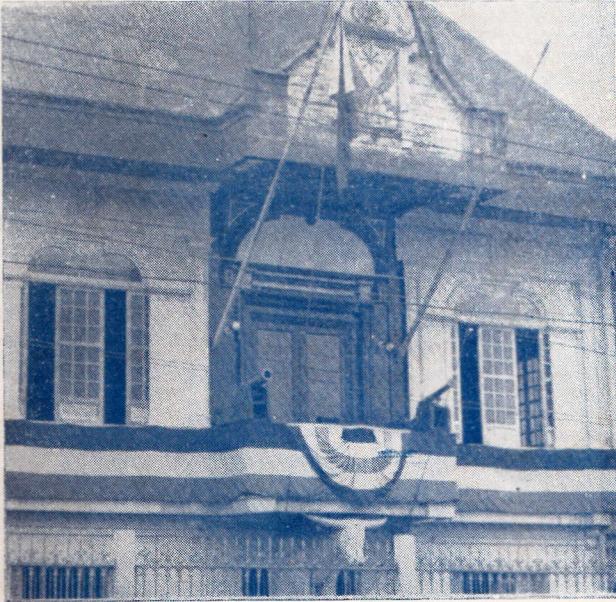


The Cabletaw

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



The historic balcony where WB Emilio Aguinaldo y Famy declared the Philippine Independence on June 12, 1898.

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Grand Master's Page



THINGS TO REMEMBER

The entourage of the Grand Master left last May 24, 1971 to visit our overseas lodges in Okinawa, Korea, Japan, Guam and Saipan, and returned last July 10, 1971. The trip also included the fraternal calls to the Grand Lodge of China and to the Grand Lodge of Japan.

There are many things to recollect and remember after the trip, but foremost of these are the firm hand clasps, the eager arms over the shoulder and the warm and cordial welcome of the brethren everywhere. Arrivals at the airport to departures for the next destination are characterized by these pleasant manifestations.

We deeply appreciate the warm receptions afforded us by MW C. C. Tsao, Grand Master of the Grand Lodge of China, and by MW Floren L. Quick, Grand Master of the Grand Lodge of Japan, and their respective Grand Officers. The officers and members of our lodges went all out to make our short sojourn in their places pleasant and happy. The ladies of the brethren made such visits more enjoyable and inspiring. Believe us, we never found ourselves wanting.

We reiterate our thanks for the kind courtesies; these will always be remembered.

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HOPE SPRINGS ETERNAL

The Republic of the Philippines was granted her independence by the United States of America on July 4, 1946. Not like the Republic of Indonesia which had to wrestle its independence from the Dutch, the Philippines was not forced to declare her independence. The Philippine archives yield only one record of the Filipino people declaring her independence from a colonial power — June 12, 1898. On this date at about four o'clock in the afternoon at Cavite El Viejo (Kawit) a huge crowd witnessed the official hoisting of the Philippine flag Gen. Emilio Aguinaldo brought from Hongkong with the musical background of *Marcha Nacional Filipina* (Philippine National March) composed by Julian Felipe provided by the San Francisco de Malabon band. The Act of Declaration of Independence was prepared and read by Ambrosio Rianzares Bautista, signed by ninety-eight persons one among whom was an American officer who witnessed the memorable event.

Filipino hope for independence was short lived at that time, however, as the Philippine Islands were ceded to the United States by the Treaty of Paris on December 10, 1898, in exchange for \$20,000,000 paid to Spain for "improvements." Disappointed for not being consulted before the Treaty of Paris was signed, further disappointed because of the American military occupation which followed, the Aguinaldo government chose to war against her former ally. Beginning on February 4, 1899, hostilities continued for nearly three years before the indomitable Filipino spirit was subdued.

Eventually, under American domination, the Philippines became a Commonwealth. But as such, it was still a colony of the United States. Under Franklin D. Roosevelt, the Filipinos designed their first Constitution in 1935. This served the nation well, until history has emphasized the need for change. Bound by different treaties with the United States from the Payne-Alrich Treaty to the Parity Amendments, our developing country has had many difficulties to overcome. Unfortunately, our country still has many semi-feudal and imperialistic influences. What is even more unfortunate is the even stronger communistic influences presently infiltrating into the sensitive patriotic youth of our nation, causing them to abandon the traditional culture and dignity of the Filipino, and unwittingly with vulgarity, profanity, and destructive activism destroy the harmony and unity that should exist at this crucial time among Brother Filipinos throughout the land.

June 1, 1971, 320 delegates to the Constitutional Convention assembled to decide the fate of our nation. Today is a day of building. Building a new nation of Filipinos, for Filipinos, by Filipinos; establishing once and for all true independence, freedom, and justice for every citizen of the land; guaranteeing a democratic future for the children of today and for the children of tomorrow; that is the sacred task entrusted to the 320 delegates of this Constitutional Convention. Can these delegates extricate our beloved country from the social convulsions caused by our sub-marginal economy and the tenacles of political corruption, stand off the cunning aggression of ideologies, and present to the Filipino a Constitution that will embody the independence he has dreamed of since the beginning of time?

Hope springs eternal!

KAWIT, AGUINALDO AND VALID MASONRY TODAY

By VW JUAN C. NABONG JR. (88)

It is an unforgettable moment. It is a scene to remember. June 12, 1898 — in Cavite El Viejo (Kawit), Aguinaldo, leading in the declaration of Philippine Independence from Spain. Aguinaldo, only some 29 years old, serenely, quietly, softly standing before a crowd in Cavite El Viejo. What could he have felt at that moment of history? He could have felt like Osmeña, chosen at twenty nine the Speaker of the First Philippine Assembly; or like Rizal, completing the *Fili*; or like Recto, having been elected Representative in the Third District of Batangas; or like Aglipay, at 29, ordained Roman Catholic priest at the Seminary at Vigan; or like the intellectual Burgos, enmeshed in his studies at the University of Santo Tomas.

But the Philippine Flag was there, now officially raised; the *Himno Nacional Filipino* was first being played; there was the Revolutionary Government; and Aguinaldo, in all his 29 years, soft-spoken but firm, proclaiming to the world the independence of the Philippines!

Actually the proclamation was formally issued some eleven days

afterwards, on June 23, 1898. The proclamation called the people to unite towards the formation of a "noble society . . . a free society." It was saying: "Indeed, how can it be otherwise? A people that has proved itself enduring and valiant in times of adversity and peril, active and inquiring in times of peace, cannot be slaves forever. Such a people is called to greatness, chosen by Providence to be a sturdy instrument for the advancement of mankind; such a people cannot fail to possess the resources and energy to rise above the ruin and chaos created by Spanish rule and take its own place at last, modest, to be sure, but merited, in the great assembly of free nations."

Two of the things which influenced Aguinaldo, aside from the abuses of Spaniards committed against the Filipinos at the time, which he himself could not also stomach like his fellowmen, were Masonry and the Katipunan. These two organizations sustained his love of independence, liberty, equality, and fraternity. He was a Mason first before he became a Katipunero. He was *Colon* before he also had

the name of *Magdalo*. He entered Pilar Lodge in Imus before he entered the secret doors of Clavel, San Nicolas, Manila. In an editorial in *The Cabletow*, Volume XXX, No. 7, January, 1955, Most Wor. Mauro O. Baradi, P.G.M., recalled the words of Worshipful Brother Aguinaldo, speaking at an installation of officers in Ibarra Lodge No. 31, F. & A.M., when he said: ". . . I received the Masonic Light, which showed me from the very first moment the path of patriotism . . . It cannot be denied that the Filipino revolution against Spain was the work and glory of Freemasonry in the Philippines . . ." Here was 85-year old Aguinaldo, remembering the Revolution and loving the work of Masonry in the fight for liberty.

