

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Edgar L. Shepley accompanied by officers of the Grand Lodge were received with grand honors during the Masonic District No. 1 Convocation.

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Grand Master's Message:

DISTRICT CONVENTIONS

District Conventions in the Jurisdiction of this Grand Lodge are considered of such importance that our Constitution clothes them with Masonic personality and recognition.

The District Deputy Grand Master of each District as a part of his duties is expected to arrange for the convention and to take charge of its meetings. The main reason for holding a convention is to take up, discuss and decide upon matters relating to Masonry and it is the District Deputy Grand Master's responsibility to provide for this, in a formal tiled session.

It is also desirable that a portion of each convention be given over to more informal activities where the brethren can enjoy fellowship, renew friendships, exchange views and compare notes. This portion of a convention should not encroach upon the formal portion.

The participation of our ladies in the informal activities will go far to promote their understanding of the meaning of Friendship and Brotherly Love and enlist their support for our undertakings.

Much thought and careful planning must go into the organization of a District Convention if it is to be successful and sufficient notice must be given to allow our busy brethren to arrange their schedules.

If it is desired that Grand Lodge Officers attend or participate they must be notified well in advance and advised what is expected of them otherwise it may not be possible for them to be present because of previous commitments.

Many Districts have already set convention dates and it is hoped that this year's sessions will be crowned with great success and positive accomplishments.

*Fraternally,
EDGAR L. SHEPLEY
Grand Master*



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SERVICEABILITY

It is a fact that in Masonry as in other organizations, there is a tendency for the membership to over-burden the officers they have elected to serve them.

Officers are elected on the basis that they are conversant with the work, their having the time or being able to find the time to devote to Lodge work and of course, a genuine willingness to undertake the duties which they swore to do. If they prove true to form, however, the members of the Lodge tend to be too dependent on this team of hardworking brethren to run the Lodge affairs. If they don't, the members are disappointed.

The Lodge secretary, for instance, is one of the most 'abused' officers of the subordinate Lodge. If he is efficient, the Worshipful Master delegates to him duties that he may very well assign to other members who should share some of the duties and responsibilities of running the Lodge. He is most of the time expected to perform the duties of the Sunshine Committee, Information Bureau, Employment and occasional Travel Agent. If there is an affair of the Lodge, he is usually expected to do most of the spade work, even if there is a committee appointed for such purpose. He is "damned if he does" these things and "damned if he don't."

In the case of a member who isn't an officer, if he is a 'livewire', he is appointed to so many committees that when he sits down to think of his duties, he has so much to do that he can not find time to do it all, even if he wanted to. He may feel disappointed for not being able to do his job well. He may eventually adopt the attitude of 'why should I be doing all the work?'

The affairs of the Lodge is the responsibility of every member. A portion of the charge in the Master Mason's degree states ". . . will entitle you to a share of the cares and responsibilities as well as its privileges. . ." should be kept in mind by every Master Mason who cherishes his membership in our fraternity.

The success and progress of the Lodge and consequently of the Grand Lodge depends on the time and efforts every single member contributes to it. By doing a little thing, each member can do a lot. Do not over-burden your leaders. Chip in on the work. Ask yourself, "Am I doing my share?"

Am I My Brother's Keeper

RW ARTHUR SCHRAMM

Message delivered by Bro. Dr. Arthur Schramm, 33rd June 24th, 1969 (St. John's Day), at the Philippine Christian Church, Los Angeles, California.

Gen. 5 - 9.

And the Lord said unto Cain,
"Where is Abel, thy brother?"
And he said: "I know not:
Am I my brother's keeper?"

Many centuries ago, Cain, being questioned concerning the whereabouts of his brother, replied deviously: "Am I my brother's keeper?" To many these five words still mean what they should mean, and to others they are simply a stock phrase that has been used so much that it has lost its edge. But even if we were to think that the phrase itself has been overworked, still we would not be justified in assuming that the misfortunes of mankind do not pertain to us. A large part of our daily diet consists of reading about and listening to accounts of the troubles of others. So numerous and terrible and persistent are they that our feelings and reactions may have become dulled — and if these things haven't closely touched us, we are inclined to be only passively disturbed; we are sympathetic and wish that something could be done about it, and then we go on with the routine of our lives and forget largely what we have read or what we have heard until the news of another day breaks upon us. Even if tragedy has touched someone we personally know — even then the acuteness of our sorrow and concern is likely to become quickly spent. Indeed, tragedy is pretty much an intellectual matter until we live it. Like hunger and thirst and cold and the void of loneliness — they are just words that don't mean much until they become part of our personal experience. But let such things come home to visit

us in our own lives, and then the cries go up, and our thoughts begin to encompass the misfortunes of others — then we become impressed with the fact that we all belong to the same eternal race of men and share a common heritage, a common purpose in life, a common father, and a common existence in the world, in spite of the circumstances which today deal with one more kindly than with another. All this is just another way of answering Cain's question, and may seem trite and worn out, but, like all of the great truths of this universe, it must be said again and again. But it is not just a matter of being sympathetic toward our neighbor, it is also a matter of not being too critical of his action, of his shortcomings, of his faults, of his flaws. For we always tend to find what we want to find. If it is trouble we are looking for, it is almost certain we shall find it. If we are looking for faults, we shall find faults. If it is flaws we want, they are always there. What we see depends much upon what we want to see. There is almost no one with whom we work or live, in whom we could not find much that is good and some things that we might wish were otherwise. And people who live under the same roof, who sit across the same table, can greatly magnify faults, much to the sorrow of all concerned; or, they can concentrate on the finer qualities, even where they fail to find perfection.

When we find ourselves in an unfamiliar place, new noises sometimes bother us that we cannot sleep. But

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gradually we learn to be less aware of them. And then we find rest. And we shall sooner find rest in living with people who lack perfection (and who doesn't?) as we learn to let their imperfections annoy us less.

Sometimes faultfinding is prompted by jealousy or envy. Sometimes we may seek to build up by running others down. But we do not add stature to ourselves by belittling the stature of others. Of course it is the essential business of some to look for defects. Detectives must look for trouble — and find it. Doctors must look for trouble — because many maladies become more dangerous if not diagnosed soon enough. And if it is essentially our business to look for faults and flaws, then we must do what it is our business to do. But for the most of us it would be wiser not to overwork ourselves at faultfinding, for all say or do things which may not sound or seem to others as we intended they should sound or seem — and any man may be made an offender for a word; any utterance may be misconstrued by someone who is determined to misunderstand; any character may be condemned; any motive may be misunderstood by someone who is determined to misunderstand. If it is trouble we are looking for, if its flaws and faults we want, we'll find them. But with those we live with, we'll live happier lives if we don't pursue our search too persistently.

It is a dramatic and terrifying fact that a man can do things right a thousand times, and then when he does it wrong just once, tragedy comes. Except for some very narrow escapes, perhaps any of us or all of us could be numbered by those whom we pity or with those whom we condemn. And we may never know how narrowly we may

have missed the fate of someone who has had a terrible tragedy. This is unforgettably expressed in the comment credited to John Bradford, Chaplain of Edward VI of the sixteenth century England. Seeing a condemned man marched off to death, and knowing the narrow margins by which men are often made or un-made, he exclaimed: "There, but for the Grace of God, goes John Bradford." Significantly he himself later met a similar unfortunate fate. There is often only a very fine line between winning and losing. In a race the difference may be only the shaving of a second. In business, the difference may be only one wrong decision among a thousand right ones. In a contest, the difference may be only one judge. In an accident, the difference may be only one small mechanical mishap or one small error of judgment. In so many things we do in life, there is an exceedingly fine line between safety and sorrow. We ourselves may not see it at the moment. But often others see it, and are frightened for us. And afterwards we are frightened ourselves. This is one reason why parents are so often afraid for children. Parents have the experience and perspective to see how fine the line can be between safety and sorrow, between success and failure. The difference in cause may sometimes seem inconsequential, but the difference in result may be eternally great. **AND WE SHOULD HAVE COMPASSION FOR THE MAN WHO HAS MET MISFORTUNE, FOR THE MAN WHO NARROWLY MISSED BEING WHAT HE MIGHT HAVE BEEN —** and we should never forget that "there, but for the Grace of God, am I." And the thoughts should help to keep us humble and help to keep us hold-

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What I Most Desire

By EMMANUEL E. GOCO SS (22)

There is a faithful saying worthy of all acceptance that the world was formally delivered to mankind when the Great Architect of the Universe commanded: "Let there be light!" He spoke, and it was done. But he did not allow the light to obliterate all darkness, seeing the need of these two opposites in his creation, and he made lights of varying degrees — the greater to rule the day and the lesser to govern the night.

And he made the stars also, tiny pinpoints of light they seem to us, and we derive little light from them, but we can look up and know that they are there, shining as they were meant to shine. Some of them are many times brighter than our "greater light", our sun, but they were not meant to illuminate our world. In wisdom, God gave to each of his creation its proper proportion, but men have done what they can do to revise those proportions to suit themselves.

Thanks be unto God our creator for having created light, for without it how can we see each other? How can we see the things around us? Will this planet be fit for human habitation? Can we survive or exist in darkness? How can we behold the beauty and grandeur of God's creations? These, and many more searching questions baffle one's imagination.

In each of the three basic degrees of Freemasonry one most important question is repeatedly asked the candidate: "Being again in a condition of darkness, what do you most desire?" To any man in such a horrible condition there is but one absolute, definite, and responsive answer to this fundamental query, and

that is: "Light!"

