

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



PICTURE SHOWS FROM RIGHT TO LEFT, PROVINCIAL COMMANDER OF TARLAC, BRO. LT. COL. MIGUEL F. FONTANILLA, INCUMBENT SR. WARDEN, WB BENJAMIN CHUA TREASURER, WB FEDERICO TAN SECRETARY AND BRO. BENIGNO CHUA JR. WARDEN, ALL FROM ISAGANI LODGE NO. 96, REPRESENTING THE GRAND LODGE, DISTRIBUTED MONGO SEEDS TO THE FIVE WORST HIT BARRIOS OF CONCEPCION, TARLAC LAST AUGUST FLOODS THROUGH THEIR BARRIO CAPTAINS.

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DECEMBER

1974

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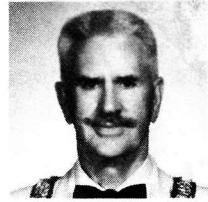
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Grand Master's Page



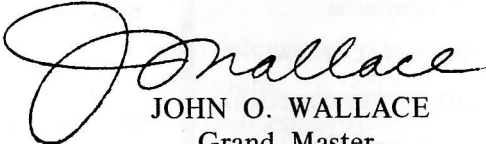
HOLIDAY GREETINGS

Holiday Greetings to all Brother Masons and their families in the whole jurisdiction of the Philippines and best wishes for a very Merry Christmas as we celebrate the birth of One who has been the inspiration for a better life.

The holiday season affords us a time to pause and reflect upon our relations with our families, with our brothers of the Fraternity, with our associates. Are we at peace with them; are we in cooperation with them in all undertakings? The pleasure of real life is manifested when we dwell together in Unity and Peace. Our hope is that all mankind may come to realize the value and happiness of living together in unity; of recognizing our individual shortcomings and the virtues of others. Realizing such we can truly proclaim "Peace on Earth and Good Will Toward All Men."

May all of you enjoy a prosperous and peaceful New Year.

Fraternally,


JOHN O. WALLACE
Grand Master

In This Issue

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A BEEHIVE OF ACTIVITIES

Once again another year draws to a close. New sets of officers are elected to take over the stewardship of our Lodges.

This is a time for the out-going officers to assess and take stock of the gains that were made in their respective Lodges. They will be in a better position to whisper good counsel into the ears of the new set of officers.

The new officers should start drawing up plans on the trestle board. Long range plans that will continue to be the project of the Lodge for implementation by their successors after they have relinquish the helm of the Lodge, short range plans too, should be carefully laid down. These plans should involve as many brethren as possible, to make the Lodge a beehive of activity.

We would like to take this opportunity to congratulate the officers for the ensuing year and wish one and all a Merry Christmas and a Prosperous New Year.

O.L.F.

THE NORTHEAST CORNER

By LORENZO N. TALATALA

In conformity with our customs and practices, to lay the first stone of any proposed edifice or superstructure in the northeast corner thereof, so is the first step of a newly obligated Mason taken in the northeast corner of the Lodge. It is to continually remind us, that in both the physical or operative Masonry, as in the spiritual or speculative Masonry, the northeast corner is traditionally recognized as the starting point in the consummation of all great and important undertakings. True to this noble tradition, Freemasonry, in its exalted mission, builds its temples in the hearts of men – preparing them, while sojourning on earth, as living stones fit to be laid out in the northeast corner of that “spiritual building, that house not made with hands, eternal in the heavens”, by the time they lay down their working tools of life.

To the Freemasons, the north has always been considered a place of darkness in allusion to King Solomon’s temple, of which every Lodge is a representation, “situated so far

north of the Ecliptic that neither the Sun nor Moon, at meridian height, could dart its rays into the north part of the building”. The newly obligated Mason, therefore, in being conducted through the north side of the Lodge, is a simulation of a man coming out from within a long, narrow, dark cave, engulfed in absolute darkness, with nothing in him, but his undying faith in the Ever Living God and the friendly grip of the hand of a trusted brother as his guide, fearing not what man can do unto him – eventually emerging to the east, after a long and lonely journey; there to receive some light from the Master of the Lodge and other qualified brethren.

Incidentally, we, particularly the newly obligated and the less informed brethren, who witness this unique and peculiar ritualistic process, find ourselves confronted with some relevant questions, such as: The north being a place of darkness, what could be the reason why the candidate is regularly conducted to the east via that route

— through darkness? Would it not be practical and expedient that he should be conducted by way of the south, where the light is in abundance — the sun at meridian height, being the beauty and glory of the day? And, would it not be more convenient if upon entering the Lodge, the candidate should simultaenously be exposed to light? To these questions be clouding our minds, proper light must be shed.

