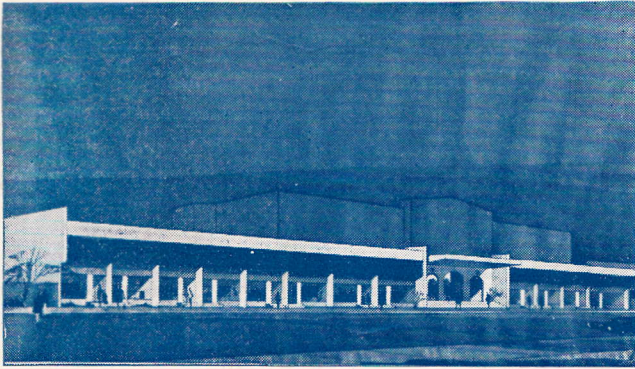


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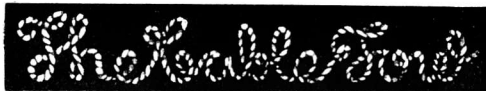
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September 4, 1965

OUR TEACHERS

Many, many years ago, one of my children came home jubilantly repeating "2 plus 2 equals 4". I tried to join in his joy by pointing out that 3 and 1 also make four, hoping he would appreciate my adding to his knowledge. However, he looked up at me quizzically and said: "How can I believe that? I'll first ask my teacher."

When we 'old folks' get together and talk about the good, old days, we invariably revert to our happy days in school. Almost always, we recall the various characters our classmates and teachers were and end up with a glow of pride in our teachers.

It is meet and proper that we should have such high regards for our teachers. One way or another, they leave a profound influence on our individual lives. They do because from our first to our last day in school, covering a period of at least fourteen years of our young and pliant lives, they have taught us, by precept and example, many good things, things which have left lasting imprints in our lives.

More than any other factor in the educative process such as the home, church and environment, the teacher in school has longer contact with the child. The child goes to church once a week; during his waking hours, he comes in contact with his parents only a few hours a day; but he is with his teachers at least five hours a day five days a week. Adding his play and work hours in school and his school-sponsored hours of extra-curricular activities, the child stays with his teachers the longest in the day.

In character education, therefore, the teacher plays a very important role. We all realize, of course, that there is so much to teach in good manners and right conduct to our young people. There is an apparent lack of observance of the simple niceties even in the matter of personal necessity, for example. The more mannerly would wait to get to a private place; but the brusque, and that seems to be more the rule than the exception, will just use places generally conceded to four-footed individuals.

Or, take the matter of talking with elders. Our young people seem to prefer to talk to, or talk down, their elders. In last month's Readers Digest, an article on "The Vanishing Father" bewails the fact that most of the discipline at home is done by the mother for the reason that the father is away at his job, office, or business most of the day. In our country, it is not only the father that is vanishing, the mother is only a part-time mother. She works to increase the family income, or, if the family is well-off, she goes to game sessions and leaves the children with the maids. We can go on citing examples of misconduct and weakened family ties.

It is a good thing that we have schools whose teachers can perform the serious task of helping educate our children not only intellectually, but

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THE NEED FOR LEADERS

Since the beginning of history, leaders have emerged from the masses to guide their people out of darkness and suffering. There has always been a need for strong leaders. Successive generations have produced more complicated problems and an increasingly more complex civilization. The problems of today compared with those of the past appear so much more complex and controversial that many learned men seriously question whether we are going backward or forward in our scientific advancement and so-called progress in civilization.

A review of the political forms of government used by the various nations of the world in the past will show that what was considered radical a century or two before its time was regarded conservative a century or two later. What is often overlooked is the struggle between men that took place during the three or four centuries that the particular political form of government was passing from radical to conservative in the views of the people. Men fought bravely and lost their lives, either fighting for or defending an idea. Men today are continuing to fight bravely and are losing their lives fighting for and defending the concept of democracy. And, as we now soberly contemplate the world about us this very moment, we ourselves are confronted with a choice to make.

From among the ranks of Masons throughout the world famous leaders have emerged to lead their countries onward and upward to the democratic way of life. LaFayette and De Molay in France, George Washington in America, Bolivar in South America, Garibaldi in Italy, and our beloved Brother Jose P. Rizal in the Philippines. There are countless others, too many to mention, that have risen when the need appeared. This is not unusual. This is quite to be expected. Where else in the world is there a source of leaders who would be dedicated to the search for truth? Where else would there be a common denominator recognizing all men to be brothers under God? Where else would you find men practicing the principles of brotherly love which are inimical to the tenets of communism and oppression?

Today there is a need for leaders. Today there is a need for someone to emerge as a leader of all mankind away from the path of destruction, distrust, hate, and darkness toward the light of understanding, the unification of all men in harmonious achievement for the welfare of each without sacrificing the welfare of others, and most essential of all, in the preparation of man's soul for eternity.

This leader must be able to make all men realize that our material life is three score years and ten, our spiritual life is eternal. What then is more important to be happy for a few years on earth and suffer forever after or to work in harmony preparing for the forever after?

If civilization must go backward as science progresses let us find a leader that will lead us "back to GOD" rather than toward Godlessness, as

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A MUSLIM REVISITS THE POETRY OF PHILIPPINE MASONRY

Br. JAINAL D. RASUL

Asst. Provincial Fiscal

JW, Bud Daho Lodge No. 102

Max Eastman, in his *Enjoyment of Poetry*, has wisely divided mankind into two groups: The practical and the poetical. A practical man, he says, is akin to one on a ferryboat who is only interested in getting to his job, in getting to the other side of the river. He is impatient. A poetic man, on the other hand, enjoys every second, every minute of the ride: the sight, the sound, the experience of the trip itself which for him is replete with wonders and delight. Freemasonry could likewise be rightfully classified into two categories: The Practical Mason and the Poetical Mason — a traveller on a ferryboat. There are some Masons, especially in our jurisdiction, who are so because of convenience. They are the so-called the Practical Masons. They joined Freemasonry because there are "helpful" members upon whom they can, with utmost confidence, rely for the promotion of their selfish interests. They merely want to join the "click" in an office or department of the Government. There are others who are masons only in name, driven to the institution by curiosity or temporary thrill of being called Freemasons. They are impatiently eager to join the fraternity and afterwards, do nothing to improve themselves according to our Ancient Landmarks. On the other hand, experience has shown that a Poetic Mason is interested in the

degree work, in the serious discussion in the Lodge for the benefit of Freemasonry. He is deeply concerned with his sworn duty to GOD and the distressed worthy brother. He does right and thinks right. He is patient with the lodge, and its shortcomings, with the brethren, and their faults and frailties, with the degree work, and its wisdom or significance as found in the book of antiquity and engrained in the old charges of the Institution. He enjoys every bit of the work, the journey and he sees the beauty helping a distressed worthy brother. He feels great in giving good counsel or in receiving gentle admonition, in order to bring about a desired reform. Most of all, he lives understandingly, not only among masons but also among all men.

Many a time, certain masons, says Wor. Bro. Francisco Escudero, Sulu's learned man in the craft, earnestly desire to be good masons. They say so and are apparently sincere. But if you try to require them to resist a certain passion, to be patient with the shortcoming of their brother, to keep their temper in a dispute, they don't wish to be good masons. Some masons make good sort of men in general but pretty bad in particular. They are masons who are good in the lodge, bad in the world; good in public, bad in the family; good in words, bad in deeds; excellent in

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speeches, stringent or hesitant in extending a helping hand. Principles, sayeth Dr. Albert Pike, are rules of action that shape and control our conduct. Masonry aims to give us these principles. Look at Bonifacio, Rizal, Aguinaldo and Abad Santos. They were masons who were principled till death. Most men, however have *sentiments* but not *principles*. Sentiments are temporary sensations, sometimes involuntary and they do not rise to the level of virtue. Dr. Pike observed that there may be a world of sentiments and yet a world of little or no masonry. In many minds, there is a general sentiments of Masonic charity but no active virtue in practice. There are occasional flashes of kindness and generous feelings but they do nothing; they gain no victories and they do not cultivate Masonry.

Many Lodges in the Philippines, Bro. Alexander Tan of Bud Daho Lodge No. 102, observes, have done so many work but most of them are barren of results or accomplishments. The group Insurance, for example, while compulsory to members, works no real benefit. The failure of a few to pay their premium where the Lodge is financially incapable of covering them up, would adversely affect the entire group or Lodge. Separate or individual insurance, as before, the premium of which is made compulsory and part of the annual fee is more beneficial. Many sessions in the Lodge passed in the discussion of minor matters of business; the settlement of useless technicalities, a question of administration that remains pending for a long time, especially with respect to money matters or responsibility. Many lodges are, interested in the initiation or advancement of a candidate who, after the raising, takes no interest to further his learning and the lodge takes no

pain to instruct the newly obligated brother. What is needed in this regard is a strict mode of examination of a man's life before admission — strict in actual practice, not on mere paper. In Egypt, says Dr. Albert Pike, among the old masters where masonry is more cultivated, no one could gain admission unless he has passed through the most solemn judgement. A man's real qualifications, regardless of the unjust and purely personal dislikes of members, should be the basis of membership.

