

# The Cable News

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES  
SINCE 1923



*MWB Pedro M. Gimenez leading brethren at the Convention of Masonic District No. 8 in a minute of silent prayer on the death of President John F. Kennedy.*

VOL. XXXIX

No. 8



February

1964

Published monthly by the Grand Lodge of the Philippines, at 1440 San Marcelino, Manila  
 Re-entered as second class mail matter at the Manila Post Office on June 16, 1962.

Subscription Rate — P2.00 a year

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## *Grand Master's Message*

### LET US ENLARGE THE IMAGE OF FREEMASONRY

Heretofore we have been confining our activities within the four walls of our temples, performing our rituals in strict adherence to the requirements of our Ancient Craft. People outside do not understand why we hold our rituals in secrecy, and our critics, especially, take advantage of this secrecy to say that Freemasonry is an institution that recognizes no Supreme Being, does not believe in religion and, worst of all, that its members are atheists and are aligned with communism.

There are no greater falsehood than these accusations. These accusations are belied by the fact that no one can be admitted in our Fraternity unless he has a religion of his own and believes in God, and that before doing any important undertaking we first invoke the blessings of the Great Architect of the Universe, so that with His divine guidance we may be able to pursue in life what is right and avoid treading on the wrong path.

In the face of all these misconceptions and misunderstandings, what should we do to correct them? The real and correct answer is, "Let us enlarge the image of Freemasonry." How can we do this?

Outstanding and foremost of all is that we should show by deeds and examples in our respective communities that we are law abiding citizens; that we are conscious of our duties and responsibilities as free men in a free country; that we do not transgress the laws of morality; that we are all loving fathers and faithful husbands; and that we abhor all crimes.

United in a common aim and cemented by the ties of universal brotherhood, our Fraternity lives and thrives for the benefit of mankind in general. It diffuses light where light is needed; it fights violations of civil rights and liberties; it stands for equality, for freedom and for the brotherhood of men regardless of religion, race, creed or color. A perusal of world history and that of our country will show that Masons have always been at the vanguard in the struggle for freedom and liberty. Great men of the world from George Washington, the first President of the United States of America, and down along the lines, were all Masons.

Here in the Philippines, this is equally true. During the days when the country was shrouded in darkness because of the tyranny and despotism of a corrupt alien administration, Dr. Jose Rizal and a group of bright young Filipinos then residing in Europe, among them Marcelo H. del Pilar, the Lunas, Lopez Jaena, Mariano Ponce and others, all Masons, Bound themselves to-

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### FREEMASONRY AND RELIGION

The common denominator of Freemasonry and religion is God.

Freemasonry is dedicated to the search for truth whereas, religions are based on faith and beliefs. The only relationship that can exist between Freemasonry and religion, past, present or future, is that which can be derived from established truths. Freemasonry does not concern itself with the various beliefs which constitute the basis of the different religions of the world. It concerns itself with religion only insofar as religion recognizes and distinguishes truth from belief.

The foundation of Freemasonry is laid upon the acceptance of a Divine Creator. Whether the title of respect and reverence be that of God is secondary to the fundamental aspect that the Source and Origin of All that Is, is divine, infinite, and omnipotent. In this respect, Freemasonry is solidly joined with religion in a common stand against atheism.

Accepting the infinity of God as an established truth, it is a short logical step to the acceptance of the finiteness of man in his earthly existence. But as the essence of God is not material, it is obvious that His infiniteness is akin to the spiritual and not restricted to the limits of material existence. Therefore, Freemasonry accepts with religion that when the spirit of mortal man is freed from the bounds of its earthly existence, it will enjoy the infiniteness of eternal life.

Through the acceptance of God and the eternal existence of the soul, Freemasonry and the religions of the world are united into a society which is bonded by the cement of brotherly love and affection. This is Freemasonry itself.

