

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Hon. Jacinto Gavino
Commissioner of Customs
(See page 7)

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Grand Master's Message:



RIGHTS vs. OBLIGATIONS

A society is a voluntary association of individuals for common ends. By nature man is a gregarious animal seeking companionship with his fellows. When such companionship materializes into an association designed to accomplish certain common ends, the society, although voluntary as to entrance, becomes involuntary as to behavior after admission. The imposition of obligations upon admission is to insure the welfare of the group and that no one will be admitted who will later detract from the accomplishment of the common end.

The world today, more than ever in the past, faces open conflict between the "rights and privileges" of our modern societies and their respective "obligations and responsibilities." Never before have there been so many protestations against organized society. In fact, a significant part of our youth sincerely believe they have the right to live their lives any way they please, regardless of the effect it may have on other members of the social group. They argue that they were "born into the society" and therefore were given no freedom of choice, hence they feel no obligation or responsibility to enhance the common end of that society. On the other hand, that part of our society consisting of conformists believe that no right or privilege accrues to any member of the social group until it has been earned by the faithful discharge of the obligations and responsibilities dictated by the group for the achievement of its common ends. With these extremes, most of the members of our societies are torn between their appetite for rights and privileges and their conscience to perform their obligations and responsibilities.

The dilemma has no easy solution. There is some correctness and much error on every side of the problem. What makes the problem more perplexing is, if the apparent errors are stripped out, the remaining truths are in greater opposition. Hence the chaos of the day!

To untangle a knotted string, one patiently takes out one knot at a time, until the last is gone and the string is unblemished again. To solve the dilemma of "rights and privileges" vs. "obligations and responsibilities", we must remove one cause of our problem at a time until no further cause exists and we have no further problem.

Can this ever be accomplished? Possibly not, because every man suffers from some human frailty and so long as we are human, we can expect this to obtain.

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Editorials:

IN THE POSITIVE

We nearly got our finger burned with that July editorial on "Return to Decency". A couple of brethren confronted us with the opinion that it savored of politics with implications contra the present administration. On the other hand, many more brethren congratulated us for coming out openly for good government. If at all, our theme was political science, not politics. It still is, and we will keep on sticking our finger in that direction.

So, here we go again!

In his message on the preceding page, MW Wilmarth emphasizes the proper exercise of our duties and responsibilities as social beings in preference to the enjoyment of our rights and privileges. We are in complete accord with him in this regard. As individuals born into an on-going society, the best choice for us is to improve ourselves and in so doing improve the society in which we live. This we can accomplish by thinking more positively on our duties and responsibilities and less on our rights and privileges. It should be our constant care to remind ourselves that with privileges come responsibilities.

The Cabletow, as one of the media for Masonic information and education, takes upon itself the duty to inform the brethren in this jurisdiction that it is committed to the idea that Masons, to be good, must do good. It is further committed to the idea that Masonry is life and that Masonry should permeate the life of each individual Mason, inside and outside the Lodge. Masonry is not a jacket to wear when desired on special occasions. Masonry should be commingled with our life-blood and in its alchemy, pumped out in its pure and fresh state to every nerve and sinew, taken in for purification and refreshment, to be pumped out again where it would be most useful. And as life goes on, so does Masonry. And Masonry must be in life.

This year your Editorial Board embarked on the project of printing life-facts of individuals, whether Masons or not, whether in the government service or not; who, by their exemplary conduct and fair and faithful performance of their sworn duties, are adding lustre to the life of our country. In June, we had the Hon. Rafael M. Salas, Executive Secretary. This month, we have the Hon. Jacinto Gavino, Commissioner of Customs. Whatever we say, will not add or detract from what they have done and are doing. We prefer not to say anything more. We can only wish them the best in everything they do.

While we are on the subject of positive thinking, we cannot help commending a commission in our government. It is a joy and a pleasure to be dealing with this bureau because from the Commissioner down to the lowliest clerk, anybody doing business there is made to feel that he will be served and he does not need to feel that service is being rendered him for some ulterior motive. As a matter of fact, he can rest assured that there will be nothing of the sort. There is nothing to give, but one gets fairness and service. We refer to the Securities and Exchange Commission. One more striking fact about the place is its cleanliness. Perhaps, it is a truism that cleanliness is found outside if it is at first inside.

