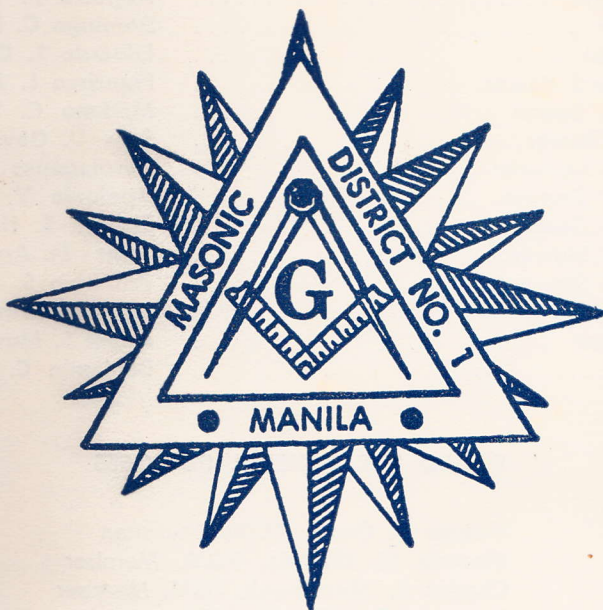


The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



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1971



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Grand Master's Page



LITTLE THINGS MEAN A LOT

There are many little things in this world that are sometimes taken for granted and often ignored in spite of their importance. There is a little smile that can lift the hearts of the distressea. A little courtesy can save a lot of delay. A kind word can console the unhappy. A little patience to count ten can lead to forgiveness.

A little spot on the white apron can be a black mark on Freemasonry.

Freemasonry is built on human dignity. When an initiate kneels at the Altar to take his obligation, something is taken away from him never to return — his living for himself alone. He rises not the same man again for in place of self-interest he takes an interest in the welfare of others. His acts from then on and the acts of those who came before him and after him have a common denominator — the sense of value of one's moral virtues. Every Mason should be cautious in his acts, in his utterances, in his behavior; for a little undoing, a little misdemeanor, intentional or unintentional, can mean a lot to his morals, to his being a Mason. There should be "honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing." The Masonry one makes is determined by how he acts himself.

DAMASO C. TRIAS
Grand Master

In This Issue

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WHERE WE STAND

Last week a brother Mason inquired about the Grand Lodge policy in respect to the constitution being framed by the Constitutional Convention. He was referred to the Philippine Freemasons Proposals to the Constitutional Convention which appeared on page 4 of the October Cabletow. After reading it, he said, "These are very excellent guide lines, but where do we stand?"

This is a good question and it is indeed pertinent to the moment. But it was answered twenty years ago, and the answer still stands today. It was a Resolution approved in the Annual Communication of 1951, as follows:

WHEREAS, Masonry enjoins all Masons to, among other things, maintain a zealous regard for their duties of citizenship; loyalty to constituted authorities, and vigilant care for the welfare and safety of the country to which they owe allegiance and under whose protection they live;

WHEREAS, Communism threatens the Peace of the world and poses grave dangers to our country from without as well as from within;

WHEREAS, one of the most serious threats to the security of the state is the spread of insidious propaganda of this atheistic, anti-democratic and anti-Masonic way of life;

WHEREAS, this propaganda in some places converts to communism unknowing persons because of alluring promises, and leads them into fanatical attempts to demolish every established moral, social and economic order in our country;

WHEREAS, such converts come from the masses, particularly the peasant population who, due to lack of proper knowledge and instruction, do not realize the blessings of democracy and the fact that Communism is a system of physical, mental and spiritual slavery;

WHEREAS, our Government, burdened with numerous and serious problems, needs the cooperation of all individuals and institutions professing love for human freedom, respect for the dignity of man and adherence to the principles of a truly democratic form of Government, to fight this menace to the permanence of our cherished institutions and our tranquility and future happiness;

NOW THEREFORE BE IT RESOLVED, as it is hereby resolved that all Masons under the jurisdiction of the Most Worshipful Grand Lodge of the Philippine Islands, in Annual Communication assembled reaffirm, as they hereby reaffirm, their faith in democratic principles and ideals, and to make a solemn pledge to uphold the same.

— o —

In recommending approval, the Committee on Jurisprudence said:

It is an admitted fact that Masonry is the great ally of Democracy. Both stand for the freedom of man. The ideals of the

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Make Sure Thy Standing Place And Move The World

Our challenge must be to come out where the dangers are — come where the action is — come out from the security of the Temple — lets get involved.

At one time or another in his life, every Mason must come to this question: Can our time-honored institution of Freemasonry live on and justify its rich heritage in the world of tomorrow?

Freemasonry has been mystically linked to the progress of our civilization — first as operative Masonry and then as speculative Masonry. Its silken thread are woven into the very fabric of our democracy.

Is this symbolism soon to pass into the realm of the forgotten? Must we now enshrine in our memories the blessings of Freemasonry brought to those of us privileged to learn and practice its precepts; must we now with fortitude and calm face the possibility that its time is running out, as the sand run through the hour-glass?

These are questions that eat like acid into the conscience of every Mason.

As he contemplates life from within the security of the Temple, the profane world is beckoning us to come outside where the dangers are — to come "where the action is." This is the challenge that should ring in our ears.

Institutions that once stood like eternal and impregnable fortresses

are under drastic change or are being replaced by others. Some are battered down. Others are threatened with all out attacks which bring into question their very survival.

Intolerance, suspicion, and even hatred, are now all too prevalent in the actions of man toward his fellowman. If hatred and the disregard of the rights of others become more widespread, man's movement toward disunion, struggle, and ultimate self-destruction will become inevitable, what then becomes of our institution of Freemasonry.

Speculative Masonry, which is another name for Freemasonry, is a system of ethics, with a sound historical base of moral, religious and philosophical principles. This historical background gives us a concept of time and the slow, steady movement of man through the centuries. The moral principles identify us as a social organization — a brotherhood, which impose obligations to relieve the distressed, to give counsel to the erring, to speak well of the absent, to observe temperance in the indulgence of appetite, to fear evil with fortitude, to be prudent in life and conversation, and to dispense justice to all men.

Our religious experience dates from that impressive moment when we are asked in whom we put our trust in times of peril and great danger. No involved perplexity about the logic of our belief, or the

belief of any other man, dims our views. For as truly as we believe in a Supreme Being, so surely do our tenets exhort us to recognize that under the God of Choice all men are brethren.

Each time we witness the passage through the middle chamber we are reminded that all subjects of mental and physical sciences that have contributed or will contribute to the intellectual progress of man are contained and contemplated within the body of Freemasonry.

Hence, as a Mason looks at the problems of our times, his view should be a positive one formed within the framework of his Masonic experience and training.

After due consideration, what is the answer of the Speculative Mason to the challenge which the present world presents? He can contemplate within the walls of this temple the symbolism with which we are surrounded and relate it to the prob-

mosphere of social flux and hostility and which compels each of us to search for solutions to our urgent problems with reason rather than emotion. This is a time for cool heads and unshakeable courage. It is also a time for us to expand our capacity for moral and spiritual growth."

I am convinced that the heart and spirit of the fraternity is sound and good. I believe that one day the verdict of Masonry will reveal that today's Masons held magnificently to meet a series of most formidable challenges. The success of our Fraternity will require continued work on the part of many more of our brethren than are presently involved. Our road is by no means one of ease or indifference. We must meet the challenge of this day and tomorrow. We must transmit, unimpaired, from generation to generation, the pure principles of our Fraternity. This is a duty incumbent upon all

By **WILLIAM C. COUNCELL, DGM**

(Keynote speech of RW William Councill, during the Masonic District No. 1 Convention held October 9, 1971)

lems of the outside world, as a mental exercise; or, he can do this and more. He can and we must move beyond the Temple walls into the outer world where the dangers are, take part in the action, get involved, and thus lead man across a new threshold.

There are no simple answers to the Masonic problems of the 70's. No permanent solutions will be found through legislative or stringent enforcement alone. We must question old concepts and test them in the light of new realities. Mason today could agree with a thought expressed by Emerson — "This is a very good time — but it is a time which calls for us to remain rational in an at-

Masons.