For truly there are principles that Masonry touches which are loved by all freedom-loving and noble peoples of the world, and they are: liberty, equality, fraternity, freedom, and independence. Without these fundamental principles which inhere in the very life and spirit of Masonry, this fraternal order will not exist for long, and Hiram Abif will be a mere man, a man with a life with no meaning at all.

Where do the Masons stand today, in this milieu?

Masonry still stands for these principles; Masonry is still valid today. It is, specially so, when Filipinos are revising the Constitution of 1935. Past Grand Master Edgar L. Shepley knew the milieu and wrote: "Our program for this Masonic year is geared to the tempo of our times and designed to awaken in each of us the necessity of actively participating in the issues of the day. It will emphasize that inaction and passive hope is a thing of the past and that we can no longer sit idly waiting for things

to turn out as we wish." (*Cabletow*, May, 1970, p. 1) With his leadership in the Masonic Coordinating Body, masonic seminars on "Constitutional Reforms" were held in Lodges under this jurisdiction where Lodges decided on their stand on constitutional reforms. The central committee handling this area, chaired by Wor. Bro. Domingo C. Bascara, P.M., has presented its report to the 1971 Annual Communication. The subjects covered in the seminar are far-ranging: The System of Government, The Presidency, The Legislature, Judiciary, Rights of the Accused, Due Process, Civil Service, Economic and Social Rights, Natural Resources, Filipinization and nationalization, Economic Reforms, Taxation, Elections, Local Government, Educational Policies, Citizenship, Foreign Affairs, and other fields relative to the Constitution. The central committee, before ending the report said:

"It may be noted that while there is nothing specially Masonic in the proposals, the consensus is undoubtedly inspired by the Masonic concept of liberty, justice and equal opportunity for all.

"It is also to be noted that no proposals have been made respecting the basic and enduring Masonic concept of separation of Church and State and our deep concern regarding religious instruction in schools. However, since the Grand Lodge Annual Communication represents the highest and Supreme Masonic voice, it need not limit its deliberations and decisions to the proposals submitted. It can, if it so desires, deliberate in and take a firm stand on

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THE DRUG PROBLEM

VW OSCAR L. UY, PJGS

Those of us who have never tried drugs tend to wonder about the fascination of drugs to some people. Actually, the technology of drugs is one of the oldest technologies. When man first tasted food from the plants of the forest, he discovered that while some stop hunger because they are nutritional, others alter consciousness, his feelings, perception, and adjustment to the world.

We can no longer ascertain when the classification of edibles into foods and poisons and into foods and drugs began. But historically we find a technology of drug use existing in all cultures, and the ancient control of that technology was vested in individuals who claim special relationship with the supernatural.

The *Rig Veda*, one of the oldest and greatest religious works, devoted over one thousand psalms, approximately one-tenth of its collections, to celebration of the god *Soma*. The mycologist-scholar R. G. Wasson claims that *Soma* is the mushroom *amanita muscaria*. This fly agaric mushroom may not only have been the legendary *Soma* of the founders studies of R. E. Schults, was also of Hinduism, but according to the probably used by the ancient Vikings when they went into battle.

As early as 1250 B.C., we already encounter descriptions of the use of hemp (marijuana). In literature, Homer's *Odyssey* describes the visit of Ulysses to the Land of the Lotus-Eaters, whose inhabitants were ad-

dicted to a plant which puts its users to sleep or to dream, where all thoughts of reality are forgotten.

As in the past, so also do drugs persist in our modern culture. The newest addition to drug technology is what is called the psychedelics. By the use of the consciousness changing substance, the psychedelics offer "instant experience". They claim that drugs bring about increased awareness of the body and of our functions as biological organisms. They further claim that this leads to a desire for a well-functioning body that is pleasant to experience, and not just the traditional stress associated with the development of body parts through physical exercise. Under the circumstances, psychedelics may be comparable to *hatha yoga* and *tai chi*, the Indian and Chinese systems of meditative exercises. Their penetration into the sense of depth, which can be produced experimentally, is similar to the environmental condition associated with mystical experience.

But notwithstanding the glamorous accounts of the unique use of drugs in strange and alien cultures, there is no evidence that the "mystical" experience artificially induced by drugs produce any positive effect. Drugs do not lead to any psychic growth, nor to profound psychic experiences such as those credited to mystics and saints of the past. If drugs have ever brought about an

increased ability on the part of man, then the particular societies which utilized their use should have brought about the most advanced civilizations, or Utopia of all time. History has no record of any such case.

Invariably, people who become addicted are either hedonistic, pleasure-seeking individuals who may be psychopaths, or are psychoneurotics. They are not the kind who resort to drugs to develop their understanding and capacity to fulfill themselves for useful ends. On the contrary, they are the kind who revel in the delights of the hallucinatory effects of drugs as an escape from the discipline and demands of life.

Science has determined that the use of drugs not only renders people unable and unwilling to function in ordinary life. Both morphine and barbiturates decrease mental efficiency, do not increase courage, and do not permit drug addicts to engage in greater physical and mental effort. It is also said that abuse of drugs enable passive, dependent individuals to indulge in a parasitic existence without psychogenic effects. Drugs also represent a means for hostile, aggressive psychopaths to express hostility against society.

The hedonism of drug use leads from one attractive, illegitimate condition to the pursuit of others with a more heightening pleasure-giving quality. And as the drug use persists, the addict is eventually taken over by his habit, becoming debauched, disabled to make his own way, and finally, unavoidably forced to become withdrawn, alienated, and disdainful of the future, if he does not also turn to crime to be able to continue his kind of life.

Drugs therefore enslave people as addicts to a dangerous habit with corrosive effects upon the human sys-

tem. Dr. Henry Bruyn describes "states of acute panic, prolonged psychoses, recurrent hallucinations and hysterical episodes following the use of marijuana alone." Dr. Keith Yonge says that "all mind altering drugs induce changes in the personality functioning ... (which) may include lasting changes in the chemical processes of the brain cells." So much so, that when Dr. William F. Geber "injected pregnant hamsters and rabbits with high-dosage marijuana, they produced dead fetuses with malformed brains, limbs, spines and livers."

It is bad enough for an adult to take drugs, but it is truly a calamity for a teen-ager, a developing human being in adolescence, to complicate his growth and adjustment by resorting to the introduction of any dangerous foreign substance into his growing body. Dr. Walter X. Lehmann narrates, that "Typically the adolescent who is a heavy user withdraws more and more from reality, and from the day-to-day problems he must deal with — in school, at home and socially. These begin piling up unresolved around him. He becomes apathetic, stops trying to cope. In other words, he stops growing up, stops maturing."

Many families are now worried about euphoria, or "altered states of consciousness". Many are also seriously aroused by the widespread tendency among our own teen-agers to take the drugs and obtain them by any means. The rock festival which took place in the hills of Antipolo on December 6, 1970 was an eye-opener in this respect. When this was followed by the same Woodstock-style public party in the outskirts of Baguio City on April 11, 1971, the rapid progress of events was alarming. Newspapers reported that 10,-

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"Have faith in yourself . . ."

