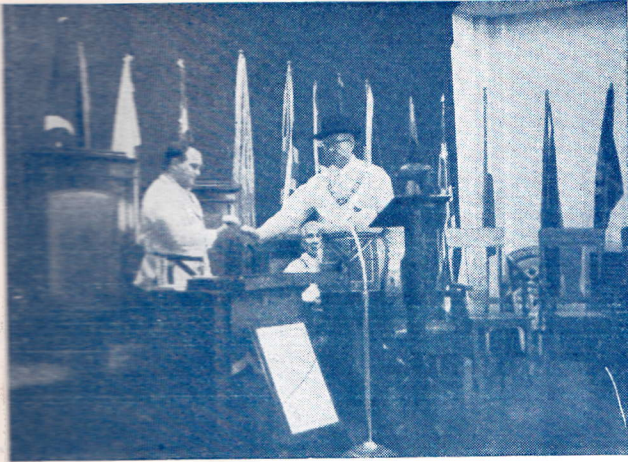


The Gavel

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



MWB Charles S. Mosebrook presents WB Juan G. Delgado the Gavel on the latter's installation as Worshipful Master of Biak-na-Bato Lodge No. 7 on November 24, 1964.

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IN THIS ISSUE

	Page
GRAND MASTER'S MESSAGE	147
EDITORIAL	148
REMINISCENCES OF MICHAEL GOLDBERG	149
PAST MASTER'S NIGHT	150
COMMUNISM AS A RELIGION	151
THE MARTYRDOM OF JAKUES DE MOLAY	155
I RECEIVED A LETTER	156
KNIGHTS AND NOBLES UNITE	158
FREEMASONRY IN TURKEY	158
ELEMENTS OF A SOCIAL DISCIPLINE	159
VISITATION OF BIAK-NA-BATO, LODGE NO. 7	160
SO IT IS	163
TEACHER OF THE YEAR — LAM-ANG LODGE NO. 164	169
PICTORIALS	172
BRO. WINSTON CHURCHILL	177

Grand Master's Message:

November 23, 1964

Dear Brethren:

His Excellency, President Macapagal has declared Thursday, November 26 a day of National Tanksgiving. It is good for us to be mindful on this occasion of the many things for which we ought to be grateful. There is an old hymn which says:

"Count your many blessings
Name them one by one,
And see what the Lord
Thy God hath done.

What are some of the blessings for which we ought as Masons to be grateful for?

First: We should be thankful for the privilege of being able to have a Masonic Lodge in our community. This is one of the blessings we enjoy which others are denied in lands not far from the Philippines where liberty and freedom are restricted.

Let us thank God for the liberties we enjoy in the Philippines. The liberty which enable us to choose the Church we will worship in; the liberty to read the book of our own choosing and the right to investigate truth wherever it may be found. Indeed we are the most privileged of all men.

Second: Let us thank God for the abundance of the natural resources in the Philippines. Few lands have been blest with more than this.

Third: Let us thank God for the health we enjoy, for the families whom we love and who love us; for the work that is ours to do, and for all of the blessings which come to us day by day.

Fourth: Above all else let us be grateful for the love of God and for the knowledge that we are not orphans in a friendless universe. Let us give thanks to God our Father and in the knowledge and assurance that we are His children.

There are many reasons why we should be thankful and grateful. We encourage all Masons in our Jurisdiction to pause long enough to "count their many blessings" and to lift a prayer of thanksgiving unto God for all of them.

CHARLES MOSEBROOK
Grand Master

EXTERNALS and INTERNALS

by: Joseph T. Howard, Ph. D.

"It is the internal and not the external qualifications which recommend a man to be made a Mason." These highly significant words spoken to us in the early portions of the Entered Apprentice Lecture may be considered a "depth analysis" of Masonry. This evaluation goes to the inner-most heart of the teachings of our Craft. It cuts away all of its trappings, rituals, paraphernalia, symbols, insignia; in fine, all of its externals and exposes its very soul.

Masonry is replete with beautiful symbols, meaningful symbols and insignia as well as other attractive paraphernalia used by its members both inside and outside the Lodge. Among those most meaningful to us all are, for example, the Square and Compasses with the letter "G". To me this is one of the most attractive and eloquent symbols outside of those found in the Church itself. I wear it upon my finger encrusted in the stone of a ring (although British and Continental Masons disdain to display it thus). I like to look at it. It reminds me of many things but most of all to be "on the square" and to keep my passions within due bounds toward all mankind.

The letter "G" suspended in the East is another of our external trappings fraught with meaning and inspiring messages. I like to look at it from time to time and recite from memory those highly significant phrases from our ritual which tell us what that letter stands for and be reminded of how it undergirds the structure and basic function of the philosophy upon which Freemasonry is based.

The Altar and its open Bible, one of the three great lights in Masonry, are a part of the externals of the Craft. We do not worship the altar nor the Holy Bible upon it. We are, however, reminded constantly by these two "externals" occupying, as they do, the most central position in the lodge room, of the centrality and importance of prayer and dedication (made before an altar) and of the absolute necessity of faith, the rule and guide of which we find in the Holy Bible.

Of all the symbols which I feel are truly essentially Masonic, the Lamb-skin Apron holds to me the most meaning. We gird ourselves with this spotless vestment on every masonic occasion as one of its externals. We are not "properly attired" unless it is draped with mute but eloquent simplicity about us. Its purity and simplicity are at once its attractiveness and beauty. None of us are truly spotless and pure as the apron symbolizes to us that we should be but nothing reminds us any more effectively that we ought to be than the "ever present apron" in our Masonic affairs. Thus, it is a silent but nonetheless resonant "call to the heights" every time we see it.

Turn to page 176

REMINISCENCES OF MICHAEL GOLDBERG

By Armando J. Malay, KCR

We are met tonight in a House of History. And we are here because we want to honor a departed Brother who not only preserved this historic house for posterity's sake but himself played a significant part in the history of our country.

This beautiful, polished floor of Philippine hardwood, these arching posts of Belgian steel, that frescoed ceiling, at one time or another, echoed to the harsh boots of Spanish naval and American army officers — for no less than Spanish Admiral Patricio Montojo and American General Arthur MacArthur had their headquarters here. And as if that were not enough, it was the fate of this house to be the headquarters of a Japanese general in the dark years of the Japanese occupation.

This same floor, these same posts, and this same ceiling were mute witnesses to a coming humiliation in 1904 when implements of head-hunting and half-naked Igorots were exhibited to the world in the St. Louis Exposition as exemplifying Filipino culture. Those exhibits were first shown in the Philippines in 1903, and they were shown in this House of History.

In 1945 and 1946, this house resounded to the drunken revelry of American GI's, for it became a nightclub, popularly known as "Ye Olde Mansion."

Yes, this house has had more than its just share of the humiliation of conquest. But it has had its moments of glory, too. At one time, it housed the Philippine Senate before the upper chamber of our legislature

was transferred to the Intendencia. This was also used as a school by the Philippine School of Commerce, the Atable School of Medicine, the Adamson University and the Philippine Dental College. The first meeting of the Rotary Club after Liberation was held here, and at one time the Bureau of Audits, now the General Auditing Office, occupied these premises.

Thus this building has had a checkered history. Realizing its historical value, Michael Goldberg in 1950 purchased it for P185,000 from Realty Investments Co. and sank P129,000 more for its repair. Today it is the repository of the things that Don Miguel held dear in his life: his precious Filipiniana, of which he probably has the most extensive collection; the numerous medals, plaques and other tokens of appreciation he had received in his lifetime as a Rizalist, a booklover, a Freemason, a businessman, a civic leader. And as this house is a blending of the best in building materials from the east and the west — hardwoods from Philippine forests and the sturdy steel of Europe — we would be right in hoping that this historic house would stand here forever, not only as a silent witness to the four periods of Philippine history, but as a monument to the man, our own Brother, who, physically, was cast in a foreign mold but who in his thoughts and in his acts, loved his adopted country more sincerely, more deeply than many who were born here.

Born in Singapore on Nov. 8, 1880,

Turn to page 178

PAST MASTERS' NIGHT

Address of Rt. Wor. Serafin Teves, DGM, at the Past Master's Night Celebration of Iloilo — Acacia Lodge No. 11, October 31, 1964.

On this, your Past Masters' Night, I commend you all for such a fine show of fellowship, helpfulness, and goodwill. I regret that at the time this was first set, I could not come because of an important assignment that had to be done. Nonetheless, I am happy that we are together now and we are exposing ourselves to each other's company. This is a special event in the history of any Lodge. It is not only a time of togetherness; it is best of all, a time of renewal of faith and hope in all that will make Iloilo-Acacia No. 11 still better and better.

This night is set aside in honor of those men we all know and admire so much — our Past Masters. It gives me great satisfaction, on behalf of all the Brethren, to be able at this time to publicly pay tribute to the men who have guided Iloilo-Acacia Lodge No. 11 so ably and well in the past years. This Lodge has indeed been fortunate in having such a splendid group of leaders who have wielded the gavel of authority so firmly and judiciously throughout the years of its growth.

Past Masters of this lodge or of any other lodge for that matter, are generally regarded as a queer and controversial lot. After they have turned over the gavel to their successors, the members do not seem to know what to do with them. If the Past Masters remain active, they are called power-hungry dictators perpetuating themselves in power; if they remain passive, they are regarded as ungrateful. If the Past Masters show

any concern for the affairs of the lodge, some members think that they have no trust and confidence in the new set of officers. If they keep themselves in the background just to be seen and not heard, the members reduce or lose their love and respect for such Past Masters.

