



# The Cabletaw

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NOLI SAGADRACA



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## *Grand Master's Page*



# **A CHALLENGE FOR A NOBLE GOAL**

"Whither is fled the visionary gleam?  
Where is it now, the glory and the dream?"


Most worthy projects start with a bang and end in a whimper. But this instance, I hope, does not apply to us Masons for it bespeaks of our inability to face the challenge we have set for ourselves.

I would like to believe that we know how to initiate a worthy cause and finish it. That we know how to face and overcome insurmountable odds despite trying circumstances.

While we live in difficult times, what with soaring prices confronting us, I have faith that my Brethren, will "move mountains" to complete the project.

My obsession in finishing the building of our Grand Lodge Temple hinges on the Brothers' response to the clarion call to erect in our decade a lasting monument for future generations to remember us by. Let us beat inflation by realizing our dream in the shortest possible time, which is of the essence. The longer we tarry in giving our share, the more expensive our project will become.

Merry Christmas to All!

  
MANUEL D. MANDAC  
Grand Master



# **NOLI SAGADRACA**

BY WB JUAN C. NABONG

Together with Bro. Mert C. Francia (Naic 49), I drove to the Commission on Elections in Intramuros in the afternoon of July 23, 1980 to see a Brother whom President Ferdinand E. Marcos had appointed Commissioner, only last May.

After the usual greetings and amenities, WB Noli Sagadraca, Comelec Commissioner, bade us to make ourselves comfortable and while handing us his *curriculum vitae* offered us to partake of either coffee or soft drinks.

We gathered that for WB Sagadraca, the years between 1967 and 1980 was the time when he faced great challenges in his career and in his climb to a higher position in life. Starting from his stint, in 1967, as Provincial Secretary of Nueva

Vizcaya he became Executive Assistant to Leonardo Perez, then Senator in the now defunct Senate in 1968 to 1969. Later, he headed the staff of the Senate Committee on National Defense and Security, from 1969 to 1972, until his appointment to the Directorship of the Barangay Affairs Department, Comelec, from 1973 to 1978.

"As Director of said department," he elaborated, "I was brought closer to the heart of the election issues and to the work of the Commission itself."

He was Canvass Director and Over-all Coordinator of national referenda and plebiscites, the 1978 Regional (IBP) elections and the 1980 local elections. He was the Comelec Executive Director, 1978-80, the first President of the Nueva Vizcaya Chapter of the Integrated Bar of the Philippines, as well as a member of the Philippine Constitutional Association (PHILCONSA) and the Law Association of ASIA (LAWASIA).

"On June 18, 1976," he continued, "I joined the pool of Career Executive Service Officers (CESO) after having completed that course at the Development Academy of the Philippines in Tagaytay City."

"I understand your classmates gave you a testimonial dinner last July 4," I said.

"They did although I was reluctant to attend it. In fact in my speech, I told them that such a testimonial should have come after my term of office and that only if I had performed creditably as a public servant."



**SERVICE TO THE FRATERNITY, TO THE FAMILY, TO THE COUNTRY AND ABOVE ALL, TO GOD, SERVICE THAT IS SELFLESS AND SINCERE.**

WB Sagadraca was born on October 24, 1934 in Solano, Nueva Vizcaya to Emilio C. Sagadraca and Prosperidad N. Maza. He is married to Josefina C. Vadel and are blessed with three children, Jay, Ean and Ned.

A product of the University of the Philippines, he finished his Bachelor of Arts in 1955 and graduated from the College of Law in 1958 (he was also President, U. P. Law Student Government from 1957-58). After passing the bar examinations in 1959, he went back to Solano, Nueva Vizcaya as a practicing attorney.

"In 1959, while practicing law in Nueva Viacaya, I had a chance to meet many Masons. I was particularly impressed by VWB Guillermo Bongolan, a very active Mason and a Past Grand Lodge Deputy for District No. 3 and to whom I look up to, to this day. He is one of the

reasons I joined Masonry. Given the opportunity to serve in the Lodge, I started as Orator, advancing each year to a higher post and finally being elected Master of Nueva Vizcaya Lodge No. 144, in 1971."

