

The Galleon

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



From three kings for the King: Gold, matter without dross;
Frankincense, spirit for adoration; Myrrh, bitter-sweet of
life.

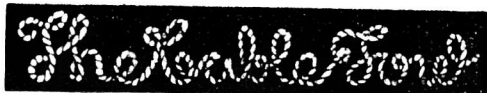
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Grand Master's Message:

May we all have the needed iron
in our souls to contain the trials and
tribulations and the needed grace to
enjoy the successes that may come
our way in the coming year.

The blessings and inspiration of
the Prince of Peace be ours and our
loved ones evermore.

SERAFIN L. TEVES
Grand Master

THE SPIRIT OF CHRISTMAS

Have you experienced that wonderful warmth inside when you see a little child gleefully happy upon receiving a gift at Christmas time? If you have, you know the Spirit of Christmas.

It is a feeling that comes from giving — not receiving. It is a feeling that comes from knowing others are happy. It is a feeling that comes from sharing whatever little you may have with someone who has less.

Many people in this world feel that they have been forgotten, that they have barely enough for themselves and their families. Yet, if they spend a moment to look about them they can find others who are even less fortunate than they. Others, to whom a small part of what they have would be such a great gift. Truly the status of our welfare is relative. There is always someone, somewhere who is better off than we are. But there are many more who are worse off than we and need our help. The spirit of Christmas is projected most from those who have least, yet share the little they have with those who have even less.

Sharing is not confined to material gifts, but includes our time and our counsel. When a friend is in need, sometimes a moment of inspiring advice and counsel is a greater comfort than all the material gifts one could buy. It's easy to buy a present and have it sent with a beautiful card, but it takes a little something extra, a little something personal to go to a friend and shake his hand when you say, "Merry Christmas."

Everyone is thrilled when they open a gift. To be remembered at Christmas is a wonderful feeling indeed. But the thrill of seeing another happy is the greater thrill, because you know that you have spread hope and happiness to someone else. You know that it is a part of brotherly love, a part of charity, a part of being a Mason, this wonderful spirit of Christmas.

If every Brother will just take a moment to think of another whom he has not seen at Lodge for sometime and will invest an hour or two in visiting that Brother, perhaps the flame of Masonry that has dimmed with time will be renewed and you will be giving that Brother a most wonderful gift this Christmas.

R. E. W.

HOW TO MAKE A LODGE ACTIVE

By C. T. Garcia, PM
Cabanatuan City

In the August issue of the Cable-tow there is an interesting article entitled "How To Kill A Lodge," an interesting reprint from the Texas Freemason of May 1965. Inspired by this article, I tried to think hard for a few weeks for a title that will somehow counteract the truth mentioned in the article appearing in the Texas Freemason of May 1965.

Hence this article is an offshoot of that piece and it is indeed my desire to set forth certain ideas which might be of value to make a lodge active that this was written.

Upon conferral of the Master Mason's degree to any brother he is expected to add life, vigor and strength to the fraternity. If he is an added name in the roster of the Lodge, he is an added strength so to speak. His business, and that of all masons for that matter, is to make his Lodge alive, and not a dull and gloomy corner like a small tavern during a stormy night. We are all witnesses to the sad fact that some Lodges are about to give up the ghost; others are awaiting a funeral sermon; and still others are so anemic that only a miracle can bring them back to vitality and action. We shall list some ideas that to my humble opinion may help a Lodge maintain its glow and thereby provide guide and light to erring feet of men:

1. So live that your life becomes a clear mirror reflecting an inner life in all its masonic splendor and

beauty, a paragon of those that comes from the anvil of this Ancient Craft and Brotherhood. When a man knocks voluntarily of his accord and free will because he knew a Mason, we have won one whose entrance into our fraternity will be a sure asset and not a liability.

2. Care and meticulous screening and processing of application is always a must knowing that Masonry has been, and still is, selective. And to remove the barriers so that an easy flow of applicants will be sure, then we are doing deservice to our Lodge. Strict selection of applicants adds life in the end to a Lodge. Records will bear me out. Check it with your own Lodge.
3. Collect the right fees and don't apologize for its large expenses. A fraternity that cost nothing does nothing. Men will never love anything cheap and will not honor anything that can be taken for nothing. Man will give his life for that which has worth. Maintain the traditional fee and add life to your Lodge.
4. Masonry aims at perfection. Memorize the rituals and the obligations and the life of a Lodge will emanate from it. Create interest by a well rehearsed and well memorized ritual. Interest will be born in the life of the brethren

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- and when this does happens life is added to the Lodge.
5. Charity is the greatest of them all. Give lavishly and generously and any Lodge will pulsate with vigor and life. A true, live mason is charitable.
 7. Make every mason a reminder to his brother. Call up a brother or call him at his home and take him to a meeting. Never tell a mason to attend the meeting. Go with them to a Lodge meeting.
 8. Distribute responsibility to all members as you would distribute to all the blessings of masonry. Give all something to work. Make use of his ability, and all get a portion of his ability.
 9. Do not pamper a newly raised brother by offering him a high position in the Lodge.
 10. Invite a Brother to ride with you to a Lodge meeting. Here brotherhood is being knit and kinship is making its headway.
 11. Give a chance to a new brother to watch the procedures and work in the Lodge. You kill his enthusiasm if you keep him alone as a tyler. Let him see life that he might beget life to the Lodge.
 12. PM's deserve all our respect and service. Give him the right place in the East. This is unpardon-
- able crime: make the PM the Lodge Tyler.
13. Man does not live by himself, nor do masons. So tell a brother about the communication that you have just received. Share with him the activities of the Lodge.
 14. A mason is never selfish. He cannot afford to be one. He will be happy if a new Lodge is being thought of by some of the brethren. Give a hand to such plan. Encourage it; support it and pray for it.
 15. The size and life of a Lodge is not measured by its membership. The measurement is based on its quality. Don't worship number. A tiny light enlightens the whole community when the night is dark.
 16. Being elected Secretary of a Lodge gives you the opportunity of further service based on your experience as a true and faithful mason.
 17. As a worshipful Master keep your backbone strong without bending to pressures and keep your vision as bright as the sun at high noon.

Rev. C. T. Garcia is a member of Lincoln Lodge No. 34 in Olongapo but residing in Cabanatuan City being the District Superintendent of the Nueva Ecija District of the Methodist Church.



For it is to him who masters our minds by the force of truth, and not to those who enslave them by violence, that we owe our reverence.

—Voltaire

LOVELY YOUNG WOMEN

By **RWB Raymond E. Wilmarth,**
Deputy Grand Master

(Address given at the Installation of Officers
Bethel No. 2, Manila, IOJD)

When I received your program, I noted the statement on the back cover announcing that special emphasis is given to the thought that TO BE FAIR IS TO DO GOOD and that VIRTUE IS A QUALITY WHICH HIGHLY ADORNS WOMAN. These two simple statements are most inspirational, especially if you examine them closely. I wonder how many girls have taken the time and made the effort to analyze their inner meaning.

In the first statement, TO BE FAIR IS TO DO GOOD there are two key words: FAIR and GOOD. In the second statement, VIRTUE IS A QUALITY WHICH HIGHLY ADORNS WOMAN there are three key words: VIRTUE, QUALITY and ADORNS.

I call your attention to the common, fundamental, basic thought which underlies these two statements and is emphasized by the key words; the thought which is expressed by the word BEAUTY and defined as: that combination of qualities which is pleasing to the eye or ear, or is satisfying to the esthetic sense in the field of morals, a particular grace or charm, *a beautiful person or thing, especially a lovely woman.*

Isn't that what all Job's Daughters are, lovely young women?

When you were a child, your parents kept you safely in your home. You enjoyed playing with your childhood friends. Perhaps at times

you were distressed by your studies or your teachers. On certain occasions you may have exasperated your parents or you may have been exasperated by them, when they could not appreciate your childish whims which to them may have appeared to be so trivial, but which to you seemed so vital. But now that you have started to grow up and are old enough to be Job's Daughters, you are no longer children, but young women. Young women who are standing on the threshold of maturity and the wonderful world of adulthood that lies beyond.

Growing up is not the same as growing older. Growing older is the natural process which continuously takes place with the passing of time. Growing up is far more important. Growing up is sometimes quite a problem, not only for young women, but also for young men. It is the process of maturing, of changing from adolescence to womanhood, of becoming an adult.

Perhaps you can no longer remember, but when you were an infant you needed the loving hand of your mother or father to help you take your first step in this world. Now that you are about to step over the threshold of maturity into the vast world of adulthood, you again need helping hands to guide you. You need the guidance of your parents, the companionship of good friends

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and good associates, the help of those who are especially close to you to keep you moving forward, uprightly, and onward in the proper direction of the distant horizon toward which we all must travel, for there is one thing of which you may be well-assured — every man and woman is now traveling along the road of life somewhere toward the distant horizon and you may be equally assured that every man and woman alive today has needed the helpful assistance of a brother's or sister's hand sometime in his or her journey.

Masonry and its appendant orders have brought together men and women who have dedicated their lives to extending helping hands to brothers and sisters along the road of life. The International Order of Job's Daughters is a Masonic sponsored organization dedicated to bringing together young ladies so that they may, through the guidance of helping hands of their Guardians, in turn learn to extend helping hands to their sisters within the organization; to prepare themselves to become the adult women of tomorrow; to assist them in preparing themselves to help the Job's Daughters who have not yet come into the organization.

You may have noticed that I have repeatedly used the expression "helping hand." I have done this for the purpose of emphasis because it has been my observation that in the modern world today, there has been a tendency to forget the practice of giving a helping hand to someone in the hour of need. We have been told by our parents or we have heard from the elder members of our family that "people were more thoughtful, more kind, more considerate in the good old days." Very often we have heard these same people remark

that they don't know what the present generation of young people is coming to. Frequently they boast of how good they were when they were teenagers, and how perfectly awful the teenagers of today are by comparison.

I wonder if the older folks who speak this way are really serious. I wonder if they are not inclined to remember only the good things they did, the things which are pleasing to remember. I know in my own case, when I look back on my teenage years I can remember having done so many, many things which I would most certainly not do, if I had my life to live over again and knew what I know today. But the important point for us to remember is that we are not going to live our lives over again. Therefore, we shall never be able to personally benefit by our own youthful experiences. The best we can do is pass our experience along to the present generation of teenagers. This is indeed a problem. Every young person wants to "learn for herself." Youth usually regards its elders with respect, but at a distance. Ordinarily, youth and middle age do not see "eye to eye" on such matters. How can we present our mature experiences to the youth of today in such a manner that it will be palatable for them to consume? We must remember that when we were young, we ourselves wanted to learn things by ourselves. Even though we may not wish to admit it, there were traces of reluctance on our part to readily absorb and accept the admonitions of our parents. As a result, we experienced many difficulties which could have been avoided if we had only listened. How often have I heard a young person tell me after some serious accident had occurred, "I really didn't mean to do

it, honestly I didn't." Generally when someone makes such a statement, it is too late. The act has been done.

Can you remember when you had your first doll? Perhaps you loved it so much you carried it to school against your mother's wishes and one day when you were not thinking, it slipped out of your hands and fell to the floor breaking into many pieces. You really did not mean to drop it, but you did. It was too late to obey your mother when the doll was broken. You couldn't put the pieces back together again.

Accidents can happen to any young man or woman, which like the broken doll can not be put back together again. That is why it is so important that you don't make serious mistakes in your teens, because usually they are so serious your father or mother can't repair the damage that has been done and you are affected for life.

Perhaps I have made the growing up of young men and young women appear like a tragedy, but that is not so. It is a glorious experience. They are the most wonderful, the most beautiful years of your life, if you don't make mistakes. It is the mistakes that are tragic.

How can you avoid making these tragic mistakes? Of course, the first, and the best way is to put your trust in God and listen well to your parents, obey them and understand them. I might equally say to the parents who are here tonight, to respect your children, understand them and have a firm patience, for they are not ours alone to command. They are ours to live.

