

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW William C. Cuncell, Grand Master, presenting the going-away gift of the Grand Lodge to MW Charles Mosebrook, PGM.

See pages 10-11

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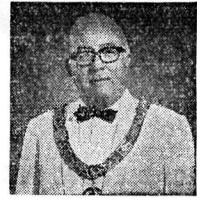
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Grand Master's Page



FULFILMENT OF A RESPONSIBILITY

It is my belief that the primary reason we lose so many brethren before they become Master Masons is that the sponsor is not fulfilling his responsibility.

Remember, as a sponsor, you are responsible for the candidate's first encounter with what Masonry really stands for. Secondly, you must be prepared to nurture him, guide him, encourage him, train him along the degree path. You cannot merely submit his name then drop him in someone else's lap. He is yours and your responsibility chiefly. Unless you are prepared to completely follow through, you are not a sponsor, as Masonry demands we should be. To sponsor means to vouch for and to vouch for means to attest or assert to be true and reliable. This business of the sponsor is a serious matter. So often we hear criticism, not without foundation, that men who seek membership in a Masonic Lodge do not receive in advance sufficient and proper information regarding the Craft. The method of submitting petitions today is vastly different to what prevailed in the earlier days of Freemasonry. At one time a brother sponsoring a candidate had to do so in Lodge while at labour, there was no short cut, no sending in the form, by mail or otherwise, to the Secretary. Our system today and conditions as they now exist do not lessen the responsibility. Whatever criticism is levelled against Freemasonry for its failure to advise prospective candidates as to what the Craft is, and what it stands for, is largely the failure of the sponsor whose duty it is to instruct his friend.

*Fraternally,
WILLIAM C. COUNCELL
Grand Master*

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FREEMASONRY, THE FORERUNNER OF ECUMENISM

The current world-wide Ecumenical Movement among the various religious organizations illustrates that the churches have now become cognizant of the basic principles which have justified the very existence of Freemasonry for over two hundred fifty years.

Since the beginning of Freemasonry in 1705 Masonry has been ecumenical, providing an abode for good men of all faiths to assemble around a common altar for the benefit of all mankind under the dominance of the Supreme Architect of the Universe.

In our examination of the different volumes of The Sacred Law we find a basic recurring thought, which, since the beginning of time, philosophers have been attempting to reduce to a single rule of life. Obviously there can be no capsule presentation of a universal principle. On the other hand, we find the majority of religions have one peculiar thing in common.

Here are a series of quotations taken from the sacred writings of various religions. They were a revelation and an eye opener to me.

HINDUISM: "May I regard all things with the eye of a friend; with the eye of a friend do we regard one another."

CONFUCIANISM: "He comes to ruin who says that others are not equal to himself."

SIKHISM: "All are equal, the poor and the rich in God's design,"

BUDDHISM: "To one in whom love dwells, all men are Brothers."

MOHAMMEDANISM: "No one of you is a believer until he desires for his Brother that which we desires for himself."

ZOROASTRIANISM: "That nature alone is good which refrains from doing unto another that whatsoever is not good for itself."

JEWISH TALMUD: "What is hateful to you, do not do to your fellowmen. That is the entire law; all the rest is commentary."

SANSCRIPT: Written 200 years B.C.: "This is the sum of all righteousness — deal with others as thou wouldst thyself be dealt by. Do nothing to thy neighbour which thou wouldst not have done to thee."

It becomes clear that stripped of their wrappings and peculiar dogmas, the inner essence of all religions is fundamentally the same. Here then is man's true master principle throughout the ages — our Golden Rule. "Do unto others as you would have them do unto you." It is certainly the basis upon which the moral and spiritual development of the human race depends. Without a doubt it is synonymous with Freemasonry's principal dogma which is: "The Brotherhood of Man under the Fatherhood of God."

— WCC

Ecumenism in the 70's

SAMUEL P. FERNANDEZ, PM

When the Brothers of Harmony and the Ladies of Melody sponsored by the Supreme Council, A. & A. S. R. together with some Knights of Columbus and Daughters of Isabella sang during the joint installation of Capitol Council 3695, Padre Doro Council 5765, St. Joseph Council 5710 and San Mateo Council 6259 last July 4, I felt that at last "the 'revolutionary demons'" as columnist Carmen Guerrero-Nakpil calls the Freemasons and the Knights of Columbus have come to an era of fraternal and mutual understanding. Of course this is not the first time that the Scottish Rite Chorale (Brothers of Harmony) and the Knights of Columbus Choral Group have ventured together. February 5, of this year the Knights of Columbus and the Freemasons together with the Daughters of Isabella and the Ladies of Melody launched a joint chorale concert at the Philamlife Auditorium followed by two more singing engagements at the Cultural Center of the Philippines and at the Luneta Park last June 12. These "happenings" date back to 1968 when the Luzon Bodies, A. & A. S. R. and the members of the Capitol Council 3695 thought of holding a friendly golf match between the two fraternal organizations. Realizing the significance of the first golf tournament, the same members of the Committee held the Second Dual Meet during the month of April, 1969 climaxed by the usual dinner fellowship. Other members of the Knights of Columbus and Freema-

sons participated to raise funds for charity. In 1970, the same Annual Dual Golf Meet took place with an additional feature: the Daughters of Isabella and the Order of Eastern Star holding a bowling tournament.

