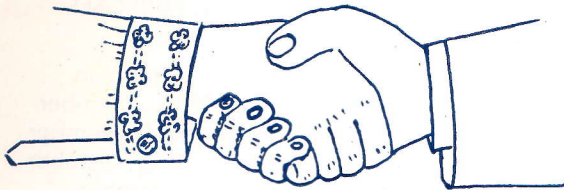
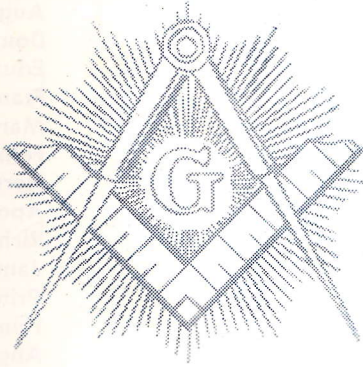


# The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



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THRU MASONRY

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1971

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## *Grand Master's Page*



### *FRIENDSHIP*

*We celebrated this month Friendship Day, July 4th. Friendship is defined in the Webster dictionary as: Intimacy; fellowship; close attachment.*

*In our venerable Institution, friendship is the embodiment of the three principal tenets of Masonry: Brotherly Love, Relief and Truth. There should be brotherly love to have intimacy, relief to nurture fellowship and to share with each other, and truth to foster close attachment by being true and loyal to one another.*

*There are many things in this world of ours that can not be bought with money, and one of them is friendship. Sincerity and plain dealings must be expressed by the heart and the tongue, for these are priceless in the truest sense of friendship. One proven way to preserve friendship is to:*

*"Give your words sparingly:*

*Promise less than what you can do;*

*But never do less than what you promise."*

*DAMASO C. TRIAS  
Grand Master*

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JULY FOUR

July 4, 1776, the Americans declared their independence from Britain exactly one year, two months, and twenty-five days after the clash of arms at Lexington and Concord on April 19, 1775, had "fanned the smouldering fire of revolt into flame and advanced the cause of resistance to England beyond the discussion stage." Prof. Harold R. Bruce of Dartmouth College, U.S.A. in his book American National Government states that: "Congress had no constitutional or legal basis; it merely rose to the needs of the crisis and assumed power. In prosecuting the war it served as the official organ of the Revolution until 1781." The American professor of government noted that the fundamental cause of the Revolution was the "dissatisfaction with the English economic policies of taxation and trade regulations." It should be noted here that England recognized American independence on September 2, 1783, at the Treaty of Paris but the Americans look up to July 4 as their Independence Day.

In the same token July 4, 1946, marked the withdrawal of American sovereignty over the people and territory of this country as provided by the Tydings-McDuffie Law and the recognition of Philippine Independence. We declared our independence on June 12, 1898, at Cavite Viejo "in the name and by the authority of the inhabitants of all these Philippine Islands that they are and have the right to be free and independent..."

The proclamation made by the late President Truman states partly that: "the United States of America hereby withdraws and surrenders all rights of possession, supervision, control or sovereignty now existing and exercised by the United States of America in and over the territory and people of the Philippines and on behalf of the United States of America I do hereby recognize the independence of the Philippines as a separate and self-governing nation and acknowledge the authority and control over the same of the Government instituted by the people thereof under the constitution now in force..."

Excluding the three bloody years of fight against our former American ally from San Juan Bridge on February 4, 1899, to the capture of General Malvar of Batangas on April 16, 1902, and after forty-seven years and five months, on July 4, 1946, the Americans recognized our independence. It was not until the Macapagal administration that Filipinos realized they had declared their independence on June 12, 1898, long before it was recognized by the Americans on July 4, 1946.

S. P. F.

# *The Book of Holy Writings and the Constitution*

VW LORENZO N. TALATALA, DDGM (9)

The grandeur of Freemasonry could not have been as solid as it is today, were it not for the continuity of efforts of the Grand Lodge officers since the formation of the Grand Lodge, the officers of subordinate Lodges, and the unselfishness of our more erudite members, especially the Past Masters, in imparting to the less informed brethren — particularly the newly obligated, their knowledge of, and experiences in the Fraternity.

In keeping with the giving of more emphasis on Masonic information and education, Lodges of instruction are made a part of the program of activities of the Grand Lodge, under the supervision of the Grand Lecturers, with the cooperation of the Grand Lodge Committee on Masonic Education.

Among the primordial aims of these Lodges of instruction are: to disseminate Masonic knowledge particularly in the nature and aims of Masonry; unwrap the heretofore concealed meaning of Masonic symbols; effect efficiency and uniformity in ritualistic performances, propagate the correct knowledge of Lodge decorum, etiquette, customs, and usages; and others. There is no doubt that our accomplishment along this line is truly laudable.

It is felt however, that we failed to give due importance to some indispensable matters, which should

likewise be transmitted to the brethren in the course of our Lodges of instruction.

It is a generally accepted principle among the Freemasons, that the Holy Writing, which lie open on top of the Altar at the center of the Lodge, is one of the three Great Lights in Masonry and the rule and guide of our faith and practice. However, to most members of the Lodge, the contents of that Great Light, have neither been read, nor explained to them, hence they (the members) remain in the dark as to the divine precepts that the Great Light contains. It would not be amiss, therefore, to include the explanation of the contents of the Holy Writing during Lodges of instruction, so that there will be more light to those in obscurity. We have many qualified brethren who regardless of their religious beliefs, maybe invited to explain the contents of the Holy Writing to the members of the Lodge.

While it may be argued, that the subject of religion is taboo inside the Lodge, yet there is nothing wrong in having the contents of the Holy Writing properly explained to the brethren, provided that no proselyting and censuring of other religions are permitted, in the Lodge of instruction, which might hurt the sensitive feelings of some brethren embracing a different religion.

It is plain hypocrisy to accept the Holy Writing as the Great Light in Masonry and the rule and guide of our faith and practice, when we do not even know what is in it and we remain ignorant of its divine precepts.

In a similar manner, we also neglected to familiarize the brethren on the contents of the Constitution and Edicts of the Grand Lodge, as well as the By-Laws of the subordinate Lodge of which a brother may be a member. In our OB we solemnly committed ourselves "to conform to and abide by all the laws, rules and regulations of our Lodge and to maintain and support the Constitution and Edicts of the Grand Lodge under which the same may be beholden." It is not an exaggeration to state that only a few brethren had seriously studied and known by heart the provisions of the Constitution and Edicts of our Grand Lodge. Majority of our brethren are not sufficiently conversant with it, despite the fact that it is the basic law of Masonry in this Grand jurisdiction, which cannot be violated, either by overt act or in the enactment of any rule or regulation appertaining to Freemasonry in general. As the law-making bodies of this Republic cannot enact any law or measure, which may be in conflict with any provision of the Philippine Constitution, rendering it unconstitutional and consequently null and void, so may any Lodge in this Grand jurisdiction, not promulgate any rule or regulation or amend its By-Laws that may, in its nature, be in conflict with any portion of the Grand Lodge Constitution and Edicts, for the same reason.

Realizing the value of preparing every member of the Craft to know the provisions of the Grand Lodge

Constitution and Edicts, which shall guide them in their official acts, it becomes indispensable that this matter be given priority in the implementation of the program for Lodges of instruction. Competent brethren should be invited by all our subordinate Lodges to lecture on the important provisions of the Grand Lodge Constitution and Edicts, considering that in any well-organized association, if its members are knowledgeable of the provisions of their Constitution and be properly guided by it, there will always be peace and harmony which, in Masonic parlance is the strength and support of all societies especially of ours.