In this quandary for Past Masters and members, I would suggest that Past Masters be passively active and at times be actively passive! by which I mean that when matters in the lodge reach the point of a standstill, Past Masters should act to get things moving, but when things are running smoothly, they should stay in the background following in the path of progress, but not blocking it.

MWB Mosebrook has instituted and followed a program of "Every Mason, a Responsible Citizen" which we all agree is a splendid ideal. It is a program that should continually be promoted in some way or another regardless of the changes in administration in our Grand Lodge. It cannot be gainsaid that every Mason, at any time and under any circumstances should always be a responsible citizen.

I remember back in April when the program was first exposed in MWB Mosebrook's inaugural address and later put in writing in a Grand Lodge circular, how many brethren thought it derogatory to themselves in that they were being made Don Quixotes and asked to fight the windmill of graft, corruption, bribery, extortion, robbery and so forth which

Turn to page 171

COMMUNISM AS A RELIGION

Mervin B. Hogan, 32°
2639 East Genesee St.,
Syracuse 3, N. Y.

Regardless of how reluctant the spirit, weary the mind, exhausted the flesh, or distasteful the fact, we must fully realize and understandingly recognize that our struggle with the ruthless and unprincipled gansterism of the Communists has just begun. While the war at this time is still political and educational rather than military, it is nevertheless complete and total war, involving every individual in the free world. We are confronted by a materialistic faith propagated by zealots, a non-moral totalitarianism, and the most militant and virulent hatreds ever stirred up by human genius.

There are many people today who have decided to be undecided, have resolved to be unresolved, are adamant for *laissez faire*, and are using the confusion and chaos created by communistic tactics to justify their indecisive and neutral attitude. These people are largely responsible for present conditions in the free world. The true man is the man who has the fortitude and character to face facts and refuses to be misled by illusions.

To observe that we live today in confusing times is to make an obvious understatement. The average individual cannot comprehend all the complexities of today's world. Scientific and technological advances are being made so rapidly that only the specialist in a particular field can claim to be informed. The entire field of economics, both national and

international, is extremely confusing. Religious thinking is being strangely stirred and altered as we ponder on the projection of men into limitless space. Geographical and political changes are highly confusing. Since January 1956, for example, more than twenty new countries in Africa alone have gained their independence. Obviously, it will be many years before general public knowledge can identify each of such new political subdivisions, locate it, and learn something of its peoples, government, geography, climate, products, traditions, alignments, and foreign policy. As we are each aware to some degree, all of this confusion is most effectively stirred up by the aggressive, militant, ruthless, and openly proclaimed aims of Russian communism to conquer the world. No one today can view lightly this ever present and ever imminent threat. When one looks back over the perspective of the years since the Bolshevik Revolution of 1917, and the staggering world impact made by that political party since the end of World War II, one begins to wonder how it came about.

We have lived for several centuries in an economic and political environment differing so greatly from that of the Russians that we find it difficult to understand the progress of communism among the Russian people and elsewhere. Tolstoi in his *War and Peace* gave us

Turn next page

a background which helps to understand partially this situation. He showed us that the Russian Empire of 1812 as a feudal state was politically several centuries behind Western Europe. In order to wage war against Napoleon, the Emperor Alexander assembled his feudal nobility and virtually demanded that each furnish, at his personal expense, armed and equipped troops. These feudal barons were immensely rich, holding vast estates. Attached to these lands were serfs who were literally slaves to be disposed of almost as the feudal lord felt inclined, even to putting them to death.

There had been reforms by the time of Czar Nicholas in 1917, but conditions were still feudal. The rich lived in almost unbelievable luxury and held great personal power, while the poor lived in extreme squalor and privation. A moderately placed middle class had evolved, but was not significant influence or power.

The Russo-Japanese War of 1904-1905 had pricked one of the biggest bubbles in history, and left Russia profoundly humiliated. Her navy was virtually destroyed, her armies had been soundly beaten, her offensive power temporarily reduced to zero, her treasury exhausted, and her pride laid in the dust. The nation and its people were suffering; and suffering was and still is the cornerstone of Russian life. The tyranny of the aristocracy and the bureaucracy, the corruption of fashionable society, the hollow formalism of the church, and the poverty of the lower classes, all had contributed to the demoralization of the fighting forces and the people. The Russian soldiers had no heart for further fighting. The nation's defeat sharpened the

dissatisfaction of its people with the czar's corrupt and poorly run government and brought on the revolution of -905. From then until the Bolshevik Revolution in 1917, the spirit of revolt was rampant among the people.

A force closely related to the disturbing rate of the spread of communism is the religious aspect of the movement. Some years ago, no less a voice than the widely circulated Roman Catholic *Religious Bulletin* of the University of Notre Dame emphasized the religious aspects of communism with the words:

The prolific pen of my enemy really astounds me. What is more, it makes me ashamed. For though God gave the command to teach and baptize all people to me, it is the Communist who is baptizing the world. 'Go teach all nations,' He said. And I think I am pretty good if I merely hang on to my own faith in the midst of this terrible world! Why, I am a piker for Christ, My Communist friend—he works for his cause! No loafing allowed. This display is making me wise. I've been the real fool. My bad example, my misconduct in business, my serene contempt, my cursed selfishness, have been breeding a baby Communist or a baby atheist every day.

Within the past forty-five years more than one-third of the world's habitable land has come under Communist control, and the liberty of the individual, freedom of the press, and the right to worship God have there been obliterated. Flag after flag, all of them symbolizing long and honorable histories, have been hauled down and replaced by the

Red flag with its ominous hammer and sickle, and by no stretch of the imagination is the end in sight. The compelling appetite of this ideology and force is insatiable, unrestricted by law, and uncurbed by justice. The greater its consumption and the more voracious it becomes. Its stomach is as big as its eyes. Today its revolution has overrun all shores and pushed its bridge-heads into every land. The entire world is a witness of the battle continuously raging for the minds and souls of men and the possession of nations.

One significant aspect of this seething, devastating, world-wide holocaust is the secular religious nature of communism. It is requisite we understand communism as a secular religion and so be able to appraise its appeal to the spiritually destitute and those with empty hearts. As with a true religion, communism offers its own plan of salvation. It teaches that class struggle is the history of mankind and the order of the universe is materialistic. Emphasizing his contempt for the generally accepted concepts of religion, Karl Marx expressed himself in the words:

Religion is the sigh of the oppressed creature, the sentiment of a heartless world, as it is the spirit of spiritless condition. It is the opium of the people. . . . The criticism of religion is the beginning of auu criticism.

Communism preaches that the proletariat has a messianic mission to accomplish by seizing control of all economic functions in a workers' revolution and thereby establish a classless society. During the period of wresting control from the capitalists, revolution and bloodshed are the justified accompani-

ments, after which there is supposed to be a perfect, harmonious, and sinless society. They propose and justify such tactics on the cynical grounds that people will not voluntarily relinquish power, wealth, and privilege. This, in brief, is communism's plan of action for regenerating the world.

An authoritarian source is the basis of all religious faiths. The authority for Protestants is the Bible; for Roman Catholics the Church is the authority, while for Communists the Party is the authority. Upon becoming a Communist the individual totally submits to Party discipline, with unquestioning loyalty, because the Party is recognized, without any reservation whatever, as the implement which will save the world. No personal preference or conclusion is permitted to oppose a Party decision.

The Communist teachings reject all Christian morality as weakness. They insist that whatever promotes and advances the cause of the Party is right. In Lenin's words:

To us morality is subordinated to the interest of the proletarian class struggle.

One naturally asks how the ideal of the classless, prosperous, and sinless society is to be attained and what proselyting techniques will be utilized? So far as possible or necessary, the persuasives of democracy will be employed, namely: word of mouth, pageantry, all manner of propaganda, the press, radio, and television. When these resources fail, communism declares, without hesitation, its final weapon is force. Such is its *modus operandi*. We have seen it displayed on every side since 1917. The iron gates of individual liberty, tolerance, and mercy have been slammed shut and double barred in Russia, China, and all the satellite countries. To

achieve the society of freedom and goodness to which it gives such voluble lip service, communism employs terror so vile and fantastic that we completely fail to comprehend it. The bullet, the cord, the torture chamber, the dungeon, drugs, surgery, and exile are only some of the weapons always at hand. It was no less a person than Stalin who told the world:

The dictatorship of the proletariat is the domination of the proletariat over the bourgeoisie, unobstructed by law and based upon violence. . . . What is our country but a base for world revolution?

It must be clear to each of us that communism is an unlimited power whose dominant and ultimate persuasive is violence and not law.

Officially, communism attacks and precludes religion. On the other hand, both psychologically and actually, it is itself another faith presenting the requisite characteristics of organized religion more faithfully than many so-called churches do. The principal well-known attributes of a religion are the inclusion of a God, a Messiah, a Holy Book, a gospel, a shrine, a social objective, a world mission, and proselyting passion. If we compare these attributes with communism, we find that its god is Karl Marx, its messiah Krushchev, its holy book *Das Kapital*, its gospel the dictatorship of the proletariat, its shrine Lenin's tomb, its social objective the classless society, its world mission internationalism. It says: "We go into all the world!" There will be no racial, national, or hemispheric boundaries; its proselyting passion zealously propagandizes the world.

It must be as unmistakably clear that the most tremendous evil force the world has ever seen is today's

always present and relentless foe of the free world. This communistic juggernaut strikes at man's religions and his associated cultures and civilizations. This is the declared goal of communism. The world is not large enough for it and any other way of life. Such is its own clearly stated conclusion. The tensions and differences can neither be resolved nor transcended.

