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DEAN CONRADO F. BENITEZ

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In This Issue

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GRAND MASTER'S PAGE	1
EDITORIAL	2
THE PRACTICE OF MASONIC TENETS	MW Conrado Benitez 3
BUILDING FOR ETERNITY ...	B:o Emmanuel E. Goco 5
CALMNESS, UNSELFISHNESS ...	VW Eugenio Padua 7
DEFINITIONS OF FREE- MASONRY	WB Calixto B. Antonio 8
THE LAWYER AS A MAN	Bro. Rogelio Nacorda 9
MASONRY AND OUR DEMOCRATIC TRADITION	Hon. Juan Ponce Enrile 10
DEAN CONRADO BENITEZ ...	III. Domingo Bascara 12
GRAVEL AND SAND	13
CON-CON DELEGATES	14
ON MASONIC EDUCATION	VW A. L. Corcuera 15
PAST GRAND MASTERS NOMINATE	16
SCOTTISH RITE SECTION	18
UNITY THROUGH BROTHERLY LOVE	WB Abelardo Aguilar 20
THE ECUMENICAL WORLD	23
WITH OUR YOUNG ONES	25
PITAK PILIPINO	26
CONSTANCY	Bro. Elpidio Adalia 23

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Grand Master's Page

MW CONRADO BENITEZ, PGM

With the untimely demise of Dean Conrado Benitez, comes the challenge of the new generation of Masons to press onward.

MW Conrado Benitez became a Master Mason at the age of twenty-three in Bagumbayan Lodge No. 4, F. & A. M. — the Lodge's first candidate. Due to his proficiency and his active participation in Lodge activities, his brethren elected him Junior Warden the same year he saw the light of Masonry in 1914. 1918 saw him serving in the Oriental Chair of his Lodge. Eighteen years later he was elected Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines. He held dual membership in Lodge Perla del Oriente No. 1034, S. C.

MW Benitez joined the Scottish Rite in 1916 and became a Master of the Royal Secret in 1919. As one of the organizers of the Luzon Bodies, A. & A. S. R., he served as its first Venerable Master. In 1937, the Mother Council of Southern Jurisdiction, U. S. A. honored him with the title of Knight Commander of the Court of Honor and in 1949 he was elected to receive the 33° Inspector General Honorary. In 1950 Dean Benitez was crowned Sovereign Grand Inspector General and an active member of the Supreme Council. He was elected Sovereign Grand Commander in 1961 upon the resignation of Illustrious Frederick H. Stevens.

As a Mason, Dean Conrado Benitez served the Fraternity for 57 years. His accomplishments as a statesman, educator, journalist, civic leader, and a Master Mason are beacon lights for us to emulate. At 81, his fervor for doing good for his country, his people, and his brethren are still unabated. Indeed, MW Benitez has left us a deep void that is hard to fill but it is for us the living who have to carry on where he has left off.

Editorial:

"VIRTUS JUNXIT MORS NON SEPARABIT"

"A young man ought to have something old about him, just as an old man must have a touch of youth. Age will only be respected if it fights for itself, maintains its own rights, avoids dependence and asserts control over its own sphere as long as life lasts. Hence, whatever the age of his body, in spirit, a man will never be old." Thus said Cicero.

The above statement is a fitting description of our Past Grand Master, Dean Conrado Benitez y Francia. Don Conrado was a man who refused to grow old. And he never did. In the twilight years at 81, he continued to "share his time and strength in behalf of the higher ideals and character building philosophy of Freemasonry, and has left us with a record of good deeds to voice his fame". A couple of years ago, Dean Conrado Benitez was awarded the Pro-Patria Award by President Ferdinand E. Marcos in recognition of his achievements in the fields of education, economic and social reforms. When he was called to his reward on January 4 of this year, he was the Sovereign Grand Commander of the Scottish Rite Masons. To his last year, he involved himself in civic affairs and continued serving the youth in the field of education as Chairman of the Board of Trustees of the Philippine Women's University, the first university for women in Asia.

We will miss the physical presence of Dean Conrado Benitez for there is only one Dr. Conrado Benitez. But what "virtue has united, death can never separate" — *Virtus Junxit Mors Non Separabit*.

S. P. F.

This is the only article of MW Conrado Benitez that was published in The Cabletow during his term as Grand Master in 1936. We are reprinting the same as it appeared in the May, 1936 issue of The Cabletow. — Ed.

THE PRACTICE OF MASONIC TENETS*

By MW CONRADO BENITEZ

On this solemn occasion when we commemorate the martyrdom of the Greatest among the Apostles of Humanity, may I invite you to reflect upon the fundamental problem facing Masonry in the Philippines and other countries of the world. To the Knights of the Scottish Rite such a discussion is especially proper and fitting because of the advanced training to appreciate human problems in terms of Masonic tenets and principles.

We all know that Masonry is an earnest and noble effort to inculcate upon its members all the human virtues, among which special importance is attached to the trinity of Brotherly Love, Relief, and Truth, together with the second Trinity of Faith, Hope, and Charity. With the aid of symbols from the sciences, and beautiful language provided by literature and incorporated in our ritual, we impress upon the mind the meanings of these tenets.

And truly, to the neophyte passing our portals for the first time, the noble principles of our Craft and the inspiring idealism of our Order are striking notes reaching the consciousness. The deep sense of appreciation manifested by the newly exalted Brother as he responds to the Master's invitation to address his brethren of the Lodge, is evidence of the effectiveness of our ritual in teaching the tenets of Freemasonry. Our ritual is indeed a valuable landmark by means of which a rich legacy is bequeathed from generation to generation.

But as we face the daily problems of the Craft, and come in contact with confusions in the temple not only in our jurisdiction, but also in others; as we see older and leading brethren habitually disregarding the principal tenets of Masonry in their relations with one another, we are induced to wonder whether more time and thought should not be devoted the Order

* We include the errors too.

Turn to next page

to the promotion of the practice of our tenets, in addition to their initial teaching, in line with the great educational principle that theory and practice must go hand in hand. The Holy Bible itself reminds us that "By their fruits we shall know them," which applied to Masonry means that, only as we practice what we preach in our ritual, shall the ultimate objective of our ancient Institution be attained.

Brethren, I earnestly appeal to you to lead in the great movement of practicing Masonic Principles, as the best and enduring method of bringing back peace and harmony to any temple in confusion.

Let us ever remember in our dealings with one another that Brotherly Love is the essence of all important religions, and is a basic tenet of Freemasonry, and that its sincere application to any difficulty among the brethren will pave the way for a solution.

Relief is a test of Brotherly Love, for only as we are willing to help a brother may our affection be proved. Relief, however, need not be of a material nature, for it may take the form of a wise counsel, a kind word, a timely warning of approaching danger, a willingness to aid and assist.

Truth is the basis of sincere dealing among brethren. It is the enemy of gossip and slander and misunderstanding. Many a difference among the brethren could be dispelled by the Light of Truth.

So much for the first trinity of tenets as guiding stars of our Masonic conduct. How may the other three tenets, Faith, Hope, and Charity influence us as Masons?

Faith implies Faith in ourselves and in our ability to achieve our

purpose; Faith in our brethren and in the honesty of their intentions; and finally, Faith in God.

We read in the Holy Book that "a people without vision shall perish". A people without a vision is, verily, a people without Faith! And so it is with individuals and institutions. Let us strengthen our Faith in our brethren, and smother Hate, Prejudice and Suspicion in our hearts, thereby laying a solid foundation for Masonic Solidarity and Harmony.

With Faith, Hope follows, springing, as the poet says, eternally in the human breast. As we are from time to time confronted with a disregard of Masonic principles by our own brethren, let us not lose Hope in the ultimate triumph of Truth over Error, of Justice over Wrong, of Love over Hate, of Generosity over Selfishness.

Charity, according to the Holy Writings, is the greatest of the three, for like Relief in the first trinity, it is a test of the other virtues. To practice Charity means not necessarily the granting of material relief; may mean the giving of Moral and Spiritual Relief to the brother needing it. The Biblical injunction "judge not that we be not judged" is an appeal for Charity in our dealings with others. The Golden Rule to do unto others what we would they should do unto us is a manifestation of charitable attitude.

Charity also develops Tolerance, a characteristic Masonic attitude. It is akin to Sympathy which enables us to understand a brother's point of view, and thus leads to Masonic Harmony and Cooperation, so essential to the progress of our Institution in a country like the Philippines where the organized forces of Intole-

Turn to page 31

BUILDING FOR ETERNITY

By EMMANUEL E. GOCO (122)

"If we work upon marble, it will perish; if on brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon mortal minds, and imbue them with principles, with the just fear of God and love of fellowmen, we engrave on those tablets something that will brighten to all eternity."

— Daniel Webster

As soon as a candidate for the degrees of Freemasonry affixes his signature in the by-laws of the Lodge, he becomes a full-fledged Master Mason. Having been brought from darkness to light, he is now way out of the dark; and therefore, sees his way clear. He is aware, not only of the rights and privileges he is entitled to receive and enjoy from the Lodge, but he is also conscious of the duties and obligations appertaining to his membership, interested in the welfare of the Lodge which nurtured him, as well as loyal to the Craft. Speculatively, he ceases to be a stone-Mason as he becomes a cathedral builder in human hearts.

When a man becomes a Mason, two vital aspects are inter-woven into the pattern of his life. They are: (1) Search for Light and (2) Character Building. The first connotes the quest for knowledge and understanding of the meaning of life, and man's role in its unfolding drama. The second conveys the molding of character which will fit the individual for the responsibilities which face him in his worldly pursuits, and make him a better man and citizen.

The entire philosophy of Freemasonry is built around the individual — the erection of a moral edifice within the heart of man. All its symbolisms are individual symbolisms, all its traditions and practices are geared at making individuals wiser, better, and consequently happier.