There are many more subjects of related importance that are worthwhile bringing up during Lodges of instruction, like for instance: our ancient customs, traditions and usages; the Ancient Constitution; Landmarks and many more, but one essential subject that all societies, associations, and organizations, including our Lodges, should be well conversant with, is the Parliamentary Law as embodied in the Robert's Rules of Order by General Henry M. Robert. During Annual Grand Lodge Communications, Masonic District Conventions, and even during meetings of subordinate Lodges, Parliamentary Law and procedures are always made use of. In some instances, some brethren have good ideas to bring about during discussions of vital issues, but by not knowing the proper way in taking the floor, they just remained passive and unheard from. We missed to hear their good ideas in the process. On the other hand, some brethren became overenthusiastic and for lack of sufficient knowledge of Parliamentary Law and procedures, forced

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# HOPE!

**WB ARTHUR SCHRAMM**  
**Lodge Ferdinand Zum Felsen No. 156**

The one virtue that is common to all mankind is *Hope*. Whether with the highest business executive or the lowliest laborer, the five-star general or the rear-rank private. No one is so miserably wretched as the one without *hope*. No struggle is ever lost until hope is first abandoned.

The trite expression "live in hope even though you may die in despair" has been so oft-repeated that it sounds like a bundle of empty words. Yet our endeavors prove to be an apt suggestion. We struggle a lifetime in an effort and with the hope of attaining some degree of wealth whereby we may live in comfort and ease; even then we may end up as a pauper. But at least it was a happy vision that carried us along and in the effort, we provided the comforts our family needed even though we stopped far short of our goal.

By hope we carry on during the short span allotted to us with our eyes on a movable goal just a little

farther on. Hope leads us like the star in the East which led the three wise men. We approach the goal we have in mind but by the time we are nearing it our interest is switched to another just a little farther on, and we never become self-satisfied. We can liken it to a mirage. When driving across the desert we see what seems to be a beautiful lake in the distance. By the time we have driven the distance we thought we observed the lake, either it appears to be still a like distance ahead or it has disappeared altogether. Or, let us liken it to a trip we as children take to the end of the rainbow, yet we do not reach it. Even though we never reach the lake nor find the end of the rainbow, yet that blissful anticipation was full compensation for our efforts.

Likewise, our Lodges and our churches are kept together and the work in them carried on through hope and faith. A member's vision expands into broader *service* in the Lodge. Through it all he is carrying the abiding hope that he could be of service to his brother Mason in the Lodge, and make their burden just a little lighter, and by so doing have the happiness of brightening the lives of others. By this same hope we have carried on and sacrificed through the weary war years. Our hope then turned to another goal and era of no more wars. However, the war clouds are still arising very darkly and threatening on the horizon over the Mid-East and the Far East. May the Grand Architect of the Universe influence us all to prevent such a disaster. Let us hope for an everlasting peace.

What possessed our boys to endure the horrors of the Japanese war prison camps? That ever pres-

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# A 278 YEAR OLD SERMON

**RW W. C. COUNCELL**  
Deputy Grand Master

"Go placidly amid the noise and haste, and remember what peace there may be in silence. As far as possible without surrender be on good terms with all persons. Speak the truth quietly and clearly; and listen to others, even the dull and ignorant; they too have their story."

"Avoid loud and aggressive persons, they are vexations to the spirit. If you compare yourself with others, you may become vain and bitter; for always there will be greater and lesser persons than yourself. Enjoy your achievements as well as your plans."

"Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism."

"Be yourself. Especially, do not feign affection. Neither be cynical about love; for in the face of all aridity and disenchantment it is perennial as the grass. Take kindly

the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortunes. But do not distress yourself with imaginings. Many fears are born of fatigue and loneliness. Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe, no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should."

"Therefore be at peace with God, whatever you conceive Him to be, and what ever your labors and aspirations, in the noisy confusion of life keep peace with your soul."

"With all its sham, drudgery and broken dreams, it is still a beautiful world. Be careful. Strive to be happy."

Written in the 17th century, this 278 year old sermon is just as pertinent today as it was when it was engraved on the church wall of old St. Paul's Episcopal Church, Baltimore, Maryland, dated 1692.

NUEVA ECIJA LODGE NO. 73 recently celebrated its fifty years of Masonic existence. The Lodge is proud to have built the Nueva Ecija Masonic Temple at the western town of Quezon, Nueva Ecija province, some 147 kilometers from Manila. The construction of the temple which was the brain-child of the late WB Vicente D. Garcia was started by WB Ponciano D. Rivera in 1967 and finished during the incumbency of WB Gregorio D. Robles. It was dedicated and consecrated on October 5, 1968 by MW Grand Master Joseph Schon. MW Edgar L. Shepley accompanied by MW Esteban Munarriz, PGM were the Guest of Honor who unveiled the temple marker.

forts to make the celebration a success. Bro. Benigno T. Reyes, now a Life Member of Mayon Lodge No. 61 in Legaspi, Albay who was the Lodge's first initiate on May 4, 1921 made the sentimental journey just so he could once again join his brethren of Nueva Ecija Lodge No. 73.

The Lodge had seven honoree-awardees including two posthumous one to the late WB Vicente D. Garcia, a Masonic leader and scholar, and to the late WB Felino Villasan, Sr., a martyr to the Masonic cause. The three other honorees were WB Ruperto D. Joson, WB Ponciano D. Rivera and WB Gregorio D. Robles.

Special awards were given to Gov. Eduardo L. Joson of Nueva

## NUEVA ECIJA LODGE NO. 73 CELEBRATES GOLDEN JUBILEE

By BRO. ALFREDO ELVINA, JR. (73)

Of the fourteen (14) original Charter Members, only WB Ruperto D. Joson has survived fifty years of Masonic service.

The Golden Anniversary celebration was made more eventful with the attendance of members of the other five sister Lodges, namely, Cabanatuan Lodge No. 53, Memorial Lodge No. 90, General Manuel Tinio Lodge No. 167, General Llanera Memorial Lodge No. 168 and Narra Lodge No. 171. Special mention must be made here of the attendance of the wives of brethren from Gen. Manuel Tinio Lodge No. 167 of Guimba, Nueva Ecija and those from Nueva Ecija Lodge No. 73 who exerted all ef-

Ecija for being a model public servant, gentleman and Mason; Bro. Romeo T. Capulong, for winning a seat in the Constitutional Convention. Mrs. Gloria de Guzman vda. de Villasan for braving the loneliness of widowhood and Mrs. Rufina E. vda. de Salazar, widow of a brother Mason who has shown exemplary maternal conduct and diligence in guiding to professional success her five children.

To date, Nueva Ecija Lodge No. 73 has to its credit: sixty-four members—nine of whom are Life Members, two Dual Members, one Honorary Member, twenty-two Past Masters nine already in the Great Beyond.

# A Masonic Experience

BRO. EMMANUEL E. GOCO  
Quezon City Lodge No. 122

*"And the key to the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open."*

—Isaiah 22:22

Have you ever been refused admission into a Lodge of Free and Accepted Masons? Have you ever been requested by the Master to excuse yourself from the meeting? Or have you been asked to face a Committee of Examiners?

Although Lodge visitation is a brotherly privilege, yet it is not a matter of right of any Mason. He who wishes to enjoy or exercise it must be prepared to meet its requirements. It has its own hazards and risks. This is not a threat. On the other hand, this writer is encouraging you to try it, and enjoy the company of the brethren of another Lodge. But while a visiting brother may find new experience, thrill and excitement, he must be willing to comply with the requirements of the host Lodge.

As a Mason, he must be aware of his duties and responsibilities. Unlike an honored guest in a town fiesta or baptismal, he cannot expect a "royal welcome" or a "red carpet" reception. He cannot demand the courtesy and hospitality of his hosts—even all the Masonic credentials in his possession will not serve as "Passport" into a Masonic Lodge.

