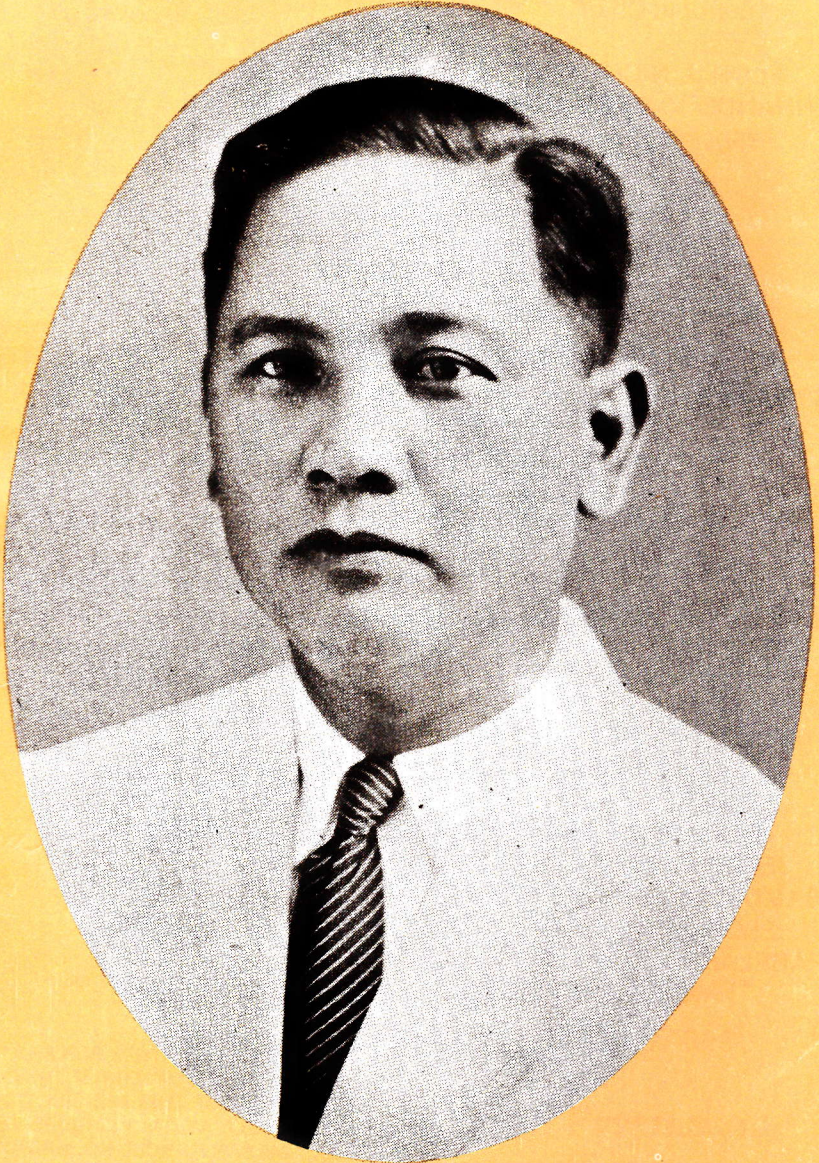


The CABLETOW

VOL. 60 NO. 3

SEPTEMBER-OCTOBER 1983



CONRADO BENITEZ
Grand Master, 1936-1937

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Our Cover

Accommodation is Dean Benitez humanist's formula for constructive work among sectarian institutions toward human amelioration. He served the Supreme Council for ten years. A deeply religious man, he was one of those who advocated and promoted ecumenicity.

PUBLISHERS ASSOCIATION



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Counter point

o SAMUEL P. FERNANDEZ, PM

Hectic and tight! That aptly describes the schedule of our "pilgrim" Grand Master as he is visited by Masons and nonMasons alike in his office at P.M.T. as well as hops from one Masonic district to another. Yet, as can be gleaned from Bro. Nicolas' re-creations of the GM's activities, his busy list of activities does not give the GM stress; instead, it gives him **joy, energy, life**. For his spirit is "dead" who is not energized to see these things happen:

- o The Brethren and their families receiving a dignitary of the Grand Lodge and making him feel at home in their own unique ways, not perfunctorily, but in the spirit of renewal of faith in the Fraternity.

- o The enthusiasm of the officers and members of various Lodges focusing heart and mind on what Masonry can do to their respective communities.

- o Masons from various provinces gathering together and discussing the future of their district.

- o Senior Masons being deeply moved when their Grand Master gives them tribute and takes time to have fellowship with them.

- o And widows and orphans being gratefully touched to realize that, despite the absence of our departed Brethren, the Fraternity has by no means forgotten them.

Admittedly, for lack of space, we have missed certain exciting nuances. But **Encounter** endeavors to chronicle the Grand Master's activities with fidelity, with fidelity, and with fidelity.

ooOoo

We have received several communications that certain data in the Directory of Lodges under the Grand Lodge of F & AM of the Philippines are quite wrong. Hence, this request: "Brethren, when you give us your report, please hand in the **right** data. Let our policy be accuracy."

Now the **corrections**. Read ye!

The Grand Lodge says the following Lodges have their stated meetings on the days and hours indicated below:

Union Lodge No. 70

First Saturday at 1:00 p.m.

(not Fourth Saturday at 3:00 p.m.)

Bontoc Lodge No. 140

First Thursday at 6:00 p.m.

(not Fourth Saturday at 8:00 a.m.)

Siete Martires Lodge No. 177

Balaoan (not Balaba), La Union

Second Saturday (not Third Saturday)

WB R.E. Racela, PM and currently Secretary of **Batong Buhay Lodge No. 127**, writes that the Worshipful Master of the Lodge is **Bro. Gaudencio S. Cristobal** and that the stated meeting is held every second Wednesday at 6:00 p.m.

Bro. Silvestre B. Moscoso, who is requesting for the updating of his address, states in his heartening short note, "I receive the **Cabletow** rather late, but I anticipate every issue as its contents are very informative." Such a note goads us on to give you quality articles and, probably, to speed up publication.

WB D.M. Joson, Secretary of **Cabanatuan Lodge No. 53**, writes:

On account of the untimely death of **Bro. Efraim M. Gorospe**, incumbent Junior Warden of this Lodge, on April 5, last, special election to fill the vacancy was held in our stated meeting last Saturday, June 4. **Bro. Samuel R. Vigilia** was duly elected. Forthwith he was installed by **VW Danilo D. Angeles**, Junior Grand Lecturer, with **VW Eugenio Jongo** as Master of Ceremonies.

From **Cagayan Valley Lodge No. 133** in Santiago, Isabela has come a letter reminding us of its own history submitted for publication in the **Cabletow** (calling the attention of **VW Bro. Reynold Fajardo**). We are, however, sorry to say that, due to the padlocking of the **Cabletow** office, we have not yet seen the article. But as soon as we will be settled, we will look for said article and have it published in this magazine.

We wish that other Lodges will follow the lead of **Cagayan Valley Lodge No. 133**. There is, you see, a dearth of articles dealing with the genesis and metamorphosis of Lodges. The **Cabletow** is, therefore, encouraging each Lodge, particularly a new one, to send us documented account of its own development (including photos).

For your reminder, **WB Antero M. Didige**, thank you.

ooOoo

Modern men feel they are threatened by standardization — a feeling suggested in this declaration: "The modern world is fast becoming a factory of human sausages." Yet moderns must thrust themselves into the future. But the pace has been rapid for man's identity to stand still. In every generation many have suffered misery, infelicity, and uncertainty, for they could

not decide who they wanted to be. More and more men — the young ones especially — suffer an identity crisis for want of any image of men worth pursuing, for want of a purpose that truly realizes their human abilities.

The preceding comments should induce the reader to savor the ideas set forth in "Identity Crisis at Jacob's Well."

ooOoo

Teodoro M. Kalaw, Sr. (whose Centennial Celebration is fast approaching), **Vicente Carmona**, **Antonio Gonzales, Sr.**, **Manuel Camus**, **Conrado Benitez**, **Jose Abad Santos**, and **Jose de los Reyes** are all Hall-of-Famers. These luminaries not only made waves in Philippine social and political arena, but also in Freemasonry. They were Grand Masters dedicated to the proposition that all men are brothers and therefore must live peacefully and harmoniously. To get involved in Masonic activities, they always found time. Read ye, then, their biographical sketches, which have one thing in common: dedication to and involvement in the Craft. Each of them is, beyond doubt, a model for every Mason and every man.

ooOoo

Congratulations to **WB Joe** and **Sis. Lilian Pickard**. Their very talented daughter **Mitzi**, who graduated from the International School in 1979, was recently elected one of the "Outstanding Young Women of America 1982." This student of Whitworth College, Spokane, Washington, has not only brought joy to her parents but also, at least obliquely, infused pride in Masonic circles. "By their fruits," an adage reads, "you will know them." And we know **them** to be Masons.

ooOoo

We reiterate: **Please** write us, not to praise the **Cabletow**, but to enrich it with accounts about the doings, as well as articles by individual members, of your respective Lodges.

ooOoo

May you have many profitable and pleasurable moments reading this version of the **Cabletow**.

ooOoo

ENCOUNTER

Home among friends and brethren

Now, sitting at his study in his Parañaque home, MW Rody C. Herrera peruses the copy Bro. Dysangco gave him for review.

A DDGM's Visit

At about 4:30 p.m., May 31, MW Manuel M. Crudo and VW Domingo F.M. Domingo ushered into his Grand-Lodge office VW Olimpio Castañeda, who came to pay the Grand Master his respects and to wish him well for a successful administration. Significantly, the man who had encouraged him to "study practical navigation here, copy the log book, and we will certify that you are an apprentice here" and the Brother who had sponsored him to become a member of Pilar Lodge No. 15 in Imus, now DDGM of Masonic District No. 10 (Cavite), was one of the first to visit him as Grand Master. As a result, warm, indeed, was his fraternal reception of VW Castañeda!

A Rather Busy Day

Knowing that the first day is the rudder of the month, Bro. Rody busied himself on June 1. "I'll make a courtesy call on PGM Jolly M. Bugarin," he decided.

Feeling like an apprentice Grand Master eager to drink in a Past Grand Master's

wisdom, he knocked at the door of MW Bugarin's NBI office. Both Grand Masters, past and present, warmly exchanged pleasantries, desultorily talking about the past and present and future of the Fraternity.

From NBI he proceeded forthwith to PMT (Plaridel Masonic Temple) to give his "private" secretaries some important instructions.

"In the Constitution of Lodges and District Conventions," he advised, "a copy of the PGM book should be given to each Lodge, District Deputy Grand Master, District Grand Lecturer, and Senior Mason. The May 15 issue of *Panorama* should also be distributed, and the Grand Master's Trophy given as a special reward." And he told them to prepare these and other things several days prior to the Communication, as well as to refer to the Calendar to find out the Grand Master's whereabouts.

"I plan to give my visitors some gifts," he said. "Besides," he clarified, "Bro. Vic Pajaro and Bro. Dysangco are in charge of my personal affairs and Masonic matters, respectively. Finally, please make short comments on or concise summaries of long letters, manifestos, edicts, and circulars before these are delivered to me."

Another Brother came to pay him a visit at quarter to four that afternoon. He was WB Richard Tan, PM of Pampanga

Lodge No. 48.

Five minutes later, he signed the Warrant/Charter of the organization of Mangkas Lodge No. 260, F&AM, at La Carlota City, Negros Occidental, which had been approved on April 29, this year of our Lord. He subsequently signed the Warrant/Charter of the organization of Molave Lodge No. 261, F&AM, at Lupao, Nueva Ecija, which was to be constituted in the fourth of June.

At about 6:40 in the evening he received Bro. Efren Tesorero, a member of Koronadal Lodge No. 209 in South Cotabato and of Mount Matutum Lodge No. 156 in General Santos City, whose fraternal greetings and God-grant-that-you-have-a-successful-administration wish he really appreciated.

Being Visited

"My party and I will be arriving at Bacolod City in the afternoon of July 15. We'll stay as MW Lacson's guests at Silay City," he told Bro. Emilio Villarosa who came to visit him at about 10:40 in the morning of June 2. Bro. Villarosa is a member of Bacolod City's Kanlaon Lodge No. 64 and of Mangkas Lodge No. 260, the new Lodge to be constituted on July 16.

After Bro. Villarosa came other well-wishing Brethren: WB Leonardo Dionisio, PM, Pampanga Lodge No. 48; and Bro. Cesar Bune, Saigon Lodge No. 188.

... and Visiting and Conducting a Meeting

At a little past ten o'clock in the morning of June 3, accompanied by VW Hilario G. Esguerra, VW Domingo F.M. Domingo, VW Eusebio Alejandrino, and WB Vicente Pajaro, he motored to Arlington (National) Funeral Parlor at Rizal

Avenue, Manila to visit the remains of Capt. Bro. Manuel Aguilar of Sinukuan Lodge No. 16.

Returning to PMT, he lunched and met with VW Domingo, VW Eusebio, WB Pajaro, VW Marcelino P. Dysangco (GSB), WB Samuel P. Fernandez (PM No. 148 and *Cabletow* editor), and VW Ramon Gonzales (DGL, District I-C).

"I have employed private secretaries to assist me inasmuch as there is too much work in the Grand Secretary's Office," he told the group. "In my coming official visitation to overseas Lodges," he added, "I want everything recorded. There should be a detailed record of the program of activities during the visitation. Furthermore, I want my daily activities compiled, guests and the purposes of their visits recorded in the guest book, copies of my speeches duly filed, and photographs properly identified and labelled." The Grand Master's Diary, which is the record of all the GM's activities, will serve as a good reference, indeed.

Looking particularly at Bro. Fernandez, a member of the Committee on Publications, he continued with his characteristic smile, "Probably we will publish another book in the middle of my term as Grand Master, and another one at the close of my administration."

More than two hours after the special meeting, he received VW Danilo Angeles, Junior Grand Lecturer of the Grand Lodge of the Philippines.