Confining our religious evaluation and comparison to Christianity, we can readily substantiate our point.

1. Christianity has one concept of the nature of man; communism has another, entirely different.

2. Christianity is based on the law of love and endeavors to unite men; communism teaches, advocates, and demands class warfare.

3. Christianity insists that the family is the basic social unit of the nation; communism teaches the contrary.

4. Christianity advocates that man be the servant of man; communism insists that man and his efforts are creatures of the state.

5. Christianity emphasizes the permanent value of morals; communism derides and ridicules this concept.

6. Christianity promotes adherence to the truths; communism advocates truth as a value relative to what the exigencies of the immediate circumstances and its leaders demand.

7. Christianity rests on the belief that God is omnipotent; communism insists the state is almighty.

8. Christianity teaches the worship and glorification of God; communism denies His very existence.

9. Christianity teaches that spirit is basic to the universe; communism insists that matter is absolute.

We help ourselves to grasp the magnitude of the force threatening

Turn to page 170

THE MARTYRDOM OF JACQUES DE MOLAY

Prof. Kenneth V. Lottich, 32°
Montana State University,
Missoula, Montana

The Crusades

Almost a thousand years ago the world was — as it is now — in a state of great ferment. In 1095, moreover, the issues were not vastly different from those of today. The Christian World faced the gravest of peril. Islam, the faith of Mohammed, seemed everywhere triumphant. Both Spain and Balkan Europe had been overrun by the Saracens, and Jerusalem itself had been taken by the infidel. Christianity faced one of its greatest challenges in militant, proselyting Islam. In this hour Pope Urban II, leader of the Christian faith in Western Europe, called for action. At Clermont, in southern France, the word went forth for a crusade against the unbeliever who had occupied the sacred places of Christendom. *Deus vult*, "It is the Will of God," rang the cry in every quarter of the Christian World.

For two centuries the armies of Christendom fought and refought their battles for possession of the holy ground of Jerusalem with its hallowed scenes and priceless relics. The wars may be thought of as intermittent but in succession, as the waves of the sea. Always, in victory or defeat, there were those who remained either in the Holy Land or at way-stations along the route. Hundreds of thousands of people of all ages and both sexes were involved. Great sums of money were required to carry on this noble endeavor, and vast quantities of food and other

material were needed for the operation itself. Those also served who provided ships and means of access to Palestine.

Because these necessities were stringent and because valiant men and true were indispensable for carrying the conflict to its long-awaited conclusion, namely, peace and possession of the land where Jesus walked, a great military and commercial organization had to be established. In 1118, a great and good knight of France, Hugo de Payens by name, with eight other sanctified and holy believers originated the noble order to be known in history as "The Poor Fellow-soldiers of Jesus Christ," "The Order of the Poor Knights of Christ," or "Knights of the Temple of Solomon." The order was popularly known as the Knights Templar, just as its successor body is denominated today. Backed by a great saint of the Church, St. Bernardo of Clairvaux, the Council of Troyes in 1128 agreed to the order's existence. Bernard wrote of the Templars with the title, "De Laude Novae Militae" (in praise of the new order). The Pope, to whom the Knights swore obedience in their endeavor to conquer for Christ, gave it his blessing.

The Templars took three vows, namely, those of poverty, chastity, and obedience (the Rule of St. Benedict). Their regimen was work, pray, fight. They adopted as watch-words courage, speed, and prudence.

Turn to page 164

I RECEIVED A LETTER FROM MY MOTHER LODGE

Translation by W. Bro. L. A. Corcuera of an editorial which appeared in May, 1962, in EUREKA, the official organ of Honduran Masonry, published in San Pedro Sula, C.A.

With the fraternal regard which should characterize all mothers who, like me, carry in our bosoms genuine feelings of fraternal love born in an atmosphere of the purest regard and esteem that can possibly be imagined, I am addressing myself to you in order to remind you, as a good son, of the unescapable duty of being present, even if only once a month, to afford us the opportunity of enjoying your pleasant company.

My son, what I ask is not really much. Can you be so unmindful as to decline the loving and fraternal request I am making. I am your symbolic mother. I am she, who once opened her heart to you; who took you in her spiritual bosom, and brought you into the Light of our over Order, so that you may continue to be guided in the dark world of the profane (the uninitiated); who is ready to safeguard you from the evil and ignorance that threaten to block steps everywhere.

You once swore fidelity to me. Do you remember? I am afraid you have forsaken me. How I have suffered when I see, on certain evenings, only a few of my numerous children

come to see me, to listen to counsels of wisdom which as a mother I must give them! But these few are not sufficient. You say that I ask too much, that I am . . . , how do I know what you mean? Yes, I am even ready to beg your pardon for my meddling. But why? Am I not your symbolic mother, and as such, is it not my duty to insist that you justly belong to me?

Your brothers also require, as I do, your presence. They, too, suffer for the absolute disregard and abandonment in which you have left us. We keep loving you, notwithstanding; we keep loving you very much because we know that you are a good son and a good brother, humble, noble, considerate, regardful; that you always heed the slightest hint of the aches and pains of humanity. But still you have allowed yourself through apathy and indolence to let us down, perhaps unthinkingly. Do not forsake me, come to me, come to my lap. I await you with open arms. Think how happy your brothers will be when you do come to me!

Receive my fraternal embrace,
Your Mother Lodge.



I PROMISE, SYMBOLIC MOTHER TO ATTEND ALL MEETING IN 1962

As Masons we have all sworn on the sacred Altar, which is a representation of the G.A.O.T.U., to do our duty within and without the Lodge, and after swearing we signed a document — this is a custom in Latin Masonry (Trans.) — which is

an eternal link that binds us to the Order. Among the essential duties we have promised to perform is punctuality and continuous attendance at the meetings of the Lodge. Unfortunately, this is the last thing we do. We have brethren who after

their initiation attend meetings a few times and then do not show up any more. They even forget the obligation they have vowed to do before God and their brethren. It is precisely to these brethren that the nice and significant letter written by an illustrious Mason of Cuba, Brother Cesareo Gonzalez Naredo, editor of the magazine "Mundo Masonico" (Masonic World) of Havana, Cuba, is addressed and which we reprint here as an editorial.

No time is more opportune than the present to speak on punctuality of attendance, when the world is in the midst of a tumultuous sea of uncertainty, and Masonry must close its ranks if it is to undertake the unselfish and unappreciated task of endeavoring to lead humanity along a better path. Now, more than ever, we Masons need to attend with more frequency and punctuality the meet-

ings of our Lodges in which we, while not knowing anything, have learned something, and having learned something it is our duty to teach those who do not know. It is necessary that, with our hands on our hearts, we commune with our spirit, and take stock of our acts. Just as the jeweler smoothes the jewel without the sound of chisel being heard, so should we proceed in like manner, to polish the diamond of our intelligence, without any bustle, silently. Masonry as an institution for the inculcation of morality, has a great mission to perform in the world; but our Order cannot accomplish it if we, who constitute its membership, do not do our own part. This mission is no less than the continuous labor of guiding humanity to attain perfection.

Our Mother Lodge requires each

Turn to page 162

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KNIGHTS AND NOBLES UNITE IN PITTSBURGH

WE NOMINATE for the "miracle of the month" award the union of Pittsburgh Shriners and Knights of Columbus in forming a corporation for the benefit of youth charities. Representatives of the Knights of Columbus Bishop Wright Project of the Roman Catholic diocese of Pittsburgh and representatives of the Pittsburgh Shriners' Syria Temple have filed corporation papers creating a body known as Nobles and Knights Charities, Inc. The new corporation will operate under a non-profit charter and will sponsor major fund-raising events for youth charities. A generation ago reports that these two traditional rivals had united in a common project could only have been a joke. But, as Bishop John J. Wright of Pittsburgh put it: "This is no joke and no joke could bring more laughter to more hearts... This is good news for the many children traditionally helped by the Shriners. It is good news for the exceptional children to whom the Knights have been so good under their project bearing my name. It is good ecumenical news..." It is the Protestant experience that unity begins with mutual service to meet a commonly recognized need and not with abstract discussions of unity. The mutual concern of Knights and Nobles for needy children is sufficient reason for close cooperation, and that kind of cooperation produces a healthful climate for inter-faith unity.

The Christian Century,
Oct. 21, 1964

FREEMASONRY IN TURKEY

A MASONIC ORGANIZATION in the connotation as we understand it today was started in the Ottoman Empire early in the 18th century. The first Turkish Mason known to the history of the Craft, Sait T Chelebi, was initiated in a French Lodge working at Galata, a section of Istanbul, Turkey, in 1721. That lodge was erased immediately after the French Revolution in 1789.

Numerous lodges within the Ottoman Empire, mostly in Istanbul and Izmir, were chartered by and worked under the Grand Lodges of Scotland, England, Ireland, France and others, but there were no national Freemasonry in Turkey until the establishment of a Supreme Council of Turkey in 1861. This first Supreme Council of Turkey remains in the history of the Craft as no more than a mere souvenir.

Even as far back as 1748, an edict issued by the Sultan, forbade the exercise of Freemasonry within the Empire. Deportation and exile awaited Turkish subjects who were suspected of being Masons. Those who could afford to flee, took refuge in France or Switzerland. However, the Sultan did not dare to suppress, overtly, the activities of the Lodges which were of foreign charters and enjoyed their foreign powers' protection. This situation lasted until the proclamation of the Constitution of 1908 which brought to an end absolute monarchy in Turkey.

