

# The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



**BISHOP CHARLES H. BRENT**  
Father of the Ecumenical Movement

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No. 8

AUGUST  
1974



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## *Grand Master's Page*



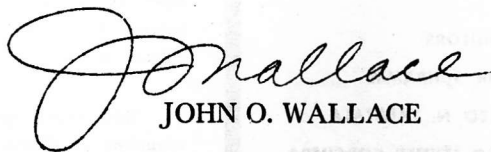
### DISTRICT CONVENTIONS

We have come to the time of the year when our District Conventions are held. Those conventions are very important for the Fraternity. Most Districts accord them the importance they deserve by well planned and well executed programs — programs that will attract members as well as delegates of the Lodges. It has been my observation that those attending conventions get more good out of them and also contribute more of their knowledge and wisdom if they are given a chance to discuss various plans, problems and programs in smaller groups. After small group discussions, important decisions and programs can be reported to the plenary session for convention action.

It is suggested that as much of the program as possible be open to the public.

Is your district planning a good program for this year? We hope so. Are the Masters of the Lodges urging their members to attend? We hope so.

Fraternally,

  
JOHN O. WALLACE

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## **CIRCUMSCRIBE OUR DESIRES**

Among the first and most important teachings in Freemasonry is to circumscribe our desires and keep our passions within due bounds toward all mankind. Volumes have been written about it, but little results accrue. As Mark Twain once wrote, "It is like the weather, we talk about it, but we don't do anything about it." Now, modern science is doing something about the weather. Perhaps the most impressive results from weather control was the beautiful Sunday morning the Miss Universe Pageant took place on July 21, 1974. All, because the monsoon rains had been deflected from Manila by cloud seeding in the surrounding areas two days prior to the Pageant.

How wonderful it is for man to work with his Creator to produce harmony and beauty in the lives of men. How wonderful it would be if man would work with God to produce harmony and beauty in the way men live. As the science of meteorology has produced harmony between God and man in control of weather to enhance man's material living, so must the science of Masonry work for the harmony of man with God, to perfect the spiritual being of man.

The New Testament teaches Christians how to pray the Lord's Prayer. Each religion has its counterpart. Common to all is that **God's Will Be Done!** Yet, each man struggles to achieve his will, giving little thought as to how others doing likewise are in opposition, and considered as a whole are seldom, if ever, in accord with God's will.

If we as Masons can but keep before our mind's eye, the first objects presented to our view, and when confronted by desires to oppose God's will apply the symbol of our Craft, the compass, to circumscribe our will; perhaps, we, too, can do something about making this world a better place for men to dwell together in unity.

It is simple logic. If man lives in opposition to God's will, man will find chaos and unhappiness. But if man lives in harmony with God's will, he will find peace and happiness. The choice is ours to make. We can't get something for nothing spiritually any more than we can get something for nothing materially.

The price we pay as Masons is but to practice out of the Lodge those moral truths taught in it. And, among these is to circumscribe our desires and keep our passions within due bounds toward all mankind. It is such a small material premium to pay for such a great spiritual insurance. Perhaps, it is the best investment we could ever make!

**R.E.W.**

## **THE GIANT WHO LAUNCHED THE ECUMENICAL MOVEMENT**

His life story started in Newcastle, Ontario, a tiny community almost directly across Lake Ontario from the town of Olcott. He was the son of an Anglican Clergyman and he himself was ordained two years after graduation from Trinity College. Shortly after his ordination he went to Boston, where he remained for 13 years, spending much of his time in Mission work in Boston's seamy South End.

In 1901, at the age of 39, he was elected first Episcopal Missionary Bishop of the Philippines. It is known that he passed over some notable opportunities in the United States to accept the Missionary assignment but the post proved to be a stepping stone to international recognition as a religious leader.

It also gave impetus to his early interest in Christian Unity. Competition and friction among Missionaries of different Christian faith aroused him.

"We Missionaries," he once wrote, "have moments of deep depression when the consciousness sweeps over us that it is a little short of absurd to try and bring into the Church of Christ the great nations of the Far East, unless we can present an undivided front".

Later he wrote: "The difference in Christianity here and elsewhere I choose to ignore. So impotent are they in the face of true discipleship, and so permeating and all powerful is the influence of a group of true followers of the Master, that Christian service never stops within the boundaries of the Church where it is born, but benefits all communions, whether or not they are conscious of the source of their added efficiency."

A biographer continues: "Unlike many other Protestant Missionaries, Brent adhered fairly to the policy of not proselytizing Roman Catholics. He looked upon them as another communion of the broken ruptured Church."

His life was one of tremendous activity. In 1920 the Bishop presided in Geneva, Switzerland, at a meeting preliminary to a world conference on Faith and Order. Forty nations and 70 Churches were represented, but it was not until 1927 that the long planned full scale conference on Faith and Order was held at Lausanne, Switzerland. This Conference is regarded as the beginning of the current Ecumenical Movement. Bishop Brent was the Presiding Officer at

that meeting. The first words of his opening sermon were "We are here at the urgent behest of Jesus Christ."

He was to remain in the Philippines until 1917, when he heeded the call of an old friend, Gen. John J. Pershing, to come to France as Chief of Chaplains for the Allied Forces. He laid the foundations for the Chaplain Services of today's Armed Forces and was universally beloved for the tact and sympathy which characterized his relations with all religions.

