

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Ruperto S. Demonteverde, Grand Master and MW Esteban Munarriz, Grand Secretary with the Brethren of Masonic District No. 4, during the convention held last month.

VOL. LI

No. 1



January

1974

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1973-1974**

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Grand Master's Page



MESSAGE

January is usually the busiest month in Freemasonry in the Philippines due to the transfer of administration to the newly elected sets of officers in the Blue Lodges. To these new sets of officers go our heartfelt congratulations for the confidence reposed in them by their fellow Masons, and our well-wishes that they will carry to a successful conclusion the mandates which have been entrusted to them by their peer.

This being the beginning of the year, the Worshipful Masters with the assistance of their officers, should have already laid down plans of the course of action their respective Lodges would take to accomplish during this Masonic year the objectives for which they have set to labor and to realize.....

As our 58 Annual Grand Communication is fast approaching, it is the desire of your undersigned Grand Master that you give special attention to our Masonic Yearbook which will soon be in print, by turning over to us the respective advertisement forms which we distributed to the Worshipful Masters and to our well-intentioned Brethren... We need these advertisements to finance the printing of this Yearbook. Every Master Mason's assistance is appreciated.

Procrastination is the thief of time; let's act now — tomorrow will be too late. Thank you all.

RUPERTO S. DEMONTEVERDE
Grand Master

In This Issue

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CHALLENGE 1974

With the coming of each New Year, renewed efforts spring forth and pledges are made to do better than before. Usually, each year ends the same. It is only on rare occasions that a new life comes forward with the new year and blossoms into fullness within the year. Such is the challenge to Masons for 1974 — that this will be the year to accomplish all the things we have promised to do in year gone by, but for some reason or rather just didn't get around to doing.

Hundreds of pages in editorials and articles have been devoted to inspiring Masons and Lodges to act: to speak little and do much. But all we have seen and heard are the words. Can we not dedicate ourselves to producing results in 1974?

For a starter, let's make one basic decision: to double attendance in 1974. If that can be done this coming year, it would indeed be a feat never before accomplished.

After the brethren are coming back to the Lodge, the next step will be to keep them coming. Every Brother must be given a job to do that will make him a part of the Lodge team. Find out what each Brother can do best, and likes to do most. Give him complete responsibility in that area. When the eyes of the Lodge is favorably upon him, he will strive to give his very best. If every Brother in a Lodge does that, just think of what such a Lodge could do.

We have also talked much about getting new members for our Craft. The most important thing is to get good members for our Craft. Quality must always be our aim. Quantity is only second place to quality. And most of all, we should never accept anyone into our Lodge until we are sure he will be a Mason through and through. We have enough Masons in name only.

Summing up, let us make our determined drive for 1974, to double our attendance, to keep the brethren coming back to the Lodge once they come and to concentrate in getting good men to join our Craft that will become strong Masons in the years to come.

R.E.W.

Understanding Masonry

By MW RAYMOND E. WILMARTH, PGM

What is Masonry? This question has been asked of me at least a hundred times. Every time I have tried to answer it to the best of my ability, but never have I felt that my answer completely satisfied the person asking. Perhaps, it is like electricity — scientists can not see it or describe it, but they can see the work that it does. Perhaps, we can not see Masonry or describe it, but we most certainly can see the work that Masonry does.

If we can't see Masonry or describe it, how can we understand it? One approach to understanding is to find out what produces Masonry, just as the scientists found out that a closed wire cutting magnetic lines of force at a 90° angle produces electricity, or that two metals such as copper and zinc when placed in a solution of sulphuric acid produces a galvanic cell. Another approach is to examine the work that Masonry can do and develop controls that will permit it to be used for the greatest benefit of man, as the scientists have put electricity to work in so many fields that our present day life is relatively dependent upon it for its present existence.

I like the definition of Masonry given by M. W. William C. Councell in his booklet FREEMASONRY A WAY OF LIFE. Brother Councell says, "Freemasonry is kindness in the home, honesty in business, courtesy in society, fairness in

work, pity and concern for the unfortunate, resistance toward evil, help for the weak, forgiveness for the penitent, love for one another, and above all, reverence and love for God." Here, again, we have not described Masonry itself, but what Masonry produces in the form of behavior of Masons.

No one can deny that Masonry is a fraternal organization of men — but then again, there are Masonic Lodges of women in England, and a system of Co-Masonry was developed in France. Ill. Anne Bessant received the 33°, I.G.H. Of course, this violated a fundamental tenet of Masonry, and therefore such Lodges of women and the co-Masonic system in France were deemed clandestine.

It is a fact that to solicit membership in Masonry is unmasonic conduct, since every man to become a Mason must enter of his own free will and accord. Yet, how many friends appeal to others and in some cases even go so far as to pay their initiation fees? Is it any wonder that the newly-made Mason finds it difficult to understand just what he is now a member of?

We are told that the basic tenets of Masonry are truth, relief, and brotherly love. Or is it liberty, fraternity, and equality? One of the first lessons taught the Masonic initiate is wisdom, strength, and beauty, or harmony. As the initiate advances he is taught faith, hope, and

charity. Further along he is cautioned to be trustful, hopeful, and indulgent. Yes, it is all of these and many more things, too.

It is interesting to know what W. M. Macdougall wrote in the Masonic Service Association Short Talk Bulletin on Our Masonic Purpose. He wrote:

"Our purpose is to strive for the completion of a spiritual temple, a vision grand enough to have stood the passing years and strong enough to overcome whatever problems the future may bring. Freemasonry's spiritual temple is the moral and spiritual growth of the individual. A lack of faith in our ability to fulfill this aim and our failure to realize the Fraternity's important mission constitute our chief weakness in this age of dissolving beliefs and withering standards."

"To build a better and finer world according to God's plan is the task which is at once our duty and our happiness. The design for a spiritual temple built of strong and good men starts not with the state, not with the Lodge, but with the individual.