A lodge, says Bro. Ceferino Carasco, President of Jolo Association of Barrio Councils, must not only be taken as a place of assembly or worship. A lodge, as a representation of the world, must be a symbol of life and a school of learning. Just as the World is neither a prison, a penitentiary nor a place of ease or an amphitheatre for amusements, so must the lodge be considered a place of instruction, a school of discipline or a multiversity of all. If a lodge cannot afford to establish a separate academy or school, it can, at least, provide for a time and place for monthly convocation for less informed brethren. It can invite learned men of diverse professional training or experience, to lecture on the different arts and sciences or vocations to broaden the opportunities for the progress of individual Masons. The Lodge, according to Wor. Bro. Inspector Tating Sangkula, can educate one boy or girl of a poor or departed brother. We should never lose sight of the fact that in the poorest, unrecognized, unregarded child that seems hopeless to darkness or irredeemable from ignorance or vice may yet be found the virtues of Confucius, the philosophy of Spinoza, the intellect of Einstein, the genius of Shakespeare or the dynamic leadership of Washington or Mahatma Gandhi. The Lodge that

practices these may unknowingly be contributing to the world a gift to Mankind, a conferment of opportunities that may alter the destinies of man and nations. Indeed, we can never tell the importance of the act we do. For instance, the daughter of Pharaoh little thought of what she did for the human race when she drew Moses as a child of a Hebrew woman from among the bushes that grew along the bank of the Nile. Shah Jehan, a Muslim Sultan, never thought that by building Taj Mahal in Agra, India, he was not only erecting a Temple for his wife but offering a great contribution to the world of architecture. Nebudchadnessar never realized that by erecting a palace upon which grew a beautiful garden to please his wife, he was greatly instrumental in giving the ancient world one of its seven wonders, the Hanging garden of Babylon! Even Abraham did not realize that by desisting from offering his son Isaac as a sacrifice, he was saving the Jewish people from early extinction.

Freemasonry in the Philippines needs a rediscovery, a renaissance. It is not always untrue to say that among the brethren, you can find one who speaks ill of another behind his back, especially in partisan politics, in business competition or professional rivalries. Some of us approve of the right but pursue the wrong. No one openly praises injustices yet you can find some, who condemn these things, are themselves guilty of them. It is not strange to see some masons often talk of chastity and honor whose practical life denies both. It is interesting to see many masons quote scripture or ritualistic work, with marvelous facility yet are found wanting in their wisdom. It is true that hypocrisy is not so uncommon as is imagined. If you give the first three degrees lectures in the lodge,

you might appear like a saint addressing all angels in Heavens. There are many masons in one place or province who are openly against each other. The Lodge or the Grand Lodge has not yet provided any practical or reasonable means of settling these apparently minor differences. Most masons think right, but what is more important is what one does right. It is true that life's length is not measured by hours and days but by what we have accomplished for our country and our neighbors. A useless life indeed is short, even it lasts a century. But that of President Abraham Lincoln, and Dr. Jose Rizal was long enough though they died at an early age. We can do something in a few years for the benefit of mankind, yet do nothing in a lifetime if we but eat, sleep, amass wealth, gain titles for ourselves and let everything go on around us unmindfully.

Masonry does not change human nature. Indeed, it cannot make noble men out of bad eggs nor make honest men out of born knaves. The truth is that creed has little influence on the conduct of man; religion, on that of the individual; politics, on that of the party. Scriptural love in the lips may sometimes be a repository of persecution in the heart. In fact, there are many who profess to be Christians, Muslims, Jews or Buddhists who are not acting in accordance with their respective creeds. If religions that sustain its growth on its beautiful dogmas cannot change some men for the better, what is the role of Freemasonry in these directions? What is lacking in other religions that Freemasonry could offer to fill the gap? Is Freemasonry a religion? For many centuries, there had been needless time devoted by a large number of masonic orators and essayists in their endeavor to prove that Freemasonry

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is not a religion. These efforts at apology by masons arose from well-intended but incorrect premise that Freemasonry is not a religion and from a fear, though not without foundation, that if a distinction or complete separation was not made manifest, the opponents of Freemasonry would have been successful in establishing the theory that Freemasons were disposed to substitute the teachings of their order for the truths of Christianity. It must be remembered that the Revival of Freemasonry in England was mainly sponsored by Christians. There were times when no Jews, Buddhists or Muslims could join the fraternity. But these other religionists were indifferent. They did not care. It was some Christian sects that entertained fear in the growth of Freemasonry — fear of understanding. Brother Gambra Rasul and Bro. Omar Amin, believe that Freemasonry is indeed a world religion, the only world religion. Let us analyze the character of Freemasonry from the vantage point of religion by definition.

Webster has given several definitions of religion. The first definition is that religion is a belief in the supreme being — in the revelation of His will to men — in man's obligation to obey His command — in His state of reward and punishment. The second definition is that religion "as distinct from theology is Godliness or real piety in practice, consisting in the performance of all known duties to God and our fellowmen." The third definition is that religion "as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to His will." And lastly, Webster defines religion as a system of faith or worship. From the foregoing first three definitions, Freemasonry can easily be called a religion without much differences of

opinion. For Freemasonry believes in one Supreme Being and in the Brotherhood of men. It believes in immortality of the soul, in the worth of prayer, in the judgment day and in a system of moral conduct. But Dr. Albert Mackey in his *Encyclopedia of Freemasonry* confesses that the last definition does not appear to be strictly applicable to Freemasonry. If we delve into the meaning of religion, it doesn't seem to be objectionable to say that Freemasonry is the world religion, allowing all other systems of faith or worship within its all-embracing scope. The sectarian systems of faith and worship are mere identities, in the sense in which we distinguish Christianity from Islam; Islam from Judaism, Islam from Buddhism. The Christian religion as a peculiar system of worship cannot, as contended, be substituted by Freemasonry nor can it substitute Islam, Judaism or Buddhism. Freemasonry as an institution (or faith) originated from the time of Noah long before the existence of all organized religions (systems of faith) now prevailing on earth. It is earlier in its birth and it did not substitute but rather welcome to its fold, the different systems of faith or worship that came afterwards. As a matter of fact, a Muslim is obligated in Freemasonry on the Quran; a Hindu, on the Shastrass; a Buddhist, on the Trepitaka; a Zoroaster, on Zendavesta; and a Christian, on the Bible. As can be seen, there is an acceptance, not substitution, of Holy writings of the different religious systems. Freemasonry being all religious embracing cannot countenance disbeliefs in all systems of faith but it unifies all monostiaistic religionists under one banner.

Freemasonry does not undervalue the importance of any truth. It does

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ELEMENTARY COURSE OF MASONIC STUDY

*Outlined by the Committee on Masonic Study
of the Grand Lodge of the Philippine Islands*

This outline of an elementary course of Masonic study is sent to the Lodges in compliance with a resolution of the Grand Lodge of the Philippine Islands. In its preparation, the committee has taken into consideration the special conditions of our Lodges. In view of the fact that our Masonic libraries are yet very deficient, the committee has endeavored to select those subjects which, being elementary and necessary for the Mason, may, in a way, be investigated here, in spite of the scarcity of the books at our disposal. The qualified brethren of our Lodge would do a great service for the rest, and for the entire Fraternity, if they would dedicate a good part of their time to the work of study and research and then enlighten their brethren by means of lectures or addresses.

The outline includes a complete course, although it is elementary. The committee appointed in each Lodge will endeavor to see that the course is completed within the period of one year, if possible. It will distribute the subjects to the brethren who can best develop them, fix the dates for the lectures in the order given in the outline, notify the Grand Lodge Committee in advance of the date of each lecture, and send at once a copy of the lecture to this committee for its information and file.

The lecturer will have absolute liberty to treat his subject in the form

which may appear to him most convenient within the principles and practices of our Fraternity. He may, in his discretion, divide each theme into two or more lectures. Also he may, if he prefers, add to the sections or subsections, or alter their order, but he will not diminish them. He should bear in mind, however, that although some theme, or even some section of a theme, will justify an enlarged development or investigation, he should limit himself to simple and direct expositions within the reach of those average understanding, because the principal purpose, for the present, is to acquire elementary knowledge of the subject and not to discuss problems of high abstractions and superior learning.

This committee will with pleasure answer all inquiries which may be addressed to it regarding the interpretation of the following outline:

FIRST THEME

History

- (a) The different theories as to the origin of Masonry.
- (b) Masonry before 1717.
- (c) Masonry after 1717.
- (d) Developments and achievements.
- (e) Special reference to Masonry

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in Spain and the United States.

- (f) Masonry in the Philippine Islands.

A complete and detailed history is not asked, but only the principal events in the points specified. The purpose is that the ordinary Mason may have an elementary understanding of how the Institution has been born and developed. The origin of Masonry is a subject which will remain obscure and it would be well to make mention of the several suppositions or traditions. Masonry before and after 1717 indicates the common division in ancient and modern Masonry. Although the consideration of this point will necessarily touch upon the question of legislation and organization, the lecturer should remember that these subjects (Legislation and Government) will be treated in a special manner in other lectures. Masonry in the Philippines is, in itself, a long theme, but we need only a sketch which should contain the principal facts. The unification of the Masons of the Philippines in February, 1917, is a fact the importance of which should have preference in the discussion.

When the Mason knows the history of the Institution, then it will be time to speak of the

SECOND THEME

Legislation

- (a) The Ancient Landmarks.
- (b) The Ancient Constitutions and Regulations.
- (c) The charges of a Freemason extracted from the ancient records of Lodges beyond sea

and of those in England, Scotland and Ireland, for the use of the Lodges in London, to be read at the making of new Brethren, or when the Master so ordered.

- (d) The General Regulations compiled first by George Payne in the year 1720 and approved by the Grand Lodge of England on St. John Baptist's Day in the year 1721.
- (e) The Constitution of the Grand Lodge of the Philippine Islands.
- (i) The By-Laws of the Lodge.

The purpose of this part is to show that Masonry is governed by laws as old as its own existence; that it is not a compliant and foreign institution which changes its forms and principles according to time and convenience. These laws, in their fundamentals, have been conserved until now without change or deviation, this constituting one of the principal merits of the Fraternity. The lecturer should remember that it is not the purpose to discuss the principles and doctrines of the Fraternity, although they may be contained in the texts cited. He should limit himself to the purely external or legislative. The principles and doctrines will be studied in the

THIRD THEME

Philosophy

- (a) Nature, purposes, and spirit of Masonry.
- (b) Exposition of its doctrines and principles.
- (c) Its sphere of influence.

- (d) Masonry and the State.
- (e) Masonry and Religion.
- (f) The Bible and Masonry.
- (g) Special work of Masonry in the progress of the Philippines.

