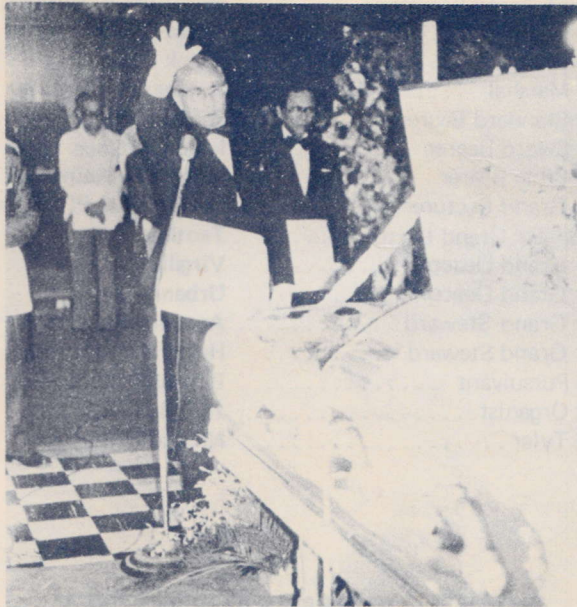


The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



RW CALIXTO O. ZALDIVAR, DEPUTY
GRAND MASTER, PRESIDE OVER FUNERAL
RITES IN OF MW CAMILO OSIAS, PGM.

VOL. LIII
No. 6



JUNE
1976

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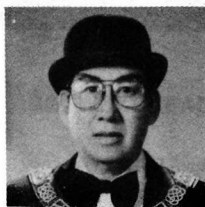
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Grand Master's Page




PHILIPPINE INDEPENDENCE DAY

This month we are again celebrating our country's Independence Day. Our history is replete with daring and colorful exploits of our Masonic forbears.

We, the Freemasons of today should see to it that the freedom attained by our predecessors, which they paid for dearly with their lives be secured from threats from foreign sources or internal elements that seeks to subvert the peace and tranquility that pervades the country today.

We should work hand in hand with our duly constituted authorities to bring about the progress and prosperity of the nation, so that our children and their children's children may long enjoy the fruits of the labors of our predecessors and that they may look back in retrospect and say that we too have done our part.


JOSE L. ARANETA
Grand Master

In This Issue

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Vocational Scholarships

Every now and then there is a resurgence of interest in extending educational assistance to the youth of our country. In many cases the interest is directed particularly to Masonic youth and in others, to the youth throughout the land, regardless of their Masonic relationship.

Some Lodges have undertaken Scholarship Programs. In one instance, funds for a complete course in nursing are available. There is an Edgar L. Shepley Scholarship Fund for Demolay Boys, which has a sound investment policy of allowing only a small part of yearly earnings to be spent for scholarship purposes, the principal and a part of the earnings to be continuously invested to insure growth. Other programs have been suggested on an annual basis, under Grand Lodge direction. In nearly all cases, these programs contemplate a College Scholarship Program. We cannot recall any Vocational Scholarship Program having been offered by any Lodge in recent years.

There is no denying the need for training more Filipino youth in vocations has skyrocketed in the last few years. College entrance examinations have now begun to separate those who can go on to college from those who must turn to vocational institutions. In the United States and in Europe, highly skilled vocationally trained experts command higher incomes than others holding Doctorates. College graduation as a status symbol still remains impressive to most young people, but being tops in one's field, whether it is vocational or professional is, in the long run, more substantial and rewarding.

Masonry in general and our Lodges in particular could render our Filipino youth a great service, if a vocational scholarship program could be undertaken, even though modest at the start, whereby at least one Filipino youth could obtain a complete vocational education with all costs being paid by Masonry. Perhaps it could be a vocational educational loan program, where the youth would repay the Lodge from his future earnings, so that the funds could be reused to serve other deserving youths in the future.

While programs should be aimed toward skills most needed, to accomplish the greatest good with the least financial drain upon the

(Turn to page 19)

THE ROLE OF WOMEN IN RIZAL'S LIFE

WB Vicente del Carmen, PM
Taga-Ilog Lodge No. 79

The big Rizal family of Calamba, Laguna in the later years of the XIX century included over a dozen members – the father, Francisco, the mother, Teodora Alonzo, nine girls and only two boys, Paciano and Jose, our hero.

It is not to be wondered, therefore, why Rizal's status in the family circle was greatly influenced by the women which included his mother and eight living sisters.

Let us find out why.

1. Early in life, Rizal learned his letters and prayers from his mother's lap. He loved her very dearly, and with reason, for she was an extraordinary woman. Of her, Rizal said: "Without her, what could have happened to my education and my future?" Surely, the mother is our second God on earth? In desiring to partly repay what he owed to his mother, Rizal determined to be an ophthalmologist, an eye specialist. His two operations on his mother's eyes, in Hong-

kong and in Dapitan, restored her failing eyesight to normal up to her death in 1911 at the advanced age of 83. Teodora Alonzo molded young Rizal's character during his infancy by instilling into his malleable mind his obligations towards God and man.

