

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW JOHN O. WALLACE LEADS DISTRIBUTION OF GIFT BAGS TO INDIGENT FAMILIES DURING THE CHRISTMAS SEASON.

VOL. LII

No. 1



JANUARY

1975

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1974-1975**

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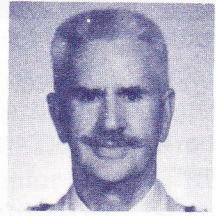
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Grand Master's Page



THE MASTER

By the time this message reaches you a new master has been elected and installed as head of your Blue Lodge. He is your choice to lead the Lodge for one year. Support him.

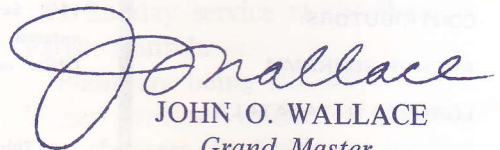
As far as the leadership of the Lodge is concerned he is the most important man on the team. He must know the work. He must know the members of his Lodge, and their abilities. He must know the principles of management. He must be able to recognize talent, and he must be to lead it into the work of his Lodge.

With the changing times, the Master faces the greatest challenge yet to build the image and strength of his Lodge to levels not known before. The ecumenical movement is helping him as never before. He needs your help as never before.

I implore each member to put his shoulder to the wheel; to serve with distinction on committees; to work, and work some more for the improvement of our good image; for the fraternity and for mankind.

And last, but not least, I call upon the Master to avail of the experience and wisdom of the past masters. They have been over the road you are now travelling.

Fraternally,


JOHN O. WALLACE
Grand Master

In This Issue

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The Cabletow

A NEW ORDER OF MASONS

The New Year opens before us a future of many challenges. World-wide inflation has spiraled itself into the consequential recession, which if unabated, will sink into economic depression. It is the laws of economics at work- and just as in the laws of physics- these laws of economics will in the long run prevail, regardless of the efforts of man. Population is expanding at an increasing rate, yet the earth and its natural resources remain the same. As in the case of an empty glass, it can only be filled with so many people. Countless other challenges face us at this moment, among which as Masons, is the future welfare of our Fraternity. Our Masonic growth does not equal the population growth. Neither does our Masonic income maintain a favorable balance with inflation. This my brethren is the challenge to Masonry in this Jurisdiction as we enter the New Year.

Regarding Masonic growth, let us bear foremost in mind it must not be an exercise in numbers. Masonic growth must be qualitative primarily- quantitative incidentally. We do not need an increase in "membership", we need more Master Masons. Additional "members" who are not in fact Master Masons at heart, are a liability to our Order- not an asset. We would indeed, be far better founded for future building, if we could but remove the unsubstantial "members" leaving only Master Masons as our foundation for the "New Order of Masons."

When Masonry first began to enter the hearts of men, men gave their hearts to Masonry. Over the years Masonry has evolved itself in a material world of ego motivated men. Dedicated to the principles of brotherly love, relief, and truth, it has survived because of its simplicity in the way of life. Yet, recently, it seems that Masonry has in many ways become more concerned with its relative place and stature among other organizations and societies, existing for entirely different purposes. It seems that Masons of today have become more concerned with what Masonry can do for them than what they can do for Masonry. It is with this reactionary thought in mind that many concerned Master Masons of the "old school" feel a "New Order of Masons" is essential, if Masonry is to continue to survive. It is their sincere belief that the New Order of Masons should be structured on the strict simplicity of Masonry as it originated, stripped of the adulterations acquired over the centuries past, and dedicated to putting real meaning in the tenets of brotherly love, relief, and truth — and doing something about it!

Turn to page 9

WHAT SHALL WE TELL THE CANDIDATE?

By: W.C. Councill, P.G.M.

It is my hope that this discourse will fall into the hands of prospective candidates as a helpful introduction to the fraternity which they are seeking to enter, and at the same time be helpful to Proposers and Seconders.

Freemasons are forbidden to canvass for recruits. All applications for admission to the fraternity must be entirely voluntary and the initiative must come from the prospective candidate himself. However, it is obvious that, although a man may be attracted by what he has heard about the Craft or by having relations or friends who belong to it, he would naturally wish to have some fuller information about it before offering himself for membership. It is not always easy for a Mason to know how to reply to enquiries, or to know how much he may properly reveal, and he is likely to err on the side of over-caution. This article, therefore, is an attempt to provide a simple answer which can be put in the hands of any enquirer. If our Grand Lodge were to become prosperous it could be enlarged upon and issued as a

pamphlet for prospective candidates.

Freemasonry is in no sense a Secret Society. This is not to deny that it has secrets, but there is nothing in any way secret about its meeting places, its membership, its aims and principles, or even to some extent about its methods. Indeed, the ideals and teachings of Masonry cannot be too widely known.

