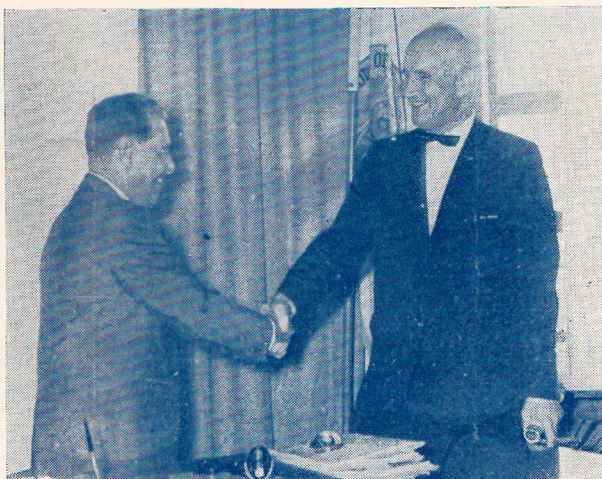


# The Cable Knot

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES  
SINCE 1923



MW Serafin L. Teves, Grand Master officially receives Potentate William E. Parker and his Divan of Shriners from Nile Temple of Seattle, Washington.

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# *Grand Master's Message:*

## YOU TOO CAN BE A PATRIOT

This month we have had to perform a national duty and honor a national hero.

We never asked you to vote for this or that particular candidate. The choice was yours and only yours. But we did ask you to get out and vote. It was our belief that bad officials are elected by good people who do not vote.

It is the patriotic duty of every qualified citizen to vote and have a part in his government. Of late, the word "patriotic" has been given a dubious, if not an odious meaning. To us then, a patriot should be "one who loves his country and zealously supports its authority and interests".

It is as much our patriotic duty now that the elections are over, to forget the old political differences and close ranks that we may the better be able to work together for the good of our community and country. This is political maturity. Other than this, we may be still politically juvenile.

Brethren of the eleven lodges in Cavite City and province hold their annual convention on Bonifacio Day, November 30. It is appropriate that they do if only to set the pace for the other brethren in this Grand Jurisdiction to pause and give honor to whom honor is due.

Brethren of the eleven lodges in Cavite City and province held their convention in Tagaytay City. We must remind ourselves that they are the pioneers in the libertarian movement. We are, or should be, still engaged in libertarian efforts from day to day. As a country, we are politically independent; but we still have to guard our freedom, lest some one or group snatch it from us with or without our knowing it. "Eternal vigilance is the price of liberty", as an American brother Mason once said. Let it be recalled that Bro. Bonifacio did not have much of a formal education; he did not enjoy much of life because he was a poor man. But withal, he applied himself sternly to the tasks he had and surmounted the difficulties that came his way. He was not materially endowed, but he had an abundance of grit and determination.

As with nature, so it is with man. The harder the environment, the more valuable nature and man become, materially or morally. Cebu corn commands a better price than corn from any part of the country because it has to grow on hard coral soil and while small of grain, it has more weight and produces more grit when milled.

Logs from the east coast of Mindanao bring from ten to fifteen pesos more per cubic meter in the foreign market. Those trees have to grow in hard monsoon conditions and they acquire strength in the process. A man acquires moral strength under strain and stress and is more valuable than one who has grown in ease and comfort.

Let us take the high hard road; our achievements will be more valuable to us, our country and our neighbors.

Sincerely and fraternally,  
(Sgd.) SERAFIN L. TEVES  
Grand Master

## THE CABLETOW IS INCORPORATED

The Cabletow Committee in its report to the Forty-Ninth Annual Communication on April 28, 1965, recommended that the Cabletow be incorporated in a like manner as the Masonic Hospital for Crippled Children and the Acacia Mutual Aid Society. The Communication accepted and approved the report of the Committee unanimously and the Cabletow Committee immediately prepared Articles of Incorporation and filed them with the Securities and Exchange Commission. The Articles of Incorporation have been approved and the only thing remaining now is to finalize the by-laws. It is expected that the incorporation will be completed before the end of the current year, 1965, so that the new corporation will be able to open business formally on January 1, 1966.

The main office of the Cabletow, Incorporated will be located in the Plaridel Masonic Temple, 1440 San Marcelino, Manila. There will be an employee on duty from 9:00 a.m. to 12:00 noon and from 2:00 p.m. until 7:00 p.m. each weekday, Monday through Saturday, except legal holidays. Brethren having business with the Cabletow are invited to call at the Cabletow office anytime during the scheduled working hours.

The Cabletow staff will continue endeavoring to give our Masonic Brethren under the jurisdiction of the Grand Lodge of Free and Accepted Masons of the Philippines a truly representative organ to report our Masonic thinking and activities to the world. Through this media the image of Freemasonry is projected throughout the Philippines and overseas. The incorporation of the Cabletow is a giant step forward, but to attain our goal, the wholehearted support of every Mason in this jurisdiction is essential.

While we have received an increasingly larger number of fine articles from our Brethren, we would like to obtain many more. We encourage every Mason to write for the Cabletow, even though he may not be an accomplished writer. We feel that if the Cabletow is to truly represent the Masons in the Philippines, it cannot restrict itself to articles prepared by professional writers. We urge every Mason in this jurisdiction who feels he has a story to tell or an incident or activity to report, or a picture to show which will interest our Craft, to send the manuscript or picture to the Cabletow without delay. If it does not contain anything that is controversial political, or religious in nature and does not violate any of the fundamental tenets of Freemasonry, it will be printed.

Many Brethren submitting manuscripts have asked that they be returned. Unfortunately, we have not been able to do this because of mailing costs. If an author wishes to have his manuscript returned, he should include sufficient postage and it will be returned, after it has been published in the Cabletow. Ordinarily when an article has been published, the manuscript is filed in the Cabletow office for a reasonable period of time. Should the author wish to pick up his manuscript, he is always welcome to visit our office. Manuscripts that have not been picked up by the authors within

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## **ANCIENT ARABIC ORDER OF NOBLES OF THE MYSTIC SHRINE OR THE SHRINERS**

By VWB Victor Stater, PM

Very few of the Representatives attending this year's (1965) Session of the Imperial Council, A.A.O.-N.M.S., were living when the Shrine, as an organized body, was introduced to the Countries of the Orient. Only a few Nobles can now testify that they were instrumental in helping the Shrine span an ocean to implant its doctrines in the heart of a far island of the Pacific.

The records of Nile Temple contain a 1919 notice of Bamboo Oasis, Manila in which is recited the notation:

**"SHRINERS NEVER KNOWN TO FORGET.** Here in the Philippines, back in the days of the Empire, a small band of Shriners met and organized a Shriners Club called Bamboo Oasis. Prominent among them was General John J. Pershing, then a Captain. Noble Pershing was an officer of Bamboo Oasis in 1903 having the title of "Datto" and in the register of that date, his name is found subscribed. The register shows "John J. Pershing, Manila, June 20, 03, Sesostris, Lincoln, Nebraska", as the first on the list. Of great interest to the Nile Taos, and especially those of the original class of 1914, was that General Pershing according to the records of Bamboo Oasis, was active in having Nile Temple make the

first pilgrimage."

The origin and the "reason why" that first Pilgrimage to Manila in 1914 by Nile Temple was undertaken, has never been written into the records by a participant, so far as can be ascertained. The "reason why" was due to a mere happenstance.

Nile Temple, chartered in 1909, had conducted a successful pilgrimage, of a round-trip 6000 miles, in the fall of 1909, to initiate a class of Nobles and to establish a Shrine Club in Nome, Alaska. Again, in 1912, Illustrious Potentate Daniel B. Trefethen, had sponsored a pilgrimage for new candidates and the starting of Shrine Clubs at Juneau and Fairbanks, and the holding of a ceremonial in Nome, in Alaska, a round-trip of 7000 miles. Those trips consumed about nine weeks each, in travel, time, of the participating Nobles.

In 1913, Noble A. George (Jerry) Henderson, the purser of S.S. "Minnesota", came back from one of its voyages to Manila and reported that General Pershing originally, and for the past eight years, Noble William F. Gallin, Jr., a member of Bamboo Oasis in the Philippines, had been endeavoring to have some Shrine Temple in the States come to Manila, where a large class would be available as initiates into the Mystic Shrine. Noble Henderson suggested that since Nile Temple had conducted

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successful pilgrimages to cities in Alaska, a similar pilgrimage be undertaken to Manila by Nile Temple.

At that time, the officers of Nile Temple felt that they could do anything; such an inspirational conviction encouraged them to achievements they would never otherwise have attempted. As Recorder, Frank B. Lazier, noted in his records:

"The protecting dome of no Temple in Shrinedom covers so vast a territory as does that of Nile of Seattle. From the top of the Cascade Mountains in the East, its jurisdiction extends westward to the shores of the island Empire of Japan and northward to the Arctic Ocean."

Then, why shouldn't Nile reach southward to the land of the Filipino? Nile was the "most travelled Temple" in North America. Again, as Recorder, Lazier writes:

"A committee of five was appointed, of which Past Potentate (1912) Trefethen became a member because of his initiative on the Committees of the 1909 and 1912 Alaska Pilgrimages. "In January 1914, the largest passenger ship on the Pacific Ocean, the 'Minnesota' was chartered, and a pilgrimage was made to Manila, Philippine Islands. Stops were made in Japan and China. It took more than ten weeks to make the trip and the distance covered exceeded 14,000 miles. In the passenger list of 209 passengers, 28 Temples were represented. The largest number of Nobles from any Temple was Nile with 48. Afifi Temple was represented by two Nobles and Islam Temple had one Noble".

