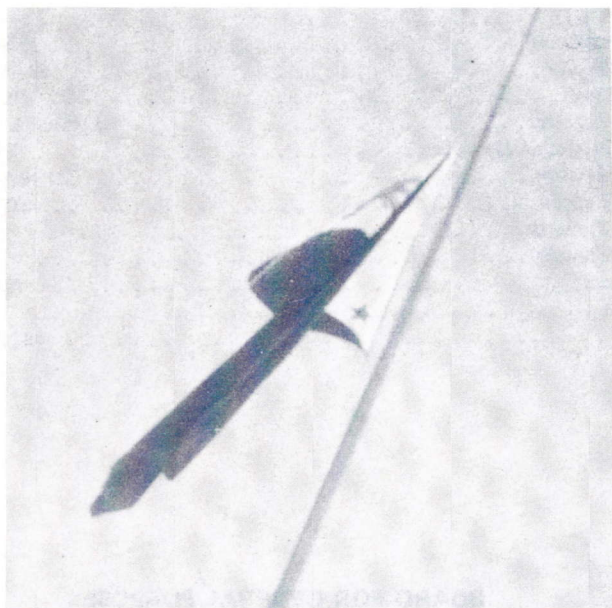


The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



1977 FREEDOM DAY

VOL. LIV
NO. 6



JUNE
1977

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Grand Master's Page



MESSAGE

Two anniversaries take place in the month of June every year which should be of great interest to the members of the Masonic fraternity: the anniversary of the proclamation of Philippine Independence on June 12, and the anniversary of the birth of our national hero, Dr. Jose Rizal, on June 19.

History attests to the fact that the Philippine Revolution of 1896, which brought about the proclamation of Philippine Independence on June 12, 1898 in Kawit, Cavite by General Emilio Aguinaldo, was Masonically inspired and was Masonically led. The writings of Filipino Masons like Marcelo H. del Pilar, Graciano Lopez Jaena, Mariano Ponce, and Jose Rizal, to mention only a few, contributed greatly to arousing in the heart and in the mind of the Filipino people, during their time, a feeling of pride in our race, a consciousness of Filipino nationhood, a sense of dignity as a people, and the spirit of revulsion against all forms of oppression. And the Revolution was led by Masons like Andres Bonifacio, Emilio Aguinaldo, Antonio Luna, Emilio Jacinto and Apolinario Mabini, also to mention only a few. It was the Mason in them that made them fight for the cause of freedom and dignity of our people. After the armed struggle, Masons like Rafael Palma, Trinidad Pardo de Tavera, Manuel Quezon, Teodoro Kalaw, Manuel Roxas, Jose P. Laurel, Quintin Paredes, Francisco Delgado, Conrado Benitez, Jose Abad Santos and Camilo Osias, to mention only some, dedicated themselves, and contributed their talents, to the task of nation building and to carrying on the fight in defense of the rights of the Filipinos against foreign domination.

On the birth anniversary of Dr. Jose Rizal, every Mason should ponder on the legacy that great Mason has left to us as a people. Every Mason should make it a point to read at least some of the writings of Dr. Jose Rizal which embody ideas that are still relevant to present day conditions in our country. I wish to impress in the mind of my fellow Masons the poignant significance of the following words of our brother, Jose Rizal:

"Resignation is not always a virtue; it is a crime when

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ANTI-POLLUTION

Once in a while something happens which vindicates our earlier actions and it is on these rare occasions we feel our efforts may in some way be worth while.

Our editorial in the Cabletow, April, 1974, entitled A NEW JOB FOR MASONS developed the idea of how Freemasonry could assist the New Society. It reported briefly a discussion with a non-Mason who had asked, "What can Masonry do to assume a more meaningful place in the New Society?"

In answer to my question, "In what way would you suggest?" he replied, "Get involved in a nation-wide anti-pollution campaign."

Our non-Mason suggested that Lodges organize their members into anti-pollution teams that could concentrate on buses and jeepneys that were not supposed to be operating unless proper means were employed to suppress their "smoke belching." He expressed the idea that Masonry could be a coordination and information agency, since government might not have the means to obtain the necessary information and identification of violators.

Now, comes Letter of Instruction No. 551, signed June 7, 1977, by Ferdinand Marcos, President of the Philippines which states in paragraph 7:

"All citizens are urged to report to the NPCC vehicles, factories and sites which are nuisances per se (that is, on account of their emitting visibly black smoke, creating noise, discharging effluents, or yielding oppressive odor and having no anti-pollution device to eliminate these undesirable characteristics). The NPCC is hereby directed to take immediate action on the reports in keeping with the aims of the government's anti-pollution policy."

We trust some Lodges may have read our April, 1974, editorial and have already initiated the suggested action so that their anti-pollution teams are ready to swing into action in compliance with LOI No. 551.

R.E.W.