Of next importance is to choose well your friends and associates. Never go along with companions who want you to do something or go someplace where you would be

ashamed to tell your parents. That is why organizations such as the Order of the Rainbow for Girls and the International Order of Job's Daughters were started, to give young ladies a good place to go and good associates to be with, friends you would be proud to take home and introduce to your family. As Masons, we believe our fraternity is the Brotherhood of Men under the Fatherhood of God, and we believe that a Masonic family is truly a good family which falls within the fullest meaning of our obligations, and we believe Masonic children are dedicated to do God's will in their own youthful way, and that you who are Job's Daughters are a part of our Masonic family, a part of this wonderful brotherhood of men in its fullest sense of the meaning. By your actions in joining the International Order of Job's Daughters you have indicated your desire to benefit by the experience of others, that you may be better young women by the devotion of your time and efforts to this order. You have demonstrated your zeal for attaining that beauty of soul which is so vitally needed in our world today.

Remember the key words to which I referred earlier this evening and the underlying thought among them all was the concept of beauty. I ask you to remember the definition of beauty which I gave to you: that combination of qualities which is pleasing to the eye or ear, or is satisfying to the esthetic sense in the field of morals, *a particular grace or charm, a beautiful person, or thing especially a lovely woman.*

Please remember this. And please dedicate your lives to doing the things which will continue to make you grow into even more lovely women as time passes on.

THE RIGHT OF VISITATION

By: Agustin L. Galang, PM

Nearly all the old charges enjoin the Craft to "receive and cherish visiting brethren when they come over the country." "If you discover him to be a true and genuine Brother you are to respect him accordingly." The Master in his installation, is required to promise to respect genuine and true Brethren. The right is based upon the principle that Masonry is a universal family of which Lodges, are but local units and from this fact we have the saying that "in every clime a Mason finds a home, in every land a Brother." The right of visitation cannot be denied without controverting the idea of fraternity and universality. The right of visitation is also implied in the nature of the early Masonic organization. Lodges were not necessarily permanent organizations. The old charges define them as places where Masons assemble and work. They might be either permanent or not. All Masons in the vicinity had a right to be present. That right is said to have been asserted by Pythagoras, and Mackey has therefore a strong argument for calling it a landmark. This right, however, is not absolute, but must yield to higher rights, if there any be, with which it may conflict. It is because of this fact that many Masons hold that there is no right of visitation, although there is a duty of hospitality on the part of the Lodge; that the duty is not legal but moral, and that the visitor has no right whatever. They hold that since permission to visit may be refused the right to visit

does not exist. We must remember, however, that neither Mackey nor the English hold the right to be absolute. "It may be impaired or forfeited on special occasions by various circumstances." But this does not controvert the fact that in ancient times it was universally admitted that a visiting Brother had the right to attend the meetings of the local Lodge when engaged in general business.

Whether it is sufficient to constitute a landmark or merely a principle of common law need not concern us here. We may well consider Bro. Roscoe Pound's estimate of Mackey's landmarks when he says: "The foundation of Masonic law is in Mackey's exposition of the landmarks. We may grant that not more than one-third of his twenty-five landmarks are to be accepted as such. Nevertheless, he succeeded wonderfully in putting his finger in significant points in generally accepted Masonic usages. Everything that has been done since, has been done in the light of his exposition and on more than one point he said all that, was to be said." Whether there is a right of visitation or merely a duty of hospitality, Mackey is right when he says: "When admission is refused to a Mason in good standing who knocks at the door of a Lodge as a visitor, it is to be expected that some good and sufficient reasons shall be furnished for his violation of what is, in general, a Masonic right. In accordance with our laws, it is our

SPIRITUAL REVIVAL

By Arthur L. Carson, Ph. D.
President, Trinity College, Quezon City

This topic is not of my initiative but I readily acquiesced when it was suggested to me by the Chairman of the Committee.

I

A. *The Importance and Timeliness* needs no argument. The call is heard on every hand for a spiritual awakening. This was the word of Gen. MacArthur when he took over the burden of governing Japan. Sometimes it is couched in the language of "moral regeneration;" again it may be for the quickening and purifying of the national spirit. Sometimes it is a plea for religious revival. Orthodox Christianity is not the only religion with plans for salvation. A host of new religions and new variations of the Christian religion make a bid for

duty to visit a Lodge and fraternize with the brethren therein, whenever we travel or sojourn in places other than ours. That the Lodge where we temporarily reside has Masonic jurisdiction over us. If this be so, again, the right to visit is implied. But neither Mackey nor the English hold the right to visit to be absolute. They contend that it must yield to "higher rights" if any be, with which it may conflict. In our jurisdiction, the Master of a Lodge is clothed with the "higher rights" or broad power of discretion. If circumstances so require, request to visit may be denied. On the other hand, if a visitor is accommodated, it may be construed in the light of moral than legal rights. From the above discussions, it may be gleaned that visiting a Lodge is simply a privilege, not an absolute right.

our attention. Old ethnic faiths appear with time-tested disciplines of the spirit. Right now we hear a great deal about Zen Buddhism. There are temples to the Hindu and Bahai religions in America and in many other countries other than in India and Persia, the land of their birth.

Human beings must have a faith and a vision; they must live in fellowship, and they must reach out to something larger than themselves.

Perhaps the most striking example of what the human spirit can do when united, even in the face of impossible odds is found in the State of Israel. Here the remnants of the Jewish people, literally from the ends of the earth, have built a Jewish homeland in storied Palestine. Ruthless and harsh, often in loud disagreement among themselves, yet by the power of a unifying spiritual force they have made the desert bloom, and their enemies fall back in confusion. Another example is little Finland, the only nation to fight its way out of the clutches of the Russian Bear. Battered in a war against a world power, with half of her territory swallowed up, divided politically, there was some thing in the indomitable spirit of the Finns that has formed anew a living nation out of ruins.

B. *Dangers.* It is clear that when we speak of spiritual movements we are talking in terms of power. One of the most powerful figures of the past generation was not that of a King or a General or the Head of an International Cartel. It was a frail little Hindu gentleman, clothed in a loin cloth sitting on a mud floor, and

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turning a hand spinning wheel. He was known as Mahatma Ghandi, and because of this mild and fearless saint, the great British Empire fell to pieces.

Power is also dangerous. Spiritual movements are not harmless playthings but are loaded with violence. Ghandi died by the hand of an assassin. A look at the sad plight of both Hindu and Moslem refugees today, and the record of the terrible time of partition, reminds us that spiritual power does not necessarily lead to sweetness and light. Nor can we forget that dictators rule by manipulation of the spirits of men.

Enough has been said to indicate both the magnitude and the pitfalls of our topic. May I concentrate now upon the area in which I have had first-hand experience, that of a Christian missionary, who has served in several different parts of the world.

Ecumenical Evangelism

My viewpoint will be that of the layman, who has had the privilege of observing and to some degree of participating in spiritual awakenings among widely different people. It has also been my fortune to have some acquaintance with specialists in this field. Reporting to the Presbyterian Board of Foreign Missions in 1933, I found myself assigned to several portfolios, all of which needed attention but none of which at that time could command the budget for a full-time man. Two of these had to do with Education. The third was known as "Ecumenical Evangelism." The first word refers to the whole inhabited world (Oikumene), and is frequently used in sharing of the good news, the Gospel. The concern is to proclaim this news as to move the spirit of men. In recent years there has been organized a project for international teams of Christian ministers and workers who help each other

across the barriers of race, language and distance — not as professional missionaries but as volunteer comrades in a common task. As directed by an old friend to many of us, Mr. Mateo Occeña, this program each year has sent a number of American ministers to work with Filipino churches during the summer vacation.

I learned a great deal during this New York experience by what was being done throughout America by churches desiring to deepen the spiritual life of members and to influence for good the world beyond their membership.

If you visit New York City, and if you speak Spanish you may be interested in a visit to La Iglesia de la Encrucijada, on 14th Street. As the "Church of the Crossroads" this project once inspired the popular Hymn "Where Cross the Crowded Ways of Life." I have heard a lady who conducts English classes for underprivileged Puerto Ricans in this Church tell the story of how the work began in sympathy for slum-dwellers and how it had led to a great movement for Christian concern in the human problems of labor and of industry.

My second year in New York brought me into the fellowship of the Joint Department of Evangelism for the National Council of Churches. Since this was a "Joint" Department it needed a representative from the Division of Missions. It came to my term to serve. The first Commission meeting revealed that the organization was in a financial crisis, also that I was the only member qualified to act as Treasurer — this by virtue of the fact that I was the only member who held his residence in New York City!

During these years, I found that the men and women who represent the cause of Evangelism at the top levels of Protestant Christianity were

very different from the usual picture of terribly serious and very pious people. They were earnest and greatly concerned with human needs but they were also wonderful companions.

The Theory of Spiritual Revival

The man who has most influenced my own thinking is a Dutch scholar whom I have never met, although we have exchanged correspondence. Dr. J.C. Hoekendijk, formerly a missionary in Indonesia. Later he became Secretary for Evangelism for the World Council of Churches in Geneva. He writes in both English and German. His English writings are scattered through several international publications not readily available to us here. Being a Dutch scholar of many languages he makes large use of Greek and Hebrew words. Three expressions from New Testament Greek appear frequently in his treatment of Evangelism and in other Church publications today; together they make up an outline which is a key to the whole discussion. These words and their interpretation are:

Kerygma — *The proclamation of the Gospel*, which should be "Strictly objective — not our own experiences." "Do not," Dr. Hoekendijk warns, "try to mask the mystery." This is a hard saying we are trying to set forth. "To the Greeks foolishness; to the Jews a stumbling block."

It is utterly preposterous and unbelievable story, of a Son of God who was also Son of man, and who died and lived again; and yet it is this proclamation which is the responsibility of each Christian believer. It is to be interpreted according to the understanding of the hearers; but it may not be altered in its essentials.

The proclamation is more than an individual matter. The normal setting is in a worshipping fellowship

of believers, who are the Church. This brings us to the second word:

Koinonia — *Fellowship*

Within this fellowship and led by the Spirit of their compassionate Master, the Christians are led to reach out in loving service to others. The third great word then is:

Diakonia — *Service*

This is the outline of the historic Christian faith. Evangelism, and with it a spiritual revival in the Christian sense, calls for due attention to all three aspects. The early Christians, we are told, shared all things in common and lived in a joyous fellowship — "and the Lord added to them daily such as were saved." To quote Dr. Hoekendijk, this means "the redemption of the whole creation," the destruction of all solitude, the obliteration of all injustice — "to give men a future and a hope." More than personal salvation, it means peace, integrity, community for all. The mood is expectant wonder, joy, and buoyant confidence. Utterly opposite to this is the synthetic spirit of the dictator-state of the arbitrary church. It involves a total rejection of (1) propaganda, which strives to make men copies of the propagandist — a special temptation of missionaries (Rather "to sow and wait in hope but in humility"); (2) also undue emphasis upon the growth of the Church, which is the means but not the end of Divine Salvation. Whenever the building of a church becomes the end of evangelism, the cart is before the horse and the whole affair becomes ridiculous to the intelligent onlooker. Evangelists, I have found, are the persons least interested in church statistics.

As I have observed and participated in the world missionary enter-

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prise for some forty years, this analysis seems to me both helpful and true.

May I close with one illustration from China before the Japanese invasion of 1938. At that time, I was teaching at a Christian University in N. China and in charge of a Village Service Center at a market town on the Shantung Plain. We carried on a program in Health, Homemaking, Education, Agriculture and Cooperative Organization. There was no religious department. The rules of the government forbade a registered school to undertake religious work. However, the staff were allowed freedom of worship and we made the most of that privilege. A church service was held each Sunday morning at the Center to which local Christians and neighbors were invited. Very soon we began to have trouble with the church of that area and especially with one elder who would give orders as to who should receive loans from the cooperative societies or who should be elected as a head of a society. Finally, a sharp break came. We were dismayed and a little frightened, but could only hold our ground. We wisely decided not to repudiate or to break with the church. The weekly services continued. Christian literature was made available. After several years, we began to realize a power not our own was at work. New church leaders appeared whom we had not previously known. Outsiders became interested. I was once

asked to speak to a local chapter of the "Three Religions" — a society which tried to draw truth from religions. I remember the happy young school girl from a distant village, a new Christian, who asked for Sunday school materials so that she could teach the younger children in her village about this new faith, and to help them. Soon we were in the midst of an authentic spiritual awakening which swept through an area of some sixty villages, making up a population of about 75,000 people. This continued until the Japanese invasion devastated the Province and broke our contacts. How did it happen? As I look back, in spite of mistakes and difficulties the three essential elements for spiritual revival were present: proclamation, fellowship of worship, and service. In God's own time and in ways not our own the results became evident. I have seen this same process both in America and in the Philippines.