To be a Lodge visitor is entirely different from an ordinary visitor. You are both a transient and a stranger if you are visiting for the

first time. No special privilege awaits you. You are met and received "on the level". Unless properly vouched for, nobody knows you to be a brother Mason. You are a total stranger to them, and therefore, must identify yourself. You came on your own volition, and your coming uninvited is not a debt of gratitude which the Lodge owes you. They have the absolute right to examine a brother's qualifications. You have to prove that you are one of them — a brother Mason. You must know and remember that many similarities and things that you have in common with them; otherwise, there is that sad possibility of your being disclaimed and unrecognized, and consequently denied admission into the Lodge. That is the most unfortunate thing that could befall a visiting brother, who because of inattention, neglect and disregard, had abandoned his Masonic obligations. If he is a true and genuine Mason, he must have all the traits of one coming from the same stock and origin. In other words, every grip, sign, word, token, and other means of recognition must automatically be a part of his Masonic existence.

To better appreciate this treatise, and by way of illustration it would do well to share with the reading

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brethren, the following incident which actually happened to this writer during his recent visit to one of the out-of-town Lodges. It was a most thrilling and exciting Masonic experience.

It happened at Leonard Wood Lodge No. 105, Clark Air Base, Pampanga, Philippines. The date — Tuesday, February 16, 1971. It was a special meeting and there was floor work on the first and second degrees. I was in the company of Worshipful Brothers Chris B. Malahay and Dominador Escosa. Of the three, I was the only one who was not a Past Master, as I have just been made a Master Mason a year ago. While both of them are frequent visitors to the Lodge (Brother Escosa being an honorary member), that was my first time to visit Leonard Wood Lodge.

I knew it was not my absolute right to visit another Lodge, so I was confident that I will encounter no difficulty or discomfort in entering the Lodge, because I was with brothers who sat with me in my own Lodge, and who could vouch for me as a Mason of good standing. As expected, I was properly vouched for and required to wait at the door for sometime. As I heard the Master's words, "Let him enter", I became complacent and confident that once inside the Lodge, I will not meet any embarrassment. So, I took my seat with peace of mind and contentment; thinking that everything was alright and nothing was forthcoming.

All of a sudden, I heard the order of the East, "Brothers Senior and Junior Deacons: Satisfy yourselves that all present are Fellowcraft Masons!" To my consternation and amazement, a robust figure with a rod stopped in front of me and demanded in a whisper, "The Pass bro-

ther?" I was startled and perplexed — my heart beating faster — my mind in double time cramming to catch the right word. I tried to recall the letters — then the syllables. Guessingly, I said to myself, "it starts with a "B" or "J" — "S" or a "T" — "Which is which?", I asked myself. I was not very sure. I was very uncertain. After a short while, I got a clue — it flashed to my memory! I got a sort of a reminder. I gathered up confidence and finally caught the word required of me. It begins with "S" and followed by syllables — "S . . b . . . l . . . t" — the wanted word! In a trembling voice, I whispered it to him.

The Brother Deacon smiled with a sense of approval, he remarked: "The word is right, my brother; you may now be seated." I gave a sigh of relief. I had conquered my fear and regained composure. I had an insight of how carefully and meticulously a Lodge should be tyled from cowans and eavesdroppers", how every Mason should comply with his obligation in guarding the portals of our temples from unauthorized persons "until by strict trial *due* examination or legal information" we have the assurance that the visitor is a "true ad lawful" brother Mason.

What if I missed the Password? What if my memory failed me? What a predicament! As the three Rs of elementary education are READING, RITHMETIC AND RITING — certainly the three Rs in Masonry to remember are REVIEW, REVIEW, and REVIEW.

The experience I got was worth more than the Deacon's challenge. A Mason's memory is what makes him a unique person. It is the index of his Masonic education, and its application to everyday life. Strange as it may seem, the key to every Masonic lodge is Memory.

# Wisdom of the Ages:

## THE TRUTH IN RELIGIONS

### Hinduism

The date of origin of this non-proselytizing religion of India, "the cradle of religions," is unknown; it is prehistoric. The name of the founder is also unknown but Brahma, Vishnu and Siva are shown in our source of reference as Deities. In Hindu literature, we find the words "true", "truthfulness", and "truth", as the following examples show:

"*Truth*, self-control, asceticism, generosity, non-injury, constancy in virtue, — these are means of success."

"Truth is the one unequalled means of purification of the soul."

"Truth is the ladder by which man ascends to heaven, as a ferry plies from one bank of a river to the other."

"Say what is true. Do not swerve from the truth."

"A truth which causes serious injury to one's self or others need not be told."

"Riches and pleasures are the root of evil—destroyers of all knowledge and of truth."

### Shintoism

This is also a prehistoric religion with no known founder. Like Hinduism, Judaism, Zoroastrianism and Confucianism, this religion of the Japanese is not concerned with making converts.

Truth or its equivalents (sincerity, goodness) are found in the following passages of Shinto scriptures:

"Faith literally means *true heart*, implying *sincerity in heart*."

"Sincerity is the single virtue that binds divinity and man in one."

"That which in Heaven begets all things is, in man, that which makes him love his neighbor, so doubt not that Heaven loves *goodness of heart*."

Of the "Ten Negative Precepts of Shinto", one says:

"Do not forget the profound goodness of the gods."

### The "First" Monotheist

In ancient literature, we find that Egyptian King AKHENATEN (1388-1358 B. C.), otherwise known as Akhnaten Ikhnaton and Khuenaten, and by his former name Amenhotep IV, used the word *truth* in one of the hymns written by him to his one God, Aten.

The hymn found in his tomb in A. D. 1891, reads in part: "*Thou art in my heart; There is no other that knoweth Thee, Save Thy son Akhenaten; The world is in Thy hand, Even as Thou hast made them; The King, living in truth, Akhnaton, whose life is long!*"

To him, "living in truth" meant "sincere acceptance of the daily facts of living in a simple and unconventional manner never before seen in the life of a sovereign".

Charles Francis Potter points out the many parallelisms between his hymn (written in the 14th cen-

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tury B. C.) and the 104th Psalm of the Old Testament which was composed between 332-168 B. C.

Akhenaten was the first pacifist, the first realist, the "first" monotheist, the first heretic, etc., in history. But, he was born too soon. When he died his disciples forsook him. For 3000 years he was lost to view-until his tablets were discovered in 1891 and his body in 1907 when "the modern mind found him to be the most interesting figure of antiquity".

In 1922 the tomb of Tutankhamen, his son-in-law, was opened filled with priceless relics that helped in the reconstruction of the picture of Akhenaten's era.

#### *Abraham*

The earlier claim that Akhenaten (14th c. B. C.) was the "first monotheist" is now disputed. It appears that the concept of *One God* originated in ancient Babylon during the reign of Hammurabi (20th c. B. C.) When Abraham (19th c. B. C.) left Ur he carried with him the *One God* concept. Then, as Joseph (18th c. B. C.) was in Egypt the *One God* idea of the Hebrews must have seeped through the centuries to Amenhotep IV. And, of course, as Abraham had stayed in Egypt, the seed of the *One God* idea must have been left there somewhere even before Joseph.

#### *The Discoverer of the Devil*

The Persian Prophet, ZOROASTER (660-583 B. C.), used the word "truth" when in his vision he saw what he called the "Lord of Truth and Light". And he composed a beautiful hymn which reads in part: "*With Truth in my heart. With Best Thought inspiring my mind; With all the might of spiritual force within me; I kneel in homage to Thee, my Master, With the songs of Thy living praise ever on my lips!*"

Charles Francis Potter says that "*The Book of Revelation* in the Christian Bible is plainly Zoroastrian in its imagery and theology" and that "*Dante's Divine Comedy* and Milton's *Paradise Lost* have preserved the same literary and theological tradition".