That first Ceremonial of Nile Temple at Manila in January 1914 was distinctive because the class of

142 candidates initiated at that time, set the pattern of the Masons, who, thenceforth, were to be initiated as Shriners in all of the cities of the Orient where Shrine Clubs became established. Among those first candidates were not only higher officers of the Armed Forces of the United States stationed in the Philippines, but also civil officers holding high stations in the administration of civic life of the Islands. A cursory perusal of the list of those first initiates of the Orient into the Shrine show that there were included, in addition to Chief Navy and Army American officials, a member of the Supreme Court of the Philippines, the Sovereign Grand Inspector General of the Scottish Rite, a professor (afterward President) of the University of the Philippines, the chiefs of the United States Bureaus or Departments, designated as Adjutant General, Agriculture, Auditor, Customs, Education, Engineers, Internal Revenue, Navigation, Postmaster, Public lands, Public Works, Quartermaster, Philippine Scouts — the local Philippine Army Supply and Surgeon General.

An analysis of such list of candidates discloses that about 25 per cent of the class were Filipinos, a large number being the above-named officials and major employees of the civil departments of the government.

Nile Temple followed up that initial ceremony by pilgrimages to the Orient and to the Philippines in April 1916, July 1919, January 1922, February 1931 and in 1936.

The 1922 Nile Temple Pilgrimage to the Orient was under the personal direction of Illustrious Potentate Hugh M. Caldwell, then Mayor of Seattle. He was the first to initiate a class (nine) in Japan, at Yokohama. The success of that Pilgrimage was very instrumental in elevat-

ing Noble Caldwell to an election as Imperial Potentate, subsequently in 1936. Illustrious Potentate Caldwell, in his report to Nile Temple, concerning the 1922 Pilgrimage, notes:

"Your Potentate is firmly convinced that these pilgrimages to the Orient are of great value to the Shrine."

and his sentiments in that regard are admirably expressed in a letter from the Imperial Potentate elsewhere shown in this notice.

Imperial Potentate E. A. Cutts, in his letter from Savannah, Georgia, to Mayor Caldwell, March 20, 1922, states:

"The Imperial Potentate is gratified beyond measure at the wonderful trip you have made to Manila, China and other points, and I want to congratulate you upon your wonderful success. It (the pilgrimage) not only helps our great fraternity, BUT IT IS INDEED A MOST WONDERFUL WAY OF GETTING CLOSE TO OTHER COUNTRIES, AND SHOWING THEM WHAT A REAL, LIVE ONE HUNDRED PER CENT AMERICAN IS MADE OF. They feel that they are better men, better Masons, and better Americans than they have ever been, by this close and intimate connections with you, and it pleases me infinitely to add my word of praise."

On March 9, 1929, John Frank Brown, a member of Nile Temple, wrote from Manila to Recorder Lazier:

"I remember that a few years back our 'Black Jack', as we used to call Pershing in the Army, was using all his pull in the States to get a Shrine Tem-

ple to come out here on a pilgrimage. This was way back in 1903. I have a picture of him in those days, and we used to call him, in Bamboo Oasis, 'The Datto', from his Mindanao and Sulu connections. General Harbord, Bandhois and hundreds of Army and Navy 'files' and the Civil government crown were all back of the Bamboo Oasis.\*\*\* Then we think, too, we owe so much to Nile for its wonderful four pilgrimages and that great string of pilgrimages you have tacked on your barn door, aii around the Pacific. I TELL THEM THAT NILE TEMPLE HAS MADE THE PACIFIC OCEAN A SHRINE LAKE, to paraphrase what the classic Romans said about the blue Mediterranean."

Nile Temple's records show Afifi Temple made pilgrimages to the Orient in 1921, 1926, 1933, and, later in 1957, or four pilgrimages in all. Islam Temple, likewise, made pilgrimages to the Orient in 1923, 1928, 1935, 1948, and later in 1958, or five in all. In 1940, Islam Temple made a good will trip, but held no ceremonial in Manila. (Islam and Afifi have been alternating with Nile since 1957.)

Of course, the Japanese War prevented any pilgrimages during the early 1940's. Not until 1949 were Shrine activities renewed in the Orient. Such revival of interest, again, was the result of activity by officers of the United States Army then stationed in Tokyo. (Not necessarily so because the original 1949 invitation came from Bamboo Oasis in 1947.)

As related by Col. M.V. (Bob) Fortier, a member of General Doug-

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las MacArthur's Staff, the movement to renew pilgrimages to the Orient, originated in Tokyo. As Col. Fortier stated in his letter to Imperial Potentate Gerald D. Cray:

"In the spring of 1949, a group of Nobles from Islam Temple came through Tokyo on their way to China. Although there were a great many Shriners on duty in Tokyo at the time, we had no organization of any kind, and no entertainment was afforded these Nobles from Islam. This pointed up the need for a Shrine Club and I began working on it. Following a Scottish Rite Reunion in the early summer of 1949, put on in Tokyo by a Philippine Body, I took steps to initiate a Shrine Ceremonial. Although I belonged to El Katif (Spokane), I suggested that we contact Nile Temple because of its location and size and the fact that I thought it could do a bang-up job. After considerable correspondence, Nile agreed to come over in November of that year (1949). Major General William Marquat, a member of Nile Temple — and a resident of Seattle — who headed up the Economics and Science Section of General MacArthur's staff, was made Chairman of our Committee. Bill was a very busy man and asked me, as his Vice-Chairman, to take charge of the affair, which I did. In the final two weeks drive, before the arrival of Nile's Divan, we built up a class of 161 candidates.

"Following the Ceremonial I was instrumental in organizing the Torii Oasis Shrine Club, which has grown to tremendous proportions.\*\*\*\* Probably 90 percent of the Nobles in the Orient are wearing Nile Temple

fezzes. General MacArthur is a member of Nile Temple, having crossed the hot sands in the Philippines in 1936. While I was there in 1949, he was instrumental in having the Blue Lodges open up to Japanese and twenty-five hand-picked members of the Diet (Parliament) became Blue Lodge Masons. Today the Blue Lodges in Japan are staffed largely with Japanese. MacArthur and Masonry are synonymous in Japan. The Japanese and the vast majority of Shriners in Japan are Nile Temple conscious."

Thus, beginning in 1949 and annually thereafter, through the year 1956, Nile Temple made pilgrimages to the Orient, initiating candidates in Tokyo, Taipei, Hong Kong and Manila. The records show that 1434 Nobles were created Nobles of Nile Temple during that period.

Herewith is appended a digested list of the various Pilgrimages described hereinabove. It should be noted that in the fifteen pilgrimages made to the Orient since the year 1914, Nile Temple has created approximately 2500 Nobles in the four cities where Ceremonials were held.

Appended also, is a recital of the number of members in each of the Shrine Clubs in the Orient. Therefrom it should be noted that eighty (80%) percent of the members of Shrine Clubs are Nobles of Nile Temple.

Although numerically, the Shriners are very much a minority group in the countries of the Orient, in which Shrine Clubs are located, yet the quality of leadership of its Nobles make the Shrine a most potent force in the governmental and economic life of those countries. From their inception, the history of the Shrine Clubs in the Orient shows that they

were in the forefront, in all movements for the freedom of the individual. Particularly, the Shriners were leaders in antagonizing the onrush of fast-growing communism.

An analysis of the records, also demonstrates that from 25 percent to 35 percent of the members of such Orient Shrine Clubs are leaders of their own nationalities. No ceremonies could have been held without such nationality participation. From a practical standpoint the initiation fees and dues of the native Nobles made the difference between the continued existence or non-existence of such Clubs. However, the monetary contribution is a very minor factor in the life of such clubs. The goodwill engendered between the countries of the Orient and the United States is an overwhelming factor in the upbuilding of friendly relations between the respective peoples. For instance, the newspapers of Tokyo, during Illustrious Potentate Leslie W. Eastman's year in 1955, emblazoned on their first pages by news stories and by big pictures the fact that two million spectators lined the streets watching the marching units.

No city in North America has ever turned out a spectacle of such proportions. The public relations of the Shrine Clubs in the Orient is an incalculable feature, justifying the continued existence of such clubs.

Of-quoted are those lines of Kipling:

**"East is East and West is West  
and never the twain shall meet."**

But Kipling's verse should be quoted in full to epitomize the real situation:

**"East is East and West is West  
and never the twain shall meet."**

**BUT THERE IS NEITHER  
EAST NOR WEST  
NOR BORDER NOR BREED  
NOR BIRTH.**

**When two strong men stand  
face to face  
Though they come from ends  
of the earth."**

The Imperial Council must do in the Orient that which must be done in all the Countries of the World, and which we practice in our Shrine Hospitals. We must recognize that there is no "Border nor Breed nor Birth" in our initiates into membership. Where the Scottish Rite has gone; where the York Rite has gone, there, also, should go the Shrine.



The Rev. Fr. Don Vittengl is a Catholic missionary in Hokkaido, the northernmost island of the Japan group. Most of the Christmas apples and grapes on Philippine tables are raised there. Fr. Vittengl, a Belgian, works among the farmer and fisher folk there called Ainus. He takes the maimed and the sick of his parishioners to Tokyo for hospitalization and found Masons in Japan helpful to him. They pay for the operation, hospitalization and rehabilitation of the crippled, the harelippped and malnourished. When in Tokyo, he stays at the Masonic Temple, attends some of their public meetings, and is often requested to give the invocation and benediction. Last spring he took homeleave and enroute to Belgium, he passed Rome to explain to and ask pardon from the Pope for fraternizing with Masons. Instead of a reprimand, he was commended. It seems the Pope means his ecumenicity doctrine. How about the *mas papista que el mismo Papa* among us?



Potentate William E. Parker of Nile Temple relates to RW Raymond E. Wilmarth, DGM, incidents on his trip upon the arrival of the Nile Temple Divan at Manila International Airport, October 21, 1965.



Grand Master's luncheon for Potentate William E. Parker and the visiting Divan of Nile Temple from Seattle, Washington, held on October 22, 1965 in the Army and Navy Club.