The same formula is applicable on our community, national or international levels, and by other than religious agencies for different types of the renewal of spirit. In each case there is needed: (1) A presentation of a philosophy of society with clear goals, (2) a fellowship of committed believers, and (3) a program of service to those in need. These may be separated items but they should be united in spirit if they are to challenge and call forth a clear response from the spirits of men.



*Do not pray for easy lives; pray to be stronger men.
Do not pray for tasks equal to your powers; pray for power
equal to your tasks.*

—Phillip Brooks

Quo Vadis Filipino?

Speech delivered by Bro. I. Masiglat, PM, Provincial Auditor, La Union, at the La Union Lodge No. 70, San Fernando, La Union, on August 7, 1965.

Introduction

Nationalism is a very interesting subject to talk about. I have seen and heard men speaking on platforms waxing patriotic and swaying their audiences whenever they touched on that subject matter. They were the great men of the period and they could have harangued the people into a wild mob if they chose to do so at that precise moment.

But what is nationalism? The Webster International Dictionary defines it as a devotion to the welfare of the country, something patriotic. It is unfortunate that the term nationalism has been so frequently associated with uprisings or unrests, civil wars or revolutions. I have met the term nationalism in my first reading of the French revolution and the struggles of the United States of America for independence. I have come across that word closely knit in the warp and woof of the movements of reformation in the early stages of Philippine political history. Since then nationalism has vividly created upon me the impression of national struggle like those led by Dr. Jose Rizal, Marcelo H. del Pilar, Antonio Luna, Andres Bonifacio, and Gen. Emilio Aguinaldo. Now the question may be asked: Does nationalism exist only in times of warfare or in periods of armed national crisis?

Nationalization of Trade

Sometime ago Congress was stirred by strong demand for the nationalization of trade because there was a patent desire to protect Filipinos from

alien competition. As we are all aware, almost all forms of business enterprises and trade are under the control of Chinese aliens, hence the need to give the Filipino businessman a good break or start. In the subsequent committee hearings of the plan, representative sectors of the Philippine business world offered to testify in favor of the bill. Desiring not to be out done, politicians took advantage of every opportunity in club open forums or university meetings to project their lip service patriotism by extolling the virtues of the little Filipino businessman and by damning to the high heavens the Chinese alien whose only fault or mistake is that he contributed the best years of his life and energy in the development of Philippine trade and commerce. While there is no doubt that any movement towards the protection of our own national is laudable and patriotic, it is also a fact that can never be gainsaid that some aliens who have stayed in the Philippines for so long a period and who consider the Philippines as their home country prove to be more loyal to the cause of the Philippines than most Filipinos.

Besides, has any one ever stopped for a moment to consider the fact that those who are strongly agitating for the nationalization of trade and business are the very same people who stand to be most benefited by the elimination of legitimate alien competition? This is a free country and

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it is certainly poor taste to pretend to be our brother's keeper by legislating out a good alien neighbor from the opportunitites of earning a livelihood.

Congressional Allowances

While our politicians talk long and loud with verbosity on the subject matter of nationalism, they are on the one hand silently and surreptitiously conspiring together to attack the coffers of the country in order to provide for their future by means of fat-congressional allowances. Charity begins at home is the popular age old adage. And as it is their own business to dispense favors among their constituents, they set aside decency and they cooperate together to dispense favors to themselves by increasing their allowances no matter what it costs.

It is praiseworthy to note, however, that while every Congressman seems decided to make a killing while the killing was good on congressional allowances, there stood out a giant little man, a lone dissenter, a Mason who, like Don Quixote, led a one man crusade against the bloated allowances. I refer to the Honorable Senator, Bro. Gaudencio Antonino.

Despotism of the Courts

On July 15, 1965, the metropolitan newspapers headlined a decision of the Court of First Instance of Manila prohibiting the sale of RCA rice at less than ₱2.14 per ganta. Although one could imagine the sharp pain of agony from hunger caused upon the hundreds of thousands of poor men, women and children, who could not manage to buy rice except at the prohibitive price, there was nobody who could dare to protest or to question the decision of the Court, for fear of being cited for

contempt. From the looks of the people who read the morning papers in the buses, there was only plain disgust and subdued feeling of contempt.

Years back when the former Secretary of Justice, the Hon. Juan R. Liwag, spoke out his mind openly on what he believed were the excesses of the Supreme Court, he was threatened for contempt. It was said that his remarks tended to undermine the faith of the people in the Courts which are considered the last bulwark of democracy. If one with such stature as that of a former Secretary of Justice could not even raise his voice in protest against the actuations of the Court, then who could? Could the little man?

Conclusion

There was a time in the history of human struggle for liberty and freedom when the tiara was symbolic of absolute tyranny and despotism. People were made to kneel, bow their heads and obey without question all edicts and orders coming from the Roman Catholic hierarchy. Subjected into humility and meekness they simply whimpered on bended knees and awed reverence.

After many centuries of bondage, light dawned upon the minds of the people and they began to unshackle the strong chains of ignorance that bent them under the heavy yoke of despotism. The tiara fell down from the high pedestal of reverence from a subjected people, and nations began to grow big and strong. I wonder if the age old tiara the blind folded lady symbolic of justice has likewise outgrown itself to become now symbolic of a new tyranny and despotism. If so, the question may be aptly asked: Quo Vadis Filipino?

LODGE ADMINISTRATION

By VWB Hermogenes F. Oliveros,
Senior Grand Lecturer

On the occasion of the installation of the Worshipful Master of any Lodge in this jurisdiction the charge to be given to him is as follows:

"The duties incumbent upon you in your exalted station are fraught with grave responsibilities. Remember that the honor, reputation, and usefulness of your Lodge will materially depend upon the skill and assiduity with which you manage its concerns, and that the happiness of its members will be generally promoted in proportion to the watchful care with which you cherish the genuine principles of our Institution."

The duties and responsibilities of the Master of a Lodge are definitely outlined in Chapter V, Article II, Paragraphs 217 to 231, of our Constitution, and the above quotation is from the Installation Service Manual, and indicates the nature of the charges that have been emphasized down through the years of Speculative Freemasonry.

This paper, therefore, is simply an enlargement of the Master's fundamental duties and responsibilities.

1. Government

(a) Preparation:

The Wardens should take note of the charge given to the Master. They should realize that the success of their administration will depend largely on the preparation of the plans they should work out. To avoid regretting opportunities unavailed of and the duties left undone, a Warden must look ahead and adequately prepare himself for the year of leadership as Master.

The Master should always remember that the members of a Lodge are usually divided in their preferences and opinion. Some are attracted to special activities, some to Masonic Education, some to perfection of degree work, some to fomenting of fellowship, and some to other phases of our Masonic family life. In planning therefore the year's program, care should be taken to make it balanced and appealing.

(b) Conduct of Meetings:

The Master should be thoroughly familiar with all the business that should come before the Lodge. He should meet with the Secretary prior to each meeting for this purpose. He should remember that uncertainty as to how any particular item of the business should be disposed of might result in waste of time and cause the members to lose interest. There is no excuse for a Master to hold whispered conversations with his Past Masters during Lodge meetings. This discourteous practice wastes time and irritates the members. If any item is to be discussed, the discussion should be open for the information of all in attendance.

The Master should always have his meetings under control and never let discussion become lengthy or unruly. The gavel is an emblem of authority and, if wisely handled, can make the meeting interesting and worthwhile attending.

Minutes of Lodge meetings should be complete and detailed

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— they are Masonic history. The Secretary must read them clearly and audibly. Lengthy reference to details should be avoided.

Cooperation between the Master and the Secretary is very essential. They should summarize all correspondence, and study Lodge business to enable the latter to dispose of it with expediency.

It is the Master's duty to go over the Secretary's books, records and receipts. No good Secretary resents this. On the contrary, he knows that the responsibility shared is a responsibility halved.

In some Lodges, it is said, the Secretary is really the Master — he runs the lodge. If this is true, it is because many Masters have contented themselves to go through their term of office in the easiest way. He asks the Secretary to name the members of the committee on investigation on petitions. He asks the Secretary to prepare the program for the next stated meeting, etc. The Secretary is only too willing to oblige. In a few years it is really the Secretary, not the Master, who controls the Lodge.

The Master who avoids responsibilities because the Secretary is willing to shoulder them hurts the Lodge, spoils a good Secretary, and leaves the Oriental Chair with the feeling that he has done little, or nothing at all.

A good Master helps his Secretary wherever and whenever possible. He seeks his advice and receives his suggestions. But it is the Master who must make his own appointments, schedules his own work, conducts his own Lodge as he sees fit, and lives up to all the

responsibilities of his office. By doing these, the Master knows he has done what he was supposed to do as a leader.

Sometimes it is rather difficult for a new Master, especially a young man, to take away those responsibilities from the hands of an old and respected Secretary. To do this, tactfulness and diplomacy are essential. Being the Master he is presumed to have always the backing of the Grand Master in all his laudable undertakings.

While sometimes it is the fault of the Secretary to be in strained relations with the Master, more often than not, it is the Master to be blamed if he cannot get along harmoniously with the Secretary.

Some Masters seem to feel that they should request each visitor to say a few words. There is nothing more boring to the members on the side than to have to sit through a half hour or more of mumbling repetitions of "I enjoyed the meeting" ——— "your work was well done" etc. If a visitor is to speak, his consent should be obtained beforehand to give him an opportunity to prepare himself. There are fellow brethren who refrain from visiting Lodges because of their fear of being called to speak. There are on the other hand brothers who, if given opportunity, speak lengthily only to say nothing. Although it is the duty of the Master to encourage and welcome the visit of brethren from sister Lodges, yet it is his duty also to protect his Lodge from voracious talkers.

2. *Honor*

The honor of the Lodge depends entirely on the individual members. The Master is respon-

sible for drawing on the trestle board designs that will properly guide the members, preserve the honor of the Lodge and dignify Freemasonry in the eyes of the world.

The program for the year should be so developed as to employ and instruct each and every member. There should be one for business, education, and fellowship; another for degree work.

(a) *Education and Membership Activity:*

A well organized and efficiently conducted business meeting should include special feature, like, for instance, talk on Masonic Education by a chosen speaker at one meeting. A Lodge of Instruction at another meeting and, at another after meeting, a dinner where wives of members and prospective petitioners could be invited. For this purpose, different committees should be appointed months in advance.

Some Lodges prefer to have degree work at special meetings instead of before or after stated meetings. They dislike the idea of conferring degrees after a business meeting, especially when stated meetings are conducted too long.

(b) *Attendance:*

The Master should realize that attendance cannot be increased unless meetings are made attractive. Freemasonry provides for a greater opportunity for attractive and satisfying meetings than any other organizations. The meetings should be made interesting so that members would voluntarily attend and not because it is their duty to do so or because they have been contacted by an Attendance Com-

mittee. There is no place for an attendance Committee with an efficient and capable Master.

One of the most frequent shortcomings of a Lodge is its failure to open its meeting promptly at the specified hour. Prompt opening should be a *Must* on every Master's program. Lateness of arrival of some officers should be disregarded if there is the required number of members present. No officer or member is indispensable and the sooner habitual offenders realize that fact, the better.

(c) *Records:*

We are constantly brought face to face with the vital importance of records. The Secretary should keep a "Register of Members" in which shall be entered the name of each member; the place and date of his birth; the date of his transfer to his present residence, the dates of his initiation, passing, and raising; the name, number, and location of the lodge conferring the degrees; the dates of his admission, demission, suspension, expulsion, restoration, or death, together with such other items of personal history as the lodge may desire to preserve.

Every Lodge should provide a safe for the filing and preservation of all petitions and documents of every character on the business of the Lodge.

