

The Cabletaw

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MW Crudo, Grand Master, pose with some convention officers before beginning the sessions of the First Masonic District Conference in October 1969.

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IN THIS ISSUE

	Page
GRAND MASTER'S MESSAGE	1
EDITORIAL	2
THE ASIAN RELIGIONS	3
UNITY IN MASONRY	5
IN THE GRAND LODGE	6
PHILOSOPHY IN MASONRY	7
HISTORY OF CABANATUAN LODGE NO. 53	8
HIRAM ABIF	10
TIME FOR RE-ASSESSMENT	11
GRAVEL AND SAND	13
QUESTIONS AND ANSWERS — NEW SERIES	15
PITAK PILIPINO	26
YORK RITE PAGE	28
WITH OUR YOUNG ONES	29
LEONARD WOOD, F & AM — A POEM	31



Grand Master's Message:

OLD DUTIES, NEW ENTHUSIASM

This New Year, the beginning of a new decade, it behooves us all to take a long, searching look at what is ahead. The old decade of the sixties is gone and we face the decade of the seventies. We have been warned that we are going to be faced with myriads of problems, ever more serious and difficult than they have ever been. The painful truth we are now seeing for ourselves.

Masons are not known for shirking their duties and responsibilities. More than anything else, they are known for their capacity to endure, to face the facts, to keep their cool, and to tackle their problems with enthusiasm, the better to solve them with courage and fortitude, with patience and prudence. Tighten our belts, we must; but, let us not throw up our hands even before we are stared by the hard facts. Let us in fact throw everything we have into the solution of the problems and as long as nothing daunts us, we shall overcome.

* * *

In our grand jurisdiction, the New Year gets us ready to begin the end. Come April, we are turning over the stewardship of our Grand Lodge to a new set of officers. In thinking of that time, we have hopes that the turn-over will be smooth and easy. Our reports must be finished and clear.

I call on all Lodge officers to send in their annual reports early, earlier than expected. In order that this can be done with dispatch and efficiency, let me call on the old and experienced officers to help the new officers make and send their reports at this time. The reports are due not later than January 15, 1970. Send resolutions not later than February 28, 1970. Good intentions alone may not help. Go to work and do it!

MANUEL M. CRUDO
Grand Master

Editorial:

WEAKNESS INTO STRENGTH

The new year is as good a time as any to look back at the past and into the future. With some, the past may be bleak, sorrow-laden and forbidding with its failures and disappointments; with others, the future may be rosy bright, full of promise, with success within hailing distance.

On our planet Earth, the Great Architect of the Universe made life interesting for the earth-people. Some succeed, some fail; some make money, some don't or even lose what they have; some get better jobs, some are kicked out of what they have; some are lucky, some are luckless; and some are thrust into power, some fall out of it. Whatever befalls one, we think God gives us all every chance to consult with him in meditation and prayer, the better for us to renew our strength for good, not for ill.

Failure is not salutatory. The other day we were talking with a brother who had been kicked out of his job and in addition, he was eased out of the office building owned by his other employer who had not disemployed him. He confided to us that were he not a Mason, he could shoot people though they are Masons too. We counselled him to keep his cool for in time things would be set right; the best he could do would be to turn his weakness into strength. God is ever in His heaven and all will be well with the world.

People are made by God; Masons are made by man. Masonry is good per se; yet, at times, Masons in Masonry do not always turn out to be good men, like God and Masonry hope them to be. Their obligations notwithstanding, some Masons are quick to condemn, sanguine in their denunciation, unwilling to get at both sides of the coin, ever-ready to magnify the errors of others and unable or unwilling to see or own their own. Some Masons are yet in the Stone Age; some cannot be familiar with the teachings of Christ, though they be Christian; some readily see the mote in the eyes of others and never see the beam in their own.

Despair not, my brother. Judge not Masonry by the very few un-Masonic Masons, but by the many, many Masons who are good men and true, who take their Masonry with pride, who preach their Masonry less and practice it more in their daily living, who take their obligations seriously and are ever faithful to them. The millions of Masons the world over make their Masonry their way of life and in that manner, make their Masonry grow with them inspite of the few unMasonic Masons who are a drag to the progress of Masonry.

Some thirty-five years ago we came across a book, *What Makes Sammy Run?*, a best seller at that time. It is the story of a man trying to get along in the world, to make his place in the Establishment; but on his way, he was at times rebuffed and discouraged. Nevertheless, he kept his calm and prodded along, propelled by his ability to turn his weakness into his strength and almost always he overcame the obstacles. He had to have the uncanny patience and lasting fortitude of Job and won out in the end. We may run into trials and tribulations and in them work out our solutions, but God forbid that we run away from them. *Lincolnesque,*

Turn to page 23

The Asian Religions

BRO. IRINEO D. BENAVIDEZ (50)

Taking religion as the subject matter of discussion would not be ecumenical without including the religions that have originated in Asia, the largest continent of the world and peopled with almost half the population of this planet.

The religions that were contributed by the Asians may be generally classified into: — Buddhism and Hinduism. These have, of course, many sects and denominations, each contrasting with one another in varying degrees of disagreement, yet basically, they are either Buddhism or Hinduism. In China there developed a philosophical system, near-religious in its content, and is identified as "Animism," but looking at it closely would bring one the conviction that it is a mere variation of Hinduism.

Before proceeding with our discussion, however, it is important to remind our readers the purpose of all these efforts. ECUMENISM has for its object the development of a system which may be congenial and suitable for all religions in the world to merge practically under the ONE and COMMON OBJECT: *Consciousness of God, the Supreme Being, and knowledge of His Will — according to, or by which, the peoples of this world should regulate their acts and deeds.* With this idea in our minds we shall proceed.

I — GNOSTICISM

We have maintained in an article previously printed in this paper that Gnosticism is the basic foundation of all the religions of the world, excluding Shintoism, which is distinctly and originally Japanese. Gnosticism teaches that there is a Supreme Being, spiritual in nature, and the source of all spirits that pervade

everything in existence. As a philosophical system it supplies by reasoning the idea of the existence and nature of the Supreme Being, and as a religious system it projects the idea that knowledge (*gnosis*) of His Will "saves the initiate from the clutch of matter." GNOSIS means knowing and obeying the Will of God, an obligatory proposition; and "the clutch of matter" is identical to the Christian expression, "the hold of sin, or the devil."

In Gnosticism the word "matter" is a generic term symbolizing everything that is earthly, and so are the words "sin" and "devil." Volumes of philosophic dissertations have been written on these subjects, and have caused disagreements and contrasting views that have divided religions into sects and denominations.

II — HINDUISM

This religion of the Hindus (people of India) is considered the most ancient, and the philosophico-religious system, Gnosticism, is believed to have evolved and developed from Hinduism, or together with it.

This religion consists of three principles: (1) belief in the existence of One Being only, (2) belief in the Immortality of the soul, and (3) belief in the future state of rewards and punishments.

The sects that have eventually evolved from Hinduism are myriads, and they depict how interpretations of these principles have varied and contrasted.

A — THE EXISTENCE OF ONE BEING ONLY.

Hinduism teaches the existence of ONE BEING only. Quoting a translation from the original Hindu, according to Albert Pike: "One great

Turn to next page

and incomprehensible Being has alone existed from all Eternity. Everything we behold and we ourselves are portions of Him. The soul, mind or intellect, of gods and men, and of all sentient creatures, are detached portions of the Universal Soul, to which at stated periods they are destined to return. But the mind of finite beings is impressed by one uninterrupted series of illusions, which they consider as real, until again united to the great fountain of truth. Of these illusions, the first and most essential is individuality. By its influence, when detached from its source, the soul becomes ignorant of its own nature, origin, and destiny. It considers itself as a separate existence, and no longer a part of the Divinity, a link of one immeasurable chain, an infinitely small but indispensable portion of the great whole."

Whom we call "God" or "Deity," the Hindus call the *Eternal Supreme Essence*: PARABRAHMA, BRAHM, PRATMA. He is the UNIVERSAL SOUL. From this *Eternal Supreme Essence* are the souls of gods and men, finite beings imbued with mind or intellect and bodies which are astral or material. These finite beings are detached portions of the UNIVERSAL SOUL, and at *stated periods* they return to their Origin. This return of the souls of gods and men to their Origin is Destiny.

The INDIVIDUALITY of a god or of a man is considered an illusion in Hinduism, an illusion caused or inspired by their detached nature. Having mind or intellect and body, a god or man "considers itself as a separate existence" and no longer "a spark of the DIVINITY, a link of one immeasurable chain, an infinitely small but indispensable portion of ONE GREAT WHOLE."

One may notice the use of "god" with the small "g." In Hinduism

a "god" is an astral body, dwelling in a space higher or different from the earth. St. Paul must have had in mind this principle of Hinduism when he was writing to the Corinthians about Christ's mystical body, and when he wrote: "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." (1 Corinthians, 15:40.) Astral or celestial bodies are "gods", according to Hinduism, who are just as susceptible to the illusion of INDIVIDUALITY as men are.

B — IMMORTALITY OF THE SOUL.

It is from the Hindus that peoples with other religions have acquired the idea of the souls of men. When St. John wrote in the New Testament, "In the beginning was the Word, and the Word was with God, and the Word was God," he only enunciated the principle of the BRAHMA. BRAHMA is one of the attributes of the UNIVERSAL SOUL, the *Creating Power*. BRAHMA manifested (self-reflected) in astral or material substance had created a being, which possessed, in addition to its *soul* (the self-reflection of BRAHMA in the finite being) mind or intellect and the *body*. Thus, the soul, being a part of BRAHMA, is essentially immortal.

C — THE FUTURE STATE OF REWARDS AND PUNISHMENTS.

Under this principle, Hinduism becomes a pure religion. MAN, as a finite being, must strive towards its destiny, that of returning to its source, the UNIVERSAL SOUL.

Thus life becomes a struggle for "purity." The astral or material substance that composes the body is considered in Hinduism an "impurity" itself, and regarded as a *bane* to the soul.

Turn to page 16

Unity in Masonry

VW EUSTAQUIO DE GUZMAN, PDDGM

I chose the topic, Unity in Masonry, particularly unity of Master Masons and the Scottish Rite Masons. The presence of members of the Blue Lodge and the Scottish Rite is a manifestation of the harmony and unity, in the oneness, and the togetherness of Masons. This is a living proof of a common goal or aim of Masonry, be it in the Blue lodge or the Scottish Rite, that is the improvement of one's Masonic Temple, or character building.