Faith

WB ARTHUR SCHRAMM

With all the uncertainties that surround us in this passing world — the uncertainty of health, the uncertainty of financial stability, the uncertainty of life, itself, there is one thing that we need above everything else and that is faith in God, faith in His word, faith in the promise of his Gospel. We look at untrodden pathways with lurking dangers, and treacherous pitfalls. We know not what the future holds for us. The coming months may mean destruction by terrifying bombs, it may mean subjugation in the hands of a vicious foe; it may mean the loss of property or the loss of loved ones. With all the provisions the most prudent may take for the future in financial security, health security, home security, no one can give us any guarantee for our personal destiny.

No word in the English language is more vital and essential than the word faith, yet few words have been more misunderstood and more unfortunately applied. Psychologists advise their patients "have faith in yourself"; renowned educators tell

their students "have faith in yourself"; the modern pulpit echoes "have faith in yourself". We ought to have faith in ourselves. Yet this is by no means sufficient. If that is all the certainty we have for the future then it would be just as cold hearted and brutal to shout "have faith in yourself" to men today, as it would be to shout to a drowning man who cannot swim a stroke "have faith in yourself", or to radio to a passenger in an airplane crash — "have faith in yourself", or to whisper into the ear of a condemned criminal on his last few steps to the gallows — "have faith in yourself", or to proclaim this taunting song to a world which has utterly lost its sense of direction. How ridiculous it would be to stop with this slogan; and still more absurd is the folly of advising "have faith in your fellowmen". But, again it is not sufficient to guide us successfully over the difficult pathways of life. The folly of this slogan has been clearly demonstrated during the past quarter of a century. Those who were our allies, fighting side by side with us, are now our avowed enemies. One moment friends, the next moment foes. Undeniably a pall of pessimism has been hovering over people — a pessimism in the wake of war, born in the failure of the full promise of peace—the pessimism of the failure of faith. It is deeply damaging to lose faith in other men. But it is yet more damaging to lose faith in ourselves. The will to live has carried many a man through a critical condition, when others with greater physical strength but with less faith have failed to survive. The failure of faith makes men hopeless and hopeless men are lost-until they find faith again. Some of this pessimism, some of this failure of faith, are

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New System of Masonry Evolving?

VW LORENZO TALATALA, DDGM (9)

A review of the various comments expressed by well-known Masonic scholars, both ancient and modern, reveal that one of the most controversial subjects ever ventured into by historians and students of history, is that which treats of Freemasonry. How it originated, where it originated and who were its original founders are still, up to this ultramodern age, the subject of conjectures and speculations, relying mostly upon unconfirmed records, based on similar conjectures and speculations handed down from one historian to another. To trace back the exact origin of Masonry, will require an unending intensive and extensive search for the needed data over the unexplored and uncharted course of infinite and untrodden fields, extending way back to the time of unrecorded history — from the time of the creation of the heaven and the earth. A considerable number of historians have endeavored to reconcile the scanty pieces of Masonic information and evidences they have painstakingly gathered over long periods of tedious research, but their conclusions widely differ from one another, thereby rendering the issue more confused and befuddled, as to its true genesis. As a consequence, many of them gave up their labors in utter disappointment, while some joined the Celestial Lodge above as a result of persecutions and anti-Masonic vendetta, without even seeing the fulfillment of their cherished

ambitions.

Despite the wide differences in opinions and theories aforecited, however, modern authorities are agreed that ancient Masonry was operative in nature and that the members of the craft received their wages in kind, which consisted of the products of the soil. This was vividly illustrated during the building of King Solomon's Temple, which, in the Second Book of the CHRONICLES, it is written, that King Solomon gave yearly to Hiram of Tyre to pay the hewers that cut timber (Fellowcrafts), twenty thousand measures of beaten wheat, twenty thousand measures of barley, twenty thousand baths of wine and twenty thousand baths of oil. (2 Ch 2:10.)

As civilization progressed however, the craftsmen began to be paid in the form of gold, silver and other metallic substances. The operative system, according to modern Masonic authorities, existed up to the eighteenth century when our brethren were then cathedral builders in Europe, to the time of the formation of the first Grand Lodge in England in the year 1717, which marked the emergence of the speculative system — the system we are in today.

Since then a complete change took place. The members of the Craft instead of building Cathedrals and other edifices made of stones, engaged themselves in the building of

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the moral and spiritual virtues of man, tending to make good men to be better men — never losing sight of the duties they owe to God, their country and their fellowmen. It was during this speculative era, that Masons became famous for their outstanding accomplishments, by dedicating their efforts and talents in uplifting the living conditions of the oppressed and downtrodden people; fighting against the abuses of tyrants and oppressors; promoting the universally known slogan "Liberty, Equality and Fraternity" among all the people; and strengthening further our fraternal ties with one another under the fatherhood of God.

In this Grand jurisdiction our brethren who preceded us, were witnesses to the transition of our nation's history, made possible through the sacrifices of our national heroes during the Spanish, American, and Japanese occupations, who, by coincidence, were all Freemasons — not operative Masons — for we never had the privilege of seeing operative Masonry in this Grand jurisdiction, but speculative only.

After two and a half centuries of speculative Masonry, there are now strong indications that a "new system" is beginning to evolve in this Grand jurisdiction. The speculative system, while still strong and unimpaired in many countries, appears to be waning in this Grand jurisdiction, giving way to a "new system," which in all its aspects may aptly be given the name the "Ritualistic System." This is shown by the common observation that the majority of our brethren are now neglecting to comply with their important duties towards their country, their fellowmen and even their Lodge. It is sad to note that during Lodge meetings, nothing or seldom if ever, is brought out about

how the fraternity can be of some help in solving our current national and local problems. Nothing or seldom if ever, is brought out on how we can revitalize and strengthen Masonry and, if and when, such topics happen to be taken up, they are either readily forgotten or half-heartedly implemented.

Today, our Lodge activities are mostly confined to the recitation of the rituals, hence the assumed name "Ritualistic System," which in many instances are even faulty, traceable to the lack of interest among the officers to study and commit to memory their respective parts. Even in the conferral of degrees, many of our Lodges, we have to concede, are sadly wanting in proficiency. Some Lodges have to invite conferral teams from sister Lodges to confer the degrees to their candidates, an indication of the lamentable rusty state of many of our so called "old reliables" in the Fraternity.

In an open Lodge, the Sunshine Committee reports that a brother is sick in the hospital. What happens? The sick brother is lucky if he is ever visited by a few brethren and that may be the only time he may be able to see them. When an ordinary brother dies, attendance in the funeral services is very disappointing in majority of cases. There are, however, Lodges which are very active and deserve to be showered with praises. But oftentimes, such activities are "seasonal" and subject to degenerate from time to time. Many active Lodges had become inactive for loss of interest among their members. Incidentally, there is one intriguing question to we have to find the logical answer. Why is it that Masons who are also members of other civic organizations, like the Rotary, the Lions, the Chambers of Commerce and others, are more ac-

tive and more generous in giving in those organizations than in the Lodge? While there are certain exceptions to this, generally, Masons devote more time and spend more, in the civic organizations than in Masonry. While it may also be conceded that their activities in other civic organizations may also be "seasonal," it is an eye-opener for the members of the Craft to find out the reason behind it and to apply appropriate measures to win back the members of the craft to our side, to avert the emergence of a "new system" of Masonry, which tends to undermine the very existence of our Fraternity.