NATIONAL SOJOURNERS

ELMO V. CORRELL

Texas Lodge of Research; Killeen Lodge No. 1125
Mt. Horeb Lodge No. 137; Temple Commandery No. 41 K.T.
Waco Scottish Rite Bodies

The first club to bear the name "Sojourner" (at least in a manner related to the present national organization) arose in answer to a need that developed in Manila, the Philippine Islands, following the Spanish-American War. Acquisition of the Philippines brought numerous commissioned and warrant officers of the American armed forces to the islands. Many were Masons. This gave them an affinity toward each other and imbued them with a fervent desire to practice Freemasonry while far away from home. The big achievement of this group was the chartering of a Masonic Lodge by the Grand Lodge of California.

With the passing years the basic need for troops in the Philippines was altered and the type of duty was changed accordingly, which, in turn, brought about the reduction of need for the American lodge and its mission. Thus, the Sojourner

Club faded out of existence.

Masonry has in all ages contributed to the needs of those in destitute circumstances. Many American Masons on duty in the Philippine Islands became so afflicted that the burden upon the Lodges of the Philippine jurisdiction became more than they could bear. It was in answer to this problem that a second Sojourner Club was organized. In addition to serving as a vehicle for the relief of the needy, it served as a social organization.

The first Sojourners Organization formed within the continental United States was the outgrowth of a Chicago duty assignment for numerous commissioned and warrant officers of the United States Army and its allies during World War I. From the Chicago club was born the National Sojourners, Inc., and the chapter located in Chicago became the Mother Chapter and bears no number.

Detroit Chapter No. 1 was chartered January 19, 1919, following the cessation of hostilities. On May 11, 1921, Washington Chapter No. 3 was chartered.

The success of the Mother Chapter in welding its members into a functional fraternity of Masonic Military Officers brought on a desire on the part of those members to perpetuate its endeavors during peacetime. These pioneers were aware that most organizations with no more than a social function to perform enjoyed a very short life. With this in mind, a set of purposes of greater value was formulated. This resulted in a vast expansion over the years as the military needs of our country called men to arms. Now there is a total of 912 chapters outside of the United States that have received charters.

Needless to say, the changing demands for military personnel brought changes to the Sojourners, and, consequently, certain chapters became surplus.

In the main, the Masonic Officer is given an opportunity to socialize with his fraternal brethren, learn of Masonry from the various quarters of the globe, participate in activities founded upon the Cardinal Virtues, and maintain a more normal type of off-hour activity than might be followed without this wholesome outlet for his energies. Today, chapters of the National Sojourners are found on military posts and naval stations around the world. This makes it easy to meet one's brethren upon reaching a new post.

In addition to the social opportunities, such as making new friends from like backgrounds, there is a possibility of more easy access to a

lodge. At least, with others of like interest, the possibility of the group attending lodge is enhanced. With this connection made, participation in activities, such as taking part in a degree team, comes naturally. Formation of special degree teams brings praise to the Sojourners. The organized answer to the brethren's needs in less fortunate circumstances develops a warmth in the hearts of the recipients. Another aspect, appreciated by the parents and families back home, is that so long as "Junior" is working with the Sojourners there is no reason for concern for what he is doing.

Programs for promotion of Americanism and patriotism in the local communities have been maintained for years by Sojourner chapters. Who could be better fitted for such a role than the one person who has been well trained and has accepted the obligation when he was commissioned?

Out of such practices, we see also the possibility of furthering the qualities of leadership. All military officers are chosen because someone believed each to possess the ability to lead men, a most important factor if the job is to be done, either in the military or the civilian job. If the National Sojourners, Inc. is to maintain its role into the future, certain of its members will of necessity have that opportunity of obligation to lead in its programs from local level to national and international scope.

The local chapter functions through a program set up by its officers and is calculated to bring about the "Education of its Members" to various phases of local, regional, national and international

happenings within a framework suitable to that particular location.

The Great Seal of the National Sojourners, Inc., which is copied in the badge or medal of the members, bears indication of the Masonic connection in the presence of the familiar Square and Compasses, across the top of which a banner bearing the Latin phrase *Ex Oriente Lux* which, translated, means "Light from the East" in allusion to the source of all true Masonic Light.

Across the working tools of the Speculative Mason is laid a golden bar bearing the word "Sojourners" and denoting the close relationship between the two Orders.

Below the working tools is a golden eagle with widespread wings emblematic of our great nation and its military establishment, to which each member has pledged his loyalty.

The word "National" in golden letters is below the eagle.

These symbols are laid upon a field of white, in allusion to that purity of heart and soul expected to be a part of every Master Mason and therefore of every Sojourner. Spread throughout the field are thirteen blue stars reminiscent of those thirteen original colonies which labored long and bravely to bring freedom such as we enjoy today.

The names of those patriots who led our forces to victory almost two centuries ago are perpetuated by their followers so that their victories may not vanish nor their lives be forgotten.

