

Philippine Mason

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



Constitution of Capitol City Lodge No. 174, Sept. 26, 1964. Three lodges now have concurrent jurisdiction in Quezon City: Quezon City No. 122, Rafael Palma No. 147 and Capitol City No. 174.

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Grand Master's Message:

October 8, 1964

Dear Brethren:

In our inauguration address we suggested that the theme of the year would be: "Every Mason a Responsible Citizen". We need to be reminded that the Most Worshipful Grand Lodge of the Philippines extends now over a wide area, and includes men of a number of nations. The need for every Mason to be a responsible citizen — is a universal need.

It is imperative that those with American Citizenship status be responsible citizens even while living away from their own nation. They represent their nation wherever they go.

It is likewise true of those claiming citizenship in the Republic of the Philippines. The Philippines needs — responsible citizens. What are some of the elements involved in responsible citizenship?

1. In a democracy it is imperative that we exercise our right to vote. For American Citizens this November is a crucial time, and for the Philippines the matter of registering in preparation for voting is of importance. Every Mason should exercise his responsibility by voting according to his conscience.

2. To be a responsible citizen is not only to be law abiding, but to have a concern by aiding and assisting through encouragement those elected or appointed to uphold the laws. In a democracy it is not enough to vote a man into office, but is part of one's duties to see that he succeeds in that office.

3. Responsible citizens will be involved citizens. They will not sit back and assume no responsibility. They will take an active part in the affairs of the community. They will back every good and worthwhile project, and they will openly obstruct evil in all its forms.

The call of the hour in this time of change and transition is for every Mason to be a Responsible Citizen.

Fraternally yours,

(Sgd.) CHARLES MOSEBROOK
Grand Master

WAR AGAINST CRIME

There is a time for the "meek" to challenge the "mighty". That time has come. The "meek" to whom I refer are the peaceful citizens and the "mighty" are those would be lords of crime who are riding over the public and constituted authority using force, influence, bribery, and corruption to achieve their unlawful ends.

No man has the right to enjoy complacent security while his neighbor lies in peril. Security is a right all citizens can demand. But before demanding security, every citizen must be prepared to contribute his share and make his sacrifices for the benefit of the social group of which he is a part. He must not expect others to protect him unless he in turn is willing to protect others.

Crime is rampant because we let it ramp! If we want it to stop ramping, it's up to us to do something about it besides criticize. We must construct. We must build. We must build not only a defense against crime but we must invade the kingdoms of crime and destroy their armies and agents of evil. If it takes force to defeat force, then let the forces of good be the stronger and wipe out the forces of evil.

If it be true that "those who live by the sword shall perish by the sword", then let us raise the sword of right against might, of good against evil, and of law and order against lawlessness and crime. Let us dispatch all that is evil and criminal and clear the land for the sowing of a new generation. If it is just and right to declare war on the enemies of the state, what greater enemy of the state is there than the criminal that destroys our law and order, degrades our youth with vice and temptation, corrupts our persons in authority with bribes, and acts as if with the power of God to decide who shall live and who shall die? Do we sit idly by and let these disciples of Satan run rampant?

God helps those who help themselves. It is about time we started to help ourselves by constructive thinking and by positive action.

There are many among us who look for a "quick peso". Those who smoke have purchased "blue seals" no doubt Every one wants to find the easy way to make a fortune. There is none! There is no short cut to wealth or recognition. Every time someone looks for "something for

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POLLUTION IN THE FOUNTAIN

By WB MACARIO C. NAVIA, PM

Many years ago an English minister attempted to prove by mathematical computation, using factual figures, that "crime does not pay" or at least that criminals are among the worst "paid" individuals. He cited for illustration 372 cases of house breaking in which 488 participated, each netting \$63.50; 422 pickpockets who had to divide 364 successful operations that gave them an average take of \$22.75 each. He found that defrauding paid better. In 309 cases each partner received an average of \$731.75, but there was a long time of inaction between each case.

That was many years ago. Times have changed. Now crime does pay. Pickpockets, bag snatchers, thieves, hold-uppers extortionists and swindlers see to it that they do only lucrative jobs. And because they do not go on vacation, criminals ride in flaming cars, own stylish dwellings and spend good time in expensive clubs or even abroad. Big smuggling has made millionaires and lesser operators settle in comfort. Merchants, exporters, importers and industrialists who resort to illegal means multiply their earnings a hundred, perhaps a thousandfold. In the government practically every palm must be greased and low-salaried employees live in relative comfort. Members of the police force who are supposed to prevent lawlessness and protect the people often are caught augmenting their income in bribery, extortion and even banditry.

Yes, crime does pay. The only criminals who seem to be poorly paid

are, at the same time, the worst type — the killers. A few hired ones may be handsomely paid but they do not enjoy their bloody money long. Most killings are senseless like those in drunken brawls and the so-called "thrill killing". One is puzzled to see such atavism in this day and age.

Naturally we ask for causes. The loss of respect for authorities and the law in the lower stratum of society may perhaps be understandable if we look for explanations. What is shocking is criminality in high places, that sector we heretofore consider as respectable element. Among the worst hoodlums are sons of prominent fathers.

And now an opinion that is widely accepted blames this rising tide of criminality on our politicians. A former justice of the Supreme Court says that "the most notorious transgressors of the rule of law in our country are the lawmakers themselves". There are notable exceptions, of course. In a recent article (guest editorial) in a popular weekly he cited an exposé of the unethical, immoral, unconstitutional and stealthy manner in which members of congress granted themselves "munificent and progressively increasing allowances amounting to hundreds of thousands of pesos each year." He pointed out that the appropriation for the House of Representatives in 1946 was P2 million, "and that was already a lot of money to be spent by 96 congressmen for 100 days of session. The appropriation for the

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THE INFLUENCE OF MASONRY

By **MWB RALPH J. POLLARD, PGM**
Grand Lodge of Maine

Freemasonry, the oldest and largest of all fraternal organizations, is certainly in no decline. Its membership is now at an all-time high, and it still counts among its members many of the most distinguished and influential men of our day.

Freemasonry is very old and very tough. It has survived for centuries because it is founded upon eternal truths, because its teachings are timeless and relevant to every age, and because it satisfies some of the deepest of all human needs. It has repeatedly demonstrated its ability to adapt itself to changing conditions.

In the 17th century it successfully transformed itself from an operative society of working stonemasons into the purely speculative society which we know today. Since that transition, it has survived both political and industrial revolutions, has withstood the strains and stresses of civil wars, has weathered the storms of persecution, and proved its ability to function equally well in monarchies and in republics, and in republics, in metropolitan areas and on the remote frontier.

It has successfully met every challenge of the past, and there is no reason to doubt that it will successfully meet every challenge of the future.

We must remember, however, that

Freemasonry, like all similar institutions, must sell itself anew to each successive generation. It cannot exist forever upon its past history alone, nor upon the accomplishments of these great men who have been members of the Fraternity in the past. To survive, Freemasonry must continue to merit and to enjoy the respect and confidence of society, and to attract to itself men of the right type and calibre to appreciate and understand its teachings and to carry on its work.

Individual Freemasons, Lodges, and Grand Lodges all have a responsibility in this matter. Without violating any of the traditional Masonic restrictions they must somehow manage to convince the men of this generation that Freemasonry has something worthwhile to offer, something pertinent to the needs of the present day, something which will enrich the lives of men and contribute to their success and happiness. Individual Masons must always be ready in a discreet and proper manner, to say a good word for the Fraternity and to testify as to its part in their own lives. We must not make the mistake of hiding our light under a bushel.

We must never forget that the profane world judges Freemasonry by the conduct and character of its members.

MASONRY AND COMMUNISM

By **JOSEPH T. HOWARD, Ph. D.**
President, Central Philippines University
Worshipful Master, Iloilo-Acacia Lodge No. 11

The ideology of Communism carries with it basic and fundamental concepts that are diametrically opposed to the teachings, traditions and practices of Freemasonry. First and foremost is its anti-God or atheistic position. This is true because out of this doctrine stems most of its other positions which we as Masons find contrary to our convictions.

No atheist can be a Mason hence no real thorough-going hard-core Communist can be a Mason. This is not to say that no Communist would ever try to enter the portals of our Lodge in the same manner as we have. Their subversions include infiltrating churches, especially youth groups so we as Masons should not be so smug as to think that our position is invulnerable to the penetration of a spurious "brother" in the form of an infiltration agent.

It may be an overstatement and even an oversimplification to say that all of the weaknesses, faults, shortcomings and evils of Communism stem from its atheism but that is nevertheless the position being taken. As Masons we are fully aware that an edifice is only as strong as its foundation. No one would try to claim that the super structure of Communism has not been skillfully and systematically constructed. In fact it is an awe-some and awe-inspiring structure to behold. But is the foundation solid and sure?

