

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



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Grand Master's Page



YULETIDE SEASON

The Spirit of Christmas and the coming of the New Year are expressed in many ways with a common feeling:

Merry Christmas and a Happy New Year.

Maligayang Pasko at Manigong Bagong Taon.

Malipayon nga Pasko ug Maayo nga Bag-ong Tuig.

Maligayang Pasko at Masayang Bayong Banua.

Maogmang Pasko at Magayon na Bang-ong Taon.

Naragsak a Paskua ken Naimbag a Baro a Taoen.

Malipayon nga Paskua Kag Mahimongaya-on nga Bag-ong Tuig.

Maligayan Pasko ed Masayan Balon Taon.

Mapia nga Paskua nga Minan na Bago nga Ragon.

Felices Pascua y prospero Año Nuevo.

We may not have correctly spelled some of the words, but the phonetic sounds in the dialect may better give the message we want to convey. We wish we could gather more expressions from the many other dialects to express our heartfelt greetings to all our brethren, to their families and to our friends in Freemasonry.

DAMASO C. TRIA
Grand Master

In This Issue

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PEACE ON EARTH

As the Christmas season approaches we are once again reminded of the glad tidings: Peace on Earth, Goodwill to Men.

Looking about our modern world, these words seem to have been forgotten in the race for material success and financial gain. Not only in the world of people, but in the community of nations, peace and goodwill apparently have been relegated to an inferior status in the thoughts, words, and deeds of our times.

Here then, we find an urgent need for Masonry. There can be no question of peace and goodwill within the walls of our Lodges. Harmony must prevail, or Masonry cannot exist. Since Masonry does exist and harmony does prevail within the walls of all Masonic Lodges, it becomes an obligation of the highest priority for all Masons to practice out of the Lodge those great moral duties taught within it.

Let the light of peace and the comfort of goodwill spread forth from every Lodge through the Masons of the world this Yuletide, that all men may understand the true meaning of the Brotherhood of Men under the Fatherhood of God.

R. E. W.

CHRISTMAS THOUGHTS ON THE PHILIPPINE CONSTITUTION IN THE MAKING

BISHOP ENRIQUE C. SOBREPENA

Vice-Chairman (PHILCONSA)

Christmas has been called the birthday of hope. The event was the most amazing happening the world has ever known — the miraculous incarnation of the son of God.

The time when it occurred was man's time of desperate need. Roman arms had carried Roman eagles and Roman law everywhere, and there was one system of government throughout the known world. Greek culture, too, had penetrated all centers of learning and given Greek as a common language to all. The Jews had been scattered abroad, even beyond the bounds of the Roman Empire, carrying their religion, and their Scriptures full of startling prophecies, adding a final touch to the perfect background for the advent of him of whom they spoke.

Yet with all the glory that was Rome and boasted Roman justice, half of the population of the Empire were slaves. With all the culture of Greece, women were a little better than cattle, and children were a nuisance. And with all the religion of the Jews, the world stood hopelessly condemned in their sight, even while hope withered and died in their own hearts. Something had to be done to meet the great human need — and God did it. In the words of the holy writ, "When the fullness of time was come, God sent forth his son."

Today, the Philippines is in deep distress and need. There is widespread poverty and a large proportion of the population suffers from unemployment. Lawlessness is rampant, killings are frequent, and corruption is prevalent in high and low offices of government. The poor are getting poorer and the rich are getting richer while public servants are lording things over the people, giving less service and getting more gains. High officials are getting less and less credible while their moves are watched with increasing suspicion and fear. There is a rising discontent among the masses and the embers of resentment are flaming to white heat. Thousands of citizens have migrated to other lands and thousands more are demonstrating on the streets. Frustrations seem to be all around.

In times like these good citizen should be true, pure and brave. There are those who trust; there are those who care; and there is much to dare. Citizens of goodwill must falter and fail. The nation must not be let down; all must help to save it. Christmas tide should lit a new birth of hope. The situation is not beyond redemptions. A new Constitution is in the making. We

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MASONIC MANNERS

RW WILLIAM C. COUNCELL, DGM

Much conduct in Lodge is governed by tradition, custom and usage, with no force of law to enforce or penalty for infringement. Masonic manners, like those of civilized society, are rooted in the dictum that conduct which makes for the comfort and pleasure of others is good.

Manners vary in different countries, States, Grand Lodges. What is customary in one may be strange in another. As no laws govern manners, there is only a consensus behind them; no legal penalty accrues to the man who eats with his knife, forgets to remove his hat in a church or appears in a sport shirt at a formal dinner!

So it is with Masonic manners; they are a body of habit grown up through the years for the general good of all, "rules" without penalty for breaking, yet observances which make for dignity and comfort in, and respect for, the Ancient Craft.

This article is neither a pronouncement of authority, nor an attempt to be the Emily Post of Freemasonry. It but recounts some of the courtesies and etiquette of Lodge life as generally — not necessarily univrsally — practiced.

Addressing Lodge. Salute is made to the Master and speech begins only after his recognition. Actually a brother addresses the Master, but in practice may turn from him and towards the Lodge if what is said takes more than a sentence or two. He who seconds a motion rises and salutes when doing so; the Secretary will want to record both the proposer and the seconder of a motion and cannot easily do the latter if the

seconder speaks from his seat.

Advancement. If an officer is absent, the officers below his station do not necessarily move up, each a chair. There is no "advancement by right" for any office except that of Master. The Master fills any vacancy by temporary appointment. In the absence of the Master the Senior Warden presides. In some jurisdictions it is customary for a Master to ask a Past Master to fill a temporarily vacant chair; in others, he may ask any brother he believes qualified.

Altar and East. It is practically universal that brethren do not pass between the Altar and the East in a Lodge, except in procession during a degree. This courtesy is rooted in the thought that the Master should have the Great Lights always in view. In Jurisdictions in which the Lesser Lights are placed in a triangular form about the Altar, it is customary not to walk between the Altar and a light. The theory is that the Altar and the three lights about it represent the Sanctum Sanctorum, or Holy of Holies of the original tabernacle in the wilderness. Into this the High Priest could go, but only to return the same way. Brethren enter this symbolic representation of the Sanctum in a Lodge room, but do not use it as a passageway by passing through it.

The Altar may be draped as a mark of respect to a dead brother; if so, the draping of black cloth is beneath the three Great Lights.

The Altar should not be draped with any flag; it is disrespectful to the flag to place anything upon it, and

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[*Ed. note: Since the M.W. Grand Lodge of F. & A.M. in the Philippines will be 60 years old in December, 1972, this report made in 1930 is published for comparison with the years to 1971.*]

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

REPORT OF THE KEEPER OF THE ARCHIVES

Exactly twenty-nine years ago tonight, that is to say on the 2 December 1901, this Lodge held its first stated meeting under Charter, a charter which had been granted by the Grand Lodge of Free and Accepted Masons of the State of California some two months earlier or to be exact, the 10th day of October. We had then been working as a Lodge for three months, under dispensation granted on the 4 July 1901.

Tonight, then, we are assembled in our 349th regular stated meeting and are well along in the 30th year of our existence as an organized body of Freemasons, a body which though functioning far from the land of birth of most of its members, is now and has uninterruptedly been holding its meeting and performing its functions in absolute peace and harmony due to the fact that its lot was destined to fall in a land where tranquility and order are the people's chief characteristics and where the government stands for seeing these qualities preserved.

