

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Masonic "welcome" to Pope Paul VI is expressed in this Arch erected along P. Burgos St. and Bonifacio Drive at the Luneta.

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In This Issue

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Grand Master's Page

DEMANDS OF OFFICE

This Masonic year is rapidly drawing to a close and our Lodges have or are about to elect their officers for next year. It is hoped that full consideration is given to electing those who have ability, energy, zeal and a genuine desire to advance the image and welfare of the Lodge. Nothing is more derogatory to the position and influence of a Worshipful Master or the dignity of his Lodge than an exhibition of ignorance of Masonic Law and procedure and a careless method of planning and conducting his meetings.

Since the position of Master is the highest honor his Lodge can bestow on a brother he should measure up to expectations and demonstrate that he deserves the distinction. Some of the requirements of a Master are that he should be true and trusty, well skilled in our craft and hold the esteem of his brothers. His conduct should be exemplary and his manner courteous. He should have the ability to plan, execute and sustain programs designed to hold the interest and generate the cooperation of his brothers.

Obviously it is not possible to find a succession of men in every Lodge who will measure up to these exacting qualifications. It is possible, however, to find many who have sufficient number of these qualifications to fulfill their duties with honor to themselves and prosperity to their Lodge. If a Lodge is prosperous, its members will be proud of their membership in it, and the true worth of any Lodge depends in large measure upon the ability and interest of its Master.

EDGAR L. SHEPLEY
Grand Master

Editorial:

IDEAS, ANYONE?

In the play *Inherit the Wind*, Matthew Brady asks Henry Drummond: "Is it possible that something is holy to the celebrated agnostic?"

Drummond answered: "Yes! The individual human mind. In a child's power to master the multiplication table, there is more sanctity than in all your shouted 'Amens!' 'Holy, Holies!' and 'Hosannas!' an idea is a greater monument than a cathedral."

Relevant ideas that is, is what we need when old institutions today has been given to intellectual rigidity and is the protector of the status quo. And, this does not exclude our fraternity with its ancient traditions and landmarks. Any institution that equates dissent with disloyalty and new ideas with subversiveness is bound to be swept by change. Casuistry is not the possession of the theologians alone. It would seem that a number of us know how to avoid the sharp point of obedience by means of fine and intricate explanations. The late President John F. Kennedy once said, ". . . the great enemy of truth is not the lie — deliberate, contrived, and dishonest — but the myth, persistent, persuasive and unrealistic. Too often, we hold fast to the clichés of our forebears. We subject all facts to a fabricated set of interpretations. We enjoy the comfort of opinion without the discomfort of thought."

One lesson we can learn from Masons in the past is their involvement in ideas relevant to their time, revolutionary to their establishment. In the Mexican, American, French and Philippine revolutions, Masons wrote their history in blood defending an idea. They did not wait for events to happen. They made them happen. They set the pace, the world followed. Liberty, Equality, and Fraternity were not mere catch-words. Our brother Masons wrangled for it, fought for it, and died for it.

It is paradoxical that while we are engrossed in our time in search for a meaning, we are losing the grasp of reality. And, that is a dangerous sign. As Sen. J. William Fulbright observes: "When our perceptions fail to keep pace with

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Let Him Enter

VW LORENZO N. TALATALA, DDGM (9)

The expression "Let him enter", as used in all the three degrees of the Blue Lodge, is actually the manifestation of assent by the Master to admit the candidate, after his preparation for admission into the open Lodge, on the degree to be conferred upon him. Such preparation, which is done in strict conformity with the ancient customs and usages of the Fraternity, conveys a very special meaning in the Entered Apprentice degree, it being the very first time that the candidate will be led to perceive Masonic light, and should, in the process, be able to acquire a favorable and lasting impression of his initiation into the Order. Above all, and as a first requirement, the candidate should profess a belief in God and the immortality of the soul. He must at least be twenty-one years of age in this Grand jurisdiction, free born, under the tongue of good report and coming well recommended. After having satisfied all these, the actual preparation of the candidate for his initiation can proceed. Ask any Entered Apprentice Mason the question: "Where were you first prepared to be made a Mason", and he will tell you: "In my heart". It is, therefore, the solemn obligation of any brother sponsoring a candidate for admission into the Fraternity, to fully satisfy himself that the candidate is duly and truly prepared in his heart — never below it, for below a man's heart is his stomach. Consequently, if a candidate is prepared below his heart, like some of our brethren, who by accident or through indiscretion, might have been erroneously prepared, we will be augmenting

the roll of our mercenary and other ridiculous-named brethren, to the discredit and disgrace of the Fraternity and of all well-meaning brethren. The mind and heart of the candidate should be thoroughly prepared as to make him realize that in joining the Order, he must, at the proper time, freely disavow: rank, power, social prestige, wealth, race, creed, politics and station in life. He should be forewarned that joining Masonry is a self-imposed sacrifice aimed at the betterment of society, of humanity and of life itself.

While in the preparation room, the candidate, as a prerequisite to his first admission into the Lodge, must seriously declare upon his honor: that, in soliciting the privilege of joining the Order, it is of his own free will and accord and not at all influenced by mercenary motives; that, he is in quest for knowledge and desirous to be serviceable to his fellow creatures; and that, he will abide by and conform to all the ancient customs and usages of the Fraternity, together with its general rules and regulations. With all these assurances freely and sincerely given to the full satisfaction of the brethren, the rest of the preparatory requirements has become routinary in nature and the Master of the Lodge may thereafter "Let him enter".

The candidate is then *bonded* by the cable-tow, the symbol of the 'band of love' which connects him spiritually with the Fraternity. Some authorities claim that the cable-tow is the representation of the umbilical cord which connects the foetus to its

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mother. Thus, at the very first admission of a candidate into the Lodge for initiation, he is symbolically tied to the Fraternity by the cable-tow, and by it led to the door, without which, such spiritual connection cannot at all exist.

The preparation of the candidate for admission into the Fellowcraft degree, is quite simple in our Speculative Lodges today. Proficiency in the preceding degree seems to be the most important—all the other requirements are considered routine, on the presumption that the candidate has been thoroughly examined and prepared to receive the degree before his first admission into the Lodge. During the Operative Era, however, according to the Old York Constitution of 926, "No Master shall take an Apprentice for less than seven years"—it can be more. Based on this, it is very obvious that in those days, the preparation of an Entered Apprentice candidate to become a Fellowcraft, was a long and tedious process, if only to be sure that before they "Let him enter," he must be duly and truly prepared to assume the obligations of the more important duties about to be imposed upon him. For seven years, the Entered Apprentice has to undergo training and study. He cannot contract marriage, must vow absolute loyalty and obedience to the Master without argument or murmur, and must be respectful to all Freemasons. After seven years or more of dedicated study and self-discipline, he may, during the annual communication, submit himself to the award of the brethren and if found worthy, passed to Fellowcraft.

A Fellowcraft, desiring to obtain further light in Masonry by being raised to the sublime degree of Master Mason, must, during the time of

the Operative Lodges, "serve two additional years as a journeyman before becoming a Master." This was practiced especially by the German Guilds, but not in the English Lodges. In the Speculative Lodges today, the custom of preparing a candidate for advancement had greatly changed by relaxing its rigid requirements. Thus, a Fellowcraft who desires to be raised to the Sublime degree of Master Mason, must prove that he had attained the necessary proficiency in the preceding two degrees by passing in the required examinations for the purpose. All the other requirements become routine in nature, if the brethren, after due examination of the candidate during a Stated or Special Meeting, find no objection to his advancement.

To properly impart to the candidates for the three degrees a uniform initial Mason knowledge, the Grand Lodge Committee on Masonic Education has published a pamphlet on the subject, for use of the various Committees on Masonic Education of the subordinate Lodges, in giving the necessary instructions to the candidates.

The indispensability of properly preparing a candidate up to the point: "Let him enter," is beyond dispute. Since the candidate at the time, may not only be in the dark, but that he might have heretofore entertained false imaginary ideas about Masonry, catered to him by prejudiced and biased sources, his initial knowledge in Masonry learned while in the process of preparation, will induce him to be more desirous to probe deeper into its unexplored mysteries. And, as he advances step by step, into the Masonic light, discovering one after the other, the hidden beauties within, then he shall

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The Universality of Freemasonry

By WB DR. A. SCHRAMM

This paper was previously published in Spanish in the "Far Eastern Freemason," pp. 205-212, December, 1937, and now translated for us by Bro. Schramm.

The subject of Universality of Freemasonry has been discussed in many Masonic publications and being a fervent believer in the universality of freemasonry I have taken it upon myself to write down some of my thoughts on this subject and should like to bring it up for discussion among the readers of this article.

We all know the most powerful organization of the world is the Roman Catholic Church, which is governed by the "Holy See" at Rome. While the Protestant Churches are split up into innumerable sects which often fighting each other, they all claim to be working for one goal. We cannot fail to see that they do not have the power on account of petty quibblings about minor interpretations of religious philosophy; in some ways this course is also followed by Freemasonry of today. The boasting of Emperor Charles V, that the sun never sets on his vast empire, may be applied with equal truth to the Order of Freemasonry. From West to East, and from North to South, over the whole habitable globe, are our Lodges distributed. Wherever the wandering steps of civilized men have left their footprints, there have our temples been erected. The lessons of masonic love have penetrated into the wilderness of the West, and the red men of our soil have shared with their more enlightened brothers the mysteries of our science; while the arid sands of the African desert have more than

once been the scene of masonic greetings.

"Freemasonry is not a fountain, giving health and beauty to some single hamlet, and slaking the thirst of those who dwell upon its humble banks; but it is a mighty stream, penetrating through every hill and mountain, and gliding through every field and valley of love and charity for the poor, the widow, and the orphans of every land." Thus spoke the eminent Albert G. Mackey. Truly, we know that this is the aim of Freemasonry. We know that Masonry in every country works for the betterment of the human race, for the purpose of spreading brotherly love and affection, peace and good will, among the peoples of all nations. Were Freemasonry successful in this work, then there would be no more wars and under its influence the nations of the world would join in promoting each other's welfare and rejoice in each other's prosperity. It seems that the different Grand Lodges cannot agree on one uniform ritual. In Central Europe there are several Grand Lodges who are unable to agree because each one has a different system. There are certain differences in their ritualistic work. In France we have the Grand Orient which has done away with the Bible as one of the "great lights" while the other Grand Lodges have adopted the Bible and display it on the altars. However, it is doubtful, if any member

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of the National Grand Lodge of France or the Grand Lodge de France looks with more respect upon this book than the members of the Grand Orient. Nevertheless, they recognize each other and work in harmony for one and the same goal, the same goal which our Grand Lodge of the Philippines seeks to attain.