He was installed in office by Past Grandmaster Ruperto S. Demonteverde, who had all praises for the hospitality accorded him by WB Sagadraca and his wife.

"Being the Master of the Lodge and later as one of the Past Masters is truly an honor. Masonry is a moral force, a leaven and a noble institution for any community."

"There is one Masonic ideal," WB Sagadraca continued, "that I favor above the others and that is — SERVICE. Service to the Fraternity, to the family, to country and above all, to God. Service that is selfless and sincere."

Douglas Steere, in his recent biography of the Anglican poet-missionary, Arthur Shearly Cripps, wrote these perceptive words:

It has been a gift of Britain to the world that she encouraged many of the best of her sons to sow themselves in the far parts of the earth where they could share their own genius in remote places, leaving it to Providence to count both the cost and the harvest.

Of no Englishman could this be more true than Rudyard Kipling. From Mandalay to Melbourne — from the Aleutians to Afghanistan — from Osaka to Omana — Kipling's genius reached forth through fertile imagination and actual experience to capture the strange fascination of faraway places. The world was his workshop! And yet, despite the universality of his interest, Kipling could still say with great conviction that he loved England best. Do you recall these familiar lines?

God gives all men all earth to love,

but since man's heart is small,  
Ordains for each one spot shall prove

Beloved over all.

Each to his choice, and I rejoice

The lot has fallen to me

In a fair ground — in a fair ground

Yea, Sussex by the sea!

These words contain the essence of a noble patriotism. For Kipling understood — and not by mere conjecture — that every man must have a peculiar national allegiance that he can call his own. Irrespective

# **RUDYARD KIPLING: THE LIGHT THAT DID NOT FAIL**

Editorial Note: From  
The Chisel Vol. 16, No. 7  
July, 1980

of time and place, Kipling saw all things from the vantage point of "Sussex by the sea," thereby lending a distinctive interpretation to the colorful peoples and locales he so keenly observed. Such a realization of the importance of national perspective was thoughtfully expressed by the philosopher, George Santayana, in his essay entitled "Patriotism". It is worthwhile to quote this lengthy passage, for it is both timely and apt.

Patriotism is a form of piety. It is right to prefer our own country to all others because we are children and citizens before we can be travellers or philosophers. Specific character is a necessary point of origin for universal relations: a pure nothing can have no radiation and no scope. It is no accident for the soul to be embodied: her very essence is to express and bring to fruition the functions and resources of the body. Its instincts sustain her ideals and its relations her world. A native country is a sort of second body, another enveloping organism to give the definition. A specific inheritance

strengthens the soul. Cosmopolitanism has doubtless its place, because a man may well cultivate in himself, and represent in his nation, affinities to other peoples, and such assimilation to them as is compatible with personal integrity and clearness of purpose. Plasticity to things foreign need not be inconsistent with happiness and utility at home. But happiness and utility are possible nowhere to a man who represents nothing and who looks out on the world without a plot of his own to stand on either on earth or in heaven. He wanders from place to place, a voluntary exile, always querulous, always uneasy, always alone. His very criticisms express no ideal. His experience is without sweetness, without cumulative fruits, and his children, if he has them, are without morality. For reason and happiness are like other flowers—they wither when plucked . . . A man's feet must be planted in his country, but his eyes should survey the world.

To be sure, Kipling evidenced this higher-minded kind of patriotism, for his love of country was rooted in a higher-minded kind of idealism. And whence came this idealism? It may seem mere speculation on this writer's part, but it is not unreasonable to believe that the principles of Freemasonry had a significant effect upon Kipling's character. To say the very least, they served to expand his horizons on the one hand, while strengthening his love of country on the other. Of his experience in becoming a member of the Craft, Kipling wrote:

In '85 I was made a Freemason by dispensation (Lodge Hope and Perseverance 782 E.C.) being under age, because the Lodge hoped for a good Secretary. They did not get him, but I helped, and got the Father to advice, in decorating the bare walls of the Masonic Hall with hangings after the prescription of Solomon's Temple. Here I met Muslims, Hindus, Sikhs, members of the Araya and Brahmo Samaj, and a Jewish tyler, who was priest and butcher to his little community in the city. So yet another world opened to me which I needed.

