

# The Revolt of Conscience

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From the cultural legacy of the ancient past, man has now perfected the hydrogen bombs with which he can destroy the world — and will destroy it, unless the power to do so is taken from him. There are critics who say that mankind is not spiritually ready for such destruction. Such a revelation is true for man has not, and will never, attain the state of perfection and, the hydrogen bombs will not wait for us to perfect human nature. The epic of man has always been that they fall with their rise. Their littleness and lack of courage always hasten their doom to disrepute and obscurity. In our midst, we have many such good men. Their reputation is well deserved but they are too proud of their goodness. They come up in the horizon every morning and sink into nothingness at eventide. Their successes only make them fall more disgraceful. Why? Nobody knows.

We have learned in our ritual the role played by the "Celebrated Artist," the parable of which is more than the enigma of circumstance. Born and bred in a period of violent revolution — philosophic, political and cultural — he had risen and fallen, in the course of his travel in his quest for light through the long and narrow road beset with dangers; risen and fallen, like the waves of the sea; but always he had managed to rise with every fall, and

even higher in the esteem of his own brothers who caused his plight until his symbolical death, ever keeping the trust reposed in him to the end. He has always been an enigma — yes — even to those who followed with the blindness of faith. There had been unkind remarks against him and threats to his life but he was not disturbed by such language and no power on earth, it seems, could make him disregard from the principles to which he adhered for the dead, the absent, innocent, and those who trust him, no mason will willingly deceive.

That man, the mason, has always been thus. Anywhere, in public service or otherwise, he has always done to the best of his ability and in the light of what he thought best; and has remained serene and unperturbed by the abuses heaped upon him by his enemies and the well-intentioned unkindness of friends. He has learned to adjust himself to circumstances and can follow that course which best suits the situation without sacrificing his principles that his conscience is always at peace, with the conviction that he has given his best, indeed, his all — to the service of God. Such is his real worth as he abhors grandstand play when prudence so dictates it — although he may now be an old man who had endured many winters of the climate and of the heart.

In vibrant note, that is life; and life, which cannot slay, is not slain; for in life, there is conscience. What resentment, anger, and frustration have turned so many men — patriotic, mature and responsible, into — desperados? Is it too much suffering and too much glamor; a past too romantic, too vividly present in our memories with its splendors and victories? There is no law that limits the returns that should be reaped from a single good deed. Somehow we should manage to live up to the greatness of the past that by being benevolent and having magnificent thoughts and noble words the true image of yourself is known unlike that of the politicians whose true image cannot be fitted because of their many shooting lies.

*The revolt of conscience* — it is an old story which brings to our mind, the years of bravery, despair and frustration. Every mason knows of the tragedy (I shall repeat) of one which began at the south Gate of the Temple who, on being left alone in his memorable travel fought bravely but only to die in his attempt; and "the ruffians" responsible for that ugly, silent and bitter affair, although ordered punished, had repented, and unburdened their souls which revolted in their conscience. Throughout history, the behaviour of war criminals Hedeki Tojo, Adolf Hitler and Benito Mussolini was that, after their godless empires had crumbled, and because of their guilty conscience, had tried to commit suicide or had committed suicide before they were tried before the bar of humanity. Their splendid uniforms, their colorful paraphernalias which represented their much vaunted power had vanished and lost its meaning, when they realized that, deep in their conscience, their "lost cause" was already

impossible to bear for to them "there can be no legions without an empire, no centurions without Rome, and no Rome without domination." They all died in vain.

When every thing is changing so fast in this world today, nothing is more catastrophic than the destruction of our civilization. Let us not wait therefore for the hydrogen bombs to explode but we must, to our very best, exert our efforts to prevent such explosions. It is better to stand up and be counted than be counted while laid in rows. Such an inevitable thing will happen for man is only mortal and when that happens, there will not be tomorrow and the thousands of years of the history of man's life on earth will come to and end.

Our only hope is an enduring peace. The test ban recently adopted by the nuclear powers is, indeed, very laudable for mankind. It is human kindness, decency, love that count, not prejudice and hate; for no matter what happens, we must love, not hate. Only then will our seeing eye and our attentive ears sense the greatness of the enduring words of that martyr-christian, Francis of Assisi:

"Lord, make me an instrument of peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we may receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life."

It is the man who suffers a real deprivation that an ideal is first necessity of life; for man is an idealist by nature, and only great sufferings give birth to great ideals; and never, but this time, is the Cross more symbolic of man's ultimate hope; and prayers, more timely. No one can repress the liberty of conscience. The

axiom — "*the fear of God is the beginning of wisdom*" — has survived, up to this day, as a cult even to the infidels; and, as the salvation or damnation of the soul depends, in the last resort, upon His judgment, man must live in the right direction — towards God — with the burdens and confusions of his own history.



## Questions and Answers

By A. LEYNES CORCUERA

If you have any question on Masonry, write it down on a piece of paper and mail it to "Questions and Answers," Cablotow, 1440 San Marcelino, Manila. Your answer will appear in this section of The Cablotow, unless it is a question which should be answered by direct correspondence, in which case you will receive the answer by mail.

QUESTION: *Was Hiram Abif a real, or merely a mythical, person?*

ANSWER: He was a real person, an artisan in metals, who was sent King Hiram of Tyre (flourished about 1000 B.C.) to King Solomon to work on the ornamentation of the Temple (1 Kings 7:13-15; 2 Chronicles 4:11-22)

QUESTION: *Did Hiram Abif die in the manner known to all Master Masons?*

ANSWER: No; he finished the work he was called to do for King Solomon's Temple (2 Chronicles 4:11). According to Flavius Josephus (A.D. 27 — A.D. 95) "He lived in Tyre long afterwards."

QUESTION: *Has the Bible always been a part of the furniture of the Lodge?*

ANSWER: No; it was not until 1760 that the Grand Lodge of England (1717), upon motion of Wil-

liam Preston (1712-1818), decreed that the Bible be made one of the Great Lights (Voor-his, *Facts for Masons*, p. 27).

QUESTION: *What is meant by Ancient Craft Masonry.*

ANSWER: It is the name given to the three degrees of symbolic, or Blue Lodge Masonry — the Entered Apprentice, the Fellow Craft, and the Master Mason. Sometimes the term is shortened to *Craft Masonry*. The term is most appropriate because it calls attention to the fact that the three degrees do *not* belong to any particular rite, that they constitute primitive Masonry.

QUESTION: *Why do Masons honor Pythagoras?*

ANSWER: Pythagoras (c. 582-c. 507 B.C.), born at Samos, was a remarkable and great Greek philosopher. In the course of his tra-