Few Lodges of Freemasons can boast a more regular and unmolested course of existence than ours. No external forces have threatened our life no internal dissension has ever lifted its hydra-head within our walls.

Nine years and more have slipped into the all-engulfing past since we celebrated the 20th year of our existence. Next year will round out our

full 30, nearly a generation of Masonic work.

Since I, as a young Master Mason, and it is not quite 20 years ago, signed the By-Laws of the then Manila Lodge No. 342, some 500 good men and true have passed through the ceremonies of initiation or affiliation within these precincts. As I endeavored to show some few years ago, by chart and map, these brethren are scattered over the entire face of the globe in its stretch from pole to pole, those who have not yet gone to that undiscovered Country whence none return.

For twenty years, or thereabouts, the average yearly membership of Manila Lodge has oscillated around the 300 mark, with usually a showing of just a few more than that round number.

Our deaths in the first decade were 27, in the second 26 and during the period since 10 October 1920, we have lost 37 Brothers of those actually on our rolls. As time goes on and in spite of the taking in of new and younger blood we must expect the ratio to increase. This will be obvious to any who realize that aside from the changed conditions under which we now live as to influx of prospective materials, there now obtains what one might intimate as greater competition among our Masonic Lodges, just as there exists greater rivalry in every walk or enterprise of life in our little, but cosmopolitan community

here on the banks of the Pasig.

For eleven years after Manila Lodge was organized, there existed only 4 Masonic Lodges in the whole Philippine Archipelago which a non-Spanish speaking person, a foreigner to these shores, could join. In the second decade that number had grown to 69 and now there are no fewer than 102 Lodges, within the geographical limits of the Philippines, where an applicant may be received into Freemasonry.

It is perfectly plain, then, that there now exists a vastly wider field of choice to the Masonic postulant than in the earlier days of our work in this region. Without going further into the details of why and how, I believe you will unanimously agree with me in my acknowledgment of a fact, namely that our Lodge is and has been for some years confronted with the problem of competition as every other entity of modern life is confronted. (There is no use of smugly putting the thought out of our minds, with the complacent remark that we as an institution are above the sordid motives of competition.)

Every human as well as every other natural act is premised upon the basic principle that to live is to resist and resistance certainly means no less the opposition to untoward influences than the grasping of favorable ones. You and I are not only required to fend our bodies against disease and accident and wild beasts, but we are equally required to furnish them with shelter, clothing and good food.

So in our Lodge, if we would survive and carry on, it is as obligatory that we cherish and keep at work all that is possibly constructive as that we should with vigilance ward off the cowards and eavesdroppers. Complacency is but a temporizing with decadence. We must guard what we

have, lest by disuse it slip from your grasp.

The cabletow is not a fortuitous bit of symbolism that has been thoughtlessly incorporated into our iconology. The individual human is the strand of abaca; the rope is the community, the society, the Lodge, into which the human strand is intertwined. One end of the rope is constantly being worn away by dismissions, death; the other end is being constantly renewed by initiations, affiliations. It is the work which the individual strand performs that makes the rope as a whole useful. Of course there is the danger that the abaca simply may run low at times and the rope may grow smaller in thickness.

And now for a few words of very plain speaking. If we of Manila Lodge No. 1, could detach ourselves temporarily from the nuclear mass and stand outside as impartial, as constructive critics, what are some of the things that we could have irresistibly borne in upon our attention?

First: We should find that Manila Lodge No. 1, is looked upon by other Freemasons as the paragon of Masonic Lodges; that she holds the premier position in Masonic Circles to which her age entitles her; that to be on the rolls of Manila Lodge is somehow a thing to be coveted but not always attained.

Second: He would learn that Manila Lodge has actually been dubbed "the cold, aristocratic, exclusive Lodge of Manila"; that she unbends with a complacent condescension and *permits* Freemasons of the other Lodges to enter her portals, but does not hanker after their continued and repeated visits.

Third: If he were a statistician he would reach the inevitable conclusion that there is a lack of inter-

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nal cohesion and this he would base upon the fact that the average total attendance of available members including officers, is 13.4 per cent; of members other than officers is 7.1 per cent and of officers 6.8 per cent. He would find that the average attendance of elected officers is 65.5 per cent, while that of appointed officers, those from whom future material for the governance of the Lodge and the care of its interests must eventually be drawn, is 49 per cent, dropping as low as 6 per cent attendance in the positions of greatest honor in the Lodge, the initial official positions to which a Master Mason finds himself invited when he shows any aptitude at all for Lodge work.

Fourth: He would note that while Masonic usage is not rigorous with respect to what the members especially the officers shall wear within the Lodge, being content to urge that all shall be decorously and soberly clad, there has in late years been a growing tendency in Manila Lodge to carry this informality to a noticeable extreme, many of the officers appearing for Lodge work in the identical raiment with which, a few hours previously, they had been clad when going about their daily tasks. And this in spite of the fact that Grand Lodge in its Annual communication for the year 1927 expressly prescribed the dress to be worn by Lodge officers. (See Proceedings 1927, p. 93.) It is certainly a fundamental law of Psychology that uniformity of garb makes uniformity of ideas. The why of it is a thing we need not discuss here. But note well the use of a uniform in many civil as well as military walks of life. There must be a strong reason.

Fifth: The critic will see in our Lodge that the apron intended to be worn *outside* the clothing for obvious Masonic reasons, is often as not en-

tirely hidden, as if in shame, beneath the generous folds of a sporty coat none too carefully buttoned up and that too by officers as an example to members.

There was a time, years ago, when no officers of Manila Lodge considered himself imposed upon if required to appear, for degree or other work, in full black evening dress and there are Lodges in Manila that still cling to this old-fashioned custom. Let it not be thought that I am one who is opposed to the partial letting down of the bars, though the tendency to let them "way down" must be guarded against.

Sixth: The outsider looking in would see an alarming tendency, in Manila Lodge No. 1, toward the slipping away from letter-perfection in our ritualistic requirements. It is as much a part of the ritual to know how to carry a Deacon's rod as it is to know how to give the obligation of the Third Degree. A correct response is as essential in opening a Lodge of F.C.'s. as it is at the outer and inner gates, with no J.D., but should know just what to say in reply to the Master's queries. Do our junior officers accept their obligations of office too lightly? Do they lose sight of the fact that broken cogs cause damage and lack of efficiency to the whole mechanism? Certainly none of the cogs in this particular machine have reached the age of junking.

Seventh and last: The critical on-looker will remember the admonition given to the Master of the Lodge at his installation when he is told: "This book of the Constitution you are diligently to search and from time to time cause portions of it to be read in your Lodge that none may remain in ignorance of the precepts the fulfillment of which it enjoins and the rules which it promulgates. There is a wonderful stimulus to interest to be found in discus-

sions of the framework upon which Masonry is built and adapted to Man's needs and much that we might learn from such discussion would go far toward solving for us as individuals some of our secular problems.

It is said of a certain great operatic diva that she could pour forth the music of her soul to an audience of half-a-dozen little cripples propped up in the seats of a grand opera house with as much fervor as though she were facing a packed house, but that is not the case with the vast majority of mankind.

However perfect and however well rehearsed a degree team may be in the work it is to present, there comes a certain very great disheartening when it presents the results of its efforts to bare halls and empty benches. The best is then none too good and the most valiant shrivels within himself and asks: what's the use?