Warm and sympathetic relations between the different religions, no matter how great their doctrinal differences was a keystone of Bishop Brent's outlook. He is responsible for having infused this outlook deeply into the workings of the Ecumenists. The Conference at Lausanne was in many ways the triumphant conclusion to Brent's life — although it was only the beginning of the Movement.

His health, poor for years, declined rapidly, and he died in Lausanne in 1929. He is buried there. The inscription on his simple tomb is:

"Charles Henry Brent, 1862-1929. A Soldier of Christ — A Servant of Humanity — The First Apostle of Christian Unity."

As the Ecumenical Movement sweeps on into the 21st century the fame of this Christian from the Philippines grows.

"Think of him", said someone recently, "by the words he said at the end of the Lausanne Conference: We have dared and God has justified

our daring. We can never be the same again." Time has showed how prophetic was the Bishop's statement.

### "Oecumenical"

The dictionary defines the word 'Oecumenical' as belonging to or representing the whole (Christian) world, or the universal Church. The inspiration of the movement is beyond dispute. It can be found in what Brent described as "perhaps the most sacred passage in the four Gospels — the record of the Lord's Prayer of self-dedication as it lived in the memory and imagination of His most intimate friend." This is the seventeenth Chapter of St. John, of which the eleventh verse reads: "Holy Father, keep them in my name which thou hast given me, that they may be one, even as we are." There is little to be gained from reciting here the tedious catalogue of the divisions and differences which have splitted the Christian Church for 1,900 years. What the Church has lost through them is set out in Brent's comment on the above passage: This momentous comment has been the basis of all world conferences on Christian Unity to this day.

"The unity of the Church is some thing more than unity of Ecclesiastical Structure, though it cannot be complete without this . . . This unity which the Lord prays His disciples (you and I) may enjoy is that which is eternally characteristic of the Trine God. It is therefore something more than a means to

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any end, even though that end is the evangelization of the world; it is itself the one worthy end of all human inspiration. Our friendships, our reconciliations, our unity of spirit in Church gatherings or in Missionary conferences — beautiful as they are, and sometimes even wonderful in comparison with our habitual life of sectional rivalries and tensions, yet how poor and petty they appear in the light of the Lord's longing." Let us all who are concerned in Peace Movements or conversations with fellow Christians of other denominations, take note of the judgment under which we stand by virtue of the gulf separating the level of our highest attainment and noblest enterprise — from the prize of the call upwards which God gives in Christ Jesus — "that they may be one as we."

For fifty years, beginning with Brent in 1920, the Churches of the world have been striving to wipe away the reproach of this division and to come nearer — in Faith, Worship, and in words — to the unity of His followers for which our Lord prayed, and which was to be a convincing proof to the world that His Mission was from God. Many approaches to Unity have been made — but in this essay we are only concerned with "Brent Philippines" and his contribution as the "Father of the Movement", a fact that is not widely known even in the Philippines.

The first to diagnose the weakness of bringing Churches together

to talk on Christian Unity was the Bishop of the Philippines, Charles Henry Brent — who was Chairman of the First Conference in 1927. A leader of wide vision and untiring energy, who was convinced that, so far from the discussion of doctrinal differences being out of place in an ecumenical conference, it ought to be attempted, even in another context only so could the Churches discover exactly where they held divergent views, and take common counsel how to heal their division. Brent was moved to say at the end of the Conference when he thought that the harmony of the Conference might be broken at the last hour of the deliberation.

"We feel moved to say that neither those who press for intercommunion nor those who feel obliged to oppose it should condemn the other, but should in all ways respect one another's consciences: but all Christians should be saddened by every hindrance to the fellowship of full Communion with all disciples of our Lord."

The words were at once accepted, and they stand as part of the conference report — but most of the delegates had become so involved in debating minor points that little or no sense of inspiration had come from the hearing of the words. It was a sign of Brent's spiritual awareness that he should read the Affirmation again from the pulpit at the closing service. Thus, with his own reading of John XV which immediately followed, left, if not a

sense of achievement, at least a conviction of the spiritual unity among all the delegates and Churches who had taken part in a Conference that has left its indelible mark on the pages of Church history.

Following a recent World Council of Churches Meeting, the following article appeared in many newspapers summarizing the Conference:

"He has been dead these 44 years, but if a spirit pervaded the meeting of these world famous theologians it must have been his.

Every man and woman at last week's meeting of the Central Committee of the World Council of Churches know his name and count him as the Giant of Christian Charity who launched the Ecumenical Movement."

Gustave Weigel, the noted Jesuit theologian, who was a Vatican observer at the meetings, said that "If any man could be called a Founder of the Ecumenical Movement, you must list Charles Henry Brent."

### **BRENT AND OUR MORO BRETHREN**

Before we close this essay, I should like to bring to the attention of our readers another phrase of Brent's Ministry which should not only be important to Christian's but

even more important to our Moro Brothers.

Throughout the period of American sovereignty the Moros, with their rugged independence, were to present a constant problem to the authorities. Bishop Brent was completely undaunted by their fierce reputation. Where government officials and Christian Filipinos dared go only with a strong-armed escort, the Bishop went unarmed and alone. The Moros came to respect his courage and sincerity; he, for his part, respected their fanatical devotion to the Prophet.

