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Grand Master's Message

The Grand Lodge of F. & A. M. of the Philippines will celebrate its Fiftieth Anniversary with The Golden Jubilee Communication on December 19-20, 1962. This is in accordance with the will of the brethren as expressed at our last Annual Communication.

When I was installed as Grand Master, I immediately appointed M. W. Bro. Cenon S. Cervantes, P. G. M., as General Chairman. In that capacity, he wrote letters of invitation to the Grand Masters of all 95 Grand Jurisdictions with whom we have fraternal relations. Thus far, we are certain that the Grand Master of the Grand Lodge of California, M. W. Bro. Ira W. Coburn, and the Grand Master of the Grand Lodge of Japan, M. W. Bro. Nohea O. A. Peck, will attend. As they are our Mother and Daughter Grand Lodges, respectively, we are very delighted that they will be with us. I had the pleasure of meeting M. W. Bro. Coburn last year when I attended the Annual Communication of the Grand Lodge of California and, of course, M. W. Bro. Peck is an old friend and a former member of our Grand Lodge. In addition, we are informed that the Grand Master of the Grand Lodge of Massachusetts will send a representative in the person of R. W. Bro. Milton J. Segal, District Deputy Grand Master of Chelsea Third Masonic District. He will be accompanied by Mrs. Segal, an Eastern Star. The Grand Master of the Grand Lodge of Kansas has indicated that he is trying to arrange for a representative to be present. General William C. Kingsbury, of Guam, who is a brother, will be present.

We have decided to hold our meetings at the Philamlife Building Auditorium which is located at the corner of Isaac Peral and Florida, not more than a minute and a half by car from the Grand Lodge. It is air-conditioned and has excellent acoustics. We are arranging to use the banquet hall of the building for lunch and dinner on both days. An outside

caterer will serve the meals. In this way it will not be necessary for the brethren to leave the building during the time we are in session. V. W. Bro. Hermogenes P. Oliveros, our Senior Grand Lecturer, is in charge of accommodations. This includes housing.

Our Program Chairman is M. W. Bro. Antonio Gonzalez, Sr. Invitations have been extended to President Diosdado Macapagal and to the Hon. William E. Stevenson, American Ambassador to the Philippines to be our Guest Speakers on the 19th and 20th of December, respectively. All visiting dignitaries will be called upon to deliver short addresses.

The ladies of the Eastern Star will be called upon again to look after the wives of the delegates, and all brethren are encouraged to bring their ladies.

The brethren are asked to commence registration (the fee has not yet been decided upon) at 8:00 A. M. at the Philamlife Building. Wor. Bro. Dominador R. Escosa, the Chairman of the Credentials Committee and the members of his Committee expect to be able to register all delegates by the time the Communication opens at 9:30 A. M. As this is rather a large order, I ask that all Masters see to it that the names of all delegates who will attend are filed not later than December 1, 1962. In this way, Credential Cards can be prepared in advance.

As you can see, we are leaving no stone unturned in order to have an interesting and productive Communication. Nevertheless, in the final analysis, it will be up to the brethren to make this affair a success. Those who live in Manila are asked to extend the same hospitality that the provincial and overseas brethren extend to us when we visit them. To our overseas and provincial brethren and their wives, we extend a most hearty invitation to be with us so that we may enjoy each other's fellowship and celebrate what we hope will be a grand and glorious occasion.

WILLIAM H. QUASHA
Grand Master

LODGE MEMBERS AND MASONS

“Our finances are low, Brethren,” a Worshipful Master announced in his lodge one evening, “we must get busy securing candidates.”

By “securing candidates,” of course, he meant getting people to join his lodge who will be known as Masons. So, the good Brother in effect said, “We need money for our lodge; let us make more Masons.”

But for the fact that remarks like this are now frequently heard from well meaning Brothers genuinely concerned with the welfare of their lodge, comments seem unnecessary. We fear that for all their sincerity, these brethren miss completely the true meaning of Masonry; for to confer the title of Freemason on any one merely to raise money is repugnant to the character of the Order.

In the first place, we cannot “secure candidates” without violating one of the ancient traditions of the Order, namely, one who seeks membership comes of his own free will and accord. A fervent advocate of liberty, Masonry would have every neophyte realize that he is entering the portals of the Order without inducements or invitation from any one. Besides, Masonry needs no mass support or numerical power — as do those who have to campaign for membership to achieve their ends — because its province is morality and its task, the search for perfection.

Incidentally, we cannot make Masons. Men make themselves into Masons from the lessons of the Order. Joining a lodge makes one a member of it but not necessarily a Mason. This he must do for himself. Degrees conferred especially under the circumstance stated above, more often than not,

(Continued on inside back cover)

RELIGION IN LIFE

By MWB CAMILO OSIAS, P.G.M.

An address delivered under the auspices of the Men's Club, Knox Memorial Church, Manila, September 30, 1962

Gentlemen and Fellow Christians:

I accepted your invitation on the assumption that you are believers of Christ and Christianity.

Let me state at the outset that religion is essential and necessary in the life of the individual, in the life of the nation, in the life of mankind.

Humanity has need of education and religion. What is the central thought in both? The answer is: Life, the good life. If we are interested in education and religion, and we must be, we must see that they function in our lives and in the lives of our fellowmen.

As you know I have long served in the field of education. Recently I was chosen President of the Educational Center of Asia which my co-workers and I hope to convert into the University of Asia. It is my purpose to serve the cause of education to the end of my earthly existence. My philosophy of education is outlined in several books the latest volume being one with the title *Life-Centered Education*. In the Preface this paragraph appears: "The main thesis is that life

is central and it is the business of education to enrich and elevate life — life of the individual in its entirety, life of society as a whole. The contention is that what is important to life is what chiefly concerns education and conversely whatever does not touch or affect life is of little or no consequence to education."

If the good Lord will give me more years and strength I hope to write a companion volume to be entitled *Life-Centered Religion*. In religion as in education life is central. We who are Christians believe in life everlasting. It must be axiomatic to all thinking persons that religion is a way of life; that religion must take effect in conduct; that religion to be of real value is life itself; that its goal is the good life now and hereafter.

There is a group of people in the world known as Masons. They form a nucleus of leaders in every civilized country who preach and live the eternal doctrine of the Fatherhood of God and the Brotherhood of man irrespective of race, nationality, or creed. They exemplify the good life, temporal and eternal. Masonry is not an organized religion seeking to proselyte or to fight any church, but it is in a very true sense spiritual or, if you please, religious.

The founder of the Christian re-

ligion was sent to our planet to save man and mankind. The mission of Christ was to establish a faith rooted in salvation and resurrection. These are among the prime essentials of the Christian religion. Sermons and Sunday School classes and gatherings in the Christian churches should center upon the simple message that *Christ can and does save.*

Christ Himself voiced the principle of a life-centered religion when He said, "I am come that ye might have life, and have it more abundantly." Life, abundant and rich, was and is the great objective of the teachings of Christ and His disciples. By disciples I mean not only those close to Him when He was on earth but all who believe in salvation and in life everlasting.

Religion has for its mission the conversion of the bad and indifferent life into a life that is good and active. It seeks to make a good man a better man. Perfection is the guiding principle, perfection is the goal. A high compliment was paid by Jesus to man in the Sermon on the Mount when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) With God as our guide we may approach, even attain, perfection.

The good life is not the exclusive prerogative or patrimony of any man or group of men. It is a boon to all who zealously will to achieve the good life. It is not reserved for people of any particular epoch. In the Old Testament

days the Lord showed man what is good and what he must do to attain it. We have this in Micah 6:8: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The good life and the salvation of souls have not been vouchsafed to people of a particular faith -- not to people who embraced the Christian religion only. It is not logical nor reasonable to think or to believe that none before the coming of Christ to this earth was saved. Does it make sense to consider all who do not belong to a particular church have been denied the good life and the boon of salvation from the beginning of time to this good hour? Did not Jesus give to one of those sinners being crucified with him on Mount Calvary who had faith that Jesus "hath done nothing amiss" this assurance of salvation: "Verily I say unto thee, Today shalt thou be with me in paradise?" (Luke 23:43)

It does not comport with sound reason for any group of Christians to believe that only they are eligible to be saved to the exclusion of all others even other fellow Christians. I do not share the belief that salvation is reserved exclusively for a specified body of church communicants. Under a just God and an understanding Savior there must be salvation or at least hope of salvation and heavenly life for men and women who have faith and love, children of Our Father in heaven

who are good and Godly, whose lives are serviceable and holy.