"Most Worshipful, I won't be able to attend the constitution of Molave Lodge No. 261 tomorrow," Bro. Angeles apologized. "You see, I'll be one of the principal sponsors in a wedding at Cabanatuan City."

As if saying, "As a tribute for showing your kinship to me and for your greatness in informing me about your predi-

cament," he gave Bro. Angeles a copy of the PGM book.

There were other Brethren who came to see him: Bro. Sammy Lim of Batong Buhay Lodge No. 27; Bro. Go Pe Ikua of J.P. Rizal Lodge No. 22; WB Remedios E. Racela, PM of Batong Buhay Lodge No. 22; WB Remedios E. Racela, PM of Batong Buhay Lodge No. 27; and WB Urbano S. Caasi, Sr., PM of Zapote Lodge No. 29.

D-Day for Molave Lodge

June 4 was a red-letter day for Molave Lodge No. 261, F&AM at Lupao, Nueva Ecija. It was D-Day of its constitution.

Together with Sis. Esperanza S. Herrera, MW Manuel M. Crudo, VW Domingo F.M. Domingo, VW Marcelino P. Dysangco, VW Ernesto Z. Gonzales, VW Eduardo P. Gonzales, Jr., VW Alejandro Eusebio, VW Hilario G. Esguerra, VW Jovito G. Tamayo, Jr., WB Vicente Pajaro, WB Oscar Fung, and Bros. Areto Pacquing, Joven Jaca, Victor Tanteksian, Adolfo Cardona and Carmelo de los Santos, he (the Grand Master) left PMT in a car and a shuttle bus at quarter to eight in the morning.

Two hours later, some Brethren, led by DDGM VW Antonio Pascual, met them at the Bulacan-Nueva Ecija boundary. At 10:30 they arrived at WB Doro-teo Joson's residence. Bro. Joson is the oldest Freemason of Cabanatuan Lodge No. 53, whose Worshipful Master, WB Florencio Talens, and members, as well as their ladies, were all there to welcome the Grand Master and his party.

"Thank you, dear Brethren, for the happy reception and hospitality you extended me and my party," he said in his post-breakfast talk. "It is, indeed, gratifying that you, Brethren of Cabanatuan Lodge, and your ladies are present.

Your presence makes me happy because part of my administrative program as Grand Master is giving emphasis on Family Involvement and Recognition of Senior Masons."

And to WB Joson, he addressed these words: "I am presenting to you, dear Brother, the book, entitled *Kinship to Greatness — a Tribute to the Past Grand Masters*, the Grand Master's Calendar, a program of the Grand Master's installation, and a framed picture of the Grand Master."

"In behalf of my Lodge," WB Joson responded, "we thank you, Most Worshipful Rosendo C. Herrera, Sister Anching Herrera, and members of the Grand Master's party, for your visit. We and our ladies are here to receive all of you and to pay our respects to you, Most Worshipful Brother, and wish you a successful administration."

About an hour later they were at Lupao. On hand to welcome them were Brethren from the different Lodges of Masonic District No. 6. At the public school building, where the constitution of Molave Lodge No. 261 was to take place, a brass band was playing.

After lunch, they all proceeded to the Lodge hall for the constitution.

At 2:30 p.m. the constitution of Molave Lodge No. 261 began. He (MW Rody C. Herrera), of course, acted as Grand Master, supported by VW Antonio Pascual, Deputy Grand Master; WB Pedro de Guzman, Senior Grand Warden; VW Ruben Azarcon, Junior Grand Warden; VW Domingo F.M. Domingo, Grand Treasurer; MW Manuel M. Crudo, Grand Secretary; WB Tereso de Belen, Grand Chaplain; VW Hilario G. Esguerra, Grand Marshal; VW Eduardo P. Gonzales, Jr., Grand Lecturer; VW Ernesto Z. Gonzales, Grand Bible Bearer; VW Marcelino P. Dysangco, Grand Sword Bearer; WB

Cecilio Tobias, Senior Grand Deacon; VW Jovito G. Tamayo, Junior Grand Deacon; WB Delfina Cruz, Senior Grand Steward; WB Emilio de la Rosa, Junior Grand Steward; WB Aquilino Villamor, Book of Constitution; WB Jesus Villamar, WB Deo C. Rivera, and WB Mario Barreira, Taper Nos. 1, 2, and 3, respectively.

Installed as officers of the newly-constituted Lodge were Perfecto P. Gallardo, Worshipful Master; Isagani E. Velarde and Virgilio S. de Guzman, Senior and Junior Wardens, respectively; Rolando B. Uy, Treasurer; Leo Z. Barcelona, Secretary; Ponciano Venzon, Chaplain; Jesus Velasquez, Marshal; Brigido C. Hipol and Clodualdo Joanino, Jr., Senior and Junior Deacons, respectively; Rolando Venturina and Leonardo Ordanes, Senior and Junior Stewards, respectively; Tranquilino Latonio, Auditor; Luis Vicente, Almoner; Westremundo Yusi, Organist; Rodolfo G. Villamar, Orator; Reynaldo G. Abulencia, Lecturer, and Oscar Azarcon, Tyler.

WB Perfecto F. Gallardo having finished his appreciative and thankful address, he talked about his administrative program, after which he presented the PGM book, the *Panorama*, and the Grand Officers Installation Program to each one of these Senior Masons of Masonic District No. 6: Bros. Simplicio Andres, Anselmo Bolis, Sendon Delizo, Felipe Estrella, Marcelino Guerzon, Marinno Magpale, and Jose Ocampo. To VW Antonio Pascual, DDGM, District No. 6, WB Tobias of Pantabangan-Bonari Lodge No. 203, and WB Gallardo of Molave Lodge No. 261, he also gave copies of the same items. Then he gifted Molave Lodge with a clock and donated P500 to Bonari Lodge No. 203.

In turn Molave Lodge donated P 500 to a Brother Mason's daughter as matriculation money in the College of Vete-

inary Medicine and P 200 for the Grand Lodge Temple Fund.

At quarter past five the Grand Officers closed the Grand Lodge in ample form.

The Grand Master and his party left Lupao at six o'clock. About an hour later they were at VW Danilo Angeles' Cabanatuan-City residence, where they enjoyed the hospitable and refreshing fellowship of the Angeles family for about two hours. They stopped at a roadside restaurant in San Miguel, Bulacan for dinner.

A half-hour before midnight they were back at PMT.

"My mission last June 4 was certainly an important and memorable one," he muses. "And a well-accomplished one, too."

A Day of Rest

June 5 was a Sunday. Like our ancient brethren who worked six days in the week but did not labor on the seventh, he took a respite from his labors as Grand Master in order to enjoy the opportunities to adore the Great Creator and to contemplate the glorious wonders of His Creation as well as enjoy the company of his wife and children. (VW Marcelino Dysangco - Personal Secretary and Recorder of Grand Lodge Affairs of the Grand Master - Ed.)

... and of Visits

June 6 and 7 were again busy. Among his June 6 visitors were his close associate in the Shriners Club and a Past Master of Mencius Lodge No. 93: WB Charles Chang; WB Samuel P. Fernandez, PM of Noli Me Tangere Lodge No. 148; and WB Remedios Racela, PM and Secretary of Batong Buhay Lodge No. 27 and an immediate Past Right Financier of C...

Commander of the Grand Commandery of Knights Templar of the Republic of the Philippines. To this Senior Mason he presented a personally dedicated PGM book.

WB Jesus V. Celona, PM of Bukidnon Lodge No. 245, in Valencia, Bukidnon, was among the first to visit him on the 7th. Then came WB Bienvenido Parcerero, PM and incumbent Secretary of Walana Lodge No. 13, and Bros. Sammy Lim and Ben Melwani, of Batong Buhay Lodge No. 27 and Manuel Roxas Lodge No. 152, respectively.

WB Leonardo Dionisio, PM of Pampanga Lodge No. 48 (San Fernando, Pampanga) and a dual member of Noli Me Tangere No. 148, presented the Grand Master a poem in the vernacular. "This is dedicated to you, Grand Master, as a token of respect and brotherly love," said Bro. Dionisio. Visibly touched, the Grand Master gave our poet brother a PGM book, a Panorama copy, and a picture of the Grand Master. "All these are also with dedication," he smiled at WB Dionisio.

WB Willie Valencia, a PM of Mactan Lodge No. 30 at Cebu City, and Bro. Oscar Bune of Saigon Lodge No. 188. The former received a PGM book, a Grand Master's framed picture, and a small photo of the GM; the latter a PGM book.

He also received Miss Mila Tidalgo, Sales Representative of Tropical Palace Hotel in connection with the use of the Hotel for the seminar-workshop on Masonic education on July 2. WV Eduardo Gonzales conferred with Ms. Tidalgo.

Mr. Emilio (Boy) Antonio, who was in charge of the TV coverage of the Grand Master's Installation, delivered two more finished tapes.

... and Meetings

June 8 was equally busy. At ten

o'clock in the morning the officers of MPM (Mabuhay ang Pilipino Movement) — Dean Marcos Herras, Mr. Luis Ablaza, Mrs. Conchita Ramos, Ms. Monserat A. Guzman and Ms. Janet Floor — came to pay their respects to the Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines and to inform the GM that the MPM's main thrust is youth development.

"Since the Grand Lodge of the Philippines is a member of the MPM," Dean Herras said, "it can join in the program on youth development."

"Please write the Grand Lodge about the MPM and your program," said the Grand Master. "I will call a meeting of the Youth Foundation of the Grand Lodge the soonest possible."

The MPM group left, each with a copy of the *Panorama*.

Several brethren from Manila came to pay their respects: Bro. Ben Melwani of Manuel Roxas Lodge No. 162; Bro. Exequiel F. Tamayo of Cosmos Lodge No. 8, who is connected with OMTCI, a business venture of the GM; WB Urbano S. Caasi, Jr., who is not only the PM of Zapote Lodge No. 29 but also the designer of the new Grand Lodge Temple and a member of the Building Committee; Bro. Ben Vitoria, Jr. Araw Lodge No. 18; Bro. Samuel Lim, Bagong Buhay Lodge No. 27; WB Henry Ang-Hessing, PM of Mencius Lodge No. 93; and WB Leopoldo de la Rosa, PM of High Twelve Lodge No. 82 and a dual member of Walana Lodge No. 13.

And these Brethren from other places came to wish the Grand Master success in his administration: WB Carlos M. Ferrer, PM of Cabanatuan Lodge No. 53 and Kapatiran Lodge No. 228 at Cabanatuan City, to whom the GM gave a PGM book; Bro. Felix Cliente of Makiling

Lodge No. 72 at Los Baños, Laguna; Bro. Tony L. Haguisan of Red Mountain Lodge No. 241, Tandang, Surigao del Sur; VW Olimpio Castañeda, DDGM of Masonic District No. 10, Cavite, whom the GM gifted with a PGM book; and Bro. Elias Kopen, a Freemason from Norway.

In behalf of Muñoz Royal Court No. 17, Order of Amaranth at Muñoz, Nueva Ecija, Sister Lolita G. Catacutan came to extend fraternal greetings to the GM.

Finally, a ship captain, Capt. S.V. Fajardo of Cavite City came to visit the erstwhile ship captain from Bancaan, Cavite and now "captain" of the Grand Lodge of the Philippines.

Lunch . . .

Then he met with the Building Committee at the new conference room of the GM's Office in PMT at about one o'clock p.m. Present were the chairman of the Committee — RW Reynato S. Puno — and the members — RW Reynold S. Fajardo WB Aganacio S. Bayan, WB Efren Bedia, WB Benjamin Gotamco (whose contractor-son, Benjamin, Jr., was also in attendance), VW Claro Marcelino and the recorder, VW D.F.M. Domingo and VW Marcelino P. Dysangco. WB Urbano S. Caasi, Jr., who was present, too, had to leave for another pressing engagement.

Contractor Gotamco explained the work already accomplished during MW Bunda's term.

"Bro. Mamerto Buenafe was the one who took charge of the electrical installation of the building," said Bro. Bedia. "But I took over, and now I am working on the electrical connections and installations."

"The architect, electrician and contractor must jointly inspect the turn-over of the job done during the past administration," the chairman said.

"I want a quotation for the 3rd floor and up to the roofing of the temple,"

said MW Herrera. There was, however, no copy of the plans and therefore the electrician and the contractor could not yet give an estimate of the cost.

The GM instructed Bro. Domingo to remind Architect Bro. Caasi to revise the plans, so that the quotation could be estimated as soon as possible.

"The third floor, including the bleachers, will be more expensive," Bro. Gotamco reminded the officers. "The library at the roof, however, is okay."

Thereupon the Committee gave suggestions and recommendations.

"The fund-raising campaign should be our main concern," the chairman said. "And it should be started as soon as possible."

"Let's consult the Board for General Purposes in regard to the new temple's name," the GM said. Then he gave copies of the PGM book to those members of the Building Committee who had not yet received any copy of it. WB Bayan, WB Gotamco and VW Marcelino were very thankful.

. . . and Visitations

June 9, as the preceding days, was characterized by the coming of Masons and non-Masons alike into the GM's Office.

Bro. Sammy Lim of Batong Buhay Lodge No. 27 informed the GM of the date of the death of WB James Limpe of Mencius Lodge No. 93. WB Honesto Nuñez, Secretary of Manuel Roxas Lodge No. 152 in Manila received a PGM book and a Panorama copy. VW Olimpio Castañeda, DDGM of Masonic District No. 10, Cavite, also dropped in. And Bro. Antonio Castañeda of Pilar Lodge No. 15 in Imus, Cavite brought out the problem in connection with a prevailing resolution of Masonic District 10 prohibiting solicitation of advertisements.

"I would like to continue the fund-raising campaign for the temple fund to be undertaken by Pilar Lodge No. 15," said Bro. Castañeda.

"Perhaps," the GM suggested, "a rewording of the resolution will solve the problem."

Then came another gratifying visit. Accompanied by the Director of the Bataan School of Fisheries and a Pastor of the Protestant Church in Bataan was a teacher in the School of Fisheries named Soli Herrera-Evangelista, the Grand Master's own sister.