His work with the Moros began in Zamboanga, where he founded a Settlement Project in the Moro village of Kawa Kawa. In Zamboanga, a hospital came to bear his name, and it still serves all the people of the peninsula, including the Moros.

Out in the Sulu Sea on the Island of Jolo, Bishop Brent established an agricultural school at Indanan. One great thing about his work, he did not convert any Moros to Christianity but he furnished a rare point of contact between Cross and Crescent.

**WILLIAM C. COUNCELL**  
(From Forward Magazine)

## **FIGHT DRUG ABUSE**

## THE BROTHERHOOD OF KNIGHTS MASONS

“Behold how good and how pleasant it is for Brethren to dwell together in unity!” These are the first words spoken to a candidate for Freemasonry upon entering a Lodge of Entered Apprentice Masons, after he has declared his “Trust is in God.” And I greet you tonight with these most meaningful words “Behold how good and how pleasant it is for our Knights of Columbus Brethren and our Freemason Brethren to dwell together in unity!”

There was a time, and not so very long ago, when all seemed hopeless, as if our two great fraternities would remain a perpetual distance apart. It has often been said, “The Lord works in mysterious ways.” Perhaps our presence together here tonight is the physical manifestation of that wonderful mysterious way in which God has worked to put together, what man had at sometime in the past put asunder.

One of the earliest attempts made by Masons to bridge the gap was recorded on page 46 of Time Magazine for April 19, 1966.

“When Ervin Kotowski was installed recently as grand knight of Milwaukee’s largest Knights of Columbus Council, he got a tele-

gram of congratulations from Circuit Judge Claire Voss, imperial potentate of the city’s big Tripoli Masonic Shrine. Exclaimed Kotowski: “Imagine the Shriners congratulating me!” A lot of brotherly things that would have been hard to imagine a few years ago are happening today between the Roman Catholic Knights and their long-time antagonists, the predominantly Protestant Masons.

Almost every day, the Knights and the Masons (U.S. membership: 4,500,000) jointly sponsor some local charity drive; almost every night, two groups get together for bowling matches or common meetings. In Madison, Wis., for example, the Knights and the Shriners co-sponsored a charity bazaar. In Tacoma, Wash, Columbians and Shriners gathered for what one ecumenical enthusiast called “a real bash.” And in Hartford, Conn., the Knights have joined with the Masons and B’nai B’rith to form a brotherhood committee representing a combined membership of 100,000. Says Supreme Knight John W. McDevitt, national head of the Catholic organization: “Its high time for the dissipation of any

recriminations, disaffections or petty jealousies that may have formed a barrier between the Knights of Columbus and the Masonic Order.”

At the same time here, in the Philippines, Capitol Council No. 3695, was seriously at work in the same direction. The Manila Times for Sunday, September 4, 1966, ran the following:

“A dialogue on ecumenism with a Catholic address and Protestant responses was held in connection with the joint anniversary observance of the Knights of Columbus Capitol Council No. 3695 and the Daughters of Isabella Regina Mundi Circle No. 1007.

The dialogue was held at a joint breakfast program of the Knights and the Daughters on Sunday, September 4, at the Aristocrat Social Hall in Cubao, Quezon City.”

Of course the Grand Lodge of Free and Accepted Masons of the Philippines was also most concerned, and on page 17, of its official organ, The Cabletow for November 1966, the following item appeared:

“It pleases us to report that MW Wilmarth is backing to the hilt the idea of ecumenism with particular reference to better understanding and friendship among the Knights of Columbus and Masons. He has appointed Bro. Jose Abejo (147) to make contacts with leaders of the Knights of Columbus aimed at having conversations among the Knights and

the Masons.

It is known that the Knights of Columbus have formed committees on the Council level for a similar purpose. In Quezon City, for instance, Judge Samuel Reyes heads the committee with Mr. Vicente de Guzman as its Public Relation Officer. The Knights have had conversations with Protestant leaders at some of their fraternal breakfasts.

Before long, the Grand Lodge leaders hope to sit with the Knights, break bread and have conversations with them on ideas and ideals that unite, not disrupt. MW Wilmarth also hopes that officers and leaders of our Symbolic Lodges in towns and cities will act to promote this kind of contacts with the Knights of their localities.”

But the important news that triggered our Grand Lodge into action actually came from a news item in the New York Herald Tribune for February 28, 1966:

“John W. McDevitt, supreme Knight of the Knights of Columbus, urged a joint meeting of the K. of C. in Sharon, Mass., and local Masonic Lodges to work together in interfaith harmony on grass roots cooperative projects.

The K. of C. was founded as a Catholic fraternal society in 1882, when Catholic immigrants were unwelcome in existing fraternal lodges, and when cannon law (ar-

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ticle 2335) forbade Catholics under pain of ex-communication to join the Freemasons. Although the law is still in effect, McDevitt called for joint action particularly on a three-point program:

The spread and defense of a belief in God, promotion of patriotism and the safe-guarding of national morality.

Noting that two prominent Catholic leaders, Cardinal Cushing of Boston, and Bishop John J. Wright of Pittsburgh, had addressed Masonic gatherings, McDevitt felt it appropriate, he said, to encourage cooperation in matters of community interests."