Another world opened to him, but there was always England—there was always home.

We are often told, that in critical periods of history it is the national soul which counts: that "where there is no vision, the people perish." No nation is truly defeated which retains its spiritual self-possession. No nation is truly victorious which does not emerge with soul unstained. If this be so, it becomes a part of true patriotism to keep the spiritual life, both of the individual citizen and of the social group, active and vigorous; its vision of realities unsullied by the entangled interests and passions of the time.

Providence has now counted both the cost and the harvest of Rudyard Kipling. In keeping his nation's spirit "active and vigorous; its vision of realities unsullied by the entangled interests and passions of the time" — in his fidelity to a realistic

and unadorned, poignant and sympathetic depiction of the human drama — Kipling proved himself to be “the light that did not fail.” These lines well bespeak his character . . . and every nation’s hope:

If you can talk with crowds and  
keep your virtue,  
Or walk with Kings-nor lose the  
common touch,  
If neither foes nor loving friends

can hurt you,  
If all men count with you, but  
none too much;  
If you can fill the unforgiving  
minute  
With sixty seconds’ worth of  
distance run,  
Yours is the Earth and every-  
thing that’s in it,  
and — which is more — you’ll be  
a Man, my son!

# **OF MASONIC KNOWLEDGE AND HUMAN RIGHTS**

WB FERNANDO BERNABE

Masonry cannot be attained and practised without the benefit of learning or knowledge. Basically, Masonry is a progressive moral science. Masons study and learn to achieve progress and improvements to make themselves adhere to God as well as be useful to their country, their neighbors and to themselves. Masonry has confirmed my belief that knowledge is the most genuine and real of human treasures. Knowledge, as everybody admits, is synonymous to light. It is the seed which has the power to sprout and to grow into a full plant or tree. To attain knowledge is a *must* for every noble soul and to teach the community to share that wisdom with the needy is equally the impulse of a noble nature — the wealthiest work of man. The Socratic motto “Know thy-self” has some influence or bearing on Freemasonry. It should inspire Freemasons to lead satisfactory lives through using the basic funda-

mentals of right living which have been handed down since the foundation of the world. Through Masonry I came to believe that a Mason, or a layman for that matter, is much more than a mass of flesh, blood and bones. He is a distinct individual. And, indeed, a complex personality who owes to his creator “The complete and harmonious development of his faculties.” Who, then, do I call educated? Those who control circumstances, instead of being mastered by them: those who meet all occasions manfully and not in accordance with intelligent thinking; those who are honorable in all dealings, who treat good-naturedly what is disagreeable and who hold their pleasures under control; and, finally, *those who are not spoiled by success.*

I may ask—have the Brethren ever thought that life’s span is not measured by its hours and days, but by that which we have done for

God, our country and mankind? Knowledge makes us realize that our purpose in life requires the final resolve of a determined will, which is embraced in the tenets of Masonry. To paraphrase, to do good. I repeat, to do good as long as we live. I should like to quote a certain passage I came across: "Just remember man's life means — Tener teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aging eighties, shortening breath, death-sod and God." So, Brethren, let us perform what is best in the remaining years of our lives, guided by the constant themes of our Fraternity embracing human rights. Let me enumerate some of them.

1. It has led men to aim at a higher and purer life.
2. It has made men appreciate a higher and nobler manhood.
3. It has made men understand better the problems of living.
4. It has taught men how to die.

5. It has raised the fallen and rescued the deprived.
6. It has clothed the naked and fed the hungry.
7. It has built homes for the sick.
8. It has educated the ignorant and sheltered the fatherless.
9. It has helped the church to ameliorate the condition of unhappy humanity.
10. Its silent work has been felt in the very pulsation of a better morality in the community.

To further substantiate the meaning of our Fraternity in relation to universal human rights, I quote hereunder our Scottish Rite Creed:

"The cause of human progress is our cause, the enfranchisement of human thought our supreme wish, the freedom of human conscience our mission, and the guarantee of equal rights to all peoples everywhere the end of our contention."