The ritual of initiation is beautiful and instructive, truly a worth-

while experience. Moreover, the burial ritual is available for the use at the funeral of a member if desired.

The creed to which the Sojourner holds is a thing of beauty:

I believe in the United States of America, as a government of the people, by the people, for the people, whose just powers are derived from the consent of the governed, a democracy in a Republic, a sovereign Nation of many sovereign States, a perfect Union, one and inseparable, established upon those principles of freedom, equality, justice and humanity, for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my Country to love it, to support its Constitution, to obey its laws, to respect its flag, and to defend it against all enemies.

Eligible for membership are all those active and retired officers and warrant officers of military service. Honorary membership is extended to Past Worshipful Masters of the Blue Lodges, Past Commanders of Knights Templar Commanderies, 33^o Masons, Past Potentates, Past Deputy Grand Masters, and Grand Masters who have served in the armed forces of the United States.

Chapter standards include the promotion of good fellowship among its members, assisting those overtaken by adversity or affliction, cultivating Masonic ideals, supporting patriotic aims and activities, developing true patriotism and Americanism throughout the nation, bringing together representatives of the Armed forces of the United States (both past and present) in a united effort to further the military needs of national de-

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PHILIPPINE NATIONAL GUARD

By SIMEON ROYECA

*2nd Sgt. Philippine National Guard
(WWI)*

On March 17, 1917, Governor General Francis B. Harrison approved the Militia Law which was enacted by the Philippine Legislature anticipating involvement of the United States and the Philippines in World War I.

The United States declared war against Germany on April 6, 1917, thereby joining the allies in World War I. After the declaration of war by the United States against Germany, Senate President Manuel L. Quezon and General Thomas Hartigan of the United States Army immediately organized the Philippine National Guard. The organizational campaign was launched throughout the country. Governors and municipal presidents in the provinces and towns made a strong campaign and appealed to the citizens to enlist in the Philippine National Guard. The campaign was very encouraging.

After a valedictory address of Governor Juan Cailles of Laguna at the assembly hall of the College of Agriculture, Los Baños, Laguna, the college faculty led by Dean Charles F. Baker as well as the student body and employees volunteered to enlist in the Philippine National Guard. A total of 193 students and 28 faculty members and employees joined the mass enlistment on October 10, 1918. October 10 was subsequently made a school holiday and was called "Loyalty Day".

After enlisting, we were examined physically and were told that if found fit, we would be sent to Camp Tomas Claudio, Parañaque, Rizal for military training. Soon after this, 193 students and 28 faculty members and employees including Dean Baker boarded the train at Los Baños for Manila. Ar-

iving at the Paco station, we proceeded directly to the State University to pay our respects to President Ignacio Villamor. From UP we proceeded to Intramuros where the headquarters of the Philippine National Guard was located.

Brig. Gen. R.W. Jones of the United States Army welcomed us. He congratulated us for our patriotism and our readiness to join the fight for democracy.

From Intramuros we proceeded to Sta. Lucia barracks where we stayed for one week. The American and Filipino professors, instructors and employees who went with us returned to Los Baños.

From Sta. Lucia barracks we were ordered to proceed to Camp Tomas Claudio, a camp named after the first Filipino soldier who was killed in battle in Europe. On our arrival we were given clothes and other supplies for our use. We were distributed to different companies and regiments so that we could be given the ranks of non-commissioned officers — corporals, sergeants, staff sergeants, mess sergeants, first sergeants, and regimental sergeant majors. I was assigned as second sergeant.

Life in the camp was monotonous and tiresome. We were assigned to fatigue or drill work morning and afternoon. Every now and then we were detailed as kitchen police, camp guards, cleaners of latrines and orderlies.

We had a sad experience a week after our arrival. A dreadful in-

fluenza epidemic broke out. About 500 officers and enlisted men in the camp succumbed to it. They died in line of duty.

There were two sets of officer training schools. Several officer trainees were not commissioned for they did not pass the examination. Some of them were assigned as non-commissioned officers. Many non-commissioned officers from the Philippine Scouts had undergone training. The qualified officer trainees were commissioned as third lieutenants, second lieutenants, first lieutenants and captains. Our captain in Company "A", Second Infantry Regiment, was a first sergeant in the Philippine Scouts. Those who were commissioned were sent to the provinces and towns to organize the Philippine National Guard.

On January 3, 1918, a law was passed in the American Congress authorizing the President to call the Philippine National Guard into the federal service. The Philippine National Guard was federalized for one month from November 20, 1918 to December 19, 1918. The federalized National Guard had the following provisions: (1) pay and allowances of the National Guard were to be the same as for corresponding grades in the Philippine Scouts; (2) the Division was to be assembled at Camp Tomas Claudio and mobilized under Special Regulations No. 50, armed and equipped according to regular army tables; (3) additional instructors, the best the war department could provide,

were to be sent here (Among these were a number of Philippine Scouts-Capt. Pedro D. Dulay, Lts. Vicente Lim, Rafael Garcia, Vicente Barros, Anastacio Ver, Mateo Capinpin, Fidel Segundo, Salvador Reyes, Luis Salvosa, and Esteban Dalao); (4) General Greene's message upon instruction from the President called for one month's training one Division without one Major General, Regiment cavalry, Aero Squadron, Artillery and Train effective November 20, 1918; (5) General F.R. Day commanded the Division and the First Brigade, Brig. Gen. D.F. Quinlan, the Second Brigade, and Brig. Gen. R. W. Jones, the Third Brigade.