The Grand Master started the ball rolling by writing a personal letter to the Supreme Knight as follows:

"Supreme Knight John McDevitt  
Knights of Columbus  
P. O. Braver 1670  
New Haven, Connecticut 06507

My dear Sir and Brother:

It is most pleasing to read accounts of Knights of Columbus and Freemasons joining hands in fraternal understanding in the United States. This kind of understanding is so much needed throughout the world today. How can this be accomplished in the Far East, especially in the Philippines?

In Freemasonry each Grand Lodge is masonically sovereign and its area of coverage constitutes the Masonic jurisdiction. I am told that all Councils of the

Knights of Columbus are administered from your office, regardless of their location throughout the world.

Therefore, as Grand Master of Masons in the Philippines I am addressing this communication to you as Supreme Knight, suggesting that we initiate efforts to develop some common basis for joint fraternal activities in this area. My only thought at this moment is to establish a channel of communications which may bring together two great Fraternities that might otherwise have remained forever at a perpetual distance.

Within my Grand Lodge I am prepared to appoint a committee on Knights of Columbus Coordination. If you consider it meritorious, a similar committee of Knights in the Philippines could be created. These two committees working together as a joint committee could study problems confronting our respective organizations and work out some common denominator upon which our joint effort might be more effectively utilized for the benefit of God and mankind.

RAYMOND E. WILMARTH  
Grand Master

To which Supreme Knight John W. McDevitt replied:  
"KNIGHTS OF COLUMBUS  
Supreme Council P.O. Drawer 1670  
New Haven, Conn., 06507

Mr. Raymond E. Wilmarth  
Grand Master  
Plaridel Masonic Temple  
1440 San Marcelino  
Manila, Philippines

Dear Mr. Wilmarth:

Your letter of the 23rd last came to hand upon my return from several assignments on the road and we hasten to reply.

Manifestly, we are most sympathetic to your request for increased cooperation between the Masons and the Knights of Columbus. As you know, we have spoken on the desirability and need for such a cooperation on a number of occasions. In this connection we are enclosing for your information both a press release on and the text of an address which I made on the subject earlier this year. (p.3)

May we clarify for you the governmental structure of our Order, when you express the belief that the affairs of all the councils are administered by the Supreme Council office. On the contrary, there is a great amount of local autonomy and self-government in our society. Consequently I would advise that you approach Father George J. Willmann, S.J., in Manila, State Deputy of the Order in the Philippines, with your proposals for closer cooperation. I am sure he will have a receptive ear for any constructive suggestions. Father Willmann can be reached by

writing to P. O. Box 510, Manila.

Sincerely yours,

JOHN W. McDEVITT  
Supreme Knight"

And as a result thereof, an invitation was extended to Father George J. Willmann, S.J., which appeared in the Manila Times, January 14, 1967.

"MASONS INVITE K OF C DEPUTY

Dr. Raymond E. Wilmarth, Grand Master of Masons in the Philippines, has invited Fr. George J. Willmann, S.J., Philippine deputy of the Knights of Columbus, to a dinner on January 17 at the Manila, Polo Club.

The invitation, an announcement said, was made to bring closer fraternal ties between Freemasons and Knights of Columbus in the Philippines.

The announcement further said that the invitation was inspired by the "fine ecumenical work being done by the same organizations in the United States." Manila Times, Jan. 14, 1967."

On March 9, 1968, the first Knights of Columbus-Freemasons Golf Classic was staged at Camp Aguinaldo under the supervision of Bro. Patricio Gonzales, and in the evening the first dinner of Knight-Mason was held in the Officer's Club at Camp Crame. During the Opening Remarks by the Freemasons, emphasis was placed on information received from Past Grand  
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# JOSE ABAD SANTOS CHAPTER, IODM, INSTALLS OFFICERS

The Jose Abad Santos Chapter, Order of DeMolay recently held their 56th Public Installation of Officers for the Second Term 1974 last August 4, 1974.

Installing dignitaries were: Edward E. Luarca PMC, Installing Officer; Joseph F. Capistrano PSC, Installing Senior Councilor; Johnson V. Agar PSC, Installing Junior Councilor; Pioquinto A. Leviste PMC-MSA, RD, FMA, Installing Marshal; George G. Taruc PSC, Installing Chaplain; Chito V. Maneze GDMC, Installing Senior Deacon and Virgilio V. Colcol PSC, BC as Installing Junior Deacon.

The officers installed were: Angelito L. Martinez, Master Councilor; Ronald P. Gran, Senior Councilor; Arthur S. Medrano, Junior Councilor and Roy E. Feraren, Treasurer.

The appointive officers installed were: Piquinto A. Leviste PMC Scribe; Vittorio G. Lacson, Senior Deacon; Edgard A. Roxas, Junior Deacon; Cesar Shane T. Mercado, Senior Steward; Lersan A. Biacon, Junior Steward; Ricardo R. Sarmiento, Chaplain; Virgilio C. Leynes, Marshal; Narciso S. Sanchez, Standard Bearer; Mario F. Tinio, Sentinel; Nestor A. Rizaldo, Almoner; Emmanuel G. Olympia, Orator; Manuel A. Roxas, Jr., First Pre-

ceptor; Jose Solon M. Sarmiento, Second Preceptor; Edgard E. Luarca, Third Preceptor; Benedicto J. Chua, Fourth Preceptor; Orlando S. de los Reyes, Fifth Preceptor; Antonio E. Sarrosa, Sixth Preceptor; Rowel A. Borja, Seventh Preceptor and Francis M. Lovero, Aide to the Master Councilor.