Also, Judaism, Christianity and Mohammedanism all owe a great deal to Zoroastrianism; such as, the *Devil* and the word *Paradise*.

Before the Babylonian captivity of the Jews, the latter had no devil. The Babylonians themselves, together with the Jews were later conquered by the Persians who were Zoroastrians. The Jews, during their captivity, absorbed some of the practices of Zoroastrianism, which were later passed on to Christianity.

Zoroaster is said to have learned from the Hindus and to have taught a Greek philosopher.

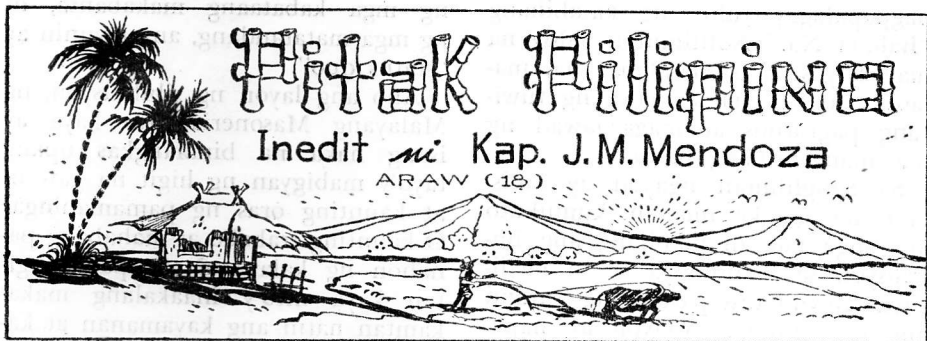
#### *Moses (13th c. B. C.)*

After forty years meditation on top of Mt. Sinai, searching his soul in the face of heavy responsibilities while leading out of bondage the quarreling and idol-worshipping Hebrews, Moses came down with a *Message of Truth*, the Ten Commandments, which, for the past 3200 years, has been the foundation stone of Judaism and Christianity.

According to a historical table appended to the Douay-Rheims Version of the Holy Bible, Abraham lived about 2000 B. C. The Israelites settled in Egypt about 1800 B. C. The Exodus under Moses, who died before reaching the Promised Land, occurred about 1400 or 1240 B. C. They wandered in the wilderness for 40 years.

It was Josue who finally settled the Israelites in the Promised Land after defeating and killing 31 native Kings. The other name of Josue was Jesus, meaning Saviour.

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## ISANG HAMON SA MASONERIA

KAP. AGUSTIN L. GALANG, N.G.

Talos ng madla na ang Sangsinukob ay nakaharap sa mapanganib na sandali; ang kasindaksindak na labanan ng mga kaakit-akit na simulain ng Nasyonalismo at ng mapanlinlang na bighani ng Materialismo ay lumilikha ng pandaigdig na krisis. Sa gitna ng tunggaliang iyan, lahat tayo, maging sa ano mang lahi tayo mapabilang, ay hindi natin maiiwasan ang pagkakasangkot. Ang kahihinatnan ng paligsahang ito, maging karumaldumal o maluwalhati ay wala ni isa man sa ating mga anak ang makaliligtas. Ano, ang tanong nating lahat, ang ibubunga ng kagipitang ating kinasuutan? Higit sa lahat, ano ang masasabi't gagawin ng Masoneria sa ganitong palaisipan? Sa bilis at dahas ng nagaganap na pagbabago ay nayayanig ang katatagan, katahimikan at kaayusan ng pamilya, bayan, nasyon, pamahalaan, lipunan at ng Lohia. Ang lahat ng pangunawa ng tao, ay hindi lamang hinahamon, kundi tinutunaw at nagpapanibagong anyo sa harap ng sarili nating mga mata. Nahulog sa ating kapalaran na tayo'y makasaksi sa mabuting layon at matahimik na rebolu-

syon na ginaganap nang maitumpak ang labis-labis na pangaabuso, panghuhuthot at karayaan sa pamahalaan at sa lipunan. Sa mga kamay ng mga Mason at makabansang kabataan nasasalalay ang ating pagasa.

Halos lahat ng sulok ng Asya ay binabagabag ng hayagang paghihimagsik na ang tanging mithi'y pagpapanibagong buhay. Ang mga mapanghalingang propaganda ng mga pulahan ay mabilis ang paglaganap. Ang doktrinang pulahan puno ng matatamis na pangako'y palihim na gumagapang sa alin mang dako ng daigdig. Dahil sa mga nalalambunang maiitim na bakana'y nagbubunsod sa hayagang pagyurak sa batas ng tao at batas ng Diyos. Di alumana ang pandarambon g at pagpatay, ang pangdurukot ng tao at pagnanakaw at ang kataksilan parang walang anuman, wala kasing magawa ang pamahalaan. Samantalang ang mga pahayagan o *media* ay lumilikha ng mga lathalang sensasyonal, ang mga alagad naman ng batas ay paimbabaw ang pagtupad sa tungkulin. Ang mga mamamayan ay lito't sawa na

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sa kawalan ng katarungan. May nagpapalagay tuloy ng kasabihang "Bahala Na." Nalilimutan tuloy na may Diyos na sumasalihat na, ma-laot madali'y magsasagawa ng tuwirang pagtutuos at maggagawad ng makapangyarihang hatol.

Sa Sanglibutan ngayon ay labis-labis na ang kayamanan, kumukuto ang mga tao, di mabilang ang imbensyon sa teknolohya at sa medisina. Gayun din parami ng parami ang mga Lohia. Ngayon ay napakauaki na ng progresong nagaganap kaysa ng nagdaang panahon. Binabarena at tinitibag natin ang kai-buturan ng daigdig, libut na natin ang kalawakan, at duo'y nakatutuklas tayo ng sari-saring mahahalagang mineral na gamit sa mga katakatakang produkto na maaaring hangaan maging ng Babilonya. Sa pamamagitan ng pananaliksik batay sa makabagong teknik ng siyensya, ay mabilis at malawak ang iniunlad ng pagsasaka at industriya, at nagpalaganap di lamang ng kayamanan, katalinuhan at kalusugan, kundi pati ng pagtataas ng uri ng pamumuhay ng mga mamamayan.

Ngunit sa mga mapagisip at estadista, tayo'y nasa kontrol ng mabuay na pulitika, litong kaisipan at krisis ispiritual. Tayo ay naiipit sa pagitan ng nakikipagbaka ng malahigangting kapangyarihan ng Materialismo at ng banal na ispiritu ng Nasyonalismo. Sa ibubunga ng tunggalian ng dalawang lakas na ito, nasasalalay ating kapakanan at kaligtasan ng Sibilisasyon. Ang mga ginintuang talata ni Milton ay ak-mang-akma:

*"... Chaos sits  
And by decisions more embroils  
the feud  
By which he reigns."*

Ang mga suliranin ng kinabukasan ay dapat lutasin ng Lohiko, sa halip na Sentimiyento; ng Katuwi-

ran, hindi ng dahas at pananakot ng mga kabataang makabansa, di ng mga matatandang, ang layunin ay "status quo".

Ano ang layon ng sibilisasyon, ng Malayang Masoneria? Ito kaya ay isang haka na binalangkas upang tayo'y mabigyan ng higit na gawain at kaunting oras ng pamamahinga? O kaunting trabaho at mahabang panahon ng kalayaan? Sa pamamagitan kaya nito'y inaakalang makakamtan natin ang kayamanan at katalinuhan sa buong mundo, kahit na maligaw at mapalungi ang ating mga kaluluwa?