Every Mason is a Master-Builder. He has all the qualities and working tools of an intellectual and spiritual builder. He builds moral and Masonic edifices with wisdom, strength, and beauty. Building moral temples require long years of preparation and labor. It entails untold sufferings, sacrifice, and considerable expense — but the product is always rewarding. It took one hundred long years for Noah to build the Ark that saved the human specie from total annihilation by flood. Seven hard-working years was the span of time that King Solomon and his men spent in building a temple for God.

As a temple-builder in the hearts of men, he has but one solemn and sacred mission in life: to build — not to destroy; to erect — not to wreck; and to mend — not to tear.

Turn to next page

As a pillar of the Lodge, he plays an important part in that gigantic temple-building project in the heart of humanity. Our ancient brethren are themselves builders — not wreckers. Being such, it should therefore, be always remembered that the creative impulse is the soul of progress.

The different working tools presented in each of the symbolic degree declares that there is much constructive work to be done, especially in the direction of character and reputation building. The underlying lesson of industry is that great principle of constructive work as opposed to that which is destructive.

The beehive as an emblem of industry recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us, that as we came into the world as rational and intelligent beings, so should we ever be industrious ones; never sitting down contented while our fellow creatures around us are in want, especially when it is in our power to relieve them without inconveniencing ourselves.

The symbolisms of the First and Second degrees center around the arts and architecture. Their purpose is to teach the novice, not only to be a builder of himself, but also of society. As a Master-Builder, he must of necessity first build his own moral and Masonic edifice. For without building his own first, how could he embark on such a great and important undertaking — that of building temples in the heart of humanity? Would he not fall victim to that old Tagalog saying: "Kung sino pa ang panday, siya ang sira ang bahay." Would it not be the height of ridicule and derision, if as a carpenter and builder, his house is in a deplorable state of ruin and dilapidation? How could he possibly

build for others when he has not even built for himself? His first moral obligation is to repair his own house and mend its fences. He cannot undertake the repair of his neighbor's house, if in his own the rain and sunshine fall directly into his eyes.

A Mason is not a Master unless he masters himself first. In the Sacred Book, we find this timely injunction: "First cast out the beam out of thine eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." We have to repair and mend ourselves first before we attempt to build and repair others. No man is a Master unless he masters himself. He must of necessity first apply to himself all the allusions and symbolisms of his working tools. As a dot within a circle, he must properly be circumscribed within its circumference — by the compasses — within due bounds toward all mankind.

In the erection of a Temple, whether physical or spiritual, what is of utmost importance is its foundation. The stronger the foundation, the stronger the building will be. The parable of the Builder teaches us the two kinds of houses that a man may build for himself. One built upon a rock, and the other built upon the sand. The lesson tells us also what happened to each of them when the storm came and the flood descended. This celebrated illustration holds true in the life of man and Mason at these present times.

As speculative builders, there could be no better, stronger, and more secure moral foundation than that of a Mason's. His foundation basis is the infallible Word of the Supreme Being and Great Architect of the Universe — the Holy Bible, which is the rule and guide of his

Turn to page 32

Philosophy of Life:

Oriental Philosophers

VW EUGENIO PADUA, PM (51)

CALMNESS, UNSELFISHNESS

KAPILA (6th c. B.C.), Hindu philosopher, says that the complete goal of man is the complete *cessation of pain*... We can aim at this goal through philosophy... Though the body may suffer we can school the spirit to *remain calm*.

"Let us look at life objectively, as we look upon a play," he further says, and "everybody must suffer as an actor in this drama of life."

The philosopher can learn, as a spectator, to *laugh at his own* suffering.

MO TI or MO TZU (465-375 B.C.), Chinese philosopher of universal love, would gladly wear out his whole being from head to foot for his fellow men.

"The unselfish lover," *Mo Ti* says, "has everything to gain and nothing to lose."

Selfishness is the source of all evil — from the greediness of a child to the aggressiveness of a conqueror.

Learn to *conquer your heart* and you shall win the entire world.

CHUANG-TZE or CHUANG TZU (369-286 B.C.), a mystic, and one of the most brilliant of the philosophers of China, a contemporary of *Mencius*, and the leading disciple of *Lao-tze* (604-517 B.C.),

teaches the *strength of humility* and the *weakness of aggression*.

The *simplest life* is the best.

All living creatures are the ripples of one united and infinite ocean of life. And every ripple must be floating toward something good.

Further: "When there is life, there is death; and when there is death, there is life. When there is possibility, there is impossibility; and when there is impossibility, there is possibility. Because there is right, there is wrong. Because there is wrong, there is right."

• • •

WB Calixto Antonio laid down his working tool on February 3.

Funeral services was conducted under the auspices of Zapote Lodge No. 29.

The management and staff of The Cabletow expresses its deepest sympathies to his family and friends.

WB Antonio was a contributor to The Cabletow. He has written a number of informative and enlightening articles over the past years.

Definitions of Freemasonry

By CALIXTO B. ANTONIO, P.M. (29)

Definition of Freemasonry realistically has seldom been attempted but many assertions, oversimplified, incomplete, and misleading were made.

A standard dictionary of the English language defines Freemasonry as an extensive secret order or fraternity dating from the Middle Ages, the members denoting themselves "Free and Accepted Masons" that have secret signs and passwords.

Comment: Freemasonry is not, repeat, not a secret order, fraternity, or society. In the Philippines, the Grand Lodge of Free and Accepted Masons is duly registered with the Securities and Exchange Commission as a non-stock, non-profit fraternal corporation with the articles of incorporation and by-laws approved and certificate issued. The date, time, and place of meetings as well as the activities of subordinate Lodges are published in leading newspapers. The members are proud to be called Freemasons.

There are brief definitions like;

1. Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols.

2. Freemasonry is a progressive science, taught by degrees only.

3. Freemasonry is not a religion, but is emphatically religion's handmaid.

Comment: The morality of Masonry is not veiled at all, but is set forth in quite clear English in the monitorial portion of the ritual. So far from being illustrated by symbols, a study of the abundant literature on the subject shows that it is the symbols, themselves, that require explanations. Freemasonry is not a science, and if it is progressive, then

a large segment of the Craft is mistaken in stating that it is fixed and unalterable. It is undoubtedly religion; it has a dogma; and it practices rites, though the religion is simple and creedless and the dogma is mild. "Religion's handmaid" possibly means that it is an aid to religion, but why religion should need assistance is not plausible. A definition must describe a thing so as to include all its characteristics and exclude everything that is not characteristic of it. Freemasonry has spread so widely, has expanded into so many degrees, and has undergone so many changes, that it has been so diversely interpreted or misinterpreted. Much of its doctrine has remained the same, remarkably stable, though many laws have change, the ceremonies have changed, and doubtless the concepts of its members have changed.

A detailed, extensive, and comprehensive definition is: Freemasonry is an oath-bound fraternal order of men; deriving from the medieval fraternity of operative Freemasons; adhering to many of their Ancient Charges, laws, customs, and legends; loyal to the civil government under which it exists; inculcating moral and social virtues by symbolic applications of the working tools of the stonemasons and by allegories, lectures, and charges; obligating the members to observe principles of brotherly love, equality, mutual aid and assistance, secrecy, and confidence; having secret modes of recognizing one another as Freemasons when abroad in the world; and meeting in lodges, each governed by a Master, assisted by Wardens, where petitioners, after particular inquiry

Turn to page 31

THE LAWYER AS A MASON

By **BRO. ROGELIO NACORDA (18)**

My interest was arrested when I learned that Masonry teaches truth. To be good and true, Mason and as a lawyer, it is my sworn duty to search for no less than the truth in all issues wherein my professional services are called upon to assist. Issues that seemed muddled needs clarification.

The flame of my interest was kindled when I learned that Masonry teaches tolerance. As a lawyer I was trained to be tolerant, in that I should not disregard lightly any opinion or idea so expressed to me however at that moment it may sound absurd. For sometimes the most seemingly stupid ideas are gems of brilliance that I may not be able to understand outright.

My interest was aroused when I learned that Masonry teaches each member faithful allegiance to the flag, to the country and to its laws. As a lawyer it must always be a part of my counsel to those who seek advice unconditional allegiance to the country and the wisdom and necessity of obeying her laws as I must myself do. They are the very foundation and cement of every society. Without them no nation will have an anchorage in order but instability in chaos.

My interest was heightened when I learned that Masonry teaches justice. As a lawyer it is the ultimate of my success if justice upon any issue so submitted for adjudication shall have been found and rightly administered and the true ends thereof served. And as I walk through the path of life trying to find my place in the sun and searching for the reason of my existence it shall always be my invariable practice to observe justice and never to deviate from the minutest principles thereof to the utmost that my God-given ability permits.

I shall always owe a debt of gratitude to the Worshipful Master for receiving from him the solemn injunction — ever to walk and act a just and upright Mason. They were fresh reminders to me: to be **JUST** in that while I am in the performance of my duties and in the exercise of my rights I shall act with justice, give every one his due and observe honesty and good faith; to be **UPRIGHT** in that I shall always be particularly careful never to tilt the balance of justice.

I sincerely and solemnly promised all the foregoing to my Mother Lodge and to Freemasonry in general when I was raised to the sublime degree of Master Mason. Aware and cognizant of the privilege and re-

Turn to page 28

(Speech delivered by Defense Secretary Juan Ponce Enrile during the Installation of Officers of Bagumbayan Lodge No. 4 on Jan. 27, 1971).

Masonry and Our Democratic Tradition

HON. JUAN PONCE ENRILE

The orderly transfer of leadership in your Lodge is to me most significant because it exemplifies a basic process in our society; your adherence to the Constitution and By-Laws of your organization, your subordination to authority, your respect for the customs and precepts and ideals that guide and preserve your association—all these are but manifestations of what is basic and essential to our society at large.

I am stressing this point in view of a growing tendency to challenge and if possible, destroy the orderly processes that are the foundations of our democratic way of life.