(d) *Order of Business and Parliamentary Usage:*

The regular order of business at every meeting of an ordinary organization cannot be applied to a Masonic Lodge.

A Master has power to entertain a motion which has not

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even been seconded. He can close the debate at his pleasure. He does not have to put a motion to a vote even after debate if he does not so desire. He can entertain or not entertain a motion to "lay on the table", or to "postpone" or "to adjourn".

The reason is obvious. The Grand Lodge or the Grand Master holds him responsible for everything that happens in his lodge. There are however certain things he cannot do without lodge action, such as spend lodge money. He cannot open his Lodge in stated meeting before the time fixed in the By-Laws. He cannot open and close a lodge in short or ample form. The lodge cannot dictate to him what should not be discussed, and if, in his judgment, something should not be discussed or acted upon, it is for him and only for him to say that it should or should not. The Master has full control over debate, and work, and acts. Ordinary parliamentary rule, which might interfere with that control, does not apply.

3. Reputation

The reputation of the Lodge is largely developed by its officers under the guidance of the Worshipful Master.

(a) Degrees:

Degrees should be conferred with dignity, precision and impressiveness. Sloppy degree work has no place in Freemasonry. The Master should realize the importance of good degree work and insist that the officers be proficient.

A Past Master or a visitor should not be given an assignment unless he knows well the work

assigned to him. In some Lodges, visitors are given assignment as an act of courtesy. Sometimes such assignment causes only embarrassment. The candidate is entitled to receive the best the Lodge is capable to give. The early loss of interest by some new members may be traced to poor degree work at the time they received their degrees.

It has been noticed in some Lodges that during the giving of the lecture to the candidates the members present pay little or no attention and sometimes they prefer to stay out of the Lodge room. Such an attitude constitutes a direct discourtesy not only to the candidates but also to the one giving the lecture.

Many of us have very good impressions of Masonry specially when we hear explanatory lectures by brethren who give them clearly. Let's not cheat the candidate, but see to it that he receives all that is rightfully his. Perfection in degree work should be the objective and there should be a continual striving for improvement. Frequent practices are necessary if the desired efficiency is to be attained.

(b) *Worshipful Master and his Officers:*

The officers of a Lodge should be a closely knit family group. Good results can be attained if the Master will meet with his officers at least once a month at a lunch or dinner. The affairs of the Lodge should be the topic of discussion at such meetings, suggestions for improvements should be invited from all — especially the Junior Officers. If convenient, the meeting should

be followed with degree practice in the Lodge room.

The Master should set for himself high ideals of service by diligently preparing himself; guide his Lodge with dignity, kindness and firmness; lay constructive lines and draw inspirational designs; be mindful of the joys, sorrows and problems of his brethren and their families and endeavor to be happy and communicate his happiness to others. Thus upon expiration of his term he can step down with a feeling of satisfaction for a work well done.

SENIOR WARDEN

The Senior Warden should prepare himself for the responsibility of the Master's chair. Next year he will no longer say, "to assist the Worshipful Master" but "to set the Craft at work and give them the necessary instructions." He should start training his junior officers so as to take this burden from his shoulders. He should train them in opening and closing a Lodge reception of the Grand Master, and the Flag ceremonies, etc.

If the Lodge observes Rizal Day, M. H. del Pilar Day, etc., Past Master's Night, family picnic, or Lodge Anniversary, then it is the time for him to begin planning for these special occasions. The success of his administration as Master is measured by the way he lays out the work of the Lodge. If he desires the Grand Master or other Grand Lodge Officers to visit his lodge next year, then it is time to begin planning for that event and arrange the most convenient date.

As a Master of his lodge he will occupy one of the Most ho-

nored and exalted positions in his community, and he will be a good Master or merely an "average" one, depending on how he can work out his plan during the next few weeks. Start now!

JUNIOR WARDEN

Sometimes the Junior Warden of a Lodge gets the idea that he is an "extra baggage" and that there really isn't much for him to do. We know most Past Masters did not make the most of their year as Junior Warden. Too often the young Masons, who are going thru the chairs, do not realize the importance of their station in the South, and the Lodge suffers.

In the olden times it was the duty of the Junior Warden to represent the Master during the hours of refreshment. It still is. The responsibility of the present-day Junior Warden is still important and very vital to the welfare of the Lodge.

It is his duty to get acquainted with every member of his Lodge. He should try to know something about every member — what he does, where he lives, whether he needs anything from his Lodge—; give him some encouraging word if necessary; ascertain who is sick and visit him. If he can do these things, he will preserve harmony and good fellowship amongst the members.

It is also his duty to assist to look after the comfort of his Lodge. If refreshments are to be served, he should work with the committee-in-charge or be a member of it.

No doubt, the Master will call upon him to confer degrees. It is his duty to assist his Master

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More Questions and Answers...

WB AURELIO L. CORCUERA (4) PM

109. The Grand Lodge of the Philippines completed its 52nd anniversary in 1964. Why was the annual communication that year designated as the 48th Annual Communication?

Because during World War II there were no annual communications in 1942, 1943, 1944, and 1945. The first annual communication after the War was held in 1946, which would have been the 34th Annual Communication, but was designated as the 30th.

110. Since its organization in 1912 up to this year how many Masons have occupied the office of Grand Master?

There have been 48 Grand Masters, 24 of whom have already passed to the Celestial Lodge. The fourth Grand Master, M.W. William H. Taylor, who is now living in San Francisco, California, is the only one to have been reelected. He was Grand Master in 1916. He was reelected at the unification in 1917.

111. How did the practice of having the office of Grand Master occupied by an American one year and by a Filipino the next year originate?

According to a letter dated January 9, 1961, from M.W. William H. Taylor, the practice started from a declaration made at the unification in 1917 by M.W. Manuel L. Quezon. We quote: "... It had been agreed that Quezon would be the first Grand Master and the American Lodges, coming first on the list, declared their ballots for Quezon. It was only when the Filipinos came to vote did they recognize we were surrendering the American Grand Lodge to thm, and they bgan casting their ballots for me and they finally voted to make the election unanimous. As the voting progressed, Past Grand Master Judge Harvey who sat in the East on my right, when I asked him what I should do said I could do nothing but accept. When I asked Quezon about it he said, "The Filipinos wanted you and that's that, but *I will take over next year and from then on we will alternate; and so long as you and I live this our Gentlemen's Agreement will ge kept by the Filipinos'...*"

112. How many Filipinos as a result of the "Gentlemen's Agreements" between Quezon and Taylor, have occupied the Grand Master's office?

Including M.W. Serafin L. Teves, 22 in all.

113. According to *The Charges of a Freemason*, Charge IV, "... The Grand Master unless he has been a Fellow Craft before his election, who is also to be nobly born,..." Who was the first nobly born Mason to be elected Grand Master of Masons of England?

John, Duke of Montagu, who was elected Grand Master in 1721.

WITH OUR YOUNG ONES

Edited by **LYSANDER E. CANLAS**

RAINBOW FOR GIRLS



DEMOLAY



JOB'S DAUGHTERS

Far East Chapter, Order of DeMolay, Clark Air Force Base will be holding a Christmas party on December 22nd, 7:00 p.m. at the Leonard Wood Lodge No. 105 Temple, on-Base. Invitation to the affair was extended to Loyalty and Jose Abad Santos chapters, Order of DeMolay and to Perla Assembly No. 1, Order of the Rainbow for Girls, all in Manila.

Bethel No. 1, International Order of Job's Daughters, Olongapo, Zambales held their 18th installation of officers — called The Heart and Cross Ceremony — on December 4th. Jobbie Carolina Lee was installed as Honored Queen, taking the theme. "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty."; and the motto: "Happiness."

Other elective officers installed were: Jan Morford, Senior Princess; Camina Garcia, Junior Princess; Bethsaida Gregorio, Guide; and Corazon Andrade, Marshal.

Members of Teodoro R. Yangco Chapter, OD, of the same town, acted as honor guards and flag bearers.

In deference to the untimely demise of VWB Purisimo Ramos, T.R. Yangco Chapter, OD postponed its installation of officers, which was

scheduled for December 26th, to sometime in January.

VWB Ramos was very active in the DeMolay Movement, being one of the principal figures involved in the re-activation of T.R. Yangco Chapter in 1960 and served as Chairman of its Advisory Council for sometime.

Elected officers are: Aquilino Arquerro, Jr., Master Councilor; Oscar Moreno, Senior Councilor; and Enrique Arquerro, Junior Councilor.

Following up the success of their benefit violin concert featuring Bro. Gilopez Kabayao on April 12th, Jose Abad Santos Chapter, OD, Manila, is planning to present another benefit show, "The West Side Story," possibly on February 16, 1966. Definite plans will be announced by the Chapter early next year.

The Order of the Rainbow for Girls in the Philippines held its annual observance of the Grand Cross of Color on November 26th at the Scottish Rite Temple, Manila. The ceremonies consisted of a fraternal dinner followed by the Mystic Banquet Ceremony and was presided over by WB Benito Maneze. Sister Ma. Luisa Vicente gave the opening remarks while WB Bayani G. Salcedo outlined briefly the his-

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tory of the Grand Cross of Color in the Philippines.

The Grand Cross of Color is the highest Rainbow award for distinguished service to the Order and is conferred on Rainbow Girls and members of Advisory Councils only by the Supreme Assembly of the Order, located at MacAllister, Oklahoma.

The pretty features of Maria Leonora Alano graced the cover of the November 28th issue of **The Asia Magazine**, bringing memories to those who knew her as a Charter Member of Bethel No. 2, IOJD, Manila.

Jobie Leni Alano is the granddaughter of MWB Juan S. Alano and the daughter of WB Julio Alano and Sis. Generosa Walton, an Eastern Star. On December 24th, she will fulfill an altar date with Mayor Camilo Cabili of Iligan City.

Loyalty Chapter, OD, Manila will be caroling Masonic brethren on December 17th, 19th and 21st and are practicing daily to be able to carol with "the sound of music." Proceeds from the caroling will be donated to the Philippine Cancer Society as the Chapter's observance of DeMolay Day of Comfort. The donation will also be a fulfillment of a promise made by the Chapter to the Society when they visited and toured the Society's facilities in July of this year.

Perla Assembly No. 1, ORG, Manila honored "the hand that rocks the cradle" on December 5th with a Mothers Day Ceremony, presided over by Worthy Advisor Elizabeth Matienzo. Following the ceremony, DeMolay Samuel L. Palaganas of Loyalty Chapter delivered a Flower Talk after which the Rainbow Girls presented roses to their respective mothers.

Refreshments and games for the

parents followed the formal ceremonies.

Before parting ways for their semester and Christmas vacations, Bethel No. 2, IOJD, Manila held a Christmas party on December 3rd. The affair was the closing activity in the term of incumbent Honored Queen, Miriam Somera.

On January 9, 1966 the Bethel will be holding its 14th installation of officers to install Cynthia Domingo as Honored Queen; Prosperidad Sevilleño, Senior Princess; Lilia Melocoton, Junior Princes; Josephine Pedralvez, Guide; and Nympha Edralin, Marshal.

The whole world will take time-out on December 25th, the natal day of

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GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM.

A Report on Masonic Activities

We are including in this section quotes from various Lodge Newsletters which we receive from time to time from Lodge Secretaries. We trust many more Brothers Secretaries will keep The Cabletow in their mailing lists. We shall be glad to cull from their newsletters any items of general interest. OLF.

From the **Acacia Bulletin** of Iloilo-Acacia Lodge No. 11:

Our congratulations to Bro. Dr. Pedro J. Obregon and Mrs. Obregon of 925 West Oakdale Avenue, Chicago, Ill. 10614, USA, on the arrival of their 7-pound bundle of joy, Lyndell Yvonne, on June 30, 1965. Bro. Obregon is Chief Resident in Surgery at the Illinois Masonic Hospital. They will probably stay in Chicago until 1967 in order that Bro. Obregon can take the American Board Exam in Surgery before coming home to the Philippines.