During the time the National Guard was federalized, I observed the following: (1) everybody was happy because of the increase in pay; (2) all were on the alert because of the presence of the United States Army officers in the camp; (3) the food served was a balanced diet; (4) the enlisted men were given stetson hats, woolen blankets and military shoes with socks.

On November 11, 1918, an armistice was declared in Europe and other nations at war. In commemoration of its observance, a military parade was held at Luneta. It was participated in by the entire Philippine National Guard from Camp Tomas Claudio.

After the federal service was ended, the Philippine Legislature upon the recommendation to the Militia Commission voted insular funds for a period of two months

from December 20, 1918 to February 19, 1919.

On February 19, 1919, in view of the impending termination of war, it became necessary to muster out of service the Division of well-trained Filipino soldiers.

Forty years after disbandment, the Philippine Congress on June 18, 1959 passed R.A. 2341 to give veterans of World War I due recognition of their unselfish services which entitled them priority in hospitalization in any government hospital but no monetary remuneration in any form was given. More than 30,000 Filipinos had joined this military organization created by their government and committed themselves to fight side by side with the Armed Forces of the United States against the Axis powers.

Only 1,650 members of the National Guard are alive, 1,250 of whom are listed in the files of the Philippine National Guard Veterans Association, Inc., Manila.

ABOUT THE AUTHOR

Now 80 years old, Simeon Royeca was only 21 when he joined the Philippine National Guard on October 10, 1918. Born on April 21, 1897 to Sinfonso Royeca and Tomasa de Guzman, he first learned to read and write through the tutelage of his parents. He finished his primary schooling in 1911; intermediate and high school in 1914 and 1918, respectively. He gradua-

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NEWS

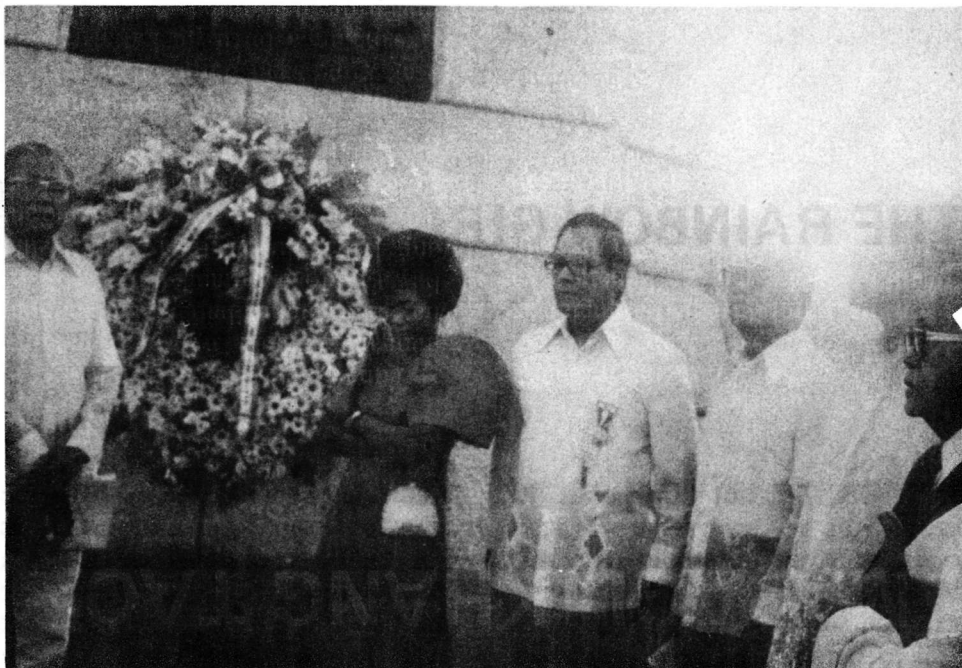
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PICTURES

FREEDOM DAY RITES



MW CALIXTO O. ZALDIVAR LEADS THE GRAND OFFICERS, BRETHREN, MEMBERS OF THE EASTERN STAR AND ORDER OF THE AMARANTH IN PRAYER, AT THE WREATH-LAYING RITE AT THE RIZAL MONUMENT, RIZAL PARK.



THE GRAND MASTER (L) ADDRESSING THE GROUP AT THE FOOT OF THE RIZAL MONUMENT.



