

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



9-year old Olivia Banzon whose eye operation is undertaken by XIII Martyrs of Cavite Chapter No. 6, OES.

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September

1971

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Grand Master's Page



OUR PLACE IN THE SUN

A story was told about a huge ship that was built by the Greeks but could not be launched because of its size. It was then that Archimedes, the physicist, was called upon to do the job. Utilizing the principle of mechanical advantage, he rigged several pulleys and ropes and without much efforts moved the ship single-handedly. After accomplishing the feat, he exclaimed, "Give me a place to stand and I will move the world."

Every man has a place assigned to him; he does not have to ask for one. An employee has duties to perform corresponding to his office. A husband has his obligations to his wife and children. A man to live in this world has to associate with his fellow men. A Mason is bound by his obligations to practice the social and moral virtues. He has a definite and designated place in society where he shall be judged by his attire, his speech, his actuations. Masons are made within the four walls of the Lodge but Masonry is made outside it.

The officers by the exemplary discharge of their respective duties can make every member feel sorry that they are leaving their stations at the end of their terms. With the half-way mark of the year already gone, it is time for the officers to take stock of themselves. Assessments should be made whether in the places assigned to them they have moved the world.

DAMASO C. TRIAS
Grand Master

In This Issue

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CONTRIBUTORS:

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GRAND MASTER'S PAGE	1
MAST HEAD	2
EDITORIAL	3
SELF-DISCIPLINE THRU MASONRY	MW Damaso C. Tria 4
CHARITY AND LOYALTY	WB Arthur Schramm 6
MASONIC DISTRICT NO. 1 CONVENTION	7
GRAVEL AND SAND	8
SCOTTISH RITE PAGE	9
PITAK PILIPINO	10
QUASHA CONFERS DEGREES ON SON	11
FREEMASONRY BEYOND THE LODGE WALLS	VW Apolonio V. Pisig 12
ECUMENICAL WORLD	15
ON MASONIC EDUCATION ..	VW Aurelio Corcuera 18
WITH THE YOUNG ONES	19
WISDOM OF THE AGES	VW Eugenio Padua 22

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Editorial:

A CALL FOR JUSTICE

To secure the honest, impartial and efficient administration of justice has always been among the greatest concerns of Masonry, whose history is replete with instances where individual Masons not only worked, but even fought and died for emancipation of men victimized by the injustice done by mighty men invoking the power of their office. Our brothers believed, as we do today, that the stability of any democratic institution springs largely from the regard of the people for law and authority. The people's respect for law and authority is conditioned, to a very large extent, by their impartial implementation and administration. Justice is not the monopoly of the privileged. It is for all, rich or poor. Therefore, people in authority must see to it that justice prevails for all and that every private civil right be respected in all levels, at all times.

All Masons have always been sensitively aware of the infringement of civil liberties. Eternal vigilance has always been our guiding principle. We have kept watch. We have watched the marriage of justice with politics, in our country. But let us not stop there. Every Mason should feel it incumbent on himself to distinguish between what is just and what is political. Every Mason must fight for justice. Indifference to what is going on will decidedly cause us our most precious liberty. When injustice is perpetrated, when justice is administered on a split-level basis and we remain silent, we become partners to a crime that every Mason hates to commit.

Dare to struggle for the sake of justice? ACT!

S. P. F.

(Inaugural address of MW Damaso C. Tria delivered during his installation as Grand Master of the Grand Lodge of the Philippines on April 29, 1971.)

SELF-DISCIPLINE THRU MASONRY

MW DAMASO C. TRIA

Grand Master

The ceremonies that we witnessed tonight bring to a close the 55th Annual Communication of our Most Worshipful Grand Lodge. Tomorrow will usher in the new set of officers for another year. I hope it will be a year of dedication to the duties of their respective offices. To be an officer, even a minor one, demands sacrifice — a sacrifice of one's comforts, and if need be, even those of the family's. An officer is expected to measure up to the responsibilities of his office.

Julius Caesar was at the height of his power when he badly needed a chariot driver. Words were sent throughout the empire and thousands and thousands of applications were received. There were three applicants who were finally selected for their physical and mental qualification. Julius Caesar had to get only one of the three, so he invited them to a dinner at his palace. At the back of the garden where they were dining was a deep precipice. Without any preliminaries, Julius Caesar told the three young men:

"Fifty yards yonder is a deep precipice. You three have been found to be expert chariot drivers. I would like each of you to answer this question, 'How

close to that precipice can you drive my chariot?'

One stood up, with smiles in his face. "Your honor, I can drive your chariot, with you riding with me, twelve inches from the precipice, at a fast clip."

The second, not to be outdone, stood up. "Your Honor, I can drive your chariot six inches away from the precipice, at a faster clip."

The third shuddered at the answers of the two. He rose humbly and meekly said, "Your Honor, if I am driving your chariot and you are riding with me, I will drive that chariot as far away as I could from that precipice in order that your life will be safe."

Yes, an officer, even a minor one, should know his responsibilities. If he takes pride only in wearing the jewel and carrying the title, he would do that jewel and title no honor, nor would they do him any.

To be installed to the highest office of our Grand Lodge, to my way of thinking, is an honor, a privilege and above all a challenge. Not to consider it an honor is belittling the office of Grand Master. Not to think of it as a privilege is tantamount to ignoring the votes and trust of the brethren. And if it is

not faced as a challenge, the person elected to that office should decline the position for he would be a square peg in a round hole. I can not admit that I am fully prepared for the post, but I know that the way to the top has been lined with experiences of sunshine and shadow. I have found out that there are things that a man can do which can make his enemies, his friends and his friends, his enemies. I learned also that no matter how sincere a man is in his acts, he can not satisfy everybody. In spite of this, I have climbed the stairs, step by step, feeling the lead, calculating the rise and planting the hind foot firmly so that the next step could be made. The problems and tensions at the various steps were but preliminaries to the challenges besetting the office of Grand Master. I am confident that with little prayer and with your cooperation heavy loads can be made lighter.

I would be an ingrate if at this time I do not give my heart-felt thanks to the brethren who afforded me the opportunity to serve during my Masonic life. Without that opportunity, one can go nowhere. Thanks are also due to the Past Grand Masters. I will remember them by their own peculiar characteristics and certain ways. All these brethren have one belief in common: *sacrifice is the only way to success.* They taught me that like in a game of tug-of-war, once you get hold of the rope you must keep on pulling. Like in a baseball game, when you are at bat, you give it everything you got. It was a pleasure for me to serve as Deputy Grand Master to Most Worshipful Edgar L. Shepley, our immediate Past Grand Master, who gave me all the opportunities to serve our Grand Lodge. I wish to make special mention of two bre-

thren for their unwavering support and counsel: Bro. Louis M. Housman and Bro. Benito Maneze, Sr. Both have given me a lot of Masonic light and advice, taught me dedication to duty and instilled in me the patience to face the tensions with the proper accommodations and count ten when the clock is turning back. And above all, I can not ignore and consider worthless the abiding faith, counsel and sacrifices of my wife, Sister Paz, who has always given me all the time I needed without any complaint. If ever there were any complaints from her, it was because I was failing in my duty. She made time to accompany me in my various Masonic travels, hoping that her coming along would give the women folks of our brethren a better understanding of our fraternity.

