

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW TEODORO V. KALAW, JR. GRAND MASTER, AND POTENTATE A. J. 'BUD' ROBERTS IN ANIMATED CONVERSATION DURING THE COURTESY CALL OF THE AFFFI DIVAN AT THE GRAND MASTERS OFFICE.

VOL. LII

No. 11



NOVEMBER

1975

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1975-1976**

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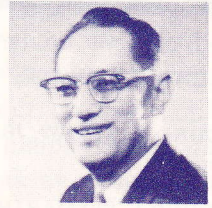
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Grand Master's Page



It is said that the highest form of public service is to our fellowmen – service that is rendered in appropriate acts of charity, assistance freely granted without thought of recompense.

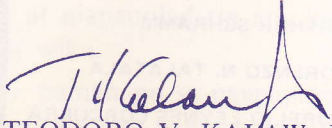
While the challenge to render service concerns us all, this month I would like to address an appeal to Masonic doctors to give something of their time and effort in assisting other Masons less fortunate. With infirmity and ill health affecting many of us, it has been suggested that Masons engaged in the medical profession could perhaps devote a number of hours each week, to render free service to those of us in need of medical aid, as well as to those others who knock on the doors of the Plaridel Temple.

Each one of us has asked; How can I be of service? For brother Masons who are doctors, this may be the answer.

Doctors who wish to respond to this call, and our Masonic brethren who want to give their support, are urged to get in touch with the Grand Lodge to volunteer enlist in this worthy cause. Our Secretariat will do the rest.

If even only one doctor responds, we have a beginning.

I have great faith that the rest of our brethren will not allow this program to fail.


TEODORO V. KALAW, Jr.
Grandmaster

In This Issue

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BUILDING THE CRAFT COME DECEMBER

Once again, come December, Lodges in this Jurisdiction will elect their officers for the ensuing Masonic Year.

The election of officers is a very serious task. There are specific provisions in the Grand Lodge Constitution governing the manner of conducting our elections that we have to observe.

The Officers we elect is to govern and administer the Lodge affairs for a whole year. They are usually found by the Brethren to be a true Masons with leadership qualities. They should not be chosen for their popularity or wealth, nor by solicitations or electioneering. The Lodge is not built on a *tayo-tayo* basis for the Lodges does not belong to us, but belongs to the ages; to those who give their hearts and their love to building a better place to live in; to build better men.

The officers of the Lodge is our strongest link to the Grand Lodge and to the Grand Master. He is like the Barangay Captain in the New Society. He has the potential of translating to the community where he belongs, the programs and projects of the Grand Lodge. Masonry only attains meaning for the people in the community because of the leadership, dedication, and exemplary conduct of the Master and his officers.

Since Masons are Builders, there is no other time than this December to start building by choosing the officers who will lead the brethren are those who have in their hearts and their lives the welfare, harmony and strength of the Lodge.

J.C.N.

THE IDEAL MASON

By: WB MARIANO SANCHEZ, PM (7)

The ideal Mason believes and puts his trust in GOD, the Almighty Being with infinite wisdom, limitless spiritual strength and boundless power of love in revealing the beauty of eternal life, which is the Truth. He believes in GOD because he believes himself as one of GOD's countless creatures. He puts his trust in GOD, for he also puts the same trust in himself. Thus, He believes in GOD's omnipotence and omnipresence, and that GOD is the creator and ruler of all things. With the boundless power of His love, GOD has revealed and is revealing the wonderful beauty of eternal life. With the concept of what GOD is as stated above, the Ideal Mason will readily understand, appreciate and enjoy the beauty of Freemasonry as a wonderful Fraternal Order, and as a peaceful, realistic, and meaningful way of life.

The IDEAL MASON adheres to the philosophy of purification. Therefore, he considers it a serious personal duty to improve himself mentally, spiritually, physically and morally so as to make himself a worthy brother and a good material for the Builder's use. He believes he is quite capable of attaining an appreciable degree of purification as a human being during his earthly

life, with the wise use of his working tools, and a steady and faithful observance of his specific Masonic obligations. He believes honestly in sainthood for, to him, the saints are persons of exceptionally good moral character and are, therefore, worthy of emulation by any person who believes in GOD. He finds inspiration in the wise sayings – **“The lives of great men remind us that we, too, can make our lives sublime.”** . . . **“Blessed are the pure in heart for they shall see GOD”**.

The Ideal Mason (or any Mason for that matter) represents always a two-fold personality. As a human being, his activities inside or outside of the Lodge are visible; as a man in spirit, his activities are invisible. Man, with the powers given him by God, is a person of invisible activities. That being the case, the Ideal Mason is a dual personality and must therefore, wear two aprons, the visible apron for use during any lawful Masonic affairs, and the invisible one for use anywhere, anytime, as a mark of distinction, for the wearer is what his friends and brothers in Masonry think he is. The visible apron may remain spotless, but the invisible

one may not remain so, specially so when the wearer finds no more pleasure in wearing it. Therefore, the Ideal Mason should always act as a Mason wherever he is and whatever he does.

