

The Gable End

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MWB Serafin L. Teves delivering address on his
Installation as Grand Master, April 29, 1965.

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Grand Master's Message:

May 1, 1965

This month of May, the officers of our Subordinate Lodges have been four months in office while the officers of the Grand Lodge are only beginning their first month. It is just as well and for this, the former are expected to be more experienced than the latter. With that experience, it is our hope that we can cooperate with one another in bringing to fruition our cherished dreams and plans for our Grand Lodge.

It is not necessary for us to repeat and re-emphasize the precariousness of the times in which we find ourselves. Suffice it to say that we need to close ranks more than ever, the better to enable us to accomplish more in whatever we have set our hearts to do. Let our cooperation be without dissimulation; let it be whole-hearted.

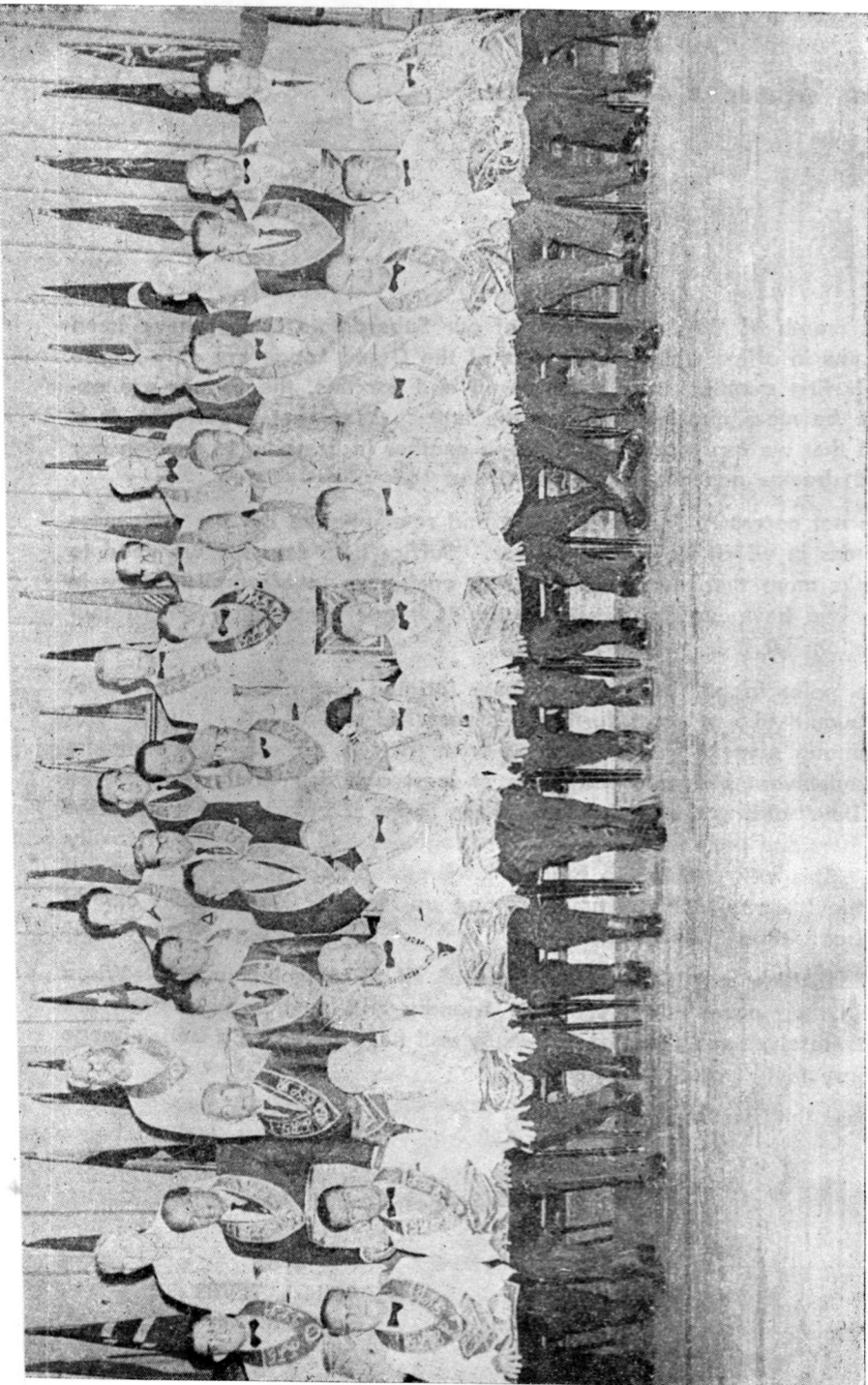
One point in my inaugural address (printed elsewhere in this issue) which I would like to stress further this year has to do with our public relations among ourselves as Masons. I wish that the officers and members of our constituent Lodges would plan at least one day in the year for a "Family Day," during the anniversary of the Lodge if possible, at which time the members and their families can gather together and have a sort of family reunion. This will enable the families of brethren to meet each other and imbibe the fraternal spirit common among us Masons. This would extend "brotherhood" into "familyhood."

Masons have nothing to hide, least of all from their families. When people in their communities see how friendly and neighborly Masons are among themselves and their families, they will have projected a better image of Masonry to the whole community.

Please think seriously about this.

Sincerely and fraternally,

SERAFIN L. TEVES
Grand Master



MWB Serafin L. Teves Grand Master and the Officers of the MW Grand Lodge of F. & A. M. in the Philippines on their installation, April 29, 1965.

BRIEFOGRAPHY OF MWB SERAFIN L. TEVES

Grand Master, 1965-66

Most Worshipful Brother Serafin L. Teves was born on October 28, 1895 in Bais, Negros Oriental. He is the youngest son of Don Emilio Teves and Doña Pilar Lajato, prominent citizens of the town.

He began his schooling in the public school of his home town, but in 1908, he transferred to Silliman Institute, now Silliman University, in Dumaguete. His schooling was interrupted in 1913 when his father died. He returned to Silliman a year later, and kept on until he finished the third year of high school. He finished the secondary course in Manila where he took a job as private secretary to his late uncle, Rep. Felipe Tayko.

He was all set to begin the dental course but decided to return to Bais instead to take care of the family farm. In 1919 he married the former Milagros Montenegro, who bore him twelve children, six boys and six girls, born in unending alternate succession: Ricardo, Alicia, Vicente, Marichu, Angel, Luisa, Alfredo, Charito, Ramon, Lourdes (deceased), Serafin Jr., and Josefina. As of this writing, the couple are blessed with forty-four grand children.

In addition to taking charge of the family farm, he tenanted with his father-in-law. By dint of hard work and self-discipline, money and character-wise, he was able to acquire his own farm and later added to his landholdings. Through the years, he has branched out into business: theaters, movie-production, rural bank, hotel, cattle ranch, etc.

He has taken an active part in community service, sharing his time, energy and funds for community uplift. He is one of the organizers and served as president of the Dumaguete Rotary Club, served twice as president of the Bais-Tanjay Sugar Planters Association, and up to now, member of the Dumaguete City Planning Commission and the Negros Oriental Planning Commission.

He was drawn into politics in 1923 when he was appointed councilor of Bais, later was elected vice-mayor, then mayor. Much later in 1955, he was elected Governor of Negros Oriental. After one term as governor, he quit politics to devote more of his time to Masonic and community work. In government service, he has consented to serve as member of the Board of Review for Motion Pictures.

MWB Teves was made a Master Mason in Mt. Kaladias Lodge No. 91 in 1923. He served as Master of his Lodge in 1934. He became a Scottish Rite Mason in 1949, a Royal Arch Mason in 1951, and a Shriner in 1954. He was honored with a KCCH in 1958 and coroneted Inspector General Honorary in 1964. He is supervisor of the Supreme Council for the East Visayas Bodies, A & ASR.

He has helped in the organization of the Josefa Llanes Escoda Chapter No. 11 Order of the Eastern Star, which he served as Worthy Patron for two years, the Lodge of Perfection of Dumaguete which grew into the East Visayas Bodies, the Royal Arch Chapter, the Leon Kilat Chapter of the Order of DeMolay, and Bethel No. 3, Order of Job's Daughters.

In the Grand Lodge, he served as District Deputy Grand Master for District No. 14, was elected Junior Grand Warden in 1962, Senior Grand Warden in 1963, Deputy Grand Master in 1964, and Grand Master in 1965, beginning his term on April 29, 1965 and ending it on April 28, 1966.

— N. B. Melocoton, PM
Zapote Lodge No. 29

OPPORTUNITY AND CHALLENGE

A gathering of Masons, be it a lodge meeting, a district convention or a communication, is always profitable to one in attendance. Last month's Fortyninth Annual Grand Lodge Communication gave us some more meetings and personal contacts with brethren from all over the country and from overseas. Rubbing elbows and talking with, or just being near some six hundred delegates and observers drove home the sense of our own smallness and the bigness of our responsibilities as a member of our Ancient Craft.

We like to believe we are right in our observation. If not, please correct us.

Every so often we hear about "provinciano" Masons being active in their participation in the meetings and projects of their Lodges. This, of course, does not belittle the spirit and deeds of "city" Masons. In fact, we need not compare provinciano and city Masons. Comparisons are always odious. The place is of no important, as Bro. Rizal said.