Freemasonry has been defined as "A Speculative Science founded upon an Operative Art"; that is, it is descended directly from the mediaeval associations of working Masons, but has now for more than two centuries ceased to have any direct connection with the building trade. It would be folly to claim that our present system is the same as, or even corresponds very closely to, the organization and methods of the mediaeval craftsmen. Growth and change are symptoms of life,

and the fact that Freemasonry is very much a living association indicates that it has undergone extensive change and expansion, and is still subject to growth, though without alteration of essentials.

Our fraternity seems to have had its rise from the time of the Gilds, soon after the Norman conquest; but since the masons' work lay mainly outside towns they did not form Gilds normally, but "Lodges", attached to a particular quarry or building. Their aims, however, were very similar to those of the Gilds, namely, to regulate the trade, to inculcate a standard of morals and behaviour, and to impart certain trade knowledge to the younger members; while, in view of the migratory character of their occupation, esoteric methods of differentiation and recognition were probably introduced quite early.

The Lodge was primarily the masons' workshop and was entirely separate from their dwelling houses. It was not, however, solely a workshop; it had considerable social aspects, for there the masons took their midday meal and their afternoon siesta. From very early days secrecy as to all matters that occurred in the Lodge was enjoined, and the early teachings of the Lodge were probably not formulated in writing, but were entirely oral.

The earliest Masonic manuscripts now extant, date from about A.D. 1400 and are known as the Regius and cooke Manuscripts. Both contain the injunction to secrecy on

Lodge matters, and both show that, even in these early times, the Lodges admitted members who were not working Masons; and, as time went on, the admission of these non-operative or "Accepted" Masons increased. The Books of the Masons' Company of London show that early in the seventeenth century there was an inner circle of Speculative Masonry within the Company known as the "Acceptation", and it was probably a meeting of this Speculative Lodge which the antiquary Elias Ashmole attended in 1682, thirty-five years after his Initiation.

During the latter half of the seventeenth century the Operative element in the Lodges appears to have got steadily weaker and the Speculative stronger, until, by the end of the century, many, perhaps most, of the Lodges were predominantly Speculative.

In the year 1717, four Lodges in London came to an agreement among themselves to set up a central authority "for the better regulation of the Craft, in the cities of London and Westminster", which they called a Grand Lodge. This, the first of all Grand Lodges, contemplated no wider jurisdiction than the immediate environs of London, but, thanks to the wise decisions to which they guided the Lodges, Freemasonry has spread throughout the entire world. One of the most far-reaching measures was the dissociation of the Craft, which had hitherto been closely bound up with the national Church,

from any specific form of creed. The role then laid down holds good today.

“Let a man’s religion be what it may, he is not excluded from the order, provided he believe in the glorious architect of heaven and earth, and practise the sacred duties of morality. Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.”

The Grand Lodge, thus modestly begun in 1717, soon made its influence felt and its authority acknowledged, not only all over England, but also in many places abroad. Iceland in 1725 and Scotland in 1736 followed the example set and formed their own Grand Lodges, and this process continued all over the world, until today there are approximately a hundred Sovereign Grand Lodges recognized by the Grand Lodge of England. Besides these there are other “Grand” bodies, notably on the Continent and in some of the Latin-American countries, which are not recognized, owing to their having allowed themselves to become mixed up with politics, or having ceased to require a belief in the Supreme Being as a necessary qualification for membership. By the ruling of Grand Lodge, no Masonic communication may be held with the members of such organizations by genuine Masons.

Soon after the formation of the first Grand Lodge, the Lodges had become entirely Speculative. “Thus this heritage of the Middle Ages belongs now neither to the Architects nor to the Stonemasons, but has passed into the possession of others, who have every reason to be proud of their ancient tradition, even if they no longer discharge the main functions for which their fraternity was originally established.”

So much for the historical background, I would like to devote the rest of this article to the discussion of your relationship to the Fraternity, as a prospective Candidate.

You will have heard already that if you decide to join a Lodge and you are accepted, your admission will be arranged in the course of a series of ceremonies which have come down to the Craft during the past 250 years at least; some portions of the ritual and procedure are even considerably older than that. They are of a deeply religious character, very solemn and impressive, and full of old inherited customs.

* Each of the ceremonies has, as one of its central themes, an Obligation or Oath and, collectively, they embrace the duties of secrecy, fidelity, service in the Craft and to our fellows in the world at large.

* The traditional penalties of the Obligations serve as a basis for the various “modes of recognition”, the latter being themselves closely connected with the symbolism which runs through the whole teaching of Freemasonry.

* Because the Craft has preserved these traditional penalties in practically the same words as were used 250 years ago, their repetition may cause you some surprise, but they have been retained – and you will be asked to bear them in mind – only in order to emphasize the solemnity of the Obligation. **The physical penalties, as such, are not, and never were, enforced.**

* It is necessary that these matters should be explained to you before your Initiation, so that you will have a proper grasp of the implications of the Obligations and of the manner in which they are administered. If you have any doubts or questions on the subject, do not hesitate to ask, and your Proposer will answer them as far as he may.