The IDEAL MASON makes it a personal duty to know himself well, and to discover the strong and weak points in his character. With his close friends and brothers serving him as mirrors, he can see the real image of his personality. Thus, he would be able to improve and strengthen his character. He knows that CHARACTER IS THE GRANDEST THING IN THE WORLD. He is specially aware of the value of self-respect and self-control as powerful weapons in warding off evils and in overcoming hazards as he travels along the rough road leading to that HOUSE NOT MADE WITH HANDS. In order to win the love and respect of his fellowmen, he must, first of all, respect himself. He values and practices self-control, for he knows that DISCRETION IS THE BETTER PART OF VALOR. And at times, Silence is gold. He believes in the wisdom of the Japanese proverb that says – THE TONGUE IS BUT THREE INCHES LONG, YET IT CAN KILL A MAN SIX FEET TALL. Furthermore, he has learned from Pythagoras that – A WOUND FROM THE TONGUE IS WORSE THAN A WOUND FROM THE SWORD, FOR THE LATTER AFFECTS ONLY THE BODY BUT THE FORMER, THE SPIRIT.

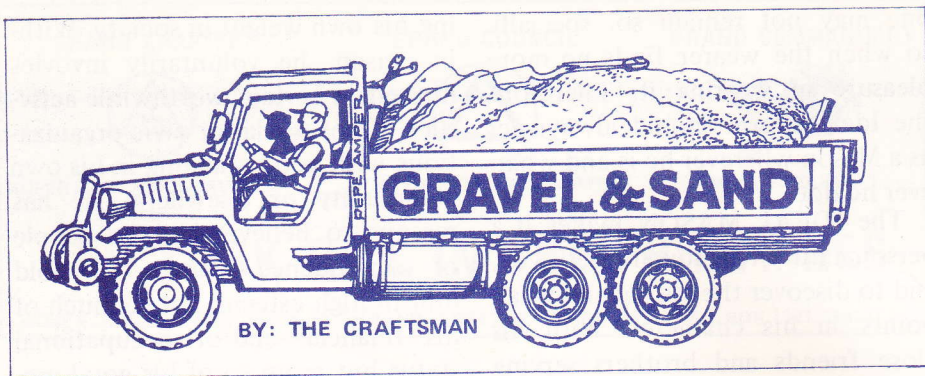
The IDEAL MASON is socially efficient, for he is capable of pull-

ing his own weight in society. With-in reason, he voluntarily involves himself in certain worthwhile activities of any social or civic organizations with good standing in his own community or elsewhere. He has reasons to believe that the people of consequence around him hold him in high esteem, not so much of his financial and/or occupational status but more so of his good moral standing and exemplary life. Above all, he possesses the basic qualities of a useful member of society – loyalty, industry and competence, and, therefore, he is capable of serving admirably the Masonic cause, his fellowmen, his country, and his God.

The IDEAL MASON is ideally consistent in his ways of dealing with the affairs of an active Lodge, like his own Lodge, where the individual capabilities of the members are understood and appreciated. He is aware of the fact that his Lodge, or any Lodge for that matter, cannot remain active without a steady source of income and a reasonable amount of cash on hand to overcome its lawful operating expenses and other financial obligations. He considers it a MUST to pay in good time his regular dues and other financial requirements incident to his membership, or any special activities of his Lodge. He usually refrains from enjoying any of his Masonic rights and privileges at the expense of his brethren.

The IDEAL MASON is specially mindful of his specific obligations

Turn to page 20



17TH ANNUAL CONVENTION OF DISTRICT NO. 11

The 17th Annual Convention of District No. 11 (Laguna) was held October 25, 1975 at the Eastern Laguna College Auditorium in Paete, Laguna.

A huge delegation, complete with a brass band met the Grand Master's party.

The delegation then marched to the town plaza for the floral offering at the Rizal Monument and then proceed to pay a courtesy call on Mayor Cornelio P. Calabig who extended a warm welcome to the Grand Master, his party and the delegates.

After the courtesy call, the Brethren assembled at the convention hall to receive the Grand Master and other Grand officers.

WB Rufino Bagabaldo, Jr. said the invocation and WB Eugenio A. Caguin, Master of Sierra Madre Lodge No. 181 gave the opening remarks.

Hon. Cornelio P. Calabig, Mayor of Paete delivered the welcome address and WB Dominador P. Labit introduced the Guest Speaker, Sis. Eva Estrada Kalaw.

Sister Kalaw spoke on the theme of the convention: "Masonry – A commitment for Social Progress and Community Development" She said that Masonic tolerance is a key to social progress and community development.

After her speech, the Paete Elementary School Teacher's Choral Group rendered two musical numbers.

After lunch, members of Sierra Madre Lodge No. 181 rendered two musical numbers.

The panel of reactors to the speech of Sister Eva E. Kalaw gave their views and comments and propounded questions on the subject of the address of the guest speaker.

Members of the Host Lodge rendered several musical numbers to the delights of the Brethren. The Paete Elementary School teachers

choral group contributes several musical numbers. The students of the college regaled the conventionists with several folk dance numbers.

The District Officers were installed by Mr. Teodoro V. Kalaw, Jr., Grand Master.

The only resolution presented in the convention was one requesting the Grand Lodge of the Philippines to create a placement bureau to aid unemployed brethren or members of their families.

VW Ricardo Buenafe announced that the site of the next convention will be Los Baños. Members of Makiling Lodge No. 72 readily accepted.