Two steps in this purpose are plain. The first is to mold the man as a builder; the second is to set the brethren to work. The individual Mason must first come to believe in Freemasonry's purpose and then equip himself for his duty."

Brother Macdougall stated further on in his article:

"No man actually becomes a Mason until he has obligated himself in his heart and mind never to cease in the perfection of his craft and to practice the Fraternity's tenets, which are

brotherly love, relief, and truth. It is then that the light begins to break from the grandeur which lies ahead and toward which the brethren labor. It is doubtful that any one of us ever becomes a Master Mason in the sense that we have perfected our skills. It is in the striving for this attainment that our purpose lies. Let us not delude ourselves; the stakes are high. Upon our moral and spiritual achievement depends the survival of civilization itself."

"No man should dedicate a vital part of his life to Masonry without first asking himself a serious question. Does Masonry have within its ancient philosophy a scope and depth sufficient to make truly significant contributions to mankind? In our time, Brethren, we need an affirmation that Masonry has a destiny to fulfill! That affirmation must be made by individual Masons, through the lives that they lead in their own communities."

At the 100th Anniversary of Burns Lodge No. 173, in Monticello, Iowa, June 15, 1965, Alphonse Cerza presented a paper on "What Does Freemasonry Offer the World", which was also published by the Masonic Service Association as a Short Talk Bulletin. In his paper, Brother Cerza listed the following concepts which, coming from Freemasonry, can help the modern world:

"First, Freemasonry is not a "mass medium". It works with and through the individual member. In Freemasonry the individual is all important. We consider the individual member the most important thing in the world. Freemasonry offers to the world today the basic ideal

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that is being slowly forgotten that each individual is important and that his personal welfare counts."

"Second, Freemasonry is among the agencies which offer the world the principle of the Fatherhood of God. In too many places, God is the forgotten element. Many of the prevailing "isms" cast aside the idea of God as old-fashioned, superstitious, an opiate. Freemasonry has God as its sole foundation stone."

"Third, Freemasonry also offers the world the principle that follows logically from what has just been said, — "The Brotherhood of Man". If we have a common Father, are we not all brothers? Today we hear too little about this ideal."

"Fourth, Freemasonry evolved from the builders' guilds of the Middle Ages, and therefore the word "work" plays an important part in our philosophy and our ceremonies. Today there seems to be too much desire to get something for nothing."

"Fifth, Freemasonry offers the world an opportunity for social contacts and the development of friendships. The feeling of "belonging" is a vital part of every man's being. No one can be an island unto himself. To be happy, we must belong to a family, a community, a country club, or a large number of associations. Freemasonry is the best group for this purpose because of its glorious past, the great men who have been Masons, the lessons it teaches to its members, and the opportunity it affords for service to mankind. The constant bringing together of its members in worthwhile activities helps to promote this feel-

ing of "belonging."

"Sixth, Freemasonry offers the world a philosophy of life. The Masonic degrees are designed to teach each member certain basic moral truths. No man ever became a Mason without becoming a better man. The lessons are taught in a unique manner which makes the principles more effective. Sometimes we are presented with a pertinent question: if the lessons of Freemasonry are so beneficial, why are they taught behind closed doors? The answer lies in the nature of man himself. That which is open to constant view becomes commonplace and attracts no attention. That which is hidden is sought, is searched for, is attractive and creates interest. That is the sole purpose of the secrecy of the ritual: the element of anticipation of what is coming, an air of mystery, the feeling of possible surprise. All put the new member in a receptive frame of mind."

Finally, I would like to read to you a part of M. W. H. Dwight McAlister's address at the Fiftieth Anniversary of the Masonic Service Association on February 25, 1969, on *The Future of Masonry*.

"Masonry in Action is a group of men at work, Godly men, seeking to overcome the spirit of Godlessness in the world, for the Spirit of Masonry is a Spirit of Godliness. There is a need for this Spirit in the world today when God is being decisioned out of life. Masonry is not a religion, but it is made up of Godly men, men who have professed their faith, their belief in God.

Masonry in Action is a group of men at work seeking to overcome the spirit of selfishness in

the world. The spirit of Masonry is a spirit of friendship and brotherly love. Masonry is an organization in which we are taught, not only our duty to God, but also our duty to our fellowmen."

"When God measures a man, He's not going to put the tape around his wrist or his head but around his heart. When God measures a man, He's not going to measure him by the words he has spoken but by the deeds he has done.

As Masons we need to pray the prayer of "Francis of Assisi":

Lord:

Make me an instrument of your peace —

Where there is hatred, let me love,

Where there is injury — pardon,

Where there is doubt — Faith

Where there is despair — Hope

Where there is darkness — light, and

Where there is sadness — Joy.

O Divine Master:

Grant that I may not so much seek to be consoled as to console,

To be understood as to understand,

To be loved as to love.

For it is in the giving that we receive,

It is in the pardoning that we are pardoned,

And it is in the dying that we are born to eternal life.

Masonry in Action is a group of men at work seeking to overcome the spirit of immorality in the world, for the Spirit of Masonry is a spirit of morality and virtue.

As we follow the teachings of morality and virtue we are better men and thereby we help to

build a better world. It's a known fact that you cannot have a better world without better men.

Your task —

'To build a better world, God said.

But I answered, "How?"

The world is such a large, vast place

So complicated now,

And I so small and useless am;

There's nothing I can do.

But God in all His wisdom said —

"Just build a better you."

That's what Masonry is all about."

Tonight, I have given you a cross-section of mature Masonic thought on What Masonry really is. Actually, it is many things to many people. As Grand Master Demonteverde puts it, "A Mason gets out of Masonry just as much as he puts in it." Therefore, Masonry is to you — just what you let Masonry be to you.

After all, we all live in one world and all come from one source, and will one day go to one end. If there is something in this world that can make one man a little better than he was, and in turn he can pass this on to others, then whatever this something is, it must be pretty good!