We contend that it is not. Senator Rodolfo Ganzon in his commencement address at Central Philippines University in April 1964 said the following relative to this matter:

"There is only one thing wrong with Communism—it does not believe in God. Marx said: 'We need a resolute struggle against the priest, whether he be called a pastor, the abbot, the rabbi, the patriarch, the mullah or the Pope. At a certain stage this struggle must be transformed into the struggle against God, whether he be called Jehovah, Jesus, Budha or Allah.'

"From this defect of Godlessness stem many evil things about it. Since Communism is atheistic, its fundamental philosophy is wrong. It is against human nature because deep in the conscience of every individual is the belief in God. Man looks around him. He sees the sky, the stars, the vast heaven; the oceans, the seas, the mountains and all nature. He then thinks and becomes convinced that things must have had beginnings; someone must have created them.

"Since Communism is atheistic, it is wrong in its social aspects. It is essentially materialistic, it conceives man as selfish who sees only what material advantage he can get out of life.

"Many of the evil things you see around including the large scale blue seal cigarette smuggling are

traceable directly to materialistic philosophy, characterized by the get-rich-quick cravings.

"Since Communism is atheistic, politically it is unsound. It teaches that the supreme thing is the state. How can civil rights and civil liberty exist when all must be sacrificed for the state— an unfeeling, inanimate thing. Man must serve the state by giving its material contributions—and the state is exacting in this. But the state is not God—it is heresay to so believe". I heartily agree with the Senator's observations.

The truths upon which Masonry is based are "from time immemorial". Its ideology is eternal because it is founded on universal and spiritual truths which have universal, practical, dynamic, and contemporary application. Frank Langston in an article in the May 1964 *New Age*, entitled "Freemasonry and the Communist Threat" puts it this way, "Today, as always the Holy Altar is the place of Masonic Light, as the Bible is the Great Light in Masonry.

"But Communism has no such place, no such fundamental truth. Marx expressed it this way: 'Communism abolishes eternal truths'.

And Lenin added: 'Marx's theory is the objective truth!'"

Though Masonry is "ancient", it is also forever contemporary and provides guidelines for daily human relationships.

Communism on the other hand, by abolishing what we regard as eternal truths and by setting up Marxian theory as objective truth, robs itself of the firm and eternal

foundation upon which our Fraternity is constructed.

There are many things about Freemasonry that are "free", But one of the most significant teachings of our Craft is that each individual is free—free to make his own choices (He would not have become a Mason in the first place unless he did so of his own free will and accord). Out of this principle of the importance of the individual grows the democratic concept that the State is the servant of the people. Having an entirely different concept of the importance of the individual, Communism comes up with the exact opposite ideology relative to the role of the individual in the State. The people are the servants of the State in the political doctrine of Marxian Communism. Hence, freedom as most democratic minded persons understand it and, especially we as Freemasons know and seek to propagate it, is entirely subverted in Communism.

But the scope of our Masonic conviction relative to freedom goes much further than this "individualistic" conviction. Masonry being world wide in scope envisions its benefits for the whole world. We believe in the power of our position and in its free circulation to the people of the world. This position is clearly stated by Ralph N. Clough in the June issue of *The New Age* when he says, "If the private citizens of the Communist nations could, of their own free choice, just for one year, travel as citizens of the Free World do, as tourist and students, to countries of their own choices throughout the Free World, what would happen? This would be a real revolution no

Communist regime could afford. Free, uncoerced and uncontrolled mingling of peoples can be no part of Communist society. The Communist haven't enough confidence in their own people or system to establish such things as Peace Corps or voluntary People-to-people program. The symbol of the Free World is the inquisitive traveler; that of a Communist World is the Berlin Wall.

"But let us look further. We of the Free Wrld have as our goal a world community of free and independent states, each with its own kind of political and economic system. Flexible and adaptable in a world of continual change, cooperating with each other but never seeking to dominate one another".

The last phrase "never seeking to dominate one another" is most significant as this seems to be a most basic difference between Communism and democracy. Masons with their firm faith in the Brotherhood of man under the Fatherhood of God could not logically take any other position.

We ask in closing this important question: What can Masons do individually to meet the Communist menace? Dr. Willard Givens in a booklet published by the Supreme Council, 33° A. & A.S.R. Southern Jurisdiction of The United States entitled, *Communism Menace Freedom*, lists the following things we can do:

1. Know the facts about Communism
2. Prevent infiltration
3. Avoid being enticed into fronts
4. Teach the facts about the democratic way of life
5. Clarify understanding and revitalize faith in the democratic ideals

In addition he of course emphasizes the importance of keeping an effective military posture on the part of the nation as a whole.

As men and Masons let us be ever vigilant as we know that the price of liberty is eternal vigilance. Let us keep Masonry's light shining brightly in our daily life as our personal contribution to an effective Resistance Movement against the aggression of Communism. Let us be reminded that should Communism be able to take over, our Lodge Halls would be closed, the Bibles on our Altars merely collect dust; in fact our Fraternity, as such would be outlawed. But worse than that, the personal freedom which we cherish dearly enough to practice outside the Lodge would no longer be our individual privilege to enjoy.

Working Masonry can serve as a personal, practical and even national antidote to the spread of Communism so long as we live by the light we have. Let us all resolve to do so.



Above all things let us never forget that mankind constitutes one great brotherhood; all born to encounter suffering and sorrow, and therefore bound to sympathize with each other.
—ALBERT PIKE

COMMUNISM, ISLAM AND MASONRY

By Bro. JAINAL D. RASUL

Asst. Prov. Fiscal of Sulu

Member, Bud Daho Lodge No. 102

Masons or Muslims oftentimes suffer the brunt of being called Communists. Whether this is due to a reflection of blind hatred or sheer ignorance, as Worshipful Master Arthur Chia of Lodge 102 believes, it is difficult for us to surmise. When the Sulu Masonic Society was first widely known, some notably sincere members who are Chinese Nationals were made to bear social humiliation occasioned by investigations and arrests. Likewise the establishment of the New Sulu Fraternity composed mostly of Muslim educated young men, led by Worshipful Brother Hadji Alameen Pesy and Brother Benjamin Abubakar, was not free from this unkind suspicion. If Masonry as an institution and Islam as a religion are known to contradict essentially or basically the doctrine of Communism, misunderstanding or misinformation could not have amounted to such unfair actions, even in the name of the security of the State. A brief exposition of the fundamentals of Communism, Islam and Masonry may well be considered necessary for enlightenment.

Basically, the ways of life are ultimately dependent on the views of life. The views of human life and of existence in Islam, Masonry and Marxism differ so fundamentally that there is no point of contact or compromise. For Communism, ultimate reality is matter as opposed to mind or spirit. For Marx, the interest of Man is his body and the interest of society is its economy in

a story of class struggle. According to dialectical materialism, the essential thing about man is his body and man's essential needs are physical. In order to satisfy these needs he establishes customs, makes laws, creates creeds and religions and raises a superstructure of arts and sciences. They are all products of bodily needs or economic forces. Marx is often quoted for the "great idea" that man has to live and eat before he can create art, literature, religion or philosophy. Has any Muslim or Mason ever denied this? Following this line of reasoning, Marx could be wrong because, we can say that man has first to be born, then he breathes, then he eats. The primitive man thought of life or soul as breath to which philology bears testimony because in a number of ancient languages, the same word means "soul" as well as "breath". Breathing stopped for a few minutes, puts an end to life. Could not one say legitimately that breathing is more essential and fundamental and all others, secondary, including eating as propounded by Marx? Ludwig Feuerbach who deeply impressed the Prophet of Communism had sought to show in his *ESSENCE OF CHRISTIANITY* that morality and religion reflected man's physical needs and that all other products of human mind including religion are the reflections of material conditions, thereby denying the existence of God, as mere illusions and the precepts of Christ that man does not live by

bread alone.

For Islam, the ground of all existence is GOD, a conscious and purposeful creator whose essential attribute is Providence, Love or Goodness. For a Muslim, life embodies purposes derived from the nature and will of God. Communism believes that no soul exists that transcends the bodily functions or that could survive after the dissolution of the body. God, Soul and Immortality, Marx claims, form a trinity of fictions. According to Marxism, there could be no absolute truth or goodness. There are no eternal truths. This was the position taken by Greek sophists during the time of Socrates, Plato and Aristotle against which all the three strove to prove the absoluteness of truth and goodness. Like Islam, Freemasonry as an institution is founded on God and the immortality of the Soul. The idea of the Immortality of the soul in Masonry, is infused with the idea of humanity to do good deeds while the soul is in the body in this life for the coming light in the days hereafter when it shall stand naked and alone before the white throne to receive judgment. The mystic ladder in freemasonry has two supports which in Hebrew words are *Aheb Alohe* on the right which means love of God and *Aheb Karubah* on the left which means love of neighbors. "They are symbolical of those true great pillars of true morality and virtuous excellence, uttered in response to the young man's earnest question: What shall I do to be saved?" "Love God with all thy heart and with all thy soul, with all thy might and with all thy strength and thy neighbor as thy self." "We are all of one kindred for as God breathed into man the breath of life, so also we have from Him our in-

tellect. Each is a ray of intellect, as every individual is limited representation of the one Intelligence, One Great Central Light." This is the view of life in Masonry.