But the Grand Master was not only a visitee on that day; he was also a visitor. At about ten o'clock in the morning he repaired to the residence of the late WB James Limpe of Mencius Lodge No. 93 at Juan Luna Street, Binondo, MM. With him were JGW Reynold S. Fajardo, WB Samuel Fernandez, WB Henry Ang-Hessing, Bro. Sammy Lim, and VW John Choa, DDGM of Manila's District No. A-1.

Mrs. Limpe and a son were there to meet them. "My husband was a very dedicated, devoted Mason," Mrs. Limpe said; then she recalled the Masonic activities of her late husband. "I am especially happy that I am not forgotten by the Fraternity, and I feel that I am still a part of the Masonic Fraternity." Indeed, the other members of the family were very happy that no less than the Grand Master visited them in their hour of bereavement. The GM and his party in turn were treated to coffee and tea.

"That visitation," he now believes, "has left the hosts with the impression that, truly, Masonry is an exercise of love and affection towards all men."

Another Visitation and More Visits

At a little past one o'clock in the after-

noon of June 10, with AGS Domingo, DDGM (District 1-C) Eusebio, GSB Dysangco, and Bro. Adolfo Cardona of Saigon Lodge No. 188, he went a-visiting, this time at the Polymedic General Hospital, where they found PGM Manuel M. Crudo, incumbent GS, sitting on his bed. It appeared to them he had recovered from his pneumonia. (The presence of Mrs. Crudo at the hospital was, certainly, part of the medicine, wasn't it, MW Crudo?)

They arrowed back to PMT.

VW Eduardo P. Gonzales, Jr., SGL, came, followed by WB Samuel Fernandez and Bro. Flor Nicolas, both of the *Cabletow*.

Later, accompanied by his wife and his daughter Merissa, VW Socrates Cesar, DDGM of District No. 32 ambled into the GM's Office, and reported some of the activities of the different Lodges in his District.

"In one occasion," he said, "no less than His Eminence Jaime Cardinal Sin was the guest speaker in one Lodge."

The GM briefed VW Cesar on his administrative program, and the Cesars left with a PGM book, a Panorama, and an installation program.

Meetings and More . . .

He lunched with RW Reynold S. Fajardo, JGW, VW Marcelino P. Dysangco, GSB, WB Samuel P. Fernandez, Bro. Abelardo Mojica, VW D.F.M. Domingo, and WB Vicente T. Pajaro at Ermita's Lafayette Restaurant on June 13. The meeting that followed lunch centered on the Publications Committee and the Dissolution Committee. Bro. Mojica suggested the publication of "The Grand Master's Letter," which would be the GM's direct communication to the Blue Lodges and that of the Blue Lodges to him.

"The DDGM should get news from their respective Lodges for publication in the Grand Master's newsletter. I will write the news," said Bro. Mojica.

The *Cabletow*, it was clarified, would present articles only. No news! The Grand Master's Letter, on the other hand, would be a review of past activities, including features and picturized news.

The following day, June 14, saw him attending the meeting of the MHCC at the conference room of the Grand Lodge. At the meeting were MW Damaso C. Tria, PGM, President; VW Eduardo P. Gonzales, Jr., Vice-President; VW Eliseo A. Arandia, Secretary; VW John Chua, VW Victorino Ramos, VW Domingo F.M. Domino, Bro. (Dr.) Manuel Rivera members, and VW Marcelino P. Dysangco. It was decided that Bro. Dr. Rivera would study the possibility of transferring the ward from Mary Johnston to Capitol Medical Center and give a report on the case.

After the meeting MW Tria received four copies of the PGM book. WB Pantaleon Sarmenta of Cabanatuan Lodge No. 53, Cabanatuan City, who also received a PGM book, informed the GM, "The charter members of Manuel L. Quezon Memorial Lodge, U.D., in Baler, Aurora Province, had an organizational meeting on the third Saturday of May. They have scheduled to meet again. At this time they have four candidates."

WB Ruben Azarcon, DGL, Masonic District No. 6, Nueva Ecija, verbally reported on the activities of the Lodges in his District. He, too, received a PGM book.

Bro. Samuel Mancebo, Senior Warden of St. John's Corregidor Lodge No. 3, Manila focused his talk on business matters, but he also talked about the activities of Cosmos Lodge.

RW Reynold S. Fajardo, JGW, who was to leave for abroad the next week,

informed the GM, "Whatever is there for publication in the *Cabletow* may be left to my secretary at my office during my absence."

RW Pedro W. Guerzon, SGW, also received four copies of *Kinship to Greatness*, one of which was to be given to VW Leonardo Panares.

After exchanging pleasantries with VW Romeo Argota, District Grand Lecturer of Masonic District No. 10, Cavite, the Grand Master received WB Honorato C. Vega, PM of Lincoln Lodge No. 34, Olongapo City and rewarded Bro. Vega's greetings with a copy of *Kinship to Greatness* and the Grand Officers installation program.

"Most Worshipful," said another visitor, Bro. Jesus Decena of Kalilayan Lodge No. 27, Lucena City, "we are inviting you for visitation of Kalilayan Lodge and to the Tri-District Convention this coming October." And he accepted the invitation.

On June 15 he presided over the Grand Lodge Elective Officers' meeting at the GM's Office, PMT, at about one p.m. Present were RW Reynato S. Puno, RW Pedro Guerzon, MW Jose L. Araneta, VW Domingo F.M. Domingo and VW Marcelino P. Dysangco. Here he brought up the idea of giving an award or souvenir to temple-fund contributors. "The award or souvenir," he said, "may be a Masonic clock, a trophy, or a replica of the temple." Then he talked about the Grand Master's calendar and gave a report on his activities: his official visitation to overseas Lodges, particularly the splendid reception displayed in Guam, and the problems of overseas Lodges, especially Okinawa Lodge No. 118's desire to join the Grand Lodge of Japan.

"There in Okinawa, Taikuku Lodge is under the jurisdiction of the Grand Lodge of Japan. Rising Sun Lodge No. 151 in

Camp Zama, Japan, under the Grand Lodge of the Philippines, which has only five members, was granted a dispensation, so that they could meet without the required number of members present as well as confer degrees," he informed the other officers. "This handicap notwithstanding, they have a very good relationship with the Grand Lodge of Japan." And he told them about his meeting with MW James L. Johnston, the Grand Master of the Grand Lodge of Japan.

"MW Johnston," he continued, "broached the idea of reviving the Past Grand Masters Association of the Far East. Our Grand Lodge will do the spade work. MW Crudo will communicate with the Grand Master of Japan and the Grand Master of China regarding our plans for the association, so that they would be able to give feedback and recommendations."

He also informed the group that Masonic District No. 20, Guam, would have a raffle for fund-raising purposes. "By the end of November they may be able to raise \$5,000. And Bro. Krause has pledged to donate one elevator for the new temple," he said enthusiastically.

Then he mentioned his visit to the Limpe residence; the Sarmiento case; his instructing WB Pedro P. Aguda to visit the Masonic Cemetery and get quotation for the fencing of the property; the seminar-workshop for DDGM and DGL at Tropical Resort Hotel, Parañaque, MM, on July 2, 1983, in which the following topics would be discussed: Organization of the Grand Lodge, Relationship of the District to its Constituents, Relationship DDGM and DGL to the Worshipful Master, and Relationship of the DDGMs and DGLs to Grand Lodge Inspectors, as well as the Masonic Youth Foundation and the Temple Fund; and the Masonic ceremonies in honor of the widows and

orphans.

"I have scheduled these ceremonies in three places: Manila, Cebu and Cagayan de Oro," he said. "The target is to have 20-30 widows in each occasion, making them happy not only with gifts, but with the feeling that they have not been forgotten by the Masons."

His report passed on to the Cabletow, particularly the creation of the Dissolution Committee and the Publications Committee.

"The former," he said, "is to take care of winding up the affairs of the Cabletow, Inc. and to transfer the Cabletow to the Grand Lodge. Bro. Fernandez will edit the magazine *Cabletow* and Bro. Mojica will edit the newsletter "The Grand Master's Letter."

He said that the name of the new temple had been referred to the Board for General Purposes; one of the officers, nonetheless, suggested "Plaridel Masonic Cathedral."

"Bro. Causing," he (MW Herrera) added, "was granted the honorary title of 'Right Worshipful' by means of Edict No. 80 conferring unto him the rank of Deputy Grand Master, *honoris causa*. I will present him the Honorary Certificate in a Special Communication of the Grand Lodge at Cebu Masonic Hall, Cebu City, on June 29, 1983."

With the decision that the question of recognizing the Grand Lodge of Alaska would be referred first to the Board for General Purposes for action and recommendation, the meeting was adjourned.

A little later, VW Josue Cadio, DDGM of Masonic District No. 14, which is composed of Iloilo, Aklan and Antique, came to pay his respects to him. He gave Bro. Cadio *Kinship to Greatness, Panorama*, and a copy of the installation program. He gave Bro. Eduardo D. Ortega of Pagadian City

Lodge No. 153 a letter to be brought to Recraa; later, he fraternized with Bro. Antonio P. Hibastro of Salug Valley Lodge No. 216, and then with Mr. Chris Scott, ORS Ltd., London, principal of Oriental Shipmanagement, Inc. to whom he gave *Kinship to Greatness, Panorama* and an installation program.

Then two other Brothers came: Bro. Sammy Lim of Batong Buhay Lodge No. 27, Manila, who gave a ₱ 1,000 donation to the Grand Lodge Temple Fund, and WB Benjamin Maneze, Jr. of Perla del Oriente No. 1034, S.C. and Manuel Roxas Lodge No. 152, Manila.

He had other visitors that day: Mr. Cenon Unawa, Chief Marine Engineer; Ms. Jean Manaoag and Ms. Susan Armada; Bros. Roberto Herrera, Frank Tan and Rosalio Quiranta, of Cavite Lodge No. 2, Malinaw Lodge No. 26, and Cosmos Lodge No. 8, respectively; and Atty and Mrs. Pepito Castro, his business associates.

That about covers the things he did during the third fortnight of his Grand-Mastership. "I'll go over the fourth and fifth fortnights tomorrow in the office," he tells himself as he switches off the light of his study.

— BRO. J. FLOR R. NICOLAS

GIFTS FOR THE POOR

A poor man's capacity is to wish a rich man well. This is charity in the true sense of the word. Charity need not involve money. The dictionary defines it as an "act of good will or affection; the love of man for his fellow-man."

Each of us, thus, has an inexhaustible wealth to bestow. What wonderful gifts we can give if we will dip into the fortune in our hearts! The gift of a smile to one who does not expect it -- from us. Words of encouragement -- hope -- praise -- appreciation. Small demonstrations of friendship.

And then there are anonymous gifts it is such fun to give -- a silent blessing on those we pass, the nice things we say about another behind his back, the private hopes we hold for others. Can the rich surpass such gifts?

— The Little Gazette

— O —

Books worth reading once are worth reading twice; and what is more important of all, the masterpieces of literature are worth reading a thousand times.

— John Morley

— O —

'Tis education forms the mind, as the twig is bent, the tree's inclined.

— Alexander Pope

— O —

The humblest citizen of all the land, when clad with the armor of a righteous cause, is stronger than all the hosts of Error.

— William Jennings Bryan

Crisis of identity is not the exclusive domain of the psychotics. All of us, one way or another, have our own crises of identity. Some of us could not take traumatic experiences, electing to end up as suicides. The pragmatic others among us decide to accept the growing pains of maturation. It is, to some of us, easier to confront transient problems, directing our efforts at routinary odds and obstacles. A number of psychologists and psychiatrists have helped solve their patients' problems; when, however, they are confronted with their own peculiar problems, especially the ones touching their private selves, they panic in their quest for possible solutions. Our greatest enemy is, oftentimes, the self.

During our Lord's ministry, many strange things happened, which his own disciples could not fathom. One of these was the trip to Galilee through the city of Samaria. In spite of the fact that this band of faithful followers of Jesus were not prepared psychologically, they being Jews, they went with their Masters sans any question as to His motive. When, after a long dusty trip, Christ commanded them to go and buy bread, without a single word as to why He wanted to be left alone, they went their ways. Apparently, to the ways of their Masters, the apostles were accustomed.

By Jacob's well at the foot of Mount Gerizim where the Samaritans had their temple, Jesus stayed, even if the sun was in its supreme drunkenness. Mt. Gerizim was, by the way, holy ground to the Samaritans.

Noon was the only time the Samaritan woman could fetch water without being seen by her city's gossipers. Unwilling to expose herself to the malicious stare of her neighbors, she chose an unholy hour for fetching water from Jacob's well. Jesus' presence was unexpected, and His asking for a drink took her aback.

"How is it that you, a Jew, ask a drink of me? I am a woman of Samaria," thus

Identity Crisis at Jacob's Well

John 4: 1-18

SIMON UCM PETERS (148)

It is when we find courage to face the truth and are honest about it that we free ourselves from prejudices of others as well as our own.

asked the woman.

"If you only knew who is speaking to you," Jesus responded, "you would ask me and I would give you living water."

"You have nothing to draw the water with," politely said the woman. "How can you get this water?"

"Whosoever drinketh of the water that I shall give him shall never thirst," Jesus told her. "But the water that I shall give him shall be in him a well of water springing up into everlasting life."

After hearing this statement, the woman replied, "Sir, give me this water that I shall never be thirsty nor have to come to this well again."

The Samaritan woman's response was, of course, literal. She saw the need for having a living water that would save her from coming to the well in an hour

when everyone rather choose the comfort of home.

Divinely wise, Jesus told her to "go, call your husband." Quickly the woman retorted, "I have no husband." As she opened her heart before the stranger she had just met, sadness was etched on her countenance. Seeing this, Jesus stated, "You have spoken the truth. You have had five husbands and the man whom you now have is not your husband." Taken aback, the woman could not believe that a total stranger knew her private life. Admiringly, she asked the Lord how she could be saved from her crisis.