2. Not to be outdone in properly bringing up Rizal were his five older sisters – Saturnina, Narcisa, Lucia, Olimpia and Maria. They took care of his clothes, feeding, deportment, filial responsibilities to the family and of instilling in him that gentlemanly behavior to women so much wanting in others. His hundreds of letters to his sisters furnished living testimony of his close attachment to them. They influenced his strict observance of those traits which gained for him the respect of countrymen and foreigners alike. To them, he owed the fact that Dr. Ferdinand Blumentritt called him "the Greatest Malay of his time"; that

Dr. Rheinholdt Rost of the British Museum called him "a pearl of a man"; and that Dr. Trinidad Pardo de Tavera branded him as a "superior and admirable man". To three sisters, therefore, he owed the possession of those sterling qualities that qualified him as a leader of his countrymen.

3. To the young women of Malolos, Rizal owed a debt of gratitude for having changed his opinion of the Filipino women of his time. The women of Malolos were no longer those who bowed their heads even to very unjust orders; who smiled even when insulted and who sought comfort in shedding humble tears. These women restored his respect and admiration for Filipino womanhood.

4. Rizal openly admired the beautiful women he met in his

travels abroad. He was a real artist and being such, he was captivated by the ideal beauty which Art inspired. He could not help but adore the material beauty embodied in women. But there is nothing in his sentimental relations with women of which he might be ashamed. He did not regard love of beauty as a weakness but rather as a manifestation of his artistic temperament.

5. To another woman, Mother Filipinas, Rizal owed his undying love for his people and country. He won the affection and admiration of his countrymen because he cultivated all his good qualities in order to perfect them and practiced them in order to bring about the material and moral betterment of the Filipinos.

BOUQUETS TO YOU, WONDERFUL WOMEN!!



I Didn't Say It
... But It's True.

If Diogenes were alive today, the government could use him in the Internal Revenue Service.

* * * *

Some people have nothing to do, and still manage to make a mess of it.

* * * *

What good does it do you to win an argument if you lose a friend?

* * * *

A scandal is a breeze stirred up by a couple of windbags.

* * * *

Early to bed and early to rise will convince your friends that your TV is out of order.

From: MASONIC LIGHT

REDISCOVERING OUR OUTLOOK

VW ISAAC S. PUNO, JR.

DDGM, District No. 1

Cavite is a province renowned for its lush country-side and vibrant energetic people. The pivotal role that the Caviteños played during the Philippine revolution of 1896 is a unique tribute to their enduring sense of patriotism and nationalism. They proved to all and sundry that superior firepower and sheer military techniques alone – which were then on the side of the Spanish **conquistadores** – were not sufficient to win a war. Our countrymen from Cavite fully established that the will to live as a free people – unshackled by fear and ignorance – was worth fighting for and dying for.

But that was not all.

While our provincemates from Cavite led in the Filipinos' struggle for sovereignty and political emancipation, Cavite was also largely responsible for the early nurture and growth of Freemasonry in this jurisdiction. It was in Cavite that Masonic Lodges first freely sprouted, and it was in this place that Freemasons, hand in hand with other intrepid Filipino **revolucionarios**, gave true meaning to the Masonic triad of "Liberty, Equality, Fraternity."

Thus, Cavite Masons had a burning cause to pursue: meaningful love and service to their country and to the Fraternity.

Indeed, life assumes an altogether different perspective when

there is a valid cause to seek and uphold. The intense desire to succeed becomes paramount and obstacles become less of a hurdle. Suddenly, we witness a guiding star on the dark horizon that beckons us to a safe journey. The famous scientist and Christian missionary Albert Schweitzer spoke with dignified authority when he urged people to spend their lives for others; to served and not to be served. By that time, he had already exemplified his pronouncement, having turned his back on the concert halls and academic chairs of the great universities of the world to serve needy people in Africa. Writing in his book, "The Teaching of Reverence for Life," he said: "Each of us, no matter what our position and occupation, must try to act in such a way as to further true humanity," On the other hand, pursuing his own life commitment, William Lloyd Garrison, editor of "The Liberator," probably the most important anti-slavery journal of its day in England, wrote in its first issue: "I will be as harsh as truth and as uncompromising as justice. On this subject (slavery) I do not wish to think, or speak, or write, with moderation . . . I am in earnest – I will not equivocate – I will not excuse – I will not retreat a single inch; and I will be heard! "

Fighting for a cause presupposes that we have discovered our des-

tiny. It assumes that we know what we want because we are sure of ourselves. Andres Bonifacio spear-headed the Philippine revolution notwithstanding the fact that his compatriots were ill-equipped and ill-prepared for war because he firmly believed that only by rising up in arms could the consciousness of the whole nation be awakened and thereby signal to their Spanish masters that the Filipinos could no longer countenance their abuse, oppression, and exploitation. Manuel L. Quezon could say with pride that he preferred "a government run like hell by Filipinos to a government run like heaven by Americans" because he was firm in his conviction that his countrymen had the natural talent to govern the country.

Certainty in one's self is most essential. We learn the values of life and we establish our existential pattern. It is in moments of crisis, however, that our self-assurance and personal values meet their real test. During these times, we exhibit our true worth and identity. The grain in us is separated from the chaff. For without crisis, we will be theoreticians rather than realists; dreamers rather than pragmatists; "men from La Mancha" rather than practical doers.

Masonry has a high stake in responding to crisis. Masonry obligates us to remember our brotherhood in all phases of human endeavors, whether in business, political controversy, or civil war.

But the obligation imposed on Masons to remember their brotherhood in times of crisis have significant ramifications.

