

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Ambassador and Bro. G. Mennen Williams among brethren. Left to right: Minister James Wilson; MW Joseph Schon, Grand Master; Ambassador Williams; foreground: VW William C. Councill and MW Raymond Wilmarth, PGM.

VOL. XLIV

No. 9



September

1968

Published monthly by the Cabletow, Inc. in the interest of the Grand Lodge of the Philippines. Office of Publication: 1440 San Marcelino, Manila D-406. Re-entered as second class mail matter at the Manila Post Office on June 16, 1962.

Subscription — P3.00 a year in the Philippines.
— P .35 a copy in the Philippines.

Foreign: US \$1.30 a year
Foreign: US \$0.15 a copy.

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Grand Master's Message:

OUR MASONIC LAW BOOK

The Constitution of the Grand Lodge of the Philippines was written for the purpose of establishing a standard by which all Masons, Lodges, Masonic activities and Masonic conduct are controlled in this Jurisdiction.

It contains all the information a Mason needs to have to conduct himself properly under any circumstances or conditions and defines his obligations in clear detail.

Why is it then ignored?

We are having entirely too many infractions of our Laws and Regulations, and nearly all are attributable to ignorance of the contents of our Masonic Law Book.

The pitfalls for a Mason who is unacquainted with all the requirements of conduct and obligations are many, and can result in great embarrassment to himself, his own and other Lodges, and most of all, his Grand Lodge.

All Masons, therefore, should take the time and make a serious effort to acquaint (or re-acquaint) themselves with the Masonic Law without further procrastination.

I would advise all Lodges to tender to every newly-raised Master Mason, at the completion of the ceremony, a copy of the Constitution, that he may start off on the right foot and conduct himself creditably and with dignity to himself and his Lodge.

JOSEPH E. SCHON
Grand Master

IDEAS AND ACTS

As in most associations, aggrupations, conglomerations, there are enough ideas in the Craft to run it smoothly and progressively for the next one hundred years. We do not need them really now, but they keep coming from all quarters in an unending stream.

The Cabletow is in a way responsible for the abundance of ideas even now in its archives, after having been in publication in the last forty-four years. But, there is no stopping of ideas. So, let them come. They are welcome as usual.

The greater need at the moment is for the ideas to be translated into action. Let there be more of this. Greater is the need for more action and less talk.

It is a safe bet that officers in the Lodge who act are more effective than those who think and talk and rarely put their thoughts and ideas into action.

Where a Lodge thinks that it has accomplished everything, that Lodge is on the throes of death. Strange as it may seem, many of our Lodges, big and small, are dead. Granted: they hold meetings, they have family reunions, etc., etc. They are not living, they are just existing.

WB Rizal, in his famous lecture on Masonry, mentioned about a stone lying alone on a field as useless; but once it is picked up and used in a building, it is useful in that it performs its function of helping support the building.

A Lodge which exists in a town, going the even tenor of its ways, not breathing the needs and aspirations of the people of that town, is there only in geography. One could wish it is there in life. △

* * *

Ambassador Williams Guest of Manila No. 1

With Ambassador & Bro. G. Mennen Williams as guest, Manila Lodge No. 1 held its Ladies' Night on September 3, 1968 at the Scottish Rite Temple at 8:00 P.M. Earlier, the Lodge met for its stated meeting in the Blue Room.

The hour of fellowship was well-attended at the social hall where the brethren and their ladies enjoyed singing together as well as hearing songs sung by the Scottish Rite Chorale and the Ladies of Melody. They also enjoyed the introductions made by WB Gonzales who interspersed them with appropriate asides.

First to speak that evening was VWB William C. Cuncell, Grand Orator of the Grand Lodge and Master of Manila No. 1, who spoke words of welcome to the guests. Next to speak was MW Joseph E. Schon, Grand Master, who recalled that Manila No. 1, in 1900 known as Manila No. 342 under the Grand Lodge of California, was the moving spirit behind the organization of the Grand Lodge of the Philippines in 1912.

MW Schon stressed the fact that the present Grand Lodge, with some 150 working Lodges, is the biggest

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Bro. Conrado C. Pabillo (33)

Its *philosophy* traceable to the spiritual beliefs of the earliest forebears of Adam and Eve and its *organization* historically linked to the building of King Solomon's Temple at Mt. Moriah, Jerusalem, Masonry can claim to be the oldest fraternal organization for men. But, ironically, it is one of the least understood and, perhaps, the most misunderstood. This irony has hurt the Order.

Philippine Masons have been hurt the most because the different Papal Encyclicals which excluded them from the Eucharistic Communion influence the predominantly Catholic population to be antagonistic towards them. It is only in the last five years that Philippine Masons have a respite from this attitude due to the liberality of Pope John XXIII and Pope Paul VI — which began with the ecumenical movement of the former.

The Philippine Grand Lodge did right in taking advantage of this period of open-mindedness, on the part of the Vatican, by encouraging dialogues, discourses, associations, and fraternizations with Catholic organizations and leaders. Likewise, Past Grand Master William Quasha did a worthy service when he directly and personally communicated with the Vatican in behalf of Filipino Catholic Masons. Every Mason in the Philippine Jurisdiction should not miss this opportunity to project a favorable picture of Freemasonry in order that non-Masons may be more informed about this Fraternity; that Catholics may better understand its objectives; and, that the Philippine Catholic hierarchy may lend a more receptive ear to its request for the

lifting of the Papal condemnations against Freemasonry.

In group discussions, private exchanges of opinions, or when called upon to present the side of Freemasonry, it may help to be well-informed on various related subjects. The following food for thought seek to serve as a guide in this regard.

INITIALLY, two things about Catholicism must be recognized: 1) the observation that Philippine Roman Catholicism has virtually ceased to be missionary, and 2) the fact that lay Catholics are not free to make interpretations about Christianity — the "magisterium" or teaching authorities of the Church do it for them. The *first* brings the realization that the burden of obtaining "rescript" from the Papal bans rests primarily with Philippine Masons inasmuch as the Church, not much interested any more in gaining converts, is not expected to voluntarily pave the way for the re-admission of Catholic Masons into the "Community of the Church". The *second* focuses attention on the need to revise attitude towards Catholics — instead of the usual recriminations ranging from the charge of bigotry to fanaticism, there should be understanding and acceptance of a Catholic's faith. This doctrine of unquestioning acquiescence to what the Church says, having weathered the splinter of Christianity into two — the Church of Rome and the Church of Constantinople in 1054, the division into Protestantism officially started by Martin Luther on October 31, 1517, the secession of the Church of England in 1534, and the Renaissance Movement of the

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14th and 15th centuries, will not be changed. If Masons want the Catholics to understand them, the former must first understand the latter.

SECONDLY, for Philippine Masons to utilize the ecumenical movement as a means to their ends, they must fully know the meaning and application of the term "ecumenical movement".

This term has two senses: the *ecclesiastical* and the *non-ecclesiastical*. The generally accepted meaning is the ecclesiastical which refers to the call for unity of all Christians of different religious persuasions and denominations, the less-known, because it seldom appears in the smaller and abridged dictionaries, is the non-ecclesiastical sense which means liberality, tolerance, and worldwide acceptance. In seeking rapprochement with the Church by invoking "ecumenicity", Masons may do well to qualify "ecumenicity" as referring to the non-ecclesiastical sense; otherwise, they may fall into an embarrassing acceptance that Freemasonry is a form of religion.

THIRDLY, it is to their advantage if Masons possess wider ideas about Papal Encyclicals because even while the different Papal Encyclicals from Pope Clement XII to Pope Leo XIII were the bane of Freemasonry, it is in knowing the nature and breadth of Encyclicals that Freemasonry, Philippine Masonry that is, may find justice for its cause.

The nature of Encyclicals is such that they are only circularized after a thorough study by a commission of experts leafing through documents and other evidences. Their breadth are for definite moments of history, in response to contemporary situations, and for specific areas.

It may be concluded, therefore, that Masons will be uselessly "barking at the wrong tree" if, in the espousal of their cause, they continue

to insist that the different Papal bans against Freemasonry are without basis in fact — there were. It will be more productive of satisfactory results if "briefs" from these Papal bans may be based on the breadth of such Encyclicals and Constitutions.

That they are for definite moments of history make them subject for review — thus the ban started by Pope Clement XII was confirmed, re-affirmed, or ratified by other Popes, in their times, notably by Benedict XIV, Pius VII, Leo XII, Pius VIII, Gregory XVI, and Pius IX and liberalized by Paul VI — thence making tenable the Philippine Masonry's position on the rescripts. Under the concept of "response to contemporary situations", Philippine Masonry's claims can be supported by the great differences in the socio-political atmospheres between today's and those of the 18th and 19th centuries when the bloody emancipatory struggles throughout the world contributed immensely to the issuance of Encyclicals against Freemasonry. The present situation does not create any climate which can be inimical to the relationship between Freemasonry and the Church.

While the condemnation of Freemasonry from the Seat of Episcopal Powers is comprehensive, yet some declarations from Rome were selective — witness the declaration by Pope Leo XIII against the Masons of Italy only and that by Pope Paul VI for the Masons of England and the United States only. This gives hope to Philippine Masonry that its case may be treated separately from those of other Masonic Jurisdictions.

FOURTHLY, a fuller grasp of the histories of Masonry in general and of Philippine Masonry in particular will enlighten more the cynics in the Philippine Freemasonry's desire for communion with the Church.

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MW Dwight L. Smith, PGM

IN ECUMENISM

Grand Lodge of Indiana

It is too early to evaluate the Vatican announcements of March 11 and March 17, 1968—the first stating that members of the Roman Catholic Church are now free to petition lodges of Freemasons and receive the degrees without threat of excommunication, the second denying the first.