To every Mason light is most important. "All through Masonry one will find that "Light" has a great symbolical meaning. Light as opposed to darkness suggests many opposites, with light always symbolizing the principles for which Masonry stands; and its opposite — darkness — typifying those things which are antagonistic. Moreover, before one's initiation, he is in darkness concerning much of Freemasonry, but later partially enlightened, in the sense that light is a means of discovery. Mental or spiritual blindness cuts off the individual from all that makes life worth living; but as light comes with increasing intensity, he finds himself entering into a new existence. Light has made this possible, but it remains for him to explore, to understand, and to conform."

In these days of rampant moral depravity in both high and low places of our government, that even in private quarters of society an honest man has become the exception to the general rule of honesty; that honesty as a desirable virtue in the past is no longer the best policy; that to be honest is to be stupid; and that honesty is more of a liability rather than an asset; it behooves every well-meaning Mason to correct these wrong notions by setting the example of moral decency, and reestablish public order and discipline, whenever and wherever he may be.

Light is a place for the righteous, holy and godly. Darkness is the place of the wicked and evil — valley of the profane — and sanctuary

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Research. . .

Genealogy of Our Grand Lodge

RW WILLIAM C. COUNCELL

It has been brought to my attention from time to time by various members of our fraternity the need for a "Lodge of Research." In order to stimulate this need and for my own joy of re-search, I have agreed to write a monthly column for the Cabletow. I hope this attempt on my part will stimulate some positive action to form a "Lodge of Re-search" in this jurisdiction.

Vol. I, No. 1

Many members have asked about the genealogy of our Grand Lodge. I have prepared a table which I trust will furnish the desired information. You will find a copy of this table in the Grand Lodge proceedings for 1918, pages 30-31-32.

Most of the data used in the compiling of this table has been taken from the proceedings of the Grand Lodge of Massachusetts for 1915 and from that of Alabama from 1916.

From this table you will note that our ritual is in a great part handed down by that Grand Lodge of England which was denominated by the "split" party as the "Moderns," while they (the Split) appropriated to themselves the title of the "Ancients." During this formative period of Masonry both the Ancient and Modern Grand Lodges of England granted charters to lodges in

America. In addition there grew up spontaneous lodges both in Pennsylvania and Virginia, which introduced still new and different elements into the ritual. Hence the differentiations which are apt to prove somewhat confusing to a Mason who visits extensively in the various jurisdictions in the States. At the present time there are, in fact, two different rituals used in England due to the origin of the lodge in question from either the Ancient or Modern as the case might be.

The first institution of an organized Masonic body in America under authority of the English Grand Lodge was the establishment of St. John's Grand Lodge in Boston in 1733. Before this time however there existed a lodge in Philadelphia whose records from 1731 to 1738 are still in existence.

The "Ancient" element predominates in the rituals used in New York, New Jersey, Delaware and Michigan. The "Modern" predominates in most of the other American States including California from whence we get our ritual.

The "work" in Pennsylvania, however, is radically different from either of the other two groups and must be witnessed in order to appreciate what a difference does exist.

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* * *

Someday, we were told, the machines will take over the world, which is why we always talk very politely on telephones when a recording answers.

—Bill Vaughan, Bell-McClure Syndicate

Philosophy of Life:

Seek Pleasure. Avoid Pain?

VW EUGENIO PADUA, PM (51)

The Greek philosopher *Aristippus* of Cyrene, North Africa (435-355 B.C.), founder of Cyrenaism, otherwise known as *Cyrenaic Hedonism*, had been influenced by the teachings of *Protagoras*, founder of Sophism; he subsequently became a disciple of *Socrates*.

Like Cynicism, Cyrenaism was developed out of the teachings of *Socrates*.

Just as Cynicism developed into the more sophisticated Stoicism, Cyrenaism developed into the more sophisticated Epicureanism.

And, just as the basic concepts of Stoicism have been perpetuated in Christian doctrine and in the philosophy of Spinoza and others, so the fundamental views of Cyrenaism have been incorporated in the philosophies of the Utilitarians and the Freudians.

In philosophy, "hedonism" is a theory that pleasure is the highest good; in psychology, that human actions are determined primarily by seeking pleasant feelings and avoiding unpleasant ones...

In modern usage, "hedonism" means more than an ordinary pursuit of pleasure and has a rather unsavory connotation.

The Cyrenaics equated pleasure with happiness and concluded that pleasure is man's highest attainable good...

According to them, pleasures are of a single kind; namely, physical satisfactions; that pleasures are never evil and only the laws and customs of the community designate some as

good and others as morally bad.

There are two basic emotions — one of pleasure and one of pain...

The emotion of pleasure, or sensation of gentle motion, resembles the pleasant feeling of the hungry person immediately after he has satisfied his appetite...

Aristippus, however, undoubtedly with Socratic influence, was against the indiscriminate gratification of pleasure...

A wise man, he said, while enjoying pleasure, remains in control of it.

He criticized the Cynics for seeking independence by abstaining altogether from pleasure. For, "not he who abstains, but he who enjoys without being carried away, is master of his pleasures."

A 3rd-c. (A.D.) biographer of the Greek philosophers, named *Diogenes Laertius* (different from the Cynic philosopher *Diogenes* of the 4th/5th-c. B.C.), discussing the Cyrenaics, emphasized their view that man's proper goal is to control pleasure and never to be controlled by it.

In order to achieve the highest ends of life, man must retain master over his experience by means of adaptation to circumstances, self-control, wisdom, curbing of momentary desires, and an optimistic outlook and temperament.

Theodorus advocated the development of an optimistic, cheerful attitude toward life... The wise man, said he, knows that true happiness can be found only within the mind

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Project Sunshine: An Affair to Remember

September 2, 1970, the day that *femnae fatale* named MEDING visited the country and unleashed her deadly charm which caused thousands of our countrymen to be homeless, proved to be a chance for civic-spirited citizens to be of service to their fellow-creature.

It also proved to be an opportunity for a group of Master Masons to show that Masonry is not practiced by lip service only.

A handful of us braved the rains and flood waters and met at the Grand Lodge for coffee and to assess the weather situation. Somebody suggested that we do something to help the unfortunate flood victims. It took us approximately the time to get up from our seats to do something about it. Thus was launched "Project Sunshine."

We went to the homes of the brethren where our car could take us. Everyone we went to had old clothes and shoes to give us. Some gave cash contributions.

While making the rounds to the homes of the brethren, we made up a guessing game of the would-be reaction of the people we will go to. We were all happy that the brethren had one reaction typified by the statement made by WB Gregorio Tan of Sinukuan Lodge No. 16. He said "I am very glad to know that Masonry is in action."

We accumulated the contributions, sorted and packed them into cartons. We bought canned goods with the monetary contributions. We would like to thank WB Henry Ang-Hessing of Mencius Lodge No. 93 for the help he extended. We got a little bit more for our money's

worth.

We met briefly to decide when and where to deliver the goods. We decided that the Central Luzon provinces were the hardest hit by the typhoon and also to ask the Lodges in Bulacan, Pampanga and Tarlac to make the distribution for us.

Our next problem was transportation to the provinces. After a canvass of a number of brethren who we know have pick-ups, combis and light trucks resulted in the negative, Bro. Oscar L. Rodriguez of Biakna-Bato Lodge No. 7, who is the Chief of the Heavy Equipments Division of the BPH came to our rescue.

We loaded the truck on September 10, at 7:00 a.m. When we arrived at Malolos, we unloaded the share for Malolos Lodge No. 46 at the house of WB Francisco Aniag who acknowledged the goods and promise to deliver them to the Lodge.

WB Generoso Q. Sison, Master of Pampanga Lodge No. 48 and Bro. Basilio Castro met us at San Fernando. They treated us to lunch at a restaurant owned by a member of Pampanga Lodge. "Mabuting biyahe at magingat sana kayo" was the parting words of WB Sison as we proceeded to Tarlac.

We went to the house of WB Bonifacio Lorenzo in Tarlac, Tarlac where we unloaded the rest of our cargo and requested him to contact and deliver the shares for Victory Lodge No. 116 and Anchor Lodge No. 159.

It was almost four o'clock in the afternoon when we left Tarlac.

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Symbols

By CALIXTO D. ANTONIO, PM (29)

A symbol or emblem is a thing or picture of a thing which suggests something else, usually a more complex idea or even an abstraction. Sometimes the relationship arises by deliberate choice as with a commercial trademark. In most instances, symbols have become attached either by natural suggestion or by customary association. A symbol is something visible that can represent what is invisible.

Symbols are so abundant in our lives that we can not keep track of the number that are around us. They are extensively used in science, most professions, and in business. X means times or multiply and sometimes it represents the unknown. $3/4$ means three divide by four. A skull and crossbones mean poison. A lamp or candle means light. The meanings of some become remote or certain as the Dove, the Eagle, the Owl, and the Equilateral Triangle, but they are traced back to some significant beginnings. A variety of events or situations in different times produce an assortment of symbolism.

Masonic writers assumed that symbols were abstract or mysterious. They arbitrarily attached symbols to Freemasonry centuries ago, the meanings of which has been lost. In order to find out what Freemasonry was, they had find out what these symbols meant to the Assyrians, Egyptians, Phoenicians, Greeks and others. It depends on the symbolist to choose and Freemasonry had to bend one way or the other to conform. Wine is a symbol of dis-

sipation, but is used to consecrate a temple or constitution of a lodge. What does the hoodwink, the cable-tow, charcoal and clay, the sword, the columns, etc. signify to the ancients? Exactly the same course was pursued with respect to landmarks, for none seemed to sense the simple fact that a landmark is something that stands out plainly and is known and recognized by practically everybody. But the landmark adepts treated them as something obscure, inconclusive and unknown.

Some Masonic writers treat symbolism as the primary objective of Freemasonry and deeming the purpose of the fraternity to teach symbolism rather than the sole purpose of symbolism being to teach Freemasonry. Symbols are a means to an end, sign posts pointing to values. The ultimate end of all is morality, ethics, and truth. The symbolists were mistaken in declaring that Freemasonry delivers its teaching solely in symbolic form. Lessons of Freemasonry are mostly in the Entered Apprentice Degree and are in plain language in the Monitor. No one doubts that there is symbolism in Freemasonry and these are worthy and valuable.

