he said, "less upon our senses, and more upon our sense."

"The apparent world, as observed through the senses, is like a jumble of bricks, iron, glass, wood and stone scattered over the ground... But the real world, as known to the sense, is a complete building constructed out of the jumbled material into a beautiful and architectural unit."

Kant developed his philosophy in

three monumental books... In the first book, he "doubted God." In the second, he "affirmed Him." In the third, he "found Him in the perfect design of nature — the starry heavens above, the moral law within — the mathematics of the heavenly bodies and the ethics of our earthly existence are the expression of a divine law, which, translated into human terms, means that we must live in accordance with the organized process of nature" and "act as if the maxim of your own conduct were to become, by your will, the maxim of all the world's activity." △

Is There No God?

By ELPIDIO A. ADALIA

If there's no God, how could the
beavers

Know when to stock their foods,
And the lilies bloom at springtime?
How could the sun on its journey's
run

Unfailingly govern
The day, and the moon adorn the
night?

If there's no God, how could the
tears drop

In pity for orphans
Who lost their mothers during the
floods?

If there's no God, how could one
still pray

While death is drawing nigh?
And how could anyone
But God, heal our wounded heart?

Before God's footstool to confess
A poor soul knelt, and bowed his
head;

"I failed," he cried. The Master said,
"Thou didst thy best—that is success!"

—Anonymous

History of Quezon City Lodge No. 122

Sometime in April, 1948, a group of brethren residing in Quezon City and Manila met and conceived of the idea of establishing a Lodge in Quezon City in order to meet the obvious demand of many brethren who were residents of this metropolis and of the many more who would come to join their ranks as citizens of this capital city of the Philippines.

The task of soliciting for charter membership as well as of broaching the idea to the Grand Lodge fell into the able hands of Worshipful Brother Petronilo I. Vallejo who, at the time, held the prestigious office of Quezon City Auditor. So able indeed was WB Vallejo in his assignment that some thirty-five members enthusiastically signed up on the Charter and which was then wholeheartedly endorsed by Silanganan Lodge No. 19 and Marikina Lodge No. 119 and finally acted upon favorably by the Grand Lodge. By virtue of a Special Dispensation issued by the Grand Master, Most Worshipful Brother Albert J. Brazee, Jr., QUEZON CITY LODGE, U. D. was born on May 21, 1948 with the following as the three principal officers: Worshipful Master — WB Petronilo I. Vallejo; Senior Warden — Bro. John W. Ferrier, Sr.; and Junior Warden — Bro. Abundio del Rosario. The Lodge was subsequently chartered on April 2, 1949 amidst a public ceremony held at the Bernardo Park, beside the old Quezon City Hall. This auspicious event was presided over by the Grand Master, MWB Esteban Munarriz, with the assistance of the Grand Secretary, MWB Antonio Gonzalez, and was witnessed by some 200 special guests and about a thousand other people who also witnessed the public installation of the Lodge Officers. From then on,

the Lodge was referred to as QUEZON CITY LODGE NO. 122, F. & A. M.

The first Stated Meeting of the Lodge was held on June 29, 1948 in San Francisco del Monte, Quezon City. Also, the first recipient of the degrees of Masonry in this Lodge was Romulo Locasan who, at the time, was a Councilor of the Quezon City Government. The First Degree of Masonry was conferred upon him by then Right Worshipful Clifford C. Bennett, Senior Grand Warden, who later on succeeded to be Grand Master.

In the absence of a permanent Lodge Hall in Quezon City, QUEZON CITY LODGE NO. 122 has had a colorful history as an ambulant Lodge. From the original meeting place in San Francisco del Monte, the Lodge moved to Cubao in the latter part of 1949 and thence to Teodoro M. Kalaw Memorial Lodge Hall in San Juan, Rizal, in June, 1953. Eight months later, in a surprise visit to the Lodge, the Grand Master, MWB Werner P. Schetelig, remarked before the members that the Lodge was not properly located, it being in San Juan, Rizal, and that the members should endeavour to relocate the same in Quezon City which is its proper jurisdiction. By the enthusiastic labors of a newly affiliated member, WB Dominador B. Ambrosio, the Lodge was moved to Quezon City and housed in one of the halls of the Quezon City Red Cross Chapter Building, in August, 1954. It was there where the Lodge contributed its share to the Red Cross by giving away about one hundred bags of food to indigent families in Quezon City. Again, in November, 1955, the Lodge was moved back to

Turn to next page

Teodoro M. Kalaw Memorial Lodge Hall and lodged there until sometime in 1959 when it once again transferred its location to Quezon City at the Quezon Memorial High School on 10th Avenue in January, 1969, in time for the installation of officers. The sojourn here was very brief for, a month later, the Lodge moved back to Teodoro M. Kalaw Memorial Hall in San Juan and there to stay until February 21, 1970, when it moved to the present location at the Chapel of the National Office of the United Church of Christ in the Philippines along E de los Santos Avenue. △

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Double 22 . . .