In 1971, the first bowling and tennis tournaments between the Knights and Masons ushered a series of events. The Columbian Squires and the members of the Loyalty Chapter, Order of DeMolay had their basketball games. The fellowship night was capped with the Knights of Columbus and Daughters of Isabella Choir and the Scottish Rite Chorale and the Ladies of Melody participating. It was during the fellowship night that the idea of having a joint concert was born. Fred S. Uy of the Knights of Columbus approached Bro. Jose B. Abejo, choir accompanist of the Scottish Rite Chorale, about the possibility of having a joint choir venture. Both agreed to bring the idea to their respective choirs.

A Planning and Coordinating Committee was organized. Yldefonso P. T. Yang, Larry Cruz, Juan C. Reyes, Jr., Jose R. Villarico, Alfredo S. Uy, ranking officers of Capitol Council 3695, represented the Knights of Columbus while Bros. Virgilio Atienza, Jose B. Abejo, Guillermo Alday, Samuel P. Fernandez, and Augusto Panajon represented the Scottish Rite Chorale. Bro. Alberto C. Reyes and Mrs. Grace Turla Melendrez, choir directors, lent their support. The group decided to call the venture Fellowship

'72 and to give the proceeds of the concert to the National Mental Hospital, Quezon City Jail, Masonic Ward for Crippled Children and Home for the Aged.

DIALOGUE IN THE UPPER ECHELON

Unknown to many Roman Catholic friends and Freemasons, on June 25, 1968, at the Casino Español, a group of Freemasons appointed by the MW Grand Master of the Grand Lodge of F. & A. M. of the Philippines first officially met with the representatives of the Roman Catholic Hierarchy for the "purpose of engaging in ecumenical dialogue". The Roman Catholic official panel was designated by the Catholic Bishops Conference of the Philippines, headed by the said Conference Secretary-General, Monsignor G. Gaviola, D.D. This dialogue between Freemasons and the Catholic Hierarchy was only officially announced on January 20, 1970 when MW Manuel M. Crudo and Mariano G. Gaviola, D. D. jointly made known in the Philippines Herald that such meeting had been in existence for sometime and had "progressed favorably". This announcement was accompanied by a picture of Monsignor Gaviola rendering a prayer prior to the Masonic Funeral Services for our late Most Excellent Companion Macario C. Navia, York Rite representative to the ecumenical dialogue.

WHY THE NEED FOR THE DIALOGUE?

Freemasonry to fundamental conservative Protestant Christians as well as to well-intentioned Roman Catholic brethren is "anathema" to them. In 1738, the Bull of Clement XII was issued and the edict was confirmed on January 14, 1739 by another decree forbidding Freema-

soutry in the Papal States under the penalty of death and loss of property. This harsh measure failed to end all meetings of Freemasons until on December 27, 1789 a Lodge at Rome was surprised by the Inquisition. Although the Masons were able to escape, their records and properties were seized.

On July 10, 1751, Charles III influenced by the Bull of Benedict IV prohibited Freemasonry. Fortunately for the Freemasons, he changed his views that the following year he entrusted his son's education to a priest and a Freemason whom he appointed his own confessor.

Not so lucky were the Mason in Russia. An Imperial edict in 1882 closed every Lodge forbidding any of them to open. In Spain, the Grand Orient of Spain was founded in the very dungeons of the Inquisition in Madrid.

On April 20, 1884, Pope Leo XIII, in his Encyclical Letter, *Humanum Genus* set forth the stand of the Roman Catholics on Freemasonry: "No compromise with Freemasonry".

As if to add to the notoriety of Freemasonry in the Philippines, it was identified with the revolutionaries. In her column "Consensus of One" on November 15, 1970, Mrs. Carmen Guerrero Nakpil observed:

"The Philippine Revolution, when it came, was anticlerical from its inception. It was Masonic in inspiration, rite and organization. The Filipino revolutionaries was to the last man and woman, hostile to the Church and members of Freemasonic rite." Masonry is not, as it is often in our times, and in contrast of Anglo-American Lodge, a vehicle of civic bonhomie, socially and politically respectable. In the 19th century Philippines, Masonry was in the tradition of Latin-American countries,

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FIVE AREAS IN ECUMENISM

REV. FR. EDUARDO HONTIVEROS, S.J.

I shall speak about Ecumenism — but not much about the relationship between Freemasonry and the Catholic Church. I'm told that Fr. Legaspi discussed that particular topic with you a few weeks ago and I think it would be a mortal sin for a Jesuit to add anything to what a Dominican has said about any topic. Besides, though I hate to admit it, I know very little about Catholic-Masonic relationships these days.

I shall discuss the Catholic Church's general attitude towards ecumenism so that you might have an idea about how this talk will go, we can simply title it as "*Five Areas of Ecumenism*" — five areas in which the Catholic Church has grown in its ecumenical spirit within the last ten years.

The five areas I wish to touch upon are (1) the Catholic Church's attitude towards non-Catholic churches as *communities*; (2) the meaning of ecumenism itself; (3) cooperation in action; (4) cooperation in prayer; and (5) the Church's readiness to learn from other religions. I think you yourselves have experienced this change of attitude

in these five fields so all I'll really do today is summarize these five points and give an example or two. For the rest I'll leave it to you to discuss and ask questions. I certainly like to invite your observations and your reactions, since that's the only way I can enrich my own knowledge about these things. And let's be frank about it, I didn't come here mainly to lecture; I've come here to learn too. Oh yes, Atty. Puno promised me: there will be no debating. Don't worry; I'm not the debating type; certainly not after the "rellenong manok."