In the course of our contacts with brethren, we heard accounts of fidelity to the teachings and principles of Freemasonry as exemplified by Masons of the old days. It was told that brethren from out of town where lodge halls were located would travel scores of kilometers to be present at their lodge meetings. Some would even come one day before the meetings, where transportation facilities were inadequate as they were thirty or fifty years ago. Nowadays, members do not mind driving home fifty or a hundred kilometers after the meetings which sometimes last till near midnight.

We also heard the Spanish term "un Mason dormiente" for whom the rest of the members of the lodge gave a special temporary treatment. Roughly translated, "un Mason dormiente" means "a sleeping Mason". It refers to a brother who did not attend meetings or allowed himself nevertheless to receive and have a part in their assemblies. The rest of the brethren practically ostracized him until he woke up to his duties and responsibilities as a brother among brothers. In most cases, the sleeping Mason was challenged to return to the fold because he would not, ever again, be counted among the "lost." In those days, a brother felt that being "snd" was a serious and shameful misdeed.

In the Grand Secretary's report for 1964, we note that almost 600 brethren were "lost". Statistics-wise, this is serious. More important, however, is the moral loss involved. This means that so many brethren have lost interest in the Craft. Economics-wise, non-payment of dues is a minor problem of those involved. It may not be a problem at all. The basic cause can be more on the brother's loss of interest, disappointment, or personal differences with some of the members. Perhaps, the Master, wardens, officers and members of the lodge can take some of the responsibility for the loss. Perhaps, the brother involved simply wants to "sleep". He can only blame himself for such a plan or desire.

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(A)

Grand Lodge

MAKE MASONS MANIFEST MORE MASONRY

(Address given by MWB Serafin L. Teves on his Installation as Grand Master of the Grand Lodge of the Philippines on April 29, 1965.)

Most Worshipful Brother Mosebrook, Distinguished Brethren in the East, Brethren, Ladies and Gentlemen:

Once a year, twelve thousand Masons of this Grand Jurisdiction, directly or indirectly, elevate one of their number to the highest position in their Grand Lodge that anyone of them can aspire to. For three hundred sixty-five days from hereon, my turn comes to occupy so eminent a position, however unworthy though I may be.

On occasions like this, no one can feel humbler than I. For this honor, I am sincerely grateful and in this gratitude, let me glory in the thought that you will keep me more grateful through your wise counsel and your ready assistance. The honor, I appreciate as a challenge to perform my tasks with due diligence and fidelity to the confidence you have reposed on my humble person.

Tonight's talk is divided into two parts: a statement of policy and a presentation of a program. The policy portion, I shall dwell on in some length; the program portion, I shall touch on in one or two sentences, the reason for which you will know later.

I have chosen as my policy: "MAKE MASONS MANIFEST MORE MASONRY." Only five words, all beginning with the letter "M". These would not be easy to forget, if after hearing them, you will go home with the thought, which should be the father of the act, that as a Mason, you will make yourself manifest more Masonry in every

thought, word, and deed.

At the outset, I must remind you that I am not being critical, neither do I desire to deny that all over the world, except in communist-dominated, and communist-oriented countries, over six million Masons are manifesting Masonry in their daily lives. And, in kindred spirit, the twelve thousand Masons in the jurisdiction of the Grand Lodge of the Philippines, scattered not only in the Philippines but also in Guam and Micronesia, Okinawa and Tokyo, likewise manifest Masonry in their daily lives.

This is as it should be, as it always has been, but what I am trying to say is that Masons can do more in this regard. I am appealing to every Mason here tonight to take a few more steps in that second mile because it is needful. At no time in our history as a nation do we need Masons to manifest more of their Masonry as now.

With a world in ferment, with our country beset by crisis after crisis, we Masons should be more Masonic as we have never been before. We are pleased to call our Grand Lodge the largest in Asia, in point of territory. Let us take more pride and pleasure in making ourselves manifest more Masonry wherever we are, particularly here in Asia which may yet, God forbid, be the theater of war of conflicting ideologies.

Let me point out some of the areas in which we Masons can make our Masonry more manifest. Take the

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matter of our relations with one another as Masons and our relations with those who are not Masons. We impress other people when we call a fellow Mason a brother. But do we really mean it?

A mother was one day preparing her boy for his first day in school. She put a handkerchief in the upper left coat pocket and another in the lower right pocket. The young son inquired, "Why, Mother, why two handkerchiefs?" The mother replied, "One is for show, the other is for blow."

I wonder if this calling a fellow Mason a brother is merely for show. If the word "Brother" is uttered for a more noble and glorious purpose, then let us put it into action. This brotherhood becomes a farce if we are brotherly inside a Lodge and outside of it, we do not know the self-same brother from Adam.

If we can feel this brotherhood, we should project this image to our brothers and those who are not, so that all can see it manifested. As seekers and bearers of the truth let us bear it like a lamp placed on the table so all in the house can see and not put it under a bushel.

People on the outside looking into our Craft regard us with a certain admiration. In some quarters, though, we are suspected, if not regarded with disdain. There is more reason for us to bear ourselves with self-respect ever mindful that if we want our Masonry to have an attractive image, we should manifest more Masonry in us.

As we think of our Grand Lodge, let us remember that there are nine other Grand Lodges in Australasia, particularly those in Japan, China, Australia, New Zealand, and Tasmania. Some are larger and some are smaller than ours, yet they feel their affinity to Asia in the

same manner that we do and are doing their best to spread the tenets of Freemasonry in their own corners of the world, in the same manner that we are doing our share in ours. We need their goodwill as much as they need ours. We should all work together to make Masonry felt in this part of the world. Masonry is quite young here, just a little over one hundred years at the most, hence, we need to show our togetherness with them, and they with us.

The second area in which we can manifest more Masonry is in doing our share to prevent the rise of criminality in our country. And, better yet, put a stop to crime by bringing back the rule of law in our society. Definitely, the crime wave is on the rise, especially among the young people of our day. Read any newspaper and your eyes will be met by accounts of murder, rape, physical injury, theft, robbery, suicide, etc.

We have the misfortune to live in a sin-sick world, in a sin-sick Philippines. But let us not just fold up our hands and mourn our fate. Much can be done and much must be done about the problem. As WB Jose Rizal would have put it, there is altogether "so much shame, so much abomination" to our country and people.

Let every Mason take an active part in any movement in a given community to stop, or at least minimize, criminality. Let us labor together with other groups and agencies engaged in the difficult task of drawing our young people away from misdemeanor which leads to juvenile delinquency, which in turn leads to adult crimes.

And, just as important, if not more important, let every Mason's home be a place of contentment and happiness, where parents and children feel the spirit of oneness, of unity for goodness; not a hotbed of dissi-

mulation or dissension. In training and living with our children, let us not love them with money, but love them with love. Give them just the right amount of leisure and money; do not give them what they want or desire, for those can never be satisfied. Any parent who thinks that lots of money will make good children is on the wrong track.

The third area, and the last for now, in which Masons can manifest more Masonry is a delicate one. Nevertheless, I touch upon it, perhaps in the vain hope of getting the desired reaction, because it is important in our daily lives. I refer to the relation of Masonry to religion, your religion and mine.

In spite of the fact that Masonry has, since time immemorial, required, and still requires, belief in God or a Supreme Being as a prerequisite for acceptance, not invitation, into the Fraternity, Masonry has been accused of godlessness. Some people, even God's people, are allergic to truth. I refer not only to Roman Catholics, of which I was one, though a proscribed one; I have to refer also to some Protestant sects, of which there are several, which regard Masonry as anathema to them.

Thanks to the policies of the late Pope John XXIII and the present Pope Paul VI, there is a growing spirit of tolerance in the area of religion. Inter-church visitations are getting common among the people of various creeds. Where before it was considered a mortal sin for a Catholic to worship in a Protestant or Jewish church, we now find a Catholic Cardinal giving the sermon in a Protestant church.

Seven years ago, the Catholic chaplain in the University of the Philippines came out with a stern warning to his student parishioners to avoid joining any of the "secret societies"

sponsored by Masons like the Orders of DeMolay, Rainbow and Job's Daughters. On March 21, 1965 in the Catholic chapel, a Jesuit priest offered a special Mass for the DeMolays in their full regalia. Indeed, times have changed for the better!

We Masons have to undergo changes in our own attitude in the face of the changing attitude of the other side. There are wounds to be healed on either side and time and tolerance will heal them.

For ages and ages, tolerance has been one of the important teachings of Freemasonry. We have been on the giving end, now we are on the receiving end! Here is where we should be tolerant of tolerance.

As I said earlier in this talk, I shall discuss my program in one or two sentences; perhaps, a few more. I shall finish the projects began by my immediate predecessor, MWB Mosebrook. The new look in this Abad Santos Hall and the remodelling of the facade of Plaridel Temple, which is now taking shape, are the projects of our immediate Past Grand Master. The building of the new Grand Lodge temple, now on the drawing boards will be commenced shortly. This has been our dream for years and we will be glad to see that dream come true.

On my part, whatever project I shall think about will be the crystallization of ideas, not only mine, but those of others as well. When such a plan has come to the point of no return, there will be no turning back.

On occasions like this, it is not only the officers who are installed; the members are in a way installed also. Tonight we are gathered to bid Godspeed to the new officers in the performance of their bounden duties, and in like spirit, the rest of the Brethren are being wished Godspeed in their support and assistance to the officers.

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Let me enjoin all the Brethren to be ever on the alert in the safeguard of our rights and in the performance of our duties, ever remembering that with privileges come responsibilities. It becomes us to quote from our ritual, thus: "Duty and honor now alike bind us to be faithful to every trust, to support the dignity of our character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. Exemplary conduct on our part will convince the world that merit is the just title to our privileges and that on us, the favors have not been undeservedly bestowed."