The May 22nd affair commemorating the 22nd anniversary of Quezon City Lodge No. 122 was well attended by members and their families and several visiting brethren and guests. Leading the list of visitors was Right Wor. Damaso C. Tria, Deputy Grand Master, who honored the occasion by his presence and his handing out of certificates of awards. Eight Past Masters of the Lodge were present and about eight other Past Masters of other Lodges were also there. These Worshipful Brethren were saluted by members of the Lodge in due and public form. The occasion was also enlivened by the presence of Rainbow Girls from Perla Assembly No. 1 and DeMolay Boys from Loyalty Chapter who contributed several song and dance numbers. The girls also helped in preparing and serving of refreshments. Thanks to you all, Rainbow girls! Also, a surprise performance was made by Prof. David Shaw, a Brother Mason and a professional conjurer and magician, who delighted the audience with his amazing feats

of magic. The main speaker of the evening was Most Wor. Dr. Mauro O. Baradi, Past Grand Master, who spoke most interestingly on "Who A Mason Is." Awards were presented to three outstanding members of the Lodge for outstanding leadership in their own lines of endeavour which not only extolled the prestige of our country by their exemplary work but reflected honor to Freemasonry in general and their Lodge in particular. These brethren were: Bro. Jolly Bugarin, for his outstanding work in the field of Criminology as NBI Chief; Wor. Bro. Florencio Medina, for his leadership in the field of science and technology; and Wor. Bro. Ernesto F. Balba, for his untiring labors for the Lodge as Secretary.

Another affair succeeding the "Double 22 of 122" was the 12th anniversary program on May 25, 1970 of the SQUARE AND COMPASS CLUB of Quezon City which was held in the home of Sister Abad in Project 8. This Club is composed of Master Masons who reside in Project 8 where a number of brethren are also members of our Lodge. One of the events of the evening was the granting of honorary memberships to brethren in attendance, one of whom was Bro. Manny Goco. In the subsequent stated meeting of this club on June 7th, which was held in the home of Bro. and Sis Conrado Agawin, honorary memberships were also granted to Wor. Bros. Ozaeta, Balba and Malahay who were then in attendance.

—From *The Traveller*, Q.C. Lodge
No. 122

* * *

It is neither wealth nor splendor,
but tranquility and occupation which
gives happiness.

—Thomas Jefferson.

All About Ecumenism

News and Views on the Ecumenical Movement

OLF

Sir Knight Lauro M. Cruz, Grand Knight of Capitol City Council, Knights of Columbus was the Guest Speaker of the Scottish Rites Masons during the Weekly Luncheon Meeting held on July 25, 1970 at the Scottish Rite Temple, Manila.

SK Cruz explained the organizational structure of the Knights of Columbus and cited its aims and principles. He also outlined the projects that the Grand council are pursuing through local councils.

He revealed that the Grand Lodge of the Philippines has extended an invitation for the Knights of Columbus to sponsor children they find worthy, to the Masonic Hospital for Crippled Children. He said the Knights have accepted the invitation and are now screening applicants.

SK Lauro M. Cruz was introduced by Bro. Benjamin G. Gotamco.

* * *

Pope Paul VI recently elevated the Most Reverend Messenger Nicolas Mondejar to Bishop and appointed him as auxiliary to His Eminence Julio Cardinal Rosales, Archbishop of Cebu.

Bishop Mondejar, 46, was born in Maasin, Iloilo. He was ordained in 1953 after studies in New York's Fordham University. He was appointed Vicar of San Stanislas Parish in Brooklyn in 1967. He then served as Public Relations Director for the Archdiocese of Jaro, Iloilo.

He received the titular see of Saponara and will assist Cardinal Rosales in Cebu. Δ

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NEWS FROM THE PHILAETHES SOCIETY

William R. Denslow, P.O. Box 529, Trenton, Missouri, editor of the Royal Arch Mason Magazine, and Past Grand Master of the Grand Lodge of Missouri, has been elected president of the Philaethes Society, the international organization for Masonic research and dissemination of Masonic information, for the years 1970-1972.

Brother Denslow has a long list of Masonic credits to his name. He was raised to the sublime degree of Master Mason in Trenton Lodge No. 111 on Christmas day, 1937, served as Master in 1950-51, as district deputy

grand master in 1955-58, and Grand Master in 1967.