After a moment of spiritual confrontation, she returned to her people and told them of the man who knew about her life and yet cared for her.

The returning disciples were surprised to see Jesus' radiant face. They then found the explanation for this. In a short time the Samaritan woman and all her friends came to hear the Lord's message. Jesus, so the record states, stayed for two whole days preaching the word.

What sort of a city was Samaria? What made the Jews treat Samaritans like plague?

Samaria was a city situated in the surrounding region of ancient Palestine. About 800 B.C., King Omri built Samaria and made it the capital of the Kingdom of Israel. To honor the owner of the land, Shemer, the king named the city after him. This city was besieged by Assyria in 721 B.C. and after having destroyed it, the conquerors took the ablest Israelites and mixed them with the people from Eastern Assyria. The Assyrians stuck with their religion but they adopted some Jewish religious practices. Many of them inter-married with the conquered people creating a situation where later generations had a mixed ancestry and mixed religion. They subscribed to the Torah, the first five books of the Hebrew Bible. In spite of the fact that Torah was the scripture of the Samaritans, the Hebrews refused to associate with them and con-

sidered their religion inferior. When the Samaritans offered to rebuild the Hebrew temple, they were refused; so they decided to have their own.

During the earthly ministry of Jesus, He disapproved of the Jewish dislike for the Samaritans. In one of His gatherings He raised the question of what a neighbor was and told the story of the man who had been beaten and robbed (Luke 10:29-37). According to the story, a priest and a Levite passed by unconcerned with the utterly destitute condition of the man, but a Samaritan came and went out of his way to help him. He did not merely sympathize with the half-dead person; he empathized with him.

Samaria fell to Alexander the Great in 331 B.C. and later on was attacked and destroyed by Hyrcanus in 120 B.C. It was later rebuilt by Herod the Great who called it Sebaste. Today there are only a few remnants of the biblical Samaritans. A people greatly misunderstood, they survived the despicable attitude of the Jews, as well as the neighboring cities, toward them.

The woman of the well was the epitome of the identity crisis of these people bereft of historical identity. She had several lovers, several loyalties. She could not decide which of these she would place her trust in. It took the understanding heart of Christ to fathom her spiritual and psychological needs. Once her mind was opened, she did not hesitate to tell her own people of her spiritual encounter. She forgot her purpose of clandestinely going to Jacob's well. Foremost in her mind was the thrill of discovering herself and sharing the unexpected joy she found in the short, unfolding moment with the greatest Master and Teacher. Her enthusiastic response was so contaminating that Jesus Himself did not feel the human pang of hunger.

True happiness is manifested in sincerely doing something about one's past.

One may carry a deep-seated burden. But the spiritual release that comes from honest confrontation with one's self enables one to be unashamed of his frailty and, unashamed, to search for the real meaning of his life. It is when we find courage to face the truth and are honest about it that we free ourselves from the prejudices of others as well as our own. We

need not explain life. Once we find ourselves, we come to see in bold relief the purpose of our being. Like the Samaritan woman, we invite others to share the joy of our existence. This simple truth was stated by a punster this way: "the best way to have happiness is to halve it."

Teodoro M. Kalaw, Sr.:

The great Masonic historian



Democracy was the ideal of the first Filipino Masons. It was the ideal of the Philippine Fraternity...

Ha muerto el Grande! That was the general feeling when Bro. Kalaw was summoned to the Celestial Lodge on December 4, 1940. He was, definitely, a *Grande* for many reasons, one of which was his role in cementing brotherly love between the Grand Lodge of the Philippines and the *Gran Oriente Español* (of which he was himself a Grand Master). Looked up to by the Spanish Masons on account of his great wisdom, he greatly helped Bro. Quezon in engineering the unification of the two Grand Lodges. He did so because . . .

Masonry favors no particular religion or political party and knows no national boundaries nor does it draw a color line, because in its work it needs all and excludes

none. Hence, wherever Masonry is organized, it invites all good men to meet in its temples and from there watch and study the struggles without and the spirit of those engaged in them, in order to cool their ardor, calm their passions, mitigate their spite, reduce the number of victims, and succor those who are on the outside so that enemies may fraternize. It offers a plan of *union and cooperation* for raising and strengthening the spirit of humanity, depressed by those *fratricidal struggles*. It admits all programs, all confessions, all social systems, provided the principle of the *brotherhood* of man is respected and practiced. This is why Masonry constantly reminds all men that although they have to live and must work and even struggle in order that they may live, they must not

hate each other, because they are all brothers, with God as father of all.

Bro. Kalaw, Sr. was a *Grande* because he was, among other things, an author, a scholar, an orator, and a statesman of the highest order. How he came to be such a *grande* and a Grand Master may be seen through a review of his eventful life.

He was born in Lipa, Batangas on March 31, 1884. He grew up to become the "great interpreter and defender of Filipino liberty and nationalism," becoming the editor of *El Renacimiento* in 1907. As editor, he fearlessly defended Filipino rights and uncompromisingly advocated the Filipino cause: absolute independence. His editorial, entitled "Aves de Rapina," catapulted him to national figurehood. One of the Philippine-Commission members sued the paper for libel and damages; shortly thereafter, the paper folded up.

Bro. Kalaw graduated from the Liceo de Manila, where he received his A.B., as well as from the Escuela de Derecho, where he obtained his LL.B. and, later, his LL.M.

In 1908, he was appointed Secretary of a Quezon-headed Commission to the International Conference on Navigation in Russia. He recorded the events of this trip in his first book, *Hacia la Tierra del Zar* (1908). He became, upon return to the Philippines, the Director of the Escuela de Derecho and professor of Constitutional Law. This appointment led to the publication of many books on Constitutional matters.

Then he ventured into politics, getting himself elected as Representative of Batangas to the Philippine Assembly in 1910. While he was a Representative, he wrote the following: 'El Divorcio en Filipinas' (1911), 'Como Se Puede Mejorar Nuestra Legislacion,' "La Constitucion

de Malolos' (1910), and "Las Ideas Politicas de la Revolucion Filipina."

In 1916, Bro. Kalaw was appointed Director of the Philippine Library and Museum; in 1917, Secretary of Interior; and in 1920, Secretary of Instruction, succeeding the late Rafael Palma. Although he was extremely busy in his administrative responsibilities, he produced the following works: *Manual de Ciencia Politica* (1918) *La Masoneria Filipina* (1920), *La Revolucion Filipina* (1924), *Court-Martial of Andres Bonifacio* (1926), and *La Campaña del Kuo-mintang* (1928).

In 1929, fortunately for his purposes, he was made Director of the National Library. He contributed some historical works: *Epistolario Rizalino*, five volumes; *Las Cartas Politicas de Mabini* (1930); *El Espiritu de la Revolucion* (1931); and *La Revolucion Filipina*, two volumes.

Bro. Teddy was, by the way, appointed Executive Secretary and chief adviser of the Philippine Commission for Independence in 1922. Around this time, he wrote about Filipino culture and life in the United States. In 1935, he wrote *Cinco Reglas de Nuestra Civilizacion Antigua*, sociological dissertation on Filipino courage; chastity, courtesy, knightly conduct, self-control, and family unity. By means of examples, proverbs and legends, he gave his readers insight into the mainstream of Philippine culture. Even in his column in *La Vanguardia*, a daily Spanish newspaper, Kalaw gave his countrymen cultural materials in the appreciation of Filipino social life and ideals.

His collection of Constitutions from other countries, including the Malolos Constitution of 1898, gave guidance to the delegates of the 1935 Constitutional Convention. His work, *Planes Constitucionales*, gave the delegates added vision.

Here is a summary of Bro. Kalaw's Masonic career:

- o Initiation, Nilad Lodge No. 12 – April 8, 1907
- o Passing, Fellowcraft Degree – March 7, 1911
- o Raising, Master Mason – July 3, 1914
- o Grand Master, Gran Logia Regional de Filipinas
- o *Grand Master, Gran Logia Regional de Filipinas* – 1915-16
- o Junior Grand Warden, Grand Lodge of the Philippines – 1919-20
- o Grand Orator – 1924-28
- o Grand Master – 1928-29
- o Grand Orator – 1931-32
- o Grand Secretary – 1935-39
- o Grand Secretary Emeritus – 1940

He was, likewise, very active in the Scottish Rite Bodies. In fact, he was one of the few who had the distinction of having been coroneted 33° Mason.

Bro. Kalaw was a consummate believer in what Masonry could do to men. Thus, on January 22, 1929, he wrote:

And if I were asked now what I consider that phase of our external Masonry that we should study and promote in the near future for the maintenance of our Institution, I should frankly say to you: Let us spread Masonry in the Far East among its various peoples. Let us have the natives of these isles and regions of Asia and Oceania mingle with other people in centers of fraternity, equality, and democracy, such as Freemasonry, in order that they may not only become better acquainted with each other that they may love each other and do good and practice charity together; but that they may love each other and teach the rest of the benefits of

that love. The coming year will be a time of intense activity and, perhaps, of unrest among the peoples of Asia and Oceania who have hitherto been sleeping. The West is flooding us with its men, its trade, its ideas, its principles, its methods, its institutions. The East is awakening and that awakening brings with it the consciousness of its own worth and responsibility. The final readjustment of the struggle of interests and civilization that is drawing near will inevitably be preceded by serious conflicts that it at least endeavors to palliate. Let us organize Lodges in every important city of the Orient and have natives and foreigners fraternize in them daily. This will show that they are Brethren, who can live together without any necessity for hating each other; and it will introduce into the future relations an element of love and unity that will be indispensable for the progress and harmonious living together of these races.

Bro. Leo Fischer, Managing Editor of the pre-war *Cabletow*, wrote an editorial on Bro. Teddy on February 1, 1929. The editorial is quoted *in toto*, for it is full of insights regarding Bro. Kalaw's Masonic life.

OUR OUTGOING GRAND MASTER

Most Worshipful Brother Teodoro M. Kalaw has turned over the Grand Gavel to his successor after an administration during which we had renewed evidence that this eminent Mason enjoys the love, confidence, and esteem of the Craft to the fullest extent. No spectacular achievements are to be recorded for his year of office; but our Institution has pursued the even tenor

of its ways; peace and harmony have prevailed, and there have been no quarrels and schisms, no scandals and disgraceful incidents, no desertations and acts of disloyalty. And our Brother is not like a meteor that comes and goes, as some Grand Masters have done, bursting forth from the darkness and disappearing in the enriching gloom after a short career. He has been visible on the Masonic horizon since the early days of our Grand Lodge and will, we trust, remain an asset to the Grand Body of Philippine Masonry and our Institution as a whole until the Celestial Grand Lodge above shall claim him. And even then the products of his pen will continue his work among us.

Most Worshipful Brother Kalaw will always be remembered as having performed the duties of the office of Grand Master in a most conscientious, able, and unassuming way which has earned him the gratitude and admiration of his Brethren in Freemasonry.

Bro. Kalaw was invited at the constitution of Mencilus Lodge No. 93 on June 28, 1924. This is what he wrote then:

It is said that Masonry is a secret organization, yet secrets in the strict sense of the word, have no place in our Order. True we practice secrecy, but only for the purpose of preventing idle and malicious talk. We prefer that what we do be done quietly, without vulgar display, without conceit, because charity, brotherly love, and good deeds are things which are seen and not heard, and are never made for public acclaim.

When he involved himself in various

Masonic activities, indeed, Bro. Teddy exemplified what he had written.

When Bro. Newton C. Comfort had, for health's sake, to quit his position as Grand Secretary, Bro. Teddy, despite his tight schedule, decided to place his talents and efforts, "at the service of the Royal Art with such rare enthusiasm and devotion." In the February 1, 1935 issue of the *Cabletow*, Bro. Leo Fischer wrote an editorial entitled "Our New Grand Secretary," which partly reads thus:

. . . He might well have reposed on his laurels after serving as our Grand Master with credit to himself and honor to the Fraternity; but when a worthy successor to Most Wor. Bro. Comfort was needed, M.W. Bro. Kalaw responded to the call and we see him again a Grand Officer, this time adorned with the crossed pens of the Grand Secretary.

We hope and trust that our Grand Lodge will derive great benefit from the effort of our eminent Brother in the Grand Secretary's Office and that he will find his task though it be arduous and burdensome, pleasant and satisfying . . .

Bro. Kalaw did find his task as Grand Secretary pleasant and satisfying because, as he had always done, he did it not only from a sense of duty but also for the benefit of the Fraternity he loved.

In fact, he wrote a number of articles in the *Cabletow* for the benefit of his Brethren within Cabletow's reach. One of such articles expressed his belief in democracy. Listen:

Now we have democracy in the Philippines. Democracy was the ideal of the first Filipino Masons. It was the ideal of the Philippine

Revolution. It is the objective of all Filipinos of today. But this notwithstanding, there is as much reason why Masonry should exist now, as there was in the past, and perhaps even more. Like every thing human, democracy has its inevitable drawbacks, due either to those who misunderstand it or fail to practice it as they should,

or to those who consciously or unconsciously use it to further their selfish ends. Democracy carries the human struggles into a more a open and hard-fought field, hence its danger.

MW Teodoro M. Kalaw, Sr. died two scores and two years ago, but the spirit of his ideals and the memory of his accomplishments live on . . . (SPF)

Vicente Carmona:

The financial giant

He lived a passionate and an industrious life — definitely one that is worthy of emulation . . .

Catholic Mason! His friends had pointed out to him the "folly" of entering the Fraternity, but he disregarded their advice; for he was a man without religious prejudices, one with ill feelings toward none, a lover of his fellowmen and his country and a worshipper of his Creator. A real Catholic and a true Mason — that is what our 17th Grand Master was.

He started, in May 1901, as a humble messenger in the Office of the Civil Service Board of the then newly-established civil government. Since then, he served in various positions, including those of Auditor, Insular Treasurer of Finance, Chairman of the Board of Directors of the PNB, PNB President (1936-

52). Besides, he was President Quezon's Financial Adviser; member, Philippine-American Joint Financial Commission; member, National Economic Council; chairman, Sugar Rehabilitation and Re-adjustment Commission; member, Monetary Board, PHILCUSA. In his association with each one of such entities, never was his integrity questioned.