He is undeserving the name critic who can offer nothing of a constructive nature. Any junk man, any scavenger, can dig up, pull apart and tear down. He merits our attention who can offer in kindness, suggestions for betterment, and we should at least give him credit for sincerity, whether he be of our immediate family or of another clan.

It is strictly incumbent upon the members of Manila Lodge to dispel the idea that it would rather live to itself and be an exclusive, high-toned organization, unwilling to stoop to welcome those Masons who would hold intercourse with us. Our hospitality should be shown by more than a mere handshake.

We must seek means to outgrow our reputation for coldness of demeanor and to neutralize the reports that we merely condescend to those outside our family circle.

Freemasonry is an organization for sociability. Its antecedents prove

that, its name shows it. It was among those who were working together in common profession, that of building, that the sociability idea, the need of a common means of diversion and intercourse first had its inception.

One of the most blighting influences that can cast its pall over any society comes when that society gets to the point where all its acts are automatic, routine, *pro forma*, and a Masonic Lodge where minutes are approved, bills are paid, or candidates are run through the mill "by the book" ceases to be attractive to the man on the sidelines, whether he be member or visitor. Manila Lodge needs to get instructive variety into its work. This does not mean neglect of ritualistic duties with reference to the conferring of degrees. It *does* mean concentration of degree work, the initiation of more than one candidate at a meeting and the using of other meetings for lectures, discussion and expounding of the constitution, rules and By-laws of the Fraternity, or for addresses by notable persons, or social evenings in which members can get to know each other more intimately than by studying their signatures on the Tiler's register. It means partition of the Lodge work among teams for friendly rivalry. It might even mean an evening now and then devoted to pure fun. It certainly means that the 112 or more members of this Lodge who reside in the city of Manila should never have to look each other in the face and ask: "Where have I seen you before?" This turn-about policy may, undoubtedly will, require slightly more effort upon the part of the officers until the tide gets well started; it may even demand the expenditure of money, but that should not worry us. Any effort, any treasure expended in building character will even-

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tually be reflected in a recognized reputation which will in the end benefit the Lodge, benefit the individual and help the community.

There is a crying necessity for inculcating in the minds of our junior officers the idea that they are staring on a *career*, one of the most honorable in the world, one which is not confined to their mere duties within the Lodge, but which is reflected in their contact with the world at large. Stereotyped admonitions at installation are not enough to bring this about. There must be an eternally vigilant example set for them, an eternally charitable and sympathetic voice dinning into their ears the need of constancy in effort. Responsibility must be piled on till their shoulders begin to ache and their knees tremble with the exhilarating weight. They must feel that their duties are as great as those of the greatest.

Manila Lodge officers from the top down need to bring about a restoration of the snappiness and formality of garb of days gone by, days when spruceness was no less costly, certainly *no more needed* than it is in our Lodge today. We can take a leaf out of the book of knowledge of many a profane organization and scan it for a hint as to why this is true and why it is vitally essential. Precision in manoeuvre is greatly enhanced by uniformity of dress and certainly the spectator is more deeply impressed by a parade of West Point Cadets than that of a Coxey's army. The eye becomes entranced and the heart bends in sympathetic response. Travelled Masons will not fail to recall the effect of this, met with in places in the United States where per capita resources are not greater than they are in Manila.

To my way of thinking one of the greatest calamities that has befallen Freemasonry in the Philippines is the

publication of a certain little book in cipher for use in our Lodges. It has brought about a feeling in every breast of: "Oh, I don't need to become letter-perfect by practice and practice and more practice; I can read it over a few times just before the meeting and there you are." I say: "to my way of thinking." Have Manila Lodge *member*, the material from which degree-workers are recruited, the capacity for improving our ritualistic work? They certainly have. The only need is to get down to doing it. And a word to the wise is usually sufficient.

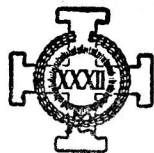
The Constitution of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands is a document well thought out, admirably subdivided and properly connotated. But like all documents of its class it needs to be read to be appreciated. The young Mason, especially, needs to have portions of its explained to him and correlated with other things he has been taught. There is no more appropriate place for expounding the Constitution than in the Lodge at a regular meeting. Yet the neglect of this important piece of Masonic work is so wide-spread that it may be said to be a custom for Masters in Lodges in these Islands absolutely to ignore their obligated duty respecting it. This neglect has no sort of palliation. It is highly blameworthy to criticize members of the Lodge for non-attendance when the things they unconsciously long for and expect and would welcome are not purveyed to them in our meetings.

One is not required to be a lawyer in order to find points in the Constitution which could form the basis of a series of brief discussions at every meeting of the Lodge. If the hint, made above, of consolidating our degree work, were acted

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Scottish Rite Section



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

(Short talk delivered by Bro. Cipriano B. Ontal, 32°, President of Pag-asa Class of 1971, after the investiture ceremonies of Davao Bodies, A & ASR on October 23, 1971).

THE MAKING OF A MASON

"Above and foremost, let me express my great pleasure and gratitude for having been elected President of this Class Pag-asa of 1971. At the outset, I feared that I may not measure up to the tasks of President of this class. But, as the word *Pag-asa* means *Hope*, we of this class took the challenge to tackle our tasks with much Hope. I will always cherish the benevolent gesture of my classmates of the trust and confidence they have so manifested in me.

During these two days of hectic training we have undergone, we realized that whatever knowledge of the Craft we acquired as Master Masons, were so inadequate. Some of us, and I am no exception, have been guilty of the pleasant sin of *Procrastination*. When we could have learned more about the Craft some time ago, we put this off with the thought that being Master Masons was enough. But this is not so.

The making of a Mason is not a sudden process. The making of a Mason is a never ending task of the officers and members of the Lodge. It requires not only the formality of conferring of degrees. It requires a sincere and complete understanding of the teachings of the degrees. It requires interpretation, explanation, and application of the endless lessons contained in ritualistic and Lodge work.

The ritual is the fundamental tool

in Masonic Education and instruction. What a brother learns from the ritualistic work in the Lodge is the first and usually the determining impression which Freemasonry makes in him. He either likes what he sees or he discovers that the Fraternity does not offer to him what he expected. For these reasons, there is a great need that the importance of ritualistic proficiency and understanding of it is emphasized. The Mason must, therefore, stand as the evidence of Masonic teachings.

Since Masonry is a world Brotherhood of men to improve human conduct, improve society and subjugate evil, — men, irrespective of color, race or creed are admitted into the fold. Principally, a must belief in Masonry, is the existence of a Supreme Being and to learn and to obey his laws. When one becomes a Mason he is made to understand that he voluntarily submitted himself to become an active and militant and useful part of the venerable Fraternity. He is expected to exemplify in life the beauty of love, peace and understanding. He has to play the role of a Mason. He immediately assumes a dual role — as an individual and also obligated to represent in life that Masonry has place in his care. Thus, Masonic Education is endless. Idle criticisms hurled by the ignorant could not be avoided, neither could we, as Ma-

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GRAVEL AND SAND

A Report on Masonic Activities

A group of woodpushers in Masonic District No. 1 have decided to organize a Chess Club. The purpose is to promote closer fellowship among the brethren and other organizations.