Communism, on the other hand, teaches us that as man is governed by his physical needs so is society dependent upon the economic forces of its component parts. That economic relations are the sole determinants of human history. So obsessed are the Marxists on this doctrine that they deny categorically the role of great men as shapers of human history. They assert that European history would have taken the same course even without Napoleon and someone else was dialectically bound to do the same job. Similarly the advent of Christ, Marxists assert, has no meaning and the Sermon on the Mount was merely to gratify the exploiting rich. But if religion is a dope or opium to the people used by the exploiting rich, how can they explain the fact that Christ was neither a landlord, a capitalist nor an exploiting rich but a poor carpenter? As already explained, Islam too is dubbed by the marxists as an economic phenomena or a reflection of economic motives. If this is so why did the Arabs belonging to the rich class persecute Muhammad before the Hijira? If he belonged to the exploiter's class or to the capitalist, why did he enforce charity to be given to the poor from the rich tribes of Arabia?

If we take a realistic view of history, we shall have to admit the different epochs and different human groups like religious motives, motives for glory or self aggrandizement or territorial expansions, independent of Marxian economic forces. For example, Men have fought to maintain their right to turn to the East

during the recital of the Apostle's creed and thousands have died on the questions of whether the words "and the son" should or should not be inserted in the Nicene Creed. The So-called Holy Wars or Crusade was a religious war, independent of the economic forces that Marx solely depend on the development of human society. Yet thousands died because of religion as the efficient causation and the map of the world changed, not due to economic forces but to religious convictions. Besides the religious conflicts, dynastic or other wars were waged for glory or territorial expansion. Magellan was said to discover the Philippines for the glory of King Philip of Spain and Columbus discovered America for self-aggrandizement in the discovery of the New World. Bertrand Russel, who is one of the leading scientific thinkers of modern times, despairs of finding any laws that govern historical events. Fortuitous event seems to govern historical events. He says if the German government did not allow Lenin to return to Russia in 1917, it is difficult to believe whether Russian revolution would have taken place after 1917. Again, if Genoa had not ceded Corsica to France in 1768, Napoleon born there the following year, would have been an Italian and would have no career in France. It is true that such event was fortuitous or accidental, but did not that event change the history of France or Italy or was it due to economic forces of Marx? Carew Hunt in his criticism of Marxism on this point says in his *Theory and Practice of Communism* that the relation between the economic substructure and superstructure resembles that between the soil and the plant growing in it. We know that the plants sprang

from the soil and if there were no soil, there would be no plants. But who sow the seeds or where do they come from?

Morality, philosophically considered, is based on one's theory of being. For Marx, there is no such thing as morality. Neitzche said that the Superman ought to be beyond good and evil. Great conquests cannot be justified by morality. States ought to follow expediency and not private morality. Covenants between states can be based only on strategies, as a means to gain power. In this respect, the ethics of Hegel and Marx becomes Machiavellian. Evidently, the principle of communist ethics is that the end justifies the means. Douglas Hyde, who was once a communist apologist, editing the *Daily Worker* said: "I was shocked when the speaker whom I admired and who had spoken with such feeling and conviction paired off nonchalantly with the equally sincere and attractive girl I had marched and demonstrated with — taking her off from under my nose to bed and doing it quite openly and unashamedly." Marx said whatever happens, happens because it must; it is meaningless to praise or blame it. The Communist manifesto contains no word of right and justice; Lenin says that hitherto morality has been a fraud in the interest of the landlord and the capitalists. Can anyone find like doctrines in Masonry or Islam?

With respect to ethics, Islam believes that the essentials of morality are universal, objective and absolute. There is an absolute truth that man has to realize by progressive efforts. Islamic teachings contain corollaries from the unity of God which philosophically speaking, is the unity of reality or universal harmony.

In the light of these expositions of the bases of Communism, Islam and Masonry, it is strange to find why some people can reconcile these three because while Islam and Freemasonry are founded on the belief in the existence of God or Supreme Being, Communism altogether considers it as non-existent and illusory.

In the Jolo Lodge, the newly appointed Inspector of the grand Lodge, Worshipful Brother Tating Sangkula has rightly intimated to me that the brethren can unite under one banner of Freemasonry if we have occasional lectures in the Lodge, regardless of local politics which threatens many Lodges in the Philippines. It is well for him to extend this idea to a public seminar on Masonry and Communism so that misunderstanding could be erased. This is especially important in Sulu which is the Philippine backdoor to

Indonesia that tolerates Communism. Worshipful Brother Francisco Escudero, the most proficient living Mason in Sulu today, has accepted the view that to understand God, we must try to understand men as members of one great human family, working together harmoniously towards one single object: the belief in the universal harmony as contradistinguished with Communist denial of the Supreme Architect of the Universe and the dignity of the individuals. As Carlyle once said, the entire universe cooperates to make a blade of grass grow and Tennyson addressing the flower in the crannied wall is sure that if he knew it all in all he would know what God and Man is. Is it possible for a Mason or a Muslim to accept willingly Communism? Can we live by bread alone? By Bread and Freedom? By Bread and Man? Bread and God?

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DAWN OF UNDERSTANDING

By WB MATEO D. CIPRIANO, PM

On September 23rd a very lively and significant debate took place at the Ecumenical council in the Vatican City. Three American cardinals — Richard Cushing of Boston, Albert Meyer of Chicago, and Joseph Ritter of St. Louis — spoke in favor of religious liberty that would allow anybody to worship his God according to the dictates of his conscience.

The declaration of religious liberty was prepared and presented since last year by the secretariat for the promotion of Christian unity, and it was vigorously defended not only by the three American cardinals but also by three other cardinals from South America and Canada. Cardinal Cushing in a forceful language reminded the congregation that "freedom is the highest political end of society", that it is necessary today that there be religious liberty that would show "a decent respect for the opinion of mankind," and that "we must give to others what we claim for ourselves." According to press dispatches, when Cardinal Cushing sat down he was roundly applauded.

The declaration was opposed by conservative cardinals, like Alfredo

Ottaviani and Ernest Ruffini, both Italians, and two Spaniards who maintained that, if adopted, religious liberty would mean an end to Vatican concordats with Catholic nations and that it would give way to religious information that might prove obnoxious to Catholic religion. In other words, the opposition was premised on the fear that religious liberty would result in the eventual loss of hegemony and power the religion is enjoying in the world today.

The liberality on matters religious started by the late Pope John XXIII and continued with alacrity by his successor Pope Paul VI augurs for mankind an era of understanding. The higher selves of the Fathers of the Religion, which are sparks of the Great Architect of the Universe, are now beginning to speak and expound clearly, for the comprehension of all, the sublime principles that should guide the human race.

If this liberality, coupled with the banning of forces proposed by the Soviet Union in the United Nations, would prevail, there is no doubt that mankind would at long last tread on the path of lasting happiness and peace.



A Knotty Problem Solved

M.W. CHARLES MOSEBROOK, the present Grand Master, has just disposed of a delicate problem concerning the controversy between the Grand Lodge of the Philippines and that of Japan about jurisdiction over Okinawa. The controversy began in the time of immediate Past Grand

Master, MW Pedro M. Gimenez when the Grand Lodge of Japan claimed exclusive jurisdiction over Okinawa and protested to the Grand Lodge of the Philippines against granting of dispensations for the formation of new Lodges on the island.

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FRATERNAL MESSAGE TO MANGER LODGE NO. 7

Bethlehem, Jordan

By **MWB CAMILO OSIAS**

Worshipful Master, Brethren:

It is a singular pleasure for me to be invited to your Lodge the very name of which evokes profound joy and reverence. Your warm welcome has made me feel at home with you.

Worshipful Master, I thank you for affording me the esteemed opportunity to extend fraternal greetings to the brethren of Manger Lodge, No. 7, and to other brother Masons of this jurisdiction in the name of Bagumbayan Lodge, No. 4, of Manila, my Mother Lodge, of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines of which I am a Past Grand Master, and of the Supreme Council of the Thirty-third and Last Degree of which I am a member and an officer.

When I was Grand Master, the Grand Lodge of the Philippines had jurisdiction of the Lodges not only of my native land but of Guam, Okinawa, and Japan. We have fraternal relations with the Free and Accepted Masons and the Grand Lodges of foreign countries which proves that Freemasonry is a truly universal fraternity. The inaugural message that went out to all my brethren was expressed in the fundamental theme of my administration: More Masonry Among Masons,

More Men in Masonry. It will be my satisfaction to inform the Masons of the Philippines that I had the privilege to fraternize with the brother Masons within the jurisdiction of Jordan and that together we exalt the Fatherhood of God and the Brotherhood of man.