Let us then, of our own free will and accord, make ourselves, as Masons, manifest more Masonry in our relations with one another, in our relations with those who are not of our number; making every effort possible to assist in the solution of problems around us especially in regard to our young people, ever mindful that example is more effective than precept; and that our relations with people of various creeds should be one of understanding and toleration.

And, more important to each of us, let us not ask what Masonry can do for us; but rather, what we can do for Masonry.

End



HIRAM LODGE NO. 88 AWARDS LIBIS TEACHER — Picture shows Wor. Bro. O. Sharruf, Master of Hiram Lodge No. 88 giving "Teacher of the Year" Award to Mrs. Evangelina V. Cuaresma of Libis Elementary School in Quezon City. Others in the photo (l-r) are Mrs. Catalina Po Gloria, Bro. Juan C. Nabong Jr., WB Dominador C. Vicente, PM, Mrs. Socorro Alindogen and Bro. Generoso de Rosario.

TEACHING OF RELIGION IN THE PUBLIC SCHOOLS

By Victorino C. Quejano

Not long ago, a prominent educator urged the teaching of religion in the public schools. As usual, the decay in our moral standard and the rise in juvenile delinquency are attributed to the absence of religion in said schools. Others, however, honestly believe that matters of religion should be left to the homes and to the churches.

Those advocating the teaching of religion do not state what religion they want to be taught. Examination of the many attacks upon our public schools suggests that what really disturbs the critics is not that the schools fail to teach religious values, but that they do not teach the particular creed, and doctrine peculiar to the critics own sect or religion. Similarly, many of those who protest the teaching of religion appear in fact to object to the imposition of sectarian creed and doctrine upon children of other sects. It should be understood that the public schools are the schools of and for all children of different religious beliefs. It appears not right to use the state's power of compulsory education to indoctrinate children to a religious belief that is contrary to their wishes. James B. Edmons, Dean Emeritus, School of Education, University of Michigan, has this to say which the Editor of *The Philippine Educator* considers of pertinent application to our schools:

"Some persons urge that the public school should teach religion as a school subject. If it did so, what would be the contents of such a course? They would find it exceedingly difficult to answer this question to the satisfaction of all parents of different religions. On several questions, there are sharp disagreement among these sects... If the public school is to continue to serve all the children of all the people regardless of religious affiliations, it must shun sectarian teaching. How could the public school teach religion as a school subject without denying certain churches the freedom to incorporate their distinctive doctrines into such a course? At most, our public school could provide only friendly atmosphere for the cultivation of personal religious faiths?

Public school officials and teachers are largely to blame for the fact that they have labeled the public school as 'Godless'. They have failed to warn citizens of the *desire of some persons to shake the faith of the American people to their public schools in order to promote support of church dominated schools.*"

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It seems unfair to call those who oppose the teaching of religion in the public schools by various names as communists and atheists. They are among the worthy citizens in their communities. Their own children are receiving religious instructions in their homes and in their churches. Both sides favor the teaching of religion to children. What could not find complete agreement is the *teaching of sectarian religion* in the public schools, for on religious matters, the right of even the minority should be protected and respected by those in the majority.

Some educators offered a plan to harmonize those differences of opinions. They suggested that representatives of various religious sects gather around a round table to draft a course of study accepted by all. Many religious leaders of various denominations see the need of understanding and cooperation among them for a more unified action for the good of all. They said that "we are citizens of a rapidly shrinking and increasingly interdependent world. We should somehow learn to live together with all the richness of our diversity in customs and religious convictions or face the destruction of civilization as we have known it. For back of the various often seemingly conflicting rites and creeds which distinguish the different religions stand the deeper underlying and developing body of spiritual insights which mark the history of religions. Here we find common grounds — the common denominators in religious values." They believe that materials for such a course of study in religion could be selected from such common grounds in the realm of religious values and prescriptions for daily living for they are widely shared by all religions as the *shared belief in one God and in human brotherhood*.

History records many attempts to gather together leaders of various religions around such round table conferences. Paul Blanchard in his book, "American Freedom and Catholic Power" describes these attempts:

"The story of non-Catholic attempts to cooperate with Rome is long and tragic. In 1857, the Holy See boycotted the whole work of the Society for the Union of Christendom. Pope Pio XIII sent out an open public letter in the United States opposing the participation by Catholics in such 'promiscuous religious meetings'. The World Conference of Christian Churches tried before World War I to get cooperation for unity discussion but received nothing except olipite refusal. Even Lord Hallifax and Cardinal Mercier could make no headway against Rome's exclusiveness. In 1926, Pope Pius XIV said, 'The Unity of Christians cannot be otherwise obtained than by securing the return of the separated to the true church of Christ from which they unhappily withdraw!'"

Because of the refusal of Rome to cooperate with other churches for better understanding and unity of action, ALL should be satisfied with the present arrangement which permits optional religious teaching as now provided by law, and not one step further.

To the repeated charge that the public schools are 'godless', Luther A. Wingle, Dean of the Divinity School, Yale University, says—

"There is religion in the public schools. It is there from the first day a child enters school to learn how to live with mutual consideration and respect. It is there in

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DO SULU MASONS BELIEVE IN REINCARNATION?

By Bro. JAINAL D. RASUL
Bud Daho Lodge No. 12

SULU MASONS often times are caught in a quandary, when the idea of reincarnation is first presented to them. The expression of ignorance, doubt, skepticism or indifference are not wanting. Worshipful Brother Cuevas, who has recently travelled around the world, believes that people of different religious persuasions seem to be interested in the idea. This concept of rebirth flourishes in the East and, in recent times, has invaded the West.

The idea of reincarnation first prevailed among the primitive religions prior to Buddhism and in subsequent times, it has crept into some believers of Christianity and Islam. Stated in brief, the idea of rebirth suggests that the soul of a person now living on earth is not a new creation; it had existed here before in different bodies and different circumstances of time, place or country and will probably exist here in future reincarnations or in other planets or in other forms of life.

More than one half of the present World inhabitants consider this concept ridiculously shallow. They are many millions who say that it is plausible while about 500 Million, according to the estimate of brother Romeo Teng Ban, consider the idea worthy of belief. Whether it is true or not, is not for us to answer. The fact

shows that since it existed five thousand years ago, before the birth of the religions in India, it has not only withstood resistance to opposing opinions but it has also significantly and surprisingly gained adherents.

Does Masonry, as an institution, accept the idea of rebirth? In Sulu, Worshipful brother Hashim Alipuddin, an influential man in Sulu, seems to believe that certain phenomena or indications exist in some form of spiritualism or belief that the soul of a dead man may temporarily come to the present living human in the form of JIN. This is prevailing in Lamina, Siasi and other parts of Tawi-Tawi, Sulu. Masons in Sulu who are of Chinese-Buddhist ancestry or of Sulu birth cannot altogether dismiss the idea as shallow. In Pangutaran, Sulu, for example, Brother Hassan Jakaria, an MVO supervisor in Southern Mindanao, was reliably informed that the late Salip Mohammad Sali, a revered Muslim leader, left a "will", before his death, that he would come back to life again in another body and requested his wife to dig his grave, a week after his death, to show that his body could no longer be found. For fear of desecration of the grave, the wife failed to comply with the "will". Others reportedly tried and found that his body could be found no more.

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Belief in Reincarnation or rebirth is as old as the earliest written history accepted by conventional archeology. The Hindus, as commonly accepted, were certainly not the originators of the doctrine of the transmigration of the souls. Those who believe in the existence of the *lost Atlantis, Mu and Limuria* maintain that the highest civilization flourishing on these vanished continents accepted the reincarnation idea. The ancient Egyptians held some type of reincarnation belief. Dewitt Miller in his book entitled *Forgotten Mysteries* claimed that the reason for mummification was to preserve the body as long as possible, thereby forestalling the next reincarnation. Other authorities hold that the practice of mummification among the ancient Egyptians was to hold the soul earthbound, as the souls were considered to linger around the carnal bodies.

Dr. Robert Hume states in his *World Living Religions* that "x x x four religions which originated in India — Hinduism, Jainism, Buddhism and Sikhism—preach the doctrine of reincarnation and through the power of the inexorable law of Karma, a person's soul becomes reincarnated after death into some earthly body, according to his conduct in this present life." The cycle of rebirth, Buddha says, shall continue until *Nirvana* or perfection or communion with God is attained through the eight-fold path when the wheel of reincarnation shall function no more.

Confucius never became involved in reincarnation but as the Chinese prototype of Spinoza, he merely taught that a wise man should best live this life and let the next take care of itself.

Whether or not Christ was a reincarnationist remains as moot a ques-

tion as why He should have said, while hanging on the Cross: "My God, my God, why hast Thou forsaken Me?" The statements attributed to Jesus may nonetheless be noteworthy: "*Except a man be born again, he cannot see the kingdom of God*"; and "no man has ascended to Heaven but he that came down from heaven, even as the son of man which is in heaven." A number of biblical passages are often quoted in support of reincarnation, especially Jesus' clear statement that the prophet Elias "is come already" and the further statement that his disciples understood him to mean that John the baptist was Elias of old (Mathew 17: 11-13) "Him that overcometh will I make a pillar in the temple of my God he shall go no more out". (REV 11: 12) The last passage is interpreted to mean that man, finally conquering himself and escaping the wheel of rebirth will reincarnate no more.