It can hardly be sufficiently emphasized that Freemasonry is in no sense an Insurance or Benefit Society. No member of the Craft has any right to financial assistance from his Lodge, or from the Craft in general, or from any individual member of it. Indeed, the exact opposite is the case, for the Order is purely altruistic, and, before a man can be admitted to it, he must sign a statement that he anticipates NO pecuniary benefit from his membership. The annual subscriptions to a Lodge bear no relation to insurance premia, being strictly analogous to ordinary club subscriptions, and are used to cover the expenses of the Lodge, such as rent, lighting, taxes, stationery, etc.

Another thing which Freemasonry is NOT is a convivial Club. It is true that, from convenience and to encourage good-fellowship, it is frequently the custom for the members of a Lodge to dine together before or after their meeting; but this is no inherent part of Freemasonry, and there are many Lodges which have been specifically founded as non-dining and temperance Lodges.

“Every true Masonic Lodge is dedicated to God and His service. Each Candidate declares his belief in the Supreme Being. Guidance from on high is sought step by step. Keeping strictly aloof from all doctrinal differences and political divisions, Freemasonry demands of all its members, whatever their race, tongue or creed, a recognition of the Eternal and of the Light which comes from above; loyalty to their Country and obedience to its laws, with strict regard for the rights and liberties of their fellow-men.”

Freemasonry is set in a religious and moral context, but itself is not in any way a religion.

“Theological discussion inside the Lodge or in association with Masonic gatherings is strictly forbidden. Party politics are also taboo in Lodges, and their association in any form with Masonry is against rule.

We fraternize for the purpose of social intercourse, of

mutual assistance, of charity to the distressed, of goodwill to all. No Freemason would pretend that every member of the Craft fully lives up to his ideals, just as no Christian feels his creed undermined because all its professors are not patterns of virtue."

Our rules, however, enjoin that all proposers and seconders of Candidates for Freemasonry should exercise great care to see that their nominee is a good man and true and strictly respects the moral law. Masonry itself is calculated to bring out all that is best in a man, so that we can expect, in the social side of the Craft, to enjoy the society of our fellows under peculiarly favourable circumstances.

The fundamental principles of Freemasonry are stated to be "Brotherly Love, Relief and Truth".

The first may rightly be understood as CHARITY, not in the limited financial sense of the word, but the all-embracing Charity described in I Corinthians, 13. We should approach Freemasonry for the purpose of helping others, and, while so doing, enjoying the society of other men of high moral character actuated by similar ideas, and associating together with the intention of being happy and communicating happiness.

A Mason is said to be "Brother to a King, a fellow to a Prince or to be a beggar if a Mason and found worthy". In Lodge we are all equal, in the sense that all have equal rights and equal voice in the ma-

agement of Lodge affairs. But Masonry does not detract from the honour or rank that a member may already possess, nor does it encourage its members to take advantage of their Brotherhood to insinuate themselves into places which would otherwise be closed to them. Not only should the aspirant to Freemasonry anticipate no financial benefit to himself or his family, but he should also understand that he may not presume on his membership to promote his interests in life. He must not use Masonry in any way to advertise his trade or calling, nor must he hope that it will cause his superiors to view shortcomings with a lenient eye or recommend him for undeserved promotion.

Conversely, it may be asked to what extent it is his duty to advance the interests of a Brother. Only so far as such help may be given without injuring a third party. We must not allow it to affect the welfare of even our own immediate family. To what extent should a Brother receive preference over a non-Mason? To the extent only that, if in every particular other things are equal, the fact of one being a Mason should be allowed to weigh down the scale; but the fact that a man who asks a favour is a Mason must never outweigh our duty to our employer, or to our shareholders, or to the general public.

Masonry stands for tolerance, broadmindedness, unselfishness — in fine, CHARITY. The quotation used in another connection may

well be held to epitomize Freemasonry: —

“In things essential, unity; in things non-essential, diversity; in all things, Charity.”

Finally, the financial aspect should be borne in mind. Anyone desiring to become a Mason should know first what it will cost him in admission fee, cost of “clothing” and annual subscription; he should be satisfied in his own mind that he can afford, without detriment to himself or his family, not only these sums, but also contributions within reason towards the succour of those less fortunate than himself. The cost of admission and membership varies considerably in different places and in different Lodges. The subscription to each Lodge is decided by its members,

and both fee for initiation and the subscription are specified in its By-laws.

Anyone into whose hands this article comes will be either a Mason or an enquirer who has already approached a friend for information about the Craft, and it is hoped that what has been written may help the latter to decide whether he possesses the necessary qualification to become a good Mason.

Should you, after mature consideration, desire to apply for admission to the Craft, your application must be made in writing on a Proposal Form which will be supplied by the Secretary of the Lodge that you hope to join — and your Proposer or the Lodge Secretary will also furnish any further information that you may need.