Freemasonry encourages its members to be religious, but it is not a religion itself. It urges attendance at church, recognizes the medium of prayer, and advocates all to be true followers of the religion of their respective choice, but it neither sponsors nor opposes any religious ritual, belief, or dogma. It acknowledges the Volume of Sacred Law to be the Law of the Brotherhood and the Holy Scriptures to be the guide and rule of one's faith, but it does not prescribe what that faith shall be.

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# The Masonic Institution

H. JORDAN ROSCOE, 32°  
609 Mukun Koganei-Shi, Tokyo, Japan

Freemasonry is, in its method of operation, a moral and spiritual educational institution, and as such has much in common with temporal institutions of learning. Like them, it has imposed certain qualifications or requirements for admittance, such as aptitude, learning capacity, and the prior possession of certain basic knowledge. Like them also, we advance our students through progressive grades or classes which we call degrees.

Just as the best educational institutions often fail to produce the desired results, so Freemasonry, for all our efforts and notwithstanding all our precautions, frequently fails to train initiates into adepts or to produce true Masons from those accepted for membership.

The greatest universities may graduate no more than half of those who matriculate. Sometimes no more than a very small percentage of graduates attain even minimal success in the art or science for which they were presumably trained. Freemasons, enjoying a much greater proportionate achievement in their educational aims, need not be disheartened by occasional failure nor should the Craft be criticized for the presence of a few unworthy men in its ranks.

Just as there are men who remain ignorant in spite of long schooling while others become learned who have never attended any school, so there are Masons who may never even have heard of our institution and other possessing credentials who are by no means true Masons. For-

tunately, both of these are rare exceptions.

It is a terrible thing to be under obligation to the profane, but it would be the greatest misfortune to deprive ourselves of association in Freemasonry with true adepts, men of wisdom, goodness, and intellect.

The greatest boon to mankind is wisdom, which, although not synonymous with intelligence, is not entirely separable from it. Neither is schooling to be confounded with learning nor learning with knowledge with wisdom: each has its place and function.

One may have years of schooling and be invested with other scholastic honors, yet remain essentially ignorant. One may be able to recite from memory an entire lexicon of scientific terms without ever becoming a scientist. He may be able to pronounce, spell and define ten thousand English words, yet be unable to speak or understand a single intelligible sentence in the English language.

We are often told that Solomon prayed for and was granted wisdom, but we read in the tenth verse of the second chapter of Second Chronicles that Solomon prayed for wisdom and knowledge. He must already have been exceedingly wise to have made such a request, for he evidently understood the great truth that although knowledge without wisdom is dangerous, wisdom without knowledge is weak and ineffectual. One is a tool without a master, but the other is the master with no working tools.

From "The New Age," July 1962

# Masonic and Government Services of Bro. Lazaro Malabanan

By LAZARO M. MERCADO

The accounts mentioned here are briefly taken from the Lodge and Government records, and from the personal biography of Bro. Lazaro Malabanan.

Bro. Lazaro Malabanan was born on December 17, 1888 in the barrio of Bayuyungan, municipality of Talisay, province of Batangas. He was the youngest and the only male child of nine children his parents had.

When he was about 10 years old sometime in 1898, he had studied the Spanish language with a private tutor. By 1901, the American occupation forces had established schools in the province of Batangas. He immediately enrolled in the primary classes then offered in Lemery. In 1905 Bro. Malabanan was appointed as a barrio teacher in Buli, Taal, Batangas, teaching only in the morning and attending primary and intermediate classes in the afternoon under an American supervisor. One year later, he was transferred to the Lemery Central School in Batangas holding the office of principal with four teachers under him. He carried out the practice of teaching in the morning and attending classes in the afternoon. On March, 1909, Bro. Malabanan finished his intermediate grades, and on June of this year, he was appointed teacher *pensionado* to the College of Agriculture in Los Baños, Laguna. He had a four-year teaching stint in this college. Afterwards he was called back to teach, this is in the year 1913, with assignment as principal of Agricultural School in Batangas, Batangas.