Many Catholic and protestant church writers have approved the doctrine of rebirth, ranging from St. Augustine, St. Gregory to St. Francis of Assisi. Cardinal Mercier of Belgium found that belief in reincarnation did not conflict with Catholic dogma. St. Bernard of Clairvaux, known as the most powerful churchman of 12th century France, virtually paraphrased the law of Karma in one of his Mystical writings: "Nothing can work me damage except myself; the harm that I sustain I carry about with me and never am I a real sufferer but my own fault."

In Islam, the reincarnation theory appears dim. Muhammad explained in his *A I Isra* or night journey to Jerusalem that all prophets especially Abraham, Moses and Jesus who had come before him, experienced the same spiritual travel to Jerusalem.

Dante's *Inferno* is a complete Imitation of 'Muhammad's experience to the Seven Heavens or *Miraj*. The Holy Quran says: "He causeth the Living to issue from the dead, and He is the one, To causeth the dead to issue from the Living." (Sura VI v. 95) A prominent Muslim Scholar from Pakistan interpreted this, thus: "Here is a cycle of living from the dead and dead from living xx we may die many deaths. The keys of life and death are in God's hands. Neither life or death are fortuitous things. Behind them both is the Cause of causes and only HE."

As far as the Western World goes, the doctrine of reincarnation was an underground movement until after 1700 when various Western thinkers and writers revived the idea of rebirth due to the renaissance and the re-evaluation of the Greek thinkers such as Pythagoras a thorough-going reincarnationist, Plato and Aristotle. Voltaire wrote: "it is not more surprising to be born twice than once; everything in nature is resurrection." Napoleon, according to his biographers, would cry out in the heat of battle "I am Charlemagne! don't you remember who I am? I am Charlemagne!" Benjamin Franklin in his letter to his sister-in law on the death of his brother said "...This is rather an embryo state, a preparation for living. *A man is not completely born until he is dead.* Why then should we grieve when a child is born among the immortals?" Sir Edwin Arnold in his "Light of Asia" expressed rebirth: "The books say well, my brothers! Each man's life, the Outcome of his former living is; The bygone wrongs bring forth sorrows and woes, the bygone right breeds bliss".

Not a few thinkers believe in the idea of rebirth. Are there proofs or indications that the concept of reincarnation is true? Oftentimes, we dream of some persons, places, or countries we have never seen in actual life. May this be considered as a reflection of a subconscious mind that we really saw these places or persons in our previous existence? There are many accounts of reliable persons related by Defitt Miller in his book entitled *Reincarnation*. The classic case is that of a young girl named Shanti Devi of Delhi, India who insisted that she had lived before; that she was finally taken to her former home in another City and there identified buildings, homes, friends, relatives and the husband of her former embodiment. The case received much public attention in 1936 and 1937 because of the report of the Investigating Committee composed of professional man and other persons of integrity. Not only was the little girl able to speak the dialect of a section where she said she had lived in her previous body but she was able to pass other tests of remembrance that were regarded as convincing.

One case history concerns Mme Laurie Reyaud of Paris, who as a child wrote the details of her previous life, including the circumstances of her death. Years later, she visited Genoa in Italy and claimed as the City of her previous life. She visited her former homes and relatives in the past. A test of official documents was undertaken which proved her statements. It was found, for example, that a woman whose name she had given as hers in the former life actually lived in the house designated and had died on October 21, 1890 under the circumstances described.

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Another authenticated account concerns a young lawyer of Budapest and his bride who, on their honeymoon, visited a Bavarian Castle. The young woman found the countryside entirely familiar, although she was visiting there for the first time. Upon reaching the Castle, she astounded the caretaker by demanding to see a locked room. The caretaker protested that he had no key to the room but the girl told him a bunch of keys was hanging beneath the staircase. The room was open and inside it were two skeletons, one on a bed and the other on the floor, with a dusty dagger. The girl exclaimed: "This is the very room in which I was murdered". She collapsed in a faint.

Of recent times, there was a child who wanted to go to Alexandria while her parents were then in Cairo because she insisted that her dolls were placed in a cabinet inside a house she can recognize. The child had never gone to Alexandria and upon reaching that City, she entered the house and located the dolls that she had previously described to the astonishment of her parents.

In 1935, James Crenshaw, one of the founders of the Agasha Temple of Wisdom in Los Angeles, was told by one American Tourist who dreamed that she was once a princess or a daughter of a Sultan in a Fabulous Palace called Alhambra, in Granada, Spain. When she visited Alhambra for the first time, the captain of the guard, who was normally aloof with the other tourists gave her a chair and commented: "You will find nothing very changed since you were last here, Senora." In the Court of Myrtles, she had an urge to cut a sprig as a souvenir but felt this would desecrate the beautiful palace. Then the captain of the guard approached

her and said "This is for you because you always loved it so."

Many Scholars have undertaken tests in their curiosity to delve deeper into the idea of reincarnation. Notably among these are the spiritists and the hypnotists, by the use of a "medium". For Instance, Edgar Cayce, in a trance, related that a client's last incarnation was a soldier in a Civil War and mentioned historical documents which proved this. Psychical researchers also worked on this idea of rebirth. Dr. Nander Fodor, after applying hypnotic mode used through Marie Mayo as a medium, said: in the *Encyclopedia of Psychical Science*. "Beyond her (Mme Marie Mayo) birth, she called herself Lena, the daughter of a fisherman in Brittany. She married at twenty, her husband was also a fisherman; his name was Yvon; she did not remember his family name; she had one child who died at the age of two; her husband perished in the shipwreck. In a fit of despair, she threw herself into the sea from the top of a precipice. Her body was eaten by the fishes. All these were successively elicited. She first passed through a convulsion of drowning and then went back to her life as Lena, through childbirth, through girlhood, infancy the state of "gray" and then spoke in a previous incarnation as a man named Charles Mauville who lived in the time of Louis XVIII. He was a clerk in a Ministerial Office in Paris.... still back, she was a lady whose husband was a gentleman attached to the Court. Her name was Madeleine de Saint-Marc. Beyond this, she could not go. She saw herself in a strange country with Negros...

"In another record, we can gather interesting data from the book en-

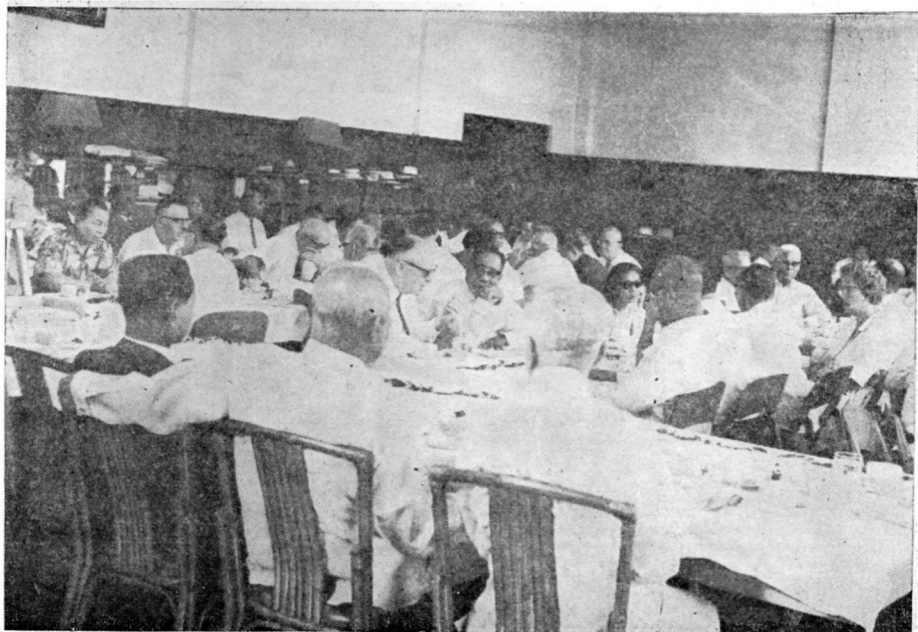
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MOST WOR. BROS. CHARLES MOSEBROOK, GRAND MASTER ESTEBAN MUNARRIZ, PGM GRAND SEC. WB HERMOGENES P. OLIVEROS, GRAND LODGE LECTURER, WITH RIZAL LODGE OFFICERS AND MEMBERS INSTALLED ON JAN. 30, 1965, LOPEZ, QUEZON AND WITH MEMBERS OF SISTER LODGES OF QUEZON VALLEY.



CALAUAG-LOPEZ TEACHERS & DANCERS WITH BRO. C.V. VALENA, DIST. SUPERVISOR, CALAUAG; WB JOSE ANGELES, PRINCIPAL TEACHER, LOPEZ; MISS BIRIANA ARCAMOSA, DIST. SUPERVISOR, LOPEZ; & FORTUNATO SALCEDO, PRINCIPAL CALAUAG, QUEZON. THEY ENTERTAINED WB CHARLES MOSEBROOK, GRAND MASTER AND GRAND OFFICERS AFTER THE INSTALLATION OF RIZAL LODGE OFFICERS ON JANUARY 30, 1965. LOPEZ, QUEZON.