Editorial *From page 3*

This is probably the most important part of the challenge, doing something. When all about us is “apathetic, indifferent, selfish, greedy, dishonest, of little faith, and without honor.” it is indeed a time for action — Masonic action. As the needs of our Masonry become greater and more demanding of us, let us not be conspicuous by our absence from meetings when our “encouragement, counsel, and presence” is essential to the well being of our Lodge. Rather let us, on the approach of this New Year, accept the challenge as an opportunity to give more of ourselves to our Fraternity, expecting less. The reward you will find in your heart will be for greater than can be measured in material wealth.

Let us make 1975, the Masonic Action Year and breath new life into Masonry with a “New Order of Masons.”

THANK YOU ALL!

Mrs. Ethel Mosebrook, wife of the late MW Charles Mosebrook wish to convey her profound gratitude to all the Masons and friends who sent notes of inquiry and letter or notes of condolence to her. All were gratefully appreciated.



ELMERITO DANCING WITH AN AUNT DURING THE CHRISTMAS PARTY OF BIAK-NA-BATO LODGE NO. 7.



SILANGANAN LODGE NO. 19 HEADED BY WBs EULOGIO S. EUSEBIO, JOSE GABRIEL AND BRO. JOSE F. FAMILAR, TOGETHER WITH THEIR WIVES DISTRIBUTED CHRISTMAS GIFT BAGS TO THE PATIENTS OF THE PEDIATRICS WARD OF THE RIZAL PROVINCIAL HOSPITAL. THE PROJECT WAS MADE IN COORDINATION WITH DIRECTOR GLICERIO BUSTAMANTE, MRS. ESTER NEPUMOCENO AND MRS. MINERVA G. NATIVIDAD SOCIAL WORKERS AND THE HOSPITAL STAFF.

YOUTH HAPPENINGS

SERAFIN V. AGUILAR CHAPTER DONATES FLAG POLE TO VILLADOLID HOSPITAL

The Serafin V. Aguilar Chapter, Order of Demolay in Bacolod City donated a flag pole to the Villadolid General Hospital recently.

The donation was made after the first Visayas Demolay jurisdictional sportsfest held in Bacolod City. The donation is one of the several projects of the boys on community assistance and development.

Kanlaon Lodge No. 64 also donated the main gate and several spans of the concrete fence around the hospital.

The Serafin Aguilar (Frank S. Land Memorial) Chapter was cited in the "Grand Master Salute" column of the CORDON, official international publication of the Order, for the distribution of much needed medicines and for the construction of an artesian well for the inhabitants of Na-uway island, west of Villadolid.

The Chapter Advisor for the past six years is Dad Alipio Ykalina II, incumbent Master of Kanlaon Lodge No. 64.

WADIH CHAPTER INSTITUTED

Wadih Saab Chapter, Order of De Molay will be instituted on January 25, in Cagayan de Oro City.

JOINT EXEMPLIFICATION

The Feliciano Inigo Chapter and the Dalisay Chapter Order of Demolay held a joint exemplification of the Degree work on December 14, 1974, before the delegates of the annual convention of Masonic District No. 18.

The Feliciano Inigo Chapter 23 candidates while the Dalisay Chapter contributed 21 candidates.

JURISDICTIONAL CITATIONS

Dad Desiderio Dalisay was recently awarded the Zerrubabel Key for having been responsible for the establishment of the Dalisay Chapter, ODM.

Jurisdictional Certificates of Appreciation were awarded to Dad Masons and De Molays who have given valuable services and contribution to the jurisdiction of Mindanao. They are: Dad Desiderio Dalisay, Sr., Dad Rizal Aportatera, Dad Francisco Navarro, Dad Danilo Halili, Dad Carlos Yap, Dad Alfredo Asuncion, Jr., Dad Samuel Pangan, Sr., Dad Ricardo Wong, Dad Desiderio Dalisay, Jr., Dad Ricardo Cruz, Sr., Dad Gavino Pilien, Dad Filemon Adi, Jesus N.S. Inigo, PMC, BHK, Audwin Garzon, PMC, Raymundo Yu, Jr., PMC, BHK and the Feliciano Inigo Chapter Mothers' Club.

JEALOUSY

BR RW (DR.) ARTHUR SCHRAMM

To be good men and true is the first lesson we are taught in Freemasonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy, **jealousy** and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and the tongue join in promoting each other's welfare and rejoicing in each other's prosperity.

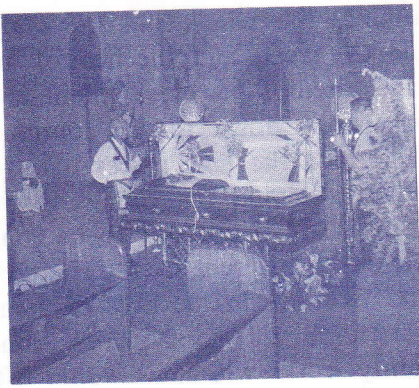
One point on which scripture is repeatedly definite is the injunction: "Judge not, that ye not be judged. . . . for judgement is mine, saith the Lord". And yet, because of sheer malicious pleasure, imagined slight, or personal prejudice, or **JEALOUSY**, or envy, or gossiping, there are those who are giving to destroying the peace.