It is with keen regret that I am unable to speak directly to you in your Arabic language. But the Worshipful Master was kind enough to interpret my remarks. This obliges me to condense my speech and limit myself to a few thoughts and I ask your indulgence.

The Filipino people are wonderfully free from the bane of race prejudice. In our homes in particular and in the Philippines in general, people and peoples irrespective of race, creed, or nationality are assured of cordial welcome and warm hospitality.

The Philippines now is a Republic where religious tolerance is on the increase. There are in my country Christians who constitute the preponderant majority, and Muslims especially in the southern part we call Mindanao and Sulu. The various segments of our population live in peace and harmony, conscious of a common past and a common destiny. To prove my point further let me state that the

President of the Philippines, Honorable Diosdado Macapagal, is a staunch Roman Catholic but he was the guest of honor and the guest speaker at the last annual communication of the Grand Lodge of Free and Accepted Masons of the Philippines. I may also add that, although I am an Evangelical Christian and a known Mason, I have been elected as a Senator, an Assemblyman, a Philippine representative in the United States Congress, and a member of the Constitutional Convention with a constituency that is mostly Roman Catholic. In our Congress there are members who belong to different religions. We as a people hold fast to the idea that religions should not be divisive but unitive.

The Filipinos are lovers of peace. Our greatest Hero and patriot, Jose Rizal, was basically a man of peace with a broad and sound national and international outlook. The ideal of peace is enshrined in the Constitution under which our government operates. The supreme law of our land provides for the renunciation of war as an instrument of national policy. The Philippines is a Charter Member of the United Nations Organization and, as such, it shares in the common task of advancing the cause of just and lasting peace. Like the Kingdom of Jordan, the Republic of the

Philippines is a member of the Inter-Parliamentary Union and mine was the opportunity of associating with the delegates of Jordan to various conferences under its auspices including the last one convened last August in Copenhagen, the capital of Denmark.

Lastly I wish to apprise you that the Filipinos have been and are passionate devotees of freedom. The history of the Philippines reveals that our people in war and in peace, have consistently and continuously struggled for liberty and independence. Masons have been at the forefront in our long libertarian struggles. The ideal of independent nationhood has been a motivating force and a unifying influence in our individual and collective life. The Constitution which we have fashioned is wedded to freedom. In its preamble, our government and people are committed to securing the blessings of independence to ourselves and our posterity "under a regime of justice, liberty, and democracy."

To you my brethren I need but to assert without need of elaboration that Masons have led and have actively participated in maintaining the ideals and principles of racial equality, religious tolerance, world peace, and human liberty not only for us but for all humanity.



WHY NOT TRY LOVE?

By **WB REMIGIO MURILLO**
Maktan Lodge No. 30, F & A.M.

In the Variety of October 4, 19 4, an article appeared with the heading IS PEACE IMPOSSIBLE? Four Nobel Peace Prize holders were asked each for his idea "of preserving peace and saving the world from nuclear war." Their ideas are as follows:

Lord Boyd Orr, British educator, agriculturist and former head of World Federalists, suggested the reduction of the military budgets of America and Russia by 10% and devote half of the savings to an international fund which would be given on a long term credit to poor countries to enable them to import food and other industrial products needed to improve agriculture and set up allied industries.

Father Dominique Pire, a Belgian Dominican priest, founder of the "University of Peace" and a "World of the Heart" organization which tries to unite all men through what he calls "fraternal dialogues", is of the opinion that "peace is above all co-existence of minds and hearts," and gave his "readers, as priceless gifts, three concise sentences," to wit:

1. "The best work for peace is to fight against preconceived mistrusts," quoting Dr. Albert Schweitzer.

2. "Men know and esteem each other by working together at something useful."

3. "If the atomic bomb falls on the world tomorrow, it is because you quarrel with your neighbors today."

Philip Noel Baker, British Labor

Party's expert on disarmament and the United Nations, opined that "war begins in the minds of men" and that "it is in the minds of men that the defenses of peace must be constructed." The West should abandon its illusion that the peoples in the Communist countries "are longing to be freed." The Russians and the Chinese should abandon their illusion that the Western "capitalists are preparing and desire to use armed forces to wipe out their Communist regimes."

Dr. Albert Schweitzer, philosopher, physician, musician, and writer, believes that we must resolve to abolish atomic weapons "if we are to once again to lead a civilized existence; that the big problem in negotiation about the abolition of atomic weapons is that neither feels the other to be trustworthy."

While Lord Boyd Orr believes that peace can be attained by the reduction of armaments by Russia and America and the development of the economic resources of poor countries, the other three believe that the attainment of peace has something to do with the hearts and minds of men. Man must free himself of preconceived mistrusts and should develop mutual confidence among themselves. He should face realities and abandon his illusions about the other fellow.

It should be noted that the above named Nobel Peace Prize holders are Christians — two being laymen, one a priest, and one a missionary physician. However, their formulas

for attaining peace are not colored by the teachings of Christianity. The Gospel of Love by the Prince of Peace seems to be lost upon them.

Properly exercised, many averred, love is the most powerful force for good in the world. It conquers all. It teaches us to be useful, kind and indulgent to all men of whatever faith and color. It leads us to aid our fellow creatures. That's why we are commanded to love our neighbors as ourselves, and to love one another, even our enemies. Love to the normal world is what sunshine is to the material world. With love, distrust melts away and mutual confidence sets in.

If love produces all these, why not try love in the settlement of world peace? Is humanity too callous as not to feel the benign influence of

love? Let brotherly love and affection for our fellowmen fill our hearts and minds and the problem of peace will solve itself. According to the Confucious, "The wise men of antiquity, when they wished to make the whole world peaceful and happy, first put their own States into proper order. Before putting their States into proper order, they regulated their own families. Before regulating their families, they regulated themselves. Before regulating themselves, they tried to be sincere in their thoughts. Before being sincere in their thoughts, they tried to see things exactly as they really were." With the eyes of love, we see things exactly as they really were." With the eyes of love, we see things exactly as they really are.



The Annual Visitation of Our Brethren From Saigon

A group of brethren will arrive Manila from Saigon, South Vietnam ISLAM TEMPLE, Ancient and Arato join the Annual Caravan of the bic Order of Nobles of the Mystic Shrine on November 1, 1964.

Wor. Bro. Marcelo C. Cheung, a Past Master of Biak-Na-Bato Lodge No. 7, F. & A. M. heads the group. Some of them will join the Shrine Ceremontial, a number will take the York Rite Degrees and still some are candidates for the Blue Lodge Degrees.

The Shrine Geremonials will be held under the auspices of the ISLAM TEMPLE. The Luzon Bodies of the A. & A. S. R. will confer the Scottish Rite Degrees in a Special reunion to be held on November 3 and 5, 1964.

The Far East Commandery will confer the York Rite Degrees. Blue Loodge Degrees will be conferred by the Biak-Na-Bato Lodge No. 7, F. & A. M.

This trip is an annual affair organized by the Saigon Oasis.

What Happened To King Solomon's Temple?

Not a few Master Masons are under the impression that King Solomon's Temple was never completed, remembering the ceremonies of the third degree wherein it is depicted that during construction the chief architect was murdered and his two associates were unable to continue the work. Profane history and Bible accounts as well as Masonic traditions tell us that the temple was completed into an edifice of unparalleled beauty. It was profusely ornamented with silver and gold and in magnificence commanded universal admiration.

But like Solomon himself, the temple had an inglorious end. Solomon, the greatest sovereign of his time, the darling of Jehovah, sagacious judge and man of surpassing wisdom, forsook Jehovah for other gods and fell into evil ways. His life ended in shattered happiness and his kingdom rapidly disintegrated. Equally tragic was the story of his temple which suffered successive depositions, lootings and final destruction.

From the first book of Kings we learn that as early as in the days of Rehoboam, the son of Solomon who succeeded him to the throne, the treasures of the temple began to be plundered by Shishak, King of Egypt. Later, in order to effect an alliance with Syria against Basha, King of Israel, gold and silver from the temple were sent to Benhadad, the Syrian King. Under succeeding rulers like Amaziah, Ahaz, Hezekiah,

etc., the decorations, furniture and objects of art of the temple continued to be either plundered or purposely removed to pay for tributes to other Kings. Detailed biblical accounts of this sad story are given in the second book of Kings, the second book of Chronicles and also in the 52nd chapter of Jeremiah.

Historians account that Nebuchadnessar captured Jerusalem in the year 597 B.C. after besieging the city for one and a half years. He gathered the treasures of the temple and carried them away to Babylonia together with captive inhabitants. Eleven years later, the Chaldeans pillaged it of remaining valuables and finally burned it to the ground. The time was placed at about 588 B.C. when the temple of Solomon had stood for 435 years.