A crisis that may engulf a nation,

like the constitutional emergency that has brought about the proclamation of martial law regime in the Philippines on September 21, 1972, may cause people of honest persuasions to hold diverse views. This is perfectly legitimate. It could mean that Masonic brethren may differ in their analysis of the situation and challenge each other's posture. This is a healthy indication that human minds are working and thinking of ways conducive to progress and development.

But it is precisely in times like this that Masons must seek to enlighten and be enlightened. They should free themselves from opinions and prejudices that present a close or narrow overview of the situation. They should be willing to learn, unlearn, and relearn.

Masonry abhors bigotry in all shades and hues. It detests parochialism and provincialism. It adheres to the ringing words of Thomas Jefferson who said: "I have sworn before the altar of the Almighty eternal hostility against all of free thought."

It is natural for members of society to have their particular notion of the political, economic, and social structure that their government should assume. This is part of their participation in government which is constitutionally underscored and guaranteed.

In the same breath, however, their concept of government must have an indigenous ingredient. It must be borne by their own "blood, sweat, and tears." While it may be influenced by libertarian ideas and traditions of foreign democracies or other worthwhile ideologies it

should be uniquely Filipino.

Too often – and too long – we have allowed our thoughts and actions to be swayed by foreigners and other developments abroad. We do not feel secure unless what we say and do are buttressed by the thinking and operations from out of our shores. We have not completely shed off Spanish influence or American domination over us. We are inclined to concede that what is good for them is good for us. The fallacy of this position is shot through with holes that it need not even be seriously considered.

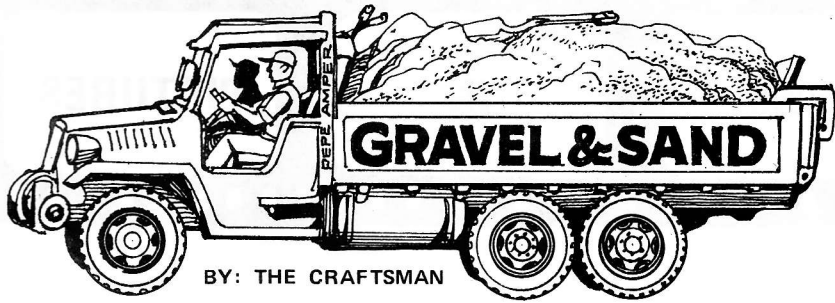
Government exists for the promotion and enhancement of the common weal. Success in this direction can be brought about by the individual and collective integrity of purpose and nobility of conduct of the public and private sectors of the country.

Ironically, people are prone to view the government with suspicion and distrust. As the government is the most powerful institution in society, a big segment of the populace put their helplessness as a front for indifference, disobedience, and even subversion. This was brought to the fore during pre-martial law days when specifically, freedom of speech, press, and assembly was utilized as a channel for smearing tactics and downright efforts to undermine the duly constituted authorities. The government could no do anything right while its detractors could do no wrong. So many people were brainwashed in believing and acting along this direction and it is now taking a lot of time and effort to make them see the proper light.

We should, indeed, speak out – ably and clearly – against any form of government oppression or misdoing, but we should also be ready not only to counsel and advice when the appropriate opportunity comes and show commendation and appreciation when the occasion demands them. Thus, we will be thinking and acting from a balanced and objective perspective. We cannot be accused of malice or ill-motivation. On the other hand, we will be discharging our duties as citizens responsibly.

It is necessary, too, that when we offer criticisms, they should be creative and constructive; they should project sensible solutions. Let us not be part of the problems, but of the solutions. And in offering we should in turn, be open to challenge and not slam the door to counter-criticism. We cannot afford to be more popish than the Pope, a thinking belonging to a bygone and discredited era.

Finally, we should ever strive to continuously orient and educate ourselves on modern techniques and lifestyles without forgetting or doing violence to the time-honored concepts of honesty, integrity, morality, and performance, or to our enduring values and traditions as a Filipino race. We cannot afford to be left behind amidst the swirling forces of change going in and around us. But we must be sure that if we have to change, it will be for the good of our country and people and that we can defend such change before the judgment seat of our Creator, the Peerless Judge of all history and of all creation.



MW CAMILO OSIAS LAYS DOWN WORKING TOOLS

MW Camilo Osias, Past Grand Master of the Grand Lodge of the Philippines laid down his working tools on May 20, 1976 at the Veterans Memorial Hospital.

Masonic funeral service was conducted on May 28, at five o'clock in the afternoon at the Jose Abad Santos Hall of the Plaridel Masonic Temple, 1440 San Marcelino, Manila, under the auspices of the Grand Lodge of Free and Accepted Mason of the Philippines and the Supreme Council of the 33^o and last Degree of the Ancient and Accepted Scottish Rite of Freemasonry in the Republic of the Philippines

RW Calixto O. Zaldivar, Deputy Grand Master of the Grand Lodge of the Philippines presided over the ceremonies. He was assisted by the following: RW Jolly R. Bugarin, MW Manuel M. Crudo, MW Damaso C. Tria, VW Marcelino P. Dysango, VW Mario C. Navia, WB Eliseo Arandia, Jr., VW Amancio Donato, VW Domingo F. M. Domingo, VW Alejandro A. Eusebio, VW Teotino Juan, VW Henry Ang-Hessing and VW Nicasio P. Mayuga.