## IT CAN BE YOUR LODGE

By WB Lorenzo N. Talafala, PM

All Masons are banded together by an immutable tie, under the accepted principle of the Brotherhood of Man, under the Fatherhood of GOD. Masons believe that the entire human species has one Almighty Parent, GOD, our Father. Stretching our imagination farther, we begin to inquire, who is our Mother? To this, there is but one answer among Masons, and that is, the Lodge; to the people, the Church where they belong. It is a by-word among Masons to say: "My Mother Lodge is . . ." and among Churchmen, the phrase: "Mother Church." Since a Lodge is synonymous to a Masonic Temple, which is a house of GOD, then logically, the Lodge is our spiritual Mother. A Mason is born within his Mother Lodge. His young existence is diapered by the folds of affection, respect and brotherly love. In his Mother Lodge he first opens his eyes to behold the beauty of the Masonic world. Right here too, he was imbued with Masonic tenets and the cardinal virtues. And within her walls he learns to stand and walk as a just and upright Mason. Hence, as long as we live and as long as we are Masons, we cannot dissociate ourselves from the Lodge of which we are members. Moreover, being of divine inspiration, the ties existing between the Masons and the Lodge, and among Masons themselves are both perpetual and eternal. Thus, when we lay down our working tools and give up this mortal life, we affiliate with the Celestial Lodge above, where our Heavenly Father, Who is

the Supreme Grand Master, forever presides. How indispensable the Lodge is to the life of every Mason is thus amply demonstrated.

And yet, today we find many Lodges in distress because many of her sons have neglected, if not forsaken, her. A few Lodges have even closed her doors permanently and their Charters arrested. Some Lodges have not even been rehabilitated since World War II ended. The variety of scenes being displayed to the discerning eye in some of our Lodges are oftentimes pathetic and appalling due to poor attendance. Buildings are sometimes dilapidated due to neglect and disrepair. All we see inside the Lodge Hall during meetings are a handful of aging brethren in their gray hairs, in the dusk of their years, an expression of the faltering lights within. During occasions when the Lodge fails to meet for lack of a quorum, the Lodge appears to be pitiful, haunted-like and apparently deserted. On the other hand, when attendance is good, the Lodge is full of life and there are greetings and fellowships in every corner. How good and how pleasant, indeed, it is for brethren to dwell together in unity!

Brethren, there is no doubt that every Mason would like to see his Lodge well attended, happy and full of life. There is no doubt that you and I would feel proud and happier to see our Mother Lodge rehabilitated or reactivated after a long period of dormancy. Let us therefore, aim to-

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wards this direction. But this cannot be accomplished by one Mason alone, not even by a few of them. It requires the determined and concerted efforts of every Mason at heart. Your help is needed. Your support will go a long way to relieve or alleviate the agony of your MOTHER LODGE IN DISTRESS. Now, right now, is the time to meditate on our OBs, particularly that portion: "I will fly to the relief of the brother giving it, etc." The instant case, no doubt, is much more than a brother in distress. It extends much farther beyond, because this time, it is the Lodge itself, our Mother Lodge, which is in distress. She is weak and the lights are low, faint and flickering. Through her Secretary she had issued numerous frantic calls for help to save her very existence. So far the response is slow and ineffective. Where are her sons? Such distress calls from our Lodge Secretary carry with them the full weight of "summonses sent from within the body of a just and legally constituted Lodge," which we have sworn to abide by and obey, yet they remain **unheeded**, as if to have fallen on inattentive ears, although truly coming from the "instructive tongue." Has one of the principal jewels (attentive ear) been lost?

If the rolls of membership in our Lodges, as the records of the MW Grand Lodge will show, will be our basis in estimating the activities in our Lodges, we will be greatly disappointed. I know of many Lodges with long lists of memberships and yet during Stated Meetings, they can hardly muster a quorum for them to meet. Many times the Secretary has to resort to the use of the telephone,

or even go around to fetch the brethren from their homes and bring them to the Lodge. Such is very lamentable and places the sincerity, as well as the loyalty, of many of our brethren under serious doubts. It only proves that they, who habitually fail in their duties and evade rendering their obligations towards the Lodge, have willfully ignored the important injunction of the Worshipful Master just before they signed the Constitution and By-Laws of the Lodge.

We are somehow fortunate, that we still have some brethren who keep the lights burning within our Lodges. They all deserve the esteem and gratitude of all the members of the Craft for their zeal, devotion and undying loyalty to, and love for, Masonry. Without them, Masonry could not have been what it is today. For those now on the sidelines, I ask them to reexamine their consciences and to govern themselves accordingly that they may eventually, and before it is too late, come to realize that as Masons they have to render their own share of the cares and responsibilities for their Mother Lodges.

To all these, let us contemplate and derive benefit from one of the lessons taught us by the five points of fellowship, by being "always ever ready to stretch forth a helping hand. . ." Let us all forego a little bit more of our personal conveniences and be always ever ready to *pour forth a sympathetic heart* to help a dying Lodge, our Mother Lodge, that it may continue to live and prosper under the blessings of GOD, our Almighty Father. Brethren, many of our Lodges could hardly wait for you. . . they. . . need you. . . NOW.





Balintawak Lodge No. 28 recently distributed several cartons of school books to elementary school in Gumaca, Quezon. Photo shows (l. to r., from center) WB Romualdo Libranda, PM, Lodge Secretary; WB Dionisio A. Barrios, Worshipful Master; and WB Victor A. Mendoza, PM, Senior Warden flanked by school officials and teachers.

\* \* \* \*

## GRAND MASTER HITS 70 - But not in Golf!

Nowadays, reaching the Biblical age is not so novel except to those close to the celebrant, more so if the one is not given to counting sheep, least of all his birthdays. But not his Mother Lodge for it did care on October 28, 1965. That day MWB Serafin L. Teves, Grand Master, reached his 70th. birthday and Mt. Kaladias Lodge No. 91 honored him by inviting him to visit his Mother Lodge officially early in the evening and after the visitation, the brethren repaired to the Teves residence for the feast.

On the spacious lawn gathered the brethren and most of everybody who is anybody in the city to partake of the food and you know what. As on his past birthdays, there was a lot to eat, but this year they made a little change. The brethren and guests held an impromptu program

managed by VWB Ramon Ponce de Leon. Arrangements for the lodge activities for the day were made by WB Jose S. Garcia and his committee.

The Dumaguete Rotarians, members of the Dumaguete Golf Club, Lions and Jaycees were there with their families. Practically all of the eleven children and their families were there except those who are abroad.

MWB Teves attributes his long and happy life to the fact that at 23 he became a Master Mason and from that time on he had always "squared his actions with the square of virtue" and learned to "subdue his passions and keep his desires within due bounds". He gives some credit to golf, but most of all, he gave honor to his one and only wife, Mrs. Milagros Montenegro de Teves.

# AGUSAN VALLEY LODGE No.160 MOVES ON

This is the story of a Lodge which, in the face of adversity, found itself; or, at least it did its best to rise, phoenix-like, from the ashes of a real fire which consumed the rented hall where they had been meeting.

Back in early 1964, fire razed to the ground the business section of Butuan City and with it, the United Church of the Philippines building. For several years, Agusan Valley Lodge No. 160 met in one of its Sunday School rooms. The brethren were pleased to call that their home until they could move to a more appropriate place. But in the fire, they lost most of what they had, except their records which were luckily in the home of their secretary.

They had to start all over again. When Manila Lodge No. 1 and Cosmos Lodge No. 8 heard of their plight, the two lodges came to their rescue by donating to the ill-fated lodge their officers' aprons and jewels. One Sixty does not have everything complete, but they make do with what they have. Sometimes they do their work in a private school room, sometimes in a warehouse. But sweet are the uses of adversity.

Still one of the smaller lodges, having been born on September 2, 1961, it had to do its best to survive. It has gone beyond the survival stage; it is now in the growing stage, having taken good roots. The leading members have decided to build their own temple on a lot donated by a brother on one of the more beautiful subdivisions, Villa Luz, near the provincial government center. The donation bug has bitten several more members and their temple will go up through donations.

Bro. Felipe Tolentino has donated a 500-square meter lot; WB Faustino Almacen, the present Master, is donating the GI roofing and some of the hardware; Bro. Santiago Tan and Bro. Pio Catabay are donating the lumber; and several other brethren are ready to donate other items necessary to keep the temple going up and up until it is finally completed.

Bro. Damiano Villalba, the present secretary, said that they are making preparations for the corner-stone laying ceremony and in due time will invite officers of the Grand Lodge for the event.

NBM



Last May MWB Teves, Bro. Wing W. Kwong, and your reporter visited No. 2, Rednaxela Terrace in Hong Kong. The apartment will be remembered as the place where WB Jose Rizal lived and practised medicine just before he volunteered for military service in Cuba. It was there where he was reunited with his father, mother and a sister. At the time, the 1965 pilgrims saw only the back wall as the place was being wrecked to give way to a new multi-story apartment building such as those constantly going up there.

NBM

# UNIVERSAL BROTHERHOOD

By Dr. Hilario J. Santos, Ph.D.  
President, Central Luzon University

Right Worshipful Mariano Q. Tinio, my esteemed colleague in the Board of Regents of the Central Luzon State University, officers and members of Memorial Lodge No. 90, friends, ladies and gentlemen:

It is my distinct honor and privilege to be invited as your guest of honor this afternoon on the solemn occasion of the installation and investiture of the new officers of this venerable and honorable fraternity. When I received the invitation extended to me by your Worshipful Master, I wanted at first to decline it in view of a previous engagement; on second thought, however, I decided to cancel my other engagement because I believed then, as I believe now, that I would be having an excellent opportunity to be with you and to speak before this gathering of Free Masons in the province of Nueva Ecija and, particularly, of this town.

Frankly speaking, I do not have the faintest idea about your fraternity; however, in the course of my association with some of your members, I can, more or less, safely say that this organization is based on sane and sound principles and ideals. Through the way they feel, think, and act in their everyday life, and in their relations among themselves and with their fellowmen, I know they are good, true men, of justice and impartiality, of tolerance and understanding, and of condescension and charity. They engage in lawful pursuits and in wholesome civic enterprises, benefitting not only themselves but also their country. With these observations in mind, I decided to speak on a topic which, I think, constitutes the foundation of

your hopes, the pattern of your desires, and above all, the obsession of your fraternity — Universal Brotherhood.