* * *

I daily examine myself in a three-fold manner; in my transactions with men, if I am upright; in my intercourse with friends, if I am faithful; and whether I illustrate the teachings of my master in my master in my conduct.

—CONFUCIUS

Masonry's Part in the Philippine Temple

By RW WILLIAM C. COUNCELL, SGW

(Address delivered at Leonard Wood Lodge No. 105, on August 11, 1970)

We read in the Holy writings that it was decreed in the wisdom and counsels of Deity that a house shall be built, erected to God and dedicated to his Holy Name. "And Solomon selected 70,000 men to bear burdens, and 80,000 men to hew in the mountains, and 3,300 men to oversee them." This vast army of more than 153,000 was divided into companies, as best fitting their special qualifications. "And Solomon sent to Hiram, King of Tyre, saying, "Send me, now, therefore, a man cunning to work in gold and silver, and in brass and in iron, and in purple and crimson and blue. Send me also cedar trees and fur trees and algarum trees out of Lebanon! Then the King of Tyre sent a cunning man; and cut the wood out of Lebanon, which was brought in floats by sea to Joppa." This account marks the beginning of a great structure, at a time held by many as the date of the beginning of what is now known as the Order of Free and Accepted Masons.

Long ages have now passed since Masons, as such, have ceased to hew and square the stones in the quarries, to fell the timbers in the forests or even to work cunnings in gold and silver, in brass or in iron. Not for that reason, however, are the activities of Masonry lessened, else were the order no longer free and accepted, decadent, defunct and dead. But today Masonry lives, and thrives and progresses into a more exalted position, because squares and plumbs and levels are symbolically in use by men made noble and enlightened by the onward march of civilization. And discerning eyes can

see the enduring handiwork of stout and willing hearts, and of earnest and unselfish minds as clearly as when the working tools of Masonry were wielded by cunning hands.

It is to such a temple, whose foundation are laid and whose everlasting walls are building in the Philippines, that your attention is invited to turn for a few minutes. The time for a moment of such contemplation and reflection on our part is most opportune here in Leonard Wood Lodge, a lodge of American Masons under the jurisdiction of the Grand Lodge of the Philippines to see if we can be aided thereby to a better appreciation and realization of the significance of the works in which we are engaged.

The Grand Master has asked me to convey his greeting to each and every one of the members of Leonard Wood Lodge and to ask that you consider a study of how you can promote in this particular area of the Philippines, "A strong Youth Program" De Molay Chapter, Rainbow Assemblies and Jobs Daughters Bethels are vital. These youth organizations can only exist through sponsorship of our Fraternity. Through sponsorship of one or more youth organizations, you can make certain that our young men and women are taught the fundamental precepts necessary to provide them with the proper outlook. It is the Grand Master's hope that you will sponsor one of these organizations and make every effort to see that our young people have the background to become responsible citizens and desirable future leaders.

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May Masonry Always Prevail

VW LORENZO N. TALATALA, DDGM (9)

Masonry is universally known for its indestructible solidarity, harmony and unity, banded together by a mutual feeling of brotherly love that prevails within the Craft. This is vividly illustrated during the building of King Solomon's Temple, constructed over a period of more than seven years, wherein 156,300 craftsmen worked together, under the supervision of three Grand Masters, yet "neither envy, discord, nor confusion was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen." To further emphasize this fact, if only to show that nothing is being left to chance, the Senior Warden during the opening and closing of the Lodge, never fails to impress upon the brethren that 'harmony is the strength and support of all societies especially of ours.'

We learn from ancient history, that despite the infamous inquisitions which spread horror in Europe during the middle ages, the systematic anti-Masonic campaigns waged in America and the unabated Masonic persecutions since then to the present by all despotic and totalitarian governments wherever they exist, Masonry had remained forever strong and united under the slogan: "Liberty, Equality and Fraternity" which defines the aspirations of the Masonic Order. In our own country, despite the combined persecutions by the church and the state during the early formative days of Masonry, the morale, enthusiasm and determination of the brethren remained unshaken despite the loss of many lives and the moral and physical tortures suffered by its members.

The unity and dedication of our ancient brethren towards a common cause was indeed worthy of emulation. They transmitted the universality of Masonic brotherhood from the operative to the speculative era, notwithstanding the transformation from the physical to spiritual status. The same spirit of harmony, solidarity and unity was handed down to us, unaltered, despite the lapse of time, for Masonry does not countenance any deviation from its ancient customs, usages, traditions and landmarks. This is to be hoped, considering that Masonry, being of divine origin and inspiration, is a perfect institution and those that join the organization, if they are really sincere in it, are those that aspire for higher perfection in life, that they may become worthy of His favors, in preparation for that everlasting celestial life above.

But while our customs and traditions have remained unbroken and unchanged through a succession of ages, while we have remained united despite the past difficulties that have crossed our way, and the seemingly insurmountable obstacles we have passed through, interest in Masonry today appears to be waning to a certain extent, brought about by the everchanging world which seem to have influenced every sector of human society. Seen at a glance, the following appears to be some of our current problems to contend with today, if we are to preserve harmony, as well as the well-being of our Fraternity:

Abused privilege

While Masons are at liberty to govern themselves accordingly, some

Turn to next page

brethren have knowingly or unknowingly misused this rare privilege. Some have acquired the habit of being argumentative, if not objectionist during Lodge meetings and would insist in exhibiting their speaking prowess, even if they are off-tangent from the topic under discussion. When admonished by the Chair to yield the floor, they resent it and the more they keep on disturbing the proceedings, bringing about confusion in the temple.

Still, there are some brethren who, when allowed by the Oriental Chair to talk and thus get started, would like to stand up and talk at every opportunity to the chagrin and frustration of others. Again, confusion and disharmony ensues.

It is therefore about time, the brethren concerned realized their censurable actuations and to govern themselves accordingly with decorum. Better yet, some well-meaning brethren should whisper good counsel to their ears to bring about reforms.

Punctuality grossly violated

While many of our Lodges observe punctuality — both in attendance and in the payment of Grand Lodges are sadly behind in this regretted that the majority of our Lodges are sadly behind in this regard. It should properly be impressed upon the minds of the brethren that punctuality is not only a desirable habit, but more than that, it is a virtue, that one can be proud to possess.

Many of our brethren who are in the habit of coming to the Lodge on time become disappointed, if not dismayed, by the coming in late of the other brethren, especially when a quorum is urgently needed. This gives rise to the loss of interest among the punctual members, thereby causing them to shy away from

Lodge meeting which threatens the harmony within.

If we are to rekindle our faith and interest in Masonry, if we are to make Masonry grow and prosper, let us avoid committing acts that can be a burden to the patience of others, such as coming to the Lodge late as a habit. It can do great harm to our established solidarity and harmony.

Aloof members

While it is unquestionable, that Masonry have placed many of our brethren in high places to be within the reach of the brethren belonging to the masses, still indifference prevail among some of our members. Thus, it becomes a rare privilege for an ordinary member of the Craft to be able to fraternize with the brethren who are enthroned in the high levels of our selective society or in high positions in the government. Some of our influential members are aloof to fraternize with our poor members for fear of being bothered for favors — for jobs, for money, for help. These, however, are the exceptions rather than the general rule. It is time that this situation be at once corrected, if we expect Masonry to remain the bastion of Liberty, Equality and Fraternity.

Threats from within

Statistics will show that in recent years, the number of deaths, demits, suspensions and expulsions from Masonic privileges, exceeded the number of new comers to the Fraternity, an indication of waning interest among many of our brethren. This could be due to various factors, among which is the breakdown in morality in our social structure which have influenced some of our members.

The fast ever-changing conditions around us, brought about by the

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GRAVEL AND SAND

A Report on Masonic Activities

OLF

Pangasinan Lodge No. 56 and Dagupan City Lodge No. 158 held a joint family reunion last July 19, 1970 to commemorate the centennial of the late Don Manuel Maramba, the first Worshipful Master of Pangasinan Lodge No. 56, F. — A. M.

Don Felix and Don Tomas Maramba were among the prominent members present. Don Larry Henares and Mrs. Henares were also present.

The presence of the Methodist Church Choir rendered musical numbers during the affair.

WB Juan Siagan of Pangasinan Lodge No. 56 extolled the life of the late Don Manuel Maramba while BW Clemente Nava spoke on the career and morality of the late brother as the first Master of Pangasinan Lodge No. 56.

* * *

Bataan Lodge No. 104 has adapted to continued with its Scholarship Program. The program was started by the Lodge last year to help indigent but deserving students from the province of Bataan. It move was spurred by WB Jose D. Forbes, a Past Master of the Lodge. The first two recipients of the scholarship are Ely de los Reyes and Juanito Silva of Limay and Abucay respectively. The two students are enrolled in the National School of Arts and Trade.

They are maintaining the scholarship of De los Reyes and Silva and are adding two more new scholars.

The Scholarship Committee is headed by WB Jose D. Forbes with WB Claro Bagalso and Bro. Jesus

Ramos as members.

Aside from the scholars maintained by the Lodge, WB Jose Heras also the benefactor of a scholar in the Bataan High School. Bro. Ruben Manrique has three scholars enrolled in the B. B. Camacho High School.

* * *

The 120th birthday of Bro. Marcelo H. del Pilar was celebrated in the Grand Lodge by a fitting program. The main feature of the program was a playlet entitled "Marcelo H. del Pilar, Father of Philippine Freemasonry". The play was written by the late MW Michael Goldenberg.

* * *

The annual convention of Lodges under the Masonic District No. 1 was held at the Plaridel Temple, Manila on September 12, 1970.