MW CAMILO OSIAS, PGM

MW Teodoro V. Kalaw, Jr., Immediate Past Grand Master of the Grand Lodge of the Philippines delivered the eulogy in behalf of the Grand Lodge and Ill. Domingo C. Bascara, Grand Chancellor of the Supreme Council, 33^o represented the Scottish Rite. Brig. Gen. Victor Osias, gave the response in behalf of the Osias clan.

The Scottish Rite Chorals rendered the inspiring music during the ceremonies.

(Turn to page 15)

NEWS

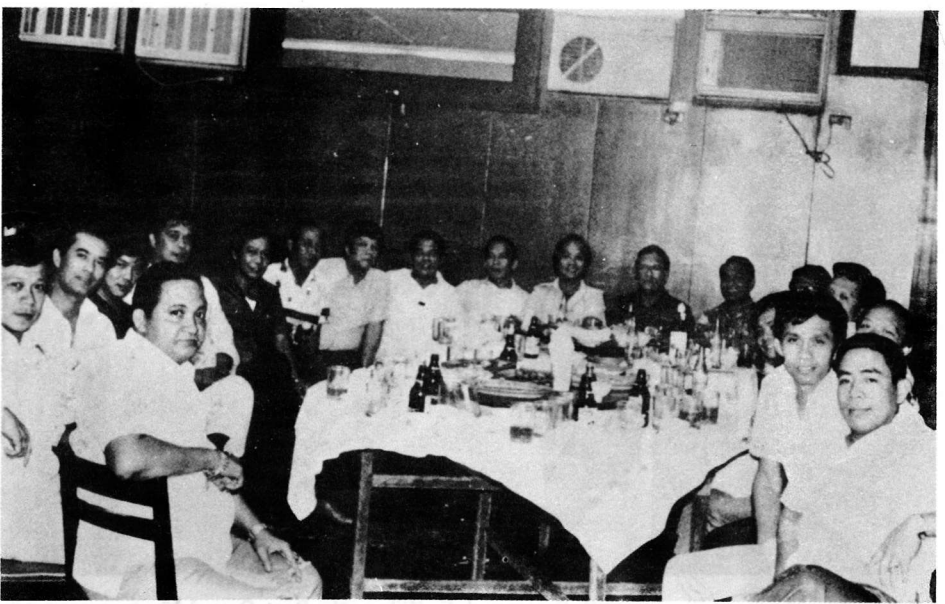
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PICTURES

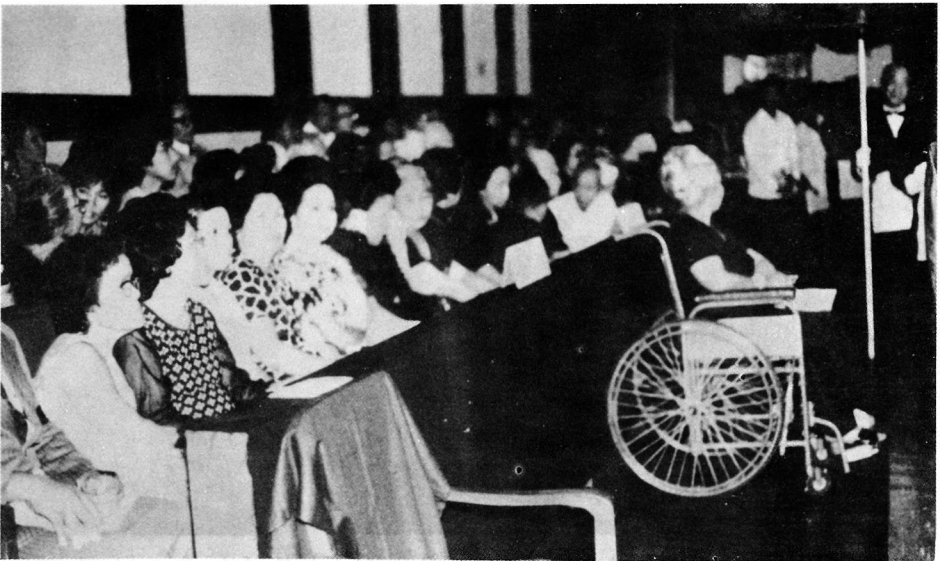


Turn over of a check for one year scholarship of wards of the Children's Garden Philippine, Inc., Taytay, Rizal, for one elementary, one high school and one college, by officers of St. John's-Corregidor Lodge No. 3, F.&A.M.

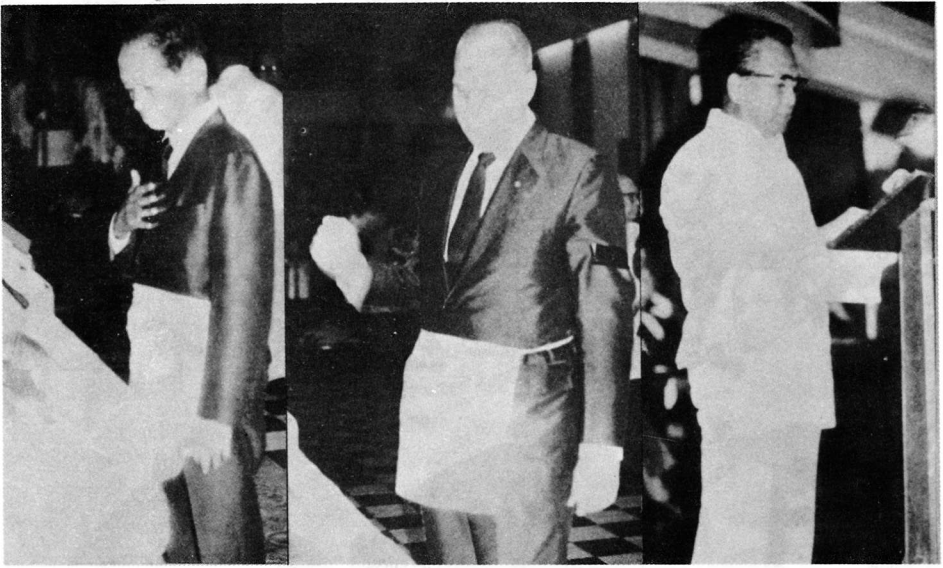
Photo shows (l to r): Ruel Mendoza high school student, Gerardo G. Mendoza, senior Warden, Atty. Augusto O. Cabral, Executive Director Children's Garden Philippine Inc. Eufrosino L. Abayari, Worshipful Master; Clemente E. Tuason, PM, Chairman, Community Development; Abraham Hermosura, College student, in front Cynthia Juntilla, elementary student.