About 536 B.C. upon the return of the Jews from captivity and in accordance with a decree of King Cyrus (Ezra 6:3), Zerubabel built a temple which was named after him by historians. In Barnes' Bible Encyclopedia we find the following line on Zerubabel: "The great work of Zerubabel was the rebuilding of the temple". Whether or not it was the temple of Solomon that Zerubabel rebuilt is not clear. We are, however, intrigued by the dates. The Chaldeans burned King Solomon's temple around 588 B.C. The Jews returned from captivity in 536 B.C.

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MWB MICHAEL GOLDENBERG Remembered...

September 22, 1964

Mr. Leon Goldenberg
President, Philippine Industrial
Export Associates, Inc.
838 General Solano, Manila

Dear Leon:

As Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons in the Philippines, it becomes my honor to write a word about your late father, our Most Worshipful Brother Michael Goldenberg. I know him very well, and always held him in the highest regard. He loved his Masonry, and his fellow Masons dearly loved him.

There are many within our ranks that owe to your father a debt of gratitude for his aid and assistance to them in a time of trouble. Masonry in the Philippines was able to get started back again after the war because of the loyal devotion of your father and others who were willing to put aside concern for their own interest, in favor of getting Masonry re-established and functioning. Your father's concern for the work of the Crippled Children's Hospital was beyond the call of duty. In spite of his failing health, and his need for added rest he was always at the monthly meetings of the Board of Directors of the Hospital for Crippled Children. Of him it might be said that he literally died wearing his Masonic "boots". The last week of his life was spent attending sessions of the Supreme Council of the 33rd and last degree, of Scottish Rite Masons.

On Sunday morning, he and your mother attended the Scottish Rite Services at Central Church. This was their annual custom, and as I so well recall, they stayed after the service

and visited with friends. They were among the last to leave the Church.

Those of us who knew your father loved and respected him for the quality of his life, and we admired him for the things for which he stood. We would like to think that one of the reasons for his greatness was that early he learned to apply Masonic principles to all of life's issues. He learned how to use the symbolic tools of Masonry well.

Consequently, he became a Master workman and challenged others to follow his example.

The name of Most Worshipful Brother Michael Goldenberg will be long remembered throughout the Philippines.

Sincerely yours,

CHARLES MOSEBROOK
Grand Master

MICHAEL GOLDENBERG, A Great Man

By WILLIAM H. QUASHA, PGM

Michael Goldenberg was truly a great man. While we all have our own ideas as to what constitutes greatness, I think most people will agree that the following qualities of Michael Goldenberg earned him this distinction.

First. Michael Goldenberg was dedicated to the proposition that all men are equal and are entitled to uniform consideration and treatment; he was completely without prejudice and regarded every man as his brother.

Second. He was a man of courage; he had no fear of what men could do unto him; he adhered to the principles in which he believed.

Third. He had a deep capacity

for love and friendship. He looked after his loved ones, and he worked hard to promote the welfare of his friends.

Fourth. The depth and width of his idealism attracted him to the great men and concepts of the past. As a Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines he rebuilt that institution including its building which was destroyed during the liberation of Manila. This he accomplished when no funds were available to him for this work. Through Masonry he promoted the noble causes of charity, brotherhood and the belief in One God, the Father Almighty. He was instrumental in the formation of many Lodges under the Grand Lodge of the Philippines, including several in Japan and in Okinawa. His connection with the Masonic Hospital for Crippled Children and his generous contribution to that institution are further evidence of his great love for his fellow men. Similarly his dedication to ideals was evidenced in his great work in the Knights of Rizal. He was one of the prime movers of and held high office in that great organization and was instrumental in the preparation of its rituals.

Fifth. He held the respect of his fellowmen. A limiting factor of many men of good-will is reflected in their inability to gain the cooperation and assistance of other men of the same mind to achieve a worthwhile purpose. Michael Goldenberg was a man who was fully capable of winning support for the causes in which he was involved. He was able to gain unity where there were divergent views. He was able to pacify when there was contention. He was able to give justice when issues called for a decision.

Sixth. Michael Goldenberg was a successful businessman, thus demonstrating that he was a man who adjusted himself to society and who could work effectively in competition with other men and that he had intelligence, diligence and extraordinary common sense. As a result of the war he lost his fortune, but from the ruins he built a very sound business which is now being carried on by his only son, Leon. In his dealings with his competitors and his employes he was always fair, and he respected their rights to a degree which is well worthy of emulation.

Seventh. Michael Goldenberg, despite his interest in commerce and business, was not a crass materialist. He loved beautiful things. He and his lovely and devoted wife, Irene, had a beautiful collection of porcelain and many other objects of art. He was a patron of music and of books. The library he had before the war was one of the finest in Manila. When it was lost, he built another library which is certainly one of the finest in Manila.

One cannot deny that added together, these various characteristics of Mike Goldenberg show that he was truly one of the finest men of his generation.

As far as I am concerned, he is unforgettable. He has provided me with a tremendous amount of inspiration in my own endeavors. Consequently I have the pleasure of congratulating those who are working to see to it that his memory is not forgotten. They are fulfilling a noble purpose: to keep his memory alive so that the generations which follow may know how they have benefitted from the fact that Michael Goldenberg lived and died in his beloved adopted land, the Philippines.

TUBAL-CAIN AND HIS FAMILY

By WB ALFREDO L. ORTIZ, PM
High Twelve Lodge No. 82

Masonry is a society of friends and brothers among whom the Holy Scriptures is the rule and guide of their faith. As masons and children of God, we occupy a part of our time in the study of the Holy Bible in order to fathom the will of God that we may be able to conduct ourselves in obedience to God. In this study we meet certain personalities of particular interest to masons. Of these, Tubal-cain is worth mentioning.

Tubal-cain, as all master masons know, is the eighth man from Adam. His story and that of his family is recorded in the fourth chapter of the Book of Genesis.

We also know that the first man created by God was Adam. And God said, "It is not good that the man should be alone; I will make him an help meet for him." (Genesis, 2:18) So "God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." (Genesis, 2:21 - 22).

In the beginning, Adam and Eve were perfectly innocent, but because of the serpent's temptation they violated God's known will - they ate of the fruit of the tree of knowledge of good and evil. They thus committed sin and fell. By God's infinite mercy, they were given dispensation to live, but were expelled from the garden of Eden. They lost innocence and acquired conscience. They resided at the east of the garden of

Eden.

Here they first begat Cain, and then Abel. Both sons grew up to manhood. Abel was a keeper of sheep, and Cain was tiller of the ground. Cain was the first man from Adam, and Abel the second man.

It came to pass that at one time Cain brought offering to God, and it was the fruit of the ground. At the same time offered the firstlings of his flock and the fat thereof. God was pleased with Abel's offering, but "unto Cain and his offering God had no respect."

Cain was offended and angered, and when they were in the field, Cain slew Abel.

God punished Cain but spared his life. Cain went and dwelt in the land of Nod, on the east of Eden, where he founded or established the first civilization.

Cain took a wife; she conceived, and bare Enoch. Cain built a city and called it Enoch, after the name of his son. Enoch was the third man from Adam.

Unto Enoch was born Irad, who was the fourth man from Adam.

Irad begat Mehujael, who was the fifth man from Adam.

Unto Mehujael was born Methusael, the sixth man from Adam.

Methusael begat Lamech, the seventh man from Adam.

Lamech married two wives, Adah and Zillah.

Zillah begat Tubal-cain, the eighth man from Adam. He was the first known artificer in brass and iron and became the instructor of all of this occupation. He had a sister named

Naamah.

By Adah, Lamech had two sons: Jubal, "who was the father of such as dwell in tents, and of such as have cattle", and Jubal, the inventor of music and was the father of all such as handle the harp and organ.

Tubal-cain and Jubal were half-brothers, having a common father (Lamech) but of different mothers.

It may be noted from the names of the descendants of Adam that some of them had names ending with "el", which shows that for a time the knowledge of Elohim — God — was preserved, but this soon disappeared.

The first civilization, the Caintic civilization, was splendid as that of Greece or Rome, but it emphasized the material and forgot the moral and spiritual. It perished in the judgment of the Flood — the Great

Deluge.

Incidentally, it may be mentioned here that Adam and Eve had a third son named Seth. In the genealogy of Jesus Christ according to the Gospel of St. Luke, St. Luke traced the earthly lineage of Jesus to Adam through Seth. This implies that the human race found salvation through Seth.

Apparently, according to the chronological arrangement in the fourth chapter of Genesis, Seth was born after Tubal-cain and Jubal, when Adam and Eve were advanced in age. It was not uncommon in early Biblical times for couples to bear children in their old age. This most probably happened to Adam and Eve, because God desired that the Hebrews and the human race be propagated through the good seeds, as those of Seth.



POLLUTION IN THE . . . (From page 113)

same House during the present fiscal year is P50 million!" It may be added that our constitution provides that each congressman shall receive only P7,200 a year. The Senate's indifference is frustrating because it has the earmarks of silent consent if not complicity.