Let me begin with the first area of ecumenism: the Catholic Church's attitude towards Protestant communities. Before the second Vatican Council, very few Catholic theologians defended the idea that non-Catholic churches as *communities* are instruments of Christ for the sanctification of their members. Of course, ever since Pope Pius IX in 1870, the Catholic Church has officially taught that *individual* Protestants and even individual non-Christians can be saved. And I suppose some of you still remember the fuss about Fr. Feeney of Boston about twenty years ago. (Fr. Feeney was a Jesuit — so you see Jesuits are not always infallible; only sometimes.) Anyway, Fr. Feeney held that only Catholics can be saved. In fact he wrote a kind letter to President Eisenhower. He told him, "Dear Mr. President, I admire you as a good man, and I believe you will make a good president. But if you do not get converted to the

Rev. Fr. Eduardo Hontiveros, Professor of Theology at the Ateneo University (Manila) was a former Rector of San Jose Seminary. He finished his Doctor of Sacred Theology at the Gregorian University, Rome. This lecture was delivered at the Scottish Rite Luncheon sponsored by the Luzon Bodies A. & A.S.R.

Catholic Church, you will surely be damned." I am citing this example only to show how strongly the Catholic Church believed that *individual* non-Catholics can be saved. Poor Fr. Feeney was condemned by the Holy Office (that's our own Catholic Board of Censors) and he was eventually excommunicated. As you see, the Catholic Church strongly holds that sincere non-Catholics as *individuals* can come to God. In fact she has always admitted that the sacraments administered by the non-Catholic churches do give grace (particularly baptism and marriage, and the other sacraments of the Orthodox churches). But the churches themselves as *communities* — before the last Council we simply could not see how they could be means of salvation. There were various reasons proposed for this attitude — none of them too good. But as a matter of fact this was the more common doctrine before the second Vatican Council. The Council's *Decree on Ecumenism* has finally changed this attitude. In that decree the Council officially declared that (and I quote): "the Spirit of Christ has not refrained from using *these separated Churches and Communities as means of grace* which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church." (Decree on Ecumenism #3). That last phrase may still have a touch of triumphalism in it; but the official declaration of non-Catholic churches (non-Catholic *communities*) as *means of salvation* has been the greatest factor for Catholic openness to dialog and cooperation. Because of this declaration the majority of Catholic bishops and priests have become very free in cooperating not only with individual Protestants, but with the Protestant *churches*. The ecumenism of the other four areas actually flows

from this attitude.

The second area: the meaning of ecumenism. In general, ecumenism means the movement towards world unity. *Oikoumene* means the inhabited world, one world. In the Church's tradition the word "ecumenical" was applied to the *Councils* which gathered together all the representatives of the Christian world — it referred to the whole Church as a unity. But of course there are two ways of effecting unity: one is by reconciling the opposing parties; the other is by eliminating the opposition. I'm afraid the Catholic Church adopted the second course in the past. We tried to effect union by simply eliminating the opposite view. For us Ecumenism meant that the other churches had to acknowledge their error and return to the "one true fold", the Catholic Church. The ecumenical movement for most Catholics before the second Vatican Council meant two things: first, trying to convince non-Catholics to accept Catholicism; and second, praying for their conversion. Again the second Vatican Council changed this attitude. (You know, it's nice to have a strong central authority when that authority is really clear-eyed.) The Council declared that although a full unity of the Christian Church is the final goal of ecumenism, this unification should not be considered as a process of the other Churches returning to Rome, but rather as a matter of all Churches (Rome included) reuniting in Christ, who is the focal point of the Church. In our continuing disunity we are all sinning against Christ and against each other. And we should all ask each other's forgiveness. Furthermore, we must also realize that full unity will be a work of many, many decades. The first step towards full unity, our present ecumenical task, must be that of com-

municating with each other, of knowing each other, recognizing each other as fellow-members in Christ, of loving each other and cooperating with each other.

Just to avoid misunderstanding, let me point out that the Vatican Council does not advocate indifference or the equality of all Christian religions as regards nearness to the ideal of Christ. The Council states very emphatically (again I'll quote): "the Church of Christ subsists in the Catholic Church" (Constitution on the Church #8). That is the Catholic Church itself contains all the *essential* elements that Christ wanted in his Church. We believe that our own movement towards the one center who is Christ will not entail *essential* changes in our doctrine and faith. But certainly our attitudes, our rituals, even our theological thinking and the expression of our doctrines may have to undergo pretty big changes. In these matters we honestly admit that some of our Protestant brethren have a clearer vision than we do. And I assure you, this admission itself is a pretty big change in the mentality of a proud Catholic Church.

Let us go on to the third area of ecumenism — cooperation in *action*. I don't think we have to dwell on this point too long. We have only to note the proliferation of joint concerts either for fun or for fundraising: Protestant choirs sing with Catholic choirs, seminarians with divinity students, sisters and even priests get into the act. I think the reason why bishops don't join these ecumenical choirs is because bishops can't sing. As for inter-church social action, it's going on all the time. But I notice there is not much attempt at *official* inter-church cooperation in this matter. Perhaps it's just that we churchmen want to leave this to you, the laity. Although

I have a faint suspicion that the reason why there is very little official inter-church social action is not a very Christian reason: "Who'll get the credit?" We Christians do believe in not letting our left hand know what our right hand is doing. But Christ said nothing about the Manila Times and the television cameras. But give it time — the openness for this kind of cooperation is certainly there.

Let us go on to the fourth area — a sensitive area in the past: cooperation in prayer. We Catholics have had a very strong taboo these past centuries. We call it "communicatio in sacris" (joining in worship). For so long now we Catholics have had such a dread of "joining in false worship" that we have shied away in terror even from the *appearance* of praying with our non-Catholic brethren. We would get very embarrassed whenever our Protestant brethren invited us to join them in prayer. But we've gotten over our fears with the second Vatican Council. In fact, while the Council was in progress, Pope Paul gave us the example. He joined in a common Scripture service with Eastern Orthodox bishops and Protestant ministers; and Pope Paul joined as a member, not as presiding officer.

