

# The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Sulu Brethren welcomes MW Jose L. Araneta and MW Esteban Munarriz at the Jolo Airport for the Golden Jubilee Celebration of Bud Daho Lodge No. 102.

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No. 12



DECEMBER  
1976

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1976-1977

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# Grand Master's Page



Merry Christmas  
and a  
Prosperous New Year  
from your Grand Lodge  
officers.

  
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Grand Master

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## CHRISTMAS

Freemasonry's cornerstone is brotherly love. The giving of each brother to his brother in Masonry, of his time, his knowledge, his fortune, his life if need be. These are the acts of brotherly love which you and I have of our own free will and accord, obligated ourselves to observe. But have we really done so? Love is the act of giving of ourselves to others, our brothers in Masonry, our country, our family at home.

The family is not a family, if there is no love; love for parents, love for children, love for husband and wife. Every person in the world has a family – somewhere – someone to love and to be loved by. And Christmas reminds us, that as Christ loved us so much as to give his life for our redemption, so must we love him that we keep his commandment to love our neighbors as we love ourselves.

Because there is little love of our neighbors, our communities, our nations, and even the world is in turmoil. Man seems to forget his duty to his fellowmen, he is so preoccupied in demanding others to respect his rights, to do well unto him, to give him love. He wants to be comfortable in the warmth of other's love, after which he may look around selectively and give his love to those who have first given theirs to him. He practices "do unto others as you want them to do unto you," but in reverse, "I will do unto you as you have done unto me." This is more in line with the Old Testament's, "Eye for an eye, and tooth for a tooth," not with the New Testament's, "If a man smote you on the cheek, turn also the other unto him." The first is a gospel of vengeance, the latter is a gospel of love. "Vengeance is mine sayeth the Lord," underlays the philosophy of the Old Testament. It taught the fear of God. "A man can have no greater love than to lay down his life for his friends," said Jesus in the gospel according to St. John. And Christ practiced what he preached. He taught the love of God.

Which of the religions of the world is the true one for you? Whatever it may be, you will find at bottom it teaches the same lessons. But in our Craft we find a single, most commanding instruction – one which no Mason can allow escape his constant thought – one upon which our worthiness as Masons ultimately depends. You have heard it again and again, but no doubt it has faded away with the passing of time. Hear now, and henceforth let it be engraved upon your mind:

*(Turn to page 20)*

# THE STAR THAT SHINETH YONDER

by: WB Isaac S. Puno, Jr.

“And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh” (Matt. 2:11).

The story of Christmas viewed in the light of the visit of the three wise men to the young child Jesus deserves proper and sober consideration not because of the color or royalty of the magi, or of the valuable earthly gifts that they offered the Divine Infant, but because of the earnest motivation that led them to the “babe in swaddling clothes” and pay Him homage and sincere worship as Savior and Redeemer.

Too, the incident depicts the variance in the character of the different personalities involved.

It all began in Bethlehem of Judea which is five miles south of Jerusalem during the year of the Advent. “Bethlehem” means “house of bread.” It is made doubly significant by its being the birthplace of Jesus Christ who is the “bread of life.”

Herod the Great was then the incumbent king of the Jews who was installed in his office by the Roman Senate in 40 B.C. He had a wide-array of power, but he lusted for more. In the descriptive words of “The Interpreter’s Bible:”

*“Matthew portrays the old king in his cunning and cruelty as a man alarmed by the coming of the new king seemingly weak but actually divine. This is the clash that shakes all our history. Herod had magnificence; but Christ was born in a manger. Herod had energy; Christ was a helpless babe. Herod had power and used it to cruel ends; Christ had compassion and a different power. Herod was crafty; Christ guileless. Herod had ‘all Jerusalem with him,’ and Jesus seemed almost unbefriended” (Vol. VII, p. 256).*

It was probably at the time when Herod was riding at the crest of his power and ambition, at the

moment when he was enjoying his worldly pleasures and luxuries, while he was surrounded and, may be, fed with flatteries and foibles by a host of advisers – Chief priests and scribes – that he was jolted to his senses by the all-pervading question asked of him by the three magi: “Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him.”

It is said that the magi seem originally to have been a Median tribe of priests. Later, the word referred to the Zoroastrian priestly caste. Magi may also denote astrologers and magicians generally, but presumably, Matthew had the Babylonian astrologers in mind.

The three wise men had seen the luminous star in the East and had equated this with the coming of the Messiah. They had been introduced to the sign of God and they hastened to meet and see Him.

Thus, God shows and manifests Himself to man in different ways. He has spoken in the past to the Old Testament prophets to make known His will. He has now come in the form of a human being and had set His sign “far above man’s reach, in the mystery and majesty of the sky, and in man’s longings, for our prime need is not for the grocer or even for the doctor, but for the Saviour.”

The Star is there for everybody to behold. It beckons to man to repent of his sins and transgressions that he may have a deeper, richer, everlasting life. The Messiah came to save that which was lost. All those who will “sup” with Him will not be turned away, but will

be most welcome.