Freemasonry, as we fully understand it today, has reached to so high an eminence, not confined in one country alone, but extensively dispersed throughout the free world. In its universality, it has permeated the innermost recesses of every sect, opinion, tradition and social stratum, wherever Masons may be found. By its very exalted position, having no less than the “clouded or star-decked heaven” as the covering of its Lodge, its beauty can not readily be appreciated by, the candidate in the light of day, but rather from darkness — in fact, the darker it is, the brighter the stars twinkle in the night. Like the silver screen in the majestic theater hall, the lights should first be extinguished and the place plunged in darkness, in order to be able to admire the beauty of the pictures being projected before hundreds of decerning eyes. By its nature, as a progressive moral science, Freemasonry must be viewed by the initiate from the dark, to appreciate its grandeur and hidden mysteries. It can not be

viewed from the south by the candidate, for if he does, his eyes will surely be dazzled by the glaring light, and the “stars” from above would not shine, for him to behold and contemplate.

The foregoing circumstances, rationally explains further, why the candidate was first h-w to assume a condition of darkness before being brought to partial light and his eyes directed towards the Great Lights at the Altar of Obligation. It was then in that condition and with a full trust in God that he was duly and truly prepared to appreciate the true and wondrous splendor of the Great Lights, by the aid of the Lesser Lights.

The candidate, moreover, must and for good reason, first travel in seclusion in the dark, to convince the brethren of his fidelity, sincerity, determination and perseverance to adhere and conform with the principal tenets of our Institution, otherwise, should he ‘prove refractory and refuse to conform with the ceremonies of his initiation, thereby rendering himself unworthy to be taken by the hand as a brother, he might, by the aid of the cable-tow, be led out of the Lodge, without even beholding the form thereof’.

Masonically, the northeast corner of the Lodge is the blending point of darkness and light, as the day ushers and brightens the early dawn. We also learn from the Book of the Law, that: “In the beginning God created the heaven and

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What is the Red Cross of Constantine?

Constan-teen or Constan-tine?

By: WILLIAM C. COUNCELL, PGM



In my travels over the country, I find our Legendary and Royal Benefactor referred to as both Constan-teen and Constantine. Obviously, if there were two pronunciations of the name, one should be selected as the one to be used in an official reference by Speakers and Members of the Order.

Both the Century and Webster give the "tine" (rhyming with line) as the only pronunciation. Our Membership are asked to take due notice and pronounce the name accordingly.

(Allocution of Ray V. Denslow, K.G.C., Grand Sovereign, 1943-44)

In one of our Masonic publications, there appeared the following:

"What is the Red Cross of Constantine?"

It is a degree founded on the circumstances of the Vision of the Cross which appeared in the heavens to the Emperor Constantine. In our Jurisdiction, it is an honorary degree whose members select those who are invited to become members. Masons selected are required to be members of a Chapter of Royal Arch Masons. The units of the Order are called Conclaves; our Conclave is ASOKA Conclave No. 30. The Presiding Officer is referred to as the Sovereign. Membership depends on a member of the Order proposing one as a member and being elected, then one may, by outstanding Masonic activity, have his name proposed and be elected to become a member without knowing about it in advance of receiving notice of election.

In my constant research to increase my knowledge of Masonry crystalized the desire in my mind to write something to correct, in

some measure, the erroneous opinions concerning the Constantinian Orders of Knighthood or the Red Cross of Constantine, which may, through lack of proper information, have gained credence. As Knights Companions, we should know there are other requirements than the basic one mentioned.

The Constantinian Orders of Knighthood may be said, are the most ancient of all the chivalric Orders and Degrees and unlike all of the ecclesiastical military organizations which sprung into existence or were first brought to public notice during the Crusades have a legendary history extending back to the early days of the Christian era. As all Orders and Degrees in Freemasonry are more or less based on legends, the truth of which cannot be demonstrated, so it is not pretended that the Constantinian Orders rest upon any stronger or more reliable foundation; yet it is certain that they have existed for many years and we find mention of them in Masonic nomenclature as early as 1736.

Historical events have been the basis of many of our bodies and degrees so first let us consider the legendary origin of the Red Cross as disclosed in history.

The Order of the Red Cross was founded by Constantine the Great as a memorial of the Divine Miracle which brought about his conversion to the Christian faith and also as a reward for the valor of certain of his soldiers at the memorable battle fought at Saxa Ruba,

October 28, A.D. 312. Tradition informs us the Emperor assembled the Chiefs of his Christian Legion, and, in the presence of his other officers, constituted this Christian Order of Knighthood, by creating them Knights of the Red Cross. A special body-guard of Christian warriors was appointed by Constantine, and placed under the command of Eusebius, bishop of Nicomedia, who was considered the Viceroy, or second in command. The Red Cross degree traditionally recites the circumstances attending the conversion of Constantine to the Christian faith, and his alleged vision of the Cross in the heavens, around which was the inscription – “IN HOC SIGNO VINCES.”

The following is the Declaration of Principles of the order written in 1806 by the late Judge Waller Rodwell Wright, then M.I. Grand Sovereign, and R.W. Provincial Grand Master of the Ionian Islands, under the Grand Lodge of England.