A SOUVENIR PICTURE OF THE WREATH-LAYING RITES AT THE RIZAL PARK DURING THE 1977 FREEDOM DAY CELEBRATION.

THE RAINBOW GIRL AS A MOTHER

(FOURTH OF A SERIES)

No, you did not think of it, it seemed too far away. She was just a girl over the threshold of your home for the first time, going out into the world to be on her own. You as her mother never got used to her being away. Gradually, it began to dawn upon you that she was growing into a woman and that meant school, college and sorority, all leading up to the fulfillment of her girlish dreams, the unlocking of that magic dream where pastel shades of her own Rainbow lessons flutter about her own baby. She had quit playing with dolls a few months before she joined Rainbow, but often you found in her room the doll where she had left it. She hated to give it up so she played with it when you were not around. She carried that dream all through the days until it became a part of her own flesh and blood. She was so excited over her baby that she had to pinch herself to see if she were real. It was a girl baby, and some day she would be a Rainbow girl. How swiftly the story of life unfolds, slowly at first, thirteen going on fourteen. After sixteen or eighteen, you hear no more about

numbers but with the new baby the numbers start again. Tomorrow is her birthday, she will be a month old, twelve birthdays in one year and then she will have her first real birthday, one year old. She gets her first birthday card, she gets her first present, a doll, she says her first word, her mother thinks the word is "clock". Then she begins to talk, how long it seems to her, no one knows but her mother, busy with her plans, time literally flies. Her baby's life is her own and she can see it much clearer. Her Rainbow lessons make it easier for her, "Ever since you were a child you have heard the ancient tradition that at the end of the Rainbow is a "Pot of Gold". One evening after a shower of clear white drops of rain had fallen on the leaves and then moved down the sloping hillside out over the land, and on to the other side of the water of the distant lake, there came across the sky a beautiful rainbow. The baby was old enough now to begin to understand. She would teach her its colors, it seemed God was talking to her out of the heavens. How grand life can be if it begins in

beauty every day and the promise of a thrilling tomorrow. She would tell the baby about the color orange, then blue, green. She faltered and drew the child close to her. "Death, my young woman, may come to you," the words flowed on with a new meaning, a meaning she had never known before. "But your soul is immortal," so she would never lose her baby.

So your Rainbow girl reared her child in the realms of infinite faith and she saw her grow to young womanhood. One day Uncle Mark received a letter dated from somewhere, it matters not where. "Dear Uncle Mark: Can you possibly come over next week, Betty Sue is to be initiated into the Rainbow and we would like so much to have you." So this Rainbow girl, as a mother, saw her own child initiated. She had never been to a meeting like that. Betty Sue's father was there too, a big strong man, and they all sat together, their tear-dimmed eyes followed that girl with every step she took. They,

with Faith, led her by the hand throughout the initiation.

There may be other things, grand things, for them in the future but none can be sweeter nor more beautiful. An evening never to be forgotten, the night Betty Sue found the Rainbow, her mother knew of a truth that she could never forget the lessons she had received.

The Rainbow girl as a mother has something to lean on, her Rainbow lessons. She can never forget them for they came to her when she was easily impressed. She may have seemed to forget them at times, but as she grew older these lessons would come slipping back to her in the stillness of the night, and she would think them over again until she knew they were a part of her. Now, as she watched her own girl's life unfold, she felt there was a security for her that all girls did not have, and she wished deep in her heart, that every mother could share with her that security.

*If we can ease a brother's sorrow
And aid him in distress*

*If we can brighten his tomorrow
With deeds of kindness,*

*Then we have found God's meaning
Of the word called Charity,*

*For when we give ourselves away
We've found life's Mystery.*

—Anon.—

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CAPITULAR MASONRY; OR THE CHAPTER OF ROYAL ARCH MASONS

Volumes have been written on the subject by many eminent and illustrious authors, but allow me to present to you my two centavos worth of research.

The letter "Y" very ably denotes a symbolical representation of Freemasonry and its two great branches or rites. (A Rite is an aggregation and succession of any number of degrees given by one or more bodies, but by the authority of a single Supreme Government - Pike).

The stem of the "Y" typifies symbolic Masonry, or the "Blue Lodge", with its three Degrees of Entered Apprentice, Fellow Craft and Master Mason; the two branches of the letter, the York and Scottish Rites, respectively. Both Rites are dependent on Ancient Craft Masonry, and draw their life-blood from it. The "Blue Lodge" is the very bedrock of all Masonry, without which it could not exist. We are only concerned with the York

To begin with, the **York Rite** is a misnomer. It should properly be called the **American Rite**, because it differs distinctly in its organization from that of Great Britain, and in European countries is practically unknown. The York Rite system includes the Royal Arch Chapter, the Council of Royal and Select Masters, and the Commandery of Knights Templar. These bodies are separate and distinct from each other and under their own systems of government, although there has been afoot a unification of the three bodies in the U.S. (The Scottish Rite, with its elaborate system of degrees, is a continuous and unbroken whole).