MW Antonio Gonzalez, Sr. was awarded a plaque of appreciation for his work in blue Masonry and York Rite Masonry, and for being the senior living Past Grand Master of the Philippines.

MW Conrado Benitez was also presented a plaque of appreciation for his work in Scottish Rite Masonry. MW Benitez is the Sovereign Grand Commander of the Supreme Council of A. & A. S. R. in the Philippines.

The guest speaker during the Luncheon Forlun was Ex-Sec. Amelito Mutuc.

* * *

WB Florencio Medina of Quezon

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When we arrived home were all tired but happy. Happy with the thought and feeling that even in a very small way a group of seven men were able to do something for the good of our fellow creature translating the teachings of Freemasonry into action.

We would like to express our sincere thanks and appreciation to the members who went all out in co-operating with us.

They are:

Felix Santos, ₱10.00; Domingo Chua, ₱10.00; Benjamin Beltrano, ₱10.00; Alejandrino A. Eusebio, ₱5.00; Juan Panadero, ₱10.00; Genaro N. Teotico, Sr., ₱5.00; Alberto Presa, ₱10.00; Jesus Alvarez, ₱5.00; Domingo Argente, ₱10.00; Bonifacio Mapoy, ₱20.00;

William Ghent, ₱20.00; Oliveros Digdigan, ₱20.00; Jesus Manlapaz, ₱5.00; Hilario G. Esguerra, ₱20.00; Restituto F. Cruz, ₱5.00; Henry See Chan Wing, ₱100.00; Siao Teck Chiong, ₱30.00; Virgilio Atienza, ₱20.00; Dionisio Ty Tan, ₱20.00; Leandro F. Cruz, ₱20.00;

Gregorio Tan ₱50.00; Chris B. Malahay, ₱10.00; Carlos Yee, ₱20.00; Vicente Yee, ₱50.00; Felix Wong, ₱20.00; Baltazar Liston, ₱20.00; Charles O. Chang, ₱40.00.

Old Clothing

Gerardo A. Teotico, Apolonio Pisig, Romeo T. Pasco, Eliseo Arandia, Amado Koan Lu, Benito Lim, Kua Sin Siong, Tan Chin Teck, Lee Kong Dee, Ricardo Roldan, Ernesto Mariano, Oscar Fung, Henry Yang Go, Rodolfo Gonales, Go Yok Han, Manuel Quin.

Foodstuffs

Constantino L. Calica

current social unrest and economic difficulties, have greatly befuddled the mental attitude of many of our people including some of our members. Thus, declining membership has become a problem not only in this jurisdiction — it is also true in many other jurisdictions, including that of the United States, where Masonry is permanently implanted. If this trend continues, it can do real harm to the Fraternity.

Masonry, no doubt, have played a tremendous role in the unification of men as brothers, in promoting understanding, and the love of God and country. To all these, Masons have dedicated themselves from time immemorial up to this day. But their work will never come to pass as long as there is humanity to serve, country to protect and God to adore. Their work shall, of necessity, continue till time shall be no more. But it is no less imperative, that we also reexamine our own errors of omission and commission and to cast aside those that can place the Fraternity in bad light. Above all, let harmony prevail at all cost, let our strength be anchored in unity, and our Masonic endeavors supported by solidarity of purpose. By then Masonry shall truly endure the ravages of time and barbarous force.

* * *

Renoralie Tatlonghari, Chaplain; Leilani Malahay, Drill Leader; Margarita Juico, Love; Nancy de Leon, Religion; May Venturana, Nature; Zenaida de Guzman, Immortality; Edith Suaco, Fidelity; Djerizza Cruz, Patriotism; Grace Zari, Service; Phoebe Navarro, Confidential Observer; Uydia Atienza, Outer Observer; Susan Palapus, Musician; Victoria Aramil, Choir Director; and Evangeline Bunyi, Flag Bearer.

Questions and Answers

New Series

VW A. L. CORCUERA

52. Why cannot a Lodge confer degrees upon more than five candidates at any one meeting?

The prohibition is contained in Par. 177 (Sec. 9, Art. III, Chap. III, *Constitution*, Rev. 1962), which is the first clause of Art. IV of the *General Regulations* compiled by George Payne (d. 1757), the second Grand Master of Masons of England in 1720 and approved by the Grand Lodge in 1721.

53. At the organization of the Grand Lodge of the Philippines what was the status of the Philippines, masonically speaking?

The Philippines in 1912 was still, masonically speaking, a "free territory". The *Gran Logia Regional de Filipinas* was not an independent and sovereign Grand Lodge; it was only a Regional Grand Lodge under the *Grande Oriente Español*.

54. How many members of a Lodge are required to form a quorum?

Par. 139 (Sec. 2, Art. II, Chap. III, *Constitution*, Rev. 1912) provides among other things, "No Lodge shall transact any business with less than seven members present except in conferring degrees, and except in case of extreme emergency as provided for in Par. 57 [by virtue of a dispensation granted by the Grand Master]."

55. How many Masons in good standing are required to organize a new Lodge?

The number in different jurisdictions varies. The United Grand Lodge of England and the Grand Lodge of Scotland require *no less than seven*. The Grand Lodge of the Philippines in Par. 132 (Sec. 2, Art. I, Chap. III, *Constitution*, Rev. 1912) requires "twelve or more Master Masons in good standing."

56. What is the origin of the word Freemason (also written Free Mason and Free-Mason)?

According to Hawkins (*A Concise Cyclopaedia of Freemasonry*, (1908), pp. 98-100), Dr. Murray (*New English Dictionary*) proposes the hypothesis that the term refers to the medieval practice of emancipating skilled artisans, in order that they might be able to travel and render their services wherever any great building was in process of construction. Dr. Murray gives two definitions of the word *Freemason*.

(1) "A member of a certain class of skilled workers in stone in the 14th and following centuries, often mentioned in contradistinction to *rough masons, ligiers, etc.* They traveled from place to place finding employment wherever important buildings were being erected, and had a system of secret signs and pass-words by which a craftsman who had been admitted on giving evidence of competent skill could be recognized." The earliest instance known of the word in this sense is found in a list of the Common Council, in London, dated August, 1376, now in the Corporation Records at Guildhall. In the 19th Company on the list is that of the "freemasons".

(2) "A member of the fraternity called more fully Free and Accepted Masons." The earliest instance of the use of the word in this sense is in Ashmole's *Diary* of 1646, in England. Originally, these non-operative members were called *accepted masons*.

Max Heindel (*Cristianismo Rosacruz* (1929), p. 192) says: "The initiates of the Temples of Egypt were called *phree messen*, which means *children of light*, because they had received the light of knowledge, and these words were later [in English] changed to *Free-Masons*."

To be continued in next issue

ing hard and fast to the right side of every decision, and to the right side of every road.

It is a high tribute to say of any man that he is *just* in all his judgments. And it is a higher tribute to be able to say that he is generous as well as just in judgment. Un-generous judgment is an unfortunate character fault. And yet perhaps there is nothing men do quite so much as misjudge other men. Robert G. Ingersoll offered this observation: "We must remember that we have to make judges of men, and that by being made judges their prejudices are not diminished and their intelligence is not increased." It is perhaps true that most of us let personalities and prejudices enter into our judgment."

"No one is ever innocent", wrote an ancient Roman "When his opponent is the judge." And perhaps no one is ever innocent when an un-generous person is the judge. There is not anything that anyone could do that couldn't be misjudged by someone who wanted to misjudge. There was never a mortal man in whom fault could not be found by one who wanted to find fault. There is no act or gesture that could not be misinterpreted. There is no uttered word to which someone could not give a different meaning from what was intended. No sentence is ever written that could not be read in different ways. In other words, either we can decide to see the worst side — and we see the side we want to see. "T'is with our judgments as with our watches," wrote Alexander Pope, "none go just alike, yet each believes his own." This is inevitable so long as people are imperfect — and that seems likely to be for a long time. The fervent petition of Solomon is urgently upon

us: "Give therefore thy servant an understanding heart — that I may discern between good and bad; for who is able to judge. . . .? Whether it be among our friends or family, among our own intimate associates or absolute strangers, one of the greatest qualities of character is to be just and generous in judgment. "Oh mortal men, be wary how ye judge."

Regardless of how careful and conscientious a man may be, someone is almost sure to misunderstand his actions and attitudes and utterances. When he is liberal with his means, someone will almost surely suggest that he is overly extravagant. If he is conscientiously careful with his money, some one will almost surely say that he is miserly. If a person's views are more liberal than ours, we may brand him as being "too liberal". If his views are more conservative than ours, we may assume that he is "too conservative." When a person favors our position, we may refer to him as "fair-minded". When he opposes our position, we probably pronounce him prejudiced. And in all honesty, must we not admit the possibility of our condemning an enemy what we condone in a friend. And chances are that we ourselves do many things that we resent in others. If a person does nothing, people will find fault with what he doesn't do; if he does something, they will find fault with what he does. And while part of the people may applaud what we do part of the time, it is more than probable that part of the people will surely disapprove what we do at any time. When, therefore, we are attempting to please other people (or when other people are attempting to please us), we must remember that no mortal being ever lived (and that includes all

of us) who has ever pleased anyone all the time — not even himself. No matter what course a person pursues, someone will wonder why he didn't do something different. And so about the best we can do is to conduct ourselves conscientiously according to our best knowledge and sincere convictions and keep our minds always honestly open to the possibilities of our own errors — and hope that other men will forgive us our mistakes as we forgive them theirs. And remember always that a man has need of "tough ears" to hear himself judged freely by others.