The Order of Red Cross is one of those numerous branches of Chivalry which had their origin in the Holy Wars, and the distinction worn by its Knights was the original badge of the Crusaders in general.

As this Order never was endowed with particular revenues, its members were for the most part persons of independent condition, or associated with one of the Great Sovereign Orders of the Temple, of St. John of Jerusalem.

As, however, the distinguishing characteristics and constitutions of this Order, though existing only in

unwritten tradition, have been particularly preserved in the present age, some Knights Templar, zealous in the united cause of Masonry and chivalry, have thought it expedient to revive it, on the footing of its ancient establishment, and that for various reasons:

First, Because the original intent of the Masonic Institution has been greatly frustrated by the indiscriminate admission of persons of every description and character.

Secondly, Because it unfortunately happens that the sublime branch of our system known by the denomination of Christian Masonry has fallen into still worse hands, whereby the Test of Faith originally required of the candidates for initiation has been dispensed with, the rites and mysteries of the Order degraded, and selection rendered indispensably necessary.

Thirdly, and this indeed, is the most powerful reason which has induced them to bring forward this ancient Order. They earnestly wish to counteract the evil designs to which the privileges of the Masonic System have been perverted by men of unprincipled character, and to combat the enemies of Christianity and social order by the same secret and powerful means which they have made use of to effect their purpose.

The objects, therefore of the Red Cross are these:

To draw closer the bond of Masonic union, purify the system of Masonic science, extend its limits,

and increase its influence by combining such of its professors as are best qualified by character and principle, respectability and influence, genius and talent, to effectuate this great purpose.

To prevent the perversion of its institutions and privileges to objects contrary to, and abhorrent from, its original intent.

To combat infidelity and treason under whatever form existing and promote by every humble means the social happiness and eternal welfare of our fellow creatures.

It is therefore necessary:

That we observe the greatest circumspection in the choice of our members and associates.

That we adhere inviolably and scrupulously to the principles and constitutions of our Order.

That we cultivate a strict and fraternal union among ourselves.

And that we on all occasions give our decided preference to intellectual and moral excellence over every other consideration whatsoever.

I hereby certify that the Manuscript of which the above is verbatim extract, is one of the documents relating to the Red Cross which were found in the archives of the Grand Lodge of England, and handed over by command of the Right Honorable the Earl of Zetland, P.G.M., then M.W. Grand Master, to Lord Kenlis, the head of the Order of the Red Cross in England.

John Hervey, P.S.G. Deacon

Grand Secretary of the
United Grand Lodge of
England

Freemasons' Hall, London, 1st Sept.
1870."

In 1832, Baron Witter of Leipsic, a German writer on Masonry, in his work, "Masonry in Europe" issued in Berlin, classifies the seven steps of Chivalry as follows:

1. Knights of the Red Cross of Rome and Constantine, and Knights of the Grand Cross, which antedates all other Order of Chivalry.
2. Knights Templar, dating from the Crusades.
3. Knights of Malta.
4. Knights of the Holy Sepulchre, appended to which is Knights of St. John of Palestine, or Knights of St. John the Evangelist.
5. Rosa Croix.
6. Templar Priesthood.
7. Commander Elect Knight of Kadosh.

In the Philippines, the authority for conferring the seven steps of Chivalry is divided between the Ancient and Accepted, Scottish Rite, the Commanderies of Knights Templars and the Conclaves of the Red Cross of Constantine.

Our Conclaves are limited in membership to a specific number which is on record and authorized by the Grand Imperial Council and cannot be increased except by notice to the members of the Grand Imperial Council and action at an

Annual Assembly of the Grand Imperial Council.

The purpose is practically the same as was set out in the Declaration of the Principles written in 1806 by the then Grand Sovereign, Judge Waller Rodwell Wright.

In the Red Cross we cultivate the social virtues, appeal to the intellectual and the moral qualities and preserve as far as possible the primitive customs of our Masonic fraternity conducive to good feeling and fellowship. In many organizations we sacrifice the companionship of life to the ritualism of degree work. The esoteric and exoteric, with its artistic surroundings, has absorbed our best efforts while we starve the social qualities of man. Our Order should occupy the happy medium and while our brief yet beautiful ceremonies should not be slighted, yet our assemblies should be home gatherings of congenial spirits, cultivating the amenities of life on the broad basis of the brotherhood of man.

Consequently we limit our units to a small membership. It is said one of the landmarks is that the membership of a Conclave should not be larger than that number which can be seated around a table comfortably. Here we strive to honor with our membership those that have contributed something to Ancient Craft Masonry, the Scottish Rite, the York Rite, or to any of the concordant bodies, or given something substantial to the betterment of our civic, industrial, and

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GRAND MASTER JOHN WALLACE AND HIS PARTY PAID A COURTESY CALL ON GOVERNOR REGALADO OF MISAMIS OCCIDENTAL.