When anyone undertakes to catalogue the predominant vices from which the world has need to be freed, always well toward the top of the list is the prevalent human failing jealousy. Jealousy has played a prominent role in many, if not most of the troubles of men, and is so closely associated with some of our other notable vices that sometimes it is rather difficult to

isolate. It is a first cousin of envy, which in turn is a close relative of covetousness, and all of them are near of kin of hate and bitterness and the broken lives and sorrows that follow. Together they are much like the colours of the spectrum, each of which merges imperceptibly into the other, all being a part of the same picture. Certainly, jealousy is an indispensable ingredient in the plots of most novels and of the stereotyped movie scenario triangle. It is also a seemingly inseparable component of the drama of real life, of which fiction and playwriting are but a reflection. It is no doubt as old as human nature itself, and the contest for power in the heavens probably means, in the last analysis, that Lucifer was jealous because of the power and position of someone else — and so the pattern was established and has since been followed altogether too many times. There are some specific things we should know about jealousy before we permit it to enter our own lives. One is that to give way to it is virtually to concede inferiority. A man would not be jealous of someone else if he felt adequate himself, and so an admis-

sion of jealousy is an admission of inferiority. Another thing we should know about it is that it is most certain the victim who gives way to it. It is true that many innocent lives have been ruined by jealousy, but it is also true that no one who has given way to it has ever himself escaped its ill effects. It is a self-inflicted punishment, a destroyer of peace and internal quiet, a destroyer of love. It is both a common cause and a symptom of lack of trust. It makes enemies of brothers and of natural friends. And this we should know and remember before we tolerate it in ourselves, and pay its terrible price: The jealousy of others directed toward us, disturbing as it is, is not nearly as damaging as jealousy generated within ourselves and directed toward others. One of the most satisfying conquests of life is the overcoming of jealousy. He who has cast it aside is blessed beyond most men. Some of us find ourselves at times in an attitude of resentment or envy toward the apparent prosperity, well-being or intelligence of those whose seeming success and good fortune have been achieved by practices which do not conform to the laws. The great forces that are at work in the physical world have a close counterpart in the forces that are at work in the lives of men. In nature there is a constant leveling process which relentlessly attempts to void and offset the great building-up movements. As mountains rear their heads above the common place level of earth's

surface, the winds and the rains, and the frosts and the heat of the day, attempt to break them and wear them down to the common plane, and the high places tend to be lowered and the valleys to be filled in. It is difficult to be conspicuously different even in nature. And likewise, in the lives of men, that force for good which constantly works within us would lift us to high places, but once let a man rear his head above mediocrity, and immediately there seem to come into greater play those influences which would pull him down again. It may be the jealousy and envy of his fellow men; it may be the power of evil; it may be a man's own intoxication with his success; it may be the temptations that seem to multiply as we ascend. And so in human affairs it is difficult to be conspicuously different. But our generation needs those men who roar their heads above the common level and who have the strength to maintain themselves in places of high principles so that the eroding winds of temptation and the breaking heat and cold of jealousy and criticism, and the wearing away of compromise may not reduce them from high purpose, but rather increase their determination to lift themselves higher, and their fellows with them, so that the pace that humankind travel and the direction in which they move may be determined, not by the worst elements in our society, but rather by the best influences among us.



VIGIL IN CATHOLIC CHURCHES

Photo shows WB Emiliano O. Ozaeta, PM, and Bro. Filemon F. Joson keeping vigil over the remains of the late WB Ruperto D. Joson, a Past Master of Nueva Ecija Lodge No. 73, inside the Quezon, Nueva Ecija) Catholic church.

WB Ruperto D. Joson died on October 22, 1974 at the age of 82. He was a retired employee of the Bureau Public Works, an ex-mayor of Quezon, Nueva Ecija and principal of the Quezon Elementary School.

JOINT CELEBRATION

Makabugwas Lodge No. 47, Morning Star Chapter No. 23, OES and Leyte-Samar Bodies, LT, A&SR held a joint Christmas celebration to their families and friends on December 21, 1974 in Tacloban City.