Following the proclamation of constitutional government in Turkey, the Supreme Council of Turkey was reconstituted and consecrated at Istanbul by the Supreme Council of Egypt on March 3, 1909. On August

Turn to page 170

ELEMENTS OF A SOCIAL DISCIPLINE

By Bro. Jose Antonio
Genit, Lima, Peru

1. In order that a thought, word or program of action may be given practical effect, the various intents and actions must be coordinated.

2. New ideas may be successfully added to programs in the course of realization, but if not followed by action, ideas in themselves remain sterile.

3. If one person has complete freedom of action, as to time and place, then if there are several persons desirous of achieving the same end as the first they cannot act independently of each other, or whenever one or the other desires to act; they must act by mutual consent and in a well coordinated manner, both in thoughts and words. This voluntary and mutual coordination of various persons, for the purpose of achieving a common objective is what is termed a "social discipline."

4. There are various types of disciplines in existence, depending on the various ends desired to be achieved. For instance there is the "scientific discipline," developed for the accomplishment of a more complete understanding of the sciences, the method developed from the methods used by investigators engaged in scientific research. There is a "military discipline," involving the training of an army and of its individual soldiers, both in methods of defense and attack, and the utilization of all a country's resources of every type for its defence.

5. Any social action involving "discipline" requires a common ideal, which to achieve its purpose involves,

in practice, the formulation of a doctrine, with published objectives, rules and regulations, so that the program will function smoothly. These written means must not only be published, but the participants in the program must be carefully indoctrinated in method and purpose, so that subordinates will follow instructions, and know how to meet special situations which inevitably arise in the course of putting the program into effect.

6. Once the ideal has been established; the objective clearly outlined; the method and procedures to be adopted well-planned, then proper discipline comes into play, for it will all remain just "good intentions" if no practical way has been adopted to realize them. A well-coordinated action for the reaching of our objectives can alone secure their attainment.

7. However noble and desirable any work project may be, it will inevitably meet with resistance. We may divide these anticipated resistances into two classes: the natural, originating in the environment; and the artificial, arising from the errors, voluntary or involuntary of those executing the plan, or from their opponents.

8. The natural resistance can be dealt with by study, self-criticism and experience. The artificial resistance can be best met by a better coordination of the work in the course of its development, by objective in-

Turn to page 175

MOST WORSHIPFUL GRAND MASTER'S VISITATION OF BIAK-NA-BATO LODGE NO. 7

M.W. Charles S. Mosebrook, Grand Master of Free and Accepted Masons in the Philippines made his official Visitation of Biak-Na-Bato Lodge No. 7 on November 24, 1964, and installed the newly elected officers for the next Masonic year. He was accompanied by R. W. Serafin Teves, Deputy Grand Master, M. W. Esteban Munarritz, Grand Secretary, and V. W. Godofredo P. Ricafort, Grand Lodge Inspector.

The Officers for the year 1965 installed were:

<i>Worshipful Master</i>	JUAN GONZALEZ DELGADO
<i>Senior Warden</i>	MARIANO SANCHEZ
<i>Junior Warden</i>	KENNETH H. MYERS
<i>Treasurer</i>	RAYMOND E. WILMARTH, P.M.
<i>Secretary</i>	ALEJANDRINO A. EUSEBIA, P.M.
<i>Chaplain</i>	AMOR FONACIER, P.M.
<i>Marshal</i>	ARTEMIO TUASON
<i>Senior Deacon</i>	JACOB B. McGEE
<i>Junior Deacon</i>	DONALD W. A. STUBBS
<i>Auditor</i>	AZNAR BATANGAN
<i>Almoner</i>	ORLANDO P. ORTIZ
<i>Senior Steward</i>	ROBERT MISKIMINIS
<i>Junior Steward</i>	MANUEL S. GODINEZ
<i>Tyler</i>	JUAN A. PANADERO, P.M.

PROGRAM

RECEPTION OF MOST WOR. GRAND MASTER & GRAND
LODGE OFFICERS

INSTALLATION CEREMONIES

M. W. BRO. CHARLES S. MOSEBROOK
Installing Officer

VERY WOR. BRO. MARCELINO P. DYSANGCO
Master of Ceremonies

ADDRESS WOR. BRO. JUAN GONZALEZ DELGADO
Installed Master

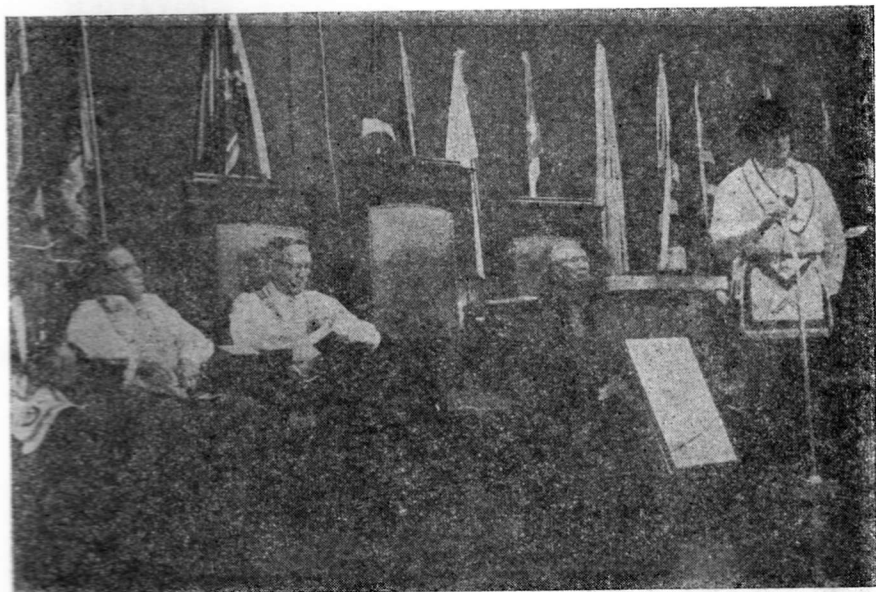
PRESENTATION BY: GRAND LODGE INSPECTOR
PAST MASTER'S JEWEL
PAST MASTER'S DIPLOMA

RESPONSE WOR. BRO. ALEJANDRINO A. EUSEBIO
Outgoing Master

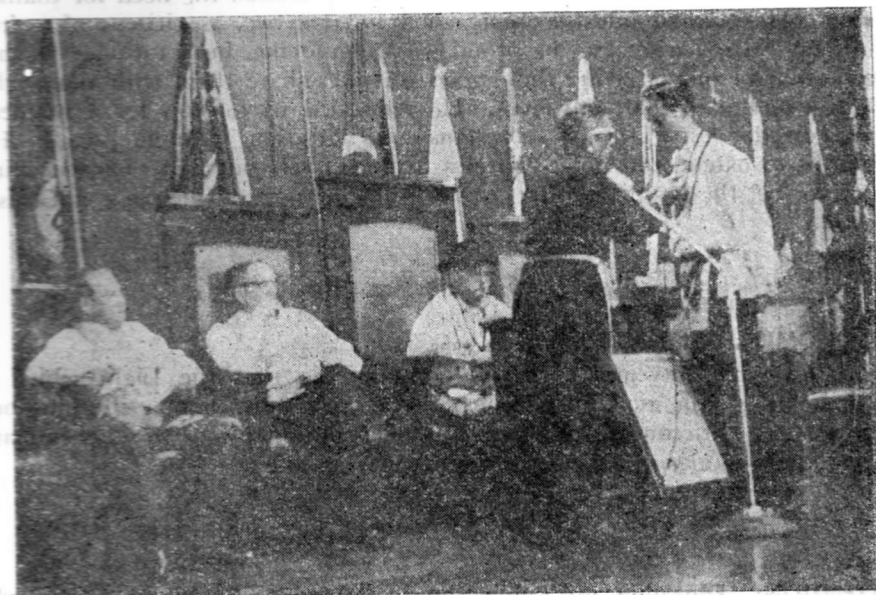
INTRODUCTION OF THE MOST WORSHIPFUL GRAND
MASTER

By: RT. WOR. SERAFIN L. TEVES
Deputy Grand Master

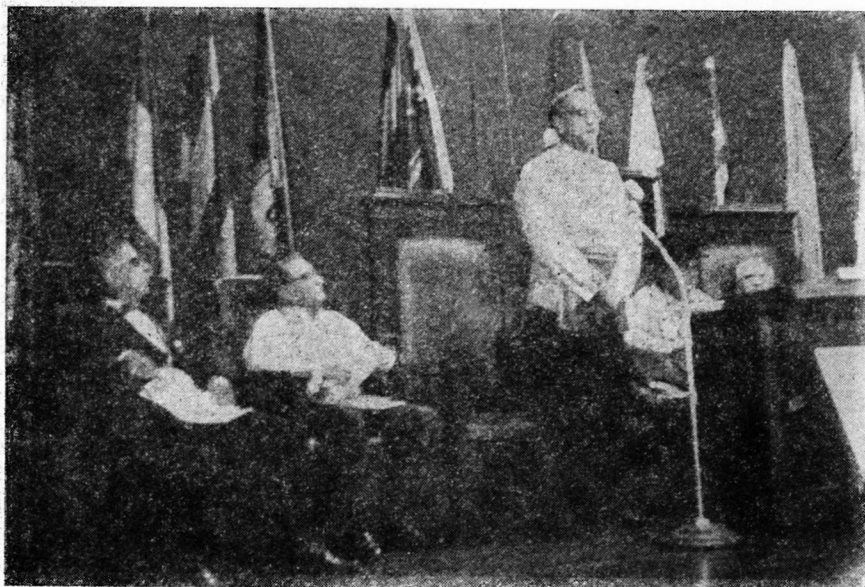
REMARKS ... MOST WOR. BRO. CHARLES S. MOSEBROOK
Grand Master



WB Juan G. Delgado delivers his Installation Address. Others in picture are RWB Serafin Teves DGM, MWB Charles S. Mosebrook GM, and MWB Esteban Munariz Grand Secretary.