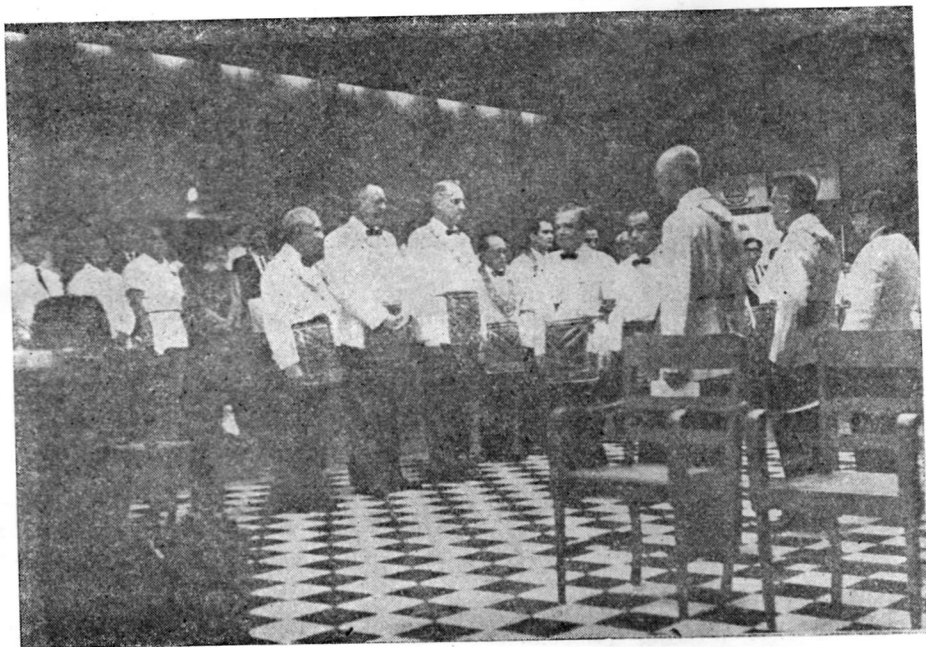
Grand Master's Annual Dinner



Grand Master's address on Jose Rizal at floral offering in foyer of the Plaridel Masonic Temple.



Grand Master places floral offering at Bro. Jose Rizal monument at Luneta.



Grand Master-elect approaches altar for installation.

HISTORY OF CLAYTON W. ROBERTS LODGE UD

Realizing that Masonry was growing rapidly on Okinawa and the need to promote further interest among its members in the Naha area, a few members of Coral Lodge No. 142 Okinawa and members of other Lodges around the world that are stationed here decided to establish a new one in the Naha City, Area, under the jurisdiction of the Grand Lodge of the Philippines.

The first meeting was held September 2, 1964 at the Teen Club Naha Air Force Base. This meeting was presided over by Very Wor. Brothers Will K. Prestidge PM, DDGM, District No. 21, and William P. Schwager PM, PDDGM, Grand Senior Steward, and Secretary of Coral Lodge No. 142, who explained to those present that before officers could be elected or a name chosen for the Lodge, those interested in forming the Lodge should sign the dispensation request to be sent to the Grand Lodge. There were some fifteen signatures the first meeting which later grew to its present figure of twenty-nine before it was sent forward.

During the next few meetings, held at the Naha Teen Club and in the Library of the Machinato Temple it was decided to rent the Okinawa Teachers Association Building in Naha City as our Lodge Hall. This was done and the first meeting held there October 14, 1964. Thus, Clayton W. Roberts Lodge UD had its beginning in the same hall as Coral Lodge No. 142 had several years before.

At the first meeting (September 2, 1964) the following Officers of Clayton W. Robert Lodge UD, were

elected or appointed.

- Master ... Timothy N. McCann
- SW Clarence Burton
- JW James Q. Randolph
- Treas. Wayne E. Synder
- Sec. Gordon E. Dillard
- Chaplain Donald H. Wolfe
- SD William M. Butler
- JD Charles A. Carver
- SS Arthur C. Tomlin
- JS Alton C. Wilson
- Marshall .. Samuel Oppenheimer
- Tyler George Oshiro

Since that time several of the mentioned have resigned for one reason or another. The Officers are now filled with the Brethren indicated below. Also at this gathering, the name of Clayton W. Roberts was chosen for the Lodge in Honor of Worshipful Brother Clayton W. Roberts PM, deceased, who was an ardent believer in the teachings and practices of Freemasonry, especially Freemasonry on Okinawa.

LIST OF LODGE OFFICERS

- Timothy N. McCann .. Wor. Master
- Coleman L. Lantrip Jr. ... Sr. Warden
- James Q. Randolph ... Jr. Warden
- Arthur Roventine Treasurer
- Gordon E. Dillard Secretary
- Charles A. Carver Sr. Deacon
- Donald H. Wolfe Jr. Deacon
- Arthur C. Tomlin Sr. Steward
- Alton G. Wilson Jr. Steward
- Bennie K. Lewis Chaplain
- Samuel Oppenheimer Marshal
- George Oshiro Tyler



Picture taken during the distribution of books made by Magat Lodge No. 68, F. & A. M. on March 19, 1965, at the Bayombong Central Elementary School, Bayombong, N. Vizcaya, attended by school and Lodge officials.

Those in the picture include: Mr. Antonio C. Tukay, Division Academic supervisor & member of the Lodge; Mr. Luciano Reyes, Pilipino Spervisor; Mr. Federico Zamora, Principal-Incharge, N. Vizcaya Agricultural College; Mrs. Fermina D. Borroneo, Principal, N. Vizcaya High School; Mr. Ricardo Guzman, Principal, Bayombong Central Elem. School; VWB Epifanio C. Quijano, Dist. Deputy Grand Master, D'st. No. 3; WB Eulalio D. Perdido, Master, Magat Lodge # 68; WB Cornelio R. Gallardo, Chairman, Com. on Education & Public Service; and WB Vicente B. Tecson, member & Past Master of Magat Lodge # 68.

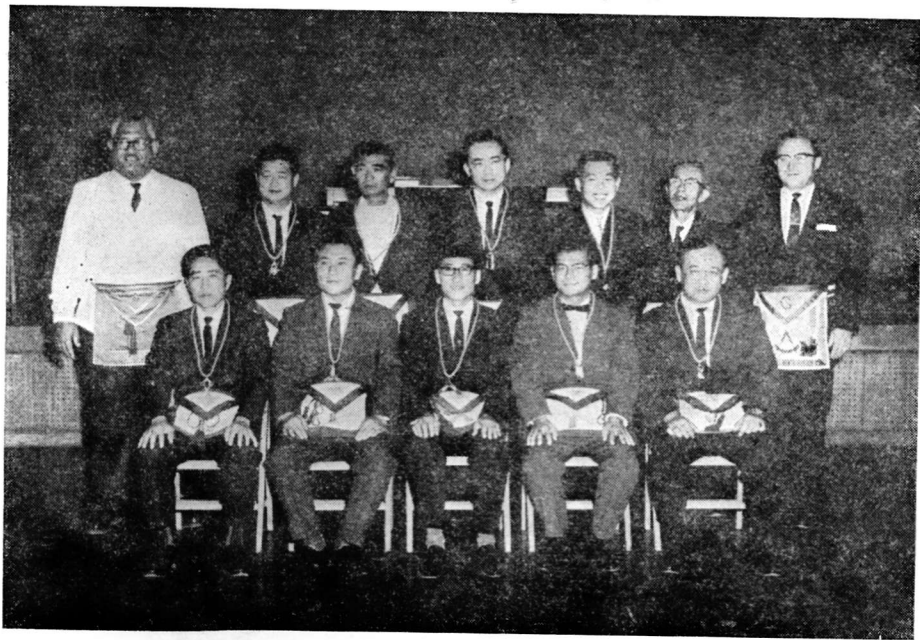


At the first Stated Meeting (October 14, 1964), a petition for the Degrees of Masonry was received for Mr. James E. Thompson, who as of this date is a Fellowcraft Mason with high expectation of being raised to the Sublime Degree of a Master Mason in the near future, and rightly deserves to be called Brother.

The Lodge continued to prosper, after some what of a slow start and petitions for the degrees were received for Brothers Bruce E. Redd, James W. Reveal and Dimitrie N. Milinovich November 10, 1964. They are now Entered Apprentice Masons looking forward to being passed.

Needless to say without the assistance of so many of the Brethren of other Lodges, Clayton W. Roberts Lodge UD, could not have struggled to the firm footing it now has. Particular attention should be given to those (too numerous to list) that spent their time and efforts in procuring, building or otherwise obtaining the necessary equipment which must be had before the Lodge can even be opened.

Until after the Grand Lodge Communication which is coming up very soon, there is little History left to record or comment on, also I am not much of an Historian, therefore consider this chapter closed.



OFFICERS OF SHUREI LODGE, U. D.

- L to R Front Row: Matsuo Okamura, Treasurer, Tadayuki Ikeda, SW, Masaru Sakumoto, WM, James M. Fukuda, Tetsuo Watanabe, Secretary
- L to R Back Row: VW Will K. Prestidge, Jr DDGM, Robert M. Hattori, Iwao Kawahara, Wallace K. Yoshida, Chaplain, Toru Sasaki, Marshal, Genyu Itokazu (First Ryukyuan raised in Shurei Lodge), Kenneth A. Rotness, PM, Inspector

More Questions and Answers...

86. When and where was the first recorded Lodge established in the Philippines?

La Primera Luz Filipina was organized by Malcampo, a Spanish naval officer, in 1856 in Cavite (Kawit), under the auspices of the Grand Oriente Lusitano (Scottish Rite) of Portugal. It was affiliated with Lodges in Macao and Hongkong under that jurisdiction. It was exclusively for Spanish naval and military officers, and civil employees. There is no record as to when it ceased to work.