This subject may be reduced to the following questions: "What is Masonry?" "What purposes does it have?" "What need does it fill?" "To whom is it directed?" "What does it have to do with the State, with the church, or with any other organizations?" "What importance is it to the Philippines and those who live in the Philippines?" The lecturer will naturally be inspired in the most ancient teaching of the old documents, with the light of the interpretations of the great philosophers and writers of the Fraternity. He must be careful that the lecture is within the purest Masonic orthodoxy, this subject being one in which he will make use of allusions, comparisons, criticisms or commentaries of other organizations.

Then will come the

FOURTH THEME

Liturgy

- (a) Study of the Rites.
- (b) The Ancient and Accepted Scottish Rite.
- (c) The York Rite.
- (d) The Degree of Entered Apprentice: its philosophy, its teaching, and its symbolism.
- (e) The Degree of Fellow Craft: its philosophy, its teaching, and its symbolism.

- (f) The Degree of Master Mason: its philosophy, its teaching, and its symbolism.

This part is dedicated exclusively to the study of the Masonic Rites. It is not necessary to descend into too much detail. Neither is it necessary to investigate deeply the special system of philosophy and teaching of each Rite. A mention of the principal ones, if not of all the Rites, would be sufficient, with some explanation of the system and of the countries which have adopted it. The member of a Lodge should know that besides the Scottish and York Rites, there are others which he should also know. With respect to the latter, it would be well to have a more complete study of them than of those which are practised in the country. The system of philosophy, teaching and symbolism of each one of the degrees of Entered Apprentice, Fellow Craft and Master Mason will be explained by the lecturer, according to the Rite adopted in the Lodge to which the lecture is addressed, and with that profuseness of detail and information necessary in order to have a full and complete idea of the meaning of each degree. When here we say "symbolism" we refer to the collective philosophic symbolism of each degree, because the external symbolism of the objects, decorations, study of the ancient apparel, emblems, words and signs will be the special purpose of the

FIFTH THEME

Symbolism

- (a) Clothing.
- (b) Working tools.

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- (c) Furniture.
- (d) Signs.
- (e) Words.
- (f) Grips.

It is the purpose of this part to show that the symbolism is — as Albert Pike has said — the soul of Masonry. Masonry without its symbols would lose its value. The Lodge is for the Mason a world where each object, each movement, each sacred word expresses ideas and ideals sacred and professed from antiquity. From the time that one enters the temple until he leaves it, his attention will be fixed on grandeur and details whose meaning and symbolism the lecturer should carefully explain.

After this lecture the Mason will be ready to pass to the

SIXTH THEME

Government

- (a) The Subordinate Lodge.
 - 1. Organization.
 - 2. Prerogatives, rights, and duties of the Master.
 - 3. Duties and powers of the other dignitaries and officials.
 - 4. Committee.
 - 5. The Lodge and the candidate.
 - 6. Rights and duties of the member.
 - 7. Visitors.
- (b) The Grand Lodge:
 - 1. Organization.

- 2. Most Worshipful Grand Master.
- 3. Other dignitaries and officials.
- 4. Annual Communication.
- 5. Grand Committees.
- 6. Income and its sources.

The organization of Masonry in Masonic Lodges under their different authorities and laws is the principal object of this lecture. The knowledge of the government of the Lodge and of the Grand Lodge, of the duties and rights of the officials of one and the other, of the qualifications which the candidate should have before being admitted, of the duties and rights, in general, of the Mason with regard to his Grand Master, to his Grand Lodge, to his Worshipful Master, to his Lodge, to his brethren within and without, and other matters of conduct should be as complete as possible.

Now, pass to the study of the

SEVENTH THEME

Parliamentary Law

- (a) Order of business.
- (b) Quorum.
- (c) Minutes.
- (d) The Presiding Officer.
- (e) Motions and order of precedence.
- (f) Questions and order of precedence.
- (g) Debate and decorum.
- (h) The vote and manner of voting.

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VARIOUS THEORIES ON THE ORIGIN OF FREEMASONRY

The origin of Freemasonry has been talked about by generation after generation and has attracted the best men and minds. They explored the Holy Land and have gone down deep into the bowels of the earth for discovering types, symbols and relics of Freemasonry. Historians are agreed that Freemasonry originated way back in the mystic past; that secret societies have existed since men began to mix and mingle together and adopted strict rules and regulations for their own protection; and that Masonry first existed in a very crude form and was confined principally to men engaged in erecting and constructing various kinds of buildings.

A number of historians have different versions as to the origin of Freemasonry.

Montage in his book, *Universal History of Masonry*, Vol. 15 page 7, states "That in Egypt and those countries which surround it, Freemasonry flourished when the arts and sciences flourished." The science of architecture manifested first efforts of human skill and the necessity of forming an association through which information about architecture may be imparted to others. Appropriate words and signs would be communicated to its members in appropriate ceremonies.

Mackey placed the organization of Freemasonry at the building of King Solomon's Temple, its body came out

of the Middle Ages but its spirit is to be traced to a far remoter period.

Some authors in their desire and enthusiasm to dignify their order have represented Masonry to be coeval with the world. Others claimed Masonry to be invention of the English Jesuits.

Ramsey claimed that Masonry arose during the Crusade; Clinch deduced its origin from the institution of Pythagoras; and M. Burrel said that Masonry is a continuation of the Templars.

The Egyptian priests procured admission into the society of Free Masons in connection with the construction of huge and expensive buildings wherein the worship of Gods had been celebrated. They spread the knowledge of architecture to other nations in symbols and hieroglyphics accompanied by particular rites and ceremonies.

When the Egyptians colonized Greece they astonished the Greeks with their magical tricks and communicated to them the knowledge of arts and sciences of their native land.

During the reign of Erichthomus about 1500 B.C. there began the institution of Eleusinian Mysteries in honor of Ceres who came to Greece in search of his daughter and lived in Eleusis. Panatheneo was instituted in honor of Minerva; Dyonysian Myste-

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ries in honor of Bacchus. Eleusinian and Dionysian Mysteries were intimately connected with the progress of arts and sciences and were modeled upon the mysteries of Isis and Osiris in Egypt. The Eleusinian mysteries resembled those ceremonies and rites in Masonry. There was evident indication that they were similarly originated with the same objective. However, the sacrifices, purifications, hymns and dances which were part of the festival of Ceres were not practised in Masonry. The Mysteries of Ceres spread to Athens about 1356 B.C. thence to Phrygia, Cyprus, Crete, Sicily, France, Britton, Rome and other Northern Kingdoms.

Socrates and Diogenes did not only refused to partake of the mysteries of Eleusis but caluminiated and despised them. Theodoseus, in the Fifth Century, extinguished the Pagan Theology and the Mysteries of Eleusis suffered in the general devastation. Consequently, they were forced to hold their celebrations in secret.

Dr. Morris states that Free Masonry dates back in the early ages of the World.

J. T. Desaguliers, Deputy Grand Master, in his book, *The Constitution of Free Masonry*, Volume 15 states "that Noah and his three sons Shem, Ham and Japheth brought Free Masonry with them into the Ark and established masonry after the flood subsided."

Dr. M. F. Cassey says that Enoch who was an educated man, who understood Astronomy, walked with God. Three copies of the Book of Enoch were brought by Bruce.

Enoch's son Methuselah designed and constructed a temple on his Fa-

ther's initiative. The Building consisted of nine brick vaults perpendicularly beneath each other, and communicating by apertures in the arch of each vault. Enoch could enter the Temple once a year. The Temple disappeared after the deluge and was found by another, Solomon, who erected the "Solomon's Temple," on the same spot.

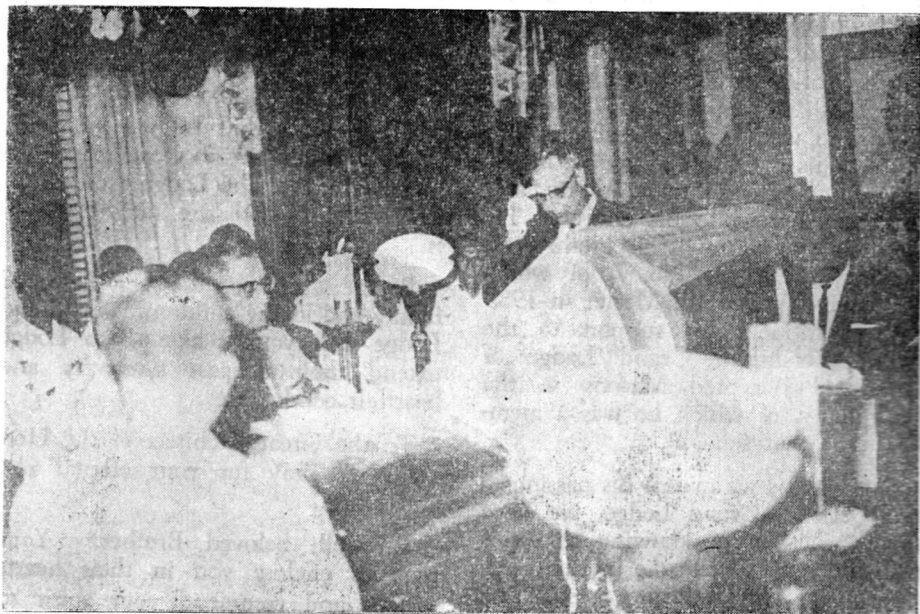
In Solomon's Temple there were placed two pillars, one of marble to withstand the influence of fire and the other, of brass to resist the action of water. On the brass pillar was engraved the history of the creation, the principles of arts and sciences and the doctrine of Speculative Masonry and on the marble pillar was inscribed in hieroglyphics stating that a precious treasure was deposited in a vault underground. Josephus gives the account of these pillars. When Enoch completed his work, he called his children and friends around him and told them to return to God and forget their idolatries and sins. It seemed that Enoch originated masonry.