From the widow of our late Bro. Ignacio Achurra, Mrs. Adela R. Vda. de Achurra to the WM: "Your kind and thoughtful letter . . . was such a consolation to me and my family that I acknowledge here our debt of gratitude to you and the members of the Lodge. If most people were just as sincere and helpful as you and your brothers are, this would be a wonderful world to live in. . . My beloved husband had always high praise for the fellowship and benevolent spirit of your altruistic and God-inspired fraternity."

WB (Maj.) Mario B. Hidalgo, PM, 1952, was transferred as PC Provin-

cial Commander to Tacloban City from a similar position in Masbate. He was recently promoted to the rank of Lt.-Col. and assigned to PC Staff and Command School in Camp Crame.

WB Evelio Zaldivar, PM, 1926, now resides at 940 Don Quixote, Sampa-loc, Manila. Since retiring from the government service in 1963, WB Zaldivar has not been in the pink of health. He and Mrs. Zaldivar will be glad to receive visits from brethren who happen to be in that area. WB Evelio is an older brother of Bro. & Justice Calixto Zaldivar of the Supreme Court, also a member of our Lodge.

Bro. John Harold Mason was raised to the sublime degree on Aug. 14, 1965. Bro. Mason was Manager of the Hong Kong & Shanghai Banking Corp. branch in Iloilo City. Shortly after his raising, Bro. Mason received word that he was being moved to the main office in Manila. The brethren tendered Bro. & Mrs. Mason a despidida salo-salo prior to their departure for the new assignment.

From the Newsletter, Mt. Lebanon Lodge No. 80:

Bro. Joe Shurdut (owner of Shurdut Building in Intramuros and Shurdut Mill Supply), is again a familiar sight at the Post Office building where he picks up his mail and at the Army and Navy Club, where he picks up no mail. He recently arrived from abroad.

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INAUGURAL ADDRESS

By **WB Tung Ah Kiat WM, Kanlaon Lodge No. 64**



WB Tung Ah Kiat

Very Worshipful Bro. Abello,
Brethren, Ladies and Gentlemen:

I am very thankful to the Brethren for electing me Worshipful Master of this lodge. I will ever remember the confidence and trust you are reposing in me, and I hereby promise that during my incumbency as Master of this lodge and during the days still left for me, I will exert all efforts to uphold the teachings and tenets of our beloved institution. From the bottom of my heart I thank our visitors for coming this evening to witness our ceremonies of installation. I hope what you have seen and heard will create in you a high regard for Masonry.

In the words of Dr. White, President of Baylor University, "Masonry is neither a church nor a substitute for the church. It is a fellowship but not an ecclesiastical system. It is a fraternity with vast ramifications, but has no heirarchy. Its symbolism is ritualistic but not sacramental. Masonry, like church, stands for charity of a broad nature. Masonry, is a bulwark for religious liberty. It does not propose to make bad men good, but to make good men better. Masonry is not to permit the Masons to replace the church but to reinforce it. It does not supplant, but supplement. It does not subvert, but support".

Such being the nature of Freemasonry, I urge all my Brethren to unite

and cooperate with me in making Freemasonry a veritable power for good. The Temple of Solomon which, without counting the cost of brass, iron, precious stone, marble, fine linen, wood and timber and the wages of the workers, was constructed at the cost of \$5,351,274,640.00, according to the Holy Bible. This huge amount is the value of the silver and gold alone which were used in the construction. That great temple was constructed by 153,600 workers, all under the leadership of King Solomon, who was our first Grand Master. That enormous building was completed not only because of the labors of the Jewish people and nation, but also because of the cooperation of the kings of Tyre and Sidon.

In order that Masonry could accomplish her sublime ends, my friends and brethren, we need cooperation in our labors.

The volume of the Sacred Law tells us that during the whole time that the temple was under construction by the 153,600 workers, there was no disharmony or ill-feeling among the workers. This fact should bring home to every Mason the urgency that in the performance of our duties, there should arise no contention, but rather emulation of who best can work and best agree.

The background of Freemasonry is temple building. We are all temple builders, — builders of our lives and of our destiny. Each of us is a building, where, according to the Holy Writ, the spirit of God dwells. In a speech by Admiral Arthur F. Spring delivered at Olongapo on February 20, 1960, he said that the human body is worth ₱3.52, itemized as follows: fat for seven bars of soap, iron for one

nail, zinc to whitewash a church door, sulphur to deflea a dog, phosphorous for twenty four sticks of matches. However, the Du Pont Company of the United States, as published in the Reader's Digest of January, 1962, says that the energy value of chemicals in an average human being is 85 billion dollars. Each of us, therefore, my brethren in energy value is very much more than the temple of Solomon.

Every human being has a great value. As Masons and as builders of human lives, to each of us is entrusted a very serious responsibility. Energy may be for evil or for good. Atomic energy revolutionizes medicine, transportation and ways of life, but it is also the present fear of mankind. As Masons, as builders of character, we should fully comprehend the responsibility which we have assumed by becoming members of the Craft. I am convinced that if all believe in the fatherhood of God and the brotherhood of man, which is one of the most important teachings of Freemasonry, all the instruments of war will become instruments of peace and prosperity, and this vale of tears shall be transformed into a place where tears shall never flow.

GRAVEL AND . . . (From page 205)

Also a recent arrival from abroad is WB Irving Cryde, Secretary. He arrived from a three-month business trip and came home in time to write the December Newsletter before turning over the job of secretary to his successor.

From the Newsletter, Rafael Palma Lodge No. 147:

Newly elected officers of the Lodge are: WB Damaso Tria, Worshipful Master; Bro. Francisco Ronquillo, Senior Warden; Bro. Virgilio Esguerra, Junior Warden; WB Carlos Antonio, Treasurer and WB Roman Ramos, Secretary.

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Brethren and friends, God created each of us for a purpose. We are to live, and not to exist. To me, our mission, as dedicated men and women, is unmistakably expressed by a poet, whose name I cannot now recall.

*"To help mankind in word
and deed
To courage give to those
with fears
To dry sad eyes now filled
with tears
To lonely hearts comfort bring.
Show that thoughts are
things of power
That life is lived from
hour to hour,
Share my all with those
who need,
Service shall be our creed".*

As members of Kanlaon Lodge No. 64, and as Masons, I beseech you to ponder at all times on what a Most Worthy General Grand Matron of the General Order of the Eastern Star said:

*"To each is given a bag of tools
A shapeless mass and a book
of rules;
And each must make ere time
is gone
A stumbling block, or a
stepping stone.*

WITH OUR . . . (From page 204)

WB Manuel M. Crudo, though it will be to remember the birth of another famous man. WB Crudo is the Active Member of the International Supreme Council of the Order of DeMolay for the Philippines, Guam and Okinawa and all DeMolays in this jurisdiction wish him many more birthdays to come.

The joys and blessings of the Yuletide season is wished for all readers of **The Cabletow**. May we carry the spirit of the Christmas season into every day of our lives. — lec

COMMITTEE ON MASONIC EDUCATION

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THE MASTER MASON

[A Basic Instruction Pamphlet prepared by the Committee on Masonic Education for the Symbolic Lodges under the jurisdiction of the Most Worshipful Grand Lodge of F. & A.M. in the Philippines.]

PRELIMINARY REMARKS

Having participated in ceremonies which men have practiced, in one form or another, but always with the same idea and purpose, since the beginning of time, you are now a Master Mason and because of it you have become a member of the oldest and largest association in the world, an institution whose beginnings are lost in the dim reaches of the past. You have now attained the summit of the Ancient Craft. You are entitled to all the information that you can get about Freemasonry by reading Masonic publications and consulting experienced brethren.

Your enjoyment of Freemasonry, its value to you, your contribution to the fulfillment of its mission, will be in direct proportion to your understanding of its mysteries, which if you recall the ceremonies of the Degree through which you have just passed, you do not yet possess, and which can only be gained by your own endeavors and the assistance of your brethren. Your own endeavor will depend entirely on your devotion to

the ideal of Freemasonry, the bringing to mankind of a full comprehension of the brotherhood of all men under the Fatherhood of God.

The purpose of this booklet is to introduce you to some of the aspects of Freemasonry to enable you to choose the particular field on which to concentrate your effort. Nothing has been said here about the origin of Freemasonry, its evolution through the ages, the persecutions to which it has been subjected in the past, its philosophy, its literature.

MEANING OF THE TERM "MASTER MASON"

Literally the term "Master" means one who has attained proficiency in a craft, field of endeavor, or area of knowledge, and so no longer in need of a teacher. A "Master Mason," therefore, whether in the Operative or the Speculative sense, is one who has attained proficiency in Masonry. As mentioned in the booklet, *The Fellow Craft*, the terms the Fellow Craft and Master Mason originally meant the same thing, that is, were used interchangeably. The first edi-

tion, published in 1723, of *The Book of Constitutions* of the Grand Lodge of England (organized in 1717) officially recognized only *two* degrees, that of the Entered Apprentice and that of the Fellow Craft or Master Mason. It was not until 1738, in the second edition of *The Book of Constitutions*, that three *degrees* namely, those of the Entered Apprentice, the Fellow Craft and the Master Mason, were referred to.

In a footnote to Charge IV in the *Charges of a Freemason*, printed in *The Book of Constitutions*, we find the statement, "but in ancient times no brother, however skilled in the Craft, was called a Master Mason until he has been elected into the chair of a Lodge." It was not then a degree but a title of office held. The title Master Mason is now the name of the Third Degree of Masonry.

The term "Sublime Degree of Master Mason" is also often applied to the Third Degree, not only because it is the highest degree in the Ancient Craft or Primitive Masonry but also because of the teaching it contains.

The Regulations of the Grand Lodge of the Philippines require the newly made Master Mason to learn the lecture of the Degree. Unfortunately, however, this requirement is too often held in abeyance. The new Master Mason is not examined to prove his proficiency, but is left to his own devices, compelled to find his way as best he can, at the most critical period of his Masonic career. Many who might otherwise have developed into a "working Mason" have ceased attending Lodge meetings because the Lodge failed to give him guidance and encouragement until he has had time to form habits of interest and activity for himself.

His initiation is only a beginning. He needs to know and to understand

what are his rights, privileges, and his financial obligation; he should be taught how to visit other Lodges; he needs information about the Grand Lodge itself, about the traditions and work of the Craft as a whole; at no other time in his Masonic career will he be so eager or as quick to learn, as in the impressionable period immediately following the Third Degree, which is at once the climax of initiation in the Symbolic Lodge and the greatest, the most profound, the most influential Degree in Masonry. The time for him to learn its meaning is while it remains fresh in his memory and warm in his feeling.

INTERPRETATION OF THE RITUAL OF THE THIRD DEGREE

The Third Degree is a "sublime" degree. One may study it for years and yet not exhaust it. Any interpretation must of necessity be only a hint; yet a hint may stimulate a man to reflect upon it for himself and to study it more thoroughly in the future.

In the First and Second Degrees the novice is surrounded with symbols and emblems of architecture; in the Third Degree he finds a different order of symbolism cast in the language of the soul — its life, its tragedy and its triumph. To recognize this is the first step in interpretation.

The second step is to recognize that the Third Degree has many meanings; it is not intended to be a lesson complete, finished, closed up; but rather a pointing out of paths, a new departure, a series of inspirations, an awakening of all the faculties, like a great drama, picture or symphony to which one may evermore return to find new meanings

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as in an inexhaustible fountain-head of truth.

The Degree has many interpretations, and all of them are true. But most essentially it is a drama of the immortality of the soul, setting forth the truth that while a man withers away and perishes there is that in him which does not perish.

That is the meaning most generally adopted by the Craft is shown by our habits of language; we say that a man is *initiated* an Entered Apprentice, *passed* a Fellow Craft, and *raised* a Master Mason; by this it appears that it is the raising that most Masons have found at the center of the Master Mason's Degree.

What does this raising signify? One who has the answer to this question can afterwards find his own way into all the meanings of the Degree.

The life of a man is organized in a number of groups of experiences, each different from the others. Some experiences are incidental to our passage through time, from childhood, through manhood, to old age. Some are incidental to the life of the body, hunger, sleep, weariness, the senses, the feelings. Others cluster about the home and the family; about religion, worship, God, the meaning and purpose of life. Yet others have to do with man's work, his trade or occupation, how he makes a living for himself and his dependents. Some center about his life in the community, as a social being, as a neighbor or a citizen. Unless one is adequate to deal with all these groups of experiences, he cannot be happy.

