

The Cabletaw

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Damaso C. Tria assisted by MW Esteban Munarriz handing gift bag to indigent woman during the annual Christmas gift-giving of the Grand Lodge.

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Grand Master's Page



FROM THE PAST TO THE FUTURE

The new year will require of us new resolutions. Let us look back at the past that we may contemplate what to do in the future.

We look back not to glorify what we have done but to resolve to accomplish more and do better in the future.

We look back not to cherish the mistakes we made but to resolve not to commit them again and to learn from them in the future.

We look back not to value the honors we reap at the expense of others, or derived from the faults and misdeeds we committed, knowingly or unknowingly, but to resolve and to pray that they may "set a guard over our thoughts, a watch over our lips and post a sentinel over our actions, thereby preventing the approach of every unworthy thought and deed and preserving consciences void of offense toward God and men."

Every resolution should be backed up by sincerity, grit and determination; for God will surely play His part only if we play ours.

*DAMASO C. TRIAS
Grand Master*

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Editorial:

THE FIRST STEP ON A LONG JOURNEY FOR THE NEW YEAR

Never was greater truth spoken than the Chinese words of wisdom: The longest journey begins with the first step.

Our Masonic heroes of nearly a century past, left us a legacy of democratic freedom and the right to pursue happiness according to our individual and respective conscience. Many of these gallant Filipino Masons made the supreme sacrifice by manifesting the greatest love of all: that a man lay down his life for another. None asked for reward nor sought recognition for their deeds. But history has rewarded them with the recognition they so richly deserved. Each had in common with the other a passionate love of homeland, which was self-styled into the dynamic reality history has recorded. Without this driving passion for their country, these Masonic giants might not have stood any taller than you or I. But they did! And history pays tribute to them for their deeds.

When we look about us in these changing times, we neither stand higher than others, nor find others standing higher than we. Could it be that we have not yet grown to the towering height of those who in the past so proudly proclaimed their sponsorship of a God-oriented democratic way of life — the Masonic way of life?

Let us take the first step on a long journey — let us kindle in the heart of every Mason the love of country so essential to unity in our present day. If confusion must reign, then let it reign where it must, but certainly not among Masons when it comes to love of God, love of country, and love of family.

We must distinguish between the self-centered pride decreed by nationalization which legislates an overpowering control by government and the patriotic pride of nationalism which flows out of the hearts of men. No government can legislate patriotism. We must awaken our own love of country and unite ourselves to actively rally for the preservation of the democratic way of life and rise as one against all who would intrude upon the freedom our Masonic forefathers handed down to us to keep for all times.

Let's start getting involved by preparing our brethren within the Lodge with the wisdom to direct and the strength to perform the task of leadership which lies waiting for them. Let's inspire a little activism in our Masonry by telling others what constitutes the real truth, and where it can be found. After all, isn't that the mission of Masonry?

R.E.W.

Divested of Minerals and Metals

By WB CHRIS B. MALAHAY, PM (122)

Every Mason is familiar with the ceremony of "divesting of minerals and metals" preparatory to the candidate's admission into the Lodge. This particular act is part and parcel of the total process of making the candidate "duly and truly prepared" for the ritual that is to follow at which he is ushered into an atmosphere of worship within the Lodge characterized by a spirit of solemn and mystic joy among the Brethren gathered therein. There is peace and harmony prevailing and not an iota of disturbance is expected to crop up during the ceremony of initiation.

This act of divesting is symbolic of the exercise made to prevent any mishap that may destroy the peace and harmony within the Lodge and thus mar the beauty of the ceremony. As explained to the candidate at a later time, two reasons are given: first, that "you might bring nothing offensive or defensive into the Lodge whereby its peace and harmony might be disturbed"; and, second, "that at the building of King Solomon's Temple, there was not heard the sound of axe, hammer or any tool of iron" in the house while it was being built. This feat is achieved by having the lumber and stonewares prefabricated according to individual specifications in places far removed from the Temple. This marvelous method of engineering, which was instituted by the brilliant Architect of this famous fabric and

which was inspired by the great wisdom of King Solomon, enabled the artisans and the workmen to proceed in utmost facility until they finally completed the building which was a wonder to behold because it had "the appearance of the handiwork of the Supreme Architect of the Universe".

We may ask the question: What relevance has this act of divesting to today's Masonry? How do we translate its meaning into our present lives as Masons?

The beauty of Masonry is in its being speculative. By speculating on the innermost hieroglyphics contained in the material things found in the Lodge, such as the implements or ornaments or interior furnishings, and by perceiving their various and multifaceted meanings and translating these into the most lofty and most noble virtues, Masonry is thus enriched as a way of life. The imaginative mind of the Mason thus takes care of transforming a simple ritualistic act such as divesting of minerals and metals into a more meaningful, more instructive, and more relevant form.

The first reason for removing all mineral or metallic substances from the candidate's possession is so that he might bring nothing offensive or defensive into the Lodge that may cause discord and confusion, a direct and literal allusion is to weapons of defense or offense. The situation is similar to that of many private club houses which cater to the

public where the signs "No Firearms or Deadly Weapons Allowed" or "Deposit All Firearms or Deadly Weapons with the Guard" are conveniently posted. A narrow-minded interpreter, on referring to the act of divestment, may raise a quizzical brow and say, "Why make a sweeping act of divesting ALL minerals and metals and include the stripping of jewelry and other non-weaponic possessions of the candidate when all that is needed is to prevent the bringing in of weapons such as knives or revolvers into the Lodge?" The broad-minded Masonic scholar would say that the total removal of all things mineral or metallic is in order because such things, besides representing weapons of offense or defense, are also representations of material wealth or are status symbols of the individual which have no place in the Lodge whose members regard one another as equals as symbolically represented by the Level which "demonstrates that we come from the same stock, partake of the same nature, and share the same hope." Therefore, representations of rich possessions must of necessity be shed off when entering a Lodge.

The offensive-defensive posture of mineral or metallic things can set the mind to further imagining that anything that brings about a divisive situation within the Lodge, wherein some brethren take on the offensive and others the defensive, is a symbolic mineral or metallic substance. On this basis, politics and religion are matters to be shed off when entering a Lodge because the discussion on such subjects would most likely divide the brethren of the Lodge. There may yet be other issues, including matters that concern the personalities of certain brethren, which by nature would reconstitute the body into the pros and

the cons, which are akin to minerals and metals which, when sharpened by the incisive intellect of certain brethren, become lethal and destructive to the life of the Lodge and to the Fraternity. For certain, it is on this principle that our Grand Lodge cannot be expected to make a stand on a controversial public issue such as the suspension of the writ of habeas corpus. For what, in all probability, would happen if the Grand Lodge does postulate its stand is that those brethren in this jurisdiction who would not agree to such a stand would criticize the Grand Lodge and lose their morale and their respect for this venerable institution.

It is now clear that the Lodge is not a place for a forum on politics or religion or any subject that tends to "disturb the peace and harmony" among the brethren. On the other hand, the Lodge is none other but a place for rituals, where the most mystical and awesome ceremonies of initiations and the transforming of men into Masons are held. The atmosphere must be kept inviolately worshipful and peace and harmony are to be maintained therein at all times. In matters of moral and spiritual virtues, it is a place for instruction, not for discussion. The tenets of Masonry have already been enunciated, and these have come down to the present through generations. When a Mason enters a Lodge, he is there to learn these tenets and to submit to the principles that have been promulgated since time immemorial. All that he is expected to do is to pick up these beautiful tenets and these principles and let his mind and imagination bloom and blossom forth as a flower into thoughts that would be ennobling and instructive and virtuous.