VWB Godofredo P. Ricafort, Grand Lodge Inspector, awards P.M. Jewel to WB Alejandrino Eusebio as RWB Serafin Teves DGM, MWB Charles S. Mosebrook and WB Juan G. Delgado watch.



M.W. Charles S. Mosebrook Grand Master delivers his Visitation Address to Biak-na-Bato Lodge No. 7, November 24, 1964.

In his address, M.W. Charles S. Mosebrook stressed the need for thanksgiving. He pointed out the many good fortunes we, as citizens of a free and democratic nation, can be proud we are enjoying, but cautioned us that we should, in our enjoying these good fortunes share them with those who are less fortunate than ourselves. He reminded us to stop for a moment and consider especially the orphans and children without homes. He asked us to extend our good fortunes to those little ones who have nothing . . . to feel the happiness that comes from helping the helpless at Christmastide.



I PROMISE, SYMBOLIC . . . (From page 157)

of us to do his duty and we, to deserve regard as true men and Masons, should strive to accomplish this duty. Let us then be always present in the

Lodge, so that the Light which it irradiates upon us may illumine our mind and enable us to serve humanity.



ATTENTION: Education and Public Service Committee Chairmen, please submit the reports of your committees' accomplishments promptly for recognition of Grand Lodge Committee on Education and Public Service and publication in Cabletow.

SO IT IS

Recently we included "Here and There" as fillers. The idea seemed to have "clicked" and many brethren suggested we continue it as a regular column. Since we discovered there is a column of similar title in a Manila daily, we are ethically obligated to find a new name for our humble effort. For the moment we are trying out "So It Is?" If you like it, this column will continue; if you don't, we'll get lost! Meanwhile, if you have a better title, send it in. If you have some news, send it too!

* * * *

With some brethren, the prohibition of smoking in lodge is a curtailment of liberty. Circulars have been issued about it until as of the present it is allowed during discussion of business or during lectures. We smoke ourself, but we realize how much more dignified it is for brethren to dwell together in harmony even in smoking. In Manila Lodge No. 1 they smoke during the free-from-restraint period and as soon as order is rapped, everybody presses the lighted stub on the ashtray without the Master or anybody reminding them of it. After all, as Bro. Mabini used to say, "freedom is to do the right, never the wrong."

* * * *

That "regardless of race, creed or color" phrase is gradually being put into practice in Masonic lodges. The Grand Lodge of the Philippines has had Negroes in our lodges for years. Several years ago, the Grand Lodge of Japan admitted the Ambassador of Ghana into one of their lodges. It is enough that a man seeking Masonic Light is freeborn, under the tongue of good report and coming well-recommended. Since time immemorial Masons have been colored. Brown is a color, yellow is a color, black is a color, and white is a color — or paint manufacturers will be after our neck if we didn't say they are colors.

* * * *

More on that Caltex talent-beauty contest. We have just learned that Gladys Baban, daughter of Bro. & Sis. Nicolas and Flarencia Baban, is a member of the Order of Eastern Star herself. She is an A. B. in English and a B. M. majoring in piano. She is a faculty member of Central Philippine University, English and Music Departments.

* * * *

During the Masonic Year 1964-65, five new lodges have been constituted, namely: Kidapawan Lodge No. 170, in Cotabato, Narra Lodge No. 171 in San Jose, Nueva Ecija, Loo Choo Lodge No. 172 in Okinawa, Micronesia Lodge No. 173 in Saipan, Marianas, and Capitol City Lodge No. 174 in Quezon City. Grand Master Mosebrook has issued dispensations to form

Turn to page 178

Their motto was, "True nobility exists only in the name of the Lord." Three classes existed within the order: (1) Knights; (2) Comrades, and (3) Serving Brothers. Their military habit was white, denoting purity, while a blood-red cross adorned the breast. Its eight points signified the lessons of the Beautitudes. In emulation of Our Lord, the Templars chose to be "meek as lambs but terrible as lions." Each took an oath to defend the Trinity and the name of the Virgin Mary. Chaucer, the English author of *Canterbury Tales*, presents in poetry the common conception of these brave and true knights:

And on his breast a bloody
cross he wore,

The dear remembrance of
his dying Lord;

For whose sweet sake that
glorious badge he wore
And dead—as living—ever
him adored.

Upon his shield the like was
also scored

For sovereign hope which
in his help he had.

Right faithful true he was
in deed and word . . .

And nothing did he dread
but ere was gird.

Humility became the sign of the Templar, each of the three levels within the Knightly array, Novice, Professed, Knight, sharing this worthy aim.

The Order

Needless to say such an order soon became both respected and powerful. Many there were who donated their possessions to its treasury as an aid to the good work. Others sought to bask in its glory through lip service

to its ideals, having in some small way a connection with the great order.

Donations and fees swelled its coffers, but at first this occasioned no difficulties. The Temple engaged in the transportation of pilgrims to the Holy Land and placed its hotels and hospitals at strategic points. Its Temples graced each pretentious city of Europe, and those brothers who did not fight undertook the fiscal operation for those who did. The poor were treated with the greatest kindness, and many were the blessings that rained on the Templars from those of the poor and down-trodden of this earth. In addition to its serving brothers, there were said to have been 15,000 full Knights in England, France, the Germanies, and Spain.

In military affairs the order was eminently successful. In the Holy Land its influence was quickly felt. However, the fortunes of war oft-times combined against these Templars as they did against other crusading bodies of combatants in war. The Saracen was both wily and brave. He likewise was guided by excellent leaders, so total military success could not always be assured. Nevertheless, the Knights of the Temple wrought well and more than held their own. Unfortunately, they thus became the recipients of jealous attention from other orders and from grasping men, even from arbitrary kings and mistakenly chosen religious leaders. The Temple had its inveterate enemies and, as its prestige grew, so did jealousy, envy, and hate.

Internally, the Knights were excellently organized. The Grand Master (democratically chosen) presided over the realm. Grand Priors or

Preceptors conducted the affairs of each country. There was a Grand Marshall who also served as Grand Commander of Elections. He assisted in the choice of the twelve who elected the succeeding Grand Master. These twelve, assisted by the Chaplain, prayed and fasted throughout the election process. It is easy to see that the twelve represented the Apostles and that the Chaplain symbolized the presence of Christ. In addition to the officers mentioned, there were Visitors-General who, as the name implies, kept strict watch over the affairs of a given locality or checked the conduct and fiscal affairs of a country. A General Council, or Chapter equivalent to a Conclave, was held once a year. Here the sub-officers met with those of higher rank and the general business of the order was transacted.

The "Order of the Poor Knights of Christ" was splendidly organized and managed. It had to be; the order had too great a responsibility to carry out and too much fiscal work to handle to permit slackness and poor management. No doubt even its efficiency was a cause for envy on the part of the less significant princes and the corrupt, sometimes shoddily run, episcopates. It is too bad that in this life successful men or organizations may have to face both enemies and unethical competitors who begrudge them the acclaim that just and true men bestow as a natural right. Bold enemies there were, indeed, who plotted the destruction of the Temple.

The Ordeal

Like a Shakespearean play or a drama by Aristophanes or Sophocles, the events affecting the Templars involved mighty personages. First,

we may list Phillippe le Bel, Philip IV, of France, who reigned from 1285 to 1314. *Bel* means fair, but Phillippe was a master of deceit; perhaps his face and figure were handsome, but his heart was black as night.

Our second figure is the Frenchman Bertrand de Goth, better known to history as Pope Clement V, who ruled the Church from 1305 to 1314. As the creature of Philip, Clement also emphasizes the low estate of the papacy, the beginning of the notorious "Babylonian Captivity" of the popes, the papal throne having been removed by Philip from Rome to Avignon in southern France, a circumstance that was to continue for 70 years.

Now we come to the name of the last Grand Master of the Order of the Temple, Jacques DeMolay, the venerated head of a highly respected and mighty organization. DeMolay's tenure of office filled the years from 1295 to 1314, although for the final seven years of his life he was, because of Philip's machinations, unable to perform the official duties his position entailed. The discerning reader will, no doubt, by now have observed the fateful similarity in the death dates of these three personages. This is not merely a coincidental touch; it reveals a part of the horror of a drama already unfolding through the juxtaposition of these three names.

Philip, as King of France, had already settled on three goals which were to mark his tenure of the throne of St. Louis. These were (1) to become the absolute master of France; (2) to crush the papacy or render it impotent, and (3) to unite the three crusading orders, of which the Templars were the most outstanding,

under his personal sovereignty as "hereditary Grand Master." These obviously constituted a thrust for power. They would be accomplished through his personal duplicity, his corps of hand-picked legal retainers, of whom his minister Nogaret was the chief, and his influence over the College of Cardinals who duty it was to select a successor to the throne of St. Peter during the first twenty years of Philip's reign. Thus it was through Clement that the King of France, envious of the power and glory of the Order of the Temple, wrought the initial link in the chain that was first to imprison DeMolay and then throttle and destroy his magnificent order.