Let us not allow this to materialize and to cause havoc to our existing Order. The change that is taking place is truly alarming, tending to erode, slowly but surely, the foundation of our Fraternity, that before we come to fully realize it, perhaps the very structure of our moral and social edifice, which took us a long time to build, might have already been seriously damaged. We still have sufficient means to regain our lost ground and to strengthen our dwindling existence. We still have many well-organized and

"healthy" Lodges in this Grand jurisdiction. Let us imitate their examples. Let us continue with vigor the missions entrusted to us, that the Fraternity may not suffer its debacle while committed to our care. Let a "new system" of Masonry come into being, but let it be a better one that will promote the welfare of the fraternity — not the one that is being evolved today, the by-product of the indifference and care-free attitude of many of our brethren — by merely confining their activities to the recitation of the rituals, a little discussion inside the open Lodge which they call "business," and no more. This had demoralized many of our members and have caused them to lose interest in attending Lodge meetings. Too monotonous, they say.

While the operative system of Masonry has long been non-existent and now relegated to mere memory, its real meaning will live with us forever, it being the original source and the basis of our present Order. Our working tools are in fact symbolic of what operative Masonry was. But, if this "new system" of Masonry would be allowed to evolve

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Brethren of Maranao Lodge No. 111 pose with Bro. Mauyag M. Tamano on his investiture as President of Mindanao State University, April 15, 1971. Left to right from center: Mrs. Mamintal Tamano, Bro. Senator Mamintal A. Tamano, WB Benito Ong, WM of the Lodge, Bro. Mauyag M. Tamano, Mrs. Benito Ong and others. Mrs. Mauyag Tamano is next to last on extreme right.

GRAVEL AND SAND

A Report on Masonic Activities

FATHER CONFERS DEGREES UPON OWN SON

Bataan Lodge No. 104 in Limay, Bataan had registered another first in the history of its existence. Bro. Enrique G. Tabalon, Jr., a Civil Engineer in the local District Engineer's Office was conferred the first and third degrees of Masonry by his father, WB Enrique A. Tabalon, Sr. of Isabela Lodge No. 60 and honorary member of Bataan Lodge No. 104. He is a retired Highway District Engineer of the Bureau of Public Highways. The Fellowcraft degree was conferred by the regular members of the Lodge.

In the raising of the son to the sublime degree on May 22, 1971, the father presided over the first section while VWB Desiderio Hebron, DDGM of Masonic District No. 8 and Secretary of Lincoln Lodge No. 34 in Olongapo City gave the second section, Lunch consisting of native dishes and sea foods was enjoyed by all present some brethren from Olongapo City at Pulong Bato Beach in Orion.

JOINT DISTRICT CONVENTION

The joint convention of Lodges under Masonic District No. 14, 15 and 16 will be held on September 3-4, in Tacloban City with Makabugwas Lodge No. 47 as host lodge.

Wor. Bro. Celestino Elefaño, Secretary of the Lodge informed us that all efforts are being exerted to make the affair a success.

The Lodges under Masonic District No. 14 are: Iloilo Acacia Lodge #11, Makawiwili Lodge No. 55, Kanlaon Lodge No. 64, Hamtik Lodge No. 76, San Carlos Lodge No. 186, and Kalantiao Lodge No. 187.

Those under Masonic District No. 15 are: Makabugwas Lodge No. 47, and Mount Huraw Lodge No. 98.

Maktan Lodge No. 30, Dagohoy Lodge No. 84, Mount Kaladias Lodge No. 91 and Cebu Lodge No. 128 compose Masonic District No. 16.

NEW CONTRIBUTOR

We are glad to announce that we have included WB Arthur Schramm as a regular contributor to the *Cabletow*.

WB Schramm have been writing a number of very scholarly articles of general interest to Masons not only in the Philippines but also abroad.

He is a member of Ferdinand zum Felsen Lodge No. 156 in Germany.

OPERATION: LODGE HISTORY

The Editors of the *Cabletow* have launched Operation: LODGE HISTORY.

The project was conceived by the lack of comprehensive materials for the information of the members of this and other jurisdictions.

The histories of the Blue Lodges under this jurisdiction will be written by a member or members of

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Wisdom of the Ages

HUMAN "SILVER CORD" ACCESS TO "AKASHIC RECORD"?

The following mournful notes from Chapter 12 of the *Book of Ecclesiastes* are familiar to all Free-sons:

"Remember now thy Creator in the days of thy youth while the evil days come not . . . or the sun or the light or the moon, or the stars be not darkened . . . or ever the silver cord be loosed or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern . . . Then shall the dust return to the earth as it was; and the spirit shall return unto God Who gave it . . ."

Concerned with the purpose and value of human life, *Ecclesiastes* says that there exists a divine plan that it is hidden from man.

"Vanity of vanities", he laments, "all is vanity," unless man fears God and keeps His commandments and returns thanks to Him Who has given him all. For, true spiritual wisdom is perceived by the light of faith inasmuch as it rests with God Whose reign endures forever . . .

What is the SILVER CORD?
What are the AKASHIC RECORDS?

The *Golden Bowl* suspended by the *Silver Cord* symbolizes human life. When the *Silver Cord* is loosed the *Golden Bowl* is smashed, life then ends.

The *Silver Cord* is a kind of diaphanous cord where the *Pineal*

Gland is situated, that is, between the eyes and the forward part of appendage of the brain.

The *Silver Cord* is likened to the umbilical cord which connects a newborn child to its mother. It is the place of connection between the *Spirit* and the *Physical Body*. Just as the child is set free from its mother the moment the umbilical cord is cut so is man's *Spirit* set free from his *Physical Body* the moment he dies.

The *Pineal Gland* is very tiny, pine cord in shape, and is sometimes referred to as the *Third Eye*. The *Third Eye* enables psychic persons to "see" into the occult or *Astral World*.

The *Spirit* is also called *Astral Body*. When a person is asleep, his *Astral Body* may leave the *Physical Body* through the *Pineal Gland* or *Silver Cord* and go anywhere — "travelling astrally".

The *Astral Body* may temporarily separate itself from the *Physical Body* in sleep and may visit another locality, near or far. This is called *Astral Projection*.

The adept can command his *Astral Body* to go any place he desires in order to make observations and investigations or acquire essential information.

The *Astral Body* is "man's ethereal counterpart, a replica of the *Physical Body* also called the *Gross Body*,

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ON MASONIC EDUCATION

96. *Who were the Guild Masons?*

According to Hallam (*History of the Middle Ages*) the Guilds "were Fraternities by voluntary compacts, to relieve each other in poverty, and to protect each other from injury. Two essential characteristics belonged to them, the common banquet, and the common purse. They had also, in many instances, a religious and sometimes a secret ceremonial to knit more firmly the bond of fidelity. They readily became connected with the *exercise of trades, with training of apprentices, and the traditional rules of art.*" It may be added that the Guild Masons had many privileges, one of which was that they were allowed to frame their own laws, and enforce obedience to them. Each Guild had a monopoly of building in the city or town, but with this privilege went serious restrictions and limitations. For instance, a member of a local Guild could not undertake work outside of the town; he has to keep himself in readiness to repair the castle or town walls.

97. *Who were the Free Masons?*

Masonic writers have often confused the *Free Masons* with the *Guild Masons*. Joseph For Newton (*The Builders*, 1951, p. 92) referring to the *Comacine Masters*, says: "They may not have been actually called Free-Masons as early as Leader Scott says (*The Cathedral Builders*, Chap. 1) insists they were, but *they were free in fact*, traveling far and near where there was work to do, following the missionaries of the Church as far as England. When there was need for the name *Free-Masons*, it was readily suggested by the fact that the cathedral-builders were quite distinct from the Guild-Masons, the one being a universal order whereas the other was local and restricted. Older than Guild-Masonry, the order of the cathedral-builders were more powerful, more artistic, and, it may be added, more religious; and it is from this order that the Masonry of today is descended." (*l.c.*, p. 111) "Often the Free-Masons, when at work in a town, employed Guild-Masons, but only for rough work, and as such called 'rough Masons'. No Guild-Masons was admitted to the order of Free-Masons unless he displayed unusual aptitude both as workman and as a man of intellect."