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Freemasons and

The Four Freedoms

VW APOLONIO V. PISIG, SGD

The Allied Forces during the last World War, through the able leadership of two outstanding Masons, Bros. Franklin D. Roosevelt and Winston Churchill, pledged to lead the liberation of the peoples of the world to enjoy "freedom from want, freedom of thought and expression, freedom of worship, and freedom from fear."

No doubt, these great leaders of the allied powers have been endowed with Masonic teachings. Similarly, Freemasonry once embraced by any man must make him free from *ignorance*, free from *intolerance* free from *bigotry*, and free from *tyranny* — the four great enemies of human liberty and progress.

Ignorance is defined as the "state of being uneducated, uninformed, or unacquainted, lack or want of knowledge in general." Our fraternity is an institution for "the practice of the social and moral virtues" by its members. In it, we learn the "important duties which we owe to God, our neighbors, and ourselves." Its principles and mystic ceremonies are regularly developed and illustrated" with the hope that they will make deep and lasting impressions upon our minds. And as one advance in Freemasonry, he is supposed to have been imbued with knowledge, informed, and acquainted, or generally educated. He is freed from ignorance. And if a member of our honorable fraternity refuses to practice the "progressive moral science" he is taught in Freemasonry, then

he pretends to be ignorant or he prefers obscurantism.

Intolerance is the unwillingness to permit others to follow their own opinions and beliefs, especially in matters of religion and morals.

Generally, our fraternity has not placed a bar to any man of any religious creed in becoming a member of our institution, provided he believes in God.

A Mason, by acting upon the square, is taught "to render to his neighbor every kind office which justice or mercy may require; by relieving his distresses and soothing his afflictions; and by doing to him as, in similar cases, one would that he should do unto others." As an individual, a Mason is "admonished to practice the domestic and public virtues, by chastening temperance, supporting fortitude, directed by prudence and guided by justice in all his actions. He is especially required to maintain, in their fullest splendor, those truly Masonic ornaments — Brotherly Love, Relief and Truth." A Mason is counselled "to impose on himself such a prudent and well-regulated course of discipline as may best conduce to the preservation of his corporeal and mental faculties in their fullest energy; thereby enabling him to exert the talents wherewith God has blest him, as well to God's glory as the welfare of a Mason's fellow creatures."

"As a citizen, a Mason is enjoined to be exemplary in the discharge of

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FREEMASONRY IN GUATEMALA

MW JUAN J. KOSAK, PGM, 33°

Grand Lodge of Guatemala

There are occasions in our Masonic life when words cannot adequately express what human thought and feeling desires to transmit. This visit of goodwill and of brotherhood to this wonderful Lodge Yucaipa No. 726, under the jurisdiction of the Grand Lodge of California, to cement the excellent relations and the fraternal ties which were established in 1903 when the Grand Lodge of Guatemala was formed, shall remain unforgettable to me.

In 1953, your Grand Master and the Grand Secretary of the Grand Lodge of California visited Guatemala, as did also Wor. Bro. Dr. Arthur Schramm came to strengthen the fraternal Masonic ties with our Lodges and with the entire Masonic Order. This is a reflection of historical importance to us and I hope that such visits will often be repeated. One can now drive by car all the way to Panama and I urge you to do this and on your way stop at every town and inquire about Masonic meetings and visit them. You will be received with open arms.

It is a great honor and a privilege for me to bring to you fraternal and sincere greetings of the Lodge "Mozart" No. 20 and also of the Most Worshipful Grand Lodge of Guatemala. Since our country and our Freemasonry still has to develop itself much more, it is specially closely connected with the United States of America, you will please permit me, dear Brethren, to give you a brief glance into Guatemala, the land of eternal spring; where the

sun shines harmoniously upon the earth the entire year, a sign of God's favor and eternal goodwill.

Guatemala, which is the name of our country as well as of our capital city, is the most populated country in Central America and our country has about five million inhabitants. Fifty per cent of the people are descendants of the Indians who developed a high Mayan culture and who speak their original languages, such as Quechi, Cachiuel, Mames, Chorties, and Tzutuchiles. The other 50% is of European stock, especially from Spain, or from Spanish possessions. Therefore, our official language is Spanish. The republic has an area of 137,000 square kilometers. Along the Atlantic Coast the border is 185 kilometers and along the Pacific Ocean it measures 369 kilometers.

The capital city Guatemala is located 1,500 meters (about 5,000 feet) above sea level and is surrounded by volcanoes which extend into the high plateau and which reach a height of 4,000 to 5,000 meters (which is about 12,000 to 15,000 feet). The names of the most prominent volcanoes are: Tecana, TeCuamburro, Tajumleo, Fuego, Agua, Atitlan, Pacaya, Santa Maria, Santo Tomas, San Pedro, Toliman, and Acatenango. These volcanoes erupt occasionally and present a beautiful natural phenomena under the eternally blue canopy of the heavens.

Sunrise, mid-day and sunset are indeed beautiful sights. Terrible

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earthquakes in September, 1541 and July, 1773 and in December, 1917 laid waste many buildings. Also in 1960, there was a very bad earthquake at the time Bro. Schramm and his wife were there and I recall that people slept out in the open several nights fearing that the building might collapse.

Several large lakes beautify the picturesque country, among them Lake Atitlan, Amatitlan, Isabal, also the rivers Dulce, Ayarza and Gueja. There are also only two seasons in Guatemala, the rainy season and the dry season. One is warmer and the other a bit cooler. The population is 75% Catholic, 23% is Protestant, or as we call it "Evangelical".

The capital city has three universities: San Carlos with all branches and a Catholic and an Evangelical with two faculties.

The Republic of Guatemala borders in the North on Mexico with the frontier rivers of Suchiate and Usumacinta. In the South it borders on Honduras, Rio Motagua forms the border and in the Southwest San Salvador with Rio Paz as border. The narrow coastal districts and the high plateau are very fertile and thus we have very large crops of coffee, bananas, cotton, sugar, rice, corn, cocoa, fruits, legumes and other vegetables, meat, lumber, rubber, chicle, cinnamon, cardemon, pepper; vanilla, tobacco, medicinal plants, ore and hides.

The distance from the Atlantic Ocean to the Pacific Ocean is about 300 kilometers (about 180 miles). The name Guatemala is derived from the following historical event: In the year 1524, after Mexico was conquered by Cortez, he sent Pedro de Alvarado with an army of 3,000 Mexican Indians "Tlaxcaltecas" to the South to conquer the district as a Spanish province. When the Indian tribes saw that they and the

Quochis were made prisoners and were called "Quacti-ma-lan" which means "captured eagles", thus the name Guatemala.

In 1821 the country became an independent republic with a president, Congress, Supreme Court, State Department and all the other Government departments like you have in the United States. So much about Guatemala and now I shall discuss the development of Freemasonry in Guatemala, which is also to a large extent the history of Freemasonry in Central America.