He holds membership in Trenton Chapter No. 66, Trenton Council No. 37 and Bouillon Commandery No. 24. He is a Knight of the York Cross of Honor and a member of Red Cross of Constantine. He is also a member of the Scottish Rite, Valley of St. Louis, the Moila Temple of the A.A.N.O.M.S. at St. Joseph, Missouri; the DeMolay, the Eastern Star, and many other Masonic organizations, having held high offices in all of them.

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your members. In addition to this, DeMolay needs men who also know when it is better not to lead, but to watch, and not to speak, but to listen. DeMolay needs men who have patience, understanding, imagination, foresight, and an appropriate sense of restraint. DeMolay does not need Advisors to come in and run local chapters, but only to advise.

In 1966 at the Int'l. Conference of State, Provincial, and Jurisdictional Master Councilors, the Masonic Relations Committee of the Supreme Council asked some 45 heads of DeMolay jurisdictions "What do you expect or want from Masons?" The overwhelming first choice was GOOD ADVISORS. Again, in Dallas, Texas, a year later, a follow-up poll was taken from this group of DeMolay leaders, and they were asked "What do you consider the weakest link in DeMolay-Masonic relations?" The answer was "inactive support" by local Masons because of lack of interest or lack of knowledge about DeMolay.

We can have an abundance of support from every Masonic leader or group in the DeMolay world, but still starve for good Advisors at the local level where it really counts. To be completely frank, DeMolay needs some of the grand verbal support in high places translated into interested and willing Advisors in local chapters. High Masonic leaders simply have not been able effectively to convince local sponsoring lodges that DeMolay should be one of their primary concerns, not just an incidental sidelight.

We do realize that Masonry has leadership problems of its own, and that there just doesn't seem to be enough good people to go around. If this is the case, then perhaps Ma-

sonry should consider some new priorities with DeMolay closer to the top so that more Masons will have time to contribute to DeMolay chapters. We in this Jurisdiction are indeed fortunate that DeMolay has been placed in the hands of our Most Wor. Immediate Past Grand Master Manuel M. Crudo, and with his leadership I entertain no doubt that in the near future we shall be able to constitute our own Grand Chapter of the Order of DeMolay.

What then does Masonry expect from DeMolay? As the Chapters of the Order of DeMolay are required to be organized and conducted under the sponsorship of some branch of our Masonic fraternity, which gives DeMolays an opportunity to get acquainted with the Masonic Fraternity, its aims and principles; and that in consequence the members of the Masonic groups have the pleasure of close fellowship with and rendering service to the DeMolay members, we recognize that this arrangement creates an ideal relationship which should be productive and of great benefit to all parties concerned. As I mentioned at the early part of this talk that in the United States 80% of the DeMolay boys who graduate to Senior DeMolays knock at the door of Freemasonry, I am hopeful that in our country, we can count on our Senior DeMolays as reservoir of membership in our Blue Lodges.

Our youth of today do not differ much in age from our youth of yesteryears, as far as their objective of social change is concerned. For instance:

1. Jose Rizal, at age 25, wrote the "Noli";
2. Andres Bonifacio, at 29 organized the Katipunan;
3. Emilio Jacinto, at 19 joined the Katipunan; at 21 became

Sec. of State, and Bonifacio's 2nd in command; and at 22 became Chief of the Army of the North;

4. Emilio Aguinaldo, at 27 became undisputed leader of the Revolution; at 29 dictator of the provisional government, and at 30 President of the Republic;
5. Sergio Osmeña, at 29 became the first Speaker of the House of Representatives.

As we can glean from the above, the present demonstrations staged every now and then here and there by the students are nothing more than a resurgence of the activities of our youth of yesteryears in their fight for a more rapid social change in our government and in our society.

Today, because of new headlines, the crime and the narcotics reports, university rebellions, the hippy and yippie demonstrations abroad, and all the demonstrations that we are witnesses of, it is all too easy for the older generations to begin to conclude that "there's no such thing as a good boy". Well, there are good boys, and plenty of them who are God-fearing, parents-loving, right-thinking youngsters. All of these fine attributes are found among the boys from 14 to 21 years of age — in the Order of DeMolay. It's an organization founded in 1919 by a young man, Frank S. Land, who was then 28 years old, for teenage boys in Kansas City, Missouri, U.S.A. Soon after its organization, the group adopted a ritual written by Frank Marshall which has set it apart from all other youth groups. This ritual weaves a tapestry of principles of filial love, reverence, courtesy, comradeship, fidelity, cleanness and patriotism throughout its ceremonies. These principles have become the

common tie for millions of young men down through the years.

Frank S. Land was truly the most influential leader of youth, and he and his DeMolay helped produce many fine citizens, who in turn became financiers of the youth, one of whom was Walt Disney. He was one of the early DeMolays in the Mother Chapter in Kansas City, and after he became one of the most celebrated entertainers in America, he said: "I feel a great sense of obligation and gratitude toward DeMolay for the important part it has played in shaping my life. Its precepts have been invaluable in making decisions, facing dilemmas and crises, holding on to faith and ideals, and meeting those tests which are borne when shared with others in a bond of confidence."