Any Master Mason in good standing who is interested in joining the club can communicate with Bro. Leopoldo de la Rosa or this writer for further particulars.

The editors of OPERATION: LODGE HISTORY has decided to extend the deadline for the submission of materials by the Lodges to March 31, 1972 to give those Lodges that have not yet submitted their manuscripts more time to do so.

So, get with the typewriter and send your manuscript in now.

The eighteenth annual district convention of Masonic District No. 9, composed of Lodges in Rizal Province, was held November 13 at the Aroma Beach Resort Pavilion in Paranaque, Rizal.

The convention theme is: Masonry, Its Involvement in the Community.

The keynote speaker was Bro. Rosendo B. Marquez, Chief of the Presidential Arm on Community Development.

Sinukuan Lodge No. 16 celebrated its anniversary with a laureate at the Panciteria Moderna on November 30.

During the luncheon, the history of the Lodge was read. The guests both Masons and non-Masons were impressed by the colorful history. The name Sinukuan is the nom de guerre of Bro. Andres Bonifacio. Some of the members of the Lodge

include MW Manuel L. Quezon, MW Quintin Paredes, MW Rafael Palma and others.

The Masonic District Convention of District No. 10 (Cavite Lodges) was held November 30 with Mt. Mainam Lodge No. 49 in Naic, Cavite hosting the affair.

The theme of the convention is: The Role of Masonry in Community Development.

The brethren gathered at the public plaza for the wreath-laying ceremonies at the foot of the Rizal Monument.

They paraded back to the Lodge where the Grand Master, MW Damaso C. Tria and members of his party were received with Grand Honors.

Most Wor. Tria addressed the Lodges on convention.

In the afternoon, they heard Bro. Rosendo B. Marquez, Chairman of the PACD who spoke on community development.

In our October issue, we published a picture of the newly renovated temple of the Pangasinan Lodge No. 56. Some of the names of the brethren responsible for the renovation work were not mentioned in the caption.

The committee that was responsible for the face-lifting job done on the Temple was composed of the following: WB Godofredo Sayson, Chairman; WBs. Camilo Calimlim, Gaudencio David, Fructuoso Beltran, Jose T. Zabala, Jacinto Abad (158), Domingo Chua (158), Lee Sin and VW Clemente Nava.

YORK RITE SECTION



SUCCESSFUL MID-YEAR CONFERRALS

Fifty-nine Companions were dubbed and created members of the Temple.

The new fraters named their group UNITED NATIONS CLASS OF 1971 with Sir Kt. Lawrence E. Morgan, as President, Sir Kt. Charles W. Wise as Vice-President, Sir Kt. Jaime R. Hernandez as Secretary-Treasurer and Sir Kt. Richard H. Rose as Class Historian.

The knights were liberal in their contribution to a MEMORIAL FUND.

The new Knights are now fellow fraters of Knights Templar all over the world.

They are Sir Knights Lawrence Edward Morgan, Ralph Huge Gage, Donald Leroy Elsensohn, Donald Vern Davis, Charles Fred Wilson, Wesley Lee Crawford, Valdern Howard Sklenar, Merle Eugene Ferguson, Thomas Hudson Wilson, William John Arnold, Paul Melvin Krueger, Cecil Charles Cunningham, Rober Lynn Wynkoop, William Cleburne Brown, John William Wiles, Lawrence Estel Kitchel, Daniel Snyder, Donald Daniel Veasey, Onas Halbrook, William Folke Blomquist, Francis Insinchi, Donald Warren Dingham, Billy Raywomble, Reva W. Minnick, Dryden Dean Reeve, Roger N. Finney, James Vernon Teigan, Ralph E. Squires, Norberto

M. Niebres, Primitivo S. Bella, Jr., Kenneth Van Zyl Malcom, Hurley Ralph Purl, Conrado Largo Manalang, Thomas Duane Clark, John Wiley Blackburn, Jerome Earl Bostwick, George C. K. Heen, Richard Harlan Rose, Jashanmal Guloomal Melwani, Ramiro Demetrio Duarte, John William Chase, Darana S. Ezell, Charles William Wise, Leo Stanley Wylyn, Policarpio Aromin, Rodrigo P. Narvaez, Ricardo P. Chua, Agustin F. Miravite, Jose B. Abejo, Gerald D. Wood, Ross E. Howard, Antonio A. Abaño, Pedro Gomez, Robin Uy Go, Jose A. Dizon, Jaime R. Hernandez, Bernardino C. Cabading, Ernesto T. Sia-Cunco and Richard La Verne Propp.

Attendance was impressive. We were extremely delighted to have met old-time Companions and Sir Knights Hermogenes P. Oliveros and Nicolas S. Cruz, now in the high councils of the Supreme Council A. & A.S.R., the former an Active Thirty-Third and the latter an Inspector General Honorary. They were welcomed back home. We hope others who are not too busy will follow them.

WE WILL REMEMBER THEM ETERNALLY

News have reached us that the following beloved friends have left in their journey to the Great Beyond.

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MRS. EDITH PHELPS was known as MRS. YORK RITE OF FLORIDA. She was the charming wife of Companion John B. Phelps, Past Most Puissant General Grand Master of the General Grand Council of Royal and Select Masters, International. Less than a decade ago, the Phelps celebrated their golden anniversary and the York Rite Bodies of Florida dubbed them as the Mr. and Mrs. York Rite Mason of Florida.

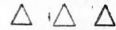
On our part, we wish to remember their visit with us in that year when we were the Grand Master of the Grand Council of Royal and Select Masters of the Philippines. We broke bread with them in the Hotel Mabuhay. The elite of York Rite Freemasonry, was there to entertain them. Other distinguished visitors were Mr. & Mrs. Verne Mokler. Companion Mokler of Wyoming is the present Most Puissant General Grand Master of the General Grand Council of Royal and Select Masters, International.

To Companion John and daughter Edith, we extend our sincere condolence. Your friends in the Philippines feel that your loss is theirs, too. Yet, remember that HE that gives the showers gives the sunshine, too.

COMPANION ROBERT F. JANES, PGGHP, New York. The late Companion Janes was the General Grand High Priest who signed the Charter of the Grand Chapter of Royal Arch Masons of the Philippines. We have witnessed his installation at Little Rock, Arkansas in 1951. He succeeded the late Companion Earl E. Dusenbery of Iowa as General Grand High Priest, who in turn was succeeded by Companion TOM Q. ELLIS of Mississippi as General Grand High Priest. Both have now crossed the Great Divide. They were outstanding citizens of

their respective States yet it was in Freemasonry that their capabilities may have attained their greatest and highest accomplishments. We also extend to their respective families and friends our heartfelt sympathies and condolence. May their souls rest in peace.

*"One by one we miss their voices
That we loved so well to hear;
One by one their kindly faces
In the darkness disappear."*



SCOTTISH RITE...