The wise men journeyed when they witnessed the sign of God. It is a token of man’s seeking; of his deep yearning for his Maker. God gave the sign, but in so doing, He did not and does not force man to take to the road and begin his journey. He has given him a free will which gives him the choice to take the wide path or the narrow path. Man has the final decision in the selection of the route that he is to traverse. Whichever it is will be momentous for him in terms of salvation or perdition. If he journeys towards the Star, he will not even be assured of a convenient and relaxing travel. It will not be a short journey; on the contrary, it will be a long one marked by perils, hazards, and pitfalls. Nature’s barriers will demand of him utmost patience and perseverance. Herodian counterparts and institutions moved solely by the desire to promote their selfish interests even at the expense of others will block him and dissuade him from proceeding. But if he weathers all these, a crown of righteousness definitely awaits him, “for each man finds his true life in Christ, and every nation finds in him the desire of all nations. The stars seen from beneath seem cold, even though the sky is jeweled; but seen from above, they are the sign and sacrament of God. Perhaps, this story is the answer to all earth’s seeming imperturbabilities! ”

The Great Star seen in the East was exhibited to man to lead him to God. In turn, man is expected to act as a “Star” to others that he may show them “the Way, the

Truth, and "the Life." He is enjoined to let his light shine before others that he may be an effective witness in winning them to the feet of the Master.

Other significant highlights in the journey of the magi are worthwhile pondering.

First, they saw the Star while busy and preoccupied with their respective tasks. From their stations in life, it maybe safe to presume that they had much work to do in the physical, intellectual, and spiritual realm as gleaned from their response to the call of the Star. But they were loyal to the call, left their chores, and followed the Star.

Second, the magi were foreigners. They were not of the same color. But they were of one heart, mind and soul in search of the babe Jesus whose birth had previously been heralded by the angels in heaven proclaiming, "Peace on earth, goodwill to men." The wise men saw the divine infant and not one was turned away. Herein is depicted the universality of God's love for men irrespective of race, color, or creed. He desires everybody to come to Him and share His abundant blessings.

Third, the magi acted with abandon. Having left their calling to follow the Star, they resigned themselves to God. Once their direction was fixed, they proceeded and never looked back. Their trust, faith, and confidence in their goal in seeing the Messiah was full, implicit, and unswerving. They labored for it and they succeeded.

Fourth, the magi came to worship. Theirs was a noble gesture. It was an earnest and sincere act

as distinguished from the disguised and hypocritical desire of Herod to imitate them. As beautifully stated by John Ruskin: "These men, for their own part, came — I beg you very earnestly again to note this — not to see, nor talk — but to do reverence. They are neither curious nor talkative, but submissive." The wise men came and fell down before Jesus. Anybody can perform the same act, especially come Christmastime. But can this act of worship, which is done most often within the four walls of the church be translated by us into positive and affirmative acts of charity, truth, relief, and justice in all corners of the earth and at all times regardless of the identity of the recipient? If we can honestly do so, then our worship would not have been in vain.

Fifth, the magi offered their gifts to Jesus. Gaspar had gold. It represents our material or substantial gifts. Our tithes and offerings! One of the tests of Christian stewardship is the manner, quality, and quantity of our giving to the church. Many fail to hurdle this test. Like Ananias and Sapphira, they are prone to withhold from God even that which is lawfully His. Abraham Lincoln once said of his two quarreling sons that they were a symbol of the whole world: "I have three English walnuts and each boy wants two."

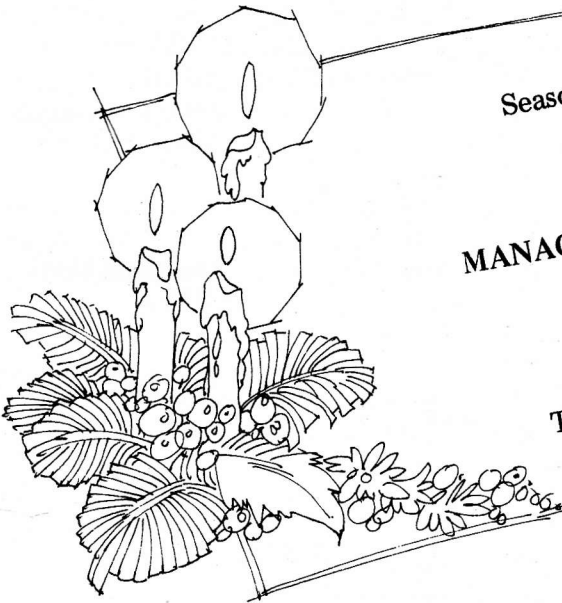
Melchor brought frankincense. It is characterized by fragrance. It represents our inner treasure of thought and influence. "As a man thinketh, he is," so the proverbial saying goes. Good thoughts translated into good spawn creativity

and admiration. They must be pure and free from pride, arrogance, or the desire to control others. "Help me Lord to control myself before I control others," is a prayer worth emulating. Though is only worthy when it is marked by reverence.