The easy course for a Masonic editor to pursue at this time would be to say nothing at all, or to repeat sugar-coated platitudes which would be the equivalent of nothing. But the turn of events in ecumenical relationships will pose some problems for Freemasons and Catholics alike. Those problems will not go away. A Masonic editor is not worth his salt unless he faces those problems—not with idealism alone, but with idealism tempered with realism.

While all Masons of goodwill are gratified at the new spirit of toleration, understanding and friendship, many have looked upon the rapprochement with misgivings. Here and there thoughtful Masonic leaders have issued words of caution. That is as it should be. For anyone familiar with history is aware of the dangers inherent in the American tendency to move from one extreme to another.

It is equally important that both Masons and Catholics know — and remember—that members of the Catholic faith never have been debarred from petitioning for the degrees of Freemasonry. The ban has come from without, and not from within the Masonic Fraternity.

Eventually, Roman Catholics will be petitioning lodges for the degrees. There will be misunderstanding and

heartaches, perhaps divisions within lodges and controversies between members of the Craft. We may find that no old problems have been solved, but that many new ones have been created.

It is a time to stand steady—a time for calmness and mature thinking. To make haste slowly, in this instance, is the part of wisdom.

It also behooves every Mason to practice the virtues of silence and circumspection. Sacraments made by some of our Brethren without thinking, and quoted in the public press, have been shocking in their inaccuracy and irresponsibility.

For the present, it would seem to me that our Masonic leadership on lodge level and Grand Lodge level alike, and every individual Freemason, should keep in mind certain fundamentals:

*Every petition for the degrees of Freemasonry must stand on its own merits. Every Master Mason has the undisputed right to cast a vote for election or rejection as he, in his conscience, deems for the best interests of the Craft. Whether unwarranted discrimination is reflected in the vote of a Master Mason is not for the rest of us to say. We have no right to sit in judgment on the decision of any Mason at the ballot box. I would hope that every petition from a Roman Catholic might be treated as all other petitions, with neither discrimination nor undue preference by reason of religious belief alone. That is the way it *should* be, but many years may pass before the denunciations of more than two centuries are forgotten. Our Catholic friends must keep these facts in mind.

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OFFICIAL SECTION

Circular No. 1
Series of 1968 — SCHON

To all Masters, Wardens, Officers and
Members of Subordinate Lodges

Subject: MASONIC RECOGNITION

Greetings:

There have been persistent reports of strong and aggressive moves on the part of members of a certain clandestine group, to establish contact with some of our individual members and with some of our Lodges for purposes as yet obscure.

So that all Lodges and members within the Jurisdiction of this Grand Lodge of the Philippines, F. & A. M., may be reminded as to their conduct and obligations in dealing with this and/or any situation pertaining to Masonic intercourse with Clandestine Lodges or members, Paragraph 188, Section 15, under Article III on page 27 of our Constitution is hereunder quoted: —

"No Lodge shall recognize any Body, purporting to be a Masonic Lodge, unless that Body is a subordinate Lodge of a Grand Lodge with which the Grand Lodge of the Philippines has fraternal relations; nor shall any Lodge, or any member thereof, admit or hold Masonic intercourse with a member of an unrecognized Body, with an expelled or suspended Mason, with an illegal Lodge, with any person who has received degrees therein or is a member thereof, nor with any Mason not acknowledged as such by this Grand Lodge, or recognize as a Mason any person who, being at the time a resident of the Philippines, has received, or claims to have received, the degrees of Masonry from any source beyond the jurisdiction of this Grand Lodge, without the proper permission, until the Lodge nearest his place of residence shall have received him as member. The proper permission above mentioned may ONLY be given by the Lodge nearest his place of residence and in the manner necessary for an election to receive the degrees."

I must stress that the above provisions of our Constitution are clear, and that no equivocation, modification or misinterpretation thereof can be tolerated.

In identifying a man as a regular Mason, no examination in signs, grips, words or Masonic dialogue must even be attempted until an inspection of his dues card is made. No regular Mason will ever object to furnishing this factual evidence which establishes the name of his Lodge, and whether he is in good standing.

If his Lodge, thus established, is not one of our own, or from outside of our jurisdiction, the matter of whether or not it is a recognized Lodge must be verified from the yearly publication of the Masonic "List of Lodges" if this is at hand, or by making inquiry from the Grand Lodge. Under no circumstances must it ever be PRESUMED that the Lodge is a regular Lodge — it must be verified.

This Circular shall be immediately posted on the Bulletin Board of each Lodge and in other prominent places within the Building, and will be read in open Lodge at the stated meeting next following its receipt, and that fact shall be mentioned in the minutes.

ATTEST:
(Sgd.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

Fraternally yours,
(Sgd.) JOSEPH E. SCHON
Grand Master

Manila, August 30, 1968

WB Sotero Escandor, Sr., PM

As we celebrate this year, 1967, the GOLDEN ANNIVERSARY of Bulusan Lodge No. 38, we pause to recall its colorful history, and pay high tribute to the brethren who conceived its organization and guided its destiny, especially during its dark and critical days. Like all others, which have gone through a long life of existence as this, the Lodge has experienced momentous events — sometimes glorious, sometimes gloomy — as will be seen in the following narration of its brief history.

Planning and organization on board a steamship. The later part of the year 1916, signaled the birth of BULUSAN Lodge No. 38. From scanty personal records made available by surviving old-time original members of the Lodge, pieced together, and the valuable information preserved in their retentive memories, it appears that sometime in the later part of 1916, a handful of brethren in Sorsogon province, most of them transients, under the dynamic leadership of the late WB Aurelio Diokno, held its organizational meetings on board the SS BATANGUEÑO at the port of Sorsogon. The SS BATANGUEÑO was then plying between Manila and Sorsogon under the command of WB Diokno, then Captain of the ship. Plans were laid out, and after several meetings, a name derived from the famous Bulusan volcano was adopted, a petition to constitute the Lodge was prepared and submitted to the MW Grand Lodge of the Philippine Islands, which was given due course.

The Charter. In February 1917, permanent charter was issued under the seal of the MW Grand Lodge, signed by the MW Grand Master and

Grand Secretary. Bulusan Lodge No. 38 thus became regularly organized, naming therein the three principal officers of the Lodge to wit:

Worship Master . . . WB Aurelio Diokno
Senior Warden . . . Bro. Bernabe Flores
Junior Warden WW Bro. Pedro Pagua

The above-named officers have already obeyed their respective summonses from above, to continue their labours in the Celestial Lodge. Bro Alfonso Escudero, one of the surviving charter members today, was named Secretary-Treasurer.

Place of meetings. The Lodge was born without a home, so that the first problem of the brethren was to locate a place where they could hold their meetings. Initially, arrangements were made and permission was secured to meet in one of the rooms of the old Provincial High School building, wherein the Provincial Government of Sorsogon, including the Division Superintendent of schools held offices. Soon, enthusiasm was generated and membership increased. The place, within a short time, became inadequate to accommodate all its members, equipment, jewels, tools, records and paraphernalia. Through the efforts of WB Jose de Vera, the Lodge was transferred to a rented room at the upper portion of the Ynchausti building located at what is now the Magsaysay street opposite the present PC compound. The Lodge continued to meet at this new location up to the outbreak of World War II.

Lodge in distress, hopes dimmed. During the liberation of the Province

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of Sorsogon, in March 1945 however, the building housing Bulusan Lodge No. 38 was completely burned to ashes. All records, books, implements, jewels, paraphernalia, equipment and all other properties of the Lodge were lost in the fire which razed the whole town of Sorsogon. By this time, also, as a consequence of the war, some brothers died and transients and sojourners have returned to their respective provinces for safety. The few remaining brethren were helpless, without a Lodge, with nothing belonging to the Lodge in their possession with which to continue their labours. Soon some brethren became inactive, neglected to pay their dues and never showed up during meetings. The number of active members then, were barely enough to constitute a quorum during meetings, so that many a time the Lodge could not meet. Were it not for the self-sacrifice and true masonic spirit of a few brethren, who sacrificed and went out of their way to save the Lodge, there can be no doubt that Bulusan Lodge No. 38 would have died a natural death. The history of Bulusan Lodge No. 38, will be incomplete and meaningless to say the least, without mentioning therein the sacrifices and heroic efforts of the late WB Maximo Berina, with the able assistance of WB Sotero Escandor, Sr., the late WB Leon Fajardo, WB Emiliano Vida, the late WB Juan Lopez, the late Bro. Juan Escultura and the late Bro. Pio Labitag, all Past Masters, except the last two named, who were the true pillars of Bulusan Lodge No. 38, during the passing of a real crisis. This group was later on reinforced by another group of devoted brethren in the persons of WB Estanislao Gabarda, WB Rafael Ramos, WB Luis Duka and still later, by WB Lorenzo N Talata, also all

Past Masters, through whose concerted efforts, brought the Lodge to real active life once more — as enduring as the volcano from which the name of the Lodge was derived.

Days of progress. With the untiring, strong support, and morale boosting of the brethren from other Bicol Lodges — Camarines Norte No. 107, Mayon No. 61 and Isarog No. 33, Bulusan No. 38 once more rose "on its feet" in the year 1961, and well nigh in its days of real progress by the middle of 1962 to this date. It was in 1962 through 1963 when membership of the Lodge swelled to unprecedented number and it was during these "days of progress" when a Masonic Cemetery was inaugurated through the benevolence of WB and Mrs. Estanislao Gabarda, and the heirs of the late Bro. Pio Labitag who magnanimously donated the cemetery site to the Lodge. To them the brethren of Bulusan Lodge No. 38 will forever be grateful.