It took the Filipino people centuries of struggle and sacrifice to achieve their freedom; so many of your Brother Masons led or took part in that great struggle. Notable among them were Rizal, del Pilar, Mabini, Aguinaldo, Lopez Jaena, Palma, Abad Santos, and Quezon. This freedom they fought for so valiantly was anchored on nationalism, on equality, humanity, brotherhood, and on law and order. This freedom will abide with us only if we continue to defend it against elements bent on its destruction.

Freedom demands responsibility for its ultimate preservation. It depends on men of maturity, of peace amidst. Freedom, priceless as it is, is also a dangerous thing because its very nature allows dissent. We are all free to espouse any cause we embrace; we are all free to give voice to our sentiments, our creeds, our philosophies. We are free to act according to each one's wishes; to pursue our own kind of happiness without interference from anyone; to belong to any association we desire; to assemble, and exchange ideas; to broadcast these ideas and disagree with others enthusiastically and with conviction; and to petition for the redress of grievances, availing of individual and collective opinion to achieve necessary changes and reforms.

All these are within the context of our law, of our Constitution; they are very much a part of the orderly processes of our society. We can even change the Constitution itself, the fundamental law of the land. This, in fact, we shall proceed to do in four months' time. However, and allow me to emphasize this: Freedom

is anchored on responsibility, and thus is limited and cannot and should never be abused. We can act freely in any manner we wish but it must be within the realm of law and it must be an act done by us with full consciousness of the correlative freedoms and rights of others. Our actions must of necessity be guided by our responsibility to ourselves and our society. Dissent, therefore, means peaceful, not violent and subversive, dissent. To allow otherwise would be to allow the destruction of the very freedom we all treasure.

Changes and reforms are both necessary and inevitable. The country is in ferment; it is undergoing the process of development and as such is passing through critical stages. At no other time are we called upon to exercise the greatest care and restraint, sobriety, calmness and patience in order to achieve our goals. It is a challenge to all of us that we utilize all our creative energies, to mobilize our resources. To do this require that we avail of our commonly shared guiding principles — cooperation, magnanimity, brotherhood, discipline, nationalism, goodwill, sacrifice, and all the other virtues that forge the bond of all humanity. This may seem rhetorical to some, but I know that you and your association will bear me out that without these so-called abstract words of conduct, progress and peace shall be illusive. These virtues have kept and preserved your association through centuries and shall continue to do so. Likewise, this applies to the society and humanity at large.

The problems of development that confront the nation are indeed manifold. Some of these are critical problems. Solving them cannot take place overnight, as some section would insist. It would take, as I said before,

a lot of patience and a lot of doing on the part of everyone concerned in order to surmount present difficulties. However, let this observation not add to that gathering pessimism that becloud the real situation in our country today. Those who would see nothing but a dark future for the Philippines are underestimating the capacity and determination of the Filipino people in achieving their goals. They likewise fail to see or refuse to see the positive progress taking place in many sectors of our national life.

For our own part, as Secretary of National Defense, I can say with pride and humility that our department is pursuing its goal of pacification and progress as quickly as its available resources will permit. It is now evident that the dissident problem in Central Luzon has been defused; the hierarchy of its command has been scuttled with the surrender and capture of top Huk leaders. Hand in hand with the pacification drive, land reform, road construction, and other civic action projects are paving the way towards peace and propriety in the area and in many other parts of the country. More and more, we are stressing the civic action projects, fully aware of the reality that it is only when the civilians truly rally behind our efforts, will we really attain our aims. Our overall target is to maximize the effectivity of the Armed Forces of the Philippines as a guardian of civil rights and as a vanguard in development.

The success of our projects creates no sensational headlines and is often times downgraded by certain sectors, but the campaign will continue without let-up, believing as we do that concrete achievements cannot be washed away by adverse criticism by a few. The majority of the people,

Turn to page 27

DEAN CONRADO BENITEZ*

Dean Conrado Benitez knocked at the door of Masonry in 1914, was elected master of his Lodge in 1918, Grand Master of Masons of the Philippines in 1936; coroneted the 33° in 1949, and crowned Active Member in 1950. He was elected Sovereign Grand Commander of the Supreme Council 33° in 1961 the highest office in Scottish Rite Freemasonry, a position he held until his death.

His predecessors in Masonry were Jose Rizal, Andres Bonifacio, Apolinario Mabini, Marcelo H. del Pilar, Antonio Luna, Graciano Lopez Jaena, Antonio Luna, Dr. T. H. Pardo de Tavera, Jacobo Zobel, and others. Among his contemporaries in the fraternity were Emilio Aguinaldo, Manuel L. Quezon, Rafael Palma, Jose Abad Santos, Felipe Buenca-mino, Ramon Diokno, Teodoro M. Kalaw, Miguel Unson, Wenceslao Trinidad, and Manuel Camus.

These honored names constitute the illustrious leaders and heroes in our revolutionary struggle for justice and freedom and in our evolutionary quest for liberty and independence.

Inspired by his predecessors and bound by fraternal ties and love of country and fellowmen with his contemporaries, Conrado Benitez dedicated 56 years of his life in the Masonic labors of seeking for the Truth, teaching Brotherly Love and prac-

ticing "with malice toward none and charity to all." Indeed, he lived well. And now he is dead. But is death the end of usefulness of a good man? No, it cannot be the end.

Masonry teaches us that it is only the beginning, because it is the Dead who Govern. The Living only Obey. Their beneficent influences widen out from age to age, as rivulets widen into rivers. Christ died two thousand years ago, and yet today continues increasingly to govern our minds and spirit and to illumine the whole world. Rizal, Andres Bonifacio, Mabini, Del Pilar, Quezon, Abad Santos and Recto are dead, and yet our beloved country, besieged as it is by our own folly, manages to hold on together because these dead govern our hopes, our dreams, and our aspirations for a better land and a better tomorrow.

And now, to the glory of our race we shall add to the list of revered Filipinos the name of Conrado Benitez, whose beneficent influence as a man of moral integrity, virtue, patriotism and humanism, will be a growing inspiration, and whose dynamic image will be driving force for Filipino youth to continue from where he has left, his incessant endeavors for national unity, education, and social justice. Our nation deeply mourns the passing of a great man, a great Filipino, a great Mason.

* Eulogy delivered by Ill. Domingo C. Bascara, 33° among twelve others representing civic group and departments of the government of the Republic of the Philippines in necreological services for the late Ill. Conrado Benitez, 33°, Sovereign Grand Commander of the Supreme Council 33°, A. & A.S.R. of Freemasonry of the Republic of the Philippines on January 6, 1971 at the Social Hall of the Philippine Women's University, Manila.

GRAVEL AND SAND

A Report on Masonic Activities

OLF

MARANAW LODGE NO. 111

The officers of Maranao Lodge No. 111, F & A.M. were installed on Jan. 9 in the Lodge hall of said Lodge. Leading the crop of officers for 1971 is WB Benito Ong, who was installed for his third term as Worshipful Master. Earlier, in 1950 and 1951, WB Ong had served in the same post, a two-year stretch. In 1969 he started a second series and this time his brethren gave him a three-year stretch.

Others installed with WB Ong are: Bros. Glicerio Lim, Senior Warden; Fortunato Lopez, Junior Warden; Alfonso Cañete, Treasurer; and WB. Maximo P. Echiverri, Secretary, who has served as such for almost time immemorial. Appointive officers installed are: Bros. Manuel L. Battung, Chaplain; Marconi C. Paiso, Senior Deacon; Kosain Maranda, Junior Deacon; Daniel E. Tuazon, Auditor; Tirso R. Fernando, Senior Steward; Henry K. Ang, Junior Steward; Eulogio S. Gaspar, Marshal; Arturo C. Lim, Gregorio C. Dy and Daniel S. Serate, Lecturers; Gerardo B. Padilla, Orator; Te Bok, Almoner; and WB's Gervacio Riconalla, Organist; Henry B. Innis, Tyler.

VW Jose M. Lagahit, PM, 162 and Junior Grand Lecturer, was installing officer. He was assisted by WB Manuel V. Pangilinan, PM, 111, as Master of Ceremonies. Speakers at the ceremonies were: WB Mohamad Ali Dimaporo, PM, and Congress-

man for Lanao del Norte, and Judge Moises F. Dalisay of the Court of First Instance of Lanao del Norte.

Bro. Glicerio Lim, Senior Warden, in making the welcome address, recounted the achievements of Maranao Lodge No. 111, under the leadership of WB Benito Ong, specifically in the year 1970, as follows: the Lodge gained the most number of new members in its thirty-five year history; established a chapter of the Order of Eastern Star and a Bethel of Job's Daughters; backed the organization of the Iligan Lodge of Perfection, AASR; air-conditioned the Lodge Hall; developed a team of degree workers and a corps of lecturers among the younger members of the Lodge.

Musical numbers in the program were furnished by the Jobies and sisters of the Eastern Star. The hall was crowded with guests and members of families of the brethren. — M

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PAMPANGA LODGE NO. 48 INSTALLATION

Pampanga Lodge No. 48, F. & A.M. held its public installation of officers at the Central United Methodist Church (Rev. C. V. Mercado Memorial) in San Fernando, Pampanga on Jan. 9, 1971.

VW Alejandro A. Eusebio, Junior Grand Lecturer, was the Install-

Turn to page 30

CONSTITUTIONAL CONVENTION DELEGATES

This is the list of delegates-elect to the constitutional convention who are members of the Craft.