87. Why are the officers of a Craft Lodge (Symbolic) Lodge elected before December 27, the Feast of St. John the Evangelist?

The real reason for this prescription is to be sought in the origin of Freemasonry. The feast of St. John the Evangelist is the Christianized version of the ancient *winter solstice festival* of the ancient nations during the *solar cult*, when the principal god of the popular religion was the sun while to those initiated in the Ancient Mysteries the sun was only a symbol of the Supreme Deity. During the winter solstice the sun reaches its farthest south position, its direct rays falling on the Tropic of Capricorn, 23.5° south of the equator. This furnishes a fitting end for a calendar based on the solar revolution, and the beginning of a new year.

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CAN A MASON BE A COMMUNIST?

Rev. GERARD ERNEST KAYE

32^o, K. T.

9035 E. Newby Avenue,
Mosemead, Calif.

This is a time of crisis. We are in the midst of a war of beliefs and as members of the Masonic Fraternity must now take a positive stand.

I am indeed concerned when I hear people make such a statement as, "Well, I'd rather be Red than dead." This is a vague statement and I wonder if the markers realize what they are saying.

Guilt by association is a dangerous thing and leads to major division, something with which the enemy would most certainly be pleased. There are, then, certain primary concepts which forever provide the basis for the conviction that true religion and the principles of our Masonic Fraternity can have nothing in common with the desires and principles of communism.

A student of chemistry will remember the basic law of the formation of compound and mixtures. A compound is a new substance in which the elements of the combination have lost their identity. A mixture is a mechanical blending in which no combination takes place. Rather than combine, the elements hold their original form. Look at water as a compound of Hydrogen and Oxygen. Here is a new substance and the two elements in com-

bination become something different, even though they may be in the form of steam, water or ice. Sugar and salt, on the other hand, do not combine when thrown together. They will always be a mechanical mixture.

The Masonic Fraternity as opposed to communism finds itself in a position analogous to that of sugar and salt. There are three basic reasons for this. First, there is the matter of belief in a Supreme Being. Masonry is not a religion, and yet by its nature it is religion's handmaid.

Every member of the Fraternity must profess his belief in God, the Supreme Architect. This belief proclaims the sovereignty of the one Ruler, omniscient, omnipotent, and omnipresent, who has existed from the beginning and will exist to the end of all time. Compare this conviction with the spiritual vacuum of unbelief in the existence of a Creative Power.

Under communism, man is an end in himself, supreme and dominant, without concern for his origin or destination. He finds himself in the world for the purpose of being ever loyal to a state, a classless so-

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ciety, which by its nature is rather ironically to rule itself. The lessons of history have repeatedly borne out the fact that the human characteristics of weaknesses have failed to bring this dream into reality. Marx's atheistic engima has simply developed into another dictatorship.

The second great conflict between the two comes about in the establishment of human values. Since the evolvment of the communistic doctrine by Marx and its amendments by Lenin and Stalin, as well as the modern revolutionaries, there has been presented the idealistic concept that as a result the laboring class, called the proletariat, would solve all social, economic, and political problems. Yet, the end result has again and again been a drop in individual human and spiritual values. The ideal of a classless society has brought morals to their lowest ebb resulting in man's loss of his individuality and his becoming a part of a gigantic machine desiring only to promote the dictatorial aims of the state.

Father has been set against son, and daughter against mother where the value of the state has been in question. When children receive the teachings that the family's concern, love, and care are secondary to the demands of the state, there can result only decay in moral perspective.

Our faith teaches us the position of man as we read: "What is man, that thou art mindful of him?" Not only is God mindful of us, but we must be mindful of ourselves. Man has something to give to the world, not as a cog in a gigantic machine, but through his personality and

those great spiritual values which blend our society and way of life into the highest moral social order. Religion and fraternalism teach brotherhood in respect to the recognition of the value of human dignity in a world that needs the development of spiritual and moral aims.

The third major conflict comes about in the exemplification of charity and love. In the first letter of Paul to the Church at Corinth, the translators have changed the word charity to "love," stating that the two words are synonymous. In other words, both mean the same thing. Without charity and love, where is our faith and our Masonic Fraternity?

In contrast, both are absent in communism, which considers them as weaknesses. If there is a need, it is said, the state will provide. To the Mason, the words "brotherly love, relief and truth" are forever sacred. Take these away and Masonry is destroyed. There is no possibility of combination of the two opposites here. Every form of help or project for lifting up our brother man would be cast out because concern for others could not exist under communism.

There you have it. Let's quit deceiving ourselves. We are not dealing with a child playing with a toy. You and I face an adult, full grown, holding a bomb which can explode and destroy, and the fuse is about to be lit.

Our answer to this is our strong stand on the religious and fraternal principles which make up our way of life. This is a time for action.

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LOYALTY CHAPTER, ORDER OF DeMOLAY CELEBRATES DeMOLAY WEEK

The Loyalty Chapter, Order of DeMolay, Manila observed March 14-21 as DeMolay Week, celebrating the Order's 46th Anniversary with several activities and projects.

The Chapter's activities struck an ecumenical note when they observed the Order's Devotional Day, on March 21st, at the Roman Catholic Chapel of the Holy Sacrifice, U. P., Diliman, Q.C. Although the Order is neither a junior Masonic organization nor does it require Masonic relations for membership, no Philippine DeMolay chapter has been permitted to formally observe Devotional Day in a Roman Catholic church, presumably because of its Masonic sponsorship and the estrangement between Freemasonry and the Roman Catholic Church. Father Ben Villote, the chaplain of the Chapel who has an ecumenical reputation in the University, officiated at the special mass. In his sermon, Father Ben cautioned the members of Loyalty Chapter against feeling that they have followed the virtue of reverence by observing Devotional Day and urged them to develop a true spiritual relationship with God.

The Chapter started the Week with another church attendance, at the Central Methodist Church, on March 14th. Dad Charles S. Mosebrook welcomed the Chapter members who served as ushers and offertory collectors. After the service they held

a potluck lunch at the Scottish Rite Temple where members of the Chapter's Advisory Council and the member's parent were invited.

A conferral of degrees followed the lunch and the new members named themselves the 1965 Frank S. Land Memorial Class in honor of Dad Frank S. Land who founded the Order in Kansas City, Missouri, U.S.A. on March 18, 1919. The new members also witnessed the Flower Ceremony, a ceremony in honor of womanhood and mothers, with several parents and relatives of the new members in attendance.

For the Week's civic-service project the Chapter assisted the Commission on Election in its registration drive. On March 20th, in a jeep provided by Dad Jose D. Calderon, several Chapter members went from house to house in Project 6, Quezon City, urging the unregistered qualified voters to go to the local elementary schoolhouse to register and on March 27th, they set up a registration center at the Scottish Rite Temple.

As a charity project, the Chapter members visited the Philippine General Hospital's Pediatrics Ward and distributed bags of cookies and candies to the charity patients.

The social side of the Week's celebration was provided for in the Chap-

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ter's first reunion of past members of the Chapter and of its Advisory Council at the Aristocrat Restaurant, Cubao, Q.C., on the evening of March 20th. The guest speaker at the after-dinner program was Dad Conrado Benitez, who was the Chapter's Advisory Council chairman in 1949 when the Chapter was instituted, and gracing the affair were past and present Chapter Sweethearts and the member's guests.

The Order of DeMolay is an international fraternity for young men through the ages of 14 to 21. Its only requirements for membership are a belief in God and a good moral character. Its aim is to develop boys' character through the inculcation of the virtues of filial love, reverence for God, courtesy, comradeship, fidelity, cleanness and patriotism.

As previously mentioned, the Order is affiliated with Freemasonry

and its members are not ever asked to join nor assured of membership in Freemasonry. Masonic groups sponsor DeMolay chapters like other non-Masonic groups sponsor Boy Scout troops and the Masonic sponsorship is required so as to assure the Chapter of a mature and dedicated guidance through the Chapter's Advisory Council. The Council is composed of six or more Masons who freely volunteer and dedicate their time because of their interest in youth. Its Masonic sponsorship also provides the Chapter with facilities and support for their meetings, activities and projects.

Any Lodge or Masonic group interested in further details about the Order can get in touch with Dad Manuel M. Crudo, the Order's Executive Officer in the Philippines, Guam and Okinawa, at 265 Joffre St., San Juan, Rizal.

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MORE . . . (From page 382)

88. Is the practice of electing the officers of a Lodge before December 27 general?

Yes. It is the practice not only of the Symbolic Lodges but also of many Masonic bodies conferring the "higher degrees."

89. According to the *Constitution* (rev. 1962), paragraph 139, no business can be transacted *with less than seven* members being present. Why?

Because in Britain, where Masonry as now organized had its origin, no Lodge can be opened unless *seven* officers are present, namely: the Worshipful Master, the Senior and Junior Wardens, the Senior and Junior Deacons, the Inner Guard, and the Outer Guard or Tyler. There is no Inner Guard in American Lodges, his function being discharged by the Junior Deacon. In the Bible the number *seven* represents *completeness*, the Creator having rested on the *seventh day*. British monitors say: "Three rule a Lodge, five hold a Lodge, and seven make it perfect." In the symbolism of the Scottish Rite the "sacred numbers" 3, 5, and 7 are respectively the peculiar numbers of the Entered Apprentice, the Fellow Craft, and the Master Mason.