We call this something Masonry.

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**SUPPORT
THE
DE MOLAY
MOVEMENT**

THE NAMESAKE OF THE ORDER



It's been more than 650 years since Jacques DeMolay, the last Grand Master of the medieval Knights Templars, died as a martyr to truth and fidelity, but today the ideals for which he gave his life are being perpetuated by young men the world over who are members of the Order of DeMolay.

Nearly three million youths that have been inducted into the Order since its founding have added new lustre and meaning to DeMolay's name by dedicating themselves, as he did, to the virtues of reverence, loyalty, and chivalry.

Jacques DeMolay has provided a historic heritage for the youth organization. In the 14th Century as the Knights Templars grew in might, prestige and wealth, and the popularity of the crusades declined, the Order incurred the jealousy and enmity of Phillip the Fair, King of France. Phillip ordered the arrest of DeMolay and the other Templars and had their properties and riches confiscated. Failing through torture to get DeMolay to reveal the identity of the other leaders and the location of supposedly hidden treasures, Phillip had him burned at stake in Paris when DeMolay refused to de-

nounced the Order.

Proving that fate sometimes has a hand in many things, some 605 years later, on the anniversary of the death of DeMolay, nine Kansas City, Missouri, boys met in the office of Frank S. Land, urging him on his idea of forming a new youth group. The young boys liked the idea of organizing a club that would give them inspiration and guidance that no other organization offered.

As they discussed their desires and needs, it was mentioned that a name must be selected. Whereupon, the boys asked Mr. Land to recite some names that would be in keeping with their ideals. When Mr. Land mentioned DeMolay and who was he, the name was like magic to the boys. They liked the sound of it and what it stood for, and they immediately clamored for its adoption. Mr. Land, being prudent and thoughtful, suggested that they think it over for a few days along with all the other names mentioned.

A few days later, the enthusiasm for the name DeMolay was still apparent in each boy, and it was that the new group was named the Order of DeMolay.

Little did this beginning nucleus know that their organization would soon spread like wildfire through the world. It now numbers nearly three million active and Senior DeMolays and more than 2,500 chapters operate in 12 countries around the world.

The age bracket for belonging to the Order of DeMolay is 14 to 21

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"The Time Is Short"

WB DEMOSTHENES F. BATTAD

Worshipful Master, Mt. Kaladias Lodge No. 91
Dumaguete City

My first recollections of Masonry was in the early '30's. I was raised in Olongapo, Zambales, a sedate, tepid, Naval Reservation town then in Zambales province. Each time I went down my home, into the old Harris Avenue, on my way to grade school, I saw in the opposite direction, on my left, the big sign "Loggia", or, Lincoln Lodge No. 34, with the sign of the all "Seeing Eye" and the Square and Compasses. I knew then that my father goes to this building, some nights, some weekends. I was wondering then what was in there? On my first visit to this building, there was a party, for children, maybe Masonic children and their sisters and mothers. In the Hall I saw two big portraits, hung above a massive door, on each side. One was George Washington with an apron, and on the other was Jose Rizal, also with an apron. So, I said to myself, what could this building be? What is my father doing here once in a month?

Yes, I am the son of a Mason. My father has his own faults, he is not a perfect man, but he did his best for us. If he was a good father, he must be a good teacher to others, which he is.

Now this question nags me. If he was good, was it because of Masonry? Or, was he made better because of Masonry? Did I join because I want to follow him? What were behind

those doors, guarded by a Washington or Rizal? I will not answer that. If you have the same questions, brethren, it is up to you to furnish the answers.

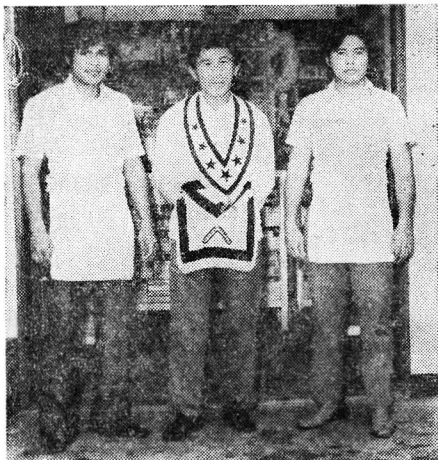
Delving into the beautiful philosophies, the literary beauty of the Masonic language, and its allusions to any of the Sacred Books, will all inspire us. In the past, the fraternity, they say was strong, palpable, cohesive, vibrant, directed to resist unreasonableness and untruthfulness. Now, we hear whimpers, murmurings to the fact, that in the olden days the members were more devoted, attached, and perhaps more dedicated to pursue the ideals of the fraternity. Probably, because of a pragmatic present day society, membership has stagnated, there is no growth, attendance to meetings has become deplorably low, enthusiasm has waned.

In earlier times, when man's freedom, liberty, religion, was met by inequities, intolerance, bigotry; the earlier Masons had to meet, more sincerely, more unified, more brotherly.

The present day world, with the conquest of space, conditions confronting man has changed, his challenges varied in tempo, the multifarious activities has fragmented his efforts and purposes.