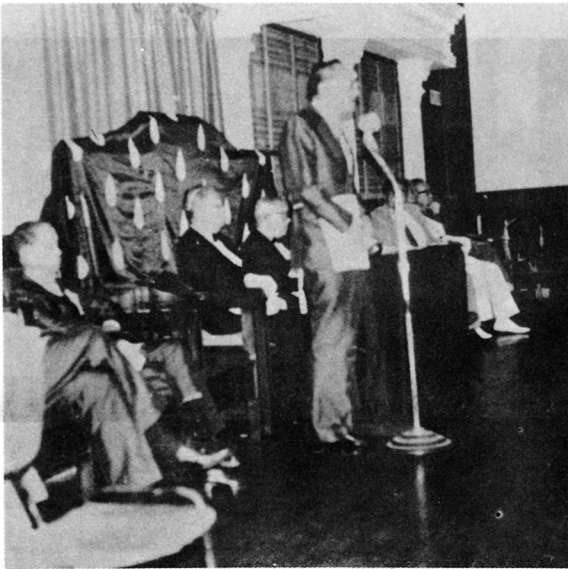
Brethren in the service of the National Bureau of Investigation recently honored RW Jolly R. Bugarin with a party tendered in his honor on being elected Junior Grand Warden of the Grand Lodge of the Philippines.



Members of the Osias Clan at the funeral rites held in memory of the late MW Camilo Osias.



MW Pedro Jimenez (l) and MW Raymond E. Wilmarth, Past Grand Masters pays tribute to the late MW Camilo Osias. ILL. Domingo C. Bascara, 33^o delivered the eulogy in behalf of the Supreme Council, A. & A.S.R.



MW Teodoro V. Kalaw, Jr. (l) delivered the eulogy in behalf of the Grand Lodge. Brig. Gen. Victor Osias son of the late Past Grand Master made the response in behalf of the family.

THE THREE LESSER LIGHTS

HILARIO G. ESGUERRA, PSGL

Much has been discussed, and conflicting opinions have been formed regarding the proper positions of the so called "Lesser Lights" which form the symbolic triangle enclosing the Altar of our Masonic Blue Lodge. According to our First Degree Ritual, these lesser lights represent the Sun, the Moon and the Master of a Lodge. EXCEPT for the Master, represented by the lesser light located at the angle of the triangle fronting the East, Masonic enthusiasts have not definitely agreed as to the exact positions of the two lesser lights, representing the sun and the moon at the remaining two angles of the symbolic triangle.

There are two schools of thought on the location of the Sun and the Moon at the symbolic triangle enclosing the Altar. Those belonging to the first school of thought, say that the sun should be located at the angle of the triangle fronting the South, and that the Moon should be located at the angle fronting the north, or at the apex of the triangle. The reasons for this are based solely on the Junior Warden's recital of his duties in

the opening and closing ceremonies of the Lodge, and the statement in the First Degree lecture that "The north therefore, among Masons, has always been termed a place of darkness."

Others belonging to the second school of thought, to which this humble writer belongs, argue that the sun's proper place should be at the Apex of the symbolic triangle, or at its angle fronting the north, and opposite the lesser light representing the Worshipful Master toward the East. To be exact, in the center of the Lodge. I submit the following reasons for this:

Firstly, if we agree that the Moon gets its light from the sun, and symbolically, the Worshipful Master gets light also from the sun to rule and govern his Lodge, where else should the "light-giving luminary of nature" be located than at the apex of the symbolic triangle, or at the very CENTER of the Lodge in order to effectively spread its light and luster to all within the lodge, especially the Master and Wardens? To say that the sun is at the south or at the North is a misnomer, because it is definitely nei-

ther in those two places, but right in the CENTER of the Lodge, eastwardly fronting and opposite the lesser light representing the Master in the East – or at the apex of the triangle. I invite all masons to observe these facts and decide for themselves.