What is the duty of man to God? What is his duty to himself? What is his duty to his neighbor? The answers to these questions cannot be inspired by worldly logic, but by an emotion far higher, and which is commonly referred to as springing from the heart of man rather than his intelligence. In fact there are those who are classified as members of the intelligencia, who dispute the very existence of God, and others who place duty to the state above that to their neighbor.

One of our most important duty is to "know thyself". That is probably the hardest thing for any man to do; to honestly analyze his desires, emotions and conduct. To be honest with oneself. A man may be honest with others and not with himself; but if he is honest with himself, being honest with others follows as a natural consequence. When one is honest with himself he has to admit his shortcomings.

May we have a horror of sin — sin of omission as well as sins of commission. May God deliver us from selfservice; also from the misery of half-hearted devotion. May he grant us a clearer vision of duty, so that we may find *service*, and then have a willing spirit, motivating us

to do and dare; conscious always that we cannot grow in Grace unless we are willing to *serve* to the uttermost.

May God help us not to speak evil one of another. May brotherly love abound yet more and more. May we feel that we are not simply "our brother's *keeper*", rather that we are our brother's *brother*. May we not judge our neighbor — remembering always that God is the judge as well as the law-giver. May we learn "to bear one another's burdens and so fulfill the law of Christ." We should long to understand one another, so that we may enter more perfectly into the problems and troubles that beset those with whom we daily come into contact. Gladly should we share God's best gifts, working together for a better order, in a world that sorely needs God's best gifts.

One of the greatest exponents of genuine brotherhood who ever lived, Abraham Lincoln, often demonstrated his interpretation of brotherhood by a story which he told on many occasions during his lifetime. Here is the story: Lincoln was standing at the bottom of a snow-covered hill watching two boys using a single sled. After coasting down the hill together, the older boy would carry the younger one to the top of the steep hill, simultaneously dragging the heavy sled behind him. At the top of the hill, the older boy would rest a while, huffing and puffing from the effort. After the routine had been completed two or three times, Lincoln called to the older boy and said: "That's quite a burden you are carrying, sonny!" The boy replied: "That aint no burden, mister, that's my *brother*." To Lincoln that was always the truest definition of real brotherhood: "That's my *brother!*"

Bagumbayan Lodge No. 4 Celebrates 56th Anniversary

Bagumbayan Lodge No. 4 celebrated its fifty-sixth anniversary on August 12, 1970 at the Plaridel Temple.

After the Lodge was opened, the Grand Master, Edgar L. Shepley accompanied by officers and members of the Grand Lodge was received in due form.

WB Aurelio Corcuera delivered a short history of the Lodge.

A roll call of Past Masters was made. A big number stood up to be counted. Among those present were MW Conrado Benitez, WBros. Jose C. Velo, Luis F. Reyes, Julio Abarquez, and Artemio Bustamante, MW Camilo Osias, RW Damaso Tria and others.

WB Aurelio Corcuera made a response in behalf of the Past Masters.

The Lodge also welcomed the Past Grand Masters who are members of the Lodge. MW Manuel M. Crudo made a response in behalf of the Past Grand Masters present.

A tyler's table was presented by Bro. Purifico Y. Palomo to the Wor. Master Calixto O. Zaldivar as a token of the 56th anniversary of the Lodge in the name of the members of Bagumbayan Lodge No. 4 and all the other 24 blue lodges housed in Plaridel Masonic Temple. Every one admired the beautiful table.

MW Edgar L. Shepley gave the closing remarks. He mentioned his close relationship with the Lodge having been once a Grand Lodge Inspector of the Lodge.

After the Lodge was closed, the brethren repaired to the Social Hall on the Ground Floor of the Temple for the second part of the celebration where dinner was served.

WB Calixto Zaldivar welcome the guests of the Lodge. He led everybody for a one minute silent prayer in honor of the departed members of the Lodge.

Bro. Ernesto Z. Gonzalez, the Junior Warden led the audience in singing the song 'Sampaguita'.

Life membership certificates were presented by WB Calixto Zaldivar to members who have been members of the Lodge for the past thirty years or more.

The recipients were: Bros. Agapito Alano, Leon Alfonso, Joaquin Alviar, Mamerto Buenafe, Sr., Florentino Cayco, Eugene Farkas, Claudio Gaerlan, David Guevara, Luis Duka, Pedro Licuanan, Estanislao Lopez, Rafael Pulmano, Cecilio Puntung, Casimiro Romero, Luis Salvosa, Jose Ostrea, Vicente Avena, and Aurelio Aquino.

Twenty-five year service pins and certificates were awarded by MW Manuel M. Crudo to WBros. Jose T. Enriquez, Rosendo O. Subido, Enrique Sobrepeña, and Nicolas Buenaventura. WB J. T. Enriquez made a response in behalf of the awardees.

MW Edgar L. Shepley presented the fifty year gold pins to MW Camilo Osias and WB Luis F. Reyes. WB Reyes gave the response in behalf of both awardees.

WB Calixto Zaldivar called on MW Conrado Benitez for short remarks. MW Benitez recalled the days when Bagumbayan Lodge was in its formative years and declared 'mission accomplished' the objective of the Lodge which was to foster close Fil-American friendship and better education thru the public

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The York Rite Page



OLF

Most Ex. Comp. Leandro F. Cruz, Grand High Priest of the Grand Chapter of the Royal Arch Masons of the Republic of the Philippines, made his official visitation to Christian Rosenstock Chapter No. 6 R. A. M. last August 21, 1970, Stated Convocation of the Chapter. The Grand High Priest, accompanied by MExt. Comp. Antonio Gonzalez, Sr., PGHP, MEx. Comp. Gregorio R. Cariaga, PGHP, MEx. Comp. Jose E. Racela, PGHP and Ex. Comp. Eugenio Padua were received in due form with grand honors by the Ex. High Priest Bernardino Cabading.

MEx. Comp. Jose E. Racela, PGHP presented the Speaker of the evening, Mex. Comp. Antonio Gonzalez, Sr., PGHP who spoke on some important and interesting facts about York Rite Masonry in the Philippines. Few remarks were also given by Ex. Comp. Eugenio Padua, a charter member of C. W. Rosenstock Chapter No. 6.

The last speaker of the evening was the Grand High Priest, Most Ex. Comp. Leandro F. Cruz, who delivered a short but interesting talk.

Dinner was served at Room 3-5 of the Plaridel Temple Annex.

* * *

The conferral of the Royal Arch will be on October 16, 1970 at 8:00 a. m. and that of the Commandery will start at 2:00 p.m. of the same day. All candidates for the Royal Arch report on or before Oct. 10, 1970 at the office of the Secretary, Room 3, Plaridel Temple Annex.

* * *

Companion Sir Knight Lawrence Hawkins was flown from Iligan City to Manila for confinement at the Makati Medical Center. He is now on his way to recovery according to Comp. Gregorio Cariaga, Secretary who visited him recently.

Comp. Larence Hawkins together with Comp. Charles Ray Vall will be leaving for the United States for a short vacation soon.

* * *

ATTENTION: ALL SECRETARIES

We request all the secretaries of York Rite bodies to send in news and pictures about their chapters, councils and commanderies. Other York Rite brethren are also interested in your activities too.

As the Temple was built many years ago, our Grand Master is calling men with special qualifications to complete the Temple and build for the future through our youth.

Filipino-American Relationships

The Grand Lodge of the Philippines is an excellent example of Filipino-American friendship and co-existence. The office of Grand Master is alternately held each year by a Filipino and an American and this dates back to the beginning of our Grand Lodge, not by written rules, but by a gentleman's agreement between Filipino Masons and American Masons in this jurisdiction. It is for us and through our long association in Masonry to think and plan how to improve Philippine-American relations and how to establish a better understanding not only between the American and Philippine governments but also between the American and Filipino people.

Filipinos have long cherished the desire to be an independent nation in the fullest sense of the word. In this context it is understandable that we should erase every vestige of the colonial past. If Americans stand out as the target of contemporary nationalistic expressions, demonstrations and attitudes — although these do not represent the sentiment of all Filipinos — it is simply because the United States is the foreign power from which the Philippines must *now* disengage itself in the eyes of the world, particularly in the eyes of the Asian world. I can see that it is very realistic and it is more in keeping with destiny for the Filipinos to look to the future in terms of Asiatic cooperation and inter-dependence. This is not to say that Philippine-Ameri-

can friendship will end. I rather think that after the last vestige of the old relationship is dead and buried, a new *light* will be shed on Philippine American relations and there will be a resurgence of the warm and genuine friendships of old, like the cooperation and friendship that has existed in our Philippine Fraternity for over 60 years, this has existed because both Filipino Masons and American Masons working together have a common characteristic to believe in freedom of the individual and the right of self-determination as a way of life.

Let us renew the pledge of Filipino-American Masonry to stand side by side for freedom, for democracy and justice, the sacred trinity of ideas upon which the Philippine-American relationship was founded in the Grand Lodge of the Philippines on November 17, 1912.

• • •

GRAVEL . . .

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City Lodge No. 122 was reported in this column to have been the recipient of the Cultural Heritage Award for Literature. It was WB Lazaro Francisco, Past Master of Cabanatuan Lodge No. 53 who is the awardee. WB Florencio Medina was awarded the Presidential Medal of Merit. We would like to thank WB Ricardo Soto for this information. Our apologies to WBros. Medina and Francisco.

* * *

Julian Castro, father of WB Francisco Castro Tizon, incumbent Master of Kutang Bato Lodge No. 110, died on August 28, 1970 at the age of 85. The deceased was the father-in-law of WB Romeo T. Pasco, Secretary of Manuel Roxas Lodge No. 152 and grandfather of Sis. Gloria T. Pasco of Sampaguita Chapter, O. E. S.

BAGUMBAYAN . . .

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schools. He noted the number of brethren of the Lodge in the Education Department of the Government and in the private sector.