Gift bags containing rice, sugar, milk and other canned goods and candies were distributed to indigent families of Tacloban. A children's



THREE GENERATIONS

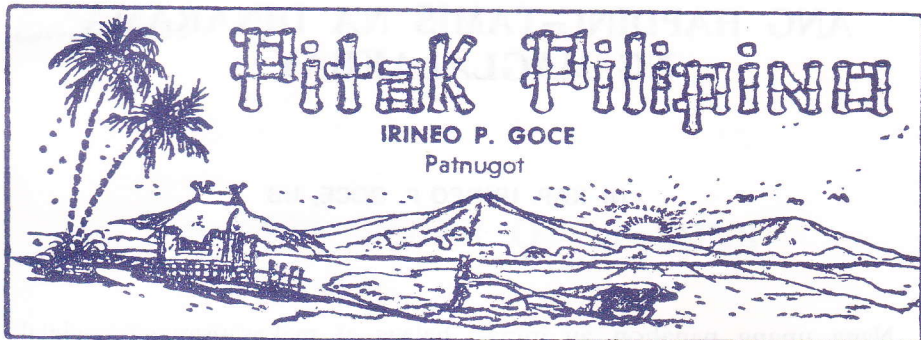
WB Ledegario Celis, Past Master of Iloilo-Acacia Lodge No. 11 pose with his son Jose A. Celis on his right and grandson Joel S. Celis on his left – three generations of Masonic in the Lodge.

Bro. Jose A. Celis was raised on May 15, 1974 and Bro. Joel S. Celis on September 14, 1974. WB Jose Celis presided during both occasions.

program followed the gift giving.

The moving spirit behind the project were WB Santiago Chua, WB Jose Asturias and Bro. Florentino Mendoza who contributed generously for the items found in the gift bags for the needy families.

The following day, a group went to visit members of the three who were unable to attend the celebration due to illness. Another group went to the S.O.S. Village and gave clothes to the wards of the Village and treated the children to ice cream and candies.



LOGIA BAGONG ILAW BLG. 97

Tula ni KAP. TEO S. BAYLEN
(RP Cultural Awardee)

Bagong Ilaw: ikaw'y isang itinirik na parola
Sa laot ng kadiliman nitong bayong Noveleta;
Sa ilaw mong hanggang doon sa malayo'y nakikita,
Ay natanaw ang Dakilang Liwanag ng Masonerya!
Bagong Ilaw: ang sinag mo'y bagong hudyat ng umaga,
Bagong aral, bagong diwa't bagong araw ng pag-asa.

Bagong Ilaw: ang magandang silahis mong masagisag,
Ay natanaw ng mulalag kadiliman at namulat;
Kung ang munting bayang ito'y isang langit na maulap,
Ikaw'y nag-iisang talang namatnubay nang sumikat;
Ikaw'y landas na nang buksan ay pag-asang namanaag
At nang sundan ng marami, nasumpungan ay liwanag!

Ikaw'y binhi ng pag-ibig: ang nagtanim noong minsa'y
Labing-anim na lalaking magsasaka ng isipan;
Nakita kong sumibol ka at bumulas na halaman,
Namulaklak at namunga ng maraming kabutihan;
Ikaw ngayon ay patuloy sa paglago at paglabay,
Sa bunga mo at sa lilim ay kaydaming nakinabang.

Bagong Ilaw Magningas ka at nang diwang mamayani
Ang sangkap ng Arkitekto na Kumpas at Kuwadrante;
Itaas pa ang liwanag nang matanaw ng marami
Ang banal na sagisag mo – Ang Dakilang Titik na “G”
Ang di-nakikitang Templo ng Dakilang Anluwagi,
Sa puso ng katauha'y maitayo't manatili.

ANG HAPDING-TAMIS NA DINARAMA NG MAGLALAKBAY

NI KAP. IRINEO P. GOCE, UB

Nang unang panahon ay ipinalagay na isa lamang ulol ang nag-aakalang ang sinuman ay makararating sa Silangan kung siya ay maglalakbay patungong Kanluran. Si Ferdinand Magellan, ang manlalakbay na Portuges, at nakatagpo at nagtamo ng pabor at pagtataguyod sa kaniyang kaisipang-ulol, sa ilalim ng korona ng Espanya.

Si Magellan kaya ay isang Mason? Hindi pa kami nakatuklas ng anumang patibay sa maaaring katunayan nito. Subali't ang kaniyang teyoriya ay napatunayan. Kung si Magellan man ay nasawi sa lupang Pilipinas, ang natira sa kaniyang mga kasamahang maglalalayag, sa pamumuno ni Sebastian del Cano, ay nagtagumpay sa pagligid sa daigdig, at napatunayan niyang mararating ang Silangan sa paglalakbay na patungong Kanluran.

Ang pagdating sa Silangan kung maglalakbay na patungong Kanluran ay isang katunayang ganap, hindi lamang sa pagiging simbulo nito, sa Kapatirang Masoneriya. Ang isang kapatid na "manlalakbay" ay karaniwang ibinubunsod sa kaniyang paglalagalag mula kahi't saan na patungo muna sa Timog, pagkatapos ay patungong Kanluran, kung saan siya magmumula sa lalong ma-

halaga at makasaysayang paglalakbay na patungong Silangan. Mga Mason lamang ang lubos na makatatalos at makakaunawa ng ganitong waring paliguy-ligoy na pinagdaraan.