Later he was assigned as elementary school principal, then, supervising teacher, and finally, as division industrial supervisor, taking charge of vocational instruction, health and dental work, athletic activities, etc. until he retired in 1931.

There were unfavorable circumstances which had deprived Bro. Malabanan to carry further his collegiate studies; he had to content himself by virtue of self-study and enrolling in a correspondence school then already established in America. Imbued with qualities of devotion to duties, stirred with sincerity, honesty and frankness, he achieved success in the teaching service.

Bro. Malabanan first saw light in Masonry when he was initiated an Entered Apprentice Mason in August, 1917 at the Batangas Lodge No. 35, F. & A. M. He was passed to the degree of Fellowcraft in September, 1917 and raised as Master Mason in November, 1917. He had occupied various positions in the Lodge having been assigned by the Master during absence of incumbent officers.

Bro. Malabanan was elected as Worshipful Master in December, 1950, and installed in January, 1951. He held this position until December 31, 1954, being continuously re-elected, therefore, giving him four

full successive years if masonic service as Master of his Lodge.

During this four-year term, Bro. Malabanan had to his endeavor, with the cooperation and support of the brethren, the following accomplishments:

- (1) Lodge Camarin was rehabilitated at a cost of P6,000.00;
- (2) Permanent fence on site was built at a cost of P1,200.00;
- (3) Lost or burned records of the Lodge were partly rehabilitated; and
- (4) More equipments were purchased.

In December, 1962, he was again elected as Master and installed by January of year next. Within a span of nine months, he worked for the addition to the present building a floor space of 48 square meters at the back, costing the Lodge the amount of about P9,985.31, with painting and electric wiring included. The ground floor of the extend-

ed building is now rented by GAMI at a rate of P70.00 a month which constitutes additional income for the Lodge.

Another outstanding masonic achievement of Bro. Malabanan was the organization in 1962 of the Koumintang Bodies, A. & A. S. R. of Batangas, Batangas. The establishment of the Bodies was rather a delicate matter on the occasion, but with tact, Bro. Malabanan had handled the situation very well, and now, Koumintang Bodies appears to be on the way to success.

In the area of politics, he had also an outstanding popularity, being a well-known political leader. In the November, 1951 general elections, Bro. Malabanan was prevailed upon by the Nationalista Party to run as member of the provincial board. He consented and won. In 1955 general elections, he ran again for the same post and won. He had served the people of Batangas as provincial board member for 8 successive years with meritorious record.



#### **GRAND MASTER'S MESSAGE . . . (From page 259)**

**gether and pledged to denounce the maladministration in the country. Those patriots, sacrificed all they had for the love of their native land.**

**We who are enjoying the fruits of their sacrifices can do no less than to carry on their mission of enlightenment, and should besides give the communities in which we reside something concrete and tangible by helping our fellow men in distress, and by practicing in our everyday life the three principal tenets of Freemasonry — charity, love and truth. The principal thing is that we should practice what we preach.**

**Thus we enlarge and brighten the image of Masonry before the world.**

**PEDRO M. GIMENEZ**  
Grand Master

# BAYANIHAN

Ni TOMAS L. SANTOS, P.M.  
Marikina Lodge No. 119 F. & A.M.

Ang seksiyong 5, Artikulo XIV ng Saligang Batas ng Pilipinas ay nagtatakda ng mga sumusunod, "Lahat ng mga institusyon sa pagtuturo ay sasailalim ng pamamanihala at mapapaloob sa mga tuntuning lagda ng Estado. Ang Pamahalaan ay magtatag at magpapairal ng isang ganap at sapat na pamamaraan ng edukasyong pangmadla, at magtatakda ng mga paaralang walang-bayad para sa pang-unang pag-aaral man lamang, at ng *pagsasanay sa paghamamamayan sa matatanda xxxxxx.*"