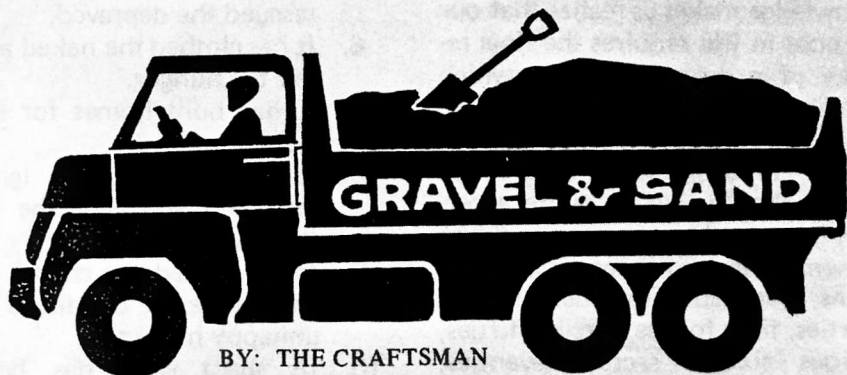
### **GRAVEL & SAND... From page 11**

Souvenir trophies were distributed to the participating Lodges and the Grand Officers. Magdiwang Lodge No. 238 garnered two trophies for being the "Most Colorful Group" during the parade, and the Lodge with the most number of registered delegates. The trophy for "The Most Behaved Group" during the parade went to Pintong Bato Lodge No. 51.

The closing remarks was given by MW Manuel D. Mandac.

The fraternal luncheon and cocktails (a-la parisienne) was held at the Canton House.

During cocktails, RW Rosendo C. Herrera, WB David Villafior, VW Pedro W. Guerzon and Bro. Gorgonio A. Reyes were declared "Cardinals- At -Sight" by MW Mandac during their initiation into the Cardinals Club and promptly fined them Fifty Pesos (₱50.00) each for the Temple Fund Campaign.



## ***FIRST JOINT DISTRICT CONVENTION AND COMBINED VALLEY CONVENTION HELD IN ILIGAN CITY***

The First Joint Convention of Masonic Districts Nos. 25 and 33 and the Combined Valley Convention of Scottish Rite Bodies of the Northeastern, Northern and Northwestern Mindanao Valleys was held on November 27, 28 & 29, 1980 at the Iligan Institute of Technology Gymnasium and at the Masonic Temple, Gen. Aguinaldo Street extension, Iligan City.

The Lodges comprising the district and represented in the convention are: Maranaw Lodge No. 111; Mt. Malindang Lodge No. 130; Pagadian Lodge No. 153; Oroquieta Lodge No. 154; Apo Kahoy Lodge No. 166; Iligan Lodge No. 207; Kapatagan Lodge No. 222; Lake Lanao Lodge No. 227; Palilan Lodge No. 239; Manticao Lodge No. 234 and Sibuguey Lodge U.D.

"Challenges of the Masons in the 80's" was the theme of the affair.

MW Manuel D. Mandac, Grand Master, RW Rosendo C. Herrera, Junior Grand Warden, WBs Urbano, Caasi, Samuel P. Fernandez and this reporter planed in to attend the convention. ILL. Damaso C. Tria, attended the affair as the representative of the Sovereign Grand Commander, A. & A.S.R. accompanied by Sis. Tria.

The following were on hand to meet the Grand Master's party at the Cagayan de Oro City airport: VW Salvador L. Laya, DDGM, District No. 25, WB Moises Dalisay, Sr., WB Gregorio Emplerado, Bros. Gregorio Malicay, Victorino Bunales, Juan Naldoza, Leonardo Pañares, Francisco Lim, Luis Borja, Wilfredo C. Gomez, VW Pedro W.

Guerzon, Grand Marshall, VW Benjamin O. Go, DDGM, District No. 17, WB Dennis C. Gomez, VW Manuel T. Lee, DGL., District No. 17, Sisters Charo Guerzon and Tabitha Bullecar, Worthy Matron and Secretary respectively of the Maria Cristina Chapter, Order of the Eastern Star.

The morning session of the convention was held at the MSU – Iligan Institute of Technology Gymnasium.