The most difficult of all to deal with is that made up of the evils of life; hard experiences; sin, defeat, suffering, disease, pain, loss of friends or fortune, enmity, treachery, crime, wickedness, sorrow, death. Herein lie our greatest problems, our most trying ordeals, our severest testings.

If we can find the wisdom to deal with these, if we can triumph over and solve these problems, our characters will be secure, our happiness assured. What is the Mason doing about evil in himself and in the world about him? This is a question life asks of each of us. If we fail to give the right answer, it enforces the worst of all penalties.

Evil may be brought upon us by our own acts, or come through no responsibility of our own. If evil comes upon a man by his own acts we feel that it is a just compensation; but what of the evil that comes upon a good man? Such we call a tragedy, the supreme evil.

Evil in the form of tragedy is set forth in the Drama of the Third Degree. Here is a good and wise man, a builder, working for others and giving others work, the highest we know, as it is wholly dedicated to God. Through no fault of his own, experiences tragedy from friends and fellow Masons. Here is evil pure and unalloyed, a complete picture of human tragedy.

How did the Craft meet this tragedy? The first step was to impose the supreme penalty on those who had possessed the will to destruction and therefore had to be destroyed lest another tragedy follow. The greatest enemy of man is evil; to fight it no quarter can be given.

The next step was to discipline and to pardon those who acted not out of an evil will, but out of weakness. Forgiveness is possible if a man himself condemns the evil he has done, since in spite of his weakness he retains his faith in the good.

The next step was to recover from the wreckage caused by the tragedy whatever of value it had left undestroyed. Confusion had come upon the Craft; order was restored. Loyal Craftsman took up the burdens

cropped by the traitors. It is in the nature of such tragedy that the good suffer for the evil, and it is one of the prime duties of life that a man shall toil to undo the harm wrought by sin and crime, else in time the world would be destroyed by the evils that are done in it.

But what of the victim of the Tragedy? Here is the profoundest and most difficult lesson of the Drama, difficult to understand, difficult to believe if one has not been initiated into the realities of the spiritual life. Because the victim was a good man, his goodness rooted in an unvarying faith in God, that which destroyed him in one sense could not destroy him in another. The spirit in him rose above the reach of evil; by virtue of it he was raised from a dead level to a living perpendicular.

Let us imagine a genuinely good man who has been the victim of the most terrible tragedies, one caused by treachery of friends. This treachery has brought destruction upon the foundations of his life, his home, his reputation, his ability to earn a livelihood. How can he be raised above the clutch of such circumstances? How can he emerge a happier man than before? By his spirit rising to the level of forgiveness, of resignation, of self sacrifice, refusing to stoop to retaliation or to harbor bitterness. In such a spirit the truest happiness is found.

The secret of such a power is in the Third Degree, symbolized by the Word. If that Word is lost a man must search for it; if a man possesses that word he has the secret of the Masonic Art. To rise to the height of spiritual life is to stand on a level above the reach of tragedy or the powers of evil. To have the spirit rest in God, to have a sincere and unvarying faith in truth and goodness, is the secret word of a Master Ma-

son, to teach which is the purpose of the Third Degree.

SYMBOLS, EMBLEMS, AND ALLEGORIES OF THE THIRD DEGREE

Every Mason, even before he is raised, in his experience with the Ritual and his attendance at Lodge meetings, learns that every phrase, event, and other details in the ceremonies of initiation is full of meaning. No item is put in merely for effect or ornament. In the Third Degree are the deepest secrets and profoundest teachings of our Fraternity. The newly raised Master Mason passed through the Third Degree in one evening; to understand it will require many evenings and though one may study it for years he will never exhaust it. In a booklet of this size only a few hints can be given. It is to be hoped that these hints will inspire the young Master Mason to study the Degree for himself.

The symbolism of the First and Second Degree center around the art of architecture; their purpose is to teach the novice, in the First, to be a builder of himself, in the Second, a builder of society. In the Third Degree the symbolism takes another form. Although its background continues to be architecture, and its action takes place in and about a Temple, it is a spiritual symbolism of life and death. *Its principal teaching is immortality.*

If a man permits himself to be buried under the rubbish heap of sins and passions, it is possible, if he has learned the secret of the spiritual life, and with the help of God and of the Brotherhood, to rise again into a new life, either here or hereafter. This gives us the key to the whole Degree, and in its light, all its symbols, em-

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blems, all allegories must be understood.

This note is struck in the Scripture Reading from the Book of Ecclesiastes (12:1-7), which pictures a man, once flushed with health and filled with strength, brought tottering by old age to the brink of the grave. This last breakdown is one of the bitterest of all the experiences man is called upon to bear, but even this, the chapter tells us, will become a light burden to him who has learned to trust God. God is the God of old age and of the soul as much as of youth and strength.

The Working Tools of the Degree are all the implements of Masonry, but more especially the Trowel, by which we spread the cement of Brotherly Love. But Brotherly Love itself has its source and seat in the soul. To love a man above his sins, to cherish him in spite of his faults, to forgive him in all sincerity, to bear with him and to forebear, is possible only as we live in the spiritual life and have our souls purged of selfishness.

The Tragedy of Hiram Abif is the climax of the Degree; It is, indeed, the climax of all the ceremonies of Freemasonry of whatever Degree. Next in importance and in many ways equal in interest, is the allegorical Search For That Which Was Lost. This has a historical background. To the early Jewish people a name was something peculiarly identified with a person, and held in reverence. Sometimes it was secret and a substitute name was used in daily life. The name of God was held in extreme reverence. This holy name was never pronounced above a whisper; after a while only the priests were permitted to use it; finally only the High Priest, and then only when alone in the Holy of Holies on the Day of Atonement.

During some national calamity, perhaps at the time of the Babylonian Captivity, the High Priest was killed before he had an opportunity to pass it on to his successor. In this way the Name was lost.

The name might have been preserved in the sacred writings of the Jews except that their written language had this peculiarity: the vowels were merely understood, not written. The consonants of the Divine Name are known, which when transliterated into Roman characters are J H V H. But the vowels are not known, and so the name cannot be pronounced.

All this appears in our Ritual in the form of an allegory: A Word was possessed; the Word was lost.

Like all symbols this means many things. One of its profounder meanings is that if a man has lost his ideals and standards of his youth, his character, his faith in truth and goodness, the secret of what it is to be a man, he must if he is to live the Masonic life, go in search of that which was lost, and continue searching until he finds it. Without manhood it is useless to be a man.

A Mason may wonder why the Ritual does not explain fully and clearly the meaning of this symbolism, why it leaves the candidate to find the meanings for himself. There are three reasons for this silence, apparently so strange. First, lack of sufficient time. To explain them all fully would require not three evenings but thirty, perhaps three hundred. Second, the Masonic life grows by what we do for ourselves, infinitely more than by what others do for us. The ritual presupposes that we are grown-up men, not boys in school, and each of us is capable of doing our thinking. Third, the method of the Ritual is to bring us into the presence of the greater truths of life, knowing that their mere pre-

sense will have a deep influence over us; each man is left to work them out in detail according to his own needs.

Of the Emblems of the Third Degree, one after another is set before us, apparently in no given order, and each with only a hint of what it signifies. Yet each of them stands for some great idea or ideal, necessary throughout our lives, and the purpose is to plant them in our consciousness, to keep them always in our presence. Each of them is a master truth. In the Three Pillars we have the three great ideas of wisdom, strength or power, of beauty or harmony.

The Three Steps remind us of how Youth, Manhood, and Old Age is each a unity in itself each possessing its own duties and problems, each calling for its own philosophy.

The Pot Incense teaches that, of all forms of worship, to be pure and blameless in our inner lives is more acceptable to God than anything else; better than incense, because that which a man really is, is of vastly greater importance than that which he appears to be.

The Book of Constitutions is the emblem of law, and that our moral and spiritual character is grounded in law and order as much as is government or nature. It teaches that no man can live a satisfactory life who lives lawlessly.

The Sword Pointing to a Naked Heart discovers that one of the most rigorous of these laws is justice, and that if a man be unjust in his heart, the inevitable results of injustice will find him out.

The All-Seeing Eye shows that we live and move and have our being in God; that we are constantly in His Presence, wherever we go or whatever we do.

The Anchor and the Ark stand for that sense of security and stability of

life grounded in truth and faith, without that sense there can be no happiness.

The Forty-seventh Problem of Euclid is an emblem of the arts and sciences; by them we are reminded that next to sinfulness the most dangerous enemy of life is ignorance.

In the Hour Glass we have the emblem of the transitoriness of life; no man lives forever in this world; there is a set time for the work he has to do.

The Scythe reminds us that passage of time will bring an end to our lives as well as to our work, and if ever we are to become what we ought to be, we must not delay.

Unhappy the man who reaches middle years having missed these undeniable and all-important truths. He has gone backward, not forward, is not blameless in his heart, has ignored the fact that his life is in God's hands, neglected to take into account the swift passage of time, so that he has made a wreck of his life and finds himself buried under a pile of rubbish. Yet there is hope for him. The central teaching of the Master Mason's Degree, expressed in the Tragedy of Hiram Abif, is a way for him to recover possession of his life. He can be raised to a new manhood, lifted from the dead level of death to a living perpendicular. He may be called back from a grave that is more terrible than dissolution of the body. By repudiating and dying to his old life, by gaining again his faith in God by the Power of Brotherhood, he finds the path to recovery.

THE LEGEND OF HIRAM ABIF

In the Sublime Degree the candidate is impressed with the Tragedy that every man who becomes a victim rises from self-defeat to self-mastery.

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of Hiram Abif above all other features of its impressive ceremonies. As the Degree is the climax of initiation so is that Tragedy the climax of the Degree. To understand and appreciate its richness of profound meaning will be a prized possession as long as one lives.

Drama is conflict between a man and other men, or other forces resulting in a crisis in which his fate or fortune is at stake. The crisis, or problem, is followed by a resolution or solution; if it favors the man the drama is a comedy, in the original meaning of that word. If it turns against him, and he becomes a victim or a sufferer, the drama is tragedy. Plays acted on the stage are not dramas, but representations of dramas. The Masonic drama is of that which occurs in our own lives, to each of us in our daily experiences. Our interest in reading or seeing stage plays is because of the dramas in real life in which we ourselves are actors.

The Tragedy of Hiram Abif is a ritualistic drama, and major emphasis should be placed on that word. Ritual is the set of word and fixed ceremonies addressed to the human spirit through the imagination. A play in the theater may be built around some historical figures or events, as in Shakespeare's plays about the English Kings. If the figures and events are not actually historical, they are supposed to be, so that time, place, and identity are of importance. A ritualistic drama moves wholly in the realms of the spirit, where time, space and particular individuals are ignored. The clash of forces, the crises and fates of the human spirit alone enter into it, and they hold true of all men every where regardless of who they are, or where or when.

Since the Drama of Hiram Abif is ritualistic, it is a mistake to accept it as history. There was a Hiram Abif in history, but our Third Degree goes far beyond what history tells of him. Our Hiram Abif is a symbol of the human soul. If therefore a Mason has been troubled with the thought that some of the events of this Drama could not have happened he can ease his mind. If they never happened in history, they are symbols of what happens in the life of every man.

It is an inexcusable blunder to treat the Drama as a mock tragedy, a serio-comedy. Savage peoples employ initiation ceremonies as an ordeal to test the nerve and courage of their young men, but Freemasonry is not savage. Boys in school enjoy hazing, a horseplay caricature of the savage ceremonial ordeals, but Freemasonry is not juvenile. The exemplification of our ritualistic drama should be as sincere, as solemn, as earnest as a prayer before the Altar; he who takes it trivially or with perverted humor, betrays a shallowness of soul which shows him unfit to be a Mason.