PHOTO SHOW (L-R) MW MACARIO M. OFFILADA, PGM; RW TEODORO V. KALAW, JR., DEPUTY GRAND MASTER; MW CAMILO C. CALIMLIM, DDGM; REV. OSCAR AQUINO (PARTLY HIDDEN) OF THE ARCH-DIOCESE OF LINGAYEN AND DAGUPAN; VW HERMOGENES P. OLIVEROS, SGL, AND WB FELIPE C. SIAPNO, MASTER OF PANGASINAN LODGE NO. 56 DURING THE RECENT CONVENTION OF DISTRICT NO. 24.

STUDENTS OF THE LIPA CITY COLLEGE ENTERTAINS DELEGATES WITH DANCE AND SONG NUMBERS.



VW BENJAMIN GARCIA—ASCUE HANDS GAVEL TO MW JOHN O. WALLACE AT THE CONVENTION OF DISTRICT NO. 28 HELD IN LIPA CITY ON OCTOBER 26, 1974.



WB RICARDO BONILLA, MASTER OF MABINI—KALAW LODGE NO. 195 LAYS FLORAL OFFERING AT THE FOOT OF THE RIZAL MONUMENT BEFORE THE CONVENTION.



MW JOHN O. WALLACE PRESIDING OVER THE CONSTITUTION CEREMONIES OF JACOBO ZOBEL MEMORIAL LODGE NO. 202 HELD AT THE HOTEL INTERCONTINENTAL ON NOVEMBER 15, 1974.

— GRAND MASTER'S ITINERARY —

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| <p>November 8 — Installation, Regional Grand Lodge of Visayan Islands, Dumaguete, Negros Or.</p> <p>November 9 — Convention, District No. 29, Camiling Tarlac</p> <p>” 15-16 — Convention District No. 17, Cagayan de Oro City</p> <p>November 16 — Convention District No. 1, Manila</p> <p>” 22-23 — Convention Dis-</p> | <p>trict No. 25, Oroquieta, Misamis Occidental</p> <p>November 30 — Convention District No. 10, Cavite City</p> <p>December 7 — Installation, Leonard Wood Lodge No. 105, Clark Air Base</p> <p>December 14 — Convention District No. 4, Laoag, Ilocos Norte</p> <p>December 21 — Convention District No. 5, Balaoan, La Union</p> |
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JACOBO ZOBEL MEMORIAL LODGE NO. 202 CONSTITUTED



By: Bro. Irineo P. Goce

The founding of Jacobo Zobel Memorial Lodge No. 202, of Free and Accepted Masons came on the heels of what had been reported as the ending of three-and-a-half centuries of Vatican-Masonry hostilities. Our fraternity truly welcomes this development although in fact we have never been hostile to the (Catholic) Church.

Lodge Jacobo Zobel's birth was also significant because the man for whom the new Lodge is a namesake — the first Filipino to become a Mason — suffered untold persecutions under the friar-influenced government authorities in the Philippines during the Spanish regime. With the latest development at Vatican the Filipino Catholics who have nurtured age-old prejudices against Masonry can now have a hard second look at the fraternity.

Reports reaching here indicated that the **Osservatore della Domenica**, the Vatican weekly, had come

out sometime last October with a statement saying that, "No one can deny today that Masonry aims at humanitarian goals." The **Civiltà Cattolica**, a fortnightly of the Jesuits in Rome, also reported it was the first time the ban on Masonry was relaxed by the Vatican.

Said the **Civiltà Cattolica**: "From now on it will belong to the individual episcopal conferences to issue a judgment on the various kinds of Masonry and their real attitude to the church. . ." It also said that Catholics who have been Masons for sometime "must no longer be regarded as excommunicated and therefore can partake of the sacraments."

Solemn elegance of Masonry

Elegance and solemnity characterized the heavily attended ceremonies for the formal constitution and installation of the first set of officers of Jacobo Zobel Memorial Lodge No. 202 in the evening of

November 15, 1974 at the Sky-Top of Hotel Inter-Continental in Makati, Rizal.

Col. Enrique Zobel, president of the Ayala Corporation, founder of the famed Reserve Airlift Tactical Squadron (RATS), well-known businessman and civic leader, and a great, great grandson of the man whose memory is being venerated with the founding of the new Masonic Lodge, was guest of honor and speaker at the public affair. He conveyed his kin's gratitude to the fraternity for honoring the memory of his illustrious forebear.

Non-Masons dominated the attendance at the ceremonies, and the Sky-Top was filled to capacity.

Lodge Jacobo Zobel was the second to be constituted in the Metropolitan Manila area by Most Worshipful John O. Wallace since he became Grand Master of Masons in the Philippine jurisdiction in April 1974. The first Lodge constituted by him was Andres Bonifacio Lodge No. 199 in Caloocan City, on May 10, 1974.