I believe that a Grand Master has an obligation to the fraternity to lay down plans during his term of office. Our Grand Lodge has been rallying the support of our members, the last and previous years, to get involved in its different projects. Our efforts this year will also be geared in that direction. We shall attempt no deviation. We can not afford to stop. There has been noticeable progress in some, but there is still much to be desired in the others. Our immediate Past Grand Master mentioned these projects in his annual report and I need not mention them. What we want now is a harder push, a concerted effort. Many of our brethren are actively involved. I appeal to the other brethren to join so we can labor as a group, as a fraternity.

The success of any undertaking depends largely upon the men behind it. There must be a sincere dedication to the cause. With this dedica-

Turn to page 20

CHARITY and LOYALTY

By **WB (DR.) ARTHUR SCHRAMM, PDDGM**
Lodge Ferdinand Zum Felsen, No. 156
Hamburg, Germany

To be charitable is a virtue incumbent upon all brother Masons. This does not only refer to relieving the distressed, but it also means being liberal or benevolent in judging of men and their actions, a disposition that inclines one to put the best construction on the words and actions of others, to avoid harsh judgment, to be kind, forgiving, compassionate, benevolent and indulgent. A charitable man has a disposition to do good, have brotherly love and a desire to promote man's happiness, to be unselfish, have regard for and a devotion to the interest of others as an ethical principle, opposed to egoism or selflessness; it embraces those moral motives which induce a man to regard the interest of others.

By the exercise of brotherly love we regard the whole human species as one family, the high and the low, the rich and the poor. To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To gladden the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

It is said: "The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward and

path to salvation. He is the man the fruit that ripens from it."

The charitable man has found the path to salvation. He is the man who plants the sapling, securing thereby the shade, the flowers and the fruit in future years. So is the result of charity, so is the joy of him who helps those who are in need of assistance.

A charitable man also is loyal to another. Quite the finest trait in the human heart is that of loyalty. In loyalty is found the fullest expression of brotherly love, it is actual working out of the universal brotherhood of man. Loyalty is the form of unselfish devotion to friend and fellow-workers, which makes any organization possible.

Loyalty is the basis of unity which alone holds home, Lodge, church, country and society itself together. The dishonest man cannot be loyal, for loyalty is honesty; a grumbler cannot be loyal, for loyalty is unselfishness. The unfaithful man cannot be loyal, for loyalty is fidelity.

The loyal worker is the one whose heart and soul are in the organization with which he is identified — he knows the welfare of each individual member is bound up with the welfare of the organization.

The loyal official is one whose heart and soul is with his lay-members — he knows his welfare is bound up with the welfare of the individual members. Personal loyalty to an organization is evidenced by manifest interest in all activities de-

Turn to page 24

MASONIC DISTRICT No. 1 CONVENTION

The sixth annual convention of Lodges under Masonic District No. 1 will be held on October 9 at the Scottish Rite Temple, Manila.

The convention will be held in conjunction with the 70th anniversary of Manila Lodge No. 1.

The theme of this year's convention is "Making Freemasonry Relevant to our Community."

RW William C. Councell, Deputy Grand Master will deliver the keynote address.

The Scottish Rite luncheon-forum will be sponsored by Masonic District No. 1. The guest speaker will be Fr. Ed de la Torre, SVD.

"Masonry and its Social Involvement," "Masonry and the Academic World," "Masonry and its Fraternal Commitments" and "Masonry and the Youth" are the areas to be discussed in the study group sessions.

In the afternoon, the team from Leonard Wood Lodge No. 105 in Clark Air Base will exemplify the Entered Apprentice Degree.

The closing remarks will be delivered by MW Damaso C. Tria, Grand Master of the Grand Lodge of the Philippines.

In the evening, Manila Lodge No. 1 will tender a turkey dinner.

After the dinner, WB Thomas Chesbrough, Master of Manila Lodge No. 1 will unveil a portrait of MW Harry Eugene Stafford, PGM, first Master of Manila Lodge No. 1 and first Grand Master of the Grand Lodge of the Philippines. Bro. Chesbrough will be assisted by Past Masters of the Lodge.

RW John O. Wallace, Junior Grand Warden of the Grand Lodge

of the Philippines will present a Certificate of Appreciation to Bro. Jesus G. Lizardo.

Members of Manila Bodies, A. & A.S.R. will dedicate the social hall of the Scottish Rite Temple in memory of the late MW Harry Eugene Stafford, PGM.

MW Damaso C. Tria, Grand Masters of the Grand Lodge of the Philippines will deliver brief remarks.

RW William C. Councell, Deputy Grand Master of the Grand Lodge of the Philippines will be the Master of Ceremonies for the evening's rites.

The Over-all Chairman of the convention is WB Artemio G. Bayas.

The Executive Committee for the convention is composed of: WB Artemio G. Bayas, Chairman; WB Leocadio T. Guingon and Bro. Cenon S. Cervantes, Jr., Co-Chairmen; Wor. Bros. Oscar L. Fung, Jose M. Cortes and Amor T. Banda, members.

The other committees are as follows: Finance-WB Henry Ang-Hessing, Chairman; VW Domingo F. M. Domingo and WB Roberto P. Ocampo, members.

Program and Invitation-WB Samuel P. Fernandez, Chairman; WB Eduardo Gonzales, Bro. Samuel Flores, WB Cesar Bautista, and Bro. Benito Maneze, Jr., members.

Refreshments - Bro. Bayani Sabater, Chairman, Bro. Bayani Caballes, Bro. Mark Carr and WB Purifico Y. Palomo, members.

Secretariat - VW Juan C. Nabong, Jr., Chairman; Wor. Bros. Romeo Malimban, Ramon Gonzales, and Marcelino P. Dysangco, members.

GRAVEL AND SAND

A Report on Masonic Activities

EYE OPERATION SUCCESSFUL

The eye operation of nine year old Olivia Banzon was a success.

The project was undertaken by the XIII Martyrs of Cavite Chapter No. 6, Order of Eastern Star with the cooperation of Bagong Buhay Lodge No. 17, Cavite Lodge No. 2, Cavite Chapter No. 7, York Rite Bodies and Cavite Scottish Rite Bodies.

Sis. Jovita A. Vega is the Worthy Matron of XIII Martires Chapter, OES.

MHCC ELECTS OFFICERS

The Masonic Hospital for Crippled Children held its general meeting on July 19, 1971 at the Plaridel Masonic Temple. The members of the Board of Directors were elected during the meeting.

Elected were: MW Vicente Y. Orosa, WB George J. Reid, WB Jose B. Velo, VW Hermogenes P. Oliveros, MW Cenon Cervantes, RW Ruperto S. Demonteverde, VW Primo I. Guzman, VW Apolonio V. Pisig and WB Leon C. Santiago.

The Board held a meeting on August 11, 1971 to elect the following officers: MW Vicente Y. Orosa, Chairman; WB Jose C. Velo, 1st Vice-President/Auditor; WB George J. Reid, 2nd Vice-President/Treasurer and WB Leon C. Santiago, Secretary.

BOY SCOUTS LEADER DIES!

Bro. Eugenio H. Ramos, Deputy Leader of the Philippine Boy Scout

delegation which took part in the August 2-10 World Scout Jamboree at the foot of Mt. Fuji, died in Tokyo recently.

He was found dead by one of the scouts at the Tokyo Shugaku Ryoko Kaikan where the scout delegation stayed during the jamboree.

