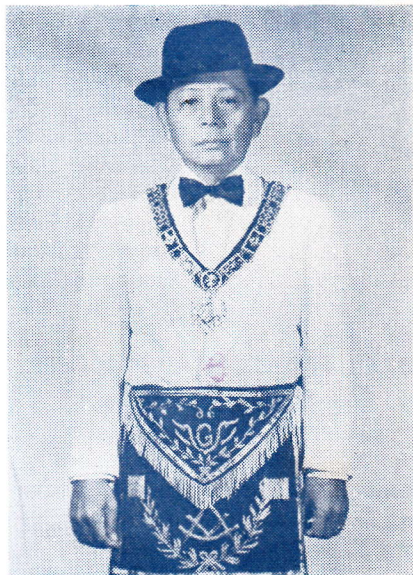


The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW RUPERTO S. DEMONTEVERDE, SR.
GRAND MASTER
1973-1974

VOL. I

No. 5



May

1973

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1973-1974**

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Grand Master's Page



CHANGE

A new administration has just been ushered in and I am therefore appealing to each and every Master Mason within the Philippine Masonic Jurisdiction to cooperate with the new set of officers in the interest of our beloved Fraternity.

It has been said that the only permanent thing in this world is CHANGE. And Freemasonry is not an exception, to a certain extent, of course. While our ancient Landmarks and our moral values, ideals and principles which are universal, permanent and good for all times should not undergo changes, nevertheless, approaches, methods, practices and principles are never permanent, and in due time they become out of date, obsolete and ineffective. They require constant adaptations and innovations in keeping with the new knowledge in methods and skills of programming and operation.

The attitude of Freemasonry's leadership must therefore change if we want to conserve for posterity that enviable position our Fraternity has been enjoying among the free men of the world. Let us study and learn incessantly what Freemasonry is all about and help me communicate this knowledge to the profane world so that the people will know what kind of Fraternity ours really is.

Therefore, assist me, Brethren, in pursuing this line of thinking — change for the better — in the years ahead.

(Sgd.) RUPERTO S. DEMONTEVERDE, SR.
Grand Master

In This Issue

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Editorial:

A MASONIC CREED

- I believe all Masons owe it to themselves to make Masons of all good men.
- I believe that Masons are highly religious but tolerant of other belief.
- I believe that Masons know the meaning of shielding you in time of misfortune.
- I believe that Masons are children of the Universe and, as such, they have to live peacefully with all men.
- I believe that Masons inherently possess the qualities of leadership but these must be developed.
- I believe that Masons are leaders whom other can look up to and are the salt of the earth.
- I believe that Masons believe in Freedom, for it is in Freedom that we can have fertile creativity.
- I believe that Masons are the sources of inspiration and guidance, always ready to contribute to the progress of humanity by dint of work and study.
- I believe that Masons' presence is respected not because they are aggressive but because their lives are worth emulating.
- I believe that all Masons, striving to perfect their special aptitudes for human upliftment will give honor, and having honor, they will glorify God, Country and Masonry.
- I BELIEVE IN MASONRY. DO YOU?

SPF

MW Ruperto Sarrosa Demonteverde

By WB S. P. FERNANDEZ

MW Ruperto S. Demonteverde saw the first light of day in the sleepy barrio of Lana, Barotac Nuevo, Iloilo. He finished his secondary education at the Negros Occidental High School in Bacolod City in 1932. Our Grand Master took up Bachelor of Science in Commerce at the Far Eastern University of Manila and finished in 1940.

MW Demonteverde joined the government service at 23 after passing several civil service examinations, in the following offices: Bureau of Forestry, Budget Commission, National Investment Board, Agricultural and Industrial Bank, Rehabilitation Finance Corporation, and Development Bank of the Philippines. He started as a Forest Guard, then as Stenographer, Bookkeeper, Accountant, Cashier, Assistant Manager before he became Manager for twelve years of the Cotabato, Davao and Bacolod DBP branches. In August, 1968, he was transferred to the DBP home office as Manager of the Branches and Agencies Department up to his retirement on November 23, 1972.

Married to the former Miss Nora Jaroda, MW Demonteverde is a proud father of three boys and three girls, all are professionals.

MW Demonteverde's Masonic record is quite impressive. Initiated, passed, and raised in Sarangani Lodge No. 50 in Davao City, he affiliated with Kutang Bato Lodge No. 110 in Cotabato in 1958, and became its Worshipful Master in

1960. A Past Master and an Honorary Member of Kidapawan Lodge No. 170, Bro. Demonteverde is also a Past Master of St. John's No. 9 and a member of Lodge Perla del Oriente No. 1034, S.C., Manila.

He founded and/or helped found and became Charter Member of the following Lodges: Mt. Matutum Lodge No. 156, Kidapawan Lodge No. 170, and San Carlos Lodge No. 186. Appointed Grand Lodge Inspector for Mt. Matutum No. 156, Davao No. 149, Kanlaon No. 64, and Iloilo-Acacia No. 11, MW Demonteverde was once a District Deputy Grand Master for District No. 18. He was appointed Grand Chaplain in 1968, Grand Marshall in 1969, and elected Junior Grand Warden in 1970. In 1962, our Grand Master was cited as an Outstanding Mason in this jurisdiction.