But why is there such a thing as Master Masons and Scottish Rite Masons? It is only in degree of proficiency or degree of attainment, for Masonry is really a progressive moral science taught by degrees only. But, fundamentally, we are all Masons. The first three degrees, as in the case of the Blue Lodge, are likened to the three "R's" in education. They are essential and basic. They constitute the solid foundation of Masonry. One cannot advance to the Scottish Rite degrees unless he has satisfactorily finished the three degrees in the Blue Lodge. It is just like in the educational system; one has to complete the elementary grades before he can go to the high school; one has to finish the high school before he can be admitted into college. In other words, Scottish Rite Free-masonry is likened to the higher degrees in colleges or universities. But, first and above all, Blue Lodge Masons and Scottish Rite Masons are all Masons, all in one and one in all. There is no difference, except in degrees attained.

Throughout the Scottish Rite degrees, new lessons take new meanings. The philosophy expressed in the lesson of the different degrees affords food for a lifetime of fruit-

ful study. In those lessons are found the wisdom of the ages as well as the combined philosophies of the ages. The lessons taught are not only stimulating but are also enlightening and challenging. Then too, membership in the Scottish Rite is an investment. The dividends are great, and interesting enough, they are greatest when needed most. Scottish Rite Freemasonry, like the Holy Writings, contains those eternal truths that guide one continuously throughout his life. What more can one expect?

To all Freemasons, therefore, the Scottish Rite can be recommended, especially to Master Masons who are truly in search of further Light in Masonry.

Master Masons and Scottish Rite Masons are united in the belief of the existence of one God, the Supreme Ruler of the Universe, and the immortality of the soul. There is no quarrel among us on this point. While it is true that there are different religious sects or denominations, yet there is unity in the belief in one God.

Masons have from time immemorial accepted in their Lodges men of all religions. Then one may say that, if members of the Fraternity are of different religious beliefs, there follow differences in opinion, disunity. But let me assure our readers that the one common and basic requirement is in the belief of one God before one can enter the door of Masonry. No partisan religious questions are tolerated for discussion in a Lodge. It is left to each individual to decide and formulate his own religious beliefs and practices. Each one enjoys freedom of

Turn to page 14

In the Grand Lodge

WB Jose L. Cortez, PM, (57), was elected Chairman of the Executive Committee of Masonic District Convention for District No. 1 for the year 1969-70. WB Cortez and the Executive Committee have plans to make the 1970 Convention the latter part of this year a more effective and efficient one. The new Chairman plans to hold district seminars on Masonic education during the year.

* * *

MW Conrado Benitez, PGM, and Illustrious Sovereign Grand Commander of Scottish Rite in the Philippines, on reaching his 80th birthday on November 26, 1969, was the object of receptions and well-wishes that day. The Scottish Rite Luncheon on November 22, 1969 was mainly in his honor. His friends, former students, and co-workers in the YMCA and in business circles tendered a banquet in his honor at the Vista Hall of Mirrors. Among those who took charge of the affair are: Central Bank Governor Alfonso Calalang, Banker Leonides Virata, Secretary Marcelo Balatbat, Executive Domingo Bascarra, Dean Santiago de la Cruz, Former Secretary Pio Pedrosa, Former Auditor General Juan Quintos, Business Executives Pedro Teodoro and Anselmo Trinidad and PWU President Belen Enrile Guierrez.

It is recalled that III. Benitez is the first Dean of the College of Business Administration, U.P., Delegate to the 1935 Constitutional Convention, President of the YMCA of

the Philippines, Chairman, Benitez & Co. and holds various other positions of leadership in the community and country. And later in the week President Marcos conferred on III. Benitez the Rizal Pro-Patria Award for distinguished achievements in the fields of education, economics and social reforms.

* * *

In Malabon, Rizal, MW Manuel M. Crudo and MW Esteban Munnarriz, PGM, Grand Secretary, were present at the funeral service for the late WB Felimon de Guzman, PM, Labong Lodge No. 59, on November 14, 1969. MW Crudo presided over the Masonic funeral rites in Pili-pino, which, as usual, impressed the friends, relatives and the brethren of the deceased brother. It was to them a heart-rending ceremony. At home after the burial, the widow called her two sons and a nephew and expressed to them her desire that they too join Masonry, now that their father and uncle had gone to his reward.

* * *

By concurrence of the delegates present, the District Convention of Masonic District No. 7 will be held in Paniqui, Tarlac with Victory Lodge No. 142 as host Lodge. The officers and brethren of Anchor Lodge No. 159 offered the facilities of their Lodge in Paniqui town since Victory Lodge No. 142, based in Camiling, Tarlac, does not as yet have a temple of its own.

* * *

Philosophy of Life:

The Nature of Religion

WB EUGENIO PADUA, PM (51)

In the second degree we are told that Freemasonry "is far interwoven with *religion* as to lay us under obligation to pay that rational homage to the Deity which at once constitutes our duty and our happiness."

What is *religion*?

A German author, Dr. Hans Joachim Schoeps, professor of Religion and Spiritual Thought, University of Erlangen, says that "religions are paths to *salvation*."

In Christianity, generally speaking, it means the saving of the soul — deliverance from sin and penalty, from danger, evil or ruin; redemption.

The Roman Catholic believes that only *through the sacraments* can the grace of Jesus be made available to man, leading to his salvation.

Martin Luther, on the other hand, believed in salvation *by faith alone*. Jesus' sufferings and death, according to him, had already atoned for the sins and wrongdoings of man.

John Calvin, on his part, looked upon man as depraved the moment he was born. And man would be saved only by the *direct election of God* Who by a just but incomprehensible judgment predestined some to eternal bliss and the many to eternal damnation.

God's election of you, according to Calvin, would be demonstrated by your own material prosperity in this world.

Calvin's glorification of business, his praise of frugality, and his exaltation of diligent labor, or incessant work as a means of avoiding temptation, contributed to the formation

of the capitalistic mentality.

He taught the gospel of work-and-work-and-more-work . . .

Each man, according to him, manifests God in his daily life by his pursuit of useful activity to create wealth to the greater honor of God.

In this spirit, those who sailed on the "Mayflower" in 1620 and made the first settlement at Plymouth attacked the wilderness, built towns, established a fishing industry and did other things. They were the precursors of those men, who, for the next century and a half, left the safety and comfort of known society, moved westward, and finally worked their way to wealth and independence — thus glorifying their Creator.

The Calvinistic doctrine of predestination holds that each individual is foreordained either to everlasting hell or to eternal salvation and that he who is successful in this life through hard work and has rejected worldly pleasures obtains evidence that he is among the "Elect" of God.

The unsuccessful individual is doomed to hell.

The result of this doctrine is motivation to hard work in order to accumulate wealth and thus honor God.

Catholicism seeks mastery over the flesh in order to achieve devotional, rather than worldly goals.

Calvinism, on the other hand, gears all of the earthly actions of man toward mastery over phenome-

Turn to page 27

History of Cabanatuan Lodge No. 53

VW DOROTEO M. JOSON, PM, PDDGM

Last year, 1969, Cabanatuan Lodge No 53 reached its fiftieth anniversary. This is, therefore, a year of rejoicing, and looking in retrospect at what has transpired during the last five decades. This is also an occasion to show our appreciation and gratitude to our elders who blazed the way and sowed the proverbial seeds of Freemasonry in Nueva Ecija.

The first part of this history was written in 1940, when the author was the Worshipful Master, in compliance with the directive to all Lodges of Most Wor. Jose de los Reyes, then Grand Master. It has been revised, and this is the condensed edition.

Before the organization of this Lodge in 1919, very little was known of the Fraternity of Free and Accepted Masons in this province of Nueva Ecija. To promote and disseminate its teachings and principles, a group of men, who were members of different Lodges, worked together in earnest and planned the move to organize a Masonic Lodge in Cabanatuan. That group was composed of the following persons:

Manuel Tinio, J. Vicente Salazar, Sr., Jose B. Mendoza, Charles E. Hoye, and Eusebio G. Dimaano. Kilmer O. Noe, Lewis P. Willis, Bonifacio Guzman.

They first met in early April of 1919, and each of them agreed to look for prospective members of the Craft. Having the facilities and adequate knowledge of organizing a Lodge, Bro. Eusebio G. Dimaano, who was then Chief Clerk and Deputy of the Office of the Provincial Treasurer of Nueva Ecija, was commissioned to take the initiative and

lead the movement.

In his letter dated June 24, 1919, Bro. Dimaano invited all persons, who were known to be Masons at the time, to a meeting on June 29, 1919. Twenty-two men responded. Bro. Manuel Tinio, who had originally proposed the idea, was requested to preside, but he declined the honor. Upon suggestion of Bro. Tinio, supported by Bro. J. Vicente Salazar, Sr., Bro. Dimaano was unanimously chosen as Chairman.

Everyone present being agreeable to the organization of a Lodge, they decided to constitute the officers. Bro. Tinio was elected Master; but, again, he declined the honor. Instead, the following were duly elected:

Eusebio G. Dimaano, Worshipful Master; Jose B. Mendoza, Senior Warden; Emilio Leyva, Junior Warden; Bonifacio Guzman, Treasurer; and Clemente Hernandez, Secretary.

The petition for Dispensation dated June 29, 1919, was signed by twenty-five persons. It was transmitted to the Grand Master, through Malolos Lodge No. 46, who was requested to sponsor our cause.

The officers and members of Malolos Lodge No. 46 gave their wholehearted support, and in their stated meeting of July 7, 1919, a resolution was adopted strongly recommending approval of the petition to form a new Masonic Lodge in the town of Cabanatuan, Nueva Ecija.

Besides the indorsement of Malolos Lodge No. 46, Wor. Bro. Primitivo San Agustin, then Judge of the Court of First Instance of Nueva Ecija and Worshipful Master of Tayabas Lodge No. 43, certified the

qualification of the petitioners.

Acting favorably on the petition, Most Wor. Milton Earl Springer, Grand Master, issued a Dispensation, dated *September 4, 1919*, authorizing the following brethren "to form a new Lodge of Free and Accepted Masons in the town of Cabanatuan to be known as Cabanatuan Lodge":

Justo Cabo Chan, Marcelo E. Jose, J. Vicente Salazar, Clemente Hernandez, Kilmer O. Moe, Charles E. Hoye, Tomas Josen, Saturnino Garcia, Jose B. Mendoza, Jose V. Cruz, Ruperto D. Josen, Manuel Tinio, Eusebio G. Dimaano, Meliton G. Rigor, and Martin Villasan.

Our founding fathers were very enthusiastic. Following the receipt of the Dispensation, a special meeting was held on September 12, 1919, to consider and discuss future "designs on the trestleboard". Stated meetings were held regularly. Special meetings were called from time to time as exigencies required.

At the stated meeting on November 1, 1919, the first three petitions for degrees in Masonry were received and given due course.

On December 20, 1919, the degree of Entered Apprentice Mason was conferred upon Jose V. Buenaventura and Doroteo M. Josen.