It is of vital importance that people know the full truth about our Lodges — their problems, objectives, service and organization. As someone remarked "It is not that people don't know enough but that they know so much that is not so."

At times, we wonder what others really think of us. So did Jesus. Long before Gallup polls and modern techniques of measuring public opinions the Master asked his disciples, "Who do men say that I the son of man am?"

The growth of Masonry and the development of the democratic way of life in the Philippines have had

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MEDITATION

By **WB (DR.) ARTHUR SCHRAMM, PDDGM**

Lodge Ferdinand Zum Felsen, No. 156

Hamburg, Germany

In some public buildings, such as the United States Capitol, or the United Nations Building, or in some religious edifices and in hospitals one may find a room set apart for the purpose of meditation, a room where one may be alone with one's thoughts and reflect and consider what next to do. There comes to mind a stanza of a hymn which has some special meaning for the discouraged and the heavy-hearted, part of which consists of these two sentences:

*"Why should this anxious load
press down upon your weary
mind?"*

*Haste to your Heavenly Father's
throne, and sweet refreshment
find."*

As we look at people collectively — at passing people — at people in public places — it is likely that we know little of what hangs heavily on their hearts. We live a good and challenging life, an interesting and satisfying life, but still people have their problems. No doubt some of our problems, some of our sorrows are not necessary. Some of them seemingly we invite ourselves — by pride, false standards, stubbornness, sometimes by careless conduct. Aside from self-induced difficulties, there are accidents and illnesses; there are reverses, failures and frustrations, losses and loneliness, seemingly beyond our control. There are problems of providing — problems of home and family — problems that pertain to our studies — and disappointments, discouragements, and sometimes despondency.

All of this — or any part of it — could be a composite picture of what is found in the thoughts and behind the faces of people. All men have their troubles. But when care comes heavily, when disappointments are deep and discouraging, we need never feel alone, for life is a privilege of high purpose, and as we understand our own feelings, as fathers, or our own love of loved ones, so may we know that a Father of us all, who made us all in His image, and gave us the high privilege and purpose of life, understands us, and knows our needs; as we seek Him, He will not leave us alone. Under such circumstances it is a wonderful relief to be able to go into our meditation room, alone with our thoughts, perhaps in the dark, and reflect and think and pray to Him who keeps the Universe in its bounds. When we leave the meditation room, when we leave the private little chapel, we shall probably leave refreshed and strengthened and we will face the future with an assured faith that somewhere along the everlasting journey we shall know that the groping, the reaching, the wondering, the trying and failing, and trying again, honestly and earnestly, will prove to be worth more than all the effort — and the future will justify our faith.

It is a well-known fact that the average man will seldom reflect, and think, and grope, and wonder, and and reach, and pray unless he is in trouble, unless he is in need, unless his heart and mind are worried. But there are many people who will seek

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JOINT VISAYAS MASONIC DISTRICT CONVENTION

The joint Visayas Masonic District Convention was held on September 3-4 with Makabugwas Lodge No. 47 as host.

A delegation met the Grand Master's party at the airport. Among the members of MW Damaso C. Tria's party were: RW William C. Councili, DGM; RW Ruperto S. Demonteverde, SGW; MW Esteban Munarriz, PGM, Grand Secretary; VW Domingo F.M. Domingo, AGS; and other members of the Grand Lodge and Blue Lodges in Manila.

After the amenities at the airport, the Grand Master's party and the brethren went to the Rizal monument and made floral offerings.

A Lodge of Master Masons was opened by the officers and members of Mount Huraw Lodge No. 98.

VW Fidel Fernandez, Master of Makabugwas Lodge No. 47 welcomed the delegates.

VW Valerio V. Rovira, VW Lim Kaychun, and VW Santiago L. Chua, District Deputies for Masonic District Nos. 14, 16 and 15, respectively took turns in presiding over the convention.

Refreshments were served 12 hours a day by the ladies of the Eastern Star.

Mayor and Mrs. Antonio C. Jaro of Taloban City hosted a luncheon for the delegates at the Primrose Hotel while Rep. and Mrs. Artemio E. Mate tendered a dinner for the conventionists in the first day.

Gov. and Mrs. Benjamin "Kokoy" Romualdez invited the conventionists to the Nipa Hut for lunch during the second day of the meet.

Congressman and Mrs. Marcelino R. Veloso hosted a dinner banquet in the evening at the Primrose Hotel.

More than two hundred delegates and their ladies were present.

In the absence of the guest speaker WB Calixto O. Zaldivar, VW Fidel Fernandez spoke during the first day.

Monsignor Francisco "Saling" Santiago, diocesan vicar general was the luncheon speaker on the second day.

WB Reginaldo Pascual, retired director of the Philippine General Hospital emceed the program.

All the Lodges got certificates of appreciation for cooperation and active support. Brethren who helped made the affair a success were also presented with certificates.

A trophy donated by the host Lodge was presented to Cebu Lodge No. 128 for having the largest delegation.

The award was a tie between Cebu Lodge No. 128 and Mount Huraw Lodge No. 98. The Master of the latter Lodge stood up and in the spirit of harmony and brotherly love withdrew in favor of Cebu Lodge No. 128, stating that the distance traveled by the brethren of Cebu was more that of those from Mt. Huraw Lodge.

A mini-porcelain Buddha was presented to the Lodge with the smallest delegation.

A WAY OF LIFE

The Fraternity of Free and Accepted Masons is the oldest, largest and most widely known fraternal organization in the world.

Volumes have been written about it. Yet, to many, Freemasonry remains a mystery.

This folder is an attempt to relate a few facts that will be informative to all and to correct a few misconceptions.

If men would only supplicate for Divine assistance and be sincere in their prayers, there would be more understanding hearts in them to preserve the power and the ability to do good.

Some historians trace Freemasonry to the Tenth Century, B.C., during the building of King Solomon's Temple. Records reveal that Freemasonry was introduced into England in 674 A.D.

Freemasonry is directly descended from associations of operative Masons, the cathedral builders of the Middle Ages, who traveled through Europe employing the secrets and skills of their crafts.

In the 17th Century, when cathedral building was on the decline, many guilds of stone-masons, known as "Operative Masons" or "Free Masons," started to accept as members those who were not members of the Masons craft, calling them "Speculative Masons" or "Accepted Masons."

It was from these groups, comprised mostly of "Adopted or Accepted Masons," that Symbolic Masonry or Freemasonry, as we know it today, had its beginning.

Grand Lodges

In 1717, four Lodges of Freemasons

meeting in London, England, formed the first Grand Lodge.

This first Grand Lodge chartered Symbolic Lodges and Provincial Grand Lodges in many countries, including the United States.

Today, there are more than 150 Grand Lodges in free countries of the world with a membership of more than 6,000,000.

The Grand Lodge is the administrative authority in its territory, known as Jurisdiction.

In the United States, there are 49 Grand Lodges. They include 48 states and the District of Columbia. Hawaii is under the Grand Lodge of California, and Alaska, the Grand Lodge of Washington.

There are approximately 4,000,000 Freemasons in the 49 Jurisdictions of the United States — nearly two-thirds of the world's total.

Symbolic Lodge

The basic unit of all Grand Lodges is the Symbolic Lodge, or "Blue Lodge," as it is commonly known.

It is the Symbolic Lodge that issues petitions for membership, acts on petitions and confers the three Symbolic Degrees, known as the Entered Apprentice, Fellow Craft and Master Mason Degrees.

There are more than 600 Symbolic Lodges in the Jurisdiction of Pennsylvania, with a membership of approximately 250,000.

Membership

Membership is limited to adult males who can meet the recognized qualifications and standards of character and reputation.

A man becomes a Freemason through his own volition. No one

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(Our Deputy Grand Master — Rt. Wor. Brother William C. Councill, a Past Master of Manila No. 1 has written this short history of the oldest Lodge in this Jurisdiction for the Anniversary Celebration held in the Scottish Rite Temple on October 9, 1971 at which time a Portrait of Most Worshipful Harry Eugene Stafford P.G.M. was dedicated — ED.)