98. *When was the regulation regarding the admission of non-operatives into Masonry approved?*

In 1703 when it was agreed "that the privileges of Masonry should no longer be restricted to *operative Masons*, but extended to *men of various professions*, provided they are regularly approved and initiated into the Order."

99. *Who were the Rosicrucians?*

The Rosicrucians were members of an order said to have been organized, according to John Valentine Andrea (1586-1684) in his work *Fama Fraternitatis*, 1615, by Christian Rosenkreuz (Christian Rosicross), a fictitious person. Mackey (*An Encyclopaedia of Freemasonry*, vol I, p. 59, edit. 1919) says referring to the *Fama Fraternitatis*, "This and the *Chemische Hochzeit Christiani Rosenkreuz*, or *Chemical Nuptials*, by Christian Rosenkreuz, which is attributed to him (John Valentine Andrea), are the first works in which the Order of Rosicrucians is mentioned. Arnold, in his *Ketzergeschichte* or *History of Heresy*, contends from these works, that Andrea was the founder of the Rosicrucian Order; others claim a previous existence at the time, and suppose that he was simply an annalist of the Order; while a third party deny that any such Order was existing at the time, or afterward, but that the whole was a mere mythical rhapsody, invented by Andrea as a convenient vehicle in which to convey his ideas of reform."

to be continued in next issue

With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

Edited by **SOL J. ABELLERA JR.**

FOURTH DEMOLAY CONGRESS APPROVES LOCAL RESOLUTIONS

The Philippine Jurisdiction had just set another milestone in the history of the DeMolay Movement when important resolutions, sponsored on the floor by Philippine delegate, Francisco R. dela Cruz, Jr., member of Jose Abad Santos Chapter in Manila, were passed without any opposition during the Fourth DeMolay Congress held at Sacramento, California, U.S.A. on March 21-24, 1971.

The resolutions endorsed to the International Supreme Council Session for final approval were: (1) the reduction of the membership fees and costs of DeMolay materials and paraphernalia, and (2) the translation of the DeMolay rituals, rites and materials in the Pilipino language. Another resolution adopting the DeMolay Hymn as the International DeMolay Hymn was accepted for further study by qualified musicians and was referred to the International Supreme Council Session for final approval.

The first resolution if approved would alleviate all chapters in the Philippines in the remittances of fees to the ISC which is being hampered by Central Bank regulations on dollar restrictions and the floating rate.

The translation of the ritual, rites and materials in our own language is the first move towards the nation-

alization of the DeMolay rituals and rites, and the eventual creation of the Grand Chapter of the Philippines which will be independent from the International Supreme Council in terms of initiation fees remittances.

The adoption of the DeMolay Hymn would also place the Philippines in the limelight of the history of the DeMolay Movement.

The DeMolay Hymn was adopted during the Third DeMolay Conclave as the Jurisdictional DeMolay Hymn held at Plaridel Masonic Temple on December 27-30, 1969. The lyric and music of the Hymn were composed by Brothers Jerry A. Dadap and Amor N. Oribello, Jr., both members of Jose Abad Santos Chapter in Manila. Due to their devotion to the Order of DeMolay and their composition of the Hymn, they were awarded the International Distinguished Service Award in the mid '60s and, lately, the Degree of Chevalier Award for exceptional services to the fraternity.

Brother Francisco de la Cruz, Jr. is a graduate, major in Accounting and Economics from the Philippine School of Business Administration in Manila. He was a former editor of their school organ, former editor of the *Golden Lanyard*, the official

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publication of the Jose Abad Santos Chapter, and had been jointly editing the Young Ones Section of the *Cabletow* with Brother Solomon J. Abellera, Jr. Brother dela Cruz joined the Jose Abad Santos Chapter in 1967 and have served the Chapter since then until he represented the Philippines in the International DeMolay Congress.

The other delegate representing the Philippines was Brother Steve Segura, a Senior DeMolay of Lapu-Lapu Chapter in Cebu.

by Danilo G. Yabes, PMC
Scribe, Jose Abad Santos Chapter

LOYALTY CHAPTER, IODM INSTALLS OFFICERS

Loyalty Chapter of the International Order of DeMolay held their public installation of officers last Sunday, April 18, 1971 at 3:00 p.m. at the Scottish Rite Temple, 1828 Taft Avenue, Manila. Installed elective officers were: Pacifico B. Anig — Master Councilor, Edwin F. Reyes — Senior Councilor, Buenaventura B. Anig, II — Junior Councilor, and Jose P. Sanga — Treasurer and Scribe.

Crowned as Chapter Sweetheart was Sister Elizabeth B. Roque, Past Worthy Advisor of Perla Assembly No. 1 of the Order of Rainbow for Girls. She succeeded Sister Susan 'Toots' Malahay also from Perla Assembly No. 1 and presently the Jurisdictional Sweetheart of the Jurisdiction of the Philippines, Guam and Okinawa of the Order of DeMolay.

The Advisory Council members were also duly and regularly installed by III. Dad Manuel M. Crudo, 33°, PGM, Active Member of the International Supreme Council and Executive Officer of the Jurisdiction of the Philippines, Guam and Okina-

wa. Installed were: Dad Julio F. Abarquez, Chairman; Dad Artemio G. Bayas, Vice-Chairman; Dad Romeo T. Pasco, Chapter Advisor; Dad Emiliano T. de Guzman, Scribe; and Dads Espiritu Cardenas, Cesar Bautista and Silverio S. de Guzman, members.

Highlight of the installation was the delivery of the Flower Talk by Brother Nelson G. Primavera, a Senior DeMolay of Loyalty Chapter.

In his inagural address, Brother Anig stressed the importance of cooperation and brotherhood as the stepping stones toward the achievement of desired goals. He succeeded Brother Jesus Alvarez, III.

The closing remarks were given by Dad Manuel M. Crudo who announced the awardees of the Loyalty Chapter for the DeMolay Year 1971.

DAD PANCOOK VISITS CHAPTERS

Dad Arthur Pancook, Active Member-at-large of the International Supreme Council and Chairman of Committee on Special Awards made official visitations to Loyalty and Jose Abad Santos Chapter last April 25 and May 2, respectively.

In his visit to Loyalty Chapter, he challenged the members to initiate more members and also offered a reward to any member who has a petition in his pocket during the meeting.

He did the same to the Jose Abad Santos Chapter but fortunately the Master Councilor, Brother George N. Lee had two petitions in his pocket. The visit of Dad Pancook to Jose Abad Santos Chapter coincided with the death Anniversary of the late Justice Jose Abad Santos which was commemorated by the chapter.

Other special guests during the

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THE ECUMENICAL WORLD

MASS WEDDING

Estimated four hundred couples will have an ecumenical wedding on June 24, at 5 p.m. The event dubbed, "The Wedding of Manila" is timed for the *Araw ng Maynila*. Four pretty girls of the Liberty Flour Mills will act as honorary bridesmaids. The ecumenical rites will be followed by a release of 100 doves and multicolored balloons. Fireworks will follow. Each couple will be given a wedding cake for their respective receptions. Part of the entourage will be the principal sponsors of each couple. This will be some wedding! With the brides and the grooms being provided materials would mind having an expense-free for their wedding ensemble, who wedding ceremony complete with all the trimmings.