The Royal Arch degree is founded upon the destruction of the first, and the building of, the second Temple. This degree is the complement of the Master Mason degree, the unfolding into a second volume of the history of that which was lost to its final recovery. Without the Royal Arch, the Master's degree is like a song half sung, a tale partly told, or a promise unfulfilled.

In the union of the two rival Grand Lodges of England in 1813, it was declared and pronounced that pure Ancient Masonry consists of three Degrees, and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason (including the Supreme Order of the Holy Royal Arch). So that under the English Lodges, visitors who are not Royal Arch Masons may not be allowed to visit English Lodges, so I have been informed.

Capitular Masonry or the Royal Arch Chapter is composed of four degrees as follows: Mark Master, Past Master, Most Excellent Master, and Royal Arch. The Royal Arch is the oldest of these degrees and constitutes the *summum bonum* of Ancient Craft Masonry. The Royal Arch degree was already known to Anderson and Desaguliers in 1723 as the concluding part of the 3rd degree. Its symbolical color is red, to typify the zeal and ardor which should animate the possessors of the degree. Mackay, in his Encyclopedia of Freemasonry, refers the color red as the symbol of the regeneration and purification of souls. Hence there seems to be a congruity in adopting it as the color of the Royal Arch, which refers historically to the regeneration or rebuilding of life.

The members of the Royal Arch was described by Dr. Dasigny in 1744 as "a body of men who have passed the chair." At that time, 1744, the degree of Installed (or Past) Master was unknown. It would therefore appear that the degree of the Royal Arch was the complement of the Master's grade. Out of this was evolved the degree of Installed Master. In other words, no one was admitted to become a Royal Arch Mason unless he had been a Lodge's Master.

In 1758, several brethren were exalted to the degree of Royal Arch at a meeting of a "Modern" Lodge, in Bristol, England. As only Past Masters were originally eligible for this degree, the camouflage of "Passing the Chair" was arranged to enable Master Masons to take the impressive and elegant ceremony of the Royal Arch.

The Royal Arch is a natural evolution, as it were, of the third degree. It is conferred on neither more nor less than three persons at the same time. Its legend has to do with the destruction of the first Temple at Jerusalem and the building of the second Temple, together with discoveries made on the return of the Jews from the Babylonian captivity.

“In England, Scotland and the United States the legend of the degree is the same,” says Mackey, in his Encyclopedia of Freemasonry, “although varying in some of its details, but the ceremony in Ireland differs much, for it has nothing to do with the rebuilding of the Temple as narrated by Ezra, but with the repairing of the Temple by Josiah, the three chief officers or principals being the King (Josiah); the Priest (Hilkiah); and the Scribe (Shaphan), not as in England — Zerubbabel, Haggai, and Jeshua; or as in America — High Priest, King, and Scribe.” “Whoever carefully studies the Master’s degree in its symbolic significance,” continues the learned Mackey, “will be convinced that it is in a mutilated condition; that is, that it is imperfect and unfinished in its history, and that, terminating abruptly in its symbolism, it leaves the mind still waiting for something that is necessary to its completeness. This deficiency is supplied by the Royal Arch degree.”

“The true symbolism of the Royal Arch system is founded on the discovery of the **Lost Word**. It can never be too often repeated that the **Word** is, in Masonry, the symbol of Truth. This truth is the

great object of pursuit in Masonry — the scope and tendency of all its investigations — the promised reward of all Masonic labor. This Truth, which Masonry makes the great object of its investigations, is not the mere truth of science or the truth of history, but is the more important truth which is synonymous with the knowledge of the nature of God — the truth which is embraced in the sacred Tetragrammaton, or Omnific name, including in its signification His eternal, present, past, and future existence.”

The loss of the **Word** is the loss of Divine Truth, which in this age of scientific materialism is so patently illustrated.

To know the true nature of Deity is the object of Freemasonry; the never-ending, unsuccessful search. Unsuccessful, because in this life the veil of matter (called by the Egyptians, the Veil of Isis) shuts out from us the glory of spirit. But we shall know more when after death we shall draw nearer unto the light.

Bro. Charles A. Conover, another learned Masonic historian, says in his “A History of the Origin and Development of the Royal Arch Degree”, “The degree of Royal Arch, as it is now acknowledged and practiced by us under the English Rite, contains in the truest sense of the term, the very quintessence of orthodox Masonic philosophy. Its symbolism is of the most exalted and sublime type, and its beautiful and most attractive ritual is expressive of the very highest ideals which are significantly associated with the intimate search for,

and the ultimate recovery of, Divine Light and Divine Truth, the chief aim and object of all speculative Masonry. It may then indeed most truly be said, that the 'Golden Legend of the Craft' is to be found only in the Royal Arch degree, a degree which may justly be regarded as being the Alpha and the Omega, the Center and Circumference, of the Ancient Masonic symbolic system as we at present recognize it."