District No. 2

1. David Puzon for Cagayan
60 Broadway, Quezon City
(High Twelve Lodge No. 82)

District No. 3

1. Jose Calderon for Nueva Vizcaya
512 R. Palma Street
San Roque, Cavite City
(Nilad Lodge No. 12)

District No. 6

1. Romeo Capulong for Nueva Ecija
Cabanatuan City
(Nueva Ecija Lodge No. 73)
2. Rebeck Espiritu
6 Limay Street, Mandaluyong,
Rizal
(Island Luz Minerva Lodge No. 5)

District No. 7

1. Amado M. Yuzon for Pampanga
124 Mayon Street, Quezon City
(High Twelve Lodge No. 82)

District No. 10

1. Juanito Remulla for Cavite
Imus, Cavite
(Primera Luz Filipina No. 69)
2. Alberto Jamir for Cavite
Binakayan, Kawit, Cavite
(Primera Luz Filipina No. 69)

District No. 11

1. Rustico de los Reyes, Jr. for

Laguna

- P. Guevara Avenue,
Sta. Cruz, Laguna
(Pinagsabitan Lodge No. 26)

2. Honofre Restor for Occidental Mindoro

- San Jose, Occidental Mindoro
(Mindoro Lodge No. 157)

3. Artemio Lobrin for Batangas
2541 Fuentes, Singalong
(Primera Luz Filipina No. 69)

District No. 14

1. Loreto Valera

- La Carlota City,
Negros Occidental
(Kanlaon Lodge No. 64)

2. Tating Sangkula for Jolo, Sulu
Scott Rd., Jolo, Sulu

- (Bud Daho Lodge No. 102)

District No. 16

1. Cicerio Calderon
Silliman University,
Dumaguete City

- (Magat Lodge No. 68)

District No. 24

1. Mauro Baradi for Pangasinan
Hongkong & Shanghai Bldg.
Juan Luna, Manila

- (High Twelve Lodge No. 82)

2. Felix M. Mamenta, Jr.
Tayug, Pangasinan

- (Agno Lodge No. 75)

A 'TAXING' RHYME

Now he's a common, common man,
Tax him! Tax him all you can.

Tax his house and tax his bed,
Tax the bald spot in his head.

Tax his bread and tax his meat,
Tax his shoes clear off his feet.

Tax his pipe and tax his smoke,
Teach him government is no joke.

—Fred Foster of
Silver City, Idaho

Steve Allen, asked if he was wearing
toupee, replied, "The hair is real—it's
the head that's a fake."

* * *

An Internal Revenue Service man,
asked if birth-control pills were deduc-
tible, replied, "Only if they don't work."

* * *

If the bell of intolerance tolls for one,
it tolls for all.

—Henry Seidel Canby quoted
by Mark Van Doren

On Masonic Education

VW A. L. CORCUERA

72. *Who as Grand Orator delivered an address on "The Three Lesser Lights" at the 4th Annual Communication of the Grand Lodge of the Philippines?*

MW William Hendrickson Taylor, PGM, then Grand Orator. The address was printed in the *Proceedings* of the 4th Annual Communication on February 8, 1916, pages 72-78. The printed address was illustrated by three diagrams showing various ways of arranging the Lesser Lights.

73. *When was the Grand Lodge of the Philippines incorporated?*

The articles of incorporation were certified on September 15, 1915, as a non-stock corporation. The purposes stated in the application for incorporation are:

- (a) To inculcate the principles of ancient free and accepted Masonry;
- (b) To issue charters to, and preserve the regularity of all Masonic Lodges within the Philippine Islands;
- (c) To acquire, own, administer, sell, and transfer such real and personal property as may be necessary for the use of the corporation.

74. *Did the Grand Lodge of the Philippines ever grant a charter to a Spanish-speaking Lodge of Filipinos?*

Yes. *Biak-na-Bato* Lodge No. 7 was granted a dispensation on November 11, 1916, by Grand Master William Hendrickson Taylor. It was given a charter on February 14, 1917.

75. *How many of the Filipino Spanish-speaking Lodges under the Grande Oriente Español came under the jurisdiction by "affiliation" of the Grand Lodge of the Philippines on February 13, 1917?*

Twenty-seven (27) and numbered consecutively from 12 to 38. *Nilad*, the oldest Lodge in the Philippines, became No. 12 and *Bulusan*, the third of the three Lodges "en instancia" (under dispensation), became No. 38.

76. *What is the first overseas Lodge organized by the Grand Lodge of the Philippines?*

Charleston Lodge No. 44 at Agaña, Guam in 1919.

77. *To what does the rite of disalcation allude?*

The first explicit allusion is contained in the Book of Ruth (4:7) which says, "Now this is the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel."

The implied allusion is to the voice heard by Moses from the burning bush on Mount Horeb, which said, "Put off thy shoes from off thy feet for the place where whereon thou standest is holy ground." (Exodus 3:5)

Pythagoras is said to have taught his disciples "offer sacrifice and worship with thy shoes off." It is an ancient custom in the Orient to remove the shoes when entering any holy place.

78. *Is there an allusion in the preparation of the candidate for initiation to the rabbinical direction for entering the Temple?*

There is a close analogy between the preparation of a candidate for initiation and the Talmudic prescription for entering the Temple: "No man shall enter into the Lord's House with his staff [an offensive weapon], nor with his outer garment, nor with shoes on his feet, nor with money in his pocket."

to be continued in next issue

PAST GRAND MASTERS NOMINATE . . .

At a meeting of Past Grand Master held February 4, three candidates for Junior Grand Warden were nominated.

The nomination was intended merely to suggestion to assist the brethren in electing the Junior Grand Warden in April 21, 1971. It does not in any way eliminate the basic traditional procedure of electing the Junior Grand Warden from the floor.



GEORGE J. REID

GEORGE J. REID — Born September 24, 1893 in Pawtucket, Rhode Island. He attended Brown University and later transferred to a medical school in Massachusetts to finish his Doctorate Degree in Medicine. He received his Master of Arts in Chemistry degree in New York and his Doctorate degree in Chemistry North Carolina.

He is at present one of the suppliers of chemicals to the local textile industry.

He was initiated, passed and raised in Barney Merry Lodge No. 29 in Pawtucket, Rhode Island.

He is an affiliate member of Corregidor Southern Cross Lodge No. 3 in Manila where he became a Past Master. He was declared a Life Member in 1953 and became the Treasurer of Corregidor-Southern-Cross Lodge No. 3 up to the present

His Masonic life is a well rounded one. He is actively involved in Scottish Rite Masonry and York Rite Masonry. He is a Past Venerable Master of Mount Arayat Lodge of Perfection of the Manila Bodies, A. & A.S.R. and a Past High Priest of the Luzon Chapter R. A. M. He is also a Past Worthy Patron of Mayon Chapter, Order of the Eastern Star. An active Shriner, he is a member of Alcazar Temple, A.A.O.N.M.S. in Montgomery, Alabama and a member of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry in the Philippines.

WB Reid is the Treasurer of the Masonic Hospital for Crippled Children, and the Charity Committee of the Supreme Council. He is a Co-Chairman of the Scottish Rite Luncheon Committee.



JOHN O. WALLACE

JOHN O. WALLACE — Born August 31, 1911 in Honaker, Virginia. He received his Bachelor of Science in Electrical Engineering in 1936 at the Virginia Polytechnic Institute and State University.

He is at present the Senior Manager, General Services Department of the Manila Electric Company.

In 1941, he was in active duty in the Infantry and Signal Corp. until 1946. In 1943 to 1945, he saw action in the Southwest Pacific Theater of WW II. He got his honorable discharge as a Major in 1946 and retired from active Reserve of the United States Army in 1962 with the rank of Lt. Colonel.

WB Wallace was initiated November 20, 1956, passed January 8, 1957 and raised February 19, 1957 in Manila Lodge No. 1. He served in the chairs of the Lodge and was elected its Master for the year 1962. He was a member of the Board of Trustees of the Lodge in 1963-1964 and 1965. He served also in various committees of the Lodge.

He was conferred the 32°, MRS in the Manila Bodies A. & A.S.R. and is at present serving as Expert of the Manu Chapter of Rose Croix, First Lt. Commander of Confucius Council of Kadosh and Preceptor of the Gautama Consistory.

He is the Grand Marshal of the Grand Lodge of the Philippines and a member of the Auditing Committee of the Grand Lodge.



JULIAN DAVID McELROY, JR.

JULIAN DAVID McELROY, JR. — Born December 28, 1932 at Howard, Florida, USA, the only son of Julian David McElroy, Sr, a Building Trades Superintendent and Anonia DuBoise McElroy, a Registered Nurse and Medical Administration Director.

After attending secondary schools in Naples, Florida, and following two tours in the military service, Brother McElroy studied at the University of Florida in pursuit of a degree in Law. His studies were interrupted by a recall to active military duty, where he has since served continuously.

Turn to page 30



Scottish Rite Section



Annual Meeting of the Supreme Council

The 21st Annual Meeting of the Supreme Council of Ancient and Accepted Scottish Rite of Freemasonry in the Philippines was held February 11 through 14, 1971 at the Scottish Rite Temple, 1828 Taft Avenue, Manila.

Ill. Camilo Osias, Sovereign Grand Commander opened the Supreme Council at 3:00 p. m. He was assisted by the officers and members of the Council.

After the Council was opened, Masters of the Royal Secret were invited into the hall.

The Sovereign Grand Commander extended a warm welcome to the delegates present.

A roll call of the Bodies was made. The Grand Secretary General certified that there was a quorum.

A minute of silent prayer was observed in memory of the late Sovereign Grand Commander Ill. Conrado Benitez. Ill. Raymond E. Wilmarth, Grand Minister of State delivered the Eulogy.

The Sovereign Grand Commander Ill. Camilo Osias delivered a short allocution.

The report of the Grand Secretary General followed.

The Chairmen of the Committees on Finance, Education, Charter and Charity rendered their reports. The council voted to accept the reports as read.

The Secretary General read the names of the brethren who have been honored with the title of Knight Commander of the Court of Honor, Inspectors General Honorary and Active Members of the Supreme Council who were elected to fill up vacant positions in the Council.