On February 20, 1920, Bros. Buenaventura and Josen were passed to the degree of Fellowcraft. On the same day, the degree of Entered Apprentice Mason was conferred upon Dr. Simplicio Ocampo. On March 12, 1920, Bro. Ocampo was passed to the degree of Fellowcraft.

On March 27, 1920, with Wor. Bro. Eusebio G. Dimaano in the East, the sublime degree of Master Mason was conferred upon Bros. Jose V. Buenaventura, Simplicio Ocampo, and Doroteo M. Josen. These three brethren have the distinction of being the first three sons of Cabana-

tuan Lodge No. 53.

The Grand Master's party and guests boarded a special train in Manila in the afternoon of October 9, 1920. Upon their arrival in Cabanatuan, they proceeded to the Provincial Capitol, where the ceremonies were held.

At 4:45 o'clock in the afternoon, the Grand Master, Most Wor. Rafael Palma, opened a Special Communication of the Grand Lodge in ample form for the purpose of constituting Cabanatuan Lodge No. 53, which had already been granted a Charter.

Assisted by the officers and members of the Grand Lodge, Most Wor. Rafael Palma, Grand Master, constituted this Lodge. The people of Nueva Ecija warmly and enthusiastically received the advent of Freemasonry. Interesting addresses were delivered "to the very large audience which filled the building to overflowing. The ceremonies being public, attendance was 1,200.

After the constitution of the Lodge, the following officers, among others, were duly installed:

J. Vicente Salazar, Sr., Worshipful Master; Simplicio Ocampo, Senior Warden; Isidoro Gonzalez, Junior Warden; Felino Cajucom, Treasurer; and Fernando Busuego, Secretary.

The history of Cabanatuan Lodge No. 53 cannot be complete without incorporating in it a brief account of the Cabanatuan Masonic Temple Association, Inc., a private corporation. Among its objectives was the construction of a suitable building to do honor to and improve the image of the Fraternity.

On March 16, 1922, Wor. Bro. Simplicio Ocampo, then Worshipful Master, called a meeting to form the Cabanatuan Masonic Temple Association. The Articles of Incorpora-

Turn to page 21

Hiram Abif

WB CALIXTO B. ANTONIO, PM (29)

The principal character in the second section of the Master Mason degree in all rites and in all countries and, yet, one of the most disputed figures from the standpoint of historical accuracy and symbolism is Hiram Abif. If he is the Scriptural Hiram, his identity must be derived from a few short paragraphs from the books of Kings and of Chronicles aside from King Hiram of Tyre. The correct name as properly translated from the Hebrew, is claimed by scholars to be Khuram or Khurum, but the King James translation has it Hiram (I Kings) and Huram (II Chronicles). In the Septuagint it is Cheiram (pronounced Hiram). Hiram is too well established in both Masonic and general use.

The Biblical Hiram

According to the account in I Kings, Hiram Abif was a late arrival at the building of King Solomon's Temple. Chapter 6 describes the erection and completion of the Temple and Chapter 7, to and including verse 12, describes the erection and completion of the Palace. In I Kings chapter 7, verse 13, it states: And King Solomon sent and fetched Hiram out of Tyre. Verse 14: He was a Widow's son of the Tribe of Naphtali; and his father was a man of Tyre, etc. It goes on to describe him to be a worker in brass. Also as a skillful, understanding, and cunning worker. His work included the two brazen pillars, chapiters, network, lily work, pomegranates and many other brass work which tends to show that he was a tinsmith, brazier and metal worker. He was brought in after the com-

pletion of the buildings to add the porch columns, vessels, sacrificial tools, and other indoor and outdoor decorations.

The account in II Chronicles is somewhat different for it brings Hiram to Jerusalem before the Temple construction began. He was not described as a mason or architect. There was no hint that he was a builder in stone. King Hiram of Tyre wrote to King Solomon, II Chronicles, chapter 2, verse 13: "And now I have sent a cunning man endowed with understanding of Hiram my father's. Verse 14: The son of a woman of daughters of Dan, and and his father was a man of Tyre, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall put to him, with thy cunning men, and with the cunning men of my lord David thy father." Then, he, King Hiram of Tyre promised to send timber from Lebanon. This is followed by the account of making the brass work.

There is the inconsistency about the mother, being of the tribes of Naphtali and of Dan. The authors of I Kings and II Chronicles were undoubtedly writing about the same Temple, Palace, period, buildings, and events and telling the same story.

The Masonic Hiram

The Masonic Hiram has the surname "Abif" for the purpose of differentiating him from Hiram King of Tyre. "Abif" the literal mean-

Turn to page 25

Time for Re-assessment

VW LORENZO N. TALATALA, DDGM

The passing of the old year, to give way to the new, signals the necessity for us to re-assess ourselves, to determine how we stand individually, as members of this Ancient and Honorable Fraternity. Similar to any business enterprise, although Masonry is not concerned with business, it has to attain a maximum net profit in terms of membership, in order that its power to do good may be enhanced, if not multiplied. The margin of profit must be wide enough, if we expect our Fraternity to be stable and permanent.

In the process of self-assessment, we can not escape the fact that every member of the Craft must either be an asset or a liability to the Fraternity. There is no middle course to follow. Unlike some politicians, a Mason cannot be a fence-sitter, watching from the sidelines. If a Mason has dedicated himself to do good of the community and to his brethren, then definitely he is an asset to the Fraternity. But if a Mason has not accomplished anything that will benefit either the community or the Fraternity, and to top it all, he does not even visit his Lodge or a brother in distress, then he is, by his own making, a liability to the organization.

Thus, within our Fraternity, both here and abroad, we are prompted to ask: How many of our brethren may be considered to be assets and how many may be considered to be liabilities to the organization? It is now time that we all re-assess ourselves, to find out to which side we belong. On the whole, the Masonic Fraternity has to grow steadily, on the commonly accepted theory that the institution itself is good, per-

haps perfect. However, because a considerable number of our brethren proved to be liabilities, our net profit is on the down trend. As a matter of fact we have been "in the red" during the past few years. Statistical data has shown, that while we were able to acquire many new members during the past few years, the number of dimitts, suspensions, expulsions and deaths taken together, outnumbered the former. Consequently, for the same period, our losses in membership have reached alarming proportions.

Daily, like any living being, the Fraternity must grow in size and strength, in order that it can increase its capability for service to humanity. Daily, we should dedicate ourselves to beneficent service, otherwise, if Masonry cannot do something for the upliftment of humanity, then it can be said to be "as sounding brass or a tinkling cymbal." If our potential to do good will not be properly utilized for the benefit of all, then we become instruments of degradation, that can lead our Fraternity to become a liability to the nation.

We are, somehow fortunate, that among our votaries, there are quite a number of brethren who work silently and without fanfare to bolster the name and reputation of our Order. Luckily, we have many brethren, who, while apparently unheard from, in so far as Lodge affairs are concerned, are devoting much of their time for the good of the community in sincere service to humanity. These brethren, as a matter of fact, may not be seen frequently inside the Lodge. They

Turn to next page

may not even be very helpful in participating in our rituals. But, when it comes to giving donations for public improvements, community projects, civic actions and charitable purposes, they have the distinction of being among those who give freely, lavishly and unselfishly, without mental reservation or hesitation. They are, without doubt, permanent assets to our Masonic structure. Indeed, Masonry is contained in their hearts — internally, rather than superficially.

Again, there are quite a number of our brethren, whom we may call the keepers of the temple. They may not be able to contribute much, materially, to community or public improvements, because of their limited financial capabilities, but they are the ones who keep the lights aflame inside the Lodge. They attend all meetings and all Masonic affairs regularly and devotedly. They initiate, pass and raise worthy candidates. They carry on the business of the Lodge. Without them, the Lodge will be darkened and no business can be transacted. They, just as well, are worthy assets to our organization.

On the other hand, we have among us, many unworthy brethren, who are neither charitable nor keepers of the temple. While calling themselves Masons, they never contribute to human welfare, or extend some help to public or community improvements. And, above all, they do not even attend Lodge meetings or pay attention to other Masonic activities. They are the Masons prepared below their hearts, knowing that below a man's heart is the stomach. These are the liabilities to our Fraternity. It is lamentable, that of late, these liabilities have increased in number as shown by the number of suspen-

sions from Masonic membership, causing no little apprehension among the devoted members of the Craft.

In this country, it is of common knowledge, that there are other kinds of assets, which are peculiar in nature — the reversible assets. These are the assets which, when too easily accumulated and too disproportionate to the income of an individual, become liabilities. Take for instance, the case of a government employee who is assigned in a "lucrative" position. Upon taking his oath of office, he is made to submit in writing, his personal assets and liabilities. Then he works for the government, until he retires by reason of age, or length of service. Upon his retirement, he is again required to submit in writing, his personal assets and liabilities. Having been assigned in a "lucrative" position, his assets by the time he retires, could be very much out of proportion to his actual visible income, even if he did not spend anything during the period of his employment. When this happens, he is then prosecuted for violation of the anti-graft law, and upon conviction, all his assets — adjudged to be ill-gotten wealth, are forfeited to the government. By then, his ill-gotten personal assets have become liabilities to him, causing his conviction in court and confinement in jail.

If Masonry has to progress and pass the severe test of endurance, it must, by all means, be composed of devoted men who are loyal to its principles. Much as we would like to bolster our membership, let us be guided by the foregoing example, how ill-gotten assets become liabilities. Similar to an employee in the government service assigned

Turn to page 24

GRAVEL AND SAND

A Report on Masonic Activities

NBM

The Medical Clinic of Cavite Lodge No. 2 is growing bigger and better. Lately it has been giving free consultations, treatments and medicines to over a hundred patients each Sunday. Not only do the doctor-members of the Lodge offer their services free to the indigents, but the doctor-wives of the members have volunteered their services also free to the clinic. Among the new volunteers are Dr. Josefina Afable Olaes and Dr. Janette Lesaca Morales. Cavite Lodge No. 2 recently appropriated P500.00 to replenish their stock of medicines which started as a pool, the doctor-members giving their free samples to the pool each time they receive those from drug manufacturers. In addition, the proceeds from the monthly social affairs are appropriated: 40% for the medicine stock, 40% for the building fund and 20% for the DeMolay.

* * *

It all started as a mouth-to-ear suggestion: that brethren attending stated and degree meetings look better, talk better and act better in coat and tie or barong filipino. Lately, the meetings of Bagumbayan Lodge No. 4 and Manuel Roxas Lodge No. 152 are that formal. Nobody says anything about it, nobody complains, but everybody feels he has not attended his meeting, though physically present, unless he is in proper attire. Looks like brethren are getting back to the pre-war days when a Lodge meeting was some-

thing to look forward to. Looks like the polo shirt, shirt-jac, or even polo-barong, are getting out of style in Lodge meetings. And members do it as *noblesse oblige*, not driven to it by circulars. It is well-known, of course, that Lodge meetings in the provinces and overseas Lodges have been at this long ago.