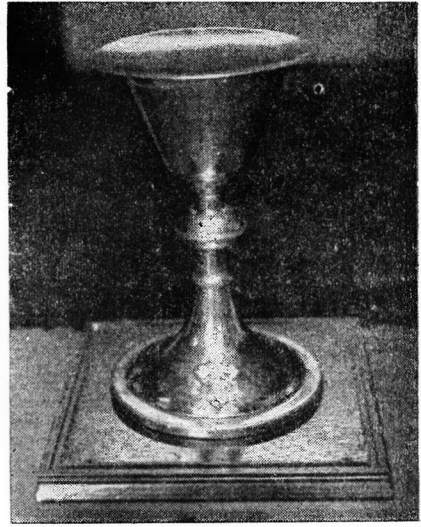
He challenged the Lodge to bring about the upliftment of the cultural minorities and contribute to the Ecumenical Movement.

MW Camilo Osias, when he was to speak, said that he would like to spend more time in Malaybalay, Bukidnon having stayed in Luzon the first half of his life. He said that he would like to be the bridge between the north and southern part of the country.

MW Osias came all the way from Malaybalay, Bukidnon to attend the fete.

Bishop Cornelio Ferre gave the benediction.

* * *

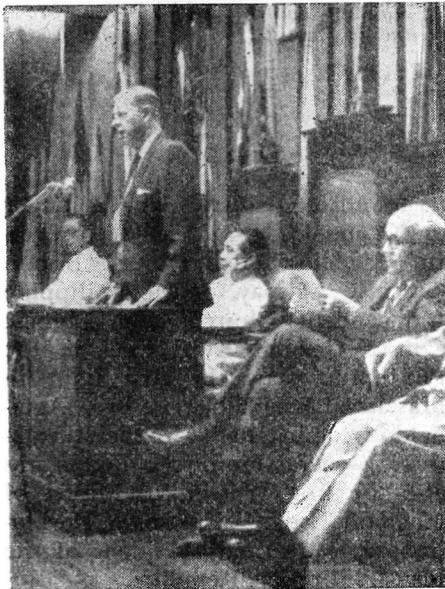


THE CHALICE OF FRIENDSHIP

During the last Annual Communication of the Grand Lodge of the Philippines, MW Manuel M. Crudo donated a Chalice, a Disc and Bible. These were to be known as the Chalice of Friendship and the Disc of the Bread of Brotherhood.

The Chalice, the Disc the Bible and a Roll Book are now travelling throughout the whole masonic jurisdiction. At the next Annual Communication, It should be back in the Grand Lodge only to travel again.

Upon arrival in your Lodge, the brethren should pick out a page in the bible and autograph it according to the instructions accompanying it. The officers of the Lodge should sign the Roll Book and Bring it to the Lodge of their choice for the emblems of friendship and brotherhood to continue its travel.



Grand Master Edgar L. Shepley giving the closing remarks during the celebration of the 20th birthday of M. H. del Pilar, held at the Plaridel Masonic Temple.



Brethren of Malolos Lodge No. 46 led by W.B. Filemon B. Zafra Jr. distributing the books donated by the Grand Lodge of A.F. & A.M. of Kansas. The books distributed were part of the Project textbooks by the school children of Kansas and the Grand Lodge of A.F. & A.M. of Kansas, which were transported to the Philippines by the U.S. Navy and distributed by the Grand Lodge of F. & A.M. of the Philippines.

Not a Governor General

I read with interest in the issue of THE CABLETOW for July, last, page 10, the article of RW William C. Council, SGW, entitled A NOTABLE MASONIC MEETING. Now, I am confused.

During the life time of WB General Emilio Aguinaldo I learned from him that the first Masonic Lodge established in the Philippines — at Kawit, Cavite — by Brother Jose Malcampo, Spanish naval officer, was named PRIMERA LUZ FILIPINA. It was organized in 1856; whereas, the lodge which WB Aguinaldo founded in Kawit was called MAGDALO, later changed to IBARRA and is GENERAL AGUINALDO MEMORIAL in honor of

its founder. It carries No. 31, under the Grand Lodge of the Philippines. In Magdalo Lodge No. 31 Bishop Gregorio Aglipay, of the Philippine Independent Church, and Chinese Consul General Kwei Chei in the Philippines, saw the first light in Masonry. Magdalo was Bro. Aguinaldo's combat name in the Revolution. General Emilio Aguinaldo was also the first Worshipful Master of Magdalo Lodge. He was a Revolutionary leader and President of the First Philippine Republic.

I wish to state that I don't remember having come across the name of Jose Malcampo as Governor General of the Philippines.

SGD. EMILIO P. VIRATA, PGM

All About Ecumenism

News and Views on the Ecumenical Movement

OLF

Pope Paul IV will personally ordain some three hundred religious clerics from all over Asia when he visits the Philippines in November.

The Supreme Pontiff will preside over the mass ordination of Filipino, Japanese, Chinese and other graduating seminarians in colorful ceremonies at the Rizal Park.

The mass ordination outside of Rome will be the first ever to be performed by the Pontiff. It will also be the first time in Asia. He did not do that when he visited India.

Ordination to Priesthood usually takes place when a theologian reaches his fourth year. This time, theologian in the third year but with special qualifications will also be ordained by the Pope.

* * *

Communist rulers of Rumania have relaxed their clamp on all the religions for reason of national interest.

The chief beneficiary of this new concern is the Orthodox Church, which is not only a faith but also the unique custodian of Rumanian culture and traditions. The government feels threatened by Russia, hence, it is fostering the patriotism embodied in the church.

The government's new tolerance of religion extends far, at least where Orthodoxy is concerned. The official Communist press is now under orders to avoid anti-religious propaganda. The Orthodox hierarchy is allowed to print nine magazines.

Last year, 100,000 Bibles were printed by a state press, on paper donated by the Archbishop of Canterbury. Although religious education is banned in government schools, 1,900 students attended Orthodox seminaries and theological institutes. Many of the young monks and nuns have been quietly allowed to return to the monasteries.

Rumania's minorities, the Hungarians and Anglo-Saxons are Roman Catholics and Protestants. They, too, have benefited although to a lesser degree, by the liberalization.

Two theological institutes are training 171 would-be pastors of several denominations, who will serve 935,000 Hungarian and Anglo-Saxon Protestants. Roman Catholics attended mass in their churches. An acute shortage of Bibles and prayer books for Catholics and Protestants was noted.

The status of Catholics in Rumania varies sharply according to their nationality and the rite they practice. The illegal Uniates, Rumanian Catholics by the Byzantine rite have long been mistrusted by the Orthodox clergy and by super-patriots because of their breakaway from Orthodox to Catholicism in 1698. Majority of the Uniates still worship clandestinely. All Catholic orders are banned.

The lot of the Catholics was improved in 1967 when the reverend Hungarian Bishop Aaron Marton

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of scoundrels and ruffians of society. Our Great Light says: "Light is come into the world but men love darkness rather than light because their deeds are evil. For everyone that doeth evil hateth the light lest his deeds should be reprov'd. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God."

Now a days men easily succumb to the guiles and wiles of materialism. Their minds are preoccupied with material rather than intellectual and spiritual things — things physical and worldly. Their greedy eyes are eagerly focused on things they could possess for free. Their acquisitive hands are aimed upon objects they could amass without laboring for it. Their most magnificent obsession is to become millionaires over-night. Greed and avarice has been their daily pattern. To accomplish their dastardly desires they resort to violence, murder, rape, destruction, and all sorts heinous crimes. In their lust for wealth, power and influence, they have chosen the dark alleys of life for their earthly abode. They miserably missed the brighter side because they have been blinded by the glitters of temptations to gain undue wealth, prominence and stature in society. They have lost their sense of value which they bartered for things which to them are most valuable, but before God is worth nothing.

To be wealthy in material things is not at all time wickedness. It all depends upon how the same is acquired. Riches are to be desired. No man would want to live in poverty. God gave man the means to become rich — in the right manner.

The wealth of His creations are for man to own and to enjoy. Nowhere in the Holy Book can we find a passage or verse that God forbade or inhibited man to accumulate wealth, live in comfort and enjoy prosperity while in this material world. Our Most Eminent Brother King Solomon was not only blessed with incomprehensible wisdom which he prayed for, but incomparable wealth and power was also added to him.

Our God is not only a wise God, but also just. He is a God of Love and compassion. All good things emanate from Him. He does not want us to live in poverty, misery, and pain. He created all things that man would need before He created man in His own image and with an immortal soul. He desires for us a blissful life to enjoy the blessings of His creations. He then gave to man full dominion over all the things he has created. The best things in life are free for us to have and to hold. He gave us life for us to enjoy and have it more abundantly — otherwise, man's creation will have no meaning.

But what does God forbid us to do in the enjoyment of these things? What does He wants us to abstain from? This is His timely admonition and advice to each and every Mason: "Seek ye first the kingdom of God and His righteousness, and all things shall be added unto you." When God is first in our lives, good and desirable things follow in addition. God was first in the heart of King Solomon. He was not only blessed with "Light" which all good Masons desire, but wealth, strength, and power, was likewise added to him.

What God does not want is for us to enrich ourselves with ill-gotten wealth — enrich ourselves at the expense of our fellowmen — deprive

them of their livelihood and necessities in life through foul and dubious means. He wants us to earn our daily bread honestly and feed our family "by the sweat of our brows" and not through illicit schemes and designs. Surely, God wants us to get rich and accumulate wealth — not by indo-industry, frugality, thrift, temperance and prudence.

But while a man may be rich and wealthy, he may not have the best things in life. There are things in this world which he cannot buy with money. He may be wallowing in silver and gold but is missing one most essential thing. He can buy all the necessities and afford all the luxuries in life, but still lack the best. He may be complete, yet incomplete. He may be rich, yet poor. While his eyes are widely open, yet his conscience is void of light. He is missing the most essential thing, and that is "Light" — the light of his conscience.