Religion which teaches the good life and seeks saved lives is not limited by creedal, geographical, or racial boundaries. It is universal. It is also multicolored. As the Creator in His infinite wisdom created men of varied colors, He must have intended the good life and the salvation, which both morality and religion hold forth, for His human creatures regardless of place of birth or pigmentation. Christianity, as one of the great religions, fosters not only the good but the best in a human being.

Religion and morality have been held precious and priceless by prophets and seers, thinkers and philosophers, bards and writers, artists and artisans, savants and the unlettered, — by all men of noble impulses from time immemorial. They are indeed eternal verities. People and peoples have exalted and will ever exalt what is moral and spiritual because morality and religion inspire lives to be purposeful. They cultivate the human and the divine in life and in living.

Moses left the legacy of the Ten Commandments.

Buddha prescribed what have been styled as "The Right Rules of Life" and "Five Commands of Uprightness."

Confucius taught a great principle when he said, "Do not do unto others what you do not wish others do unto you."

Jesus gave the positive Golden Rule, "Do unto others what you wish others do unto you."

Deuteronomy records what has been deemed "Israel's testament of faith in which the redemptive love of God and the whole duty of man in God's service is nobly and convincingly proclaimed." The words ascribed to Moses need not be confined to the Israelites. They hold meaning for other peoples of other times and climes. Said Moses: "Hear, O Israel: *The Lord Our God, The Lord is One.* And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and shalt teach them diligently unto thy children . . ."

The present world it seems, has come upon evil times. Many peoples, our people included, have not taken this divine message seriously to heart. Our generation has failed to love the Lord Our God in the spirit of the heavenly command. And parents are not teaching God's words diligently to their children.

The essence of God's message has been transmitted from place to place and from generation to generation. In the course of the years it reached these shores and found lodgment in the hearts and minds and consciences of at least some of our people. It is highly significant that the greatest of our race, Jose Rizal, paid heed to the divine mandate and believed in God and lived the religion of his choice. Other Filipino leaders, Mabini, Jacinto, Bonifacio and others likewise exemplified the faith and in the deca-

logues and ethical codes which they fashioned for life's guidance they avowed love of God.

In our country there are evidences of moral decadence. In the olden days the bamboo ladder of the ordinary house in town or barrio symbolized the honesty of our people. When the ladder which was attached to the house by a rope was tilted, all passers by respected it. Nobody dared enter the dwelling place though all the occupants were away. Now, houses with locks and iron bars are invaded and much of their contents are carted away. And the moral blight is general. The metropolitan papers display in bold head lines cases of robbery in plain daylight; pedestrians held up on the city streets; churches and cemeteries desecrated; malversation of funds, falsification of public documents, padding of payrolls and expense accounts, influence peddling, plain graft and corruption. Cheating in the classrooms and in bar or civil service examinations, undergrading and upgrading of the prices of commodities bought and sold, pilferages in the most unexpected quarters, and other forms of perversion swell the proofs of the prevalence of vice and sin and crime.

These are a challenge to moral leaders and religious institutions, and civic organizations. Churches have to fight and church leaders and members must be active and militant. One wonders whether we have become soft and we are too ready to compromise or be callous and indifferent; whether it is in the direction of right to be silent on the fear of God and the danger

of eternal damnation. It is admitted that appeal to man's better nature is commendable, that the emphasis on righteousness and virtue is correct, that it is good philosophy to teach a person to do what is right not because of fear of punishment or expectation of reward but simply because it is right. True reward is inherent in a good deed. The good and righteous way of life here and now is the means to bring about a new heaven and a new earth.

The times verily call for reform. Our society calls for crusades and crusaders for morality and religion. The Philippines demands enlightened religionists. Church leaders and ordinary members have to make their religion vital and living by habitual reading and studying and thinking.

What shall we read? Of course, read religious books of your choice. But one book is indispensable — the Bible.

The Bible is matchless as a source of inspiration. It is a multipurpose book. It is rich as history, biography, literature. It contains beautiful prose and inspiring poetry. It teaches truth and beauty. It is replete with philosophy and therefore it enriches, ennobles, and elevates life.

Church men such as you can do much to diffuse the Bible. One of the great achievements of our generation is the translation of the Bible and its popularization. Many homes unfortunately are without books. Let us begin with the Bible. In the United States there is a group of good and Godly men who

give their time and substance to see that every hotel room is furnished with a copy of the Bible. Such men are real ministers and evangelists. What a blessed thing it would be if the Bible goes to the hut of the peasant and to the palatial home of the rich and the intellectual!

The truths of the Bible and the riches of a life-centered religion can serve to awaken a desire for a greater and better Philippines, yes a greater and better world. Let us see to it that as we grow in number we also rise in stature and deepen in our devotion to the quest of the good life and salvation.

△ △ △

MY ANSWERED PRAYER

I asked for strength that I might achieve;
 I was made weak that I might obey.
 I asked for health that I might do greater things;
 I was given infirmity that I might do better things.
 I asked for riches that I might be happy;
 I was given poverty that I might be wise.
 I asked for power that I might have the praise of men;
 I was given weakness that I might feel the need of God.
 I asked for all things that I might enjoy life;
 I was given life that I might enjoy all things.
 I received nothing I asked for — all that I hoped for.
 My prayer is answered.
 I am blessed.

—Anonymous

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Does Democracy Work In The Philippines?

By REX D. DRILON
Rafael Palma Lodge No. 147

To the question — Does democracy work in the Philippines? -- the answer could well be yes and no, probably more no than yes.

Or a better answer might be, superficially yes. And very seriously, no.

If the question were phrased differently — “Can democracy work here?” — the answer would have to deal with the “ability” and “power” of the people to make it work. That ability and that power are shaped and limited by the framework of the prevailing institutions. Therefore, the answer in essence could well be the same, “Democracy doesn’t work here because it can’t.” It can’t, because of the character of the framework.

Our traditions, habits, and temperament are against the very spirit of democracy.

This judgment may seem to be too sweeping, for a good case can be made in support of democratic gains in the past 60 years. However, a counter-case can be made that the “gains” were superficial and were mostly concerned with “forms,” “motions,” or “words” rather than substance.

But first let us attempt to frame our own working definition of democracy. Although there are many definitions of democracy and none

is all-inclusive enough to be satisfactory, it seems to me that *democracy in its pure essence is the aspiration of the human spirit to attain the highest fulfillment in dignity, self-respect, and freedom through the use of legitimate techniques, methods, and tools consistent with this aspiration.* Note that the emphasis is on the quality of “fulfillment” and on the quality of “methods.” The term “highest fulfillment” could spell the difference between a people stirred by what the poet calls divine discontent on the one hand and a people self-satisfied, self-complacent, and self-righteous on the other.. “Methods” could spell the difference between lights of civilization and darkness of uncivilization.

Democracy, therefore, is more than a “form” or “structure” of government with the familiar mechanics and appendages of a constitution, separation of powers, popular suffrage and representation, periodic elections, public debate, party system, and all the rest. We may have all these, and more, and yet miss the spirit of democracy. The spirit is deeper than any and all of these. The spirit is more than can be formulated in creeds, structural forms, or techniques.

At this writing, strictly speaking, in the Philippines democracy does not work and cannot work because we have the wrong kind of social institutions. Maybe it is more accurate to say that nothing is wrong with our social institutions, but something is wrong with the people who man these institutions, because they distort their functions and veer them away from the democratic orientation. The people who distort the functions of democracy cannot help doing so because they operate under a different value-system. And, too, while individuals powerful enough shape the institutions, in the long process as the institutions become established and rooted, they tend to grow more rigid and in the end they shape the individuals. This interaction goes on forever and it is not easy to locate the exclusive lines of demarcation and to determine where to detect and arrest the retrogression and where to encourage the desirable growth.

Our folkways and *mores* (the whole gamut of our habits of thinking and doing) are expressions of these institutions.

There are deterministic limits imposed by his culture, in which the Filipino moves without his being conscious that he is in a psychological prison-house, fashioned by his peculiar social structure, within which he develops a deceptive feeling of freedom of choice and dignity. Hence his naive faith that, because he was handed on a silver platter a democratic "form" of government by the United States, he has auto-

matically a democratic society. To change the figure, a simple fact is often forgotten that transplantation produces transmutation.