Sa kasalukuyang ang ating Pamahalaan ay gumugol ng P502,439,574<sup>1</sup> upang maisakatuparan ang hinanggit sa itaas na seksiyong ng Saligang-Batas. Hindi nag-atubiling naglaan ng ganitong kalaking halaga ang mangbabatas. Napagkilala na ang nasabing halaga ay malaki ang magagawa sa ikasulong ng bansa sa edukasyon na kalakip na rito ang *pagsasanay sa paghamamamayan sa matatanda.* Ang nasabing pagsasanay, sangayon sa ating Saligang-Batas ay tungkuling ng ating mga paaralang bayan. Ang napakalaking gugulin ay hindi pa sapat sa napakalaking makabuluhang gawain. Ang mga sumusunod ay ilan lamang sa maraming maisasagawang pangtulong sa gawaing ito.

<sup>1</sup> Republic Act No. 3845, Current Budget

## *Ilang Pamamaraan*

- A. Pagtuturo sa mga maysapat na gulang sa pamamagitan ng mga aralin ng mga bata sa paaralan (Curriculum Approach).

Ito'y ginagampanan ng lahat ng paaralang bayan ng buong bansa. Halimbawa, sa silid aralan ay pinag-uusapan o tinatalakay ang kalinisan, sapagka't napatunayang ang bagay na ito'y kailangan sa lugar na ivon. Sa pinag-uusapan ay ang kahalagahan ng kasilyas ay napafoob. Pagkatapos na ang lahat ng bagay-bagay ay mapag-usapan ang lahat ng ito'y tatapusin sa isang pagklase sa isang lugar sa nayon. Dito'y aanyayahan ang ilang magulang o mamamayan upang dumalo sa nasabing pagpapatuloy ng klase. Ang ilang dumalo ay maaaring makinig, makilahok o makapagbigay payo sa pinag-uusapan.

Ang aralin ng mga bata sa paaralan ay napaabot sa mga mamamayan sa ganitong pamamaraan.

- B. Pagtuturo ng pagbasa, pagsulat, aritmetika at mabuting mamamayan (Functional Literacy).

Ang pagtuturo ng pagbasa, pagsulat, aritmetika at mabuting ma-



mamayan sa maysapat na gulang ay isa rin tungkuling ng paaralan batay sa nabanggit na Artikulo ng Saligang Batas ng Pilipinas. Sa gawaing ito'y kailangan ang ibang sangay ng Pamahalaan at mga samahang sibiko. Ang pamamaraang pagtutulong-tulong o *bayanihan* ay makatutulong ng malaki sa ikasusulong ng bansa. Ang isang bansang ang mga karamihan sa mamamayan ay marunong bumasa, sumulat, aritmetika at ng tungkuling ng mabuting mamamayan, ang bansang ito'y nabibilang sa bansang maunlad.

Ang isang maliit na bayanihan ay kasalukuyang nangyayari sa Parang, Marikina, Rizal. Ito'y pinasimulan pa noong Oktubre, 1962, ng Kapatiran ng Masonerya (Marikina Lodge No. 119, F. & A.M.). Inilunsad noong Abril 5, 1963 ang pangangailangang ng isang Pampamayanang Paaralan (Adult ang Community Education) na napatunayang kailangang sa Nayon. Sinangguni ng Masonerya ang mga sumusunod:

1. Mababang Paaralan
2. Parang PTA
3. Sangguniang Nayon
4. Y's Men's Club, at
5. Parang Cooperative Credit Union

Napagtapos noong Hulyo 5, 1963 ang isang maliit na klase.

Sa mga sumusunod na klase ng Pampamayanang Paaralan ay nakipagtulungan din ang dalawa pang samahan sumusunod:

6. PARMARIZ
7. Marikina Valley Lion's Club

Naging masugid na katulong ang Marikina Valley Lion's Club

sa ikalawang klase. Handa rin silang tumulong (bigay pala sa guro at mga kagamitan sa klase) sa loob ng isang taon susunod.