## *Universal Brotherhood Defined*

As defined in Webster's New International Dictionary, "universal brotherhood is that state or condition in the human race that binds all the nations of the world together to co-exist and live peacefully through some common tie, like possession of the same or similar culture, a high degree of education, or membership in a universal society, irrespective of difference in race, government, or religion."

The world around us is beset with alarming disunity, with interminable strifes, with disharmony, with misunderstanding, and with intolerance. This has made me ask myself — Why can brotherly love and affection exist among the members of this fraternity? Why is it not possible among men everywhere to agree and to unite for the cause of universal brotherhood in the same way that you, Free Masons, have been able to promote and maintain it among yourselves? Can there be no harmony and brotherhood unless and until uniformity pervades among people in all things and in all beliefs? I guess this is not so, for when God created the heaven and the earth, He did not intend that all His creations must be the same, that all objects should follow the same pattern. On the contrary, He made this world a beautiful place, a harmony of contrasts, a stage, so to speak, where each and everyone, notwithstanding differences in race, religion, and govern-

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ment, must play a vital part in the drama of life.

### *Deterents to Universal*

#### *Brotherhood*

But, with the passing of time, as men and nations struggled for existence and power and glory, some deterents to the once harmonious relationship began to develop. There arose racial animosity and discrimination, various differences in religion, and social, political, economic, and cultural inequalities. Some nurtured the belief that they were created by God with greater potentialities and capabilities. Thus, the whites segregated themselves from the colored races and, therefore, the latter have no right to mingle with them, much less live with them.

History is replete with religious wars and persecutions borne out of wide divergence in religious practices. The stratification of society; the division of people into haves and have-nots; the fight for political supremacy among nations, thereby creating a cleavage between the free and the dependent; and the emergence of two distinct ideologies, democracy versus communism, aggravated by cultural isolation of some countries — all these divisive influences have worked against and impeded the promotion of universal brotherhood. In the face of all these, the weak and the faint-hearted would give up all hope and utterly lose courage. Universal brotherhood is impossible, they say. But remember, Rome was not built in a day. There is a glimmer of light in the distant horizon, and recent developments tend to show, at least, that it is not an improbable and impossible dream.

### *Trends Toward Universal*

#### *Brotherhood*

To begin with, the one-world idea has come to reality with the birth of the United Nations, designed to work for the peace and progress of mankind.

In this world assembly, delegates from member nations act in unity in an attempt to find the formula or solution towards peaceful unification of all countries and people. Through its instrumentalities, the United Nations extends suitable assistance and guidance to the developing countries to enable them to keep up with the more highly prosperous nations of the world.

Along with all these forms of cooperation and assistance, the spirit of tolerance and understanding has permeated the vast expanse of the universe. The Ecumenical Council at Vatican City, as it were, has provided a strong foundation to liberalize Catholic doctrines and to unify all denominations throughout the world. In the United States, as elsewhere, every step is being undertaken to assure men of their inalienable rights to life, liberty, and the pursuit of happiness. In our country today, much has been done to enhance peace and unity among our people. At long last, we have awakened to the realization that we cannot live forever in a world of chaos and confusion, of want and hatred, of misery and pain; and if society must endure, it should be imbued with greater understanding and solicitude for the well being of friends and nations. These happy indications augur so well for the future that somehow, some day, universal brotherhood will become a pulsating reality.

My friends, the task ahead is great, far greater than anything that can be conceived of. This can not be done in a day or in a year — perhaps, it may take centuries of constant endeavor. Your fraternity, being a universal organization, can help immensely in this direction. But your fraternity should not — and could not — do it alone. Other organizations should contribute their fullest share. It is, therefore, for us, the living, to harness all resources within our power that har-



#### OFFICERS, LODGE OF SORROW

Seated, from left: WB Alejandro Cruz, Chaplain; WB Pedro Lombcs, Treasurer & Orator; WB Antonio C. Ching, Sr. Warden; WB Jose Curameng, Master; WB Matias Coste'o Jr. Warden; WB Bienvenido R. Burgos, Secretary; WB Sergio Salvador, Guard; Standing, same order: WB Francis Hernandez, Orator; WB Pascual Salgado, Jr. Deacon & Orator; WB Florencio Santos, Sr. Deacon & Orator; Bro. Advincula D'onida, Jr. Steward; WB Crispin Loya, Sr. Steward; Bro. Porfirio Laciste, Guard; Bro. Manuel T. Cruz, Guard and Bro. Ben Jaberina, Guard.

mony may continually prevail among the sisterhood of nations, free and independent.

Let us make universal brotherhood the battlecry of all men of goodwill — a battlecry to which we all should dedicate our lives in order to make of this world a better place to live in. Will you accept the challenge?

\* Speech delivered by Dr. Santos on the occasion of the public installation of officers of Memorial Lodge No. 90, F. & A.M., Muñoz, Nueva Ecija, on February 6, 1965.

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## MEMORIAL SERVICES AT MUOG LODGE No. 89

By **WB Bienvenido R. Burgos,**  
Secretary

Last October 31, 1965, for the first time in over forty years of its existence, Muog Lodge No. 89, F. & A. M. held and celebrated Memorial Services (Lodge of Sorrow) at its Temple at Parañaque, Rizal, to honor five of its departed brethren who were mostly the original organizers of the Lodge, and who, during their lifetimes were the pillars of strength of the fraternity in the locality. They were MAURICIO JA-

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Three phases of the job of tallying votes in "Electionspeed" by members of Loyalty Chapter, Order of DeMolay, Manila on November 9th are shown above. Left photo shows DeMolay Aquilino B. Javier, Jr., PMC (with armband) listing down tallies at polling precinct No. 116-C in Cubao, Quezon City. The tally sheets were then collected by shuttle couriers and brought to area headquarters. Middle photo shows two shuttle couriers: DeMolay Victor K. Apostol, PMC, Chev. (left) holding tally sheets collected in Project 4, Q.C. while DeMolay Lysander E. Canlas, Chev. sits behind the wheel. At the area headquarters the tally sheets from all precincts were gathered to be taken to the *Herald* district headquarters. Right photo shows (l. to r.) DeMolays Lawrence A. Esguerra, Ruben T. Robles, PMC, Chev. and Master Councilor Rogelio S. Crudo gathering and checking tally sheets at the area headquarters before giving them to a shuttle courier to take to the district headquarters.

## DEMOLAYS PARTICIPATE IN "ELECTION SPEED"

Members of Loyalty Chapter, Order of DeMolay, Manila, and one member each from Excelsior Chapter, Vigan, Ilocos Sur; Teodoro R. Yanco Chapter, Olongapo, Zambales; and Jose Abad Santos Chapter, Manila, participated in the tallying of votes during the last national election, under the auspices of *The Philippines Herald*. The Chapter was assigned to report the votes in polling precincts in the Cubao-Kamuning-Camp Murphy-Project 4 area in Quezon City under the supervision of WB Demetrio Quintana, who works for the *Herald*.

The DeMolays set up their area headquarters at the Q.C. Police Precinct No. 2 Headquarters under Mas-

ter Councilor Rogelio S. Crudo and used personal motor vehicles to shuttle *Herald* tally sheets from the various polling precincts to the area headquarters and then to WB Quintana at the Q.C. Police Department Headquarters. They spent 12 hours, from 2:00 p.m. of November 9th to 2:00 a.m. of the next day, for briefing, assignments and actual tallying and, inspite of various unforeseen problems, their area was one of the earliest to finish.

The *Herald* provided the Chapter members with the tallying paraphernalia, gasoline, and ₱10 allowance each, ₱4 of which they each donated to the Chapter treasury and Almoner's Fund. — lec

# GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM.

## *A Report on Masonic Activities*

Dipolog Lodge No. 162, in Zamboanga del Norte, held a Special Meeting last November 13, 1965 to raise Bro. Leon L. Barinaga, Jr. and Roseller Barinaga, who are blood-brothers.

Wor. Bro. Leon R. Barinaga, Sr., father of the candidates, assisted by the regular officers of the Lodge composed the conferring team.

Bros. Vicente Macute and Herman Tubongbanua, brothers-in-law of the candidates and members of Basilan Lodge No. 137, came all the way from Basilan City to participate in the degree work. Bro. Doroteo de Guzman, Presiding Judge of the CFI, Branch II of Zamboanga del Norte was also on hand to witness and participate in the affair.

Mencius Lodge No. 95 elected a new set of office bearers for the year 1966. Elected were the following:

Te Liong Bio, Master; Bro. Ong Eng Thian, Sr. Warden; Bro. Francisco Chua, Jr. warden; Wor. Bros. Benjamin Gotamco and Richard Khoo were reelected Treasurer and Secretary respectively.

Noli-Me-Tangere Lodge No. 148 also held their election and the following were chosen govern the Lodge next year.

Bro. Antonio Evangelista, Master; Bro. Leonidas Arriola, Sr. Warden; Bro. Porfirio Rigor, Jr. Warden. Wor. Bros. Amadeo Bautista and Delfin C. Simbra, Jr. were reelected Treasurer and Secretary respectively.

Sinukuan Lodge No. 16, celebrated their Lodge anniversary last November 30, 1965, with a "lauriat" at the Panciteria Far Eastern in Chinatown.

Sister Lodges in Cavite held their annual convention last November 30, 1965 with Tagaytay Lodge No. 167 as host Lodge. Among the Grand Lodge officers present were: MW Serafin L. Teves, Rt. Wor. Raymond E. Wilmarth, VW Hermogenes P. Oliveros, and VW Marcelino P. Dy-sangco.

We are inviting all Lodge Secretaries or any brother designated by the Lodge to send us reports of the activities of their Lodges — OLF



## More Questions and Answers...

WB AURELIO L. CORCUERA (4) PM

104. Of what importance is the *York Legend* in the history of Freemasonry?

The *York Legend* has been accepted by both the Operative Freemasons who preceded the Revival of 1717, and the Speculative Freemasons who succeeded them, up to the present.