Democracy as a social and psychological acquirement is learned and appropriated only after a long lesson in first-hand experience. One can learn it by rote, it is true, but this kind of learning does not have much meaning and cannot last. In order for it to be meaningful and lasting, it must become part and parcel of the crystallized traditions extending back to the long past. We have had no such traditions. All we had was the experience revolving around the tribe, the barangay, the feudal land, colonialism, and of course the series of revolts, revolutions, and invasions.

For example, we make much of our democracy because we have a "democratic constitution," which shows how significantly we miss the point. Constitutions are not difficult to write, especially if there are models galore to copy from, and can be only so much paper if their spirit is not understood, respected, and implemented. Any people can have the most democratic constitution in the world and yet act and think most undemocratically. Thus, in this sense and for this reason, are the "democratic" constitutions of the SSviets and off many republics in the world mere "paper constitutions."

I have said that we have the wrong kind of social institutions here, so wrong or so wrongly manned and implemented that democracy doesn't work and can't. The most power-

ful and pervasive social institution we have is our exclusivistic and authoritarian religion. The merits of this great religion have been given a monolithic twist by its ruling elite at the top, and its unhappy historical record in this country is an open book for all social scientists to analyze. There is no one factor that has socially conditioned the Filipino people in such profound and seemingly irretrievable manner as this particular version of the Christian religion. This is at once its chief merit as well as its heavy responsibility.

To a people so conditioned by high authority to think alike, uniformity in thought is no surprise as a hallmark of their "unity" as a nation. A phenomenon so common as censorship in all its forms -- direct and indirect, subtle and frontal -- is accepted without question. Censorship, for example, as to what "right" movies to see, what "safe" books to read, what "correct" ideas to write, what "acceptable" schools to attend on pain of "ex-communication," the sterile indoctrination and meaningless memorization in the teaching and learning process, etc., etc. -- all this is accepted and taken for granted because of the long years of social conditioning. To think, to question, to follow wherever truth leads -- why, this is unpardonable heresy.

True democracy which took long and painful centuries for the Anglo-Saxon peoples to learn is not compatible with our kind of social conditioning. Totalitarianism and au-

thoritarianism over the whole gamut of life, encompassed in the words, "faith and morals," which a religious-political church says by implication are no less than the words of God as interpreted by an infallible monolithic source, do not encourage the nurturing, much less the maturing of democracy here. It is worthy of note that this same version of religion, developing as a minority in truly democratic lands where the social climate is benign, such as in the United States, is a far cry from the kind we have spawned. The Spanish aims and the Filipino responses, as discussed by Phelan (*The Hispanization of the Philippines*), are in instructive study to an extent.

The success or failure of any hope for democracy here will depend much upon the behavioristic record of our majority religion. I think the easing of the pressures is possible only if the ruling religious elite will revise its strangle-hold upon the masses and allow the energies of thought to reach and permeate all possible levels. There is no guarantee, however, that if the Iglesia Ni Kristo or Protestant or Moslem religion should take the place of the present majority religion, there would be a marked change in our social outlook favorable to democracy. For, as developed by the Filipinos in the very ecology of their habitat, these different versions of religion could be as authoritarian as any we have known.

Another institution responsible for the inhospitable reception of the democratic idea is our authoritarian home. Except for a very few emancipated families, our people in gen-

eral, especially in the far-flung barrios where 75 per cent of them live, do not question the authority of the parents and elders, on the one hand, and the almost sacrosanct customs and traditions that have shaped our lives, on the other. In such overdicated homes, it is considered bad manners to differ with one's elders, and it is good breeding always to accord neighborhood (public) opinion due respect, no matter how tyrannical or backward. Disobedience, deviation, or variety exacts a high price. This is an unconscious extension of too much church authority.

Industrialization may change the authoritarian character of our home. With industrialization will come increased economic independence for individual persons and the concomitant loosening of too much family dependence and control. There will be a re-examination of old values and a consequent change of attitudes. If this should happen, then democracy may have a chance. But that industrialization — the real one -- is far off, very far off in the future.

Our schools are in the main still authoritarian in spite of the community-type education, which is of very recent experimental vintage. From the primary grades to the university, there is still plenty of indoctrination and preaching going on and there are still many tyrants and many bigots. It has been rightly observed that teachers tend to be set in their ways, and in their thinking they are inclined to be more bigoted than the bigots they criticize.

Free discussion and sharing of views, disagreements, with authority, questioning of dogmas — these are still very much an expensive luxury.

Our curricula are still generally strait-jacketed and are constructed by legislative fiat. On the administrative levels and at faculty meetings and forums — all over the country — ideas are still the monopoly of school superiors, and as for the rank and file of teachers or professors, their safety lies in the discreet use of silence and conformism as the better part of valor.

Our economic institutions, rigidly "structuralized" for centuries, find the country without a middle class, which is the base of any meaningful democracy. If there are 28 million Filipinos today (estimate) and if 75 per cent of them live in rural areas, that means more than 21 million live in the most backward portions of the country, economically speaking. But this enormous figure of 21 million can still be swelled to, say, 24 million, out of our population of 28 million, because most of our towns not officially classed as "barrios" are in fact barrios (rural areas) due to their isolated geography, backward culture, and neglected economy.

No wonder, therefore, that a country like ours, with a few rich people at the top owning too much, and with so many poor people at the bottom owning too little or nothing, cannot understand democracy. The middle or in-between position is a vacuum and will take long years to

fill, if at all. The land tenure system is hardly scratched for all the legislative attempts at relief. Strong resistance by the "haves" is to be expected, and social change on the land-tenure front is going to be deathly slow. And yet a paradox stares us in the face and mocks us, for there is right now plenty of land to be had — jungles and non-jungles rich and waiting to be husbanded. But no capital, no know-how, no venturesomeness, no incentive.

Our tragedy, as I have repeatedly pointed out on many occasions, is that the Philippines, resources-wise, is one of the richest countries in the world for its size and yet is actually, also for its size, one of the hungriest countries in the world.

There is going to be no political democracy in this country unless and until there is economic democracy first, which, for us Filipinos, is still in the womb of the unforeseeable future. The dignity and self-respect, therefore, of the Filipino in terms of his present economic condition are so low as to mock the democratic requirements.

The economic development of this country cannot be entrusted wholly to the responsibility of the government, but our people, again through a wrong social conditioning for centuries, lean upon the government for many, many things, including those that they themselves can do and ought to do.

In the political realm, we do many things against every rule in democ-

racy's book. We make so much of our popular elections. We can have as many elections as we like, but that does not mean a thing until we can make those elections clean and representative and enlightened — and so peaceful that we do not have to call out the army and the constabulary to prevent bloodshed. Imagine having a population of 28 million and the registered voters are no more than seven million at the most and the actual votes cast are a little over five million only. (These are round figures, and the difference in estimates above or below these figures is not significant enough to alter the point.)

Even if we assume, generally, that we have seven million votes actually cast in our elections (which is only one-fourth of our total population), has anyone asked where those votes come from? From the provinces, of course. When we say "provinces," we mean our towns and barrios. How enlightened, therefore, are those votes? Let us stop kidding ourselves.

And so we are called the "show window of democracy in Asia" and we like it very much, but a window indeed whose contents are really "showing." For, haven't we in the past, in many places, finished our elections before election day, as typified by the classic performance of 1949? Don't we consistently alert the armed forces and the police during elections, and shortly before? Don't we move with ease from one party to another on mere personal peeve and become "guest candi-

dates"? Don't we discourage opposition parties and forge "allied majorities"? Don't we place party interest above national interest ("what are we in power for?"), and feather our personal nests in such a way as to provide amply for our future, thereby giving us a license to raid a public office with all the resourcefulness of our private lust? Don't we carry political hatreds to the grave? Don't we brandish religion as a shield to hide our scanty virtues and make it a subtle test for employment and use it without conscience to bolster our electioneering stock? Etc., etc. In short, aren't we behaving politically in a manner to prove that democracy simply does not and cannot work in the Philippines?

We reveal our immaturity in many unconscious ways, and we revealed it last November in a most classic manner when we kept repeating from the housetop a shallow self-serving pronouncement that in the presidential elections of 1961 the Filipino people had attained maturity. As if maturity, instead of being a process of centuries, were merely a matter of periodic political elections in which almost no holds were barred. Is not the very lack of insight in the pronouncement eloquent of our immaturity?

We have yet to find another country which can compete with us in the serious preoccupation of making politics a veritable industry. Our image in this regard is reflected

faithfully in Latin America, where the social conditioning is strikingly similar, but even that part of the world, which is reportedly full of "banana republics," has nothing on us when it comes to the intensity and crassness of our politics.