"From polluted fountains there can only flow unwholesome streams", the writer continues. "The lawmakers who repeatedly violate the constitution . . . to enrich themselves at the expense of the people cannot expect their constituents, their followers, their henchmen, their agents, their bodyguards and their own children to be law abiding. So it is not surgingsterism, hooliganism, rampant smuggling and persistent corruption in the government have plagued our

national life to such an extent that we have reached the nadir of degradation.'

Countless other articles and speeches have been made analyzing the widespread criminality in our country these days. The schools, the homes and the churches have received their share of blame. It remained for former Justice Roman Ozaeta to point courageously the festering source of the disease. And the virus, if we may add, is obvious: morbid love of money. It forcibly reminds us of what the Bible says, "The love of money is the root of all evil." And our concluding thought also comes from the Bible. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

How Much Do We Understand?

By Bro. W. J. DUSCHANE
Primera-Luz-Filipina Lodge No. 69

How much do we understand Masonry? How much do we understand God? These two questions have a parallel meaning in understanding, not merely in knowing, not merely in performing, nor merely following a prescribed motive or behavior.

If you are a mason, to understand Masonry, understand God first, because every step of Masonry is guided by the book of God. You go to church, you say your prayer, you exalt God; you read and quote the scripture, the gospel and all the Commandments of God — does this signify full understanding of God? This is knowledge, but it can be knowledge without understanding. The way to the full understanding of God, is the hardest way for any man to travel. You can reach the full understanding of God only through one way, the way of goodness. This is the only way to the full understanding of God and only through this way can He ever reach you while you are living. It is a way very hard to build but so easy to destroy.

You went through the postals of Masonry, wearing your apron. You saw the rituals; the by-laws, the con-

stitution were all made clear to you. You want to know more, you read its tenets, dogmas, principles, histories. You become very proficient in the performance of your duties in your Lodge, but does this signify full understanding of Masonry? Do you live Masonry? To live it you must have a full understanding of it, as you should have full understanding of God.

You are not living any more the life of the operative masons who fully understand their work, because it was purely material, who wear their aprons to protect themselves from dirt. You are now living the life of a speculative mason whose work borders the spiritual. Wearing your apron around your waist is only a signification of the apron you should wear around your heart. Do you know the way to the full understanding of it? This is where the full understanding of God parallels the full understanding of Masonry.

Countless times you were asked, is Masonry a religion? You tried to explain, but you can not explain until dooms-day and you will hardly be understood. Full understanding can only come to any one who lives it.



I pray you with all earnestness to prove and know within your hearts that things lovely and righteous are possible for those who believe in their possibility, and who determine that for their part they will make each day's work contribute to them. Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its pure record of some kindly thing done for others, some goodly strength of knowledge gained for yourselves. So, from day to day and strength to strength, you shall build up an edifice of which it shall be said, "See what manner of stones are here," but "see what manner of men." — JOHN RUSKIN

Whither Are We Traveling?

A review of a pamphlet of the same
Title By **MWB THOMAS SMITH, PGM Grand Secretary,**
Grand Lodge of Indiana

By **RWB SERAFIN L. TEVES, DGM**

MWB Smith minces no words, hides no facts, however unwelcome, about present-day Masonry with special reference to conditions obtaining in the United States, particularly in the Grand Lodge of Indiana. It is a factual, hard-hitting commentary on the ills of our Ancient Craft. I shall briefly summarize the front-run statements of MWB Smith, and if I may, add my own observations on the conditions which exist in our own Grand Lodge as I go along in this review.

The present ills of Freemasonry today are the same ills of a generation ago. The history of Freemasonry is one of ups and downs and its present problems are a phase of the cycle. In Indiana, they not only have a decrease in attendance, but also a decrease in membership. In the Philippines, however, we have had a steady increase in membership since Liberation eighteen years ago. But we are equally plagued by small attendance in Lodge meetings.

Everybody knows the troubles we have seen, for these troubles are of our own making. If we but take a closer look and indulge in a more intense self-examination, we will find what MWB Smith points out in his booklet, namely 1). Lodge leadership is weak and wavering, 2) we are worshipping at the altar of bigness, 3) we are mass-producing Masons, 4) we are easy on our watch at the West Gate, 5) the black cube is seldom used or not at all, 6) our charity is impersonal, a sort of the gift-

without-the-giver thing, 7) we give more importance to the festive board than to the trestle board, 8) we emphasize the "branches" of Masonry and de-emphasize the trunk thereof, 9) in this "Century of the Common Man", we make Masonry too common, and 10) in planning and doing our Masonic activities, we tend to make them un-Masonic or at best, non-Masonic.

MWB Smith, in suggesting solutions to the foregoing problems, points out that we must look for the permanent cure, not just palliatives, in ourselves. We are the only ones who can solve our own problems. His suggestions are:

1. Let us look at Lodge leadership. Too often, we adhere blindly to the "line" tradition. In principle, we start a brother on that line on the promise that he has qualities of leadership which can be developed through the years before he is finally elected to the Oriental Chair. Otherwise, he should never be started at all. We must pay more attention to proficiency in the East. Ritualistic work is the core of speculative Masonry and it makes or unmakes membership. Proficiency in the East means not only the proficiency of the Master, but also that of the other officers taking part. They are a team, and like a chain, it is as good only as its weakest link. The Master's proficiency sets the example for all to follow. Beyond ritualism, the Master leads in directing the work in totality, setting the Craft at work,

and should not allow himself to be pushed around by some of the proprietary members of the Lodge.

2. Bigness is fine in business and industry or even in agriculture. In Masonry, there may not be anything wrong with it if quality is not sacrificed for quantity. What is worse, moreover, is that it has become a passion, an obsession in many Lodges. More! More! Get much more! We like to be the biggest Lodge, the Lodge with the most increase, the Lodge with the biggest budget, the Lodge with the biggest bank account, etc. in this Grand Jurisdiction. Money, not Masonry, has become the objective of many Lodges. This time, let us aim at more Masonry in our Lodges.

3. We are too money-conscious in our Lodges. Indeed, Lodges have to be run with money. There is nothing wrong with it. What is wrong is when Lodges, practically invite people to membership because they must have money to start or finish a Lodge building, to give to charity, to buy new equipment, to make investments, etc. In balloting, we look a prospective brother, not necessarily as a Masonic asset but as one who is a money asset to the Lodge. Let us remember that a Mason is made for a more glorious and noble purpose, not just mass-produced to bring in more cash to the Lodge.

4. Let us not "sleep in our watch at the West Gate." Among the seekers for light and truth, there may be some who seek admission in our fraternity because it is fashionable to be a Mason. The investigating committees should be more thorough and careful. The members should be careful in balloting.

5. In our hurry to bring in more members, we seldom use the black cube or not at all. Carelessness in

investigating petitioners has brought about many disappointments all around. Let us take care and perhaps the black cube could bring satisfaction to all concerned, especially the Lodges.

6. Our charity has oftentimes become mechanistic. We investigate, we pity, we give. The charity may not be needed at all, it is just wanted because people can tell hard luck stories like they were true, and after we give them, they laugh at us! Let us put a heart and a soul to our giving and to those to whom our charity is given.

7. The festive board is encouraged as a means of promoting fellowship. However, it is to be discouraged if carried on at great expense such that Lodge or personal funds of brethren are depleted. The festive board should be secondary to the trestle board. The festive board should be carried out in camaraderie and dignity, not as an eating contest.

8. Masonry is spreading out too thin in places. Instruction in our Lodges is superficial — given by men who have not gone deep enough in the treasures of Masonry to impart the deep truths in which Masonry abounds. Instruction should come from research and reading, not just from superficial knowledge. We should keep going back to the trunk of Masonry and not just be content with the froth and frippery that some even well-meaning brethren may talk on about our Ancient Craft.

9. The Century of the Common Man is upon us, thanks to politicians all over the world. To them, it is a convenient gimmick to pile up the votes. Sad to say, moreover, even we Masons love the name and we also love to call ourselves, "Common Masons", whatever that means. Masonry has been uncommon since time

immemorial and there is no reason now why we should attach ourselves to common-ness. We belong to a craft, a group of specialists, so to speak. In that spirit, we should regard ourselves as special, with a special mission to be and do better than the next fellow.