For many years I have had the pleasure of visiting lodges in Mexico. I have found Freemasonry flourishing in many small towns. I have visited their temples and am sure that they practice Masonry just as earnestly, just as sincerely, and perhaps with a good deal more of brotherly love than some Masons do in other countries. I was not asked: "Is your Grand Lodge recognized by our Grand Lodge?" nor "Would you admit us to your Lodge?" I was received with open arms, with more cordiality than I have ever met with in the United States, because I was a stranger, because I wore the square and compass, because they considered me their BROTHER! The members were all of a high type of citizenry, men of education. The majority of the instructors in public educational institutions are members of the fraternity and Bro. Abelardo Rodriguez, who later became president of Mexico, was Master of the Lodge where I dined with the officers. I have also attended Lodge with the late Bro. Calles, former president of Mexico and with Bro. Jose M. Tapia, Chief of Staff of the Mexican Army under Calles.

Many times I have met with Mexican Masons in the United States of America. Forty years ago they were

not able to attend blue lodge in certain states of North America, because some American Grand Lodges did not recognize their Grand Lodges. These men were of the highest type of the nation, they were men who could do a lot to bring about a better understanding between the two nations. They practice the same Freemasonry south of the Rio Grande as it is practiced north of that river. In the higher degrees they could attend the meetings of the Scottish Rite bodies in the U.S.A. but not in the symbolic lodges. This condition has now been changed and most Mexican Grand Lodges have now established "recognition" with the North American Grand Lodges. Surely, we should do everything possible to assist the brethren of all countries to obtain the recognition which is due them. I have heard it said, that "politics" is practiced in Latin American Lodges. This is not so! Political and religious controversies are barred from their Lodges the same as in Anglo-Saxon Lodges. In America, in that great free country, Masons are unable to realize that our brethren in the South are fighting to keep the torch of Freemasonry lit. In every country where the Roman Catholic Churches predominate, our brethren have to fight! Wherever one's life and property is endangered men will look upon life from an entirely different angle. It is possible and no doubt necessary, that Masons, in order to save the institution, play an important part in politics, but they do not practice or preach party politics in the lodges.

The Roman Catholic Church, naturally seeks to decry every institution, which has anything to do with

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Philosophy of Life:

The Four Thomases of Christianity

VW EUGENIO PADUA, PM (51)

A Young Man of 30, Who, since the age of 12, had been unseen in His native town for 18 years, was one day strolling on the shore of the Sea of Galilee... Coming upon two fishermen the Young Man, without any preliminaries, said in a voice that could not be ignored, "Follow me."

Asking no questions the two followed, not knowing what the Young Man was up to or where they were going. They only knew that they were to be made "fishers of men," a term at that moment they did not even understand... And, as the three continued to stroll, the Young Man, with seemingly no criterion for each choice, picked ten more men from among the poor, the lowly and the unlettered..

From that little shore of that little sea in that little corner of the world those poor, lowly, unlettered little men spread the Gospel to the entire world.

The First Thomas

One of those little men was *Saint Thomas Didymus* of Antioch (Syria) whose name was to become a symbol of vehement doubter, a man of instant unbelief of anything till he can prove otherwise by seeing and touching it!

Though Thomas was a man "slow to believe, viewing things on the darker side," yet, the conviction produced by the removal of his doubt became deeper and stronger than that of any other man.

The words, *My Lord and my God*, in which Thomas finally expressed

his belief, contained a significant assertion of his Master's Divine Nature.

It was Saint Thomas who, landing in what today is Kerala state in the year 52, sowed Christianity in India, where he was martyred (A.D. 58) with a lance piercing his body while praying at a site now called *Saint Thomas Mount*, next to Madras Airport.

The Second Thomas

The second Thomas was an Englishman, *Saint Thomas a Becket* (1117-1170). He attracted the attention of Henry II (1133-1189; reigned 1154-1189) who made him Chancellor (1155) and, later, contrary to Thomas' own wishes, Archbishop of Canterbury after being hurriedly ordained and consecrated (1162).

When Becket opposed the King's desire to acquire jurisdiction over clergymen accused of crimes, Henry was angered. But Becket maintained that the ecclesiastical courts had sole jurisdiction. Feelings between King and Archbishop grew high. On December 29, 1170, Becket was murdered in the Cathedral by Henry's men.

In 1174 the King was forced by public indignation to do penance at Becket's tomb. Two years later, Becket was canonized as *Saint Thomas a Becket*.

There are lessons to learn from Becket's opposition to the King: (1) That there is a limit to a man's gratitude to one who has promoted him

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Wages of Masons

By CALIXTO B. ANTONIO, P.M. (29)

From Rituals

Wages of Masons are scantily mentioned in the rituals of the three degrees of symbolic lodges. In the opening and closing ceremonies in all the three degrees, the Senior Warden states that one of his duties is to pay the craftsmen their wages if any be due. In the Fellow Craft degree, when the candidate reached the Middle Chamber of King Solomon's Temple, the Worshipful Master informs him (candidate) that the wages consists of corn, wine and oil. In the opening ceremonies of the Master Mason's degree, the Senior Warden states that he was induced to be a Master Mason so that he can work and receive Master Mason's wages. These are the only instances when wages of Masons are disclosed and except in the Fellow Craft degree, the wages are not specified.

Operative Freemasonry

Wages in terms of money and the value of money as far as they can be exchanged for goods or services, is the topic that we want to discuss. During the 12th to the 14th centuries, in England, Freemasons were workmen, stone cutters who spent their days in removing rocks from quarries, and shaping it first into rough ashlar and then cubes and perfect ashlar for the buildings or walls. These workmen were paid wages equivalent to a few cents a day (20th century standard). If working conditions and wages of the Middle Ages are judged by present-day costs, then obviously all Freemasons will starve. The architectural excel-

lence of their work for over 400 years is ample evidence that in those days they were well treated.

The mason-contractor who built the tower at Bury St. Edmunds stipulated for 10 pounds per year with board and livery for himself and helper. A master Mason employed in construction of a church at Aberdeen, Scotland received a little less.

In year 1500, masons engaged in building a steeple were paid 10 shillings, Scotch, per week. In the 17th century, wages increased and in England in 1610, a Freemason who could draw his plot, work and set accordingly, having other masons under him, was worth 10 to 12 pence per day and a rough mason 8 to 10 pence per day. At Edinburgh, in 1691, the guild regulations provide that no master should work for less than 18 shillings, Scotch, per day.

Those above are examples of wages of Masons taken from records of early Lodges in England and Scotland like the fabric rolls of York Minister and Statutes of Laborers.

Speculative Freemasonry

Present-day Freemasons are purely speculative and are not stone workers. They do not receive wages in terms or value of money. They build their temples in the hearts of men and among nations. Their wages are mostly intangible. This writer was once asked the question—what benefits does one derive when he joins Freemasonry. The answer was—not what one can get from but what one can give to Masonry that counts.

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Our Stake in the Constitutional Convention

By BRO. TOMAS A. REYES, SD (33)

(Delivered at a Special Forum during the 20th Annual District Convention of Bicol Lodges held at Naga City on August 22, 1970).

The predominant concern of every Filipino today is the forthcoming Constitutional Convention called to propose reforms in our Constitution. With the coming convention in June, 1971 and with the election of delegates thereto on November 10, this year, the decade of the 1970's will indeed be a crucial period in the history of our country.

We are once again called upon to exercise our sovereign power—this time, not in the mere election of officials in whose hands we entrust the reins of government for a specific period of time, but of delegates to that Constitutional Convention who, as a constituent body, will rewrite, amend, modify or otherwise change our fundamental law. Their ideas and influence as delegates will be engraved in our new constitution for a long, long time, and perhaps, for a life-time.

I am sure that every citizen is aware of the impact, the significance, of the coming Constitutional Convention. How and why it became necessary to the minds of our leaders to hold such a convention has been the subject of past debates. Some reasons were advanced, thus: *Firstly*, our present constitution was prepared and drafted while we were not yet truly free, being then under the sovereignty of the United States of America. As a matter of fact, it was "approved" by an American President. Being now a free and independent country, we should rewrite our own fundamental law, completely devoid of external influence; *Secondly*, our present constitution contains provisions which

are no longer responsive to the needs of the times and are even considered to be deterrents to the on-going progress of our country; and, *Thirdly*, the necessity to incorporate thereto some much-needed governmental reforms in the light of our experience during the last four decades.

So, today, we are witnessing a proliferation of change. Right now, we speak of CHANGE, we speak of AMENDMENTS, we speak of REFORMS, and in unison, for a long time now, we have been speaking of the same thing with the same fervor. But, let us look around us. Every now and then, we hear demonstrations here and there, labor strikes somewhere, violent picketing, injustices, poverty, unemployment, high prices, criminality, governmental neglect, etc., and we still have with us our problems in Central Luzon. So we ask ourselves, where do we go from here?

Not so long ago, just after the liberation, our country amidst the destructions and ravages of the war, was at the height of fame and glory, so to speak, the world over, because of two words which became landmarks in our history. These two words were: *Bataan* and *Corregidor*. Later, these two words were eclipsed into oblivion, but our country became equally known throughout, if not more so, because of another two words, which also became "landmarks" in our contemporary history, namely: *Graft* and *Corruption*. The following decade saw the advent of two identical philosophies of life, namely: "What are we in power for"

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Making a Mason at Sight

RW WILLIAM C. COUNCELL, S.G.W.

The prerogative of the Grand Master to make Masons at sight is described as the eighth landmark of the Order. It is a technical term, which may be defined to be the power to initiate, pass, and raise candidates, by the Grand Master, in a Lodge of emergency, or, as it is called in the Book of Constitutions, "an occasional Lodge," specially convened by him, and consisting of such Master Masons as he may call together for that purpose only; the Lodge ceasing to exist as soon as the initiation, passing, or raising has been accomplished, and the brethren have been dismissed by the Grand Master.