What is being done in that Commission can be done in other offices. May there be more of them. △

• Thus Far in the Grand Lodge

The Grand Master •

[Closing remarks of MW Dr. Raymond E. Wilmarth at the Convention of District Deputy Grand Masters of Districts Nos. 14, 15, 16, 17, 18, and 19, in Cebu on September 23 and 24, 1966]

I congratulate each of you for your respective parts in making this the most constructive and instructive convention of its type that I have had the pleasure to attend and particularly I wish to commend RW Bro. Joseph Schon for its organization and VWB Augusto Santos for hosting it in his district, and more especially at his very beautiful home. It has been a pleasure and privilege to be here with you and I thank you for RW Brother Tinio, VW Brother Hermogenes Oliveros and myself as well as the Grand Lodge of F. & A. M. of the Philippines for job well done.

Perhaps these closing remarks will be a bit lengthy, due to the number of important topics we have discussed. But I feel they are of such significance that I should not let the opportunity pass to leave with you my personal observation on each of the more important points. In this way you will be able to carry back with you to your respective Lodges, not only the details of each problem you have discussed here, but also the Grand Master's interpretation of it and the position of the Grand Lodge.

Let me report to you some of the events that have taken place in the Grand Lodge, since our 50th Annual Communication in April.

As you know the Grand Secretary and I accompanied by Brothers Joe Araneta, Joe Palomo, and Ernie

Gonzales made the annual tour of the Far East in June visiting the Grand Lodge of China in Taipei, our Regional Grand Lodge of the Ryukyu Islands in Okinawa, the Grand Lodge of Japan in Tokyo, our own two Lodges in Tokyo, and our Lodge under dispensation in Seoul, Korea. It was a wonderful trip and we believe some good may come from it.

We have constituted three new Lodges in July and hope there will be many new petitions for dispensation to open new Lodges in the next seven months. But we have continually emphasized that while we would like both quantity and quality, we shall not sacrifice quality to get the quantity. We shall gladly sacrifice the quantity to improve the quality. And in this respect I have personally urged the Deputy Grand Master to convince some of the Lodges in Masonic District No. 1 that the interests of their respective Lodges as well as Masonry in that jurisdiction will be greatly improved, if they will freely and of their own accord join together with other Lodges to reduce the present number of thirty to about twenty. Our Brethren should not compete to have more Lodges in such a way that some Lodges become weak, because these weak Lodges cause the image of our Grand Lodge to be limited to their

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stature. But we should try to re-constitute old Lodges that are presently dark and establish new Lodges in all provinces and areas of the Philippines not presently serviced by our Grand Lodge.

Our Deputy Grand Master has worked with other Grand Lodge Officers to prepare the new Secretary's Report and Treasurer's Financial Statement forms which he has explained at length to you during this conference. In passing let me assure you we are serious in enforcing punctual submission of these forms in accordance with the provisions of our Grand Lodge Constitution. Please emphasize this so no Lodge will be found lacking.

As most of you may know, our MWB Ambassador Mauro Baradi has recently returned to the Philippines. In our several meetings he has conveyed many interesting ideas and made many important suggestions. Last Wednesday evening our Grand Lodge officers tendered him a dinner at the University Club during which he favored the group with a most enlightening and inspiring message. In it he pointed out how many of the Grand Lodges in the United States are looking toward our Grand Lodge, especially our Mother Grand Lodge, the Grand Lodge of California, for guidance in the handling of four delicate matters:

1. The admission of members regardless of color, race, and creed;
2. The relationship of Philippine Freemasonry and the Roman Catholic Church, especially the Knights of Columbus;
3. The attitude of our Grand Lodge toward youth organizations, such as the DeMolay, Job's Daughters, and Rainbow for Girls; and

4. If we believe it desirable, to reduce the age from 21 to 18 for admission to Freemasonry.

In my closing remarks on that occasion I gave the official stand of the Grand Lodge on each of the points brought up by Bro. Baradi as follows:

1. We admit into our Lodges any man regardless of race, color or creed if he believes in God, a life after death, and is favorably recommended by an investigating committee composed of three members of the Lodge to which he has applied for admission. Even after he is favorably recommended by the investigating committee, the real decision remains entirely with the brethren of the Lodge to accept or reject the application through their judicious use of their individual ballots. Our decision in this matter is to follow the ancient tenets of Freemasonry and leave the matter entirely in the hands of each Lodge.
2. From our point of view, in Philippine Freemasonry there has never existed any controversy with the Roman Catholic Church or with the Knights of Columbus. Perhaps more than half of the Mason in this jurisdiction are good Roman Catholics and I personally trust being Masons has made them better and stronger believers in their faith. Many of our brethren are Muslims, and I trust likewise, that Masonry has made them also stronger in their faith. *Freemasonry is a philosophy for living. It is not a religion. By living a Masonic life, we trust a man will be a better man, a*

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MW Mauro Baradi, PGM

The following is quoted from the Congressional Record:

**EXTENSION OF REMARKS OF
HON. RICHARD L. OTTINGER
OF NEW YORK IN THE
HOUSE OF REPRESENTATIVES
Thursday, August 4, 1966**

Mr. Ottinger. Mr. Speaker, on July 14, 1966, the Eloy Alfaro International Foundation of the Republic of Panama assembled to present his Excellency, Ambassador Mauro Baradi of the Republic of the Philippines the foundation's highest honor — the Eloy Alfaro Grand Cross and Diploma. This presentation was made in recognition of His Excellency's distinguished career as a lawyer, diplomat, statesman, humanitarian, author, educator, editor and scholar, and for his untiring efforts for the establishment of international peace and universal brotherhood.

Many distinguished former recipients, friends and admirers were gathered at the presentation to honor Ambassador Baradi. The presentation address was given by Dr. Herman A. Bayern, American Provost of the Foundation. I present herewith for insertion into the Record the highlights of Dr. Bayern's speech:

Ambassador Baradi, you have been voted the highest honor of the Eloy Alfaro International Foundation of the Republic of Panama. We of the Foundation are well aware of your outstanding services to mankind. You have untiringly exerted your efforts toward the establishment of international peace. As one of the world's leaders of Freemasonry, you have helped to bring about universal

brotherhood. All these, in addition to your other merits and accomplishments, come within the framework of the aims, ideals, principles and purposes of the Foundation.

Therefore, Ambassador Baradi, we have gathered here today to honor you as a lawyer, diplomat, statesman, freedom advocate, humanitarian, author, educator, orator and scholar.

This foundation — named after the soldier, statesman, martyr, patriot and former President of Ecuador is dedicated to the perpetuation of justice, truth, and friendship among peoples and nations; to achieve these goals, General Alfaro devoted and laid down his life. Whenever there was a threat to the peace of the Western Hemisphere, he was the dynamic leader who brought about a peaceful settlement of such disputes. General Alfaro sowed the seeds of Pan American understanding and cooperation. In 1907 he called a peace conference in Mexico City — in which the United States participated — for welding all the Americas together and to preserve for the Western Hemisphere the Pan American unity of freedom loving people. Were General Alfaro alive today, he would be a zealous supporter of the work and program of the United Nations.

This Foundation was organized to perpetuate and further the political and moral values of the Americas advanced by General Alfaro.

The public and private life of Ambassador Baradi comes within the

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framework of this kind of service to humanity.

In recognition of this fact, the Ruling Body of this Foundation grants you, Ambassador Baradi, its highest honor — The Eloy Alfaro Grand Cross and Diploma, which you richly deserve in recognition of your outstanding service to mankind. You now join the elite and select group of humanitarians who have been similarly honored in the past, including the President of the United States, Lyndon B. Johnson and Vice President Hubert Humphrey, ex-Presidents Truman and Dwight Eisenhower, the late Presidents Franklin D. Roosevelt, Herbert Hoover and John F. Kennedy, Senators Michael Mansfield and Everett Dirksen, Congressman Richard L. Ottinger and the late General of the Army Douglass MacArthur.

These men typify the calibre of those who have heretofore been honored by this Foundation and whose ranks you have joined today."