The habits and attitudes mentioned in this brief article resist the growth of democracy. When and how they can be changed to create a different value-system is hard to say. Our only guide is history. Other societies, historically, have changed their social institutions, through revolutions, peaceful and armed. Armed revolutions, aside from being expensive in lives and treasure, create more problems than they solve, but they have happened in every clime and age with a relentlessness of a destiny, as if to impress a hard-learned lesson that in any developing society conditions have to become worse before they can get better.

If ways can be found to use the evolutionary method as an engine of change, provided people and institutions know how to be resilient enough to reshape themselves and reorient their spirit, democracy in this country may have a chance of growing. Otherwise, we have indeed a very long way to go, or if we are going and moving at all, it may be in authoritarian directions which seem most natural, because after all we really only had sixty years of America here, which is not even a drop in the ocean of Spain's 400.

Fragments From Masonic History

The husband of Empress Maria Theresa of Austria, the Duke of Lorraine, was a Mason. On March 7, 1743, the Empress ordered the Masonic Lodge in Vienna closed and 18 of its members imprisoned. The Duke narrowly escaped capture. Notwithstanding her order and the hostility of military authorities, Masonic meetings were being held privately. It was reported that Empress Maria Theresa herself disguised as a man, together with one of her ladies in waiting similarly attired, through a clever ruse, succeeded in entering a lodge meeting. The purpose was to find out if women were attending these meetings, probably suspecting that they served as illicit rendezvous for men and women. Being satisfied that her doubt was baseless, the Empress became lenient to Masonry.

Garcia Moreno, the Dictator of Peru, applied for membership in Freemasonry in 1860, but being rejected, he joined hands with the Jesuits to crush all Masonic lodges in the country. Although he was killed in 1875, another year had to elapse before the grip of priesthood was removed.

By way of supplement to the article "Women Masons of Record" in our July 1962 issue, we reproduce this interesting paragraph from Mackay's History of Freemasonry (quoting Theo S. Paivin):

"During the reign of Napoleon, the First Emperor, a woman was made a Freemason, he being Grand Master at the time. She was a colonel and a very brave and distinguished officer in his army; served with distinction for many years, and her sex was not discovered until she was severely wounded when, upon her recovery, the Freemasons prompted by a spirit of gallantry, conferred upon her the three symbolic degrees.

Within the past decade the Grand Master of the Grand Lodge of Hungary, a symbolic Grand Lodge... himself conferred the degrees of Freemasonry upon his wife."

On July 10, 1751, Charles III being influenced by the Bull of Benedict IV, prohibited Freemasonry, but so soon changed his views that in the following year he entrusted his son's education to a Freemason and a priest whom he appointed his own confessor.

In 1738 the Bull of Clement XII was issued and the edict was confirmed on January 14, 1739 by another decree forbidding Freemasonry in the Papal States under penalty of death and loss of property. But even the severe measures failed to end all meetings of Freemasons. A lodge was set at work in 1787 at Rome but on December 27, 1789 it was surprised by the Inquisition. Although the brethren escaped, the property and records were seized.

John Coustos, a son of a Swiss surgeon, joined the Fraternity in England and then emigrated to Portugal. Here, with two French brethren, Moulton and Brasle, he founded a lodge on March 14, 1743. Arrested by Inquisition agents, Coustos was ordered to renounce his faith as a Protestant and to reveal the secrets of Freemasonry. For three months he was tortured, nine times stretched upon the rack, scourged with whips, branded, and otherwise abused, then sentenced to four years of servitude at the galleys. His two companions being Roman Catholics, were subjected to five years of exile, but both were tortured and Brasle died from injuries. Coustos was claimed as a British subject and thus was set at liberty with Moulton and proceeded to London.

Masonry had its ups and downs in Portugal. After the Jesuits were exiled from the country in 1761 the Craft was revived but soon the Inquisition went to work against the Masons who were forced to go underground. Lodges were held on ships at anchor and in the upper halls of houses while dances and entertainments went on below to mislead agents of the Inquisition. When Dom Pedro, eldest son of King Joseph II, was in power eight lodges in Lisbon elected a Grand Master for Portugal, but the revolution of 1824 resulted in a proclamation promising death and destruction to the Freemasons and led to the scattering of the brethren.

In Belgium, Emperor Charles VI issued an edict against Masons in 1730 because of the rapid multipli-

cation of Masonic lodges. King Leopold I was initiated at Berne, Switzerland, September 1813. He was friendly although not active and the Craft prospered in the country.

The undesirable effect produced by lodges mixing in politics and religious controversies was well illustrated in Brazil. The Grand Orient in this country was split twice by differences of opinion first in 1863 and again in 1873 when one side, the Lavradios, arrayed itself with a political party supporting the Roman Catholic Church; while the other, the Benedictinos, opposed priest-craft and Papalism. In 1873, however, 38 lodges of the Lavradios joined the Benedictinos. The Bishop of Pernambuco, at the bidding of the Jesuits, tried to enforce the Papal Bull against Freemasonry, but he was mobbed in his palace and the military had to be called to protect him. For this interference the Government went after him and he was sentenced to four years in prison. The reaction against this on the part of the Bishops in six other cities was in the form of "vicious curses in priestly fashion" resulting in turning public opinion against Masons who comprised the greater part of the whole inhabitants of Brazil. As a consequence of this, the two factions laid aside their rivalry and united early in 1883 into the Grand Orient of Brazil.

A case of duplicity happened in Russia: The Grand Master in 1820 was named Kuschelery. He wrote a letter to the Emperor saying that the

Craft was a possible means of danger to the Government and suggested modifying it or abolishing it altogether. Result: an Imperial edict in 1822 to close every lodge, forbidding any of them to re-open.

Another instance of duplicity happened in Spain where one Father Joseph Torrubia, through some trickery, was able to get himself initiated in order to better betray the Craft. He got from Ferdinand VI on July 2, 1751 an order reviving a former decree that Freemasons could be sentenced to death without trial. But not withstanding his Masonry in Spain thrived in secret and on October 1809 a Grand Orient of Spain was founded in the very dungeons of the Inquisition in Madrid. It was the Grand Master Riego who led a popular movement which on July 1826 compelled the king to re-establish the constitution and expel the Jesuits. But foreign troops came to the assistance of the king, and Grand Master Riego was shot. In the ensuing era of repression a new edict was issued ordering the Masons to yield their records and renounce the Craft or be hanged without trial in 24 hours upon discovery. Seven members in Granada were hanged on September 9, 1825, and in 1829 one Lieutenant-Colonel named Galvez was hanged for being a Mason. It seems that Spain had many alternating periods of repression and tolerance of Masonry.

In the early 18th century in France, each lodge was owned by its Master

as his property and he governed it according to his will and pleasure.

King Louis XV of France, when informed that the Freemasons were about to elect a Grand Master, declared that if the choice fell on a Frenchman who would consent to serve, he would send him to Bastille, the dreaded prison house, without trial. Duke d'Antin, a zealous Freemason, was chosen (June 1738) and accepted the Grand Mastership thereby daring the King, but the latter did not carry out his threat. As a matter of fact, the Duke, by being active in Masonry, was defying the King's orders forbidding courtiers to join the Order.

Notwithstanding the fact that the bull against Freemasonry of Pope Clement (whose real name was Lorenzo Corsini, elected Pope in 1730), had the effect of intensifying police attacks against the Order, the latter could not be suppressed in France. On the contrary, its membership grew although the Order suffered relentless persecutions by the Church, the Court and the Police.

The Grand Mastership of Freemasonry in France was held successively by three members of the nobility. The Duke d'Antrin was succeeded by the Count of Clermont who belonged to the royal family of Orleans. He was succeeded by his nephew, the Duke of Chartres who was later known as Duke of Orleans and who was the father of Louise Philippe. The latter became the popular King of France.

Breaches In Brotherhood

by IGNACLO NABONG
Cabanatuan Lodge No. 53
Cabanatuan City

Present rivalries among Christians portray an unhappy episode in the story of the Gospel. They are a menace to the Universal Brotherhood of Man. The inherited jealousies among ministers will defeat man's ideal of Faith, Hope and Charity. Evidently the Brotherhood of Man under God staggers under the impact of the bickerings of those who preach the Holy Scriptures. And the worst is that religious sects take delight in sowing hate and throwing stones against other denominations.

Such an unholy attitude is characteristic of some Iglesias and the Roman Catholic Church. The latter stands irreconcilable to such organizations as Masonry and YMCA; Masonry gets the worse. This however, should not be the case because both Masonry and the Catholic Church stand for the Universal Brotherhood of Man and the Fatherhood of God.