Bro. Ramos was a member of the Troop Committee, Troop No. 5, BSP, sponsored by the Lincoln Lodge No. 34, the Boy Scout City Council, and advisor of the T. R. Yangco Chapter Order of DeMolay.

He is the brother of the late VW Purisimo Ramos, First District Deputy Grand Master of Masonic District No. 8.

VIDALLON RECEIVES AWARD

Bro. Lysanias Vidallon, a member of Araw Lodge No. 18, became the second Filipino member of the Y's Men's Club in Manila to receive the Elmer Crowe Award.

The first Filipino to receive the award was RW Ruperto S. Demonteverde, Senior Grand Warden of the Grand Lodge of the Philippines. RW Demonteverde won the award when he was the president of the Y's Men's Club of Davao in 1956.

Bro. Vidallon received the award during the induction ceremonies of the new officials of the Club held August 6.

He won singular honor for the Philippines by being chosen to receive the award.

Turn to page 17



Scottish Rite Section



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

S. R. LODGE OF SORROW

Ill. Raymond Willis Dunne died August 5, 1971 in Honolulu, Hawaii.

A Lodge of Sorrow was held under the auspices of Baguio Bodies, A. & A. S. R. on August 8, 1971 at 3:30 p.m. at the Baguio Masonic Temple.

A Luzon Bodies team motored to Baguio to perform the service. It was the first time the Scottish Rite Lodge of Sorrow (18°) was performed in that city.

The members of the team were: Ill. Damaso C. Tria, 33° SGIG, Wise Master; Ill. Domingo F. M. Domingo, 33° IGH, Senior Warden; Bro. Guillermo V. Madrdeijos, 32° KCCH, Junior Warden; Bro. Romulo V. Quesada, 32° KCCH, Orator; Ill. Romeo T. Pasco, 33° IGH, Master of Ceremonies; Ill. Vicente S. B. Garcia, 33° IGH, Expert; Bro. Oscar L. Fung, 32° KCCH, Assistant Expert; and Bro. Stan Brody, 32°, Standard Bearer/Sentinel.

Ill. Benito Maneze, Sr. 33° Sovereign Grand Inspector General for Baguio Bodies, supervised the preparation of the hall. Bro. Benito Maneze, Jr., 32° provided the mood music for the ceremonies.

Bro. Donald Gunn, 32°, Master of Baguio Lodge No. 67 read the Masonic biography of the late Bro. Dunne and Bro. Stanley Willimont delivered the eulogy.

Over 200 Freemasons from different Valleys and friends attended the rites inspite the inclement weather.

CON-CON DELEGATES

Con-con delegates who are members of the Philippine Bodies are: Ill. Mauro Baradi, 33° IGH, 1st District of Pangasinan; Bro. Jose Calderon 32°, lone District of Nueva Vizcaya and Bro. Rebeck Espiritu, 32° 1st District of Nueva Ecija.

YEAR-END REUNIONS

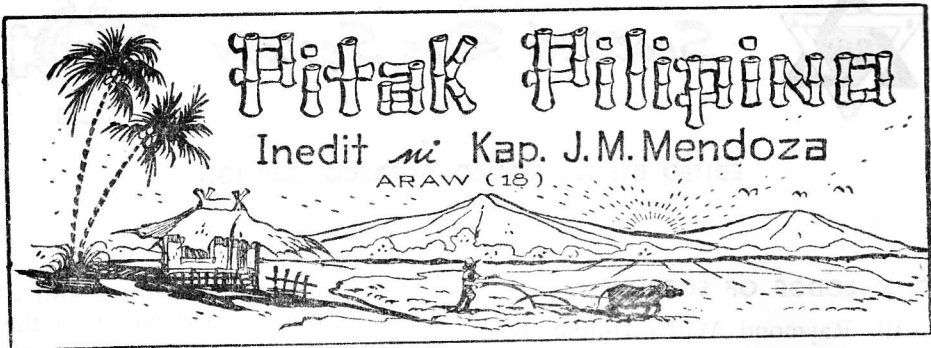
The year-end reunion of the Philippine Bodies will be held on October 11 & 12, 1971 at 9:00 a.m. at the Plaridel Masonic Temple.

Ill. Leon C. Santiago, Secretary of the Bodies requested candidate to register early.

Meanwhile, Bro. Guillermo V. Madrdeijos, 32° KCCH, Director of Conferrals of the Luzon Bodies revealed that the year-end conferral of the Bodies will be held on October, 11 & 12, 1971.

The Degree Masters for Both Bodies have already been appointed and team practices are now being held.

Davao Bodies will hold its year-end reunion on October 22-23, 1971 at the Davao Masonic Temple.



WALANG KATAPUSANG PAGHAHANAP NI KAP. AGUSTIN GALANG, N.G.

Ang ating pamumuhay ay binubuo ng ating mga karanasan sa kapaligirang kinaroroonan. Hindi sa lahat ng panahon ay mapamamahalaan ang mangyayari sa atin. Ngunit nasa matalino nating pagpapasiya ang ikabubuti ng ating kapalaran.

Ang karakter ng karaniwang tao ay nahuhubog sa mga lipunang pumapaligid sa kaniya, ngunit ang ikadadakila nito'y nakasalalay sa likas niyang mga katangian. Ang ating karangalan ay kung ano ang palagay sa atin ng ibang tao, subalit ang karakter ay ang kabutinan ng ating pag-uugali.

Maraming mga tao ang nag-aangkin ng maseselang damdamin, ngunit kung susuriin ay salat sa simulain. Ang damdamin ay pangsamantalang pakiramdam, samantalang ang simulain ay palaging tagapamahala ng ating alituntunin.

Sinabi ni Albert Pike na: "Ang tunay na Mason ay isang praktikal na pilosopo, na, nagtatayo sa pamamagitan ng Katuwiran, ng Moral na Edipisyo ng Karunungan. Pinatatatag niya ang katayuang moral at bumubuti; natatagpuan niya sa kapulungan ng mga banal at paham na mga tao ang mabuting paraan ng

pagtulong sa kapuwa. Ang Masoneria at Pilosopya ay nagkakaisa ng layunin. Ang pagsamba sa Dakilang Arkitekto nang Sangdaigdig, pagsusuri at pagpapahalaga sa mga Hiwaga ng Kalikasan at ang pagpupunyagi para sa kaligayahan ng Sangkatauhan."

Inaangkin ng Kapatiran ang mga ginintuang aral ni Zoroaster noong Unang Panahon. Aniya: "Magpakabuti ka, magpakabait, magpakatao, magkawang-gawa. Ibigin ang iyong kapuwa, alwin ang nagdadalamhati; patawarin ang gumawa sa iyo ng masama." Ipinamana naman ni Confucius sa katauhan ang tuntuning: "Ibigin mo ang iyong kapitbahay, gaya ng pag-ibig mo sa iyong sarili; huwag mong gawin sa iba, ang hindi mo gustong gawin sa iyo. Limutin ang kapinsalaan, patawarin ang katunggali, makipagkasundo ka sa kanya, igawad ang iyong tulong, at idalangan mo siya sa Diyos."

Sa maraming Nasyon ay mayroong karagdagan sa kanilang pangkalahatang pananampalataya, isang pribadong estilo ng Mga Hiwaga. Dito ang tinatanggap lamang ay ang inihanda sa mga seremonya na tinata-

Turn to page 16

QUASHA CONFERS DEGREES ON SON

Mt. Lebanon Lodge No. 80, which has given the Grand Lodge of the Philippines two Grand Masters, had another historic event during the months of July and August. One of the Past Grand Masters conferred all three degrees of Masonry on his son, Alan.