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News in Pictures



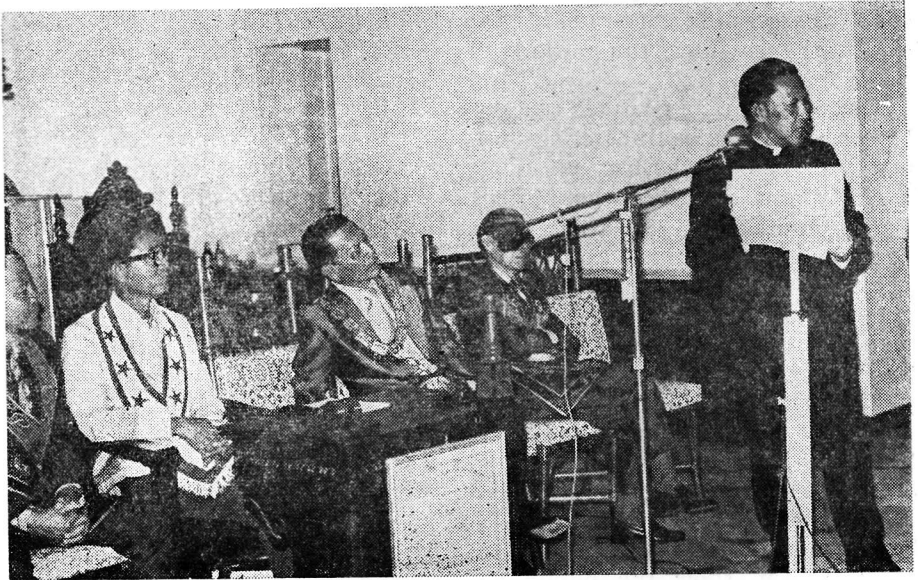
Wor. Bro. Romulo O. Villanueva, Sr. poses with his two sons, **Romulo, Jr.** and **Emmanuel** who were recently raised to the Sublime Degree.



Officers and members of Agusan Valley Lodge No. 160 for the year 1974.



MW Ruperto S. Demonteverde, Grand Master, receives a rousing welcome at the airport by members of Mt. Apo Lodge No. 45.



Most Reverend Francisco Cruces, DD, addressing the members and friends of Mt. Apo Lodge No. 45, during the public installation of the officers of the Lodge held December 29, 1973 at the Lantaka Hotel.

Brethren, we are taught that Masonry and its time-honored Landmarks, its allegories, its beautiful moral teachings, and philosophies will never change. I appeal therefore, to all of you, — us, that we shall not concede, we shall not admit, that we, — or you, have lost the “flavor” of the love for the organization, where we have obligated ourselves before the Sacred Book.

Without deviating from the Ancient Landmarks and laws we can make constructive, modern-day management work in our meetings. MW Demonteverde, himself has advocated references to the application of modern business management procedures to our undertakings. Let us shorten our meetings, dispatch business matters promptly, avoid bickerings and straight jacket opinions.

Let us pump back the life-blood of sincerity to the anemic veins of our fraternal gatherings. Let us restore the genuine camaraderie, the smiles, the laughter, the warmth of the handshake.

The beauty of our rituals can not be curtailed, but in transacting business we can modernize, meetings to be prompt, discussions be limited, direct, undeviating. Relevant variations in programming, can be injected.

Our charities are foremost, but we should not over-extend the capabilities of the coffers of our Lodge beyond its resources and capabilities.

To my more youthful brethren, lend your hand in invigorating your own Blue Lodges. Show us the youthful exuberance of the DeMolays, we will follow you. Let us assert, affirm, show the public we are Masons that can do like things that any of the socio-civic groups can do, where many of us are also mem-

bers. Nevertheless, we identify ourselves as Masons.

Let us strengthen Fellowship, not in rhetorics, but in actual play and work, even more outside the Lodge or Temple. Let us begin inviting each other home, and be at home; not to out-do the Juans or the Pedros, but enjoy the company of friends, on certain reasonable occasions. Would it not be lovely, to enjoy each others company?

Let me close with a short essay by PHILLIPS BROOKS:

THE TIME IS SHORT

Oh, my dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up someday; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing others sullenly upon the street, not speaking out of some silly spite, and yet knowing it would fill you with shame and remorse if you heard that one of these were dead tomorrow morning; you who are letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give someday, — if you only could know and see and feel, all of a sudden, that “the time is short”, how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.

Let us re-examine our thoughts, if we agree, stay as Masons, within the solemn pledge we took, let us translate words into ACTIVE PARTICIPATION NOW and many many more tomorrows!

The Makings of a Man

By VENANCIO ALDECOA, MM

(A talk delivered at a monthly convocation of Third Year students of Silliman University High School at Dumaguete City, on October 31, 1973.)

I welcome this opportunity to speak to you on the subject, "The Makings of a Man" which is of vital importance to you as you are emerging from boyhood to manhood. The substance of my talk has been gleaned from authoritative sources such as, former President Quezon, President Marcos, Dean Bocobo, Dean Benitez, Mr. Miller, the Holy Bible, and organizations like the Boy Scouts, the Y.M.C.A. and Masonry.

In the prospectus issued yearly by The Silliman University you will notice that the main objective is to turn out Christian men and women who would be physically, mentally, socially, morally, and spiritually developed. If you are a boy scout you should be familiar with a similar aim, that is, to develop the youth to be physically strong, mentally alert, and morally straight. To make these objectives more in consonance with the purposes of the New Society, we may add this: to make the youth socially involved, work-oriented and culturally nurtured.

Before World War II, the then President Quezon issued a proclamation entitled, "Code of Ethics and Citizenship," to be taught in all schools. Some of its provisions are (1) Have faith in Divine Providence that guides the destinies of men and nations, (2) Value your honor as you value your life, (3) Pay your taxes willingly and promptly, etc. At the inauguration of the Philippine Commonwealth on November 15, 1935, the then President Quezon enunciated five qualities of the

ideal Filipino citizen, namely, that he is honest, that he is industrious, that he is law-abiding, that he is thrifty, and that he is patriotic. The *honest* student does not cheat while taking an examination. The *honest* employee does not misappropriate public funds, nor practice graft and corruption. The *industrious* Filipino is not an idler but he works hard, is not ashamed of manual labor for he is conscious of the fact that "productive toil is conducive to economic security." The Green Revolution launched by the First Lady, Mrs. Imelda Romualdez-Marcos, is a big blessing to us now because idle people have become industrious and are helping solve our problem of scarcity of vegetables and foodstuffs. Furthermore, the industrious divides his time profitably for service to God and man, for his vocation, and for his "refreshment and repose." Our national hero, Dr. Jose Rizal, for example, because of his having been industrious, accomplished much during his brief life of about 35 years because he devoted his time for the service of his fellowmen, for his country, and for God. The *law-abiding* citizen is neither a smuggler nor a drug pusher and a drug addict. On the other hand, he pays his taxes willingly and promptly. Thanks to the imposition of Martial Law, there is now reduced criminality and a great improvement in peace and order in the country. The *thrifty* person earns his livelihood by honest

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CAVITE LODGE NO. 2 INSTALLS OFFICERS

Cavite Lodge No. 2, F. & A.M. held its Public Installation of Officers for the Masonic Year 1974 on December 15, 1973 at their Lodge Hall at the corner of Romualdo and Cruz Herrera Sts., Caridad, Cavite City.