* * *

We congratulate WB James Mathis, Worshipful Master of Leonard Wood Lodge No. 105, who was wedded to Miss Mary Carolyn Dudgeon on November 23, 1969 at the Clark Air Base Chapel No. 4. Both WB Mathis and his wife work at the Base and after a honeymoon in Baguio and Manila, they were back at their jobs in the Base.

* * *

Some have been wondering that news items are four or six weeks old in *The Cabletow*. Well, our deadline we keep on the 15th of the month preceding the date of issue. For instance, our December 1969 issue went to press on November 15, 1969; that is, the late items only because weeks or months before that, articles and news items received earlier had previously been galley-proofed and corrected. On November 19, the page proofs had been corrected and by November 22, the final page proofs had been read, corrected and the whole issue put to bed on November 25. On December 2 we received partial deliveries which were addressed and

Turn to page 24

worship. In such a procedure, how can they have disunity?

We are all in accord with the brotherhood of man under the Fatherhood of God.

Master Masons and Scottish Rite Masons are in accord with the principles of Masonry. We are one in the cardinal virtues of Prudence, Temperance, Justice, and Fortitude. For there must be prudence "to regulate our lives and actions;" Temperance to avoid excess of any licentious or vicious habits;" Justice "to make us render unto every man his due without distinction;" and Fortitude "to enable us to undergo any pain, peril, or danger."

We are all in accord in the three principal tenets of Masonry-Brotherly Love, Relief and Truth. We are one "to regard the whole human specimen as one family, — the high and the low, the rich and the poor. On this principle, Masonry unites men of every country, sect and opinion, and causes true friendship to exist among all peoples.

We were told during our initiation that, "to relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked by indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections." With this in mind, how can brethren live in disunity?

Because of the principle of Truth, the foundation of every virtue, how can Masons hate each other? Under the influence of this principle, "hypocrisy and deceit are unknown among us; sincerity and plain deal-

ing distinguish us; and with heart and tongue, we join in promoting each other's welfare and rejoicing in each other's prosperity."

Thus, as we live in unity under the influence of the principles and tenets of Masonry, I see no reason why Masons have misunderstandings and differences. I see no reason why we can not live together in harmony, in peace and contentment.

Our ancient and noble Fraternity needs each one of us, Master Masons and Scottish Rite Masons. We must continue advancing the frontiers of Freemasonry. We must continue in the fulfillment of our duties, of our obligations as Masons. What then are our responsibilities? In the words of Bro. Stephen R. Groenberg, Ph.D., 32^o, there are three salient duties of every Mason, which must never be laid aside.

"First, — There must be a continued dedication to the cardinal virtues of Prudence, Temperance, Justice, and Fortitude. These ideals are inculcated in our minds and hearts in the course of our Masonic Journey. We should hear again the restatement of these principles. Our present lives need to be examined in their light.

"Second. — There must be a continued dedication to the principles of Friendship, Morality, and Brotherly Love. These noble tenets are instilled into us as we seek the truth. But, again, notwithstanding the seriousness of our intentions and the strength of our resolutions, time dims the vision of these lofty concepts. We should hear once more a reiteration of their meaning and translate them into our everyday life. We need to be reminded of our failings, so that we might begin anew to reconstruct our lives in accord with the plan of the Supreme Architect of the Universe. Turn to page 19

Questions and Answers

New Series

VW A. L. CORCUERA

7. *Is it true that there are two Substitute Words in actual use?*

Yes. The one known to Master Masons raised in accordance with the American rituals is the universal word known to all Freemasons, although much "corrupted in pronunciation". The other word is used on the Continent of Europe and is given as a second word to British Freemasons.

8. *When one is asked what makes him a Mason answers, "My Obligation", does he refer to the obligation taken at the Altar?*

No. By the obligation taken at the Altar a Mason merely promises to do certain things and to refrain from doing certain other things. This binds him only to the Fraternity. The obligation referred to is that which he owes to the Deity — to love Him, to practice out of the Lodge those great moral duties inculcated in it, and to improve himself in Freemasonry.

9. *Why are the three Principal Officers of the Lodge spoken of as "Lights"?*

(a) At their installation, the Master is told, "For a pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses *light and lustre*, to all within its circle. In like manner, it is your province to spread and communicate *light and instruction* to the Brethren of your Lodge." And the Wardens are charged: "You are assiduously to assist the Master in the discharge of his trust; diffusing *light and imparting knowledge* to all whom he shall place under your care.

(b) The Master and Wardens represent in the Lodge the *Sun, Moon, and Stars*, the latter being represented by Mercury, metaphorically called the *Master of Life and Light*. Ritualists later substituted *Master of the Lodge*. It should be recalled that the Master and Wardens represent the three important positions of the sun during the day: its rising in the East, its position at noon in the South of the Zenith (in reality only in places whose latitudes are above the Tropic of Cancer, 23.5°, north latitude), and its setting in the West.

10. *What is meant by the orientation of the Lodge?*

The orientation of the Lodge refers to its situation due east and west. Unless used in the sense it is employed in ecclesiastical architecture, it merely indicates that the axis, longest dimension of a Lodge, is situated due east and west; it does not indicate where the entrance is. In the Tabernacle built by Moses on Mount Sinai (Exodus 26:28) its *rear end was in the west*. Since the Tabernacle was the model for King Solomon's Temple, and the latter the model of all Masonic Lodges, then, originally, the entrance to the Lodge was in the *East*. Exactly when the change was made and the entrance was placed in the *West* has not been ascertained. St. Charles Borromeo (1538-84) in his *Instructiones Fabricae Ecclesiasticae*, directed that the *rear or altar part* of the church shall look directly to the east (the equinoctial or true east, not the solstitial east). Who copied from whom is not definitely known.

11. *Who were the first non-operatives who were admitted into a Lodge of Operative Masons?*

In Scotland John Boswell, said to be relative of James Boswell (1740-95), a celebrated British biographer, was present as a member of the Lodge of Edinburgh on June 8, 1600. In England on May 20, 1641, Robert Moray, General Quartermaster of the Armie of Scotland, was initiated in Newcastle by members of the Lodge of Edinburgh who were with the Scottish Army. On October 16, 1646, Elias Ashmole, according to his diary, was made a Free-Mason in Lancashire, at Warrington. In 1670, 39 of the 49 members of the Lodge of Aberdeen were *Accepted Masons*, not in any way connected with building trade.

To be continued

It was this belief that divided the Hindus into castes.

Born a Brahman, one had to maintain his quality as a highly cultured or supercilious, exclusive intellectual person. He is considered to enjoy the highest degree of "cleanness" a link nearest the most clean, most perfect, and most honorable UNIVERSAL SOUL.

The Serfs were considered to belong to the lowest caste, whose chances of "initiation for release from the clutch of matter" was remote. There was a time in Hindustani when serfs were, by law, required to shout, and to keep shouting of his presence while walking on a street or in any public place, to announce their presence, so that the Brahmins and people of higher castes could avoid encountering or meeting them: — an encounter with a serf in person was, for a Brahmin, considered a defilement and degradation of the soul... death was the punishment for a serf violating this Hindu law.

The mere fact of *birth* or *existence* as a finite being is "punishment" under this Hindu faith. However, *reincarnation* may be relative *reward* or *punishment*. A soul reincarnated into a being of higher or superior caste is a *reward* according to this belief, and a soul reincarnated into an inferior or lower caste, or into an animal, is a *punishment*.

The *real reward* for a soul is its return to the UNIVERSAL SOUL. It does not return as an astral or terrestrial being, but obtains the recompense of "Unitive Life," the NIRVANA.

These are the basic principles of Hinduism, most ancient religion in the world. As a system of religion, it has the most number of sects, each having, and practicing, its own ceremonial and ritualistic observances.

Needless to say, *asceticism* is an essential aspect of observances in Hinduism, an aspect which had influenced the other religions in their ideas about fasting.

THE OLDEST STORY OF CREATION

To the Hindus should be credited the oldest story of *creation*. It is found in the *Antareya A'ran'ya*, one of the VEDAS, and is more ancient than the *Genesis*, first book of the OLD TESTAMENT, or the Hebrew SCRIPTURES. The VEDA is unto the Hindus as the Bible is unto the Christians, and as the Koran is unto the Mohammedans. And the ANTAREYA A'RAN'YA is even among the oldest books in the VEDA, the most ancient sacred literature of the Hindus, comprising more than one hundred extant books.

The version in the ANTARAYA A'RAN'YA of the *creation* compares strikingly with the story of the creation in GENESIS:—

"In the beginning, the Universe was but a Soul; nothing else, active or inactive, existed.

"Then He had this thought, '*I will create worlds;*' and thus He created these different worlds; air, light, mortal beings, and the waters.

"He had this thought: '*Behold the worlds; I will create guardians of the world.*' So He took hold of the water and fashioned a being clothed with the human form. He looked upon him, and of that being so contemplated, the mouth opened like an egg, and speech came forth, and from the speech, fire. The nostrils opened, and through them went the breath of respiration, and by it the air was propagated. The eyes opened; from them came a luminous ray, and from it was produced the sun.

The ears dilated; from them came hearing, and from hearing space."

The BIBLE, in its book GENESIS, opens with an identical story of the creation of the world:—

"In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, 'Let there be light'; and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." — (Genesis, 1:1-5.)

The creation of MAN in the AN-TAREYA A'RAN'YA reads as follows:

"He, the Universal Soul, thus reflected: *'How can this body exist without Me?'* He examined what extremity He could penetrate it. He said to Himself: *'If, without me, the World is articulated, breathes exhales, and sight sees; if hearing hears, the skin feels, and the mind reflects, deglutition swallows, and generative organs fulfill their functions, what then am I?'* And separating the suture of the cranium He penetrated into man." Compare this with Genesis:

"And God said, 'Let us make man in our image, after our likeness;'. . . So God created man in his own image, in the image of God created he him; male and female created he them." — (Genesis 1:26-27.)

We consider the comparison striking considering that Moses, to whom is attributed the first five books of the Old Testament, grew and was

brought up as an Egyptian prince, with the *legal* privilege of being "initiated into the mysteries." Only male persons were admitted into this "fraternity," like Masonry, and so, considering that the Egyptian "mysteries" were of Indian origin, probably a study of the Vedas, of its principles and moral teachings, taught to the *initiates* by symbolism, Moses must have influenced the story of the creation as it now reads.

THE TRIUMURTI, OR TRIAD.