Finally, Baltazar offered myrrh. Myrrh was a precious gift fit only for the King. It represents our sorrow and suffering. But, it is sorrow and suffering which are legitimate in the sight of God that count. "Blessed are those who suffer and mourn for righteousness' sake." The heavenly road is narrow and full of trials and tribulations. Many are called, but few are chosen. Those who have been chosen, those who have undergone purification through trials and tribulations, those who have suffered and given their all for the cause of the True

Way shall find justification with their Maker when they come face to face.

The three Kings brought their best gifts to the feet of the Messiah. No doubt, we can do the same. In the sublime spirit of dedication and consecration, we can offer not only our most valuable gifts, but ourselves. We can do no less. For we must ever be reminded that we have been the recipients of the Greatest Gift ever bestowed to man by God: Jesus Christ. He came down to earth to save us from our sins so that through His redeeming grace, we can face the Great White Throne and be favored with the judgment by its Righteous Occupant: "Thou good and faithful servant, enter thou unto the joy of thy Lord."

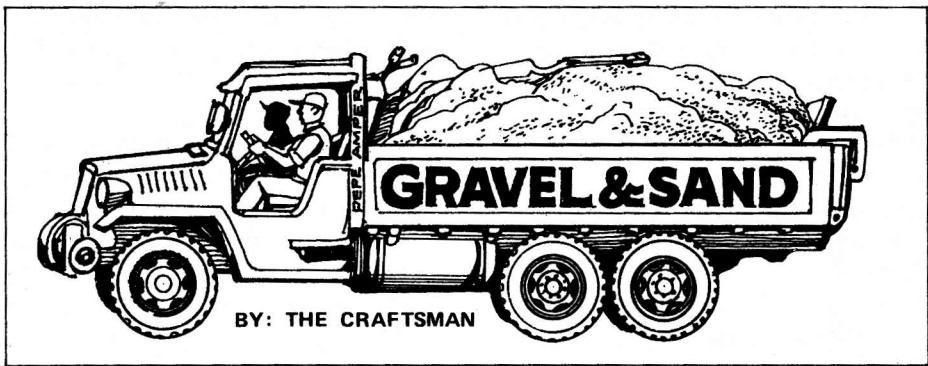


Seasons Greetings

From the  
**MANAGEMENT & STAFF**

of

The Cabletow, Inc.



### DISTRICT NO. 11 CONVENTION

Ex-Senator Jovito R. Salonga was the guest speaker during the 18th Annual convention of Lodges under Masonic District No. 11 held October 30, 1976 at the Magsaysay Hall Education and Training Center of the University of the Philippines (Los Baños). Makiling Lodge No. 72, F.&A.M. hosted this year convention. The other Lodges in the District are Malinaw Lodge No. 25 in San Pablo City, Pinagsabitan Lodge No. 26 in Santa Cruz and Sierra Madre Lodge No. 181 in Paete, Laguna. The theme of the convention was "Masonry and National Unity".

MW Jose L. Araneta, Grand Master, accompanied by MW Esteban Munarriz, Grand Secretary; VW Urbano Caasi, Jr., Junior Grand Deacon; VW Robert L. Hientz, Grand Bible Bearer and his wife, VW Irineo P. Goce, Grand Sword Bearer and this writer motored to Los Baños to attend the affair.

Floral offerings were made at the bust of Bro. Jose P. Rizal at the foyer of the convention hall.

The Grand Master's party were received into the convention hall with Grand honors. The invocation was said by WB Mamerto L. Garcia.

WB Isaac C. Cagampang, Master of Makiling Lodge No. 72 gave the welcome address. Alfon Lontok, Officer-in-Charge of the Mayor's office in representation of Mayor Alfonso Moro welcomed the delegates to Los Baños.

Ex-Senator Jovito R. Salonga was welcomed into the convention hall. He spoke on "National Unity". He was introduced by WB Isaac Cagampang.

After the keynote address, the speaker was presented with a plaque of appreciation by the District.

After lunch, the Masters of the four Lodges made brief reports on the activities of their Lodges during the past year.

Malinaw Lodge No. 25 presented a resolution requesting the Grand Lodge to set up a CALAMITY FUND, assessing each member in the jurisdiction the amount of ten pesos per annum for the purpose. A board of trustees chaired by the Junior Grand Warden with one Master Mason from each region as members to administer the fund. The board will report to the subordinate Lodges quarterly.

There were several amendments proposed by other Lodges as to the amount to be collected from each member. After the voting, the amount of five pesos was approved.

By mutual agreement, Pinagsabitan Lodge No. 26 will be the host for the 1977 convention.