M.W. Demonteverde has carved an enviable niche in the Hall of Fame in the York Rite Masonry. He was Past High Priest of Bacolod Chapter No. 4, R.A.M.; was Illustrious Master of Alpha Council No. 8, R.A.M.; and was Eminent Commander of the Negros Occidental Commandery No. 6 of Knights Templar. He was conferred the honorary degree of the Red Cross of Constantine, Asoka Conclave No. 25 in 1965 and was awarded the Distinguished Service Medal in 1967 by the General Grand Chapter of Royal Arch Masons of the United States of America.



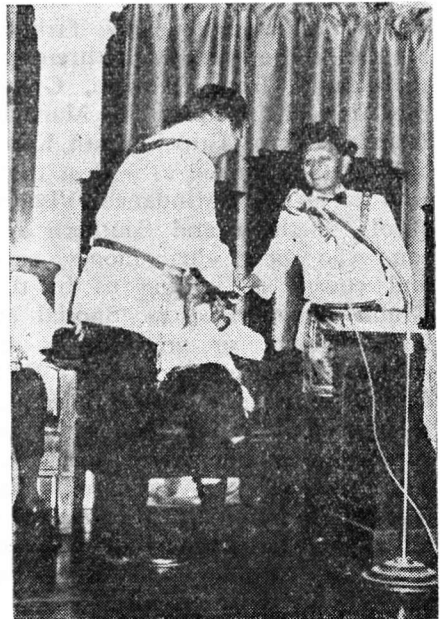
Our Grand Master has also distinguished himself in Scottish Rite Masonry. He joined the Davao Bodies, A. & A.S.R. in 1954 becoming the Venerable Master of the Laong Laan Lodge of Perfection in 1956. He was invested with the rank and decoration of Knight Commander of the Court of Honor in 1962 and coronated 33rd Degree, Inspector General Honorary in February, 1966 by the Supreme Council. He is an honorary member of the Visayas Bodies A. & A.S.R.

M.W. Demonteverde is a member of the Sampaguita Chapter No. 3, Order of the Eastern Star, and a Shriner of the Nile Temple, A.A.O.-N.M.S. of Seattle, Washington, U.S.A.

Our Grand Master is very active in civic activities. Presently the 1st Vice-President of the Rizal YMCA, Makati, Rizal and member of the Community Chest and Councils of the Philippines, Inc., he is a Past

President of the Cotabato and Bacolod Rotary, Past Chairman of the YMCA Board of Management in Cotabato and in Davao and Vice-Chairman in Bacolod, elected member of the National YMCA for four times and was the Treasurer of the National Board for one year. He held various positions in the Y's Men's Clubs (the service clubs of the YMCA) as Club President, District Governor, International Director for the Philippines, and International Vice-President for Austral-Asian Area. Grand Master Demonteverde has attended four International Conventions of the Y's Men's Club in America and in Melbourne, Victoria, Australia, and had the opportunity of presiding in some sessions in the last two conventions.

A well travelled man, here and abroad, and a man well tempered by rich experiences in life, we can expect 1973-1974 to be a Year of Masonic Harvest and Service with him as Grand Master.



STATE OF THE CRAFT

*Most Worshipful William C. Councell, PGM,
Most Worshipful Past Grand Masters,
Distinguished Masonic Visitors from our Sister Grand Lodges of China & Japan,
My Brethren and Sisters from far and near,
My Friends from DBP, Ladies & Gentlemen:*

First of all, permit me to express our appreciation and gratitude, on behalf of the newly installed Grand Lodge Officers and of my own, to M.W. Manuel M. Crudo, PGM, and to M.W. Damaso C. Tria, PGM, for their splendid performances tonight as Installing Officer and as Master of Ceremonies, respectively. Tributes are due to the overseas Brethren and their ladies from Okinawa, Guam, the Marianas Islands, the Marshall Islands, Tokyo, Taipei, South Korea and South Vietnam, as well as those who came from Mindanao, Visayas, Bicol, Northern and Southern Luzon, who spend their money, time and energy in joining us in this Grand Communication. Special acknowledgment of gratitude is accorded the nationally famous DBP Chorale Ensemble who immediately responded to my request for assistance in tonight's affair, for which I am indeed deeply grateful. Sincere appreciation is also accorded all those who are present here tonight in helping this installation program to be successful.

When a biography of any man's life is written, there is usually a chapter which the writer or the biographer devotes as the most important and most momentous epoch in his subject's life career. I would like to consider as the most important chapter in my life my membership and affiliation with Freemasonry. And tonight I am most happy to be the recipient of the trust and confidence that you, my Brethren in the Fraternity in elevating me to the highest position within your gift, that of Grand Master of Masons of the Philippines, for which I am thanking all of you from the innermost recesses of my heart for bestowing upon me this coveted and singular honor.

This honor, however, carries with it great responsibilities, tremendous challenges, and a great deal of work. I am nevertheless consoled by the fact that I have a very formidable elected team in the persons of the Deputy Grand Master, the Senior Grand Warden, the Junior Grand Warden, the Grand Treasurer and the Grand Secretary, who will always be on hand to deliberate with me on matters of administration of the Grand Lodge. The appointed Grand Lodge Officers have been carefully selected, and because of their past and present associations with me in the Fraternity, I am positively sure that they are all well qualified to discharge their respective duties, and that they

will, I am certain, give their utmost and cooperate with me in the labors of the Grand Lodge. There are very many who fall under this category, but the positions in the Grand Lodge are too few to accommodate many of them. Those who have not been placed "in the line" should not entertain ill feeling because as I said above, there are only a few positions, and secondly, I am only after the best interest of our beloved fraternity.