MANILA LODGE No. 1, F. & A.M.

Early in the American occupation of the Philippine Islands the advisability of organizing a Lodge was discussed among the brethren then there, but no attempt at organization was made until early in 1900, when pursuant to a call published in one of our daily papers by Brother Manley B. Curry, a meeting was held, which resulted in the organization of the society known as the "Sojourners' Club."

The Sojourners' Club was composed of men who were believed to be Masons in good standing. Its object was to promote good fellowship among the brethren and to assist such of the brothers as might be overtaken by adversity or affliction. Aid was rendered to a number of distressed brethren and at least one funeral attended, at which such of the ceremonies as could be, were used. Meetings were held twice each month, in the Manila Times Office, the Oriente Hotel, the home of Brother H. E. Stafford, and in the office of Brother W. G. Skidmore. The earliest record of the Club that can be found is of the meeting of April 2, 1900.

The active membership of the Club was at one time quite large, but grew less and less, many brothers losing interest because it seemed for a time impossible to secure a dispensation for the Lodge, until finally there were but few more members than the sixteen charter mem-

bers of the Lodge, hereinbefore mentioned.

The meetings of this Club were purely of a social nature, but the deep-seated object and desire of the members was to organize a Lodge, and many earnest conversations were held, and many suggestions made, touching upon this subject. The great difficulty was in securing the necessary twelve brothers who would dimit from their Lodges to assist in forming a Lodge in Manila.

The Sojourners' Club observed the days of St. John the Baptist, by a banquet at the Oriente Hotel, on June 26, 1900, and St. John the Evangelist, by a banquet in the Paris Restaurant, on December 27, 1900.

After some delay, the necessary dimitts were secured and the first preliminary meeting for the purpose of organizing the Lodge was held in Worshipful Brother H. E. Stafford's home, 373 Calle General Solano, San Miguel, Manila, May 22, 1901.

From the date of the first preliminary meeting the matter of organization did not lag, the brethren were earnest, and much hard work had to be done to satisfy the requirements of the Grand Lodge of California, to whom it had been determined to apply for a dispensation. The conditions in Manila at that time were not as ideal as could be wished, there being open hatred and opposition to the movement. The difficulty was

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GRAVEL AND SAND

A Report on Masonic Activities

FILIPINAS S & L ASSOCIATION

WB Lucio R. Ildefonso wishes to announce that his committee have been refunding the members of defunct Filipinas Savings & Loan Association.

A number of subscribers have been refunded. However, more than half of the total subscriptions are still in their possession awaiting the distribution of the same.

If you are a subscriber and have not yet received your refund, it is requested that you get in touch with WB Lucio R. Ildefonso at Room 310 Doña Salud Building, 417 Dasmariñas Street, Manila or our Grand Secretary so that you can get your money back.

TROPHY FOR THE GRAND MASTER

MW Damaso C. Tria won the badminton tournament held during the Golden Jubilee celebrations of Cavite Lodge No. 2 held last October 23 in Cavite City.

This is the first time a Grand Master won a trophy in badminton.

The trophy was presented by WB James E. Anderson, Master of the Lodge to MW Tria.

The celebration was started with a walkathon by the members of the Lodge.

After the walkathon, games for children of the members were held.

A pot-luck lunch was served to the members, their families and guests.

In the afternoon, the adults had their turn at sports and games.

The fete was capped by a dance

in the evening.

INTER-LODGE VISITATION

Twenty-four members of Cabanatuan Lodge No. 53 motored to Balayan, Batangas upon invitation of Sixto Lopez (Batulao) Lodge No. 129 in August 28, 1971 to confer the third degree of Masonry.

Both the visitors and the hosts were very elated for the opportunity to fellowship in spite of the distance travelled by the visitors.

The brethren from Nueva Ecija led by VW Doroteo M. Joson, DDGM (8) were: VW Carlos Ferrer, PDDGM (6), VW Pantas Macapagal, WB Joaquin Alas, WB Nathaniel Grospe, Bros. M. Figueroa, E. Valenton, D. Constantino, P. Ferrer, R. Cerin, D. Soriano, M. Espino, R. Tiangco, V. Tecson, F. Tinio, E. Grospe, G. Eugenio, O. Aleta, D. Nicolas, E. Ongjoco, S. Vigilia, F. Soto, Jr., J. Gamboa and Bro. Magsumbol.

Merienda was served at the residence of WB Deguito and dinner was tendered at the residence of WB Duarte at Hacienda Banilad.

LUCERO INDUCTED PAGE PREXY

WB Mariano C. Lucero, Past Master of Dapitan Lodge No. 21 was recently inducted President of the Philippine Association of Geodetic Engineers during its national convention.

Also inducted were WB Jose N. Quedding, Bro. Tim Certeza, Bro. Pedro Ilao and Bro. Gualberto Agatep, Treasurer and Directors, respectively.

LODGE OF REMEMBRANCE

A 'Lodge of Remembrance' was opened by Bagumbayan Lodge No. 4 on November 14, 1971 at the Plaridel Masonic Temple, Manila.

The rites were held to honor the memory of members of the Lodge who have dropped their working tools and have gone to the Great Beyond. They were Bros. Cornelio Cruz, Amado de Guzman, Dell King Steuart, WB Manuel Paz and MW Conrado Benitez.

WB Jose T. Enriquez, Past Master of the Lodge and former Director of Public Schools delivered the eulogy honoring Bros. Cruz, de Guzman and WB Paz. MW Manuel Crudo, PGM, eulogized MW Conrado Benitez and Bro. Steuart.

Responses were given by Sen. Helena Benitez, Mr. Rosauro Paz and Mr. P. de Guzman in behalf of the families of the deceased brethren.

MORONG LC DONATES TO PROJECT SUNSHINE

The Morong Ladies Club donated a carton of assorted used clothes to PROJECT SUNSHINE. The donation was handed to us by Sis Conchita D. Ramos, Club Adviser.

The donation will be kept for im-

mediate distribution to victims of calamities.

We would like to extend our sincere thanks to the officers and members of the Morong Ladies Club for their support of our Project.

BRO. LUIS T. FE, SR. DIES

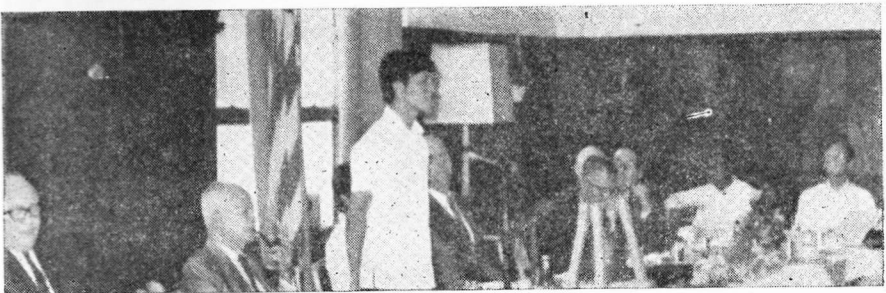
Bro. Luis T. Fe, Sr. was buried last November 13 in the local cemetery of Luna, La Union at high noon. He was a Past Master of Union Lodge No. 70.

Masonic services were performed at the Luna Elementary School with Bro. Isaac E. Dizon, Inspector of Union Lodge No. 70 presiding. Preceding the Masonic rites was a program of teachers in the Luna District where WB Fe was a supervising teacher.

Members of Union Lodge No. 70 who trooped to Luna to attend the burial was headed by Wor. Bro. Alfredo C. Nebres, Master of the Lodge. VW Marcelino T. Viduya, District Deputy Grand Master, acted as Chaplain.

WB Fe is survived by his wife, Mrs. Severina Fe, and sons Benjamin, an officer of the AFP and Atty. Luis Fe, Jr. who made the response after the Masonic funeral services.