MW Teodoro V. Kalaw gave the closing remarks. He stated among other things, that the Grand Lodge has jumped the gun on the Brethren of Laguna regarding the resolution presented. He said that the Grand Lodge has the matter already under study.

He also lauded the Brethren for the progress of the District.

Certificates of Life Membership and Buttons, Diplomas of Merit and Certificates of Appreciation were awarded to:

25 Years Certificates and Buttons:
Bro. Eufrecinio L. Abayari (26);
Bro. Emilio Soriano (26); WB Carmelo M. Arrieta, PM (26); WB Primo Empederado, PM, (26); Bro. Maximo T. Galipot (26); WB Felicísimo T. San Luis, PM (26) and Bro. Pedro Deza (25)

Diplomas of Merit (Grand Lodge):

WB Cirilo D. Constantino (25); WB Florencio Robles (25); WB Benigno Gesmundo (25); Antonio E. Lacsam (25); WB Carmelo M. Arrieta (26); WB Magdaleno B. Dimaranan (72); WB Teodoro C. Delizo (72); WB Rosario T. Cortez (72); WB Florentino Bagabaldo (181); WB Diego S. Calma (181); and WB Jose Carolino (181).

District Awards: Bro. Atanacio C. Baisas, (181); Bro. Emeterio Bandung, Jr. (181); Bro. Antonio B. Cagandahan (181); Bro. Andres Ramos (181) and Bro. Jose P. Roxas (181).

1975 SHRINE CEREMONIAL

The 1975 Shrine Ceremonial was held on October 18 under the auspices of the Afifi Temple, Ancient Arabic Order, Nobles of the Mystic Shrine and the Philippines Shrine Association.

The local Shrine association is composed of the Bamboo Oasis, Saigon Shrine Oasis Club, Chapter No. 1, in Manila; Mabuhay Shrine Oasis in Olongapo City; Clark Shrine Oasis in Angeles City and the Sangley Shrine Oasis in Cavite City and the Snobar Shrine Oasis in Baguio City.

The Divan of Afifi Temple planed in on October 15, The next morning, the Divan led by Potentate A. J. "Bud" Roberts paid a courtesy call on MW Teodoro V. Kalaw, Jr., Grand Master of the Grand Lodge of Free and Accepted Masons in the Philippines at the latter's office at the Plaridel Temple. They were Accompanied by Noble Raymond

E. Wilmarth and Noble Charles O. Chang. After the visit, the party proceeded to the Scottish Rite Temple to call on Ill. Macario M. Ofilada, Sovereign Grand Commander of the Supreme Council of Ancient and Accepted Scottish Rite of Free Masonry in the Philippines. Other members of the Afifi Divan are: Noble Frank S. Elliot, Chief Rabaan; Lois W. Mazza, Assistant Raban; Noble J. Alden Woodworth, Treasurer, Noble Horace J. Whitacre, High Priest and Prophet, Roble Russ H. Michael, Recorder, and Leif M. Andersen, Oriental Guide.

The first section of the ceremonial was held at the Scottish Rite Temple. After Lunch, the novices trek the hot sands to the Plaridel Masonic Temple for the second section of the ceremonial.

The Potentates ball was held at the Coral Ballroom of the Manila Hilton at 7:00 in the evening.

LOYALTY CHAPTER, IODM INSTALLS OFFICERS

The Loyalty Chapter, Order of DeMolay, sponsored by Luzon Bodies, A. & A.S.R. installed its new set of Officers for the first term DeMolay Year 1976, on September 28, 1975, at the Scottish Rite Temple.

The following were installed: Master Councilor, Dario S. Dayan; Senior Councilor, Anthony Napoleon C. Asiddao; Junior Councilor, Alfonso C. Tecson; Treasurer, Manuel Dino F. Mapa; Scribe, Richard Noel T. Bustamante, PMC, RD; Senior Deacon, Craig M. dela Cal-

zada; Junior Deacon, Celestino P. Yokingco, Jr.; Senior Steward, Nonilon B. Flores; Junior Steward, Alvin C. Alvarado; Chaplain, Wilfredo O. Bonilla; Sentinel, Romalino G. Valdez; Standard Bearer, Rolando B. Avante; Almoner, Denis R. Dayan; Marshal, Roy P. de Jesus; Orator, Virgilio C. Lupiba; First Preceptor, David F. Asiddao; Second Preceptor, Jerry Vail; Third Preceptor, Carmelino P. Yokingco; Fourth Preceptor, Andrew T. Manuel; Fifth Preceptor, Francisco E. Castro; Sixth Preceptor, Saul Q. Hofileña; Seventh Preceptor, Reñan R. Tecson.

Bro. Meynardo R. Jimenez, PMC was the Guest Speaker. Bro. Jimenez was the Master Councilor of Loyalty Chapter in 1952. The occasion was a homecoming for the Guest Speaker. He was initiated as a DeMolay in August 20, 1949, in the Loyalty Chapter. Bro. Jimenez spoke lengthily on how being a DeMolay, have influenced his life. "I am very proud of being a DeMolay and I am still proud and so proud in fact, that I can sincerely say what I am today. I am, because of my having been a member of the Order of DeMolay. Its precepts and cardinal virtues have been very useful during my schooling and early manhood and they continue to remain as my guidelines up to now, for truly, once a DeMolay always a DeMolay", he said.

Bro. Meynardo R. Jimenez, is now a successful young executive holding important positions.