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sons achieve perfection. But let me emphasize this fact, especially to my co-candidates of Class Pag-asa, that **IT IS OUR PROFOUND DUTY TO LIVE AND ACT THAT NOTHING WE WILL DO WILL REFLECT HARM TO OUR ANCIENT AND HONORABLE FRA-TERNITY.** We should not want to present to our community and to the world an "image" but it should be our purpose **TO PRESENT TO THE WORLD THROUGH OUR LIVES THE TRUTH OF MASONIC PRINCIPLES AND TEACHINGS.** Many times the question is asked of us, "What can the Mason tell non-Masons about Masonry?" The most effective answer to this question is not in terms of words but in the **ACTUAL LIVING OF MASONRY BY MASONS.**

In the continuous study of the Craft, we are often overwhelmed and awed by the mysteries of life, even our very existence — the mysteries wrought by Nature, by the omnipotent, omnipresent and omniscient Supreme Being. Even in our belief of Infinity and Immortality, of our hope in the life thereafter, even in the midst of this seemingly hopeless world. Great is our faith that our Grand Master of all Masons would, in the end, give us that in-

spiring word, WELL DONE.

The success of this training by this Class Pag-asa, has been the product of sincerity and dedication of those under whose instructions and tutorship we have been trained. In behalf of our Class Pag-asa, let me express our profound gratitude and appreciation of the job "well done". Rest assured that your untiring efforts and endeavors will not be in vain. To all of those who in one way or another, has helped in the success of this training we extend our appreciation.



SOBREPEÑA...

From page 4

must look up to God to guide and save us.

The Filipino people as a whole respects and believes in God. This is reflected in the very first words of the Preamble of the 1935 Constitution which declares:

The Filipino people imploring the aid of Divine Providence...

Human life to live well, requires not only material things to sustain it, but also spiritual and moral values to live by.

A nation perishes not only because it has insufficient supply of rice but because its people are wanting in character, morality and mobility. There is need for trustworthiness, honesty, sincerity, dedication to duty, and love on the part of the rulers and people alike if the nation is to be happy and prosperous. Where these virtues are absent or are badly lacking, the nation, like Sodom and Gomorrah of old, will perish.

There is, therefore, need for our emphasis on faith in God and for the promotion of good morals, personal discipline and civic conscience among the people, to arrest the growth of corruption, fraud, crook-

edness, dishonesty, terrorism, murder, injustice and many other forms of wrong doing and crime.

The principle of the separation of the church and the state must be maintained and the exercise of religious freedom must not be in any way curtailed and no one shall be deprived of or discriminated against holding any political or civil position for reason of religion.

But we must emphasize among our people, particularly the young, the need for moral and spiritual training.

The Constitution in the making must embody and resolve around two primary concerns:

- 1). Concerns for the welfare of the people as a whole, particularly the weak, and
- 2). Concern for the uprightness of those entrusted with authority and responsibility in the government.

Laws shall be enacted and governmental instrumentalities shall be created to advance these cardinal principles. Selfishness or self-interest is at the root of all present-day evils in our body politic and we must do all we can to control or sublimate it. "Righteousness exalteth a nation but sin (selfishness) is a reproach to any people."

Let it be said that our more dire need as a people during these trying times is actually not so much for a changed constitution as for a changed heart on the part of the constituents of the Philippines. While we propose to make a new constitution to advance our well-being, what is much more needed is a new heart, a new Filipino to make the nation strong. And that, only God and his influence can make available:

God give us men!

A time like this demands

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not even a flag should cover the Altar.

The ballot box should be placed on the Altar, not on the three Great Lights, obscuring them. Nothing but the square and compasses should rest upon the open Book of the Law.

Anterooms. The preparation room should be kept for the purposes of candidates only; the practice of brethren "slipping in" to the Lodge room through this room is a deviation from usual Masonic etiquette. The preparation room, being a part of the halls devoted to Masonic usage, should reflect the hospitality of the Lodge room by being clean and neat when a candidate enters it for the purposes of preparation. A host does not willingly take a guest into a home which is in disorder; he considers that courtesy requires his home to be properly arranged that it may express its own welcome. A Masonic Lodge room is the fraternal home of brethren; those who come to knock upon the door are guests as well as candidates.

The anteroom used by the Tiler is symbolically in his charge, his sword an emblem of authority over it and those who are in it. He will not be required to use that authority if brethren in the tiler's room conduct themselves with the decorum essential to presenting a fair view to candidates who pass through his quarters to the preparation room.

Apron. That all brethren entering a Lodge be properly clothed is at once their desire and the Tiler's duty to ensure. Even when, as sometimes happens upon "big nights", there are not enough aprons, a handkerchief may be tucked in the belt to take its place. Aprons should be put on before entering the Lodge room. The spectacle of a late brother hurriedly entering the Lodge

room at the last moment, tying on his apron as he approaches the Altar is much on a par with a member of church entering it while putting on his collar and tie.

It is a courtesy much appreciated by all Tilers if brethren leaving the Lodge room lay their aprons neatly in a pile or in the apron box, instead of dropping them anywhere for the Tiler to pick up and put away.

Ballot. The etiquette which surrounds the ballot is a reflection of Masonic thought upon its value and importance. Brethren ballot one at a time; in most Lodges after a salute to the Master. It is the consensus that no one should leave or enter a Lodge room during the taking of a ballot, with the exception of the Tiler, if he is a member of the Lodge. It is customary to present the box first to the Master for his inspection, then to the Wardens; the three principal officers ballot without leaving their seats. In some Lodges the box is passed also to all officers; in some to all officers and Past Masters. What is customary is good manners. A Master may, and many think he should, require *all* members to ballot. Most jurisdictions have a law forbidding any brother to disclose how he intends to or has balloted, or to attempt to ascertain how another will or has balloted. In many Lodges it is mandatory, in others customary, for this law to be read following any negative ballot. It is a gentle courtesy for the Master to ask the Tiler to enter and vote, his place being taken by another meanwhile. This is properly done after all but the Tiler have voted.

Discussions. These are regulated by Grand Lodge law, Lodge by-laws, the Old Charges, the democratic principles of Freemasonry and by Masonic give and take. In general, discussions of sectarian religion, partisan politics, race or any subject

which divides men into opposed schools of thought are prohibited by law. In many Lodges, speaking for or against any candidate prior to election is forbidden; good manners would seem to demand no such discussion even when permitted. The utterance of personalities, the showing of bitterness, ill will, criticism of officers or Grand Officers are of course discourteous. Flippancy is out of place. A Lodge open is a Lodge at work. The work of Masonry is serious, to the extent that it should be so regarded by all present, which does not preclude some good natured laughter if occasion warrants. In no case is it good manners for two brethren to speak at once or for one to interrupt another; interruption is the sole privilege of the Master.

Dress. In some Lodges, formal evening clothes; in others, dinner jackets and black ties constitute formal dress. Some Lodges do not have any formal dress. Local custom here governs good manners. In hot weather a Master may substitute informal but uniform dress for the heavier winter clothes; where uniform dress is customary it is the uniformity, rather than the actual style, which makes for Lodge dignity. Dress for funerals should uniformly be dark clothing, a requirement by Grand Lodge pronouncement in most Grand Jurisdictions.

The Master is not *required* to wear a hat. He is *permitted* to do so, as a sign that he alone may remain covered, just as a king wearing his crown has the only head covered in the assemblage. A Master has but three superiors; God, death and the Grand Master (or his Deputy). Masters, therefore, remove their hats during prayer, in the presence of death (which includes announcements) and of the Grand Master (or his Deputy). Some Masters, with the most courteous of intentions, become "hat

snatchers" and remove the hat whenever speaking in Lodge, which seems to minimize the importance of the hat as a symbol of power. The Master's hat should match his dress; formal (silk) hat for full dress or Tuxedo, ordinary hat for ordinary dress.