105. Is the *York Legend* purely legendary or mythical?

In Chapter 18 of Mackey's *History of Freemasonry*, (revised by R.I. Clegg and others, 1921, volume 1, pp. 100-110) there is a good account of the *York Legend*. The conclusion arrived at is quoted here: "Therefore, we come to the belief that the following are at least probable: That if there was an Assembly at York it was called by Edwin (585?-632), King of Northumbria, who revived Masonry in the northern part of England in the 7th century; and that the former proud position was restored by Athelstan (king 924-940) in the 10th century, not by the holding of an Assembly at the city of York, but by his general favor of the arts, and especially of architecture, and by the charters of incorporation which he freely granted to various guilds or societies of workmen."

106. Was there ever a Grand Lodge of Speculative Masons at York?

Yes. In 1725, an old Lodge at York, which had existed from a remote period, converted itself into a *Grand Lodge of All England*, and issued warrants or charters to Lodges in various parts of the North of England. This Grand Lodge, however, finally collapsed in 1792.

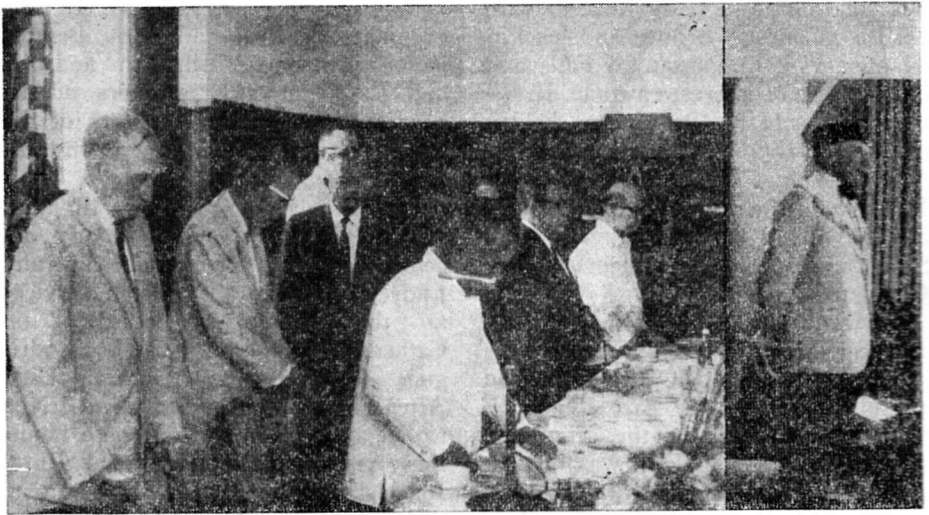
107. Who was the first Grand Master of Masons of England?

Anthony Sayer (died in late 1741 or early 1742). Little is known of his life. He was a member of the old Lodge which met at the Apple-Tree Tavern, which became No. 3. E. L. Hawkins (*A Concise Cyclopedia of Freemasonry*, 1908, p. 216). quotes from the *Book of Constitutions*, 1738 edition, the following: "On St. John Baptist's Day, in the 3rd year of King George I, A.D. 1717, the Assembly and Feast of the Free and Accepted Masons was held at the foresaid Goose and Gridiron Alehouse. Before dinner, the oldest Master Mason (now the Master of a Lodge) in the Chair proposed a List of proper candidates; and the Brethren by a Majority of Hands elected Mr. Anthony Sayer, Gentleman, Grand Master of Masons, who being forthwith invested with the Badges of Office and Power by the said oldest Master, and install'd, was congratulated by the Assembly who pay'd him the Homage."

108. Since the unification of Masonry in the Philippines in 1917 how many Filipino Masons have held the office of Grand Master?

Of the 45 Grand Masters since the unification 22 were Filipino Masons.

# PROMINENT BRITISH MASON VISITS PHILIPPINES



Left photo shows Ill. Bro. and Sir Donald Makgill, BT, (leftmost) Grand Secretary General of the Supreme Council, 33<sup>o</sup>, AASR, of England, Wales and c., with (l. to r.) Ill. and MWB Conrado Benitez, Ill. Bro. Teofilo Abejo, VWB Joseph E. Schon (hidden by Bro. Abejo), Ill. and MWB Cenon S. Cervantes, VWB Mariano Q. Tinio and MWB Vicente Y. Orosa taking their seats prior to the Nov. 13th Scottish Rite Luncheon. Right photo shows Ill. Bro. Makgill speaking to a gathering of Scottish Rite Masons at a special session of the Supreme Council, 33<sup>o</sup>, AASR of the Philippines.

It is once in a lifetime that a British Mason and his lady come to the Philippines on a purely Masonic visit. Ill. Bro. and Sir Donald Makgill, BT, 33<sup>o</sup>, and Lady Makgill arrived in Manila on Nov. 10, 1965 and left on Nov. 14 for Australia, New Zealand and Tasmania in the course of their visits, in the interest of Masonry, to these places.

Ill. Bro. Makgill is Grand Secretary General of the Supreme Council, 33<sup>o</sup>, Scottish Rite of England, Wales, & c. He and Lady Makgill flew in from Hong Kong on Qantas Flight No. 275 and were billeted at the Manila Hotel during their stay here. In the morning of the 11th., accompanied by officers of the Supreme Council of the Philippines, the Grand Lodge of the Philippines and their la-

dies, Ill. Bro. & Sir Makgill and his Lady paid a courtesy call at the British Embassy after which he and his party paid a call on the Grand Master at Plaridel Temple. They were received by Deputy Grand Master RWB Raymond E. Wilmarth, Senior Grand Warden RWB Mariano Q. Tinio, Grand Secretary MWB Esteban Munarriz. After the call, the party went on a tour of interesting places in and around Manila and had lunch at the Sulo Restaurant in Makati. In the afternoon, the Supreme Council, presided over by Ill. Bro. Conrado Benitez, Sovereign Grand Commander, held a meeting at the Scottish Rite Temple and in the evening Sir and Lady Makgill were guests of the Grand Lodge and

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the Supreme Council at dinner at the Army and Navy Club.

Most of Nov. 12 was spent by Ill. Bro. and Sir and Lady Makgill with Ill. Bro. Conrado Benitez and his Lady on a visit to Pagsanjan Falls and other places of interest en route. In the evening, Scottish Rite Masons held a meeting at the Scottish Rite Temple. At the meeting, Ill. and MWB Serafin L. Teves, Ill. and MWB Benitez, Ill. and MWB Mosebrook, Ill. Bro. and Sir Makgill, and the Luzon Bodies Choir took part.

On Saturday, Nov. 13th., Ill. Bro. and Sir Makgill and his Lady were guests at the Scottish Rite Luncheon presided over by Ill. Bro. Cenon S. Cervantes. Later in the afternoon, Ill. Bro. and Sir Makgill was present at the conferral of the 4th. to 14th. degrees of Luzon Bodies in their year-end conferral. Lady Makgill, in company with the Ladies Commit-

tee, was guest at the special performance of the Bayanihan Dance Troupe of Philippine Women's University at its quadrangle. In the evening, Ill. Bro. and Mrs. Benitez gave a dinner for Ill. Bro. and Sir and Lady Makgill, members of the Supreme Council and officers of the Grand Lodge at their home on Mariposa Ave., Quezon City.

On Sunday, Nov. 14, Ill. and MWB Cervantes and his lady accompanied Ill. Bro. and Sir and Lady Makgill to the church services at the Episcopal Cathedral on Cathedral Heights, Eulogio Rodriguez Sr. Avenue, Quezon City. After church, the guests were driven to Tagaytay City and en route home, they visited the International Rural Reconstruction project in Cavite where they had lunch. Later in the evening they enplaned for Sydney, Australia. NBM

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## EGYPT TO ELIMINATE FREEMASONRY IN ALL ARAB STATES

The following paragraph is taken from the lead editorial in the April, 1965, *Haboneh Hahofshi* (The Freemason), official publication of the Grand Lodge of the State of Israel:

"In our editorial (May, 1964) about a year ago we commented on the decision of the Egyptian dictator Nasser to prohibit Freemasonry in his country. We drew the attention of Freemasons throughout the world to the great danger which Freemasonry faces from Nasser's Fascism, the advisers and guides of which are former Nazi murderers and assistants to Goebbels. We drew attention to the fact that as in all totalitarian countries, so in Egypt the dictator began with persecution of the Jews and then went on to persecute Freemasons. Nasser

linked the Jews and the Freemasons together, just as was done by the Communists and various kinds of Fascists. Now, as a natural continuation, the Egyptian military organ, a weekly, has published an article entitled "Back to the Black Chamber", which contains all kinds of atrocity propaganda about Freemasonry. This article is reminiscent in its contents and style of those formerly printed in the Nazi organ, "Der Stuermer", edited by the infamous Julius Streicher, and a picture of Hitler is added to it, as if to show how the authors identify themselves with the greatest butcher in history. If this article were not so dangerous and so great a cause for concern, it would merely raise a smile of contempt on every reader's lips.

But those who remember the great and terrible influence of articles of this kind in the very recent past cannot permit themselves to disregard it,

but will try to learn a lesson from it and draw the necessary conclusions."

—*The Masonic Service Association of the United States*

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## RAINBOW GIRLS HOLD HALLOWEEN PARTY

The Perla Assembly No. 1, Order of the Rainbow for Girls, Manila, held a Halloween party on October 31st at the Scottish Rite Temple, both as a social and a fund-raising activity. The party was the first activity of the newly installed Worthy Advisor, Elizabeth Matienzo, and was well attended by DeMolays of Loyalty Chapter and Jose Abad Santos Chapter, Jobies of Bethel No. 2, and friends of members of the Assembly.

The planning for the party was begun in the term of the immediate Past Worthy Advisor, Judith Daniel, when different committees: Refreshment, Program, Tickets, Prizes and Decorations were formed under the supervision and active assistance of Mother Advisor Virginia Domingo and Rainbow Dad WB Romeo T. Pasco. Members of different chapters of the Order of the Eastern Star and Masons generously donated the refreshments and prizes while DeMolays of Loyalty Chapter

helped in the distribution of tickets, decorating the Social Hall of the Scottish Rite Temple and in scaring visitors in the "Mystery Dark Room."