Significantly, Jacobo Zobel, a great ancestor of the well-known Zobel-Ayala families in the Philippines, and Andres Bonifacio, came from opposite social poles. Yet, the memories of both ought to remain prominent in our country's halls of historical fame because both were closely related to the Philippine struggle for liberty. It is no wonder, for history records that Masons, without getting involved in politics as a group, have always played leading roles in all libertarian

struggles all over the world.

Zobel was associated with the earliest influx of liberal ideas into the Philippines from Europe, which caused his severe persecution by the Spanish authorities. Bonifacio, on the other hand, was the well-known founder and father of the **Katipunan**. He launched the last, most massive and which became a nationwide campaign for political freedom of our country and which led to the downfall of Spanish rule here.

As in the case of Andres Bonifacio Lodge No. 199, the choice of the name Jacobo Zobel Memorial Lodge was upon the suggestion of WB Aurelio Leynes Corcuera, who is considered an authority in Philippine Masonry and the ancient landmarks of the Craft. Both Lodges were founded through the combined efforts of Masons from Masonic District No. 9.

VW Teofilo C. Leonidas, DDGM; WB Domingo Cantoria, WB A. L. Corcuera, WB Urbano S. Caasi, Jr., and WB Atanacio S. Bayan did the spadework for the founding of the two Lodges. They enjoyed the generous support of MW Ruperto S. Demonteverde, Sr., PGM; RW Teodoro V. Kalaw, Jr., Deputy Grand Master, and RW Jose L. Araneta, Senior Grand Warden.

Formation of Lodge Jacobo Zobel

On December 20, 1973, VW Teofilo C. Leonidas summoned 21 other Master Masons from his district to a meeting at the Marco Polo Restaurant on Ayala avenue

in Makati. It was there that they confirmed the choice of Jacobo Zobel as the name of the proposed Lodge. Several other matters were agreed upon, namely:

1. A committee was created to make representations with the Zobel family and seek permission to use the name of their forebear for the new Lodge. It was composed of MW Ruperto S. Demonteverde, MW John O. Wallace, then Deputy Grand Master; RW Teodoro V. Kallaw, Jr., RW Jose L. Araneta, VW Teofilo C. Leonidas, WB Aurelio L. Corcuera, and WB Oscar T. Eusebio.

2. Selected the Pio del Pilar High School, behind the Makati Municipal Building, as the site for the regular Lodge meetings.

3. Named a committee with WB Pedro Tolentino as chairman and WB Simeon Rene Lacson and Bro. Antonio C. Comoda as members, to draft the Lodge's constitution and by-laws for submission to the Grand Lodge.

4. Elected the following to constitute the Lodge officers under dispensation: WB Ruperto J. Demonteverde, Jr. as Master of the Lodge, WB Oscar T. Eusebio and Bro. Edward "King" Salcedo, Senior and Junior Wardens; WB David R. Cruz, Treasurer; WB Urbano S. Caasi, Jr., Secretary; WB Domingo Cantoria, Chaplain; Bro. Pacifico Y. Palomo, Marshal; Bros. Luis Johnson and Simplicio L. Endaya, Senior and Junior Deacons; WB Aurelio Leynes Corcuera, Lecturer; WB Pedro Tolentino, Almoner; VW T.C.

Leonidas, Auditor; WB Felicisimo G. Rivera, Orator; Bro. Gerardo Agulto, Jr. and WB Benjamin Brown, Senior and Junior Stewards; and Bro. Lucas A. de Leon, Tyler.

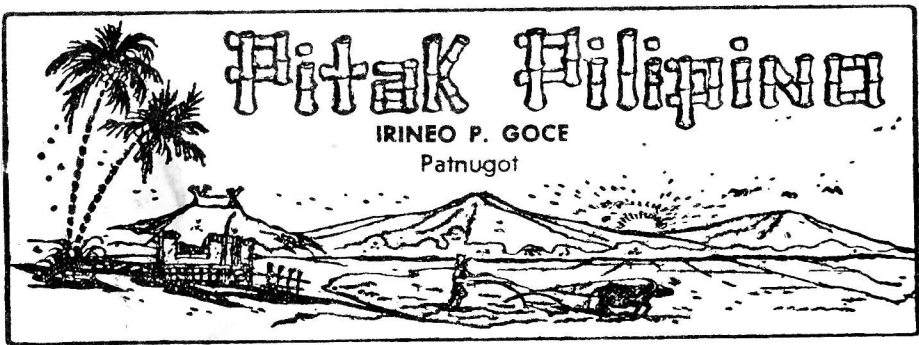
The brethren present pledged a total of P3,650 as initial funding for the Lodge.

MW Ruperto S. Demonteverde, then Grand Master, granted dispensation to the sapling Lodge dated January 11, 1974. It was to be valid only up to the end of March following. The petition for dispensation was subscribed by 42 brethren, and ten others joined the signers on the petition for permanent charter.

Bro. Bienvenido Tesoro, a young businessman, is the only candidate who petitioned for degrees in the new Lodge (UD) and who was raised to Master Mason before its formal constitution.