The first symbolic Lodge was organized by Bro. Jose Quirce Filgueira, a Spaniard, who received the Masonic Light in Peru and who resided in Costa Rica. During 1873 a group of foreign Masons who resided in Guatemala City formed Lodge No. 1 and several candidates were initiated. Brother Quirce came specially to Guatemala to organize Freemasonry. He was then a member of the Lodge "Caridad" to which also Padre Francisco Calvo belonged who formed the first Masonic Lodge in Central America. Bro. Quirce returned to Costa Rica and died on the 25th of July of the same year. His remains were buried with Masonic ceremonies. His memory is honored in Guatemala as the Founder of Freemasonry. There were many other leading persons in our country who have lived and died as Masons. The first Lodge was called "Hiram" and the charter was granted by the Supreme Council of the 33rd degree Neo Granadino of Catagena, Columbia. In 1886 three other Lodges existed in Guatemala City: "Corinthian" chartered by the Grand Lodge of Scotland, "Doric" chartered by an American Grand Lodge and "Firmeza" chartered by the Supreme Council of Central America which had its seat in Costa Rica. This Supreme

Council, like many others in the world, granted also charters for Symbolic Lodges. I mention this as a historical tradition and this is not done any more today; now everywhere symbolic Lodges are chartered by independent Grand Lodges.

On account of political and other reasons it was decided on July 7, 1887, for a period of seven years to transfer the Supreme Council of the 33rd degree from Costa Rica to Guatemala. The Lodges which worked in Guatemala City decided to form an independent Grand Lodge like those existing in the United States of America but after much discussion and consultation with the Supreme Council this plan was temporarily shelved.

On August 30, 1888, the Lodge "Fenix" No. 5 was formed in Quezaltenango, the second largest city in the Republic of Guatemala. On April 28, 1897, a symbolic Lodge "Igualdad" No. 13 was organized. Although several nations in Central America were independent at that time, the Lodges still worked under the Central American Supreme Council. By 1898, the following symbolic Lodges were working: Union No. 1 in Guatemala City, Fenix No. 5 in Quezaltenango, Firmeza No. 8 in Guatemala City, Igualdad No. 13 in Totonicapan, Estrella del Norte No. 17 in Coban, Fraternidad No. 20 in Antigua, Alianza No. 24 in Guatemala City, all of these in the Republic of Guatemala. These Lodges continued efforts to form a Grand Lodge of Guatemala, specially the Lodge "Firmeza" No. 8 was active trying to become independent as a Grand Lodge and on April 15, 1901, an extraordinary session was called for all the Lodges of Guatemala. All details were discussed, like landmarks, regulations, constitution and to declare the formation

of a Grand Lodge. The Supreme Council which was then at Guatemala suspended the charters of these Lodges and they expelled the brethren who had signed the declaration of independence.

In the meantime, the five Lodges in the Republic of Costa Rica declared themselves independent on December 7, 1899, and formed a Grand Lodge. Then the Lodge "Igualdad" No. 13 at Totonicapan in Guatemala decided to join the Grand Lodge of Costa Rica until the Supreme Council of the 33° decided to grant independence to the other Guatemaltecan Lodges. These efforts continued and on Sept. 23, 1902, the Grand Lodge was finally organized with the blessings of the Supreme Council.

From then on Masonic activities marched forward with vigor and the official founding and installation of Grand Lodge Officers was celebrated on October 20, 1903. Soon the Grand Lodge was recognized by the Most Worshipful Grand Lodge of Costa Rica, Kansas, New York and then one by one all regular Grand Lodges of the World followed and assisted Guatemala in the now recognized manner of work. The Grand Lodges of Scotland, England, Canada and California lent their support.

On account of political difficulties (which are not rare in Central America), our Grand Lodge decided to suspend labor in 1908 and only three Lodges continued to work and they were not molested. These three Lodges were composed mostly of foreigners residing in Guatemala. These three Lodges were: Estrella del Occidente in San Marcos, Estrella del Norte at Coban and the Lodge "Union" in Guatemala City. The religious intolerance and the fanaticism on the part of the Catholic Church caused all these difficulties

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for the Craft.

After President Manuel Estrada Cabrera was thrown out of office in 1920, the other Lodges in the Republic resumed labor and in 1929 my mother Lodge, "Mozart" No. 20 was organized by German-speaking residents of the country and on January 4, 1930, the ceremony of consecration took place and we worked in the German language. I am a charter member of the Lodge and still belong to it. Many German-speaking members left the country during the late thirties and during World War II we decided to work in Spanish and also admit Spanish-speaking candidates. Difficult times followed for Freemasonry and several Lodges suspended their work on account of political reasons brought on by the then President of the Republic. Nevertheless, five Lodges continued their labors in Guatemala City and two outside of the capital city. These were located in the Banana District of the United Fruit Company.

After World War II, when the government of President Jorge Ubico was tumbled, our institution again regained its liberty and we again developed lively activity. During the years between 1944 and 1954 Freemasonry developed enormous activity in every part of society and in all parts of the country, with emphasis on Charity for the suffering poor population, striving to raise the standard of living. Our activities earned us the respect for our institution by the authorities. The teachings of our Order were reflected everywhere in our activities. We organized support for tuberculous and undernourished children. We donated medical supplies to hospitals in the Republic, distributed food and supplied free medical treatment and X-rays. Our Lodges endeavored to distribute clothing and food once

a week, to aid the poor and distressed, specially the families with many children.

In the cemetery of Guatemala City we built a Panteon (Mausoleum) in Spanish architectural style with twenty-four crypts and also for space for excavated remains, called OSARIO, the superstructure constitutes an altar with the square and compass and two pillars. The structure is being enlarged and will eventually contain space for many more resting places for many brethren.

In 1954, through some misunderstanding, a division came about in our Freemasonry, brought on by brethren of the Supreme Council of the 33° in Guatemala who tried to establish a rival Grand Lodge for those who belonged to the Supreme Council, or the so-called higher degrees. Five Lodges with very few members were established and they existed for about ten years, but no Grand Lodge of the World granted them recognition. However, when I was Grand Master in 1963, brotherly love prevailed and all were re-united under the banner of the Grand Lodge of Guatemala. Our Grand Lodge, of course, worked during all this time very actively as Bro. Schramm will testify who visited us during that time. Brother Schramm is an honorary member of the Lodge "Mozart" No. 20 of which I have been Master eleven times.

There are now 23 Lodges working in our country. The Lodge "Archimedes" works in German and uses the Schroder Ritual, which is similar to the English ritual. Three Lodges work in the York Rite: Union No. 1 uses the English language, Harmony No. 21 at Puerto Barrios and Mozart No. 20 in Guatemala City. The Spanish-speaking Lodges work in the Scottish Rite. In the Republic are seven Lodges which

own their temples and in the capital city are three which own their temples.

I believe, dear brethren, with this information I have given you a small picture of life and work in Guatemaltecan Freemasonry and also our country, Guatemala, and I hope that this description will explain to you some of the difficulties we Freemasons have had in our developments.

In the beginning I said something about the thoughts and the spirit and now the ACTIONS are sprouting from the foundation. When in the end we shall give an account of our actions we believe that the Royal Art of Freemasonry has served an undying purpose. Plans often disperse like clouds in a storm, but the immortality of our thoughts, when they are combined with ACTION, are transmitted to, and are carried on by those who shall follow us. And this is also is a secret of our Craft: Freedom begets bravery, valor and helps us to become creative and productive in things that are conceived in small fraternities and assemblies in our Masonic temples. This is the great thing that must be done. Let us work for humanity in our Temples, in our schools, in our daily activities, in our studies and with a degree

of Wisdom. Only in this manner can we become true Master Builders.