Those elected Knights Commander of the Court of Honor were: Henry Ang Hessing, Luzon Bodies; Rizal Daquila Aportadera, Davao Bodies; Gabino de Castro, Philippine Bodies; Lorenzo Espinelli Cruz, Davao Bodies; Donald Victor Finney, Luzon Bodies; Benjamin Chua Gotamco, Luzon Bodies; Vicente Reyes Mendoza, Cavite Bodies; Manuel Oro Obligacion, Panay Bodies; Alexander Yuchay Ong, Zamboanga Bodies; Gregorio Cagasa Niduaza, Philippine Bodies; Doroteo Almirol Parong, Ilocos Bodies; Isaac Serrano Puno, Jr., Luzon Bodies; Ricardo Pacheco Rubin, Panay Bodies; Amado Carpio Santos, Cavite Bodies; Juan Aquiles Sarenas, Davao Bodies; Godofredo Saydon, Northwestern Luzon Bodies; and Gene Allen Wykle, Luzon Bodies.

The brethren elected to receive the rank and dignity of Inspector General Honorary were: Vicente Bailon, Visayas Bodies; Marcial Bonca de la Cruz, Western Luzon Bodies; Carlos Inigo, Davao Bodies; Roman Kamatoy, Southern Luzon Bodies; and Lee Sin, Northwestern Luzon Bodies.

The following were elected to occupy the positions of: Sovereign Grand Commander, Ill. Camilo Osias; Venerable Lieutenant Commander, Ill. Macario M. Ofilada; Grand Chancellor, Ill. Cenon S. Cervantes; and Grand Minister of State; Ill. Raymond E. Wilmarth.

Highlighting the first day of the session was the speech of His Excellency Henry A. Byroade, American Ambassador to the Philippines.

At the resumption of the meeting during the second day, the chairmen of the different committees also rendered their reports. The supervisors of the different Bodies made their state-of-the Bodies reports.

The ceremony of investiture of the newly elected Inspector General Honorary was held.

The guest speaker for the second day of the session was the ambassador of Great Britain to the Philippines, H.E. John Noel Ormiston Curle.

In the afternoon of the third day, the investiture ceremonies of the newly elected Knights Commander of the Court of Honor. The team

that conducted the investiture ceremonial were:

Bro. Guillermo V. Madridejos, 32°
KCCH — *Sov. Grand Commander*

Bro. Richard S. Hart, 32° KCCH
— *Grand Prior*

Bro. Honesto R. Nunez, 32°
KCCH — *Grand Chancellor*

Bro. Juan C. Nabong, Jr., 32°
KCCH — *Grand Minister of State...*

Bro. Inocencio N. Rosete, 32°
KCCH — *Grand Chaplain*

Bro. Emiliano O. Ozaeta, 32°
KCCH — *Gr. Master of Ceremonies*

Bro. Romulo B. Quesada, 32°
KCCH — *Grand Herald*

Bro. Oscar L. Fung, 32° KCCH —
Grand Tyler

At the fraternal banquet in the Gabriel Dimanche, Rector, Church of the Holy Trinity was the guest speaker. He was introduced by Ill. Charles Mosebrook, S. G. I. G.

Ill. Jose L. Valencia, Grand Chaplain gave the invocation and the benediction.

Ill. Domingo C. Bascara presided over the ceremonies at the banquet.

The Scottish Rite Chorale and the Ladies of Melody rendered musical numbers.

Ill. Camilo Osias gave the closing remarks.

* * *

The wise man learns more from his enemies than the fool does from his friends.

— *Jacques Deval*

He has a right to criticize who has a heart to help.

— *Abraham Lincoln*

UNITY THROUGH BROTHERLY LOVE

By WB ABELARDO AGUILAR (11)

(Delivered when he was installed Wor. Master of Iloilo-Accacia Lodge No. 11, Iloilo City, January 16, 1971)

At no other time is a Mason more seriously aware of his obligations, his duties and responsibilities than when he is elected as Worshipful Master of his Mother Lodge, and to serve Freemasonry and his Brethren.

I appreciate the honor you have conferred upon me and I thank you all sincerely and most profoundly for the trust and confidence you have reposed in my humble person by elevating me to the East, to occupy the Oriental chair and to serve you this Masonic year 1971. I feel I should not thank my brethren for electing me Master of our Lodge, for as Masons I feel that our hearts rejoice together in unison. My feeling of elation is equally theirs, and that our minds are focused on the same goal that of keeping the light of Masonry aglow and brighter with the passing of the years. I owe a debt which I can repay only by living-up to their Masonic expectations of me. Whatever honor or success maybe bestowed on me as a Mason are equally theirs. So my brethren, the supreme honor shines not only in the East tonight. It radiates in all corners of this Lodge. For, having been elected to this exalted position is an honor that should be shared with my brethren, their families and our friends.

To define Masonry and the philosophy of its morality not only

would take the better part of this evening, but any such attempt would be unsuccessful. As Masons we know it better by the practice of human moral realities as we see them in our daily living.

As Joseph Fort Newton aptly said, "It is a dome of many colored glass which stains the bright radiance of Eternity. If the glass were not stained the light would blind us, still we seek clearer lenses to look upon the reality, which makes all other reality, real. Masonry is the thin shadow of something very great, the full meaning of which we may not know until we pass beyond these shadows into the light."

The unity of and the enthusiasm displayed by Masons, in the love for what is right and for what is just, has often drawn criticisms from various religious faiths, in the mistaken belief that Masonry is another faith that would rival and threaten the existence of those faiths. Masonry, my friends, is not a religion although its members are religious men of various persuasions irrespective of race, creed, and color who unite in a splendid conjunction of spiritual dissimilars. This is made possible by a voluntary rejection of discords the cement of tolerance.

Thus, this venerable fraternity has been enacted on the impregnable bed-rock of brotherly love. Herein

lies the strength of Masonry. No one can become a Free and Accepted Mason, who does not acknowledge a belief in God, the immortality of the human soul and the existence of a future life. To us Masons, GOD is the SUPREME ARCHITECT of the Universe, by whose HANDS the design of this world has been accomplished and through whose will and pleasure His plans are manifested. all its children share in the life these resources make possible, if we work for a Brotherhood of Men under the Fatherhood of God. This is the task of DEVELOPMENT. Along with the securing of peace this is the major moral and spiritual challenge of our time. Let us work together for peace and we know that 'the new name of peace is DEVELOPMENT'."

I submit that Masonry in the minds of many, including our friends, erroneously connotes some form of mysticism. I further submit that it is much more than that; if one calls the practice of universal love and brotherhood among men a mystic art, for love and brotherhood transcends all human faith and understanding. The theme of Masonry in all ages has always been the Brotherhood of Men under the Fatherhood of God, and the principal tenets of Masonry being Brotherly Love, Relief and Truth. These Masonic tenets brought men together, in a bond that defied denure, persecution, and untold hardships, when freedom-loving peoples, in the throes of nation-building, found a battle cry in Liberty, Equality and Fraternity. A battle cry that resounded in the walls of the Bastille, within the ramparts of Washington's Valley Forge, and echoed by the immortal pens of our Bro. Jose Rizal and Bro. Graciano Lopez Jaena. Nearly all who signed the Declaration of Indepen-

dence of the United States of America in July, 1776 were Free and Accepted Masons. George Washington, the father of his country was an ardent Mason, and many of his generals, among whom, a Frenchman, Quoting MWB. Raymond Wilmarth, PGM, of the Grand Lodge of the Philippines, "we in Masonry have always held that Masonry is not a religion but that through its teachings of a way of life, a man, by becoming a Mason should become a better man. If such a man were a Catholic, by becoming a Mason he should become a better Catholic. Therefore, I hold, there are Catholic Masons, and these are the Masons who being Catholics have become better Catholics through becoming Masons."

Pope John the XXIII opened the windows of the Vatican to Ecumenism. For him, love was the necessary spark, the flame of Ecumenism, and the answer to the problem of unity. Pope John, practiced in a most unique way the words Christ spoke a few moments before he died. He said "Little Children, a new commandment I give you, that you love one another; as I have loved you. By this, will all men know that you are my disciples if you have love for one another." Let me read to you an address delivered at the Harmony Lodge of Perfection, the Luzon Bodies, Ancient and Accepted Scottish Rite of Freemasonry, last March 28, 1970 by the Rev. Fr. Pedro S. de Achutegui, S.J. In the conclusion of his address he said, "We are definitely in an ecumenical age. The prayer of Our Lord that 'all might be one' is a prayer that now may be fulfilled at least at one level, if the resources of the earth are organized in such a way that Marquis de Lafayette, were Masons. Simon de Bolivar, of Bolivia, was a

Turn to next page

Mason. Guiseppe Garibaldi of Italy who was banished for his Masonic beliefs only to return to Italy to unify his country was a Mason. Jose Marti of Cuba who like Bro. Jose Rizal was shot and killed for his Masonic beliefs of fraternity, equality and liberty, was a Mason. Gen. Douglas MacArthur, Liberator of the Philippines was a dedicated Mason. In time of national distress, when freedom fighters were needed in our country, Freemasonry was not wanting in leaders. From its folds emerged to become national leaders — Bros. Jose Rizal, Marcelo H. del Pilar, Lopez Jaena, Mariano Ponce, Antonio Luna, Vergel de Dios, Abarquez, Andres Bonifacio, Apolinario Mabini, and in more recent times, Manuel Quezon, Jose Abad Santos, Manuel Roxas, Emilio Aguinaldo and a host of other equally illustrious Filipino leaders. Passing mention is made of these Masonic leaders, not to impress you that all leaders in the world are Masons, but to remind us of their Masonic virtues which should serve as beacon lights to all Masons where-so-ever dispersed.