Early in 1307, Clement V, as Pope and foster-father of the Order of the Temple, directed a missive to our Grand Master who was then at Cyprus (following the fall of Acre) recouping the Christian fortunes and directing a new will to resist the Moslem. This letter directed Jacques DeMolay to suspend operations immediately in the Holy Land and to return to France for a high level conference concerning a possible union of the Templars with their compatriot knightly Order, the Black Knights or Hospitallers. DeMolay quite respectfully gave heed to this summons and, suspecting nothing, embarked with his official staff, retainers, and the heavy coffers of his organization, funds held in readiness for another assault on the Moslem control of Jerusalem.

Upon arriving in France, he was joyously received throughout the land, both by Clement at Avignon and by Philip in Paris. DeMolay considered it only a matter of time until his work could be accomplished and the further business of the order un-

dertaken. At this unsuspecting moment the blow fell.

At midnight on the evening of Friday, October 13, 1307, Philip and his minions acted. Every sentinel, sheriff, and baillif in France had, a few days previously, received sealed instructions for special attention on this black night in the history of Masonry and popular government. Every Templar, including the Grand Master, in a Gestapo-like tactic, was routed from bed and incarcerated in the strongest dungeon France afforded. Stupified by the suddenness of the attack, and perhaps considering it some enormous blunder, most went willingly. On the following day, however, grave charges were preferred against the Temple, its general membership, and its Grand Master, Jacques DeMolay. They stood accused individually and collectively of (1) idolatry, (2) forswearing Christ, and (3) grave immorality. The fantastic nature of these charges can be understood only in terms of the medieval day in which they were made. While doubtless the more sophisticated were less naive, the general public had a strong attachment to belief in witchcraft, demons, devil worship, and the like. This facet of the popular personality apparently allowed Philip to appear in a good light as a champion of the public interest. Moreover, many there were who for one reason or another took joy in seeing the mighty Order of the Temple discomfited. Specifically, the Templars were accused of worshipping a cat rather than Christ, spitting on or near the cross, and of homosexuality as an institutional practice. There were the usual renegades and informers who swore loudly to the presence of these easily recognized evils within the inner fastnesses

of the organization.

Pitiful to relate, because of the most body-wracking of tortures many Templars admitted the "truth" of one or another of the charges, although on that fateful night 36 brothers in Paris alone died rather than be a party to this vicious slander of the Temple. It is with the utmost sorrow that one has to admit that Jacques DeMolay, our Grand Master, under torture and perhaps with little realization of the gravity of the legal situation, being a warrior rather than advocate, admitted the existence of certain errors. Within a short time, in which the activities of Philip and his agents sometimes ran counter to those of Clement and other powers in the land but which eventually brought the policy of Philip to the forefront, death was decreed for half a hundred of the Parisian Templars. There, on the banks of the Seine, posts were erected, charcoal fires kindled, and the slow, terrible process of burning at the stake enacted. The general public received this even with amazement but, considering political power of the king, refrained from violent demonstrations in favor of the Templars.

These tortures were administered by a special branch of the Dominican Friars devoted to eradicating "heresy." The theory was that it is better to maim or destroy the body with the hope of securing a "repentance" than to live in a state not cooperative with the Church. Since the Church was not allowed to shed blood, men were beaten and twisted on the rack, dropped from heights after being suspended only by their extremities, tortured through the use of fire or of thorns and splinters applied here and there upon the body, agonized through weights at-

tached to tender parts of the body, or grossly constricted and partially suffocated in metal containers constructed for this special purpose.

Meanwhile, our Grand Master, still held in prison in Paris, reconsidered. The gravity of the situation now was clear to him. He repudiated his "confession," maintaining the purity and uprightness of his order. Philip was incensed. Seven years of prison for DeMolay resulted in no change of his steadfastness. Then, at last, in 1314, Philip demanded his execution. The bloodthirsty French King also demanded the remaining treasure of the Temple, although much had already been sequestered through the connivance of Philip's scheming legal agents who forced the collection of "rent" for the prisons in which Templars were held plus many other questionable means of obtaining Temple funds.

Clement was persuaded to disestablish the order. Temple properties everywhere were seized by avaricious kings and false legates of the higher clergy. The order that only a few years before this eventful period had virtually controlled finance and commerce in western Europe, had been of the greatest service to true monarchs and popes, and had set a tone of Christian morality and crusading effort for all to see lay in the dust. Supremacy had been seized by Philip and his captive papacy. The loss to Europe was incalculable.

The Curse

March 18, 1314, was the day set for the execution of Jacques DeMolay whose courageous stand against both Philip and his lackeys and Clement and his legates had infuriated the French autocrat. DeMolay's recantation, too, was a slap in Philip's

face as through it the exposure of his terror, torture, and duplicity became self-evident. He was determined that the Grand Master should burn. To a small island, the *Isle du Palais*, near the left bank of the Seine, DeMolay together with the Grand Preceptor of France, who shared his noble convictions, was taken. There the fires were laid and the multitude already assembled. Philip and his emissaries likewise were near at hand. Full of the courage of the lion, DeMolay spoke as the fagots were kindled: "Hear me, all men, before heaven and earth and all of you for my witnesses, I confess. I confess that I am indeed guilty of the greatest infamy. . . . Guilty in admitting under the torture of the rack the disgusting charges had against my order. Now I declare—and I *must* declare—that the Order of the Temple is innocent. Its purity and saintliness have never been defied. . . . Life is offered me, but at the price of dishonor. At such a cost life is not worth having. . . . I bid you all farewell."

Philip raged at DeMolay's speech so full of boldness and hope, but the Grand Master had not quite finished. As the fire took hold and the smoke and stench of burning flesh arose, again the calm, strong voice emerged from the flames: "I die, but there are three that I shall meet in death in the heavenly halls of justice: Nogaret (already dead), Clement V, and Philip IV. Clement, I charge you to meet me within the month; Philip, I shall see you again within the twelve-month." Stunned by these terrible pronouncements, the crowd murmured, and Philip with cold fury, cried "I have made an error; I should have had their tongues torn out by the roots."

Even then that same firm tone continued to emanate from the pyre: "And to the thirteenth generation I condemn the line of Philip le Bel—all stand accursed from this day forward." But human flesh could not withstand the fire and so passed from this earthly life our great Grand Master. As to the prophecy, it was fulfilled. Clement died in agony within thirty days. Of the death of Philip, a strange tale is told.

Hunting with his companions in the royal preserve, the doomed monarch became separated from his party. Deep into the forest he went until all about him was tangled and dense. Scarcely able to find his way, suddenly before him loomed a monstrous stag. Philip gazed in awe at the creature twice the normal size of these wild kings of the forest. As the beast fixed his immense luminous eyes on the iron-nerve hunter, a call seemed to ring through the woods: "Philip; Philip." Then all at once on the forehead of the terrifying animal appeared the cross, white, translucent, and aflame. Philip gasped, his composure shaken at last. As his mouth reared at the sight of this strange apparition, the false king fell from his saddle. There, at the foot of a gigantic thorn-tree, his equerries found him. Philip le Bel never recovered.

In the tragic death of Jacques DeMolay we face a challenge. We must pit ourselves against despotism, autocracy, and tyranny in every form. Our Grand Master died for a principle; we live for one. Yet DeMolay in death was not really taken away. Let us reflect once more on this great principle of our present-day order: "Those whom virtue hath united, death cannot separate."

New Age, Dec. 1963



Left to right: Instructor Alma C. Mendoza, Prov. Fiscal Eliseo Brillantes, Hon. Carmeling Crisologo awarding the Certificate, Capt. Bueno (partly covered) Mrs. Carmela C. Florendo, Awardee; Bro. Luis Puntanilla and VWB. Teodorico D. Ayson who presented the Award.

TEACHER OF THE YEAR CERTIFICATE — LAM-ANG LODGE No. 164, F. & A. M.

The Teacher of the Year Certificate was awarded to Mrs. Carmela C. Florendo outstanding classroom teacher in the Ilocos Sur Agricultural College in Sta. Maria, Ilocos Sur, for the school year 1963-1964. This ceremony took place at a special convocation on October 30, 1964, where Hon. Carmeling P. Crisologo, Provincial Governor of Ilocos Sur, was the principal speaker.

Lam-Ang Lodge No. 164, F. & A. M., through its Committee on Education and Public Service chaired by Bro. Nemesio C. Borge, has just completed distributing its second allotment of books. Seventeen public elementary and secondary schools in the service area of the Lodge were recipients.

A great number of schools specially those in the distant barrios have not yet been served. Those who have heard of the project are also appealing for their share. Hence, it is hoped that additional allocations for this area, and our Lodge in particular may be forthcoming so that we may be able to satisfy the needs of the schools in our areas.



COMMUNISM AS . . . (From page 154)

us if we understand that the appeal of communism is primarily religious. We cannot win this war simply by boasting of our scientific, engineering, and material advances, nor by stockpiling an arsenal of atomic warheads for guided missiles. We can win only by living as free men, fight-

ing at all times the vicious and insidious activity and tactics of the Communists, and conducting ourselves at home and abroad so that by the strength of our convictions and the vigor of our associated actions we win to our banner the minds, hearts, and souls of men.

New Age — Sept. 1963



FREEMASONRY IN . . . (From page 158)

1, 1909, the Grand Orient of Turkey (modeled after that of France) was constituted and entered into concordant reciprocal relationship with the Supreme Council of Turkey. In order not to get mixed up in political maneuverings, the Grand Orient of Turkey deemed it expedient to go to sleep in 1935.