It is but right to say that this doctrine is not universally received as established law by the Craft. I do not think, however, that it was ever disputed until within a comparatively recent period. It is true that Cole, (*Freemas.*, lib. 51,) as far back as 1817, remarked that it was "a great stretch of power not recognized, or at least, he believed, not practised in America." But the qualifying phrases in this sentence, clearly show that he was by no means certain that he was correct in denying the recognition of the right. Cole, however, would hardly be considered as competent authority on a question of Masonic law, as he was evidently unacquainted with the Book of Constitutions, and does not quote or refer to it throughout his voluminous work.

In that Book of Constitutions, however, several instances are fur-

nished of the exercise of this right by various grand Masters. In 1731, Lord Lovell being Grand Master, he "formed an occasional Lodge at Houghton Hall, Sir Robert Walpole's House in Norfolk," and there made the Duke of Lorraine, afterwards Emperor of Germany, and the Duke of Newcastle, Master Masons.

I do not quote the case of the initiation, passing, and raising of Frederick, Prince of Wales, in 1737, which was done in "an occasional Lodge," over which Dr. Desaguliers presided, because, as Desaguliers was not the Grand Master, nor even, as was incorrectly stated by the New York Committee of Correspondence, Past Grand Master, it cannot be called a *making at sight*. He most probably acted under the Dispensation of the Grand Master, who at that time was the Earl of Darnly.

But in 1766, Lord Blaney, who was then Grand Master, convened "an occasional Lodge," and initiated, passed, and raised the Duke of Gloucester.

Again in 1767, John Salter, the Deputy, then acting as Grand Master, convened "an occasional Lodge," and conferred the three degrees on the Duke of Cumberland.

In 1787, the Prince of Wales was made a Mason "at an occasional Lodge convened," says Preston, "for the purpose at the Star and Garter, Pall Mall, over which the Duke of Cumberland (Grand Master) presided in person."

It has been said, however, by those who deny the existence of this pre-

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With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

Edited by **SOL ABELLERA & F. DE LA CRUZ, JR.**

The fourth Installation Rite of the Officers of Bethel No. 4 of Iloilo City, International Order of Job's Daughter was held in the Masonic Temple in Iloilo City on August 23, 1970. The following are the installed officers for the second term 1970.

Elective: Flora Grace Guillergan, Honored Queen; Edna Ganzon, Senior Princess; Erlinda M. Gallano, Junior Princess; Emili Espino, Guide; Ma. Vicenta Nava, Marsnall;

Appointive: Ma. Victoria N. Octoviano, Chaplain; Mei Ling Franco, Recorder; Helen Yu, Treasurer; Arnie de la Cruz, Musician; Aracelie Espino, Librarian; Lucia Aujero, First Messenger; Fe Zaidivar, Second Messenger; Verna May Catedral, Third Messenger; Annie Locsin, Fourth Messenger; Marrieta Peraña, Fifth Messenger; Pearl Dency Drilon, Senior Custodian; Edan de la Cruz, Junior Custodian; Cheryl Enojas, Outer Guard; Vivian Flaviano, Inner Guard.

Choir: Shirley Ong, Susie Ong, Jocelyn Drilon, Elsa Drilon, Sonny Parella, Ma. Luisa Esquirra, Ma. Luisa Sanga, Luz Demandante.

The installing officers: Ruth Cheryl Gabuelo (PHQ), Flag Bearer, Susie Ong, Honor Guards, Demolays of Graciano Lopez Jaena Chapter, International Order of Demo-

lays.

After the ceremony, refreshments were served to the Bethel Guardians, the Masons and guests and their ladies.

The Loyalty Chapter, Order of DeMolay held its installation of officers for the first term DeMolay 1971 at the Scottish Rite Temple in Manila on October 18, 1970. The following are the installed officers:

Elective: Jesus R. Alvarez, III, Master Councilor; Pacifico B. Aniag, Senior Councilor; Edwin F. Reyes, Junior Councilor; Jose P. Sanga, Treasurer and (acting) Scribe;

Appointive: Norberto R. Nibut, Senior Deacon; Aquilino Y. Velasco, Junior Deacon; Ashok Melwani, Senior Steward; Noel V. Tatlonghari, Junior Steward; James G. Chanco, Chaplain; Agripino O. Salcedo, Jr., Sentinel; Franco R. Escondo, Standard Bearer; Neptali M. Gonzalez, II, 1st Preceptor; Marcelo A. Cheung, Jr., 2nd Preceptor; Richard A. Cheung, 3rd Preceptor; Rodolfo Q. Sy, 4th Preceptor; Dan T. Villa, 5th Preceptor; Aniceto C. Gonda, Jr., 6th Preceptor; and Clarito Agar, 7th Preceptor.

Also installed was the chapter sweetheart for the term. Sis. Susan Doris G. Malahay, a member of the Perla Assembly No. 1, Order of the Rainbow for Girls in Manila. She

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Masonic Involvement in Community Projects

(Speech delivered by WOR. BRO. ONOFRE B. PADOLINA, P.M. at the 6th MASONIC DISTRICT CONVENTION held at Muñoz, Nueva Ecija on October 31, 1970.)

Today, we live in an age of unrest and anxiety. We live in a world fast changing with momentous events. Day in and day out disquieting incidents happen. Indeed, we are living in a day when most of what we cherished could easily be forgotten and destroyed. What must we do? Must we fold our arms, ignore these events and remain indifferent to them? No. We must know the right and practice it. We must search our souls and our sense of values. We must cut ourselves loose from the free floating buoy of expedience and anchor ourselves upon the rocks of eternal truths.

Kingdoms have fallen. Empires have crumbled to pieces. Men's creations and organizations have come and gone but Masonry have survived, strong, vigorous, and energetic as ever. Those masons ahead of us have done their part well so Masonry has lived. As Masons of today we must not be recreant to our duties and responsibilities. We must successfully carry on to the end. We must be effective ambassadors of peace and brotherly love. We must live for others and the world and serve best that men may live in peace, in health, in harmony, in satisfaction and happiness.

Men have conquered the universe. The challenge of the times is for us to conquer ourselves. We must meet this challenge that our successors will find pride in us. Freemasonry and the world tomorrow will be what you and all of us Freemasons of today will make it.

To the non-Masons in the outside world Masonry is judged by the con-

duct of its individual member. Our thoughts, our words and our acts outside the Lodge reflect not only upon ourselves and families but above all they reflect upon the name of our ancient and honorable fraternity. We stand solidly for charity. We stand wholeheartedly for fraternity. We stand for the good and betterment of our fellowmen and of the community in which we reside. These being so, let us all strive to involve ourselves in community beautification and development; in promoting, sustaining and maintaining its cleanliness and sanitation. Let us all lead in increased food production. Let us concern and not detach ourselves in Red Cross work and other relief operations, in Girl and Boy Scouting, in charitable, community, civic, youth, moral and cultural projects. Our active participation and energetic leadership in all community projects will undoubtedly project a good image of the fraternity in the community we live in and will induce other people to embark on cooperative and creative activities that will ultimately give pleasure, satisfaction and contentment.

Mga kapatid at mga kaibigan:
Ang ating magagandang asal at ugali; ang ating mabubuting mga gawa para sa ating kapuwa at para sa ating bayan, kagaya ng pagkukup at pagdamay sa mga naghihirap at nasasalanta ng kalamidad; ang pagpapaunlad, pagtangkilik at pagsubaybay sa Girl at Boy Scouting; and ating pagbibigay sigla sa katalinuhan at palakasan ng kabataan; ang ating pagtulong sa

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GRAVEL AND SAND

A Report on Masonic Activities

OLF

We were informed by brethren involved in PROJECT SUNSHINE that the names of WB Dominador R. Escosa and Brother Alberto Ortiz was inadvertently excluded from the list in our September issue. Both brothers gave used clothings to the project.

We would like to add that these same brethren who launched PROJECT SUNSHINE were appointed by the Grand Master to compose the EMERGENCY & DISASTER COMMITTEE. The brethren accepted the commission on condition that they keep their anonymity.

The Committee is operational. It is at present accepting voluntary contributions of used clothings, blankets, beddings, usable household items, towels, candles, medicines or anything that can be used in case of emergency. Or if you please, you can give cash donations too.

Your donations will be properly acknowledged by the Committee, inventoried and stored for immediate distribution in case of need.

They will also need volunteer workers who are willing to offer their services for free and without fanfare.

Send your donations to the Committee in care of the Grand Lodge or the Cabletow Office. Do it now!

Masonic District No: 11 (Batangas-Laguna-Tayabas) held its District

convention on October 10, 1970 in San Pablo City with Malinaw Lodge No. 25 hosting the affair.

MW Edgar L. Shapley, Grand Master, accompanied by RW Damaso C. Tria, Deputy Grand Master, RW William Councell, senior Grand Warden and MW Esteban Munariz, Grand Secretary motored to San Pablo City to attend the affair. Sisters Elba Shepley, Paz Tria and Felicidad Velo went to San Pablo with the Grand Masters party.

WB Orrin R. Hewitt, A Past Master of Cavite Lodge No. 2, died recently in Las Vegas following a long illness.

A native of Colorado Springs, Colorado, WB Hewitt enlisted in the Navy before the turn of the century. He retired after forty-five years of service as a Commander. He was a Veteran of World I and II.

WB Hewitt move to Vallejo, California with his family in 1935 where he joined Naval Lodge No. 87 and Silver Star Chapter No. 3, Order of the Eastern Star.

Surviving him are a daughter, Mrs. Lucille Hughes of Las Vegas, and two sons, Dr. Clarence B. Hewitt of Cleveland, Ohio and Orrin R. Hewitt Jr. of San Mateo, California.

Mrs. Lucille Hughes was born in Manila when WB Hewitt was Master of Cavite Lodge No. 2. He was Master of Cavite Lodge in 1918 or 52 years ago.

York Rite Doings



ME Comp. Antonio Gonzalez, Sr. was recently invested as Intendant General of the York Rite Bodies in the Philippines.