Robert Morris in his *Dictionary of Masonry* states that Enoch's name was introduced into Scottish Rite Masonry in the Ninth or Royal Decree.

It may be seen from this brief account that the origin of Free Masonry is as interesting as it is mystical, is challenging to men of wisdom who are always in search of Truth. To know even in a small way the origin of Free Masonry will make any member feel proud of belonging to this Ancient and Venerable Fraternity.

Reference:

J. P. Cummins — Free masonry in Three Parts, Its Origin, Spread and Object.



RW Raymond E. Wilmarth, Deputy Grand Master, presiding at Grand Lodge Masonic Funeral Services for WB Toribio Teodoro, Past Master of Biak-na-Bato Lodge No. 7, on September 10, 1965 and WB Leon A. Vidallon, PM, Chaplain.

EULOGY

Delivered by R. W. Raymond E. Wilmarth, Deputy Grand Master, in the Necrological Services held by the Grand Lodge of F. & A. M. in honor of our departed Worshipful Brother Toribio Teodoro, Past Master of Biak-na-Bato Lodge No. 7.

We have met together on this occasion not only to honor our dear, departed Brother, who lies before us in eternal silence, but also his conquest of adversity, his heritage to his countrymen, his legacy to his Brother Masons which will forever stand foremost to inspire Filipino youth to greater service to God, Country, and fellowman.

Beginning life in want, he rose through sheer perseverance, self education, and inspired determination to a position of extreme affluence and top leadership in his country. To most men such material success would

have constituted a barrier to spiritual development and fraternal acceptance but to our departed Brother material success became the vehicle by which he enhanced his spiritual development and fraternal acceptance.

Our beloved Brother was never poor in the things that really distinguish a man. Although lacking in money he was so endowed with such vast personal resources as integrity, self discipline, faith in God and his fellowman, that he accomplished almost impossible achievements which elevated him in his lifetime to an undisputed position of

Turn to next page

leadership in business, in civic affairs, in the unification and propagation of his religious beliefs, and in his fraternal associations. He shared the material wealth he amassed with the millions who were less successful in life through his many philanthropic deeds. He contributed his time, efforts, and financial support to his church. He gave his fellowship to his brethren in Biak-na-Bato Lodge No. 7, of which he was its Worshipful Master in 1938 and contributed his support to the Most Worshipful Grand Lodge of Free and Accepted Masons in the Philippines, of which he was a member since that time.

Tonight, as we mourn his passing to the Celestial Grand Lodge, we have the consolation of knowing that this man did not live and die in vain. Although his earthly being is still and silent as it rests in eternal sleep, his spirit will be ever about us and in some indescribable way will guide us

in our search for truth, for truth was of such great importance to him. The continuous search for truth was the very foundation of his life. Perhaps it was because he lived by this great Masonic tenet that he was not only a great man, but a great man who practiced out of the Lodge those ideals and virtues which are taught within it.

Brother Toribio, to your bereaved family and loving children, your Grand Lodge and your Biak-na-Bato Lodge extend their deepest sympathy and heartfelt condolence.

To the Great Architect of the Universe we pray for your eternal rest and peace.

Farewell, beloved Brother. Your brothers enclose you in their hearts forever and commend your spirit to the Creator for eternity.

May you rest in peace.

* * * *

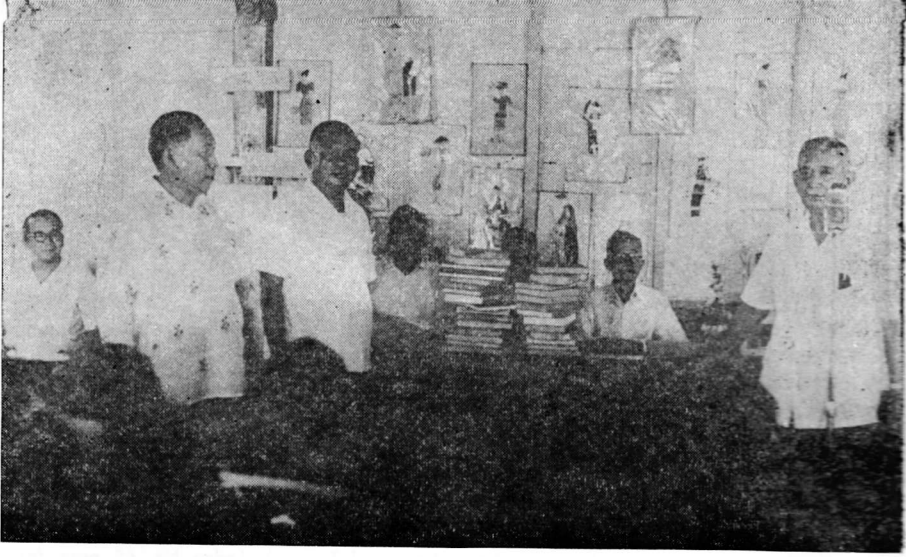
REPORT FROM THE COMMITTEE ON BOOKS

We have received another shipment of books, this time from the East Coast (Norfolk, Virginia).

Lodges that desire to make subsequent distribution of these books to the public schools are requested to communicate with the Grand Lodge. We have made arrangements with trucking companies and steamship agents whereby these books can be shipped to the Lodges, the freight to be prepaid and later charged to the Lodges.

There are, however, a number of Lodges that have not yet sent in their Report Forms on their distribution, consequently it is fraternally requested that the original and duplicate copies of these Report Forms be sent to the Grand Lodge without further delay.

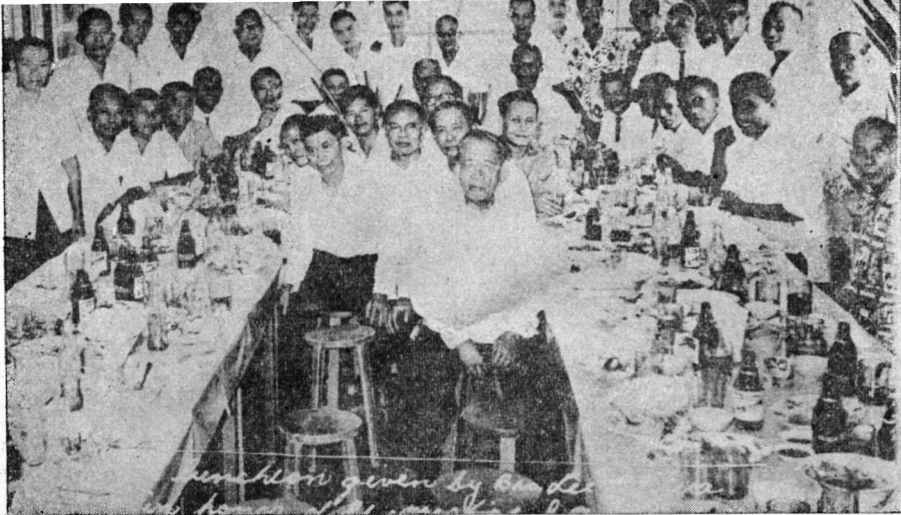
DRE



Rizal Lodge No. 20 of Lopez, Quezon turning over books through WB Julian Capiral, in front of the "mike", to Bro. Constancio V. Valeña, District Supervisor of Calauag District, left standing, and Bro. Fortunato Salcedo, Principal and many others at the back, sitting — all Masons.



Distribution of books at Hondagua Elem. School, Quezon on October 20, 1964: Front row— Bro. Rizalino Florido, Principal, Miss Teresa Jugueta, Teacher for the Year, Lopez High School, Mrs. Rosario B. Lorescam, principal, Lopez Elem. School, Mrs. Florencia Cuevas, District Supervisor, Lopez, Mrs. Mariquiria F. Capiral, Teacher for the Year, Lopez Elementary School, Miss Felicitas O. Oblefias, Teacher for the Year, Lopez High School, Mr. D'ego Marza, Principal of Lopez High School. At the back are all masons except the fifth, a Parish Priest Rev. Pdr. Quizon.



Members of the Grand Lodge visitation team and Tamaraw Lodge No. 65 pose for a group picture after the luncheon given by Bro. Lee C. Chua. Among those in the picture are (seated behind tables) RWB Mariano Q. Tinio (6th from left), WB Eduardo Novero (7th from left), WB Jose Perez, PM (6th from right) and VWB Hermogenes P. Oliveros (5th from right) and (standing) the host, Bro. Chua (9th from left) and Bro. Jose Duremdes (10th from left), PRO-Historian of the Lodge.



Dr. Guardalino Mosqueda, Acting Governor, Iloilo Province, Philippines, congratulates Dr. Joseph T. Howard, President, Central Philippine University, Iloilo City on being made an ADOPTED SON OF THE PROVINCE. Dr. Howard is the first American to be thus honored since Philippine Independence. Bro. Howard is a member of Far East Chapter # 15 in Manila. He served as a Navy Chaplain during World War II and was stationed in Subic Bay.

GRAND LODGE VISITATION TO TAMARAW LODGE No. 65 F. & A.M.

Calapan, Oriental Mindoro

By **JOSE DUREMDES**
PRO-Historian

The Grand Lodge visitation team headed by Senior Grand Warden Bro. Mariano Q. Tinio, with Senior Grand Lecturer Bro. Hermogenes Oliveros and Bro. Jose Perez, PM, came to Calapan on Saturday, August 14, 1965 during the Stated Meeting of the Lodge, when the sublime degree of Master Mason was conferred upon Bro. Tomas Bunao Cena.

The visiting brethren were met at the Calapan Airport and given a rousing welcome with ladies of the Lodge, lead by Miss Astronica Dasco, laying leis around their necks.

The visiting brethren were conducted to the Garcia Hotel, where breakfast was served, and, afterwards, a practice was performed in the Lodge so that the Senior Grand Lecturer could guide and correct mistakes, if any, in the performance of the ritual.