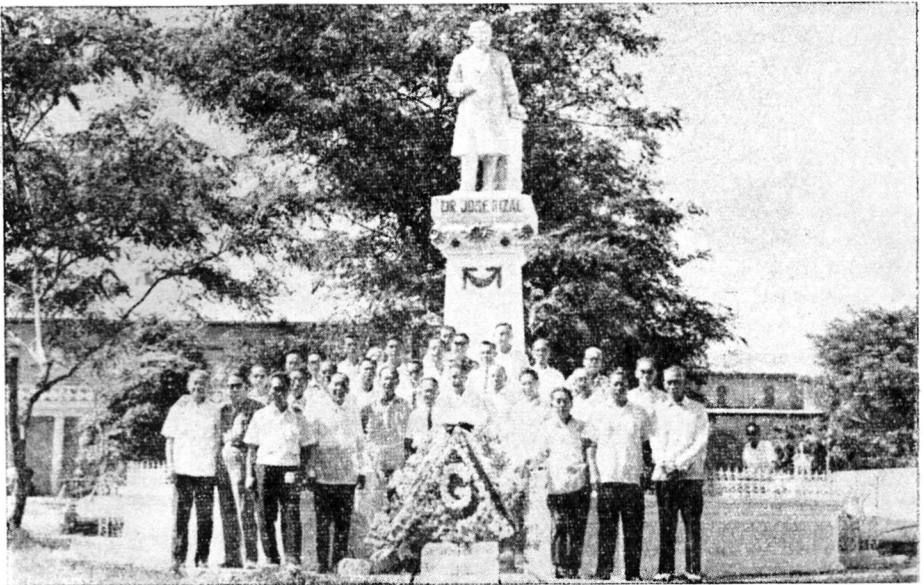
10. And finally, we lack rugged individualism; we prefer just to follow the others, to "belong" and be just a cog in the wheel; "free will and accord" means nothing to us now; we are afraid to stand up and be counted, afraid that if we go out of the line, the others will count us out of their circle. In all ages, Masonry has been known to do good for goodness

sake, regardless of what others say. Let us go back to our Ancient Landmarks and be well-grounded in them so that Masonry will remain Masonry to us and those around us.

MWB Smith, in concluding his work, quotes a very striking statement from Bro. Roscoe Pound, for many years Dean of the Harvard Law School, in this: "Freemasonry has more to offer the Twentieth Century than the Twentieth Century has to offer Freemasonry." This is the spirit which we Masons should have in reading, thinking, talking about and doing things for our Craft, be it in this our age or in the next.



The Lodge of Perfection of the Northwestern Luzon Bodies, Pangasinan Lodge No. 56, and Dagupan City Lodge No. 158 celebrated the 103d Birthday Anniversary of Bro. Jose P. Rizal. After picture taking, a luncheon was held at the Luzon Hotel in Dagupan City where addresses were delivered by V. W. Teofilo Guadez, W. M. Vicente Lee of Dagupan City Lodge No. 158, V. M. Jacinto Abad, Lodge of Perfection, Northwestern Luzon Bodies, and P. M. Andres P. Torio. W. M. Ernesto V. Torio of Pangasinan Lodge No 56 was the Master of Ceremonies.



Dagupan City Masons of the Lodge of Perfection, Northwestern Luzon Bodies, Pangasinan Lodge No. 56, and Dagupan City Lodge No. 158 celebrate 103d Birthday Anniversary of Bro. Jose P. Rizal.



Officers and Members of Capitol City Lodge No. 174 with Grand Master Mosebrook and other Grand Lodge Officers, Sept. 26, 1964.



Quezon City Mayor Norberto Amoranto, first Worshipful Master of Capitol City Lodge No. 174 listens to the Ancient Charges to him and his Lodge during Constitution Ceremonies

More Questions and Answers . . .

By A. I. CORCUERA

45. Is the Grand Lodge officer known as *Pro-Grand Master* known outside of England?

No. The Book of Constitutions of the United Grand Lodge of England (Rule 16) provides. "The Grand Master, if a Prince of the Blood Royal, may appoint a Pro-Grand Master, who must be a Peer of the Realm." The Pro-Grand Master acts for the Grand Master in the active duties of his office and as such outranks the Deputy Grand Master.

46. Is there any connection between Freemasonry and Rosicrucianism?

"Several writers have maintained that there was a close connection between Freemasonry and Rosicrucianism in the 17th century, and have even gone so far as to assert that the Rosicrucians were the inventors of Speculative Masonry and transferred to it their own signs and symbols; and it is certainly a curious thing that both Sir Robert Moray and Ashmole, the earliest non-operatives whose initiation in England is recorded (1641 and 1646 respectively), were distinguished students of Alchemy and kindred subjects. But it appears to be extremely doubtful whether there ever was any organized Society of Rosicrucians, either in England or on the Continent, at that time or before it, though the name had come to be used as denoting a student of alchemy and mysticism, who could transmute the baser metals into gold and possessed many hidden arts and mysteries. . . ." (Hawkins, *A Concise Cyclopaedia of Freemasonry*, 1908.)

47. Why are Masons often spoken of as "brethren of the Mystic Tie"?

The term *Mystic Tie* is used to denote the peculiar bond of friendship and brotherly love that bind Masons together. The phrase was first used by Robert Burns (1759-1796), Poet Laureate of Freemasonry, when he wrote in a farewell to his Lodge:

"Adieu! a heart-warm adieu!
Dear brothers of the Mystic Tie."

48. Should the Master of a Lodge, when in the East, return a salute given by a brother?

He should as a matter of courtesy and in accordance with his obligation to "answer all due signs given to him by the hands of a brother."

49. What is meant by "Parian marble"?

Paros, an island in the Aegean Sea, is famous for its marble quarries of "Parian marble" used by sculptors from the 6th century B.C.

50. What is "The Mason Word"?

Hawkins (*A Concise Cyclopaedia of Freemasonry*, 1908) says: "In the records of the early Scotch Masonry during the 17th century frequent references occur to the 'Mason Word,' which is the only secret ever alluded to in the minutes of the Scotch Lodges of a date prior to the erection of the Grand Lodge (of Scotland, 1736). What the old Scottish Mason Word was, remains a mystery."

A KNOTTY PROBLEM. . . (From page 122)

Upon his assumption of office, MW Mosebrook tackled the problem squarely by addressing letters to the Grand Master of the Grand Lodge of Japan (with copies to the Grand Masters of the different Grand Lodges in the United States) explaining the side of the Grand Lodge of the Philippines. He showed in those letters that although Okinawa is geographically a part of Japan, yet by virtue of an agreement between Japan and the United States, administration of Okinawa has been entrusted to the United States to last until such time as the protection and interests of both nations shall no longer require it.

MW Mosebrook also made it clear that the Grand Lodge of Japan's primordial task is to gain to the Masonic Fraternity as many Japanese subjects as possible so that it may truly be called the Grand Lodge of Japan, the question of jurisdiction being only secondary. As it is now, MW Mosebrook said, the Grand Lodge of Japan and the brethren under it are composed mostly of Americans who for reasons of their calling (they being members of the Armed Forces of the United States) are only transient residents of that Empire.

On the strength of the arguments and the evidence submitted by our Grand Master, the secretary of the commission on information and recognition of the Conference of Grand Masters of Masons in North America, Most Worshipful Thomas S. Roy, declared and decided in his letter of September 12, 1964, to the Grand Secretary of the Grand Lodge of Japan that Okinawa is an open territory. — MDC

WHAT HAPPENED. . . . (From page 127)

Zerubabel's temple was finished in the year 516 B.C.

In any case, whether or not Zerubabel's temple was Solomon's rebuilt, its history was also a series of defilement, plunder and destruction like its more famous predecessor. From further accounts, it would seem that this temple was restored during the time of Judas Macabeus. Incidentally, the two books of Maccabeus are not in King James version of the Bible having been declared apocryphal along with several other books.

— MCN



Worshipful Bro. Francisco B. Mendiola presenting the School Teacher of the Year Award to Mr. Juan C. Miel of the Samar High School. In the back ground looking is the Mayor of Catbalogan, Atty. aul C. Muñoz. This award was presented during the commencement exercises of the Samar High School last April 1964.

HERE and THERE

Among the more recent important appointments of Pres. Macapagal is that of WB Amable Aguiluz, PM, Taga-Ilog Lodge No. 79. WB Aguiluz has been named Treasurer of the Philippines, vice WB. Vicente Gella, who retired.

Prior to his appointment as Treasurer of the Philippines, WB Aguiluz was Deputy Budget Commissioner.

It is to the credit of our Craft that more and more brethren are occupying positions of importance in our Republic. It is to be expected that with Masons in sensitive positions in our government, there will be improvements in the government service.

* * *

The Luzon Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, of which WB. Antonio Horrilleno, PM of Iloilo Acacia Lodge No. 11 was a member, conducted the funeral ceremonies for the late WB. Horrilleno on September 9, 1964 in the presence of many members of his family and hosts of friends and brothers in the Craft.

Among these who gave eulogies are: Ill. Conrado Benitez, Sovereign Grand Commander of the Supreme Council, RWB Serafin L. Teves Deputy Grand Master of the Grand Lodge of the Philippines, and WB Manuel Crudo of Luzon Bodies. The response was given by Mrs. Jimenez, one of our late Brother's daughters.

The representative of the Supreme Court, of which WB. Horrilleno was a retired Justice, was not able to come.