Entering Lodge. In many jurisdictions several brethren enter together, form a line before the Altar, salute and then are seated. In others they approach the Altar one at a time, salute and seat themselves. What is important is that local custom be followed and that brethren do not approach the Altar with bundles or papers in hand. Some Lodges permit smoking during a business meeting; even here, however, a brother is not too respectful who makes a solemn salute to the Master before the Altar with a cigar either in his mouth or in his hand.

Flag. The rules concerning the flag of our country are promulgated by the government. As far as Lodge is concerned they are sufficiently simple. Flag on a staff is to be at Master's right, if based on the platform. If based on the Lodge floor, at the Master's left, which is right hand for the brethren. If more than one flag is present — Lodges on or near the border sometimes display Canadian flag when having visitors from Canada — it should be displayed either at Master's left, when Stars and Stripes are at his right, or at Master's right (left of the brethren) when Stars and Stripes are based upon the floor. The Stars and Stripes are never to be used as a drape, a decoration, or an Altar covering. The flag is never dipped in salute to anyone. In giving the pledge or allegiance brethren face the flag and stand at the sign of fidelity.

Grand Honors are usually given

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the Grand Master, his Deputy when representing the Grand Master, in some jurisdictions to a Past Grand Master. Grand Honors are not customary to any lesser-rank brother after being given to him who has the greatest rank; thus, if a Grand Master has honored a Lodge by a visit and received the Grand Honors, they are not again given to any other Grand Lodge officer or Past Grand Master unless by permission of the Grand Master.

Past Masters. The pretty courtesy of offering a seat in the East to Past Masters is observed in many Lodges. It is a matter of custom and the absence of the practice is not a discourtesy where it is seldom or never done. But if done at all it should be also done for the late-coming Past Master as well as for those present when the courtesy is first offered. Grand Officers or Past Grand Officers already seated in the East are sufficient excuse for not offering the same kindness to Past Masters.

Punctuality. Gentlemen asked to come to private home for dinner at seven o'clock in the evening do not arrive at eight. Brethren asked to come to Lodge at a specified hour exhibit the best manners if they are on time. A Master who opens exactly on time and closes early has a right to expect the courtesy of punctuality; the Master who opens and closes cannot. The work of a Lodge is that of many brethren. If fifty are present and ten minutes are wasted, a total of more than eight hours time has been lost. Punctuality in the business meeting is valued by the audience which may be looking forward to a degree, a speaker, an entertainment. Dawdling through business is as poor manners from officers as is exhibited by the late comers who put their convenience above the comfort of the brethren they disturb.

Sign of fidelity. In some Lodges

all use the sign during opening and closing. In others it is used only as a salute to the Master in place of other actions. In still others it is customary only during flag ceremonies or pledge of allegiance. What is customary is good manners.

Speakers. Courtesy to invited speakers is long remembered and poor manners to them are seldom forgotten. A speaker appreciates being introduced at the time he was invited to speak. If he is from out of town he is happy if he is met and escorted either to Lodge or to his hotel. If his journey involves payment of his expenses by the Lodge, his check should be ready for him before he leaves. If his address has been the principal event of an evening, his talk should close the program. No anti-climaxes of "a few remarks" should then be asked by the Master of any brother, except a Grand Master or his Deputy who may have graced the occasion with his presence.

Visitors who come to a Lodge expecting a fraternal welcome never forget either its offering or its refusal. The visitor from another jurisdiction is happy when the brother who introduces him sits with him and makes him feel at home. A perfunctory welcome from the East and neglect for the rest of the evening are not characteristics of that jewel of Masonry, the belief of every travelling brother that he can find "a home away from home" in any Masonic Temple in the land.

The most cursory reading of these thoughts on Masonic manners will disclose that good manners in Masonry, like those in civil life, are rooted in kindness and flower in good will.

No phrases in closing seem more fitting than the following by R.W. Henry G. Meacham, Grand Lecturer, Grand Lodge of New York:

"There is a certain grave beauty in the practice of Masonic etiquette. The Masonic life as it is lived out in our assemblies is a conscious work of art, with each and every part coordinated to every other, and instinct with the feeling of the whole; if a man enters into that system without preparation or forethought, and trusting only his instincts, his manner will strike an awkward note, like a discord jangling across a strain of music; but if he has trained himself in his part and caught the spirit of the whole, the genius of Freemasonry will shine through his actions, will express itself through ritual, symbol, law, philosophy, fellowship and aidly deed. To have one's self thus become a part of a great and living whole is a kind of satisfying pleasure nothing else can give, a participation in the very life of beauty, appreciated as much by the beholders as by the actor. This ability to confer pleasure upon one's fellows when gathered in communication or in ceremony is not the least of etiquette's rewards."

* * *

MANILA LODGE. . .

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upon, we could even have whole evenings devoted to the expounding of Masonic law and customs and to keeping our members in touch with Masonic history. Lectures on non-Masonic topics would not come amiss in arousing interest.

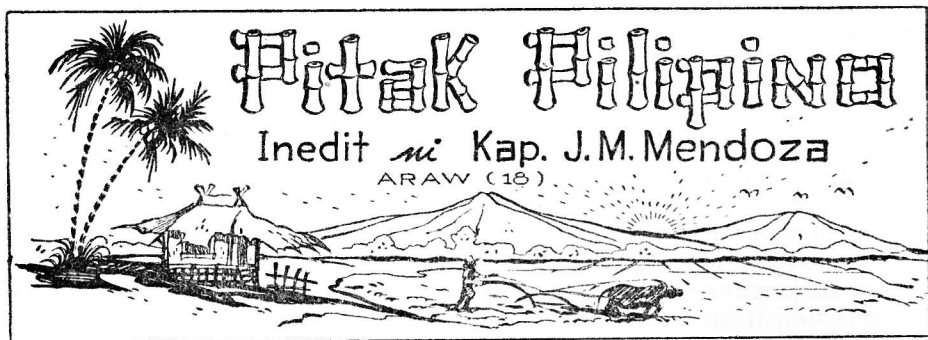
Despite the years of labor and sacrifice and planning that have been the lot of Manila Lodge No. 1, despite the migrations that it has been necessary to make, despite its fondest hopes, this Lodge finds itself after 29 years of striving, without a suitable place in which to hold Masonic gatherings, whatever may be their nature.

Look around you at this vast assembly hall; I do not call it auditorium because he who stands in the East to speak can scarcely make himself understood by those who sit on the side lines, much less those who must occupy seats in the West. Its bare and patched walls and ceiling, offend the eye without even that consolation which comes to one on his sickbed when he can count the units in the wall paper design or figure out the intricacies in a border pattern. The gaping organ loft holds the tarnished pipes of a mute instrument, the broken shell windows, the dim light, the one bedraggled bit of drapery, these take away any feeling of comfort and homeyness. No wonder the degree work palls and the responses echo to the empty benches! Would that we might have a real Lodge room, if only a cubby, where the spirit of Masonic symbolism might brood and where real Masons might be bred.

These, then are some of the suggestions that an interested member of Manila Lodge No. 1, would make toward a renewal of our youth and a revival of interest in those who have been held aloof from attending our meetings.