At the stated meeting in the month of July, Brother Alan Grant Quasha received the first degree of Masonry. His father, MW William H. Quasha, PGM, conferred the degree. Participating on the conferral team were two Past Grand Masters and ten Past Masters. MW Mauro Baradi gave the charge.

At a special meeting in July, MW William H. Quasha again conferred the second degree on his son. On this occasion two Past Grand Masters and seven Past Masters composed the team.

At the stated meeting in August, Alan was raised to the sublime degree of a Master Mason. MW William H. Quasha once again conferred the degree; he also presided in the second section and gave the lecture, as well. On this occasion there were again two Past Grand Masters and fourteen Past Masters participating on the team. Attending the meeting were three Past Grand Masters and other distinguished Masons, including Brother Theodor Schopfer, of the Grand Lodge of Switzerland and who is First Secretary of the Swiss Embassy in Manila.

MW Charles Mosebrook gave the prayer in the second section and presented the lambskin apron to the newly raised brother.

In addition to Brother Alan, who was 21 on September 23, 1970, his elder brother, Brother Wayne Grant Quasha is also a member of Mt. Lebanon Lodge No. 80. Brother Wayne became a member of the same Lodge two years ago. Because Brother Wayne was in the United States at the time, he received all three degrees by courtesy from Holland Lodge No. 8 under the Most Worshipful Grand of the State of New York. Brother Wayne subsequently became a dual member of Holland Lodge No. 8, but of course, retained his membership in Mt. Lebanon Lodge.

Brother Wayne was present at the conferral of all three degrees on Brother Alan and participated in the second section of the third degree when Brother Alan was raised.

After congratulating Brother Alan, VWB Aurelio L. Corcuera presented both Brothers Wayne and Alan Quasha with Masonic material prepared by the Grand Lodge Committee on Education. MW William H. Quasha presented each of his sons, now his brothers, with a copy of the Masonic Bible.

Brother Alan will enter his senior year at Harvard College next September. In his three years at Harvard, he completed all of his required courses in his area of concentration — Greek and Latin — and received *summa cum laude* both in his grades and in his general examinations and he is, therefore, a candidate for a *summa cum laude* degree at the time of his graduation

Turn to page 14

FREEMASONRY BEYOND THE LODGE WALLS

By APOLONIO V. PISIG, SGD, PIGM

The members of our fraternal order are not expected to make public their affiliations to this venerable institution. Outside the Lodge walls the profane incidentally takes cognizance of a Mason's identity by certain symbols he wears, by identified groups he joins or by open introduction. Once a man is publicly identified as a Mason, he is looked upon in the community where he lives as a man of integrity, good moral and one who possesses all the desirable virtues in man. However, some people professing certain religious dogma are being made to believe differently of what Masons are. To this group of people, their leaders, preach on Masons as enemies, non-believers in God and, if possible, should be avoided within their social circles. The preachings of the leaders of this particular group of men are unfair, uncalled for and unreasonable. Such misgivings are acts of treachery for they are never preached whenever Masons are in their presence. Members of our fraternity are not given a chance to prove to the scrupulous followers of this particular church the falsity of their sermons. Thanks to the recent ecumenical positions of churches. Dialogues are now being held among Masons and non-Masons.

In order to counteract this mis-

belief, we Masons have no way except to show to the world through acts manifested outside the Lodge walls the desirable virtues that every Mason possesses. Every Mason's act must be a witness to convince the world that Masonry has never been instrumental to the disturbance of public order, in the exercise of intolerance, in the practice of tyranny, and in the manifestation of the suppression of liberty.

Philippine Masonry during the Spanish regime was considered a secret organization. It had to be so in order to escape the severe punishments that the Spanish authorities at the time imposed upon the members of this fraternal order. But now Freemasonry exists in almost all democratic countries. Masonry is not allowed to exist in countries where dictators rule, or where Roman Catholics church rule the civil government of the country. History will bear witness to Masons who have suffered much in the cruel hands of the Spanish joint rule of the church and the state in the Philippines. Almost all of our patriots and heroes were victims of these cruelties. Such barbaric acts were exposed to the public by no other than Brothers Jose Rizal, Marcelo H. del Pilar, Graciano Lopez Jaena, and many other Masons during the propaganda

period of the pre-Revolution era. And when the Filipinos learned of the truth and saw the light that Masonry had diffused upon the hood-winked Filipino people. Brothers Andres Bonifacio, Emilio Aguinaldo, Antonio Luna, and many more took up arms and overthrew the tyrannical rule of the Spanish government in the Philippines during the Revolution of 1896. These brethren practiced Masonry and implemented Masonic precepts outside the Lodge walls. They were Masonic leaders in their respective line of endeavors. Brother Rizal and his contemporaries used their pens while in Europe to unveil the evils hidden beneath the long robes of the clergy. The Filipino leaders who received the light from the torch of Rizal saw the truth that later on made our people free.

To neutralize the malicious propaganda being waged against Masonry, I enjoin my brethren to assume leadership in all community activities wherein we may belong. Let us assert our Masonic way of life. Let us see to it that in any group of people we have the chance to commune with, let us practice — the “public virtues of temperance, fortitude, prudence and justice.” Let us “carefully maintain in their fullest splendor those truly Masonic ornaments — brotherly love, relief and truth”. It is not necessary that we be known by laymen as Masons. Let the profane know us by the acts we do from day to day.

Let us be reminded by the injunction in our Fellowcraft degree that “Masonry is a progressive moral science taught by degrees only.”

It is not enough that a Mason be proficient in his ritualistic activities. A Mason's degree works may be par excellent but if after leaving the

Lodge hall, he speaks ill of his brethren, talks on matters discussed in the Lodge within hearing distance of the profane, goes out in company with indecent people, leaves his family worrying regarding his whereabouts, stays in company with friends of doubtful character, and destroys the temple he has so carefully built inside the Lodge hall, then that Mason is not only the dual personality of Jonas, but also becomes a tool in the destruction of the good name of this venerable fraternal institution.

A good Mason must try to develop in himself the fine qualities of a true leader, ever remembering that a good leader must first be a good follower. A Mason must be a wide reader in order to be versatile in the discussions of common issues with his neighbors and friends and when confronted with the task not within his ability to perform, he must seek the counsel of his more learned brethren.

And most especially, a Master Mason “must keep his passions within due bounds towards all mankind.”

If after all the lessons taught of a Master Mason in the progressive moral science he had been indoctrinated, *he will only consider them as passing shadows of an ordinary show*, then he is not to be considered a worthy Mason nor can he be called a “better man”.

In the face of the present social and political conditions of our country, wherein student activism is gaining momentum in protest of the deteriorating social, moral and political acts of many of our leaders and people, what should Freemasons do? Should we not, as citizens and Masons take the cue from the militant acts of our forebearers — Masonic heroes and martyrs, Dr. Jose Rizal, Marcelo H. del Pilar, Andres Bonifacio, Emilio Aguinaldo and many

others? Should we be just by — standers akimbo, and only look at the passing show? Companions, let us ponder over these grave problems of our country for fear that if we take that act of passivism it may not be long that we may lose our freedom as Masons.