At high noon, a luncheon was given by Bro. Lee C. Chua, in honor of the visiting brethren, at the White Gold Restaurant where a special menu was served, to the delight of all brethren present.

In the afternoon, all the brethren assembled in the Lodge for the purpose of raising Bro. Cena to the Master's degree and for the visiting brethren to observe. Bro. Cena was examined in the open Lodge by Bro.

Jose Agutaya, who is proficient in the ritual work. Bro. Cena passed the degree work and was ready for the Master's degree which was performed by a special team and participated in by Bro. Jose Perez, a member of the visiting team, as Ruffian.

The closing remarks were made by Rt. Worshipful Brother Tinio. He touched on the functions of the Lodge, the norm of conduct of the brethren, correction of some mistakes and other necessary things to be observed to become a perfect man and a good Mason.

The secretary, Bro. Buhay Medina, brought up the subject of finances of the Lodge and announced that Tamaraw Lodge No. 65, F. & A.M. has paid all its obligation to the Grand Lodge thru the Rt. Worshipful Bro. Tinio and that the Lodge owes not a single centavo to the Grand Lodge.

In the evening a dinner was offered by the brethren of the Lodge for the visiting team at the Canton Restaurant where an impromptu program was given. Bro. Buhay Medina was the Master of Ceremonies and many of the brethren participated. Worshipful Bro. Novero sang and was asked for an encore. Others

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ACT OF VALOR — A MASONIC ACT

By Bro. JUAN C. NABONG, JR.

Hiram Lodge No. 88, F. & A. M.

Let me tell you about Brother Manuel M. Joaquin. He is 55 years old, weighs 150 pounds, stands 5 feet 2 inches, plumpy and squat, very soft-spoken, the quiet type. Bro. Joaquin has been a minister for almost 35 years now, minister at the First Methodist Church at Pasay City. He is a member of our lodge, Hiram Lodge No. 88, F. & A.M. in Manila.

I said he is very soft-spoken, retiring, and shy, but he, together with one Mr. Angel V. Santos, both Boy Scouts of the Philippines officials, save a 15-year old girl named Corazon Alday of Barrio Ticay, Malolos, Bulacan from being kidnapped on February 26, 1965 at about 11:30 a.m. in the morning.

While Bro. Joaquin was attending a meeting of the board members of the Bulacan Council of the Boy Scouts of the Philippines in his capacity as Field Coordinator of the BSP Region II, he heard a shout coming from outside the building where the said meeting was held. Together with Mr. Santos, Bro. Joaquin rushed to the direction of the shout to see a thin, tallish girl running towards them, blood on her head in her long hair. Bro. Joaquin and Mr. Santos went to the jeepney, fought the driver and subdued him. The authorities then came. The news of the said occurrence appeared in The Manila Daily Bulletin. Our lodge came to know it later and the Wor. Master Edward Sharruf thought it proper to pass a resolution honoring Bro. Joaquin which resolution was passed during the stated

meeting of April 2, 1965. During Hiram's Anniversary Outing at Parañaque, Rizal, the Wor. Master Edward Sharruf and the Secretary, Wor. Bro. Jesus P. Manlapaz, PM, presented to Bro. Joaquin a plaque containing the resolution of the lodge. In accepting the plaque Bro. Joaquin said, "It was my duty to serve."

He told me, in an interview yesterday April 29, 1965, just before the installation ceremonies of officers of the Grand Lodge of the Philippines, that he did not think of the consequences of his act — he must save the girl and he did that duty. "Service," he added, "is required of Masons." Later on, during the installation night when our Most Worshipful Grand Master Serafin L. Teves said that one of the areas where Masons can manifest more Masonry is the concern to fight criminality in order to enforce the rule of law. Bro. Joaquin — I noticed him sitting in the place of the Hiram Lodge Choir where he is also a member — did not give any facial expression. But I knew in his heart that he felt, in that one instance at Malolos, in saving Corazon Alday from being kidnapped, Bro. Joaquin had done and manifested more Masonry in his heart. It is not enough to say that we Masons are proud of him — Masons must show more Masonry like he did, not necessarily by that kind of valor, but in other areas of existence as well. The *essentia* of a Mason after all is that he loves God and his fellowmen, but love as *agape* includes the duty to serve them and to protect them.

DeMOLAY ACTIVITIES



Jerry A. Dadap

Senior DeMolay Gains Renown
As A Composer

(Editor's Note — Jerry A. Dadap, subject of the following commentary from *The Manila Times* is a Senior DeMolay of Jose Abad Santos Chapter, Order of DeMolay, Manila. He is known in DeMolay circles as the composer of *The DeMolay Hymn*, which Philippine DeMolay chapters have been recommending for adoption, to the Order's International Supreme Council, as the Order's official hymn. Only this September, Jerry received the DeMolay Distinguished Service Award for meritorious service both in and outside of DeMolay.

Jerry is working for his Bachelor's degree in Music, majoring in Composition, at the University of the Philippines and an assistant instructor. He is also the conductor of the concert Philippines Symphony Orchestra. — lec)

MUSIC WITH INSTANT APPEAL

By Anthony Morli

It has been quite a spell since a new composer has come up. The last I know was Alfredo M. Buenaven-

tura and he has been on the scene for some time now, calling his colleagues today those very composers who once were his own teachers.

Now comes Jerry A. Dadap, a young man of Hinunangan, Leyte, whose creative bent has inclined him towards serious musical composition. The sampling we heard at Philamlife hall Saturday night, called "major works" in the program with youth's typical brashness, included an overture, a movement of a concerto for violin, a symphonic poem, a balitaw for rondalla, a choral cycle and what he calls a choral symphonic ode which utilized a chorus, a rondalla and an orchestra.

One's immediate impression is favorable since one responds to sincerity, enterprise, ambition, a desire to reach for creative goals, virtues attractive in a young composer searching for his place in music.

The works themselves have an instant appeal, for Jerry has a flair for musical lines that catches one's interest and for instrumentation that uses wind and brass choirs in imaginative combinations. He is not pedantic, has no desire (as yet) to be abstruse, is not out to clobber his hearers with cerebral tricks on the twelve-tone row, believes (at this stage) that music should communicate, be inspiring, lift and enlarge one's outlook, be a vehicle for interior visions that any one of his hearers would be likely to do himself if he knew enough about music and felt deeply about it in the Filipino way.

In short, Jerry works out of a lode of quiet sentiment and lyricism, the cachet of every Filipino artist worth the name, for what is a Filipino if he is not a creature of feeling and intuition and sympathy?

— *The Manila Times*

More Questions and Answers...

WB AURELIO L. CORCUERA (4) PM

92. What were the Roman *Collegia Fabrorum* or College of Artificers?

Numa Pompilius, the king who according to tradition succeeded Romulus who founded the city of Rome about 753 B.C., is said to have organized the Roman builders into colleges, giving them certain exclusive rights. These colleges followed the Roman legions in their expeditions for conquest, building cities, bridges, and temples.

93. Is there any connection between Freemasonry and the Roman Colleges of Artificers?

Some Masonic writers are of the opinion that the Roman Colleges were the first Free Masons in fact and in law because they were allowed to have their own constitutions and regulations, both secular and religious.

94. What is the origin of the government of a Lodge by three: the Master and the two Wardens?

It is believed that this was adopted from the fact that a Roman College could not exist with less than *three* members and also from the fact that a college was ruled by a *Magister* (Master) and two *Decuriones* (Wardens). Symbolically it appears to be a survival of the ancient triads of gods in the ancient religious, who ruled over the lesser gods. These ancient triads really symbolize the tri-une essence of the Deity—omnipotence, omniscience, omnipresence—power, wisdom, beneficence.

95. After Cain killed his brother Abel, Adam had another son, Seth. From whom did Tubal Cain descend?

Tubal Cain was the son of Lamech, the seventh man from Adam through his son Cain, with his wife Zillah (Genesis 4:22). Jubal was his half-brother, being the son of Lamech with his wife Adah (Genesis 4:20).

96. It is said that the mineral, vegetable, and animal kingdoms are represented by three words used in the ritual. Where are these words found?

The mineral kingdom is represented by the p.w. of the Third Degree; the vegetable by the p.w. of the Second Degree; and the animal kingdom by the s.w.

97. In what way did King Solomon's Temple differ from other temples of antiquity?

King Solomon's Temple was the first temple consecrated to the worship of God, not of gods as other temples were.

GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM.

A Report on Masonic Activities

The Grand Lodge of the Philippines and all Freemasons in this jurisdiction joins the Filipino people in mourning the death of Wor. Toribio Teodoro, a Past Master of Biak-Na-Bato Lodge No. 7, F & A. M.

Don Toribio died last August 30, 1965, at the age of 81, in Frankfurt, Germany.

Funeral Services were conducted by a Special Grand Lodge team headed by Rt. Wor. Raymond E. Wilmarth last September 10, 1965, at the Ang Tibay Compound.

--- oOo ---

Wor. Bros. Eugene Stransky and Julio Abarquez were awarded the Honorary Legion of Honor and DeMolay Cross of Honor, respectively, for distinguished and meritorious services to the Order of DeMolay, in ceremonies held last September 12, 1965, at the Scottish Rite Temple.

The award rites was held under the auspices of the Loyalty Chapter, Order of DeMolay.

Wor. Bro. Stransky is a Past Master of Dalisay Lodge No. 14, and the incumbent Master of Rafael Palma Lodge No. 147, while Wor. Bro. Abarquez is a Past Master of Bagumbayan Lodge No. 4.

--- oOo ---

Despite the situation in Saigon, South Vietnam, Capt. Gerald Grigsby and Mr. Carmen Williamson planed in las September 6, 1965, to take the Blue Degrees of Masonry in Biak-Na-Bato Lodge No. 7. They stayed in Manila for a week.

--- oOo ---

Wor. Bro. George Mayhew, a Past Master of Cosmos Lodge No. 8, died last September 7, 1965. Funeral rites was held under the auspices of the Lodge.