THE THREE LESSER LIGHTS

By: VW ROBERT L. HIENZ
Junior Grand Deacon

Every ritualistic word, every piece of equipment and furniture in the Lodge, their position in the Lodge, our rituals, our every movement in the Lodge, etc., are all supported by allegories and symbols which will hopefully guide the contemplative Mason to a better understanding of himself, his God and his world.

Occasionally, we find in our present ritual, usages which are obscure or at least subject to several interpretations. A case in point are the three lesser lights.

In the office Grand Lodge publication, "Masonic Demeanor and Proper Decorum in Lodge Meetings", we quote: "The three lesser lights represent the three principal officers of the Lodge. The Junior Warden which assumes the place in the south is one of the lesser lights and represents the sun. The Senior Warden situated in the west is also one of the three lesser lights and represents the moon. The light in the east is dedicated to the Worshipful Master of the Lodge."

Therefore, in pointing out the lesser lights to the initiate, the Master should be careful to call his attention first to the light in the south as representing the sun, next,

to the one in the west as representing the moon and finally to the one in the east as representing the Master of the Lodge."

Nine times out of ten, having followed the above official instructions, the Master will be approached by some Past Master who will inform him that he has committed an error by reversing the "sun" and "moon" positions. The Past Master will explain that it is only necessary to remember the sun and moon emblems on the Senior and Junior Deacons' rods. The Senior Deacon's rod, having a sun in its center, and being placed to the north of the altar, indicates that the light on the north-west of the altar should represent the sun and likewise for the Junior Deacon and the moon on the south of the altar.

A further explanation may be found in Mackey's Encyclopedia. Brother Mackey positions the three lights as we do except for the light in the south which is not placed at the south-west corner of the altar, but midway between the south-east and south-west corners directly in front of the Junior Warden's station.

In this position, the three lights
(Continue on page 15)

NEWS

IN

PICTURES

MASONIC DISTRICT NO. 11 HOLDS 17TH ANNUAL CONVENTION



DELEGATES OF THE FOUR LODGES UNDER DISTRICT NO. 11 POSE FOR A GROUP PICTURE AFTER THE FLORAL OFFERING AT THE MONUMENT OF BRO. JOSE P. RIZAL IN THE TOWN PLAZA.



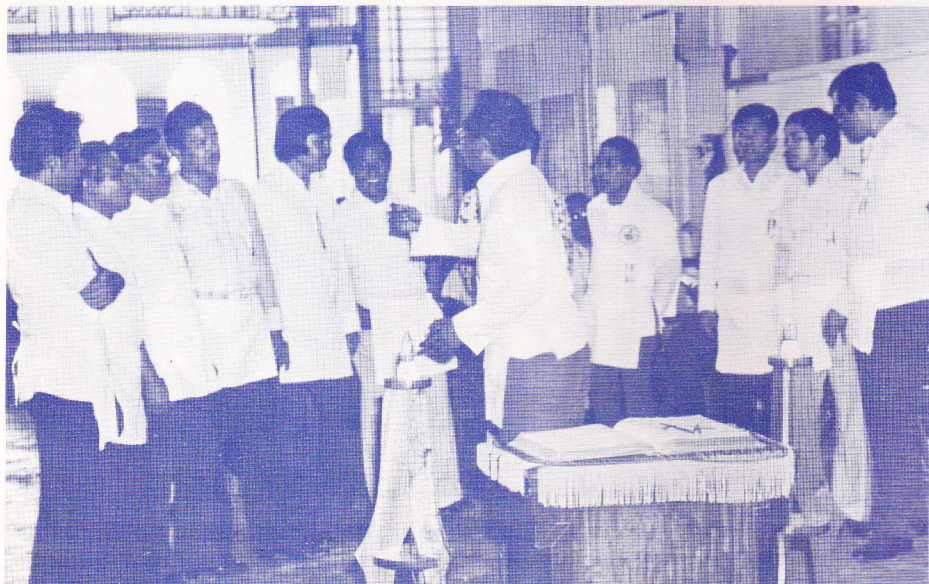
THE DELEGATES MARCHES BACK TO THE CONVENTION HALL AFTER THE FLORAL OFFERING.



MW TEODORO V. KALAW, JR. GRAND MASTER RETURNS THE GAVEL TO THE PRESIDING OFFICER, MW RICARDO BUENAFE, DDGM FOR DISTRICT NO. 11. AT RIGHT, WB BAGABALDO, PM DELIVERS THE INVOCATION.



MAYOR CORNELIO P. CALABIG (LEFT) WELCOMES THE CONVENTION DELEGATES TO PAETE. WB EUGENIO A. CAGUIN (MIDDLE) DELIVERS THE OPENING REMARKS AND SIS. EVA ESTRADA KALAW (RIGHT) DELIVERS THE KEYNOTE ADDRESS.