Except for a few in the original lineup of officers, almost all the rest were installed to their respective positions after the ceremonies of constitution. Among those with new assignments were Bro. Jose Percival L. Adiong, Junior Warden; WB Simeon Rene Lacson, Treasurer; Bro. Antonio R. Beltran, Secretary; Bro. Eduardo Gonzalez, Jr., Marshal; WB Urbano S. Caasi, Jr., Senior Steward; WB Aurelio L. Corcuera, Orator; WB Vicente A. Galang, Lecturer; and WB Teotimo G. Juan, Custodian of the Work.

FIGHT DRUG ABUSE



ANG DAKILANG BATAS NG PAG-IBIG

NI IRINEO P. GOCE

Ang lahat ng bagay sa sanglibutan ay likha ng pag-ibig.

Ang Diyos ay pag-ibig. At sa salita ng pag-ibig ay Kaniyang nalikha ang lahat ng bagay sa ating sangsinukob. Nilikha Niya ang araw, ang lupang daigdig, ang iba pang mga buntala, ang laksa-laksang mga bituin sa langit; ang papawirin, ang bukung-liwayway at ang takip-silim, ang dilim at liwanag, ang mga ulap, bundok, parang at karagatan, at lahat ng anyo ng buhay.

Sa damdamin ng mumunting mga kulisap na nagsisikhay sa gubat at parang ay wala kayang pag-ibig? Ang kispang matang kispang ng bulalakaw sa pagbahad nito sa karimlan ng gabi ay wala kayang pag-ibig? Wala kayang pag-ibig sa nakagigitlang kidlat at dagundong ng kulog,

sa yanig ng lindol, sa pagputok ng bulkan, o sa pagngangalit ng anos at bagyo kung mangitngit ang panahon?

Wala kayang pag-ibig sa kinang ng mumunting butil ng ulan na naglalaro sa paligid ng matulaing bahag-hari? Sa aliw-iw ng batis, sa simoy ng amihan, sa pagbugso ng ulan at habagat na naghahatid at naglalagos sa alon ng karagatan ng iba't-ibang mga damdamin sa lawak ng lupang tinatahak ay wala rin kayang pag-ibig?

Ang mumunting pipit sa duklay ng mga sanga sa buong maghapon ay laging umaawit ng pag-ibig. Pag-ibig din ang hinagap sa paghuni ng kuliglig kahi't sa gabing madilim. Ang mga bubuyog at paru-paro, na naglilipat-lipat sa mga bulaklak ay

bumubulong ng pag-ibig upang sam-yuhin ang tamis at bango ng kali-kasan.

Ang mga sisiw at ihanin, ang mga dumalaga at tatiyaw, at lahat ng mga hayop na naggala sa gubat at parang ay may kani-kaniyang mga lenguahe ng pag-ibig.

Ang mga alitaptap na naglalaro sa dahon at sanga ng mga punong kahoy sa kabukiran kung gabing pusikit, ang ungol ng tipaklong at sigaw ng palaka, ang hinagpis ng mga umuusad na hayop sa alabok, at maging ang pagpitlag ng uod sa putik, ang lahat kayang iyan ay walang taglay na pag-ibig?

Ang patak ng ulan sa tigang na lupa pagkaraan ng mahabang tag-araw, ang muling pag-usbong ng mga sanga at pagiging lungtian ng mga halaman, ang paslit na punla sa pagpaltok ng binhing nagbabadya ng panibagong-buhay, ang pamumukadkad ng bulaklak at pagbintog ng mumunting bunga upang minsan pang sumagana ang ani at puti ng mga taong nagtatanim — ang lahat ng ito ay kautusan ng pag-ibig.

Ang pag-uha ng supling na sanggol sa lampin ng kamusmusan, ang pagdaloy ng gatas ng buhay mula sa mapintog na dibdib ng inang nagmamahal, ang paghawi ng masipag at matiyagang ama sa dawag at tinik ng gubat upang kumadlo sa matamis na pulot ng pukyutan, ang pagkamasinop ng mga lolo't lola sa pag-aruga ng mga apong binubunso, ang pagkalinga ng magulang sa anak, ang pagsunod at paggalang ng kabataan sa nakatatanda ay pawang mga palatandaan ng banal na pag-ibig.

Ang pagsikahy sa bukirin ng mga magsasaka, ang pagpastol sa hayupan sa gilid ng mga burol, ang pamalkaya na mangingisda sa lawak ng karagatan ay atas din ng pag-ibig.

Ang pangaral sa pulpito ng mga bahay-dalanganin, ang pagtupad ng tungkulin sa loob at labas ng tanggapan, ang paglipat-hatid ng mga kalakal, pagkain at kagamitan upang ihati at ipamahagi sa mga mamamayan ay pawang kautusan ng pag-ibig.