Secondly, I also invite the brethren to observe the positions of the Senior and Junior Deacons in the lodge. The Senior Deacon, bearing the sun on his rod as the emblem of his office, has his place in the northeast corner of the lodge. The Senior Deacon, bearing the sun on his rod as the emblem of his office, has his place in the northeast corner of the Lodge. During the obligation of a candidate, he is at the left of the candidate kneeling at the Altar, or fronting the north. Conversely, the Junior Deacon bearing the Half-Moon on his rod as the emblem of his office, has his place at the southwest corner, at the right of the Senior Warden in the West. During the obligation, he takes his place at the right of the candidate, or fronting the south. If we observe these facts carefully, it would be entirely inconsistent with Masonic symbolism in a Lodge to place the sun in the south, and the Moon in the north (so they say) as interpreted by those who belong to the first school of thought. Unless, of course, we interchange the places of the Senior and Junior Deacons, especially during the obligation of the candidate.

Thirdly, even in some Masonic jurisdictions, most particularly those under the Scottish Rite Constitution, the three lesser lights are

positioned as follows: the light representing the Worshipful Master is in front of him in the east; the light representing the Senior Warden is at his right in the west; and the light representing the Junior Warden is at his right in the south. Would we then interpret that the light at the right of the Senior Warden in the west is the moon and the light at the right of Junior Warden in the South is the sun? I believe this is rather absurd and amounts to inconsistent symbolism in the Lodge.

Fourthly, those who are Knights Commander of the Court of Honor (K.C.C.H.) and those who have witnessed the ceremony of investiture of a KCCH, certainly must have observed that the only light at the Altar which represents the Sun, is located at the CENTER of the Lodge near the Altar – a little toward the north, but much more inclined toward the East – but definitely NOT toward the South. The symbolic circuit of the sun around the earth conveyed in this symbolism is exemplified by the Candidate who is conducted by the Grand Master of Ceremonies four times or circuits around the lodge, with the Candidate's right hand pointing to the Sun, during the circuits. The Sun is neither anywhere located but in the Center of the Lodge as the symbolic Great Luminary of Nature.

It is not the intention of the writer to make an issue of this debatable question herewith discussed on the symbolism of the lesser lights, but rather simply and offer as a food for thought for those Masonic enthusiasts.

GRAVEL..... (From page 9)

MINDANAO REGIONAL CONVENTION

The 20th Annual Regional Convention of Mindanao, Basilan and Sulu was held in Oroquieta City on April 1-3, 1976. The convention was hosted by Oroquieta Lodge No. 154. The region is comprised of five Masonic District representing 27 Blue Lodges.

The theme of the convention was "The Role of Masonry in the Maintenance of Law and Order for the Preservation of National Security."

VW Jolly R. Bugarin keynoted the affair. He spoke on the theme of the convention.

Gov. Henry Y. Regalado was the luncheon speaker while Judge Rodolfo Ortiz delivered a speech during the Fraternal dinner. They spoke on current issues on national interest.

There was also a guided tour of the Red V Coconut Product Factory and the Mindeva Coil Factory.

Maguindanao Lodge No. 40 in Cagayan de Oro City will host the convention next year.

BRO. CASIANO AQUINO, 94

Bro. Casiano Aquino laid down his working tools and crossed the Great Divide on May 18, 1976, at his residence in San Juan, La Union. He was 94.

A life member of *Union Lodge No. 70, F.&A.M.*, and for the past 56 years an active member of the

Masonic Fraternity, Bro. Casiano was one of the founders of *Union*, his Mother Lodge, at San Fernando, La Union. He was a member of the Ilocos Bodies, Ancient & Accepted Scottish Rite, a recipient of the 50-Year button and a Diploma of Merit.

Bro. Aquino's remains were laid in the cemetery of his native San Juan, in the morning of May 22. The officers and members of *Union*, presided by WB Isaac E. Dizon, PDDGM, rendered Masonic funeral services. He was assisted by WB Alfredo C. Nebres as Chaplain, and WB Doroteo A. Parong, Secretary.

May our departed brother rest in peace!

NBI SQUARE AND COMPASS CLUB

The Brethren in the National Bureau of Investigation recently tendered a testimonial dinner in honor of RW Jolly R. Bugarin at a downtown restaurant.

A caucus was held during the dinner and plans for organizing a Square and Compass Club in the Bureau was broach. It was the consensus that they should push thru with the plans. A future meeting will be held to elect the officers of the Club.

Those who attended the meeting were: Bros. Manuel Supnet, George A. Mella, Teodoro M. Martija, Lolito V. Utitco, Guillermo T. Maglaya, Manuel P. Sanchez, Eliseo Buan, Antonio Mecano, Teofilo Sta. Rosa, Romeo Tating, Teodolfo Badillo, Onofre S.P. Manalad, Ovido T. Rous, Jr., Cirilo Dulog, I. Reyes, T. Pangilinan, V. Bautista and Jimmy Kua Tamano.

GRAND CHAPTER



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G.H.P.

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R. S. DEMONTEVERDE
G.C.

**YORK RITE GRAND BODIES OF THE PHILIPPINES
AND APPENDANT ORDERS**



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R.C.C.

Asoka Conclave

W.C. COUNCELL
Sovereign

J. E. RACELA

Grand Secretary-Recorder

R. E. WILMARTH
Intendant General
for the Philippines



CONVENT GENERAL
K.Y.C.H.

Filipinas Priory No. 61

J. E. RACELA
Eminent Prior

**THE TEMPLE OF
BROTHERHOOD**

(Condensed and arranged by
CATALINO T. QUEMUEL, PM,
from **The Religion of Masonry**: by
Joseph Fort Newton.)