The Lodge suffered another calamity. At the time when the Lodge was teeming with activity, another calamitous fire hit Sorsogon on Aug. 18, 1966, which rendered several brethren homeless and destitute. The Lodge hall, housed at the Chinese School building was completely burned, including its implements, working tools, paraphernalia, jewels and other valuable properties. At this time, however, Lodge records were saved as they were kept in the house of the Secretary, WB Estanislao Gabarda. Lodge funds were also left intact as it was safely deposited in the bank. As this second calamity became known, the MW Grand Lodge of the Philippines and several symbolic Lodges and brethren came to the aid of Bulusan Lodge, in the form of cash donations as well as in kind, to replenish those that went with the

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Masonry being the first advocate of Ecumenism, its teachings in fact considered religion in its objectivity, it is well for Masons to learn how religions came into being. This time we shall trace the history of Islam, in its Mohammedan version.

To understand this subject it is necessary to first clarify the meaning of certain terms:—

ISLAM — This is the faith itself, the formula of which is identical to the Jewish religion called Judaism: — There is only one God, Allah. The Judaists believe: There is only one God, Jehovah.

MOSLEM — Those who believe in Islam are called Muslims or Moslems, regardless of their citizenship or nationality.

MOHAMMEDANISM — This is a modification of the original Islamism, which will eventually be explained in our discussion of the subject. It is identical to the Christianity of Martin Luther, that is, Protestantism, in contrast with the Christianity as understood by the Roman Catholic Church, said to be the original creed.

I — GNOSTICISM

All religions of the world, except the Japanese Shintoism, originated from a common source: Gnosticism. Gnosticism is defined as "A philosophic-religious movement of pre-Christian times and later, having several forms, Pagan and Christian, all of which were characterized by the central doctrine that emancipation came through knowledge, gnosis, the possession of which saved the initiates from the clutch of matter."

This definition from a standard dictionary is objectionable in the

sense that all religions, not Christian, are generalized in that word "Pagan" which is unacademic.

But the definition is still very instructive. It projects the proposition that *gnosis* (knowledge of the Will of the Supreme Being) is the cause of emancipation, the application, fulfillment or implementation of it in an individual's life "saves him from the clutch of matter."

It must be perceived that without application or implementation of the knowledge into practical life is no knowledge (*gnosis*) at all, and, therefore, emancipation does not also operate — it aggravates, on the other hand!

But why should "initiates" fear the "clutch of matter?"

"Matter" in this case refers to flesh and bones into which the SOUL of a man is incarnated. The Spirit becomes *flesh*. One cannot be properly called a man unless he is in material form, regardless of sex,—a spiritual body *manifested* in matter.

Gnosticism projects the Trinitarian Principle (Triad) the belief that an individual person is a trinity by nature, consisting of the soul, the mind, and the physical body. The soul, however, is the real Self, the Ego: and while being a *man* this Ego is incarcerated in matter, its physical body.

The suggestion here is very apparent: — that matter, the physical body, is a *bane* to the Ego, so that, by the nature of existence it inducts him (the Ego) to seek emancipation and release from this baneful condition.

Egyptian Princess, *Thonoris*, daughter

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er of *Sesostrius-Ramses*, by virtue of this adoption he was legally initiated into these Mysteries.

Excepting Shintoism and the purely pagan faiths of aboriginal savage tribes, all religions in the world derived their existence from Gnosticism. This is the subject in the XXVI degree: Prince of Mercy, or Scottish Trinitarian."

Gnosticism does not only explain the trinitarian principle of an individual, but of the Unit, the boundless nature of INFINITY itself. God is the Infinite Spirit, of which the Ego of a man is just a spark: so that the struggle for emancipation and release from "matter" (the physical form of man) is the natural sequence in the order of creation to attain what is known in Mysticism as the *Unitive Life*.

"Thus dust returns to dust from whence it came," while the soul returns to its Source, the Sublime Spirit, God,—of course, if and when the soul has been absolutely and completely "released from the clutch of matter."

II — THE SCRIPTURES

Although the so called "Scriptures" is generally attributed to the Hebrews, there are those who believe that it is impossible it did not suffer from influences of Arabic cultures and traditions. Ruth of the Old Testament of the Bible was not a Jewess, but an Arab, and she had *mothered Jewish kings* that is, Ruth mothered a son who ushered the dynasty of Jewish kings which reigned over the kingdom for centuries. Modern psychologists would tell us how mothers share in the formation of the minds of children that spring from their wombs, especially in those good old days when the careers for women were concentrated to the bearing and rearing of children.

But the original Islam is said to have been founded upon the Scrip-

tures, because the Muslims (prior to Mohammedanism) were generally of the Meccans, an Arabic tribe that claims descent from Abraham, through his son Ishmael. Verse 15 of chapter XVI of Genesis records: "And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael." Abram is the same person whose name was afterwards for cause changed to Abraham, in the same manner that Simon, the fisherman of Galilee, for his great faith in Jesus of Nathareth, became known as Peter, the Rock. Ishmael founded the City of Mecca, and the Meccans look back to Abraham as their patriarchal ancestor. But although their descent is from Abraham, a *Jew*, the Meccans, nevertheless, clung to their racial or tribal identity as Arabs.

Now, the Scriptures, particularly the first five books of the Old Testament of the Bible, was not written in their original forms, but were kept in the minds of men, and were handed down from generation to generation as "tales" or unwritten "annals" for many centuries. In this process, until the Scriptures were finally reduced to writing Gnosticism must have given a hand in its formation. Moses, to whom authorship of these books is attributed generally, was initiated, when he was still a boy, into a "brotherhood" of Indian origin. It was a mystic fraternity, like Masonry, which taught ethics and morals by symbolism, and, again like Masonry, and the Essenic organizations that existed in the centuries immediately before and after the First Year, A.D., this "brotherhood" into which Moses was initiated admitted men only to the masculine sex. There was a royal decree in Egypt at the time that all male members of the Egyptian Royalty must be initiated into this Mystic Brotherhood, and

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GRAVEL AND SAND

A Report on Masonic Activities

NBM

CALIFORNIA MASON'S LONG RECORD OF SERVICE...

Brother Frederick C. Clark, 32°, of Alameda, California, was installed on December 9, 1967, for the 60th time as Secretary of Fruitvale Lodge No. 336, F & A M, in Oakland, California. From May 20, 1907, to December 19, 1908, he had already served as Treasurer of the Lodge.

Although born in Gilmore, Pennsylvania, Brother Clark went to California early in life and became a successful banker in the employ of San Francisco's First National Bank branch in Oakdale. He's been interested in community affairs all his life and achieved local fame as a championship tennis player.

Initiated in Fruitvale Lodge on February 3, 1906, and passed March 25, his raising that year was delayed a couple of months until May 12, 1906, because of the famous San Francisco earthquake and fire. In the following year he began his long and faithful service to his Lodge. In 1956, his close friend, California's Past Grand Master Edward H. Siems, 33°, now Grand Secretary, presented him his 50-Year Membership Button. Last December Most Worshipful Siems was delighted to install Brother Clark for his 60th successive term as Secretary of Fruitvale Lodge No. 336.

Brother Clark is a member of Oakland, California, Scottish Rite Bodies.

— The New Age.

SAMPAGUITA'S TENTH . . .

In spite of heavy rains and frequent brown-outs we are happy to report that our 10th Anniversary celebration on June 29, 1968 was well attended although we expected a bigger attendance. We were greatly honored by the presence of Sister Alice Bellis, Deputy for the Most Worthy Grand Matron of the General Grand Chapter; Sister Ethel Mosebrook, WM of Mayon Chapter #1; and Bro. Ed Bellis, PP of Mayon Chapter #1, OES. We were also honored by the presence of quite a delegation from Trece Martires Chapter #6, OES, from Cavite City — Sis. Cloe S. Alvarez, WM; Sisters Daria G. Rosell, PM; Eden del Rosario, PM; Minerva Perez, Esther Jose, Lilia V. Argota, Socorro G. Daluz, Evangelina Medina, Raymundo C. Garcia, P. Alvarez, Jovita A. Vega, Lydia Soriano and Bro. H. O. Vega. From Kalaw Chapter No. 9, OES, we had Sis. Virgie Domingo and Brothers Domingo Domingo and Cesar Bautista. After the meeting everybody proceeded to the Social Hall where dinner was served after which a short program was presented. The opening remarks were given by Sis. Alice Bellis. Then a brief history of Sampaguita Chapter was given by Bro. Benito P. Maneze and a minute of silent prayer was called for our departed sisters and brothers. We were then favored with a number by Nora Florendo, younger sister of our Asso. Matron, who sang Pakiusap and Jurame. Then we had games partici-

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pated in by a number of sisters and brothers. The evening ended with the chain of friendship and the singing of Auld Lang Syne.

* * *

Our congratulations to WB Domingo, Past Patron and now Secretary of T. M. Kalaw Chapter No. 9, OES who was elected to receive the Grand Cross of Colors of the Order of Rainbow for Girls for his effective and efficient services to Assembly No. 1 in Manila. Also elected to receive the same honor is Sis. Gracia Melocoton Elefaño, a senior Rainbow, member of the Guardian Council of Bethel No. 2, IOJD, and of the Advisory Board of Assembly No. 1, Order of Rainbow.

Congratulations also to WB Bayani Salcedo PM, (18) and Past Patron of T. M. Kalaw Chapter No. 9, OES, and his better half, Sis. Ascencion T. Salcedo, Worthy Matron of T. M. Kalaw Chapter No. 9, OES, who left for the United States as immigrants. They expect to settle there permanently.

* * *

Sampaguita Chapter No. 3, OES, will hold a thanksgiving Dinner in November, partly to raise funds for its charity program and partly to afford its members and others of the Order a time of fellowship. They have invited Senator Jovito Salonga to be the guest speaker in the program that will follow the dinner.