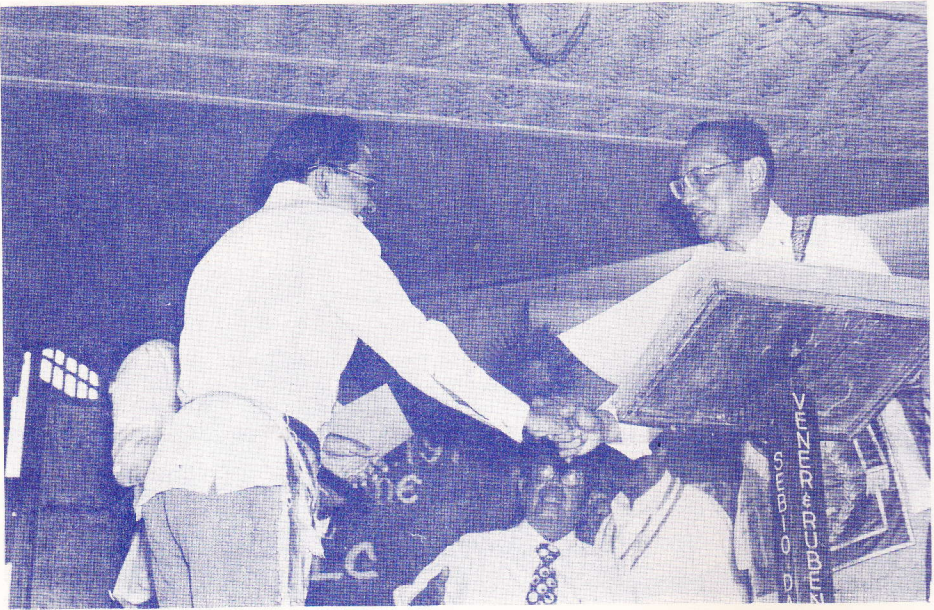
MEMBERS OF SIERRA MADRE LODGE NO. 181 RENDER A MUSICAL NUMBER.



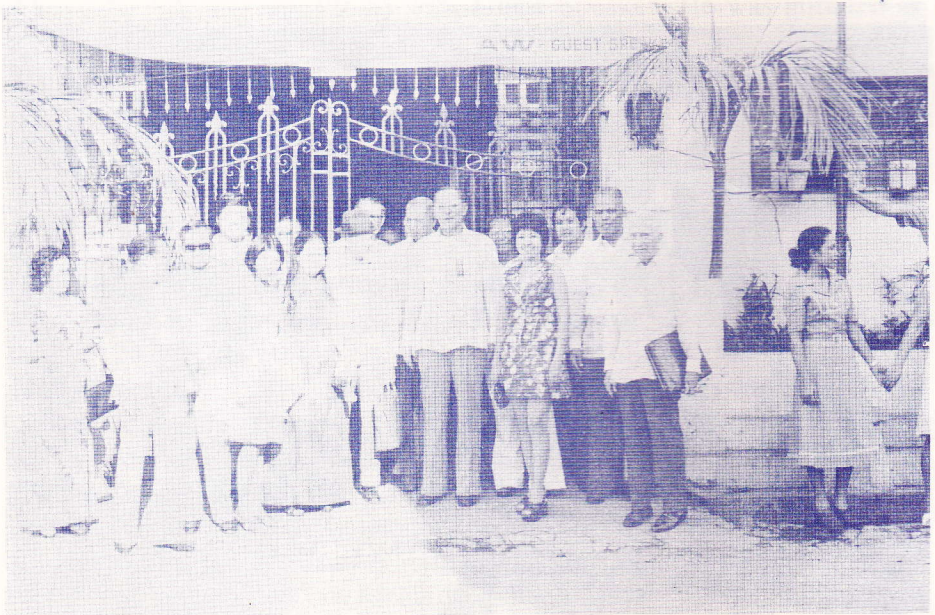
THE DISTAFF MEMBERS OF THE FACULTY OF THE EASTERN LAGUNA COLLEGE PERFORMS A FOLK DANCE NUMBER.



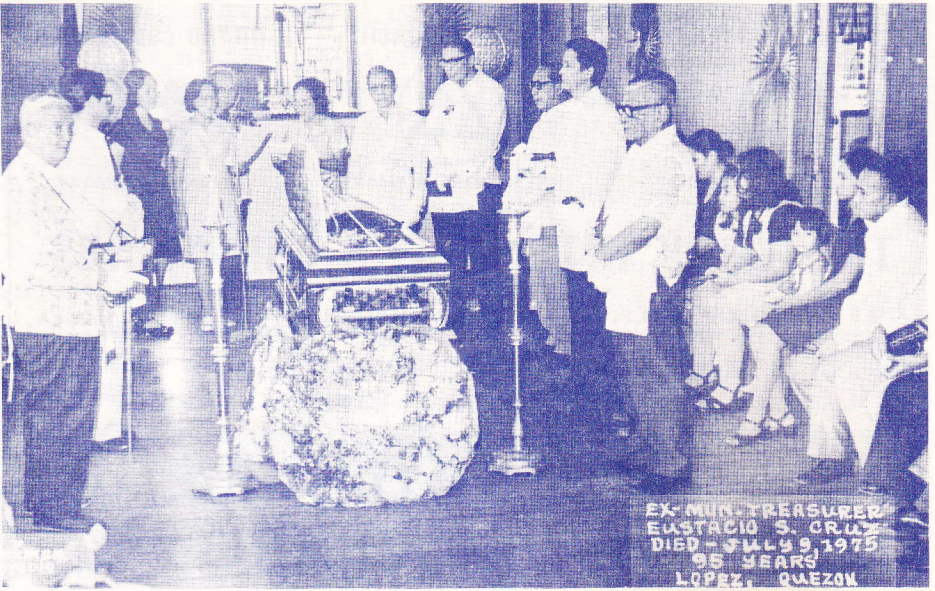
ANOTHER GROUP OF TEACHERS RENDERED MUSICAL NUMBERS.