Years ago I was told, when standing between the Altar and the East: "Our laws and regulations you are strenuously to support and always be ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren but... you are to judge with candor, admonish with friendship and reprehend with justice; and these things I have endeavored this evening to do, having in mind that to preserve unsullied the reputation of the Fraternity is as much my care and duty today as it was twenty years ago, when I was admonished thus

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ANG MASONERIA'Y PAGBABAGUMBUHAY

Ni Kap. AGUSTIN GALANG, N.G.

Ang mga nagbabasang tao ay ma-aasahan na sasangayon sila kay Alfred Tennyson sa kanyang tula, hinggil sa isang bulaklak na kanyang pininitas sa yungib ng mga bato. Hinawakan niya sa kanyang mga kamay at nagwika:

*"Flower in the crannied wall,
I plucked you out of the
crannies,*

*I hold you here, root and all in
my hand,*

*Little flower — but if I could
understand*

*What you are, root and all, and
all in all,*

*I should know what God and
Man is."*

Ano ang tao? Sino ang makataturok ng hiwaga ng kanyang paglusog? Sino ang makapagpapaliwanag ng mga katakataka't misteryo ng kanyang pagsulong? Sino ang tiyakang makahuhula kung ano ang kanyang magiging kapalaran, o umaninaw sa kapritso ng kanyang isipan, o ng kanyang masidhing likhang-isip? Sino ang makatataya sa magigiting niyang kuru-kuro at tagumpay ng kanyang walang kamatayang Ispiritu? Sa kabila ng ating ipinangangalandakang katalinuhan, ang tao ay nananatiling

mahiwigang nilalang. Ano ang tao? Ibig malaman ng isang matandang Poeta. "Na siya'y kinikilala mo na anak ng tao at dinadalaw mo. Na ginawa mo siyang mababa ng kaunti sa Angel, at pinutungan mo siya ng gloria at karangalan." Totoo, madalas na ang tao ay itinatakwil ang kanyang korona at tinatalikdan ang gloria at onor, sangayon sa mga ulat sa Biblia, Milton's *Paradise Lost* at Goethe's *Faust*. Baga man alam natin ang ganito, ang tao sa kanyang katutubong kaugalian, ay may kakayahang lumaki at umunlad. Dito nakasalalay ang pagasa ng tao sa pagkakatubos. Ang kalagayan natin ngayon ay hindi palatandaan ng magiging katatayuan natin sa kinabukasan. Kung ating nanaisin, tayo'y maaaring magpanibagong buhay upang mapagkalooban ng banal na ispiritu. Ang ating kabuhayang pisikal ay di dapat na magpalabo sa ating paninging ispiritual. Tayo'y mga taong madaling pukawin, matatag at binasbasan ng kakayahan sa anumang pagbabago. Tayo ay magalaw at di kailangang manatiling matamlay, magiging sa larangan ng katalinuhan o sa diwa (spirit).

Wika ni Albert Schweitzer, ang

makabagong panahong ito, ay pinanatili tayong lango sa mga gawain, kaya wala na tayong panahon na makapagmunimuni... ngunit kailangan nating magisip ng mabuti kung ano ang tunay na kahulugan ng buhay. Naninindigan siya sa pahalang na pagasa, para doon sa mga mangangahas na magisip. Ang pag-iisip ng tao ay binasbasan ng kakayahan sa mga kinakailangang pagbabago. Ito'y nahuhutok, madaling iayos, maiiakma sa kabutihang asal, at mangyari pa'y magaganyak sa mga gawang kabanalan. Ang isip, wika ng isang Paham, ay isang kahangahangang kasingkapan, lalo mong ginagamit ay lalong tumatalas. Ang palagiang pag-iisip ng mga makabuluhan at mahahalagang bagay ay nagdudulot sa atin ng kalistuhan, katalinuhan at walang kupas na pagsulong. Iyan ang konbiksyon ng mabalasik na mandudulang si Henri Ibsen na gumawa ng panata sa buhay na "Gisingin ang Bayan at piling umisip ng mga matatayog at dakilang kurokuro."

Si Arnold Toynbee, and bantog na Mananalaysay at Pantas-isip na Ingles, ay iginiit na: "Ang isang sakit na lumulusob sa mga buhay na nilalang ay ang egoismo — ang pagkamakasarili ay lumilikha ng masakim at maling akala." Ang egoismo ay humahadlang sa pagunlad na sosyal at ispiritual. Ang tao ay uunlad lamang kung mapapatnubayan niya ang kanyang mga kuro-kuro na dapat na magmula sa mapagpakumbabang sarili at maitugma sa mga alituntunin ng Pinakamataas na Isipan. Mula sa makitid tungo sa luwang ng kabaitan, mula sa dilim tungo sa liwanag, mula sa kasakiman tungo sa kabutihang pangkalahatan. Ang mga ito ang bumubuo ng wagas na diwa ng tunay na pananampalataya.

Si Jesus ay lubusang binigyan ng diin ang pangangaral hinggil sa pagpapayaman sa isip at pagpapalusog

ng katawan. Ang kanyang mga pangaral ay humihingi ng ating masusing atensyon. Ang wala Niyang pagkaubos na katalinuhan at walang maliw na mga katangian ay nagbibigay sa atin ng maliwanag na kahulugan, ngayon, bukas at magpakailanman. Alam Niya ang niloloob ng tao, gayun din ang nilalaman ng kanyang isip. Kailanma't napagmasdan ng Panginoon na ang tao ay ngangapa-ngapa sa dilim, maluwang Niyang binubuksan ang pintuan ng Liwanag at gayun din ang bintana ng Pangunawa.

Si Nicodemus, taglay ang kanyang mga tanong at pagaalinlangan, ay hinanap si Jesus sa gabi ng kadiliman, nalalambungan ng anino ang kanyang isip, nababalot ng kalungkutan ang kanyang isipiritu, kawalan ng liwanag at Katiyakan ang naghahari sa tanan niyang buhay. Maiintindihan nating mabuti si Nicodemus sa pagkat tinatalunton natin ang kanyang mga ginawa. Tayo'y naglalakbay din sa karimlan. Sa kabila ng lahat ng ating pangisip na karunungan, natipong kayamanan at pagpapakunwaring pagkamakabayan, tayo'y nananatiling plubing mamamayan sa kahariang ispiritual. Dahil sa ating mga pagkukulang at mortal na pagkakasala, ay sumasamo tayo sa Panginoon, na puno ng Awa. Wika Niya: "Kayo'y dapat na ipanganak na muli." Sa talinhagang ito, si Nicodemus ay nalito. Paanong ang isang naipanganak na'y maipanganakan pang muli? Ang lohiko niya'y ang isang naipanganak na ay nailuwal nang panghabang panahon. Ngunit ang sinabi ni Jesus ay ispiritual, ang kay Nicodemus ay pisikal. Ang muling pagsilang ay pataas na hakbang ng isipiritu mula sa madilim na sinapupunan at pagsipot sa Liwanag ng katalinuhan; ang paglakdaw ng kaluluwa sa hadlang na pagka-makasarili ay para sa kabuti-

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Wisdom of the Ages

THE DAUGHTERS OF JOB

Job was a simple and upright man, fearing God and avoiding evil. He was a rich man, too, owning, among other things, 7,000 sheep, 3,000 camels, 500 yoke of oxen, and 500 she-asses. He had seven sons and three daughters.

One day messengers came to him, one by one, each with bad news: The Sabeans had taken away all the oxen and all the asses and slew all the servants except one. All the sheep had been killed by lightning together with all the servants except one. All the camels had been taken away by the Chaldeans who also killed all the servants except one.