Present during the investiture were Ill. Conrado Benitez, Sov. Grand Commander of the Supreme Council of Scottish Rite of Freemasonry in the Philippines, Ill. Cenon S. Cervantes, 33° S.G.I.G., Grand Minister of State; Ill. Damaso C. Tria, 33° S.G.I.G., Grand Treasurer; Ill. Jose C. Velo, 33° S.G.I.G., Grand Secretary General; Ill. Macario M. Ofilada, 33°, S.G.I.G. Grand Chancellor, Ill. Benito Maneze, 33° S.G.I.G., Assistant Grand Secretary General, Ill. Esteban Munarriz, 33° S.G.I.G., Grand Almoner; Ill. Hermodenes P. Oliveros, 33° S.G.I.G., Grand Master of Ceremonies, and other members of the Supreme Council.

ME Comp. Gonzalez, Sr. is the father of York Rite Masonry in the Philippines. He, together with the late Comp. Christians W. Rosenstock went to the Grand Council in the United States to petition for the formation of a Grand Council of the Philippines. He organized York Rite Masonry in the Philippines. He is a Past Grand High Priest, Past Grand Illustrious Grand Master. He is at present the Grand Secretary-Recorder of the York Rite Grand Bodies in the Philippines.

Comp. Gonzalez is a Past Grand

Master and Past Grand Secretary of the Grand Lodge of the Philippines.

He was recently coroneted a 33° Inspector General Honorary of the Supreme Council of Ancient and Accepted Scottish Rite of Freemasonry in the Philippines.

* * *

The Christian W. Rosenstock Chapter of Royal Arch Masonry will hold a conferral on December 18, 1970 at the Plaridel Temple, Manila. The Oriental Council and Far East Commandery will also hold a conferral on December 19, 1970. This announcement was made by Comp. Gregorio Cariaga, Secretary of Christian W. Rosenstock Chapter, RAM.

Comp. Cariaga requested all candidates for the degrees to register with his office as early as possible.

He said that the Degree Teams that will confer the degrees in full ceremonial form are now busy rehearsing for the December conferral.

* * *

The 1969 Bronze Médal from the General Grand Chapter of Royal Arch Masons International was awarded to Ex. Comp. Jose M. Cortes, PHP, Christian W. Rosenstock Chapter No. 6, R.A.M. by Most Ex. Comp. Antonio Gonzalez, Sr., PGHP, Grand Secretary of the Grand Chapter of Royal Arch Masons of the Republic of the Philippines, on September 12, 1970.

On Masonic Education

VW A. L. CORCUERA

62. *When did the Book of Constitutions which contained the rules and regulations for the government of the Fraternity of Freemasons first appear in print?*

James Anderson, D.D. (1680-1739) was ordered by the Duke of Montague, Grand Master of England in 1721, "to peruse the Old Manuscripts, and digest the Constitutions with a just Chronology". In 1723 the work was published under the title of *The Constitutions of the Freemasons, containing the History, Charges, Regulations, etc., of the Most Ancient and Right Worshipful Fraternity. For the use of Lodges*. The book contains: (1) History of Masonry from the Creation down to 1721; (2) the Charges of a Freemason (approved in 1722); (3) the General Regulations (approved in 1721); and (4) the Master's Song, the Warden's Song, the Fellow Craft's Song, and the Entered 'Pentrice's Song.

63. *Has Freemasonry, besides the written laws, any unwritten laws?*

The *unwritten law* consists of the ancient landmarks. See Question 25.

The *written law* consists of the Constitutions, Regulations, and Laws of the Grand Lodge together with its By-Laws (if any) as well as the following ancient laws:

1. The York Constitutions of 926, containing 15 articles, 15 points, and an additional ordinance;
2. The Constitution of Edward III (1312-1377), containing 5 sections;
3. The Regulations of 1663, containing 6 sections;
4. The Ancient Installation Charges, containing 6 sections;
5. The Ancient Charges at Makings, containing 6 sections;
6. The Regulation of 1703;
7. The Regulation of 1717;
8. The Regulation of 1720;
9. The Charges of a Freemason, 1722, containing 6 charges;
10. The General Regulations, 1721, containing 39 articles.

Numbers 9 and 10 are found in the Book of Constitutions edited in 1723 by James Anderson (See Question 62). These laws may also be found in Chap. XII, pp. 134-151 (*Constitution*, Rev. 1962).

64. *Has any of the ancient laws enumerated in answer to Question 63 any effect in the decision of cases involving Masonic law?*

Of the *Charges of a Freemason*, Mackey says, "They have always been held in the highest veneration by the fraternity, as embodying the most important points of the *ancient written as well as unwritten law of Masonry*." In reference to the *General Regulations* he says, "They are entitled to great respect, although *not of equal authority* either with the Landmarks, the Old Charges, or the local Regulations of the any Grand Lodge which may have changed them in the formal manner which these Regulations themselves prescribe (Art. 39)."

65. *The ritual says a Lodge of Master Masons consist of three. Why cannot three Master Masons who belong to the same Lodge transact business?*

Because the Constitution *requires* seven. The ritual has reference to the tradition that Freemasonry had its origin at the building of King Solomon's Temple when only three persons — Solomon King of Israel, Hiram King of Tyre, and Hiram Abif — had in their possession the secrets of a Master Masons and so, were the only ones who could form the first Lodge of Master Masons.

to be continued in next issue

and "What is wrong with providing for one's future." Then, we recall to mind the election frauds and terrorisms which started in 1949 and which are very much still with us up to the 70's. We were once in the brink of a civil war, a revolution, fertilized by a complexity of factors both ideological and economic in nature. Only Providence saved us from this catastrophe. We would have been ahead of Vietnam. In the decade next following, there came about a phenomenon. Our people called it CONGRESSIONAL ALLOWANCE. And we remember that in the ensuing battle against it, a brother Mason fell—he met his untimely death. Next, there came into being another phenomenon. This time, they called it ECONOMIC TERRORISM, more devastating! Apparently, man has been above the law!

As we stand at this moment, facing the path of the future, as a free, independent and developing country amidst the "rough and rugged road" of nationhood, we enter into a new decade. Then, we have thought of a CONSTITUTIONAL CONVENTION. Some questions have been asked: Will it be the cure-all of our national ills? Will there be a real change? Only the future will tell.

What are the proposed amendments or changes which, although still very much debatable, already find some acceptance and support from our countrymen? Some of them are the following:

1. Let the State guaranty the education of our children;
2. Lower the voting age to 18;
3. Synchronization of elections;
4. Provide for only one term and

no re-election for the Office of President, and even for all other elective positions whether national, provincial or local;

5. Limit the exercise of the right to run for public office in the case of relatives, to do away with what we call "political dynasty";

6. Empower the Office of the Auditor General to pass upon the "wisdom and reasonableness" of any and all governmental expenditures;

7. Cut certain powers of the President, to prevent abuse and undue exercise of Presidential influence or pressure such as in the matter of the suspension of the writ of *habeas corpus*, declaration of martial law, and in the matter of the release of public funds;

8. Return to unicameralism, and, perhaps, election of senators by districts;

9. Give more powers to the Commission on Elections and improve our electoral system;

10. Transfer the power of appointment of and administrative supervision over members of the bench to the Supreme Court;

11. Restrict proprietary rights and property ownership, and provide for a more equitable distribution of economic wealth and opportunities;

12. Remove the tax-exemption privileges of religious institutions; and many others. Some of them are not only debatable but highly controversial. Some may even touch on such fundamental issues as the "inherent rights of the citizens," on the one hand, and the "powers of government" on the other—to balance them for the greater good. And some may shake, to a considerable degree, some of our cherished freedoms, traditions and institutions which have been with us since time immemorial.

But it is not for me to recommend to you any of the proposed amendments or changes. It is not for me to solicit your support for this or that particular proposal. Rather, it is only to ventilate to you our immediate concern in the task ahead. Right now, there is a growing and widespread public alarm that some demagogues are apt to take advantage of the prevailing mentality of our countryside, as in the past elections, by the simple expedient of vote-buying; that vested interests may come in; that unscrupulous politicians will enter into the picture one way or another in spite of the ban, for purposes of self-preservation; and, that communist infiltrators may find their footprints in our new fundamental laws, if we do not watch out. As citizens and as Masons, I know that we shall all guard against them, against the threats of the extreme left or right in order to preserve our cherished freedoms, traditions and democratic institutions which we are duty-bound to pass on to our children's children as our lasting legacy to their generation.

To my mind, therefore, our immediate concern is IN THE CHOICE OF DELEGATES. It is true, we desire a change in our fundamental law. This change will be done by the delegates as a constituent body. The change will be good or bad, depending on whether the delegates whom we shall have chosen will be good or bad. In the words of a brother Mason, we have "to separate the chaff from the grain," and classify candidates thus:

1. Those who are only for personal glory, to have their names recorded as delegates to the Constitutional Convention;

2. Those who represent limited interests or vested interests, either

ideological, economic or religious; and

3. Those who have the interest of the country at heart, who recognize the deficiency of our present constitution, who can present or offer good solutions, and who can convince fellow delegates to their way of thinking.

The election of good delegates is one challenge which every citizen should accept. Some of us may run as delegates, the better to enable Masons to have an active role, as in the past, in the re-making of our new constitution. But to the many of us, I am sure, we can participate no less, not only in the election of right delegates but also in making known our ideas in the open, and thereby contribute to the moulding of a sound public opinion. But it is still in the choice of delegates that can make or unmake a new constitution for us, hence, the necessity of electing only the most responsible and mature minds and talents to serve in this convention, who will not be subservient to untoward pressures.

We can afford to elect a "wicked" municipal mayor, provincial governor or even president, because, then, we can just change them after their term of office. But definitely we cannot afford to elect a wicked Delegate to the coming Constitutional Convention because his footprints will be there in our new constitution for a life-time or until we shall have thought again of another constitutional convention.

And let us all beware of the temperaments of the times. Some agitators shouted to the whole world: "Let us change our political system," "Let us turn to socialism," "Let us destroy the establishment," etc. Those are enough warnings to

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all of us. But I am sure that, being nurtured by time and lessons in the past, Masons will meet this challenge with maturity of mind and of purpose. Whether the coming Constitutional Convention will produce for us a draft of a new constitution that is truly reflective of the true sentiments and aspirations of the Filipino people is our stake in the coming

convention. So, we cannot hold our hands akimbo and leave things as they are or as they shall be. We cannot say: "Que sera, sera." Rather, we must be involved, as our brothers and fellows before us have been, in peaceful revolution or otherwise, for God, Country and Humanity, because, as one writer has put it, "we shall not pass this way again."