A number of awards were given out by the District. The awardees are: Malinaw Lodge No. 25 – WB Victor P. Agarao, Outstanding Mason; Bros. Victor P. Agarao, Pedro U. Aquino, Jose R. Azores, Rouben C. Belulia, Celso P. Borja, Severo Consignado, Federico B. Dioso, Ernesto D. Estiva and Delfin E. Gesmundo, Service Award: Pinagsabitan Lodge No. 26 – WB Leandro Menrije, Bro. Nestor Magcalas, Outstanding Masons; Bros. Ricardo C. Buenafe, Jose T. Kamatoy, Rufo M. de Borja and Bonifacio Infante, Service Award; Makiling Lodge No. 72 – Bro. Clemente M. Juliano, Sr., Outstanding Mason; Bro. Severo Oliveros, Service Award: Sierra Madre Lodge No. 181 – Bros. Rufino Bagabaldo, Jr., Juan Cadapan, Benjamin Montes, Outstanding Masons.

VW Rudolfo R. Soriano, Junior Grand Lecturer presented the awards.

The District again endorsed VW

Ricardo Buenafe to be its nominee for appointment as District Deputy.

MW Jose L. Araneta, Grand Master, delivered the closing remarks.

The Malinaw Lodge Choir rendered the musical numbers during the convention.

## LINCOLN LODGE NO. 34 DONATION

Bro. Igmedio F. Azurin of Lincoln Lodge No. 34 recently donated a trumpet and a xylophone to the Drum and Bugle Corp. of the Omayá Barrio School, Omayá, San Narciso, Zambales in the name of the Lodge.

Another request was made by the head teacher through Federico Morales, PTA president of the school for two drums and a cymbal to complete the instrument needed by the Drum and Bugle Corp.

Brother Azurin combined efforts with the PTA president in soliciting funds for the purchase of the needed instruments and subsequently turned over the instruments to the school.

**HELP FIGHT  
DRUG ABUSE**

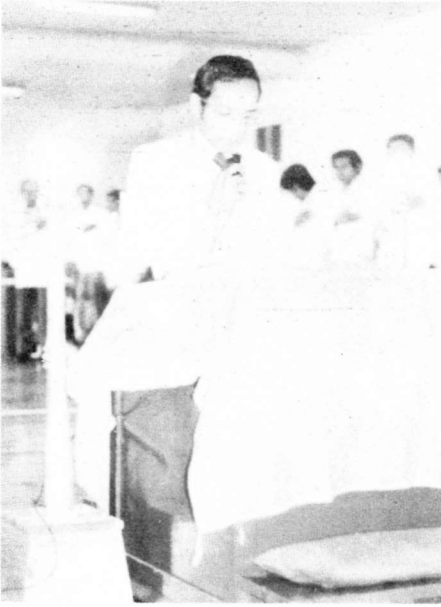
NEWS

IN

PICTURES



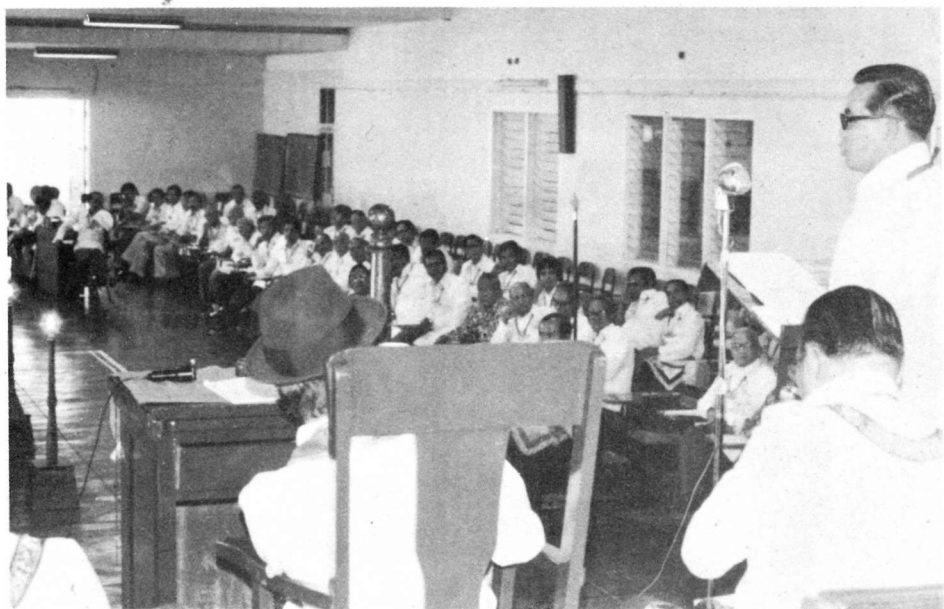
VW RICARDO BUENAFE HANDS THE GAVEL TO MW JOSE L. ARANETA DURING THE RECEPTION OF THE GRAND OFFICERS.



WB MAMERTO L. GARCIA (L) OF MAKILING LODGE NO. 72 DELIVERED THE INVOCATION WHILE ALFON LONTOK OFFICER-IN-CHARGE OF THE LOS BAÑOS MAYOR'S OFFICE, WHO REPRESENTED MAYOR ALFONSO MORO WELCOMED THE DELEGATES TO LOS BAÑOS.



THE MALINAW LODGE CHOIR RENDERED THE MUSICAL NUMBER DURING THE CONVENTION.