Present during the ceremonies were VW Simeon Rene Lacson, PM, Grand Standard Bearer; VW Angel O. Dano, PM, District Deputy Grand Master; WB Julian G. Medina, Jr., Grand Lodge Inspector; VW Marcelino P. Dysangco, Grand Chaplain; WB Alberto Presa, Secretary, F. D. Roosevelt Memorial Lodge No. 81. Also in attendance and recipients of gifts were the widows and orphan of deceased members of Cavite Lodge No. 2, F. & A.M.

The traditional highlights of the program with WB Antonio M. Donado, PM as Program Director, were the opening remarks by WB Luis Buenaventura, PM; the invocation by WB Teofilo Reynoso, PM; the installation of officers with WB Dominador A. Herrera, PM as the installing officer and WB Vicente Vale Cruz, PM as Master of Ceremonies; the inaugural address of the installed master, WB Vicente Chin Ping.

WB Mario E. Crisostomo, PM presented the Past Master's Jewel to WB Rene V. Igtiben.

WB Fernando G. Medina, PM presented the 25 years pin and certificate to WB Jose T. Bernal, PM, Antonio M. Donado, PM and Bro. Marcial Pilapil and a Certificate Honorary Member to Bro. Eriberto C. Fernandez.

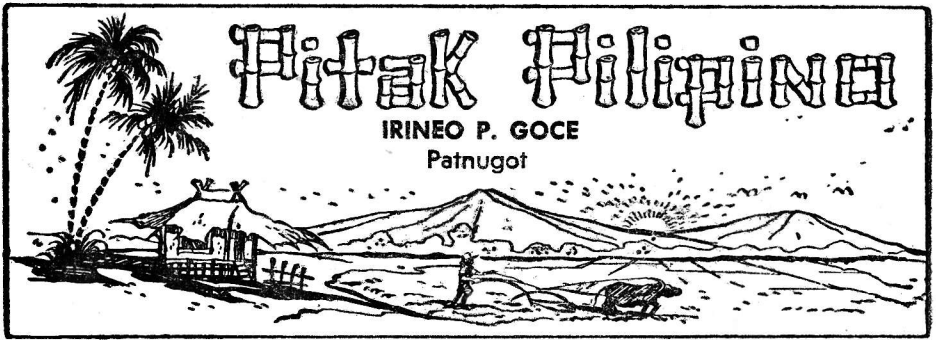
The presentation of gifts to widows and orphan of deceased members was made by WB Petronio Espineli, PM.

A musical number was rendered by Bebey Permel, Senior DeMolay.

The guest speaker for the occasion was VW Simeon Rene Lacson, PM, Grand Standard Bearer. He was introduced by WB Homero Alberto, PM.

The following officers were installed: Wor. Bro. Vicente Chin Ping as Worshipful Master; Bro. Roberto M. Herrera, Senior Warden; Bro. Ruselo H. Ylagan, Junior Warden; Wor. Bro. Dominador G. Crisostomo, PM, Treasurer; Bro. Salvador C. Gonzales, Secretary;

Wor. Bro. Teofilo Reynoso, PM, Chaplain; Bro. Emmanuel Bonoan, Marshall; Bro. Doroteo Camagancan, Senior Deacon; Bro. Fidel del Rosario, Jr., Junior Deacon; Wor. Bro. James Anderson, PM, Bible Bearer; Wor. Bro. Dominador A. Herrera, PM, Lecturer; Wor. Bro. Roman Perez, PM, Auditor; Bro. Ambrosio Vallar, Almoner; Wor. Bro. Fernando G. Medina, PM Custodian of Work; Bro. Aurelio Ignacio, Jr. Orator; Bro. Francisco Custodio, Jr., Standard Bearer; Bro. Vicente Sy Kiat, Custodian of Building; Bro. Chow Si, Master of Banquets; Bro. Chow Sin, Master of Banquets; Bro. Armando de la Cruz, Senior Steward; Bro. Rolando Bulatao, Junior Steward; Wor. Bro. Mario E. Crisostomo, PM, Organist; Bro. Antolin S. Esteban, Tyler.



PAGBABAGONG TATAG

IRINEO P. GOCE
Laong-Laan (185)

Ang pagsapit nitong baguntaon, 1974, ay naghihimatong ng mabilis na pagbabago sa kalipunan ng ating bansang Pilipinas. At alinsunod sa kaugalian ng ating Kapatiran, sa panahong ito rin nagpapalit ng mga pamunuan sa ating mga Lohiya. Anupa't sa Kapatirang Masoneriya ay maaaring maging lubos ang katotohanan ng kawikaan natin na ang baguntaon ay panahon nga ng pagbabago.

Sa ating Kapatiran, ang panahong ito ng pagbabago ay higit pang nagiging makahulugan, hindi lamang dahil sa ito ang ikalawang taon sa ilalim ng Bagong Lipunan. Sa kalipunang pambansa ay nakamamasid tayo ng mabilis na pagsulong — sa mga kaalaman, sa mga pagawain at pamamaraan, sa sining at kultura, at maging sa mga mithiin ng mga mamamayan. Masigasig ngayon ang ating mga kalahi sa halos lahat ng bagay upang higit na mapabuti ang kabuhayan ng bawa't isa.