Companions, let us live up to the ideals of Freemasonry in and out of the Lodge walls. Then and only then can we relax and feel happy that Freemasonry has succeeded in the prosecution of its important tenets. Let us live more by example as we commit to memory the precepts. Let us practice more the important lessons of Freemasonry outside the Lodge walls. Only in this way will our friends, as well as those who consider us their enemies, think twice before they speak ill of our venerable institution.

As Super Excellent Masters, I call upon you to heed the lesson taught us "in the heroic exposition of the utter destruction of King Solomon's Temple, a very striking lesson concerning the ultimate outcome of crass infidelity and moral irresponsibility. Its stupendous proportions and dramatic appeal, when properly exemplified, bring home the striking truth that if we do not, each of us, constantly and persistently strive to hold high the standard set before us by the Master Temple Builder, surely may we hope to see our own Temple of Godliness sacked and destroyed and all the priceless heritage from which we have patterned our own spiritual Temple will be laid to waste, worthless shambles."

Let us bring outside the Lodge walls "more light in Masonry" and diffuse it to all men within our sphere of influence. In this way only can we proudly say "*I have done my part.*"

QUASHA . . .

From page 11



Photo shows MW William H. Quasha with his Sons Wayne (left) and Allan on the occasion of the latter's raising.

next June. He has also been nominated for Phi Beta Kappa, the honorary academic fraternity.

Brother Wayne graduated from Harvard in 1970 with honors and has finished his first year in the Harvard Business School where he is a candidate for a degree of Master in Business Administration.

Both Brother Alan and Brother Wayne were formerly active members of the Loyalty Chapter (Manila) of the Order of DeMolay.

Alan is employed by Marcopper Mining Corporation during his present stay in the Philippines. While Wayne is working as a technical assistant to Hon. Arturo Tanco, Secretary of Agriculture and Natural Resources.

THE ECUMENICAL WORLD

Ecumenical Prayers at the Constitutional Convention: The historic opening of the 1971 Constitutional Convention was highlighted by an ecumenical prayer said together by Cardinal Julio Rosales, Roman Catholic Church; Rt. Rev. Macario V. Ga, Secretary General, Philippine Independent Church; Rev. Dr. Jose Yap, the National Council of Churches; Rev. Sandoval, Iglesia Ni Kristo; and Imam Kugun Pambuya, representing the Moslem faith.

* * *

Philippine Independent Church WA Convention Held in San Esteban. The Women's Auxiliary of the Diocese of Abra, Ilocos Sur and La Union held its annual convention in San Esteban, Ilocos Sur.

More than fifty women leaders from the different parishes in the diocese attended.

Aside from the usual reports and social hour, the women heard lectures by Fr. Valentin Bieng on "The Parish and Women of the Church"; Fr. Benjamin Jacalne on "The Problems of the Church"; Miss Gloria Quinit, professor of Psychology from the Philippine Christian College on "The Women of the Church" and Fathers Pacifico Yanes, Roberto Flores and Ismael Sarmiento who gave messages.

The highlight of the convention was the election of officers: Mrs. Andrea Cristobal was re-elected for the third time as president; Mrs. Eustaquia Valdez, vice-president; Mrs. Lolita Tunac, treasurer; Miss Caridad Lacanaria, secretary; Mrs. Dagsi,

Mrs. Roberto Flores, Mrs. Donita Lagasca and Mrs. Francisca Jacalne, business managers. The Rev. Frs. Benjamin Jacalne and Simeon Blaquera, Jr. are the chaplain and the assistant chaplain, respectively.

— THE CHRISTIAN REGISTER

* * *

Ecumenical missal used in RP soon. The four-century-old Roman missal or Mass book of priests and faithful will soon be replaced by an entirely new markedly ecumenical version.

The decision was handed down recently by the Vatican's Congregation for Divine Worship, and it is applicable in the Philippines. Deadline for compliance with the ruling has been set this year, or not later than 1972.

What is being used now, with partial and optional changes are missal texts based on the decisions of the Council of Trent (1545-1563).

Bible Reading

Taking its orientation from the liturgical reforms of the II Vatican Council, the new missal will contain an increased number of Bible readings.

The major parts in English which the people recite or sing in common have been agreed upon by both Catholic and Protestant authorities. The most salient is the *Our Father*, to which is now added a Protestant doxology, "For the kingdom, the power and the glory are yours now and forever."

Other ecumenical texts are the *Gloria*, *Credo*, and *Sanctus*, not to

Turn to page 24

wag na Pagtanggap (initiation).

Ang wika naman ni Plato: Ang layunin ng Mga Hiwaga ay upang mailagay na muli ang kaluluwa sa kinagisnang kalinisan at kaganapan, na gawa ng lakad ng panahon ay nawala. Kalinisan ng Moralidad at walang bahid na kaluluwa ang kinakailangan ng mga inisyado. Hinihingi sa kanila ang kalinisan ng karangalan at kawagasan ng katauhan.

Kung saan talagang nagmula ang Mga Hiwaga ay hindi masyadong tiyak. Ayon sa maraming manunulat na Mason, ito daw ay nanggaling sa India, dumaan sa Kaldea at Ehipto, at mula dito ay sumapit sa Gresya. Ulitin natin ang salaysay ni Pike ukol dito: "Ang ispiritual na pagbabagong buhay ng tao ay inilalarawan sa Mga Hiwaga. Binubuo ito ng tatlong butihing doktrina ng Matandang Teosopya, tungkol sa Diyos, Tao at Kalikasan.

Ang Ehipto, isang libo at limang daang taon, bago sumapit ang panahon ni Moises ay sinasamba sa Mga Hiwaga ang isang Makapangyarihan Diyos, na tinagurian nilang ang "Unikong Hindi Nilalang."

Ang matatandang "Buddhists," ay naniniwala na sa panapanahon, ang Diyos ay nagpapadala ng mga Buddhas sa Daigdig upang pabutihin ang mga tao, ihiwalay sila sa mga kasamaan at bisyo, at akayin sila sa landas ng Kabanalan.

Kasama sa mga siyensyang itinuro ni Hermes, mayroong mga lihim na inihahatid sa mga inisyado, na kondisyon sa kanilang panunumpa, na kailanman ay hindi nila ibubunyag. Ang lihim na ito'y kahalintulad ng Arte Sacerdotal at kasama ang kimiko, madyik, isperetista at iba pa.

Ang mga instruksyon na ngayon ay isinasaad ng mga aklat at moni-

tor ay matatanda na inihatid sa pamamagitan ng mga sagisag. Ang Masoneria ngayon ay sinusunod pa rin ang mga luma, ngunit mabibisang pamamaraan ng pagtuturo. Ang isang naghahangad na maging isang bihasa at magating na Mason ay di dapat masiyahan sa mga narinig, naiintindihan mang mga seremonya at lektura. Siya ay dapat na buong tiyagang manaliksik sa angkop na mga aklat nang upang matarok ang mga malalalim at mahihiwagang kahulugan ng mga salita, tanda, anyo at simbulo o drama sa kanilang tunay at tumpak na interpretasyon.

Ang Masoneria ay hindi pang isang panahon lamang. Ito'y panghabang panahon; hindi pang isang relihyon, kundi panglahat. Naniniwala ito na sa lahat ng relihyon ay may mapupulot na likas na Katotohanan. Sa bawat Mason, ang kaluluwa ay imortal. Kung nagmula o babalik sa sinapupunan ng Diyos, at kung ano man ang kalakaran na kanyang patuluyang pagiral sa hinaharap, ang pagpapasiya, ay nasa isahang Mason. Ang Masoneria ay hindi itinatag upang kamkamin ang kalayaan at karapatang indibidwal.