Samantalang sinusulat ito, ang abang lingkod ninyo ay naghahanda para sa isang paglalakbay patungong Kanluran ng daigdig; sa London (Inglatiyera) kung nais ninyong mabatid. Ito ay kaugnay ng panunungkulan sa pamahalaang-bansa, upang magpaunlak at tumupad sa bigay-palang pagpapaaral ng tatlong buwan sa kursong **Press and Publications**, sa ilalim ng tinatawag na **Colombo Plan**.

At para bagang pinagtiyap ng tadhana, ako'y nakatakdang tumulak nuong araw (ika-4 ng Enero) na ang aking Lohiya, Laong-Laan Blg. 185, ay nagtitipon para sa makasaysayang pagtatalaga sa tungkulin ng mga nahalal na pinuno rito.

Hindi sana naging malubha ang dampi ng kalungkutan sa aking pagalis, subali't kabilang sana ako ng mga dapat italaga, sa dahilang nahalal akong unang Bantay. Sa pagkakataong ito ay nais kong ipaabot sa minamahal kong mga kapatid sa Lohiya ang lubos at taos-puso kong

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KASILAWAN LODGE NO. 77, INSTALLATION

Kasilawan Lodge No. 77 held its public installation of officers on December 27, 1974 at the Jose Abad Santos Hall, Plaridel Temple, Manila.

After the reception of the Grand Officers and the flag ceremony, children of the Philippine Association of the Deaf, Inc. "sung" the Lords Prayer in pantomime.

WB Noli Ma. Cortez, CFI Judge of Antique, delivered the welcome address.

WB Marcelino P. Dysangco, Past Grand Chaplain and WB Hilario G. Esguerra, Past Grand Lecturer were appointed Installing Officer and Master of Ceremonies respectively. Installed were: Rolando V. Manuel, Worshipful Master; Rodrigo Ong, Senior Warden; Rolando A. Paguaia, Junior Warden; Pablo C. Mariano, Pablo C. Mariano, PM, Treasurer;

Martin G. Espina, PM, Secretary; Eligio B.A. Hernandez, Chaplain; John J. Bauer, Marshall; Rodrigo C. Capulong, Senior Deacon; Franklin Z. Littaua, Junior Deacon; Rustico E. Reyes, Orator; Jacinto Q. Astrero, PM, Auditor; Alfredo A. Asuncion, Almoner; Teodoro B. Delarmente, Senior Steward; Magpayo C. Sayo, Junior Steward; Adolfo C. Santos; Organist; and Alejandro Garcia, Tyler.

Customs Commissioner Rolando G. Geotina was the Guest Speaker. He was introduced by WB Pablo C. Mariano.

WB Jacinto Q. Astrero, immediate Past Master was presented a Jewel and Diploma. WB Primo I. Guzman made the presentation.

MW John O. Wallace, Grand Master delivered the closing remarks.

* * *

MINI CONCLAVE

The first mini-conclave in Mindanao was held last December 26-29 at the Dalisay Village in Manay; Panabo, Davao del Norte.

The delegates were billeted at the Japanese-style "Tea House" and the guest rooms of the Arabian-style Mansion of Dad Desiderio Dalisay, Sr.

The activities participated in by the delegates were: Basketball, swimming, chess, Games of the Generals, lectures and discussions on drug addiction, effect of drugs

on the mind, sex, parent-children relationship, discipline and courtesy; the Order of Knighthood, the "Why's and wherefores" of Good Ritual, group study deliberations; plenary sessions; election of Jurisdictional officers (mock); early morning jogging and calisthenics, and Sunday service at the Panobo Parish Church.

Plans are being laid down for a bigger conclave which will include the chapters in Cagayan de Oro City and Iligan city.

pasasalamat sa butihin nilang pagtatagyod sa akin.

Anong saklap isipin na mapawalay sa kaayaayang pagtitipon ng minamahal na mga kapatid, sa pamumuno ng aming bagong Marangal na Guro, MK Teodorico V. Baldonado. Inaaliw ko na lamang ang sarili sa paniwalang ipagkukulang din nila ang aking paglisan.

Bagaman, may tamis ang hapding aking nadarama, sa pagmumunimuning kung ako man ay nalalayo, ang alaala ko ay kahalubilo pa rin ng aking mga kapatid sa bulwagang karaniwang pinagtitipunan upang tuklasin ang higit pang matitibay na mga bigkis ng pandaigdigang pagkakapatiran ng mga kinapal.

Datapuwa't anong saklap ng mga gunitang nagpipilit gumiyagis sa aking isipan!

Subali't iniwan ko ang aking mga kapatid upang maglakbay patungong Kanluran, sa isang malayo at naiibang bansa kung saan ako'y umaasa at umaasam na makatagpo rin naman ang mga dati-rati'y hindi kilalang mga kapatid. Doon, sa Inglatiyera na kaunaunahang luklukan ng samahang Masoneriya, marahil ay magkakaroon ako ng pagkaka- taon upang pag-ibayuhin ang aking mga kaalaman ukol sa ating Kapatiran. Sa gayon ay makapaghahanda ako para sa lalong makabuluhang paglalakbay patungo sa tunay, at sa simbolikong Silangan.