* * *

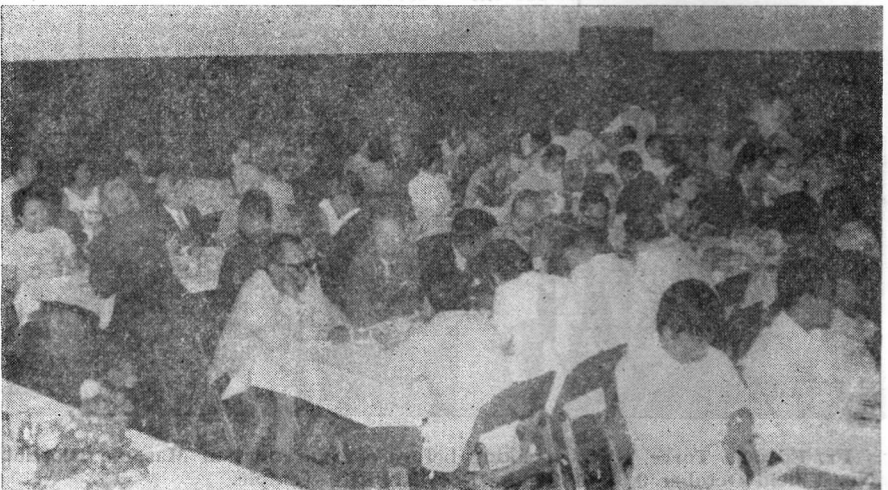
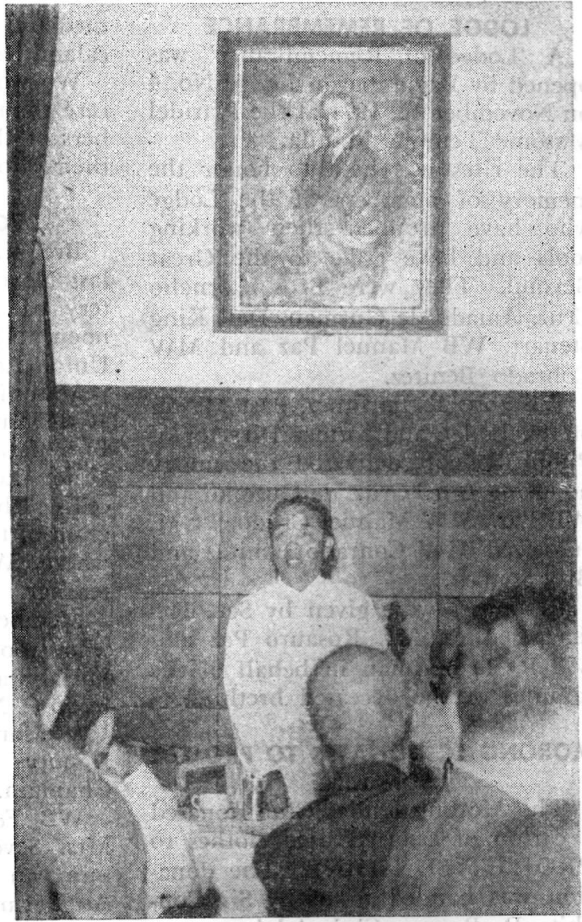


Fr. Ed dela Torre, SVD, speaking before conventionist of Masonic District No. 1 held October 9, 1971 at the Scottish Rite Temple.

MW Damaso C. Tria, Grand Master delivering the closing remarks at the dinner tendered by Manila Lodge No. 1 to commemorate the Lodge's 70th anniversary.

The portrait of MW Eugene Stafford was also unveiled during the same occasion.

Lower photo shows a part of the crowd that attended the dinner at the Scottish Rite Temple.



Wisdom of the Ages

LIGHT OF DIVINE PROVIDENCE

When the medieval Italian poet DANTE began to write that masterpiece of world literature, *Divina Commedia*, he said: "In the middle of the journey of our life I came to myself in a dark forest. The forest is always dark and we cannot see what is on the other side of it. *What we need is a LIGHT to penetrate that darkness.*" RELIGION can best supply that LIGHT, Dante added.

In both the Malolos Constitution (1898) and the Philippine Constitution of 1935 the Filipino people implore God's aid. The exact words employed are (a) "*imploing the aid of the Sovereign Legislator of the Universe*" and (b) "*imploing the aid of Divine Providence,*" respectively. This is significant, identifying us, as it does, as a God-loving people.

FREEMASONRY teaches that when human strength and wisdom fail, Divine assistance is vouchsafed us through meditation and prayer.

At a recent public hearing of the Committee on Preamble and National Identity of the 1971 Constitutional Convention, presided over by a Muslim, the writer proposed that the Preamble be amended as follows:

[The Filipino] WE THE people OF THIS NATION THAT SHALL FOREVER REMAIN INDIVISIBLE, imploring the aid of Divine Providence, in order to establish [a government that shall embody their] OUR ideals, con-

serve OUR HERITAGE, [and] develop [the] OUR patrimony [of the nation], promote the general welfare, and secure to [themselves] OURSELVES and [their] OUR posterity the blessings of independence under the regime of justice, liberty [and], democracy [,] AND DOMESTIC TRANQUILITY, do ordain and promulgate this Constitution.

The phrase THIS NATION THAT SHALL FOREVER REMAIN INDIVISIBLE is intended to establish the idea of integral wholeness, unimpaired state and indivisibility, and to serve as a notice to all that it shall so remain forever — one and indivisible.

NATION itself connotes not a mere community of people but of a united people, for, a Nation is presumed to have stability, culture, territory, historical development and common language, and be capable, as our Nation has been capable, of returning to its original identity as a distinctive entity, even if, for a number of times, it had been conquered and subdued by the Spaniards, the British, the Americans and the Japanese.

DOMESTIC TRANQUILITY, a prized possession, means peace and order — freedom from violence caused by forces within or from without. It is not enough, as we have seen these many years, that we have mere "liberty and democracy." We must

Turn to next page

have domestic tranquility everywhere — in our cities, towns and barrios, in our homes and farms. on the highways and the countryside...

OUR HERITAGE, of which we must be proud, is an important addition to the beautiful and inspiring Preamble of our Constitution...

The words WE, OUR, OURSELVES, have a psychological significance: identity of racial attachment, endearment, togetherness...

The Malolos Constitution begins with the words, *We, the representatives of the Philippine people*, — which is correct because the revolutionary government of Aguinaldo had no intention of submitting it to the people for ratification, it being impracticable to do so during the revolution.

The United States Constitution begins with the words, *We the People of the United States*, — which is probably only partially correct be-

cause it was not the people themselves but the various State Legislatures that ratified it. Patrick Henry questioned the right of the Delegates to the Federal Convention to use those words. The people gave them no power to use their name, he said. But, Chief Justice Marshall, in 1819, declared that "the government of the Union is emphatically and truly a government of the people. In form and in substance it emanates from them, its powers are granted by them, and are to be exercised directly on them, and for their benefits."

The Philippine Constitution of 1935, written as it was by Delegates directly elected by the people, who, in a plebescite later, also directly ratified the same, begins with the words, *The Filipino people*. As if strangers, rather than the Filipinos themselves, are saying the words. This "detached" effect must be correct



EDITORIAL...

From page 3

former do not conflict, but on the contrary, coincide with those of the latter. Where Democracy reigns, Masonry thrives. By and large, the leaders in a Democracy are also the pillars of Masonry.

There is something to be gained by members of our Craft reminding themselves that progress and prosperity can be best attained under a regime of Democracy and the influence of Masonry.

The Committee on Jurisprudence therefore, is of the opinion and hereby recommends that the portion of the Resolution "... that all Masons under the jurisdiction of the Most Worshipful Grand Lodge of the Philippine Islands, in Annual Communication assembled, reaffirm, as they hereby reaffirm, their faith in democratic principles and ideals, and to make a solemn pledge to uphold the the same" be adopted.



My brethren, there seems to be no doubt remaining as to where we stand. Nevertheless, let us once again reaffirm our "faith in democratic principles and ideals, and to make a solemn pledge to uphold the same."

MANILA LODGE. From page 9

made greater by the fact that we had no one among us who was familiar with the organization of Lodges in the jurisdiction of California.