Sa maraming paraan, ang sibilisasyon, ay nagdudulot sa tao ng kaluwagang material na siyang pinakalulunghati ng kanilang mga puso. Lamang, ang hindi lubhang nauunawaan ng marami, ay samantalang ang sibilisasyon ay malaki ang nagagawa sa pagpapataas at pagpapalawak ng katalinuhan, ay bumababa naman ang para sa moral at ispiritual. Bagaman nauukit sa ating isipan ang sari-saring karunungan ay nakakatkat naman sa ating mga puso't diwa ang para sa Diyos. Lumipas na kaya ang ating masidhing pananalig sa Pagkaama ng Diyos, at Pagkamagkakapatid ng lahat ng tao? Ang mga katagang iyan, ay itinatanong di lamang ng mga paham at pantas, kundi ng mga karaniwang tao at mga bayaning nasa larangan ng digmaan. Ito ba ay ipagwawalang bahala natin ang kasagutan? Dito, ang Masoneria ay may tiyak na katugunan. Walang maliw ang paniniwala ng mga Mason sa pagkaama ng Diyos at ang lahat ng tao'y magkakapatid. Ang pagkakapatiran ng mga Mason ay nabibigkis ng di matutunaw na tanikalang ginto ng tapat na pagmamahalan at pagtitinginan. Sapagkat ang daluyan ng kanilang liwanag ay ang Santong Kasulatan, natural na ang Dalikang-

Ama sa kaluwalhatian, ang dinadalanginang na lilingap sa tanang nilalang.

An Masoneria'y di kailanman nagtangkang mapabantog na institusyon, na tagapagligtas ng sangkatauhan, sa pamamagitan ng lakas, pandaraya at pananakot. Ito'y isa lamang munting tinig, walang pagmamangy, gumagawa ng buong katahimikan sa tulong ng isahang Mason, upang madulutan ang daigdig ng likas na patnubay sa pagtatamo ng makabuha't makatarungang pamumuhay.

Ang mga Mason ay nagpupunyagi, di para sa sarili kundi para sa kapuwa. Sila'y dapat na magkimkim ng katangian na mapamamarisan; makamtan ng katalinuhang gamit sa pagpapaunlad ng bayan; masandatahan ng tapang na armas sa pakikihamak sa kasamaan; mabasbasan ng banal na pagibig at huwang pakikipagkapuwa-tao at kalasagin sa pagsasauli ng katahimikan at kaayusan sa ating magulong daigdig.

Ang mga Mason ngayon, higit kailanman, ay dapat na kumilos at gamitin ng buong sigla ang impluen-

sya, sa mga delegado sa kombensyon Konstitusyonal na huhubog ng panibagong Saligang Batas natin. Nasa ating mga kamay ang kapangyarihan, kapag tayo'y nagwalang bahala at ipinaubaya sa pagsasapalaran ang mga tadhana ng ating Konstitusyon, huwag tayong magtaka kung tayo'y alipustain ng mga anak ng ating mga anak. Tayo ang makapagsasabi kung ang binalangkas ng ating mga inihalal, ay mabuti o masama; kung ang ating bayan ay matatanyag sa hanay ng matatatag, malalaya, at nagkaka-isang mga bansa, o lulubog sa burak ng kapabayaang at kasiraang puri.

Sinasamantala itong ginintuang pagkakataon, na dulot ng tanging karapatan, nang mumunting tinig, na hamunin ang Masoneria, na ipatupad ng buong ingat, ang mga banal na titik ng kanyang dakilang simulain, nang sa gayo'y magapi ang karahasan at kasakiman ng materialismo, at ang magwagi'y ang marangal na ispiritu ng pagkakapatiran ng lahat ng tao sa ilalim ng isang Makapangyarihang Ama.



Officers of the Regional Grand Lodge of the Ryukyu Islands poses for a souvenir picture with MW Damaso C. Tria.

# With Our Young Ones



**JOB'S DAUGHTERS**



**DEMOLEY**



**RAINBOW**

By **SOLOMON ABELLERA, JR.**

## **GRACIANO LOPEZ JAENA CHAPTER RECEIVES CHARTER**

Graciano Lopez Jaena Chapter, Order of DeMolay, was granted its Letters Patent of Perpetual Constitution during the installation of officers held March 28, 1971 at the Masonic Temple Building in Iloilo City.

The Letters Patent of Perpetual Constitution was granted to the chapter by the International Supreme Council of the Order of DeMolay for having complied with all the requirements set for newly instituted Chapters under Letters Temporary. The charter was presented by Dad Abelardo Aguilar, Worshipful Master of Iloilo-Acacia Lodge No. 11, F. & A. M., in behalf of the International Supreme Council.

White Honor Keys were also awarded during the installation to Dads Antonio dela Cruz and Gil Octaviano by Dad Manuel O. Obligation, Chairman of the Advisory Council of Graciano Lopez Jaena Chapter. The White Honor Key is an award conferred by the International Supreme Council to Master Masons who have sponsored at least ten members to the Order of DeMolay.

Installed officers for the first term, DeMolay Year 1971 were: Brothers Jose M. Pelington — Master Coun-

cilor; Kim O. Enojas — Senior Councilor; Robert J. Quimpo — Junior Councilor; Norberto Javellana — Scribe-Treasurer; Jacob Javellana — Senior Deacon; Anre dela Cruz — Junior Deacon; Val Gonzales — Senior Steward; Chito Hallares — Junior Steward; Harland Caipang — Marshal; Jesse Regalado — Chaplain; Joel Regalado — Orator; Dignadico — Almoner; Nemesio Cuencana — Standard Bearer; Mario Drilon — Sentinel; Gil Assin — Organist; and Brothers Ramon Duremdes, Cedric Plagata, Paulito Cajuday, Lazaro Drilon, Edwin Burl Arandela, Suresh Karnani, and Orlando Paber — Seven Preceptors, respectively.

Installed Chapter Sweetheart for the term was Miss Marilou Sanga. Presented as sponsors of the West, and South were Misses Annie Locsin and Nenet Cabugason, respectively.

An inspirational message was given by Dad Valerio V. Rovira, District Deputy Grand Master, while a special number was rendered by members of Bethel No. 4, International Order of Job's Daughters. The closing remarks was delivered by Dad Teofilo Marte, member of the Advisory Council.

The installing dignitaries was composed of Brothers Larry Lago, PMC, Gideon Regalado, PMC, Melven Sus-

tento, PMC, Henry Parel, Guillermo Togonon, and Remegio Lorilla.

—VAL GONZALES

*Chairman*

*Press Relations Committee*

*Graciano Lopez-Jaena Chapter  
Iloilo City*

### CHAPTERS INSTITUTED

Two chapters of the Order of DeMolay were recently instituted in Davao City and Taytay, Rizal. They were earlier reported in this column to have been granted their Letters Temporary and were directed by the International Supreme Council of the Order of DeMolay through Ill. Dad Manuel M. Crudo, Executive Officer of the Jurisdiction of the Philippines, Guam and Okinawa and Active Member of the International Supreme Council, to proceed with the institutions.

Instituted in Davao City was Feliciano Iñigo Chapter. The ceremony of institution was held last May 16, 1971 at 8:00 p.m. at the Davao Masonic Temple in Sta. Ana, Davao City. Feliciano Iñigo Chapter is sponsored by Sarangani Lodge No. 50, F. & A. M. and Davao Lodge No. 149, F. & A. M. The Installation of officers and members of the Advisory Council were also held on the same occasion and were conducted by a group of DeMolays from Jose Abad Santos Chapter, Leon Kilat Chapter and Lapu-lapu Chapter, and the Executive Officer.