The District Deputy Grand Masters — 30 of them — are the extensions of the personality of the Most Worshipful Grand Master in their respective districts. As much as possible, re-appointments of the incumbents will be made, with very few exceptions, and those few who will be relieved should not feel slighted because either some of them have over-stayed in their positions or the successors of some are more personally known to me thereby assuring me of all their cooperation necessary in the prosecution of our labors. As these District Deputy Grand Masters are, to all intents and purposes, capable Masons and practically autonomous, it is hoped that the problems that might arise in their districts should be handled and decided along district levels.

The Board for General Purposes is composed of Past Grand Masters who are very knowledgeable in Masonry, and with their wise counsels, I can be sure of receiving sound advices from them. I will also take the opportunity of availing myself of the mature judgment of all my elders in the Fraternity, be they Past Grand Masters or not, in order to obtain the best for the fraternity we all love so much.

It has been opined by certain quarters among the Brethren that the one year term of the Grand Mas-

ter is too short as to afford him sufficient time to prosecute to completion whatever projects he may have begun within his term of office, and that these same quarters have been agitating for a two year term for the Grand Master. As a matter of fact a resolution which was subsequently disapproved was presented yesterday before this 57th Annual Grand Communication, making the term of the Grand Master two years instead of only one as at present. I would venture to say in this connection that the present tenure of office of one year is good enough. To provide a continuity of whatever worthy projects one Grand Master may have launched and left unfinished at the end of his term, the membership composition of the Board for General Purposes which "shall be composed of five (5) members who shall be Past Grand Masters and shall be appointed by the Grand Master" and which "shall function as a consultative and advisory body to the Grand Master and, subject always to his direction and control, he may make use of it as a planning group and/or as an implementing agency", should be amended to include as ex-officio members, the following:

1. The Deputy Grand Master;
2. The Senior Grand Warden;
3. The Junior Grand Warden;
4. The Grand Treasurer;
5. The Grand Secretary, as Board Secretary, and
6. The Immediate Past Grand Master.

FREEMASONRY TODAY

A short perspective of Freemasonry, according to the Grand Lodge of Washington, U.S.A., follows:

"Masonry is a way of life. A society of friends and brothers banded together into a fraternity — fraternity open to all

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good men who desire to become better men. It is a voluntary organization that does not solicit membership. It is not a secret society, but like all fraternities has some secret ritualistic work. It has no secret aims or objectives and its members do not hide the fact that they are members — nor do they flaunt the fact that they are members of an exclusive social group. It is not a church, nor a religion — and is not intended to be a substitute for religion — Masonry does require that a man believe in God. All meetings open and close with prayer, and the Book of the Sacred Law — the Holy Bible — is open on the Altar during all meetings, for the very foundation of Masonry, as it is for all Christianity, is the precept of the Fatherhood of God and the Brotherhood of Man.”

Freemasonry has been implanted into the Islands as early as 1756, but in spite of its having been here for over two hundred years, its growth and development which have been characterized by sudden ups and downs, have not been quite impressively progressive. Of the causes, if not the most important cause, of this slow growth, according to my considered opinion, could be traceable to the influence of religion among our people.

As of December 31, 1972, there were only 12,845 Master Masons in 153 Blue Lodges scattered throughout the whole Philippine Masonic Jurisdiction comprising the Philippines, South Korea, the Marianas Islands, the Marshal Islands, the Ryukyu Islands, South Vietnam, and its existing Lodges in Japan. Of this number (12,845) it is very conservative to estimate that the total

membership of Overseas Lodges, including non-Filipino members of local Lodges who are residing abroad is about 5,000, more or less, leaving a net Filipino membership of only less than 8,000. This is indeed appalling!

Another cause of this turtle-pace growth of Masonry in this jurisdiction is the apparent apathy of Master Masons themselves towards this end. Those who maintain a static passive attitude are consoled by the thought that our ancient landmarks in the realm of moral values, ideals and principles, are universal, permanent and good for all times. While this may be true, it is equally true that approaches, methods, practices and means of implementation are never permanent and good for all times. In due time they become out of date, obsolete, ineffective and frustrating. They require constant adaptations and innovations in keeping with the new knowledge in methods and skills of programming and operation.

Something must therefore be done, and *now*, if we want Masonry to enjoy the prestige and the glory that it used to enjoy in the Past. We must succumb to change, change in the attitude of Masonry's leadership. Gillet, a well-known writer, once wrote: "We are always looking to the future; the present does not satisfy us. Our ideal, whatever it may be, lies further on." This should be true of Philippine Masonry. Longfellow also wrote: "Look not mournfully to the past — it comes not back again; wisely improve the present — it is thine; go forth to meet the shadowy future without fear, and with a manly heart."

In order, therefore, to revitalize and rejuvenate Freemasonry in this Grand Jurisdiction, it is my hum-

ble desire to give more impetus and substance to the following plans and objectives:

- I. To continue, as much as are practicable, the long-range plans laid down by my worthy predecessors in Office with particular reference to:
 - 1st — The Masonic Educational Program;
 - 2nd — The Youth Program, especially the DeMolay;
 - 3rd — The Regional Grand Lodge System; and
 - 4th — Construction of a New Grand Lodge Temple.
- II. To appoint a full-time Program Director — one who has special talents and varied experiences to constantly supervise the operation of our Program.
- III. To open a Masonic Library at the Ground Floor of this Plaridel Temple Building.
- IV. To assign the following elective Grand Lodge Officers to active duty, in preparation for the Grand Oriental Chair, to wit:
 - A. The Deputy Grand Master should assist and/or represent the Grand Master in the administration, supervision, visitation, etc. of all Blue Lodges in the Island of Luzon, including those in Mindoro, Masbate and Palawan;
 - B. The Senior Grand Warden — should assist the Grand Master in the administration and supervision, and represent him in his visitation of Lodges in the Visayas Region, including Romblon; and
 - C. The Junior Grand Warden — should assist the Grand Master in the administration and supervision, and represent him in his visitation of

Lodges in the Mindanao and Sulu Region.