After 13 years of sleep by the symbolic lodges, they were revived and reconstituted, under the auspices of the Supreme Council of Turkey in 1948. In 1956, the Supreme Council issued a manifesto whereby the Grand Lodge of Free and Accepted Masons of Turkey has sole, undisputed and exclusive authority over the symbolic lodges within its jurisdiction.

The Grand Lodge of Turkey requires the presence of the Three Great Lights of Masonry in its lodges while at work, chief among them being the Sacred Books of divine law, namely, the Old Testament, the Bible and the Koran. Membership includes Jews, Christians and Moslems alike, without discrimination, and the lodge records bear no mention

about the brethren's creed or nationality.

Care is taken as much as possible, that the stranger to be proposed has an academic degree, at least an A.B. or B.S.; conferees of M.A. or M.S. degrees have a better chance to be accepted. An Entered Apprentice has to wait a minimum of 12 months to be passed to the Fellow Craft, degree and another 12 months before he can be raised to the Master Mason degree. Justification for advancement is on the basis of investigation of deportment and attendance at lodge as well as on a thesis which he is obliged to prepare concerning the morals and dogma of the degree already received.

In Turkey there is a total of approximately 2,900 Masons in 37 lodges. Work is conducted in French, German, Greek and English. Dikmen Lodge No. 22 in Ankara, and Freedom Lodge No. 35 in Istanbul, use the English language, enabling visitors speaking that language to pursue their Masonic activities while stationed in Turkey.

J Williamson Cook

PAST MASTERS' . . . (From page 150)
are rampant in the public and private lives of our citizenry.

Well, the program has now been on for half a year and we see beneficial results. In our own little way, we Masons are making a small contribution to the solution of such a big problem. We may not feel it ourselves, but people around us do and however small our contribution might be to responsible citizenship, we are helping in the task and moving forward in the right direction. This is the time to talk about time and patience for we cannot produce changes immediately. Our efforts might be as a grain of mustard seed, but by continuous work the seed will grow and grow like the narra or the molave.

We admit that any program of moral regeneration nowadays does not seem to take roots in the hearts

of our people. Such things are only better said than done. The seed falls on barren soil. But among us Masons, such should not be the case. Where others failed, we have to succeed. As citizens, ours is the big responsibility.

So I appeal to every brother here tonight, to Past Masters and Masters including myself, to continue in our efforts at making this land of ours a better country that it may be rid of so much shame and abomination that Bro. Rizal spoke about some seventy years ago. We must not only be responsible citizens; we must be exemplary citizens for whatever our stations may be, be it high or low, people look up to us. We cannot, and we must not fail them for they, seeing the good that we do, will likewise go about doing good.

I have said it, now it's yours to do it.



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- * Preparatory Nursing
- * Collegiate Secretarial

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ELEMENTARY

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CLASSES START JAN. 4, 1965

APOLONIO V. PISIG
Comptroller

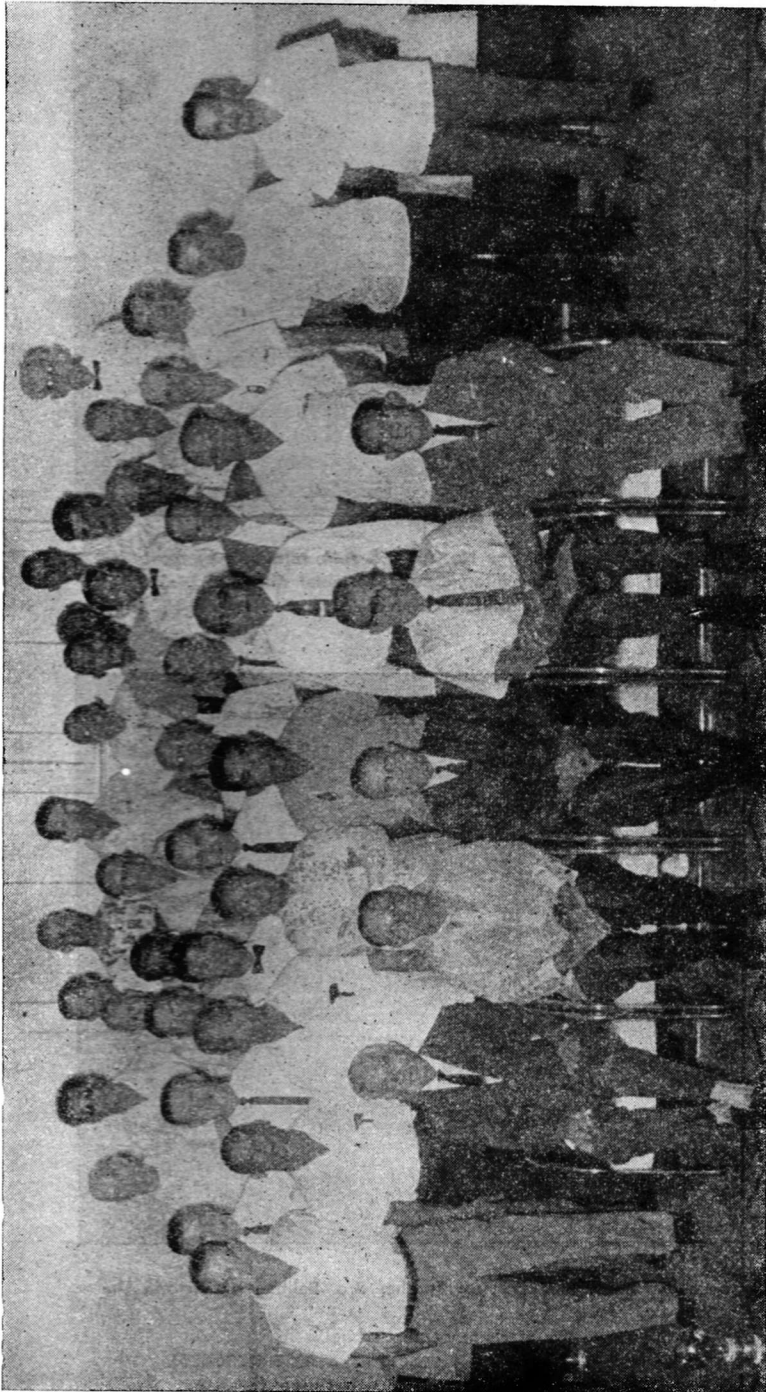
ARTHUR L. CARSON
President



WB Agaton Umanos of Union Lodge No. 70 accompanied by WB Juan V. Orenca presented books to Bro. Bruno D. Panes, Pricipal of Cubal Elem. School, Agoo, La Union on October 16, 1964.



WB Agaton Umanos of Union Lodge No. 70 presented books to the teachers and P.T.A. Officials of Cubal Community School, Agoo, La Union, on October 16, 1964.



First Row seated l. to r. MWB Munarriz, Grand Secretary; WB Archibald, Master Charleston Lodge No. 44; MWB Mosebrook, Grand
 Master; WB Willess, Master Milton C. Marvin Lodge No. 123; RWB Oliveros, Grand Lecturer.
 Second Row: Bros. Rowe, Nieves, WB Lou PM, WB Cuenco PM, WB Galvez PM, WB Charfauros PM, WB Heath PM.
 Third Row: Bros. Lusty, Lush, Meadows, Haupt, Clyde, Hutchinson, McAllister, Mckenzie, Francis, Garrett, Wenrich.
 Third Row: Bros. Lusty, Lush, Meadows, Haupt, Clyde, Hutchinson, McAllister, McKenzie, Francis, Garrett, Wenrich.
 Fourth Row: Bros. Lokey, Kile, Ching, Parris, Malubog, Bok Pai, Turnball, Gutierrez, Long.
 Last Row: Bros. Kim, Kong, Goslin, Norris, Hall, Aikala, Williamson, Bernard's visitation August 15th 1964.
 Joint Meeting Charleston and Milton C. Marvin Lodges Guam, Grand



Wor. Master Johnny B. Garcia, Tamaraw Lodge No. 65, F & A.M. turning over the books to Mrs. Ylagan, Principal Teacher, Naujan Elementary School, Oriental Mindoro.

With Bro. Garcia are members of the Education Committee of the Lodge. He is in military uniform, a P.C. Company Commander.



Bro. Garcia turning over the books to Supervisor Teacher Bro. Balibag of Victoria Elementary School, Oriental Mindoro.

Bros. Garcia and Malibag are with the teachers of the school.

JOSE DURENDES
Lodge Historian

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Life Member of Kasilawan Lodge
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ELEMENTS OF . . . (From page 158)

formation and by the good will of all the parties concerned.

9. Artificial resistance has several sources: malignity, ignorance, selfishness, unworthy ambition or ill-will. To overcome these, an effort must be made to transform them into positive forces, or at least neutralize them, assuming that it is impossible to eliminate them.

10. The final result of all actions are the efforts of the positive forces promoting a certain objective, less the negative force of their opponents. If at the final reckoning the results are judged to be positive or negative, then the original action must have been positive or negative, which is, in fact, one of the chief functions a social discipline.

11. It must be remembered that negative forces do not necessarily originate in the camp of the enemy, but may also be found in the forces of the proponents of an idea. The negative forces which are not discovered and corrected at once, whether through lack of purpose or neglect, are the most pernicious ones.

12. Each individual has his own particular scale of values, in accordance with his way of thinking; but as regards social aims and objectives, we can only consider those as positive which contribute to the general welfare, and as negative those which oppose it.