So also is the doctrine of the Trinity. We learn that "The most ancient Trinitarian doctrine on record is that of the Brahmins. The Eternal Supreme Essence, called PARABRAHMA, BRAHM, PARATMA, produced the Universe by self-reflection, and first revealed himself as BRAHMA, the *Creating* Power, then as VISHNU, the *Preserving* Power, and lastly as SIVA, the *Destroying* and *Renovating* Power; the three Modes in which the Supreme Essence reveals himself in the material Universe; but which soon came to be regarded as three distinct Deities. These three Deities they styled the TRIMURTI, or TRIAD." — Alfred Pike.

There have been numerous ideas that were developed out of this principle. Saint Paul, himself, must have been reading from the Veda, or must have been talking with some one conversant with Hinduism when he was inspired to write to the the Corinthians: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." (1 Cor. 15:40) This verse is preceded and followed with statements as mystical as the "Mysteries" itself, and likely to cause acute mental trouble for someone who may try to analyze or give his personal

Turn to next page

interpretation — but it seems to establish the fact that all philosophical dissertations, both Gnostic and Aristotelian, must have been inspired by the TRIMURTI, or TRIAD.

The original idea was that God, the Supreme Essence, was only ONE DEITY, and the terms BRAHMA, VISHNU, and SIVA were only *attributes*, understood to be the three ways or manner in which the Supreme Essence revealed Himself, or expressed His powers; — but in the ritualistic observances of the Hindus, it developed that these attributes were to become three Deities, styled the TRIMURTI, or TRIAD. So, when a child was born, new things appeared, beneficial or useful in their nature, the Hindus expressed their gratefulness to BRAHMA. When the rain fell, enabling the people to cultivate their farms and produce a good harvest for the maintenance and support of life, they expressed their thanks and gratitude to VISHNU. And, when there was illness, catastrophic even, destruction or death, they turned their thoughts to SIVA, the Deity who destroys and renovates the earth.

HEAVEN AND HELL

Under this principle of Hinduism of the TRIMURTI, the existence of *heaven* and *hell* is ruled out. What is called “celestial” is a simpler form of CREATION, where the “astral” bodies exist; and the terrestrial” is more complex: — added to the “astral” that *covers the soul* is the “matter” or the earthly *compound* that “clutches” him.

THE SOUL OF MAN.

Thus, as a human being, the soul has two *cloaks* or *burdens*, the astral and matter, — from both of which extrication is the theme of this belief, Hinduism.

When the soul succeeds to free

himself from the “clutch of matter”, without being reincarnated, or transmigrated to an animal or other earthly things, the soul remains “celestial”, the *space* understood to be the “glory of the terrestrials.”

If the same “celestial” soul then succeeds to extricate himself from the “astral” his body now consists, this soul loses its identity because he is absorbed by the GREAT LIGHT, the LOGOS, or the PARABRAHMA, BRAHM, PARATMA. This is the Ultimate Goal: — “the glory of the celestials.”

Indeed Saint Paul wrote: “...the glory of the celestial is one, and the glory of the terrestrial is another.”

II — BUDDHISM

As Christianity is to Judaism, so is Buddhism to Hinduism, with the singular difference that Buddhism sprang without antagonism or conflict with the basic faith.

Buddhism evolved and developed from the Hindu belief that “BUDHA descended on earth to raise all human beings up to the perfect state. He will ultimately succeed, and all, himself included, will be merged in UNITY.”

The Hebrews also had a belief that CHRIST (God, Himself becoming a Man) will come to earth for the salvation of mankind. From this idea a new religion eventually evolved from the belief that JESUS of NAZARETH is *the* Christ, and is now called Christianity, to identify it from the basic faith, Judaism — which is still waiting for the coming of CHRIST.

Gautama Siddhartha, (563-483 B.C.) a rich Brahmin, was the founder of Buddhism. As a very wealthy prince, he is recorded to have reduced himself to penury by disposing of all his material wealth and giving it to the poor. He lived a “contemplative life” teaching the doc-

trine of the "Eightfold Path;" — right belief, right resolve, right word, right act, right life, right effort, right thinking, and right meditation. The "Eightfold Path" is the Buddhist version of the NIRVANA, which in Hinduism means "extinction of the flame of life; final emancipation, and reunion with BRAHMA." Buddhism teaches that NIRVANA means release from the heat of passion, hatred, and delusion — freedom from the necessity of future transmigration of the soul. Gautama Siddhartha taught that the attainment of NIRVANA was through the "Eightfold Path."

The word Buddha is intended to be the title of a person who *practices* self-abnegation, virtue and wisdom at the same time that he *teaches* it. Prince Gautama Siddhartha, a Brahmin, was considered the BUDHA because he taught self-abnegation by giving away all his worldly possessions, attained virtue and wis-

dom by practicing the "Eightfold Path," the core of his teachings.

Essentially Buddhism does not differ from Hinduism, except in its belief in the NIRVANA, and there are many thinkers who would say that this religion is identical to the numerous sects that have developed and sprung from Hinduism.

III — ANIMISM

This belief in Central Asia, principally among some Chinese tribes is not considered a religion. It lacks the essential element of belief in a Supreme Deity.

Why then discuss it as an Asian religion?, one may propound.

The ANIMISTS, or those who believe in *animism* consider it as mode for ascertaining the destiny of the human soul. Animism projects the idea that "all objects possess a natural life or vitality, and are endowed with in dwelling souls." Like Hin-

Turn to next page

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UNITY IN MASONRY . . . From page 14

"Third. — We must make every effort to assist others to take their first steps in Masonry. This responsibility, perhaps more than others, escapes us most easily. But this duty, when executed properly, can best keep us on the sacred path. In being present at these installations and in seeing that each installed brother understands that which is **unfolded** before him, the other responsibilities become well and truly discharged."

"Truly, the principles that rule us in our activities form a bridge stretching toward that House not made with hands eternal in the heavens. We, as Free and Accepted Masons, take upon ourselves and must strive always to keep with us the solemn obligation to cross that bridge upward and onward ever to-

ward that magnificent edifice, so that when we return this borrowed life of ours, the Supreme Architect of the Universe will look upon us and will say unto us: "Well done, thou good and faithful servant."

In closing, I am reminded of that perambulation in the first degree which runs thus: "Behold, how good and how pleasant it is for brethren to dwell together in unity." △

* * * *

IF

If there is right in the soul,
There will be beauty in the person;
If there is beauty in the person,
There will be harmony in the home;
If there is harmony in the home,
There will be order in the nation;
If there is order in the nation,
There will be peace in the world.

—Confucius.

* * * *

duism it propounds that the soul is the vital organizing principle of the physical universe, so that "men, animals, plants, stones, etc. are inhabited by souls which may exist in a separate state."

It will be perceived then that ANIMISM is, to its believers, the source of ethical and moral standards, rules by which to live in order to attain the most desirable goal or destiny for the soul. Since ethical and moral values are sparks of Divine wisdom, ANIMISM may be discussed as a "religion" along with the religions of the world.

In addition to this argument, which may be considered very weak, it may interest devout Christians to know that ANIMISM has also its influence upon the Christian religion. We quote from the New Testament:

"And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

"And, behold, they cried out, saying, 'What have we to do with thee, Jesus, thou Son of God? are thou come hither to torment us before the time?'

"And there was a good way off from them an herd of many swine feeding.

"So the devils besought him, saying, 'If thou cast us out, suffer us to go away into the herd of swine.'

"And he said unto them, 'Go.' And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."

—St. Matthew, 8:28-30.

This is only one instance from the Christian Bible, and there are many

more, — but the idea about the existence of Satan, or the devil, came from this Chinese principle of ANIMISM. There is no suggestion in HINDUISM about the existence of the devil, or Satan, although there are sects which have been influenced by this Chinese belief and developed the proposition that SIVA, the "Destroying and Renovating Power" was the "evil one." If other religions, especially Judaism and Christianity, profess to be original in their ideas, the semblance is simply remarkable, taking into account the antiquity of ANIMISM.

IV — MASONIC OBJECTIVITY

Finally, the observations made by men of erudition about the importance of religion, or religious beliefs, as the civilizing factor that controls the minds and acts of men, appear to be worthy of serious contemplation. The system of faith, the ritualistic observances and practices are of small importance; but the ethical and moral values all these systems of religion teach are identical, and, therefore, the most essential factor that can bring about an *ecumenical* understanding of God, the Supreme Ruler.

From the very beginning Masonry did not inquire what MAN believed concerning the nature of God, or what system of religion he advocated: — but drawing from all BELIEFS of peoples all over the world, to ascertain the virtuous attributes that all could accept, Masonry proceeded to teach these VIRTUES by symbolism, without allusion to such matters as: — What is God, Who is God, or how one worshiped his Deity, or Eternal Supreme Ruler. Thus, under the Masonic emblem, a Hindu and a Christian can join hands with fraternal love; a Moslem and a Judaist can dwell together in peace; a Buddhist and a Brahmin can associate with one another without thinking

of defilement — after all, these speculations about the *nature* of the Supreme Deity are mere speculations, *just* speculations, and nothing more. Unlike the material substances which Science can analyze and make conclusions about with definite certitude. This Masonic OBJECTIVITY about things immaterial is what the world today needs to bring about common understanding and brotherly love among all men. △

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HISTORY OF . . . From page 9

tion were drawn and approved. The corporation was to be capitalized at ₱25,000.00 divided into shares of ₱50.00 each.

Rigid campaign for funds was conducted. Finding the response of the brethren to be encouraging, the corporation decided to begin the construction even if there was not sufficient fund for its completion.

The cornerstone of the Masonic Temple was laid by Most Wor. Christian W. Rosenstock, Grand Master, in a Special Communication of the Grand Lodge held in Cabanatuan on May 18, 1925, in ample form.

Immediately after the cornerstone was laid, the construction of the Masonic Temple was begun under the "immediate direction and supervision" of MW. Vicente Orosa, who was Worshipful Master until 1927, when the Temple was finished. Incidentally, Bro. Orosa was District Engineer of Nueva Ecija during those years.

The Masonic Temple was dedicated by Most Wor. Joseph H. Schmidt, Grand Master, in a Special Communication of the Grand Lodge held in Cabanatuan on December 17, 1927.

From the early organization of the Lodge, the ritual prescribed in the conferring of degrees was the Scottish Rite. It was in Spanish. The York Rite, also in Spanish, was introduced by Wor. Bro. Pedro Rodriguez, of Biak-na-bato Lodge No. 7, as Grand Lecturer, about July, 1921. Only the Grand Lecturer had a copy of the ritual; it was forbidden for any brother to have one in whatever form. So, the instruction was only "from mouth to ear". Altho the Majority of the members did not study or have sufficient working knowledge of Spanish, they were able to take part in the work and participate in the deliberations. To mention a few, the late Bros. Miguel Jardiel, Jose V. Buenaventura, Zacarias Rimando, and other brethren, who are still living, headed teams or took major part in the conferring of degrees — in Spanish. They were able to retain in their hearts and minds what were taught them "from mouth to ear", because "time, patience and perseverance will accomplish all things."