Advisory Council members installed were: Dads Rizal D. Apor-tadera, Chairman; Carlos V. Iñigo, Sr., Chapter Advisor; and Dads Reuben G. Feliciano, Conrado O. Aguila, Gavino Pilién, Filomeno C. Adi, Leon V. Valle, Cesar R. Feliciano, Prudencio S. Afalla, and Hector Martin, members

The fifty-one charter members of Feliciano Iñigo Chapter were earlier

conferred the Initiatory and DeMolay degrees by a composite team of DeMolays and Dad Masons.

Installed Chapter Sweetheart was Sister Josefina Carballo, Honored Queen of Bethel No. 6, International Order of Job's Daughters. The sponsors of the East, West and South were Sisters Maria Lourdes Tiangco, Maria Luisa Cruz and Leonila Maglana, respectively.

Instituted in Taytay, Rizal was Jose Rizal Chapter. The ceremony of institution was held last Sunday, May 23, 1971 at the roof-top of the Municipal Building of Taytay, Rizal. Jose Rizal Chapter is sponsored by Juan Sumulong Memorial Lodge No. 169, F. & A. M.

Installed officers were: Elmer C. Espiritu, Master Councilor; Nilo M. Resurreccion, Seminar Councilor; Josefino R. de la Cruz, Junior Councilor; Ademar E. Alcantara, Treasurer; Raem R. Mendoza, Scribe; Enrique E. Reyes, Senior Deacon; Felix R. Sanvictores, Junior Deacon; Rolando C. Roxas, Senior Steward; Lester C. Martinez, Junior Steward; Alfredo C. Federanza, Chaplain; Ricardo M. Reyes, Sentinel; Miguel V. Victor, Standard Bearer; Ruben N. Dolores, Marshal; Noel F. B. Es-guerra, Orator; Renato V. Mateo, Almoner; and Eduardo R. Sanvictores, Walter S. Baylon, Ricardo L. Gonzaga, Amancio A. Tanque, Dante P. Valle, and Ireneo S. Naval, Jr., Seven Preceptors, respectively.

Installed members of the Advisory Council were: Dad Andrew D. Gruber, Chairman; Dads Lino Molina and German Esguerra, Jr., Chapter Advisors; and Dads Exequiel R. Angeles, Augusto N. Aguilar, Angelo Baylon, David Cruz, Harry Guthertz, Alfredo Z. Reyes, Magtanggol Sanvictores, and Virgilio J. Tamayo, members.

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# GRAVEL AND SAND

## *A Report on Masonic Activities*

### **ANOTHER MASON ON THE MOON**

The flight of Apollo 14 the first week in February resulted in another Freemason visting the moon. Commander and Brother Edgar D. Mitchell is a member of Artesia Lodge 28 at Artesia, New Mexico. He was a Master Councilor as a De-Molay.

Brother Edgar E. "Buzz" Aldrin, Jr. was the first Mason to walk on the moon. This occurred in connection with the flight of Apollo 11 in July, 1969. Brother Aldrin is a member of Clear Lake Lodge 1417 of Texas.

Other astronauts who are Masons include: L. Gordon Cooper, Carbondale Lodge 82, Colorado; Donn F. Eisle, Luther B. Turner Lodge 732, Columbus, Ohio; the late Virgil I. "Gus" Grissom, who died in the Apollo fire at the Cape in January, 1967 was a member of Mitchell Lodge 228, Indiana; Walter M. "Wally" Schirra, made a Mason "at sight" by the Grand Master of Florida in 1967 and member of Canaveral Lodge 339 of that State; Thomas B. Stafford, Western Star Lodge 138, Weatherford, Oklahoma and Paul Weitz, Lawrence Lodge 708, Erie, Pennsylvania.

All of the Masonic astronauts are the sons of Masonic fathers except Brothers Grissom and Weitz. Astronauts not Masons but whose fathers were include: Neil Arms-

trong, Vance Brand, Anthony W. England, John Glenn, William Pogue and Alan Sheppard.

— The Texas Freemason,  
April, 1971

### **COUNCELL SR LUNCHEON SPEAKER**

RW William C. Councill, Deputy Grand Master of the Grand Lodge of the Philippines was the Guest Speaker during the Scottish Rite Luncheon Forum held June 5.

RW Councill spoke on the duties of the Investigating Committee in Blue Lodges. He also said that the Masons should have their activities published not only in Masonic publications but in the newspapers and magazines too.

His talk elicited favorable reaction from the audience.

### **FROM NEW YORK**

We have received a Post Card sent by Brothers Pablo G. Abuda and Isaias Angeles of Biak-na-Bato Lodge No. 7 and Bagumbayan Lodge No. 4, respectively. They are both in New York City as immigrants. They both promised to sent us news and pictures of Masonic activities in New York.

### **INCREASE IN PER CAPITA ASSESSMENT**

The Grand Lodge has sent out notices to the subordinate Lodges

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# THE ECUMENICAL WORLD

## MASONS-KNIGHTS LUNCHEON FELLOWSHIP

Bro. Severo G. Pimentel reports that Bontoc Lodge No. 140 and Knights of Columbus Council No. 4006 had a luncheon fellowship at the provincial nursery compound. The project of promoting camaraderie between the two fraternities was the brainchild of Worshipful Master Gaudencio de Vera. W.B. de Vera made it known to the Knights of Columbus and the Freemasons that the gathering was a "historic" one.

Grand Knight Antonio Hernandez' response was centered on the need for more fellowship between the Knights and the Masons in order "to develop cooperation and closer relations among the members and their families."

Brother Masons who attended the gathering were: Celerino T. Ruiz, Severo G. Pimentel, Gaudencio de Vera, Dimos C. Trinidad, Conrado Manongdo, Raymundo R. Abalos, Rodolfo Camarillo, Aurelio Macabeo, and Angel B. Salvador.

The Knights were represented by: Antonio Hernandez, Carlos M. Valencerina, Mariano Cayabo, John Balonglong, Constancio Guerzon, Eusebio Fosiley, Ambrosio Enciso, Angel Ridao, Prudencio Celestino, Serapion Orotea, Virgilio Balungay, Alfredo Gasmane, Francisco Castañeda, and Marcelo Hipol.

Invited guests were: Anacleto Galo, Edgar Lingbanan, Vivencio Cabalda, Filamer Alaestante and Eliseo Fernandez.

## P. B. S. CHAPTER MEETING

The Philippine Bible Society Record in its recent issue made mention of a successful ecumenical endeavor held at Lucena City which was announced a week before the date by Protestant ministers and Roman Catholic priests on their respective pulpits. The first general meeting of the Lucena PBS Chapter was attended by a dozen of Catholic nuns and lay leaders and Protestant ministers and laymen. Bishop Obiar took time to request members of his flock to avail of the opportunity to attend the fellowship.

Assistant Executive Secretary of the PBS Dr. Solomon Quila (who incidentally is also a brother mason) gave a message to the conferees. The Rev. Fr. Raymundo Abadicio, parish priest of Lucena City expounded on: "The Role of the Laymen in Today's World."

\* \* \*

### OFFICERS OF LINGAYEN LODGE NO. 161

**Location:** Lingayen, Pangasinan  
**Stated Meeting:** First Saturday  
**Worshipful Master:** Emilio Quinto  
**Senior Warden:** Benjamin Ochotorena  
**Junior Warden:** Vicente G. Tecson, Jr.  
**Treasurer:** Casiano de la Rosa  
**Secretary:** Gaudencio G. Zarate  
**Address:** United Methodist Church  
Bugallon, Pangasinan

Josue admonished his people to avoid marriages and society with the Gentiles for fear of being brought to idolatry. He died about 1400 B. C. when "Judges" (military leaders) then began to rule over Israel until about 1100 B. C. when they were succeeded by Kings. (Samuel, Saul, David, Solomon, etc.)