For me personally this change of attitude was dramatized in two mixed marriages that I solemnized. In 1960 I officiated at a mixed marriage in Roxas District there in Quezon City. That was the only time I saw a bride cry in frustration on her wedding day. You see, the bride was non-Catholic. So the pastor said the ceremony had to take place in the sacristy. The sacristy was too small and cluttered. So I pleaded with the pastor if we could possibly hold the ceremony at the side altar. After some cajoling, the pastor gave in. But we had to avoid all sem-

blances of a religious ceremony. So I could not wear vestments; the candles had to be removed from the altar; I could not give the nuptial blessing to the bride; I could make no mention of the sacrament these two young people were receiving and giving to each other. I could only ask them the three official questions: Do you come here of your own free will? Do you take this man... Do you give yourself to him... And then I simply declared them man and wife. I think the Fiscal would have done it more solemnly. The really painful part of it was that the bride could see the main altar itself all decked in flowers and rugs and candles, for a wedding that would take place thirty minutes after our own liturgical ceremony. And she cried. That was twelve years ago.

Three years ago I officiated at the wedding of Lincoln Drilon, son of Rex Drilon of the Philippine Central University in Iloilo. It was an ecumenical wedding. There were two official church witnesses, a Baptist minister and myself. There were flowers and candles and prayers and sacred songs. There was a solemn nuptial blessing and a Mass. I was told this was the first Mass ever celebrated in the Rose Hall of the University. Above all, there was the deep feeling of oneness.

We certainly have gone a long way from our attitudes ten years ago. More attempts at closer cooperation in prayer are being studied. The Bishops' Commission on Ecumenism has asked a committee of priests to meet with the Lutheran ministers to discuss mutual recognition of ministries. Last year they signed the mutual official recognition of baptism. They are now studying the possibility of mutually recognizing the validity, or at least the saving efficacy of their eucharistic rites. All over, joint Scripture serv-

ices are a common occurrence. So are joint prayers for various intentions, especially for unity itself.

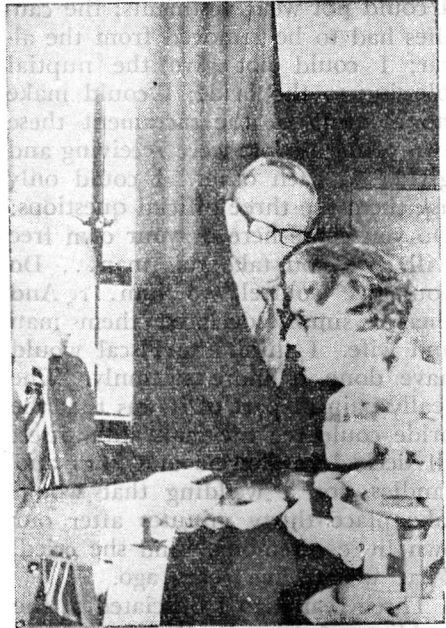
Finally, there is the Catholic Church's readiness to learn from other Churches. I guess we Catholics learned this the hard way. We simply got left behind by those who were willing to swap experiences and pool resources. In Biblical studies especially, we slowly realized that some Protestants were far ahead of us in their scientific and scholarly approach to the Bible. And we couldn't exactly derive consolation in the fact that *other* Protestants were even further behind us in this matter. We simply had to face the hard facts ourselves. And so our present Catholic textbooks on the Bible are filled with non-Catholic names, the pioneers who taught us how to read and understand God's Word. Even our dogmatic books are also filling up with Protestant names and authorities. In the field of liturgy too, we have learned the value of vernacular texts and popular music. We have adopted the Protestant attitude of making liturgy a real *leitourgon*, the work of the people, and not just the enclave of selected ministers and sacristans.

Above all, we are ready for dialog. Not debate, not recriminations — dialog. We have learned to respect the deep insights of our Protestant brethren; we have learned to admire their unselfish commitment to the cause of Christ; and we feel we have been brought closer to Christ by our closer association with our separated brothers. In short we have learned from experience that the Holy Spirit does work in the communities of our non-Catholic brethren and has used these communities as vessels of salvation and of divine grace not only for their own members, but also for us.

△ △ △



WB Gregorio Cariaga receiving a 'Thank You' buzz from Sis. Ethel Mosebrook.



III, Camilo Osías hands testimonial plaque to Sis. Ethel while MW Charles Mosebrook looks on.



The Mosebrooks proudly displaying souvenir commemorative silver tray, a gift of the Grand Lodge.



Bro. Ramon Gonzales, 32° KCCH, arranging gift of the Philippine Bodies, A. & A. S. R. Sis. Ethel admiring gift of High Twelve Lodge No. 82.



MW Manuel Crudo shaking hands with Sis. Ethel.

We will miss you, Charles

MW WILLIAM C. COUNCELL

(Closing remarks delivered during the Testimonial and Despidida in honor of MW Charles Mosebrook, PGM held at the Stafford Hall, Scottish Rite Temple, on September 9, 1972).

In my brief closing remarks, I am sure that I speak for all the members of the Craft in this Jurisdiction, and for the thousands of folks all over the Philippines in every walk of life, under whose influence, their lives have been touched and influenced by this humble man, and for that matter, all Mason's wherever Masonry is today.

Masonry teaches us to practice charity, assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the Altar, support the Government, promote learning, love your fellowman, fear God, implore His mercy and hope for happiness. The finest definition that I have ever found to describe Masonry is: "Masonry is a way of Life."