Nasaksihan natin ang mabilis na pagka-iba ng mga tanawin, at ang lahat ng ito ay kaakibat ng pag-

unlad. Sa ating Kapatiran naman ay hindi ba't kapansin-pansin na rin ang mga kaunlaran?

Sa pagtatapos ng taong lumipas ay nasaksihan natin ang pagkakatag ng Lohiyang Andres Bonifacio sa Lungsod ng Kalookan. At sa simula ng taong ito naman ay malamang matatag sa Makati ang Lohiyang Jacobo Zobel, bilang patuluyang paggunita sa kaunaunahang Pilipino na naging Mason dito sa ating bansa.

Hindi lamang ang paglago ng mga Lohiya, kungdi pati na rin ang inaasahang pagdami ng mga kasapi sa Kapatiran. Narito ang maliwanag nating pag-asa, sapagka't ang mga simulain ng Masoneriya, nuon pa mang kaunaunahang panahon, ay siya ring simulain ng ating Bagong Lipunan. At para nating nakikita na sa pagsapit ng taong ito ay lalo't higit na marami sa mga kabataang Pilipino ang tutuktok sa pintuan ng ating Kapatiran.

Subali't ang napakahalagang pang-ating pag-asa sa taong ito ay ang napipintong pagbabago sa mga

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Youth Happenings

The Jose Abad Santos chapter, Order of DeMolay recently held its 55th Public Installation of Officers for the First Term 1974 last February 17, 1974.

Installing dignitaries were: Ben S. Malayang III PMC; Installing Officer; Epifanio L.D. Galima, Jr. PMC, Installing Senior Councilor; Solomon J. Abellera, Jr. PMC DSA BHK PJMC, Installing Junior Councilor; King L. Castañeda BC, Installing Marshal; Rene Quiambao BC, Installing Chaplain; Manuel C. Martinez BC, Installing Senior Deacon and Sis. Trinidad R. Aquino PHQ, IOJD as Installing Organist.

The officers installed were: Edward E. Luarca, Master Councilor; Joseph Emmanuel F. Capistrano, Senior Councilor; Angelito L. Martinez, Junior Councilor and Virgilio C. Leynes, Treasurer.

The appointive officers were: Pioquinto A. Leviste PMC, Scribe; Francisco M. Lovero, Senior Deacon; William A. Cacpal, Junior Deacon; Ronald P. Gran, Senior Steward; Abraham C. Domingo, Junior Steward; Edgard A. Roxas, Marshal; Vittorio G. Lacson, Chaplain; Roland E. Macawili, Orator; Romeo S. Vinluan, Sentinel; Cesar Shane T. Mercado, Standard Bearer; Lersan A. Biacon, Almoner; Manuel A. Roxas, Jr., Crown Bearer; Benedicto J. Chua, First Preceptor; Roy E. Feraren, Second Preceptor; Arturo S. Medrano, Third Preceptor; Paul H. Ocampo, Fourth Preceptor; Nestor A. Rizaldo, Fifth Preceptor; Mario F. Tinio, Sixth Preceptor; Juanito

C. Tiulentino, Seventh Preceptor and Benvenuto C. Alegre PSC, Aide to the Master Councilor.

Highlights of the affair were the presentation of sponsors of both elective and appointive members; presentation of the Chapter Sweetheart, Sis. Lina Lou Cañete, Bethel No. 5, IOJD; inaugural address by the Master Councilor, Ceremony of the Roses by Bro. Joel F. Capistrano; serenade of the Chapter Sweetheart; inspirational talk by the distinguished Guest of Honor, Col. Jolly R. Bugarin, Director of the National Bureau of Investigation; presentation of membership patents; presentation of the Award of Excellence granted by the International Supreme Council in Kansas City, Missouri. The PMC-Meritorious Service Award, the highest award given to a Past Master Councilor for outstanding labor and service to the Chapter was awarded to Pioquinto A. Leviste PMC who served the Chapter for two successive terms. The Founder's Membership Award was also invested upon Bro. Leviste for efforts in increasing the membership of the Chapter, during the year 1973. Certificates of Appreciation were also presented to Dads Oscar L. Fung and Ruperto J. Demonteverde, Jr. for their invaluable and unselfish support for the Chapter in carrying out its noble aims and objectives. Dad Bayani B. Ibarrola presented the awards and the certificates. Dignitaries in the East were: Julius Boquiren, Master Councilor of Baguio Chapter, Racquel A. Ching, Honored Queen, Bethel No. 2, IOJD, Nancy U. De Leon,

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labor, spends his income wisely, and saves a good part of it for the "rainy day", for illness, and for old age. What do you think of the heavy drinker, the chain-smoker, or the inveterate gambler? Are they thrifty? The *patriotic Filipino* fights for his country because he loves it and because he realizes that he owes his whole being to the fatherland. According to Bro. Kenneth Miller, the patriot respects his flag because the color red means blood and tears that have been shed for his country; the white, the purity of thought for the nation under God; and the blue, the fidelity which governs his everyday life.

An excerpt from the *Philippine Daily Express*, September 24, 1973 issue, and published in *Freemasons' Educational Bulletin*, runs thus: "In the area of moral regeneration, President Marcos gives emphasis on the improvement of the people's character, attitudes and habits." It is said that Masonry is a moral science. How many of us here present belong to the Order of DeMoley? You De Moley boys have the great opportunity to live moral and righteous lives. Morally speaking, every person is a builder of his "house of life", said the late Jorge Bocobo, former Dean of the College of Law of the University of the Philippines to a group of young people in the Manila YMCA in April, 1919. The Bible says the "house of life" one builds must have a firm and solid foundation, on a solid rock so that it can stand against storms of life. For its superstructure, the builder uses certain working tools, such as, the hammer or gavel, the plumb, the square, the level and the trowel. Long before the advent of the hollow cement blocks workmen used the "common gavel to break off the rough

and superfluous parts of stone the better to fit them for the builders' use." But the morally straight individuals "use it for the more noble and glorious purpose of divesting their hearts and consciences of all the vices and superfluities of life, thereby, fitting their minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens." We were told by psychologists that man is a product of his environment and heredity. But man is also provided with a will power (the symbolic gavel) to control his environment and to restrain his bad hereditary tendencies.