* * *

Our congratulations also go to WB Jose T. Enriquez, PM (4) Acting Director of the Bureau of Public Schools, who has been chosen to head the Track & Field delegation to the Mexico Olympiad. WB Enriquez is a ranking officer of PATAFA, and has been authorized, in addition to heading the delegation, to attend conferences of Track

and Field athletic associations meeting in Europe and America.

* * *

Our congratulations to three brethren who have been appointed to or promoted in the Judiciary. MW Macario M. Ofilada, PGM, formerly Judge of the Court of First Instance in Bangued, Abra, was promoted to Pangasinan with sala in San Carlos City. VW Noli Ma. Cortes, former Grand Lodge Orator, was named and confirmed Judge of the Court of First Instance in Antique with sala in San Jose. Bro. Onofre Villaluz, a member of Island-Luz-Minerva Lodge No. 5, formerly a Judge of the Court of Agrarian Relations, has been promoted and confirmed Circuit Judge in the province of Pampanga.

* * *

WB Mariano C. Lucero, PM, who represented the Philippines at the Photogrammetry conference in Lausanne, Switzerland in July and together with Sis. Lucero, a member of Rosario Villaruel Chapter No 2, OES, went around the world, returned on September 4, 1968, after what both of them term an enjoyable tour visiting places and cities of cultural and historical significance. Their children, relatives, friends and employees held a bienvenida party for their safe home-coming on September 8 in Meycauayan, Bulacan.

* * *

Sis. Agnes Schoening, widow of our late WB Walter Schoening, 33^o, who together with her husband has been a great help in organizing chapters of the Eastern Star in the Philippines, visited Manila on the way back to her home in California. Sis. Schoening had been Past Matron and Secretary of Mayon Chapter No. 1, OES, for many years and served several times as Special Deputy of the Most Worthy Grand Matron of

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VW Lorenzo Talatala, DDGM

Of all the symbols that adorn a Masonic Lodge, the Great Lights take precedence. All the others are subordinated to them and all the activities of the Lodge revolve around the Altar, supporting the Great Lights, to derive light from their eternal rays. Even the sun, the moon and the Master of the Lodge, representing the Lesser Lights, are rendered impotent and the Lodge darkened, in the absence of the Great Lights. All the symbols inside the Lodge, therefore, should conform with their (Great Lights) arrangement, in faithful obedience and reverence to Divine Will. Accordingly, when the Great Lights are arranged or rearranged to signalize a change in the degree on which the Lodge is at labor, all the other symbols, including the wearing of the aprons must conform with it, thereby effecting harmony with the new arrangement of the Great Lights.

Thus, in lowering the Lodge from the Third or Second degree, down to the First degree, the Master calls the Lodge to Order and directs the Senior Deacon to *arrange the Great Lights*. Then he directs the Junior Deacon to inform the Tyler that the Lodge is opened on the First degree of Masonry. Based on the above criterion, the Lodge at this time represents the ground floor of King Solomon's Temple and all that compose it, except the Master, are, for the time being considered Entered Apprentices, because according to Masonic tradition, "Entered Apprentices assembled on the ground floor of King Solomon's Temple, and their Lodges consisted of no less than seven; one Master, the other Entered Apprentices."

At the closing of the Lodge, the Master asks: "Bro. Senior Warden, at the opening of this Lodge you informed me *that you were an Entered Apprentice Mason* made within the body of a just and legally constituted Lodge of Entered Apprentice Masons. How many compose such a Lodge?" This further supports the contention, that all that compose the Lodge at the time, except the Master, are Entered Apprentices.

From the above circumstances, it is evident that while the Lodge is at labor on the Entered Apprentice degree, until again raised to a higher degree, all the Fellowcrafts and Master Masons within, except the Master of the Lodge have been momentarily reduced to Entered Apprentices, in conformity with the arrangement of the Great Lights. If the Lodge can be reduced, at the will and pleasure of the Master, much more can its members be so reduced in the same manner. To emphasize this fact, even the Senior Warden who is next in rank to the Master, is an Entered Apprentice Mason (sic) and is so addressed by the Master as such. During the time the Lodge remains open, every brother, including the Master, advances as an Entered Apprentice Mason, gives the due-guard, sign, token and word of the First degree. The presence, therefore, of Master Masons in the Lodge, as overseers or superintendents of the work, is superfluous and unnecessary, because only one Master has the right to sit therein, according to our written customs and traditions.

Based on the premise that the la-

Turn to next page

bors of the Lodge are on the First degree, the following questions may now be asked:

1. Why are not all the members present, except the Master, required to wear the white apron with the top turned up as Entered Apprentices, in conformity with the injunction: "As an Entered Apprentice Mason you will thus wear yours?" In any Masonic Lodge, all symbolisms, should, logically be subordinated to the Great Lights, which was reduced by the Master by being arranged accordingly; so should by propriety, the aprons follow suit, they being subordinate symbols of lesser or minor importance than the former.

2. Since the Lodge is at labor on the First degree, it follows that all the members present, except the Master, have to be bearers of burden, the usual duty of Entered Apprentice Masons. As such, they have to use the tools and implements of the First degree — not the tools and implements of the Second or Third Degrees. That being the case, will they not "protect their clothings from becoming soiled", by turning the top of their aprons up, as "Masonic tradition informs us?"

3. Since Masons meet on the level, will it not run counter to that very principle, if some brethren will be clothed as Master Masons and the others as Entered Apprentices in the same Lodge?

4. At the opening of the Lodge on the First degree, the Master directs the brethren to "come to Order and clothe themselves. Inasmuch as the Lodge being opened is on the First degree, why sould certain brethren clothe themselves as Fellowcrafts or as Master Masons by wearing the aprons of those degrees? If they are so clothed, they should meet in the middle chamber of KST and in the SS of HH, respectively, where they will appear to be proper-

ly clothed in accordance with the aprons they wear, instead of meeting with the brethren on the ground floor of KST, clothed as Entered Apprentices, who are below their levels.

It is contended by some brethren that as Master Masons they should wear the Master Mason's apron in attending the meetings in all the three degrees, because they are already Masters. While it may be true that as Masters they can attend such meetings and be present therein clothed as Masters, their presence in the Lodge opened on the First degree, should only be as *visitors or supernumeraries, and not as members of the Lodge*, and that, the moment they participate in the labors taking place, they should wear the apron of an Entered Apprentice Mason, otherwise, they will be improperly clothed. Let us not forget the fact, that in the Lodge of Entered Apprentice Masons, *there is only one Master*, the others Entered Apprentices. So should it be. Other Master Masons will thus be out of place — in the same situation of an expert mechanic going under the engine of a car to fix it, dressed in a white suit with a necktie. They will be likened to those Entered Apprentices, were they formally dressed, while cutting timbers in the forests of Lebanon.

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GRAVEL & SAND . . . From page 12
Eastern Star International. While in Manila, she visited friends and attended Eastern Star meetings. Sis. Schoening was on a visit to her folks in Sydney, Australia and instead of returning home the same way she got to Australia, she decided to make a swing through Manila, Hong Kong and Tokyo.

* * *

Sampaguita Chapter No. 3, O.E.S. held its fellowship and fund-raising project at the home of WB & Sis. Jose Calderon at 55 J. Abad Santos St., Heroes Hill, Quezon City, on Sept. 15 in the afternoon. Members of the Order from greater Manila chapters were invited and they all had fun and fellowship the whole afternoon. In addition, Sampaguita Chapter raised a fair sum for its charity program this year.

* * *

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FELIX CABURIAN

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* Harmony is the strength and support of all societies, more especially of ours. For this reason, and for other reasons equally sound, we must ever guard against the danger of driving the wedge of dissension into Freemasonry. Our Catholic friends must understand that also.

* We must remember always—and our Catholic friends should be so advised—that Freemasonry does not become involved in politics, does not exert pressure on legislative bodies, public officials or the courts, does not make official pronouncements on matters of public drives or campaigns. Policies unite men; programs divide them.

* We must remember always—and our Catholic friends should be so advised—that there never has been any question as to the position of American Freemasonry on complete separation of church and state. From the day the Constitution of the United States was ratified, the Fraternity has been firm and unwavering on that point. American Masons must not be expected to abandon their position or do anything to weaken that basic constitutional guarantee.

We must remember always—and our Catholic friends should be so advised—that American Freemasonry has a long and distinguished record of loyalty to the American public school system. Support of the public school is entirely consistent with the basic purposes of Freemasonry, and the Craft must not be expected to abandon that position.

* We must remember always—and our Catholic friends should be so advised—that there is one body and only one that can speak for Freemasonry. That is the Grand Lodge of Masons in a given Jurisdiction. Any move to by-pass the sovereign Masonic authority, directly or indi-

rectly, does a disservice to all Freemasonry. Our Catholic friends can not be blamed for their unfamiliarity with our official structure, but they should endeavor to become familiar with certain fundamentals as soon as possible. Our own obligation is to endeavor to make *Masons* familiar with the same fundamentals.

In the meantime, as one who has participated unofficially in many pleasant and heart-warming conversations with our Catholic friends over the last two years, I express the sincere hope that an atmosphere of increasing trust, respect and good will may be firmly established. Let us be forthright at the outset, and strive for a spirit of mutual understanding. Above all, let us do nothing in haste that could set back the gains of recent years or shatter the dreams of such great souls as Pope John XXIII and our own Ambassador of Good Will, Father John A. O'Brien. △

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For instance, it may be pointed out that the first Filipino Masonic Lodge, the Lodge Nilad No. 144, was approved only on March 10, 1892, while Papal censures were as early as Pope Clement XII's of April 28, 1738 and as late as Pope Leo XIII's of April 20, 1884. Whatever lodges there were in the Philippines before 1892 were those for Europeans and Penninsular Spaniards — Filipinos were admitted as members only somewhere and sometime in 1885. Philippine Freemasonry, therefore, could not have participated in the precipitation of the clash between Freemasonry and the Church since it was non-existent at the time.