Ang Karunungan, Lakas at Armonya ay Katangian ng Diyos. Ang walang hanggang katarungan at Pagkamaawain ng Diyos ay nagpapagunita ng katiyakan na ang Masama sa katapusan ay malulupig. Ang Mabuti, Katotohanan at Kagandahan, ang maghahari ng walang hanggan.

Ang maging matalino, ang matayog na layunin ng bawat butihing kaluluwa. Magturo, upang maisalin ang karunungan, ipamahagi ang katalinuhan, ay tibukin ng dakilang kalikasan at pinakamahalagang tungkulin ng tao. Ulinigin ang katotohanan, magsilbi sa kapuwa, sa

Bayan, sa Sangkatauhan, ang pina-
katampok na tadhana ng Mason.

Ang Masoneria ay isang pagsam-
ba, subalit isa na, kung saan ang
lahat nang sibilisadong tao ay nag-
kakasundo; pagkat, kailanman ay di
nito binalak na ipaliwanag o dog-
matikong pagpasiyahan ang malala-
lim na talinhaga o misteryo na di
abot ng pahat na kaisipan ng tao.
Ito'y nagtitiwala sa Diyos, at uma-
asa; naniniwala, gaya ng isang sang-
gol, at mapagpakumbaba. Kailan-
man ay di gumamit ng dahas upang
puwersahin ang sinuman na angki-
nin ang kanyang pananampalataya o
opinyon.

Ang mga nakatamo ng Tunay
na Liwanag ay nagkakaisa na ang
tao ay di mapagbabago sa pamama-
gitan ng parusa, pagdusta, panana-
kot at paghihiganti. Ang reaksyon
sa kalupitan ay kalupitan, sa kabai-
tan ay kabaitan at sa paggalang ay
paggalang din. Kabanal-banalang
misyon ng Masoneria ang kapaya-
paan ng daigdig. Tungkulin ng
bawat kanyang tagapagtaguyod ang
patuluyang paghahanap ng isang
pormula ng kapayapaan sa balat ng
lupa, na batay sa dinalisay na simu-
laing—ang lahat ng tao ay magka-
kapatid at dapat tumalima sa batas
ng Dakilang Ama: "Ibigin ninyo ang
isa't isa, gaya ng pag-ibig ko sa inyo."



The man in the repair shop placed
the electric hedge trimmer on the coun-
ter. "Here it is, Mr. Smith," he said,
"and it's in perfect condition. Just one
precaution, however, don't ever lend it
to a neighbor."

"That's just the trouble," said Mr.
Smith. "I am the neighbor."

—J. O. Harvey

GRAVEL From page 8

As immediate Past President of
the Club, Bro. Vidallon initiated
projects focused on the "Human
Crisis Problems."

Bro. Sonny Vidallon is the son
of WB Leon Vidallon, Past Master
of Araw Lodge No. 18 and Past
Grand Chaplain of the Grand Lodge
of the Philippines.

ROLLY H. TAN DIES

WB Rolando Hechanova Tan,
Past Master of Araw Lodge No. 18
and Cosmos Lodge No. 8, died
September 4 in Iloilo City after a
lingering illness.

Bro. Rolly, as he is known to his
friends and brethren, joined the
Luzon Scottish Rite Bodies and was
invested with the rank of and decora-
tion of Knight Commander of the
Court of Honor in 1969. A mem-
ber of the Sampaguita Chapter No.
3, Order of the Eastern Star, he
served as the Chapter's Worthy
Patron in 1968.



**DEBORAH FORMAN VISITS
LOCAL IORG ASSEMBLIES**

Deborah Forman, Grand Repre-
sentative of the International Order
of the Rainbow for Girls of Cali-
fornia to the Philippines, Guam and
Okinawa paid a visit to local assem-
blies from July 30 to August 2,
1971.

Sis. Alice F. Bellis hosted the visi-
tation with the assistance of the
members of Perla Assembly No. 1
and Cavite Assembly No. and their
advisory boards.

Miss Forman was accompanied by
her mother, Mrs. Patricia Forman.

ON MASONIC EDUCATION

116. *When did the Operative Masonry of the Middle Ages evolve into the present Speculative Masonry?*

According to Joseph Fort Newton (1876-1950) in *The Builders* (note, p. 134, 1951 edit.), this may be taken, roughly speaking, as the year 1600. The Minutes for June 8, 1600 of the Lodge of Edinburgh (Operative), Scotland record the earliest instance of a non-operative, John Boswell, being present in an Operative Lodge.

117. *In the absence of the Master who acts in his stead?*

In ours as well as in all American jurisdictions the Senior Warden and in the absence of the Senior Warden, the Junior Warden shall act (Const., Chap. IV, Art. III, Sec. 2 [Par. 233]).

In other jurisdictions, as that of Scotland, it is the Immediate Past Master.

118. *Are the Master of a Lodge who, some time after his installation, goes away and does not return until after the election of the new officers, and the Warden (Senior or Junior as the case may be) who acted in his place but was not elected Master at the ensuing election, entitled to the rank of Past Master?*

Neither of them is entitled to the rank of *Past Master*. The Constitution, Chap. VII, Art. II (Par. 339) says that the title *Past Master* "applies only to one who has been regularly elected or named in a charter and installed, and has served a term as Master of a chartered Lodge within the jurisdiction of the Grand Lodge, and who remains a member, in good standing, of one of its subordinates. Neither of them comes under this definition.

119. *What is the legal Masonic definition of vacancy in office?*

The Constitution, Chap. VII, Art. II (Par. 343) says: "Vacancies in office, either in a Lodge or in Grand Lodge, may occur by death, deprivation, resignation, removal from the Jurisdiction, suspension, or expulsion." Under any of these cases the vacancy is automatic.

120. *How did the Operative Masons recruit new members to replace those lost through removal, accident, illness or death?*

They used the system of apprenticeship, which was in vogue in all crafts for many centuries. They chose youths from 10 to 15 years of age. They had to be sound in body to be able to do work requiring physical strength and endurance; of good habits, obedient and willing to learn; of good reputation and well recommended by Masons already members of the Craft.

121. *When did the instruction of the Apprentice or learner begin?*

After being chosen as an Apprentice the youth was asked to come to the Lodge so that the members could assure themselves of his mental, moral and physical qualifications. If they were satisfied and voted to receive him he is given much information about the Craft, what is required to its members, something of its early history and traditions, and what his duties would be. In return he gave a solemn promise to obey his superiors, to work diligently, to observe the rules and regulations, and to keep the secrets of the Craft. After being thus obligated, he was bound over, or indentured, to one of the more experienced Master Masons, known as his Intender, with whom he lived and from whom he received instruction in the methods and secrets of the Craft. When he was able to give assurance of his ability to master the art and become an acceptable member of the society his name was entered in the books of the Lodge and he receives the title of *Entered Apprentice*. This apprenticeship usually lasted 7 years.

With The Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

WHY I WANT TO BE A MASON

BY W. ANDREW LITTLE

Cola Khan Chapter, Cincinnati, Ohio, U.S.A.

The First Place Essay in the 1967 International Supreme Council of the Order of DeMolay Contest.