On the 27th day of May, 1901, a petition for Dispensation was signed by the charter members and forwarded to Very Worshipful Brother Grand Secretary George Johnson, at San Francisco, and on the 4th day of July, 1901, Most Worshipful James A. Foshay, Grand Master, signed a Dispensation authorizing this Lodge to meet, initiate, pass, and raise all good men and true, who might apply and who were found worthy.

The Dispensation arrived in Manila late in August, 1901, and by the terms thereof had to be returned to the Grand Lodge at its next session with a report of the work done thereunder, together with a statement of the resources and liabilities of the Lodge. The Grand Lodge session being held early in October, did not permit any delay in the returning of the Dispensation.

The first meeting under Dispensation was held on the 28th day of August, 1901, at which meeting the by-laws were adopted. The first stated meeting was held on September 2, 1901, and within three days thereafter the Dispensation and all necessary reports were mailed to the Grand Secretary for submission to the Grand Lodge. With these papers went the petition for a Charter.

On the 10th day of October, 1901, the Most Worshipful Grand Lodge of California granted the Charter prayed for, and the first meeting under Charter, the institution of the Lodge, and the installation of its officers was held on the 14th day of November, 1901.

The first stated meeting of the Lodge was held on December 2, 1901, at which meeting the Sojourners Club

presented the Lodge with furniture and Jewels to the value of about \$275.

The preliminary meetings, the meetings under Dispensation, and the meetings under Charter up to April, 1902, were held in the home of Worshipful Brother H. Eugene Stafford.

Over the years, we have had many brethren who have distinguished themselves in the Fraternity and in the world. Our first Master — Most Worshipful Brother Henry Eugene Stafford, was our First Grand Master and a distinguished doctor. Brother Milton E. Springer was our 6th Grand Master and Brother Howard Hick was Grand Master in 1958. Brother Amos G. Bellis was the First Secretary of our Grand Lodge — and in 1912 members of Manila Lodge No. 342 were the prime movers to form our Grand Lodge.

As many of you well know our Brother Douglas MacArthur is perhaps our most distinguished member raised in Manila No. 1 in 1936.

Our present membership is 158 with 44 of these members residing in the Philippines and our present Master is Brother Thomas Chesbrough.

And finally our most encouraging asset — we have 12 Candidates on the Trestle Board which should be the key to spur us to greater heights as we embark on our 71st year and continue to be the No. 1 lodge in this jurisdiction.

"THREE KINDS"

Lodges have three kinds of members:
Those who make things happen;
Those who watch things happen;
Those who never know what is happening.

What kind of member are you?

—The Texas Freemason

a significant relationship; they have traveled down the years together and both the Craft and our friends and neighbors ought to know that story — we should seek to recapture the strength which Masonry can give to community and national life.

For centuries we have labored in secret, lest our time honored mysteries become an object of ridicule by the profane. There was a work to be done, and we did it, giving of ourselves unstintingly without regard to public acclamation.

Wars, revolutions and public turmoil beset us, but we carried on in silence. Dictators tried to erase us from the face of the earth, but we kept our eyes fixed firmly upon the Great Lights and upon the Landmarks, and we survived.

But my brethren this is the 20th century. A new year has been thrust upon us, a war whose battles are being waged in every corner of the globe, a war whose battles are for the minds of men.

Perhaps we have been silent too long; perhaps it is time for us to make our presence known to the people. Perhaps the Lodge needs to tell more of what it actually stands for.

I am convinced that we need to become more active than ever before. We need to involve ourselves in our current problems and relate our activities to these problems in a proper way. We should give serious thought to the areas of our community's life where we can be most effective. We must bring about social change that will not only be a benefit to the world's people; we must seek a social structure that will return us to a belief and an inculcation of the fundamental values.

Our young people should be the object of our special attention. We

have seen the minds of many polluted by thoughts of treason and anarchy. We have seen the minds of others bound unmercifully by the chains of drug addiction. Our young people are the hope of the world, the hope of the future of Freemasonry, the hope of a vicarious form of immortality for all of us.

We must bring all the powers of our Craft to bear on the problem of regaining for the world these minds that now appear doomed to destruction.

Perhaps you find the concept of change disconcerting. We live by principles that have not changed since time immemorial. The cornerstone on which our society rests is by its very nature unchanging.

But we do not mean change for the sake of changing. We mean the improvement of the world whose values have departed from the square of virtue, whose moral uprightness has leaned from the plumb, a world that no longer thinks, acts, and meets upon the level.

There is a change going on about us right now. But what kind of a change? If the real truth were known, much of our modern day change is not designed to improve anything. You even might call it a Revolution—a social, moral, and economic revolution, but what disturbs me is that it is like a keg of dynamite waiting for the final explosion. If it does explode, we are in real trouble.

The thread of religion glistens in the fabric of our Fraternity in an unwavering line. Our tenets are not a religion, and yet, strangely enough, we could not exist without religion. It brings all of us together under a common denominator.

As leaders of our society, we are men with a fundamental belief in a

Supreme being. If it were not so, we would not be Masons by desire, nor would it have been possible for us to become Masons.

The founders of the Philippines were, by and large, the same sort of men, Jose Rizal, the Father of your country, was a Mason, as were a great many of those who stood with him when the nation had its precarious birth. Since I have written this address another great Mason has passed away—Past Grand Master and Sovereign Grand Commander Brother Conrado Benitez. His name is now added to our list of Masonic heroes over the entrance to our Scottish Rite Temple.

These men instinctively know what sort of a foundation had to be laid if this land was to survive. They constructed a solid foundation because many were Master Masons.

Now we are threatened both from without and from within, and it again becomes the obligation of Masonry to take up the working tools and construct a bulwark of defense that will stand against any adversary.

The problem is within our grasp. We have an innate knowledge and the building materials at hand to solve the problems of the nation and indeed the world.

All of us are Masons and thousands of our leaders are Masons. Sixteen Masons are delegates to the Constitutional Convention. We have only to unite our thoughts and action to bring about change for the good of all. We only have to apply our working tools to whatever problems lie ahead to be certain virtue will prevail.

You owe this to your country; you owe it to your people; you owe it to yourselves, and most especially, you owe it to our leaders of tomorrow, the youth of today. May every

moral virtue unite us in this battle; may right prevail and may our noble Fraternity again prove itself worthy of the task.

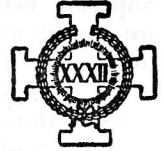
If you share with me the thoughts just expressed, I hope this Convention, among other things, will consider the following suggestions and move appropriate resolutions:

1. Form a Masters' Association of all the Masters in this district with appropriate structure and officers; the association to be formed for the purpose of more unity in the district to discuss and resolve mutual Lodge problems—attendance, finance, mission and community involvement.
2. Consider a Regional Structure with Masonic District No. 9 (Quezon City—Rizal Province) and Masonic District No. 11 (Batangas-Laguna-Mindoro). It is my hope that if you will consider this structure your first project will be a Regional Convention in 1972. I do not wish to labor the merits of this structure for I am sure you can see the wisdom of such a step.
3. Form a committee to study the wisdom of consolidation—the merging of some of the weak Lodges in this district with strong Lodges. It is my opinion from close observation that perhaps our Fraternity in the Greater Manila area would be much stronger if we had only 15 lodges instead of the present 29. I hope you will give this suggestion serious thought and come up with some positive action.
4. I would be pleased if this Convention would consider involving itself in a community project—this must be a challenge—

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Scottish Rite Section



EDITED BY: ILL. ROMEO T. PASCO, 33° IGH

YEAR-END REUNIONS

The Luzon Bodies, A. & A. S. R. held its 1971 Year-End Reunion on October 11 and 12, 1971. Seventy Master Masons received the Scottish Rite Degrees from the 4th to the 32nd degree during the two-day Reunion. Most of the candidates came from Saigon, Vietnam and from Clark Air Base, Pampanga.

The Scottish Rite Degrees exemplified in full ceremonial forms were: 4°, 6°, 14°, 18°, 22°, 24°, 29° and 32°. These degrees were impressively conferred by members of the Luzon Bodies degree teams. Bro. Athol Shuster, 32° presided over the 6° and 22° in full form.