With such a common ideal, they will be better off if harmony and cooperation is observed; and if this cannot be done at least no hostility should exist. It will be irrational for one to hurl dislikes to the other; and Masons harbor no hate to any religion. In fact Masonry thrives on many religions; its members come from diverse sects. In the PI it is not surprising to find that a great number of Masons are Roman Catholics.

The frontiers of Christianity cannot advance as long as part of the Catholic clergy will remain hostile and preach that Masons have no God. Akin to the present situation an incident took place in the life of Christ, where John said: Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us. Luke 9:49.

Since Masonry professes Faith, Hope and Charity its mission correlates with that of the Roman Catholic Church; and the latter has to follow the lesson given above. We, as Christians, need a spiritual rebirth to give future generations a bright vista of hope and promise; we must be assertive to accelerate the advent of a modern Utopia, geared on the imperatives of morality and reason. The leaders of the Holy Books, to be true to their mission, must evaluate present world conditions and detach themselves from bias, selfishness and greed to create new rules that will make us fit to a life of peace and sanity.

The fragmentation of mankind into rival groups and sects is a challenge to the conscience of the clergy for a united and purposeful efforts if society is to be reshaped; they must practice sympathy and tolerance for the harmony of the whole.

Most people put religion as first in importance in their life. So, the division and rivalry among Christians cannot be less than tragic. When things fall apart, the center cannot hold. Social cohesion is possible only when the units dividing mankind can be bound together. The lifeblood of our religion will stay poisoned as long as present conditions do not change.

The clergy is responsible for this state of things; disintegration is fast at work, and collapse may come. When all men have the same origin, the same nature and the same end; when all Christians profess to live under the ideal of Love of Neighbor, it is a calamity that that ideal will remain more in the breach than in the observance.

No. Greed and jealousy must go; our present-day religious life must accord with truth and reason; our Faith with truth and charity; and all servants of God, to be worthy of him, must lead the ignorant to light. Ig-

norance and fanaticism must not be taken advantage of.

The clergy, enlightened as its members are, cannot ignore the truth about Masonry. That belief in God is the master key to its membership, the keystone on which it rests, and the fulcrum on which it operates. It will be unpardonable for any minister or preacher to tell others that Masons have no God; because such is an unmitigated lie.

Many of the problems of mankind *to day* will be solved if there is unity and understanding among the followers of Christ. This will never be accomplished as long as his servants choose to remain wolves in sheep's clothing. True Christianity is that which accords with his precepts in the Bible. Ministers and pastors will do better building themselves up together, instead of tearing each other down. And in Masonry, the believers of one Universal Creator are building a Faith that will be a salve to the many ills of mankind today.



YOUNG QUASHA AWARDED PRIZE

POTTSTOWN, Penna., Oct. 2 — Wayne G. Quasha, son of Atty. and Mrs. William H. Quasha, 22 Molave



Place, Forbes Park, Makati, Rizal, Philippines, recently was awarded a prize for English VIII, Bible VIII, Latin VII, and an honorable mention in Math VIII.

Wayne; born in Ma-

nila in 1947, was graduated from the American School in 1961.

He was an Eagle Scout in the American School Troop 1, Boy Scouts of the Philippines and attended the Second Boy Scout jamboree at Zamboanga in 1960.

He was the captain and pitcher of the Giants, one of Manila Polo Club Little League baseball teams, which won the Manila Bay Little League Championship.

Masonic Etiquette And Decorum

(Last of four installments)

VWB HERMOGENES P. OLIVEROS
Senior Grand Lodge Lecturer

In our Jurisdiction the Inspector of a lodge is an assistant to the District Deputy Grand Master. As such, he shall assist the latter in the performance of his duties. He shall visit the lodge to which he is appointed Inspector or whenever he is requested by the said lodge, or the DDGM, or whenever he deems it necessary to visit the lodge. As an important officer of the Grand Lodge, every honor or token of respect due to the DDGM should be accorded him. When visiting the lodge, he should be escorted to a seat in the East.

Emblems and Symbols

The lodge should see to it that the Emblems and Symbols are of correct designs, well taken care of and properly placed in correct positions.

The Altar should be in the center of the room; its sides parallel to the sides of the room.

The Great Pillars should be placed on each side of the Inner Door. The Pillar bearing the Celestial Globe stands at the right of the candidate as he enters.

The Ashlars should be on the Master's plat-form, or on one of the steps; the perfect Ashlar is placed near the Southeast corner and the

Rough Ashlar is placed toward the Northeast.

The letter G should be of tasteful design and placed above the Master's chair.

The appurtenances used in the Middle Chamber Lecture of the Second Degree should be adequate in size, dignified in appearance, correct in design, and replaced when worn out from use. Slides should not be used in the Middle Chamber Lecture as a substitute for the physical participation of the Candidates.

The Holy Bible should be handled with care and reverence. When any of its pages become soiled, it should be cleaned; if some pages are torn, a new Bible should be procured and used. The marker should be removed after the Bible is opened and replaced before closing. Nothing should be placed on top of an open Bible, except the Square and Compasses.

Jewels, regalia and aprons should be kept in good order. Aprons should always be laundered if they become soiled. After using them, Masons should not just throw them scattered about the Lodge room. In filing out of the lodge room, every member should see to it that the

aprons are neatly stacked in their proper place.

No individual Mason who has his own theories concerning the Emblems and Symbols should be permitted to violate the requirements and time-honored usages, customs and traditions of the Craft.

Applause

To break into applause because a Degree Team has made an impressive work, or a brother has been raised, destroys the mental panorama formed in the mind of the candidate. Further, it reduces the ritual to the level of a play, an empty ceremony without meaning or significance. Any form of levity will ruin the effect of the work. A team or a brother does not take part in the degree work in his own person or name. Individuality should be put aside, lest the Mason concerned intrude himself between the candidate and the ritual. A brother raised has done nothing to merit the applause. He and the Degree Team can be congratulated when the lodge is called from labor to refreshment.

Gifts

The presentation of gifts to the newly made Master Masons immediately after they are raised seems Un-Masonic, except if such presentation is given by the lodge itself to all the candidates. The lodge is not the proper place for the presentation of presents from the members of the families of the candidates, or even from the members of the lodge, unless each candidate is given a present by the lodge.

We teach equality in Masonry. If there are two who have been raised, and only one is given a present, instead of imparting a sense of equality, we create a sense of discrimination. The candidates may feel that such is not the fault of the lodge, but it is humiliating nonetheless for the one to stand with the favored brother while he receives nothing.

Advancement

There is neither law nor tradition which gives any officer of the lodge the right to be advanced. Just because a brother is the Senior Deacon, it does not become logical and fair that he should be the next elected Junior Warden. This may work for the advantage of the lodge, only if fitness is considered as the criterion for advancement. The sole and only general requirement for advancement is that the possible office holder does have the necessary fitness, especially with regard to his having attained proficiency in our ritualistic work. If such brother is found unfit or unqualified for advancement, he should not take offence if he is not advanced to a higher position in the lodge.

Some officers believe that if one of their members is absent, the officer occupying a lower rank should occupy the chair of the absent one. Apparently, this constitutes an advancement by right. If the SW is absent, the JW does not ex-officio fill the West. Since it is the duty of the WM to set the craft at work, it is necessary that he should have

HERE AND THERE

he active support and wholehearted cooperation of all the officers. If any officer is absent, the WM who has the full power to select from among those present, must ponderfully appoint one whom he knows is competent in discharging the duties of the absent officer.

In closing, let me instill further in the minds of our less informed brethren the absolute necessity of devoting sufficient time for reading and studying our Monitor. A good working knowledge of our rituals, laws, edicts and other pertinent information on Masonry would enable these brethren to have a clear idea or concept of the Masonic system. Such knowledge and understanding would help them very much in the proper discharge of Masons. Too, they could be of great assistance in degree work. It is not amiss to mention here the fact that a Mason who is well prepared to assume any position during the exemplification of any of the three degrees could be truly a tremendous asset to his lodge and an invaluable member of our honorable fraternity.

By and large a truly well informed Mason who lives and practices those noble moral virtues inculcated deeply in his mind could contribute to a large measure in the creation in the public mind a beautiful picture of Masonry, an image that could reflect or bespeak of dignity, of honor, of gentleness, of gentlemanliness, of respect, of decency, of tolerance, of humaneness and of humility!