The fight is not over yet. The privilege of citizenship affords us the protection of life, liberty and the pursuit of happiness. The framers of our Constitution at that time, were governed with the highest moral sensibilities and little did they realize that moral decay would set in and obliterate the sincere intentions of the present Constitution. For no amount of amendments can correct and properly safeguard the rights of citizens if they themselves have become indifferent, such that some people display almost a certain willingness to violate the laws of the land under whose protection they live. While we are aware, very aware, of our privileges, we shun the attendant responsibilities. The ideal-

ism that guided our forefathers are nowhere to be found today. This is now supplanted with self-justification for the commission of more evil, the perpetuation of power, and he dispensation of political patronage in lieu of time-honored principles of fair play and common decency. No! we have not corrupted ourselves beyond redemption, but as you can see we the people have, in many ways, allowed these things to happen, by our indifference, by our self-delusion and by not standing up to the principles of right and justice. We have allowed ourselves to be blinded and carried away by eloquence and rhetoric, by a blind obedience to political and material preservation, and by the magic of political names whose whose only claim to greatness is a big political following of sycophants and favor-seekers.

I would like to reiterate the faith and philosophy of Brotherhood, from the Masonic point of view as stated by Bro. Joseph Fort Newton, a 33° Mason, and I quote: "First, the Masonic view of life obviously means that we are in this world to build something, to do something, and to become something. God made the earth, the sea, the sky, but He made no roads, built no houses — man must build these. Second, if man is to build with any hope of permanence, he must build upon the will of God, otherwise his house rests upon the sand and the floods will sweep it away. Third, he cannot know the will of God, much less do it without the help of God, which every degree of Masonry teaches him to invoke by prayer and also by keeping him within the midst of its by obedience and fidelity. Fourth, the manifest will of God is for the unity of mankind, and His purpose is **BROTHERHOOD** — History being

Turn to page 24

The Ecumenical World

News and Views on the Ecumenical Movement

OLF

PAPAL AWARDS

Pope Paul VI will confer honors on six priests and nine laymen of the Archdiocese of Manila upon recommendation of Rufino J. Cardinal Santos.

The public information office of the archdiocese has announced the papal honorees and their respective awards:

Domestic prelate—Msgr. Jose B. Cruz of Marikina, and Msgr. Arcadio Pascual of San Jose de Trozo, Manila.

Private chamberlain—Msgr. Benedicto Arroyo of San Rafael, Pasay City, Msgr. Jose Flores of San Andres Bukid, Msgr. Isidro Jose of Balic-Balic, and Msgr. Feliciano Santos, the Cardinal's private secretary.

Knight of St. Sylvester—Dr. Roman Mabanta Sr., Jose Erestain, Teotimo A. Roja and Dean Jesus Espiritu.

Pro Ecclesia et Pontifice—Camila Vda. de Narciso, Rosario Angeles, Aurea Santiago, Aurora Dino and Michaela Montemayor.

Papal citations are awarded to clerics and laymen who have rendered meritorious services for the church and its apostolate.

—*Daily Mirror*

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NATIONWIDE EVANGELICAL CRUSADE

The kick-off evangelical rally was held recently at the Sunken Gardens of Manila with Mayor Antonio J. Villegas as keynote speaker.

The rally was sponsored by the Christ-Centered Crusades and the Manila Cruzada Church of Christ.

The evangelical activities is part of a seven-day crusade in Manila. This was revealed by Diego R. Romulo and Roman C. Pel, coordinators of the crusade activities.

The rally featured two world leading evangelists, Joe Garman and Low Mason of the United States. Joe Garman is the President of the Seoul Bible Seminary in Korea. He was in the Philippines in 1868 when he conducted several evangelical crusades in the Greater Manila area and the provinces of Rizal and Laguna. He is at present touring countries in the Far East conducting evangelical crusades.

Low Mason is a popular radio-tv singer in the United States. He toured the United States before coming to Manila.

The 13-week crusade will cover Manila, Cavite, Rizal, Laguna, Albay, Olongapo, the Ilocos Region, Quezon, Mindanao, Davao, and Mindoro.

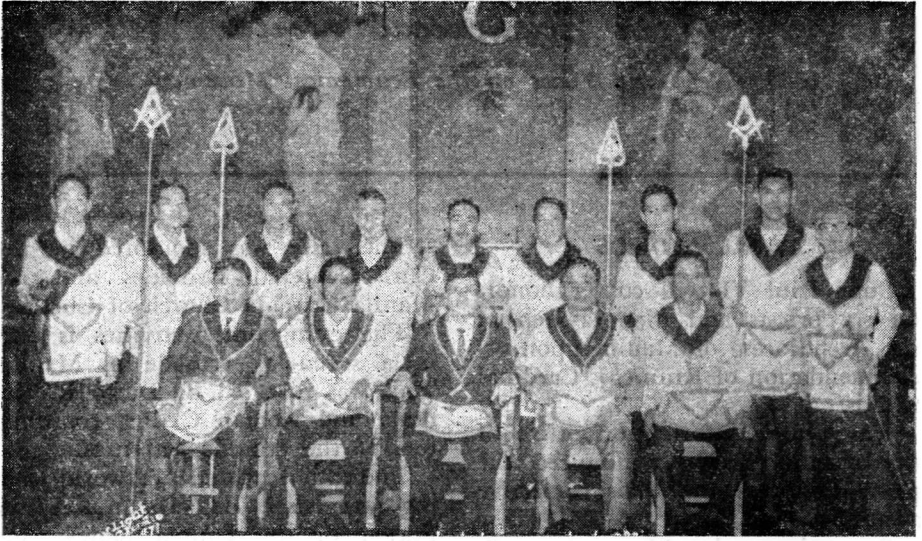
Mayors and governors where rallies will be held will be invited as opening speakers. Each rally will last for seven days.

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CHURCH SERVICES FOR SPACEMEN

Jesse Steward, a cook and Baptist Minister conducted brief church services for the Apollo 14 astronauts quarantined at the lunar re-

Turn to next page



The Officers of Bud Daho Lodge No. 102, F. & A.M. in Jolo, Sulu. Seated are (left to right): Bro. Jim Say Yap, Bro. Muss Izquierdo, WM Suy Han Tan, Bro. Juanito Bruno, Bro. Hussin Sahijuan. Standing are (left to right): Bro. Ceferino, Bro. Alex Tan, Bro. B. Villareal, Bro. M. Lim, Bro. R. Tengban, Bro. N. Isahac, Bro. T. Lim, Bro. S. Hadjirul, and Bro. B. Wee.

ECUMENICAL . . .

From page 23

ceiving center at the Space Center in Houston, Texas on February 14.

Astronauts Alan Shepard, Jr., Stuart Roosa and Edgar Mitchell delayed their debriefing schedule in what was termed to be "a short prayer and thanksgiving service." The theme of the service was giving thanks for the safe return of the astronauts.

Astronauts Roosa and Mitchell also got a valentine gift from President Richard Nixon in the form of promotions. Roosa is now an air force Colonel and Mitchell a navy captain. Such promotions are routine for astronauts in the military.

Shepard was promoted to navy captain after he made the first manned flight in 1961.

AGUILAR . . .

From page 22

the record of the desperate struggle for fraternity against the solitariness and selfishness of man."

In conclusion, our MWB Manuel Crudo, PGM of the Grand Lodge of the Philippines, succinctly shows how the theory of love can and must be made concrete. He says — "there can be no peace within any man if he thinks only of himself, talks only about himself, and worries only of what others think about him." True lasting happiness can be attained only if we illustrate in our daily lives the creed of Masonry which is service — service for the good of our fellowmen without counting the cost, nor expecting any material reward except the self-satisfaction that one has performed his duties well to the glory of GOD.

With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

Edited by SOL ABELLERA & F. DE LA CRUZ, JR.

The Officers of Perla Assembly No. 1, Order of the Rainbow for Girls were installed in public ceremonies at the Scottish Rite Temple recently.

Installed were: Eleanor B. Roque, Worthy Advisor; Lorna Ramos, Worthy Associate Advisor; Kay Eliseo, Charity; Claire Miravite, Hope; Evelyn Grimare, Faith; Marilyn de Guzman, PWA Treasurer; Susan Malahay, PWA Recorder.

The appointed officers were also installed were: Bessie Malahay, Chaplain; Rennalie Tatlonghari, Drill Leader; Djerizza Cruz, Love; Lorna Buhat, Religion; Nancy de Leon, Nature; Immortality; Phoebe Navarro, Immortality; Margarita Juico, Fidelity; Edith Faith Suaco, Patriotism; Zenaida de Guzman, Service; May Venturanza, Confidential Observer; Elizabeth Roque, PWA, Outer Observer; Julia Tenant, Musician; Clotilde Bondad, Choir Director; Saisy Miravite, Flag Bearer and Prompter.

Elizabeth B. Roque was the Installing Marshall and Marilyn de Guzman was the Installing Worthy Advisor.

Sis Fe Abarquez-Suaco is the Mother Advisor. Bro. Purifico Y. Palomo of Bagumbayan Lodge was chosen Rainbow Dad for this term.

Mom Alice Bellis, Supreme Deputy of the Order for the Philippines,

Guam and Okinawa was present during the rites.

BETHEL NO. 2, IOJD INSTALLATION

The 24th installation of officers of the Bethel No. 2, International Order of Job's Daughters was held January 19, 1971 at the Jose Abad Santos Hall, Plaridel Temple, Manila.

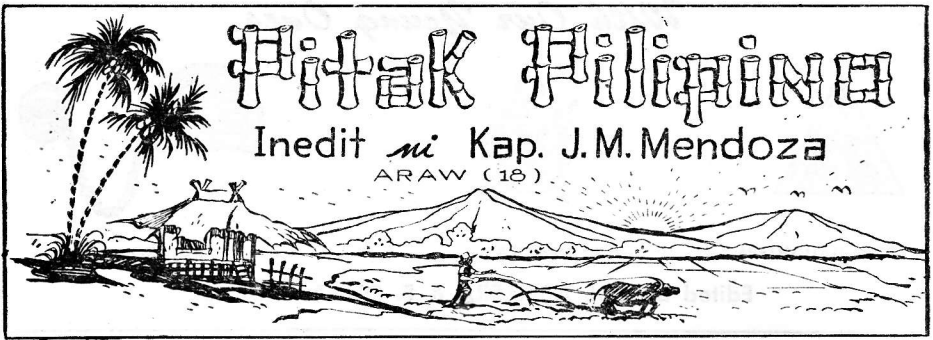
Installed were: Belinada F. Fontallera, Honored Queen; Grace Amistoso, Senior Princess; Erlinda Cunamay, Junior Princess; Eloisa Garcia, Guide; Guinivere Velasco, Marshall.