MW Manuel D. Mandac, accompanied by RW Rosendo C. Herrera, Junior Grand Warden and other officers of the Grand Lodge were received in due and public form.

The invocation was delivered by WB John Escarda, after the flag ceremony.

Bro. Camilo P. Cabili, City Mayor of Iligan delivered the welcome address.

The roll call of Lodges was held. All the Lodges were represented. Visiting Brethren from Manila and other districts were presented together with their ladies.

WB Reynato S. Puno, Past Grand Orator delivered the keynote address. He spoke on "Masonry in the Eighties". He was introduced by WB Voltaire I. Rovira, chairman of the executive committee of the convention.

A recess was called by VW Laya for a buffet luncheon held at the ground floor of the Masonic Temple.

After lunch, Bro. Danny Cinco delivered a lecture and demonstra-

tion on the subject of reflexology.

WB Urbano Caasi showed slides of the progress of the construction of the new Grand Lodge Temple.

The Brethren then divided themselves into two discussion groups to discuss the subjects: "The Masons and Education," and "The Masons' Role in the Achievement of Peace and Order".

After the discussions, VW Pedro W. Guerzon, Grand Marshall was asked to say a few words. He commended the committees, involved in the preparations for the convention and also commented on the building of the new Temple. RW Rosendo C. Herrera also took the floor and talked on the Temple Fund Campaign.

MW Manuel D. Mandac appealed to the Brethren to send in their contribution to the Temple Fund so that the building can be finished sooner. VW Salvador Laya promised that by the end of December, his District shall have remitted 100% of their contributions.

While the delegates were at the afternoon session, the ladies were conducted on a tour of Iligan City and treated to a baking demonstration at the Pillsbury Mindanao Flour Milling Co. Inc.

A sports festival, consisting of Golf, Lawn Tennis, Chess, Basketball and a Bowling Tournament was also held.

On the morning of November 29, a walkaton was held. The Masons started from Hinaplanon Bridge to the Masonic Temple, a distance of two kilometers. T-shirts were given

away, after the walkathon.

In the afternoon, the Maria Cristina Chapter, Order of the Eastern Star sponsored a tea party.

The convention was capped by a reception and ball.

## **DISTRICT NO. 4 ANNUAL CONVENTION**

Masonic District No. 4, composed of Angalo Lodge No. 63 in Vigan, Ilocos Sur; Laoag Lodge No. 71, in Laoag City; Abra Lodge No. 86, in Bangued, Abra and Lam-ang Lodge No. 164 in Sta. Lucia, Ilocos Sur held an annual convention at the Girls Scouts Building in Vigan, Ilocos Sur. Angalo Lodge No. 63 hosted the affair.

MW Manuel D. Mandac, Grand Master of Masons, accompanied by MW Esteban Munarriz, PGM, Grand Secretary, WB Urbano Caasi and this reporter motored to Vigan to attend the affair.

From the convention site, the delegates headed by MW Mandac, marched to the monument of Bro. Jose P. Rizal where VW Marino Rivas, Jr. DDGM, MW Munarriz and MW Mandac took turns laying floral offerings at the foot of the statue.

At the convention hall, MW Mandac and his party were received with Grand Honors.

The welcome address was delivered by VW Marino Rivas, Jr.

The visiting Brethren and delegates were presented by WB Jesus Guerrero.

The Masters of the different Lodges in the district submitted verbal reports of their activities.

MW Manuel D. Mandac delivered the keynote address.

The fellowship luncheon was held at the Vigan Plaza Restaurant.

In the afternoon a workshop seminar was held. VW Marino Rivas spoke on the topic: "Lodge Problems and Proposed Solutions". WB Jesus Guerrero titilated the Brethren with "Some Questions in Masonry Which Were Never Asked". The open forum portion was conducted by WB Amante Alconcel as moderator.

MW Esteban Munarriz distributed raffle tickets for the Temple Building Fund Campaign to the secretaries of the Lodges.

Abra Lodge No. 86 will host the next convention in Bangued, Abra.

The Grand Master gave the closing remarks.

The convention was closed in due and ancient form at 4:00 P.M. followed by a merienda at the anteroom.