--- oOo ---

Bro. Simeon Toribio, Jr., son of the Congressman from Bohol was raised in Manuel Roxas Lodge No. 152 during their Stated Meeting held last September 13, 1965.

--- oOo ---

The first phase of "Operations Facelifting" of the Grand Lodge is now nearing completion. Offices for the Grand Master, Grand Secretary, Acacia Mutual Aid Society, Inc., and Blue Lodges are now being constructed at the space formerly occupied by the Newton Comfort Hall of the Plaridel Temple.

Commercial store spaces will be constructed at the facade of the Plaridel Temple Building as soon as the new offices are occupied.

Turn to next page

Dapitan Lodge No. 21, entertained their guest at the Aristocrat's Continental Room on the occasion of the Lodge's 49th Anniversary. Chief Architects of the Affair were Wor. Bros. Ponciano Abano, Pepe Punzalan, and Simeon Dee.

— oOo —

Mencius Lodge No. 93, conferred the Third Degree of Masonry upon Bro. Carlos T. Chua, a Fellowcraft of the Lodge during a Special meeting held last September 15, 1965 at the Scottish Rite Temple, Manila.

— oOo —

Members of Kasilawan Lodge No. 77 "roasted" Wor. Bro. Pablo Mariano during the Scottish Rite Luncheon held September 18, 1965.

Wor. Bro. Mariano, Acting Commissioner of Customs was the guest speaker during the luncheon speaker. He spoke on "The Role of Masons in the Anti-Smuggling Campaign."



GRAND LODGE . . .

(From page 91)

who participated were Bro. Johnny Garcia, P.M.; Bro. Buhay Medina, P.M.; Bro. Jose Perez, P.M.; member of the visiting team; Bro. Herminio Tolentino; Bro. Delfin Lao, who sang in Chinese; and Bro. Ramon E. Bartolabac, who performed a magic trick of having two match sticks dance on top of a match box. And the man of the evening, because of his jolly, joyous ways and manner of a bravo, was Bro. Cena, the newly raised Master Mason, who requested all to hold hands around a wide circle outside of the table and follow his instructions as follows: Sing, everyone, sing and we sang. Smile, everyone, smile and we smiled. Laugh and we all laughed. Everyone get a partner and dance and we did. Sit down and we all sat down. Everybody was happy and contented!

Again the closing remarks were given by Rt. Worshipful Bro. Tinio.

The brethren were attentive indeed, as this was about the last number and his speech was very significant and enlightening. In the semi-forum after his talk, we brought up the matter of a loan which we need to finish of our Masonic Temple building which was started last year and is now being stopped for lack of funds. He said he would try his best to get the loan from his friends in the Philam and will let us know soon. The brethren were jubilant about this, and we hope and pray that Bro. Tinio will succeed in this.

The evening was full of fun, frolic and promise. Everybody enjoyed the affair immensely.

Early the next morning, the visiting team were escorted by the brethren to the Calapan Airport with a resounding "Bon Voyage brethren and safe landing!"

ATTENTION SECRETARIES

The Grand Secretary has not received all of the personal data for members of all Lodges. If you have not sent yours, airmail it at once.

R. E. W.

ELEMENTARY . . . (From page 84)

(i) The appointment and work of Committees.

The object of this part is to show that, besides the work which could be called *ritualistic or ceremonial* (work of the Lodge) where all is absolutely under the control of the Worshipful Master, there is work which could be called *deliberative* (business of the Lodge), and that is when the Lodge is converted into an assembly of Masons and adopts its motions and resolutions governed by rules of order. Such rules differ somewhat from the common parliamentary rules, as the lecturer will endeavor to show. As the parliamentary rules are not sufficiently understood in the country, it is believed advisable to include this subject in our outline of an elementary course.

Lastly, the Mason ought to know the

EIGHTH THEME

The Penal Code

- (a) Discipline.
- (b) Penal jurisdiction.
- (c) Offense, and its classes.
- (d) Accusation.
- (e) Designation of the tribunal.

- (f) Proceedings; hearing and proofs.
- (g) Decision.
- (h) Penalties.
- (i) Appeal.
- (j) Judgment against the Grand Master.
- (k) Judgment against the Worshipful Master.
- (l) Controversies between Lodges.

Inasmuch as the Mason is presumed to be a man "good and true," "elected from among the multitude," "believer in the laws written or inspired by God," "that he is not a blasphemer," "that he is not a thief," "charitable," and "kind," the rules of discipline should be rigorous. The lecturer will give an idea that the Mason who violates his promise to respect the laws and ancient practices and customs of the Fraternity has his punishment. The procedure of accusation, designation of the tribunal, proceedings, hearing and decision, as also the different penalties recognized for the different offenses or classes of unmasonic conduct and other points involved in the seventh subject will be conscientiously explained in

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the light of the clear provisions of the Constitution and opinions of Masonic authorities on the subject.

Manila, P. I., April 12, 1918.

GEO. R. HARVEY,
TEODORO M. KALAW,
V. R. ONRUBIA,
CONRADO BENITEZ,
SANTIAGO BARCELONA,

*Committee on Masonic Study,
Grand Lodge F. & A. M. of
the Philippine Islands.*

(ED. NOTE: The above constituted the first major effort of Masonic Education in this jurisdiction and still stands as a testimonial to the Masons who constituted the Committee on Masonic Study in 1918, of which only one is still alive, our MW Conrado Benitez PGM. — R.E.W.)

* * * *

A MUSLIM . . . (From page 80)

not or should not propagate any word or idea that can be deemed irreverent by anyone, by any system of faith. It is only suprising to note that in the Scottish Rite Freemasonry purely Christian rituals are made its only basis; this, according to Bro. Ahmad Bagis, a man of Arab descent, made many brethren of other systems of faith hesitate to cooperate. This needs reexamination in the light of modern influences. Indeed, Freemasonry does not tell the Muslims that it is only important for him to believe that there is but one God and entirely unimportant for him to believe that Mohammad was his Prophet. It does not tell the Hebrew that the Messiah whom he expects a long time ago to deliver him, has already been born in Bethlehem nearly two thousand years ago. Indeed, Freemasonry does not tell the sincere Christian that Jesus of Nazareth was but a man like all men or that His History is but the unreal revival of an old legend. Freemasonry since its inception from the regime of Noah to its revival in 1717 in England is of no one particular age, era or time; of no one particular system of faith, creed or race or nationality; it finds its great truth, its beauties, its harmony, in all!

Understanding or tolerance is there-

fore the element that can fill the gap between or among all system of faith or worship. It holds that every other man has the same right to his opinion or faith that we have to ours. No true mason scoffs at honest conviction and ardent zeal in the cause of our belief to what is true and just. What is truth to a man in Sulu may not be truth to another in Manila. The same arguments and evidences that appear convincing to one mind make little impression, if at all, on another. The difference is at birth. If President Macapagal was born in Tawi-Tawi, Sulu, he could have been a Muslim. If on the other hand, Pendatun was born in Pampanga, he could have been a Christian. No man is free to assert positively that his is right where other man equally intelligent and equally informed believes otherwise. Human beings do not have the right to usurp the prerogative of God and condemn another for his belief. Born in protestant land or in a Buddhist country or in the Jewish quarter of Aleppo, we are of that faith. If our eyes were open in Rome or in Spain, we would have been devout Catholics. Our birth, our place and our education gives us our faith. Very few can claim the exception. It is therefore necessary to open our

eyes, to open our minds and to open our hearts to all men, to all creeds, to all beliefs or systems of worship and most of all, to Freemasonry as the world religion that unites all men under the Fatherhood of God. In following these courses or trends of events, we should slowly pass through it with interest, with delight, with a serious purpose, every moment of our journey towards that "undiscovered country for whose borne no travel-

ler ever return." And like Max Eastman, in his division of mankind into practical and poetic people, masons are likened to those in a ferry-boat can well meet under the influence of the pure principles of Freemasonry with a theme which, in the words of R. W. Gilder, runs: "Give me a theme," the little poet cried, "and I will do my part." "'Tis not a theme you need," the world replied, "you need a heart."



EDITORIAL . . .

(From page 76)

we now appear to be heading. Science is not incompatible with Godliness. As science sweeps away the superstitions and mysteries of ancient beliefs, it does not mean that man loses faith in God. Since science is truth and God is all truth, there can be no other ultimate end. Science in the end must find God. Now, is the time to set the course. Now, is the time to begin the search. Now, is the time we need Masonic leaders to emerge and rally mankind to the cause. Now is the time for us to rise and support our leaders.

It is time for you and me to act. Let's do our humble part.

R. E. W.



GRAND . . .

(From page 75)

morally and socially as well. They have earned our respect and admiration. It is to them that we owe an everlasting debt of gratitude. No wonder, they are well-placed in the community. The status of honor is theirs.

As a Grand Lodge, we should take pride in our giving the "Teacher of the Year" award to public school teachers who best exemplify the spirit of the Teacher. It will enhance the honor attached to the award if the Committee on Education of each Lodge takes careful consideration of the efficiency of the teacher and in addition, considers the teacher who, by precept and example, has done the most to strengthen character education in his or her school.

**SERAFIN L. TEVES
Grand Master**

CIRCULAR No. 1

Series of 1965 — Teves

TO ALL DISTRICT DEPUTY GRAND MASTERS,
MASTERS, WARDENS, SECRETARIES AND
MEMBERS OF SUBORDINATE LODGES

Re: *Advertisements on Liquors and Night Clubs*

It has been observed that in some other masonic jurisdictions advertisements of liquors and night clubs in program of masonic gatherings and celebrations are allowed.

Such advertisements however, in the jurisdiction of the Grand Lodge of the Philippines, is not countenanced.

All Masons, therefore, in this jurisdiction, especially those clothed with some power or authority, are cautioned not to permit, authorize, let, suffer, or consent directly or indirectly to any advertisement of liquors and/or night clubs to be accepted and published in any masonic publications.