Furthermore, carpenters "use the plumb to determine perpendiculars", but morally straight men are admonished by the symbolic *plumb* to walk uprightly in their various stations before God and man." You as students of the Bible remember King David when he was about to die reminded young Solomon, his son, of the charge of the Lord to walk in His way. Carpenters use "the *square* to square their work", but morally straight men deal with every person squarely "by the *square* of virtue." In the August, 1973 issue of *Health and Home* magazine there is a question, "How Big Is Man?" and the answer is as follows:

*He's measured not by social rank,
When character's the test,
Nor by his earthly pomp or show,
Displaying wealth possessed.
He's measured by his justice, right;
His fairness at his play,
His squareness in all dealings
made,
His honest and upright way.*

You also remember what King Solomon in his advanced years said, "I was young and now I am old, I have

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not seen the righteous forsaken nor his seed begging bread." Carpenters also use "the level to prove horizontals", but the spiritually inspired God-fearing person is ever reminded that he is "traveling on the level of time to that undiscovered country from whose bourne no traveler returns." Moreover, prophet Nehemiah, to strengthen our belief in the immortality of the soul, reminds us that our sojourn on this earth is but brief and temporary, but in the life hereafter, we shall live for eternity.

There are three great teachings of the world, namely, (1) Know Thyself by Socrates, (2) Control Thyself by Marcus Aurelius, and (3) Deny Thyself by Christ, the greatest of all. To deny oneself one must be overwhelmed with divine love for his fellowmen. The true Christian, the real God-fearing person must be equipped with another working tool, the so-called symbolic trowel which he uses "to spread the cement of brotherly love and affection — that cement which unite us into one sacred bond or society of friends and brothers.

Here is a big challenge to the youth of the land. In President Marcos' speech keynoting the start of the silver jubilee convocation of the Philippine Jaycees at Maharlika Hall, Malacañang, he challenged the youth of today to lead and articulate for the people their dreams and aspirations.

May I therefore conclude with this admonition, that you represent a part of the youth of the land become not only worthy members and supporters, but also leaders of the Mabuhay Ang Filipino Movement of the New Society. Remember all the time the attributes of the ideal Filipino citizen as enumerated by former President Quezon, the Scout Law and Oath, and the dream of our national hero, Jose Rizal, that you as the "fair hope of the fatherland" come to a reality. Then you being armed with the symbolic working tools, aforesaid, to build your respective "house of life", our country under the Fatherhood of God and Brotherhood of Man can surely make this country, our nation, great again.



YOUTH HAPPENINGS . . . From page 16

Worthy Advisor, Perla Assembly No. 1, ORG and MW Ruperto S. Demontevede, Grand Master of the Grand Lodge of the Philippines who delivered the closing remarks. The Grand Master declared that the

youth will have an even more intensified Masonic support this year, and that as future leaders they should live up to the expectations of the teachings of the Order.

The affair was followed by refreshments and a party at the Social hall.



PAHIWATIG: Ang sinumang kapatid na may hilig o may kakayahang sumulat sa wikang Pilipino ay malugod na inaanyayahang sumulat at magpadala ng kuru-kuro sa pitak na ito. Ang anumang kontribusyon ay inasahang sa ikagagaling ng ating Kapatiran. (Patnugot).

ON MASONIC EDUCATION

326. *Is it necessary for the Treasurer of a Lodge to be a Past Master?*

It is not necessary for the Treasurer of a Lodge to be a Past Master but it is convenient on account of his previous experience.

327. *If the stated meeting of a Lodge should fall after December 27, when should the election be held?*

If the stated meeting of a Lodge should fall after December 27, the election should be held at the stated meeting in November because this is the meeting next preceeding the anniversary of Saint John the Evangelist (*Const.*, 1962 edit., Chap. IV, Art. I, Sec. 1). Then Art. II, Sec. 2, of the *Uniform By-Laws* should be read at the stated meetings in September, October and November.

328. *What is the tenure of office of the elected officers of a Lodge?*

The tenure of office of the elected officers of a Lodge is from their installation to the installation of their successors (*Const.*, 1962 edit., Chap. IV, Art. I, Sec. 1).

329. *When does the liability of a member of a Lodge for suspension for N.P.D. begin?*

The liability of a member of a Lodge for suspension for N.P.D. begins after his neglect or refusal to settle his arrears during a period of 12 months (*Const.*, 1962 edit., Chap. III, Art. III, Sec. 11).

330. *Is suspension for N.P.D. universal?*

Suspension for N.P.D. is an American practice, to save the Lodge from the payment of the *per capita* tax to the Grand Lodge. In other jurisdictions, such as the British, arrears for dues cause a member to lose his rights and privileges which he regains only after paying his arrears.

331. *What is meant by the "Monitorial Work"?*

The "Monitorial Work" refers to the part of the ritual that is written out in full as printed, for example, in the "Blue Book" of the Grand Lodge of California which is presented to every Master Mason, or in the "Manual of the Lodge" by Albert G. Mackey.

332. *Are there Lodges which can only be opened when a constitutional number (members which constitutes a quorum) is present?*

In England and Scotland Lodges can only be opened when a *quorum* is present: the Master, the Senior and Junior Wardens, the Senior and Junior Deacons, the Inner Guard, and the Outer Guard or Tyler.

333. *What is the effect of opening (and closing) a Lodge only when a quorum is present?*

The effect of opening (and closing) a Lodge only when a *quorum* is present is to make everything done in the Lodge, the transaction of business as well as the conferring of degrees, strictly legal.