Throughout his life, Brother Charles has symbolized all of these virtues more than any man it has been my privilege to know. They have been his way of life. Characteristic of Masonic benevolence is the *silence* in which it works. This is also the way in which Brother Charles goes about his daily life to love and spread love to his fellowman. You would have to know him well to appreciate his way of life and his constant love for his fellowman.

Today, when the brotherhood of the world is so badly broken and ruthless ideologies shatter so much that is true and lovely, and in the days to come as in days ago, we realize more and more that the world desperately needs more Charles Mosebrooks — leaders who encompass the values of friendship, fortitude, prudence, justice and reverence.

We will miss you Brother Charles. We will always remember you as someone very special and we know beyond any doubt that although you will physically leave us in a few weeks part of you will remain with us always; for this, we are grateful to God.

May God always watch over you and yours and
May God bless you always.

GRAVEL AND SAND

A Report on Masonic Activities

SO LONG, "OLIGARCH"

A testimonial luncheon was held at the Stafford Hall of the Scottish Rite Temple on September 9, 1972 in honor of Past Grand Master Charles Mosebrook and Sis. Ethel. The occasion was held under the auspices of the Grand Lodge of the Philippines, the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry in the Philippines, Mayon Chapter of the Order of the Eastern Star, and High-Twelve Lodge No. 82.

Wor. Bro. Gregorio Cariaga presented the couple with gifts consisting of wood carvings and other native handicrafts. The Philippine Bodies, thru its Venerable Master Bro. Ramon Gonzales, 32°KCCCH had more wood carvings for the couple. Ill. Camilo Osias, Sovereign Grand Commander of the Supreme Council, A. & A.S.R. presented MW Mosebrook with a Testimonial Certificate. MW William C. Councill, Grand Master presented him with an engraved silver tray in behalf of the Past Grand Masters and Grand Officers of the Grand Lodge.

MW Mosebrook in his response admitted that he is an 'oligarch' when it came to friend, brothers and sisters.

WB Domingo C. Bascara emceed the program.

MW Mosebrook came to the Philippines in 1947. He taught at the Union Theological Seminary. He also reorganized and rebuilt the Central Methodist Church of which he

served as Minister since 1947. He served in different capacities in church work.

He is one of the organizers of the Children's Garden in Taytay, Rizal. MW Mosebrook was initiated in East Gate Lodge No. 314 in St. Paul, Minnesota in November 1929. He demitted from his Mother Lodge and joined Winona Lodge No. 18 in 1943.

He affiliated with High Twelve Lodge No. 82 when he came to the Philippines and became Master of the same in 1962.

He received his Scottish Rite Degrees in Winona Bodies, Minnesota. He filed his demit from the Bodies and joined the Philippine Bodies, A. & A.S.R. He was invested with the Rank and Decoration of Knight Commander in the Court of Honor in 1955 and coroneted Inspector General Honorary in 1956 and in 1965 he was crowned Sovereign Grand Inspector General of the Supreme Council.

He was a Junior Warden of High Twelve when he was elected Junior Grand Warden of the Grand Lodge of the Philippines. He became Grand Master in 1964.

Sis. Ethel Mosebrook wife of MW Charlie is a Past Worthy Matron of Mayon Chapter, OES. MW Mosebrook is a past Worthy Patron of the same Chapter.

The Mosebrooks are scheduled to leave for the United States in the first week of October.

From your brethren in the Philippines, "so long, 'Oligarch'!"

GREAT FILIPINO WOMEN MASON?

WB SAMUEL P. FERNANDEZ

Do we have Filipino woman Masons who figured in our fight for freedom against Spain? If we take the words of Teodoro A. Agoncillo and Oscar M. Alfonso, both of the Department of History of the University of the Philippines, we had. On pages 166-167 of the HISTORY OF THE FILIPINO PEOPLE authored by them, we have the following lines:

... The popularity of Masonry was such that even women joined it. The first woman to become a Mason was Rosario Villaruel, who was initiated a member of a Lodge Walana on July 18, 1893. The other female members were Trinidad Rizal, Romualda Lanuza, Josefa Rizal, Marina Dizon, Sixta Fajardo, Valeriana Legaspi, and Purificacion Leyva...

When I read this passage while preparing for my class some two years ago, I promised myself to dig further into the truth of the statement. Interviewing a number of Masonic elders including MW Antonio Gonzales, Sr. and his wife, Pilar, Past Matron of the Rosario Villaruel Chapter No. 2, Order of the Eastern Star, I found out some inaccuracies anent the observation of the authors.

As we all know, Masonry has a number of allied and appendant bodies. During the early period of Masonry, Walana Lodge 158 besides establishing Triangle Vanguardia in Hongkong, organized what they called at that time MASONERIA DE ADOPCION. This "Lodge for women" is the equivalent of what we presently know as the Order of the Eastern Star. As the Jaycees

have their Jaycerettes, the Knights of Columbus their Daughters of Isabela, so do the Masons have their counterpart, the Order of the Eastern Star, an allied body. And as the Masons at that time had their pen name, so were the officers and members of this auxiliary Lodge for women. The following were the pen names of the officers:

Purificacion Leyva — Ley — Sister Inspector; Rosario Villaruel — Minerva — Worthy Matron; Valeriana Legaspi — Diana — Sister Eloquence; Trinidad Rizal — Sumibul — Sister Secretary; Romualda Lanuza — Aurora — Introducing Sister; Sixta Fajardo — Ester — Depository Sister; Josefina Rizal — Sumukat — Member.