EX-SENATOR JOVITO R. SALONGA IS SHOWN DELIVERING THE KEYNOTE ADDRESS DURING THE CONVENTION. HE SPOKE ON "MASONRY AND NATIONAL UNITY."



MW JOSE L. ARANETA, GRAND MASTER DELIVERED THE CLOSING REMARKS.



THE BRETHREN OF BUD DAHO LODGE NO. 102 JOIN HAND WITH GRAND OFFICERS DURING THE GOLDEN JUBILEE CELEBRATION OF THE LODGE.



BUD DAHO LODGE NO. 102 LAUNCHED A MEDICO-DENTAL CHARITY CLINIC RECENTLY. PHOTO SHOWS THE TEAM OF DOCTORS AT WORK.



THE HONORED LADIES OF TANDANG SORA COURT NO. 8, ORDER OF THE AMARANTH LED BY THEIR ROYAL MATRON, H.L. ESTELITA P. GOCE (3rd from right), MET RECENTLY AT THE HOME OF H.L. TAGUMPAY VIDUYA (extreme left) IN PROJECT 4, TO WITNESS A CAKE BAKING DEMONSTRATION BY H.L. CRISTINA HINLO (center). OTHER SPECTATORS ARE (from left): HONORED LADIES FLORIDA SORIANO, LOLITA S. MANANSALA, PURIFICACION G. JUSTO AND REMEDIOS AQUINO, AND SIR KNIGHT SERAFIN G. JUSTO, THE ONLY THORN AMONG THE ROSES.



THE BRETHREN OF CAPITOL CITY LODGE NO. 174 WITNESSED AN EXTRAORDINARY CEREMONY DURING A RECENT SPECIAL MEETING OF THE LODGE AT CAPITOL MASONIC TEMPLE IN QUEZON CITY, WHEREIN WB JOSE BERNARDO SANTOS RAISED HIS OWN SON JOSE JR. TO THE SUBLIME DEGREE OF MASTER MASON. PHOTO SHOWS THE BRETHREN LED BY WB FELICISIMO G. RIVERA MASTER OF THE LODGE, PARTAKING OF A REPAST AT A NEARBY EATERY, FOLLOWING THE CEREMONY.

GRAND CHAPTER



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AND APPENDANT ORDERS**



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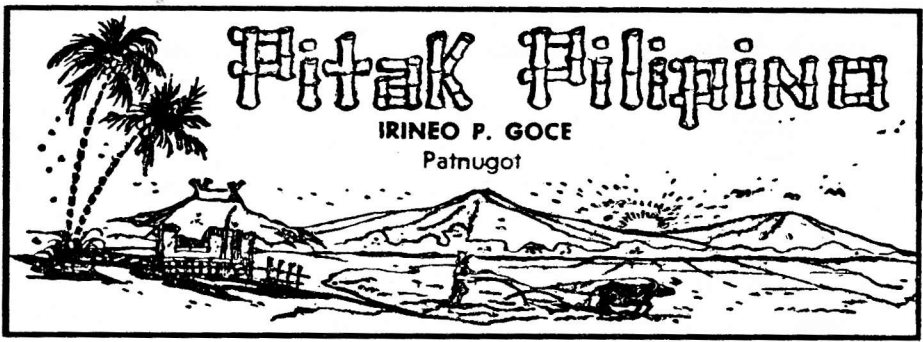
## SPREADING OURSELVES TOO THIN

By SK & Rev. E. Robert Chable, Ph. D.

Some Masonic encyclopedias and other historic times reveal periods in the history of the Fraternity, especially in Europe and in earlier days in this country, when degrees were piled on degrees, and scarcely a year passed without pseudo-Masonic authors spewing forth their own contributions to this proliferation. Had some of the degrees, rites, and orders not died a natural death, the whole Masonic structure might have collapsed under the sheer force of its weight at the top.

Some students of Masonic thought and history might well raise the question as to whether or not this is happening again. The York Rite paper of a mid-western state in a relatively recent issue referred to the fact that in Texas there are more than seventy groups of various kinds attached to Masonry. Other states could be cited in which the situation is undoubtedly worse.

One would think that with the Symbolic Lodge as a foundation,  
*(Turn to page 19)*



## ANG ETIKA NG MALALAYANG MASON

Ni Kap. Agustin Galang  
Bagong Buhay Lodge No. 17

Ang samahan ng Malayang mga Mason ay isang siyensiya ng moralidad. Simula pa nang unang mga panahon, ito ay patuluyang nagtuturo ng magagandang kaugalian sa iba't ibang antas ng kaniyang pagsulong, hanggang sa kalagayan ngayon.

Ang tunay na saligan ng etika ng isang Malayang Mason ay ang pagtuklas, pagtataguyod at pagpapalaganap ng katotohanan, katangian, katarungan, asal maka-Diyos, mabuting pagsasamahan at pag-ibig kakapatid. Ang mabuting pagsusunuran at unawaan ay kailangan upang matamo ang kaligayahan at kaganapan.