Highlights of the affair were the presentation of sponsors of both elective and appointive officers; presentation of the Chapter Sweetheart, Miss Patricia V. Gran; inaugural address by the Installed Master Councilor; ceremony of the roses by Bro. Jose C. Lamangan, PMC CHEV EBC and current chairman of the Executive Council of the jurisdiction of Luzon; serenade of the chapter sweetheart; inspirational talk by the distinguished Guest of Honor, Dad Simeon Rene Lacson PM of F.D.R. Memorial No. 81, F&AM; Senior DeMolay patents, the Award of Excellence granted by the International Supreme Council in Kansas City for attaining 100% and 150% of the annual membership goal in 1973, the Membership Goal Ribbon Award for contributing to the quota of jurisdictional membership, the Certificates of Merit to

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# TRUTH

By RWBrø (Dr.) Arthur Schramm

And ye shall know the truth  
and the truth shall make you free.  
— John viii, — 32.

TRUTH is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Freemasonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and with heart and tongue we join in promoting each other's welfare and rejoicing in each other's prosperity.

It is unfortunate that truth should be handicapped by our limited means of expressing it — but no matter how weary we may become of hearing it expressed, it is wisdom to remember that eternal verities are still eternal verities long after the words with which we give them expression have become threadbare. "Truth abideth and hath no end" ... Truth whether discovered today or known for centuries is absolute. Men build their lives on truth. Truth is the same yesterday, today and forever.

Truth can usually be briefly stated but untruth often requires many words to cover the nature of its falsity. That is why we so often find extended eloquence travelling hand in hand with questionable meanings. "A fool's voice is known by multitude of words". The unadorned brevity of truth is always to be preferred to the ornamentation of a lie, no matter how attractive the latter may seem to be, or no matter at what price it is offered. Truth is that which dishonest men seek to refute or distort, and which honest men have no alternative but to accept.

When truth comes in conflict with a man's convenience, or with his traditional beliefs, there are several ways in which one may act toward it. He may pretend he is not aware of its existence, thereby deceiving no one but himself. He may attempt to discredit it by assailing its verity, or he may accept it for what it is and make it a part of his life and philosophy. In that

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case he has chosen wisely.

Not everything that is written is truth merely because we see it in print. Not everything that is spoken is truth merely because we hear it said. Not everything that is given picture portrayal is truth merely because it appears before our eyes. Not everything that is found in books is truth simply because it is enclosed between bound covers. Men write books and men are not infallible. In the pursuit of all truth, all men approach nearer unto knowledge and understanding of God . . . To them who seek earnestly and still have not found, there is yet hope. But to such as have ceased in their searchings, there is neither hope, nor comfort, nor promise of reward. There can be no possible benefit derived from fighting against truth, even though truth gives us inconvenience at times; but there is much to be reaped from accepting and working with the laws of truth.

## **MEMORIAL LODGE NO. 90 CELEBRATES GOLDEN JUBILEE**

Memorial Lodge No. 90, F. & A. M. in Muñoz, Nueva Ecija celebrated its golden jubilee on August 24, 1974 at the Memorial Lodge Masonic Temple.

MW John O. Wallace and his party was received with Grand Honors after the Lodge was opened for the occasion. The brethren and their guests, led by the Grand Master proceeded to the Rizal monument and laid floral offerings at the foot

Truth does not need the good opinion of anyone for its survival. Truth is impervious to the opinions of people. But a man can be a possessor of great truth and still be very lonely, and very uncomfortable — and his truth may be very lonely with him. And he owes it the truth he believes in, he owes it to the preservation of what he knows to be right, to care what others think. What other people think is important — even if it isn't right.

Freemasonry symbolizes the sum total of all that can be termed TRUTH, even though the extent that truth and the interpretation thereof is always under constant research and can never be known in its entirety, since it is infinite in scope and beyond the limitation of time, space, and circumstances, as well as the farther reaches of the human intellect.

of the monument. After the floral rites, they paid a courtesy call on the Municipal Mayor of Muñoz.

The celebrants then trooped back to the Lodge Temple for the fraternal banquet.

After the banquet, a literary-musical program was held. The invocation was said by Bro. Pedrito B. Cruz. The welcome address was delivered by WB Onofre B. Padolina,

*(Turn to page 18)*

## ON MASONIC EDUCATION

364. *What is the purpose of Freemasonry?*

The purpose of Freemasonry is to induce man to realize that he has the God-given talent to attain **spiritual evolution** through his own effort.

365. *Does the British term "Volume of the Sacred Law" refer exclusively to the Bible?*

The British term "Volume of the Sacred Law" does not refer exclusively to the Bible but to the Holy Book of the religion of the members of the Lodge. It refers to the Bible only when the members of the Lodge are followers of the Christian religion.