Ill. Camilo Osias, Sovereign Grand Commander of the Supreme Council, 33° A. & A. S. R. accompanied by several officers and members of the Supreme Council were officially received before the exemplification of the 14th Degree on the first day of the Conferral. In his remarks, the Sovereign Grand Commander emphasized quality of Masons without disregarding quantity in soliciting membership for the Scottish Rite Bodies.

The Sovereign Grand Inspector General for the Luzon Bodies Ill. Raymond E. Wilmarth, 33°, SGIG gave some very encouraging and challenging remarks during the closing ceremonies on the second day of the conferral. Ill. Wilmarth representing the Sovereign Grand Commander distributed the Patents and Ladies Certificates to the newly-made Masters of the Royal Secret.

The Davao Bodies, A. & A. S. R. of Davao City held its Year-End Reunion in Davao City on October 22, and 23, 1971 with eighteen candidates. Ill. Benito Maneze, Sr., 33°, Acting Grand Secretary General of the Supreme Council lead 5 Luzonites to assist in the conferral. Bro. Rizal Aportadera, 32° KCCH of the Davao Bodies, efficiently presided over the 18th degree. For a new Scottish Rite Bodies in the Southern Philippines, they are proud of their 18° team. The degrees exemplified in full ceremonial form during the reunion were:

4° presided over by Ill. Romeo T. Pasco 33° IGH of the Luzon Bodies.

14°, 24° & 32° presided over by Bro. Guillermo V. Madridejos, 32° KCCH

29° presided over by Bro. Emiliano O. Ozaeta, 32° KCCH

Bro. Alberto C. Reyes, 32° KCCH acted the parts of Sir de Goucy in the 29° and that of Constans in the 32nd degree (1st and 2nd Apartments). Bro. Romulo Quesada, 32° KCCH acted the Senior Warden in the 14° and the Excellent High Priest in the 24° and the Sovereign Prince in the Council of Jerusalem in the 32nd degree. They were ably assisted by brethren from Davao Bodies.

Ill. Benito Maneze welcomed the new Masters of the Royal Secret to the Supreme Council and congratulated them in the name of the Sovereign Grand Commander.

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ON MASONIC EDUCATION

128. *Is it true that the Roll of Lodges of the United Grand Lodge of England contain a Lodge which has no charter?*

Yes. The Lodge of Antiquity No. 2, E. C. (E. C. means English Constitution to denote a Lodge in the roll of the United Grand Lodge of England). This is the Lodge that met at the *Goose and Gridiron* Alehouse in St. Paul's Churchyard. It is known as a *time immemorial* Lodge or a Lodge *acting under immemorial constitution*, which means the origin of the Lodge goes so far back into the past — back to the Operative period or farther — that no definite date can be pointed out as the time of its origin. The Lodge has no *Charter* or *Warrant* from any Grand Lodge either now or formerly in existence.

129. *Why is the Lodge of Antiquity designated as Lodge No. 2, instead of No. 1?*

At the Union of 1813 of the Moderns (1717) and Ancients (1751) there was an agreement since each Grand Lodge has a No. 1, the No. 1 in the United Grand Lodge was to be determined by a "toss". The Lodge of Antiquity lost in the "toss", and so was designated as No. 2.

130. *What is meant by Ancient Craft Masonry?*

Ancient Craft Masonry is the name given in the English-speaking countries to the three symbolic of Blue Lodge Masonry of Entered Apprentice, Fellow Craft, and Master Mason.

131. *What is unique about the designation of Lodges under the Grand Lodges in the British Isles?*

The Grand Lodge under which a Lodge is working is uniquely determined by the letters that follow its number. The number of a Lodge under the jurisdiction of the United Grand Lodge of England is followed by the letters *E. C.*, which stand for *English Constitution*; that under the Grand Lodge of Scotland by the letters *S. C.*, *Scottish Constitution*; that under the Grand Lodge of Ireland by *I. C.*, *Irish Constitution*.

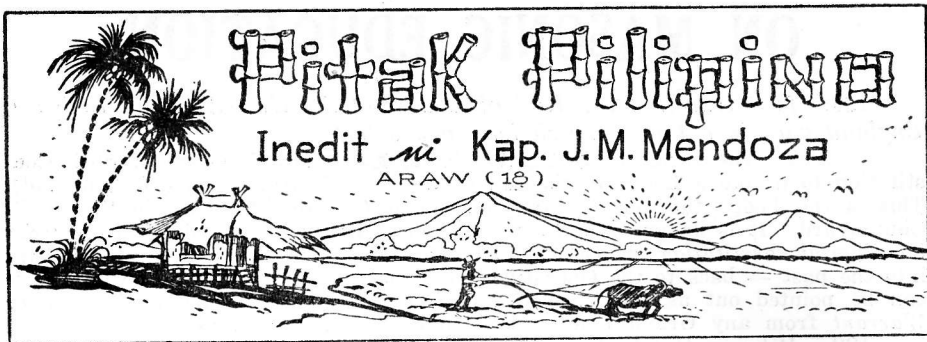
132. *Why is the Masonry practiced in Latin countries said to be militant?*

Because in those countries Masonry fights political tyranny and religious intolerance. But it is neither anti-religious nor subversive.

133. *How many workmen were engaged in the building of King Solomon's Temple and how were they classified?*

There is no historical authority except in the meager account contained in the Books of Kings and Chronicles of the number and classification of the workmen at the Temple of Solomon. In the 2nd Book of Chronicles, chapter 2, verses 17 and 18 (Revised Standard Version, Catholic Edition): "Then Solomon took a census of all the aliens who were in the land of Israel, after the census of them which David his father had taken; and there were found a hundred and fifty-three thousand six hundred. Seventy thousand of them he assigned to bear burdens eighty thousand to quarry in the hill country, and three thousand six hundred as overseers to make the people work." In verse 2 of the same chapter the same numerical details are given. In the 1st Book of Kings, chapter 5, verses 13 to 16, it is written: "King Solomon raised a levy of forced labor out of all Israel; and the levy numbered thirty thousand men, and he sent them to Lebanon, ten thousand a month in relays; they would be a month in Lebanon and two months at home; Adoniram was in charge of the levy. Solomon also had seventy thousand burden-bearers and eighty thousand hewers of stone in the hill country, besides Solomon's three thousand three hundred chief officers who were over the work."

The Book of Kings mentions only 3,399 overseers while that of Chronicles gives 3,600. The discrepancy of 300 represent the *Harodim* (Princes, Rulers, or Provosts). The list in the Monitor is that given by Thomas Smith Webb (1771-1819) who was "really the inventor and founder of the system of work which, under the appropriate name of the American Rite (although often improperly called the York Rite) universally practiced in the United States." Manifestly it is not right in not including the 300 *Harodim* and the levy of 30,000.



ISANG PROGRAMA NG AKSYON

NI KAP AGUSTIN GALANG, N.G.

Ang Masoneria ay hindi lamang isang organisasyon na nabubuklod o binubuo ng mga katangitanging simulain at prinsipyo, kundi isang palatuntunan ng aksyon. Isang pagkilos hinggil sa kabutihan ng Sangkatauhan, sa mga tao sa kanilang mga gawain at transaksyon, sa araw-araw, sa lahat ng saglit sa alin mang lugar.

Katotohanan na ang Kapatiran ay isang grupo lamang ng mga nilalang, iilan na pinili sa maraming nag-adhika; sila ay nagtitipon sa akmang lugar o Lohya at hiwalay sa mga pangkaraniwang mga tao; ngunit ito ay hindi nangangahulugan na ang mga Mason ay mapagmataas o aristokrata na naniniwala at ipinagmamalaki ang kapalaluan.