The last messenger brought the saddest of news: "Thy sons and Thy daughters were in their eldest brother's house, and, behold, there came a great wind from the wilderness and smote the four corners of the house, and it fell upon them, and they are dead and I only am escaped alone to tell thee."

Job arose, rent his garments and, having shaved his head, fell down on his knees, crying: "Naked came I out of my mother's womb and naked shall I return thither. The Lord gave, and the Lord hath taken away. As it hath pleased the Lord so is it done. Blessed be the name of the Lord."

Then, on top of these successive calamities — as if these were not enough — Job became afflicted with

painful ulcers from the soles of his feet to the top of his head. And his wife said to him: "Dost thou still continue in thy simplicity? Curse God, and die!"

Job scolded his wife: "If we have received good things at the hand of God, why should we not receive evil? Man, born of a woman, living for a short time is filled with many miseries! Who cometh forth like a flower, and is destroyed, and fleeth as a shadow..."

Finally, after many long years... because Job had remained steadfast in his faith in the goodness of God, and had maintained his hope of final relief, and, therefore, had not lost his head, his ulcers healed, and he recouped even double his former possessions, and he was blessed again with seven sons and three daughters!

The daughters of Job were Jemima, Kezia and Keren-happuch (Dies, Cassia and Cornustibili in the Douay-Rheims Version). In every Bethel of the International Order of Job's Daughters, they are represented by the Honored Queen, the Senior Princess and the Junior Princess, respectively, all aged below 20.

"And in all the land were no women found so *fair* as the daughters of Job; and their father gave them inheritance among their brethren."

Upon the *Book of Job* has been founded the International Order of Job's Daughters, of which there are

six Bethels in the Philippines located at Olongapo, Manila, Dumaguete, Iloilo, Davao and Iligan.

Fair has various meanings; such as, beautiful, good to look at; spotless, pure; just, unbiased; clear, unclouded, bright; womanly, feminine.

Beautiful and *spotless* do not necessarily refer only to the face and to other physical features of young women but particularly to their virtuous character.

Character includes, among other meanings, "good qualities." And the meanings of *good qualities* are also several. One, in particular, is what is reflected in the Fourth Commandment: "Honour thy father and thy mother."

In *Ecclesiasticus*, 6:29, it reads: "Honour thy father, and forget not the groanings of thy mother."

"We may rise to positions of great influence but we can never reach the height of our mother's love and secret hopes for us.

"We may sink into the lowest depths of infamy and degradation but never below the reach of her love...

"It was our mother who loved us before we were born — who carried us for long months close to her heart and in the fullness of time took God's hands in hers and passed through the valley of shadows to give us life...

"She it was who cared for us during the helpless years of childhood. As we grew less dependent she did the countless thoughtful, helpful and encouraging things which we accepted more or less as matters of course and perhaps without conscious gratitude or any expression of appreciation." (*De Molay*.)

On his part, father makes an avowal: "Against the blunders I

have made/ And all the things I've failed to do/ The weaknesses which I've displayed/ This fact remains forever true: It was I who chose your mother for you! Your life from babyhood to now/ Has shown the sweetness of her care/ Her tender hand has soothed your brow/ Her love gone with you everywhere/ Through everyday and every night/ You've had an angel to adore you/ But, it was I who chose your mother for you!" (*Edgar A. Guest*.)

* * *

SOBREPEÑA . . .

From page 19

Great hearts, strong minds,
ready hands;
Men whom the spoils of office
cannot buy,
Men whom the lust of office
cannot kill,
Men who have convictions and
a will,
Men who love honor and cannot
lie.

* * *

MANILA LODGE . . .

From page 15

to do, that my honor and reputation might be concerned in supporting the respectable character which a Freemason should bear.

* * * *

God's Gift

"What we are born with is God's gift to us. What we become is our gift to God".

—Anonymous

ON MASONIC EDUCATION

134. *Which version of the Bible is used by English-speaking Lodges everywhere?*

The Authorized or King James Version. This is a translation by a committee of churchmen headed by Lancelot Andrews (1551-1626), a learned preacher, Bishop of Chichester, Ely and Winchester. The translation was authorized by King James I (1566-1625). It consists of 66 books. The Apocrypha [Greek, *hidden things*] were printed as an appendix to the Old Testament. The Protestants do not consider these books as inspired but useful for instruction.

135. *What difference is there, if any, between the Protestant and Catholic Bibles?*

Catholic versions of the Bible are based on the Latin Vulgate [*Vulgate editio*, common edition] of St. Jerome (c. 347-419?), a learned Christian scholar and one of the Doctors of the Church. The Apocrypha are considered canonical, that is, inspired, excerpts 1 and 2 Esdras and the Prayer of Manasseh.

136. *What would be a good version of the Bible for Catholic Masons?*

The Revised Standard Version, Catholic Edition. This is the Revised Standard Version (1952) and the Apocrypha (1957), with exceptions mentioned in Question 135 above. These included books known as *deuterocanonical* books by Catholics.

137. *For what do the letters A. L. stand and what is the significance of the 4,000 added to the A. D. year number?*

A. L. stand for *Anno Lucis*, the Latin for *in the Year of Light*. This is the epoch used in Ancient Craft Masonic documents. The era is calculated from the creation of the world, and is obtained by adding 4,000 to the current year number, on the supposition that Christ was born 4,000 years after the creation. Archbishop James Usher (1581-1656), Irish Churchman, whose chronology of Biblical events is used in the Authorized Version placed the birth of Christ in the year 4,004 after the creation. All Grand Lodges except the Grand Lodge of Scotland use 4,000, instead of 4,004.

As to the meaning of the expression, "in the Year of Light," Masons do not mean that the Order is as old as the Creation. By it they simply wish to express reverence for the physical light created by the Grand Architect when He uttered the august command, "Let there be light." (Gen. 1:3).

* * * *

GALANG...

From page 21

han ng Sangkatauhan. Ang pagsilang na pisikal ay pasimula ng pagkabuhay sa daigdig na makasalanan. Ang muling pagsilang ay isang kailangang yugto ng pagpapadalisay sa puso at diwa upang maging ganap ang pagkatakao.

Ang pagpapanibagong buhay ay nagaganap sa tahasang paghubog at pagpaparingal sa kaugalian. Bayaan ang isang tao'y maging uliran, tumunton sa batas, isalin ang magan-

dang mga simulain sa aksyon, sa gayon ang ispiritu ng kagandahang asal ay maisagawa at magsimula ang kabanata ng banal na kabuhayan na ang hantungan ay tagumpay. Ito'y magsasauli sa kanyang pangloob na linis at tatag ng budhi at hahango sa kanya sa kadiliman. Ang pamamalagi ng Diyos sa kanyang puso ay garantiya na sasakanyang katauhan ang kabutihan at ang tatahakin niya'y landas ng kaunlaran at kasiyasiyang pamumuhay.

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- 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

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- No. 15 — **Santiago L. Chua**
- No. 16 — **Lim Kaychun**
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- No. 19 — **Indasan A. Napii**
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- No. 5 —
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- No. 7 — **Policronio Blanco**
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- No. 12 — **Severo Oliveros**
- No. 13 — **Dalmacio B. Barce**

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- No. 24 —
- No. 25 — **Jose M. Lagahit**
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No. 27 —