The deep foundation of the superstructure, the inner process of our Craft is built on tradition, on service to humanity. We must not lose sight of the doctrine which is taught us by ritual and symbols, anchored deep in Wisdom, Strength, Beauty and Love for our ideals, all of which unites us and all future generations as brothers and Masons of the Universe.

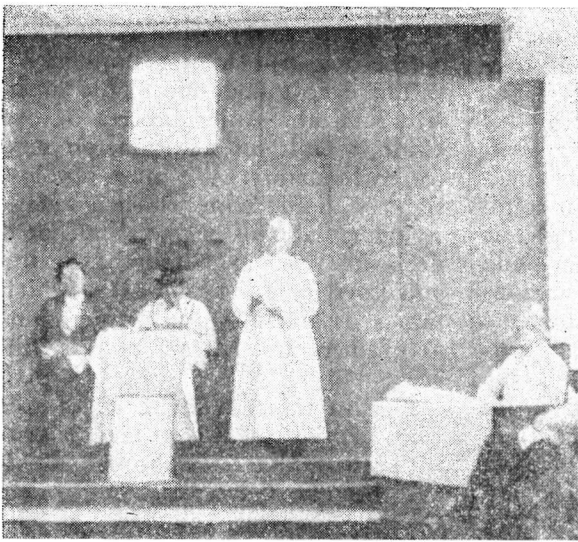
I again want to invite all of you who like to travel, to take a trip with your automobile through Mexico, through Guatemala and other Central American countries. It will be a great experience to you in your Masonic life. The ancient ruins of the Mayas contain much of interest to Masonic scholars the brethren in Central America will be anxious to be of assistance to you and invite you to their labors. Since Dr. Schramm has done this before, I suggest that he organize a group and bring you to our country. We shall welcome you and it will be an experience which you will never forget.

May the Grand Architect of the Universe bless each one of you. May your Lodge be a guiding light to all other Lodges in your district of Masonic education and research.

△ △ △



Members of Labong Lodge No. 59 and their ladies during their annual Christmas party at the Perez Rest House in Malabon, Rizal.



Very Rev. Fr. Jose Mirasol speaking before the brethren and guests of Labong Lodge No. 59 during the installation of officers held January 1st at the Rafael Palma Hall. Plaridel Masonic Temple.

PINAGSABITAN LODGE NO. 26 SCHOLAR



Photo was taken when Miss Cecilia Malabrigo was presented to the brethren of Pinagsabitan Lodge No. 26 in Sta. Cruz, Laguna. Miss Malabrigo is the recipient of a high school scholarship sponsored by the Lodge.

Shown from left to right: Bro. Miguel R. Cabrales, Treasurer; WB Leandro Menrije, Master; Miss Malabrigo, the awardee; Bro. Rodolfo Soriano, Senior Warden; Bro. Carmelo M. Arrieta, Junior Warden and Bro. Gregorio Barretto, Secretary.

Second row: Bro. Fabian Palos, Jr., WB Pablo Aluquin, WB Isidoro Corpuz, VW Ricardo Buenafe, DDGM, Bro. Jose Karagdag, WB Deogracias Reyes and WB Dominador Labit.

Third Row: Bros. Onofre Reyes, Rosauro Magcalas, Eufemio Macalalag and Arturo Jimenez. Last Row: WB Martin Aguilar, WB Primo Empederado, Bro. Mauro Nequinto and Bro. Jaime T. Napiza.

Wisdom of the Ages

ART THOU IN GRIEF, BROTHER OR SISTER?

SARAH FLOWER ADAMS had been an actress when she became an invalid. When she turned to God for comfort and help, she saw her illness, her disappointment, her loneliness and her pain as steps bringing her nearer to Him. She then poured out her suffering into the writing of that beautiful poem, now a religious hymn:

*Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!*

JOHN HENRY NEWMAN, who wrote *Lead, Kindly Light*, was first a Minister of the Church of England and later a Cardinal of the Roman Catholic Church. In trying to help others, he himself fell victim to an epidemic illness in Sicily. During a long period of illness and of suffering and of torment, he wrote a poem which has become a hymn:

*Lead, kindly Light, amid the encir-
cling gloom,
Lead thou me on!
The night is dark, and I am far
from home;
Lead thou me on!
Keep thou my feet! I do not ask
to see
The distant scene; one step enough
for me.*

HENRY FRANCIS LYTE, who wrote *Abide With Me*, was an old man, near the end of the journey of

life, tired and ill, and, according to his doctor, had only a few months to live. When inspiration came to write this most beautiful and inspiring hymn he all at once no longer felt old and tired — and the words flowed smoothly from his mind and from his heart when he wrote:

*Abide with me; fast falls the even-
tide;
The darkness deepens; Lord, with
me abide!
When other helpers fail, and com-
forts flee,
Help of the helpless, O, abide with
me!
Hold then Thy cross before my
closing eyes;
Shine through the gloom, and
point me to the skies!
Heaven's morning breaks, and
earth's vain shadows flee;
In life, in death, O Lord, abide
with me!*

WILLIAM ERNEST HENLEY had had twenty operations in twenty months for tubercular infection of the bones. But he refused to be beaten. Out of his illness, his poverty, his pain and his suffering — and out of the faith and fortitude with which he accepted the cruel blows of fate — he wrote one of the most uplifting poems ever written, *Invictus*:

*In the fell clutch of circumstance
I have not winced nor cried
aloud.
Under the bludgeonings of chance*

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THE ECUMENICAL WORLD

BISHOP GA NEW PIC SUPREME BISHOP

With the passing away of Bishop Isabelo de los Reyes Jr., Obispo Maximo of the Philippine Independent Church last October 10 of this year, there was a felt need to elect a new bishop to lead the second largest religious body in the Philippines. The Rt. Rev. Macario V. Ga, a Mason, Soldier and Religious Leader was chosen to head the Church founded by another illustrious mason, Bishop Gregorio Aglipay, Military Chaplain of the Revolutionary Army of President Aguinaldo.

Bishop Ga served the Army continuously before, during and after World War II. Called to the Army for training, First Chaplain Service School, Camp Vicente Lim, Laguna, September, 1937 commissioned First Lieutenant by the late President Quezon, January 1, 1938 inducted into the United States Army Forces in the Far East (USAFFE) Sept. 1, 1941; promoted Captain on the spot in the battlefield April 7, 1942 by Gen. MacArthur; promoted Major (USAFFE) April 20, 1946; left the Army April 30, 1946; promoted Lieutenant Colonel August 16, 1968; served in Panay as an Army Guerrilla; the only Chaplain who never surrendered to the Japanese Imperial Forces; and for two terms was elected National Chaplain of the Reserve Officers' Legion of the Philippines (ROLP). At present he is still an Army Officer with the rank of Lieutenant Colonel (inactive status).