According to records, Rosario Villaruel was only 18 years old when she was initiated on July 18, 1893 in the *Masoneria De Adopcion* of the Walana Lodge. Her father was the first Worshipful Master of Walana Lodge founded in May, 1892, now Walana Lodge No. 13 under the jurisdiction of the Grand Lodge of the Philippines. In 1893, he founded Patria Lodge No. 340 of the Gran Oriente Nacional de España and became its Worshipful Master. Bro. Faustino Villaruel (originally the family name was spelled with double r. S.P.F.) who was born in Pandacan 1845, was a brave man. He continued his Masonic propaganda activities disregarding all warnings from his brethren until finally on August 21, 1896, he was arrested and imprisoned on a charge

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Counselling

WB ARTHUR SCHRAMM

In the complexity of our life we are dependent upon many kinds of people. Where freedom is a reality, men move about in pursuit of their own purposes, and the atmosphere and environment we live in are determined only partly by us, and partly by others. Not all men think as we think, live as we live, or believe as we believe. There are, those who disagree with us, but we cannot order people out of existence simply because we do not like them or don't agree with them. One of the lessons of life is that we have to learn to live with people whether we like them or not. It does not mean that we have to condone their conduct, accept their beliefs or partake of their ways. It means that we must recognize the reality that we are all in this world together and that we must try to get along with them. It is probable that all of us are sensitive to the opinions of other people. Sometimes a man who is sure that he is entrenched in truth may feel that he does not need to know or need to care what others think. What other people think is important — even if it isn't right, because there is some reason for what they think. If others understand us, it may help us to understand them. To be respectfully concerned about the opinions of others does not mean that have to accept their opinions. If we are convinced that they are wrong we should counsel with them and in a most friendly manner try to bring about a reformation of their attitude.

In giving and taking advice it is important *how* it is done and *how* things are said. Among the greatest needs among men is communication, understanding, getting through to people. Failure in giving effective counsel is frequently failure in communicating the real meaning and motives. Advice usually implies that something is wrong, that something should be changed, that something is being criticized. Nearly everyone wants to improve his circumstances but hardly anyone wants to improve himself. Advice is seldom welcome, those who need it most, like it the least. And no one likes it if it is given in the wrong way, for the same words don't mean the same things to different people, not even between husband and wife, or between brothers, or between parents and children, or, under differing circumstances, not even between ourselves. We often blunder with words, and walk roughshod over things we should have approached with delicacy and deference. We must talk, communicate, understand and know what friends and loved ones tell us is usually well intended. By listening and heeding we all can save ourselves many heartaches. Even when advice is offered without irritation, it is the substance that counts, the intent, the truth. Advice is like snow; the softer it falls the longer it dwells upon, the deeper it sinks into the mind.

A phrase from an old philosopher expresses this most universal atti-

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THE ECUMENICAL WORLD

PBS NEW EXECUTIVE SECRETARY

Dr. Solomon E. Quila will not be alien to the premier post he is going to assume for he has been the Assistant Executive Secretary of the Philippine Bible Society since 1964. He was the most probable successor to the Executive Secretaryship of the Society in terms of capability and seniority. To the many who were closely following the events in the Society, it was not a surprise that the No. 2 administrative PBS official should one day assume the leadership of the Society. The present Board of Directors recognizing his capabilities for leadership elected him as the next Executive Secretary.

The incoming top official of the PBS is a man of many interests. His educational background and his administrative training, his civic and ministerial activities are ample testimonies of these diverse inclinations. But foremost among all of these interests is the one drive to serve his people through the ministry of the church. And this, he believes, he would find some kind of a fulfillment in the Philippine Bible Society task. This task is one complete commitment in itself for this job has assumed a kind of measurement of how much the Lord has so provided for him and how much he will have served the Master in return. Quite a taxing requirement for a Christian to impose upon himself but it is a reasonable requirement.

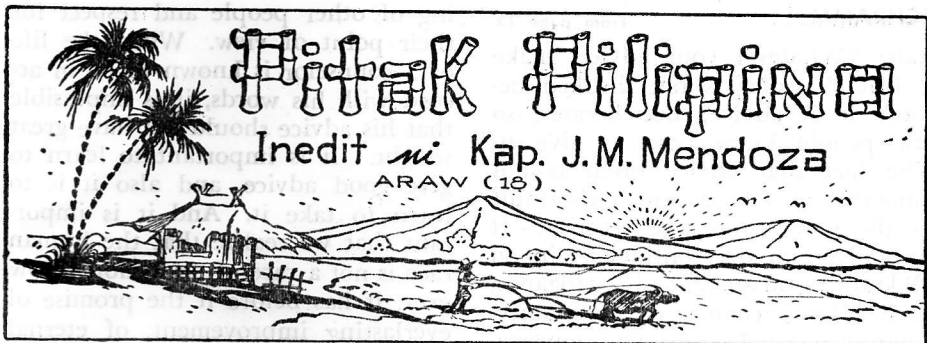
Important jobs call for men who are prepared to assume them. The incoming Executive Secretary does

not lack in this kind of preparation. He has to his credit no less than ten academic degrees — three of which are Master degrees, and two of which are Doctorate of Philosophy from abroad. He finished his baccalaureate degree either with *cum laude* or *magna cum laude* honors.

Aside from having served the church in many capacities, he has also been a teacher. He is a professor of Education and Guidance & Counselling in several distinguished institutions of higher learning in the country.