David reigned about 1013-973 B. C.; Solomon 973-933 B. C.

In 63 B. C., Palestine became a part of the Roman province of Syria. At about this time, a Messiah was expected.

*The Enlightened One*

India's Prince SIDDHARTA GAUTAMA (563-483 B. C.) left his palace and became a beggar-monk and for seven years wandered from place to place in search of *Wisdom and Truth*. He finally realized that they could be found "*within himself, in his own soul*". He sat under a tree to meditate — hours and hours.

Finally, he found an eternal truth which he called the First Law of Life: "*From good must come good, and from evil must come evil*". He became The Buddha or "*The Enlightened One*"

On his dying hour he uttered another eternal truth: "*Transient are all component things; they who are born must die.*"

*The Chinese Apostle of Morality*

CONFUCIUS (551-478 B. C.) says in the Analects: "*He who hears the truth in the morning may die in the evening without regret.*"

His Golden Rule: "*Do not do to others what you would not want them to do to you.*"

*Prophet of Islam*

MOHAMMED ibn Abdullah (570-632) retired into a cave and there, for 30 days and 30 nights,

meditated upon the meaning of life. He tried to find the *truth* by asking himself: "*Who am I? What am I destined for? How can I best fulfill this destiny?*"

In those days the Arabs were idol-worshippers and he wanted to change them. He proclaimed to them a new religion — of charity and gentleness.

Once, he was asked: "*What is a good deed?*" His answer: "*Anything that brings a smile of joy upon the face of another.*" He was originally a gentle man, but became bitter later at his persecution and was forced to spend a great part of his years in waging wars.

In a book entitled, *The Eternal Message of Muhammad* (published in July, 1965), the author, Abd-al-Rahman Azzam, secretary-general of the Arab League, cites cases of leaders and men of the Christian Crusaders who adopted Islam voluntarily.



Bro. James C. Cahill of Saigon Lodge No. 188 recently conferred the First Degree of Masonry on his son James G. Cahill. He was assisted by the officers and members of Saigon Lodge No. 188 in the unique conferral, the first of its kind for the Lodge.

## ON MASONIC EDUCATION

### 106. *What makes a man a Mason?*

Not the obligation he takes at the Altar of Freemasonry. This is merely a promise to do certain things and to refrain from doing certain other things. It only serves to establish his relation to the Craft as a whole and to the Lodge in particular. It makes him a member of the Lodge.

In some jurisdictions the closing prayer contains the following: "Pardon, we beseech Thee, whatever Thou hast seen amiss in us since we have been together and continue to us Thy presence, protection and blessing. Make us sensible of the renewed obligation we are under to love Thee; and as we are about to separate and return to our respective places of abode, wilt Thou be pleased so to influence our hearts and minds that we may each of us practice out of the Lodge those great moral duties which are inculcated in it, and with reverence study and obey the laws which Thou hast given us in Thy Holy Word."

In this prayer is contained the obligation that makes a man a Mason. This is *the obligation to love God, the Father of all; to practice out of the Lodge the great moral duties which are taught in it; to subdue one's passions and improve himself in Freemasonry; to love one's neighbor as himself; to do to others what, in similar circumstances, he wants them to do to him.*

### 107. *Is there any significance to the fact that the working tools of a Fellowship Craft form the jewels of the Master and Wardens of a Lodge?*

Yes. It indicates that at the time of the organization of the first Grand Lodge in the world in 1717, the Grand Lodge of England, the highest degree in Freemasonry was the Fellow Craft degree. In the *Charges of a Freemason*, prepared and presented to the Grand Lodge of England in 1721 by James Anderson, D.D. (1680-1739) and John Theophilus Desaguliers, D.C.L. (1683-1744), approved in 1722, and published in the first edition of the *Book of Constitution* in 1723, Charge No. IV says: "... No Master should take an Apprentice unless he has sufficient employment for him, and unless he is a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art of serving his Master's Lord, and of being made a Brother, and then a Fellow Craft in due time..." It says further: "No brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before his election..."

### 108. *Is there any analogy between the preparation of a Candidate in Freemasonry and some religious practice of the ancients?*

Yes, there is. In the treatise *Beracoth*, prepared by the Talmudists, the compilers of the Oral Law of the Jews, with commentaries by Rabbis, as distinct from the Written Laws, or Scriptures, prescribes the regulation for the preparation for entering the Temple, in the following words: "No man shall enter into the LORD'S HOUSE with his staff (an offensive weapon), nor with his outer garment, nor with shoes on his feet, nor with money in his pocket."

### 109. *Should not the Master or Warden as the case may be, return the salute given by a Brother?*

He should return the salute given by a Brother. Every Fellow Craft and Master Mason, in their obligation, promise to answer all due signs given to them by the hands of a Brother. In our jurisdiction the officer receiving the salute does not rise, he returns the sign, he merely nods. In other jurisdictions he rises on returning the salute.



## Scottish Rite Section



Based at Marawi City, this reporter has travelled by land, sea and air, north to Iligan City; east to Cagayan de Oro City; south to Pagadian City and southeast to Mararamag and Cotabato cities and west to Dipolog City, distances running well into the hundreds of kilometers in some directions. And over rough and rugged roads as alluded to in our rituals, literally, that is. Now we know what the book means.

It was more the curiosity on our part, what with Saturdays, Sundays and holidays off. We have always counted it a privilege and a joy to take the opportunity to spend weekends outside of camp and learn to see and love more of my country. The greater joy, of course, is love of country fruited into a greater love for Masonry in witnessing how "provincial" Masons take their Masonry.

It is ordinary to meet brethren travelling 150 kilometers one way to attend Lodge meetings, on Mindanao roads for frosting. And brethren, near or far, exude such joy and happiness at seeing each other after such ordinary feats of heroism. It is just as ordinary also to see Scottish Rite Bodies going out of their way, travel in groups to help other Bodies in their conferrals.

A more recent example were the conferrals held by the Maranao Bodies, Malindang Bodies, and Maguindanao Bodies in May and June. Maranao Bodies, the youngest of the three neighboring Bodies, held their conferral on May 14 & 15,

1971 in Iligan City. Forty-three brethren received the 32<sup>o</sup>, Master of the Royal Secret. On May 28 & 29 Malindang Bodies held their conferral in Ozamiz City. Thirteen Masons received the 32<sup>o</sup> at that time. Maguindanao Bodies held their conferral on June 18 & 19, 1971 at Cagayan de Oro City. Sixteen brethren received the 32<sup>o</sup>.

Not unlike Scottish Rite Bodies in the Manila area, the three Bodies in Northern Mindanao, under the supervision of Bro. Timoteo Uy, 32<sup>o</sup>, KCCH for Malindang Bodies; Ill. A. Belisario, 33<sup>o</sup>, IGH, for Maranao Bodies and Bro. Felix Caburrian, 32<sup>o</sup>, KCCH, for Maguindanao Bodies, with Ill. Juan Causing, 33<sup>o</sup>, SGIG, for all of them, they help each other with degree teams wherever and whenever the conferrals are. Brethren in the transportation business help by giving free rides for them: Bro. Ang with his ACA express buses and Bro. Tamula in his ferry service.

One other thing: the Blue Lodges are conveniently under District Deputy Grand Masters who have charge of the Lodges where the Scottish Rite Bodies are found. VWB Felix Caburrian is DDGM for northeastern Mindanao and VWB A. Belisario is DDGM northwestern Mindanao. All told, care and cooperation are extended by the brethren in the area and often they go out of their way sacrificing time, talent and funds for the success of their undertakings anywhere Masonic Lodges are located. — Mel.