Kasalukuyang ngayon nagtatag ng isang Sangguniang<sup>2</sup> bubuing ng mga Pangulo o Kinatawan ng bawat samahan sa Marikina, Rizal. Ang Sangguniang ito'y nadamang kailangang ng bayan upang palaganapin sa lahat ng nayong nangangailangang ng nasabing Paaralang Pampamayanan.

- K. Ang binagong Karta ng Nayon ay binabanggit ang mga sumusunod. "(j) Upang tumawag o magdaos ng mga panayam, palatuntunan, at/o mga kapulungang bayan ng kahit dalawang beses man lamang sa isang buwan para maturuan at mapaliwanagan ang nayon ukol sa mga gawaing moral, pambayan, pang-edukasyon, politika, at iba pang bagay na mapakikinabangan ng madla." Ito'y binanggit sa Artikulo III ng nasabing Karta.

Sa bisa ng Artikulo III na nabanggit sa itaas, kung ang lahat ng paaralan ay tutulong sa Sangguniang Nayon sa pagpapatupad nito, ang palatuntunang pangpamayanan ng Pamahalaan ay maaaring mapalaganap sa ikasusulong ng bansa.

Ang mga nabanggit ay ilang lamang halimbawang maaaring maisagawa ng paaralan, pamahalaan at samahan sibiko. Sa kailalang pagtutulongan o bayanihan sa gawaing edukasyong, ang ating minamahal na bayan ay maaaring makaagapay sa mga bansang maunlad sa buong daigdig.

<sup>2</sup> Unang Pulong ng Sanggunian nagaganapin sa Marikina Library sa Enero 19, 1964.

# Biography of Wor. Bro. Cornelio Dato Julian of Sta. Maria, Ilocos Sur A Masonic Hero

By Rev. GRACIANO P. PADA, SR.

He was born in Barrio Lesseb, Sta. Maria, Ilocos Sur on September 13, 1892, eldest of the four children of Mr. Gregorio Julian and Mrs. Simona Dato. While a boy Cornelio Julian helped his father farm their land, herd their cattle, never dreaming that some day he may cross the ocean, be an army officer, become a famous physician and surgeon and to die a hero patriot like others who have gone beyond.

He studied the English language in Sta. Maria under an American teacher named Mr. Charles Hook Simpson. He studied in the Vigan High school in 1912-1913 and got acquainted with Rev. Hudleston, then an American Missionary, who took him along with him back to the United States. While in the U.S. he worked his way through, and entered the Ohio Wesleyan University and got his Bachelor of Arts degree on June 27, 1919. He also enrolled in the College of Medicine of the University of Cincinnati, Ohio and obtained the degree in Medicine and surgery on June 16, 1923. He was then a self-supporting student, and did not depend upon any help from home (Philippines), instead he was able to help his younger brother.

In July 5, 1923 he went into private practice in Ohio, and in March 28, 1928 he was commissioned 1st Lieutenant in the medical corps of

the United States Army. Later on he was raised to Captain, but decided to resign and return to his native land, in 1934.

After successfully passing the medical examination, he established the Julian Hospital at Sta. Maria, Ilocos Sur. He had had a successful venture, his patients were his best friends, all over the country. He was an open-hearted and generous.

In 1937 he returned to the United States to attend the International Conference of the Methodist church as a communicant, active member and outstanding leader in Atlantic City, New Jersey, and to specialize in eye surgery in Mayo Clinic, in the Rockefeller Medical Center, New York City. In this same year 1937 he joined Masonry at the Angalo Lodge No. 63, F. & A.M., Vigan, Ilocos Sur, and had become its Master two years before the Japanese War.

During the war, Dr. Julian tried his best to serve his people in many ways so as to alleviate them from hardship. He evacuated his hospital to Lesseb and then to Cababurao, Burgos, Ilocos Sur. Many of patients were students coming from Manila on foot thru the USAFFE Trail although his medical supplies were exhausted, resorting thereafter on herbs and plants. One of his important patients was Dr. Jose O. Barcelona, who was brought to his evacua-

tion place at Lesseb, Sta. Maria in an improvised stretcher.