WB Felix J. Torres, P.M., of Nilad Lodge No. 12, died of coronary thrombosis on October 6 at the Far Eastern University Hospital. Funeral services were held at Plaridel Masonic Temple, Manila, by the Grand Lodge at 2 o'clock in the afternoon of October 11, and interment took place after the ceremonies. A large attendance of Brother Masons, relatives and friends of the deceased was present at the services as well as at the North Cemetery where he body was interred.

The Deputy Grand Master, RW Pedro Gimenez, is recuperating in Baguio after several weeks' stay at the Veterans Memorial Hospital. He will soon be up and around to his usual tasks as Auditor General of the Republic, according to reports.

Plans for the Golden Jubilee of the Grand Lodge are nearing completion. Lodges are earnestly urged to send delegates to the celebration which will be held at the new Philamlife Building at Isaac Peral St., Manila. The celebration promises to be a memorable event. It has been suggested that the participation of lodges in this celebration be one of the points to count in awarding the Grand Master's Trophy during the Annual Communications.

Makiling Lodge No. 72 of Calamba, Laguna was the victim of robbery and vandalism on the evening of September 21. Practically all the furniture, tools paraphernalia and records were stolen while office

equipments, doors and windows of the Lodge were destroyed. The local police has been asked by Officers of the Lodge to apprehend the culprits.

Nueva Vizcaya Lodge No. 144 has sent to the Grand Master its projects under the Education and Public Service program of the Grand Master. At the last meeting of the local committee the project was approved.

Inspired by a verbal report of Bro. Joseph Howard, a member of the Education and Public Service Committee, who attended the last meeting held at the National Offices of the YMCA, Manila, under the chairmanship of WB Domingo C. Bascara, the Committee approved a project to honor annually outstanding Public School teachers by subordinate lodges in their respective localities in order to dignify the profession. WB Venancio Trinidad has been requested to set up criteria in the selection of the teachers to be so honored.

Dispatches from Mexico City dated September 25, report that the Masonic Temple in Havana, Cuba, was occupied by Castro's government troops Saturday, September 22, and arrested the officers of the Fraternity. The organization was outlawed and the Masonic Lodge with some 50,000 members, according to the Grand Executive Secretary of the Inter-American Masonic Confederation, General Eduardo Rincon Gallardo, was dissolved. Masonic Lodges throughout the hemisphere have been appealed to

by the Secretary to initiate a movement in their defense as the lives of the officers of the Fraternity are in danger. A meeting of the brethren was in progress when the troops descended upon the Lodge. Samuel W. McIntosh, Executive Secretary of the Conference of Grand Masters in Washington, was requested by Gen. Rincon Gallardo to spearhead efforts in the United Nations on behalf of the Havana prisoners.

It is believed that the action of the Castro government against the Masons was a result of the meeting of the Inter-American Masonic Confederation wherein the dictatorial regime of "Communist Cuba" was condemned and the U.S. Alliance for Progress hailed.

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Committees on Education & Public Service

The movement within the Blue Lodges to further the cause of education and public service to the community is definitely gaining momentum. It is the desire of the Grand Master that ultimately there will be one hundred percent participation by the Committees on Education and Public Service among the Lodges in this jurisdiction.

From Nueva Vizcaya Lodge No. 144, Santiago G. Bayaua, P.M., has the following to relate in connection with his committee on Community Projects. The community school building located in Nalubunan, Solano, needed hollow blocks for a foundation. Bro. Frederick Legare has contributed one hundred, and the Lodge hopes to be able to complete the project.

At the suggestion of Bro. Emilio Tumaneng, the Lodge is considering the purchase of 30 Webster's Intermediate Dictionaries costing ₱180.00. These will be distributed among the schools in the area.

Bro. Tumaneng also proposed the purchase of 40 sanitary cement toilets costing ₱160.00 to be provided within the community where proper sanitary conditions are now lacking.

Bro. Francisco Tubban proposed they should allocate ₱100.00 for the purchase of breeding pigs. Under the guidance of the Lodge the pigs would be loaned to local farmers to help improve their stock through scientific breeding.

It was suggested by Wor. Bro. Santiago G. Bayaua that the Lodge establish a scholarship for four stu-

dents attending the Nueva Vizcaya National Agricultural School located in Bayombong. These scholarships, to commence June, 1963, would cover the cost of tuition and matriculation fees amounting to a total of ₱88.00.

From M.W. Bro. Taylor, District Deputy Grand Master, Masonic District No. 20, comes the following message:

"We have purchased two TV sets (used) for the needy wards at Guam Memorial Hospital. A table and 8 chairs were made by No. 123 and painted by No. 44 for the ward at Guam Memorial Hospital. Two book cases were donated and we repaired a coffee maker for Guam Rehabilitation Workshop.

"A washing machine was obtained for the Brodie School for Retarded children. We are repairing two electric lamps for the Hospital and looking for two electric fans for the Workshop. A toy box I had made to deposit donated toys for the Children's Ward is almost full. Finally, we have tentative plans for distributing food baskets to the needy at Thanksgiving.

"All of the foregoing is being done without fanfare."

The two above cited examples represent true Masonic charity. In the future this column will report on the further progress of our brethren as they continue to implement the plans and suggestions through the body of their Committees of Education and Public Service.

OFFICIAL SECTION

EDICT No. 44

THE FLAG CEREMONY

To Masters, Wardens and Members of all Lodges in the Jurisdiction of the Grand Lodge of the Philippines.

Greetings:

Edicts Nos. 32, 37 and 40 are hereby amended. The following procedure shall be strictly complied with:

1. *Usage* — The Flag Ceremony is optional. It is within the sole discretion of the Master of a Lodge whether or not a Flag Ceremony is to be held; nevertheless, all Masters are enjoined to have a Flag Ceremony at every meeting, particularly at public functions.

2. *The Flag* — The Philippine Flag will be presented in all Lodges, except that in those which are predominantly of a nationality other than Filipino, the Flag of the country which represents the nationality of the majority of members may be presented. When a Flag other than that of the Philippines is presented, the Philippine Flag will be placed in a position of honor in the East prior to the opening of the Lodge. In cases of Lodges outside of the Philippine archipelago, protocol governing the relative position of Flags placed in the East will be observed; when in doubt, consult the government of the place where the Lodge is located.

3. *Pledge* — “I pledge allegiance to my Flag and to the country for which it stands, one nation under

God, indivisible, with liberty and justice for all.” This pledge is to be given when the Flag is retired, and at no other time.

4. *National Anthem* — When the Philippine Flag is presented, the Philippine National Anthem may be sung either in Filipino or in English, or played by band, piano, organ or recording. If the Flag of any other nationality is presented, the National Anthem of that country may be sung or played. It should be remembered that Masonry is international. Consequently, when visitors who are nationals of other countries are present, we should endeavor to use the language known to them if the National Anthem is sung.

5. *General regulations:*

- (a) The Marshal does not carry the baton during any part of the Flag Ceremony.
- (b) The right hand will be placed on the left breast *only when the Flag is in motion or when the Pledge is being recited.*
- (c) The position of attention will be maintained at all other times during the Flag Ceremony.
- (d) When the Flag is at the Altar, it will be held perpendicularly. At other times it may be carried at a slant forward not to exceed thirty degrees from the perpendicular; this is not considered dipping the Flag

but is the normal way of carrying it.

- (e) It is not considered good form to bow to the Flag.
- (f) Uniformity is essential. The brethren must take their cue from the East.

6. *Presentation:*

- (a) The Master says: "Brother Marshal, you will retire and present the Philippine Flag" (or other country, where appropriate).
- (b) Marshal rises, but does not give the sign. After the word "Flag" he goes to the Altar where he gives the sign.
- (c) The Deacons rise and take the rods when the Marshal rises. When the Marshal leaves the Altar, the Senior Deacon proceeds along the North and West pavements to the North side of the door and the Junior Deacon proceeds to the South side of the door.
- (d) When the Marshal brings the Flag into the Lodge, the Deacons cross their rods over the Marshal.
- (e) At the moment the rods are crossed, the Master brings the Lodge to attention, remove his hat and holds it over his left breast.
- (f) The Marshal and the Deacons proceed in a straight line to the Altar.
- (g) When the Flag arrives at the Altar (Deacons *do not* detach rods), the Marshal says: "Worshipful Master, I have the honor to present the Philippine Flag."