This practice will give the Grand Master more time in planning, together with the Program Director, the affairs of the Grand Lodge, instead of heretofore merely performing mostly ceremonial functions.

Of all the above-mentioned long-range projects and programs that we are planning to undertake during this Masonic year, I will give top priority to our Masonic Educational Program, plans for the implementation of which have been withheld in view of lack of funds. After taking a close and hard look at what are happening in our Blue Lodges all over the Country, the following situations have been found obtaining in most of them, if not in all the Lodges, to wit:

1. Attendance at meetings is poor.
2. Loss of membership is experienced.
3. Suspensions for any reason are high.
4. The degree work is poor, so candidates don't return for the Second and Third Degrees.
5. Programs are poor or non-existent.
6. The Lodge is not considered a vital part of the Community.
7. District or area Conferences are sparsely attended.
8. The Lodge is making members instead of Master Masons.
9. No Masonic education program.
10. Lack of communication with the members.

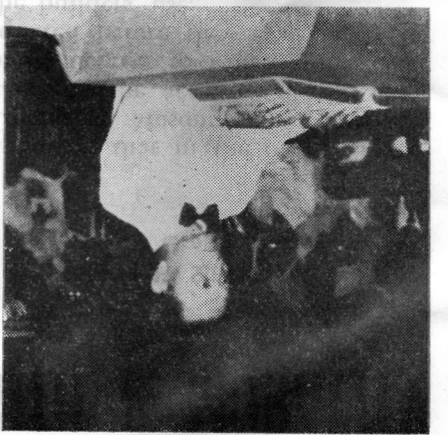
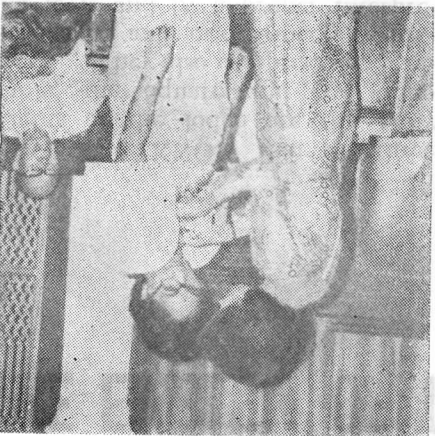
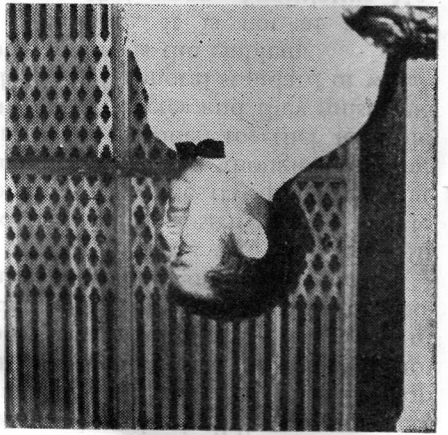
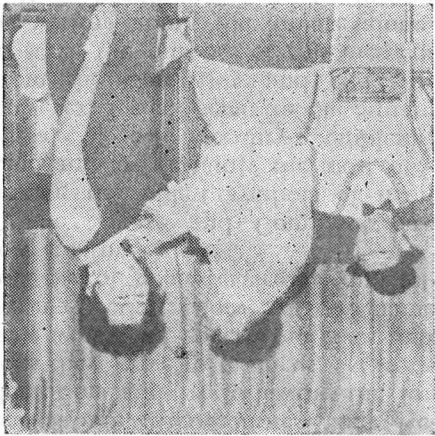
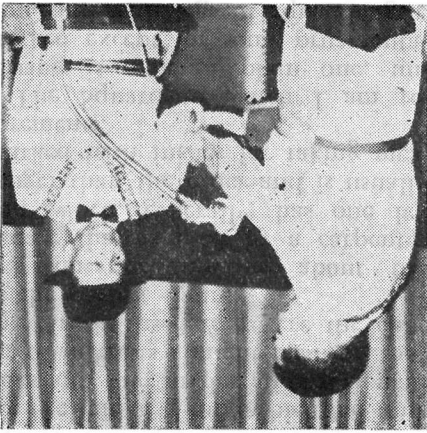
To remedy the above situations, the need for a vigorous and sustained Leadership Training Program is

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The 57th Annual Communications in Pictures





THE EMBLEM OF TRUTH & MORALITY

MW SIDNEY M. AUSTIN

Grand Master, 195

WE ALL KNOW that the three Lights of the lodge are the Holy Bible, the Square and the Compasses. They also comprise our leading Light and our principal working tools and by a proper interpretation of their symbolism they remind us of the three Rs that is, Revelation, Righteousness and Redemption and by following the lessons they strive to teach us, we learn how we should govern our lives that we may reflect Glory to God's name and be of good service to our fellow creatures.

The Square and Compasses are among the oldest symbols of mankind and are certainly the most universal of all Masonry's emblems; however, I shall separate the Square from the Compasses and endeavor to serve the purpose of this message by writing about the Square alone.