When the call to join the resistance movement against the Japanese was given, Dr. Julian was among the first to respond to the call, together with Lt. Laureano Ayson, Benito Dolor, Benjamin M. Antonio, Bernardino F. Reyes, Cipriano N. Escobar, Enrique M. de Leon and the late Joaquin R. Escobar. Dr. Julian was then a captain, who organized a complete infantry company with headquarters in the hills east of the town of Sta. Maria.

In February, 1942, Sta. Maria was occupied by a Japanese garrison quartered in the compound of the Santa Maria Rural High School. Captain Julian was the Commanding Officer and he conducted medical and physical examinations on all the officers and enlisted men of his unit at this residence in the town close to the garrison. In Sept. 1942 an order from higher guerrilla headquarters called for the abandonment of their unit so as to join the 121st Infantry Regiment as Regimental surgeon. Mr. Laureano T. Ayson, author of this biography served under him as an enlisted man with Dr. Jose O. Barcelona, then a lieutenant in the dental corps, as his junior officer. Captain Julian ministered to the needs of his guerrilleros and to the civilian population although his supplies ran out, thus resorting for some times in the use of the medicinal herbs and plants.

Captain Julian was a tireless soldier, and when they travel he is always on the lead. He and his companions had to travel and move from place to place whenever they receive warnings that the Japanese soldiers are approaching them, until they came to Supo, San Emilio, the head-

quarter of Capt. Vicente Abaya, and in this instant, Capt. Julian nearly fell down a steep precipice had he not been saved by a Tinguian guide. They were with Mayor I.T. Ayson, Dr. Jose O. Barcelona, T. Ayson and 2 enlisted men on time to celebrate the Armistice Day in the presence of 6 American soldiers who then escaped from their Japanese captors, and one of them was Sgt. Alberto R. Hebert, who accompanied Capt. Julian to the lowland on a secret mission.

Captain Julian as a soldier is a disciplinarian. He wanted his men to be polite and respectful to women, and thru this discipline, he was not very popular to the guerilla soldiers, some are antagonistic to him. In 1943 the Japanese forces tried their best to capture the guerrilleros without let-up, and it so happened that Capt. Julian was captured and was concentrated in Bongabon, Nueva Ecija, for 3 months with other prisoners of war. He was released on parole Dec. 9, 1943 and returned to Sta. Maria to resume his medical practice and be with his family. Sensing that there was trouble in town, he moved his family to Bantay, where he practiced his profession up to the time of his disappearance. In one night late in 1944 without any previous warning of any kind some unknown persons called for him in his temporary residence at the Govantes dike between Bantay and Vigan and since then he never returned.

Capt. Julian is survived by his daughter Clarita, in the Bilacan National Agricultural School, in San Ildefonso, Bulacan, a niece, Dr. Adelina B. Julian, Resident Physician in Tacoma Gen. hospital, Tacoma, Washington, a sister, Agustina at barrio Lesseb, Sta. Maria, two brothers Julio and Ignacio in Honolulu, Hawaii, and Seattle, Washington, respectively.

Capt. Julian, besides being a mason, was a member (life) of the American Medical Association and the National Geographic Society. He was a God fearing man, respectful, and he has many friends in the Philippines as well as abroad. It is a request made by his relatives that should any one identify the exact

burial place, they shall be very much obliged so that a more decent interment could be done on his remains as a mason and good Christian.

In view of the above qualifications and character, Wor. Bro. Cornelio Dato Julian is hereby declared a hero and patriot by our lodge.