Imelda Fontellera, Chaplain; Josefina Gonzalez, PHQ, Treasurer; Trinidad Aquino, PHQ, Recorder; Ramona Magtoto, Musician and Minerva Alcala, Librarian.

Ruthie Galina, First Messenger; Geronima Ludan, Second Messenger; Dorothy Tubban, Third Messenger; Ruth Kaiser, Fourth Messenger; Grace Aquino, Fifth Messenger; Daisy Villongco, Senior Custodian; Gracia Santos, Junior Custodian; Edna Ramiscal, Inner Guard; and Loida Rollolazo, Outer Guard.

The Installing Officers were: Trinidad Aquino, RHQ, Installing Officer; Ladie Nympha Edralin, PHQ, Installing Guide Norma Majaba, Installing Marshall; Elfieda Edralin, PHQ, Installing Recorder; Melanie

Turn to page 30



Ano Ang Ating Pakay?

NI KAP AGUSTIN GALANG, N.G.

Tinatanggap ng lahat na makapagtamo na ng kahustuhang liwanag, na walang dalawang tao na makapagiisip ng parehong-pareho. Ang isang pangkat ng mga Mason ay naniniwalang ang ating magagandang aral ay dapat na manatili lamang sa loob ng ating Templo. Ang iba naman ay matatag ang paninindigan na ang Masoneria'y itinatag na may dakilang pakay — ang magsabog ng liwanag sa mga nasasakarimlan at magpalaya sa mga isipang nasasakaalipinan. Dahil diyan ang kanyang magagandang aral ay dapat na matamo ng mga maharlika sa palasio, gayon din ng mga dukha sa mga dampa. Ang pagpapalaganap ng ating simulain ay hindi nararapat na magkaroon ng hangganan sa kanyang pagpapahalaga. Kung magkakagayon, ang tiyak na katuturan ng ating mabubuting layunin, ay hindi lubos na masisimsim, ng mga malalayo sa bayan, doon sa mga liblib na pook na tinatawaran ang katotohanan ng ating Kapatiran. Nagdaan ang panahon na ang isang Mason ay pinangingilagan, ni ayaw pakisamahan, sapangkat ang mga Mason ay eskomunikado. Sa mga taong sina-

una ang Mason ay isang erehe, di sumasamba sa Diyos, kalaban ng Simbahan, ang simulain ay rebolusionario, ang mga aral ay salungat sa katarungan at moralidad, kaya pinagdududahan at pinangririmarian. Ang lahat ng mga upasalang iyan ay kagagawan ng ilang mga pare. Hindi nila gusto na magkaroon ng isang Kapatirang ang mision ay magmulat ng matang nadidimlan at magpalaya ng inaaliping kaisipan. Ngayon, sila'y nagiiiba na, gawa ng Dakilang Papa Juan.

Ang tunay na kahalagahan ng Masoneria sa pagpapaunlad ng Sankatauhan, ay hindi makukuha sa pagtatanghal ng makukulay na kasuutan, tuwing instilasyon, paglilibing o parada, o sa kasanayan sa mga pamamaraan o seremonia. Nakikita ito sa gawain ng bawat Mason — ang kabutihan ng pakikisama, ang pagkamaunawain at handang makipagtulungan sa lahat ng mga gawaing tungo sa ikauunlad ng komunidad.

Ang dakilang hangarin ng Masoneria ay gamitin ang kanyang impluensia sa pagpapataas ng morali-

Turn to page 31

especially those in the rural areas, have a better perspective of what is happening in this country. It is on this that we pin our hope that progress is very much within our reach.

This underlines our theory that civilian cooperation and participation in community progress will ultimately decide the direction of national development. Grave as some of the problems of development are, they necessitate a unified and combined effort among the populace.

We have, for example, been proposing the establishment of a nationwide rescue and rehabilitation network that will mobilize civilian resources, amply supported by the government, in the event of calamities, such as typhoons and floods and earthquakes, which periodically devastate parts of the country. The proposal takes into account the fact that such rescue and rehabilitation effort will be much more effective if it combines civilian manpower and resources. This follows our traditional concept of *bayanihan*, and if pushed through successfully, will further strengthen the unity and solidarity among our people. Your association, so firmly rooted in brotherhood, can perhaps discuss this proposal among yourselves, and should you find it meritorious, act on it in concert with other like-minded groupings in the country. You can see the urgency and necessity of launching such a project, knowing as you do the dire need for such an organization in the light of the constant calamities that cause widespread suffering and destruction in our midst. Your association has always responded to calls of distress during such calamitous times and I am therefore confident you will give this proposal serious consideration.

This is linked directly to our problem of development; rehabilitation after the advent of calamities is integral to the building and preservation of our society. This is just one project where national cooperation is needed. Many other problems would require similar solutions. And all the solutions will depend a great deal for their success on mutual cooperation among our people.

This cooperation we need and seek will be possible only after a redirection of attitudes on the part of our people. First, they must realize that they share common goals, common ideals; our history, our traditions are such that there should prevail that bond of brotherhood.

Secondly, they must accept the fact that our problems, critical as some of them might be, can be solved and should be solved only within the context of law and order; to do otherwise would be to worsen the situation and invite chaos and anarchy, so pernicious to our freedom.

Thirdly, there must develop that feeling of kinship, of mutual cooperation, of individual and collective initiative in tackling the problems at hand; they have to do away with that overdependence on government which breeds nothing but indolence and indifference.

Fourthly, they must be convinced that only through active and full participation in community and national affairs can they expect to solve their problems and enjoy the prosperity and blessings of an independent people.

And finally, as they pursue these goals, they must constantly remind themselves that no success is easily achieved without sacrifice, without great struggle, without patience and discipline, fortitude, vision—a complete dedication to their tasks.

Turn to next page

I am heartened to share these observations with you, who I know are men whose precepts and ideals combine the best of human thought and aspirations. The creed that steers the course of your actions is premised on the dignity of man, on justice, truth, freedom, and morality. Your late Brother and Grand Master, the brilliant and eminent Teodoro Kalaw, in speaking about the ideal life sought by the Filipino people, described it as one in which prevailed "... justice and truth for all; in which there is no hatred, but love, no division of classes, but fraternal cooperation, no monopolies for the few, but opportunities for everybody, and in which all will understand that morality is not expressed in words, or even thoughts, but in daily deeds, in every industrial, commercial, agricultural activity, in every phase, in short of human existence".

I must also take note of the symbolic name of your Lodge, "Bagum-

bayan", so historically meaningful, not only of the past but of the present and the future. Linked to heroism in the past, it also conveys the meaning of "new nation," and "new people." I would therefore expect the newly installed officers and the members of our society into a new nation, a new people. Such a development is very much within our grasp as long as we adhere to the time-tested and orderly processes that strengthen and preserve our democratic way of life.

It is a life we have chosen. It is a life handed down to us by the men and women who struggled at the sacrifice of their own lives that we may enjoy its blessings of freedom. To preserve it is our obligation.

So much has to be done and so much can be done if we cooperate mutually for the benefit and the progress of the nation.

I urge you all to take the lead in this endeavor and I am confident you will.

• • •

CONSTANCY

By **ELPIDIO A. ADALIA**

In loving kindness,
 God remembers:
 That we are His creatures,
 Understands withal
 Our nature,
 Our texture,
 Our consonance with the grass,
 Our congruity with the dust.
 A truly loving Father,
 He knows our needs;
 And even we get wayward,
 Or too foolish to pray,
 He makes His love
 Constantly available.

NACORDA...

From page 9

sponsibility that I constitute a part of Masonry's chain to immortality no matter how minute and insignificant and that chain could not be stronger than its weakest link, I do not want to be that weakest link.

No doubt every Mason must have promised the same. So let it be said! Let it be written! Let it be done!

• • •

TRUTH AND BEAUTY

Love of truth shows itself in this, that a man knows how to find and value the good in everything.

—JOHANN W. V. GOETHE

THE CABLETOW, INC.
Plaridel Masonic Temple
1440 San Marcelino, Manila

NOTICE OF ANNUAL MEETING OF THE CORPORATION

TO ALL MEMBERS:

NOTICE IS HEREBY GIVEN that the Annual Meeting of The Cabletow, Inc. will be held on APRIL 28, 1971, at 3:00 P.M. at the Office of the Cabletow, Room 14, Ground Floor New Construction, Plaridel Masonic Temple, 1440 San Marcelino, Manila, for the purpose of electing the trustees of the corporation and for the transaction of such other business that may properly come before the meeting.

If you cannot attend the said meeting, kindly accomplish and sign the hereinbelow proxy and return the same without delay so that it will reach the Office of the Cabletow at least 48 hours before the said meeting.

JUAN C. NABONG JR.
Secretary

(PROXY FORM CABLETOW; CUT ALONG LINE
AND SEND TO CORPORATION)

THE CABLETOW, INC.
Plaridel Masonic Temple
1440 San Marcelino, Manila

KNOW ALL MEN BY THESE PRESENTS:

THAT I, the undersigned, MEMBER-SUBSCRIBER of The Cabletow, Inc. and its magazine *THE CABLETOW*, do hereby name, appoint, and constitute

..... or MW EDGAR L. SHEPLEY, Chairman of the Board of Trustees as my PROXY to represent and vote for me and in my name and stead, at the Annual Meeting of the corporation to be held on April 28, 1971, at 3:00 P.M. at the Office of the Cabletow, Room 14, Ground Floor New Construction, Plaridel Masonic Temple, 1440 San Marcelino, Manila.