(h) Following the National Anthem, the Master says: "Brother Marshal, escort the Flag to its proper place in the East." (On the right-hand side of the Master). Deacons disengage rods at the word "East." They take two steps backward, ground the rods and drop them diagonally across the body so that the left hand takes the rod (the butt of the rod remains pivoted on the floor); the right hand is placed on the left breast.

- (i) When the Marshal places the Flag in its stand, the Master puts his hat on; all others resume the position of attention. The Master seats the Lodge. The Marshal and Deacons proceed to their respective places.

7. *Retirement:*

- (a) After all business is finished and before the closing of the Lodge, the Flag is retired.
- (b) The Master calls up the Lodge and says: "Brother Marshal, you will retire the Flag."
- (c) The Marshal rises but does not give the sign. After the word "Flag" he proceeds to the Flag (going West of, but not stopping at the Altar). He places the Flag in a bearer position, makes a graceful turn to the right until he faces West. (note: he does not execute an "about-face"). He proceeds to the Altar, going behind the Senior Deacon (see next sub-paragraph), to

a point between the Deacons facing East.

(d) At the moment the Marshal leaves his place to go to the East, the Deacons, with rods, proceed to a point three steps West of the Altar, placing the rods across the body as in the Presentation.

(e) When the Marshal arrives at the Altar, the Master says: "The brethren will repeat the Pledge with me." (see pars. 3 and 5 (b) above).

(f) Following the Pledge, the Master says: "Brother Marshal, return the Flag to its proper custodian."

(g) After the word "custodian," the Deacons cross the rods over the Marshal. All three make a graceful turn to the right, the Deacons moving in such a way as to remain abreast of the Marshal; all three proceed in a straight line to the door.

(h) The Tyler receives the Flag from the Marshal, who does not go out of the Lodge. The Deacons disengage their rods, and all three proceed to their respective places.

(i) The Master seats the Lodge when the Flag is received by the Tyler. Following this, he proceeds to close the Lodge.

8. *Conclusion:* Dignity, proficiency and uniformity are absolutely essential in every part of the Flag Ceremony. Masters will see to it that the Flag Ceremony is adequately re-

hearsed until all members are fully familiar with every part of it.

Given under my hand and the seal of the Grand Lodge, at the City of Manila, Philippines, this 12th day of September 1962.

(Sgd.) WILLIAM H. QUASHA
Grand Master

EDICT No. 45

To the Masters, Wardens and Brethren of all Lodges in the Jurisdiction of the Grand Lodge of the Philippines.

Greetings:

SMOKING

The Constitution provides as follows:

"All smoking within the Lodge is prohibited during the opening and closing ceremonies as well as during degree work, except while the lectures of the three degrees are being delivered. Smoking may be allowed while the Lodge is transacting business at its stated meetings, and while the Lodge is at refreshment."

Edict No. 6 modified this provision, the proceedings of 1928 provided for a liberalization of that Edict. It has been noted of late that there is some misunderstanding as to when smoking is prohibited. Consequently, this Edict is issued to clarify the rules governing smoking in Lodge.

At such times as smoking is not prohibited, it *may be allowed* by the Master. These times are as follows:

1. During the transaction of business at stated meetings.
2. During the lectures of the First and Third Degrees.

3. During the staircase lecture of the Second Degree (but *not* during the lecture).
4. During the second section of the Third Degree.

Given under my hand and the seal of the Grand Lodge, at the City of Manila, Philippines, this 12th day of September 1962.

(Sgd.) WILLIAM H. QUASHA
Grand Master
 ----- oOo -----

EDICT No. 46

To all Masters, Wardens and Members of all Lodges in the Jurisdiction of the Grand Lodge of the Philippines.

Greetings:

MONITORS

It has been observed that our Monitors are being used indiscriminately in some of our Lodges.

For the purpose of regulating the use of these Monitors, the following rules are to be observed.

1. Only official publications (Monitors) issued by the Grand Lodge of F. & A. M. of the Philippines will be used.

2. Monitors are not to be used in the opening and closing of the Lodge, in conferring degrees or in examining candidates.

3. Only the Charges in the three degrees may be read, although it is preferable that these be committed to memory.

4. In view of the anticipated publication of the ritual in the National Language, certain special regulations have been promulgated for the care and use of the documents contain-

ing the degree work. These regulations, which will appear on each document, are hereby incorporated by reference and shall have the same force and effect as if they were set forth in full in this Edict.

5. Violation of any part of this Edict shall be considered a Masonic offense.

This supersedes Edict No. 21.

Given under my hand and the seal of the Grand Lodge, at the City of Manila, Philippines, this 27th day of September, 1962.

(Sgd.) WILLIAM H. QUASHA
Grand Master

ATTEST:
 ESTEBAN MUNARRIZ, PGM
Grand Secretary

△ △ △

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Grand Lodge Golden Jubilee Communication

OFFICIAL PROGRAM
DECEMBER 19, 1962

PART I

OPENING CEREMONIES at 8:00 A.M., Plaridel Masonic Temple, by Grand Lodge Officers

REGISTRATION COMMENCES at 8:00 A.M. at the Phil-Am-Life Building at Isaac Peral corner Florida

RECEPTION of the Most Worshipful Grand Master, Past Grand Masters and Grand Lodge Officers at 9:30 A.M. at the Phil-Am-Life Auditorium

RECEPTION of Visiting Dignitaries

ROLL CALL of Grand Lodge Officers, Past Grand Masters, Past Grand Officers and Delegates Representing Subordinate Lodges

FLAG CEREMONIES

INVOCATION by Very Reverend Marciano C. Evangelista, Grand Chaplain

WELCOME ADDRESS by the Most Worshipful Grand Master

RESPONSE by M. W. Ira W. Coburn, Grand Master of California

ROLL CALL of Grand Representatives of Sister Grand Lodges near the Grand Lodge of the Philippines by M. W. Esteban Munarriz, P.G.M., Grand Secretary

WELCOME ADDRESS to Grand Representatives of Sister Grand Lodges by the Most Worshipful Grand Master

RESPONSE by Most Worshipful Cennon S. Cervantes, P.G.M.

GREETINGS to all Master Masons in the Philippines, Japan, Okinawa and Guam by the Most Worshipful Grand Master

RESPONSE by V.W.B. James Taylor, District Deputy Grand Master for Guam

SPEECHES by Visiting Dignitaries

PART II

RECEPTION OF THE GUEST SPEAKER, His Excellency DIOSDADO MACAPAGAL, President of the Philippines at 11:00 A.M.

ADDRESS by the President of the Philippines

RECESSIONAL

PART III

LUNCHEON at Phil-Am-Life Building

GRACE by Rt. Wor. Charles Mosebrook

PART IV

RESUMPTION OF SESSION at 2:00 P.M.

Contributions of Masonry to the Philippines; M.W. Conrado Benitez, P.G.M.

Great Leaders in Masonry; M.W. Camilo Osias, P.G.M.

PART V

DINNER at Phil-Am-Life Building 7:00 P.M.

GRACE by Wor. Bro. Macario C. Navia, P.M.

DECEMBER 20, 1962

PART VI

RESUMPTION of the session at 9:00 A.M.

THANKSGIVING SERVICES to mark the 50th Anniversary of the Grand Lodge

PART VII

RECEPTION of the Guest Speaker, Hon. William E. Stevenson, Am-

bassador of the United States to the Philippines at 10:30 A.M.

ADDRESS by the American Ambassador

PART VIII

LUNCHEON at Phil-Am-Life Building

GRACE by Wor. Bro. Apolonio Pisig

PART IX

RESUMPTION of Session at 2:00 P.M.

Our Fraternal Relations with the Masonic World; M.W. Werner P. Schetelig, P.G.M.

Masonry vs. Communism in the Philippines; M.W. Francisco A. Delgado, P.G.M.

Masonic Charity Work; M.W. Vicente Orosa, P.G.M.

PART X

DINNER at Phil-Am-Life Building at 7:00 P.M.

GRACE by Wor. Bro. Escolastico Cuevas, P.M.