To assist the Lodge in improving the ritualistic work, Malolos Lodge, our Mother Lodge, exemplified the third degree on September 30 and November 29, 1920.

Also, on October 23, 1926, Biak-na-bato Lodge No. 7, in full Masonic regalia, conferred the sublime degree of Master Mason upon Bro. Mariano Q. Tinio, who is now Past Grand Master.

During the Masonic Year 1941, the Worshipful Master was the late Wor. Bro. Romualdo F. Vijandre. The last World War broke out on December 8, 1941. The officers, therefore, who had been elected barely twelve hours before, could not be installed. Consequently, the affairs

Turn to next page

of the Lodge had to continue under the stewardship of the old officers.

The ruthlessness of the enemy and "devastations of war" did not weaken the hearts of the brethren. They continued in their labors by practicing the tenets of Masonry. They contributed and cooperated with the underground movement and supported in their own little way the distressed and the needy. Marked assistance was rendered to the Filipino and American prisoners of war in Cabanatuan and Bongabon. That was in 1942.

The province of Nueva Ecija was liberated from the enemy on February 1, 1945. The Worshipful Master, Bro. Vijandre, mobilized all Masonic forces to reorganize the Lodge. As all paraphernalia had been destroyed, Bro. Vijandre gathered aluminum parts from destroyed air planes and converted them into officers' jewels. Even empty shells were used for stands of the rods and candlesticks. These salvaged war materials are still being used.

The Lodge having been duly reorganized, the following officers, who were elected on December 7, 1941, were installed in their respective offices on May 5, 1945, with Wor. Bro. Gregorio D. Robles and Wor. Bro. Pedro Medina as Installing Officer and Master of Ceremonies, respectively.

Antonio B. Manalo, Worshipful Master; Mariano Sta. Romana, Senior Warden; Miguel Jardiel, Junior Warden; and Jose N. Carlos, Treasurer.

Bro. Narciso J. Martinez, who was duly elected Secretary, could not be installed because he was stranded in the Cagayan Valley at that time. Bro. Deogracias E. Lerma was appointed Acting Secretary.

Upon return of Bro. Martinez, la-

ter, he was installed as Secretary. This first set of officers after liberation may be considered significant, inasmuch as they had to revive the spirit of Masonry which had become apparently inactive as a result of the enemy occupation.

With the destruction of the old Masonic Temple by fire on January 14, 1945, the Lodge, as in the early years of its foundation, was confronted with the serious problem of securing a suitable building. After exhaustive efforts and consideration, the third floor of the old building, on Sanciangco St., which had formerly housed the Lodge until the completion of the old Masonic Temple in 1927, was rented.

In the meantime, plans had been laid out by the officers from year to year as to how the Temple could be rebuilt. During the term of Wor. Bro. Cesar E. Vergara, as Worshipful Master in the Masonic year 1950 and 1951, the Articles of Incorporation and By-Laws of the Cabanatuan Masonic Temple Association, Inc., were reconstructed. Due to the difficulties suffered by the brethren during the war, however, it was decided to wait for the proceeds of the war damage claim of the Association.

It was during the term of the late Wor. Bro. Felipe M. Sinaguinan, as Worshipful Master in the Masonic year 1952 and 1953, that the construction of the new Masonic Temple was begun. The cornerstone of the building was laid by Most Wor. Sydney M. Austin, Grand Master, on September 4, 1952, in connection with the celebration of the thirty-third anniversary of this Lodge. A Contract having been entered into between the Corporation and Bro. Joaquin Maniego, of Memorial Lodge No. 90, as contractor, the work on the building was begun im-

mediately thereafter. As of the end of the term of Bro. Sinaguinan in 1953, the building was about 90% completed.


On March 20, 1954, when the late Wor. Bro. Jose No. Carlos was Worshipful Master, the new Masonic Temple was dedicated by Most Wor. Mauro Baradi, Grand Master, and the officers and members of the Grand Lodge.

This Lodge has been the nucleus of Freemasonry in Nueva Ecija and, we may say, in northern Luzon. Some of its charter members founded Nueva Ecija Lodge No. 73 in 1920. Later, Memorial Lodge No. 90 was organized. Then, on February 10, 1962, under the sponsorship of this Lodge, Gen. Llanera Memorial Lodge No. 168 was given Dispensation. General Manuel Tinio Lodge No. 167 was founded by the members of Nueva Ecija Lodge No. 73. Most Wor. Pedro M. Gimenez, Grand Master, and the officers and members of the Grand Lodge, constituted Gen. Llanera Memorial Lodge on May 18, and Gen. Manuel Tinio Lodge No. 167 on June 22, 1963. The last and sixth Lodge organized in this province is Narra No. 171. It was granted Dispensation on August 22, 1963, and constituted on July 18, 1964, by Most Wor. Charles Mosebrook, Grand Master. These six Lodges comprise Masonic District No. 6.

Cabanatuan Lodge No. 53 and its members have involved themselves in

community, charity, civic, and social services. The Lodge has been contributing out of its meager resources to the cause of humanity, while its members are either active officers or supporters or contributors to charitable, social and civic movements and are giving much of themselves to help and support the distressed and the needy.

This Lodge has produced eminent Masons. To mention a living few, we have Most Wor. Vicente Orosa and Most Wor. Mariano Q. Tiaño, who were Grand Masters during the Masonic years 1957-58 and 1967-68, respectively. We also have Most Wor. Clifford C. Bennet, who was Grand Master in 1950-51. Bro. Bennet, of Service Lodge No. 95, affiliated with this Lodge, as a dual member, on June 13, 1938. There are also other members who are leaders in Masonic, charitable, civic, and social movements.


Cabanatuan Lodge No. 53 has done its part with pride and honor in diffusing the principles and tenets of Freemasonry. It has passed over "rough and rugged" roads. And, unlike "a stone wasted in the fields without becoming a part of any edifice", as Rizal depicts in his immortal *El Filibusterismo*, every year of its lifetime has become the boulders that mark the milestone of the accomplishments of "our ancient and honorable Fraternity." 

* * *

EDITORIAL

From page 2

Sammy would rather be defeated in the cause that shall finally triumph than triumph in a cause that shall finally be defeated.

The new year is as good a time as any to look back at the past and into the future. But let each passing day of 1970 be a day of introspection and rededication. Let us avoid the remembrance of waiting until the final day of 1970 to set ourselves right with our God and with our brother Masons. 

wrapped as they arrived and during the first week of December they were in the mails. Events that happen after deadline are gathered and written up for the next issues.

* * *

Last month we were told in public that two brethren had not received even one issue of *The Cabletow* for a year and a half. Wow! we wished we had been turned into a flea so we could flee. Upon arrival in the office, we checked and found that *The Cabletow* was being sent to the hometowns of the two brethren in the States!

The trouble with *The Cabletow* is that it does not act like a cabletow tied around the neck, arm or middle of each Master Mason. It can go only to the place where the Master Mason and/or his Lodge Secretary wants us to send it!

* * * *

The brethren and their ladies of Maranaw Lodge No. 111, are busy setting up an Eastern Star chapter in Iligan City. They have signed the petition for dispensation, raised the necessary fees for the same and Sis. Rabor, who like her husband, Bro. Dioscoro Rabor, teaches at Mindanao State University, went to Manila to present the petition through Sis. Alice Bellis, Special Deputy of the Most Worthy Grand Matron in the Philippines, Guam and Okinawa. Sis. & Bro. Rabor are members of Josefa Llanes Escoda Chapter No. 10 in Dumaguete City. The Dumaguete Chapter has willingly agreed to sponsor the new unit and promised to make trips to Iligan City to train the new members should they be given the dispensation to form a chapter there. △

* * *

in a "lucrative" position, who in a short time accumulated wealth, let us not be in haste in enlisting in our Fraternity, men who were not thoroughly prepared in their hearts — men who were not thoroughly screened before their admission into the Fraternity, as to eventually become liabilities, to the utter disappointment of our respectable members. While it may appear heart-warming in the beginning, to see a sudden increase in our membership, it would be more discreet on our part to consider that in the building of KST, only perfect ash-lars were used, for if the rough ash-lars were also included therein, they would not have fitted with exact nicety, thereby adversely affecting the strength and beauty of that sacred edifice.

As the old year gave way to the new, let us each look back at his past, and try to inquire individually: Am I an asset or a liability to the Craft? Each one has his own honest answer to this intriguing question, and understands what kind of Masonry he makes. Should anyone feel that he is a liability to the organization, but has enough means, courage and fortitude to make amends, it is now time, that he should endeavor to vindicate his dignity as a man and honor as a Mason, otherwise, it would be for our best interest to find ways and means within the framework of our Masonic Law, to do away with him, if only to minimize the liabilities of our organization. Only then, can our Fraternity expect that our *net profit*, if any, is well preserved in our keeping. Today, the signs are clear, it is time for SELF-REASSESSMENT. △

ing—of my father—was taken from verse 13 of II Chronicles — of Hiram my father's. Hiram Abif was an architect, a stonemason, a worker in brass, a very skilled worker. He stands forth in full and clear character, free of linguistic confusion and uncertainties of translation, as a symbolic, ritualistic, or allegorical being. He is purely a Masonic creation and given the rank of Grand Master. As one of the three Grand Masters during the time of King Solomon and King Hiram of Tyre, Hiram Abif occupies the station on the south side of the lodge. He represents the pillar of beauty. He was commissioned by King Solomon to construct the Temple from the very beginning. He drew designs on the trestle board and gave instructions to the workmen. He made daily visits to the different parts of the Temple under construction to find out if the work was right and to give orders where improvement should be done. It was on one of his daily visits where he met his tragedy. That was how the WORD was lost.

The Legend

The Hiramic legend bears evidence of Masonic origin sometime between 1723 and 1730. The three gates represented the three principal stations in the lodge. None but Freemasons would have any objective in employing the three gates. There is no other society that would attach so much importance to the possession of the WORD and no other would use the Holy of Holies for very special purpose:

There were many variations as to the source of this legend. As it passed from country to country the motif was ever the same and they

were all derived directly or indirectly from the old Osirian passion-play in Egypt. Osiris, in the Egyptian mythology, was the chief god of the underworld and husband of Isis. He was Lord of the Nile, the Spirit of vegetable life, a benign father. Together with Isis they labored for the good of man. He was slain by Set his brother. Set represented the Evil that always haunts the Good. Osiris's body was placed in a chest and flung into the Nile. The chest was carried out to sea as far as Byblos in Syria where it lodged against a shrub of arica or tamarisk, like an acacia tree. Owing to the virtue of the body, the shrub, at its touch, grew up into a tree. The King of that country cut the tree which hid the chest in its bosom and made from it a column in his palace. Isis led by a vision came to Byblos, made herself known, and asked for the column. Hence the picture of her weeping over a broken column. Horus (son of Osiris and Isis), God of Time, stands behind her pouring ambrosia on her hair. She took the body back to Egypt, to the City of Bouto. Set found the chest and recognized the body of Osiris, mangled it and scattered it beyond recognition. Isis then searched for the body piece by piece and gave it a decent internment. Horus then went in solemn procession to the grave of his father, opened it, and called Osiris to rise. Osiris awakes, and by the aid of the strong grip of the lion-god he gains control of his body and is lifted to life.