DeMolay does a lot for a young man of today. It provides a valuable supplement to the principles and guidelines he has been taught by his parents, and the school, and the church. The important thing is that these principles are upheld by his peer group — thus it's "youth telling youth".

More and today, we are aware of the generation gap, and the inability to communicate properly and bridge that gap. DeMolay provides this bridge. It's a vital element that we need more of. With the younger generation growing larger and stronger every day, we need organizations like DeMolay to provide youth with the right activities, the right surroundings, and the right guidance to prepare themselves for manhood and responsible citizenship. Indeed DeMolay is a veritable reservoir for good citizenship.

Heaven only knows we read, hear and see a lot of what's wrong with young people today, so thank heaven

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Pitak Filipino

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

Ipinahayag ni Pliny na si Theodorus, isang mamamayang Griyego na taga Samos, ang nagimbento ng Iskwala at Nibel, mga instrumentong napakahalaga sa mga konstruksyon, nuong unang panahon. Subalit, ang anyo ng Iskwala ay nakita sa kinatawang disenyo ng Tore ni Babel, isa sa kilalang pinakamatandang gusali. Ang pagkakayari ng Siyudad ng Babelonya ay ganap na parisukat o kwadrado. Ang lahat ng ginamit na tisa sa gusali at mga pader ay payak na kwadrado. Inakalang, gayon din ang mga ginamit sa Tore ni Babel. Upang makabuo ng maraming maliliit na quadrado, na magagamit sa iba't ibang kombinasyon sa mga gusali o templo, ay mahigpit na kailangan ang isang patnubay na instrumento. Ang pangangailangang ito ang nagbunsod sa pagkakaimbento ng Iskwala, isang kasangkapang importante sa maraming mga gawain.

Sa mga labi ng nagibang Babilonya, Nineveh at Petra, ang hugis ng Iskwala ay natagpuan. Mayroong mga disenyo at lilok ng Iskwala na nadiskubre sa gumuhong Thebes at Ehipto, na ipinakikita ito na hawak ng mga artista. May mga katibayanding natuklasan sa India na ipinalalagay na lalupang matanda kaysa natagpuan sa Ehipto. Sa mga natirang bahagi ng nagibang Aztecs, o mga taong una pa dito sa Peru at Brazil, ang Iskwala ay napatunayang gamit din doon. Bagama't ang mga kasangkapang yari sa bato, tulad ng pingkian, palathaw, pamukpok, sibat at iba pa, ay siyang gamit ng mga kaunaunahang tao, sa labi ng

kanilang mga tirahan o kweba ay nakakita rin ng Iskwala. Ang halimbawa nito ay nakaimbak sa Museo ng Inglatera.

Sa buong paniniwala ng mga matatanda (ancients), ang Iskwala ay simbolo ng kaganapan (completeness). Ang tinatawag na taong iskwalado ay isang taong ganap o kompleto. Sangayon kay Simonodes, ito ay may hustong mga kamay, paa, katawan at pagiisip. Kay Aristotle naman, ang "square man" ay taong wasto ang kaisipan, matapat at makatarungan. Siya'y matalino, tapat sa usapan at ang katarungan ay para sa lahat. Sa mga Mason ang Iskwala ay may mahahalaga't maseiang kahulugan. Unang-una, ito ay sagsag ng Moralidad. Sa sandaling magisiglayan ng isang Mason ang Iskwala, ito ay automatikong magpapagunita sa kanya sa mga matataimtim na iniaral sa kanya ukol sa kagandahang asal, katapatan, katarungan na dapat niyang sundin. Ang Iskwala, kung ating natatandaan, ay isang angulo na may 90 antas o isang ikaapat na bahagi ng bilog. Kapag ang isang panig nito ay nagiba ng direksyon, ang angulo ay lalabis o magkukulang sa antas, at hindi na iskwalado. Sa mapagisip na Mason, iyan ay hindi na totoo, sa simulain natin, ay walang bahagyang katotohanan, alin sa ito ay husto o tunay, ang labis o kulang ay kasinungalingan. Ang Iskwala ay pangunahing simbulo ng malalalim na araling moral ng Masoneria. Ang simbolismo ang pinaka DIWA ng kagalang-galang na Institusyon.

△

From Crisis to Revolution

By BRO. ELPIDIO ADALIA

The fashionable word at the end of Second World War II was "crisis". Today, the prevalent word is "revolution". The newspapers and the radios are pregnant with words about revolution, not only in the realms of politics but practically in all areas of life.