## VISITATIONS

Anent the policy of the Most Worshipful Grand Lodge of the Philippines for a closer relationship between sister lodges, the incumbent Master of Cavite Lodge No. 2, Wor. Bro. Cresencio G. Santiano, accompanied by some of his officers and members, conceived the idea of inter-lodge visitation in the Southern Islands. During the period 14-23 October 1963, they visited Cebu Lodge No. 128 and Mactan Lodge No. 30 at Cebu City and Iloilo-Acacia Lodge No. 11 at Iloilo City. The Brethren of those Queen Cities received them royally if not fraternally. They performed and participated in the conferral of degrees in those lodges. They were treated to guided tours to some interesting and historical spots in those cities and the following were very instrumental in making their visits a most enjoyable one: Wor. Bros. C. J. Huang and Gus Santos of Mactan Lodge No. 30, Wor. Bro. L. E. Makayan and Samson Ong of Cebu Lodge No. 128, and Wor. Bros. R. J. Jeruta and Gil Octaviano of Iloilo-Acacia Lodge No. 11.

According to those visited, they say this was the first time that Brethren from Luzon Lodges have visited lodges in the Southern Islands. Likewise, the Brethren of Cavite Lodge No. 2 realized that as the sun at meridian heights imparts warmth, beauty and gladness over the face of the Southern Islands, so Masonry, preaching and practicing the principle of "brotherhood of man under the fatherhood of God" brings forth to humanity the blessings of mutual affection, harmony and happiness that cement all men of goodwill into a lasting fellowship. It is felt that this visitation has strengthened the brotherly tie that unites all Masons, until time shall be no more.

# The Revolt of Conscience

By JOSE S. GATMAITAN  
Malolos Lodge No. 46, F. & A. M.

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 fited 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-

vels over the then known-world he became a pupil of Zoroaster (650-588. B.C.). At Crotona, Italy, he founded a religious brotherhood which borrowed from Oriental mysticism the idea of re-incarnation of the soul. He taught that the essence of all nature can be expressed in numbers, whose mysteries are found in the Hebrew *Kabbala* as well as in all occult studies and in Masonry. It is said that the symbolism of the three degrees of the Grecian Mysteries he established bears a close analogy to the symbols of Masonry. It is even claimed that esoteric Masonic doctrines were received from those of Pythagoras.

**QUESTION:** *Is it true that the Grand Lodge of the Philippines, even before the unification, had already proved the organization of a Spanish-Speaking Lodge?*

**ANSWER:** Yes; Biak-na-Bato Lodge No. 7. Bro. Felipe Tempongko, Junior Warden of Bagumbayan Lodge No. 4, was named Master in both the Dispensation and the Chapter. He and Bro. Leo Fischer, Secretary of Bagumbayan Lodge No. 4, translated the ritual into Spanish. This is the ritual which five years after the unification the Spanish-speaking Lodges, formerly under the Gran Lógica Regional, were required to use.

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**EDITORIAL** . (From page 260)

Freemasonry is a way of life, a philosophy for living. It deals only with the material matters of earthly existence, prescribing through its tenets and demanding through its obligations that Freemasons conduct themselves with such brotherly love, morality, and virtue as will ensure their ascension to the Grand Lodge above where the Great Architect of the Universe lives and reigns forever.

Is not the objective of Freemasonry the same as that of religion? How can Freemasonry be at odds with any religion or any religion be at odds with Freemasonry, if all serve the same God and have the same ultimate goal? — R.E.W.



Here is my Creed. I believe in one God, Creator of the Universe. That he governs it by his Providence. That he ought to be worshipped. That the most acceptable service we render him is doing good to his other children. That the soul of man is immortal and will be treated with justice in another life respecting its conduct in this. — BENJAMIN FRANKLIN



# Savings & Loan Association To Open Next April . . .

Most Worshipful Brother Pedro M. Gimenez announced that the proposed FILIPINAS SAVINGS & LOAN ASSN., INC. will start operating next April or as soon as the Central Bank of the Philippines issues the authority to operate it. The incorporation papers and by-laws are being finalized and will be filed shortly with the Central Bank and subsequently with the Securities and Exchange Commission. It is hoped that approval of the papers will be expedited so that the operation can start as scheduled.