Matatagpuan ang mga katunayang ito sa matandang kasaysayan ng mga Misteryo, Essenes at mga Mason ng Kalagitnaang mga Panahon, sa manggagawang mga Mason ng Europa at Britanya, at mapag-

munukalang mga Mason sa panahong ito. Ang mga misteryong Osirio ng Ehipto, Mithraic ng Persia, Cabiric ng Thraco, Adenisian ng Siria, Dionysian at Eleusinian ng Grecia, Druidical ng Celts, ay pangsumibol at lumaganap mula sa masidhing pagnanais na makabalangkas ng isang pilosopiya, kung saan ang Banal na Katotohanan ay ipagkakaloob lamang doon sa mga may likas na kakayahan at nagsipagsanay. Ipinagkait ang mga ito sa mga taong hindi mapagkatiwalaan, upang maiwasan ang walang taros na pagbabago at impluwensiya ng maling paniniwala at karayaan.

Ang paggawa alinsunod sa katotohanan at kabanalan, ayon sa mga Essenes na isang samahan ng manggagawang kinaaniban ni Kristo Jesus bilang isang dakilang inisyado — ang samahang nangatawan sa pagtatayo ng Templo ni Solomon

— ay natatala sa Salaysay na sinulat ni Ginsberg, na naglarawan sa katauhan gaya ng sumusunod: Ang pagtitika at pagtatalaga sa kanilang sarili upang makamtan ang kabanal-banalang buhay, ay mapatutunayan sa kanilang pagkakait at pagpapakasakit sa sarili, at pagsunod sa isang maayos at panatag na buhay.

Ang kanilang lubos na pananalig sa Diyos, at pagtitiwala sa Kaniyang walang hanggang pagpapala, ang parepareho't walang pagtatanging kawanggawa, ang pagpapahalaga sa katangian, pagtatakwil sa makamundong karangyaan, kayamanan at kaligayahan; ang kanilang kaspagan, pagtitiis, kahinhinan, malinis na pamumuhay, kasiyahan ng isip, kahinahunan, pag-ibig sa kaayusan at ang pagsumpa sa masasama at kasinungalingan; ang kanilang pagpapalaganap ng pag-ibig kapatid at pakikisama sa lahat ng tao; ang pagkapoot sa pang-aalipin, pang-aapi at digmaan; ang magiliw na pagtingin sa mga bata at lubos na paggalang sa matatanda; ang pangangalaga sa mga may sakit, pagpapayo sa mga nalilisya at paghango sa mga nabubulid sa burak ng kamunduhan; ang pagbibigay, kagandahang-loob, katangian ng ugali at tigas ng puso at isip sa pagsugpo sa silakbo ng kalooban; ang kalinisan ng buhay, ang pagtitika't pagbabata ng dahil sa ikatutubos ng Sangkatauhan at pagbubunsod sa katarungan; ang kanilang paman-tayan at masayang pagsasamahan; at ang buong-pusong pagtanggap sa kamatayan, na siyang pagpapalaya sa kaluluwang kaugnayan sa katawang lupa na may basbas ng Lumikha: ang lahat ng iyan ay mahirap makatagpo ng kaparis sa buong historia ng Sangkatauhan.

Ang manlalakbay na mga Mason nuong Kalagitnaang mga Panahon mula sa Britanya, Italya, Pransiya at Alemanya na tangi lamang may karapatang makapagtayo ng mga gusaling pang-relihiyon ay kontrolado ng pinakamataas na mga simula ng kanilang sining. Taglay nila ang mahalagang mga sekreto ng kanilang hanap-buhay, o propesyon. Ang kanilang mga yari ay batay sa atas ng relihiyon na kanilang buong-pusong iginagalang; nagkakaisa at nagtutulungan sa lahat ng mga gawain, maging ang mga taong lipos ng dunong, yaman at kapangyarihan ay ikinararangal na makasalamuha at makatulong ang mga karaniwang manggagawa na hindi nagdalubhasa at naging mga utusan lamang.

Ang matatandang mga palatandaan, alituntunin, gawi, habilin, saligang batas at mga pinagkaugalian ay siyang Banal na Biblia ng Malalayang mga Mason, na hindi lumilihis sa mga pangunahing kuru-kuro may karapatan sila sa lahat ng kapangyarihan, impluwensiya, at paggalang. Sa loob ng Lohiya, ang diwa ng pagkakapantay-pantay ay siyang namamayani, at tunay na kabutihan ang tumatanggap ng higit na pagpapahalaga kaysa malawak na impluwensiya, kayamanan o kapangyarihan.