As I have grown through the years of adolescence, I have asked myself again and again what I want to do with my life. I have had to make numerous decisions regarding higher education, military service, life's work, religion, and other questions that will make a tremendous difference upon my future.

One important question before me is whether or not I will petition a Masonic Lodge for membership when I am twenty-one. I believe that the answer to this question has to be "Yes." And this is primarily because of my experience in DeMolay.

First of all, I understand that the Order of DeMolay, while not being called a junior Masonic organization, is none-the-less patterned after Masonry. Dad Land, its founder, was an outstanding Mason. So was Dad Marshall, who wrote the DeMolay ritual. Throughout its existence, DeMolay has been sponsored by Masonic groups, and the advisors

who have built and shaped it have all been Master Masons.

DeMolay is founded on, and takes its principles from Masonic tradition. Thus, it is only natural to expect that since I have enjoyed my activity in DeMolay so much — the ritual work, fellowship, and high principles I have found there — I will likewise enjoy participating in Masonic work, with its ritual, fellowship, and principles.

My second reason for wanting to join Masonry is that I wish to continue my fellowship with the men who serve as DeMolay advisors and men like them. With very few exceptions I have personally liked every advisor I have ever known, and I want to have men like them as my friends and associates during my manhood years of life. They have taught me many things about life in this complex, enigmatic world of ours, with perhaps the greatest philosophy coming from the out-

Turn to page 23

tion is a corresponding loyalty. The first ingredient of loyalty to our fraternity is inculcated in the new Mason at the altar of Masonry. To vow and to promise to do certain things when kneeling at the altar with the right hand on top of the Book of Holy Writings, is enough to move the heart of any man to fidelity and honor. The exhortations and the teachings of our order are imprinted indelibly in his mind implying that he is a part of a great humanity with whom he has to live with and associate. Freemasonry rests on a very solid foundation: *the practice of every moral and social virtue*. No other institution can boast more than that. I sincerely believe that every human being is imbued with that God-given ability to control himself and act within the circle of his own conduct. With the power to control himself coupled with the influence of the teachings of our venerable institution, I entertain no doubt that a Mason can readily adapt himself to the callings of a clean and serviceable life, morally and socially. It is this inherent characteristic of every member, self-discipline, that can help us a lot in our different projects and in the improvement of our fraternity as a whole.

Our fraternity is so framed that one can not exert much pressure to have things done. One has to be lenient to his brothers, be kind with his words, be temperate in his arguments, be merciful in his decisions, etc. He has to discipline himself so that the pressure is applied in a subtle and gentle way. Otherwise, he is accused as outspoken or not acting like a brother. Often times, leniency is the source of abuse; like anything that is soft, it easily bends to our will. Due to this atmosphere

of tolerance within our fraternity, the outcome of any project will depend on the initiative of the members. It may be necessary to some to reawaken their feelings of dedication and loyalty to our fraternity, their sense of value of our order. To live a life of value is a great heritage one can leave in this world. Freemasonry is a way of life that is worth living for, but to live up to its tenets will mean disciplining one's self. Without a purpose, without something tangible in mind, without a goal, self-discipline can not be attained. It may mean deprivations of things we used to do or used to have; something that we usually do to satisfy our whims that is not known by our superiors, something that we usually do to bypass rules, regulations and edicts, something or somebody that we love or learn to love. All these we have to give up for the good of our fraternity. But it is said that the more the sacrifice the more glorious is the victory.

I would like to strike a simile at our fraternity as a house which we have built and are continually building. Strange as it may seem, we the builders are also the stones of that building. Yes, we build up ourselves that we may be worthy materials. Builders that we are, we select the stones to that building; and stones that we are, we portray the front, the image of that edifice. The strength and beauty of that building depend upon the parts of which it is made of. The weak and rough stones will have to be strengthened and polished. New candidates should undergo rigid selection, and those picked out should be given the proper guidance and be tempered to be a worthy member of our institution. This house of ours can only be as good as its parts. This frater-

nity of ours can only be as good as its members. Therefore, my brethren, you are the fraternity; you are the Grand Lodge. Our Grand Lodge exists because it was formed by its members; it was created for its members; and it is made up of its members. The members, therefore, must support it, stand by it, and labor for its upliftment.

Aware of our responsibilities, let us show that we can discipline our selves. One occasion where we can display our sincerity is to strive to make real living stones out of our candidates. Following modern manufacturing processes, we should exercise quality control. Raw material is the first basis of quality control, so is also our candidate. Let us not injure our order by making it seek the man instead of the man seeking its philosophy. The inquiry should be done with sincerity and purpose, as if placing the material under the microscope, to wipe away the shadow of "tayo-tayo" and "compadre" system. If doubtful of quality, do not employ the "bahala na" attitude. A good friend may not be a good brother. As the raw material passes through the different and definite processes to become a finished product, so should our candidate pass the different degrees according to our prescribed rituals. The enthusiasm of the candidate is not enough to guarantee success in his travel. Much will depend on what he hears and sees in the lodge. These can be the causes why many Entered Apprentices and Fellowcrafts have not returned to get the following degrees. They came to us with a desire to seek the way of life with a deeper meaning, filled with sincerity and dedication. Let us not permit them to find out that some of us are unprepared in the ritual and void of expression. We can maintain silence on the side-

lines if we can not do anything to promote the solemnity of the ceremony. The good impression we want on the candidate will demand from the old members self-respect, self-pride, self-control and self-preparedness.

I have always advocated that Masonry should be brought to our homes, or vice versa. Our families should know what we are doing, our members and their families' too. Members of investigating committee should interview the family of a candidate. Masonry is for harmony and harmony can only be attained in the home if the husband and the wife are in accord. This will avoid embarrassing moments when we are requested to perform the last solemn rite only to be called off at the last hour; or, when we are denied the privilege to perform such tribute to a departed brother. It pains the fraternity deeply to have such experience, especially when the brother was an active Mason. The right upbringing of our families can forestall any untoward incidents which when living we do not want to happen. Self-discipline leads to family discipline.

Each of us knows the many things where we can display our self-discipline. But bear in mind always that self-discipline is directed towards the improvement of yourself as a Mason in particular and of our fraternity in general. We will pick these things up as we go along.

As I stand before you looking forward into the threshold of the coming year, I can feel that we shall work in complete harmony and full understanding. I know I can depend on the other officers of the Grand Lodge to bring home the bacon. With our abiding faith in God, and with our self-discipline, let us hope

Turn to page 24

Wisdom of the Ages

RETRIBUTION FOR UNPATRIOTIC WEALTH-KEEPING

In 146 B.C., after a long siege, the Romans finally entered CARTHAGE which used to be the Queen City of Africa and the Mistress of the Mediterranean. They rode in through fire and smoke and over the corpses of brave defenders and the debris of fallen towers. Their horses stumbled into holes where the desperate Carthaginians had torn the very pavement to use for missiles against the invaders.

Two old and stately Carthaginians appeared before the Romans. One said: "We have been judges of this land. The laws are now yours, oh Romans!"

Then the Romans heard groans of men in furious agony and later found seven crucified men, two on the bare stone wall because of shortage of wood. Before them stood great throngs of starving and bleeding people, all looking with fierce un pitying regard for the seven crucified men.

The other Carthaginian judge then said "Yes, the laws are now yours, oh Romans! These seven crucified Carthaginians that you see are traitors and patricides."