Another is a fact in Freemasonry's organization wherein there has been no central authority — each Grand Lodge is autonomous with its own Constitution and By-Laws. The only tie among the different Grand Lodges is the "ancient landmarks" most important of which is the mode of recognition. The act of omission or of commission of one Grand Lodge, therefore, may not necessarily reflect on another. This fact is essential to know because considering that almost all evidences in support of the various Papal Encyclicals in condemnation of Freemasonry were from the acts of the lodges in France and Italy and, such acts not having been endorsed by the Philippine Grand Lodge, then the latter cannot be jointly held responsible with the former. Perhaps, it is in recognition of this Masonic organizational structure that Pope Paul VI on March 12, 1968 exempted the Catholic Masons of England and the United States from automatic ex-communication by their *ipso facto* membership in lodges in those jurisdictions. Philippine Freemasonry may seek the same exemption under the same ground.

FIFTHLY, it may be to the advantage of Freemasonry if Philippine Masons should help dispel the myth of mysticism surrounding this fraternal organization. One way of doing this is to explain some terminologies.

From about 1000 BC where in Asia Minor there was organized the "Fraternity of Dionysiac Artificers", composed mostly of priest architects and engineers, up to the building of King Solomon's Temple where the "Institution of Freemasonry" began, and to the 14th century, Craftsmen in pursuit of architectural designs and constructions of edifices and cathedrals organized themselves into "Guilds" — being actual stone-squarers, they were termed "Operative Masons". After the decline of the construction projects, persons not members of any skilled craft were allowed as members of these guilds and Masonry became theoretic, hence the term "Speculative Masonry". Speculative Masonry started in the British Isles in the Medieval ages: present-day Masons fall in the category of Speculative Masons. Speculative Masons are linked to the Operative Masons in that instead of being builders of stone structures, they become moulders of character and that, they use the tools of the Operative Masons as symbols of some aspects of morality which they inculcate.

The term "ancient" has reference to antiquity; although some writers, perhaps alluding only to Speculative Masonry, trace the origin of the term to a Lodge in England. The British Museum is in possession of the "Regius" or "Halliwell" Masonic manuscript dated 1390. But, the first Grand Lodge, the "Premier Grand Lodge", was organized in 1717 on the birthday of St John the Baptist, on June 24, through the efforts

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of two Protestant Ministers, Anderson and Desaguliers. There sprouted other lodges, most influential of which was the "Ancient Grand Lodge of England". There started a great schism in the Masonry of England — this was supposed to have been instigated by Irish Masons residing in London. These Irish Masons, not of the older branch of Masonry and belonging to the "Premier Lodge" caused the latter to be called the "Moderns". The struggle between the "Ancients" and the "Moderns" ended in a merger on December 27, 1883. The present practice of affixing the word "ancient" in the phrase "ancient and accepted" does not, however, infer a line of descent — it is only a matter of taste.

The term "free and accepted" while finding rational explanation in Operative Masonry is more applicable to Speculative Masonry. Members of the ancient guilds of craftsmen were 'free' to pursue their own ventures under the rules of ethics of the guild. In the building of King Solomon's Temple, the workers and their descendants were exempted or 'freed' from the payment of taxes and duties and were 'accepted' as workers on the basis of their skills as apprentices, craftsmen, or masters. After Nebuchadnezzar destroyed the Temple and King Cyrus decided to have it rebuilt, he 'freed' the Jews from captivity and 'accepted' them for the reconstruction job. Speculative Masonry 'accepts' members on the basis of their character and Godliness and such members are free to enjoy the privileges of the Order. Masonically, the word 'free' does not connote the popular concept of liberty even if the ritual says "free-born".

The term "ancient mysteries" generally taken by non-Masons as meaning strange, occult, or unknown power had a different meaning in past centuries down to the Middle Ages —

it then meant "skilled craft". Handed down in the rituals, "ancient mysteries" in a Masonic way, refer to the secrets of the trade of craftsmen. Incidentally, these ancient mysteries mostly came from Egypt, Syria, and Greece.

The term "brotherhood" found its deeper meaning in the mystic tie of Freemasonry when Hiram Abif, a member of the Fraternity of Dionysiac Artificers and one of the principal builders of King Solomon's temple, was able to establish a strong bond of harmony and friendship between the Jews and the Tyrians which races, then, were so antagonistic both in religions and in manners.

Masons, as a rule, tend to refute with silence any calumny heaped against them. Perhaps, the general inhibitions against public participations especially on social affairs and the prohibition against the solicitations for members abetted, again perhaps, by the uncertainties of which portion of the rituals are isoteric and which are exoteric, produce these engulfing shells of silence.

But, records show that when Catholic Masons could not defend their convictions and their ideals in the stillness of death, their families, understandingly wanting to be secure in a Church burial, "agreed to their retractions". The opportunity to correct this incongruous situation is within sight through the application of ecumenicity by way of the revision of the Papal Encyclicals which condemned Freemasonry.

In times like these, silence is not golden. ▲

• • •

The only thing necessary for the triumph of evil is for good men to do nothing.

— Edmund Burke

THE JO-DE-RAS SECTION



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

DIMASALANG CHAPTER, U.D.

RW Manuel M. Crudo, Deputy Grand Master and Active Member in the Philippines and Okinawa of the Supreme Council, Order of DeMolay, accompanied by brethren from different Lodges and Eastern Star chapter, motored to Guimba, Nueva Ecija, to institute the Dimasalang Chapter, U D., of the Order of DeMolay in that town. The new chapter is sponsored by the General Manuel Tinio Lodge No. 167 of Guimba.

The ceremonies of institution were held at the Masonic Temple of the Lodge on August 18, 1968 at 1:00 PM and after the institution, the officers of the newest DeMolay chapter were installed. The young men installed are: Jose Mariano, Master Councilor; Andrew Santiago, Senior Councilor; Renato Dizon, Junior Councilor; Raul Tabing, Treasurer; Ambrocio Cabantog, Scribe; Wilson Alcantara, Senior Deacon; Atanacio Mercado, Junior Deacon; Jaime Marcelo, Senior Steward; Juanito Mata, Junior Steward; Melegrito Galimba, Chaplain; Eduardo Gragasín, Jr., Almoner; Charley Valdez, Marshall; Feliciano Sarmiento, Standard Bearer; Wilson Bitara, Orator; Aurelio de Leon, Sentinel; Dindo Faigal, Organist; Honorato Balandang, Rodolfo Palomo, Felix Mariano, Manuel Luis Mendoza, Ricardo Exala,

Lazaro Lim and Ernesto Vinuya, Preceptors.

Members of the Advisory Council, all of whom are members of General Manuel Tinio Lodge No. 167, are: Bro. Jose de Ocampo, Chairman; Bro. Eulogio R. Dizon, Vice-Chairman; Bro. Claro Dar, Scribe; Bros. Apolinario Tabing, Godofredo Leyva, Alejandro de Leon, Eduardo Gragasín, Sr., Benedicto Menguito, Sofronio Barawid and Amado Cruz, members. Bro. Jose R. Dizon is Chapter Advisor.

Visiting brethren from other Lodges who attended the ceremonies are: WB Ramos, Reigning Master, Bro. James Mathis, JW, and Bro. Donald Stromberg, all of Leonard Wood Lodge No. 105; Bros. Isaias Angeles and Tomas Claudio, Bagumbayan Lodge No. 4; Bro. Jaime Reyes of Araw Lodge No. 18; and Sis. Visitacion Crudo, Past Matron of Sampaguita Chapter No. 3, OES.

Young people who joined the group are: Edith Grimares, Worthy Advisor and Olive S. Crudo, both of Perla Assembly, Order of Rainbow for Girls. DeMolays from other chapters who took part are: Lysander Canlas, Chev., Jimmie Marzo, Jess Poticar, Eddie Gonda, Victor Apostol, PMC, Rheio Venzon, Eddie Es-

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pineli, Ronnie Galinawan, Leo de Guzman, PMC, and Francis Pascual.

Chosen to give inspiration to the officers and members of the chapter are: Flordelis Mendoza, Chapter Sweetheart; Vicky Trinidad, Sponsor of the East; Amelia Tabing, Sponsor of the West and Zeny Trojillo, Sponsor of the South.

* * *

Maritess Calderon did well for herself and her family, especially her parents, WB & Sis. Jose Calderon. In Chicago, Illinois, at Northwestern University, where she is a student. 15-year-old Maritess, became a celebrity overnight. Under the tutorship of her professor, Dr. Florence Schale, she read 52,000 words per minute with a comprehension of 100% as compared to the 300-word speed and 60% comprehension average for college students.

Maritess is a sister of Dr. Lydia Calderon. PWA. Perla Assembly. ORG. △

* * * *

GRAVEL AND SAND . . . From page 15

Mayon Chapter No. 1, OES, held its annual Friendship Night on September 23, 1968 at the Scottish Rite Temple, 1828 Taft Ave., at 6:30 PM. Members of the Order from Cavite, Olongapo, Clark Field, San Juan and the two other chapters in Manila were invited and attended the affair. They had fun singing secular songs and taking part in parlor games after a sumptuous meal. The stated meeting which preceded the social hour was one of the biggest-attended in years, with so many standing up when the names of the various chapters were called. Every member of the Order who attended the meeting went home with a lovely and useful souvenir of the meeting they will long remember. △

CAVITE LODGE NO. 2 SPONSORS ORATORICAL CONTEST

Hand in hand with its project of improving and beautifying the Rizal monument and its immediate surroundings on the public plaza, Cavite Lodge No. 2, F & AM, also launched an oratorical contest among the students of the public and private high schools in the province of Cavite, with prizes totalling P1,000.00 at stake. Both projects were conceived by the young, able and energetic Worshipful Master of the Lodge.