If one were asked to define Masonry in a simple sentence, it would be to say: Masonry is the realization of God by the practice of Brotherhood. Or, remembering a familiar but profound phrase in our Ritual, it is Brotherly Love, Relief, and Truth; and it is by the practice of Brotherly Love and Relief that we learn the Truth Otherwise the Supreme Truth; by which we know the meaning of life, remains a faith to be held, a philoso-

phy to be argued, or else a mere fiction.

Such is genius of Masonry and its wise art in all ages. We cannot know the truth until we live it, win it, and show ourselves worthy to receive it. For truth abused is a terrible thing and makes for disaster and tragedy, as history has taught us many times. Not all men are capable of receiving the highest truth, much less of using it aright.

Therefore, at the risk of seeming to deny its own faith, to the truth of the Brotherhood of Man, Masonry adds another truth: the Brotherhood of Man depends on the Manhood of the Brother. At first sight, this may seem to be a contradiction, but it is not so in fact. These two truths must be held together in balance, and either alone is imperfect. The truth that all men are Brothers, if taken alone, often ends in a vague, dreamy sentimentalism. In the same way, the truth that man must be capable of Brotherhood may easily lead to something hard to know from aristocratic vanity. It is the wisdom of Masonry that it unites the two, treating each of us as a Rough Ashlar to be cut, squared, polished, and made ready for the Temple of Brotherhood.

Evermore, in our dream, dimly or clearly, there rises the vision of a temple upon which we work together as Brothers and builders. It is a necessity, an inspiration, and a prophecy.

From the first the great seers of our race have looked up, seeking the meaning of life and its plan, the goal of its uprising passion and desire, the purpose of its organization in the home, in the state, in industry, in moral fellowship and spiritual faith.

Plato dreamed of an ideal Republic. There is the vision of the City of God by St. Augustine written when Rome was reeling to its ruin, not of name other modern Utopias of many kinds in which we see the human mind trying to form a worthy conception of the goal of human effort and inspiration. But all these dreams are dwarfed by

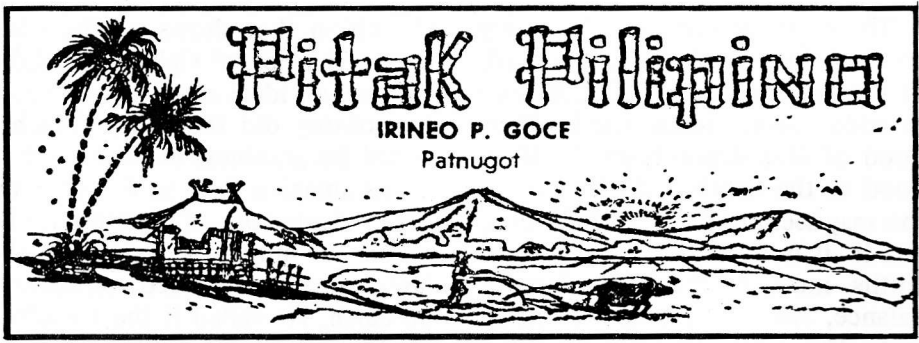
the vision that shows up the mind of the Teacher of Galilee, to whom we owe an ideal equal to our need. In nothing did the gentle Teacher reveal his greatness more truly than in his amazing faith in the communal redemption of mankind; his vision of humanity living by the law of love in a beloved community on earth. He called it the Kingdom of Heaven, to describe which he taxed the resources of his incomparable speech, trying to make truth real and vivid to men.

If we translate his ideal into the symbolism of Masonry, it is the vision of a Living Temple — noble, stately, sheltering the sacred possessions of man — slowly rising in the midst of the ages; a Temple “building and built upon”, each workman not only a builder, but himself a living stone, four-square and finely wrought, to be built in the whole; each generation of builders adding an arch, a pillar, or a spire; each race of Masons building upon the foundation laid by their vanished comrades.

Such is ideal and outline of the Temple of Brotherhood, the design drawn upon the Divine Trestle-Board; and we ought to interpret all human institutions and activities as they are related to it.

As has been said, the basis of our Temple of Fraternity rests back upon the reality of the Divine Fatherhood. Inevitably so, because our thought of the spirit and character of God determines our of our fellow man and our relation to him. If He is a monarch, men are only subjects, and may or may not

(Turn to page 20)



ANG MAHARLIKANG MGA PATRON NG MASONERIYA

Ni Isaac E. Dizon (67)

Dito sa Pilipinas ay wala kaming nagugunita, kahi't nuong bagu-bago pa lamang na itinatatag ang mga Lohiya sa Kapuluan, at maging sa kasalukuyan, na itinanghal o kinilala bilang "patron" o tagatangkilik ang mga Pilipinong Mason.

Sa ating Ritwal ay ipinakikilala sa Unang Antas na ang kaunaunahang kinilalang dakilang patron ng mga Mason ay si Haring Solomon, at sa kaniya inihandog ang mga Lohiya. Sa kasalukuyan, at sa sistema ng Masoneriya na minana natin sa Amerika, ang kinikilala nating patron ng Masoneriya ay ang dalawang San Juan: sina San

Juan Bautista, at San Juan Evangelista.

Sa Inglatiyera, kung saan nagsimula ang pandaigdigang paglaganap ng Kapatirang Masoneriya, ay may itinanghal na patron ang Kapatiran. Bilang pagdakila sa Masoneriya, at gayunding magkaroon ng patuluyang alaala at bantayog sa karangalan ng Haring Ama, si Reyna Victoria ay kusang-loob na inihandog ang sarili na maging patron at pintakasi, o *Royal Patroness*, ng mga Mason sa nasabing bansa.