The drama is an appropriate one to make a stirring ritualistic ceremony. The origin of the legend and the identity of Hiram Abif, gave purpose and meaning to the Masonic ceremony. It, of course has nothing to do with immortality, for

Pitak Filipino

Ni Kap. AGUSTIN L. GALANG, NIG (17)

NALALAMAN BA NINYO NA:

Si Confusius, ang dakilang pilosopong Insik, ay hindi nagtatag ng anomang Simbahan o Relihyon. Wala siyang mga disipulo, apostoles, o misionero. Ang kanya lamang ginawa'y humalaw, at gumawa ng ilang aklat na nagmula sa mga nalikom niyang matatandang kasulatan. Dito'y itinuturo niya na mayroong tumpak o tamang paraan ng paggawa ng anomang bagay. Iniatas niya sa lahat ng kanyang mga kapanalig, na hanapin ang tama't makatarungang tuntunin, at isakatuparan ito sa lahat ng oras at pagkakataon. Gayundin ipinangaral niya sa lahat ng tao na tupdin ang aral ng Ginintuang Alituntunin na: "Huwag gagawin sa kapuwa, yaong hindi nila ibig na gawin din sa kanila."

* * *

Ang diwa (spirit) ng kalayaan (liberty) ay ang masidhing pagsisi-kap na matalos at igalang ang mga karapatan ng ibang tao. Ang diwa ng kalayaan, ay ang tapat na pagsasa-alang-alang ng kahalagahan ng pagkatao ng bawa't nilalang. Ngunit ang pinakatampok na ispiritu ng libertad ay ang Diwa NIYA, na malapit nang magdadalawang libong taon ang nakaraan, ay itinuro sa Sangkatauhan, ang isang Katotohanan o aralin na hindi nito matutuhan, subalit sa kaibuturan ng kanilang isip ay di naman malimut-limutan: Na sa dako paroon ay mayroong isang Kaharian, na kung saan, ang pinakadukha ay kinakalinga't dinadakila, kasama at kahalobilo ng mga makapangyarihan at mga maharlika.

• • •

Ang pinakamalungkot na trahedyang (tragedy) o kasindak-sindak na pangyayari sa buhay, ay magpabayang mamatay sa loob, ang mga dakila at mahahalagang panukala, samantalang ang tao ay nabubuhay. Sa isang dako naman, ay lalong nakapanglulupaypay at nakamamatay ng *sigla ng loob* (enthusiasm) kung ang isang maylakas ng loob ay ihayag ang magigiting na patakaran, upang magigiting na patakaran at siilin ng mga nalalango sa kapangyarihan o diktador. Alin kaya sa dalawa ang ating pipiliin?

Ang ikalawang Antas (Fellowcraft Degree) ay sagisag ng paghahanda sa buhay. Ang pangunahin niyang salita (keyword) ay Paggawa. Ang kandidato'y iniwangis sa isang bagong tao na naglalakbay upang humanap ng kapalaran sa buhay. Ang pinakadakila niyang layunin ay ang pagpapaunlad sa sarili. Ang alegorya ay naglalahad ng magandang aral na upang magtagumpay sa pagtuklas ng Katotohanan, ang naghahanap ay kailangang sanayin sa malalayang sining at siensiya. Ang ipinaaasam na gantingpala sa pagtitiyaga't katapatan ay ang pagsulong sa kabatiran at pagkamaginoo ng kaugalian. Ang pagtatamo ng mahahalagang karunungan at pansariling disiplina ay lubhang kailangan.

Ang kaunlaran at ang kabatiran ay gabay sa pagsalunga simula sa mababa hanggang sa tugatog ng mataas na lipunan. Ito ay makakamtan lamang sa pamamagitan ng sariling pagsisi-kap at sa tulong ng Maykapal. Ang mga katangiang ito ay buong dingal na inilalarawan ng Paikot na Hagdanan (winding stairs)

na inisa-isang baytang na inaktyatan, at ang pitong masaganang sining at siyensya na doon ay paksa ng panayam, ay inaasahang, nagtanim sa isip ng di pangkaraniwang karunungan at mga banal na aral.

* * *

Sinabi ni Joseph F. Newton, na ang Masoneria ay isang gabundok na mina, na ang mga nagkikislapang hiyas ng katotohanan ay nakakasiaw sa mga matang wala pang karanasan. Ang makikinang na batong ito ay kailangang tibagin at tabasin o ang kahalagahan ay hubugin sa hulmahan sa ngayon, at ipaliwanag ang mga hiwaga ng bawa't tapyas sa mga bago at laluna sa mga matatandang Mason na walang nalalaman sa Masoneria maliban sa munting bahagi ng Ritual, pagkat ni ang Lohiya'y salat na salat sa mga aklat na, ang may mga kusa, ay dapat panaliksikan. △

* * *

PADUA . . .

From page 7

na in order to achieve prosperity and thus attain salvation.

This explains, partly at least, why countries, where the spirit of Calvinism prevails, are generally more prosperous than those lacking that spirit of work-and-work-and-more-work. △

* * *

ANTONIO . . .

From page 25

who ever heard of reinterring a resurrected person? What would be the sense of resurrection if it were to be followed by reinterring? △

* * *

CARRY ON!

Anyone can carry his burden, however hard, until nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life really means.

—Robert Louis Stevenson.

* * *

Miscellany...

On December 7, 1969, MW Manuel M. Crudo, Grand Master and Executive Officer of the Supreme Council, Order of DeMolay, accompanied by WB N. B. Melocoton, Chairman of the Youth Committee of the Grand Lodge, motored to Olongapo City for awarding DeMolay honors to two DeMolays and Mayor Amelia J. Gordon. (More on this in the next issue.) He reminded the DeMolays and sponsoring Masonic bodies of the city to send as many delegates to the Second Far East conclave of DeMolays to be held in Manila sometime in June 1970.

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On December 13, 1969, MW Crudo and MW Munarriz flew to Baguio to be present at the Masonic District Convention of Masonic District No. 5 held in Baguio with Baguio Lodge No. 67 as host Lodge. Lodges comprising the district are: Baguio Lodge No. 67 at Baguio City, Union Lodge No. 70 at San Fernando, La Union, Bontok Lodge No. 140 at Bontoc, Mt. Province, Siete Martires Lodge No. 177 at Balaoan, La Union, VW Castor Concepcion is District Deputy Grand Master of the district.

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On December 15, 1969, RW Edgar L. Shepley, Deputy Grand Master, was guest speaker at the installation of officers of Leonard Wood Lodge No. 105 at Clark Field. He was accompanied there by RW Damaso Tria and MW Esteban Munarriz.

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On December 18, 1969, MW Crudo and Bro. Justice Calixto O. Zaldivar, Master-elect of Bagumbayan Lodge No. 4, flew to Iloilo City to be present at the first anniversary

Turn to page 30

The York Rite Page



NBM

The Cavite York Rite Bodies, with the cooperation of Cavite Lodge No. 2, made Christmas a bigger and happier one for Cavite indigents just a week back. Whereas in Christmas 1968 they distributed 100 bayongs of rice and foodstuffs, in Christmas 1969, they did themselves better by distributing 600 bayongs. For this project last week, the Cavite York Rite Masons appropriated P3,000.00, well ahead of the P500.00 they spent in Christmas 1968.

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The Olongapo York Rite Bodies, comprised of Subic Bay Chapter No. 17, RAM; Cosmos Council No. 2, RSM; and Asian Commandery No. 2, KT, are out to outdo themselves

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Senator Tamano is Installation Guest

On January 1, 1970, speaking at the installation of officers of Luzon Lodge No. 57, Bro. Mamintal Tamano, a new member of the Senate of the Philippines, suggested to the brethren and others present that more than ever, the need of the new decade of the seventies is for Masons to rededicate themselves to the practice of the tenets of Freemasonry. Senator Tamano affirmed his oath as a Mason and as a Senator, saying that in the performance of his duties, he will be guided mainly by the spirit of service to his bre-

thren and all the citizens of our Republic regardless of their creed, color, or station in life.

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In Cavite City at the time of their stated meeting, WB Dick Herrera, who rendered his report to the brethren, revealed that their York Rite Bodies have been active in their Masonic projects. For instance, Cavite Commandery No. 7, KT, put in P400.00 last year to aid Cavite Lodge No. 2 in its program of sending ten students, poor but deserving, to the Cavite National High School. Next year, they expect to send more.

△

thren and all the citizens of our Republic regardless of their creed, color, or station in life.

Senator and Bro. Tamano called in his audience to help the present administration in its program of government geared to the progress of the common man. At the same time, he cautioned the people to be willing to sacrifice for the benefit of all if progress is to be pursued.

Bro. Tamano is member of Maranaw Lodge No. 111 and of Quezon City Bodies, AASR.

△

With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

The Graciano Lopez Jaena Chapter of DeMolay paid their last tribute to the late brother, Quintin Pericles Franco, Jr., in a funeral ceremony held by the chapter at Balantang Cemetery, where the body was interred, October 12, 1969.

Quintin Franco, Jr., 20 years old and a DeMolay was mistakenly stabbed to death by a certain person identified as an engineering student of Western Institute of Technology. He was stabbed at the back while leaving a canteen in front of Central Philippine University on the night of October 5. He was mistaken as an enemy by the killer who, with his two companions, were said to have engaged in a rumble earlier that night and were drunk.

Together with the family and the members of the Graciano Lopez Jaena Chapter who mourned the passing away of Pericles, were the faculty and the studentry of Central Philippine University, where he was known as a Christian leader and a scholar. He was corps commander of the C. P. U. ROTC unit which took the first place among the ROTC units in the whole III Military Area and which won a trophy in the year 1968-69.

He was conferred his Bachelor of Arts degree with major in history and minor in political science (cum laude) in April 1969 at C. P. U.

He finished the four-year advanced course as required by the Philippine Army and earned the rank of P2d Lieutenant. At the time of his death he was ROTC instructor and a part time History instructor at CPU, and an organist of the Graciano Lopez Jaena Chapter. He was about to leave for Australia for further military training as scholar of the Philippine Army and was supposed to proceed to the United States to earn his Master's degree as a Fulbright scholar.