Noong unang panahon, ang kanilang mga ninuno'y napilitang mamuhay ng tangi at kubli sa mga ibang lipunan. Pinaratangan sila ng mga Fraile na mga erehe at walang Diyos. Walang humpay ang ginawang pag-uusig ng Simbahan, pagpapahirap, pag-alipusta't pagpatay. Sila'y walang ibang kasalanan, maliban sa kanilang matatag na paninindigan sa katotohanan, karapatan, ka-

tarungan at pagbaka sa kamangmangan at panatismo. Sapagkat noon ang kapangyarihan ng Simbahan ay nangibabaw sa karapatan ng pamahalaan sibil, marami tayong ibinuwis na buhay sa *inquisition*. Sapagat ang pilosopya ng Masoneria'y nukal sa matitibay at malilinis na budhi, at ang kanyang Templo ay itinatag sa puso ng katauhan at hindi sa sangkap na materyal, ay napaglabanan nito ang daan-daang taon ng paninikil.

Nang mamayani ang demokrasya sa mga nakararaming mga bansa, ang Masoneria ay umunlad, pagkat naging malaya. Ang paggawa ay haysagan na kasama ng masa para sa kapakanan ng Lipunan at ng Bayan. Gayon man, ito'y hindi nangangahulugan ng pagluluwag sa pagtanggap ng mga nagnanais na umanib. Iyan ay pahiwatig na ang Masoneria ay may kapananagutan sa sosyedad, sa pamahalaan, sa sarili at sa Maykapal. Ang Kapatiran ay lumulusog, yumayabong at lumalakas sa mga bayang malalaya at demokratiko.

Ang mga tao ay nabibighani sa Masoneria dahil sa banal niyang

mga katangian at simulain. Sa napagmamasdang mga kasapi na uliran sa pagkamamamayan, malinis na pamumuhay, mabuting ama, at tapat sa pakikisama't pakikipagtulungan sa kapakanan ng komunidad. Ang kanyang mga aralin sa pamamagitan ng simbolismo ay umaani ng mapanlikhang isipan at ang kanyang mga misteryo'y kahalihalina.

Ang ating kusang-loob na panata ay ang pagpapalaganap ng karunungan, malayang kaisipan, moralidad, timbang na katarungan, pag-ibig sa kapuwa at sa lupang tinubuan. Dulutan ang katauhan ng panibagong patnubay, malawak at malusog na adhikain sa buhay. Pakikipag-ugnayan upang magkaroon ng pagtutulungan at pagkakaisa, mahal ang mga sangkap sa pagpapaunlad at pagpapasagana sa Komunidad.

Sa dakilang Samahang ito, ang nasok ay kahalintulad ng isang mag-aaral. Itinatalaga sa kanya ang isang tagapagturo ng mga bagay-bagay na dapat niyang malaman ukol sa karunungan pangmason. Ang kurso ay binalangkas ng mga dalubhasa sang-ayon sa pangangailangan ng iba't ibang Antas. Gayundin, mayroong pinagyamang aralin para sa mga nakatapos ng Mason, hinggil sa mga pangunahing asignatura ng Praternidad. Ito ang "Curriculum in Elementary Masonic Education" na nalathala sa Cabletow noong Oktubre, 1965. Batay sa hinihingi ng kurso, nagsaayos ng isang "Text Book" ang inyong lingkod, na pinamagatang: FUNDAMENTAL MASONIC EDUCATION. Ito ay pinaikli ngunit taglay din ang yaman at lawak ng mga paksang tinatalakay — History, Philosophy, Symbolism, Land Marks, etc. Basahin ito't ng makaiwas sa tinatagurian sa isang editorial ng Cabletow, na "Masonic Illiterate".

SCOTTISH RITE . . .

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The Philippine Bodies held their year-end reunion on October 11 and 12, 1971 at the Jose Abad Santos Hall of the Plaridel Masonic Temple, Manila.

The 4^o, 14^o, 18^o and 20^o (Master Advitam, Northern Jurisdiction) and the 32^o were given in full form and were rendered in a solemn and impressive manner, under the leadership of the respective Degree Masters Bro. Nicasio P. Mayuga, 32^o, Bro. Honesto R. Nuñez, 32^o KCCH, Bro. Ramon G. Gonzales, 32^o KCCH, Bro. Miguel M. Iñigo, 32^o and Ill. Bayani B. Ibarrola, 33^o, IGH. The success of the ceremonies were mainly due to the unselfish assistance extended by Ill. Domingo F. M. Domingo, 33^o, Director of the Works and the whole-hearted support given by the members of the degree teams.

The conferral was honored by the presence of Ill. Macario M. Ofilada, 33^o, SGIG, Ill. Hermogenes P. Oliveros, 33^o, SGIG, and Ill. Primo I. Guzman, 33^o IGH, Ill. Macario M. Ofilada distributed the "Morals and Dogma" to the members of the class, advising them to read the book where the philosophy and moral teachings of Masonry could be found.

The conferral was concluded in the evening of Tuesday, October 12th with a fraternal banquet tendered by "Variety Class '71."

The members of the class named Variety Class '71 are: Bros. Mariano B. Lising, Adviser; Art L. Crescini, Eugenio Enriquez, Merle E. Ferguson, Leoncio Ba. Guzman, Paul M. Krueger, Vincent L. de Paul, Simplicio B. Ramos, Erlino G. Raqueno, Rodolfo D. Reyes, Scott W. Smith III, Donald D. Veasey, Eugenio M. Villanueva, John W. Wiles and Thomas J. Wilson.

WAY OF LIFE... From page 8

is asked to join its ranks. When a man seeks admission to a Symbolic Lodge, it is of his own free will and accord. The choice is his.

One of the customs of Freemasonry is not to solicit members. One seeking admission must have a desire and must request a petition form from one whom he believes to be a Mason.

The petitioner must be recommended by two members of a Masonic Lodge and pass a unanimous ballot. The petitioner must be 21 years of age, mentally and physically competent, of good moral character, and believes in the existence of a Supreme Being.

Masonic Secrecy

Contrary to what many believe, Freemasonry is not a secret society. It does not hide its existence or its membership.

There has been no attempt to conceal the purpose, aims and principles of Freemasonry. It is an organization formed and existing on the broad basis of Brotherly Love, Relief and Truth.

Its constitutions are published for the world to behold. Its rules and regulations are open for inspection.

It is true that we have modes of recognition, rites and ceremonies with which the world is not acquainted. In this regard, all human groups and institutions have private affairs. For instance, families have discussions on subjects which do not, and should not, concern their neighbors.

Freemasonry and Religion

Freemasonry is not a religion even though it is religious in character.

It does not pretend to take the place of religion nor serve as a substitute for the religious beliefs of its members.

Freemasonry accepts men, found to be worthy, regardless of religious

convictions. An essential requirement is a belief in the existence of a Supreme Being.

What is Freemasonry?

Freemasonry is not an insurance or beneficial society. It is not organized for profit. However, the charity and services rendered are beyond measure.

It teaches monotheism. It teaches the Golden Rule. It seeks to make good men better through its firm belief in the Fatherhood of God, the Brotherhood of Man and the Immortality of the Soul.

Tenets of Freemasonry

The Tenets of Freemasonry are ethical principles that are acceptable to all good men. It teaches tolerance toward all mankind.

It is known throughout the world, even behind the Iron Curtain where Masonry cannot exist.

Freemasonry proudly proclaims that it consists of men bound together by bonds of Brotherly Love and Affection.

It dictates to no man as to his beliefs, either religious or secular. It seeks no advantage for its members through business or politics.

Freemasonry is not a forum for discussions on partisan affairs.

A Way of Life

Freemasonry is kindness in the home, honesty in business, courtesy in society, fairness in work, pity and concern for the unfortunate, resistance toward evil, help for the weak, forgiveness for the penitent, love for one another, and, above all, reverence and love for God.

Freemasonry is many things, but, most of all:

FREEMASONRY IS A WAY OF LIFE.

(Reprinted from the publication of the Right Worshipful Grand Lodge of the most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania and Masonic Jurisdiction thereunto belonging.)

A HELPING HAND STRETCHED FORTH

BRO. TOMAS F. CLAUDIO
Bagumbayan Lodge No. 4

Masonry to me is still the best fraternal organization there is in four corners of the earth.