This shift is characterized by a radical resentment of a dissatisfied and restless people against our present system of government which has failed to meet their deepest needs. For example, the poor decry their predicament and say that the present parliamentary methods of changing society is hopeless to give them bread and security. This feeling is prevalent elsewhere especially in Africa and in Latin American countries. Even in the so-called affluent West, it is observed, that human society is terribly sick. The golden dreams of earlier days have gone sour for many and unfortunately, both the rich and the poor have become victims of this highly technological age. Under this situation, something radically redemptive must necessarily occur to shake off the crisis of apathy, and indifference to temper this on-going, grinding technocratic system that dehumanizes man and stifles his goal for self-fulfillment.

The age 2000 A.D. predicts a world of gadgets which shall make men subservient to the command of science and consequently, a rise in the standard of living. This would bring economic dislocation and most likely, famine.

What shall Freemasonry do in this advancing technological era? Does it not feel guilty by folding its hands

and be indifferent? Does it not involve itself in the affairs of mankind and help solve some of its basic problems?

Truly, we have had revolutions in the past, but this kind of revolution we face today has caught us up in the whirlwind of riots and demonstrations, social and economic upheavals, even the militancy of technocratic slavery.

Freemasonry believes in a creative revolution to effect the ordering of a moral, progressive life. It welcomes it as a "gift from God" so that man might understand his creation and the purpose of his ultimate destiny. It believes that the basic teachings of the Bible are revolutionary and turns a bad man into a saint. It believes in the positive transformation of life and becomes its faithful steward.

If revolution in a sense is "turning over", Masonry has already long begun its missions in turning over man from the thralldom of darkness and unbelief to the kingdom of truth and life. Man's greatest crisis is mental and moral darkness, and any person to become a mason must certainly undergo and pass thru this "crisis", for while man strives unto perfection, he must also undergo all possible revolutions to make him a better mason, a better man at that in the sight of God and his fellowmen. △

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A Texas legislator was interrogated concerning his stand on a controversial question. He stated: "I don't mind telling you just exactly what I think. I'm undecided."

—*Oliver H. Otto.*

BRO. MAUYAG TAMANO IS NEW MSU PRESIDENT

Bro. Mauyag Tamano, (111) took his oath as the second President of Mindanao State University in Marawi City on June 15, 1970. Bro. Mauyag has the distinction of being the first Maranao to be elected President of MSU as well as the first Maranao to earn a Doctor's degree in education, (Ed.D.). He was conferred that degree by Stanford University, California, U.S.A. in June 1969, with major in College and University Administration and minor in Student Personnel Services.

Earlier, in 1955, he earned a Master's degree in Education while on leave as classroom teacher and guidance counsellor in Lanao Provincial High School. After his first scholarship leave abroad, he was assigned to the Lanao School of Arts and Trades as Guidance coordinator. It was on his second scholarship abroad in 1966 when he earned the doctor's degree.

Bro. Mauyag Tamano started with Mindanao State University at the



BRO. MAUYAG TAMANO

time of its foundation in 1961 as Registrar and Director of Guidance and Counselling Services and moved up to Director of External Studies when he was elected President.

RE M I N D E R !

**THE SCHOOL OF INSTRUCTION FOR PROSPECTIVE DISTRICT
GRAND LECTURERS WILL BE HELD ON SEPTEMBER 17-30, 1907,
AT THE PLARIDEL TEMPLE, MANILA.**

**PLEASE SUBMIT THE NAMES OF NOMINEES AS SOON AS
POSSIBLE.**

H.P. OLIVEROS, SGL.

With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

At the third Masonic Youth Conference held in Iloilo City on the Central Philippine University campus, June 22-28, 1970, they had a registered delegate strength of 104, the biggest ever in the three years it had been held, more than twice the second conference held in Dumaguete city in 1969 which was a little more than the first conference held in Baguio city in 1968.

In addition to the usual delegations from Manila, Quezon City, Dumaguete, Cotabato, and Iloilo, there were new delegations from Cavite, Bacolod, Davao, Iligan, Baguio, Nueva Ecija, San Carlos, Cagayan de Oro city, Batangas and San Mateo, California. This year's conference in Iloilo was hosted by Bethel No. 4 of Job's Daughters and Graciano Lopez Jaena Chapter of DeMolay.

To give permanence and continuity to the conference, the delegates formed a National Jo-de-ras Association, which would provide the leadership but which welcomes participation by other Masonic youths not necessarily members of the three international orders.

One of the prominent speakers at the conference was Bishop Antonio Fortich of Bacolod who spoke effectively and forcefully on the role of youth in social and economic reforms in the country.

Mons. Fortich related how young

people in his diocese are helping settlers in Negros Occidental from being dispossessed of the land they are tilling by gathering evidence for presentation in court in support of the settlers against wealthy land-grabbers. He also told our Masonic young people how small farmers, by organizing cooperatives, are increasing their production and subsequently raising their standard of living.