PADOLINA . . .

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pananatili ng kapayapaan, katahimikan at kasaganaan ng mamamayan; ang ating pangunguna sa kalinisan, kaayusan at kagandahan ng bayan nating mahal. Ang mga ito'y mga gawain na mananatili sa isip at alala ng mga tao kung tayo'y wala na. Ito'y mga matitibay na bantayog na lalong mahalaga, lalong makabuluhan kaysa ating sarili para sa daigdig na ito na ating lilisanin. Yayao tayo at malilimot ngunit ang ating mabubuting gawa ay magpapatuloy at mabubuhay. Ang mga mapagsarili, mapagimbot at mapaghangad ay matututo sa ating dakilang halimbawa at sila gaya nating mga Mason ay lagi na lamang magsisikap na magiwan sa daigdig na ito ng mga bagay na hindi mapapawi, ng mga bagay na hindi mapaparam magpakailan man.

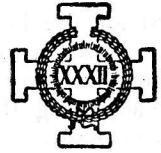
The real use of Freemasonry in this world is its effects on men outside of the Lodge room. Its teachings and rituals, beautiful as they are, are only means not ends. Inspiring lessons, exalted thoughts and wonderful ideals are all meaningless if we leave them behind as we walk out of our temples and join the busy caravans of the outside world. We

are brought to light that we may let this light shine before men that they may see our good works and join us in glorifying the Great Architect of the Universe.

My brethren: Our time in this world is short. We travel life's pathway only once. At best only a few years may be counted as ours. As we pass along life's highway let us all lead and live for our fellow men and for the community in which we reside. Living for charity; living for our fellowmen and for our country will not require high social position or great ability. It will only require sincerity, a kindly, decent, quiet, self sacrificing spirit and a steadfast purpose. A lamp however small if kept steadily burning will be a means of lighting other lamps. Our sphere of influence may seem narrow, our ability small, our acquirements limited but wonderful opportunities are ours thru a strict adherence to the Masonic tenets of life. If we open our hearts and homes to the divine principles of Masonry, we shall be channels for currents of life giving power. From our Masonic lives will flow streams of healing, bringing life, pleasantness, beauty and fruitfulness which will live thru eternity.



Scottish Rite Section



The Luzon Bodies, A. & A. S. R. held it's Year-End Reunion on November 7, 14, and 21, at the Scottish Rite Temple. The 4°, 9°, 14°, 24°, and 32° were conferred in full ceremonial form. The 18° was conferred in ample form. The rest of the degrees were communicated in short form.

* * *

The convention of Scottish Rite Bodies in the Visayas and Mindanao area will be held on November 21-22, 1970 at the Iloilo Masonic Temple in Iloilo City convention

* * *

will be held. All necessary preparations are being made to insure the success of the affair.

The Cast of the "Aguinaldo Pageant" was invited to put on the play. The members of the cast will also confer the 24° in full ceremonial form. They are also mulling on the idea of conferring the 29° or the 32° in full form.

* * *

Cavite Bodies scheduled a Special Conferral to be held on November 21, 1970 at the Bagong Buhay Masonic Temple, Cavite City.

* * *



Members of "Aguinaldo Class" in Iloilo with members of the cast of "Aguinaldo Pageant", composed of members of Luzon Bodies, A. & A. S. R.

him for the latter's selfish purposes; (2) That a man's conscience and principles must not be compromised by adjusting them to suit another's man's ends.

The Third Thomas

A little more than 1500 years after the martyrdom of the first Saint Thomas, or 400 years ago, there was declared *Doctor of the Church* another Thomas, the son of an Italian count. In 1323 (or almost 250 years before he became Doctor of the Church, or less than 50 years after his death) he was canonized as *Saint Thomas Aquinas* (1224-1274).

In 1918, the Church directed that priests should receive their theological and philosophical education according to the method, doctrines and principles of Thomas Aquinas contained in his *Summa Theologica*.

Aquinas' philosophy was developed to a great extent from the metaphysics of *Aristotle* and the commentaries thereon of the Jewish philosopher, *Moses Maimonides* of Cordova (1135-1204), and the Mohammedan philosopher, *Averroes* of Cordova (1126-1198).

It required real courage for a Catholic monk, as Aquinas was, at that time to adopt the ideas of pagan and Mohammedan writers! But Thomas, the greatest of the scholastic thinkers, was unafraid.

Aquinas was asked: "When a government becomes tyrannical, is rebellion morally permissible?"

His answer (which I would like to pass on the young man I recently met at the Plaridel Temple advocating the use of violence): "(44) If there be not an excess of tyranny, it is more expedient to tolerate the milder tyranny for a while than, by acting against the tyrants, to become involved in many perils more

grievous than the tyranny itself. . .

(45) If the excess of tyranny is unbearable, some have been of the opinion that it would be an act of virtue for strong men to revolt and to expose themselves to the danger of death in order to set the people free. . . (47) Should private persons attempt on their own private presumption to commit violent acts this would be dangerous for the people."

The Fourth Thomas

Thomas A Kempis (1379-1471), a German self-effacing Augustinian monk, is well known because of his authorship of *The Imitation of Christ*, a famous book of meditation considered to be the world's most widely read devotional work.

It was soon after his entry into the priesthood (1414) that he began *The Imitation of Christ*, a series of meditations divided into four books. The language of Thomas was a sort of colloquial, though rhythmical poetic Latin of his day, so simple that anyone can read and understand it.

He says: "If a man have His spirit he shall find (in Christ's teachings) a hidden manna. . . All perfection in this life hath some imperfection bound up with it. . . No knowledge of ours is without some darkness. . . Knowledge is good, considered in itself, and ordained by God; but a *good conscience and a virtuous life* are always to be preferred before it."

The philosophies of life of these four Thomases of Christianity having touched the life of millions over the centuries are worth recalling in these times of deceit and hypocrisy and of unrest and revolting spirit.

There is so much hypocrisy today that it is necessary at times to carry

WHY I WEAR A MASONIC PIN

My Masonic pin is an emblem that tells the world I am member of a great fraternity of millions of American citizens who believe in God and the destiny of the United States of America to bring happiness to its people and peace to the world.

It is an emblem whose square and compasses is symbolic of the Masons in the freedom of the world and indicates that I, too am free, free to worship God according to the dictates of my conscience, free to vote as I choose, free to speak as I choose.

As an emblem it tells that I believe in charity—the charity of kindly thoughts as well as of kindly deeds; a charity that feeds the hungry, heals the sick, straightens crippled limbs, open blind eyes.

As an emblem it declares my willingness to assist the youth of our land by education, guidance and protection in reaching its highest ideals.

It is an emblem of protection to womankind and is an assurance that neither harm nor tears will ever be brought to any good woman through fault of mine.

As an emblem it shows that I believe in brotherhood, that every man of every creed is my brother and that as I believe in the Brotherhood of God, so do I believe in the brotherhood of men.

The emblem of my fraternity, the emblem of my faith, an emblem of my country! God grant that I may always be faithful to all that it represents.

—LARRY A. MORGAN
Portland Lodge No. 55

ARAW LODGE NO. 18 HOLDS MEMORIAL SERVICES

Araw Lodge No. 18 held a Lodge of Sorrows on October 25, 1970 at the Jose Abad Santos Hall of the Plaridel Masonic Temple, Manila.

The ceremonies was held in memory of the late Bro. Chuan Bon Pon, Tan Un Liong, Tu Tiam, Yu Tian Huy, Justiniano Castillo, Gepaldas Dingamal, Miguel Enriquez, Cristino Flores, Florentino Giron.

Bro. Francisco Mateo, Jose Felix, Ong Tiong Chio, Anastacio Uy Nohay, Yap Yet Chiao, Tan Li Po, Jose R. Carlos, Felipe Lagan and Yu Chi King.

Opening Remarks were given by VW Leon A. Vidallon, while the Eulogy was delivered by Bro. Jose Agpalo.

The team that conducted the rites were: Wor. Master, WB Alberto C. Reyes; Sr. Warden, Bro. Cesar O. Bautista; Jr. Warden, Aurelio Eleonado, Jr.; Treasurer, WB Jose N. Quedding; Secretary, WB Rolando H. Tan; Chaplain, Bro. Rogelio R. Nacorda; Marshal, Bro. Epineto Logico; Sr. Deacon, Bro. Guillermo A. Alday; Jr. Deacon, Senior Steward, Chris B. Malahay; and Jr. Steward, WB Guillermo V. Madredejos.

At the catafalque were: WBs. Pedro Aguda and Virgilio Atienza and Bros. Benito Reyes and Jose Navarro.

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The world is composed of takers and givers. The takers may eat better, but the givers sleep better.

—Byron Frederick in
Ohio State Grange Monthly

District No. 8 Convention

The thirteenth annual masonic convention of Masonic District No. 8 composed of Lincoln Lodge No. 34, Pinatubo Lodge No. 52, Zambales Lodge No. 103 and Bataan Lodge No. 104 was held on October 24, 1970 in Olongapo City with Lincoln Lodge as host.

The Lodge was opened at 8 a.m. A recess was declared and the conventionists made a pilgrimage to the statute of Bro. Jose Rizal where a short program was held.

Bro. Jesse Mackay delivered the invocation. Floral offerings were made by MW Edgar L. Shepley, for the Grand Lodge; VW Desiderio Hebron, District Deputy No. 34; WB Marciano A. Torres for Pinatubo Lodge No. 52; WB Feliciano B. Fontelera for Zambales Lodge No. 103; WB Jose G. Santos for Bataan Lodge No. 104.

Bro. Glicerio B. Santos for Western Luzon Bodies; Sis. Nene Alvenidia for the Rebecca Parish, OES; Miss Aleta Ela, for Bethel No. 1, IOJD, Bro. Rene Garcia, for T. R. Yangco, IODM; and Bro. Maximiano Bravo, for Boy Scout Troop No. 5.

WB Glicerio B. Santos delivered the Eulogy. MW Edgar L. Shepley make brief remarks.

At the Convention hall, MW Edgar L. Shepley and his party was received formally. The flag ceremony was held. WB Federico Magat, convention chaplain led the prayer.

Roll call of Lodges was held.

A minutes of silent prayer was held for brethren who have laid down their working tools.