BENEDICTION by Very Reverend Marciano C. Evangelista, Grand Chaplain

CLOSING OF THE SPECIAL COMMUNICATION OF THE GRAND LODGE at the Plaridel Masonic Temple

GRAND MASTER'S ITINERARY

- 1962
- Aug. 4 — 9:00 A.M. — Constitution of Tagaytay Lodge No. 165 — Tagaytay City
- 2:30 P.M. — Meeting of District Deputy Grand Masters, Past Grand Masters and Grand Lodge Officers — Plaridel Masonic Temple
- 7:30 P.M. — Dinner Party for all District Deputy Grand Masters, Past Grand Masters and Grand Lodge Officers and their wives.
- Grand Master's home —
- Aug. 11 — Visitation to Bontoc Lodge No. 140 — Bontoc
- Aug. 18. — Visitation to Baguio Lodge No. 67 — Baguio City
- Aug. 25 — Convention — District No. 7 — (VW Bro. Pacifico C. Marin) — (Lodges No. 46-48-96-105-116-159) held at Clark Field, Pampanga.
- Aug. 29 — Meeting — Grand Lodge Committee on Education and Public Service.
- Sept. 1 — Scottish Rite Luncheon, Manila
- Convention — District No. 9 — (VW Bro. Amando D. Ylagan) — (Lodges No. 19-89-119-122-136-147) held at Parañaque, Rizal
- Bamboo Oasis Benefit Dinner
- Sept. 8 — Convention — District No. 11 — (VW Bro. Cirilo Constantino) (Lodges Nos. 25-26-35-65-72-129-157) held at Sta. Cruz, Laguna.
- Sept. 13 — Visitation — Lodge Nos. 1-3-9-80-93 at Scottish Rite Temple, Manila.
- Sept. 18 — Lodge of Sorrow — (Grand Lodge Officers for MW Bro. E. E. Elser).
- Sept. 22 — Convention — District No. 6 — (VW Bro. Doroteo M. Joson) — (Lodges No. 53-73-90-Gral. Llanera Mem. UD — Gral. Manuel Tinio UD) held at Cabanatuan City.
- Sept. 24 — Meeting of Past Grand Masters and Grand Lodge Officers.
- Sept. 26 — Grand Lodge Committee on Education and Public Service.
- Sept. 29 — Convention District No. 12 (VW Bro. Gregorio B. Defeo) Lodges No. 20-28-37-43) held at Lopez, Quezon.

- Oct. 2 — Manila Lodge No. 1 — Meeting in honor of MW Bro. Howard R. Hick.
- Oct. 4 — Visitation — Camarines Norte Lodge No. 107 — Daet.
- Oct. 5 — Visitation — 9:00 A.M. — Isarog No. 33 — Naga.
— Visitation — 7:00 P.M. — Mayon No. 61 — Bulusan No. 38 — held at Legaspi.
- Oct. 11 — Necrological Services at the Grand Lodge.
- Oct. 13 — Convention — District No. 8 — (VW Bro. Purisimo Ramos) — (Lodges No. 34-52-103-104-141) held at San Narciso, Zambales.
- Oct. 20 — Convention — Regional, consisting Districts No. 14-15-15̄ (VW Bro. Pantaleon A. Pelayo, Fidel Fernandez, Ramon Ponce de Leon) — (Lodges No. 11-64-47-98-30-84-91-128) held at Iloilo City.
- Oct. 22 — Visitation — Mayon Chapter No. 1, O. E. S.
- Oct. 23 — 12:30 P.M. — Meeting — Grand Lodge Committee on Education and Public Service.
— 8:00 P.M. — Meeting — All Manila Lodges Committees on Education and Public Service.
- Oct. 27 — Convention — District No. 18 — VW Bro. Joseph Lim-So) — (Lodges No. 50-110-149-156) held at Dadiangas, Gral. Santos, Cotabato.
- Oct. 30 — Meeting — Biak-na-Bato No. 7 (Candidates from Saigon).
- Nov. 1 — Meeting — Luncheon for Nile Temple Divan.
— Meeting — Lebanon No. 8 — (Grand Master's Mother Lodge).
- Nov. 2 — Meeting — Biak-Na-Bato Lodge No. 7 — Lecture in 3^o to candidates from Saigon.
- Nov. 3 — Convention — District No. 17 — (VW Bro. Aniceto D. Belisario) — (Lodges No. 40-111-130-153-154-155-160-162-Apo Kahoy UD) held at Ozamis City.
- Nov. 10 — Regional Convention — Districts No. 2 & 3 — (VW Bro. Leonidas Melendres, R. S. Roque, Sr.) — (Lodges No. 39-60-66-68-133-144-163) held at Ilagan, Isabela.
- Nov. 16 — Order of Amaranth Tea at Scottish Rite Temple.
- Nov. 17 — Convention — District No. 5 — (VW Bro. Teofilo Guadiz) — (Lodges No. 56-67-70-75-140-158-161) held at Dagupan City.
- Nov. 19 — Visitation — Rosario Villaruel Chapter No. 2, O. E. S.
- Nov. 30 — Convention — District No. 10 — (VW Bro. Fortunato M. Ejercito) — (Lodges No. 2-15-17-31-49-51-69-97-115-165) held at Indang, Cavite.

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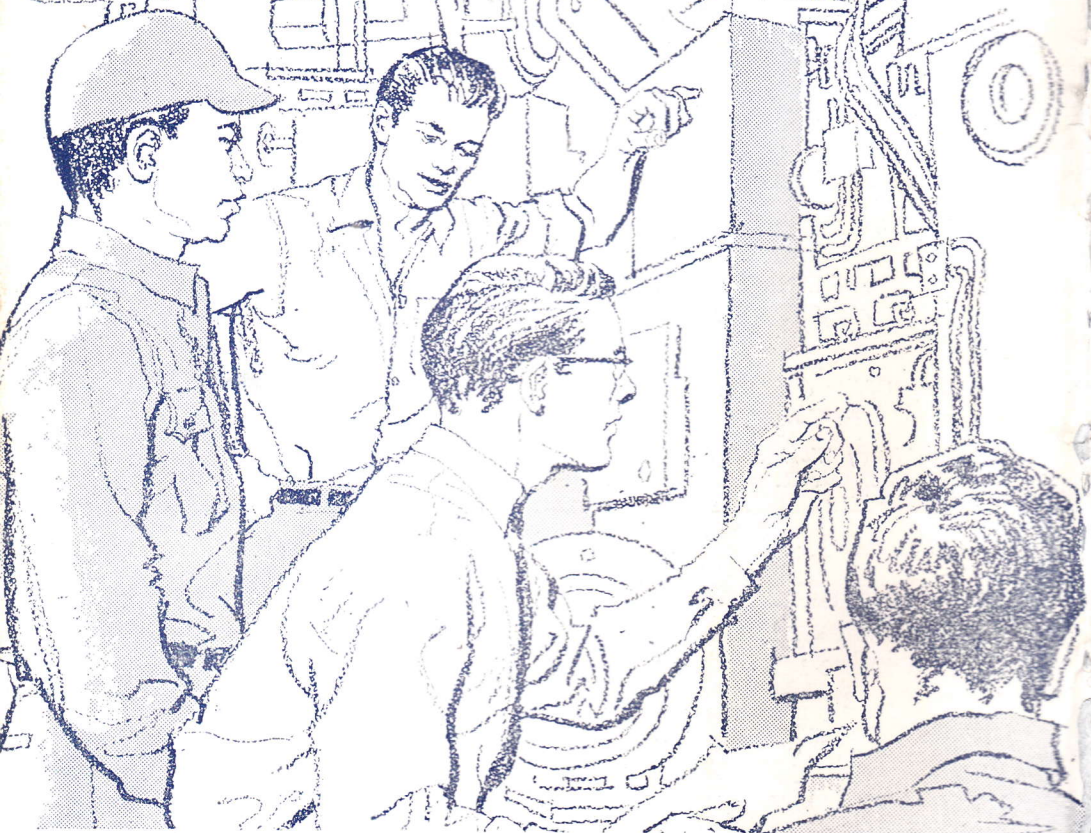
(Continued from page 95)

are worse than wasted because they prove to be mere trap-pings that misrepresent the Order. Because of the belief that to be a lodge member is all that is needed to become a Mason, there are many lodge members but very few Masons.

There is no denying that money is necessary to run a lodge. But there are many ways to bolster lodge finances when necessary. Many a lodge has successfully solved its financial problems without cheapening the Order. The fact, however, is that there would be no need to tax our ingenuity and resourcefulness in that direction if members observe faithfully, as they must, their duties to their lodge. Our obligations bind us not only to the vows assumed at the altar but to all engagements entered into because a Mason's word must be his bond. The weakness of the Order in many places is due to the lowered appreciation of Masonic values on the part of many of our brethren; for only as we hold high an ideal and invest it with true devotion, can it become real, alive and strong.

And so let us address this thought to our Brethren who are troubled by adequate financing and other problems of their lodge, "Seek ye first a proper appreciation of Masonic values and all these things shall be added unto you." —N

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