In 1922, Bro. Carmona was elected Worshipful Master of Rizal Lodge No. 22. He managed his Blue Lodge so successfully that his Brethren wanted to re-elect him, but he refused because he wanted to give others the chance to serve the Lodge. Even before his election as GM, he was made Grand Treasurer and held that position for 15-odd years. Then, in 1930, he was elected Grand Master of the Grand Lodge of the Philippines.

In his inaugural address, he earnestly solicited the cooperation of all Masons "for the betterment of mankind and for the dissemination of the principles of the



Fraternity." He assigned PGMs to various committees: Manuel L. Quezon, Wenceslao Trinidad, Francisco A. Delgado, Teodoro M. Kalaw, Quintin Paredes. Reportedly, there was, during his term, a marked progress in the subordinate Lodges. During his term, too, a Lodge was opened in Shanghai, China. He foresaw the Lodge to be the cornerstone of the Grand Lodge of China. Sure enough, two years before his death, the Grand Lodge of China was instituted and its officers were installed by the officers of our Grand Lodge. He also issued an edict that each Lodge should prepare its annual budget, monthly financial statements, minutes of meetings, and so on. He worked very hard, too, for the Masonic Hospital for Crippled Children. He went out of his way, in fact, to solicit additional funds and entreated the Brethren to extend generous hands to the Hospital, "as we believe it to be the noblest thing Philippine Masonry has ever undertaken." In addition, he encouraged the development of Masonic libraries and advocated the formation of study clubs, lecture forums, readings, and educational programs. His report to the Brethren reads in part as follows:

I am not thoroughly in accord with the assertion that all our troubles will end by simply adding to our membership a thorough knowledge of all what is good and true in the history, tradition, story and principles of our ancient and honorable fraternity. Yet, there is much to be gained by an educated brotherhood.

Education along Masonic lines is most useful and has a tendency to greatly increase our interest in all what the Fraternity stands for and is endeavoring to do. It may even fill our Lodges with those who do not now attend the meetings, and may

result in a far-reaching effect of making masons of our initiates instead of members only.

After liberation he affiliated with Biak-na-bato Lodge No. 7. His Brethren in the Lodge gladly welcomed his advice. For, after all, he was PGM and PGT.

It was Bro. Carmona who suggested the following in order to solve the perennial problem of non-attendance:

To arrange for inter-Lodge visitations and have either the host Lodge or the visiting Lodge confer all or part of the degree work adds to the sympathetic fellowship which ought to exist among the members of the various Lodges. Group meetings of the Lodges or the members also are a medium of inter-Lodge fellowship.

Through such wisdom, "dying" Lodges were encouraged to revivify themselves, for they saw that other Brethren were interested in their Lodges. The Carmona-proposed inter-visitations did not only provide life to Blue Lodges; they also strengthened individual Masons and broadened, as well as deepened, their social horizons.

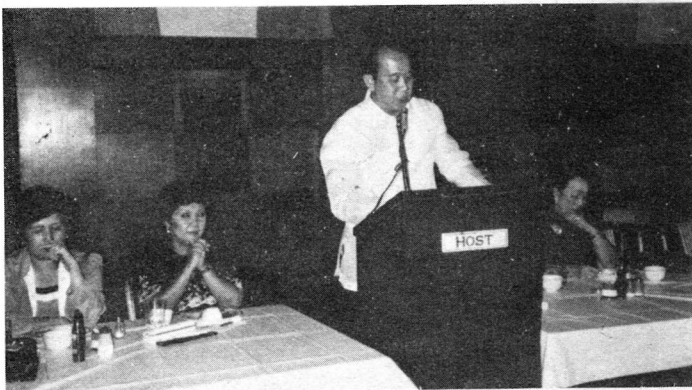
Bro. Don Vicente refused to retire although he was already a septuagenarian suffering from heart trouble and high blood pressure. But while he was presiding over a Board meeting of the PNB on Escolta — where he was installed as GM — he suddenly collapsed. It happened in the afternoon of February 7, 1952. He was forthwith rushed to Lourdes Hospital, where he battled for his life for five days. He crossed the great divide on February 12, 1952 at age 73, leaving Wife Doña Salud and 14 children behind . . . and a mark in the halls of Masonic fame. He lived a passionate and an industrious life — definitely one that is worthy of emulation. (SPF)



*GM Official Visitation
Mt. Mainam Lodge No. 49
Naic, Cavite, July 7, 1983*



*Fellowship Dinner for Water Front and Military Brethren
at Grand Master's Residence on July 14, 1983.*



*Mr. Gerry Limpe, the son of the late WB James Limpe giving
the response to the Grand Master in behalf of Limpe's family
during the dinner after the Special Meeting of Menciuis Lodge
in honor of WB James Limpe held at Scottish Rite Temple
on July 20, 1983*



With Senior Masons:

*Mangkas Lodge 260
La Carlota City
July 16, 1983*



*MASONIC CONVENTION
District No. 14 – July 29-30, 1983
Roxas City*



Grand Master Herrera with Sister Teh Siu Yong Limpe and Gerry Limpe before the dinner was served in Heroes Hall Scottish Rite Temple during the special meeting of Mencius Lodge in honor of the late W.P. Lopez Limpe on July 20, 1983



ROXAS CITY



Grand Master Herrera with Sister Teh Siu Yong Limpe and family and with VW John Choa DDGM of District 1-A during the Special Meeting of Mencius Lodge in honor of the late WB James Limpe held at Scottish Rite Temple on July 20, 1983.



*32nd ANNUAL DISTRICT CONVENTION
Masonic District No. 13 F & AM*

As a young Mason, I was overwhelmed by Bro. Gonzales' Masonic achievements. Fortunately, accompanied by Bro. Juan C. Nabong, Jr., I was able to interview Bro. Tony, or "Mr. York Rite." At the time of our visit, he was not so strong anymore that his dutiful wife (nee Pilar Rodriguez of Camarines Sur), Past Worthy Matron of the Rosario Villaruel Chapter No. 2, OES, assisted him as we got ready to raise several questions. It surprised us to see some kind of transformation as he joyfully related some Masonic happenings. Don Antonio's Masonic involvement is by now a legend. Following, then, is but a short sketch of that legendary figure.

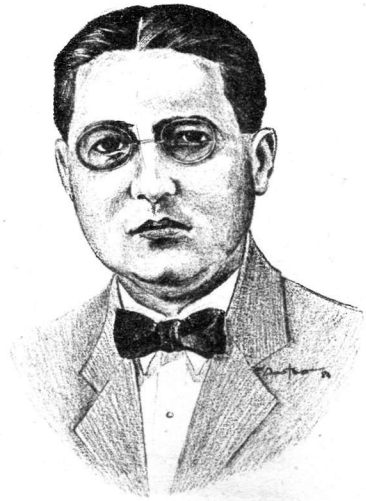
He was born on August 28, 1895. Because his parents were of humble means, he supported himself as a stenographer and later as a newspaperman. He took up Law and, after passing the bar, immediately went into Law practice.

Bro. Tony was initiated, passed, and raised in Luzon Lodge No. 57. He was responsible for organizing Luz Oceanica Lodge No. 85. When his Lodge became "weak," he was instrumental in having it merged with Island Lodge No. 5 and Minerva Lodge No. 14. The merger was called Island-Luz-Minerva Lodge No. 5.

He was an Honorary member of 32 subordinate Lodges! Can you beat that?

He had another distinction: the sole decliner to occupy the Grand Oriental Chair. When he was re-elected in 1932, he accepted, but he was still the youngest Grand Master of our Fraternity. In 1939, he was elected as Grand Secretary and held that position up to 1954.

He was the first Grand High Priest of the Most Excellent Grand Chapter of the Royal Arch Masons of the Philippines. He served as a High Priest of the Christian W. Rosenstock Chapter No. 6, RAM, and later of the Manila Chapter No. 2. He was



Antonio Gonzales, Sr.:

Father of Philippine York Rite Masonry

Life in its infinite variety, with its prejudices, its class antagonism and race hatred, is our sphere of action. God has given us this life and has made us confront its manifold problems because our mission is here . . .

also Grand Secretary of the Grand Chapter from 1954 up to his demise.

In September 1951, he was anointed into the Order of High Priest at St. Louis, Missouri. In 1954, upon his return to the Philippines, he organized the local order. He served as Excellent President in 1954-55; then he became its Grand Recorder up to his last days.

Bro. Gonzalez was greeted in the Cryptic Masonry in Treton Council No. 37 at Treton, Missouri also in September

1951. When he returned to Manila, he affiliated with Oriental Council R & MS. In the same year, he was elected Illustrious Master. On December 30, 1957, he became the first Most Illustrious Master of the Grand Council of Royal and Select Masters in the Philippines. In 1958, he was elected Grand Recorder and held the position up to his death.

When Bro. Tony was in Missouri, President Harry S. Truman invited him to attend the Missouri Lodge of Research. Here is the documented account as recorded by the Lodge:

The President of the United States of America, Most Worshipful Brother Harry S. Truman was the Worshipful Master of the Missouri Lodge of Research in the year 1951. As such, he extended to us a personal invitation and a request to deliver an address before his Lodge, which we considered a high honor not only for us but also for Masonry in the Philippines. Complying with his Philippines during the Japanese Occupation. With all the data we had, plus some valuable information furnished us by our brethren in the distant parts of our country, we were able to give a vivid and graphic picture of our conditions during that period. Depicting the sacrifices and endurance of our Brethren throughout the country — who preferred to give their lives and fortunes than to lose their honor and integrity — the address was received with profound thanks and deep emotion.

Most Worshipful Brother Truman could not attend the meeting for urgent matters of State that took all his time; but in his place, and presiding the meeting, was Most Worshipful Brother FOR-

REST C. DONNEL, who sent us the following letter:

Mr. Antonio Gonzalez
c/o Albert Pike Hotel
Little Rock, Arkansas
Most Worshipful Sir and Brother:

As a Worshipful Master of the Missouri Lodge of Research and as Past Grand Master of the Masonic Grand Lodge of the State of Missouri, I write this letter to express my appreciation of your presence at the 1951 Communication of said Grand Lodge and at the business meeting and breakfast meeting of the Missouri Lodge of Research. Your addresses were interesting and instructive. The story of the heroism of our Philippine brethren during the Japanese occupation constitutes a thrilling series of episodes in Masonic history. The example which you and your fraternal associates have given to the Masonic World is both noble and inspiring.

I hope you are having a most interesting journey and will safely return to your far off home.

With fraternal regards, I am,

Sincerely yours,
FORREST C. DONNEL

Bro. Gonzalez will be remembered as the organizer of the Order of the Silver Trowel, Philippine Council of Anointed Kings, Council of Thrice Illustrious Master. In addition, knighted in the Far East Commandery No. 1, Knights Templar in 1951, he became the Eminent Commander in the same year. In 1963, he was installed the first Grand Commander of the Grand Commandery of Knights Templar of the Philippines; he was its Grand Re-

order when he severed the chain of our Mystic Circle.

As organizer, he was active in the Filipinas Priory No. 61, Knights of the York Cross. In 1961, it was his privilege to serve actively in the first conclave. He was elected Eminent Prior and Registrar and held the position up to his death.

He was also installed into the Asoka Conclave No. 30, under the United Grand Imperial Council of the Knights of the Red Cross of Constantine for the United States, Mexico, and the Philippines. He served as its Illustrious Sovereign in 1951, and was commissioned Intendant General in 1952, and honored with the Knight York Grand Cross in June 1972. No wonder the senior Masonic citizens call him "Mr. York Rite!"

But of course, Bro. Tony did not confine his activities to the York Rite. He ramified into the Philippine Bodies. In fact, he was coroneted 33rd degree Inspector General Honorary by the Supreme Council. Furthermore, he was a member of Missouri Lodge of Research Philatelist Society. He was, likewise, a Charter Member and Past Worthy Patron of Rosario Villaruel Chapter No. 2, OES, and a Charter member of the High-Twelve Club International.

Besides, Bro. Tony was a Masonic writer of note, proficient both in Spanish and in English. He was the editor of the *Cabletow* from May 1938 to May 1940. Here is an excerpt from an editorial of his:

A man cannot leave a better legacy to the world than a well-educated family.

— O — — Thomas Scott

Motive and purposes are in the brain and heart of man. Consequences are in the world of fact.

— O — — William Graham Sumner

The darkest day in any young man's career is that wherein he fancies there is an easier way of getting a dollar than by squarely earning it.

— Horace Greeley

... Masonry has ever responded to the cry of humanity thirsting for redemption. Its gospel of love, peace, and virtue, its teachings of mutual understanding between men and nations all the world over, rise like a tower of brilliant light in the tempestuous sea of human passions.

And the following is from another article:

... Life in its infinite variety, with its prejudices, its class antagonism and race hatred, is our sphere of action. God has given us this life and has made us confront its manifold problems because our mission is here. Let us face it with courage and not allow its miseries to cow us or its enchantments to daze our senses.

Let us not allow life's miseries to cow us...

Bro. Gonzalez was incarcerated by the Japanese. But, unlike Brothers Jose Abad Santos, John McFie, Jose P. Guido and others, he survived ... to become Grand Secretary for many years. Many times misunderstood, he did not allow the misunderstanding to prevent him from serving the Fraternity. He deserved, definitely, to be coroneted, even on his death-bed, for he refused to retire from his Masonic involvement even during his lingering illness. He died, so to speak, with his Mason's boots on. (SPF)

Let us read Bro. Leo Fischer's editorial on March 1, 1934, entitled "Our New Grand Master:"

We are curious to know what we shall think and say of our new Grand Master, Most Wor. Bro. Manuel Camus, a year from now, after he has handed the gavel over to his successor. We fear he will have a thorny path to tread and will find himself confronted by many knotty problems. But we trust that his keen mind, his fine statesmanship, his rich experience, and his determination will enable him to carry on successful. Our distinguished Brother has seen Masonic service under three Grand Jurisdictions, those of England, Scotland, and the Philippine Islands, he has travelled extensively in the Philippines, America, Europe, Asia, and Australia; he has sat on the bench and in the halls of our Senate, and has enjoyed and is enjoying the friendship of men of all races and walks of life. Few men are as well qualified as he to attend to the important matters that will be submitted to him for action, and we have reason to thank the Great Architect of the Universe that at this juncture the affairs of Philippine Masonry are in such capable hands. It is to be hoped that Most Wor. Bro. Camus will have the loyal support of each and every Mason in the Islands, just as he possess the esteem and admiration of the entire Craft in this Grand Jurisdiction, regardless of race and nationality.