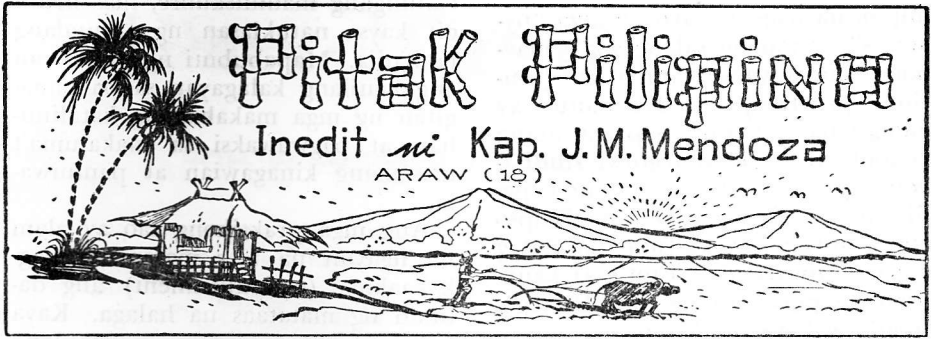
Ordained priest May 8, 1934 by Bishop Gregorio Aglipay where he

studied under the personal tutorage of the Founder and First Obispo Maximo; appointed Diocesan Secretary and later Ecclesiastical Governor of Negros Diocese by the late Bishop Pedro A. Lagasca; elected bishop Sept. 1, 1942; consecrated bishop January 23 1946; received Apostolic Succession Sept. 1, 1947; Diocesan Bishop of Panay and Romblon, and later of Negros and Siquior; occupied almost all positions in the church as Secretary in the Propagation of Faith, Secretary of Discipline, Secretary of Christian Education, Judge Ecclesiastical Tribunal, Secretary of Foreign Relations, Secretary of the Supreme Council of Bishops, and President of the Supreme Council of Bishops.

At present, he is the First Vice National Chairman of the National Council of Churches in the Philippines (NCCP); Vice-Chairman, NCCP Executive Committee; Chairman, Division of Evangelism, Studies and Ecumenical Relations; Asst. Treasurer, National Social Action Council (NASAC), a semi-gov't organization created under Presidential Proclamation No. 185; PIC Representative to Inter-Faith Committee with Roman Catholics; PIC Representative to YMCA; PIC Representative during the Visit of Pope Paul VI; PIC Representative during the opening of the Constitutional Convention in the Invocation.

He was elected to the Central Committee (Board of Directors), World Council of Churches in New Delhi,

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Ngayon ay Panibagong Araw

Ni Kap. AGUSTIN GALANG, N.G.

Ang buhay ay hindi totoong magsusog kung hindi natin sinasadyang gawing masalimuot ito. Tinatanggap nating ang bunga (effect) at ginagambala natin ang katahimikang pangsarili dahil sa pangamba, sa walang katiyakan ng daigig, o takot sa muling pagkakaroon ng digmaan, ngunit ang hindi natin binibigyan ng pansin ay ang prinsipyo ng *dahilan* (cause).

Ang kalikasan ay may tiyak na batas sa kanyang mga gawain, ang pagpapalit para sa kabutihan ng anyo ng lahat ng bagay. Anuman ang mangyari, ang pagsulong ay walang humpay na igigiit ng panahon sa Katauhan. Ito ay ating hinahadlangan, sapagkat mayroong maalab na pagtutol sa kaibuturan ng ating puso, laban sa lahat ng anumang pagbabago.

Ito'y matamang tinalakay sa akda ng nasirang James H. Robinson — "The Spirit of Conservatism in the Light of History." Inilarawan niya na ang taong natatakot umalis sa gasgas ng landas ay mahirap makatamo ng pagsulong, pagkat sinisikil niya ang mapanlikha niyang kakayahán. Sa umu-unlad na panahon, ay walang kabuluhan ang mga tao na

gumagawa ng mga bagay na walang pinagibhan sa disenyo at pamamaraan ng unang panahon. Tila hindi niya maubos maisip na ang Araw Ngayon ay Panibagong Araw. Dapat nating maunawaan na ang mabubuti't makabagong ideya ang pakikina-bangan ng lipunan sa araw ng bukas.

Noong taong 1605 lumabas ang aklat ni Francis Bacon — "The Advancement of Learning" na nagpahayag ng kuro-kurong maari lamang matamo ang malawak at walang humpay na pagsulong, na nabibinbin sa isipan ng mga dalubhasa, dahil sa makaluma't dudosong paniniwala ng masa, kung ang malayang isipan ay babayaang isagawa ang sinadyang plano ng progreso, na hindi lamang talagang makabago kundi kapakipakinabang, sa paayon at malayang pagtulung ng masa. Matagal ng panahon ang nagdaan bago ang mga ideyang ito'y malantad at tinanggap na lubusan. Sa kabilang dako, ang mga ito, sa mula't mula pa'y itinuturo na ng Masoneria sa kanyang mga tagasunod.

Ang mga Griyego ay walang mga ideyang ganito, laluna sa kanyang makabagong anyo, ngunit ang mga

Turn to next page

Ehipso, na nagsipagtayo ng mga "pyramids" ay walang salang sila'y mayroong sinasadyang kaunlaran (conscious progress.) Si Herodotus ay buong galak na tinanggap ang utang na loob ng mga Griyego sa sibilisasyon ng mga Ehipso. Si Plato'y paulit-ulit na binanggit na ang Ehipso ang daluyan ng kultura. Matatag ang paniniwala ni Aristotle sa kaunlaran ng pilosopya ng mga Griyego, subalit walang indikasyon na pumasok sa kanilang isip na ang katauhan ay makatutuklas ng mga bagong katotohanan, at wala silang guni-guni na makita ang mga bunga ng mga tuklas ng Likas na Agham (natural science), na ginagamit na unti-unti, ngunit patuluyang pagpapabuti ng kalagayan ng Katauhan. Ang pagtuturo ng siyensya ay buod ng kurikulum ng Masoneria mula pa noong una. Lamang ay ito'y tinatabingan sa pamamagitan ng mga sagisag, at doon lamang isinisiwalat sa mga handang tumanggap ng mga katotohanang ispiritual.

Pagdating ng angkop na panahon, ang mga haka-haka na magbubunsod na ibaling ang tanaw ng tao sa kinabukasan sa halip na sa nakaraan ay higit na pinasigla ng mga tuklas nang siyensya nang ikalabing-siyam na siglo. Ito ang nagpapatotoo na ang tao ay maraming natutuhan ngayon kaysa nakalipas, tungkol sa daigdig, kalikasan, at ang kanyang lugar doon. Dahil sa paggamit ng kanyang siyentipikong kalamayan, sa pag-gawa, transportasyon at komunikasyon, lumalabas na ang mga makalumang pamamaraan ay magaspang, maliwag at maaksaya. Samakatuwid, iyon ay nakaaantala sa progreso at nakasisira sa ekonomya.

Si Francis Bacon at iba pang manunulat na gaya niya, ay matatag ang paninindigan na ang mga tao

ay walang hangganan ang mga karunungan madidiskubre, mas mahigit kaysa natuklasan ng sinundang lahi nila. Mapabubuti ng patuluyan ang kanilang kalagayan sa pamamagitan ng mga makabagong katalinuhan at pagwawaksi sa makaluma't masamang kinagawian at paniniwala.

Ang mga praktikong tao ay alam na ngayon na ang masamang pagkakaakma (maladjustment) ang dahilan ng matataas na halaga. Kaya kailangan ang masusing pagpapalano at makabagong teknik para umunlad ang produksyon at sumulong ang ekonomya.