The Board of Organizers met for the first time on January 14 and again on January 31 and among other things it decided to communicate with District Deputy Grand Masters, Masters and Secretaries of Lodges to encourage them to speed up the submission of subscriptions from the brethren in their respective jurisdictions. Shortly after the announcement was made, active response was noted and at this writing, Feb. 12, a total of P86,300.00 has been subscribed and P3,525.00 paid in. Many subscriptions are received from day to day at the Grand Lodge and at the rate they are coming in, the subscriptions will exceed expectations.

In addition to those received at the Grand Lodge, Lodge Secretaries and other brethren, of their own accord, are going out of their way to enlist the brethren to join the project. WB Estanislao Gabarda of Bulusan Lodge No 38 brought in nineteen subscriptions from his Lodge. WB Teofilo Leonidas contacted brethren working in NAMARCO and got them to subscribe. With voluntary assistance of such nature from more brethren, the capital stock at the start of the operation is bound to be fairly high.

Some inquiries from interested brethren have come in as to who may be subscribers or

investors in the project. The By-Laws permit membership not only to Master Masons in this Grand Jurisdiction, but also to immediate members of their families and members of appendant bodies like the DeMolays, Job's Daughters, Rainbow Girls, Eastern Stars, Amaranths, and others. A Brother inquired if a Lodge or Groups of Brethren may join. The reply is in the affirmative. As a matter of fact, WB P. C. Leonidas, who is Secretary of both Iloilo-Acacia Lodge No. 11 and the Visayas Bodies, ASSR, sent in sizable investments from both groups. With this knowledge, many more Lodges and groups will be investing in the project.

Some brethren have inquired if currencies other than the Philippine peso are acceptable for investment. The answer is in the affirmative. Payments to the Assn. in any acceptable currency will be credited on the basis of existing exchange rates and payments due the members will be sent in the currency requested; converted from peso credits also based on existing exchange rates.

Someone has commented that we should start as a Savings Bank instead of as a Savings & Loan Assn. In function, there is a slight difference between the two. Both can accept deposits and lend money except that in a Savings & Loan Assn. the minimum starting capital is P100,000.00 while with a Savings Bank, P2,000,000.00 is required. A Savings & Loan Assn. does business only with its members while a Savings Bank does business with the general public.

It is hoped though, that in time, as the assets grow to the required amount, the objective of having a Savings Bank will be accomplished. What is even now important is that brethren, groups of brethren, and others send in their subscriptions so that more definite plans can be made. NBM



It is only through the morning gate of the beautiful that you can penetrate into the realm of knowledge. That which we feel here as beauty we shall one day know as truth. — FRIEDRICH VON SCHILLER



The Grand Master, M.W. Pedro M. Gimenez, went to Malolos on December 7, 1963 for his grand official visitation to Masonic District No. 7 where the District is holding its annual convention. Photo above shows the Grand Master flanked by W.B. Francisco Anieg Sr. Master of Lodge No. 46 at left and by MW. Esteban Munarriz, Grand Secretary at right. Picture was taken in front of the monument of Marcelo H. del Pilar, Pilipino patriot and Father of Philippine Masonry. Photo at left shows the Grand Master as he is being met by a motorcade at the railroad crossing and being presented with garlands of flowers by Miss Marita Anieg.



## *Pictorial*

Photo below shows Worshipful Master Crescencio G. Santiano, with the officers and members of Cavite Lodge No. 2, during their inter-lodge visitation at Cebu Lodge No. 128 at Cebu City on October 18, 1963.





**W.B. Marcelino Dysangco of Noli me Tangere Lodge No. 148, is shown distributing school books to the teachers of F. Benitez Elementary School, Makati, Rizal.**

**Picture at right is the new temple of Maka-bugwas Lodge No. 47, Tacloban City.**



**Below: Newly installed officers for 1964 of Cavite Lodge No. 2, Cavite City.**



*Section*