Nang mamatay si Reyna Victoria, siya ay pinag-ukulan ng isang marinangal na nekrolohiya, o parangal

sa mga namamatay. *The Lodge of Edinburg No. 1*, isa sa pinakamatangandang Lohiya sa daigdig, ang nangasiwa sa pagbibigay ng parangal.

Simula nuon, tuwing magdaraos ang mga Lohiyang Ingles ng parangal sa patay ay kanilang ginugunita ang tagatangkilik na Reyna Victoria, hindi lamang sa kaniyang pagiging Reyna kungdi pati na rin ang kaniyang pagka-patron, o *Royal Patroness* ng Kapatirang Masoneriya.

May isang hibla ng kapalaran sa buhay ng mga Hari na naging kaugnay sa pagiging *Royal Patroness* ni Reyna Victoria. Si Edward Augustus, Duke sa Kent at ikaapat na anak ng Haring George III ng Inglatyera, ay ipinanganak nuong 1767. Nakita niya ng unang liwanag ng Masoneriya sa isang Lohiya sa Hinebra nuong 1790. Magmula nuon, ang Masoneriya ay itinuring niyang kakatnig ng kaniyang buhay at kapalaran, ng puso at kaluluwa. Dinibdib niya ang pgka-Mason.

Samantalang ang Duke Kent ay

naninirahan sa Canada, siya'y ipinainundo ng kaniyang Haring Ama sa Londres, at ipinakasal kay Victoria, na nakatakdang maging Reyna ng Kahariang Ingles at ng mga bansang nasasakop.

Nagbalik ang Duke Kent sa Canada nuong 1792 upang maging punong-abala sa paglalakip ng dalawang Panlalawigang Gran Lohiya, ang *Grand Lodge of the Moderns*, at ang *Grand Lodge of the Ancients*. Naging katu-katulong ni Duke Kent ang kaniyang kapatid na si Duke Sussex. Si Duke Kent ang kauna-unahang Ktt. Marangal na Guro ng Pinaglakip na Gran Lohiya nuong 1813.

Nang maglakbay sa Karurukang Walang Hanggan ang Haring Ama, si Reyna Victoria na *Royal Patroness* ng Kapatirang Masoneriya sa buong Kahariang Ingles ay patuloy na tumupad sa kaniyang mga tungkulin bilang tagatangkilik ng Kapatiran, at nanatiling patron ng Masoneriya sa Inglatiyera hanggang siya ay binawian ng buhay.



EDITORIAL . . . (From page 3)

Lodge, shorter courses involving less overall costs should be considered. As time passes and the program grows, more advanced studies may be added.

What is most important is for every Lodge that can afford it, to support at least one deserving youth to a brief, but complete course in a vocational field that will put that youth in a position upon graduation to contribute to the productivity of the Philippines. With such a program as this is in operation, we shall indeed be an active force in making a better land for all, in which to live.

R.E.W.

be brothers. But if God is "Our Father", as the Teacher taught us to pray, then all men are Brothers to the last man of us, whether we will or not. By the fact of a common Sonship we are bound by a common Brotherhood, from which we may not escape.

The words of Jesus gathered up and glorified the wisdom that went before; and His teachings, in turn, may be summed up in a simple manner; the fatherly love of God, the brotherly love of man, and the Kingdom of Heaven on Earth. God the father of all, over all, in all, through all; God in the far depths of Whose Fatherhood all men of all ages and all races were conceived in love, having one nature, one need, one destiny — upon this immutable foundation Jesus rested all His teaching.

No matter what page we turn in the record of the words of Jesus, we find Him saying that though we have the eloquence of an angel, and even give our bodies to be burned and have not a brotherly heart, we are nothing. In the parable of the Good Samaritan the priests were rebuked, not because they were priests, but because they thought that God stayed in the temple listening to prayer and song, aloof from the woes of life, whereas He is out on the rough highways of the world, the unseen companion of every man fallen by the way — His true priest a despised Samaritan who helped a man in need regardless of his race or religion. It is the same in the great Judgment Parables, in which the spirit and truth of the Teacher find focus. There men

stand, concerned not for their theology, or the lack of it, but because they did not visit the sick, the prisoner, and those in distress; in one word, because they were unbrotherly. So it is everywhere in the teaching of Jesus, to Whom, as to a gentle poet of our Craft,

The crest and crowning glory
of all good,
Life's final star is —
Brotherhood.

Such must our insight and understanding, and still more our practice, if our fraternal sentiment is not to evaporate in misty eloquence or else be only a rope of sand. If we are to have a philosophy of fraternity, we must learn that goodness is not simply some form of similar activity of self and neighbor, but is an attitude of each to the other; a tie uniting man to all man in spiritual kinship and unity; that life is fellowship, mutuality, service — in short, that it takes two men and God to make a Brother.

In the noisy clamor of the world our wise Masonry does not strive and cry aloud, indulging in agitation and the making of programs. It works in quieter, gentler ways, teaching men the religion of the brotherly life, knowing that by as much as the world fills up with men of "the larger heart and the kinder hand", by so much dreams of more just, gentler, happier world come true, and the final hope of the Kingdom of God on earth be fulfilled. Slowly the Temple rises, built by the love of many hearts and the loyalty of many workers; and at last it will be completed and dedicated.

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