Royal Arch Masonry, or the York Rite Masonry, for that matter, is relatively young in the Philippines, the Grand Chapter of Royal Arch Masons of the Philippines, having been organized only sometime in 1953. In the U.S., there is in each State a Grand Chapter of Royal Arch Masons, which has jurisdiction over the subordinate chapters in its particular territory. There is also a General Grand Chapter composed of all the State Grand Chapters, except Pennsylvania, Virginia and Texas. The first General Grand Chapter, organized at a convention held at Hartford, Conn., on January 24, 1798, had jurisdiction over New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York, and was called the "Grand Royal Arch Chapter of the Northern States of America." But at a convocation held at Middletown, Conn., January 9, 1806, the name of the organization was changed to "General Grand Chapter of the Royal Arch Masons for the United States of America," thus extending jurisdiction over the entire United States.

The Order of High Priesthood, which is unknown outside of the

United States, is conferred as an honorarium upon the High Priests of Royal Arch Chapters. "When the Order or Degree was first invented or conferred," says Bro. Clegg (Clegg's Mackey's History of Freemasonry, Vol. 6, p. 1705), "has been a matter of conjecture. From a ritual point of view the degree is similar throughout the United States. The principal feature or theme is the blessing by Melchizedek of Abraham."

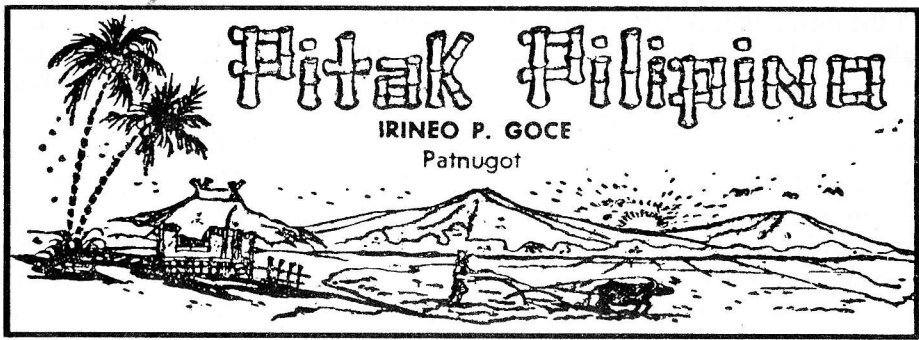
The Royal Arch deals with profundities in man's nature. If thoroughly studied and appreciated, it will lead the aspirant from the earthly to the heavenly. I shall therefore close by quoting an appropriate poem:

Human passion, mad ambition,
bound me to this lower Earth,
Even in my changed condition,
even in my higher birth.
But by earnest, firm endeavor,
I have gained a height sublime;
And I ne'er again - no, never!
shall be bound to space or time;
I have conquered! and for ever!
Let the bells in triumph chime!

"Come up higher!" cry the
Angels. "Come up to the Royal
Arch!

Come and join the Past Masters,
in the soul's progressive march.
O thou neophyte of Wisdom!
Come up to the Royal Arch!"

**FIGHT
DRUG ABUSE!**



MAPAGLIKHANG TAO*

Dahil sa katalinuhang ipinagka-loob ng Diyos sa tao, ito ay nagkaroon ng pambihirang katangian sa paglikha. Wika nga ng paham na si Voltaire: kung walang Diyos, ang tao disin ay naglikha ng isa. Ang lawak ng pagiging manlilikha ng tao ay walang hangganan!

Ang paglikha ay isang napakahalagang katangian ng tao. Sangay ito ng paghubog sa pag-uugali. Ito'y minsanang makaluma, nguni't mabihasa; mapagwasak, nguni't nagtatayo; waring kaululan, nguni't kabaitan. Ipinatutupad nito ang mga bago nguni't iba-ibang mga kaayusan, mga hilig, at mga kasiyahan. Nagpapabukal ito ng lakas-isip, na sa kilatis, at sa kasaganaan, ay higit na mabisa kaysa lakas-tao o lakas-kabayo.

*Mga halaw sa sinulat ni Jack Smith.

Tunay nga na ang daigdig ay nangangailangan ng mga manlilikha; at sa kabutihang palad naman, bawa't tao ay mapaglikha. Subali't ang kakayahang ito ay hindi ginagamit ng bawa't isa, sanhi marahil sa katamaran, o hindi nabigyang pagkakataon.

Ang paglikha ay nagmumula sa utak kung saan naiimbak ang laksalaksang mga butil ng kabatiran, na maaaring nadarama o kaya'y naiisipan. Ang isang panukala ay nagugunita sa tamang oras ng pag-uugnay na pinasigla ng pagnanasa o ng tinawag na "kidlap ng panginorin" o ng inspirasyon.