Refreshments were sold at minimal prices during the party while dancing and games were held successively to keep the visitors entertained. The DeMolays of Jose Abad Santos Chapter created quite a stir when they entered, all together, in uniform sweat-shirts and white hoods, winning the Best Organized Group prize in the process. Other prizes given out, aside from game prizes, were: Best Dancers, Rainbow Olive S. Crudo and Romy Casa, a visitor; Best Dressed, Jobie Virgie Padua; and three raffled Door Prizes, won, coincidentally, by three Jose Abad Santos Chapter DeMolays.

After the party the Assembly gave special thanks to the Eastern Stars and Masons who donated refreshments and prizes and to the Loyalty Chapter DeMolays for the assistance they extended. — lec

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### EDITORIAL . . . (From page 148)

**one year are generally destroyed. Most authors have left the disposition of their manuscript up to us after we have finished with them.**

**The Cabletow, Incorporated is your Masonic Corporation. Subject only to policies dictated by the tenets of Freemasonry and the Grand Lodge of Free and Accepted Masons in the Philippines, it will continue to publish the Cabletow to reflect and project the image of Freemasonry in the Philippines according to your wishes. Please let us know what they are so that it can serve you better.**

R. E. W.

# COMMITTEE ON MASONIC EDUCATION

R W Raymond E. Wilmarth (7), Chairman

MW Emilio P. Virata (17), PGM

WB Aurelio L. Corcuera (4), PM

## THE FELLOW CRAFT

[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.]

### *Preliminary Remarks*

You have received the Second Degree of Masonry, you are now a Fellow Craft. This booklet, *The Fellow Craft*, presented to you at the end of the ceremonies, is intended to enable you to obtain a better appreciation of the nature and purpose of Freemasonry. It is hoped that with the information here furnished you realize that the Degree of Fellow Craft is an important degree, fraught with thoughts of importance, and that its explanation offers a fine opportunity to present all aspects of Freemasonry's appeal to the intellect.

As a Fellow Craft you have now attained the midpoint of your journey in Freemasonry. You have taken part now in two ceremonies, and with the information in the two booklets previously given to you, you should now feel at home in it. In the beginning you probably imagined initiation would be a kind of "hazing," full of pranks and horseplay, or pos-

sibly a painful ordeal. You have learned better. In your present state of mind you should be ready to learn something of the more difficult themes in its history and symbolism.

The First Degree made its principal appeal to the conscience. It was impressed upon the candidate as an Apprentice, a learner, that he must live in obedience to his superiors and follow carefully his guides and teachers. The Second Degree, on the other hand, emphasizes the philosophy of Freemasonry, its great teachings, and its profound concern for education, enlightenment, and culture.

### MEANING OF THE TERM "FELLOW CRAFT"

"Fellow Craft" is one of a number of terms with a technical meaning peculiar to Freemasonry. A "craft" is an organization of skilled workmen in some trade or calling — masons, carpenters, painters, and the like. A "Fellow" means one who holds membership in such a craft, accepting its

duties and enjoying its privileges. Since the skilled crafts are no longer organized as they once were, the term is rarely used in its original sense.

In Freemasonry, the term "Fellow Craft" has two separate meanings, one of which may be called the Operative and the other Speculative.

In the Operative period Free Masons were skilled workmen engaged in some branch of the building trade. Like other skilled workers, they had an organized craft of their own, the general form of which was called a "guild." A Lodge was a local, and often temporary, organization within the guild. The guild had officers, laws, and customs which were binding on all its members.

Membership was divided into two grades, the lower of which was composed of Apprentices. Operative Masons, as we have seen in the booklet, *The Entered Apprentice*, recruited members from qualified boys twelve to fifteen years of age. When such a boy proved acceptable to the members, he was required to swear to be obedient and willing to learn, whereupon he was bound over to some senior member, designated as his "Intender," for instruction. If he proved worthy, his name was formally entered in the books of the Lodge, thereby giving him the title of *Entered Apprentice*. For seven years, as a rule, the boy lived with his Intender, gave him implicit obedience in all things, and toiled without much recompense, other than board, lodging, and clothing. In the Lodge life he held a place equally subordinate because he could not attend a Lodge of Fellow Crafts. During his long apprenticeship he was really a bond servant with many duties, few rights, and little freedom.

At the end of his long apprenticeship he was examined in Lodge. If his record was good, if he could prove his proficiency under test, and the members voted in his favor, he was made a full member of the Craft with the same duties, rights, and privileges as all the others. He was then called a "Fellow of the Craft;" in the sense that he had mastered the art, and no longer needed a teacher, he was called a "Master Mason." *But as far as his grade was concerned the two terms meant the same thing.* Among Operative Masons, it is evident, there were only *two grades* or degrees: the Entered Apprentice and the Fellow of Craft, the latter being shortened to Fellow Craft, when the two grades were adopted by the English Masons.

Such was the Operative meaning of Fellow Craft; now that the Craft is no longer Operative, but Speculative, the term possesses a very different meaning, yet it is still used in the original sense in certain parts of the Ritual, and, of course, as it is frequently met with in the histories of the Fraternity.

Operative Freemasonry began to decline at about the time of the Reformation (1517), when Lodges became few in number and small in membership. The Lodges in Scotland and England began to admit into membership men who were not Operative workmen. The earliest record of a non-operative being present at a meeting of an Operative Lodge is to be found in the Minutes of the Lodge of Edinburgh, Scotland, for June 8, 1600. These Minutes were attested by all present, which included an ancestor of the biographer of the noted English author Dr. Samuel Johnson (1709-1784). In 1634, twelve years before the admission of

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Elias Ashmole (1617-1692), the antiquarian, in the Lodge at Farrington, Lancashire, England, three others were admitted in the Lodge at Edinburgh. These non-operatives were originally called "Accepted" Masons and, subsequently, "Speculative" Masons. After 1700, as these Speculative Masons increased in number, they gained control of the Lodges. When the Grand Lodge of England was organized in London in 1717, although the Accepted Masons may not have formed the majority, according to some Masonic writers, nevertheless the leaders were all Accepted or Speculative Masons. They borrowed from the Operative Lodges of Scotland the names of the Officers, the Signs, and Words imparted to the Scottish Operatives, and the idea of the ceremonies named after the two grades — Entered Apprentice and Fellow of Craft — through which the Scottish Operative Masons passed in the course of their training.

The term Fellow Craft is now used as the name of the Second Degree. It refers to the ritualistic ceremonies and other contents of that degree, to a member of it, and to a Lodge when opened on it. One who has passed through the ceremonies, assumed its obligations, is registered as such in the books of the Lodge, and can sit in either a Lodge of Entered Apprentices or a Lodge of Fellow Crafts but not in a Lodge of Master Masons. As a Fellow Craft one's duties are to do, and to be, all that the teachings of the Degree requires.

Freemasonry is too excessive to be exemplified in a ritual or to be presented through initiation in one evening. There is far too much for one to learn in one evening. One degree follows another, and the members of each degree stand on a different level of rights and duties. But this does

not mean that the Masonry presented in the First or in the Second Degree, as far as its nature and teachings are concerned, is less important or less binding than that presented in the Third Degree. All that is taught in the First and Second Degrees belongs as completely to Freemasonry as that which is taught in the Third Degree. There is a necessary subordination in the grades of membership, but there is no subordination in the Masonry presented in each grade or degree.

The Fellow Craft Degree, in spite of its being between the Entered Apprentice and Master Mason's Degrees, should not be considered as a mere stepping stone to the Third. Freemasonry gives a part of herself to the Entered Apprentice in the First Degree, a part to the Fellow Craft in the Second Degree, and a part to the Master Mason in the Third Degree, but it is always the same Freemasonry throughout. Therefore, a Fellow Craft is urged to pay the same studious attention as he has given while an Entered Apprentice and as he doubtless will, or should, give as a Master Mason.

#### AN INTERPRETATION OF THE RITUAL OF THE FELLOW CRAFT

The purpose of this booklet is to explain to the Fellow Craft some of the meanings of the Degree. For obvious reasons only a part can be given, for to explain the Degree in full will require many booklets of this size. Many great ideas are embodied in this Degree. One of these ideas is that of *adulthood*.

The Entered Apprentice represents youth standing at the portals of life, his eyes on the rising sun. The Master Mason is the man of years, already on the farther slope of the hill

with the setting sun in his eyes. The Fellow Craft is a man in the prime of life — experienced, strong, resourceful, able to bear the heat and burden of the day.

Only in its narrowest sense can adulthood be described in terms of years. When he experiences adulthood, a man discovers that the mere fact that he is forty or fifty years of age has little to do with it. Adulthood is a condition, a state of life, a station charged with duties.

The man in the middle years carries the responsibilities. It is he upon whom a family depends for support, he is the Atlas upon whose shoulders rests the burden of responsibility. By his skill and experience the arts are sustained, to his keeping are entrusted the destinies of the State. It is said that at the building of his Temple, King Solomon employed 80,000 Fellow Crafts, or hewers on the mountains and in the quarries. The description is suggestive, for it is by men in the Fellow Craft period of life that the hewing is done, on the mountains or in the quarries of life.

It is not their responsibility for toil alone that tests the metal in their natures; they lived in a period of disillusionment. Youth is enthusiastic, carefree, filled with high hopes; the upward sloping path before it is bathed in morning light. Old age is mellowed, the battle lies behind it; it does not struggle or cry aloud, as it walks where the landscape lies in the mystical light of the dying sun. Young men see visions, old men dream dreams.

The Fellow Craft walks in the full, uncolored light of noon. Everything stands starkly before him in its most uncompromising reality; if he was buoyed up by boyish illusions as to the ease of life and the sufficiency of

his strength a little while ago, these illusions have now evaporated in the heat of the day. After a few more years he will learn mellow peace and resignation, but that time has not yet come. It is for him to bend his back and bear the load.

What does the Second Degree say to the Fellow Craft? The answer brings us to the second great idea that the Fellow Craft must so equip himself so that he may prove to the tasks which may be laid upon him.