* * *

HIGH-TWELVE LODGE NO. 82 INSTALLATION

High Twelve Lodge No. 82 held its public installation of officers on January 11, 1975 at the Jose Abad Santos Hall of the Plaridel Temple.

WB Leonor Lizardo, delivered the welcome address.

WB Pedro R. Francisco, one of the pillars of the Lodge installed the new set of officers. He was assisted by WB Domingo C. Bascara as Master of Ceremonies.

Installed were: Leopoldo G. de la Rosa, Master; Francisco B. Ibay, Senior Warden; Benjamin C. Carino, Junior Warden; Eugenio de la Cruz, PM, Treasurer; Gregorio R. Cariaga, PM, Secretary; Francisco de la Rosa Roque, Chaplain; Dionisio T. Guillermo, Jr., Marshall; Victorino C. Madridejos, Senior Deacon; Elpidio

R. Fabian, Junior Deacon; Gregorio Uy Yap, Orator; Vicente P. Arago- nes, PM, Auditor; Enrique Escriba, Almoner; Ernesto E. Evangelista, Senior Steward; Magno C. Catabi- jan, Junior Steward, Gerardo T. Cabrerros, Organist and Francisco A. de Leon, PM, Tyler.

MW Mauro O. Baradi, PGM, pre- sented the Past Master's Jewel and Diploma to WB Leonor Lizardo immediate Past Master.

WB Benjamin C. Gotamco, Grand Lodge Inspector for the Lodge Key- noted the affair.

The musical number were ren- dered by VW Angel S. Montes, Grand Organist and De Molay Joel Capistranto of the Jose Abad Santos, Chapter, IODM.

DISTRICT DEPUTY GRAND MASTERS

DISTRICT

- No. 1 – Calixto O. Zaldivar
- No. 2 – Leandro Resurreccion
- No. 3 – Salvador C. Aquino
- No. 4 – Pablo L. Edrozo
- No. 5 – Dimas C. Trinidad
- No. 6 – Eulogio C. Sta. Maria
- No. 7 – Generoso O. Sison
- No. 8 – Desiderio Hebron
- No. 9 – Teofilo C. Leonidas
- No. 10 – Angel O. Dano
- No. 11 – Ricardo C. Buenafe
- No. 12 – Cesario V. Villareal
- No. 13 – Vicente N. Ongtenco
- No. 14 – Valerio V. Rovira
- No. 15 – Fidel Fernandez

DISTRICT

- No. 16 – Bartolome M. Carillo, Jr.
- No. 17 – Felix Caburian
- No. 18 – Desiderio Dalisay
- No. 19 – Pablo Sebastian
- No. 20 – Paul C. Hall
- No. 21 – Kenneth M. Crabtree
- No. 22 – Katsuto P. Fujinari
- No. 23 – Rufino S. Roque, Sr.
- No. 24 – Camilo C. Calimlim
- No. 25 – Aniceto B. Belisario
- No. 26 – Primitivo S. Bella, Jr.
- No. 27 – Robert A. Barton
- No. 28 – Benjamin Garcia-Ascue
- No. 29 – Eduardo Pascual
- No. 30 – Michael L. Jessee

JUNIOR GRAND LECTURERS

- No. 1 – Espiritu B. Cardenas
- No. 2 – Julio B. Laceda
- No. 3 – Antonio Perez
- No. 4 – Severino A. Hermosa
- No. 5 – Pedro L. Fajardo
- No. 6 – Pantas V. Macapagal
- No. 7 – Simeon Torralba
- No. 8 – Federico Magat
- No. 9 – Mario F. Racela
- No. 10 – Antonio Saqueton
- No. 11 – Rodolfo R. Soriano
- No. 12 – Victor A. Mendoza
- No. 13 – Lorenzo N. Talatala
- No. 14 – Mario B. Hidalgo
- No. 15 – Gaspar M. Llamas

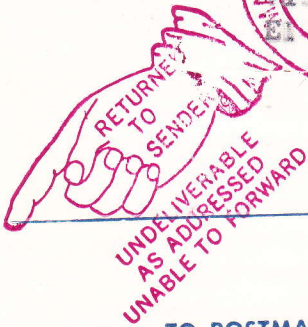
- No. 16 – Eliezer La. Casul
- No. 17 – Juan Causing
- No. 18 – Rizal D. Aportadera
- No. 19 – Vicente R. Macute
- No. 20 – Fred Dumlaog
- No. 21 – Robert M. Harvey
- No. 22 – Herbert F. S. Chock
- No. 23 – Pablo D. Baguioen
- No. 24 – Manuel S. Sayson
- No. 25 – Jose M. Lagahit
- No. 26 – Buenaventura Sabulao
- No. 27 – Lawrence E. Morgan
- No. 28 – Teodoro Alcantara
- No. 29 – Ciriaco Suarez
- No. 30 – Alton P. Lindley



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