Hiram Abif is the symbol of the *human soul*. The work he was engaged to supervise is the symbol of the work we do, when we supervise, organize and direct our lives from birth to death. The enemies he met are symbols of those lusts and passions which in our breasts make war on our characters. His doom befalls every man who becomes a victim to those enemies: to be interrupted in his work, to be made an outcast from the mastership over himself and, at the end, to be buried under all manner of rubbish — ill fame, defeat, demoralization, disgrace, weakness, misery, evil habits, and scorn. The manner in which he was raised from a dead level to a living perpendicu-

lar is the way by which any man rise from self-defeat to self-mastery. And the Great Architect, by the power of whose word Hiram Abif was raised, is the God in whose arms we ourselves forever lie, and whose mighty help we also need to raise us out of the graves of defeat, evil, death.

Has a Mason ever asked, while participating in that drama, why he was made to participate? Why he was not permitted to sit as a spectator? It was his dream, not another's! No man can ever be a mere spectator of drama in his own soul. It is intended that his participation should prepare him for becoming a Master Mason by teaching him the secret of a Master Mason, by which the soul may rise above its internal enemies *if a man is a Mason in reality as well as in name. The real Master Mason is a Master of himself.*

Has a Master Mason ever asked why the three enemies came from his own circle, not from outside? The enemies most feared by the soul are always from within; its own ignorance, lust, passions and sins. As the Great Light reminds us, it is not that which kills the body that we need most to shun, but that which has the power to destroy the spirit. Has he wondered why it was that there was so much confusion among the Craftsmen? The Temple is the symbol of man's character, and therefore breaks and falls when the soul, its architect, is helpless.

The most we can obtain from others is such hints and suggestions as these. Print the story of Hiram Abif indelibly upon our minds; ponder upon it. One's inner self will give, in the form of first-hand experience, that which the drama gave in the form of Ritual, and he will be wiser and stronger for having the

guidance and the light the Tragedy provides.

THE LAWS OF FREEMASONRY

Every Master Mason is obliged to obey the laws, rules, and regulations appertaining to the Degree of Master Mason and to the by-laws of the Lodge in which he is a member; and he is to maintain and support the constitution and edicts of the Grand Lodge which has jurisdiction over his Lodge, as well as the General Regulations and the "usages and customs of the Fraternity."

It is impossible for one to abide by any laws if he does not know what they are. The laws of Freemasonry, like those of nations, are both written and unwritten.

The Constitution of the Grand Lodge of Free and Accepted Masons of the Philippines (Masonic Law Book), Revised 1962, contains the written laws which govern Lodges and Masons in the Philippines. In all jurisdictions the written laws are based on The "Charges of a Freemason," presented in 1721 to the Grand Lodge of England by James Anderson (c. 1680-1739) and John Theophilus Desaguliers (1683-1744), the third Grand Master of Masons in England (1719-1720); and the "General Regulations," first compiled by John Payne, the second Grand Master of Masons in England, 1718-1719, during his second term in office, 1720-1721. They were approved by the Grand Lodge on June 24, 1721. The "Old Charges" were approved on March 25, 1722. Both the Old Charges" and the "General Regulations" (Masonic Law Book, pp. 139-151) were printed in *The Book of Constitutions* of the Grand Lodge of England in the first edition, published in 1723, by James Anderson. The

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"Old Charges" evidently deal with both the Operative and Speculative sides of Masonry, as shown by such phrases as "the Lord's work," referring to the nobleman for whom building construction was being undertaken. The "Old Charges" are concerned with the individual brother, and his relations to the Lodge and his brethren. While the "General Regulations" deal with the conduct of the Craft as a whole. The latter permit their own alteration by the Grand Lodge, the former do not.

Law in Freemasonry is so much more a matter of the heart than of the head, so much more concerned with setting forth conduct than in assessing penalties, that, thoroughly to comprehend it, we must be willing to revise our ideas of law, as we understand the enactment of legislatures.

Many statutes, passed by legislative bodies, are provided with measures of enforcement and penalties for infringement; Masonic law knows but *four* penalties: reprimand, definite suspension, indefinite suspension, and expulsion or Masonic death. These Masonic penalties for serious infractions of Masonic law may be ordered after Masonic trial (Masonic Law Book Article IV, Chapter VI, Paragraphs 300-322, inclusive) and verdict of guilty, but the punishment is usually made to fit the crime, and mercy is much more a part of Masonic than of civil law. Infractions of Masonic law in trial and punishment are rare, compared to the number of Masons, the vast majority of whom are so willing and anxious to obey the laws that "enforcement" is seldom required.

There is no universality in Masonic law in all jurisdictions. Different latitudes, different characters of people, different ideas, have all left their marks upon the enactments of the various Grand Lodges. In the majority of essentials, they

are one; in some particulars they have divergent views. A very large majority of Grand Lodges, for instance, in the United States adhere to the "Old Charges" and — so far as modern conditions permit — to the sense of the "General Regulations."

It is, therefore, of real importance that Masons desiring to understand the laws by which the Craft is governed, and the legal standards by which a Grand Lodge measures its laws, regulations, and edicts should read both the "Old Charges" and the "General Regulations" (Masonic Law Book, pages 139-151).

The last Article (XXXIX) of the General Regulations provide, "Every Annual Grand Lodge Communication has an inherent power and authority to make new regulations, or to alter these, for the real benefit of this Ancient Fraternity; *provided always that the Old Landmarks be carefully preserved.*"

The unwritten laws of Freemasonry consist of the "Old Landmarks" and the "ancient usages and customs." In his book, *A Concise Cyclopaedia of Freemasonry*, (1908), pages 136-140, Hawkins says, "By the 'Landmark of the Order' may be understood those boundary marks which have been set up to check any innovations or encroachments on the field of Freemasonry, but to explain satisfactorily and with precision what they are is a hopeless endeavor, though many Masonic writers, especially in America, have essayed the task."

"The Premier Grand Lodge of the world that — of England (organized in London in 1717) — *has never made any authoritative pronouncement on the subject*, though it came pretty near to doing so early in the 19th century while the negotiations for the Union of 1813 were in progress". The reference is to the union

which took place on December 27, 1813, between the Grand Lodge of England established on June 24, 1717, and another Grand Lodge, which was established in London in 1751. The members of the latter called themselves "Ancients" and those of the older Grand Lodge "Moderns". The Lodge of Promulgation, chartered on October 26, 1809, by the Grand Lodge of "Moderns" for the purpose of "ascertaining and promulgating the Ancient Landmarks of the Craft" resolved on October 19, 1810, "that it appeared to this Lodge that the ceremony of Installation of Masters of Lodges is *one of the two* Landmarks of the Craft, and ought to be observed." What the second was, was never promulgated, although it may be inferred from abstracts of their proceedings that the following are Landmarks: (1) The form of the Lodge; (2) The officers of a Lodge and their duties; (3) The words and pass words; and (4) The Installation of the Master.

In the United States the Landmarks as listed by Albert G. Mackey (1807-1881) is given in the Masonic Law Book, pages 152-159. The opinion of Albert Pike (1807-1891), the greatest Masonic philosopher, regarding Mackey's list is given on pages 159-164.

There is still a great body of unwritten law which Masons customarily observe — the "ancient usages and customs" — which are not specified in print now, any more than they were then.

It is interesting to quote what is said regarding Masonic Law in the Constitution of the M.W. Grand Lodge of F & A. M. of the Jurisdiction of California (1923), because the Grand Lodge of the Philippines when it was organized on December 19, 1912, took it for a model of its own constitution.

"The unwritten law of Masonry consists of the Landmarks, and here it should be understood that in order to constitute a Landmark from a custom or rule of action, it is necessary that it should have existed 'from time whereof the memory of men runneth not to the contrary,' its antiquity is an essential element. The written laws together with the Landmarks, constitute the foundations of Masonic law. The Landmarks being *unrepealable* must ever continue in force, but the constitutions and regulations of 1721 may be altered by a Grand Lodge; they, however, remain in force until so amended or changed by positive enactment of the Grand Lodge, and *may be of use in deciding doubtful cases.*"

"In a broad sense it may be said that the Landmarks are so general in character as to be, by that very generality, just as unchangeable as the law of mathematics that twice two is four, and that so many of the ancient constitutions and regulations refer to matters generally settled by time as to me of little practical service."

"We may therefore say in the same sense that it is now best for the inquiring Mason to consider a subject settled by the written law of the jurisdiction, remembering always that *the ritual itself constitutes binding law regarding matters contained in it, and as to other matters, the office of the constitution and regulations is substantially to construe the ritual.*"

THE DUTIES, PRIVILEGES, AND RIGHTS OF A MASTER MASON

A Mason should ever keep in mind that *every right implies a duty and every privilege, a responsibility.* In Masonry rights and privileges may

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be granted by the constitution, laws, and regulations, or by usage and custom. Some of these rights and privileges are explicit, some are merely implied. At the outset a Mason should know the difference between a right and a privilege. He may insist on his right and the Lodge of which he is a member can deny it only if it is willing to accept the consequences. A privilege, on the other hand, may not be insisted on because its enjoyment may be denied entirely. Some rights are not absolute, under certain conditions they may become mere privileges.

Under the Grand Lodge of the Philippines the duties, rights, and privileges of individual Masons are specified in Chapter V of the Constitution, in paragraphs 256 to 280, inclusive.

Under the Grand Lodge of the Philippines a Mason becomes a member of the Lodge in which he receives the Third Degree (Par. 256). Upon his signing the by-laws of the Lodge he assumes his share of its cares and responsibilities as well as entitles him to all its benefits and privileges.

He may become a member of a Lodge by affiliation after having withdrawn, that is, obtained a dimit from the Lodge in which he was originally a member (Par. 185); or by *dual membership* (Par. 263).

He may also become a member of a Lodge by being named in a dispensation for a new Lodge if he is one of the petitioners for its formation (Par. 259). If when named in such a dispensation he is already a member of *two* Lodges under the Grand Lodge of the Philippines there is no violation of Par. 263, which prohibits membership in more than *two* Lodges. But as soon as the new Lodge is given a charter and is duly constituted, he will have to

choose as to which two Lodges he will remain a member.

A member of a Lodge has the right to be present and take part in proceedings in his Lodge as long as he conducts himself with due order and propriety (Par. 262). When present he cannot be excused from voting upon a ballot for the Degrees of Masonry or for affiliation (Par. 166).

A Mason is *in good standing* according to Mackey (*A Text-Book of Masonic Jurisprudence*, p. 273) if he is *free* from all charges and their result, that is, until the charges are proven. Being *in good standing* is not sufficient for the enjoyment of certain rights, one must also be *square with the books*, that is, his dues and his subscription to *The Cabletow* and his fees to the Masonic Hospital for Crippled Children are paid. Among these rights are: (1) The right to vote and be voted on at the annual election of officers (Par. 215); (2) The right to withdraw, or ask for a dimit (Par. 271); (3) The right to affiliate with another Lodge (Par. 273).

A member of a Lodge entitled to vote is eligible to any office. But if he is a dual member in another Lodge he cannot hold office in both Lodges at the same time (Par. 215).

By giving notice at a stated meeting of his intention to withdraw a Mason ceases to be a member of the Lodge. This has been held by the Grand Lodge of California in interpreting a similar provision. No vote is necessary to issue a dimit (Certificate, Par. 365) but a vote is required for a recommendatory certificate (Par. 3663. The grant must be approved by a majority vote.

A brother wishing to affiliate in a Lodge must present with his application (Par. 369) a certificate of good standing (Par. 370) from the Secretary of his Lodge, or a dimit

(Par. 365 or 366). If his application is approved he must file with the Secretary his dimit, if this was not included with his application. For dual membership a dimit is not necessary, but the Secretary of his original Lodge must be informed of his acceptance to dual membership by the Secretary of the Lodge which accepted him.

Every Master Mason in good standing has the right to visit another Lodge (Par. 189). To be received as a visitor he has to present a valid credential and has to pass an examination unless he can be vouched for by some one present who has previously sat in Lodge with him. It must be in a Symbolic or Blue Lodge, not a Lodge of the "higher degrees." The right to visit is *not* absolute. The Master of the Lodge has the power to deny permission to a brother wishing to visit his Lodge. Many Lodges do not accept visitors during an election or while taking up matters which should be known only to the members of the Lodge.