After the convention the Grand Master's party and other members of Angalo Lodge No. 63 were conducted to the residence of WB Dennis Rivas, for cocktails and dinner. We slept at the Rivas residence.

In the morning we bade the Rivases good-by, after breakfast. VW Loreto Plete was on hand to guide us on a quick tour around the town and saw us off at the highway. On our way home we all agreed that it

was one of the best organized conventions we have attended.

## **48TH ANNUAL CONVENTION OF DISTRICT NO. 10 HELD IN CAVITE CITY**

On December 1, 1980, we went with the Grand Masters' party to attend the 48th Annual Convention of Masonic District No. 10, held at the Bagong Buhay Lodge No. 17, in Cavite City.

We were met at the Ladislao Diwa Elementary School where RW Rudyardo V. Bunda, Senior Grand Warden, laid floral offerings at the monument of WB Ladislao Diwa.

The delegates of the eleven Lodges in the District, preceded by the ladies of the Order of the Amaranth, Demolay Mother's Club, Order of the Rainbow for Girls, International Order of DeMolay and the Grand Officers marched on foot to the monument of the Thirteen Martyrs of Cavite where floral offerings were laid by RW Rosendo C. Herrera, Junior Grand Warden.

The marchers then proceeded to the Rizal Monument where RW Manuel D. Mandac laid floral offerings.

The Grand Officers and the delegates were regaled by performances of the Boy Scouts Drum & Bugle Corps.

After the drum and bugle show, the marchers went on to the Bagong

Buhay Masonic Temple for refreshments.

The Grand Master accompanied by RW Rudyardo V. Bunda, Senior Grand Warden; RW Rosendo C. Herrera, Junior Grand Warden; VR Jose B. Perez, Grand Chaplain; VW Pedro W. Guerzon, Grand Marshall; MW Esteban Munarriz, PGM, Grand Secretary; VW Eduardo P. Gonzales, Jr., Junior Grand Lecturer and MW Manuel M. Crudo, PGM, were received in due and ancient form.

Bro. Rolando Baybay gave the invocation after the flag ceremony.

The roll call of Lodges was held and the visitors were introduced.

The convention was called up for a minute of silent prayer in memory of the departed Brethren of the District.

VW Cecilio Villanueva, DDGM, felt indisposed and VW Romeo B. Argota had to take over the chore of presiding over the proceedings.

WB Blas Lo Reyes welcomed the Brethren to the convention. VW Romeo Argota read the welcome address prepared by VW Cecilio Villanueva.

The minutes of the 47th Annual Convention was read and the same was approved by the convention delegates.

Several resolutions were presented before the Convention, but after discussions, the same were voted down by the body.

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# KALPIDSCOPE

## ILIGAN CONVENTION



MW MANUEL D. MANDAC, ACCOMPANIED BY GRAND OFFICERS WERE RECEIVED INTO THE CONVENTION.

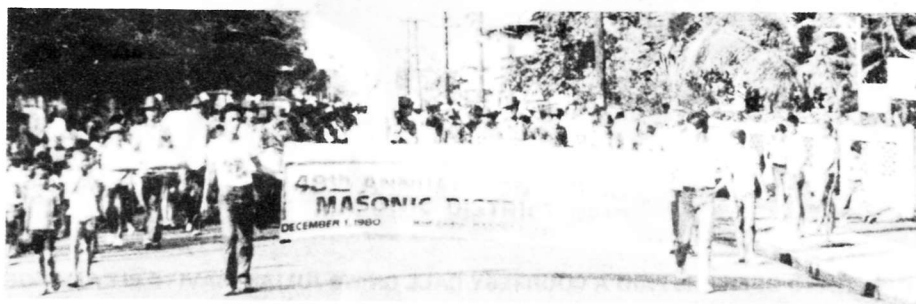


WB REYNATO S. PUNO RECEIVES A PLAQUE OF APPRECIATION FROM MW MANUEL D. MANDAC AFTER HE DELIVERED THE KEYNOTE ADDRESS.



DELEGATES TO THE CONVENTION POSE FOR A SOUVENIR PICTURE WITH MW MANDAC AND OTHER GRAND OFFICERS.