Tama na, sa pagtalakay ng mga bagay na material, ay isaalang-alang natin ang sa ispiritual na darating. Mapupuna natin, lalo na sa ating mga Mason, ang pangingibabaw ng mga batas ukol sa relasyon ng tao sa Diyos, at ng pandaigdig na pagkakapatiran na ating pinalalaganap kalakip ang iba't ibang makabuluhang Kredo.

Ilan sa mga kredong ito'y napa-katanda, singtanda ng Masoneria. Halimbawa, ang dakilang Hindung Paham na si Manu ay sinabi: "Siya na sa kanyang Diwa ay nadadama ang *dakilang ispiritu* ng lahat ng bagay, nakatamo ng kahinahunan sa lahat at bawa't isa ay nakatamo din ng walang hanggang kaligayahan."

Isang Poetang Persyano ang sumulat: "Kahiratihang salubungin ng kahinahunan ang init ng ulo. Ang maibait at maunawaing kamay ay maring akayin maging ang elepante sa pamamagitan ng isang buhok."

Sa mga aral ni Buddha ay makikita natin ang patakarang "Palitan ng kabutihan ang kasamaan."

"Kung ang isang tao, sa kalokohan ay ginawan ako ng masama, lilimutin ko ang batas ni Karma, ipagkakaloob ko ng buong puso ang pro-

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GRAVEL AND SAND

A Report on Masonic Activities

THANK YOU

We would like to thank the brethren who sent us greeting cards during the holiday season. They are too many to mention in this column. Again, Thank You.

INSTALLATION SEASON

The installation season is on again. The subordinate Lodges will be manned by new officers who will take the reins of the administration of the Lodges. To all the new officers installed we wish to extend our sincere and whole-hearted congratulations and pray for a successful year.

MORONG ADOPTS RAMOS

Sister Conchita D. Ramos, a member of the Far East Court No. 1, Order of the Amaranth was adopted a daughter of the municipality of Morong, Rizal.

Sis. Conchita was honored by the municipality thru a resolution of the municipal board citing the unselfish work she has done for the place. She is conducting classes in adult education thereby giving the citizens of the place a better chance to be better and more gainfully employed and improve the community.

She is the wife of WB Benjamin Ramos, a member of Corregidor-Southern-Cross Lodge No. 3.

BAGUIO TRIPLE

The Baguio Masonic Temple was the scene of a three-in-one affair on December 11, 1971.

The District Convention of Masonic Lodges in District No. 5 was

held in the morning.

In the afternoon, the officers of Baguio Lodge No. 67 were installed in public ceremonies

Installed were: Abelardo Resurreccion, Master; Damaso M. Balangaeot, Senior Warden; Ambrosio Rilloraza, Junior Warden; Eugene P. Pucay, PM, Treasurer and Arturo C. Plata, Secretary.

Jack Gesner, PM, Marshal; Juan Medina, PM, Chaplain; Marco Sison, Senior Deacon; Charles K. Chrismon, Junior Deacon; Wright Molintas, Auditor; Isaac E. Dizon, PM, Lecturer; Tulsiram G. Sharma, Almoner; Socorro Llanes, Senior Steward; Benjamin Duque, Junior Steward and Damaso Bitoncol, PM, Tyler.

MW Damaso C. Tria, Grand Master and VW Hermogenes P. Oliveros, Senior Grand Lecturer were the Installing Officer and Master of Ceremonies, respectively.

MW Tria gave the closing remarks.

VW Jack Gesner, DDGM presented the Past Master's Jewel to the outgoing Master and WB Juan Medina gave the benediction.

In the evening the Lodge celebrated its golden jubilee with a dinner at the Baguio Country Club.

WB Abelardo Resurreccion, the newly-installed Master gave the welcome address.

Certificates of appreciation were awarded to outstanding members of the Lodge.

MW Damaso C. Tria delivered the keynote address and WB Juan Medina gave the benediction.



Scottish Rite Section



EDITED BY: ILL. ROMEO T. PASCO, 33° IGH

SUPREME COUNCIL ANNUAL MEETING

The 22nd annual meeting of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry in the Philippines will be held February 10 through 12, 1972 at the Scottish Rite Temple, 1928 Taft Avenue, Manila.

Registration of delegates will start on February 9, at 9:00 a.m. at the Office of the Grand Secretary General.

Ill. Camilo Osias, Sovereign Grand Commander will open the Supreme Council at 3:00 p.m. of February 10, 1972.

The business meeting follows. Announcement of Honors will also be made.

Master of the Royal Secret will be allowed to attend after the opening of the session.

The Second day will be capped by the dinner for the 1972 honorees after the conferring of the Thirty-third Degree.

On the third day, the Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines, Damaso C. Tria, will be received by the Supreme Council.

The fraternal banquet will be held in the evening with a well-known speaker to address the assembly.

Church Services will be held at the Central Church, 596 T. M. Kalaw Avenue on February 12, at 10:00 a.m.

EQUALITY CONSISTORY ELECTION

The Equality Consistory of the Luzon Bodies, A & ASR, held the election of its Officers for 1972 last December 25, 1971, and the following Brethren were elected: Bro. Benito Maneze, Jr., 32°, Master of Kadosh; Bro. Jose D. Abejo, 32° KCCH, Prior; Bro. Isaac S. Puno, Jr., 32° KCCH, Preceptor; Bro. Guillermo Alday, Jr., 32°, Chancellor; Bro. Cirilo Dimzon, 32° KCCH, Minister of State; Bro. Mariano Sanchez, 32°, KCCH, Almoner; Ill. Romeo T. Pasco, 33°, Registrar and Bro. Guillermo Madridejos, 32° KCCH, Treasurer. These Brethren together with the appointive officers of the Consistory will be installed in Office on January 29, 1972, by Illustrious Benito Maneze, Sr., 33° S.G.I.G. Asst. Grand Secretary General of the Supreme Council of the Philippines.

SHRINERS X'MAS PARTY

The Saigon Oasis of the Ancient Arabic Order of the Mystic Shrine, Manila Chapter held its Christmas Party at the Empire Hotel last December 18, 1972. The Shriners and their Ladies enjoyed the program specially the musical numbers rendered by the Brothers of Harmony (Scottish Rite Chorale) and the Ladies of Melody. The public was given an exhibition in karate and judo by members of the Beltrano clan (Bro. Benjamin Beltrano, 32° and sister Beltrano and children.)

ON MASONIC EDUCATION

138. *What is the 47th Problem of Euclid?*

This is the 47th Problem in Book I of *Euclid's Elements*, which has been used as a textbook for about 2,000 years. Euclid's formulation of the problem is: "In any right-angled triangle the sum of the square of the base plus the square of the altitude is equal to the square of the hypotenuse." The relation was originally discovered by Pythagoras (c. 580 B.C.-c. 500 B.C.), and is also known as the Pythagorean Theorem. Its simplest illustration is a right-angled triangle whose base is 3, altitude 4, and hypotenuse 5. The square of the base is 9 and that of the altitude is 16. Their sum is 25, which is the square of the hypotenuse.

139. *Why are Masonic abbreviations followed by three dots in the form of an equilateral triangle or delta?*

To distinguish them from ordinary abbreviations would seem to be the answer. Evidently, however, it is another manifestation of the places on the symbolic importance of the equilateral triangle, or the number 3.