Master of the participating Lodges made brief reports on their respective Lodges.

An open forum was held with Bro. Pedro Ela as Moderator.

The keynote address was delivered by MW Edgar L. Shepley.

"The Role of Masons in the Constitutional Convention" was the theme of the convention.

During the second part of the convention, the opening remarks was made by VW Desiderio Hebron, and the prayer was led by Bro. Francisco Malicsi.

Hon. Cesar Miraflor, Comelec Commissioner was the guest speaker. He was introduced by Bro. Pedro L. Ela.

MW Edgar L. Shepley gave the closing remarks.

The Master of Ceremonies for the second part of the convention was WB Nestor N. Niguidula.

EDITORIAL . . .

From page 2

events, when we refuse to believe something because it frightens us, or simply startlingly unfamiliar, then the gap between fact and perception becomes irrelevant and irrational."

Ideas, anyone?

S. P. F.

The Ecumenical World

News and Views on the Ecumenical Movement

OLF

CARDINAL CUSHING DIES!

The seventy-five year old prelate who ruled the archdiocese of Boston since 1944 succumb to cancer in his home in the Brighton Section on November 3, 1970.

Archbishop Humberto Medeiros who succeeded him recently was at his bedside.

Cardinal Cushing died shortly after officials of the archdiocese announced his condition as "critical."

The Price of the Roman Catholic Church was a confidante of the Kennedys and was also known as the "common man's Cardinal."

* * *

EPISCOPAL CHURCH TO ORDAIN WOMEN

The House of Bishops of the Episcopal Church recently approved the ordaining of women as Deacons, step towards the priesthood, and revived the issue of their rights to become full priests and bishops.

Bishop James Pike was rebuked by the church's bishops for the ordaining of a woman a Deacon in the mid fifties.

As a Deacon, a person is regarded in the Holy Orders, listed on the roster of clergymen with the title of Reverend.

A Deacon may preach, teach, be put in charge of a congregation and distribute communion. But he cannot consecrate the bread and wine.

The action of the bishops is subjected to ratification by the bicameral legislative convention, the lay-clergy House of Deputies.

POPE PAUL QUOTES RUSSIAN AUTHOR

Pope Paul IX made what may have been intended as an indirect support to Russian writer Alexander Solzhenitsy when he quoted from the latter's book "Cancer Ward" in a speech before a group of Italian Doctors.

Solzhenitsy is a winner of the Nobel prize who have been denounced by communist authorities in his own country.

The group of Italian met to discuss among other things "The Fate of the Family Doctor."

The Pope cited the following passage from "Cancer Ward":

"The family doctor was the most intimate figures, but they have eradicated him. The family doctor is the person without whom in a developed society, the family can not exist. . . . But how many adults today debate mutely not knowing where to find a doctor and a soul to whom they can express their most secret fears. . . ."

* * *

RAMADAN

"Ramadan" in Koranic Law is the 30-day Fasting observed by Muslims all over the world. It is being observed by Muslims in Mindanao, Sulu and Palawan.

It is considered one of the most important milestones in the life of a Muslim. The act is designed for religious guidance, atonement and taking a vow.

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succeeded Sis. Marilyn T. de Guzman of the same Assembly.

Brother Armando G. T. Velasco, immediate Past Master Councilor headed the installing team.

Hightlighting the installation was the Flower Talk delivered by Brother Marcelino C. Enriquez, Jr.

After the installation, refreshments and a dance were tendered to the guests, DeMolays, Rainbows, Jobies and Dad Masons.

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Various DeMolay chapters responded to a call of humanitarian duty by aiding relief workers expedite "Operation Airlift" for the Casiguran typhoon victims at the Manila Times hangar, Domestic Airport in Nichols on September 13 to 23.

bly No. 1, Order of Rainbow for Girls.

* * *

Meanwhile, the Jose Abad Santos Chapter in Manila conferred the Initiatory and DeMolay degrees to five successful candidates for membership on October 18 and 25, 1970, respectively. The following are the new members who called themselves the "Five-Armed White Cross" batch. They are: Joshua A. Andres, Joel Capistrano, Joseph Capistrano, "Operation Airlift" was spearheaded by the Manila Times and TV Channel 5.

The volunteers were members of Loyalty Chapter, Quezon City Chapter, Dimasalang Chapter, Leon Kilat Chapter, and Jose Abad Santos Chapter. Giving inspiration and morale to the De-Molay volunteers were members of the Perla Assem-Gener Simon and Romy S. Vinluan.

* * *

Vergara lauds De-Molay Forum

Brod Jesus Vergara, first Master

Councilor of the Jose Abad Santos Chapter, DeMolay, now Senior vice-president of USI (Phil.), was the guest speaker of the first "DeMolay Dinner Forum" held at the Social Hall, Scottish Temple on October 2.

In that well-prepared and momentous event, 150 Masons and DeMolays graced the occasion. Most noted Masons who attended were Grand Master Edgar L. Shepley, a PMC, Chev., and LOH DeMolay in the United States and Dad Manuel Crudo, Past Grand Master of the Grand Lodge of the Philippines.

Some remarkable Senior DeMolays who spiced the affair were PMC Peps Caccam, Chev. JASC, PMC Julio Abarquez, Loyalty Chapter, Celso Lloga, JASC, NRSIT president, Harry Guthertz, owner and manager, A & W Restaurant and many others.

The sumptuous forum reeled-off with the welcome address of Dad Artemio G. Bayas, as Master of Ceremonies, followed with the self-introduction of Masons and DeMolays. The guest speaker was introduced by Brod PMC Ernesto Rivera, JASC.

"The first thing a man should do to be successful is to have an objective, define this objective and achieve it," Brother Vergara stressed in his speech. He also scanned his idyllic days with the DeMolay. He cited the importance of the DeMolay in his life as it had moulded him to what he is now. He lauded the affair as unusual in the history of DeMolay in the Philippines and hoped that it be carried on.

The open forum came next. "What is the role of DeMolays in the Constitutional Convention," was aired. It was answered by Dad Manuel Crudo with the gratefulness of the speaker. Dad Crudo in answer to the question said that DeMolays should campaign for and elect right-

ful delegates to the ConCon.

The objective of the "DeMolay Dinner orum" was stated as to foster a more closer relationship among DeMolays of various chapters and with Masons.

It ended with the awarding of the door prizes to ticket holders picked in the raffle. The door prizes were donated by generous Dad Masons and Senior DeMolays.

Meanwhile, the next forum will be a luncheon forum to be held at the same place, on November 29. The Executive Committee made possible the success of the affair and for the coming forums. It is headed by Dad Artemio Bayas, PMC of the Jose Abad Santos Chapter, DeMolay. Members of the Committee are: Solomon Abellera; JMC, Armando Velasco; MC Loyalty, Rene Garcia; MC TRY, Rey Vengson; MC Q.C., and Danila Yabes; MC JASC.

* * *

CAVITE ASSEMBLY NO. 3 INSTALLATION

Cavite Assembly No. 3, International Order of Rainbow for girls, held its 32nd installation of officers at the Bagong Buhay Lodge No. 17 temple on Sunday, October 4, 1970.

Those installed are: Minerva Camarse, Worthy Advisor; Lorinda Gimenez, Worthy Associate Advisor; Edelmira Venezuela, Charity; Wilina Wong, Hope; Persis Alfelor, Faith; Hazel Argota, Recorder; Merlyn Anderson, Asst. Recorder; Vilma Vega, Treasurer; Ernie Benitez, Drill Leader; Marilou Giron, Chaplain; Imelda Viga, Love; Emma Vida, Religion; Yvonne Mangawang, Nature; Ofelia Loristo, Immortality; Edna Herrera, Fidelity; Mimie Wong, Patriotism; Efelina Barron, Service; Grace Morave, Confidential Ob-

server; Grace Pineda, Outer Observer; Solly Chin, Choir Director; Luzviminda Bilang, Musician; and Sonia Giron, Flag Bearer.

The Cavite Assembly of Rainbow is sponsored by the XIII Martyrs of Cavite Chapter No. 6, Order of the Eastern Star. Mom Eden del Rosario is Mother Advisor of the Assembly, having served since January 1967 to the present. Those who compose the Advisory Board are Dad Honorato O. Vega, with Moms Socorro Daluz, Minerva Perez, Josefa Skievaski, Jovita Vega, Concepcion L. Samala, Solidad B. Bautista, Eucleda Herrera, and Dads Wee D. Chan, Amado Santos and Reynaldo Jose. Dad James Anderson is Rainbow Dad.

* * *

SCHRAMMS CELEBRATES GOLDEN WEDDING

WB Arthur Schramm and his wife Ellen celebrated their golden wedding anniversary recently in Yucaipa, California.

The couple renewed their marriage vows in ceremonies conducted by Reverend Eugene R. Schramm, Pastor of the Redeemer Lutheran Church in Huntington Beach, California. They were married in Stavenhagen, Germany in 1920.

There were about 65 family and friends of the couple present during the fete. They received letters from the German Lutheran Church where they were married and the Masonic Grand Lodge of Germany and four golden roses from the same Grand Lodge. Brother Schramm belongs to several Lodges in Germany and other countries. He has been regularly contributing articles to the CABLETOW.

Ang tao ay naniniwala sa kabanaan ng relihyon. Maging siya'y Kristyano, Buddhist, Bramman, Shintoist, Taoist, Mohamedan, o tagasunod ni Konfusius, Mencius, Lao Tse, itinuturing niya na ang relihyon ay dapat na igalang, bagay na dapat pakaibigin, huwag kailan mang hahamakin o pamurahin, sa paggawa ng mga pagmamalabis, pangaapi, kawalan ng katapatan at pitagan.

Ang Kristyanong Pilipino (Catholic, Protestant at Indipindiyente) ay di tumataliwas sa panlahat na tuntuning ito. Lubos ang paniniwala nila sa pagkakaroon ng lakas, talino, katarungan, at matamang pag-ibig sa Diyos; sa buhay na walang hanggan, sa sermon ni Jesus sa Bundok, sa sampung kautusan, sa ginintuang tuntunin; sa pangangailangan ng lakas at kabutihan ng dasal; sa ganap at magkatuwang na kapakinabangan ng pagkakahiwalay ng Pamahalaan at ng Simbahan upang sadyang mamalagi ang katahimikan at kaayusan ng mga tungkulin ng isa't isa.