The Roman commander asked: "Could seven men have murdered their parents in the same time?"

"No! Nor has any of the seven did," answered the first judge, "but when heavy impositions were laid upon those who were backward in voluntary contributions for their countrymen these seven very wealthy and prosperous men vigorously pro-

tested."

"And they die for this?" asked the commander.

"Yes. For, when their books were seized it was discovered that instead of employing thier riches here they sent them to foreign lands while their country bled and their own people writhed in misery." (Does this not sound like "salting dollars abroad," a familiar expression in our country today?)

"For so heinous a crime our laws prescribe no specific punishment," continued the Carthaginian, "but in such cases the people vote in what manner the deliquent shall be punished. In the case of these seven, some of the people voted that these wretches be cast into the panthers. The majority, however, decreed a more lingering and more ignominious death — crucification."

"What is your pleasure, oh Romans?" asked the other Carthaginian judge.

The Roman commander, in serious mein and in a clear loud voice, answered: "The act of justice decreed by the citizens of Carthage shall be respected and the sufferings of those wretches shall in way be diminished."

This story, said Julius W. Muller (d. 1930), author of *Five-Minute Classics*, from which the present version has been adapted, is one that paints a stern and terrible picture of "retribution for unpatriotic wealth-getting." Muller himself had adapted his story from a story on

Turn to page 24

standing advisor and Mason who told me that he could find something to like about everybody. These are truly "words to live by."

Thirdly, I owe DeMolay a great debt. DeMolay has done a tremendous amount of good for me, in shaping my life, providing me fellowship, and supplying principles. I have always hoped to repay DeMolay for all it has done for me but, the more I do for DeMolay in my attempt to repay part of my debt, the more DeMolay does for me and the greater my debt becomes. When I turn twenty-one, I hope to continue working with DeMolay, to continue my hopeless battle to repay it. Since when I am twenty-one, I will no longer be able to work as an Active DeMolay, I feel that my rightful place will be as an advisor, trying to help the active members find the joy in DeMolay that I have found there, and trying to help them learn to run their organization and develop their own leadership abilities.

My last reason for wanting to join Masonry is its adherence to high ideals. I understand that Masonry, like DeMolay, is based on belief in God and love of country. Sometimes I look about the world in despair thinking of the endless war and strife in many foreign lands, of the great and sometimes radical social changes taking place in this country, of the increasing crime rate and moral decay, of the economic problems and the national debt, of the denouncement of our system of government and censorship of patriotism, and most important, of the anti-religious, "God-is-dead," atheistic, and socialistic attitudes that are sweeping our land. And then I see that Masonry, like DeMolay, is a

"lamp amid the darkness."

It is an organization based on belief in God. Through it men may band together to keep their faith during trying times, it acts as a citadel against these radical changes that threaten to destroy our way of life. I wish to join in this fight and to find strength in this fortress. I wish to stand for the principles on which Masonry is founded and to build my life upon these principles. Thus, when I am twenty-one I will seek to join Masonry to receive its principles and strength.

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ISC Order of DeMolay
Summer 1967

(We have taken this opportunity to reprint this essay in the wake of the seemingly dying support the Philippine DeMolay and the other appendant youth organizations — Job's Daughters and Rainbow for Girls have received from our Dad Masons with an exception to a few dedicated Dads. For the past twenty-five years the Order of DeMolay has been existing in the Philippines but it appears that up to this time we have not as yet established a strong and firm DeMolay movement. It would therefore be an opportuned time for each and every one of us to assess how deep our involvement is to these three appendant youth organizations.)

—The Editors

* * *

On the wall of a Rice University science building: "Old chemists never die. They just fail to react."

—Leonard Lyons.

mention prayers that omit reference to Jews as treacherous or to non-Catholics as heretics and schismatics.

Conditions

The Vatican body, however, has given specific conditions for the mandatory use of the new missal. They are:

1. That it is up for national conference of bishops to make their respective translations and to set the date for their obligatory use.

(The Philippines will simply adopt the version to be used by English-speaking countries. Missals in the vernacular may take time to be completed because of the many dialects in the country, but just the same they have to meet the deadline for the mandatory use of the new missal.)

2. That, when the new missal is to be used, it also becomes mandatory in Latin and the vernacular.

3. That the old missal may not be used in Masses before the people.

**PADUA**

From page 22

The Sack of Carthage by an English writer, Walter Savage Landor (1775-1864).

Incidental Information

Webster's Biographical Dictionary, on page 856, says that Walter Savage Landor's grandson Arnold Henry Savage Landor (1865-1924), artist and traveler, "reached both sources of Brahmaputra River, Asia (1897), and later explored central Mindanao where he discovered the 'white tribe' Mansakas..."

Have you, reader, heard or read of the so-called *white tribe in Mindanao*?

4. That account has to be taken of the right postures (kneeling, standing, sitting, bowing), along with the permission to allow women to read bible lessons during Mass.

Local materials

Chalices, coupons, and other vessels used during Mass have for centuries been made of precious materials. A relaxed ruling now gives a bishop discretion to allow the use of local materials such as woodcraft "as long as they are dignified."

Meanwhile, Rufino J. Cardinal Santos issued this week a circular letter advising priests and laymen who wish to have Masses said in private homes and institutions, to address their requirement to the archdiocesan chancery. The advisory was meant to curb abuses in the now common practice of celebrating private Masses.

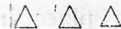
Earlier, he enjoined the clergy to comply with the guidelines promulgated by the Philippine bishops, for proper music in church rites.

— MANILA TIMES

SCHRAMM

From page 6

signed to promote maintenance and growth. No man can be truly loyal unless he realizes his dependence upon his fellow men and their dependence upon him — that great interdependence which is one of the fundamental laws of life.

**TRIA**

From page 21

and pray that *we may be able to build our house strong and beautiful, where its occupants live in peace and harmony, where there are deeds and not words, where there are suggestions and not assertions, where there are tolerance and not arrogance and where there are We's and no I's.*

DISTRICT DEPUTY GRAND MASTERS

District

- No. 1 — **William C. Cuncell**
- No. 2 — **Leon A. Bañez, Jr.**
- No. 3 — **Sotero A. Torralba**
- No. 4 — **David T. Lara**
- No. 5 — **Doroteo A. Parong**
- 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 —

SALUTE TO THE FLAG*

There flies our flag, an emblem of rare beauty and patriotic meaning.

The constant inspiration of our people for a life of peace, independence, and freedom.

Salute it, because it is the ensembled happiness and felicity of our forefathers during the centuries gone by;

Kiss it, because it is the banner of the brave sons of our Rajahs Solimans, and Maria Claras; Press it upon your bosoms, because it is the sacred colors of our beloved Philippines;

Place it in your hearts, because it is the insignia of our brothers who perished for our nation's cause;

Love it, because it is the priceless relique of our country that is ever with us in all vicissitudes of life;

Adore it, because it is the living personification of the spirit of the land of our birth;

Venerate it, because it is the hallowed mantle that covered the bleeding and mangled bodies of our soldier-dead;

Bless it and dedicate it to God, because it is the fruit of the sacrifices of our heroes who now in eternity rest;

And trust to Almighty and to human justice that it be preserved for you, your children and your children's children to glorify and render more holy, that those who died for it will not have died in vain.

* How many Masons have read or know this masterpiece written by Worshipful Brother Pedro Francisco?