We will better appreciate what Bro. Fischer had written if we trace back and look into some specifics in the life of this distinguished Brother of ours.

Born in Manila on October 16, 1875,



Manuel Camus:

**Organizer of the Boy Scout
and YMCA Movements
in the Philippines**

The teaching of our Order are salutary and ennobling. No man can be identified with it without having higher inspiration and a better conception of his duties to his fellowman . . .

he was 14 years younger than Bro. Jose Rizal, but both Brothers were friends. He was, in fact, one of those who discouraged Bro. Rizal from returning to the Philippines, for he knew that the friars were fuming about the *Noli*. He exiled himself in Singapore for a while, probably to imbibe the libertarian air there. At the onset of the American regime, however, he returned to the Philippines, believing the new masters were sincere in their intentions. Thus, he came to be an interpreter-translator of the Provost Marshall General.

A lawyer with an unblemished record, he was promoted to the office of City Attorney of Manila and later on the Judiciary. For two decades, he served as a Judge of First Instance; throughout this

time, he was known to be fair and impartial in his decisions. When he stepped down from the Bench, he was by no means richer than before. This is a prima-facie evidence of his integrity.

Even as a senator, he was after righteousness and truth all the time, serving the people with whole-hearted devotion. Unlike others, he did not make use of his position to enrich himself. He left the senate without a home of his own. In 1918, he went into private legal practice. For almost 20 years, he was connected with the firms Camus & Delgado and Abad Santos, Camus, Delgado & Recto.

Bro. Delgado wrote this of him:

It was through this long and intimate association with him that I learned to respect and admire his impressively fine and exemplary qualities as a man and as a Mason.

Humble and yet dignified and firm; reserved but friendly, absolutely honest and sincere in his convictions but tolerant of other people's views; uncompromising with wrongdoing and immorality and yet magnanimous and merciful to the fallen ones . . .

Judge Camus was so revered for his integrity that, when in 1922 the authorities needed an impartial investigator to probe and to prosecute those responsible for the befallen Philippine National Bank, it was he they chose to carry out the delicate job.

His numerous professional and business activities notwithstanding, he found time for social-welfare and other philanthropic activities. He served the YMCA for a quarter of a century. He was active in the Boy Scouts of the Philippines and got involved in the Masonic Hospital for Crippled Children.

Bro. Manuel Camus y Roxas has a Masonic record published in the 1950

Grand Lodge proceedings. The record is reprinted here, except birth data because these were given earlier.

Initiated E.A. in Zetland in the East No. 508, AF & AM., at Singapore, F.M.S., September 12, 1898; passed to the F.C. degree October 12, 1898; raised M.M. the M.W. Grand Lodge of England (Mother Grand Lodge of the World).

Elected and received the degree of M.M.M. of Royal Arch in Delhouse Royal Arch Chapter No. 58, at Singapore, on May 4, 1899.

Demitted from Zetland Lodge No. 508, A.F. & A.M., August 12, 1899.

Signed petition for Dispensation to form Manila Lodge No. 342, under Grand Lodge of California, on May 7, 1901.

Secretary of Manila Lodge No. 342, F. & A.M., from November 14, 1901 to June 2, 1908.

Affiliated with Luzon Chapter No. 1, R.A.M., August 19, 1907. Conferred Past Master degree on August 19, and M.E. Master degree on August 26, 1907. Also received degrees in Oriental Council No. 1, R. & S.M.

Was member of the Correspondence Circle of Quotor Coronati Lodge No. 2076, London, England, January 1909.

Advanced to the degree of Knight Companion of the Royal Order Scotland, March 16, 1920.

Demitted from Manila Lodge No. 342, F. & A.M., under Grand Lodge of California, on June 2, 1908.

Founded Perla del Oriente Lodge No. 1034, under Grand Lodge of Scotland; installed first Right Worshipful Master on April 3, 1908; re-elected to this office in 1910 and 1911.

Demitted from Perla del Oriente Lodge No. 1034, S.C., November 1, 1916. Helped found Cosmos Lodge No. 8, F. & A.M., under the Grand Lodge of the Philippines, and served as Worshipful

Master in 1916 and 1919.

In the M.W. Grand Lodge of the Philippines, he served as Grand Tyler in 1917-1918; Grand Orator, 1919-1920; Senior Grand Lecturer, 1929-1930; Junior Grand Warden, 1931; Senior Grand Warden, 1932; Deputy Grand Master, 1933; and Grand Master, 1934. Served as President of the Plaridel Masonic Temple Association from 1923 to 1934.

Was knighted by Osaka Conclave No. 30, Red Cross of Constantine, August 14, 1914; served as its Treasurer, 1914-15; Herald, 1915-1916; Senior General, 1916-1919; Vice-Roy, 1918-1919; and M.P. Sovereign, 1919-1920.

The Scottish Rite degrees were conferred 4th to 14th, by the Deputy and assisted by the Scottish Rite Lyceum, in December, 1909; 15th to 18th degrees in Manu Chapter Rose Croix, in April, 1911; 19th to 30th degrees in Confucius Council of Kadosh, in July, 1911; and 31st and 32nd degrees in August, 1911. Was Second Sub-Preceptor in Confucius Council in 1912, and First Sub-Preceptor in 1913.

Became member of Nile Temple, A.A.O.N.M.S., of Seattle, Washington, on January 31, 1914.

Served as Treasurer of Mount Arayat Lodge of Perfection, 1912 to 1915, and Treasurer of Gautama Consistory, M.R.S., 1922-1923.

Demitted from Manila Bodies, A. & A.S.R., in 1917 to help form the Philippine Bodies, A. & A.S.R., where he served as Senior Warden of the Lakan-dola Lodge of Perfection in 1917; Wise Master of Burgos Chapter Rose Croix in 1928; Commander of Malcampo Council of Kadosh in 1928; and Master of Kadosh, Rizal Consistory M.R.S. in 1922.

Member of first class "1911 Vanguard" to receive the 32nd degree; was elected

President of this class in 1916-1917.

Elected Knight Commander of the Court of Honor in October, 1917; and elevated to 33° Inspector Honorary on March 13, 1920.

Assisted in the formation of Lopez Jaena Lodge of Perfection, Iloilo, and served as its first Venerable Master in 1920-1921.

Elected and crowned 33° Sovereign Grand Inspector General, Supreme Council of the Republic of the Philippines, on December 16, 1949; elected and served as Lieutenant Grand Commander of the Supreme Council up to the time of his death on December 22, 1949.

Bro. Camus wrote out his thoughts in his report to the Brethren in this Manner:

The teachings of our Order are salutary and ennobling. No man can be identified with it without having higher inspiration and a better conception of his duties to his fellow-man. It awakens noble impulses and encourages an ambition to be helpful and do good. Every one of us can bear testimony to the benefits we have derived from it, and we have frequently witnessed the blessings it has poured out upon others. Its charities are unbounded, and yet, without ostentation. It inculcates morality, improves citizenship, and uplifts humanity. As a character builder, it has no superior; it makes men more considerate of the rights of others, more affectionate towards their families, and more fraternal in their intercourse with their fellowmen. By the profane, Masonry is usually judged by the acts of its individual members. This being so, let us strive to so live that we shall not bring disgrace upon it; let us bear in mind the lessons

taught in the Lodge Room which will elevate us to a higher standard of manhood.

Masonry develops the best traits in man's character; it tends to make him benevolent, kind-hearted, sympathetic, and charitable. We should remember, that charity is not confined to financial aid to those in need, looking with compassion upon the faults of our Brother, over looking his shortcomings, and using our best endeavors to reclaim him if he has gone astray.

When Bro. Camus passed away, those who knew him felt that this illustrious

son of the Philippines had left a shining example of what a civil servant and a Mason should be: a humble person whose ambition is the welfare of humanity. Yes, he will be remembered for what he has said and done, especially for this statement:

Forward was the watchword of creation, and forward has been the word of success ever since. As is natural, we have had our difficulties to overcome and may have more obstacles facing us. But as long as we are united and justice is in our side, never fear, for victory will be ours. (SPF).

Conrado Benitez:

One of the Seven Wise Men



As Freemasonry is not a religious organization, it cannot intervene in dialogues among sectarian institutions . . .

Masonry's light was first seen by him when he was made Master Mason in Bagumbayan Lodge No. 4, F. & A.M. on the eleventh of November, 1914. He was the Lodge's first candidate. His proficiency and active participation in Lodge affairs catapulted him to the position of Junior Warden in his first year as a Mason. In 1918, he became the Worshipful Master of his Lodge. In 1936, he was elected Grand Master of the Grand Lodge of F & A M of the Philippines.

A dual member of Lodge Perla del Oriente No. 1034, S.C., he joined the SRFM in 1916, and was conferred the 30th degree in the Philippine Bodies A & ASR. In 1919, he became a Master of the Royal Secret. He was one of the organizers of the Luzon Bodies in 1949 and served as its first Venerable Master, Harmony Lodge of Perfection. In 1937, the Mother Council of the Southern Jurisdiction, USA, honored him with his investiture as Knight Commander of the Court of Honor. In 1949, when the Supreme Council 33° of the Republic of the Philippines was about to be formed, he was one of those who received the 33° Honorary. The following year, he was crowned Sovereign Grand Inspector

General, serving as first Grand Treasurer General, and then Grand Chancellor and then Ven. Grand Prior. In 1961, upon the resignation of III. Frederic H. Stevens, 33° first Sovereign Grand Commander of the Supreme Council, Bro. Benitez was elected as Sovereign Grand Commander. He was also a Grand Representative of USA, of Greece, of Switzerland, and of Germany, near our Supreme Council. He was elected an Honorary Member of the Supreme 33° of the Dominion of Canada in 1964. A shiner, he was a member of the Nile Temple, A.A.O.N.M.S., of Seattle, Washington. He was so firm a believer in what Masonry could do to people that, on January 11, 1951, he wrote:

As we face this critical period in the history of our country and of the world, when all the vital tenets of Freemasonry and of Democracy are threatened by opposing forces, it is reassuring to think of our illustrious predecessors in Masonry who, when confronted by the serious problems of their times, proved themselves equal to the challenges. Brothers Rizal and Marcelo H. del Pilar, as leaders of their generation in the struggle for liberty and justice, proved the purity and nobility of their cause by the supreme sacrifice. We recall other brothers who have gone to the Great Beyond; their memory rekindles our hope and revives our faith — Andres Bonifacio, Lopez Jaena, Mabini, Pardo de Tavera, Quezon, Palma, Teodoro Kalaw, and Jose Abad Santos.

He started out as a teacher in 1912. He was, in fact, the first Filipino instructor of history and economics at the Philippine Normal College. Later, he became the first Dean of the College of Business Administration, University of the Phil-

ippines, he being its founder. He was one of the founding trustees of the Philippine Women's University, the first university for women in Asia. He was, too, the moving spirit behind the world-famous Bayanihan Folk Arts Center, which invariably gave identity to Philippine culture abroad.

Though he centered his attention on and spent his life in the tertiary level, he saw the plight of the disadvantaged, as can be gleaned from the following declaration:

Does it not seem ironical that, while we glorify the common man in our democracy and claim to do so much for the welfare of the masses of our population in accordance with the ideal of social justice embodied in the Constitution, we tolerate the existence of an inferior system of public elementary schools for the common man? Certainly, citizens who can afford send their children to private schools offering 7th grade. Hence, we are developing a system of public education which discriminates against the poor in favor of the rich.

How long will our people tolerate this type of discrimination in our democracy? This discrimination will continue as long as the people themselves do not give life and substance to the constitution principle that "Sovereignty resides in the people and all government authority emanates from them."

Dean Benitez was chairman and co-founder of the Philippine Rural Reconstruction Movement (PRRM) and trustee of the International Institute of Rural Reconstruction (IIRR) — both of which were dedicated to the upliftment of the masses of our people who lived in the rural areas.

As the first editor of the Philippines Herald, which was founded in 1920, he stirred up his countrymen's nationalistic fervor and desire for independence by dint of the force of his editorials.

In 1934, he was elected delegate to the first Constitutional Assembly of the Philippines. As such, he was one of the "seven wise men" who first drafted the Constitution. In 1937, US President Franklin D. Roosevelt made him member of the Filipino-American joint committee charged with formulating economic plans in preparation for the country's independence. In 1938, he was appointed assistant executive secretary to the President of the Philippine Commonwealth.

Like Bro. Rizal, he believed that the youth were "la bella esperanza de la patria mia." Hence, with others, he founded the Young Men's Christian Association (YMCA), which he served as President and chairman of the Board from 1949 to the time of his demise.

In 1956, Dean Benitez received quite a number of awards for his outstanding public service. In 1962, the University of the Philippines, awarded him the Diploma of Merit for faithful service to higher education, and in 1968 the Philippine

Women's University chose him as the recipient of its "Man of the Golden Year" award. In 1969, President Marcos conferred on him the Pro-Patria Award in recognition of his distinguished achievements in the fields of education, economics, and social reform.

Dean Benitez served the Supreme Council for ten years. A deeply religious man, he was one of the those who advocated and promoted ecumenicity. As an ecumenist, he declared:

... As Freemasonry is not a religious organization, it cannot intervene in dialogues among different sectarian institutions with a view of arriving at common conclusions regarding dogmas. It can only express deep satisfaction at the increasing ability of the followers of Christ to cooperate with each other and love one another as taught by the Master and Redeemer, at least in the broad field of humanitarian service and welfare.