CON-CON DELEGATES

The Constitutional Convention opened with five religious representatives of major religious groups here in the Philippines saying the prayer together. Incidentally, the Con-Con, as it is popularly known, has five Catholic priests, one nun and a Baptist evangelist delegates.

SCM PAPER

A radical ecumenical group of young people has been coming out into the open in articulating the social aberrations confronting the Philippine national scene through its publication the *Breakthrough*. The

paper is the official publication of the Student Christian Movement of the Philippines with Carlos M. Tayag as the Editor-in-Chief. Tayag a Roman Catholic has finished theology, A.B. in Philosophy-English at San Beda and M.A. on Philippine studies at the University of the Philippines.

The commitment of the SCM "springs from our belief in Christianity as the good news for the liberation of the blind, broken, weak, poor, oppressed and captive. It is the belief that finds its meaning in the task of liberation — in the aspects of consciousness, culture, economics and politics. It is a human task, growing but of the initiative, experiences, and circumstances of an enslaved people. Christianity, then, is a call for participation in the concrete and historical struggle of our people for national liberation."

The Student Christian Movement seeks to:

- 1) arouse, organize and mobilize the Filipino Christian youth and community into a solid and active front against exploitation in unity with all those who are working for national liberation and democracy for the Filipino masses;

- 2) expose and denounce the collusion of the institutional churches with the State and other forces in the perpetuation of our semi-colonial and semi-feudal order;

- 3) oppose the domination of American imperialism and its control of our economic, political and cultural life;

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but of a more subtle and tenuous substance, penetrating every nerve, fibre and cell of the physical organism, and constantly in a super-sensitive state of vibration and pulsation.

Then there is what is called the *Astral Light*, otherwise known as the *Akasha*, a celestial ether that fills all space. It is the name given by PYTHAGORAS to the *quintessence* or fifth elements, the basic four elements being fire, earth, air and water.

The Akasha is a storehouse of memory not only for the great universe but also for man's small universe. The contents of this storehouse may be reembodied and reincarnated. And into this warehouse man delves to recollect past happenings. Every thought sentiment and action which takes place in the material world since the beginning of the universe is recorded in the Akasha and is kept there. Anyone possessed of psychic vision (clairvoyance) can read the Akashic Records. He can see any incident which has happened, or any incident which is happening, or the probabilities for the future, good fortune or bad fortune.

There are FOUR MAIN STAGES OF LIFE. In the fourth or last stage man recalls his experiences. Sometimes he writes what he calls *Memoirs*; sometimes he writes books on science, religion, philosophy, etc. With or without his being aware of it, all this information, all this knowledge, all his wisdom, go to the Akasha and become an eternal part of the Akashic Records which may be reacquired only by specially gifted persons that can read them.

When knowledge and wisdom are reduced to writing they become a

heritage of the mass of mankind; they are *time-bound*. Under the principle of the *time-binding process*, such knowledge and wisdom become available to the present and future generations "within the covers" of a book or books. We thus acquire the knowledge and wisdom of those before us since ancient times without wasting time going through the same hard experiences that the originators or the authors had undergone.

BUDDHA left no writings on his teachings and the earliest scriptures of *Buddhism* did not appear till four centuries after the death of this Enlightened Man. Were Budha's teachings in the Akashic Records for four hundred years before they came down again by divine inspiration or revelation?

JESUS left no writings and it was not until about thirty years after His Ascension that the first Gospel was written by the Apostle Matthew through divine inspiration. The Apostle John wrote the fourth Gospel more than sixty years after the Ascension. As Mark and Luke, who wrote theirs earlier than John, had not had the opportunity to meet Jesus personally, may it be said that much of what they wrote came from the Akashic Records through revelation supplementing those they had heard from the Apostles?

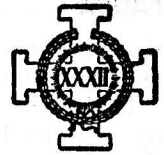
Is it inconceivable that the prophets of the Old Testament and the writers of the New Testament, through the Silver Cord, penetrated the Astral World, acquired their wisdom and their prophesies from the Akashic Records in their dreams, visions or ecstatic experiences?

For, is it not recorded in the Old Testament itself that the VOICE with which God spoke to Moses and

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Scottish Rite Section



LUZON BODIES CONFERRAL

The Luzon Bodies, A & A.S.R. held its 1971 Mid-Year Reunion last May 8, 15 and 22, 1971, at the Scottish Rite Temple. Of the 30 candidates who received the Scottish Rite Degrees (from the 4th to the 32nd), 26 belong to the Luzon Bodies, while the rest were candidates from the Philippine Bodies (3 candidates) and from the Manila Bodies (one candidate) who received the degrees by courtesy. The Scottish Rite Degrees exemplified in full ceremonial form during the Reunion were the 4th, 9th, 14th, 18th, 24th, 29th and 32nd. The 18th Degree Team were composed of Luzonites coming from Clark Field, Pampanga, with Bro. Hilario G. Esguerra, 32° KCCH, of the Philippine Bodies as the Special Lecturer. The rest of the degrees were communicated in "short form" to the Candidates. Illustrious Raymond E. Wilmarth, 33° S.G.I.G. for the Luzon Bodies, delivered the welcome words to the candidates during the opening ceremony on the first day of the Reunion, while Illustrious Mamerto Buenafe, 33°, Supervisor of the Luzon Bodies, A&ASR, presided over the closing ceremonies on the last day of the Reunion. Illustrious Buenafe also presented to the newly made Masters of the Royal Secret the 32° Patents and Certificates.

The closing ceremonies was made more meaningful and livelier by the musical numbers rendered by the Scottish Rite Chorale and the Ladies of Melody. Their music inspired the Brethren, as the late Sovereign Grand Commander Conrado Benitez once said: "to transmit to others the high ideals taught by the Fraternity."

* * *

Bro. Romeo T. Pasco, 33° IGH Secretary of the Luzon Bodies, A.&A.S.R. wishes to announce that the Year-End Reunion of the Luzon Bodies, A.&A.S.R. will take place on October 11 and 12, 1971, at the Scottish Rite Temple. All Master Masons in good standing in their respective Mother Lodges qualified to receive the Scottish Rite Degrees should submit their petitions to the Secretary's Office on or before September 25, 1971. Registration of candidates will be on October 6 to 10, 1971. All Luzonites who desire to participate in the degree work should report to the Secretary for assignments.

* * *

*I have only one stone in my sling,
but that stone is a good one; that
stone is justice.*

—VICTOR HUGO

the prophets was heard in dreams, and the visions were seen in dreams?

Under the principle of "guidance by an inner light" and of the "sanctity of silence", the Quakers "listen to God SPEAKING to the listening soul!"

When Ecclesiastes wrote that there exists a divine plan but "it is hidden from man" he did not reveal that the devine plan is in the Akashic Records. But did he not indicate that the "light of faith" will enable a properly-conditioned man to perceive it?

A Swedish scientist, philosopher and religious writer, EMMANUEL SWEDENBORG, who had been knighted by Queen Eleonora (1719), "described the spiritual world to the last detail", saying he knew because he had made several "mystical visits to heaven" — through we may assume, his astral body or in his dreams or visions.

The Titanic Intellectuals that the

human race has produced, those Great Spiritual Seers and Sages of the Ages, have "penetrated behind and beyond the veil to the roots of things". They have sent their souls deep into the womb of the Astral World, and then formulated in human language those systems which are so symmetrical and so profound in philosophical and scientific reach that every fact that exists in human psychology finds "its proper niche, its proper pigeon-hole, its exact lodgment, where it belongs".