Sa taginting ng kudyapi, sa lambing ng awit ng mayuming mga dilag, sa panambitan ng mga baguntao upang bigyang daan ang kinuyom na damdamin, sa harana ng bintang sumusuyo at sa maamong ganting-sulyap ng binibining pinangarap sa buhay; sa asahar na simbulo ng pagtataling-puso sa harap ng dambana, sa suyuan ng dalawang kalapating laging nagtatalik orasoras bawa't araw — sa lahat ng mga iyan natin madarama ang lipos na kadalisan ng pag-ibig.

Ang dalangin sa pagpintig ng orasyon kung sumapit ang dapit-hapon, ang pagtunog ng kampana kung animas sa gabi ng paghingalay, at ang init ng pagyakap upang hawiin ang ginaw sa umagang simbang-gabi ng mga magsing-irog na tanda ng pagmamahal — ang lahat na mga ito ay pag-ibig ang may kautusan.

Ang patalim at sandata, ang hapdi ng mga sugat dili kaya'y kamatayan, at ang dahas ng paghamok sa larangan ng digmaan ay mistulang pangarapin ng bayaning sumisinta't umiibig sa bayan niyang tinubuan.

Ang pagguhit niyong pintor, ang

pag-ukit ng iskultor, ang paglikha ng awitin at musika upang ibulalas ang hinaing at panata, at ang katang-isip ng mga manunulat sa paghasik ng mga gintong kaisipang bunga ng sa taong karanasan; na ang bawat guhit, ukit, nota o kataga ay sagisag ng damdaming naglalagos sa diwa at kaluluwa — ang lahat ng mga ito ay kautusan ng dakilang pag-ibig.

Ang pagsilang sa sabsaban ng nagkatawan-taong Maykapal, ang sakit at alipustang ipinataw sa Tao-Diyos na bumaba sa alabok upang sagipin ang sanglibutan, ang parusa't kama-

tayang pinagtiis sa kamay ng mga hunghang ay tanda ng walang hanggang pag-ibig ng Dakilang Diyos sa taong Kaniyang kinapal.

At kung ang Diyos ay pag-ibig, at kung Siya ay naroon kahi't saan — sa langit, sa lupa at sa lahat ng Kaniyang nilikha — di pa kaya natin masasabi na sa buong kalikasan ay walang naghahari kungdi ang pag-ibig? Walang mangyayari, walang matutupad, walang magagawang anupaman sa daigdig at sa ating mga buhay na hindi kautusan ng pag-ibig.

* * *

DIRECTORY OF LODGES

THE FOLLOWING LODGES WERE INADVERTANTLY OMITTED FROM THE DIRECTORY OF LODGES APPEARING IN OUR OCTOBER, 1974 ISSUE;

BULUSAN Lodge No. 38
 Location: Sorsogon, Sorsogon (13)
 Stated Meeting: Third Saturday 4:00 P.M.
 Worshipful Master: Sotero Escandor, Jr.
 Senior Warden: Lee King Yek
 Junior Warden: Juan G. Frivaldo
 Treasurer: Bartolome Frayna
 Secretary: Pedro Sta. Ana
 Address: Peter & Paul Subdivision,
 Sorsogon, Sorsogon

MALOLOS Lodge No. 46
 Location: Malolos, Bulacan (7)
 Stated Meeting: Second Saturday 3:00 P.M.
 Worshipful Master: Ricardo M. Vengko
 Senior Warden: Pantaleon Legazpi
 Junior Warden: Antonio S. Cruz
 Treasurer: Jose C. Reyes
 Secretary: Francisco C. Rendon
 Address: Bulacan, Bulacan

MT. MATUTUM Lodge No. 156
 Location: Gen. Santos, City (26)
 Stated Meeting: Fourth Saturday 4:00 P.M.
 Worshipful Master: Maximino S. Panlaque
 Senior Warden: Juan C. Aporongao
 Junior Warden: Go Eng Hua
 Treasurer: Ong Tuan Han
 Secretary: Antipatro P. Mariano
 Address: Southern Island College
 General Santos, City

CAUAYAN Lodge No. 180
 Location: Cauayan, Isabela (23)
 Stated Meeting: Last Saturday 9:00 A.M.
 Worshipful Master: Wilfredo LI. Querubin
 Senior Warden: William C. Raneses
 Junior Warden: Manuel C. Mendoza
 Treasurer: Dominador V. Mendoza, PM
 Secretary: Melecio Toledo, PM
 Address: Cauayan, Isabela

ON MASONIC EDUCATION

378. *Is there any degree which deals with the preservation of the Master' secret?*

The Degree of Select Master in the Cryptic Rite deals with the preservation of the Master's Secret.

379. *Why has Freemasonry remained unique and unchanged throughout the many centuries of its existence?*

Freemasonry has remained unique and unchanged throughout the many centuries of its existence because every Master of a Lodge, at his installation, has submitted to the charge that "It not in the power of any man, or group of men, to make innovations in the body of Masonry" refers to the **essential and fundamental principles** of Masonry.