Subalit sa Pilipino na nakasimsim ng mga kultura ng Silangan at Kanluran, ay mananatili hanggang sa libingan ang taos at mataimtim na pag-ibig sa sariling bayan, at handa niyang pagsakrispisyuhan ng kanyang lahat, maging ito man ay salungat sa dogma ng relihyon.

Ang dahilan sa katatagan at walang pagmamaliw na pagkamakabayan ng Pilipino ay naaalinsunod sa heograpiya at etnolohya. Bilang isang taga Silangan na naninirahan sa lugar na tampak sa araw ay pinu-

pukaw ang matapat na puso na umaksyon ng buong sigla, upang manalaytay ang dugo ng kabayanihan sa lahat ng ugat at arteryang gayon ay lalung lulusog ang pag-ibig sa Bayan.

Katulad ng isang lahi, ang Pilipino, sa simula't simula pa'y maibigin sa Kalayaan — kinamumuhian ang tiranya at diktadorya, anomang uri. Sa gayon ang kanilang bansa'y nag-ani ng mga dakilang bayani, gaya nila: Lapulapu, Dagohoy, Diego Silang, Burgos, Rizal, Bonifacio, del Pilar, Luna, Quezon at Abad Santos. Lahat ay mapagpala at karapatdapat pamarisan, sa kanilang pagpili sa kamatayan, kaysa, ipagkanulo ang kapakanan ng Lupang Tinubuan.

Sa mga bayaning Pilipino na ang panrelihyon at pansariling konbiksyon ay kontrobersyal ay si Dr. Jose Rizal. Ang katotohanan, na di matawaran, siya'y pinatay sa Bagumbayan ng Pamahalaan ng mga Kastila na nuon ay napangingibabawan sa kapangyarihan ng Simbahan. Ang pagbaril ay walang ibang dahilan kundi buong tapang niyang ibinunyang at ipinaglaban ang pagmamalabis at pangaapi sa Pilipino, sa pamamagitan ng matahimik na paraan — panitik. Nang gabi bago siya barilin, ay sinulat niya ang Huling Palam na naging pangalawang Biblia ng kanyang mga kababayan. Kinabukasan ng umaga ay hinarap niya ng buong kahinahunan ang mga barbaril, saksi ang pagkanormal ng kanyang pulso, ng tingnan ng manggamot.

Sa kanyang pagkamason, bininya-

gan siya sa simbahang katoliko, at nagaral sa paaralang Katoliko ng Ateneo, maaaring mailigtas ang kanyang buhay, tulad ng presong pulitika, kung ginusto niya, kung ipinagbili niya sa dakong ibaba ng ilog ang pagkakaanib sa Masoneria at paniniwalang pampulitika.

Kung siya'y napahinuhod, siya'y magagawang pensyonado, di lamang iyan kundi isang santo ng simbahan. Ngunit si Rizal ay hindi ganyang uri ng tao, siya'y may sariling paninindigan at tubo sa Silangan na mapagtiis, mapagbata. Minabutiniya ang kitlan ng buhay na may karangalan, pagibig sa bayan, sa Malayang Masoneria, kaysa mailungan ng Simbahan.

Nang patunayan niyang mamatay na may dangal at di nagtaksil kaninoman ay nakilala ng madla na tapat siya sa Bansa't Malayang Masoneria hanggang sa huli — isang bagay na naaalinsunod (consistent) sa kanyang matatag na paninindigan, at lisyas, sa upasalang pagtatakwil sa Masoneria at panunumbalik sa sinapupunan ng Simbahang Katoliko. Sa istorya ng pagkatay at pagbitay ng tao, totoo ba, na ang masasama't ganid na tao ay karaniwang pinagpapakundangan ang buhay ng kanilang kauri?

Ang kaugaliang hilig ng mga Pilipino sa marangal na buhay ay nakita, hindi lamang kay Rizal, kundi sa maraming lider at bayaning sinundan at sumunod sa kanya. Sila Lapu Lapu ng Cebu, Dagohoy ng Bohol, Diego Silang at Antonio Luna ng Ilokos, at Gregorio del Pilar ng Bulacan, ay nangamatay sa larangan ng digmaan sa pagtatanggol ng Bansa, sa kahiyahiya't nakapanglulumong pananakop ng mga dayuhan.

Ang nasirang Pangulong Quezon, nuong ikalawang Pandaigdig na Dig-

maan, ay tinawid ang malawak na dagat sa kabila ng panganib at kapahamakan sa sariling buhay, at ninais pang mamatay sa ibang bansa upang mailigtas ang sarili at ang bayan sa kasiraang puri na maging kasingkapan ng mga mananalakay; Samantalang kung ginuto'y maginhawang makapagpapaiwan sa sariling bayan at makipagulungan sa nanakop na hukbo at makinabang ng malaki para sa sariling kabutihan at kaligtasan.

Si Rafael Palma at Teodoro M. Kalaw, parehong Pilipinong Mason at mga lider ng bansa sa bingit ng kanilang kamatayan ay pinaglapitan at inalok ng kaligtasang panrelihyon, bilang gantingpala sa pagtatakwil sa Masoneria. Sapagkat sila'y tapat sa kanilang simulain, magandang kaasalan at katapatan, ay pinili na manatiling mabuting Pilipinong Mason, sa halip na magtaksil, mapabuti lamang sa mata ng Simbahang Katoliko.

At ang huli, ngunit, hindi kahulihulihan, ay si Hukom Jose Abad Santos na nagpamalas ng taus na katapatan sa kanyang bayan at tungkulin, karangalan at konbiksyon sa pulitika, minabuti pa niyang mapatay, sa halip ng gloria't pagiging milyonaryo mula sa suhol ng mga nagsisakop sa ating bayan.

Matapos barilin si Rizal sa Bagumbayan, siya'y inilibing tulad ng isang pagano, na walang seremonya sa simbahan para sa mga patay, at sa labas ng sementeryo ng Pako sa Maynila, sa isang lugar na nakalaan sa mga magnanakaw na itinatakwil ng simbahan. Subalit, pagkaraan ng may tatlung taon ng pagkamatay, na nagpapagunita sa tatlung pang piraso ng pilak na bayad kay Hudas sa pagkakanulo kay Kristo, ay biglang inilathala ang sinasabing

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Third Masonic Youth Conference Report

Dad Manuel Obligation, Coordinator of the Third Masonic Youth Conference held in Iloilo, June 23-28, 1970, has sent in a detailed report of said conference. Highlights of the report are: a total of 110 Masonic youths attended the conference with 94 from organized Assemblies, Bethels and Chapters and 14 observers; that the conference had a net income of ₱412.06, which, added to a net of ₱100.00 from the Second Masonic Youth Conference in Dumaguete in 1969, leaves a total of ₱512.06 which will be sent to the Coordinator of the Fourth Masonic Youth Conference to be held in Cavite City.

Speakers at the Conference were: MW Edgar L. Shepley, GM, Dad and Senator Mamintal Tamano, MW Manuel M. Crudo, PGM, Very Rev. Mons. Antonio Y. Fortich, Bishop of Bacolod, and Prof. Nestorio B. Melocoton of Mindanao State University.

Dad Obligation sent in eight recommendations which, if taken, will guide future Masonic Youth Conferences. He pointed out that "the idea of organizing a Masonic Youth Conference has inculcated in the minds of every Masonic Youth that they are considered a part of our Masonic crusade to promote brotherhood among us under the fatherhood of God."

ECUMENICAL WORLD . . . From page 23

The Fast starts with the first appearance of the new moon. *Imams* and religious leaders go to the mosques and beat the "Tabo" to herald the start of the fast.

Men, women and children troop to the river or lake to bathe. The bathers recite religious verses while pouring water over their heads. This is done to "cleanse" themselves in preparation for the fasting.

At the start of "Ramadan," Muslim wake up at midnight to prepare native delicacies for the occasion. Fasting starts at 6:00 A.M. and ends at 6:00 P.M. sunset. Before partaking of the food, they recite religious hymns. They are not allowed to swallow even their saliva during the entire Fasting season for they believe that it spoils the Fast. Physical or sexual pleasures are taboo. Violators have to undergo "restitution" for another day.

Sick persons are not required to undergo the rigorous Fasting.

Three days before the end of the 30-day Fasting period they also celebrate "*Kapamagarowak*" which is the equivalent of "All Souls Day" of the Christians.

The "Moonwatch" is repeated during the last day of "Ramadan" by Muslim devotee. The end of "*Ramadan*" is announced by the continuous beating of the "Tabo" in all Muslim mosque.

After hearing the announcement, all the devotees bath again in the rivers and lakes.

At 8:00 A.M. the following day, they attend the "Kutba" Mass in the mosques. They also bring rice and place them in a sack at the Mosque. The sermon of the *Imam* is the climax of the celebration.

Muslim Devotees then exchange gifts as Christians do during Christmas.

Freemasonry. Masonry in any country should find the ready support of the Order in other countries, particularly in America.

At the present time we scarcely speak of "universal" Freemasonry in its real sense. This seems to be derogatory to the very fundamental principles of Freemasonry. We must have courage to face this sad state of affairs and rectify it. Freemasonry, whose fundamental principles consist of fraternal love, helping each other to overcome difficulties, is divided by discords accentuated by deplorable war—and postwar influences, by race and national hatreds, bigotry and narrow-mindedness. Therefore, as a matter of course, innumerable brethren in all countries wish to end this state of affairs. Ever since Freemasonry existed, the most fervent adherents used all the power at their command to bring the idea of supernatural brotherhood into fact, and to let Freemasonry benefit and keep the movement going in a progressive way, to spread the splendour of universal good-will and harmony to advance the cause of reconciliation and peace of all nations.

There were many international meetings and congresses held to do away with the separating notions and to cultivate one common cause. But on all these occasions only a minimum of Grand Lodges were represented and the result of it all ended in mere words. And only after a very slow march there appeared a ray of hope, indicating that in the far future things might improve and that finally there would be a "league" of Masonic Grand Lodges.

Overtures for such a purpose have been inaugurated by the former International Masonic Association of Geneva, but they have not been realized yet and to all the obstacles lying in the way we have to face the superpatriotic sentiments which finally must yield to rational and sound nationalism of one fatherhood of God and brotherhood of man.