Despite his many commitments, Dr. Quila has not relegated to the background his civic duties. He was once the Worshipful Master of Kalilayan Lodge No. 37 in Lucena City. He is a member of many distinguished organizations and a much-sought after lecturer, consultant, or lecturer in important academic and social gatherings. To his credit, he has, in fact, been awarded certificates for his involvements. Some of these are from a seminar on Financial Management sponsored by the Philippine Christian College, and a certificate from the Seminar on Management Techniques by the Special Services Corporation.

In spite of all these "achievements" as we usually term them, Dr. Quila has remained the same "Sol" to many of his officements, friends and associates. He has never learned to stay aloft. The same approachable and companionable guy he is in and out of his office. — *Philippine Bible Society Record*



PANG-ARAW-ARAW NA PILOSOPIA

Ni Kap. AGUSTIN GALANG, N.G.

Matuwid lamang na magbayad sa lahat ng bagay na kukunin dito sa daigdig. Bayaran ang buong halaga; bayaran ng husto ang mga utang, at huwag aasa sa patawad. Ang batas ng kabayaran ay nakatakda at di mababago, hindi masususugan o maiiwasan. Walang makalalabag na di magdurusa. Ito'y ipinatutupad ng walang pagtatangi sa mayaman at mahirap, sa malakas at mahina, sa makatarungan at masama. Walang paraan ng pag-iwas sa mahigpit na pagpapatupad ng batas tumbasan.

Isinulat ni Albert Pike: "Ang lahat ng mga tao na karapatdapat na mabuhay, at nais daigin ang kanilang libing, at pagkatapos ay mabuhay sa mabuting nagawa sa katauhan, ay napapatala sa kumukupas na ala-ala ng mga tao. Maraming mga tao na nagsisikap na makaiwan ng mabuting nagawa kung sila'y yumao na, na maaaring manacili makaraan man ang kanilang araw at henerasyon. Ito'y katutubong simbuyo, handog ng Diyos, at madalas ay natutuklasan maging sa marahas na puso ng tao."

Si Goethe, isang poetang Aleman at pilosopo, ay inihandog ang mga alituntuning sumusunod para sa kasiyahan:

1. Sapat na kalusugan na kailangan sa kasiyasyang trabaho.
2. Sapat na kayamanan, para matugunan ang pansariling pangangailangan.
3. Sapat na lakas upang bakahin ang mga kahirapan at mapagtagumpayan.
4. Sapat na kabutihan, upang aminin ang mga kasalanan at ng maiwanan.
5. Sapat na tiyaga sa pagsisikap hanggang makagawa ng kabutihan sa katauhan.
6. Sapat na pang-unawa, upang makakita ng ilang kagalingan sa kapitbahay.
7. Sapat na pag-ibig na magbubunsod sa atin upang maging makabuluhan at matulungin sa iba.
8. Sapat na pagtitiwala na magpapatunay na ang lahat ng tunay na bagay ay sa Diyos.
9. Sapat na pag-asa na mag-aalis sa pagkabahala at sindak ukol sa kinabukasan.

Kailangang maipagbili mo ang iyong sarili sa mga kakilala at kabiligan. Ngunit dapat tandaan na ang matagumpay na magtitinda ay batid na batid ang kanyang produkto. Isang Matandang Pilosopo ang nagpapayo sa mga tao na "Una-

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SCHRAMM...

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tude: "Whatever your advice, make it brief." Advice is not disliked because it is advice; but because so few people know how to give it. The fact that advice often is not palatable may be as much the fault of the giver as of the receiver. If it is given in overconfidence, in an all-knowing manner, or in arrogance, it has little chance of acceptance. Counsel offered in quiet conversation is much more likely to be listened to than counsel that is "preached" at us. Much good advice is rejected because someone assumes that it can be crammed down someone else's throat. A man with a message must have an understand-

ing of other people and respect for their point of view. When the life of a counselor is known to be in accord with his words, it is impossible that his advice should not have great weight. It is important to learn to give good advice, and also it is to learn to take it. And it is important that we realize that the human race is not a race of perfection. However, it has before it the promise of everlasting improvement, of eternal progress. We must not become sour or cynical merely because we find imperfection in other people, and surely we should be slow to pass judgment on other people until we know more of what is hidden in their hearts.



FERNANDEZ...

From page 14

of treason against the government and religion. On January 11, 1897, Bro. Villaruel together with other 10 Mäsons faced the firing squad, ending the rigors of prison life and humiliating tortures.

Rosario Villaruel, like her father, was closely associated with the emancipation movement. She was arrested, confined and tortured with charges of professing seditious ideas but was never daunted in her libertarian involvements.

According to Most Worshipful Antonio Gonzales, Sr. and his wife, the late MW Teodoro M. Ka-

law used to tell them, that Rosario Villaruel at the close of Masonic meetings in Manila was conducted blindfolded into the Masonic Hall to pass around the bag of fraternal assistance to collect funds for the emancipation of our country from Europe.

Such was the dedication of this beautiful woman who was an inspiration to Filipino womanhood and virtue. Together with two sisters of Dr. Jose Rizal and other members of the *Masoneria de Adopcion*, they lived lives worthy of admiration. They were not Masons. But they were great!



REMEMBER . . .

PHILIPPINE FREEMASONRY WEEK

DECEMBER 13-19, 1972

ON MASONIC EDUCATION

205. *What is meant by a "parrot Mason"?*

The author of the Encyclopedia of Freemasonry, Albert Mackey, wrote, "A parrot Mason is one who commits to memory questions and answer of the catechetical lecturers, and the formulas of the ritual, but pays no attention to the history and philosophy of the institution; he repeats what he has learned without any conception of its true meaning."