13. Social discipline is required from all individuals working for a common cause, whether working in an exclusively positive sense, or fighting artificial resistance.

The Universal Free-Mason
Vol. 28-IV, 2-1963

If the "externals" can be so fraught with meaning how then is it that we are admonished that externals did not recommend us to be a Mason?

For one thing, no amount of Masonic insignia on our finger rings or in the lapels of our coats will ever make us a Mason. Putting on the lamb-skin, apron, no matter how meaningful it is in its symbolic significance will never make a man a Mason. Viewing the furniture of the Lodge, though fraught with deep meaning does not cause us to be qualified to make a Mason. These are all externals which only signify what has already been done first in our hearts and consciences and later what has been accomplished through the instructive tongue and the attentive ear. As important as externals are, we have to admit that the true Mason is not dependent upon them to make it known that he is a Mason.

At first, I planned to entitle this Editorial, "Externals versus Internals," but decided against it as I believe the teaching of Masonry about externals and internals is not meant to show that they are competitive in our interest nor to teach that we should consequently attach no importance to externals. It is rather to bring forcefully to our attention what "recommends us to be made a Mason." Masonry is not engaged in making bad men good. This is the redemptive work of the Church and Masonry is not a Church, nor a religion, nor does it seek to compete with or supplant the Church in anyway.

Masonry, being a progressive moral science, seeks to make good men better. It is the goodness which a man already possesses which recommends him to be a Mason. This goodness is compounded of several internals.

We have literally not taken two dozen steps into the lodge room on our first travels as an aspiring E. A. before prayer is made in our behalf and we are asked to declare in whom we put our trust. Faith and prayer are internals. They are deeply religious matters but notice that we brought these into the lodge with us. We had them there before we were initiated. Our travels in Masonry simply strengthen, expand, and re-enforce these previously existing internals. At the close of our first travels we are reminded that we are just and upright men. These are both internal characteristics which must be brought with us into the lodge. Again what we learn and what we are taught to do as Masons undergird, amplify, integrate and develop our desire to continue as just and upright men.

At the very close of our travels to the completion of our work as Master Mason, we are congratulated by the Master who entreats us to retain goodness of heart, purity of intention and love of virtue. These are internal possessions which we retain by practicing outside of the lodge what we learn inside it.

At the ultimate end of all our Masonic journeys is that "house not made with hands, eternal in the heavens." Preparation for entering this house must be internal. Externals may indicate that we are on the way but when our soul is naked and bare before our Maker, only the internals will count.

It is good to have the externals, we need them to keep us constantly

reminded of lessons learned and of our obligations. Most of all, however, we need the internals so at the end of all our travels we may hear those welcome words, Well done thou good and faithful servant, enter thou into the joy of thy Lord."

△ △ △



Public Schools officials of Nueva Vizcaya province and officers and members of Magat Lodge No. 68 posed around the packages of books to be distributed to the public schools on the occasion of the recent convention of the District Public School Teachers Association.

—oOo—

BROTHER WINSTON CHURCHILL

Freemasonry does not appear to have claimed Prime Ministers of England among its adherents, but that outstandingly popular national leader the Rt. Hon. Winston Leonard Spencer Churchill, to give the full names under which he was entered, and was initiated into the Craft on May 24, 1901, at the age of 27, in the Studholme Lodge 1591, at the Cafe Royal, London.

He was passed on the following July 19, and raised in the succeed-

ing March 25, in the Rosemary Lodge, 2851, also meeting at the Cafe Royal. He had then returned from the campaign in South Africa during which he had been taken prisoner and escaped. His Masonic activities after membership of ten years in the Lodge were discontinued in July, 1912, owing no doubt to the many calls on his time, for he was at the time First Lord of the Admiralty and M.P. for Dundee.

Freemason's Chronicle

REMINISCENCES . . . (From page 149)

Don Miguel came to the Philippines when he was five years old. His father, Dr. Leon Goldenberg, was a captain in the medical corps of the French army. Dr. Leon Goldenberg became a chemist in the Botica Inglesa on the Escolta, but his love of freedom threw him into the company of the Luna brothers and other Filipino patriots. Dr. Leon Goldenberg, with the two young sons he brought with him from Singapore, had to change residence many times to escape persecution. But finally his enemies managed to poison the doctor, and Michael and his brother had to stay in the Hospicio de San Jose as wards of the French consulate. Later the two boys returned to their mother in Singapore. When the port of Manila was reopened after the Spanish-American war, the Goldenberg family came back to the city. One of Don Miguel's classmates in the Victoria high school in Intramuros was Robert Taft, son of the civil governor and now a perennial presidential timber of the Republican party in the US.

By 1917, having married Irene Herman (by whom he has two children, our Brother Leon, named after his grandfather, and Stella, now Mrs. John Brimo), Don Miguel had his import-export firm with office on Dasmariñas. His line was textiles.

In 1920, he opened the Goldenberg Department Store, a landmark on Dasmariñas. In 1934 he became the exclusive distributor here of Helene Curtis beauty products.

I do not have to tell you how active Don Miguel was in our Knights of Rizal. You will remember him, as I remember him, marching in our pilgrimages and parades although his heart was ready to give out at any moment. In the Supreme Council, of which he was an officer for many years, he was as alert as a youth one-third his age. He helped civic and patriotic causes. He wrote articles and brochures, financed the publication of controversial books that timid financiers would not dare touch. He was president of the Philippine Book-lovers Society, often donating books for sale so that with the proceeds the society would get a new lease on life.

Yes, Don Miguel was a Filipino extraordinary although he did not seek Philippine citizenship until after independence. In a true sense, in honoring Don Miguel tonight, we actually honor our national hero, for above all — above being a businessman, or a booklover, or a Freemason — Don Miguel was a Rizalist. In the lengthening roster of our Order, the name Michael Goldenberg, KGCR, will be as fresh as on the day it was inscribed. He has gained Knighthood in perpetuity.



SO IT IS . . . (From page 163)

new lodges, Clayton W. Roberts Lodge, U. D. in Naha, Okinawa, and Cordillera Lodge U.D. in Bagabag, Nueva Vizcaya. Looks like the image of Masonry in this Grand Jurisdiction is getting bigger and better.

* * * *

Wanted — Research writers, for the organization of a Lodge of Research. Contact the Editor of the Cabletow.

NBM

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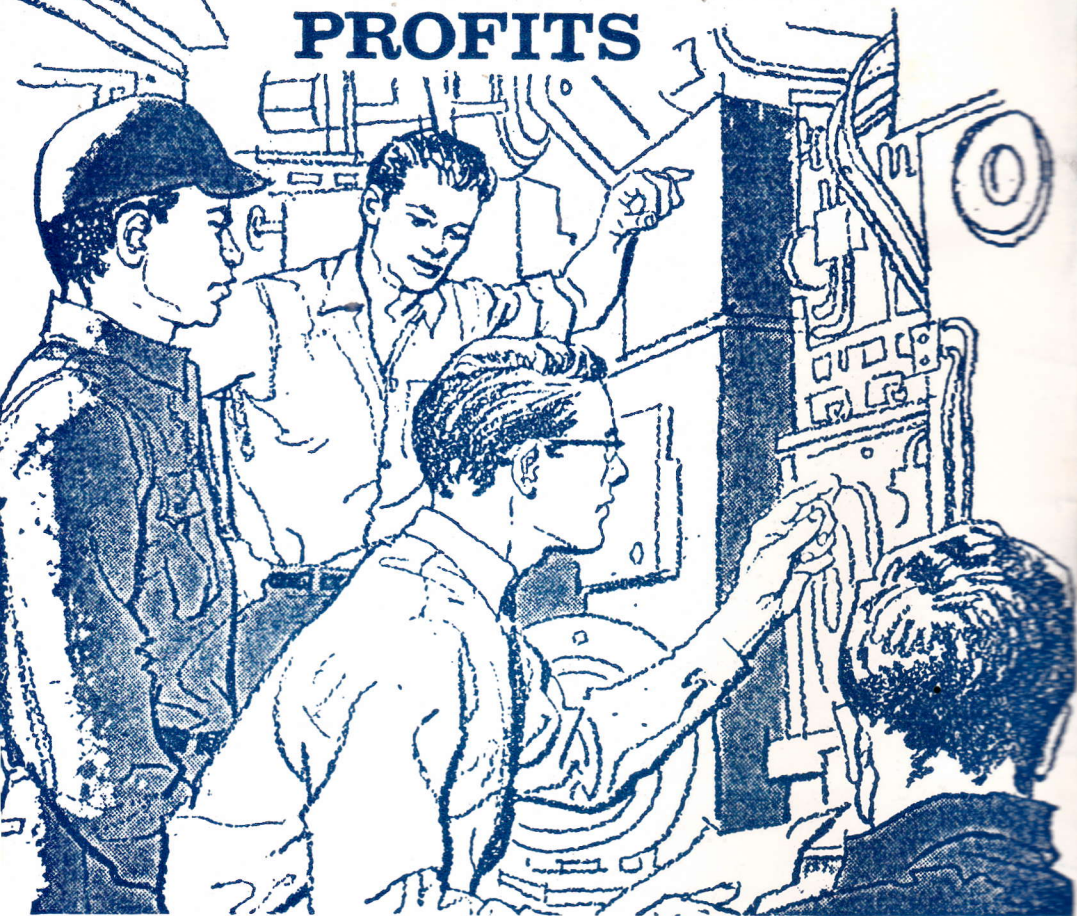
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