To the brethren dispersed all over the globe active work for world's peace should be a most sacred duty for membership in Freemasonry. For genuine pacification of the world every Mason should keep and maintain his mind pure and unsullied in order to discourage indifference and resignation by setting free all those hidden and mystic forces typical to freemasonry according to our ancient customs and usages expressed by the great prophets of our symbolic and mystic order.

All brethren should consider masonic activity without prejudice to remove the so-called barriers of caste, creed, race and nationality, to promote the construction of a new bridge of reconciliation over which every regular Freemason of every country of the globe can freely pass with real cordiality extended and received with open arms. We must bring together in one solid band of brothers those who seek the TRUTH in Freemasonry and encourage them in their quest. We say that we became Master Masons in order that we might travel and receive M.M. wages. My interpretation of foreign countries, work and receive this is that we should bring about a better understanding, spread the gospel of peace and good-will. That, in my opinion, is our most sacred duty.

rogative, that these "occasional Lodges" were only special communications of the Grand Lodge, and the "makings" are thus supposed to have taken place under the authority of that body, and not of the Grand Master. The facts, however, do not sustain this position. Throughout the Book of Constitutions, other meetings, whether regular or special, are distinctly recorded as meetings of the Grand Lodge; while these "occasional Lodges," appear only to have been convened by the Grand Master for the purpose of Making Masons. Besides, in many instances the Lodge was held at a different place from that of the Grand Lodge, and the officers were not, with the exception of the Grand Master, the officers of the Grand Lodge. That the occasional Lodge which initiated the Duke of Lorraine was held at the residence of Sir Robert Walpole, in Norfolk, while the Grand Lodge always meet in London. In 1766, the Grand Lodge held its communications at the Crown and Anchor, but the occasional Lodge, which in the same year conferred the degrees on the Duke of Gloucester, was convened at the Horn tavern. In the following year, the Lodge which initiated the Duke of Cumberland was convened at the Thatched House tavern, the Grand Lodge continuing to meet at the Crown and Anchor.

But I think that a conclusive argument *à fortiori* may be drawn from the dispensing power of the Grand Master, which has never been denied. No one ever has doubted, or can doubt, the inherent right of the Grand Master to constitute Lodges by Dispensation, and in these Lodges, so constituted, Masons may be legally entered, passed, and raised. This is done every day. Seven Master

Masons applying to the Grand Master, who grants them a Dispensation under authority of which they proceed to open and hold a Lodge, and to make Masons. This Lodge is, however, admitted to be the mere creation of the Grand Master, for it is in his power at any time to revoke the Dispensation he had granted, and thus to dissolve the Lodge.

But if the Grand Master has the power thus to enable others to confer the degrees and make Masons, by his individual authority out of his presence, are we not permitted to argue *à fortiori* that he has also the right of congregating seven brethren and causing a Mason to be made in his sight? Can he delegate a power to others which he does not himself possess? And is his calling together an "occasional Lodge," and making, with the assistance of the brethren thus assembled, a Mason "at sight," that is to say, in his presence, any thing more or less than the exercise of his dispensing power for the establishment of a Lodge under dispensation, for a temporary period and for a special purpose. The purpose having been effected, and the Mason having been made, he revokes his Dispensation, and the Lodge is dismissed. If we assumed any other ground than this, we should be compelled to say that though the Grand Master might authorize others to make Masons when he was absent, he could not do it himself when present. The form of the expression "making Masons at sight" is borrowed from Laurence Dermott, the Grand Secretary of the Athol or Schismatic Grand Lodge; "making Masons in an occasional Lodge" is the phrase used by Anderson and his subsequent editors. Dermott, (True Ahim. Rez.) commenting on the thirteenth of the old regu-

lations, which prescribes that Fellow Crafts and Master Masons cannot be made in a Lodge except by the Dispensation of the Grand Master, says: "There is a very ancient regulation, but seldom put in practice, new Masons being generally made at private Lodges; however, the Right Worshipful Grand Master has full power and authority to make, or caused to be made, in his worship's presence, Free and Accepted Masons at sight, and such making is good. But they cannot be made out of his worship's presence without a written Dispensation for that purpose. Nor can his worship oblige any warranted Lodge to receive the person so made, if the members should declare against him or them; but in such case the Right Worshipful Grand Master may grant them a Warrant and form them into a new Lodge."

But the fact that Dermott uses the phrase does not militate against the existence of the prerogative, nor weaken the argument in its favor; for, in the first place, he is not quoted as authority; and secondly, it is very possible that he did not invent the expression, but found it already existing as a technical phrase generally used by the Craft, although not to be found in the Book of Constitutions. The form there used is "making Masons in an occasional Lodge," which, as I have already said, is of the same significance.

The mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other Masons, convenes a Lodge, and without any previous probation, but *on sight* of the candidate, confers the degrees upon him, after which he dissolves the Lodge and dismisses the brethren.

ANTONIO . . .

From page 8

Speculative Freemasonry is symbolic and the working tools of operative masons are used as symbols to teach moral and philosophical lessons. The fundamental theme is morality or ethics. It is a way of life that leads to happiness, well-being, to self-respect and consideration for others. Ethics, morals, religion, and philosophy are concepts with which speculative freemasons build his own building and each individual freemason strive to make himself a living stone to fit that spiritual building, a house not made with hands, eternal in the Heavens.

It is then evident that in Freemasonry, Masons do not receive wages in its economic meaning. When a Freemason goes out of his way to rescue a distressed fellowman, when he extends a helping hand to assist a fallen neighbor, when he whispers good counsel to his ears, when he gently admonishes him of his errors, and then rejoices with him in his success a Freemason has worked and received his wages. These are but a few of the many of his intangible wages.

WHO PRAYEST?

By Elpidio A. Adalia, Sr.

Mindoro Lodge No. 65

**Who prayest most who needest best;
The love of God and His blessings;
Who prayest least who loseth faith,
And wouldst allow the dross of self
Hinder the flow of offerings.**

**One cannot pray till he needs God,
While being tossed on life and death;
That God delays deliverance,
Perhaps, to purge all our prayers,
From paucity of reliance,
To purest dependence on Him.**

with us a sense of doubt about most everything human and material.

There is, too, the danger of blind gratitude to those who have promoted us for the latter's selfish purposes which could bring about a grave injustice to another.

From Saint Thomas Aquinas we can benefit ourselves with his counsel that it is more expedient to tolerate mild tyranny for a while than to become involved in many perils more grievous to the people in general than the tyranny itself.

And from Kempis, we can learn the virtue of making allowances for human frailties, for, in this world, what we call perfection is always accompanied with some imperfection, and even the light of knowledge is not entirely free from some darkness.

• • •

TALATALA...

From page 4

eventually come to realize how Masonry fits in into the moral, spiritual, mental, social and even material building of men, thereby setting his mind and heart to act uprightly in his several stations in life before God and his fellowmen. By then a true Mason shall have come into being, ready to do his share in the cares and responsibilities of his mother Lodge, and to partake of its rights to assume greater responsibilities in the duties he owes to God, his country and humanity.

• * *

Another form of wastefulness is expenditure of words beyond the income of ideas.

—H. P. Hendrichs in
Sunshine Magazine

GALANG...

From page 23

"retraction" ni Rizal sa Masoneria, na pinatay ng umaga noong Disyembre 30, 1896. Tama ba na ipalagay na si Rizal ay lumagda sa ipinangangalandakang retraksyon, samantalang alam niyang ang pagtatakwil na yaon ay pupugay ng kanyang karangalan? Gagawin kaya iyon ng isang taong bantog sa katatagan ng konbiksyon? Kung totoong si Rizal ay nag-retract, disin sanay pinarangalan siya ng solemng libing katoliko.

Sa pagtitimbangtimbang sa retraction ni Rizal, dapat malaman na ang kanyang mga tagahanga'y hindi nais na magkamali sa pagunawa — ang relihyon ay dapat na pintuhuin at igalang sa Altar ng Katangian (virtue), huwag hamakin ni libakin, at di dapat kasangkapanin sa kahirahinalang upasala ng mga tagasunod. Ang mga pasimuno ng relihyon ay magiging tapat at marangal kung buong pitagang ipakiusap, magiliw na pangaralan ang mga deboto sa pangalan ng Maluwalhati't Marangal na Ama, at ihatid sila sa landas ng katotohanan, kabanalan at kaligtasan. Sagipin sila ng buong hinahon, sa sigwa ng karayaan, kamalian, kasamaan at pagkasira (destruction). Payuhan sila na ubos kayang tumulong sa pagpapaunlad ng katauhan, pagbabago para sa kabutihan ng lipunan at pagtutuwid sa pamahalaan ng relihyon at gobyerno sibil. Dito'y magagamit ang pulpito, pahayagan, radyo at telebisyon. Pagingatan lamang na huwag lalabagin ang likas na karapatan ng lahat at bawat isa, at laging isagunita ang salawikaing: "Ibigay kay Cesar ang para kay Cesar, at sa Diyos ang para sa Diyos."

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District No. 6 Doroteo M. Joson	District No. 19 Luis M. Sirilan
District No. 7 Edgardo Ramos	District No. 20 John S. Homburg
District No. 8 Desiderio P. Hebron	District No. 21 Kenneth M. Crabtree
District No. 9 Lorenzo N. Talatala	District No. 22 Chester S. Deptula
District No. 10 Eliseo P. David	District No. 23 Rufino S. Roque, Sr.
District No. 11 Ricardo C. Buenafe	District No. 24 Clemente M. Nava
District No. 12 Cesario Villareal	District No. 25 Aniceto Belisario
District No. 13 Gregorio S. Lagumen	District No. 26 Guinaid M. Guiani

THE APRON

I took an apron from the pile of white
And tied it on to sit in Lodge one night.
As I sat there I felt a warming glow
About the apron and I looked and lo—
The other brethren who had worn it there
were gathered round in mystic meeting rare.

We shared with each the blessings of the years,
The dreams, successes, hopes and joyous tears;
Then we grew humble in each other's loss,
In full compassion shared each brother's cross;
Our hearts were one in that most holy place,
Our spirits fused in God's Masonic grace.

We looked upon the apron's perfect white,
We were all wearing it that mystic night,
We saw that it was large enough to fit
The whole wide world, for God had fashioned it.

—Milford Shields
Poet Laureate
Colorado