366. *Is there a Grand Lodge which displays on the altar more than one Volume of the Sacred Law?*

Yes. As a matter of fact the Grand Lodge of India displays seven: (1) the Vedas for the Hindus, (2) the Tripitaka for the Budhists, (3) the Torah (Old Testament) for the Hebrews, (4) the Bible for the Christians, (5) the Koran for the Moslems, (6) the Granth Dhib for the Sikhs, and (7) the Zend Avesta for the Parsees.

367. *Were the brazen pillars at the entrance of King Solomon's Temple needed for support?*

The two brazen pillars at the entrance of King Solomon's Temple were not needed for support. They were meant to call attention that the building was the House of YHVH, the LORD. There was a further implication. The pillar on the North (B) implies that whoever entered the Temple did so of his own free will and accord and that on the South (Y) that he entered not only to be in the presence of the Deity but actually to worship Him.



# Pitak Pilipina

IRINEO P. GOCE  
Patnugot

## ANG SALITANG PILIPINO AT ANG BAGONG LIPUNAN NI KAP. IRENEO P. GOCE

Batid nating lahat na ang Bagong Lipunan ay ibinunsod ng Pangulong Marcos upang ilaan ang lahat ng mga kakayahan ng bansa sa isang makatuwiran at kaayaayang pagbabago — pagbabago ng ating mga gawi, mga adhika, ng iba nating mga paniniwala at maging ng mga patakaran. Ang lahat nang ito ay walang tanging layunin kundi ang lubos at mabilis na pagsulong, pag-unlad at pagsagana ng ating bayan at ng kabuhayan ng mga mamamayan.

Datapuwa't maitatanong natin ang ganito: Ano ang kinalaman o kaugnayan ng wikang Pilipino sa nasabing mga layunin? Sa buong kasaysayan ng daigdig, ang mga bansang naging maunlad, masagana at matatag ay yaong mga bansang ang sariling wika nila ang pinagyayaman at ginagamit.

Nariyan ang Estados Unidos, Rusya, Britanya, Hapon, ang dalawang Tsina, at ang lahat halos na mga bansa sa Europa, ang Australia, at marami pang iba. Masasabi natin

kung sa bagay na ang Estados Unidos ay hindi salitang katutubo ang pinagyaman. Subali't ang mahalaga ay ang pananatili ng matatag at makasaysayang paglinang sa iisang wikang lagapan at nauunawaan ng lalong nakararaming mga mamamayan ng bansa.

Sa mga tala ng ating Kawanihan ng Senso at Estadistika ay wikang Pilipino ang pinakamalaganap ang pagkabatid at pag-unawa ng nakararaming mamamayan sa buong bansa. Ang Ingles, na sinusustinihan ng ating umiiral na mga pamamaraan sa pagtuturo, ay pangalawa lamang. Kung ang wikang Pilipino ay nagkaroon o napag-uukulan ng kahi't kalahati man lang ng atensiyong ibinibigay ng mga maykapangyarihan sa wikang Ingles, upang itong sarili nating wika ay masustinihan din ang patuloy at malaganap na paggamit, hindi magluluwat at matatamo na rin natin ang minimithing kaunlaran at kasaganaan ng ating bansa.

Ang lubhang mahirap sa kalagayan natin ngayon ay ang malabis na pagpapahalaga sa wikang banyaga, ng nakararami sa ating marurunong na mga kalahi. Dahil dito ay patuloy ang higit na atensiyon sa wikang banyaga sa ating mga pamamaraan sa pagtuturo, at maging sa pamamalakad ng pamahalaan, lalung-lalo na sa mga korespondensiyang opisyal. Ang pansin sa pambansang wika ay nadarama lamang kung nagdaraan ang "Linggo ng Pambansang Wika" sa tuwing ika-13 hanggang 19 ng Agosto taun-taon. Ang linggong ito ay laging ginugunita simula pa nuong 1935, subali't hanggang ngayon ay hindi pa rin nagbubunga ang mga adhikain ng bagay na ito.

Ang kinakailangan marahil ay hindi "Linggo ng Wikang Pambansa"; ang dapat nating pairalin ay *PANAHON ng Wikang Pilipino*.

Habang tayo ay hindi pa nagpapalaganap ng paglinang at pagpaunlad ng iisang wikang pambansa ay mananatiling marupok ang ating pambansang pagkakaisa, hiwahiwalay ang mga paniwala at adhika, at ang mga ito ay hindi maaangkop sa minimithing mabilis na pag-unlad at pagsulong ng bansa sa ilalim ng Bagong Lipunan.

Talagang may kalubhaan ang problema ng ating bansa ukol sa wika. Magugunita natin nang ang paksang ito ay tinalakay sa naka-raang Kumbensiyon Konstitusyonal; hindi pa rin nangyaring manaig ang wikang Pilipino.

Sapagka't sa wikang banyaga nahubog ang kasanayan ng nakararami sa ating mga matatalino at dalubhasang mga kalahi, kaya naman ang malungkot na kasunod nito ay kabihasnang dayuhan din nga ang kaniyang kinasasanayan, at nagiging tagapangalat pa rin sila ng kabihasnang dayuhan, sa halip na kabihasnang Pilipino ang kanilang palaganapin. Iyan ang isang malubhang balakid sa paglaganap ng ating kabihasnang, at gayundin ng kaunlaran at kadakilang Pilipino sa kalipunan ng ibang mga bansa.