WB RUFINO BAGABALDO RECEIVES CERTIFICATE OF APPRECIATION FROM MW TEODORO V. KALAW, JR.



THE GRAND MASTER'S PARTY POSE FOR A SOUVENIR PICTURE WITH SOME OF THE BRETHERN, THEIR WIVES AND MEMBERS OF THE SCHOOL FACULTY.



FUNERAL SERVICE CONDUCTED UNDER THE AUSPICES OF THE GRAND LODGE IN MEMORY OF WB ESTACIO CRUZ OF RIZAL LODGE NO. 20 IN LOPEZ, QUEZON. WB CRUZ WAS THE FIRST MUNICIPAL TREASURER OF THE TOWN. THIS WAS ALSO THE FIRST TIME FOR THE TOWN TO WITNESS THE SOLEMN SERVICE.

THE THREE LESSER LIGHTS from page 9

form a delta around the altar. The delta is universally accepted as a symbol of deity.

The three lights, thus positioned, like the three principal officers and the three principal supports, refer, undoubtedly, to the three stations of the sun – its rising in the east, its meridian in the south, and its setting in the west; and thus the symbolism of the Lodge as typical of the world, continues to be preserved.

Bro. Mackey's seems to be the only rational explanation possible. It conforms with the First Degree lecture regarding the north as a place of darkness, the opening and closing ceremonies, and surrounds the altar with a proper symbol of deity.

It would seem that somewhere along the ritualistic trail, the true symbolism and positioning of the lesser lights became mutilated. One wonders what the brethren could have been contemplating when they substituted the moon, Master of the Lodge and the triangular position.

Perhaps we should contemplate a Lodge of research for the purpose of removing such obscurities from our ritual, for is not each allegory and symbol a foundation Ashlar? If its meaning is obscure, will we not have a rough Ashlar unfit for use? It seems absolutely essential that the enigmatical meaning should be easy of interpretation in order to produce only perfect Ashlars for a sturdy foundation to our spiritual, moral and Masonic edifice.

GRAND CHAPTER



RUPERTO S. DEMONTEVERDE
G.H.P.

GRAND COUNCIL



RAYMOND E. WILMARTH
I.G.M.

GRAND COMMANDERY



MANUEL BUMAAT
G.C.

THE YORK RITE IN THE PHILIPPINES

JOSE E. RACELA, PGHP, PIGM, PC – GRAND SECRETARY-RECORDER, – P.O. BOX 1921, MANILA

NINE GOLDEN STEPS IN THE LADDER OF CHARITY

In the twelfth-century there was born in Spain a Jew who later became a great philosopher – and rabbi although educated under Arabic scholars. He also became a physician to Sultan Saladin (1138-1193) of Egypt and Syria who allowed him to continue serving as a rabbi to a large Jewish community in Cairo. His name is Moses ben Maimon (1135-1204), better known in the history of philosophy as MOSES MAIMONIDES.

It is said that when the Moslem Sultan's enemy, the Christian King Richard the Lion-Hearted (1157-1199), became ill with a strange Arabian malady, the gallant Moslem sent his personal physician, Maimonides, the Jew, to cure this leader of the Third Christian Crusade (1189).

One of the books written by Maimonides is the *Guide for the Perplexed* which in a survey among scholars has been placed on top of the list of "the influential Jewish books of all time." It is studied assiduously by Jewish, Christian and Moslem scholars alike.

Maimonides says that faith and hope lead to charity. Charity strengthens faith and hope. Our faith in God and our hope for immortality, however, are not enough to sustain us – "unless we have a fellow-feeling for those who suffer."

Two of the great tenets of Masonry – Brotherly Love and Relief – squarely fall within the concept of this great man. Man's inhumanity to man may be assuaged with acts of Brotherly Love in the form of Relief to the perplexed and the

needy.

Maimonides classifies acts of charity into eight categories which he calls the *eight golden steps*, as follows: 1. Giving charity with reluctance or regret is the gift of the hand, not of the heart, but it is welcome nevertheless. 2. Giving cheerfully but not proportionately to the distress of the sufferer is second to the lowest step. 3. Giving cheerfully and proportionately, but not until solicited, is good enough. 4. Giving cheerfully, proportionately, and even without solicitation, but putting it in the poor man's hand; thereby exciting in him the painful emotion of shame. Higher type than the third. 5. Giving in such a way that the distressed who receives the bounty knows his benefactor without this knowing the beneficiary. 6. Giving and knowing the object of the bounty but not knowing the beneficiary. 7. Giving in such a way that the giver knows not the re-

lieved person; nor the latter, the benefactor. (This is done when money is dropped into a box provided for the purpose located in ancient times and in the Middle Ages in what was called the *Chamber of the Silent*.) 8. Anticipating charity by preventing poverty. (This is when the benefactor gives a job to the needy, or helps the needy to find a job, or trains him for a job.) This is the highest form of charity, according to Maimonides.