Such is the sad state of a man in darkness. While he sees materially, yet he misses more desirable things intellectually and spiritually. He sees through physical eyes but is spiritually blind. What he could see are just things that are temporal but none of things eternal. Can a blindman lead another blind? Will they not both fall into the ditch? The answer to these questions are the very reasons why a blind person cannot be accepted as a Mason. He cannot perceive or appreciate the value of light. What he cannot see, he cannot give meaning and importance; muchmore, practice and teach others.

As Master Masons, it is only with the Masonic light which we received from the lodge that will enable us to "travel in foreign countries and earn Master Mason's wages." As

soon as a petitioner for the degrees of Freemasonry has been initiated Entered Apprentice, passed to Fellowcraft, and finally raised to Master Mason, he becomes not only a full-fledge Mason, but likewise, a Masonic Light. He becomes a beacon light that shines for those who are in darkness to see and be guided in their dastardly ways — a light not hidden under a bushel or cover of darkness, but placed on top of a high pedestal for every man to behold and emulate. "So let your light shine before men that they may see your good works, and glorify your Father who is in heaven." If the light of Freemasonry is to be preserved for eternity in our hearts and consciences, this Biblical injunction must be given a position of importance and preference in our lives as Masons.

The lives of our venerable brothers and national heroes Dr. Jose P. Rizal and Justice Jose Abad Santos are shining examples of an illuminated life. Their thinking, ambition, and aspirations have been guided by the Masonic Light. Their adherence to the principal tenets of Freemasonry have given them strength in surmounting tremendous odds in their fight for national freedom. The Masonic virtues which they possessed and practiced gave them assurance that ultimately, righteousness will prevail over evil, and that in the end freedom will overcome slavery in the motherland. But over and above all, their trust and reliance in the Supreme Being gave them manly courage to cross their "Red Sea" of frustration and despair in quest for liberal social reforms for their countrymen, and like Moses of old who led the Israelites to the Promised Land, they too lived victorious lives. And as our

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Pitak Filipino

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

ISANG ARTE ANG PAGDALAW

Sa sandaling isa-isang tabi ng Masoneria ang pagdadalawan at pagtutulongan ay manghihina na rin ang Kapatiran. Nasa pagkakaugnay-ugnay ng kapanalig at mga Lohia kung kaya lumalakas at lumalawig ang Praternidad.

Isang mahigpit na tungkulin ng pamahalaan ng iba't ibang Lohia ang pangangalaga sa mga kasapi, hindi lamang sa panahon ng kasaganaan kundi sa oras na may karamdaman. Karaniwan ng mayroong itinatatag na komite na lumilingap sa mga may sakit. Ang Guro ay dapat na maging maingat sa pagpili ng miyembro sa naturang lupon. Ang pangunahing pamantayan na dapat isaisip ay, ang pagdalaw sa isang may sakit ay isang arte o sining. Pambihira ang nagtataglay ng likas na kakayanan sa mahusay na sistema o arte sa pagbibisita. Sa kanila ang kasiyasiyang pakikiniig sa kapuwa, laluna sa may karamdaman, ay katutubo (inborn). Ang ilan naman ay nakakukuha nitong mapangakit na pakikipagusap sa pamamagitan ng karanasan sa pakikiniig at pakikimatiyag sa mga marurunong ng mabuting paraan ng pagdalaw.

Maraming mga kapatid, na dahil sa kawalan ng mapagkukunang pondo at taktika, ay hindi nararapat na isama sa komitiba. Ang mga salat sa kultura at diplomasya, sa halip na maging sugo ng ginhawa ay malamang na makapagpalubha pa. Ang kalahating oras sa piling ng isa o dalawang kapatid na dalaw na nag-aangkin ng kaakit-akit na pakikipa-

mayam, ay langit na para sa may karamdaman. Malaking kabutihan ang magagawa, kung ang mga taong gaganap ng maselang tungkuling ito, ay pakapiliin ang mga bihasa't maraming karanasan. Hindi lamang ito, hanggang maaari, ang mga hihirangin, ay dapat na iangkop sa katauhan ng kapatid na dadalawin.

Ang mga katanungan na dapat isa-alang-alang tungkol sa bagay na ito: Ang pagdalaw kaya sa kapatid na may sakit, ay nasa kapanahunan? Anong oras at gaano katagal ang pagbibisita? Ano kaya ang angkop na alay? Kangino dapat sumangguni upang maisaayos ang pagdalaw? Ang mga katugunan dito ay maaaring makuha sa pamilva o sa Doktor na gumagamot.

Mabuti na ang may kapahintulutan ng pamilya o ng may sakit ang gagawing pagbibisita. Ang pasalubong na matamis na ngiti at taus pusong pagpapahayag ng pakikiramay, katulad ay sinag ng araw na nagbibigay ng pagasa't buhay sa kapatid na may karamdaman. Sisigla ang ispiritu na gagaan ang katawan. Batay sa panlasa (taste) ng dadalawin, ang isang kumpol na bulaklak o isang bagay na makapagdudulot ng ligaya, ay di dapat kalimutan. Ang tagal ng pagdalaw ay dapat ilagay sa katamtaman. Kung masvading matagal ay makapanghihinawa at maaari pang makasama. Kailangang talasan ang pandamdang ng maiwasan ang anumang ikamumuhi ng may kapansanan, ang nararapat ay unawain at aliwin. Ang pagpapayo kung talagang kailangan, ay gawin ng buong kahinahunan. Si-

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memories are illumined by the lives of these two luminous figures in the diadem of Freemasonry, it is the writer's hope and prayer that the light they have bequeathed to us shall remain ignited as the proverbial torch at Mount Olympus — never to be clouded by the shadow of ignominy and dishonor — but shall forever remain as our constant guide and light in times of adversity, tragedy, and misfortune.

Being no longer in a condition of darkness as God has given to us the right to receive the light, and perchance the same question is repeated to us: "What do you most desire?" The only absolute and definite answer for us to give is: "Light, More light, and Further light!" And when from the Book of Life my name is read by the Supreme Judge, asking me what I have done with the light I have received from the lodge, my response would undoubtedly be: "Thy word is a lamp unto my feet and a light unto my path." △

* * *

Not ignorance, but the ignorance of ignorance, is the death of knowledge.

—Alfred North Whitehead

* * *

ECUMENISM . . .

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was release after 18 years of imprisonment and house arrest. Premier Ion Gheorghe Maurer paid a visit to the Vatican shortly after the release of Bishop Marton. Last March, Bishop Marton himself visited the Holy See. Afterwards, state subsidized restoration of the 13th century Catholic cathedral started. Here, the bishop celebrate mass every Sunday.

Rumania's treatment of the Jews was exceptionally decent. Before the Arab-Israeli War in 1967, about

SAIGON LODGE #188

S — omewhere in the EAST;
 A — mong new yet troubled NATIONS;
 I — n a growing worried CITY;
 G — uns of all kinds and MAKE;
 O — verpower man's working TOOLS;
 N — otorious vices, superfluities of life abounds; while...

 L — egations of fraternal BRO-
 THERS,
 O — f fully whole HEARTED,
 D — edicated WELL-MEAN-
 ING,
 G — entlemen for love of FEL-
 LOWMAN,
 E — ncumber themselves to REDRESS.

P. Q. Ballesteros
 Saigon Lodge #188

300,000 Jews were permitted to leave the country. Another 100,000 who stayed in the country suffered no official anti-semitism, although many wished to join relatives in Israel.

The Rumanian government exacted a high price for the religious freedom it provides. The prelates are often required to promote government policies. The necessity to serve God and Caesar weighs heavily on many churchmen. Others shrug it off with the Rumanian proverb: "He who lowers his head avoids the sword."

Tribute to a Tyler

(Editorial, by Bro. Emmanuel E. Goco, appearing in the August, 1970 issue of THE TRAVELLER, the monthly newsletter of Quezon City Lodge No. 122 F. & A. M.)

"To the Tyler of Corregidor Southern Cross Lodge No. 3, I fraternally dedicate these few lines as a token of appreciation for a job well done.

Our recent visitation to Corregidor Southern Cross Lodge No. 3 at Taft Avenue, Malate, Manila, has left in me a deep and lasting impression. Aside from the warm reception accorded us by members of the host Lodge, their friendliness, courtesy and hospitality, and the palatable dinner which concluded our visit, my fancy and attention was captivated by that old man guarding the entrance of the Lodge.

In my early Masonic life, he is the most unforgettable character I have ever met. He is a Tyler of the Lodge — of ancient vintage — a Tyler of the highest caliber. He is a very rare personality who deserves not only praise but also commendation. He has won my trust and admiration.

He is strict and firm as well as efficient in the performance of his given task. Despite his age, he stands like a "vigilante" to be feared and avoided by unscrupulous cowans and eavesdroppers. He tyles his Lodge and keeps his post courageously, irrespective of whoever desires admission. True to his duties, he allows no one to pass or repass unless directed by the Worshipful Master.

He is uncompromising and obeys his orders word for word. Tying the Lodge has become his profession. As visitors unknown to him, we were

almost denied admission, if not for the timely intervention of the Master of the Lodge.

I salute and greet him as a genuine and sincere Mason. He is both a Mason and a gentleman. I do know him personally, and that was the first time I shook hands with him. But I will always remember him standing there, efficiently guarding the West Gate, eyeing every person approaching the door, asking every man who vouches for him, and always closing the door the moment everyone is in.

If we can only guard the frontiers of our Lodge as well as he, we can safely say that only good men and true can enter the "pearly gates" of our holy Fraternity."

(The Tyler of Corregidor-Southern Cross No. 3, is VWB Eulogio O. Nadal, age 83, who incidentally has been Grand Tyler of the Grand Lodge of F. & A. M. of the Philippines continuously since 1966.)