## EQUIPMENT OF A FELLOW CRAFT

The Degree gives at least three answers as to the equipment which the Fellow Craft must have.

The first is that the Fellow Craft must gain *experience* from contact with the realities of existence. He should recall what was said about the Five Senses. Needless to say, that portion of the Middle Chamber Lecture was not intended as a disquisition on either physiology or psychology; it is symbolic, and represents what a man learns through seeing, touching, tasting, hearing, and smelling — in short, immediate experience. A man garners such experience only with the passage of time. Each day he comes into contact with facts; what he learns one day must be added to the next, and so on from year to year until at last, through his senses, he comes to understand the world in which he lives, how to deal with it, how to master it.

The second answer is the necessity of *education*. An individual's possible experience is limited. If one could learn of life only that with which he is brought into contact by means of his senses, he would be poorly equipped with its complexities

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and responsibilities. To our store of hard-won experience we add the experience of others. We extend our own by the information of countless men brought to us through many channels. Our own knowledge must be supplemented by the knowledge of mankind. In this manner we obtain what is sometimes called "vicarious experience."

In the days when Masons were actual builders of great and costly structures, the Apprentice was a mere youth, ten to fifteen years of age, scarcely knowing one tool from another, ignorant of the secrets and arts of the builders. Yet, after seven years he was able to produce his "masterpiece" and perform any task to which the Master might appoint him. How was this miracle accomplished? Not by his unaided efforts, but by the wise and patient guidance of accomplished Masons, and after imparting to him what they had been years in acquiring.

Such is education, symbolized in the Second Degree by the Liberal Arts and Sciences. Perhaps the candidate was somewhat nonplussed to hear what was said about Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy, and wondered what such schoolroom subjects had to do with Masonry. After reading this booklet he will begin to understand, to see the connection. The explanation of these subjects is not intended as an academic lecture. Like so much else in this Degree, these matters are symbols, signifying all that is meant by education — one's training by others in skill and knowledge to perform or to understand certain tasks.

A Fellow Craft then, must be equipped with experience and knowledge. Yet the third answer suggested here is of more importance

than either of the others. It may be expressed by the word "*wisdom.*" Wisdom goes beyond knowledge. The latter gives one awareness of the world at points of immediate contact and competence for special tasks in the arts, professions, callings, and vocations. But one's life is not confined to these considerations. He is not by day and night engaged in the same task, life is richer than that. It is compounded of all manner of things: a great variety of experiences; a constant succession of situations; a never-ending list of problems. The highway is crowded with people of varied reactions, emotions, characteristics, and behavior patterns. The word is infinitely greater than what each of us sees, hears, or feels; it is far more complex than our daily tasks.

The Middle Chamber, which is so conspicuous in the Second Degree, has many meanings. Among others, it is a symbol of wisdom. By the experience of the Five Senses, through the knowledge gained at the Liberal Arts and Sciences, the candidate is called to advance, as on Winding Stairs, to the balanced wisdom of life to which the senses, emotions, intellect, character, work, deeds, habits, and soul of man are knit together in unity, balance, and poise.

## SYMBOLS AND ALLEGORIES OF THE SECOND DEGREE

Among the allegories peculiar to the Degree of Fellow Craft the most striking and important is that in which the candidate acted the part of a man approaching King Solomon's Temple; he came into its outer precincts; passed between the Two Pillars; climbed a flight of Winding Stairs and at last entered the Middle Chamber where our ancient Operative Brothers received their wages of

Corn, Wine, and Oil. During the allegorical journey the candidate listened to various parts of a discourse which Masonry calls the Middle Chamber Lecture.

This allegory is a symbolic picture of the meaning of *initiation*. The Temple is the life into which a man is initiated. That which lies outside the walls of the Temple, from which the candidate is supposed to come, represents what in Masonry is called the *profane* world — not profane in the usual sense of the word as being blasphemous, but profane *in the technical sense*; the word literally means “in front of, or without, the temple,” and signifies *all not initiated*. A profane is an uninitiated person, that is, one who is not a Mason. The stairs he climbed represent the steps by which the life of initiation is approached — qualification, petition, election, and the Three Degrees. The Pillars represent birth; when the candidate passed between them it signified he is no longer in the profane world but had passed the circle of the initiates. The Middle Chamber represents initiation completed; once arrived there he receives the rewards for the ordeals and arduous labors he has endured on the way; he has arrived at his goal.

The interpretation of the allegorical picture of Masonic initiation cannot stop here; for the whole process of Masonic initiation is itself a symbolic allegory of something else, so that in this central portion of the Degree there is an allegory within an allegory. What then is symbolized by Masonic initiation?

It symbolizes the experience of every man who seeks the good of life; by interpretation it teaches us how the good life is found.

Ignorance is one of the greatest of evils; enlightenment is one of the greatest of goods. How does a man pass from one to the other? In the beginning a man, before his initiation, he stands in the outside darkness, is in that ignorance from which he would escape into the Middle Chamber of Knowledge. How is he qualified? By having the necessary desire to learn and by possessing the required faculties and abilities. How does he find his way? By trusting to his guides, that is, his teachers. These may be teachers in the professional sense, or those who have themselves learned that which the seeker needs to know, or he may read books. What kind of a path does the seeker follow? A winding path on which he must feel his way from stage to stage, for he has never walked it before; it is an ascending path, laborious, arduous, difficult, for there is “no royal road to learning.” What is the door through which he can enter? There are two: the Outer Door and the Inner Door, to use which the Fellow Craft needs the Pass. Others may help, but their assistance is limited; each man must learn by his own efforts, and knowledge is never permanently won until it is made a part of ourselves. What are the rewards? They are found in knowledge, which is useful not alone because of what it enables us to do, but to be enjoyed for its own sake, like food or sleep or music; it is its own Corn, Wine, and Oil. The value of the enlightenment is represented by the Temple, holy and sacred. Why holy? Because it is set apart from the world of ignorance. Why sacred? Because it has been won at the cost of great sacrifice by ourselves and by all of our forefathers who won it for us.

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Such is the meaning of one's allegorical entrance into Solomon's Temple as a candidate in the Second Degree. Other symbols and allegories may be interpreted in the light of the meaning, when the Degree as a whole becomes a living power, by which to shape and build our lives, not only in the Lodge room but in the world of human experience of which the Lodge room is a symbol.

The most outstanding symbol in the Degree of Fellow Craft is the flight of Winding Stairs. We read in the Holy Writings (1 Kings 6:8): "The door for the *middle chamber* was in the right side of the house: and they went up with *winding stairs* into the *middle chamber*" of King Solomon's Temple. We also travel up the winding stairs of life and arrive, if we climb steadfastly, at the middle chamber of existence, which is removed from infancy and youth by the steps of knowledge and experience.

There is a symbolic meaning to the fact that the stairs *wind*.

The winding stairs is one which tries man's soul. He must approach it with faith because nothing is clear before him but the next step. He must believe that there is a top; that if he but climbs long enough he will reach a Middle Chamber, a goal, a place of light. Thus the Winding Stairs and the Middle Chamber are symbols of life and manhood. No man can see what he will become. As a boy he may have a goal, but he may arrive at other Middle Chambers than the one he visualized when he started the ascent. The Angel of Death may stand around the corner of the next step. Yet, in spite of a lack of knowledge of what is at the top; in spite of the fact that a Flaming Sword may bar his ascent, man must keep on climbing. He climbs in confidence that there is a goal and

that he will reach it. And if by chance he does not, a Mason has faith that if he never sees the glory of the Middle Chamber in this life, a lamp is set to guide him to one beyond his mortal gaze; to the one set in the house not made with hands, eternal in the heavens.

The Fellow Craft is taught that he should use the Five Senses that God has given him to climb the Seven Steps which are designated as the Seven Liberal Arts and Sciences. When he rises by Grammar and Rhetoric, he is to understand that they mean not only language, but all methods of communication. The step of Logic means a knowledge not only of all method of reasoning but of all reasoning which logicians have accomplished. When he ascends by Arithmetic and Geometry, he must visualize all science. The step denominated Music means not only sweet and harmonious sounds, but beauty, poetry, art, nature, and loveliness of whatever kind. As for the seventh step of Astronomy, surely it not only suggests the study of the solar system and the stars, but that they symbolize a supreme creative power and wisdom, without which the universe could not exist.

The letter G so prominently displayed may be considered to have a double interpretation: (1) as being the first letter of the English name of that Deity in whose existence all Masons profess a belief, the continued expression of which is symbolized by the presence of the Volume of the Sacred Law, the Holy Bible, in all Christian Lodges, upon the altar; (2) as being the initial of Geometry, regarded as the basic science of Operative Masonry now symbolizing to Speculative Masons the unchanging natural laws which govern the whole material universe. Together

the two interpretations symbolize that attribute of God revealed to us through Geometry; God as the great Intelligence of the universe. This is consistent as the entire Degree makes its appeal to the intellect.

It may be said in conclusion that the Fellow Craft represents manhood in its most splendid conception and its greatest responsibility. The days of his disillusionment are past; he faces facts, not fancies. He understands the immensity of the tasks before him and approaches them with the joy of one who is competent and resolved to conquer. His family depends upon him for support. His business world looks to him for judgment and guidance. The community needs his aid and advice in promoting the moral and spiritual welfare of the people. He is a patron of arts and sciences. He has faith in God and believes that "Blessed is that nation whose God is the Lord." He is untiring in his zeal to promote religion, freedom, and justice. There stands the Fellow Craft strong in body, soul, and spirit, and competent to cope with life's realities.

#### DUTIES AND PRIVILEGES OF A FELLOW CRAFT

The first and foremost duty of a Fellow Craft is to live according to the obligations of the Degree; to be obedient to the officers of the Lodge and to the rules, regulations, and laws of the Fraternity. He must also learn the work well in order to pass his test for proficiency. It is expected that he will attend the Lodge when opened on the Fellow Craft Degree as often as possible. If he is in earnest and sincere he will study the meaning of the Degree as a preparation for his Masonic life in the future.