NAMESAKE...

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years, with those passing 21 becoming Senior DeMolays. The Order is open to any boy who meets the condition of being a normal, upright young citizen.

Activities of the Order of DeMolay range in scope from athletic endeavors to conducting and performing charitable and community service projects.

At the altar of DeMolay, members promise among other things to be better sons, better men, better citizens.

It is with humble and modest pride that DeMolay members can point to the thousands of leaders today in all walks of life who started up the ladder success in a DeMolay chapter room.

(Petitions for membership or for additional information; please contact the officers or any member of a DeMolay chapter within your locality or write/call Bro. Artemio Bayas, P. O. Box 98, Manila, Tel. No. 590888, for the Jurisdiction of Luzon, Order of DeMolay.)



PITAK PILIPINO...

palagay at paniniwala ukol sa Masoneriya ng mga hindi pa nakababaitid ng katotohanan ukol sa ating Kapatiran. Unang-una rito ang mga dati-rati'y mapanirang mga tinig mula sa iba't-ibang sektor ng lipunan. Sa taong 1974 ay makaaasa tayo na ang mga hidwang paniwala ukol sa Masoneriya ay mabibihisan ng isang mabuting pagtanaw at pagpapalagay. At sa dakong huli ay masasaksihan

BRO. ARUEJO LAID TO REST

Once more the Scythe of Time has caught upon another victim in the person of Bro. Teodoro Aruejo who was a life member of Union Lodge No. 70, F. & A.M. Bro. Aruejo laid down his tools last December 6th, in his residence at Bangar, La Union after a lingering illness.

Bro. Aruejo was a retired municipal treasurer of Bangar. The municipal officials and the people of the town joined hands in honoring him with a necrological service held in the Municipal Hall on December 9.

Masonic Funeral Rites under the auspices of Union Lodge No. 70 was held. VW Isaac E. Dizon, District Deputy Grand Master for Masonic District No. 5 presided over the ceremonies.

A delegation from Union Lodge No. 70 who came from San Fernando in five cars was composed of WB Ishmael Sanchez, WB Alfredo C. Neres, WB Doroteo A. Parong, WB Teodorico Ordinario, Bro. Rene Cuesta, VW Pedro L. Faiardo, Bro. Samuel R. Capistrano, Bro. Brooks and others were in attendance.

Bro. Aruejo was interred in the local cemetery after the ceremonies.



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natin na ang katotohanan ay siyang magtatagumpay.

Umasa rin tayo na sa tulong at sigasig ng ating mga nakababatang kapatid sa samahan ay maipakikilala nating lubos na ang Masoneriya ay isang napakarangal na Kapatiran, isang Kapatiran ng lahat na mga kinapal sa ilalim ng pagiging Ama ng Dakilang Lumikha sa ating Sanlibutan.

DISTRICT DEPUTY GRAND MASTERS

District

- No. 1 — **Jose L. Araneta**
- No. 2 — **Leon A. Bañez, Jr.**
- No. 3 — **Sotero A. Torralba**
- No. 4 — **Pablo L. Edrozo**
- No. 5 — **Isaac E. Dizon**
- No. 6 — **Doroteo M. Joson**
- No. 7 — **Edgardo A. Ramos**
- No. 8 — **Desiderio Hebron**
- No. 9 — **Teofilo C. Leonidas**
- No. 10 — **Angel O. Daño**
- No. 11 — **Ricardo C. Buenafe**
- No. 12 — **Luis E. Makayan**
- No. 13 — **Vicente N. Ongtenco**
- No. 14 — **Valerio V. Rovira**
- No. 15 — **Santiago L. Chua**

District

- No. 16 — **Lim Kaychun**
- No. 17 — **Felix Caburian**
- No. 18 — **Ruben F. Feliciano**
- No. 19 — **Indasan A. Napii**
- No. 20 — **Paul C. Hall**
- No. 21 — **Kenneth M. Crabtree**
- No. 22 — **Herbert F. S. Chock**
- No. 23 — **Juanito U. Fernandez**
- No. 24 — **Clemente M. Nava**
- No. 25 — **Aniceto B. Belisario**
- No. 26 — **Guinaid M. Guiani**
- No. 27 — **William A. McDonald**
- No. 28 — **Benjamin Garcia-Ascue**
- No. 29 — **Eduardo Pascual**
- No. 30 — **Michael L. Jessee**

JUNIOR GRAND LECTURERS

District

- No. 1 — **Espiritu B. Cardenas**
- No. 2 — **Agustin Balisi**
- No. 3 — **Antonio Perez**
- No. 4 — **Catalino D. Garduque**
- No. 5 — **Pedro L. Fajardo**
- No. 6 — **Pantas V. Macapagal**
- No. 7 — **Basilio Castro**
- No. 8 — **Benjamin P. de Guzman**
- No. 9 — **Mario F. Racela**
- No. 10 — **Fernando G. Medina**
- No. 11 — **Amado Mabul**
- No. 12 — **Severo Oliveros**
- No. 13 — **Lorenzo N. Talatala**
- No. 14 — **Mario B. Hidalgo**
- No. 15 — **Vicente M. Macabidang**

District

- No. 16 — **Eliezar La. Casul**
- No. 17 — **Juan Causing**
- No. 18 — **Roman O. Tesoro**
- No. 19 — **Vicente R. Macute**
- No. 20 — **Herman F. Cruz**
- No. 21 — **Robert M. Harvey**
- No. 22 — **Edward L. Carriere**
- No. 23 — **Pablo D. Baguioen**
- No. 24 — **Vicente B. Tecson, Sr.**
- No. 25 — **Jose M. Lagahit**
- No. 26 — **Buenaventura Sabulao**
- No. 27 — **Henry P. Merrfield**
- No. 28 — **Teodoro Alcantara**
- No. 29 — **Policronio Blanco**
- No. 30 — **Alton P. Lindley**



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