It is hardly necessary to inform you that what I have in mind is the Square that graces our Altars and not the side of a cube which has four sides and four angles and, as a matter of interests I might mention that the Greeks used to revere the cube as the perfect figure.

I am not thinking about the square that is used by a carpenter and which, generally, has one leg longer than the other and is usually marked with inches for taking measurements.

The Square to which I am referring is a small plain one, unmarked except for some ornamentation, and with legs of equal length,

a Square that in the olden days of Operative Masonry was used for checking the accuracy of the angle of 90 degrees to which stones were squared before they were ready for the builders' use.

It is but a natural sequence that the try-square which was used to prove that the building stones were right should, in later days, develop into a symbol that represented not only accuracy but also uprightness of character, integrity of purpose, honesty, virtuous conduct and so on.

Before a stone was considered fit to be used in a structure, it had to be tested by the try-square; in like manner our very thoughts and actions are moulded together to build up our character and they must pass the test of a moral standard of which our Square is the emblem.

Therefore, it is not at all surprising that among Speculative Masons, the Square has always symbolised that basis of morality and upright conduct that must be the very foundation of all good society.

When the Bible was placed upon Masonry's Altar together with the Square and Compasses during the very early days of the revival of Masonry, it was to signify those virtues of Love of God, Love of Brotherhood and love for one's neighbors and which virtues Masons were expected to practice in their daily lives.

One of the earliest "Catechisms" belonging to the Craft contained the following question: "How many make a Lodge?" and the answer to

same was "God and the Square, with five or seven right or perfect Masons."

This should leave no doubt whatever in any one's mind that those old brethren of ours recognized that without God's help Masonry could not survive; therefore, they placed the Craft upon a very firm foundation when they stipulated that God and the Square, that is Religion and Morality, must not only be present but must be considered as the leading Lights in every Masonic Lodge.

In all parts of the world where true Masonry exists, the Square is the emblem of righteousness and signifies as true belief in the Divine Wisdom of God.

Now-a-days, when world conditions are such that the steadfast faith in God that has been handed down to us from generation to generation is being subjected to attack from all sides, it is imperative that we strive to keep God, the Divine Creator of mankind, and the Square, the symbol.

There appears to be a tendency at the present time to consider that Morality is sufficient and that faith in God is not so important, whereas history teaches us that whenever faith in God has not been maintained as of primary importance that Morality degenerates into a mere habit that can be discarded without effort.

The idea that faith in God is but of a secondary nature and which seems to be spreading in certain parts of the world and which is, unfortunately, finding far too many votaries, tends to undermine the very foundation, not alone of Masonry but of all well ordered and peaceful ties.

The moment that men develop the idea that Morality is an invention of mankind and that it does not

constitute an integral part of the world's order, then all moral law would lose its meaning and usefulness.

A few months ago, I read some excerpts from a book that was written by a certain John Davis about the year 1607 and he wrote about the reality and nature of God as follows and I quote: — "Yet I this form of formless Deity drew by the Square and Compasses of our Creed" unquote and that seems to be all the more remarkable by the fact that Mr. Davis was not a Mason.

It is a well founded axiom that any organization that has been established without certain standards of morality will be without stability and will soon go under and disappear.

Our history books tell us that not only nations but whole civilizations have gone down and disappeared in the past for lack of faith and integrity; this is a matter that cannot be ignored, therefore, how important it is that we should continue to regard the symbolism of the Square as one of the leading Lights in our daily lives.

We must ever bear in mind that it is an emblem of that moral system or law upon which mankind must live their lives if humanity is to survive, if the time ever comes when we permit ourselves to forget the symbolism of the Square then our civilization will not last and our lives would be like a house built upon shifting sand.

Long before the Christian era, the Square was used to teach almost the same lessons that it teaches us to-day; in fact in an ancient Chinese book we read that "a man should *not* do unto others what he would *not* have them do unto him" and the author continues "That is called the principle of acting on the

Turn to next page

square", that my brethren, was written over 2,400 years ago.

Therefore, within the folds of our Noble Craft and outside in the world, the Square has symbolized those simple yet profound truths that can never become "out of date" or old.

I once read of a very interesting find made during the demolition of an old bridge during the year 1870, it was a brass square which bore the date of 1517 and on it was engraved the following and I quote: —

"Strive to live with love and care
Upon the Level, by the Square."

In fact one could quote many instances which have produced indisputable evidence that the Square has been used from the earliest times to symbolize those virtues that tend to make life well worthwhile.

The very simplicity of its symbolism is truly amazing, revealing, at it does the oldest wisdom that the human mind has ever acquired and which, when properly applied, reflects to the great benefit of all mankind.

We really admit that the principles exemplified by the Square should motivate every Mason as well as govern every Masonic Lodge.

BAD MANNERS

It was recently brought to my attention that in some areas of the States there are those Masons who visit other Lodges and while they are there they take it upon themselves to prompt an officer or a lecturer from the sidelines when he hesitates for a moment. Sometimes there will be two or more on the sidelines trying to prompt a Brother at the same time. This is certainly rude, frustrating and disconcerting and tends to hinder rather than help the officer. This is simply BAD

It is most necessary ever to bear in mind that Masonry is not a matter of Rituals but that it should be a way of living a better life, through its symbolism it shows us a way in which we may develop a greater faith in God, a method of building up a true and steadfast character that nothing can destroy.

This little emblem of Truth and Morality teaches us to develop within ourselves our own "try-square" called "Conscience" and by which we should be able to apply the principles of the Square to test our every thought, our every word and our every deed. Every Mason should constantly apply this test to his every day life and to his every day association with his fellowmen.