Kung ating pagyamanin ang sari-ling wika, at dumating ang panahon na ang mga karanasang Pilipino, ang mga kaalaman at kabihasnang Pilipino, ang mga katalinuhang katutubo at maging ang tinuklas ng ating mananaliksik ay sa wikang Pilipino masusulat, hindi malayo na ang ating wika ay maging tanyag na rin sa kalipunan ng mga wika sa buong daigdig; ang mga aklat na sinulat ng ating mga awtor ay paghahanapin din ng marurunong at pati na rin ng mga naghahangad tumuklas ng karunungan Pilipino mula sa mga naghahangad tumuklas ng karunungan Pilipino mula sa mga iba pang lupain. Hindi lamang sa larangan ng akademya, kungdi maging sa mga larangang teknikal at propesyonal; sa iba't-ibang mga sining, ang mga pelikulang Pilipino, ang mga awitin at himig Pilipino ay paghahanapin na rin ng mga dayuhan. Sisikapin din nilang magpakadalubha sa ating wika!

Sa pamamagitan man lamang ng

panawagang ito ay mangyari sanang maisagawa natin ang isang marahan, subali't matatag na pagsisikap, salig sa isang mataimtim na paninindigan at paniwala, na walang ibang paraan na dapat nating sundin upang makamit ang minimithing pagsulong at pag-unlad ng ating bansa maliban sa patuloy na paglinang, pagpapaunlad at pagpapalaganap ng iisang pambansang wika, at iyan ay walang iba kungdi ang wikang Pilipino.

Lagi nating itanim sa isip na ang lahat na mga bansang naging maunlad, masagana at dakila ay naging matatag sa paglinang at pagpapalaganap ng kanikanilang wika. Ang Espanya lamang ang nagkamali, nang ipagkait niyon ang pagtuturo ng wikang Kastila sa mga Pilipino; at nitong dakong huli sinisikap ng mapalaganap din sa Pilipinas ang paggamit ng Kastila. Nuong tayo ay masakop ng Hapon, sinikap nito na tayo'y maturuan ng Nippongo; at kung hindi nabawi ng EU ang Pilipinas nuong liberasyon, baka sakaling sa salitang Hapon naman tayo sikat ngayon. At nang tayo ay malupig ng mga Amerikano, ang salita

nilang Ingles naman ang sinikap na ituro sa atin; at tila baga ipinagmagaling pa natin na napakadali nating matuto.

Ang kapatid nating bayani, si Jose P. Rizal, ang nagsabi na ang mga adhikain at mithiin ng Pilipino bilang lahi ay hindi kailanman mapahahayag ng tahas at lantay kungdi sa wikang sarili, at kung dagdagan pa natin ng isang salitang banyaga ang nililintang natin sa sariling lupa ay lalong pinalulubha ang ating suliranin ukol sa wika.

Ang paglutas ng ating suliranin sa wika ay hindi mabibigla; at itong mga kuru-kurong ito ay mangyayaring binhi lamang na inihahasik, at umaasa tayo na ang binhing ito ay tutubo at mananalaya, upang sa dakong huli ay maging matagumpay ang ating paglinang, pagpapaunlad at pagpapalaganap ng iisang wikang pambansa; sapagka't walang tanging susi o yawi sa pagiging matatag, malakas, maunlad, mapayapa at masagana ng ating bansa maliban sa iisang katutubo, malaganap at mayamang wikang pambansa.

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#### **MEMORIAL** . . . . From page 14

Master of the Memorial Lodge No. 90. The guest were introduced by WB Pedro S. De Guzman. A folk dance was performed by the MRRTC Troupe.

The following were given awards for various contributions and labors for the good of the Lodge: Agustin Pelmoka, Rufino P. Angeles, Basilio NgTian Kee, Apolonio M. Fuentes,

Marcelino Hidalgo, Sr., Feliciano V. Sagnip and Mrs. Carmen D. Abenaja.

MW John O. Wallace keynoted the affair. He was introduced by VW Eulogio C. Sta. Maria, District Deputy for Masonic District No. 6.

The Muñoz United Methodist Choir and the MRRTC Chorale rendered the musical numbers. WB Antonio P. Pascual was the emcee.

# RING O BELLS

## FOR MEMORIAL LODGE NO. 90\*

GOLDEN ANNIVERSARY SONG

Bro. Arsenio E. Aban

Bro. Honesto P. Grageda

1. O come, my Brother - er Ma - son,  
 2. Let's keep the Light - a glow,  
 Ex - alt this mem - o - ra - ble day;  
 Hope, Cha - ri - ty Faith our stars;  
 And sing a me - lo - dious song,  
 De - di - cate our lives a - new,  
 For this Gold - en Ju - bi - lee.  
 And hon - or the glo - rious past.  
 This Lodge be lov'd sur - vived the pain,  
 Be Cheer - ful dear de - vo - ted Ma - son  
 Thro' Truth, He - lier Brother - ly love;  
 Un - roll the sweet en - dear - ing lore;  
 Re - vere this Broth - er - hood of man,  
 Me - mo - rial Lodge keep marching on,  
 With the Fath - er - hood care of God.  
 With fra - ter - nal care e - ver more .