# ***CAVITE CONVENTION***



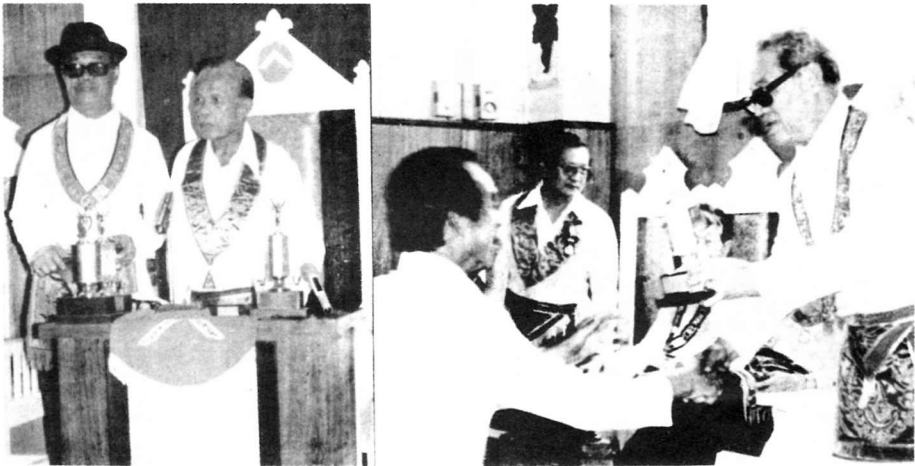
PARTICIPANTS IN THE PARADE.



**DELEGATES MARCHING DURING THE PARADE**



**THE GRAND OFFICERS PAID A COURTESY CALL ON WB JULIAN, CAVITE CITY MAYOR.**



**LEFT PHOTO SHOWS MW MANDAC AND VW CERILIO VILLANUEVA, AT RIGHT, WB DAVID VILLAFLORE RECEIVING A TROPHY FOR MAGDIWANG LODGE NO. 238.**

# VIGAN CONVENTION



MW ESTEBAN MUNARRIZ SIGNS REGISTER WHILE MW MANUEL D. MANDAC RECEIVES HIS CREDENTIAL RIBBON AT THE CONVENTION OF MASONIC DISTRICT NO. 4 IN VIGAN, ILOCOS SUR.



THE DELEGATES POSE WITH GRAND OFFICERS FOR A SOUVENIR PICTURE AFTER THE FLORAL OFFERING RITES AT THE RIZAL MONUMENT.



MW MANDAC DELIVERED THE KEYNOTE ADDRESS DURING THE CONVENTION.

# **Pitak Pilipina**

IRINEO P. GOCE

Patnugot

## **ANG PAGNEGOSYO NG PASKO**

Sa bawat pagdaan ng Kapaskuhan taun-taon ay nasasaksihan natin ang ibayong mga paggugol—pamimili ng mga sarisaring bagay para sa Pasko, tulad ng mga damit, kasuotan sa paa, alahas at maraming uri ng mga palamuti sa katawan; mga Kristmas kards, trees, mga parol, at sarisaring mga kuntil-butil.

May isang masusing nagmamasid sa kapaligiran na nagsabing ang Pasko ay nagiging isang malaking negosyo ngayon. Mayroon ding kinakasangkapan ang Pasko para sa pangangalap ng pondo sa kaawang-gawa. Ang totoo, wika niya, ang mga ito ay para sa sariling kapakanan, pagpipiknik at pasinaya pagkatapos. Mayroon ding sa mga disko at pasyalan ginugugol ang Pasko. Kung ang mga nagkakarol ay hindi nanghihingi ng abuloy, kungdi nagkakatlat lamang ng diwang pagmamahalang ng mga kapuwa tao, o paggawa ng mabuti sa kapuwa, iyon ang tunay na diwa ng Pasko, wika nga.

Dahil sa walang humpay na pag-

hubog sa isipan ng madla upang kasangkapanin ang Pasko bilang panahon ng paggugol ay nakakaligtaan natin ang tunay na diwa ng banal na kapanahunang ito. Salamat na lamang at sa kabutihang-loob ng mga may likas na pagmamahal sa kapuwa ay natutupad pa rin ang pagkakatlat ng biyaya sa mga taong higit na nangangailangan ng paglingap mula sa may masaganang pamumuhay.