## TALATALA . . .

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themselves to speak at every turn, even if they are out of order, thereby causing confusion and discord among the brethren during the deliberations. All these can be avoided, if only the members of the Craft are well versed in Parliamentary Law and procedures and be guided by it accordingly.

How important it is for us to be thoroughly acquainted with Parliamentary Law, is without question. It thus becomes urgently necessary to include it as a subject in conducting our Lodges of instruction. It will be the right step towards the promotion of orderly meetings and deliberations. It will enhance dignity in the conduct of our proceedings and thus merit the respect of

visiting brethren who may happen to observe our deliberations inside the Lodge.

While we have allotted much time and attention in trying to standardize our ritualistic work, manual of the white and black rods, explaining the meaning of Masonic symbolisms, the definition and even the history of Masonry and many more, it is no doubt timely, that we advance farther to dedicate a reasonable part of our time and attention to a conscientious study of the contents of the Holy Writing, one of the Great Lights in Masonry; the Constitution and Edicts of the Grand Lodge; and finally, but not the least, of Parliamentary Law and procedures, to keep us not only well skilled in our ancient Craft, but also in the proper management thereof.



Officers of MacArthur Lodge No. 183. Standing left to right: RW Chester S. Deptula, DDGM; Chae I. Yun, Marshal; Alton P. Lindley, Senior Warden; Daniel L. Yee, Master; Henry de la Cruz, Junior Warden; Jose M. Fejaran, Tyler. Second Row: Pedro Perez, Treasurer; Serafin C. Gonzales, Senior Steward; Kyun Kim, Junior Deacon; Anthony S. Vasconsellos, Senior Deacon. Third Row: Avelino T. Delmendo, Senior Steward; John H. Balch, Chaplain and Ralph V. Milleman, Secretary.

regarding the increase in the per capita assessment. The increase was approved by the brethren during the 55th Annual Communication of the Grand Lodge held last April.

The Lodges may amend their By-Laws to increase their annual dues, should they wish to do so, without prior approval of the Grand Lodge.

### THREE GENERATIONS OF MASONS

St. John's Lodge No. 9 on March 26, 1971 had a very interesting Third Degree conferral. The candidate, Bro. Ruperto Demonteverde, Jr. was obligated by his grandfather Wor. Bro. Angel C. Villator, Past Master of Kanlaon Lodge No. 64 and was raised by his father Rt. Wor. Bro. Ruperto Demonteverde, our present Senior Grand Warden. Wor. Bro. Dominador R. Escosa presented to the newly-raised Master Mason an appropriately inscribed and autographed Holman Masonic Bible and Lambskin apron in behalf of the Lodge.

\* \* \*

### SCHRAMM . . .

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ent hope with faith in God that by some miracle they would endure until released by our armed forces. My own son made the death-march of Bataan and was a prisoner of the Japanese for three and a half years. Two other sons served several years in the United States Navy during the second World War.

Yes, we have "faith, hope and charity", these three, — but the sustaining and indispensable virtue is *Hope*.

\* \* \*

Some like to understand what they believe in. Others like to believe what they understand.

— Stanislaw J. Lee

Installed Chapter Sweetheart was Miss Gina Gonzaga and the Sponsors of the West and South were Misses Marietta de Leon and Liza Resurrection, respectively.

The guest speaker was Honorable Antonio C. Esguerra, Municipal Mayor of Taytay, Rizal. In his speech, he admitted he was "impressed by the solemn and solid ceremonies" he witnessed conducted by a composite team from Jose Abad Santos, Loyalty, Quezon City, Teodoro R. Yangco, and Graciano Lopez Jaena Chapters. He also said that in as much as the municipal building has not yet been inaugurated, he considered it "already initially inaugurated, by the impressive ceremonies". He was introduced by Judge Virgilio J. Tamayo, Past Master of Juan Sumulong Lodge No. 169, F. & A. M.

Brother Solomon J. Abellera, Jr., Past Jurisdictional Master Councilor of the Jurisdiction of the Philippines, Guam and Okinawa was the presiding officer during the institution ceremony of Jose Rizal Chapter while Brother Pacifico B. Aniag, Master Councilor of Loyalty Chapter was the Installing Officer in the installation of officers of Jose Rizal Chapter.

Ill. Dad Manuel M. Crudo, made official visitations to both the institutions of the two chapters. He also installed the members of the Advisory Councils and gave the closing remarks.

Highlighting both institutions ceremonies of Feliciano Iñigo and Jose Rizal Chapters were the delivery of the Flower Talks by Brothers Felipe B. Capili and Ernest Gonzaga, Past Master Councilor of Quezon City, respectively.

## DISTRICT DEPUTY GRAND MASTERS

### District

- No. 1 — **William C. Councell**
- No. 2 — **Leon A. Bañez, Jr.**
- No. 3 — **Sotero A. Torralba**
- No. 4 — **David T. Lara**
- No. 5 — **Doroteo A. Parong**
- No. 6 — **Doroteo Joson**
- No. 7 — **Edgardo Ramos**
- No. 8 — **Desiderio Hebron**
- No. 9 — **Lorenzo N. Talatala**
- No. 10 — **David C. Marquez**
- No. 11 — **Ricardo C. Buenafe**
- No. 12 — **Cesario Villareal**
- No. 13 — **Gregorio S. Lagumen**

### District

- No. 14 — **Valerio V. Rovira**
- No. 15 — **Santiago L. Chua**
- No. 16 — **Lim Kaychun**
- No. 17 — **Felix Caburian**
- No. 18 — **Carlos Iñigo**
- No. 19 — **Indasan A. Napii**
- No. 20 — **John H. Homburg**
- No. 21 — **Kenneth M. Crabtree**
- No. 22 — **Chester S. Deptula**
- No. 23 — **Rufino S. Roque, Sr.**
- No. 24 — **Clemente M. Nava**
- No. 25 — **Aniceto Belisario**
- No. 26 — **Guinaid M. Guiani**
- No. 27 — **Athol B. Shuster**

## JUNIOR GRAND LECTURERS

### District

- No. 1 — **Alejandro A. Eusebio**
- No. 2 — **Agustin Balisi**
- No. 3 — **Antonio P. Perez**
- No. 4 — **Severino A. Hermosa**
- No. 5 —
- No. 6 —
- No. 7 —
- No. 8 — **Benjamin P. de Guzman**
- No. 9 — **Teofilo Leonidas**
- No. 10 — **Angel O. Daño**
- No. 11 — **Amado Mabul**
- No. 12 — **Severo Oliveros**
- No. 13 — **Dalmacio B. Barce**

### District

- No. 14 — **Mario Hidalgo**
- No. 15 —
- No. 16 — **Juan Causing**
- No. 17 — **Dionisio Q. Erfe**
- No. 18 — **Lorenzo E. Cruz**
- No. 19 — **Vicente R. Macute**
- No. 20 — **Paul C. Hall**
- No. 21 —
- No. 22 — **James B. King, PDDGM**
- No. 23 — **Norberto S. Falguera**
- No. 24 —
- No. 25 —
- No. 26

No. 27 —



**A THOUGHT WORTH WHILE**

If times are bad and you feel blue,  
Think of the others worrying too;  
Just because your trials are many,  
Don't think the rest of us haven't any.  
Life is made up of smiles and tears,  
Joys and sorrows mixed with fears;  
And though to us it seems one-sided,  
Trouble is pretty well divided.  
If we could look into every heart,  
We'd find that each one has its part,  
And those who travel fortune's road  
Sometimes carry the biggest load.

— The CABLETOW, 1947