*\*Dedicated to Memorial Lodge No. 90, F. & A. M. on the occasion of its Golden Jubilee.*

3045p

## DEMOLAY . . . . From page 12

Bro. Ben Alegre and Bro. Oscar Lorca for invaluable services rendered to the chapter and the Blue Honor Key to Bro. Pioquinto A. Leviste for outstanding service in increasing the membership of the Chapter. Dad Domingo F.M. Domingo presented the awards and certificates assisted by Dad Mario C. Navia, Chapter Advisor and by the Chapter Sweetheart who pinned the Blue Honor Key on Bro. Leviste.

Other dignitaries in the East were: Marcelino Quinto, Master Councilor of Baguio Chapter; Sammy A. Eusebio, Master Councilor of the General Douglas MacArthur Chapter; Jose Lenie O. Sabio, Master Councilor of Loyalty Chapter; Rolly Roxas, Master Councilor of Jose Rizal Chapter; Sis. Evangeline Arquero, Honored Queen of Bethel No. 2, IOJD; Dr. Austria of the Makati Lions Club and Dad Artemio G. Bayas, a PMC and Senior DeMolay of the Chapter and also the Executive Officer of the International Supreme Council for the Jurisdiction of Luzon, Philippines. Dad Bayas gave the closing remarks and he emphasized the possibility of having a DeMolay Exchange Student Program with the jurisdiction of Hawaii, a subject matter he discussed with the Executive Officer of Hawaii during the Annual Supreme Council Session held in Memphis, Tennessee a few months ago.

## KNIGHTS MASONS . . . .

From page 11

Master, Ambassador, Mauro O. Baradi, that in the State of Connecticut, where the Supreme Council of the Knights of Columbus resides in New Haven, the Grand Lodge of Free and Accepted Masons and the Knights of Columbus have organized the *Order of Knight-Masons*, in which members of each fraternity may join. Their emblem is an oval with two clasped hands, indicating the Knights and Masons as one. Brother Baradi is the only Filipino member of that Order.

Since those early days, the paths of Knights and Masons have merged on so many occasions and in so many ways, that it would appear most appropriate for us to one day soon, consider seriously the founding of our own Order of Knight Masons for those Brethren of each fraternity who may feel the inspiration to take one further step toward unity – in the Brotherhood of Man under the Fatherhood of God.

**SUPPORT**

**OUR**

**YOUTH**

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- No. 1 — **Calixto O. Zaldivar**
- No. 2 — **Leandro Resurreccion**
- No. 3 — **Salvador C. Aquino**
- No. 4 — **Pablo L. Edrozo**
- No. 5 — **Dimas C. Trinidad**
- No. 6 — **Eulogio C. Sta. Maria**
- No. 7 — **Generoso Q. Sison**
- No. 8 — **Desiderio Hebron**
- No. 9 — **Teofilo C. Leonidas**
- No. 10 — **Angel O. Dano**
- No. 11 — **Ricardo C. Buenafe**
- No. 12 — **Luis E. Makayan**
- No. 13 — **Vicente N. Ongtenco**
- No. 14 — **Valerio V. Rovira**
- No. 15 — **Fidel Fernandez**

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- No. 16 — **Bartolome M. Carillo,**
- No. 17 — **Felix Caburian**
- No. 18 — **Desiderio Dalisay**
- No. 19 — **Pablo Sebastian**
- No. 20 — **Paul C. Hall**
- No. 21 — **Kenneth M. Crabtree**
- No. 22 — **Katsuto P. Fujinari**
- No. 23 — **Rufino S. Roque, Sr.**
- No. 24 — **Camilo C. Calimlim**
- No. 25 — **Aniceto B. Belisario**
- No. 26 — **Primitivo S. Bella, Jr.**
- No. 27 — **Robert A. Barton**
- No. 28 — **Benjamin Garcia-Ascue**
- No. 29 — **Eduardo Pascual**
- No. 30 — **Michael L. Jessee**

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- No. 2 — **Julio B. Laceda**
- No. 3 — **Antonio Perez**
- No. 4 — **Catalino D. Garduque**
- No. 5 — **Pedro L. Fajardo**
- No. 6 — **Pantas V. Macapagal**
- No. 7 — **Simeon Torralba**
- No. 8 — **Federico Magat**
- No. 9 — **Mario F. Racela**
- No. 10 — **Antonio Saqueton**
- No. 11 — **Rodolfo R. Soriano**
- No. 12 — **Victor A. Mendoza**
- No. 13 — **Lorenzo N. Talatala**
- No. 14 — **Mario B. Hidalgo**
- No. 15 — **Gaspar M. Llamas**

### DISTRICT

- No. 16 — **Eliezer La. Casul**
- No. 17 — **Juan Causing**
- No. 18 — **Rizal D. Aportadera**
- No. 19 — **Vicente R. Macute**
- No. 20 — **Fred Dumlaog**
- No. 21 — **Robert M. Harvey**
- No. 22 — **Herbert F. S. Chock**
- No. 23 — **Pablo D. Baguioen**
- No. 24 — **Manuel S. Sayson**
- No. 25 — **Jose M. Lagahit**
- No. 26 — **Buenaventura Sabulao**
- No. 27 — **Lawrence L. Morgan**
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- No. 29 — **Ciriaco Suarez**
- No. 30 — **Alton P. Lindley**



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