380. *What keeps Freemasonry from becoming the dynamic element that it can and should be in the community?*

Freemasonry is kept from becoming the dynamic element that it can and should be in the community because too many Lodges, those who are Masons only for having received the degrees of Freemasonry outnumber those who have a comprehension of the essential and fundamental principles of the Order.

381. *What happened to the Temple of Solomon?*

The Temple of Solomon after an existence of 416 years was destroyed by Nebuchadnezzar, King of Babylonia (c. 605-562 B.C.), when he captured Jerusalem and took the Israelites captive to Babylon in 588 B.C.

THE NORTH-EAST from page 5

And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be **light**; and there was **light**". The emergence of light and darkness aforecited, is not a mere casual coincidence; it is of divine making, in imitation of which, the candidate is brought from darkness to light at the Masonic Altar of Obligation and later on, caused to take the first step of a Mason at the northeast corner of the Lodge, where light and dark-

ness meet and blend together.

Finally, in the commemoration of the Death and Resurrection of our Savior, Jesus Christ, during Maundy Thursday and Easter Sunday, respectively, darkness lends emphasis to the gloom of His Death, while light immortalizes and glorifies His Resurrection. Thus, the candidate, in emerging from darkness to light, as exemplified in the Second Section of the Sublime Degree of Master Mason, is a natural course of blessed event, in imitation of Him in this pious and glorified Masonic tradition.

WHAT IS from page 9

religious life. We seek quality, not quantity. Our method for membership should always remain one of previous and unanimous selection by the membership and without previous knowledge to the one proposed. The character and qualifications of the one proposed should be such the necessity for a subsequent black ball should not exist and he who comes into our Conclave comes as a guest and not as a neophyte. Our Order is Christian and its membership is composed of Christian gentlemen. An aristocracy of good fellowship without its abuses, an aristocracy of the intellect and culture of the community. Here in our beloved Order we behold how the physician, the teacher, the minister, the lawyer, the banker, the business man, and

others, meet on a common level and willingly give of their time and substance to bring about good fellowship and understanding between all the concordant organizations of Masonry.

I offer the foregoing with much diffidence. Records are very meager and disconnected and making the facilities for an exhaustive investigation very difficult and the desire to keep the Manuscript short enough to be published in the Cabletow. Nor do I claim more than a passing knowledge. I hope this summarization will show the "Masonic character of the Order, that in the early days in England the membership, while restricted in numbers was composed of members of the **highest** standing in our Ancient Craft.

STRICT DEPUTY GRAND MASTERS

DISTRICT

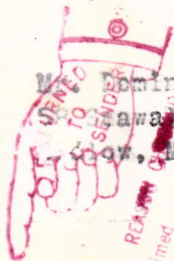
aldivar	No. 16. – Bartolome M. Carillo, Jr.
urreccion	No. 17 – Felix Caburian
Aquino	No. 18 – Desiderio Dalisay
ozo	No. 19 – Pablo Sebastian
nidad	No. 20 – Paul C. Hall
ta. Maria	No. 21 – Kenneth M. Crabtree
Sison	No. 22 – Katsuto P. Fujinari
bron	No. 23 – Rufino S. Roque, Sr.
onidas	No. 24 – Camilo C. Calimlim
no	No. 25 – Aniceto B. Belisario
uenafe	No. 26 – Primitivo S. Bella, Jr.
illareal	No. 27 – Robert A. Barton
ngtenco	No. 28 – Benjamin Garcia-Ascue
ovira	No. 29 – Eduardo Pascual
dez	No. 30 – Michael L. Jessee

JUNIOR GRAND LECTURERS

No. 1 – Espiritu B. Cardenas	No. 16 – Eliezer La. Casul
No. 2 – Julio B. Laceda	No. 17 – Juan Causing
No. 3 – Antonio Perez	No. 18 – Rizal D. Aportadera
No. 4 – Severino A. Hermosa	No. 19 – Vicente R. Macute
No. 5 – Pedro L. Fajardo	No. 20 – Fred Dumlao
No. 6 – Pantas V. Macapagal	No. 21 – Robert M. Harvey
No. 7 – Simeon Torralba	No. 22 – Herbert F. S. Chock
No. 8 – Federico Magat	No. 23 – Pablo D. Baguioen
No. 9 – Mario F. Racela	No. 24 – Manuel S. Sayson
No. 10 – Antonio Saqueton	No. 25 – Jose M. Lagahit
No. 11 – Rodolfo R. Soriano	No. 26 – Buenaventura Sabulao
No. 12 – Victor A. Mendoza	No. 27 – Lawrence E. Morgan
No. 13 – Lorenzo N. Talatala	No. 28 – Teodoro Alcantara
No. 14 – Mario B. Hidalgo	No. 29 – Ciriaco Suarez
No. 15 – Gaspar M. Llamas	No. 30 – Alton P. Lindley



*add
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