Mons. Fortich also stressed that it is the cooperative spirit of small farmers which enabled them in Dacogcongogon to capitalize the erection of a small sugar central which will be operative in November this year.

Another main speaker at the conference was MW Edgar L. Shepley, Grand Master, who spoke to the Masonic young people at a banquet offered by the Masons of Iloilo-Acacia Lodge No. 11, Kalantiaw Lodge No. 187 and the Scottish Rite Bodies of Iloilo in the evening of June 25. The affair was held at the gym of the Iloilo YMCA.

Among other things, MW Shepley said that it is the task of youth to adapt themselves more rapidly to changed and changing conditions of the world which each generation faces. He said that the leadership in the future belongs to present-day youth and that they should prepare now for that leadership which will

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surely be placed in their hands. He cautioned them to have confidence in themselves, in the present and in the future, and channel that leadership in the finer things of life.

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Cavite Assembly No. 3 of the Order of Rainbow for Girls, installed their officers for the first term of 1970 on Feb. 1, 1970 at the Bagong Buhay Lodge No. 17 hall. Installed were: Tessie Anderson, Worthy Advisor; Grace Pineda, Worthy Associate Advisor; Minerva Camarse, Charity; Carmelita Sakilayan, Hope; Lorinda Jimenez, Faith; Hazel Argota, PWA, Recorder; Marilyn Anderson, PWA, Assistant Recorder; Vilma Vega, Treasurer; Edelmira Venezuela, Drill Leader; Willima Wong, Chaplain Pat Balayo, Love; Lillibeth Salazar, Religion; Persis Alfelora, Nature; Lilian Salazar, Immortality; Ermie Benitez, Fidelity; Linda Lamangan, Patriotism; Mari-lou Giron, Service; Emilda Vida, Confidential Observer; Zeny Villoriente, Outer Observer; Cynthia Calupe, Choir Director; Emma Vida, Musician; and Maria Luisa Visaya, Flag Bearer.

* * *

On June 17, 1970, at the hall of Maranao Lodge No. 111, the officers of Bethel, U. D., Iligan City, of the ters, was instituted with the assistance of officers of Bethel No. 4, Iloilo City. After the institution, the officers of the newest bethel in the Philippines were installed.

Those installed are: Virgie Battung, Honored Queen; Elizabeth Ozarraga, Senior Princess; Rosalita Ong, Junior Princess; Miriam Maranda, Guide; Amy Fernando, Marshal; Lennie Gaerlan, Chaplain; Vilma Battung, Recorder; Salome Daksla, Treasurer; Ruby Gaspar, Musician; Grace Po, Librarian; Tina

Ross, Senior Custodian; Rebecca Ong, Junior Custodian; Rossana Roque, First Messenger; Brenda Serate, Second Messenger; Cleofe Daksla, Third Messenger; Ophelia Halibas, Fourth Messenger; Elizabeth Dy Chu Tee, Fifth Messenger; Ophelia Cañete, Inner Guard; Merle Ong, Outer Guard.

Composing the Guardian Council are: Mrs. Soledad Roque, Bethel Guardian; WB Benito Ong, Associate Bethel Guardian; Mrs. R. Maranda, Guardian Secretary; Mrs. L. Gaspar, Guardian Treasurer; Mrs. Fe Reconalla, Director of Music; Bro. Alfonso Cañete, Promoter of Finance; Mrs. V. Gabriel, Custodian of Paraphernalia; Mrs. V. Battung, Director of Epoch; Mrs. E. Serate, Promote of Sociability; Mrs. Esther Ong, Promoter of Hospitality; Mrs. E. Villanueva, Chairman of Goodwill and Mrs. M. Casas, Chairman of Junior Activities.

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On June 28, 1970, at the Jose Abad Santos Hall of Plaridel Temple, the officers for the second term of 1970, Bethel No. 2, Manila, were installed. Those installed are: Trinidad R. Aquino, Honored Queen; Grace Amistoso, Senior Princess; Erlinda Fontilera, Junior Princess; Erlinda Cunanay, Guide; Evangeline Beltrano, Marshal; Elizabeth Beltrano, Chaplain; Ruth Kaiser, Treasurer; Josefina Gonzalez, PHQ, Recorder; Minerva Alcala, Musician; Ramona Magtoto, Librarian; Daisy Villongco, First Messenger; Gracia Santos, Second Messenger; Mary Rose Beltrano, Third Messenger; Margarita Beltrano, Fourth Messenger; Abigail Patricio, Fifth Messenger; Loida Rollolazo, Senior Custodian; Joy Adalia, Junior Custodian; Edna Ramiscal, Inner Guard; and Luz Lonzon, Outer Guard. △

Cavite Bodies, A. & A. S. R. held a special conferral on July 19 at the Bagong Buhay Masonic Temple.