Ang pagiging mapaglikha ng tao ay udyok ng masidhing mga mithiin sa panariling kasiyahan, dili kaya'y makapagtamo ng katanyagan at pagdakila ng mga kapuwa. Datapuwa't hindi lahat ng mga pag-

nanasa ay makatitiyak sa paglikha. Ang taong lilikha ay dapat bigyan ng natatanging kapaligiran, na magaan ang mga gawain upang maging malaya o hindi abala ang pag-iisip. Dapat siyang humubog ng kaugaliang mapagsaliksik sa mga namamang bagay na mahirap ipaliwanag. Siya'y dapat maging mapanuri at mausisa, at may kayang gumamit ng mga pantapon nang mga bagay o mga panukala. Dapat siyang maging malaya sa mga pagbabawal.

Matutuklasan natin ang mga taong may hilig sa paglikha, sapagka't ang mga iyon ay nagtataglay ng sumusunod na mga katangian:

1. Mapagmasid at mapanuri.
2. Naiiaayon ang kaisipan, at naiuugnay ang mga pag-iisip.
3. Walang karangyaan.
4. Pinagbubukod-bukod ang mga suliranin/gawain sa kani-kaniyang sangkap at inuunawa ang pagkakaugnay-ugnay.
5. Matuklasin sa pagpapabuti.
6. Umuunawa, tumataglay, at minsanang pinag-aangkop ang maraming mga panukala.
7. Nakakakita ng kaayusan sa kaguluhan upang magkaroon ng panibagong kahalagahan.
8. Nagpapahalaga sa "magusot," masalimuot, at di timbang na mga disenyo.
9. Nahihilig na magtiwalag ng mga karagdagang detalye upang makatipid sa oras, mga kagamitan o kasangkapan.
10. Hindi mapagsang-ayon. Ayaw na "madadala lamang ng agos."
11. Mapaghaka at maalindog ang isip.
12. Nakakakita ng mga bagay na hindi nakikita ng iba.

13. Malaya ang kaisipan at pagpapasya.

14. Mapagtiis sa kawalang katuwiran at mga bagong panukala.

15. Mapagsimula.

Ang sinumang may nais na gamitin ang kaniyang mga kakayahan sa paglikha ay makapagtatamo ng puspulang kasiyahan kung pagbalikang-isip ang panahon kung kailan ang isang suliranin ay matagumpay na nalunasan, at pag-aralan ang mga naging kalagayan sa kapaligiran. Dili kaya naman, kung isang panukalang buong linaw sa isinaisip, ang panahon at kung paano sumapit iyon ay magugunita rin.

Karaniwan ay dalawa ang mga situwasyon na nakagaganyak sa paglikha. Maaaring paraan sa isang masigasig, puspusan, at mahigpit na pagsisikap gaya ng paglinay sa isang eksperimento; o di kaya'y kung ang pag-iisip ay namamahinga, walang ginagawa, tulad ng kung naglalakad, nag-aahit kaya o nakaupo lamang. Minsan-minsan ang isip ay gumaganap sa di mapagkurong pamamaraan upang umabot at tumuklas ng mga bagong panukala. Sa pag-imbento halimbawa, ang isa ay makadarama ng masidhing pangangailangan, pagkatapos ay lilinis ang lahat nang mga landas at suliranin sa pamamagitan ng mapanuring pagtimbang-timbang at pagsubok, magpapahingalay, magmumuni, at susubuking muli hanggang sa ang tinitika ay maganap.

Ang paglikha, gaya ng pag-imbento, ay hindi biglaan kundi bunga ng malawak na paghahanda, patuloy na inspirasyon, mahusay na pagtimbang-timbang, malusog na pagmamatyag, at matamang pagpa-

(Turn to next page)

MAPAGLIKHANG

(From page 19)

patunay.

Samantala, ang taong mapaglikha ay handang tumanggap ng kabiguan, duminig ng mga panukala, maki-panayam sa mga kapuwa, samantalang taglay ang katatagan ng loob ng isang mapaglikhang may kakayahang lumunas sa anumang suliratin. Sapagka't ang bawa't nilikha ay makalilikha, kaya't bayaan nating magpatuloy ang tao sa pagiging mapaglikha.



NATIONAL SOJOURNERS

(From page 6)


fense, and for opposing any influence calculated to weaken the na-



GRAND MASTER'S

it foments tyranny; there are no despots where there are no slaves."

And so, in the month of June, the Masons, remembering Jose Rizal and the Masons who sacrificed and died in defense of our rights as a people, should be an occasion to rededicate ourselves to the great tenets of Freemasonry that inspired those Masons that have gone before us. Let Freemasonry in the Philippines be known by the deeds of the good men that composed it in the past, and of the good men that compose it at the present time.


CALIXTO O. ZALDIVAR
Grand Master

ROYECA

(From page 9)

ted with a degree of B.S. in Agriculture from the University of the Philippines, Class 1922. Dedicating the best years of his life to the teaching profession, he retired in 1962 after reaching the compulsory retirement age of 65.



tional security.

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