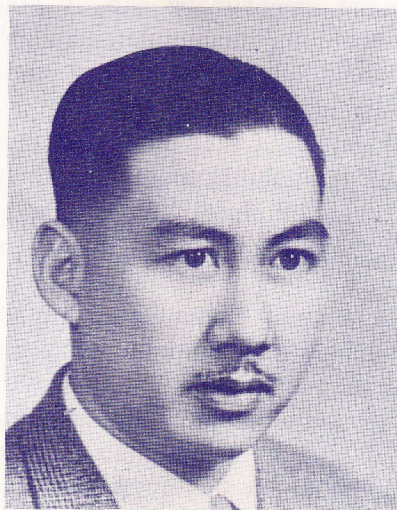
A ninth step may be added and that is by giving the needy some material help NOW and at the same time getting him a job so that he can take care of his future requirements; the aid, perhaps a loan, to continue until he actually earns money from a job. Or, give him fish TODAY and at the same time teach him how to fish so that he can catch his own fish in the future. — **Eugenio Padua, Pintong Bato Lodge No. 51, Bacoor, Cavite.**

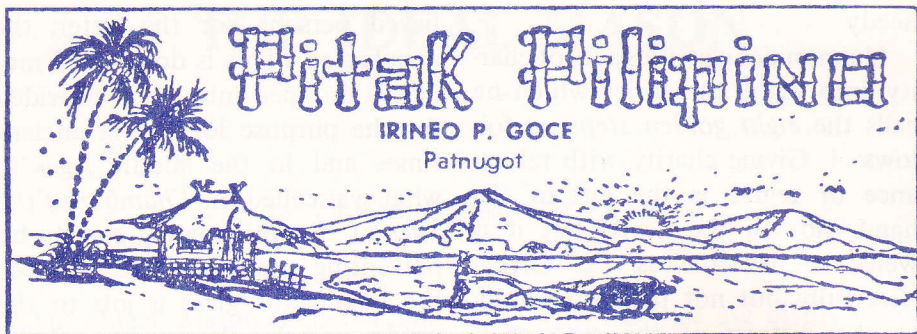
DO YOU KNOW THIS MASON

He is a businessman. A member of Mt. Apo Lodge No. 45 and a Grand Officer.

This picture was taken about 25 years ago.

ANSWER ON PAGE 20





TUGON SA PANAWAGAN

Ni ISAAC E. DIZON (67)

*My inkglass is dry, my pens are
split; no wit, common sense nor
ideas have I.*

— Cowper

Bilang tugon sa inyong panawagan ay inihahandog ko ang imbing tulong na ito sa pagsulat. Nais ko lamang ipagpaunang ako ay hindi “matalinong” manunulat; manapa’y maibigin lamang bumasa at sumulat ng mga akdang Tagalog.

Kung baga sa pagkain, dahil sa hindi ako dalubhasang kusinero, ang putaheng idudulot ko ay maaaring matabang ang lasa, maalat o maanghang.

Ako po ay isa na nga sa mga nagsasabing “napakahirap unawain” ang ilang akdang nalathala sa inyong pitak. Gaya po nitong sumusunod:

“x x x Ang kahalagahan ng
pagsulat x x x ay ating madarama

kung isipin lamang na sa mga sinulat ng ating mga ninuno ay naipamana sa atin ang Banal na Kasulatan, o ang isa sa ating mga **Dakilang Liwanag.**”

Isa pang nais kong liwanagin ninyo ang hinggil sa pinakabuod ng inyong panawagan. Humihingi kayo ng tulong na mga kuru-kuro dahil po sa ano? Sa pagpapasigla ng Kapatiran, o sa pagpapalaganap sa Sariling Wika?

Alinman po sa dalawang pak-sang iyan, ako’y maaaring makatulong, batay sa aking karanasan sa pagiging kasapi ng ating Kapatiran na mahigit pang kalahating siglo — sa tiyak na bilang ay 56 na taon —

at sa hilig kong sumubaybay sa mga sinulat ng mga awtor sa sarili nating wika. Bata pa lamang akong musmos ay nagbasa na ako ng mga "Buhay-Maynila" sa TALIBA. Pa-ulit-ulit ko ring binasa ang kauna-unahang nobelang Tagalog na pinamagatang "Bulaklak ng Kalumpang," na sinulat ni G. Roman Reyes, ama ng Kapatid na yumaong Ill. Ildefonso S. Reyes, 33^o ng A. & A.S.R.

Isang malugod at taos-pusong pasasalamat mula sa patnugot ang ipinaaabot kay Kapatid na Isaac E. Dizon ng Baguio Lodge No. 67 sa kaniyang makabuluhang tugon sa panawagan sa mga kapatid, mula sa pitak na ito nuong nakaraang Agosto: "na ang magagandang kuru-kuro at kaisipan na kanilang kayang isulat ay mangyaring ipadala lamang sa pitak na ito, nang sa ganoon ay mapahasik sa matabang lupa, mapatanim sa panitik at lathala, at upang mapakinabangan ng nakararaming mga kapatid."

Ukol sa mga pagtatanong ni Kap. na Dizon ay narito ang paliwanag:

1. Sa ating Kapatiran, ang Bibliya o Banal na Kasulatan (Volume of the Sacred Law) ay isa sa mga Dakilang Liwanag (Great Lights). Dahil sa pagsulat ng ating mga ninuno, at sa pagsalin-salin ng iba pang mga manunulat ay nangyayaring mapakinabangan natin hanggang sa kapanahunang ito ang mga aral, ang mga gintong kaisipan, at mahahalagang mga kuru-kuro ng mga marurunong nang unang panahon na nagsipagsulat ng mga aklat na naging kabuuan ay ang Bibliya.