Accommodation — is Dean Benitez humanist's formula for constructive work among sectarian institutions toward human amelioration. (SPF)

Being everlastingly on the job, beats carrying a rabbit foot for luck.

— O —

If you are not kind — you are the wrong kind.

— O —

Disaster overtakes some of us, and others of us run into it head on.

— O —

The tongues of the gossip needs frequent oiling -- boiling hot.

— O —

The milk of human kindness will never be rationed.

— O —

Never open the door to a lesser evil, for to her and greater ones invariably slink in after it.

— Baltasar Gracian

Jose Abad Santos:

Martyr and hero



He was born in San Fernando, Pampanga on February 19, 1886. As a young student in his native town, he must have felt the nationalistic fervor against Spanish oppression.

During the American regime in the country, the eighteen-year-old Jose was sent to the United States as a *pensionado*. He received the degree of Master of Laws from two universities: Northwestern University and George Washington University.

When he returned to the Philippines, he phenomenally rose in the government service. He was Secretary of Justice in General Leonard Wood's administration. He was appointed Associate Justice of the Philippine Supreme Court by the U.S. President, as Chief Justice by the President of the Commonwealth Bro. Manuel L. Quezon.

When, together with Bro. Gen. Douglas MacArthur, Bro. Quezon left for Australia on March 17, 1942, he left Bro. Abad Santos a letter which read in part: "In addition to your duties as Chief Justice, and Acting Secretary of Finance,

He lived for his inner self, practicing the sterling virtues of citizenship, eschewing the false formulas of civilization, and detesting the pretensions of flattery, the applause of the masses and worthless cries of the exposition of the vanity of our age . . .

Agriculture, and Commerce, I hereby designate you as my delegate with power to act on all matters of government . . ." Thus, when the Japanese shot Chief Justice Bro. Jose Abad Santos, they were in effect killing a head of State. This man of principles willingly sacrificed his life in order not to betray the government he was empowered by delegation to lead.

On April 11, 1941, so the story goes, Bro. Jose Abad Santos and his son were taken into custody by the Japanese Imperial Government. They were subjected to a series of investigations, for the Japanese were demanding of Bro. Jose "something." What it was, his son did not know. But the young Abad Santos heard his father reply to the Japanese: "I cannot possibly do that because, if I do so, I would be violating my oath of allegiance to the United States." (The Philippines was, it should be recalled, a Commonwealth of the USA at the time). Accused of ordering the destruction of certain bridges in Cebu, he was summarily shot. But he died an outstanding statesman and a

bayani. Indeed, later, a Brother, Pres. Manuel Roxas, wrote: "He was probably the most enlightened and determined Filipino liberal of his time. But he espoused the cause of the common man with no thought of personal advantage or ulterior political motive . . ." Another Brother, the President who delegated to him the powers of the Commonwealth presidency, regarded him as "one of the noblest, purest, and ablest men we had in the government service."

His Brothers in the Fraternity called him Bro. Pepito. His rise in the Fraternity was equally phenomenal.

He received his degrees in Bagumbayan Lodge No. 4 in 1919. In 1938, he became Grand Master. On October 8, same year, the Philippine Bodies of the Scottish Rite elected him to receive the degrees from 4th to the 32nd, and he was made Master of the Royal Secret on October 22 same year. Then, at their session in 1941, the Supreme Council 33^o, Southern Jurisdiction, USA, invested him as Knight Commander of the Court of Honor. Surely, had it not been for his premature but heroic death in 1942, he would have served Masonry longer.

Of Bro. Pepito, the late Claro M. Recto said: "He lived for his inner self, practicing the sterling virtues of citizenship, eschewing the false formulas of civilization, and detesting the pretensions

of flattery, the applause of the masses and the worthless cries of this exposition of the vanity of our age. What a contrast there was between his noble and calm figure in comparison with the babbling masquerade around him!"

Bro. Jose Abad Santos received a posthumous citation from his Alma Mater, George Washington University, on October 18, 1958. The citation fittingly described the brief span of the life of a distinguished man and Mason:

Scholar of distinction and man of deep spiritual conviction, for his strength of character, passion for freedom, and love of God and of his country for which he gave up his last full measure of devotion.

In war and in peace, he was a natural leader. In peace, he used his high office for serving his people. In war, together with other patriots, he struggled to preserve his government against seemingly insurmountable odds. Though physically frail, he chose to remain with his captive people rather than to escape to safety in the United States. In captivity, he was faithful to his oath of allegiance; executed he remained truly noble. To his son, he addressed these last words: "It is a rare opportunity to die for one's country. Not every one has that chance."

He was, decidedly, a patriot, a jurist, an educator, a statesman, a Mason, and, to use a pun, not *A BAD SANTO* at all, for he died a martyr. (SPF)



**CONGRATULATIONS
MITZE PICKARD**

Jose de los Reyes:

The first General to become
Grand Master



We need men of intelligence, of high character, and of brave hearts to take the leadership of our Craft throughout the ever cadent arena of this earthly existence.

He was born in sleepy Bulacan on August 19, 1874. After finishing his elementary education at public schools in Malolos, Bulacan and Trozo, Manila, he enrolled at San Juan de Letran College. He worked his way through Letran. Before completing his fifth year at said school, he was employed in the light-house service under the Spanish government.

In 1896-97, he served as case officer in the Court of First Instance at San Fernando, La Union. He even acted as clerk of court on many an occasion. In 1898, he returned to his native town, where he took active part in reinforcing and reorganizing the revolutionary forces *contra* Spain. This reorganization was called for: General Emilio Aguinaldo had returned from Hongkong. He served

under the young hero of Tirad Pass, Gen. Gregorio del Pilar, with whom he fought against the Spanish army.

When, in February of 1901, the civil government was once more established in his native province, he became a First Lieutenant in the newly organized Philippine Scouts. On September 15, 1901, however, he enlisted as second-class private in the Philippine Constabulary. Then he gradually rose from sub-inspector to Third Lieutenant to Adjutant of the Manila Garrison. On August 24, 1918, he came to be a Lieutenant-Colonel and Assistant Chief of the Constabulary. Finally, on March 10, 1924, he became a Colonel. Poor health, however, forced him into retirement on October 16, 1930.

But six years later, he returned to active service, this time as Chief of the Bureau of Customs Service.

On January 11, 1937, the Philippine Army was organized, and he was appointed the first Chief of Staff, with the rank of Brigadier General. In the same year — on May 4th, to be exact — he became Major General and Provost Marshall in

command of the Constabulary Division. Then, on the 13th of September of 1938, once more he retired.

It is quite interesting to note, at this juncture, that he studied law at the Escuela de Derecho while he was serving as Adjutant of the Manila Garrison in 1905. In addition, he became a Director of the Hagonoy Institute, of which he was a principal stockholder.

His life as a Mason, likewise, was interestingly colorful. At first, he was a member of Perla del Oriente Lodge No. 1034. But he later demitted to become a charter member of Mount Lebanon Lodge No. 80 on March 23, 1922. In 1934 he became Master of this Lodge. When Grand Master Clark James passed away, he became Acting Grand Master and, in 1940, he was elected the 27th Grand Master of the Grand Lodge at the Annual Communications.

Here is one of the remarks of this unassuming, humble brother:

When I knocked for admission at the portals of Masonry in 1912, I never imagined that some day in the distant future I would be occupying the highest position within the gift of the Fraternity. My limited vocabulary may fail me to properly express my sincere appreciation, but you can rest assured that to me "Gratitude is the memory of the heart."

He also served different chairs of Scottish Rite of Freemasonry. On October 17, 1939, he was coroneted 33^o Inspector General Honorary.

During his incumbency as Grand Master, he had some premonition, inasmuch as the world was, at that time, preparing for war. With great concern, he said to the Brethren:

In the light of the present conditions obtaining here and else-

where in this confused world, it is not enough that our Fraternity should stand as a body and present to our implacable detractors a fearless, united front, if for no other motive than our God-given right of self-preservation and the preservation of our venerable order. We need good, true men to fill the blank files in our ranks. We need men of intelligence, of high character, and of brave hearts to take the leadership of our Craft throughout the ever candent arena of this earthly existence. It is true that Masonry is a spiritual force. But even a spiritual force in human, organized body like Masonry, to be strong and vigorous, must have for its abode a healthy strong body.

Time and again, this brave General articulated the same fear and premonition. When, in fact, he welcomed the Grand Representatives during the Grand Lodge Communication, he again told the Brethren that Freemasonry was facing, as it never had, "perhaps the darkest period in the history of civilization." He pointed out:

... Several Grand Lodges or Grand Orients in certain countries in Europe have ceased to exist. Their altars were desecrated, all their property confiscated, and their officers and members all God-fearing men and honorable citizens were, to say that least, mercilessly persecuted, thrown into prison, or forced to flee to foreign lands, there to live as exiles or refugees.

True enough, the year after, war was declared, and the Grand Lodge of the Philippines went into darkness. But even in the dark, our Grand Master's statements re-echoed in the minds and hearts of those who heard him. (SPF)

The Practical Nature of our Craft

Masonry does not require that men should remain ignorant of the vices that tempt the world; otherwise how could she expect men to combat them?

In the opening lines of his immortal tragedy, Goethe represents Faust as saying:

I've studied now Philosophy
And Jurisprudence, Medicine,
And even, alas! Theology, —
From end to end, with labor keen
And here, poor fool! with all my lore
I stand, no wiser than before:
I'm Magister, yea Doctor, hight
And straight or crosswise, wrong or right
These ten years long, with many woes,
I've led my scholars by the nose, —
And see that nothing can be known!
That knowledge cuts me to the bone.

* * *

I do not pretend I could be a teacher
To help or convert a fellow creature.
Nor could I endure such a curst existence,
Wherefore, from Magic I seek assistance,
That many a secret perchance I reach
Through spirit-power and spirit-speech
And thus the bitter task forego
Of saying the things I do not know, —
That I may detect the inmost force
Which binds the world and guides its
course;
Its germs, productive powers explore
And rummage in empty words once
more!

The Faust legend did not originate in the subtle and fertile mind of the Master Goethe; he himself says that the thoughts which he put into words in the mouth of his chief actor, were suggested by the early puppet plays of the 17th and 18th centuries, and that these had "echoed and vibrated in many tones" in his mind. He himself had delved into various branches of human knowledge, early convinced of the vanity of all; he had tried life in its many forms and had been left all the more unsatisfied and worried.

In the Angsberg puppet play of the early part of the 18th century, a Faust is made to say:

I, too, have long investigated,
have gone through all arts and
sciences. I became a Theologian,
consulted authorities, weighed all,
tested all, — polemics, exegesis,
dogmatism. All was babble; no-
thing breathed of Divinity. I be-
came a Jurist, endeavored to
become acquainted with Justice
and learned how to distort Justice.
I found an idol shaped by the hands
of self-conceit and self-interest, a
bastard of Justice, not herself. I
became a Physician, intending to
learn the human structure and the
methods of supporting it when

it gives way, but I found not what I sought. I only found the art of methodology murdering men. I became a Philosopher, desiring to know the soul man, to catch Truth by the wings and Wisdom by the forelock and I found shadows, vapors, follies, bound into a System.

How true it was in those old days of the middle ages, days whose harbingers of a brighter dawn were filling the firmament with their mysterious signs and sounds, when men stood at the opening portals of human search after truth like children in the misty half-light of the early of human search after truth like children in the misty half-light of the early morn, not yet awakened from their night's repose, their eyes fast held by the clinging glue of dogmatism and involved sophism, their feet wavering upon the uncertain threshold of magism and atheism, their hands held forth in an attempt as though to grasp the ephemeral rays that darted from the chariot of Apollo only to be swallowed up in the breath of Boreas and Zephyr; a never-ceasing, ever-recurring outreaching after the unattainable in Nature, Philosophy, and Religion!

How true it was in the days of the builders of the Temple of Solomon, when the peoples of his and of the surrounding countries were satiated with the gains of this world's goods and in their satiety were led astray, like sheep on the mountain side, wooed by the murmur of some distant but unseen brook, lured by the false phantasm and tricky mirage of pastures of plenty and fields of idle dreaming and of forgetfulness of their obligations to their God and their fellow-men! "Thou art a proud and stiff-necked generation," saith the Lord. "Thou hast turned aside thy feet to the worship of unknown gods and hast forgotten the God of Israel."

How true it is in our own day when every instinct of the human heart seems to express itself in the one phrase "Material Gain;" when the chiefest endeavors of the human race seem possible of summing up in the words of the poet:

*How vainly men themselves amaze
To win the palm, the oak, or bays
And their incessant labors see
Crowned from some single herb or tree!*

The strife to outdo one's neighbor or gain that which one's fellow possesses not, in order that, with vain ostentation, we may vaunt his inability, his infirmity or his misfortune, turns the whole race into an armed camp or field of calamity where none gives quarter, where none admits defeat and where each has hand set against that of his brother; men trust each other only as far as they can themselves observe each other's acts.

*The world's a bubble and the life of man
Less than a span;
In his conception wretched, from the womb
So to the tomb;
Curs'd from his cradle, and brought up
to years
With cares and fears.*

*Who then to frail mortality shall trust,
But limns on water, or but writes in dust!*

exclaims that wise student of human nature, Francis Bacon, the great over-towering intellect of the latter 16th and early 17th centuries. He looked upon the species with a pessimist's distrust and yet in this age of optimism, we would fain closet ourselves with Truth and ask of her if time or civilization has changed, in aught, the essential qualities of the human race; if we being born in, and having the advantages of the labors of the great minds, of the 19th and 20th centuries, find ourselves in a position of having profited by the wisdom of our modern sages and seers, to make our lives more than the mere sordid vehicles of a no less

sordid traffic of material gain. Is there aught of justification that the modern can offer when arraigned with the ancient or the medieval on the charge of having departed from the paths pointed out, with such scrupulous, painstaking care, by the gods who are supposed to be the leaders and protectors of men? Or must we exclaim with them "*mea culpa, mea culpa, mea maxima culpa?*"

As the chain is no stronger than the weakest link in its construction, so is man no nobler than his gravest fault, no more generous than his most refined egoism, no more truthful than his sharpest desire to deceive, no more patient that his chieftest ambition, no more loving than his most trivial pique, no more law-abiding than his least endeavor to evade the moral, the civil or the intellectual code, and no more charitable than his smallest desire to overlook his own sin while condemning the same fault in his brother.