His limitations are equally plain. He can sit in the Lodge only when opened on the Fellow Craft or on the Entered Apprentice's Degree. He is not entitled to vote, to hold office, to have a voice in the business of the Lodge, or to enjoy such privileges of relief, burial, and joining in public processions as are reserved to Master Masons.

He can ask to be coached and instructed and may counsel with well-informed Brethren; he can make himself known to other Fellow Crafts by means of his modes of recognition; and within the necessary limits he may enjoy the social fellowship of the Lodge.

Except in a legal sense, a Mason remains a Fellow Craft as long as he lives. Taking the First Degree is like drawing a circle; the Second Degree is a larger circle drawn around the first; the Third Degree is still a larger circle drawn around the other two, and containing both. A portion of Freemasonry is contained within the first circle; another part in the second; and still a third in the last. Being a Mason includes being also an Apprentice Mason and a Fellow Craft Mason. The Apprentice and Fellow Craft Degrees are not like stages in a journey to be abandoned or forgotten, rather are they preserved and incorporated in the Degree of Master Mason.

The ideas, ideals, and the teachings of the Second Degree belong as permanently to Freemasonry as those of the Third; the moral obligations continue to be always binding. A Master Mason is as much a Brother of Apprentices and Fellow Crafts as of Master Masons.

Freemasonry has many faces. In the First Degree it is the Masonry

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of the conscience, where one is taught how necessary is obedience, apprenticeship, and industriousness if he is to become a good man and true. In the Second Degree it is the Masonry of the mind, which holds aloft the Liberal Arts and Sciences as a great symbol of the trained intellect; which declares ignorance to be one of the worst misfortunes and deadliest of enemies, which proclaims that enlightenment is one of the great things in life; and which holds that a man must be a *Mason in his head as well as in his heart*. In the Third Degree, as the Fellow Craft will learn in due time, is the Masonry of the soul, in which the candidate learns the secret of the spiritual life. Running through all the three Degrees is the Masonry of the sentiments, fellowship, goodwill, kindness, affection, brotherly love; also one learns the Masonry of benevolence, expressed in relief and charity; he learns Masonry to be an institution, organized under laws and managed by responsible officers; and yet again he learns Masonry to be an ideal that holds above and before us those great ideals of justice, truth, courage, goodness, beauty and character, which we can always pursue but never overtake.

The history of Freemasonry proves that this is not merely a fanciful picture. The Fellow Craft should recall from what has already been said that it flourished among the Operative Builders who gave the world, among other masterpieces, the great Gothic cathedrals of Europe. Their art was at once the highest and most difficult practiced in their time. That art was built on what we now call science. Those Masons were masters of mathematics, which they called Geometry, of engineering, of the principles of design, of sculpture, of carving, of stained glass, and of mosaic. Through all the changes

of the Craft in after years, through the transformation over two hundred years ago into a Speculative Fraternity, their great intellectual tradition has remained and stands today embodied in the Second Degree, which teaches Masons to love the Liberal Arts and Sciences.

This Masonry of the mind develops one of the real meanings of the Second Degree; it is what is truly signified by the word "Fellow Craft" in the system of Masonry. Whenever one proves himself a friend of enlightenment, whenever he becomes a champion of mind's right to be free, to do its work without check or hindrance, when he is the enemy of bigotry or intolerance, supports schools and colleges, and labors to translate into action the motto "Let there be light," he lives the teachings of the Fellow Craft Degree.

#### THE TEACHINGS OF MASONRY

One upon whom the First and Second Degrees of the Ancient Craft, or Symbolic, Masonry has been conferred, is known as a Fellow Craft. While it is true that he has yet to reach the climax of his journey in the Sublime Degree of Master Mason, he has already discovered that Freemasonry has a certain teaching of its own, to expound which is one of the principal functions of the Ritual.

The Fellow Craft even while an Entered Apprentice has discovered that the method of teaching of Freemasonry is unlike that of the schools. Instead of employing teachers and textbooks and lessons in didactic form, expounding its teachings in words, Freemasonry uses Ritual, symbol, emblem, and allegory. This is not as easy to follow as the school-

room method, but has the great advantage of making a Mason study and learn for himself, forces him to search out the truth, compels him to take the initiative, as a grown man should, so that the very act of learning is in itself of educational value. The purpose of secrecy is not to keep the candidate in the dark but to stimulate him to seek the light; the symbols and emblems do not conceal the teaching, they reveal it, but in such a manner that a man must find it for himself. Only when man finds truth for himself does it remain a permanent possession.

A few interpretation of Masonic teachings can only suggest what a Mason will find by his efforts, how he will find it, and where. Of necessity there cannot be any exhaustive exposition of Masonic truth, because in its nature it is something that each Mason must discover for himself.

Freemasonry has three principal tenets, or great teachings, namely: Brotherly Love, Relief, and Truth. Something by way of explanation has already been given of these in the booklet, *The Entered Apprentice*. What has already been said about them is not necessary to repeat here.

Freemasonry is devoted to Brotherhood because it exists to furnish its members opportunities to enjoy it not only for its own sake but as a means to something beyond. Brotherhood rests on a religious basis; all are Brothers because God is the Father of all; therefore religion is one of the foundations of Masonry.

Freemasonry is dedicated to God, the Great Architect of the Universe. At the center of every Lodge room in our jurisdiction there is an Altar on which rests the Volume of the Sacred Law or Holy Bible. Lodge meetings begin and close with prayer.

When Freemasonry obligates a candidate he must be on his knees. All petitioners for the Degrees of Masonry must believe in God, but Masonry does not concern itself with the particular sect to which he belongs. All this is genuine religion, not a formal religiousness; it is sincerely held and scrupulously upheld, and without this basis the Craft would wither and die like a tree with roots destroyed.

But this religion of Freemasonry, like all its teachings, is not set forth in written creeds; the Mason must come upon it himself; and put it in such form as to satisfy his own mind, leaving it to others to do likewise. This is Masonic tolerance, one of the prime principles of the Craft, and protected by the *Old Charges* which forbid all sectarian discussion in our assemblies.

Masonry teaches the necessity of morality, requiring its members to be good men and true, righteous men when tried by the square, upright when tried by the Plumb, their passions kept within due bounds by the Compass, just in their dealings with their fellows, patient with the erring, charitable, truthful, honorable. Nor are these mere high-sounding and empty aspirations. Every candidate for admission and every Mason must possess these qualities.

Freemasonry agrees with St. Paul (1 Corinthians 13:13) when he said: "And now abideth faith, hope, charity, these three, but the greatest of these is charity." Every Mason privately extends a helping hand in the relief of an unfortunate Brother, or of his dependents. He also gives support to the charities maintained by the Fraternity. In every case the relief that a Mason can render to the distressed is limited by the length of

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limit of his ability, without injury to himself or hardship to his family.

Another of Freemasonry's great teaching is Equality, symbolized by the Level. This does not represent that impossible doctrine which would erase all distinctions, and holds that in all respects all men are equal. In many respects men are very unequal — in physique, talents, gifts, abilities, and character. In Freemasonry equality stands for the principle that we owe goodwill, charity, tolerance, and truthfulness to all equally; that in Masonry all men travel the same road of initiation, take the same obligation, pay the same dues, and have the same duties, rights, and privileges.

Masons attach great importance to the need for enlightenment. Almost the whole of the Second Degree is a drama of education. Masonry is called the Royal Art, and the candidates are expected to study its practice, consulting with well-informed Brethren and making use of the Working Tools. To reverence the wise, to respect teachers, to value and uphold schools, and to encourage the Liberal Arts and Sciences is one of our ancient traditions.

The Mason is a good citizen, loyal to his government, taking no part in broils and rebellion, conducting himself as a moral and wise man, remembering in all things that he has in his keeping the good name of the Fraternity.

### CONCLUDING REMARKS

From all that has been said above and in the previous booklets you have received you cannot fail to realize the truth stated in the Ritual, that Masonry is a progressive moral science, that as one advances in knowledge his obligations to himself and his Brethren increase correspondingly. As a Mason there is one thing you cannot afford to forget — what you have learned in the First Degree is part of what you learn in the Second Degree, and this will be a part of what you will learn in the Third Degree. You must realize that the allegories and symbols of Masonry acquire a deeper meaning as you progress through the three Degrees. To understand the central or underlying theme in Masonry you must have a good understanding of each Degree.

Take heed and govern yourself accordingly.

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### MEMORIAL SERVICE . . . (From page 161)

BERINA, Charter member and PM, 32°, KCCH; TOMAS BORJA, Charter member; EUSEBIO LAQUINDANUM, Charter Member & PM, 32°, KCCH; MATEO FERRER, PM, 32°, KCCH; DR. TEODORICO B. SANTOS, Charter Member, 32°, KCCH.

To recall and rehearse the ideals and good deeds of the Brethren honored, eulogies were made by a battery of orators of the Lodge, composed of WB Pedro Lombos, WB Pascual Salgado, WB Florencio Santos, WB Francis Hernandez and WB Roman Lorenzo, former Grand

Lodge Orator. In behalf of the families of the brethren honored, responses were made by Dr. Leticia Santos, Tomas Borja, Jr. and Glicerio Jaberina, Jr. The music during the occasion was furnished by the Parañaque Community Church Choir of twenty-four members. The celebration was a big success and well-attended, not only by the members of Muog Lodge No. 89 and the families of the brethren honored, but also Masons of neighboring Lodges, headed by the District Deputy Grand Master, Masonic District No. 9, and non-Masons as well.

# 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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District No. 10 Apolonio Pisig (2)	District No. 22 Walter Doerr, Jr. (143)
District No. 11 Cecilio M. Bituin (26)	

## WHAT IS A MASON?

A MASON is a man and a "BROTHER" who is "SQUARE" in all that he "COMPASSES"; he has a "RITE" understanding and a firm "GRIP"; therefore he has no complaints to "LODGE" against life: by being a loyal "APPRENTICE" to duty he becomes "MASTER" of himself and others; and thus whatever his "DEGREE" he fulfills an honorable career from his first "INITIATION" into the "ORDER" of humanity until he receives the final "PASSWORD".

— *California Freemason*