WB Dominador Herrera, Master of the Lodge, announced the topic of the Contest as: "WHAT OUR YOUTH OUGHT TO DO TO IMPLEMENT AND PERPETUATE RIZAL'S IDEALS". The rules governing the contest are:

1. The pieces should embody the positive aspects of the life and labors of Dr. Jose Rizal;
2. Contestants should refrain from embodying in their orations matters and issues controversial in nature.
3. Contestants shall limit their orations to not more than 30 minutes in delivery;
4. A copy of the pieces shall be submitted to the Committee on Education and Public Service of this Lodge on a date to be set by the Committee.

The following prizes will be awarded to the winners of the contest: First Prize — P500.00; Second Prize — P300.00 and Third Prize — P200.00. Appropriate medals will also be awarded to the winners.

Judges for this Contest will be composed of competent persons to be announced later.

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The Cabletow

Moses having been adopted by the Jews.

If the first five books of the Old Testament of the Bible, the Scriptures, is attributed to Moses, whose background is traceable to the Egyptian Mysteries, a gnostic brotherhood of Indian origin, can the Scriptures be free from influences other than Hebrew or Jewish culture and tradition?

III — THE "HUNAFÄ"

In this city of Mecca a temple, the *Ka'bah*, was built by Abraham, according to tradition, for the worship of the only One God. Islamism at the beginning, in its ritualistic forms of worship, included the requirement that worshippers turned their faces towards the city of Jerusalem, where the Temple of Solomon was located. The Muslims were taught the ethics and morals contained in the Scriptures and in Gnosticism, including the evils of *fighting*. That fighting was an evil to be ingrained in the minds of the Muslims, that, as Mohammed Marmaduke Pickthall, a translator of the Koran, had written, 'the Muslims would not fight even in self-defense.'

But as the years passed by, Islamism in the temple of *Ka'bah* became influenced by idolatry, and "intercessors" called the "daughters of Allah," were worshipped as idols. This idolatrous practice incurred the objection of some Muslims who openly rebelled by refusing to participate in the worships in temple of *ka'bah*, but would rather worship in isolation, avoidance or retirement. These Muslim "turn-aways" were considered "agnostics" and were called the *Hunafa* (the singular of which is *Hanif*) enemies of Islamism. "*Mohammad*, son of Abdullah, son of Abdul Mutalib, of the tribe of Querysh, born

in Mecca fifty-three years before the Hijrah" (Hejira, the flight of Mohammed from Mecca to Medina in A.D. 622) was a *HANIF*. The rebellious spirit of Mohammed was shown by his refusal to participate in the Islamic worship of the "intercessors" the "daughters of Allah" in the temple of *Ka'bah*. He retreated to some isolated and secluded places to worship with those who rebelled with him, the *Hunafa*, which according to history, steadily increased in number. The favorite retreat of the *Hunafa* was on the *Hira*, a desert hill not far from Mecca, and in the "month of the heat," *Ramadan*, it is recorded that Mohammed personally sought the isolation and seclusion of the hill for his meditation.

At this juncture we invite attention to the fact that historical accounts of the *Hunafa*, and of Mohammed the *Hanif* in particular, give indications that the Psychology of Mysticism prevailed among the members. In other words, they were inclined to seclusion and meditation, like the Essenian cults that were very common some two hundred years B.C. The *Hunafa* were not called mystics, however, neither were they given the attributes of Essenes, but "agnostics."

The *Hunafa* were not "agnostics" in the real sense of the word, which means believers in the doctrine that the existence or nature of God, nor the ultimate origin of the universe, is known or knowable. The *Hunafa* were merely faithful Muslims who would not join the other Muslims in the Temple of *Ka'bah* in worship. The Temple of *Ka'bah* was still recognized by the *Hunafa* as that of Abraham, and given the reverence it was due according to their custom and belief, but they turned away in worship from the temple only because of their rejection of the worship of "the daughters of Allah" the "intercessors."

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Muhammed (Mohammad is also correct) was a *Hanif*, and history reveals that he was subject to *contemplative life*. This term "contemplative life," is a stage, the third stage, in "mysticism" according to the Psychology of Mysticism, a scientific study of the subject. We will discuss it in brief, for the reader's benefit.

The stages of Mysticism are: 1. Purgative Life, 2. Mediative Life, 3. Contemplative Life, and 4. Unitive Life. When the "unitive life" is attained, the *subject* is considered a "mystic."

In the first stage the physical body of the *subject* is purged of its sensual feelings and wants; in the second, the mind is trained to function in the normative formal principles of reasoning and thinking; in the third, the mind is trained to focus intently on a particular subject (contemplation) so that while in this contemplation of a topic the physical body of the person, the one in contemplation, is insensitive to all influences of its surroundings, and of its own physical demands, like hunger, thirst, etc., etc., etc.

Muhammed, as a *Hanif*, and an illiterate, (he could not read or write,) became some kind of a "mystic" of the third stage, the "contemplative life."

In the desert cave at *Hira* in the month of *Ramadan*, while in retreat with his family, it is written of Muhammad: —

"He was asleep or in a trance when he heard a voice say: 'Read!' He said: 'I cannot read.' The voice again said: 'Read!' He said: 'I cannot read.' A third time the voice, more terrible, commanded: 'Read!' He said: 'What can I read?' The voice said:

"Read: In the name of thy Lord Who createth.

'Createth man from a clot.

'Read: And it is thy Lord the Most Bountiful

'Who teacheth by the pen, Teacheth man that which he knew not.'" (Surah XCVI, 1-5.)

"When he awoke the words remained 'as if inscribed upon his heart.' He went out of the cave on to the hillside and heard the same awe-inspiring voice say: 'O Muhammad! Thou art Allah's messenger...."

The tradition of Mohammed continues that he was awed when he saw the angel Gabriel, "in the form of a man, standing in the sky above the horizon." The account, (call it *History* or *Tradition* as you may please,) continues:

"Muhammad (God bless and keep him) stood quite still, turning away his face from the brightness of the vision, but whithersoever he might turn his face, there always stood the angel confronting him. He remained thus a long while till at length the angel vanished, when he returned in great distress of mind to his wife Khadijah. She did her best to reassure him, saying that his conduct had been such that Allah would not let a harmful spirit come to him and that it was her hope that he was to become the Prophet of the people. On their return to Mecca she took him to her cousin, Waraqa Ibn Naufal, a very old man, 'who declared his belief that the heavenly messenger who came to Moses of old had come to Muhammad, and that he was chosen as the Prophet of his people.'" (From the Introduction to the Koran.)

There—we have a mental picture of Muhammad, (Mohammed) who was not a "mystic" in the standard of the Psychology of Mysticism, but an ordinary man who fell into periodic *trances* (contemplative life) to "read" the "Will of Allah."

There are various writings attributed to Mohammed, or claimed to have originated from him: — those coming from him while in his normal senses are called or classified as

the *Hadith* or *Sunnah*, and those that came from him, while in the condition of *trance* are classified as the *Surah*, numbering all in all, CXIV, and make up the KORAN of the Mohammedan Muslims.

Thus, we hope, we have explained satisfactorily the difference between the original ISLAM and the MOHAMMEDAN ISLAM. But before concluding we would like to state that we have written this article for its *literary* value, and not to proselyte. Ecumenism being the order of the day, conceived and started by no less than Pope John XXIII, a Roman Catholic, and the Muslims in the Philippines are a small minority group, it is only proper that we should also know and understand their culture.

JUDAISM, the religion founded by the Jews upon the Scriptures, which were largely influenced by Gnosticism, had its counterpart among the Arabs in ISLAM, their ancient religion. Fundamentally there was no difference between these two faiths, but in the name, and Muslims also claim that their knowledge of the Scriptures is authentic, having originated from Abraham, through his son, Ishmael — the Jews descended from Abraham through his son, Isaac.

V — CONCLUSION

For conclusion we just want to recapitulate the facts without any commentary. The original Muslims were the Meccans, an Arabic tribe descending from Ishmael, son of Abraham, who founded the city of Mecca. Abraham built a temple for his children to worship the One God, this temple to come down through the generations as the temple of Ka'bah. The One God, whom the Muslims worshipped was to them called ALLAH.

in contrast with the same One God, whom the Jews called JEHOVAH.

For centuries and generations, Islamism was devoted to monotheistic worship of Allah, until afterwards the faith developed the belief of worshipping also certain "daughters of Allah" who could "intercede" for them to Allah. This belief has been accepted for centuries without question, until about the birth of "Muhammad, son of Abdullah, son of Abdul Mutalib, of the tribe of Qureysh, when some Muslim thinkers began to question the propriety of this form of IDOLATRY. These Muslims, who refused to worship these "daughters of Allah," were branded as "agnostics" or who did not believe in the existence of God. They were classified as the HUNAFU, (the singular term is HANIF,) but they were not really "agnostics." They believed in Allah, and they were interested to know really what was the truth, the Will of God. But the Scriptures, if by that time were already written, were not available to them, and many of them were actually illiterates. So to search the true Will of Allah, they resorted to *mystic* contemplation.

When Muhammad was already of age, who was a *Hanif*, he would retreat in a desert cave in the hill of Hira, in the month of Ramadan, a summer month, or "the month of the heat," for such devout worship and contemplation. It was in one of these times that Mohammed saw the vision of Gabriel. For this vision, his wife Khadijah, sought the help of her cousin, Waraqa Ibn Naufal, a very old man, and considered an authority of the "Scriptures of the Jews and Christians," and the old man confirmed that "Muhammad, by Allah's will, is the Prophet for his people."

Thus ISLAM gave birth to a new version, MOHAMMEDANISM. △

GRAND LODGE NEWS

MW Joseph E. Schon, Grand Master, had a busy September that took him and his party from north to south visiting Lodges, dedicating a temple and attending Masonic district conventions. Practically all his Saturdays were used for the purpose.