It is a trite saying, but full of enduring verity, that we have all sinned and come short of the glory of God, but being endowed by the Great Architect of the Universe with all the attributes of free agents, we have within us the power to mould our own destinies and shape the course of our lives according to His divine plan as laid down upon the trestleboard of our moral existence and responsibility.

Nor is it sufficient that we should appear outwardly to our friends and those with whom we come in daily contact, as just men and true when in our heart of hearts we are less than their estimate of us.

*For not in seeming just, but being so
He aims, and from his depth of soil below
Harvest of wise and prudent counsels
grow.*

must be as true of each one of us as it was of Aristides the son of Lysimachus, the Antibiotic when his praise was intoned in the theater of Athens by Eschylus.

Turning back our thoughts, then, to the world of the time of that just wise king toward whom all eyes were turned as it to witness the splendid display of his wisdom and finding that the people had tended toward the forgetting of their moral necessities, their moral obligations and their moral opportunities; looking for a brief moment into the life of the medieval philosopher who found but babble in Divinity, self-interest and self-conceit in Justice, murder in the healing art and cloudy, murky and poisoned vapors in the palaces of truth; stepping boldly down into the arena of our modern civilization and viewing at a closer and consequently more certain angle, the affairs of our own time, shall we find after all our scrutiny, all our painstaking research, all our optimistic desire to see only the best in men, our fellowmen, that only the base, the vile, the untrue, the trite, the superficial, the insincere, the worthless remains? I throw not, for if we have but looked we have seen the great light from afar, the splendid effulgence of a surer dawn, the steady illuminant of an otherwise Stygian night, the perfect blaze of an undimmed sun, the heavenly ray which shines to make plain the paths of men.

The allegory of that far off past, when one feeble and earth-tied mortal conceived in his kingly pride the, to us, noble idea of building a house, erected to God and dedicated to His holy name, calling upon his equally frail and perhaps somewhat less astute neighbor to furnish all the stones which entered into the foundations of that magnificent structure, all the cedar for the finer decorations of the gorgeous interior, together with a large proportion of the gold and silver for the sacred vessels of corn, wine, oil and incense, many of the apprentices as bearers of burdens, the fellows of the craft who hewed on the mountains and in the quarries, the masters to supervise the work and even the Grand Architect in whose fertile brain the building was first

conceived, and whence it derived its strength and its beauty, I say even this allegory, beautiful in its conception, sublime in its forthsetting and supernatural in its application to the life of mankind, is useless; nay! it worketh for great evil if it be taken as a mere narrative to be swallowed whole and, undigested, remain but in the recesses of an omnivorous and indifferent maw, there to putrify among the increments of an insatiable and ungoverned appetite for every thing, be it good or bad, which custom, or style or vogue may arouse on the tongue and palate of the careless garnerer among the delectable things of life.

If we cannot see in the invitation of the one king to the other the callings of that higher voice which is in us, making a demand of time and service upon the lower things of our nature as contributions from the forests and quarries of our less spiritual selves; if we cannot perceive in the request for gold and silver and precious stones the endeavor to make our daily acts contribute to the beautifying of a well rounded, useful life; if we fail to catch the semblance of the different orders of the Craft, at the building of the temple, to our own periods of physical growth, intellectual and spiritual embellishment, and the concomitant wisdom of a useful maturity; if in the assasins we perceive not the forces of evil which compass us round about, from the time the first ray of intelligence pierces the native obscurity of our infant brains, till weak and helpless in body, but with the certainty of having lived not in vain, we drop at last upon our well-earned couch of rest, there to exercise in mature reflection, those intellectual and philosophical faculties acquired through years of toil, then were the acting of that subtle drama of the widow's son but a waste of our valuable hours and the enjoyment thereof less than the imbecile gyrations of an infant's hands.

If the Square be but a thing of wood, the Compasses but a common workman's

tool, if the Sharp Instrument pierce but the thick hide of a thoughtless human shell or the Cabletow find its counterpart but in the guiding halter of the patient ox, or the restraining bridle of the fiery steed, then from their use a silly pretext is derived and they deserve to be laughed out of their fixed and honored place.

If the tiny illuminants of South and West and East are not reflections, in truth and in fact, of the Light Divine, then let them be placed under the bushel where ignorance and indifference are content to dwell in the brutish conviviality of carnal lust and appetite.

If on our knees, in seemingly penitent and humble guise before those with whom we would compact we repeat with our lips vain words and hollow forms which if used before a civil tribunal would make us liable to prosecution by not fulfilling them, it were then better that ere our hearts had blasphemed or our tongues uttered lying vows, we had arisen and with bent head and averted eye, we had slunk away from the presence of the select few, select because of their real integrity, and departing to some far haven or sanctuary for the faithless in heart, there buried our honor and our hope and our ideals in oblivion which is permanent and secure.

We have been taught from our earliest infancy that it is not sufficient that a thing be merely ornamental or merely utilitarian in order to have a place as a factor in the betterment of human conditions; the man who is content to plod along like the dumb cattle and to perform only the measure of required labor is as much to be censured as the social parasite who finds his sole sphere of activity in adorning the club, the tea party, or the turf.

*It is not growing like a tree
In bulk, doth make man better be;
Or standing long an oak, three hundred
year
To fall a log at last, dry, bald and sere;*

*A lily of a day
Is fairer far in May
Although it fall and die that night —
It was the plant and flower of light.
In small proportions we just beauties
see;
And in short measures life may perfect
be*

Masonry, then, requires nothing of a man which the general laws of God, society and common sense do not demand. It asks him to make no promises, repeat no formulas, submit to no indignities, bear no responsibilities, champion no causes, defend no principles which are not dictated by rules of conduct which he as an individual, or as part of the social group would not himself evolve and subscribe to as being rational, just and proper.

Its teachings can be taken and literally fulfilled in the busy mart, in the halls of justice, in the places where youth is taught to grow, in the quiet cell of the religious devotee, in the laboratory or field or forest, or in any enterprise upon which man may set his hand, his head or his heart.

Human nature is so far from perfect that in our own Institution as well as in all other good ones, the great founders have been careful not to require of the novice that he surrender, in any way, his personality or his power of independent thought and action, only demanding of him a promise that before doing this or that thing, before lending his voice or his vote to this or that public or private scheme, before counseling this or that line of conduct, before taking up his weapon in this or that crusade, he permit himself that quiet and calmly dispassionate moment of reflection and self inspection which will enable him to make a decision in conformity with justice, morality and truth.

I fear that the world is too prone to translate similes into statements of fact, and when it reads the words of the poet who speaks of "clothing oneself in righteousness" or "laying aside the gar-

ments of conceit" or "taking up the cudgels in a just cause" it sees literally in its mind's eye the physical act and proceeds to govern itself accordingly. It feels, therefore, no compunction against laying aside the garment of chastity when passion may demand, taking off the girdle of truth when expediency requires, or when fear of bodily harm or of material loss stares it in the face. Alas! It is sad to acknowledge that these things are far too common in our midst. We deplore the cases which come daily to our notice and we connive at the error by saying, "Oh he is only a man, after all and Masonry cannot remake him."

The shame of this is in our remaining under the aegis of Masonry if we can be "only a man," an ordinary commonplace man, having no individuality, no outstanding responsibility or ability, no something to contribute to human uplift and human happiness, no substance to be moulded by the refining touch of the Master Workman, who hewing off the rough, uncouth exterior, gets down inside and there chisels and fashions the real core and heart into a stone which will become the Chief of the Corner, an ornament as well as a support for the Temple, the true temple which is a human life, in all its well rounded and beautifully adorned parts.

Little homilies are often lame excuses put forth by the lukewarm or those who would fool themselves and others into believing they are better than they really be. But sermons are not necessary in Masonry, for this art teaches as the Master taught, by symbols and by the use of things with which our hands come into daily contact and of which our eyes can always behold the use. So that our hearts, if our heads be intelligent can always grasp the significance and apply the lesson. The man whom Masonry wishes and needs is:

The man of life upright
Whose guiltless heart is free
From all dishonest deeds

Or thought of vanity;
 The man whose silent days
 In harmless joys are spent,
 Whom hope cannot delude,
 Nor sorrow discontent;
 That man needs neither towers
 Nor armor for defence,
 Nor secret vaults to fly
 From thunder's violence:
 He only can behold
 With unaffrighted eyes
 The horrors of the deep
 And terrors of the skies.
 Thus, scorning all the cares
 That fate or fortune brings
 He makes the heaven his book
 His wisdom heavenly things.

Such an one Masonry can use in her crusade against social impurity, because he has said that he will be pure and his promise will be kept. On such an one Masonry can rely in her efforts to preserve the sanctity of the home by creating domestic concord where discord prevails and thus lessening the desire to rush into the divorce court; for he has said that he will not do nor permit anything to be done that will tend to destroy or weaken the marital relation, and his word will be kept. To such an one Masonry can look in her endeavor to extirpate business trickery, sharp practice, and great or petty frauds, for he has said that he will use his influence against such things and he will keep his word as a man and a Mason.

Masonry does not require that men should remain ignorant of the vices that tempt the world; otherwise how could she expect men to combat them?

Not to know vice at all and keep true state

Is virtue and not fate:

Next to that virtue is to know vice well

And her black spite expel,

Which to effect (since no breast is so sure

Or safe, but she'll procure

*Some way of entrance) we must plant
 a guard
 Of thoughts to watch and ward
 At the eye and ear, the ports into the
 mind.*

* * *

*'Tis the securest policy we have
 To make our slave.*

And now, over and far above all that has been intimated, stands the one greatest beacon light which Masonry holds in man's life, for with that grand old tent maker of Tarsus as her spokesman, she points out to the whole world that the greatest of all virtues which man can practise is Charity which lifts man from a sordid to a celestial plane, from the rank of a selfish grasper of that which is within reach of his hand, to that of him who giveth his life for his friend, for no man hath greater Charity than this.

Every institution for the betterment of man must have the unequivocal support of every single member thereof, if it be effective in its enterprise. It will be weak by degrees as the units are weak or indifferent or even vicious, and unless it succeed in purging itself of this weak or indifferent or vicious element it must of necessity be a sick organization in which, with the insidiousness of the bacteria of disease, these faults will continue to multiply by imperceptible proportions until they consume its vital parts, leaving the husk or shell to be blown hither and thither by every wind of heaven.

Masonry is capable of applications to the affairs of men; it can be taken into the home as a guide to harmonious living; it can be applied to matters of business, of buying and of selling, of bargaining and contracting of promising and complying, it can be used as a stay upon the passions, making us respect virtue, chastity, girlhood, womanhood, wifehood, irrespective of race, country, local or national or international customs; it can inculcate temperance, fortitude, prudence in

matters pertaining to drink and its evils, adversity and its paralyzing tendencies, slander, calumny, light-tongued peddling of uncertain statements with their frivolous and often poisonous effects upon the peddler and the victim. It can do all these things and make us no less virile, no less independent, no less conscientious, no less useful as members of society, but it can not do these things if it have a material to work upon which is equivocal in its protestations, uncertain in its beliefs, cowardly in its convictions, temporizing in its intentions, arrogant or insolent or morose in its desire for preferment, or egotistical in its estimate of its own value or worth.

As surely as a human body must succumb to a multiplicity of diseases, as certainly as a river, encroaching by degrees upon the foundations of a man-

sion of granite, will finally undermine and cause it to tumble to ruins, just so certainly a like fate awaits the organization whose members having a code of action outlined in the principles, regulations and rules thereof, determine upon a silent, unostentations, individualistic or even unconscious campaign of disregard for these principles, these regulations and these rules.

God grant that the Masonry for which we stand and which this day has been so harmoniously united, years of misunderstanding, equivocal dealing, petty fears, jealousies and somewhat of indifference and racial arrogance, may find in its present devotees and loyal adherents no cause to protest or complain that its practical application to the affairs of men is a dream, a delusion, a fraud.

WB Charles S. Banks

The only thing that can cheat some people out of the last word is an echo.

— O —

Anybody who ever set the world on fire probably started out by burning midnight oil.

— O —

The less a man knows, the easier it is to convince that he knows it all.

— O —

Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.

— Abraham Lincoln

— O —

Success is not getting the most you can, but giving the best you have.

— O —

Often what happens to us turns out better for all concerned than what we vainly wished would happen.

— O —

It is better to say something good about a bad man than something bad about a good man.

— O —

Never miss an opportunity to make others happier — even if you have to leave them alone to do it.

— WHEN A MAN IS POOR —

A man is poor when he has lost the confidence of his friends, when the people who are nearest to him do not believe in him; when his character is honeycombed by deceit and punctured by dishonesty. He is poor when he makes money at the expense of his character, when he does not stand out, supreme in his idea. When this is clouded, he is in danger of the worst kind of poverty. To be in the poorhouse is not necessarily to be poor. If you have maintained your integrity, if your character stands forth square to the world, if you have never bent the knee of principle to avarice, you are not poor, though you may be compelled to beg bread.

* Queensland Freemason

Masonry Builds Its Temples
The Hearts of Men
and of Nations



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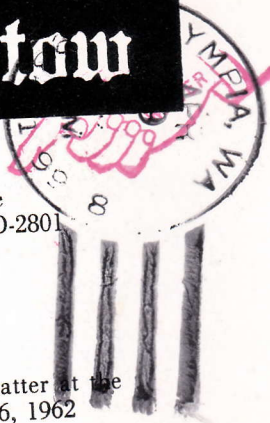
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