140. *For what does the abbreviation G.:. A.:. O.:. T.:. U.:. stand?*

It is the abbreviation for *Great Architect of the Universe*. Sometimes the word *Grand* is used for *Great*, although improperly.

141. *According to the Bible what are the "only two substantive entities which make up the whole man"?*

They are "(1) the body, which at death returns to dust, waiting the resurrection, and (2) the non-material self which, if regenerate, goes to paradise or heaven; if not, to the abode of the wicked dead." (The Living Bible Encyclopedia in Story and Pictures, vol. 15, p. 1975.)

142. *Does Masonry accept the Biblical "duality" as to the nature of man?*

It does but it does not dogmatically state anything about "paradise" or "hell." It leaves that to what the individual's religion teaches.

143. *Can an agnostic be made a Mason?*

No. To be made a Mason a man must be a believer in God and future existence. An atheist can never be made a Mason.

144. *What is the difference between an atheist and an agnostic?*

An *atheist* [Greek, *atheos*, without God; from *a*, without + *theos*, God] is one who says there is no God. An *agnostic* [Greek *agnotos*, unknowing, from *a*, without + *gignoskein*, to know] is one who says that man knows nor can know whether there is a God or not.

145. *The instruction in the Funeral Service (1959 ed., p. 77 says, "The Holy Bible should be opened at the 12th Chapter of Ecclesiastes, with the square on one page and the compass on the other..." What is the symbolical meaning of the separation of the compass from the square?*

The separation symbolizes Verse 7 of the 12th Chapter of Ecclesiastes which says: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Here the square symbolizes the perishable, material, physical part of man; the compass, the unperishable, the non-material, or spiritual part of man.

146. *Is there a representation of the Pythagorean triangle in the Lodge?*

Yes, the arrangement of the three Lesser Lights. The base of 3 units of length is south of the Altar, the altitude of 4 units, north of the altar. The hypotenuse is 5 units of length.



Standing L-R: Bro. Juanito Bruno, JW; Bro. Sieck Boon Wu; Atty. Abdulmajid Astih*; WB Tan Suy Han; Rev. Mauricio Fuerte*; Mrs. Norma M. Abubakar*; Mrs. Nelly P. Abubakar*; Atty. Juhan Abdurasad*; Bro. Benjamin H. Tan, Chairman-POC; WB Arthur Chia; and Bro. Nurhasan Isahac, Co-Chairman. (* — Members of the Board of Judges)

Sitting L-R: Mr. Raymundo Valdez, HBSAT, 6th; Mr. Jamar Gonzales, PMC, 3rd; Miss Justina V. Chiong, NDJGHS, 1st; Mr. Esteban Bumanglag, Jr., NDJBHS, 2nd; Miss Marilyn B. Novillos, HSBAT, 5th; and Mr. Ronnie Lee, STJHS, 4th (not in the picture)

PLARIDEL ORATORICAL CONTEST

The sixth annual Plaridel Oratorical Contest sponsored by Bud Daho Lodge No. 102, was held recently at the Buldoc Auditorium, Jolo, Sulu.

Winners of the contest were:

Miss Justina V. Chiong — First Prize — the trophy donated by Vice President Fernando Lopez and a cash prize of P75.00.

Miss Chiong is a third year student of Notre Dame of Jolo Girls High School. The title of her piece — "Bonifacio's Life — An Unfinished Revolution."

She is the daughter of Mr. & Mrs. Jose Chiong.

Esteban Bumanling, Jr. won the Second Prize trophy donated by the Sulu Agency of the Philippine National Bank plus P50.00 in cash.

Mr. Bumanling, Jr. is a third year student of the Notre Dame of Jolo, Boys High School. The title of his piece — "Andres Bonifacio — The Revolutionary."

He is the son of Judge and Mrs. Esteban Bumanling, Sr. of Pangatarran, Sulu.

Jamar Gonzales, a third year high school student of the Philippine Muslim College won the third prize — a trophy donated by the Jolo Branch of the Metropolitan Bank and Trust

Company, and a cash prize of ₱25.00.

His piece — "Andres Bonifacio — the Victim."

Jamar Gonzales is the son of Lt. Ganih Gonzales of the Jolo Municipal Police Department.

The Board of judges were composed of Mrs. Norma Mercado Abubakar, Chairwoman; Mrs. Nelly Pesy-Abubakar, Rev. Mauricio Fuerte, Atty. Abdulmajid Astih and Atty. Juhan Abdurasad, members.

The members of the Committee appointed by the Lodge to take charge of the contest are: Bro. Benjamin H. Tan, Chairman; Bro. Nur-Benjamin T. Obsequio, member and hasan Isahac; Co-Chairman; Bro. WB Tan Suy Han, ex-officio member.

The contest was attended by more than 700 students, teachers, prominent citizens and members of the Lodges in Sulu.



GALANG...

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teksyon ng aking pag-ibig — lalong marami ang kasalanang ginawa niya'y lalo namang maraming mabuti ang aking ipagkakaloob sa kanya."

Sinusundo ng karamihan Insik ang simulain ni Confucius:

"Ang matalinong tao ay ginagan-tihan ang kapinsalaan ng kapakinabangan."

Ang matandang kasulatan ng mga Hindu ay nagsasabing:

"Isauli ng magaling ang masama. Panaingin ang pagibig sa galit."

Ngayon ay mahihinuha natin na ang pinakabuod ng simulain at pananampalataya ng mga Kapatiran, ay ang Panloob na Ilaw Ang Diyos sa Kaluluwa ng tao. Ito ang nagbabadya ng ginintuang silahis ng panibagong Araw. △

PADUA...

From page 13

*My head is bloody, but unbowed!
It matters not how strait the gate,
How charged with punishments
the scroll,*

I am the master of my fate:

I am the captain of my soul!

PAUL HAMILTON HAYNE, an American editor, had come upon an ancient legend to the effect that an Oriental monarch, plagued by many wars in which he was sometimes victorious and sometimes defeated, caused to be invented a motto that was short enough to be engraved on a ring that he could see every moment of the day and of night — useful equally in victory as in defeat. The motto was: *This, too, shall pass away*. Henly wrote:

*Art thou in misery, Brother? Then
I pray,*

*Be comforted: Thy grief shall pass
away!*

*Art thou elated? A', be not too
gay;*

*Temper thy joy: This, too, shall
pass away!*

*Art thou in danger? Still let reason
sway,*

*And cling to hope: This, too, shall
pass away!*

GRACE NOLL CROWELL, too, wrote:

*This, too, will pass! O heart, say
it over and over,*

*Out of your deepest sorrow, out
of your deepest grief,*

*No hurt can last forever! Perhaps,
tomorrow*

Will bring relief!

An apparently hopeless situation cannot last forever, and if we are steadfast in our faith and in our hope, and make up our mind to be unconquerable, these will assuage the severity of our anguish.

YORK RITE SECTION

Edited by COMP. JOSE E. RACELA



GRAND HIGH PRIEST VISITS FLORO MEMORIAL CHAPTER

Most Excellent Companion Fernando Medina, incumbent Grand High Priest visited Victorino Floro, Sr. Memorial Chapter No. 21, RAM on Friday, November 26, 1971. Promptly at 7:00 o'clock in the evening, the Grand High Priest was ushered unto the Chapter Room by Excellent Companion Restituto Cruz, PHP, Royal Arch Captain, accompanied by Most Excellent Primo I. Most Excellent Gregorio Cariaga, Most Excellent Leandro F. Cruz, all Past Grand High Priests, the last being the incumbent Grand Master of the Grand Council of Royal and Select Masters of the Philippines.