Sept. 3, 1968 — MW Schon made an official visitation to Manila Lodge No. 1 at the Scottish Rite Temple.

Sept. 7 — Attended convention of Masonic District No. 13 in Daet, Camarines Norte. Lodges comprising the district are: Isarog No. 33, Naga City, Camarines Sur; Bulusan No. 38, Sorsogon, Sorsogon; Mayon No. 61, Legaspi City, Albay; and Camarines Norte No. 107, Daet. The different Lodges, with District Deputy Grand Master, VW Eustaquio de Guzman, worked hard to make the convention a success that it was. The delegates to the convention as well as visiting brethren were one in their comment that they were inspired by the things said and done in the convention.

Sept. 14 — The Grand Master and party flew to Iligan City in Lanao del Norte to dedicate the new temple of Maranaw Lodge No. 111. Before the war, this Lodge was located in Dansalan, now Marawi City, which used to be the capital of a single Lanao. After the war, the Lodge moved to Iligan City in Lanao del Norte, where the Lodge, step by step, acquired a lot and built a temple. The dedication ceremonies were practically a district convention as practically all the Lodges in northwestern Mindanao comprising Masonic District No. 25, under VW Aniceto Belisario, DDGM, were represented.

Others in the Grand Master's party were: The Grand Secretary, MW Esteban Munarriz, PGM, and the

Grand Lecturers, VW Hermogenes P. Oliveros and VW Juan Causing, who assisted him in the ceremonies of dedication.

The Grand Master and Grand Secretary returned to Manila after the dedication, while the Grand Lecturers continued their Lodge to Lodge visitations to conduct Lodge of Instruction and Masonic symposia as directed by the Grand Master. They visited the following Lodges:

Sept. 15-16 — Don Juan S. Alano Lodge No. 153, Pagadian, Zamboanga del Sur; Sept. 17-18 — Mt. Musuan Lodge No. 155, Malaybalay, Bukidnon; Sept. 19-20 — Agusan Valley Lodge No. 160, Butuan City; Sept. 21 — Makabugwas Lodge No. 47, Tacloban, Leyte; Sept. 22-23 — Mt. Huraw Lodge No. 98, Catbalogan, Samar; Sept. 24 — Makabugwas Lodge No. 47, Tacloban City.

* * *

Sept. 21 — The Grand Master and his party flew to Tuguegarao, Cagayan in northern Philippines to attend the district convention of Masonic Districts Nos. 2, 3 & 23. The districts are composed of Lodges in the provinces of Cagayan, Isabela and Nueva Vizcaya. There is a total of ten Lodges in the districts. VW Perfecto Lingan is DDGM for Cagayan; VW Rufino Roque for Isabela and VW Sotero Torralba for Nueva Vizcaya. The Grand Master was delighted to note that these three rice-timber-and mineral-rich provinces of northern Luzon is one of the sections of the country which has grown Masonically. Nueva Vizcaya had one Lodge before the war, now it has four; Isabela had one, now it has three; and Cagayan, which had two before the war still has two, but it won't be long before another Lodge is organized there.

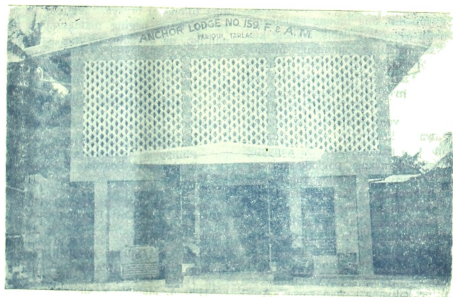
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In Speculative Masonry, according to Bro George Oliver, "The great design of the Apron is to point out the figurative division of the human body into two distinct parts; separating the noble portion which contain the head and the heart, as the seat of reason and affections, from the more base and corporeal parts, which are merely intended to perform carnal functions of nature." Such being the case, let not the human body be unnecessarily exposed to temptations and excesses of life, by applying proper restraints, exemplified by an Entered Apprentice wearing the white lambskin apron with the top turned up, the symbol of innocence and the badge of a Mason. Without such restraint, even the Master Mason may fall into the infamous pit of sin and error. ^

* * *

Freemasonry teaches the theory and practice of all that is good in relation to God and man, to the state and to be the individual and the great object for which it exists, indeed the only sufficient apology for its existing at all, is the endeavor to find a common ground upon which all good men, regardless of creed or country can stand. It is greatly to its praise that it can be truthfully said that in this respect it has excelled all other human agencies. In every age its device has been liberty, equality, fraternity, law, order, government and not anarchy. It recognizes the dignity of human nature and man's right to so much freedom as he is fitted for, and it knows nothing that should ignore, debasement and crime, and place one man below another except the necessity of subordination to lawful authority. △

— Frederic Speed.



Pitak Filipino

Ni Kap. Agustin L. Galang, NIG (17)

NAGHAHANAP AT NAKAKIKITA

Ang lahat ng naghahanap ay nakakikita, ngunit hindi ang lahat, ay nakikita ang kanilang pinaghahanap. Maraming mga tao ang tumutuktok sa ating pinid na pintuan at nangatanggap. Subali't ng nasaloob na ay hindi nila natagpuan ang kanilang pinakapipita. Marahil ay sila'y namalikhata o kung hindi ay mayroong hiduwang patakaran ang Masoneria. Tunay kaya ito? Iyan ang tanong ng isang Kapatid na Doktor ug nakaraang ilang taon na tumiwalag sa Kapatiran. Ang tunay na dahilan—ay hindi niya lubusang natamasa sa loob ng Masoneria ang ina-asam-asam niyang biyaya o pagtinging-Kapatid na ipinang-gaganyak ng ilan sa-atin. Walang pangmalikhata ang Masoneria, gayon din, ang tubong makakantatnan natin ay walang labis, walang kulang sa mabuting puhunang iniukol sa Masoneria. Ang dahilan ay nasa kanya. Mali ang paniniwala niyang manlamig man siya'y hindi manghihinawa ang mga Kapatid, tatangkilikin ang kanyang komersio, at maging sa gawang kasamaan siya'y tatangkilikin at di pababayaan. Sa kanyang isip, ang kanyang pagkakasapi ay isang garantiya na patuloy ang biyaya at pagkukupkop ng Kapatiran. Hindi niya natataho na ang buhay ng alin mang Kapisanan, ay nasasalalay sa tapat na pagtangkilik ng lahat at bawat isang kaanib, at ang kadakilaan ng isang Mason ay hindi nakikilala tinanggap niyang biyaya, kundi, sa lawak ng kanyang kawanggawa. Ang kapatid na nagsasamantala sa Kapatiran umalis man ay di dapat panghinayangan. Ang hanap niya ay pa-

kinabang na material, samantalang ang Masoneria'y ispiritual ang iniaaral.

Ang nakita sa loob nang Kapatid na ito ay mahigpit na paghingi sa kanya ng mabuting pakikisama, pakikipagtulungan, walang pasubaling pagkakawang-gawa, at lubos na pagtupad sa mga dakilang simulain ng Kapatiran. Kailan ma't nagkulang siya o sumuway sa mga atas na iyan ay magmamaliw ang lahat ng pagtingin sa kanya ng Kapatiran.

Masugid at makasarili — ang taong hindi natagpuan sa loob ng Masoneria ang kanyang pinakananais, ay naglayag siya sa Mundong material, at dito niya natagpuan ang kayamanan, lakas, impluensia at karangalan. Sa kanyang pagsulong ay marami siyang naging kaibigan, na nagsaya't nagsamantala sa kanyang naidulot na mga tulong at biyaya. Nguni't kanya ng isang naging matagumpay na pulitiko, ng maglaho na ang kanyang

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smoke. In no time the Lodge is completely rehabilitated and meets at present in one of the rooms of the Sorsogon School of Arts and Trades, through the kindness of WB Pedro F. Gomez, Superintendent of the said school and the present Worshipful Master (1968).

Roll of Past Masters. As we celebrate the GOLDEN ANIVERSARY of Bulusan Lodge No. 38, this year, we pay high tribute to the following brethren, who, once, twice and in some instances for several times, were duly elected to occupy that honored seat in the East:

- *1. WB Aurelio Diokno
- *2. WB Bernabe Flores
- *3. WB Pedro Paguia
- *4. WB Jose Figueroa
- *5. WB Anacleto Apostol
- *6. WB Jose de Vera
- *7. WB Leon Fajardo
- *8. WB Leon Olbes (Ung Puy)
- *9. WB Pedro Almonte
- *10. WB Maximo Berifia
- *11. WB Herminigildo Encinas
- *12. WB Patricio Guerrero
- 13. WB Pedro Tubianosa
- 14. WB Jose Medina
- 15. WB Emiliano Vida
- *16. WB Juan Lopez
- 17. WB Sotero Escandor Sr.
- 18. WB Rafael Ramos
- 19. WB Estanislao Gabarda
- 20. WB Luis Duka

- 21. WB Lorenzo N. Talatala
- 22. WB Jose Laguna
- 23. WB Pedro Sta. Ana
- 24. WB Azarias Jayco

* Deceased

For them (*) who have gone before us, "may we hear from HIM who sitteth as the JUDGE SUPREME, the welcome words well done, thou good and faithful servant, enter thou into the joy of the LORD." And, may they continue their labours in the Celestial Lodge above.

The year 1967 marks the arrival of Bulusan Lodge No. 38 at her Golden Milestone. Within the span of fifty years, the Lodge underwent varied experiences. The events from her birth aboard a ship, to the long crisis during and after the war, the transition period of 1960-1962 and many other significant events, form part of her colorful history, now woven in the looms of time. In calling back to mind the Summers and "Winters" of her existence, some brethren naturally tower high in steering our masonic ship of state through the rough and turbulent sea of public opinion and scrutiny. They all deserve our tribute who in one way or another contributed their share and shoulder in turning the fraternal wheel that the life and charter of Bulusan Lodge might be preserved in the highest standard of Brotherly Love, Relief and Truth.