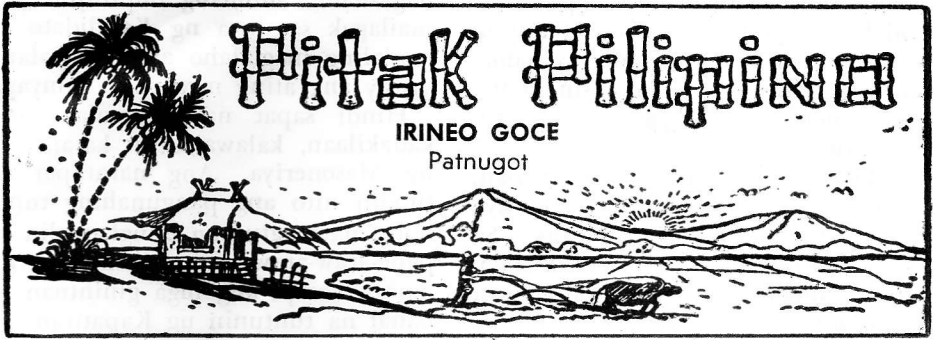
Remember, brethren, the foremost obligation of a Mason is to act on the Square in all his dealings with his fellow creatures, if he fail in this then he fails in everything that decent men refer to as honesty, fair dealing and brotherly love.

Therefore, brethren, make sure that your conduct is such that all persons will be able to say: "That fellow's on the Square," then you will be a credit to our Beloved Fraternity and our Craft will have every reason to be justly proud of you.

MANNERS and the Brother who does it will soon wear out his welcome. The members of the Lodges soon get the idea that you are a "show off" and that you are trying to show how much you know and how little he knows. If you are visiting a Lodge in which an officer or lecturer needs your help, I am sure he will ask for it. Usually an officer of a Lodge will ask someone assisting at the time to prompt him if he feel that he might need prompting.

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The Cabletow



IPINAMUMUHAY BA NATIN ANG MASONERYA?

Ni Kap. AGUSTIN GALANG, D.G.

Ang banal na kadakilaan at kakayahan ng Diyos ay napatunayan nang likhain Niya ang daigdig, nang sabihin Niyang, "Magkaroon ng Liwanag," at nagkaroon nga ng liwanag.

Sa Bibliya ay walang binanggit na petsa, at ganito ang simpleng tala: "Ng pasimula ay nilikha ng Diyos ang langit at ang lupa." Gayundin, si San Juan ay hindi nagsaad ng petsa nang itala niya ang ganito: "Sa simula ay Salita, at ang Salita ay nasa Diyos, at ang Salita ay Diyos."

Sa lahat na mga institusyong itinatag ng tao ay wala pang maginging kapantay sa ganda, pagkadakila, lakas at tatag ang Orden ng Malayang Masoneriya. Nguni't wala ring tala kung kailan nagsimula ang Orden, kung kaya nasisiyahan na tayo sa sambitlang — Sa simula ay ang Masoneriya!

Tinanggap na nating ang Masoneriya ay pinakamatanda, pinakamarangal, at pinakalumang. Subali't ang isang tao, kung matanda na, ay kaulanti na lamang ang buhay na nalalabi; malapit na siyang pumanaw. Nguni't ang isang musmos ay malawak pa ang tinatanaw na kinabukasan. Datapuwa't ang taong malayang ipinanganak, sapat sa gulang, suma-

salunga sa nag-aalab na suliranin ng panahon at nagtatagumpay sa malupit na pagsalakay ng kamangmangan at kapinsalaan ng tadhana — di kaya at nagpupunyagi itong panatilihin ang lungning ng kinabukasan? Pinatataas o pinababa kaya niya ang pamantayan ng kakayahan na itinakda ng ating mga tagapagpala?

Maipalalagay kaya ngayon na isang karangalan ang pag-anib sa Masoneriya, kagaya nang mga nagdaang panahon? Kamalian kaya na magtanong kung ang mga dakilang simula ng ating institusyon ay pinanatiling walang bahid, lantay, at naisasalin ng walang kulang at walang labis, gaya ng nakaraang mga panahon?

Patuloy kaya ang pag-aaral at pananaliksik, sa saligan at sa pamalagiang tuntunin? Ang Kapatiran kayang ito ay patuloy ring nakapagtitiis sa mga upasala at pasakit? Sa pagiging abala at pagsampalataya sa kapangyarihan ng salapi, pangangalakal o pulitika, ay wala kayang panganib na tayo'y mawalan ng interes at panahon para sa Diyos at sa mga dukha?

Bakit kaya nababawasan ang ating paglilingkod sa Diyos? Marami ngayon ang maka-materiyal, abalang-

Turn to next page

abala sa pagkamal ng salapi; nasa pilak ang ginhawa, lakas, at impluwensiya! Sa buong daigdig ay namamayani ang materyal, sinasamba ang yaman, at gaping-gapi ang pagka-espirituwal!

Mayroong mga pagpuna ang ilan, sa di maaaring baguhing seremonya sa paggagawad ng mga Antas. Sa kanila, ito ay nakapagsasawa, at tala-gang humahantong sa panlalamig at pagliban sa mga miting ng iba nating mga Kapatid. May mga bagong Kasapi na sa sandaling matutuhan ang Ritwal, ang akala ay iyon na ang lahat sa Masoneriya. Hindi na magbabalik at hindi na rin magbabasa ni mananaliksik ng mga gintong katalinuhan sa mayamang kahang bakal ng Masoneriya.