Pericles left behind his parents, Prof. and Mrs. Quintin Franco, Sr., a 32nd degree Mason and a member of the Iloilo Acacia Lodge No. 11 of Iloilo, a brother and a sister.

The chapter held an installation of new officers at the Masonic Temple, Iloilo City to coincide with the burial of a late and worthy brother, October 12, night. The gavel was presented to Reginito Perania, incoming Master Councilor by Melven Sustento, the outgoing M. C. An address was given by Dr. Rex D. Drilon, president of Central Philippine University. Other dignitaries present were: Justice Calixto Zaldivar, V.W. Valerio Rovira, Dad Federico Gallano, Dad Ponciano Leonidas, Dad Gil Octaviano, Dad Teofilo Marte, Dad Olimpio Magat, Dad Frank Jison, Mom Rovira and

Turn to next page

other Masons, guests and parents. The ceremony was ended with the closing remarks given by Dad Manuel O. Obligation, who is the Chairman of the chapter's Advisory Council.

Gideon D. Regalado

* * *

At Clark Field in Pampanga, Leonard Wood Lodge No. 105 and Mt. Arayat Chapter, Order of the Eastern Star, have intensified their youth work. They have the Far East Chapter of the Order of DeMolay and the Clark Field Assembly of Rainbow for Girls. Bro. Dodson is Chairman of the Advisory Council of the DeMolay chapter of which Bro. Ross Gary is Chapter Advisor. On November 8, 1969, the DeMolay boys went to Guimba, Nueva Ecija and initiated 19 new members for the Dimas Alang Chapter, Order of DeMolay, in that town. On November 15, 1969, the Dimas Alang boys came to Clark Field to be present at the initiatory ceremonies which the boys of Far East chapter demonstrated for the benefit of the Masons in attendance at the Masonic District Convention of District No. 7.

Bro. James Annas, new Master of Leonard Wood Lodge, is chairman of the Advisory Council and Sis. Annas is Mother Advisor of the Clark Field Assembly of Rainbow Girls. Both are members and officers of Mt. Arayat Chapter No. 11 of the Eastern Star. The Rainbow girls are not only proficient in their ritualistic work; they are just as active in fund raising for their charity work. They have bake sales and sometimes car wash to raise funds.

* * *

The Jobies of Bethel No. 3, Dumaguete City under the leadership of Sis. Licitrel Kiamco, Honored Queen, held a rummage sale on November 22, 1969 out of which

they raised P85.65 which they used for their charity work last December. The girls had an interesting time asking for salable odds and ends from their Dads and Moms weeks and days before the eventful day and when the day came, they had an exciting time selling what they had collected. People in the community hurried to the Mt. Kaladias Masonic Temple and in no time, the sisters had sold all their items. △

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MISCELLANY . .

From page 27

celebration of Graciano Lopez Jaena Chapter, Order of DeMolay, in that city. Justice Zaldivar was guest speaker at the ceremonies. MW Crudo, Grand Master and Executive Officer of the Supreme Council for the Philippines, Guam and Okinawa of DeMolay, gave the closing remarks.

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On December 21, 1969, MW Crudo flew to Bacolod City for the ceremonies of institution of Frank S. Land Memorial Chapter, Order of DeMolay, in that city. A new enthusiasm was apparent among the Masonic brethren of Kanlaon Lodge No. 64, sponsors of the chapter. It will be recalled that a chapter was organized there in 1949 by the late MW Mike Goldenberg, Grand Master and Executive Officer of DeMolay for the Philippines, Japan, Guam and Okinawa. At the time of its organization, among the charter members is Rafael Salas, former Executive Secretary of President Marcos.

DeMolay brethren from Leon Kilat Chapter in Dumaguete City went there to help in the institution particularly in the ceremonies of initiation of the new members of the Bacolod chapter.

* * * *

We read with interest the recent

Leonard Wood Lodge No. 105

Lord, as we labor in this house today,
Enter every heart, enfold us in Thy Mighty Power;
Our souls impure; cleanse each one, we pray,
Never allow a selfish scheme to nestle here.
Assure a distressed brother that he prays not in vain;
Rebuild his courage with Truth in Thy Redeeming Love,
Direct our weary feet to those afflicted and in pain.

Where a widow and orphans weep beside a well-earned grave,
On lofty heights, let Thy Creatures' dreams abide;
On Lambskins white, may golden deeds be seen;
Design Thy Trestleboard simply that we may understand;

F & A M—For All Masons seek favor in Thy Perfect Lodge in Heaven.

Edgardo A. Ramos, PM
Leonard Wood Lodge #105

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inauguration of a new city, San Jose City in Nueva Ecija. It is where Narra Lodge No. 171 is located. Among the city officials appointed by the President of the Philippines is Bro. Dominador Vigilia, city schools superintendent.

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THE GRAND LODGE

On December 1, 1969, the ten Lodges in Cavite Province held its Masonic District Convention in Binakayan, Kawit, Cavite, with Primera Luz Filipina Lodge No. 69 as host Lodge. For years the convention of Cavite Lodges had been held on Bonifacio Day, November 30, of each year. In 1969, Bonifacio Day having fallen on a Sunday, the convention was held on Dec. 1, the day after Bonifacio Day. Lodges comprising the district are: Cavite Lodge No. 2, Cavite City; Pilar Pilar Lodge No. 15, Imus; Bagong Buhay Lodge No. 17, Cavite City; Aguinaldo Memorial Lodge No. 31, Kawit; Mount

Mainam Lodge No. 49, Naic; Pintong Bato Lodge No. 51, Bacoor; Primera Luz Filipina Lodge No. 69, Binakayan, Kawit; Bagong Ilaw Lodge No. 97, Noveleta; Indang Lodge No. 115, Indang; and Tagaytay Lodge No. 165, Tagaytay City. VW Eliseo David is District Deputy Grand Master there.

The Grand Master, MW Crudo, who is from Cavite, was particularly proud of the manner in which the convention was conducted. A large attendance was noted.

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On December 5, 1969, RW Damaso Tria, MW Esteban Munarriz, and VW Hermogenes Oliveros motored to Calauag, Quezon Province to attend the Masonic District Convention of Masonic District No. 12 held in that town. The Grand Lodge party spent the night at Gumaca and the following morning continued to Calauag for the convention. The Lodges

Turn to next page

comprising the district are: Rizal Lodge No. 20 at Lopez, Balintawak Lodge No. 28 at Gumaca; Kalilayan Lodge No. 37 at Lucena; Tayabas Lodge No. 43 at Tayabas and Plaridel Lodge No. 75 at Calauag. VW. Luis E. Makayan is District Deputy Grand Master of the District.

A BETTER WORLD

And how to build a better world?

Well, not by chart or plan,
Unless we start to teach the boy
To be a better man.

For all our dreams of nobler things
Will meet the same old fate,
Unless we turn to fellowship,
And do away with hate.

—Edgar A. Guest.

* * *

ON BEING EDUCATED

An educated man is not one whose memory is trained to carry a few dates in history — he is one who can accomplish things. A man who cannot think is not an educated man, however many college degrees he has acquired. Thinking is the hardest work anyone can do — which is probably the reason why we have so few thinkers. There are two extremes to be avoided: one is the contempt toward education, the other is the tragic snobbery of assuming that marching through an educational system is a sure cure for ignorance and mediocrity.

You cannot learn in any school what the world is going to do next year, but you can learn some of the things which the world has tried to do in former years, and where it failed and where it succeeded. If education consisted in warning the young student away from some of the false theories on which men have tried to build, so that he may be saved the loss of time in finding out by bitter experience, its good would be unquestioned.

—Bro. Henry Ford.

* * *

REVERENCE FOR THE PAST

It is to the everlasting credit of Freemasonry that it never breaks with the past.

Masonry has a proud history. It is the history of men and of deeds, but more, it is the story of the preservation of ideals, of truths, of spiritual wisdom.

With all of our so-called changes that we witness today, including the decline of moral standards, of attitudes which have little to commend them except that they are different, the principles and teachings of Freemasonry remain the strong bulwark of a nation's greatness.

"To follow the crowd" is the easy way out, but it never solves the problems of the day.

We should study the story of Freemasonry with extra interest today because that history holds the answers to the multitude of problems with which the world is confronted.

We boast of our modern means of communication, but are the people actually receiving the basic and fundamental information which is most worthy of constant repetition?

Ours is a sophisticated world, but we cannot afford to enter any new era in time without The Light of the Past.

—Dewey H. Wollstein, PGM, 33°

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Deputy Grand Master	Edgar L. Shepley
Senior Grand Warden	Damaso C. Tria
Junior Grand Warden	William C. Councell
Grand Treasurer	Cenon S. Cervantes
Grand Secretary	Esteban Munarriz
Assistant Grand Secretary	Mateo D. Cipriano
Grand Chaplain	Leon A. Vidallon
Grand Orator	Teodoro V. Kalaw, Jr.
Grand Marshal	Ruperto Demonteverde
Grand Standard Bearer	James L. Norris
Grand Sword Bearer	George M. Reid
Grand Bible Bearer	Jose Ma. Cajucom
Senior Grand Lecturer	Hermogenes P. Oliveros
Junior Grand Lecturer	Juan Causing
Junior Grand Lecturer	Fred T. Guerrero
Junior Grand Lecturer	Mario F. Racela
Junior Grand Lecturer	Alejandrino A. Eusebio
Senior Grand Deacon	Teotimo G. Juan
Junior Grand Deacon	Bayani B. Ibarrola
Senior Grand Steward	Benjamin Gotamco
Junior Grand Steward	Salvador C. Aquino
Grand Pursuivant	Frank L. Jison
Grand Organist	Angel Montes
Grand Tyler	Eulogio O. Nadal

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District No. 25 Aniceto Belisario	

THE MISSION OF MASONRY

Freemasonry is a system of thought, philosophy and action that has been handed down to us from the remotest part, the oldest and most venerable of all human associations.

We know that Masonry does not exist to combat any particular evil; to solve any special problem; to advance any particular cult; or to propagate any precise dogma in the world. It is not for special fellowship, although that forms a part of it. It is not constituted for the exercise of benevolence only, although that occupies no insignificant place, both in its precepts and its practice. It teaches no philosophic school, yet a profound philosophy permeates its system of symbolism. It instructs in no special art, yet in it all arts are honored. It has no religious creed, yet religion forms its foundation and crowns its pinnacles. It is the evolution and growth of centuries and has received contributions from any diverse races and peoples.

The mission of Masonry is the building of the ideal Temple and he is the true Mason who works true to the plan of that temple. He has to build himself and thereby contribute to the building of humanity.

The California Freemason.