Tungkulin ng isang Mason na paunlarin ang pag-ibig sa Diyos, at sa kapatid; at magtaguyod sa isang simbahan sang-ayon sa kaniyang pananampalataya. Pangako niyang hindi magtataksil sa Kapatiran — ng Mahiwagang Samahan. Ang mga Essenes, ang mga manggagawang Mason, o maging sa munukala, ay may mga ulirang asal. Kumikilala ang lahat ng kaanib sa pagkakapan-

tay-pantay, maging siya man ay hari, pari, dakila o taong maginoo; sa hangganan ng katungkulan ay gumawa, ipagawa, ipakita o gawiin ang pagkamuhi, pagsira, o magpasama, maglalang, mandaya, manakit, magmalaki, manginsulto, manirang-puri, magmalupit o manggipit sa isang kapatid na hahantong sa alitan, dili kaya'y pagdusta o kaguluhan sa pinakamamahal nating Kapatiran.

Tagubilin sa isang Mason na huwag dudungisan ang puri ng mga babae, kamag-anak o hindi man ng isang kapatid; na mamagitan ng buong hinahon at walang kiling sa mga alitan; mangaral at magpayo, lakip ang malasakit, upang itumpak ang nagkakamaling kapatid. Sumumpa siyang maging tapat kailanman sa Inang Lohiya at sa mga kapatid, tupdin ang mga atas ng Ginintuang Aral, umilag sa mga bisyo na makapupusyaw sa Masone-riya. Tungkulin ng isang Mason na sundin ang batas moral, at manalig sa Iisang Dakilang Lumikha.

Mahigpit na tagubilin din sa isang Mason na magpakabuti, manatiling marangal at malinis ang budhi; gagalang ng lubos at susunod sa may kapangyarihan, sa lahat ng lugar at sa lahat ng panahon. Hindi siya sasangkot sa anumang balak at lihim na sabuwatan laban sa kaayusan at katahimikan ng lipunan o pamahalaan. Dapat kumilos ng wasto at sangayon sa etika sa loob at labas ng Lohiya; huwag mainggit, manapa'y ikaligaya ang mabuting kapalarang nakamit ng isang kapatid.

Ang ating mga seremonya ay mataimtim na idaos ng buong pitagan; ang sinuman ay di dapat mag-

biro, magtawa o makipagbulungan upang manatiling solemne ang seremonya; dili kaya'y pumuna o magtumpak ng pabulalas sa pagkaka-mali ng nagsisiganap. Kung tala-gang kailangan, ang pinakamalapit ang dapat bumulong ng pagwawasto; ang pagpapasikat sa kaalaman ay nakawawala ng dignidad.

Magpitagan sa Kagalangalang na Guro; sa silid hintayan o sa labas ng Lohiya ang lahat ay may karapatang maglibang, sa mga biruan at kuwentong malilinis. Pakitunguhan ang bawa't isa sang-ayon sa lawak ng isip at kakayahan, nguni't pakatingatan ang pagmamalabis. Iwasan ang kayamuan; di dapat mamilit sa pagkain o pag-inom na labag sa kalooban ng kapuwa, o pumigil sa pag-uwi o pagpunta sa dapat paronon. Labag sa ating batas na dalhin sa Lohiya ang alitang personal.

Sa harap ng mga taong hindi kilala, tayo'y mag-ingat upang hindi masiwalat sa mga hindi karapatdapat ang mga hiwaga at lihim ng Kapatiran. Mahigpit nating tuparin ang pag-iksamen sa mga bisitang hindi kilala, maliban kung sinasagutan ng isang kapatid na nakakilala o nakasamang maupo sa isang Lohiya. Ang bisitang karapatdapat ay kailangang iginalang, saludahin sa nauukol na kortesiya, o pagkalooban ng tulong kung nangangailangan.

Ang isang Mason ay dapat maging huwaran sa tahanan, sa komunidad, sa ugali, sa pakikisama, sa pananampalataya, sa pamumuno o pagsunod ukol sa kabutihan ng lahat. Ang suliranin ng Lohiya ay hindi dapat talakayin sa labas; lutasin ito sa loob ng Lohiya. Huwag magpabaya sa sariling kalusugan, sa pagmamalabis, kayamuan, o mga

kaligayahang hiram na nagsasadlak sa liblib ng kasawian. Pakaingatang huwag mabatikan ang dangal at pangalan, at higit sa lahat, ang busilak na Tapi, o sagisag na mandil ng Kapatiran.

Kung hindi rin lamang kaayaaya ang sasabihin sa isang kapatid ay makabubuting timpiin na lamang ang magsalita, upang ang mga pag-sasama ay mamalaging mapayapa. Kung ang isang kapatid ay hindi masawata sa pagkutyua, ang isa pang kapatid na inaaglahi ay dapat ipag-tanggol ng buong katapatan.

Hindi rin ayon sa minana nating kaugalian at mga batas na magdulog sa hukumang sibil ng anumang hidwaan. Higit na mabuting dinggin ang payo ng nakatatandang mga kapatid, ng Kagalangalang na Guro at kaniyang mga kasangguni. At ang lahat na mga hidwaan ay sa loob din ng Lohiya dapat lutasin.



**SK CHABLE . . . . .** *(From page 15)*

there was more than sufficient outlet for Masonic interest in the Lodge and in the two major rites of the Craft — the York and the Scottish. This, in most jurisdictions, would make a total of eight bodies, and if one wished to add the Shrine and Grotto there would be ten.