The Luzon Bodies team was invited to confer the 24° & 32° (NMJ) in full ceremonial form. The class was named Exploration Class. The members of the class are from Cavite and Cam Ranh Bay, Vietnam. One thousand one hundred pesos was donated by the class to the Bodies.

Ill. Damaso C. Tria, SGIG for the Bodies expressed his congratulations to the class and conferring team and a desire for the Bodies to confer more degrees in full ceremonial form.

Bro. Jose T. Bernal, Supervisor of the Bodies expressed his thanks to the Luzon Bodies team that came to confer the 24° & 32°.

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Ill. Romeo T. Pasco announced that the special conferral of the Luzon Bodies will be held on October 14 & 15, 1970. He urged all Luzonites to send in the petitions of their candidates.

* * *

The Sampaguita Chapter No. 3, OES initiated seven new members during a special meeting held on July 25, 1970 at the Scottish Rite Temple.

Heading the initiates is RW Damaso C. Tria with Tomas F. Claudio, Johnny Mendoza, Calixto Logico, Arsenio G. Evalle, and this writer. The only rose among the thorns is Sis. Anita Chang, wife of Bro. Charles O. Chang.

* * *

Ill. H.P. Oliveros 33° SGIG made an official visitation to Cagayan

Valley Bodies, A. & A. S. R. recently.

* * *

Ill. Saturnino David, 33° I. G. H. laid down his working tools on July 28, 1970 at the Marian Hospital.

Bro. David was a former Collector of Internal Revenue. He died at the age of 82.

The 18° funeral rites was held under the auspices of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry on July 30, 1970 at the Scottish Rite Temple.

The services was attended by members of the Supreme Council, members of the different Scottish Rite Bodies, Master Masons, colleagues in the Bureau of Internal Revenue, relatives, and friends.

Ill. Bayani Ibarrola, 33° I. G. H. delivered the eulogy in behalf of Manuel A. Roxas Lodge No. 152, F. & A. M. while Ill. Domingo C. Bascara, Grand Orator of the Supreme Council spoke for the Scottish Rite.

Mr. Bernardo Carpio, Chief of the Specific Tax Division of the Bureau of Internal Revenue spoke in behalf of the Internal Revenue.

Mr. Johnny David, son of the deceased brother gave the response for the family. △

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The Canadian Post Office Department's information and public relation section announced that its house organ would have to cease publication. The reason: It couldn't afford to continue under increased postage rates.

—Kitchener, Ontario Record.

Ex. Comp. Restituto F. Cruz conferred the Select Master's Degree in short form. The Super Excellent Master's Degree was conferred in short form by Ex. Comp. Marcelino P. Dysangco.

Far East Commandery No. 1, K. T. also conferred the Chivalric Degrees on July 25.

SK Leon C. Santiago, PGC, conferred the Order of Red Cross in short form. The Mediterranean and Knight of Malta was conferred by SK Primo I. Guzman, PGC, assisted by SK Jose E. Racela, PGC.

The Kt. Templar Proper was conferred in full form composed of the following: Sir Kts. Antonio Gonzalez, Jr. PEC, Eminent Commander; Brigido Capili, GC, Generalissimo; Restituto F. Cruz, Capt. General; Pedro R. Francisco, PEC, Prelate;

Sir Kts. Abdon Manapat, Sr. Warden; Honesto R. Nunez, Jr. Warden; Gregorio Cariaga, PEC, Warden; Lawrence Gardner, 1st Hermit-list Guard; Crispiniano M. Perez, "2nd Hermit-2nd Guard; Alberto Persa, 3rd Hermit-3rd Guard; and Vicente P. Flechero, Sentinel.

The new Royal Arch Masons are: Comps. Johnny L. Yam, Romeo L. Marin and Ernesto L. Calica, all of the Manila Chapter No. 2, RAM. They were conferred the degrees by C. Courtesy.

The New Kt. Templars are: SKs Nelson K. Walters, Charles R. Vall, Floyd D. Ross, Jr., Patricio Cruz, Constantino Rabaya, Victor B. Garlan, Felix R. Santos.

SKs. Pablo L. Tumang, Diomedes G. Flores, Radho V. Dargani, Arjan P. Sharwani and Siao Tick Chong.



Brother Denslow is a Fellow of the Philaethes Society since 1961, and is the only "Fellow" of the Missouri Lodge of Research. He was named a member of the Society of Blue Friars in 1963. Honorary memberships have been conferred upon him by a long list of affiliate and appendant bodies of the fraternity.