This circular must be read in open Lodge at the stated meeting following its receipt and this fact shall be made to appear in the minutes.

Manila, August 14, 1965.

A T T E S T :

SERAFIN L. TEVES
Grand Master

ESTEBAN MUNARRIZ, PGM
Grand Secretary

CIRCULAR No. 1

COMMITTEE ON MASONIC EDUCATION

R.W. Raymond E. Wilmarth (7), Chairman

MW Emilio P. Virata (17), PGM

WB Aurelio L. Corcuera (4), PM

The CANDIDATE

[A Basic Instruction Pamphlet prepared by the Committee on Masonic Education for the Symbolic Lodges under the jurisdiction of the Most Worshipful Grand Lodge of F. & A.M. in the Philippines.]

Your petition for the degrees of Masonry having been approved by the Lodge to which it was presented, you received this booklet together with a letter from the Secretary informing you of your election. Read it carefully before you present yourself to the Lodge to receive the First Degree. In it you will find valuable information that will enable you to enter Freemasonry intelligently, to become fully aware of the privileges and responsibilities of membership in the Order.

Before you can become a full-pledged member of the ancient and honorable Fraternity of Free and Accepted Masons, it will be necessary for you to pass through certain solemn ceremonies peculiar to each degree. After receiving each degree you will receive a booklet which contains valuable information that will enable you to understand the meaning of the ceremonies, as well as what is necessary for you to know before you can be advanced to the next higher degree. This booklet together with those you will receive after going through the ceremonies of each degree deserves your

very careful reading. They will enable you to appreciate the mission and ministry of Freemasonry—to make friends, to refine and exalt their lives, to deepen their faith and purify their dream; to draw the individual into the circle of a great friendship, to enlarge his sympathies to make him realize that all men are brothers irrespective of race, color, or creed because they are children of a common Father, the Creator, and Maker of all things.

WHAT IS FREEMASONRY?

Freemasonry has been defined in many ways, depending on what particular aspect is being considered. The Masonic Fraternity is spread over the whole world except behind the "iron and bamboo curtains." It has unique features which must be taken into account in a complete definition. For the present purpose about the best definition is that given in the German *Handbuch der Freimaurerei* (1900, vol. 1, p. 320).

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“Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the mason’s trade and from architecture, work for the *welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale.*”

Even this statement does not, however, include reference to those unique features which serve to distinguish Freemasonry from other associations having similar aims. Freemasonry does not *invite* any one to become a member, he must come of his *own free will and accord*. *One who does not believe in God cannot be a Mason*. Neither can one who belongs to an organization having principles inimical to constituted law and order. While Freemasonry, which is engaged in building temples of morality in the hearts of men, has borrowed the tools of the Operative Mason, who actually builds temples of worship, it has imparted to them moral and spiritual meanings.

After entering Freemasonry one may find that the ethics it teaches—to ennoble the souls of men and to search for the Divine Truth—are not new to him. They are not far different from those with which he is already familiar. He should not, however, thereby conclude that after all there is “nothing new under the sun.” No organization has a monopoly of the principles of morality and truth. The uniqueness of Freemasonry lies in the form in which it seeks to embody and express the gracious spirit which is the genius of the higher life of humanity.

The fundamental principles of Freemasonry are exemplified in the three degrees of the Ancient Craft as practised wherever there is a Masonic

Lodge. In the Philippines there is at least one Lodge in practically every province and chartered city.

One’s progress in Freemasonry is marked by three steps. After being *initiated* into the First Degree he is called an *Entered Apprentice*; after being *passed* to the Second Degree, a *Fellow Craft*; and after being *raised* to the Third Degree, a *Master Mason*. He will be asked to give a solemn and binding promise never, under any circumstance, to disclose to anyone not a Mason the nature of the ceremonies, or the means by which Masons recognize one another; but he will not be asked to promise anything that will conflict with the duty he owes to God, his country, his neighbor, himself, or family.

Outside of the ceremonies for conferring the degrees of Masonry and the means by which Mason make themselves known to one another Freemasonry has no other secrets. Just as the private affairs of family have been regarded by society all over the world as secrets which may be known only to the immediate members of the family, in like manner, the secrets of Freemasonry may be known only to those who, by virtue of their initiation, have become entitled to them. But Freemasonry has no secret aims, the times and places of the meetings of Lodges are known to the public, the names of the members are not concealed, its constitution and laws are printed, and may be read by anyone; its extensive literature is open to the perusal of those who may be interested. *Freemasonry has secrets but it is not a secret society.*

Every family in the world has a religious belief of some kind, but such a belief does not necessarily constitute a religion. As a matter of fact, there

are families who may not have any particular religion, or whose members may profess different religious beliefs and follow different religions. These matters are the private concern of the family and nobody has any right to say anything about them. So far as Freemasonry is concerned no person can be admitted into the Fraternity unless he believes in (1) the existence of God, that He is the Creator and Maker of all things and the Father of all men, irrespective of race, color, or creed; and (2) a life hereafter, that man has a part that survives the death of the body, which shall live until time is no more. A man who wishes to join is not asked what his particular religion is. He may be a Christian—Roman Catholic, Eastern Orthodox, or Protestant of any of its many denominations; a Jew, a Moslem, a Hindu, a Buddhist, or a Parsee. Religious toleration—the right of every man to worship God and to seek salvation in accordance with the teachings of his particular church—is a cardinal principle in Freemasonry. A Mason, no matter what his religion may be, is taught to be a better observer of the tenets of that religion.

Prayer is an essential part of every Masonic ceremony. *Freemasonry is religious but not a religion.* Its prayers, addressed to God as the Great Architect of the Universe, are stated in language which cannot give offense to the follower of any particular religion. It is *unsectarian* because it does not prescribe any particular set of dogmas to be followed by its members; it is *non-sectarian* because it does not favor any sect as against another; it is *not irreligious* because it respects all religious creeds and believes in the truth in all of them; it is *not anti-religious* because it does not oppose any creed but accepts all men of good morals who believe in God and a future

existence; it is *not a church* because it does not prescribe any particular form of worship. Far from aping the rites of any church its rites are older than those of any church and its simple creed is the basis and foundation of all the established religions.

Masons as citizens are enjoined to be exemplary in the discharge of their civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of the country in which he may for the time be residing, and never losing sight of the allegiance due to his own country. Freemasonry does not take part in partisan politics. It supports principles of good government and those intended for the benefit and welfare of the community and the state but avoids taking part in the programs for carrying these principles into execution because of its belief that while principles may unite, programs for carrying them out often divide men due to the divergences in the means proposed and the partisan zeal with which they are supported.

One of the fundamental principles of Freemasonry is the practice of relief, but it is not an institution for the doling out of alms. The distressed worthy brother, his widow and children are taken care of in accordance with the ability of the Lodge and in a manner that does not debase the recipient. But it does not insure the member against the vicissitudes of old age; provides no sick benefits as such; issues no insurance policies on the lives of members and pays no life benefits of any kind. It undertakes to reduce suffering and privation but it confines the matter of individual relief to those cases where, in spite of the efforts of a brother, such a relief becomes necessary.

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A Mason as an individual may support any good cause he may believe worthwhile, but he may not persuade his Lodge to lend its support to such a project or undertaking. Freemasonry does not lend itself to the promotion of any selfish or mercenary interests its members may have. It strictly prohibits, in open Lodge, all sectarian and partisan discussions. It frowns on the presentation to the Lodge of any controversial matter which may lead to passionate discussions and a consequent breach of the harmony which should at all times prevail in the meetings of the Lodge.

WHO MAY BECOME A MASON?

The qualifications that a petitioner for the degrees of Masonry must possess are necessarily those that he must possess to remain a member of the Order. These qualifications may be divided into: *internal* and *external*.

The *internal* qualifications are: that one seeks to become a Mason of his own free will and accord; that he has not been influenced by the improper solicitations of friends; that he is not prompted by mercenary or other unworthy motives; that he is induced to seek membership in the Fraternity from a favorable opinion of the society, a desire for knowledge, and not out of mere curiosity; and that he wishes to take part in the humanitarian work of the Order.

The *external* qualifications are: that he is a man, at least 21 years old; that he possesses sufficient mental ability to understand the teachings of Freemasonry; that he is a free man and a good citizen; that he is of good morals and has a good reputation in the community in which he resides; that he believes in God, and in a future existence, and is tolerant in his religious

views; and that he can afford to satisfy his obligations to the Lodge without serious injury to himself or his family.

Only those who satisfy these requirements can become Masons, that is join the fellowship of men devoted to the ideals and teachings of Freemasonry.

WHAT IS A LODGE OF FREE AND ACCEPTED MASONS?

Freemasonry is organized into units known as Lodges. A Lodge is a certain number of brethren authorized to confer the degrees of Masonry by virtue of a charter granted by a Grand Lodge. Under the laws of many Grand Lodges not less than 7 Master Masons are necessary to constitute a Lodge. Under the laws of the Grand Lodge of the Philippines not less than 12 brethren are necessary. A Lodge when duly assembled with a Holy Bible, Square, and Compass is authorized to confer the degrees of Masonry on candidates whom they may have found to be worthy. Such a Lodge is also authorized to engage in activities that appertain to the conferring of degrees.

A Lodge is presided over by a Master assisted by a Senior and a Junior Warden. The title of the Presiding Officer is *Master* of the Lodge but he is addressed and referred to as *Worshipful* Master. The word *worshipful* comes from the Old English *worshyppe* or *worship* which means *greatly respected*. The Master and the two Wardens are the three principal officers of the Lodge, and together with the Treasurer and the Secretary are elected by the Lodge. The Master at his installation appoints the following minor officers: the Chaplain, Marshall, Senior and Junior Deacons, Senior and Junior Stewards, and Tyler,

as well as other officers provided for in the by-laws of the Lodge.