△

GRAND LODGE NEWS . . . From page 24

The other lodges in Visayas and Mindanao which have not yet been visited by them will be visited next month. Among them are: Kanlaon Lodge No. 64 in Bacolod City; Mt. Kaladias Lodge No. 91, Dumaguete City; Dipolog Lodge No. 162, Zamboanga del Norte; Oroquieta Lodge

No. 154, Misamis Oriental; Mt. Apo Lodge No. 45, Zamboanga City; Juan S. Alano Lodge No. 137, Basilan City and Bud Daho Lodge No. 102 in Jolo. The Grand Lecturers hope to finish their visitations to these lodges before the year ends. Afterwards they will visit the lodges north of Manila and the Bicol District. △

Advice to a (Bored of Cross-Purposes) Young Man

Died, age 20; buried, age 60. The sad epitaph of too many Americans. Mummyfication sets in on too many men at an age when they should be ripping the world wide open. For example:

Many people reading this page are doing so with the aid of bifocals. Inventor?

B. Franklin, age 75.

The presses that printed this page were powered by electricity. One of the first harnessers?

B. Franklin, age 41.

Some are reading this on the campus of one of the Ivy League universities. Founder?

B. Franklin, age 43.

Others, in a library. Who founded the first subscription library in America:

B. Franklin, age 25

Some got their copy through the U.S. Mail. Its father?

B. Franklin, age 47.

Now, think fire. Who started the first fire department, invented the lightning rod, designed a heating stove still in use today?

B. Franklin, ages 30, 44, 34.

Wit. Conversationalist. Economist. Philosopher. Diplomat. Favorite of the capitals of Europe. Journalist. Printer. Publisher. Linguist (spoke and wrote five languages). Advocate of paratroopers (from balloons) a century before the airplane was invented. All these until age 84. And he had exactly two years of formal schooling. It's a good bet that you already have more sheer knowledge than Franklin ever had when he was your age.

Perhaps you think there's no use trying to think of anything new, that everything's been done. Wrong. The simple, agrarian American of Franklin's day didn't begin to need the answers we need today. *Go do something about it!*

Tear out this page and read it on your 84th birthday. Ask yourself what took over in your life, indolence or ingenuity?

A public service message reprinted from Newsweek.

AFS Scholar Guest of San Pablo Masons

Miss Karen Ann Frantti, 17-year old American Field Service Exchange scholar from Saint Cloud, Minnesota, was the guest of honor of Malinaw Lodge No. 25 of Free & Accepted Masons, San Pablo City, during their monthly meeting and AFS night at their Lodge Hall on Zulueta Street last Saturday, August 10, 1968.

In her speech before the Masons, she explained the role of the AFS program in strengthening goodwill, understanding, and friendship between the Philippines and the United States. She said that by living with Filipinos, she learned to understand fully the Filipino way of life and the love showered on her by her foster-parents and brothers and sister will make it hard for her when parting time comes. She said that of all the countries she had visited, the Filipinos are incomparable as regards friendship and hospitality. On the verge of tears, she said that she has learned to love San Pablo and her foster family and regrets very much that she had to go so soon.

After her speech, an open forum was held and she answered all questions propounded to her by the Masons. Upon request she rendered a vocal solo entitled "Dahil Sa Iyo." After the occasion, the Masons feted her at dinner. She was accompanied by her foster sister, Miss Chita Sahagun. If her travel papers are finished on time, Chita will go with

Karen to the States.

Miss Frantti also filled speaking engagements with the Rotary, Jaycees, and Lions.

Prominent among the Masons who received the visitors were Rouben C. Belulia, Worshipful Master; Cirilo D. Constantino of C.C. Institute; Ricardo C. Buenafe, Laguna provincial treasurer; Amado Mabul, retired Laguna provincial auditor; Narciso Vilapando, Laguna Printing Press general manager; Paterno Aquino, Aquilino Carpena, Ong Kim Luan, Simon Magpantay, Domingo Alimario, past Master, David Penalosa, Stiff Alimario, Jose Alimario, Pedro Guevarra, Irineo Reyes, Pedro Aquino, Henry Pangan, Santos Torres, Rural Bank manager, Tito Gesmundo, Ernesto Estiva, Lorenzo Comendador, ex-Mayor Lauro Dizon, BIR Laguna revenue provincial agent Celso Borja, Past Master, Eddie Constantino, Lazaro Dayan, Pedro Exconde, Oye Fule, Felizardo Aquino, Aldo Avanzado, & S Abril.

Miss Frantti resided with the family of Mr. and Mrs. Victorino Sahagun (nee Lulu Raymundo), owners of St. Jude's Motor Works, Wawa, San Pablo City. As a high school graduate, she observed classes at C. C. Technical Institute, Ateneo de San Pablo, and San Pablo Colleges. After staying with the Sahaguns for two and one-half months she departed for the States on August 25, 1968.

• • •

This early we would like to remind Lodge Secretaries as well as future Secretaries to send in their annual reports to the Grand Lodge on time. We publish the names of officers in the April Cabletow only once and late reports will not be considered for publication after April 1969.



Picture taken at monthly meeting of Malinaw Lodge No. 25 on Saturday, August 10, 1968 with Miss Karen Ann Frantti, American Field Service scholar, of Saint Cloud, Minnesota, as guest and speaker.

SEATED left to right: WB Amado Mabul, Grand Lodge inspector for Malinaw; WY Cirilo D. Constantino, past Deputy Grand Master, District 11; Miss Karen Ann Frantti, WB Rouben C. Belulia, Master; Miss Chita Sahagun — foster sister of Miss Frantti; VW Ricardo C. Buenaño, Deputy Grand Master for District 11.

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PITAK PILIPINO From page 26

impluensia at maubos ang kanyang kayamanan, ang dating mga kapanalig ay di man siya batiin sa daan. Ang gayon ay hindi dapat pagtakhan, pagkat ang hilig niya ay ang yaman, ligaya't karangalang pang-katawan na mayroong takdang hangganan, samantalang ang sa Masoneria'y ang kababalan na ang gantingpala ay beniddisiong walang katapusan. Δ

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Grand Jurisdiction in the world, geographically speaking, in that it extends from Saigon in the west to Kwajalein in the east and from Sulu in the south to Tokyo in the North; with Lodges in South Viet Nam, the Philippines, Guam, Saipan, the Marshalls, Okinawa, South Korea and Japan. He also stated that the Grand Lodge of the Philippines, with Americans and Filipinos alternating as Grand Masters, has earned the respect and recognition of nearly all the other Grand Lodges in the world.

Main speaker of the evening was Ambassador Williams, six-term governor of Michigan (1948-60), Asst. Secretary of State for the Far East (1960-66) and now Ambassador of the U. S. to the Philippines (1968). The Ambassador is a member of Lotus Lodge in Detroit; is a Knight Templar and 33° Mason.

Bro. Williams said he was pleased to be among brethren in the Philippines for it is in the Craft, here as elsewhere, that he enjoys real fellowship. He extended greetings from his Mother Lodge in Detroit. Bro Williams spoke at length on the political situation in the United States claiming that November's election will be a hotly — contested one and while both candidates are strong, there are imponderables which may give one the victory over the other.

△

* * * *

Cavite Lodge No. 2 From page 20

The contest will be held on November 23rd, 1968 at Cavite City and the presentation of the prizes will be made at the Rizal monument, Cavite City Park, on December 30th, 1968.

△

INVITATION TO EARN . . .

The Capitol Masonic Corporation (formerly the Capitol Masonic Temple Assn., Inc.) has just completed the first half of Arcade No. 1 on Matolino St., Quezon City, back of the newly-occupied City Hall of Quezon City. The finished portion of Arcade No. 1 consists of four store spaces on the first floor and four offices on the second floor. The present facilities rent for ₱1,250.00 a month.

Construction of the second half of the arcade consisting of the same number of facilities on both floors will begin soon. Two more arcades, one on Kalayaan St. and another on the street between the 4,700-sq. m. lot of the Corporation and the City Hall compound, are on the drawing boards. Two main buildings, the Masonic Temple and the Masonic Hospital, will be built after the arcades are finished.

* * * *

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<i>Junior Grand Lecturer</i>	Ramon Ponce de Leon
<i>Junior Grand Lecturer</i>	Juan Causing
<i>Junior Grand Lecturer</i>	Benjamin Gotamco
<i>Junior Grand Lecturer</i>	Santiago M. Ferrer
<i>Senior Grand Deacon</i>	Teotimo G. Juan
<i>Junior Grand Deacon</i>	Antonio C. S. Ching
<i>Senior Grand Steward</i>	Dominador G. Erieta
<i>Junior Grand Steward</i>	Gil F. Octaviano
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District No. 25 ...	Aniceto Belisario		

MASONRY A PICTURE OF HUMAN LIFE

The first three degrees of Masonry are beautiful, a vivid and thrilling picture of human life. Every step is an illustrative type of man, his birth, his manhood, his old age, and his death. There is no more striking similitude of man in this world than is found in the beautiful and impressive ceremonies of Symbolic Masonry. They bring man from darkness to the effulgent light of truth, and step by step, trace his course through life. He is led along the pathway of knowledge to a revelation of his duty to God, his neighbor and himself. In them he is reminded that in this world we are beset with temptations, must endure trials, and be visited by afflictions, and they point to a trust in God, a virtuous life, and strength of character as the proper way to meet all trials and vicissitudes. He is told of the undeniable fact that there is mutation of all earthly things, that mortality rests upon all created beings, and taught that immortality is the spark of divinity that is within man.

—The New Age.