Before and after I joined Freemasonry, I have heard of brethren telling stories of how brethren who are strangers to them have extended help to them. Some in the form of financial aid, some with the warmth of fraternal welcome and hospitality in times when they needed most warmth of the fraternal grip and the smile of a brother.

I enjoyed listening to this stories. I enjoyed them because it proves to me that my fraternity is very much alive and that I have made the right decision to join this venerable institution. It also affords me a continuing inspiration to help not only the brethren but my people in whatever way I can.

I had to go on a trip to Isabela and Nueva Vizcaya recently unaware that I was going to have an experience that I will cherish all my life. Now, I too, have a Masonic experience to tell.

While in Aglipay, Nueva Vizcaya, unexpected problems cropped up. Deogracias Prego, a candidate in that town wanted to help me as much as he can, but he could not do so for certain reasons.

When he knew that I am a Mason, he introduced me to Bro. Felipe Castañeda, municipal judge of the town who in turn took me to see Bro. Jose B. Aquino, a former Mayor and the incumbent Lt. Governor of the Second District of Nueva Vizcaya and also an aspirant for the governorship of the District. Bro. Aquino is the Senior Warden of Saranay Lodge

No. 193. Thru Bro. Aquino, I also met Bro. Domingo Cham, a Saw Mill operator in Madela, Nueva Vizcaya and other members of the Lodge. Bro. Cham was able to help solve my problem and extended the hospitality of his place.

They were able to solve my problems and made my trip very pleasant.

The hospitality and the help that I received from the brethren overwhelmed me so much that I can state that no amount of money in the whole world can repay their kindness and sincerity in extending to me their helping hand.

This is enough proof to me, that the brethren in that valley are not only Lodge members but Masons in deed.

This is Masonry in action.

* * *

SCHRAMM. . .

Turn to next page

Divine Guidance also in time of happiness, in good times, and in times of success, in times of good fortune.

There is every reason in the world to reflect, and meditate, when good fortune has been ours, when we have made good grades in our classes, when we have obtained our licenses to practice our profession, when we financially have overcome difficulties, *then* we have every reason to retire to a room of meditation and prayer and thank the Ruler of the Universe for having given us these blessings and pray that we may be meek and not boastful, that we may be humble, modest and unassuming.

Whether we are in distress, in need, in anxiety, misgivings and dismay, a quarter of an hour by ourselves in a room provided for us like it is in some Institutions of learning, where we may contemplate, re-

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flect, where we may think over our problems which will help to solve our difficulties. And when we have reason to be happy, to be full of gladness, when everything seems to be coming our way, we have as much reason to withdraw into our little chapel or meditation room and consider that He who guides us in all our actions, He who tempers the wind for the shorn lamb, also has led us to the success for which we owe Him gratitude.

A few years ago, when I was in Spain, I visited a famous journalist in his office building. He conducted me around the various rooms, showed me trophies he had won, pictures from leading statesmen, letters from royalty, and last he led me to a small room, a dark room, where only two little candles were burning before a crucifix with a prayer bench in front of it. I glanced at him questioningly and he said: "This is where I retire, when I want to be alone in my thoughts and give thanks to my Creator for His many blessings and pray to Him for guidance." I remained standing in front of the crucifix and reflected for several minutes about the many blessings which I have had in my life. And thus I hope that we shall not fail to meditate upon the purpose of human life, on the many blessings which we receive, and pray for guidance like my Spanish Catholic friend did in Barcelona.

* * *

COUNCELL . . .

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we all know this can be done if we united for action outside our shell and not continue to be a district of loosely knit Lodges each on a different tangent.

5. Consider ways and means to

project our image to the youth of our country through good and active public relations.

6. We have within our ranks every form of mass media—we have Masons in our Lodges working in the Press, Radio and Television—let us seek them out and enlist them to tell our story to non-Masons.

7. Finally—let me say it is not too early to think about 1972, the 60th Anniversary of our Grand Lodge—this is a good opportunity to launch ourselves anew.

"MAKE SURE OUR STANDING PLACE AND MOVE THE WORLD."

Our challenge must be to come out where the challenges are—come where the action is—come out from the security of the Temple—**LET US GET INVOLVED.**

* * *

A PERFECT LODGE

By **WB HENRY TEUBEL**

Tulia Lodge 733

I think that I shall never see
A Lodge that's all it ought to be;
A Lodge whose Members never stray
Beyond the straight and narrow way.

A Lodge that has no empty chair,
Whose Master never need despair;
A Lodge whose Members always pay
Their dues on time without delay.

Whose gossips never peddle lies
Or make complaints or criticize;
Where all are always sweet and kind
And to all others' faults are blind.

Such perfect Lodges there may be,
But none of them are known to me;
But still we'll work and pray and plan

To make our Lodge the best we can.

—The Texas Freemason

DISTRICT DEPUTY GRAND MASTERS

District

- No. 1 — **William C. Council**
- No. 2 — **Leon A. Bañez, Jr.**
- No. 3 — **Sotero A. Torralba**
- No. 4 — **David T. Lara**
- No. 5 — **Marcelino T. Viduya**
- No. 6 — **Doroteo Joson**
- No. 7 — **Edgardo Ramos**
- No. 8 — **Desiderio Hebron**
- No. 9 — **Teofilo Leonidas**
- No. 10 — **David C. Marquez**
- No. 11 — **Ricardo C. Buenafe**
- No. 12 — **Cesario Villareal**
- No. 13 — **Gregorio S. Lagumen**

District

- No. 14 — **Valerio V. Rovira**
- No. 15 — **Santiago L. Chua**
- No. 16 — **Lim Kaychun**
- No. 17 — **Felix Caburian**
- No. 18 — **Carlos Iñigo**
- No. 19 — **Indasan A. Napii**
- No. 20 — **John H. Homburg**
- No. 21 — **Kenneth M. Crabtree**
- No. 22 — **Chester S. Deptula**
- No. 23 — **Rufino S. Roque, Sr.**
- No. 24 — **Clemente M. Nava**
- No. 25 — **Aniceto Belisario**
- No. 26 — **Guinaid M. Guiani**

No. 27 — **Athol B. Shuster**

JUNIOR GRAND LECTURERS

District

- No. 1 — **Alejandro A. Eusebio**
- No. 2 — **Agustin Balisi**
- No. 3 — **Antonio P. Perez**
- No. 4 — **Severino A. Hermosa**
- No. 5 —
- No. 6 — **Pantas V. Macapagal**
- No. 7 — **Policronio Blanco**
- No. 8 — **Benjamin P. de Guzman**
- No. 9 — **Bernardino Cabading**
- No. 10 — **Angel O. Daño**
- No. 11 — **Amado Mabul**
- No. 12 — **Severo Oliveros**
- No. 13 — **Dalmacio B. Barce**

District

- No. 14 — **Mario Hidalgo**
- No. 15 — **Vicente M. Macabidang**
- No. 16 — **Juan Causing**
- No. 17 — **Dionisio Q. Erfe**
- No. 18 — **Lorenzo E. Cruz**
- No. 19 — **Vicente R. Macute**
- No. 20 — **Paul C. Hall**
- No. 21 —
- No. 22 — **James B. King, PDDGM**
- No. 23 — **Norberto S. Falguera**
- No. 24 —
- No. 25 — **Jose M. Lagahit**
- No. 26 — **Buenaventura Sabulao**

No. 27 —

WHAT IF?

If this nation depended on people like me
Would it still be called the land of the free?
Would it stand for the right,
Never turning aside
If my life and my actions could be used as a
guide?

What kind of a nation would this nation be
If all its citizens were even as me?
What kind of society would we live in today,
If the way that I lived could be called its main-
stay?

Would our children be safe,
Would its laws be upheld,
Could we travel our highways, and not be
compelled

To lock up our houses
And stay close to home
And fear for our safety, should we choose to
roam?

Would the Lodge of my choice
Be a shining example
If my work and my actions were used as a
sample?

Would our tenets be lost
And our song be unsung
Because I failed to do what could be done?
Yes, what about Masonry,
What it would be
If all the Masons were just like me.

—CHELLIS MYERS

Masonic News
(Wenatchee, Washington)