In April 1964 the Bethel of Job's Daughters in Dumaguete City was given a permanent charter by Mrs. Pilar R. Gonzalez, Assisting Deputy for the Philippines of the International Order of Job's Daughters, on authority of the Supreme Guardian of the Order. It is now officially denominated as Bethel No. 3, Dumaguete City.

Incidentally, Miss American Beauty, who placed second to Miss Gemma Cruz of the Philippines for the Miss International title in this year's contest at Long Beach, California, is a Jobie.

And, speaking about beauty contests, Miss Gladys Baban, one of the five finalists in the Miss Caltex Philippines for 1965 contest, is the daughter of WB Nicolas Baban, PM of Iloilo-Acacia Lodge No. 11, and Sis. Florencia Reyes Baban, a member of the Eastern Star in Iloilo City.

* * *

National Cottage Industries Week was celebrated from October 5 to 10 with the usual speeches, discussion groups and exhibits of products of home and small scale industries. The week was well-spent if only that it served to point out that home and small industries form the backbone of industrialization in the country. Moreover, at one point in the discussions, with Commercial Attaches of foreign countries and those of our own assigned in foreign lands as participants, a sort of confrontasi emerged. It was triggered by our own Commercial Attaches informing the conferees that many times they were embarrassed by shipments to

foreign buyers which were far below the quality and workmanship of the samples.

We wish there were more Masons in the business of manufacturing and exporting home industries products. We feel that as craftsmen in the best sense of the word, they will change the image that foreign buyers have of us as a people. It has been pointed out that Filipino home industries products have a hitherto untapped market running into millions of dollars.

* * *

The construction of the first unit of the Grand Lodge complex may

start sooner than expected. The Grand Master has appointed a committee to work out a concrete and workable method of financing the project. Expect an announcement in the near future.

* * *

RWB Myron K. Lingle, Deputy Grand Master of the Grand Lodge of Delaware, will be the guest of RWB Serafin L. Teves, our own DGM, on October 24. In company with Mrs. Lingle, RWB Lingle will make a stop-over in Manila on Oct. 23-25 in the course of their world tour.
NBM

Department of Public Works and Communications
BUREAU OF POSTS
Manila

SWORN STATEMENT
(Required by Act 2580)

The undersigned, RAYMOND E. WILMARTH, editor of The Cabletow, published monthly in English at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

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(Sgd.) RAYMOND E. WILMARTH
Editor

SUBSCRIBED AND SWORN to before me this October 1, 1964, at Manila, the affiant exhibiting his Residence Certificate No. A-0330993; issued at Manila on February 14, 1964.

S. Q. UMALI
NOTARY PUBLIC
Until December 31, 1964



Our Very Worshipful Brother Fidel Fernandez, DDGM, delivering his speech during the presentation of books from US Grand Lodges to the School Supervisor of Catbalogan Mr. Hilario Carpina, at the awarding ceremonies of the Catbalogan Elementary School. Shown at the back are from left to right — the Lodge Secretary, WB Teodorico Noble, unidentified and School Supervisor Hilario Carpina.



EDITORIAL . . . (From page 112)

nothing" he is encouraging crime. There is no honest way to make a dishonest profit and after all that is really what getting something for nothing is: it's a dishonest profit!

If we are only willing to examine ourselves critically, there are a number of ways we can help win this war against crime. We can stop buying goods that we know come from illegal sources. We can report all criminal acts to the proper authorities and give testimony before the Court when called upon to do so. We can form local anti-crime clubs to plan and wage wars against crime in every barrio and municipality in the Philippines.

Here is where Masonry can be a strong aid to every community. It possesses the organization throughout the Philippines by which the nation can be united in its crusade against crime. Every Lodge can create an anti-crime committee to work with the local authorities in reducing crime within their jurisdiction. Send your ideas and plans to the Cabletow. Forward pictures of your committees at work with the agencies of the government and give us articles covering your achievements.

In this way we can spread the word, educate our citizenry, and let the world know just where Masonry stands on this vital matter. — REW

The Moral Duties of a Mason

- I. God is the Eternal, Omnipotent, Immutable Wisdom and Supreme Intelligence and Exhaustless Love. Thou shalt adore, revere, and love Him! Thou shalt honor Him by practising the virtues!
- II. Thy religion shall be, to do good because it is a pleasure to thee and not merely because it is a duty. That thou mayest become the friend of the wise man, thou shalt obey his precepts! Thy soul is immortal! Thou shalt do nothing to degrade it!
- III. Thou shalt unceasingly war against vice! Thou shalt not do unto others that which thou wouldst not wish them to do unto thee! Thou shalt be submissive to thy fortunes, and keep burning the light of wisdom!
- IV. Thou shalt honor thy parents! Thou shalt pay respect and homage to the aged! Thou shalt instruct the young! Thou shalt protect and defend infancy and innocence!
- V. Thou shalt cherish thy wife and thy children! Thou shalt love thy country, and obey its laws!
- VI. Thy friend shall be to thee a second self! Misfortune shall not estrange thee from him! Thou shalt do for his memory whatever thou wouldst do for him, if he were living!
- VII. Thou shalt avoid and flee from insincere friendships! Thou shalt in everything refrain from excess! Thou shalt fear to be the cause of a stain on thy memory!
- VIII. Thou shalt allow no passions to become thy master! Thou shalt make the passions of others profitable lessons to thyself! Thou shalt be indulgent to error!
- IX. Thou shalt hear much: Thou shalt speak little; Thou shalt act well! Thou shalt forget injuries! Thou shalt render good for evil! Thou shalt not misuse either thy strength or thy superiority!
- X. Thou shalt study to know men, that thereby thou mayest learn to know thyself! Thou shalt ever seek after virtue! Thou shalt be just! Thou shalt avoid idleness!

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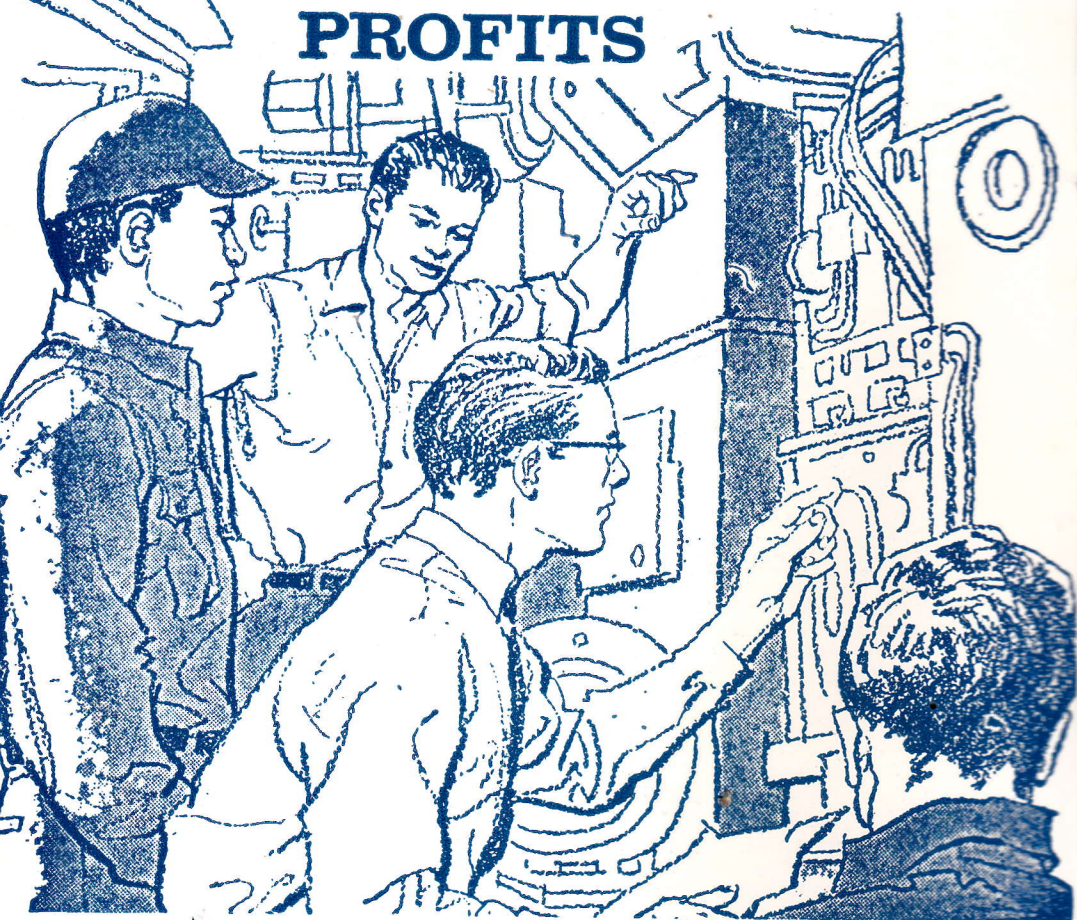
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