Marami tayong mga kalahi na sa Kapaskuhan lamang nakabibili ng mga bagong kasuotan, sa loob ng santaon. Ang lalong mga dukha kung minsan ay nagtitiis pang hindi na bumili, kung walang-wala silang maipamili. At kung sakali namang datnan ng biyaya, gaya ng Kristmas bonus, ay nakabibili rin naman ng bagong gamit para sa Bagun-Taon.

Pagpasok ng Disyembre ay nagsiksikan na sa mga palanyag, at iba pang mga pamilihan. Napakabili ng mga Kristmas kards. Sa mga bang-

keta ay siksikan ang tindang huwad ng mga Kristmas trees, mga pailaw na patay-sindi, at sarisaring mga pabitin sa mga sanga nitong puno ng Pasko.

Lingid marahil sa kaalaman ng madla, ang marurunong sa negosyo ay walang inaatupag sa buong sampu o labing-isang buwan simulang Enero kungdi ang lumikha ng mga bagay, o mga pangangailangan, o pag-nanais, pagmimithi, at pananabik na makamtan ang iba't-ibang mga bagay. May mga pag-iisip kung paa-no mahihikayat ang madla na guguling lahat ang kanilang kinita at pinaghirapan at pinag-ipunan sa buong santaon sa pag-angkat at pagbili ng mga produkto mula sa mga higanteng negosyo at industriya ng daigdig.

Ang ating mga ninuno ay hindi nagdanas magpahatid o magbigay ng Kristmas kards, o ng mga sosyal telegrams. Sa ating mga katandaan na ngayon ay nabubuhay pa, ang paggamit ng Kristmas trees ay hindi kinaugalian.

Ang pagpapalitan ng pamasko, o *exchange gifts*, ay hindi pa gaanong nagtagal. Ang mga kaugaliang iyan ay inimbento lamang ng mga mananaliksik sa negosyo, para mapabilis ang pagbebenta ng mga produkto mula sa kanilang mga pagawaan.

Sa palitan ng pamasko, halimbawa, napagkukuro kaya natin na ang karamihan sa mga nakatatanggap ng kapalit-aginaldo ay hindi naman nila talagang kailangan ang kanilang natatanggap? Sa mga tumatanggap ng Kristmas kards, mayroong nagsasabi na binabasura la-

mang nila ang mga iyon; ni walang panahon upang tunghayan kung kanino nanggaling.

Ang biyayang Kristmas bonus ay hindi pa gaanong nagtatagal. Nilikha rin ito ng marurunong sa negosyo, bilang pakagat sa mga taong nakatatanggap; sapagka't ibayong halaga pa kaysa bonus ang nagugugol ng mga pobreng manggagawa. Alam naman natin na kapag tayo'y napa-subo na, eh wala nang pigil sa paggasta.

Sa panahong ito ng pagdadahop, sa kakapusan ng mga bagay na lalo't higit na kailangan natin sa pangaraw-araw na ikabubuhay ay dapat nating laging isaisip ang kasabihan na, "Ang bumibili ng mga bagay na hindi niya kinakailangan, sa malao't madali ay mangangailangan, ng mga bagay na hindi niya mabibili."

Tanggapin nating ang pagnegosyo sa Pasko ay likas sa buhay at kaisipan ng tao, at bahagi rin ng buhay at kaunlaran. Datapuwa't tayo na rin ang makagagawa ng kaukulang mga hakbang upang sa pagnegosyo ng Pasko ay talagang mga kinakailangan lamang ang paggugulan ng ating mga kapuwa at mga kaanak.

At lalo't higit pa, sa ating paggugol ay dapat sanang isaalang-alang ang tunay na layunin ng Pasko—maisakatuparan ang mensahe ng pag-ibig sa kapuwa, ang pagmamahalan nating mga kinapal bilang magkakapatid.

Sa paraang iyan, bilang mga Mason na may malasakit para sa kaunlaran ng bayan at lahi, ay makatutulong tayo sa pagsinop sa ating kabuhayang-lipunan at pambansa.



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