Ito ay isang panganib — ang pagkatuto sa mga seremonya at panayam, o lektura, sa memoriya lamang, at di nalalaspang ang mga makahulugang salita o parirala ng Ritwal. Sapagka't ito'y ibinibigay sa Kandidato mula sa memoriya, kaya kung hindi wasto ang pagbibigay ay hindi lubos na mauunawaan o madarama ang mga katotohanan, kabanalan at dali-say na kagandahang nais ikintal ng lektura sa isip ng kinauukulan. Dahil dito, tayo ba ay magtataka kung bakit ang ating mga ibang kasamahan ngayon ay di sing-sigla at kasing-tapat na gaya ng mga sinauna?

Hindi lubhang mahalaga ang sala-ping ibinabayad ng isang Kandidato sa alinmang Lohiya ng ating Kapatiran. Ang tunay na mahalaga ay ang maikintal sa isip at diwa ng isang Tinatanggap ang kadakilaan ng mga simulain ng ating Pinipintuhong Kapatiran; na sa baw't yugto ay mailagak sa kaibuturan ng puso ang banal na layunin, paalabin ang patuluyang pag-ibig kapatid, at ang magaganda at balot ng hiwagang mga araling moral ng Kapatiran. Kapag dito tayo

nagkulang, anumang impresyon ang mailagak sa diwa ng Kandidato ay madaling maglalaho at mawawalang saysay ang ating mga pagpupunyagi.

Hindi sapat na ipagmalaki ang kadakilaan, kalawakan at katandaan ng Masoneriya. Ang nararapat ay tupdin nito ang pangunahing tungkulin na magturong isangkap din sa pang-araw-araw na pamumuhay ng baw't kasapi ang mga ginintuan at banal na tuntunin ng Kapatiran.

Huwag sanang masabi sa mga Mason ang gaya ng mga sumusunod: "Nang ako'y nagugutom, ako'y iyong pinagdamutan... nang nauuhaw ay natiis na di painumin... nang walang masilungan sa paglalakbay ay di mo pinatuloy... nang ako'y nararatay, o nagdadalamhati, ay di mo man lang ako dinalaw..."

Ang Nagkatawan-Taong Salita ay buhay na sulo ng Santinakpan; hindi ang Nawalang Salita, kungdi ang Pinapanaog upang tubusin ang Sangkatauhan. Nalilirip kaya natin ang kahulugan ng "paglalakbay sa Kapatagan ng Panahon, patungo roon sa di pa natutuklasang Bansa, mula sa kung saang hanggahan ay walang manlalakbay na nakababalik?"

Ano nga kaya ang katuturan ng Lohiya? Ito kaya ay isa lamang dahilan upang makaalis ng tahanan? O ito kaya ay isang landas sa pagtatamo ng dangal at kadakilaan? Ang Lohiya nga kaya ay isang maginhawang landas ng pag-iwas, o isang landas mula sa malamig na daigdig tungo sa Etyopia ng matataas na mga Antas, o Utopiya ng Kababalaghang Dambana, kung saan ang lahat ng mga pangamba ay nalilimot, sapagka't doon ay naghahari ang payak na kasayahan, kung bagaman, kahalangalan!

Napakalaking higit kaysa mga ito ang kahulugan ng Lohiya, at ito ang buod ng nais kong ipadama sa mga

Kapatid — ang kabuuan ng diwang aking naipon sa mahabang panahon ng aking pamamalagi sa Kalipunan ng Masoneriya. Ito'y bunga ng matamang pagbabasa at pagsusuri sa matalinong mga salita ng mga Dakilang Guro, na nagsipagdaan nang nakalipas na mga panahon.

Ang aking samo ay ganito: Tayo na bumalangkas ng isang may sistemang pag-aaral at pagpapahalaga sa mga Katotohanang pang-Mason, na dapat maging sangkap sa ating mga gawain at pang-araw-araw na Pamumuhay.

Ang sinumang nagnanais dumakila ay bayaang maglingkod ng tapat at walang pagtatangi; ang buhay ng tunay na tagapaglingkod sa bayan o sa Kapatiran ay isang ulirang pamumuhay. Ang malabis na pagmimithi sa dangal ay hindi nakasisiya. Mayroong mga magbabalak na maghandang ng mga parangal, nguni't ito'y hindi magiging kanais-nais kung hindi rin lamang nasasalig sa katapatan at

kabutihan. Mayroong mga magbabalak na manira, subali't kung hindi naman batay sa katotohanan, ang mga ito ay mabibigo. Tayo, bilang mga Mason, ay dapat umiwas sa ganitong mga talisod, sapagka't ang isang munting pagkakamali ay makapaghahatid sa kasiraang-puri ng ating Kapatiran.

Ang pamantayan ng Masoneriya ay higit na mataas at ganap. Ang marurupok at hindi ganap na nilalang, kung maharap sa sari-saring mga balakid, sa isang maling hakbang ay mababaon sa burak ng kasawian. Subali't kung tayoy nagsisikap kapantay sa saligan, kung ang ating pagsisikap ay makatuwiran at kapuri-puri, kung ang ating pananalig ay matatag, kung ang kawagasan ng Masoneriya'y isinasangkap natin sa Ulirang Pamumuhay, at kung ang ating pagtitiwala ay nasa Diyos, tayo ay maka-aasa, at walang pagsala, na aakyat doon sa rurok ng Kaniyang Kaluwalhatian.