Hindi lamang ang Bibliya, kungdi pati na rin ang mga makasaysayang tuklas ng mga paham, ng mga dalubhasa sa agham at sa mga batas, sa literatura o panitikan, ay naipamana sa atin at maipapamana pa rin sa magiging anak ng ating mga anak dahilan sa pagsulat.

2. Hinggil naman sa ikalawang tanong, kung ang layunin ng panawagan ay ukol sa pagpapasigla ng Kapatiran, o sa pagpapalaganap ng sariling wika: ang masasabi natin ay hindi mapaghihiwalay ang dalawang mga layuning ito sa ating **Pitak Pilipino**. Nagkataon po na ang salitang ginagamit sa pitak na ito ay ang sarili nating wika, nguni't ang lalo't higit na mahalagang layunin ng mga pagsulat sa pitak na ito ay upang mapasigla ang ating Kapatiran.

Nagkataon din po naman na ang **Agosto** ay buwan kung kailan ginugunita natin ang **Linggo ng Pambansang Wika**, ayon sa tadhana ng batas, kung kaya naging isang mahalagang bahagi na rin ng ating layunin ang paksa sa pagpapalaganap ng pambansang wika.

Ang pagpapalaganap ng wikang Pilipino ay tungkuling dapat gampanan ng bawa't mamamayan sa bansang ito. Ang kahalagahan ng tungkuling ito ay higit na mauunawaan kung ating isaisip man lang ang mga pagsisikap ng pamahalaan ng iba't-ibang mga bansa na mapalaganap at mapaunlad rin ang kanilang wika.

Bagay naman po sa pagpapasigla ng Kapatiran, ang pangyayaring ito ay isang mahusay na halimbawa. Si

Kap. na Dizon ay 56 na taon ang tagal ng pagiging kasapi sa ating Kapatiran. Ang abang patnugot ninyo ay mahigit na tatlong taon pa lamang! Pumasok na EAM nuong ika-1 ng Hulyo 1972, at naging ganap na MM nuong 26 ng Agosto 1972. Sa layo at agwat ng ating pagiging kasapi sa Masoneriya, kung hindi dahil sa panulat ay ewan kung paano tayo magkakaroon ng tuwirang ugnayan at pagpapalitan ng kuru-kuro na gaya nitong nangyayari ngayon sa **Pitak Pilipino**.

Sa pamamagitan ng panulat ay nakakaniig natin, hindi lamang ang mga kapatid na hindi pa nakikilala na nabubuhay rin sa ating kapanaan, kungdi maging ang mga dalubhasa at paham nuong mga tinalikdang panahon — libu-libong taon man ang nakalipas — ay nakakaulayaw rin natin sa diwa at pag-iisip, sa mga haka-haka, paniwala at pananampalataya, sa mga layunin, mithiin, pag-asa, adhikain at mga pangarap!

Inuulit ko ang dalisay na pasasalamat sa Kap. na Dizon sa kaniyang butihing tugon, at umaasa ang pitak na ito na magpapatuloy ang kaniyang pagtulong sa dukhang pagsisi-kap ng inyong patnugot tungo sa pagpapasigla ng ating Kapatiran at pati na rin sa pagpapalaganap ng ating pambansang wika.

ANSWER TO:

“DO YOU KNOW”

**RW JOSE LOCSIN ARANETA
DEPUTY GRAND MASTER**

THE IDEAL *From Page 5* which are constant reminders of his Masonic duties and responsibilities. He is aware of the fact that his obligations made him a regular member of his Lodge in particular and of the so-called Masonic Family of the world in general. He knows that a steady observance of his obligations will; in consequence, bring him to a level of distinction where faithful brothers receive their wages with the will and pleasure of his brethren. He also considers it Masonic duty to keep himself well-informed on Masonic matters, the better for him to serve the Masonic cause in general and his own Lodge in particular.



TEMPLAR AND PGM HONORED

Sir Knight William C. Councill, Past Grand Master of the Grand Lodge of the Philippines, Sovereign Grand Inspector



General 33° Active, Scottish Rite, received the Legion of Honor from the International Supreme Council, Order of DeMolay, the highest honor that can be conferred on a Mason by the DeMolay.

Sir Knight Councill was given the honor for his work on behalf of the DeMolay when he was Grand Master of the Grand Lodge in 1972. He is an active Templar and the Vice-roy of Asoka Conclave, Red Cross of Constantine.

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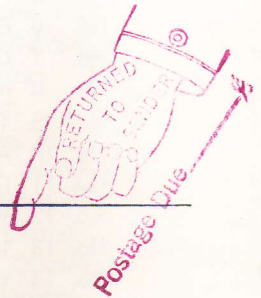
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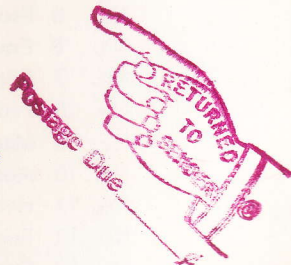


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