Also accompanying the Grand High Priest were Right Excellent Companion Apolonio V. Pisig, present Deputy Grand High Priest and the Assistant Grand Secretary. The Grand High Priest was received with Grand Honors.

A short program entertained the Grand High Priest and his party.

Most Excellent Companion Medina was introduced as a Past Master of Cavite Lodge No. 2, Past High Priest of Cavite Chapter No. 13, RAM, Past Illustrious Master of Kallayaan Council No. 4, R & SM and present Generalissimo of Cavite Commandery No. 7, K. T.

In civilian life, Comp. Medina is a distinguished medical practitioner,

a graduate of the College of Medicine, University of the Philippines. He was a Councilor of Cavite City; Past President of Rotary Club, Cavite City; Past President, Cavite Medical Association and Past Chairman of YMCA, Cavite Branch.

The most excellent Grand High Priest deplored the small attendance, which is true in all segments of Masonry — the Lodge, Chapter, Council, Commandery and also in the Scottish Rite Bodies. He reminded the Companions of the approaching annual elections and emphasized the need for good leadership. In addition, he suggested that the Leader should have a good program of administration which would incite the interest of the brethren and Companions. Of course, he said, that there should be mutual cooperation among the members.

He took occasion to remind the Companions of the York Rite Edition now found in The Cabletow, a slient assistant to help convince Master Masons to complete the ancient craft degree, for by becoming a Royal Arch Mason, he would discover what was lost, thus, completing the Masonic cycle — three fundamental bases to which every Mason should dedicate his studies, which are: PASADO — PRESENTE — PORVENIR; DE DONDE VIENE — LO QUE ES — A DONDE VA; DIOS — PERFECCION — TRANSFORMACION.

Has politics or religion or any other controversial subject any place among Masons? If it has, where can Masons meet to discuss such matters? The answer to these questions lies in the context of the second reason given to the initiate, namely, that "at the building of King Solomon's Temple, there was not heard the sound of axe, hammer or any tool of iron" because the materials for the building were worked on, measured, made, refined and checked for their quality right in the very places where they abound — the stones in the actual quarries, and the timbers in the forests of Lebanon. After the thorough and meticulous process of prefabricating these materials on location, they were transported to the site of the building and "were put together by aid of wooden mauls prepared for the purpose." From this narrative, we can gather the meaning that, as the operative workmen of King Solomon's Temple must have used their mineral or metallic tools to prepare the materials for that mighty edifice right in the very places where these materials were in abundance, so must we, the speculative Masons of today, wield our sharpened and glistening intellects to prepare in any place where these matters come to our attention, those materials of great importance to the community or to the nation, by refining every single aspect of such subject matters in order that a consensus may be evolved and to transport that consensus for the enlightenment of the public at large while becoming actively involved in the work of "promoting the general good of society".

It is noteworthy to mention that our Fraternity is not lacking in the material furnishings for settings where lively forums and discussions

on any subject can be held. We have, for instance, a weekly luncheon under the auspices of Scottish Rite Freemasonry, held on Saturdays at the Scottish Rite Temple on Taft Avenue, Manila, during which special speakers talk on burning issues of the day and the audience participate in a lively discussion of the subject matter. In like manner, a number of Square and Compass clubs have been organized which also carry on similar sessions regularly. Many Masons involved themselves in the work of private clubs and civic organizations such as the Young Men's Christian Association and their spirited participations in these organizations bespeak of their desire to become useful and worthy citizens. The Grand Lodge has, from time to time, encouraged Masons to be concerned citizens by taking an active part in society and by being responsive to the needs of the time. "Every Mason a responsible citizen" was a slogan which was the favorite of one Grand Master. When a man becomes a Mason, it is expected that he accepts the way of life Masonry teaches wherein he is to utilize his God-given talents to the fullest extent so that with the Light he has received in the Lodge, he goes out into the world diffusing this Light to all that come within his circle.

Freemasonry keeps in stock its Light within the Lodge where Masons are made and therewith receive instruction in the progressive moral science of the Craft. This Light must burn continuously and should not be dimmed. It is only through the maintenance of peace and harmony within the Lodge that this Light will continue to shine in the brightest colors and hues. Hence, how important it is that Masons enter its confines in worshipful submission to the principles of the Craft so that

Turn to next page

PISIG . . .

From page 6

his civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due observance to the laws under whose protection he lives, and by never losing sight of the allegiance due to his country." By so doing, he is *free from intolerance* his second freedom. He tolerates his neighbor, his fellow citizens, and his fellowmen.

The third freedom that a Mason enjoys is *freedom from bigotry*. Webster defines bigotry "as the state of mind of prejudicial, illiberal person; one with obstinate devotion to a creed; with blind adherence to a belief." This is synonymous to intolerance. A Mason is characterized as a *free-thinker*, one with open mind, ready to discuss matters in the light of truth, intelligence and righteousness. Should we find a member of this honorable fraternity in such a state of mind as bigoted in his ideas, he is not a true Mason, and the first thing that a bigoted Mason should do is to devoid himself or any identity of being a Mason for he shall only be a black spot in our fraternal order. When a man becomes a Mason, he is brought to light, that light which brings to him the moral virtues of Godly love for fellowmen, and all the conventionalities of the social well-being. A Mason has to cast aside all his ego and improve his fellowship with his fellow Mason, as well as his fellowmen. Egotism is a corollary of bigotry.

The fourth freedom that a Freemason is entitled to enjoy is *freedom from tyranny*. Tyranny is that pattern of conduct of a despot, or cruel and unjust ruler or master characterized by oppressive acts and undue severity. A tyrant has no place in Freemasonry. Every Mason is charged

to "command obedience and submission to his inferiors in rank or office; courtesy and affability to his equals, kindness and condescension to his superiors."

Therefore, the correct identity of a Mason is the absence of *ignorance, intolerance, bigotry* and *tyranny* in his dealings with his fellow beings. Acting as such, a man, though not a member of our time-honored institution, may be considered a Mason at heart. But when a Mason acts otherwise, he is not fit to wear any insignia of Freemasonry for he will only bring indignity and shame to the fraternity. Such is my conception of the *four freedoms and the Mason*.

ECUMENICAL . . .

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India in 1961 and reelected in Uppsala, Sweden in 1968 to serve until 1975 or a total of 14 years service with that World Organization; PIC Delegate to the International Conference of Orthodox Churches in Cairo and Alexandria, Egypt; PIC Guest Delegate to the Lambeth Conference in London in 1968; PIC Representative to the World Faith and Order Conference in Montreal, Canada in 1963; PIC Representative to the World Meeting of Men and Women in Church and Society in Geneva, Switzerland, 1966; visited St. Peter's Basilica, Vatican City, Rome four times; and twice made a pilgrimage to Jerusalem, Bethlehem and several places in the Holy Land.

MALAHAY . . .

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when he is thus exposed to the rays of that Great White Light, he becomes imbued with a fervent spirit of service to man in the wide open world. He can attune himself to such a condition only by being "divested of all minerals and metals". He cannot do so otherwise.

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