William E. Yeager, 350 Pennsylvania Avenue, Warren, Pennsylvania, was elected 1st Vice President; Robert V. Osborne, 3624 Gifford Road, Franksville, Wisconsin, 2nd Vice President; Franklin J. Anderson, Box 529, Trenton, Missouri, Secretary; Ronald E. Heaton, 728 Haws Avenue, Norristown, Pennsylvania, Treasurer.

The Philaethes Society was formed in 1928 as an international society of Freemasons seeking light and giving light by the study of Masonic literature and records. Members are divided into two groups: 40 Fellows who are appointed as there is a vacancy; and Members, no limit. Membership in the Philaethes Society is available to all Masons who are interested in the history of the Order.

The Society publishes a magazine, The Philaethes, bi-monthly, now in its 23rd year. John Black Vrooman is the editor; Alphonse Cerza and Melvin L. Pfankuche, associate editors.

Inquiries regarding the activities of the Society, its magazine, should be directed to the officers. Membership information may be obtained by writing to Melvin L. Pfankuche, 3319 Harwinton Lane, Cincinnati, Ohio. The Joining fee is \$3.00 and dues are \$5.00 per year including a subscription to "The Philaethes."



GRAND LODGE OFFICERS

<i>Grand Master</i>	Edgar L. Shepley
<i>Deputy Grand Master</i>	Damaso C. Tria
<i>Senior Grand Warden</i>	William C. Council
<i>Junior Grand Warden</i>	Ruperto Demonteverde
<i>Grand Treasurer</i>	Cenon S. Cervantes
<i>Grand Secretary</i>	Esteban Munarriz
<i>Assistant Grand Secretary</i>	Mateo D. Cipriano
<i>Grand Chaplain</i>	Augusto P. Santos
<i>Grand Orator</i>	Virgil Murray
<i>Grand Marshal</i>	John Wallace
<i>Grand Standard Bearer</i>	Leon C. Santiago
<i>Grand Sword Bearer</i>	George M. Reid
<i>Grand Bible Bearer</i>	Jose Ma. Cajucom
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros
<i>Junior Grand Lecturer</i>	Juan Causing
<i>Junior Grand Lecturer</i>	Fred T. Guerrero
<i>Junior Grand Lecturer</i>	Lorenzo E. Cruz
<i>Junior Grand Lecturer</i>	Alejandro A. Eusebio
<i>Senior Grand Deacon</i>	Domingo F. M. Domingo
<i>Junior Grand Deacon</i>	Gene A. Wykle
<i>Senior Grand Steward</i>	Benjamin Gotamco
<i>Junior Grand Steward</i>	Oscar L. Uy
<i>Grand Pursuivant</i>	Frank L. Jison
<i>Grand Organist</i>	Angel S. Montes
<i>Grand Tyler</i>	Eulogio O. Nadal

BOARD FOR GENERAL PURPOSES

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

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

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

DISTRICT DEPUTY GRAND MASTERS:

District No. 1 Damaso C. Tria	District No. 14 Valerio V. Rovira
District No. 2 Leon A. Bañez, Jr.	District No. 15 Santiago L. Chua
District No. 3 Sotero Torralba	District No. 16 Lim Kay Chun
District No. 4 Juan F. Santos	District No. 17 Felix Caburian
District No. 5 Castor Z. Concepcion	District No. 18 Carlos Iñigo
District No. 6 Doroteo M. Josen	District No. 19 Luis M. Sirilan
District No. 7 Edgardo Ramos	District No. 20 John S. Homburg
District No. 8 Desiderio P. Hebron	District No. 21 Kenneth M. Crabtree
District No. 9 Lorenzo N. Talatala	District No. 22 Chester S. Deptula
District No. 10 Eliseo P. David	District No. 23 Rufino S. Roque, Sr.
District No. 11 Ricardo C. Buenafe	District No. 24 Clemente M. Nava
District No. 12 Cesario Villareal	District No. 25 Aniceto Belisario
District No. 13 Gregorio S. Lagumen	District No. 26 Guinaid M. Guiani

WHAT CAME WE HERE TO DO?

Foot to foot, no matter where,
Though far beyond my destined road,

If Brother needs a Brother's care,
On foot I'll go and share his load.

Knee to knee, no selfish prayer
Shall ever from my lips ascend,

For all who act upon the square,
At least, henceforth, my knee shall bend.

Breast to breast, and this I swear,
A Brother's secrets here shall sleep,

If told to me upon the square,
Save those I am not bound to keep.

Hand to back, Oh, type of love!
Fit emblem to adorn the skies,

Be this our task below, above,
To help poor failing mortals rise.

Cheek to cheek, or mouth to ear,
"We all like sheep have gone astray,"

May we good counsel give and bear
'Til each shall find the better way.

— J. M. JENKINS