SON INITIATES FATHER

It is not uncommon in Freemasonry that a father initiates his son into the fraternity; but in this rare occasion, the son, the Master of a Lodge, conferred the First Degree of Masonry on his father.

Wor. Bro. Alfredo L. Niedo, incumbent Master of Micronesia Lodge No. 173, F&AM, came over from Saipan, Marianas Islands, primarily to initiate his father, Bro. Sancho P. Niedo on April 17, 1973 at the Quezon City Lodge No. 122, F&AM, where the latter was regularly elected to receive the degrees of Freemasonry.

Wor. Bro. Niedo acted as Master with the assistance of the regular

officers of Quezon City Lodge No. 122, F&AM. Bro. Amado Alcantara gave the lecture and Wor. Bro. Pacifico Pinili, PM, delivered the charge. Bro. Sancho P. Niedo expressed his sincere feelings and impressions regarding the fraternity in a lengthy speech.

Wor. Bro. Niedo is extending his fraternal gratitude and appreciation to Wor. Bro. Bonifacio Cunamay, Master, and all the officers and members of Quezon City Lodge No. 122, F&AM, for the unique privilege and cooperation they cordially offered him.

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ON MASONIC EDUCATION

265. *What is the attitude of Freemasonry regarding religious matters?*

With regard to religious matters Freemasonry is ecumenical in the original sense of the word, that is, universal, and tolerant. At the building of King Solomon's Temple, the Israelites, worshipers of the *spiritual God* Jehovah, worked with the Tyrians, worshipers of a *material god*, Bal, in harmony, as friends and brothers.

266. *In what sense is the Word lost as a result of the tragedy in the Temple before it was completed?*

The Word was lost as a result of the tragedy in the Temple before it was completed in that *two* can NOT give it, *three* being required.

267. *What is the evidence that the perpetrators of the tragedy were "brothers and men of Tyre"?*

That the perpetrators of the tragedy were "brothers and men of Tyre" is shown by the *similarity* of their names. The first syllable shows that they belong to the *same family*, the second that they were worshipers of the god *Bal or Bel*, the third that they were different individuals.

268. *What is the 47th problem of Euclid, and what does it symbolize?*

The 47th problem of Euclid is a generalization of a theorem discovered by Pythagoras with regard to the relations of the three sides of a right-angled triangle. The theorem is illustrated by a right-angled triangle whose base is 3, altitude 4, and hypotenuse 5, or multiples of them. The square of the base is 3×3 or 9 + the square of the altitude, 4×4 or 16, is equal to 25, and the square of the hypotenuse is 5×5 or 25. Euclid proved that the theorem is true for all right-angled triangles, no matter what the lengths of the 3 sides may be. The hypotenuse of a right-angled triangle is always greater than either the base or the altitude. When used a symbol of man the meaning is that no matter how the body may be developed with respect to the mind, the *spiritual will still predominate*.

269. *What is the real significance of the "three great supports" of Freemasonry?*

The significance of the "three supports" of Freemasonry is: that the infinite power of the Creator, guided by His infinite wisdom has resulted in the beauty and harmony which rules the universe.

270. *In what sense is the word "charity" in 1 Corinthian 13:1-7 used?*

In 1 Corinthian 13:1-7 the word "charity" is used in the sense of "love", which in recent versions of the Bible is substituted for it in this passage.

State of the . . .

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imperative in order to produce knowledgeable and dedicated Masonic leaders. We shall conduct this training program during this Summer to begin first with the three Lights of the Lodges of Masonic District No. 1, No. 9 in Rizal Province, and may extend up to No. 10 in Cavite. We have among the members of the Fraternity some capable men to conduct the Seminar, and if we need reinforcement, we can tap outside sources.

I have decided to give top priority to the above program in order to solve the ills of our Blue Lodges, because according to Worshipful Brother Allen E. Roberts, author of a book entitled: "Key to Freemasonry's Growth", he believes that *Management* is the very key to Freemasonry's growth and development. He quoted Dr. Lawrence A. Appley's definition of Management, namely:

"MANAGEMENT IS GUIDING HUMAN AND PHYSICAL RESOURCES INTO DYNAMIC ORGANIZATION UNITS THAT ATTAIN THEIR OBJECTIVES TO THE SATISFACTION OF THOSE SERVED, AND WITH A HIGH DEGREE OF MORALE AND SENSE OF ATTAINMENT ON THE PART OF THOSE RENDERING THE SERVICE."

Dr. Appley says that "Management is getting things done though other

people", and we should develop others through our Educational Program 'so they can do things better than we can do them'.

You will notice in the above definition of "Management" that 'business' is not mentioned even once. It is therefore apparent that 'Management' belongs everywhere, whether the organization be for profit or one like Freemasonry. But even in non-profit organization like Freemasonry, there has also to be profit, or the organization cannot long exist. This profit is not measured in pesos and centavos — it is the value of the benefits offered or derived, less unwanted considerations. If the value of the benefits offered outweighs the undesirable considerations, the organization has a surplus — a profit — with which to work. The type of management employed will determine the amount of profit enjoyed, says Dr. Appley.

After exposing our three Lights to this training, I am almost certain that we shall have produced knowledgeable and dedicated Lodge Leaders, thereby curing all the ills of our Venerable Institution — to the end that our membership will increase by leaps and bounds without soliciting them, in accordance with our age-old practice.

With the success of this Education Program alone, I would like to think and to feel that I have done my duty to our beloved Fraternity. Thank you.

Bad . . .

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Unless you are asked to do the prompting, DON'T be guilty of a welcomed visitor to the Lodge in the future.

— Masonic Light

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