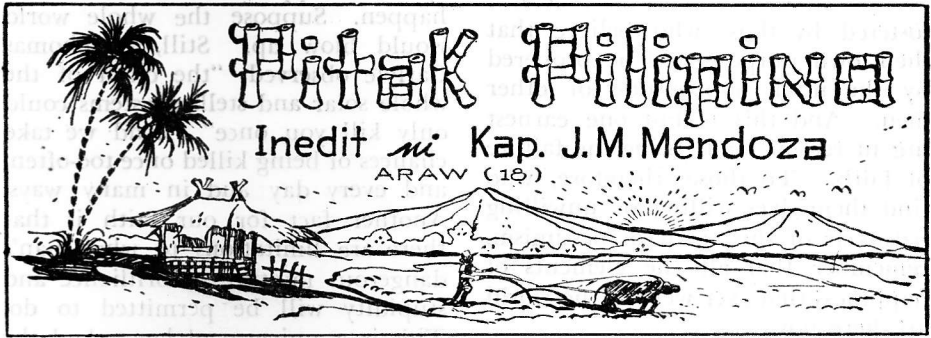
In that unseen world, in that *Fountain* and *Cistern* not made with human hands and eternal in the heavens, Man when duly and truly prepared, worthy and well qualified, may truly quaff of the Waters of Knowledge and Wisdom of the Ages — at the will and pleasure of his Creator Who must be remembered now, as the Preacher admonishes, before "the pitcher be shattered at the fountain or the wheel broken at the cistern".

* * *



Presentation of books by members of Magat Lodge No. 68, F. & A. M. to the Principal of the Nueva Vizcaya General Comprehensive High School in the presence of teachers and other public officials during the HONOR DAY of said high school on April 22, 1971.

Picture showing Principal Mr. Alberto Genato bending; with dark suit is PDDGM Guillermo Bongolan who presented the two boxes of books; Sec. Teofilo Guillermo of Magat Lodge No. 68 is holding white papers.



Pitak Pilipina

Inedit ni Kap. J.M. Mendoza
ARAW (18)

TUNTUNIN NG MAGARANG KAUGALIAN NI DR. JOSE RIZAL

Ni KAP. AGUSTIN GALANG, N.G.

Si Rizal ay isinilang sa buwan ng Hunyo, kalahatian ng taon, at namatay ng buwan ng Disyembre, katapusan ng taon. Gaya ng isang bulalakaw sa langit, ang matalinong isip, pangunahing bayani, at wagas na kaluluwa ay inihulog sa atin ng langit sa loob ng maikling panahon, at lumisang muli. Maikli ang agwat ng kanyang buhay, ating masasam-bitla, ngunit, alinsunod sa isang halimbawa si Kristo ay halos kasingtagal din ang inilawig sa mundo, ngunit di ba niya nailigtas ang Sangkatauhan? Hindi ba si Rizal naman ang pumukaw at nagpaalab ng pag-ibig sa kalayaan ng Sangbayanang Pilipino?

Si Rizal ay naniniwala, hindi sa doktrina ng imbing ginhawa, kundi sa simulain ng marangal na pagpapakahirap sipag at tiyaga sa buhay. Sa nakararami sa atin ang tatlumpo't kalahating taon ay hindi sapat sa isang dakilang nilalang na maitaguyod ang mga matatayog na balak para sa ikatutubos ng Inang Bayan. Maging kay Rizal ay hindi nga. Su-balit sa loob ng maramot na panahong iyon, siya'y walang puknat na nagpakahirap, nagpakasakit at nagsikap, maibsan lamang ang pagka-

api't pagkaalipin ng kanyang mga kababayan. Siya'y walang mahiwagang pormula sa ikapagtatagumpay ng kanyang misyon. Sapagkat siya ay isang tunay na disipulo ng Masoneria ay iniakma niya ang lahat ng kanyang gawain, alinsunod sa mga itinatakda ng mga katangian — kahinahunan, mapagbata, matalinong pagpapasya, at katarungan.

Kung ang magigiting na kasapi ng ating Praternidad, gaya nila: Bonifacio, Jacinto at Mabini ay mayroon silang maipagmamalaking kodigo, tuntunin at dekalogo, gayun din si Kap. na Rizal sinatitik niya ang kanyang tuntunin sa kagandahang ugali. Sundan natin:

1. Huwag kang magsusugal.
2. Huwag kang maglalasing.
3. Huwag mong lalabagin ang mga batas.
4. Huwag kang magmamalupit sa paano mang paraan.
5. Huwag kang maging panatikong kaanib ng partido.
6. Huwag kang maging isang mapanirang mamimintas.
7. Huwag mong ilagay ang sarili sa dako ng kahihyan.
8. Huwag mong tratuhin ang si-

Turn to page 23

fostered by those who believe that their own purpose will be propered by the utter hopelessness of other men. And this is but one earnest urgent reason for fighting the failure of faith. To those, therefore, who find themselves willing or unwilling partakers of this spirit of pessimism, remember that all the elements of happiness that ever were in the world are here now.

All the factors and forces and purposes of Providence are yet with us. God and nature, and the sun and the soil have done their work well. But men give the world much trouble. And when men don't care, when men don't believe, when men are cynical and disillusioned, when they set their sights higher and higher, they drift lower and lower.

There is as much saving as ever there was. There is as much promise as ever there was. But we can save neither ourselves nor anyone else as long as we move in a pall of pessimism for we rise no higher than we plan, no higher than our purpose, no higher than our faith. There is no reason under heaven why we cannot have a finer future than ever yet was found, if we have faith in the future and the willingness to work. For these reasons, and for many other we must fight the failure of faith.

To be effective, our faith must bring us to face this fact; that there isn't enough time in any man's life to worry about all that could or might happen. The things that could happen are numerous, and the chances of choosing the right worry at the right time are so slight that attempting to worry about the possibilities isn't even a good gamble.

Furthermore, much of what actually happens, happens too fast for wor-

ry. But suppose the worst were to happen. Suppose the whole world would blow up. Still, as Thomas Carlyle observed, "the crash of the whole solar and stellar systems could only kill you once". And we take chances of being killed once too-often, and every day and in many ways. Another fact for our faith is that there are limitations to what man's dangerous mixture of brilliance and stupidity will be permitted to do. This is a universe of law. And the Administrator of all things will not permit His ultimate purpose to be set aside by mere man. No matter when or how we should live this life, our ultimate immortal expectancy would not be essentially different from what it is and always has been. The intelligence and power of the Creator still keeps creation in its course. So let go down to work and down to sober sanity with faith in the future and see what we can do to hold the world together in our time-for it is still the best place any of us can remember ever having lived in.

* * *

The officers of Teodoro M. Kalaw Memorial Lodge No. 136 published in the Directory of Lodges were for 1970 which was furnished by the former Lodge Secretary.

The Lodge held the Election of Officers for 1971 on June 14 and the following were elected:

Master:	Tomas de Guzman
Senior Warden:	Francisco M. Rint, PM
Junior Warden:	Enrique C. Cruz, PM
Treasurer:	Domingo F. M. Domingo, PM
Secretary:	Isagani V. Camino, PM
Address:	1659 Kundiman Street Sampaloc, Manila

NABONG From page 5

these basic and fundamental matters." This is masonic consciousness in so vital a matter affecting the country today. No longer do Masons hear the din of battle of 1896, but there are other battles to fight: the fight for social justice, the fight against poverty, pollution, the fight for decent housing, the fight against crime, the fight for a meaningful planning, for rights of poor accused, for developed programs in education, health, population, employment, telecommunications, water supply, transportation, industry, for food, social security, and such other social and economic battles in this generation and the future to come.