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Left to Right, first row: Bro. Cruz, Sis. Villanueva, Sis. Vallejo, Sis. Grace E. Becker, Supreme Guardian, Sis. Gonzalez, Deputy to Supreme Guardian, Sis. Laconico, Sis. Guzman; Back row: Bro. Gonzalez, Sd., Bro. Melocoton, Bro. Niduaza, Sis. Grace Melocoton, Sis. Rodriguez, Bro. Gonzalez, Jr., Sis. Abel, Bro. Guzman, Bro. Padua, and Bro. Floro.

Bro. Eugenio Padua, Sovereign of the Asoka Concluave, Red Cross of Constantine, tendered a welcome dinner in honor of Sis. Grace E. Becker, Supreme Guardian of the International Order of Job's Daughters, who arrived in Manila on April 10, 1965 to visit Bethel No. 2 of the Order at Plaridel Temple. Sis. Becker arrived in Olongapo, Zambales, on April 9 and visited Bethel No. 1 there.

Mrs. Becker was to have arrived in Manila on April 5 from Guam where she visited the Bethel there, but the Pan Am strike caught her there and she was not able to arrive

here as scheduled. Brethren and Sisters in Guam did their best to get her on a MATS plane which flew her to Clark Field five days later. She was to have visited Bethel No. 3 in Dumaguete City a day after her scheduled visitations to the Grand Bethel in Australia. She left for Australia on April 15 where she expected to stay ten days after which she flew to Tokyo and thence to Alaska to visit the three Bethels in that state. She was expected back in the general headquarters of the Order in Chicago in mid-May.

EDITORIAL . . . (From page 366)

We would suggest that we take a broad look at our membership minated before it creeps in. Let us feel that our membership in the Craft is more important than slipping out of the Craft; that the Craft is bigger than we are; that as a member, each of us is a cog in the wheel that is the lodge, is a midrib in the broom that is the lodge.

We have the opportunity always to remain a member, let us ever challenge ourselves to maintain our membership.

NBM

titled, *The Search of Bridey Murphy* by Morey Bernstein in 1952. His friend Ruth Simmons was hypnotized or entranced as the subject or "medium." The following conversations are tape-recorded by Bernstein:

Q—"Tell us what happened after you died?"

A—I did not do like Father John said. I didn't go to Purgatory!

Q—Where did you go?

A—I stayed in that house... until Father John died.

Q—"Do you remember how you become born again?"

A—You don't know... It just seems like it just happens... you just don't remember... I remember just being a baby again".

Some persons have arrived at conclusions they consider definite on reincarnation. Others believe that what reincarnates is the "will" to live. Still some believe that only the personalities are reborn but the spirit goes unto God who gave it.

There are certain instances in which the continued existence of human personalities is a well known fact. Professor William Wright in his "*History of Religions*" gave two types of reincarnation or immortality which are well established. First, we have the so-called biological reincarnation. The second is the so-called social reincarnation. He doubts the physical reincarnation, either progressive or retrogressive.

One does not need to be a biologist to know that according to the Law

of Heredity children inherit the physical and mental traits of their parents and other ancestors. Whoever leaves a descendant is assured that many of his characteristics and that of his ancestors will be preserved... the physical features, mannerism, sense of humor, stubbornness, physical and mental defects as well as values. In social reincarnation, the quotation of General Douglas McArthur, before the U.S. Congress, that "Old soldiers never die; they just fade away," is indeed true. In this sense, great or accomplished men never die. For example, the personalities and thoughts of Plato, Aristotle and other Sages of antiquity are today still being read by us more than ever assembled during their lifetime. More people today witness the plays of Shakespear's *Romeo and Juliet* or Macbeth in the theatre than ever before. When we consider Abraham Lincoln's Gettysberg Address; Mahatma Gandhi's Theory of non-violence; Marx' Communism, Al Gazzali's philosophy; Ibn Khaldun's *Prologomena*; Confucius' *Spring and Autumn*; and Machiaville's *The Prince*, it is not too much to say that such men are still alive today. Still more is this to say of the great founders of religions. Think of the lives of Moses, Abraham, Buddha, Jesus and Mohammad... all consecrated and revered every year by their adherents and admirers in this world.

Let us go to Masonry. Speculative Masonry is an ideal. Like all ideals, it does not conflict with the idea of reincarnation. It speaks always of a state of perfection that all good Masons hope, at last to arrive. Brother Ahmad Bagis, a good lecturer of Lodge 102, observes that by the use of the term "good Mason" in the ritual, we unwittingly admit that there

are "bad Masons". Indeed, it considers the human element. The Square and the Compasses represent all that is earthly and heavenly respectively... If a member does not practice the pure principles of Freemasonry, his Lodge membership alone is not an assurance of a state of perfection. Supposing that a Mason fails to attain such height of perfection? Should his soul come back to fulfill that "promise" and "obligation"? A Mason must sow the seeds of his curiosity or doubt, otherwise, Masonry, to him, cannot be termed a *Progressive moral science* taught by degrees only. After attaining the highest degree, who will teach us further? Shall we, by our own endeavor try to improve ourselves? By reading, observing, practicing, meditating and thinking, we can find that which we are seeking. Can we find perfection by reaching the degree of Sublime Prince of the Royal Secret? If we don't, will our soul come back to perfect it until we can commune with the Perfect? Masonry does not teach disbelief in Christianity, Islam, Judaism and Buddhism as organized religious. Will it teach man not to believe in the idea of reincarnation?

We are "travelling upon the level of time to that undiscovered country from whose borne, no traveller ever returns". Does this quotation refer to the physical or spiritual aspect of Man? Whether what does not come back is physical or the soul of man is, or has always been, not the question to be resolved any more than it is the question of what is "truth", in all ages.

There are many in all countries, religions and all walks of life who believe in the idea of reincarnation as

well as those who do not believe. "Towards, as the saying goes, "die a thousand deaths; the valiant never tastes of death but once". This writer cannot disprove the idea of reincarnation. The idea is not subject to proof, either. It is part of the Mind of God, which no human could comprehend. Belief or disbelief in this doctrine has been continuing for almost five thousand years before Christ. It may never end. You can decide for yourselves or you don't need to. Masons are not required to rely or not to rely on this doctrine to be good men. It is not essential in Masonry.

Worshipful Brother Tuchay Tan, a Provincial Board member of Sulu, who has recently arrived from a world tour with his beautiful wife seems to say that it is indeed required that he does good deeds on earth that he becomes a better man by becoming a Mason. The past contains much truth but human understanding mashes on. This should be the philosophy of every Mason. To be idle is death without perfection. Indeed the wisdom of the past is not "proof". But there can be "proof", one of these days. Belief now may be considered nonsense tomorrow but who can prevent anyone from considering disbelief now as nonsense tomorrow? The world was flat then, now it is round. What was once heretic is now saintliness.

Budha once said. "Believe nothing because a so-called wise man said it. Believe nothing because the belief is generally held. Believe nothing because it is written in ancient books. Believe nothing because someone else believes it. But believe what you yourself judge to be true."

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all cooperative enterprises which the schools foster in all the spirit of sharing these evolve. People learn to be good in life situations. They (teachers) and their children are nourished on great literature full of undertones and overtones of deep religious feelings, with all its love of nature and of God. Such service is not to be described as the teaching of mere morality. Back of it lies the conviction that *there are eternal principles implicit in the universe, that it is good to be good, and it is wrong not to be good.*"

Dr. Williard E. Givens has this to say too—

"What make a school Godly? The presence of religious symbols? The recital of religious creeds? Such things are only formal expressions of religion and their omission from the schools does not expel the Eternal God from such schools. No public school is Godless as long as love and mercy, truth and honesty, purity and justice, obedience and discipline are honored and exalted."

And lastly, the Director of Public Schools in our country in his 1953 ANNUAL REPORT, pp. 8-9, says—

"People who believe in religion as the foundation of ethical character constantly harp on the non-requirement of religious instruction as the void which causes laxity in morals among our youths. This, of course, is a debatable question. The public schools, however, have not been negligent in the development of religious values. Through many of the activities and by means of

the contexts of instructional materials, faith in God has been taught and stressed. There are also innumerable illusions to God in songs, stories, poems, and pictures studied in the classrooms.

In social studies, Faith in God is one of the units in Teaching the Ways of Democracy, a teacher's handbook. The same topic is also discussed in Bulletin No. 14, s. 1952, entitled 'Faith in God in Character Education Program,' which gives the following activities:

- (a) Understanding and living up to God's commandments.
- (b) Believing in God's infinite wisdom and goodness . . .
- (c) Praying that love may abide in the hearts of all men . . .
- (d) Respecting and venerating your own church without ill-feeling against other churches.
- (e) Respecting others religious belief . . .
- (f) Praying for the salvation, not only of yourself and your family, but also of all humanity."

However, "if we are to adapt the position that one's own particular sect is the one and only 'true religion, to which everyone else must conform or be considered heretic and irreligious; if we are to adapt that 'holier than thou' attitude toward those whose belief may differ — if indeed that resulting attitude is not one of open hostility accompanied by charges that the others are non-believers and per-

manently beyond the reach of God's grace, then there is no solution to the present problem. We need to be reminded of the following words from Jesus Sermon of the Mount:

"Judge not, that ye be not judged.

For with judgment ye judge,
ye shall be judged;

And with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye,

But considerest not the beam that is in thine own eye?"

* * * *

MEDAL OF HONOR AWARD



We congratulate Bro. Benjamin R. Vallejo, Capt., Inf., PA. on his having been recently awarded the Medal of Honor, First Class, by the Republic of South Viet Nam. The award was presented by the Premier of South Viet Nam in Saigon on March 17,

1965 for Bro. Vallejo's meritorious services in assisting psywar units of the Armed Forces of Viet Nam.