In case I am present at the said meeting, this proxy shall stand suspended during the said meeting.

In case the hereinabove-named proxy shall not be able to attend the said meeting, I hereby authorize and empower the Chairman of the said meeting to fully exercise all rights a smy proxy at the said meeting.

IN WITNESS WHEREOF, I have hereunto signed this document on this

..... day of, 1971, at

SIGNATURE OF MEMBER-SUBSCRIBER

PRINT NAME HERE

NAME OF LODGE AND NUMBER

RESIDENCE ADDRESS

GRAVEL AND . . .

From page 13

ing Officer and WB Dominador R. Escosa, Master of Ceremonies.

The officers installed are the following: Generoso Q. Sison, Worshipful Master, Simeon Torralba, Senior Warden, Orlando S. Nicdao, Junior Warden, Amado L. Sadsad, Treasurer, Venancio G. Reyes, Secretary, Eliseo Y. Bngay, Chaplain, Arnulfo W. Cruz, Marshal, Abraham Pa. Gorospe, Senior Deacon, Tomas H. Grivas, Junior Deacon, Horacio S. Mendoza, Auditor, Edilberto K. Lacson, Almoner, Conrado P. Ongbueco, Lecturer, Salvador G. Dabu, Historian, Gregorio M. Castro, Jr., Senior Steward, Romulo Ma. Sarmiento, Junior Steward, Ruben P. Santos, Organist and Alejandro M. Diwa, Tyler.

VW Edgardo A. Ramos, District Deputy Grand Master, Masonic District No. 7, was the main speaker.

Brethren from other Lodges as well as families and friends of the members attended the affair.

• • •

YOUNG ONES . . .

From page 25

Suncuaco, Installing Musician; Leilani May Velasco, Installing Chaplain; Natalie Dacanay, PHQ, Installing Senior Custodian; Jesusa Ludan, PHQ, Installing Junior Custodian; Noel Rivera, Flag Bearer;

The Honor Guards were members

PAST GRAND MASTER . . . From page 17

Brother McElroy entered Masonry in May, 1963 at Clark Air Base, in Leonard Wood Lodge #105, and served as Worshipful Master of his Lodge for the year 1965. He is a member of Luzon Bodies A. & A.S.R. and Islam Temple, AAONMS. He is a former Naib High Sherriff of Clark Oasis, AAONMS and is presently Vice-President of the Ft. Stotsenberg Scottish Rite Club. He was appointed Grand Orator of the Most Worshipful Grand Lodge in September 1970 following his return to duty at Clark Air Base.

Departing Clark in December 1966, Brother McElroy served military combat tours in Thailand and the Republic of Vietnam as a combat news editor and documentary film director. He holds the Bronze Star Medal for meritorious performance of duty in combat in Vietnam. Brother McElroy is presently serving as Director of Network Television for the American Forces Philippines Network, headquartered at Clark Air Force Base.

Brother McElroy is married to the former Josefina Asuncion of Manila. The McElroy's have seven children, four daughters and three sons.

of the Jose Abad Santos Chapter, International Order of DeMolay.

• • •

GRAND LODGE OF THE PHILIPPINES
1440 San Marcelino, Manila

NOTICE OF MEETING

Notice is hereby given that the annual meeting of this Corporation will be held on April 27, 28, & 29, 1971 at 4:00 PM, 1440 San Marcelino, Manila, for the purpose of electing the members of the Board and transacting such other business as may properly come before it.

ESTEBAN MUNARRIZ
Secretary

into their mental, moral, and physical qualifications, are formally admitted into the society in secret ceremonies based in part on old legends of the Craft.

In modern times, the Fraternity has spread over the civilized portions of the globe and has experienced some mutations in its organization, doctrine, and practices, so that Lodges have come to be subordinated to, or constituent of, Grand Lodges presided over by Grand Masters, each sovereign with a given nation, state, or political sub-division, and there is generally, though not universally, inculcated in, and demanded of the candidate, who ordinarily seeks admission of his own free will and accord a belief in a Supreme Being and, less generally in immortality of the soul, the Holy Bible or other Volume of the Sacred Law being displayed in the Lodge and used for the obligation of the candidate during his course through the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, the last including the legend of King Solomon's Temple and Hiram Abif.

It is of simple and fundamental character, a religion without creed, of no sect, but binding truth; it is moral but not pharisaic; it demands sanity rather than sanctity; it is tolerant but not supine; it seeks truth, but does not define truth; it urges the votaries to think but does not tell them what to think; it fosters education but proposes no curriculum; it is moderate, universal, and so liberal as to permit each individual to his form and to express his own opinion, even as to what Freemasonry is or ought to be, and to invite him to improve it if he can.

dad at palawakin ang kabatiran ng sociedad. Tumuklas ng likas na karunungan at isabog ang mga butil nito sa karamihang-tao; at sa pamamagitan ng pagtitiis at tiyaga ay makalat ang ginintuang aral at prinsipio para sa kabutihang at kagalakan ng katauhan.

Dapat na ituring na kabanalan ng lahat ng Mason ang sinumpaan nilang tungkulin na itanim sa isip ng mga karaniwang tao ang mga makadiyos na aral ng Masoneria. Isinulat ng isa sa ating magiging na Bayani na: "Itinakda ng historia na ang Masoneria ay maging apostol ng pagsulong at ng kalayaan." At sa gayun ding paniniwala, ang Kap. na Marcelo H. del Pilar ay iminungkahi na "Sa Pilipinas, ang Masoneria ang siyang karapatdapat na lider ng kilusan ukol sa ikatutubos ng ating Inang Bayan. Dapat na magpunyagi sa pagpapalaganap ng pagibig sa kalayaan, pagkakapantay-pantay at katarungan. Ang lahat ng mga ito ay kailangang makintal sa ating kaisipan, manalaytay sa ating dugo, tumibok sa ating mga puso at mailarawan sa ating mga batas." Iyan din ang matayog na mithiin ng Malalaya't Tinanggap na Mason.

* * *

rance are trying to undermine the Human Rights guaranteed in our Constitution.

Brethren, on this sacred day, let us firmly and solemnly resolve to practice the tenets of Freemasonry in the solution of our common Masonic problems.

—THE CABLETOW, May, 1936
page 210°

faith. The tenets of Freemasonry and his working tools denotes durability, strength, and beauty. His obligations remind him of the precautions he must observe, and the propriety he should exercise, in order to avoid and prevent untoward incidents or disasters that could befall the edifice. He has to be watchful at all times, ever remembering the many valuable things that he learned from the Craft, for the maintenance and preservation of that moral and spiritual edifice.

Structural-building is easier than character-building. In structural-building, the plans and specifications are drawn. The strength of materials ascertained; ornaments and decorations designed; and the time of completion determined. But character-building is a delicate and fastidious job. It requires complete moral renovation of the individual — rejuvenation or new spiritual birth. Complete spiritual revival and moral regeneration is necessary. In the Lodge, the new initiate must be guided and properly vouched for by his guide "by the benefit of the pass." He has to be conducted to

the different stations of life before he is ultimately made a Master Mason and a Master-Builder.

Brethren, may I conclude by posing these important reminders? Are you building your house upon the rock of assurance and eternal security, or upon the sands of doubt and uncertainty? Have you divested yourself of all roughness and superfluities of life to make you fit as a living stone for more noble and glorious purposes?

Building "houses eternal in the heavens" is our business. The house you are building now may be your "mansion" forever in immortality. Why not build with wisdom, strength, and beauty? No less than the Builder of the Universe made this unconditional promise to each and every believer: "In my father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; I will come again and receive you unto myself; that where I am, there ye may be also."

Brother, are you a builder for eternity? Our trust and faith being in God, that is what we are or hope to be.

* * *

NOTICE OF MEETING

TO: ALL MEMBERS OF THE ACACIA MUTUAL AID SOCIETY, INC.

Pursuant to the provisions of Sec. 1, Art. II, of the By-Laws as amended, you are hereby notified that on Monday, April 26, 1971 at 10:30 A.M., the annual general meeting of the regular members of ACACIA will be held at its office located at the Plaridel Masonic Temple, Manila.

Fraternally yours,

(Sgd.) L. R. SALVOSA
President & Actuary

GRAND LODGE OFFICERS

Grand Master	Edgar L. Shepley
Deputy Grand Master	Damaso C. Tria
Senior Grand Warden	William C. Council
Junior Grand Warden	Ruperto S. Demonteverde
Grand Treasurer	Cenon S. Cervantes
Grand Secretary	Esteban Munarriz
Assistant Grand Secretary	Mateo D. Cipriano
Grand Chaplain	Augusto P. Santos
Grand Orator	Julian D. McElroy, Jr.
Grand Marshall	John Wallace
Grand Standard Bearer	Leon C. Domingo
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	Lorenzo E. Cruz
Junior Grand Lecturer	Alejandro A. Eusebio
Senior Grand Deacon	Domingo F. M. Domingo
Junior Grand Deacon	Gene A. Wykle
Senior Grand Steward	Benjamin Gotamco
Junior Grand Steward	Oscar L. Uy
Grand Pursuivant	Frank L. Jison
Grand Organist	Angel S. Montes
Grand Tyler	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 S. 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 Deputy Grand Master*
 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



ACTION RENEWAL

If all the sleeping folks will wake up,
And all the lukewarm folks fire up,
And all the dishonest folks will confess up,
And all the disgruntled folks will sweeten up,
And all the discouraged folks will cheer up,
And all the depressed folks will look up,
And all the estranged folks will make up,
And all the gossipers will shut up,
And all the dry bones will shake up,
And all the true soldiers will stand up,
And all the church members will pray up—
THEN you can have the world's greatest renewal.

— RICHARD CARDINAL CUSHING
Archbishop of Boston