Kawit's significance in Philippine history will never be lost. There will be another Kawit — this time it will be the day when Filipinos go to the polls to ratify the new Constitution produced by the Convention of 1971 — and therefore, that new Constitution must be good for the people.

* * *

ECUMENICAL From page 17

- 4) oppose the exploitation of landlords, who perpetuate feudalism and prevent true land reform;
- 5) uphold and defend civil liberties from any form of suppression;
- 6) help and unite with the national minorities in their struggle for freedom and democracy.

* * *

TALATALA From page 11

in its present trend, it would be a disgrace to allow it to adopt the working tools that we now see — the tools which we are taught to use for a more noble glorious purpose.

GRAVEL From page 12

the Lodge appointed by the Lodge. It will contain important dates, events, the officers, Past Masters and pictures.

These materials will be compiled, edited and published in book form.

We would like to enjoin the Lodges to make this a Lodge project. It will be good to have the history of your Lodge in a book with those of the other Lodges.

Target date of the submission of articles will be on November 31, this year. So, don't wait. Do it now!

* * *

GALANG From page 21

- noman na may kahalong kapalaluan at paglapastangan.
- 9. Huwag mong hahatulan ang sinoman nang hindi nadidinig ang kanyang panig.
- 10. Huwag mong ganap na pabayaan, ang isang taong maralita, may karapatan siya sa iyong tulong.
- 11. Huwag kaliligtaan yaong mga karapatdapat, na napalagay sa kagipitan.
- 12. Huwag biguin ang mga walang kakayahan sa buhay, ngunit may kusa at kakayahan.
- 13. Huwag makikisama sa mga taong imoral o sa mga taong masasama ang ugali.
- 14. Huwag magkamaling di bigyan ng pansin ang kahalagahan ng mga makabagong makinarya at mga industriya.
- 15. Huwag hihinto sa pagaadhika at paggawa tungo sa ikapananagana at kapakanan ng ating Bansa.

Ang mga tuntuning ito ay sinunod ng ating bayani, ng ating Kap. na si Dr. Jose Rizal, isang tunay na Mason, isang ulirang Pilipino. Hindi ba natin masusunod ang mga ito?

000 youths, evidently belonging to the higher strata of society, staged naked floor shows, while the smell of pot and sex was everywhere.

Many of our teen-agers are undoubtedly being enticed by members of their own peer group, with that the use of marijuana, barbiturates, LSD, and other illicit drugs is the "in" thing to do. Actually, however, there are motivations commonly existing among teen-agers who are more easily enticed by drugs. They include 1) curiosity and ignorance of the corrosive effects of addiction, 2) an unstable home, associated with living in a demoralizing environment, 3) lack of belonging, the result of unsatisfactory parent-child relationship ties with adults or peers, 5) gang pressures, and 6) a desire to be different, and to be a "big shot" — to be able to secure something others cannot get.

It is thus established that addiction is a symptom of a personality maladjustment. It is primarily caused by human weakness. Consequently, like alcoholism, drug addiction must first be treated like a disease that requires prevention, public sympathy, cure and rehabilitation. In combating all its attendant prob-

lems, we must recognize the need for a total approach. This includes enactment and effective enforcement of up-dated drug control laws. Mental health and educational programs are also very important measures to undertake in fighting neuroses and character disorders.

The misuse of dangerous drugs have consequently created a universal concern for more facts. If a project would be undertaken to minimize if not eliminate the growing menace of drug addiction, such subjects as those involving budget, mass media through radio, television, and periodicals, speaker's bureau, publicity, dissemination of informations especially through schools, churches, and civic organizations, materials for public distribution, showing of films, and special projects, should be carefully studied.

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commemoration were Dads Manuel M. Crudo, Artemio G. Bayas, Andrew D. Gruber, Bayani Ibarrola, Mario C. Navia, Domingo, F. M. Domingo, Daniel Lisanin, members of Loyalty Chapter headed by Brother Pacifico B. Aniang, members of the the Teodoro R. Yangco and Quezon City Chapters.

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NOTICE OF MEETING

TO ALL MEMBERS OF SUBORDINATE LODGES UNDER THE MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

NOTICE IS HEREBY GIVEN that the regular annual meeting of the Masonic Hospital for Crippled Children will be held at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, on Monday, July 19, 1971 at 5:30 p.m.

(Sgd.) L. C. SANTIAGO, M.D.
Secretary

DISTRICT DEPUTY GRAND MASTERS

District

- No. 1 — **William C. Councell**
- No. 2 — **Leon A. Bañez, Jr.**
- No. 3 — **Sotero A. Torralba**
- No. 4 — **David T. Lara**
- No. 5 — **Doroteo A. Parong**
- No. 6 — **Doroteo Joson**
- No. 7 — **Edgardo Ramos**
- No. 8 — **Desiderio Hebron**
- No. 9 — **Lorenzo N. Talatala**
- No. 10 — **David C. Marquez**
- No. 11 — **Ricardo C. Buenafe**
- No. 12 — **Cesario Villareal**
- No. 13 — **Gregorio S. Lagumen**

District

- No. 14 — **Valerio V. Rovira**
- No. 15 — **Santiago L. Chua**
- No. 16 — **Lim Kaychun**
- No. 17 — **Felix Caburian**
- No. 18 — **Carlos Iñigo**
- No. 19 — **Indasan A. Napii**
- No. 20 — **John H. Homburg**
- No. 21 — **Kenneth M. Crabtree**
- No. 22 — **Chester S. Deptula**
- No. 23 — **Rufino S. Roque, Sr.**
- No. 24 — **Clemente M. Nava**
- No. 25 — **Aniceto Belisario**
- No. 26 — **Guinaid M. Guiani**
- No. 27 — **Athol B. Shuster**

JUNIOR GRAND LECTURERS

District

- No. 1 — **Alejandro A. Eusebio**
- No. 2 — **Agustin Balisi**
- No. 3 — **Antonio P. Perez**
- No. 4 — **Severino A. Hermosa**
- No. 5 —
- No. 6 —
- No. 7 —
- No. 8 — **Benjamin P. de Guzman**
- No. 9 — **Teofilo Leonidas**
- No. 10 — **Angel O. Daño**
- No. 11 — **Amado Mabul**
- No. 12 — **Severo Oliveros**
- No. 13 — **Dalmacio B. Barce**

District

- No. 14 — **Mario Hidalgo**
- No. 15 —
- No. 16 — **Juan Causing**
- No. 17 — **Dionisio Q. Erfe**
- No. 18 — **Lorenzo E. Cruz**
- No. 19 — **Vicente R. Macute**
- No. 20 — **Paul C. Hall**
- No. 21 —
- No. 22 — **James B. King, PDDGM**
- No. 23 — **Norberto S. Falguera**
- No. 24 —
- No. 25 —
- No. 26 —

No. 27 —

WHERE, OH WHERE?

Where are the youth who will consecrate their golden hours, their illusions, and their enthusiasm to the welfare of their native land? Where are the youth who will generously pour out their blood to wash away so much shame, so much crime, so much admonition? Pure and spotless must the victim be that the sacrifice may be acceptable! Where are you, youth, who will embody in yourselves the vigor of life that has left our veins, the purity of ideas that has been contaminated in our brains, the fire of enthusiasm that has been quenched in our hearts? We await you, O youth! Come, for we await you!

— Rizal, *El Filibusterismo*