Bro. Vallejo is still in Saigon as a member of the First Philippine Contingent to aid Viet Nam. He is not new in combat operations, having been a member of Philippine Combat Battalion in Korea and took part in SEATO exercises in Mindoro. For his excellent work and experience, he received a citation in the SEATO exercises and a Service Medal in Korea.

Bro. Vallejo is a member of Quezon City Lodge No. 122. His father, WB Pet I. Vallejo is a retired Auditor of Quezon City and is one of the founders of the Lodge of which he and his son are members. His mother, Mrs. Andrea R. Vallejo, is Associate Matron of Rosorio Villaruel Chapter No. 2, Order of the Eastern Star and Bethel Guardian of Bethel No. 2 Order of Job's Daughters.

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CAN A . . . (From page 334)

You and I, as Masons and as believers in God and the dignity of the human soul, cannot possibly be Communists. As followers of Judaism, Christianity, or Islam, the faiths upon which we have taken our sacred oaths, we stand in opposition to communism and all its concepts.

It was Paul who made this declaration in his letter to the Romans: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

Can a Mason be a Communist?

Commodore Matthew Calbraith Perry

By Alexander Ueland

[The story of a Mason and Statesman who took the beginnings of progress to Japan a hundred some years ago. Steeped in the progressive moral science, Commodore Perry wished progress for others in economic lines also. We are glad to reprint this interesting article as published in "The Masonic Home Journal," (Grand Lodge of Kentucky), Jan. 1, 1965, Vol. LXXXI, No. 7. — Ed.]

Japan has always been a land of enchantment with its cherry blossoms, wisteria, and chrysanthemums. Indeed, the Japanese worship nature and many homes have shrines where obedience is given to the Divine Intelligence that governs the universe. But Western culture has had its influence not only socially and politically but in the field of religion as well.

The missionary apostle of the Jesuits, Francis Xavier, landed at Kagoshima, Japan, in 1549. Other missionaries followed and as the Japanese were tolerant within a few years, hundreds of thousands became Christians. After 50 years of proselyting, the number increased to approximately 2 million including princes, generals, and nobility. A delegation visited Rome during 1582 and were received with pomp and ceremony by the Pope. After an absence of eight years, they returned to Japan.

In the meantime, the Shogun dispatched commissioners to investigate complaints made by Buddhist priests that Christians had destroyed national temples, insulted and ridiculed the Buddhists, assaulted their monasteries and carried natives away into slavery. As the country was occupied by friars of various orders whose conduct and habits were not always exemplary and since they demanded superior obedience to a foreign potentate, the imperial authorities became alarmed.

The Shogun issued an edict in 1637 expelling not only the missionaries but all foreigners and Japanese were forbidden to go abroad. Only the Dutch, not considered an "evil sect," were permitted to remain.

During the colonial period, daring Yankee seamen sailed Clipper ships around Cape Horn to the Orient. During the monsoon season, a vast number of vessels were shipwrecked along the coast of the Land of the Rising Sun, and their ships and cargoes were seized and the seamen interned and not permitted to return to their own country. The United States, in an attempt to ameliorate the chaotic and aggravating conditions, assigned Commodore Matthew Calbraith Perry to negotiate a treaty with Japan. He was furnished with an imposing fleet and among his official documents was a letter from President Millard Fillmore to the Emperor of Japan relating to American seamen and property, securing supplies, and instructions to arrange for the opening of one, or more, ports for trade and commerce. The expedition aroused interest among the leading nations of the world.

Commodore Perry sailed from Norfolk, Virginia, on November 24, 1852 aboard his flagship, the *Susquehanna* and, with three other vessels, reached Yedo Bay on July 8, 1853. They were quickly surrounded by hostile boats.

When the Japanese official was informed that they came on a friendly mission, the Americans were ordered to go to Nagasaki, where foreign business was transacted. Perry determined to remain where he was and replied that if a suitable person was not appointed, he would go ashore with a sufficient force to settle it regardless of the consequences.

As a result of his firmness and threatening attitude, President Fillmore's letter to the Emperor was delivered with elaborate ceremonies to Princess Zidzo Iwami. Assuring them that their government would have ample time for reflection, Perry left Yedo Bay, promising to return the following year.

It became necessary, however, to expedite his return inasmuch as suspicious maneuvers of French and Russian naval vessels had been observed and Perry anchored again in Yedo Bay during February 1854. This time the Japanese were conciliatory and five commissioners were appointed to confer with Perry. The historic meeting was held in Yokohama on March 31 and a treaty of peace, amity, and commerce was signed.

The illustrious Naval officer entrusted with this mission was born on April 10, 1794 in Newport, Rhode Island. He served during the War of 1812 and, owing to many years of outstanding Naval service, was selected by President Fillmore to head the mission to Japan.

Commodore Perry received the Sublime Degree of Master Mason during 1819 in Holland Lodge No. 8, in New York City.

Although he died on March 4, 1858 in New York, his body was interred in Inland Cemetery in Newport. A statue was erected in 1861 as a memorial in Touro Park in Newport.

The United States issued a commemorative stamp in 1953 in honor of Commodore Perry and, in 1960, the signing of the treaty with Japan was noted by the issuance of a commemorative. The memory of Matthew Calbraith Perry will long be enshrined in the hearts of lovers of freedom of speech, thought, and religion, and his name, like that of John Paul Jones, will forever bring credit to the Naval Service and to Masonry.



MORE . . . (From page 386)

90. Can a Lodge of Master Masons, the Worshipful Master or a Warden being present, be opened with *three* members being present?

No. Because according to ancient custom, preserved by British and other grand jurisdictions, although three hold a Lodge and five hold a Lodge it takes *seven to make it perfect*. In many jurisdictions a new Lodge cannot be formed with less than *seven Master Masons* in good standing. Our *Constitution* (rev. 1962, par. 132) requires twelve or more Master Masons in good standing to form a new Lodge. According to our ritual it actually takes seven with the Tyler to open a Lodge with the usual ceremonies.

91. Is it true that British Lodges must first be opened on the first degree?

Yes, if necessary to work in a higher degree the Lodge is "raised", higher in short or in full form.



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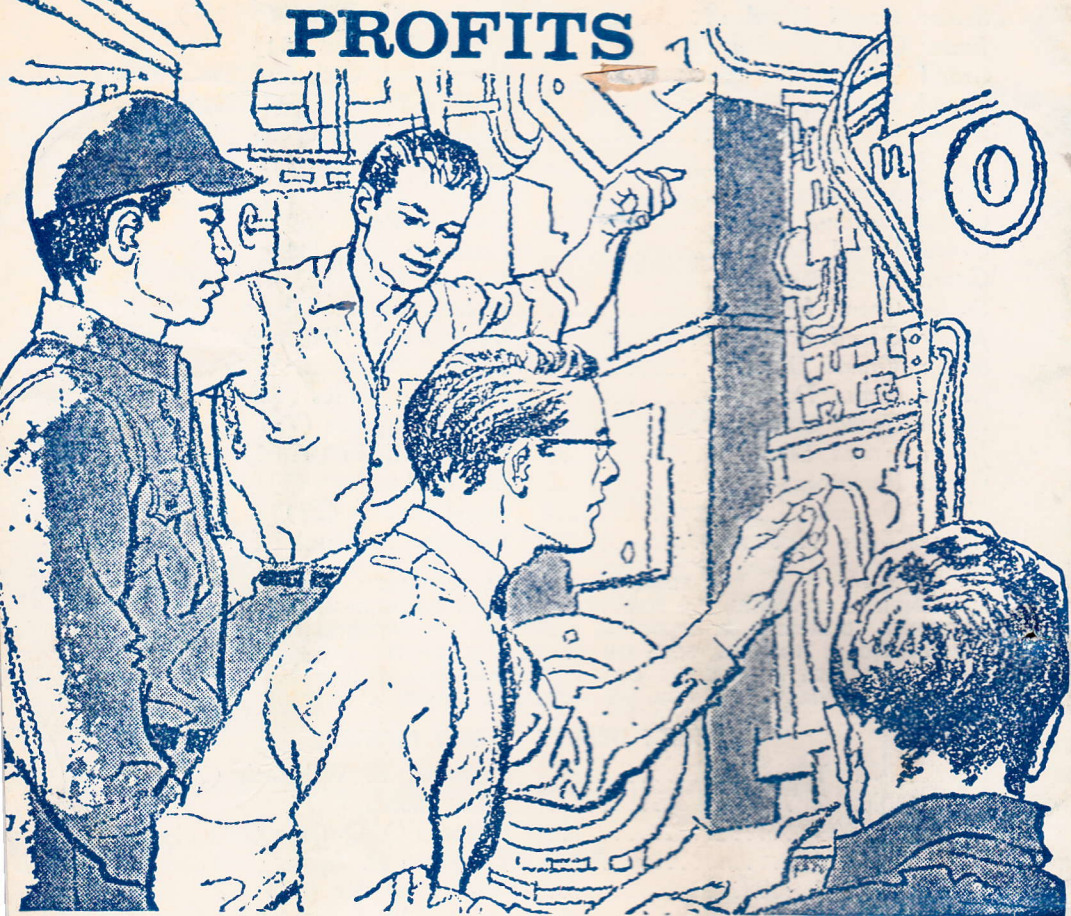
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