206. *Is it true that among the ancient nations the religion of sages was different from that of the common people?*

Yes. When the common people worshiped fire and light, the sages worshiped the principle from which the light flows out, that is, the Creator.

207. *According to Pythagoras what two things did God make according to His image?*

Pythagoras said that God made two things in His own image: the universe and man, the macrocosmos and the microcosmos.

208. *How old is Freemasonry?*

As an organization the modern Lodge owes its origin to the Operative Masons of the Middle Ages but as an esoteric philosophy Freemasonry may be traced back to the Ancient Mysteries of Egypt.

209. *Why are there three degrees in Freemasonry?*

Freemasonry being an allegory of human life considers its three principal stages: youth, manhood, and old age which are respectively represented by the Entered Apprentice, Fellow Craft, and Master Mason.

210. *Which admitted the first non-operative, England or Scotland?*

Scotland. The minutes of the Lodge of Edinburgh in 1600 show the name of John Boswell, mentioned as a relative of James Boswell (1740-1795), author of *The Life of Samuel Johnson, LL. D. (1791)*, "one of the most celebrated biographies of all time." He was not an operative Mason. In England the first non-operative Mason recorded as being present at a Lodge meeting was Elias Ashmole, an antiquarian, in 1646.

211. *What is "untempered mortar"?*

"Untempered mortar" is mixed without sufficient of any ingredient: sand, lime, water. The cowan who builds walls with sand or stones alone between the greater bowlders of the wall, works with untempered mortar. Its use insures failure; proper preparation does not insure success but makes success possible. Untempered mortar is a symbol of faulty preparation.

212. *What is the Volume of the Sacred Law?*

The Volume of the Sacred Law is the Great Light without which no regular work can be done by a Lodge. It is the Sacred Book of the religion of the members of the Lodge. In English-speaking Lodges this is the Holy Bible.

213. *Who was Voltaire?*

Voltaire was the pen name of Jean Francois Arouet (1694-1778). He was definitely not an atheist, as many writers claim; he was not a Christian but a deist, a believer in the existence of a personal God, based solely on the testimony of reason and rejecting any supernatural revelation. Benjamin Franklin (1706-1790) assisted at his initiation in the Lodge of the Nine Muses in Paris, France.

wain ang sarili." Kung tunay na kilala ang sarili, malalagay ka sa katatayuan na makagagawa ng mabuting produkto na maipagbibili. Ang isipan ay mundo ng tao, ang kanyang daigdig, ang buhay. Subalit tootung kakaunti ang naabot niya sa kanyang isip, at kung ano-ano ang tungulin nito sa maraming bagay na material na kanyang nagugustuhan.

Sakaling magwagi ang konsensya mo sa iyong manunukso, ikaw ang nanalo.

Hindi kahiyahiya na ikaw ay matakot, ngunit ang nakahihya ay kung ikaw ay maging duwag.

Wala sinoman na makakikita ng isang alituntunin sa ugali na bubuti pa sa "kalanatayan at katapatan."

Sinusubukan nating lahat ang mga uri ng balak, upang umunlad ang ating sarili, upang humusay at lalong sumulong ang kakayahan. Tayo'y nagbabasa sa mga mapagbigay-siglang salaysay ng mga taong nakagawa ng mahahalagang bagay sa buhay. Ang ating mga magasin at pahayagan ay puno ng lathala ukol sa mga taong nagsipagtagumpay. Nandito ang isang alituntunin na hindi nagmimintis — Gumawa ng ubos kaya, mag-isip ng pinakamagaling, at maging tapat sa sarili.

Huwag tutulutan ang iyong isip na mamalagi sa pananakit, mga bagay na walang halaga, at pagkabigo.

Pagtitiwala, tapang, katatagan, pananalig sa sarili, katapatan sa tungkulin — ang mga ito'y mahalagang pag-isipan sa araw-araw, sa loob ng isang taon.

Kailan man ang tao ay huminto sa pagsulong, siya'y huminto na rin sa pagkabuhay. Oras na huminto siya sa pag-iisip, siya'y mamamatay. Siya'y maaring manatiling gumagalaw sa paligidligid ng maraming taon, subalit sa lahat ng kahulugan at layon ng buhay, siya'y patay na

thought of an association had been issued a first bull of condemnation by Pope Clement in 1788 and which Catholics joined only under pain of "grave sin" and excommunication. It was considered a pagan, atheistic aberration whose secret rites made it a sinister threat to the stability of the state."

Spanish Masonry was of Scottish Rite ritual as contrasted with the York Rite from 1° to 3° as practiced by American Lodges. York Rite or Scottish Rite "tradition" the Papal Bull of 1758 was directed to all Freemasons. But since this is no longer the era of Inquisition, unity in diversity would seem to be the order of the day. No group has the monopoly of "faith, hope and love."

Our Editor M.W. Raymond E. Wilmarth, P.G.M. in his Grand Oration honoring the M.E. Companion Macario C. Navia asked this question:

"Shall we ever reach a final and complete accord with the Roman Catholic Church?"

He answered his own question by saying: "I personally believe we shall. It is a question of building up mutual respect, mutual faith and a complete confidence that the Church and Masonry are one in the purpose of building a true Brotherhood of Man under the Fatherhood of God".

Ecumenism, anyone?

sa sandaling tigilan ang paggamit ng kapangyarihan ng pag-iisip.

Ang taong madaldal, ay hindi lubhang mapagkakatiwalaan.

Ang pa ang higit na nakasusuya, maliban sa babaeng matigas ang ulo? Ang lalakeng matigas ang ulo, na ayaw kumain ng pangaral?

△ △ △

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