Freemasonry as now organized into Lodges governed by Grand Lodges had its origin in England when in 1717 from "time immemorial" Lodges organized the Grand Lodge of England in London. Previous to 1600 the Lodges in the British Isles were purely Operative; they were composed of actual builders, the *Free Masons* who built the beautiful cathedrals in Europe and the British Isles during the Middle Ages. When cathedral-building ceased due to the general impoverishment of Europe as a result of many wars, the demand for skilled builders decreased. By 1600 the Lodges began to admit men who were not operatives. They were "gentlemen," scholars, antiquarians, etc. These non-operatives were known as *Accepted Masons*. Hence, the Grand Lodges formed were called Grand Lodge of Free and Accepted Masons. The Grand Lodge of Ireland was organized in 1725 and that of Scotland in 1736. In London another Grand Lodge was organized in 1753, whose members called themselves "Ancients" and those of the older Grand Lodge "Moderns." Freemasonry was carried into Europe, America, and other countries from these Grand Lodges in the British Isles.

The first Lodge of record in the Philippines was *Primera Luz Filipina*, organized in 1856 in Kawit, then called Cavite Viejo, by Malcampo, a Spanish Naval Officer. The Lodge received its charter from the *Grand Oriente Lusitano* (Portuguese Grand Orient). It was exclusively for Spaniards—civil, military, and naval personnel. There is no record as to when this Lodge ceased working. There is no record of another Lodge said to have been founded in 1859 by Mendez Nuñez.

The first Lodge exclusively for Fili-

pinos was organized in 1891 in Manila under the *Grande Oriente Español* (Spanish Grand Orient). This first Lodge was called *Nilad*, and became the mother of many Lodges not only in Manila but also in the Provinces. Due to the relentless persecutions by the Spanish authorities by 1897 all the existing Lodges had to cease work. The leaders of the Revolution of 1896 were Masons. General Aguinaldo Aguinaldo and most of his generals were members of the Craft. Many of the civilians who aided him in the formation of the First Republic of the Philippines were also Masons. With the coming of the Americans the Lodges were reorganized by their surviving members, soon after the turn of the century. Then followed the organization of Lodges under Grand Lodge of California and also under the Grand Lodge of Scotland.

The three Lodges under the Grand Lodge of California formed the Grand Lodge of the Philippines on December 19, 1912. Later, on February 13, 1917 the unification of the 11 Lodges under the Grand Lodge of the Philippines and 28 of the Lodges under the supervision of the *Gran Logia Regional de Filipinas* (Regional Grand Lodge of the Philippines) took place. The Grand Lodge of the Philippines is the sole authority which can grant charters to Lodges within the territorial jurisdiction of the Republic of the Philippines. *Lodge Perla del Oriente* No. 1034 under the Grand Lodge of Scotland is the only regular Lodge in the country which is not under the jurisdiction of the Grand Lodge of the Philippines because of its existence prior to the formation of the Grand Lodge of the Philippines.

The Grand Lodge of the Philippines has the proud distinction of being the

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first sovereign and independent Grand Lodge in this part of the world. Before World War II the 6 Lodges under its jurisdiction on the mainland of China formed the Grand Lodge of China under its sponsorship. This Grand Lodge is now in Taipei. Ten of the Lodges organized by members of the Armed Forces of the United States in Japan formed the Grand Lodge of Japan. The Grand Lodge of the Philippines, the proud mother of two Grand Lodges, still has Lodges in Japan, the Ryukyus, Guam, and Saipan.

Although Freemasonry is an international Order there is no supreme authority over the whole organization. In each country where Freemasonry exists it is governed by a Grand Lodge, sovereign within its territorial jurisdiction and independent of any other Grand Lodge. In the United States, for instance, there are 49 sovereign and independent Grand Lodges, one for each of the 48 states—before Alaska and Hawaii became states—and one for the District of Columbia; in the British Isles, 3; in Canada, 9; in Australia and New Zealand, 7. Each Grand Lodge is presided over by a *Grand Master*, who is addressed and referred to as *Most Worshipful*. In Scotland, however, the title is *Grand Master Mason*. In some countries, particularly on the continent of Europe, the name of the governing authority is *Grand Orient*, which literally means *Grand East*.

WHAT DOES FREEMASONRY EXPECT OF EVERY MASON?

Freemasonry emphasizes that there cannot be any privileges without corresponding responsibilities. A Mason's obligation to the Fraternity does not conflict in any way with those he has already assumed by being a member of society. On the contrary, Freemasonry

reiterates, reinforces, and re-emphasizes them.

Freemasonry in sharing with those who become members of the Order its past, its present, and its future and all the privileges of the Brotherhood, asks that the Mason bear in mind that the relationship is reciprocal, that certain things are expected of him in return. Among them are:

That he is expected at all times to be loyal to home, country, family, and the Fraternity.

That patriotism, or love of country, is a sacred duty, and a Mason cannot, and must not, countenance disloyalty, rebellion, or any form of subversion.

That Freemasonry recognizes that *all men*, whether Masons or not, are brothers, children of the same Father, endowed with the same nature, and share the same hope.

That Freemasonry champions the cause of the widow, the fatherless, the weak, and the distressed.

That Masons are to observe the time-honored virtues cherished by those who have preceded them, that the hallmarks of purity and integrity of character are humility, patience, chastity, and gentleness.

CONCLUDING REMARKS

As you progress in the Craft you will find that there are many more things that you should or could learn. These will be explained to you in due time. There is also much that you should learn through your own efforts. Take advantage of the opportunity to talk with well-informed brethren; read Masonic books and publications; meditate on the truths derived from all these sources. In the meantime, keep in mind the contents of this booklet and the solemn obligation into which you will soon engage yourself.

**GRAND LODGE OFFICERS
1965-1966**

<i>Grand Master</i>	Serafin L. Teves (91)
<i>Deputy Grand Master</i>	Raymond E. Wilmarth (7)
<i>Senior Grand Warden</i>	Mariano Q. Tinio (53-167)
<i>Junior Grand Warden</i>	Joseph E. Schon (91)
<i>Grand Treasurer</i>	Macario M. Ofilada (12)
<i>Grand Secretary</i>	Esteban Munarriz (14-136)
<i>Grand Chaplain</i>	Enrique C. Sobrepeña (4)
<i>Grand Orator</i>	Jose M. Cajucom (12-95)
<i>Grand Marshal</i>	Manuel T. Paz (4)
<i>Grand Standard Bearer</i>	Candido Perez (59)
<i>Grand Sword Bearer</i>	Francisco Song Heng (11)
<i>Grand Bible Bearer</i>	Antonio Gonzalez, Jr. (22)
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros (82-26)
<i>Junior Grand Lecturer</i>	Marcelino P. Dysangco (48-148)
<i>Senior Grand Deacon</i>	Eulogio Sta. Maria (73)
<i>Junior Grand Deacon</i>	Homer L. Willes (123)
<i>Senior Grand Steward</i>	Amable Aguiluz (79)
<i>Junior Grand Steward</i>	Ricardo Rubin (11-64)
<i>Grand Pursuivant</i>	Jose L. Araneta (45)
<i>Grand Organist</i>	Angel Montes (27)
<i>Grand Tyler</i>	Victorino Hernandez (17)

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MW CENON S. CERVANTES, (56) PGM, PRESIDENT; MW MACARIO M. OFILADA, (1) PGM, VICE PRESIDENT; WB MANUEL M. CRUDO (4), SECRETARY; RW RAYMOND E. WILMARTH (7), DGM; RW MARIANO Q. TINIO (53), SGW; RW JOSEPH E. SCHON (91), JGW; MW ESTEBAN MUNARRIZ (14) PGM, G. SEC.; MW VICENTE OROSA (53), PGM; MW WILLIAM H. QUASHA (80), PGM; MW EMILIO P. VIRATA (17), PGM; WB AURELIO L. CORCUERA (4), PM.

DISTRICT DEPUTY GRAND MASTERS

District No. 1	Raymond E. Wilmarth (7)
District No. 2	Julio Laceda (39)
District No. 3	Epifanio Q. Quijano (68)
District No. 4	Teodorico D. Ayson (164)
District No. 5	Jack E. Gesner (67)
District No. 6	Doroteo M. Joson (53)
District No. 7	Jimmie Pfeffer (105)
District No. 8	Purisimo Ramos (34)
District No. 9	Amando D. Ylagan (122)
District No. 10	Apolonio Pisig (2)
District No. 11	Cecilio M. Bituin (26)
District No. 12	Severo Oliveros (37)
District No. 13	Eustaquio de Guzman (107)
District No. 14	Remigio Abello (64)
District No. 15	Fidel Fernandez (47)
District No. 16	Augusto P. Santos (30)
District No. 17	Eduardo C. Ralloma (130)
District No. 18	Ruben Feliciano (50)
District No. 19	Angel Mendoza (45)
District No. 20	Hugh C. Donaldson (123)
District No. 21	Will K. Prestidge, Jr. (118)
District No. 22	Walter Doerr, Jr. (143)

THE FIVE POINTS

1. Indolence should not cause our footsteps to halt, or wrath turn them aside; but with eager alacrity and swiftness of foot we should press forward in the exercise of charity and kindness to a fellow-creature.

2. In our devotion to Almighty God we should remember a brother's welfare as our own; for the prayers of a fervent and sincere heart will find no less favor in the sight of heaven because the petition for self is mingled with aspirations of benevolence for a friend.

3. When a brother entrusts to our keeping the secret thoughts of his bosom, prudence and fidelity should place a sacred seal upon our lips, lest, in an unguarded moment we betray the solemn trust confided to our honor.

4. When adversity has visited our brother, and his calamities call for our aid, we should cheerfully and liberally stretch forth the hand of kindness to save him from sinking and to relieve his necessities.

5. While with candor and kindness we should admonish a brother of his faults, we should never revile his character behind his back, but rather, when attacked by others, support and defend him.

****Mackey****