* * *

PADUA...

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of the individual — as a result of an appropriate inner mental disposition.

A later philosopher, *Anniceris*, raised Cyrenaic Hedonism to a higher level by designating friendship, gratitude, piety, and aid to others as the true sources of pleasure.

• • •

We too often love things and use people when we should be using things

--Revel Howe, quoted by Loren J. Bryan in *Quote*.

With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

A DeMolay Dinner-Forum will be held on October 2, 1970 at 6:30 p.m. at the Social Hall of the Scottish Rite Temple, 1828 Taft Avenue, Manila.

The affair will be another DeMolay First. This is the first time since the organization of the DeMolay Movement in the Philippines that the dinner-forum is being held. The Executive Committee for the affair headed by Dad Artemio Bayas is exerting all efforts to make this a monthly event.

Speakers for the forum will be chosen from a panel of Senior DeMolays who have excelled in their chosen field of endeavor to serve as example and inspiration to our active DeMolays.

The dinner-forum was also designed to bridge the communications gap between the DeMolay Boys and the Senior DeMolays and Master Masons.

Tickets for the dinner are being distributed by Dad Artemio Bayas. The cost is ₱5.00 for each person or ₱10.00 for a Mason or Senior DeMolay and one Active DeMolay.

* * *

Bethel No. 2, IOJD will hold a raffle on September 26, 1970 at 167 Cebu Avenue, Quezon City. The raffle is a project of Trinidad Aquino, Honored Queen.

The raffle is being held in con-

nection with the reception of Melanie Sunsuaco.

* * *

The Jose Abad Santos Chapter, IOD sponsored a Bingo Social held at the residence of Dad Domingo F. M. Domingo on September 12, 1970. The proceeds of the affair will be used for the civic projects of the Chapter.

* * *

Members of Loyalty Chapter, IOD were on the ball in helping the flood victims. Bro. Armando Velasco led the members of the Chapter in helping distribute relief goods in San Juan, Quezon City and Pampanga from September 2-6. This activity is in connection with Operation Baha of Radio-TV Channel 5. The coordinator was PMC Esteban U. Salcedo, Jr.

* * *

The Chapter is also making plans for an educational trip to Corregidor Island in observance of their Education Day on October 4, 1970.

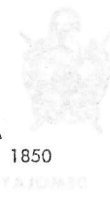
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The Perla Assembly, ORG elected their office bearers for the Third Term (September to December, 1970) recently. Elected were: Marilyn de Guzman, Worthy Advisor; Eleanor Roque, Worthy Associate Advisor; Lorna Ramos, Charity; Kay Eliseo, Hope; Claire Miravite, Faith;

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GRAND LODGE OF PHILIPPINE ISLANDS

Founded December 19, 1912



CALIFORNIA
Founded Apr. 18, 1850

Dist. of Columbia
Founded Dec. 11, 1810

Connecticut
July 8, 1789

Missouri
Apr. 23, 1821

Maryland
Founded
Apr. 17, 1787

Virginia
Oct. 13, 1778

Mass.
Mar. 8, 1777

England
June 24, 1717

Penn.
Sept. 25, 1786

Tennessee
Dec. 27, 1813

England
June 24, 1717

England
June 24, 1717

North Carolina
Dec. 16, 1787

Mass.
June 24, 1717

England
June 24, 1717

Mass.
Founded
Mar. 8, 1777

Penn.
Sept. 25, 1786

England
June 28, 1717

Mass.
Mar. 8, 1777

England
June 24, 1717

England
June 24, 1717

England
June 24, 1717

England
June 24, 1717

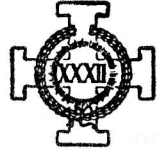


A high-school teacher display the following sales pitch on his bulletin board: "FREE. Every Monday through Friday. Knowledge. Bring your own containers."

Mrs. J. Kolega



Scottish Rite Section



Davao Bodies, A. & A.S.R. celebrated its 20th Anniversary on June 20, 1970 at the Social Hall of the Davao Temple Association Building, Davao City.

Ill. Cenon Cervantes, 33^o, Sovereign Grand Inspector General for Southern Mindanao Area and his party was received with Grand Honors.

MW Edgar L. Shepley, Grand Master of the Grand Lodge of the Philippines and members of his party was also accorded Grand Honors.

Opening remarks was made by

Bro. Tiburcio S. Cervantes, 32^o KCCH, Bro. Ireneo H. Irasga, 32^o, Venerable Master of Laong Laan Lodge of Perfection delivered the Welcome Address.

Edgar L. Shepley gave a short Address. He was introduced by the Master of Ceremonies.

Certificates of Recognition were presented to deserving brethren of Davao Bodies by Ill. Cenon Cervantes. He was assisted by Bro. Ireneo H. Irasga.

Ill. Cenon S. Cervantes was the guest Speaker. He was introduced by Ill. Roman O. Tesoro, 33^o, IGH.



20th Anniversary Celebration of Laong Laan Lodge of Perfection, under the auspices of Davao Bodies, A. & A.S.R., June 20, 1970, at Davao Temple Association Building, Davao City.

L—R: Supervisor, Carlos Inigo, 32^o KCCH; Ill. Roman O. Tesoro, 33^o; Ill. Cenon S. Cervantes, 33^o S.G.I.G. for South Mindanao; MW Edgar L. Shepley, Grand Master of Grand Lodge of F. & A.M. of the Phil.; VM Ireneo H. Irasga, 32^o; PM Ed. Santos Cuyungan, 32^o; PM Perfecto Boncato, 32^o; PM Lorenzo E. Cruz, 32^o; PM Filomeno C. Adi, 32^o;

MASONIC CALENDAR

Ancient Craft Masons commence their era with the creation of the world, calling it Anno Lucis (A.L.), "In the year of Light," and add 4,000 to the common time, thus: 1970 plus 4,000 equals A.L. 5970. Lodges F. & A.M. hold Communications.

Royal Arch Masons date from the year the second temple was commenced by Zerubbabel, Anno Inventionis (A.I.), "In the year of Discovery," and add 530 to the common time, thus: 1970 plus 530 equals A.I. 2500. Royal Arch Chapters hold Convocations.

The Order of High Priesthood dates from the year of the blessing of Abraham by the High Priest Melchizedek, King of Salem, Anno Benedictionis (A. Beo.), "In the year of the Blessing," and adds 1913 to the common time, thus 1970 plus 1913 equals A. Beo. 3883. Councils of Anointed High Priests hold Conventions.

Royal and Select Masters date from the year in which the temple of Solomon was completed, Anno Despositionis (A. Dep.), "In the year of the Deposit," and add 1,000 to the common time, thus: 1970 plus 1,000 equals A. Dep. 2970. Councils of R. & S.M. hold Assemblies.

Knights Templar commence their era with the organization of their Order, Anno Ordinis (A.O.), "In the year of the Order," and deduct 1,118 from the common time, thus: 1970 less 1,118 equals A.O. 852 Commanderies hold Conclaves.

Scottish Rite date same as Ancient Craft, except the use of the Jewish chronology, Anno Mundi (A.M.), "In the year of the World," and add 3,760 to the common time, thus: 1970 plus 3,760 equals A.M. 5730. After each September add another year. Consistories A. & A. S. R. hold Rendezvous or Reunions.

Temples of A.A.O.N.M.S. hold Sessions and mark time by cycles. Each thirty years from the Hegira, or July 15, A.D. 622, constitutes a cycle, in which nineteen of the years contain each 355 days and eleven years contain 356 days.

Red Cross of Constantine — take 313 from the current year. Thus: 313 from 1970 = 1657.

• • •

GALANG

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kaping ang lahat ng bibitawang pananalita ay di makasugat ng dam-damin. Dapat na kilalanin at pahalihat ng salaysay ng dinadalaw. Ito lagahan, ng may ngiti sa labi, ang ay makapagdudulot ng kasiyahang-loob at malaki ang maitutulong sa paggaling.

Kailangang malaman ang pinakatumapak na sandali kung kailan da-

pat na magpaalam. Samantalahin ang angkop na pagkakataon na ang may sakit ay masigla pa't may pananabik. Huwag hintaying nakadarama na ng pagkapagod at pagkainip. Ang pahimakas na salita, na ang pinakabuod, ay ang taus pusong panalangin sa Diyos, na ipagadya at pagalingin sa lalong madaling panahon ang may kapansanang kapatid, ay isang balsamong ang bisa ay walang kapantay.

GRAND LODGE OFFICERS

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

"I HAVE HEARD"

I had heard that Masonry was not a religion. I was glad. I already had a fine religion and I didn't need another as competition. I had heard that Masonry had no use for atheism. I was glad. There was no room in my life for "A God is dead philosophy." I had heard that Masonry was not a political organization. I was glad. I was having enough trouble with the two parties of my forefathers had left me. I had heard that Masonry was not a mass medium lacking in the individual rights for its members. I was glad. I'd seen enough of the totalitarian evils of Nazism, Socialism, Communism, and the like. I had heard that Masonry regarded no man for his worldly wealth of honors. I was glad. There are enough bigots in this world. It was refreshing to know that internal and not external qualifications were the prime requisites of a Mason, I had heard that Masonry was not a secret institution. I was glad. To hear that the only secrets were the methods or teachings of the age old landmarks of Freemasonry, God, Truth, Morality, and Brotherly Love. There are no secrets in these words.

I have found that Freemasonry offers to mankind the vital importance of the individual given the opportunity to believe in the brotherhood of man under the Fatherhood of God. It is an opportunity to realize social aspirations in a morally oriented way and a philosophy of life dedicated to the well being of all people the world over.

— R. Harry Muellich, Junior Grand
Warden, Grand Lodge of Iowa