The right to a Masonic funeral (Par. 277) cannot be enjoyed by a Mason under suspension for un-Masonic conduct, or by one who has fallen in a duel. Under the Grand Lodge of the Philippines a brother under suspension for non-payment of dues (Par. 179), in the absence of any other Masonic offense proven against him, may, at the discretion of the Master and Wardens have a funeral service held. A sojourning Mason may be given a Masonic funeral by the Lodge in, or nearest to, his place of residence, the expenses being paid by his own Lodge.

Every Mason in good standing, or the widow and orphans of a deceased Mason who died in good standing (Par. 276), when in distress, may ask for and receive aid from the Lodge in

which such Master Mason is, or was, a member, or from a Lodge within whose jurisdiction he may be residing. The request may also be made to any Master Mason able to bestow it. It must be understood, however, that the giving of such relief is discretionary, a mere act of charity, on the part of the Lodge, or of the Master Mason. Relief cannot be demanded as a legal right.

It is the duty of every Master Mason to be a member of some Lodge (Par. 278). Every non-affiliated Mason who, having resided for six months within the jurisdiction of the Grand Lodge of the Philippines, refuses or neglects to make an application for membership in some Lodge, is deemed unworthy of Masonic consideration, and he cannot be the recipient of any of the rights, privileges, or charities of the Order. For non-payment of dues and subscriptions to *The Cabletow* and fees to the Masonic Hospital for Crippled Children, a Mason (Par. 279) may be suspended from all rights and privileges of Masonry.

For any violation of the Ancient Landmarks of the Order, of the Constitution and Regulations of the Grand Lodge, of the By-Laws of the Lodge in which he is a member, or of any portion of the Masonic or moral law, a member, or any other Mason within the jurisdiction of a Lodge under the Grand Lodge of the Philippines, may be reprimanded, suspended, or expelled in the manner provided in Chapter VI (Paragraphs 300-322, inclusive).

Beyond all these specific duties, rights and privileges stands a more general region in which all are mingled together: the whole domain of Freemasonry's teachings, her Ritual and symbols, her history, her ideals of jurisprudence, her philoso-

Turn to next page

phy, her literature, the whole Royal Art. That Royal Art includes truths, ideals, and teachings, and every Master Mason owes a duty to be faithful to them. It is his right to be taught that Art and to have it in its fullness, none of it being reserved for a privileged few. It is his to enjoy all the privileges it offers to the spirit, the mind, the heart. All that Freemasonry is, all that it means, all that it has to give or to offer, belongs to every individual Mason in the same way and to the same extent as to all others. However onerous one's duties may prove to be, or however rigidly one's rights may at times appear to be regulated, such burdens sink into nothingness by comparison with this one privilege, that Freemasonry in all her height, and breadth, and length, and richness belongs to him to use and to enjoy.

CONCLUDING REMARKS

From what you have read in this booklet, sketchy as the treatment may be of the subjects taken up in it, you should now realize that, as Oliver Day Street says in *Symbolism of the Three Degrees* (1922), p. 34, "Freemasonry is a many-sided subject. There is something in it which arrests and appeals to the shallowest mind or the most frivolous character. At the same time, there is much in it which has chained the thought and attention of the world's greatest intellects and wisest philosophers. It presents many aspects for study and investigation, either of which will amply repay the efforts of the intelligent mind and will lead to knowledge not merely curious, as some suppose, but of the utmost value."

You will now realize how true is the definition given to the British Entered Apprentice: "Freemasonry is a peculiar system of morality,

veiled in allegory, and illustrated by symbols."

Patience, and the amount of time you wish to devote to the study will determine how much you will really know and understand of Freemasonry.

The booklet, *The Master Mason*, together with the three you have already received before this, will give you a general, or bird's-eye view of Freemasonry. The four booklets contain all the information that can be given without going into details about the subjects presented in them. It will take the Mason by himself, unguided, year to obtain the information you have been privileged to acquire by reading these booklets.

For a more systematic study you may find the *Elementary Course of Masonic Study*,* printed in *The Cabletow* for September, 1965, on pages 91 and following pages. This is a reprint of the report of a Special Committee of the Grand Lodge of the Philippines, presented on August 12, 1918, during the term of office as Grand Master of MW Manuel L. Quezon.



LODGE ADMINISTRATION . . .

(From page 201)

inside and outside the Lodge. He should always be prompt and faithful to the Master, support him on all occasions, always remembering that he is under training. After two short years he will be the Master of his Lodge and if he has built for himself a firm and working friendship with his fellow members during his years in the line, particularly when he was in the South, surely his Lodge will have a good Master and a prosperous year.

Mrs. Felisa Ilarde Royeca, wife of Bro. Simeon Royeca of Agno Lodge No. 75, died last November 23, 1965 in Manila. Internment was held in Tayug, Pangasinan. All the brethren residing in Tayug and other neighboring towns attended the funeral service.

She is survived by Brother Simeon Royeca; children: Mamerto, Manuel, Natividad, Cesar, Jose, Josefina, Alicia; sons-in-law, Juan Domingo, Sergio Ravelas; daughters-in-law, Feliciano and Jesusa.

VW Purisimo Ramos, Deputy for Masonic District No. 8, died last December 8, 1965 on the morning of his 58th birthday, in Olongapo, Zambales.

Funeral services were held under the auspices of the Grand Lodge of the Philippines and the Supreme Council of the 33rd and Last Degree of the Ancient and Accepted Scottish Rite at the Lincoln Lodge Hall

in Olongapo, Zambales last December 12, 1965.

A record crowd of brethren and friends jammed the Lodge Hall to pay their last respects to one of the pillars of Freemasonry in Zambales.

Heart-warming news from Abra Lodge No. 86: WB Vivencio R. Casia, Jr. and his wife, Dr. Catalina B. Casia, are rendering their professional services to the brethren and families of Abra Lodge free of charge. WB Casia along legal lines and Mrs. Casia in medical service. This is fraternal and community service of the highest order. Congratulations!

Also congratulations to Bro. Juan Nabong, Jr., who has recently been elected Worshipful Master of Hiram Lodge No. 88. Bro. Nabong is one of the directors of Cabletow, Inc. Others in the Board are: RWB Raymond E. Wilmarth, RWB. Macario C. Navia, WB Alfredo Ortiz, WB Jose E. Racela, WB Nestorio Melocoton, and WB Oscar L. Fung.

* * * *



Ang Watawat

*A National Language Version of
the Salute to the Flag by Bro. Do-
mingo A. Alimario, Malinao Lodge
No. 25.*

— I —

Hayo't nagtatalik, sa dulo ng tikin, ang ating watawat,
Ang banal na sanglang kina-uukitan ng libong alamat,
Nang kabayanihang tandis, ganap, yugto-yugtong binalikat,
Nang mga bayaning nagtiis ng gutom, nanahan sa gubat,
Upang ang laya mo't aking kalayaan, laya nating lahat,
Na sadyang sinakim ng mga dayuhan, muling nagpasikat.

— II —

Kaya ngayon kapanalig, atin siyang pagpugayan,
At ilukluk sa dambana nitong Puso't Kaisipan,
Upang doon ay umusbong ang binhi ng kagitiñgan,
Na sa atin ay nagyama't nagputong ng karañgalan.

— III —

Tayo'y manikluhod, mga kadamdamin,
At sa kay Bathala ay ating hiliñgin,
Na huwag itulot na muling agawin,
Ang ating Bandila ng isa pang sakim.

* * * *

After the death of the Roman emperor, Marcus Aurelius, legend has it that the Olympian gods gave a banquet in his honor. During the evening Jupiter announced a contest to determine which of the great Roman emperors had been the greatest. All of them were present, and each in turn stood up to make an address in his own behalf.

Most of the emperors boasted of their conquests, or of their wealth and power; but when Marcus Aurelius was called on to speak, he modestly exclaimed, "I, a humble philosopher, have cherished the ambition never to give pain to another."

Thereupon, amid resounding acclamation, he was crowned as the greatest of the Romans.

— *Kleinknecht Encyclopedia.*

GRAND LODGE OFFICERS

1965-1966

<i>Grand Master</i>	Serafin L. Teves (91)
<i>Deputy Grand Master</i>	Raymond E. Wilmarth (7)
<i>Senior Grand Warden</i>	Mariano Q. Tinio (53-167)
<i>Junior Grand Warden</i>	Joseph E. Schon (91)
<i>Grand Treasurer</i>	Macario M. Ofilada (12)
<i>Grand Secretary</i>	Esteban Munarriz (14-136)
<i>Grand Chaplain</i>	Enrique C. Sobrepeña (4)
<i>Grand Orator</i>	Jose M. Cajucom (12-95)
<i>Grand Marshal</i>	Manuel T. Paz (4)
<i>Grand Standard Bearer</i>	Candido Perez (59)
<i>Grand Sword Bearer</i>	Francisco Song Heng (11)
<i>Grand Bible Bearer</i>	Antonio Gonzalez, Jr. (22)
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros (82-26)
<i>Junior Grand Lecturer</i>	Marcelino P. Dysangco (48-148)
<i>Senior Grand Deacon</i>	Eulogio Sta. Maria (73)
<i>Junior Grand Deacon</i>	Homer L. Willes (123)
<i>Senior Grand Steward</i>	Amable Aguiluz (79)
<i>Junior Grand Steward</i>	Ricardo Rubin (11-64)
<i>Grand Pursuivant</i>	Jose L. Araneta (45)
<i>Grand Organist</i>	Angel Montes (27)
<i>Grand Tyler</i>	Victorino Hernandez (17)

BOARD FOR GENERAL PURPOSES

MW CENON S. CERVANTES, (56) PGM, PRESIDENT; MW MACARIO M. OFILADA, (1) PGM, VICE PRESIDENT; WB MANUEL M. CRUDO (4), SECRETARY; RW RAYMOND E. WILMARTH (7), DGM; RW MARIANO Q. TINIO (53), SGW; RW JOSEPH E. SCHON (91), JGW; MW ESTEBAN MUNARRIZ (14) PGM, G. SEC.; MW VICENTE OROSA (53), PGM; MW WILLIAM H. QUASHA (80), PGM; MW EMILIO P. VIRATA (17), PGM; WB AURELIO L. CORCUERA (4), PM.

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS OFFICERS

<i>Regional Grand Master</i>	Will K. Prestidge, Jr. (118)
<i>Deputy Regional Grand Master</i>	William P. Schwager (142)
<i>Regional Senior Grand Warden</i>	Kenneth A. Rotness (118)
<i>Regional Junior Grand Warden</i>	Glen A. Strong (175)
<i>Regional Grand Treasurer</i>	Andrew H. Buckley (142)
<i>Regional Grand Secretary</i>	Wallace H. Morris (118)

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District No. 1 Raymond E. Wilmarth (7)	District No. 12 Severo Oliveros (37)
District No. 2 Julio Laceda (39)	District No. 13 Eustaquio de Guzman (107)
District No. 3 Epifanio Q. Quijano (68)	District No. 14 Remigio Abello (64)
District No. 4 Teodorico D. Ayson (164)	District No. 15 Fidel Fernandez (47)
District No. 5 Jack E. Gesner (67)	District No. 16 Augusto P. Santos (30)
District No. 6 Doroteo M. Josen (53)	District No. 17 Eduardo C. Ralloma (130)
District No. 7 Jimmie Pfeffer (105)	District No. 18 Ruben Feliciano (50)
District No. 8 Purisimo Ramos (34)	District No. 19 Angel Mendoza (45)
District No. 9 Amando D. Ylagan (122)	District No. 20 Hugh C. Donaldson (123)
District No. 10 Apolonio Pisig (2)	District No. 22 Walter Doerr, Jr. (143)
District No. 11 Cecilio M. Bituin (26)	

A BROTHER'S HAND

When you're feeling all downhearted,
And life's hard to understand,
Say, it's fine to feel the pressure
Of a brother's friendly hand.

Just to know he sympathizes,
Though he doesn't say a word;
How it starts your courage climbing,
As your heart is touched and stirred.

With an arm across your shoulders,
And a grip you love to find,
How it makes you feel the bounding
Of the hearts of humankind.

It is just a little token
Of an ever growing band,
For there's faith and hope and courage
In a Brother's friendly hand.

George B. Staff