But evidently there are those who think that eight or ten bodies are insufficient. Perhaps they labor on the theory that Masonry must seek to be all things to all men in the hope that it can win some. Others would emphasize the universality of the institution, stating that it should be broad enough so as to contain something to interest everyone.

Lagi nating isaisip ang sinumpa-ang pananagutan at tinanggap na mga pangaral mula sa Banal na Kasulatan, Ritwal, mga panayam — nasusulat man o hindi — na mga alituntunin ng Masoneriya. Lagi nating gunitain ang mga simbolikong kasangkapan sa bawa't Antas: ang panukat at panapyas; ang iskuwala, nibel at plumada; ang lahat na mga implemento sa pagtatayo ng gusali nguni't higit sa lahat ay ang panghinan na gamit sa paglalagat at pagkakatag ng semento ng pag-ibig kapatid at pagmamahalan, hindi lamang sa mga nasasakupan ng Masoneriya, kungdi sa lahat ng mga kinapal sa buong daigdig, na walang pagtatangi. Kung ang lahat nang ito ay ating maitaguyod at mapalalaganap ay lubos tayong maka-aasa sa masuyong basbas ng Maykapal, sa daigdig na ito at hanggang sa kabilang buhay.

Sound as such arguments may be, the fact remains that the Masonic fraternity is spreading itself increasingly thin at a time when it can ill afford to do so. Suddenly there appears on the scene a new group which presumes to attach to itself, at least by implication in its name, sovereignty over one of the two major rites. Then we have groups within groups — Knight Templar Priests, Order of the Silver Trowel, Order of High Priesthood, Fellowship Clubs, Royal Order of Jesters, York Cross of Honor — and many more. Some of these, of course, are designed to recognize those who have held presiding office or given leadership in other

ways, but the inescapable fact remains that there is an omnipresent danger that basic time, effort, and support will be taken away from the bodies which represent the foundation stones of the Fraternity.

The York Rite and the Scottish Rite cannot be any stronger than the Symbolic Lodge on which membership is predicated. If the foundation is weak, the superstructure cannot be strong, no matter how high it towers. We have had the phenomena in recent years of substantial losses in Grand Symbolic Lodges. This betrays an unhealthy condition at the very base of the Craft. It is inescapable that losses in Symbolic Lodges will inexorably produce even greater losses in York and Scottish Rites. Already we are witnessing fantastic membership losses in many Grand Chapters of Royal Arch Masons, Grand Commanderies of Knights Templar, and even in some districts of the Scottish Rite.

In order to meet the threat to the continued strength of the lodges, some Grand Lodges are

now requiring six months to a year or more before a newly created Master Mason can petition for additional degrees. Instead of multiplying the proliferation of degrees, orders, bodies, we ought to give thought to unifying our efforts to the basic major bodies we already have. There are already far too many barnacles which have attached themselves to the ship of the Craft. There are already far too many groups which exist in the half-light of the periphery of the Fraternity. Our Lodges, Chapters, Councils, Commanderies, and Scottish Rite Valleys in particular need all the help we can unite to give them. Let us not enervate our human resources by spreading ourselves too thin. Let us give the priority of our time and effort to those bodies which are central, lest those on the outer fringes pull down the entire institution we know and love.

“EVERY CHRISTIAN MASON SHOULD BE A KNIGHT TEMPLAR”

— KNIGHT TEMPLAR



EDITORIAL . . . . . FROM PAGE 3

“It profit us not to know our duty,  
but only do it deserves recognition.”

Herein lies our message for all this Christmas — if every Mason will know his duty and do it — give his love to God, his country, his family, the Order, and live every moment of his life as a Mason should, certainly “Peace on Earth and Good Will Toward Men” will be more than empty words to each who find their happiness from giving happiness to others.

Merry Christmas to one and all.

R.E.W.

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- No. 4 David T. Lara
- No. 5 Arcangel I. Cervantes
- No. 6 Eulogio S. Sta. Maria
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- No. 8 Nestor N. Niquidula
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- No. 10 Raymundo N. Beltran
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- No. 12 Victor A. Mendoza
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- No. 14 Valerio V. Rovira
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- No. 18 Ruben Feliciano
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- No. 23 Pablo D. Baguioen
- No. 24 Peregrino Cornel, Sr.
- No. 25 Gregorio O. Calit
- No. 26 Isagani S. Bella
- No. 27
- No. 28 Ernesto Malabanan
- No. 29 Eduardo E. Pascual
- No. 30 George F. Krause

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- No. 2 Julio B. Laceda
- No. 3 Narciso P. Tomas
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- No. 6 Emilio J. de la Rosa
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- No. 13 Damaceno J. Ago
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- No. 17 Felix Caburian
- No. 18 Samuel G. Pangan
- No. 19 Artemio B. Cuevas
- No. 20 William A. McAlister
- No. 21 Herbert M. Harvey
- No. 22 Dennis Evans
- No. 23 Federico P. Ambatali
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