Following Dr. Bayern's speech the presentation of the award was made by Dr. Jacob Samuel List chancellor of Philathea College, London England.

Ambassador Baradi acknowledge his acceptance of the medal and diploma with the following speech:

"By unanimous vote, the Board of Dignitaries of this Foundation has granted me its highest honor — the Eloy Alfaro Grand Cross and Diploma. I consider this as yet another tribute to my country, the Philippines, and to its people. It is a rare privilege to be the recipient of the Grand Award, especially when one takes into account the achievements of General Alfaro, former President of Ecuador, whose name the Foundation bears; he who espoused justice, truth and friendship among peoples

and nations, who promoted moral values with personal integrity, and who established in Latin America schools of learning, hospitals and other institutions for the common good. Alfaro, like other men of his calibre, will long be remembered. His consuming passion was to serve his fellowmen whom he considered as brothers and friends so that together they would live in an atmosphere of genuine peace and mutual understanding.

Nor is the influence of such benefactors as Alfaro confined to the Americas alone. In places far and near we find men of heroic mould dedicated to the same liberal ideals as those of Alfaro's.

There was Jose Rizal of the Philippines — national hero, martyr and patriot, father of his country. Rizal's name is synonymous with Liberty, Equality and Fraternity. For fearlessly exposing the abuses of a colonizing power and for vigorously advocating much-needed reforms for his people, Rizal was publicly executed by the cruel hand of tyranny. But in his death, the Filipino people — undaunted — continued their fight for freedom. Eventually, and under the United States tutelage, our people became sovereign and free. Today, the Philippines is a show-window of democracy in the Far East and the first modern republic in Asia and Africa.

One of the original members of the United Nations, the Philippines strongly believes in the world organization's purposes which include the maintenance of international peace and security, and the development of friendly relations among nations based on respect for the principles of equal rights and self-determination of peoples. Bearing these things in mind, and as a humble citizen of the Philippines who has been afforded the op-

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Hon. Jacinto Gavino •

Jacinto T. Gavino, a professional management consultant, was appointed Commissioner of Customs by President Marcos last January 5, 1966. He took his oath of office before the President last January 7, but did not formally assume the post till January 8. He replaced Acting Commissioner Pablo C. Mariano, who reverts to his old position as Deputy Commissioner for Administration.

Commissioner Gavino was born in Tabaco, Albay. He graduated from the University of the Philippines, college of engineering, with the degree of Bachelor of Science in Mechanical Engineering in 1939. He joined the armed forces as a lieutenant and stayed in the service for 21 years. During the war years he was operations chief of the Bulacau military area. He has been recipient of a United States silver star award for gallantry in action in the resistance movement.

Also an active anti-Huk campaign veteran after the war years, Gavino was for a time superintendent of the Philippine Army School Center and ROTC. He was retired in 1957 and became board chairman of the National Rice and Corn Corporation (NARIC) in the Magsaysay regime. He was then 42 years old.

A graduate of the Artillery School at Fort Still, Oklahoma in 1938; and much later, of the Command and General Staff School at Fort Leavenworth, Kansas (in 1945), Gavino's exposure in management plus his engineering background and honed up logistical sense served him in good

stead as NARIC headman. He has gone deep into problem areas of rice and corn, harnessed Los Baños agricultural talents, and came out a well-rounded authority on management aspects of Philippine agriculture. For this accomplishment, he was inducted honorary alumnus of the U.P. College of Agriculture and was made a member of the U.P. College of Agriculture Council.

From this rich background, Gavino was enlisted by the private sector. Among the positions he had held were: vice president of C.M. Hoskins and Company; sales manager and head, special project department of Republic Flour Mills; executive officer of Operations Brotherhood; vice president for trading of S. L. Sevilla and Associates; and president of Farmers Seed Company.

Cognizant of Gavino's managerial skill and expertise in dealing with sensitive problems which affect Philippine economy, President Marcos picked Colonel Gavino to head the Bureau of Customs exactly a week after the new administration took over the reigns of government.

Since he assumed the commissionerhip, Gavino has accomplished many reforms at Customs. He has improved collections, encouraged rapport with business groups dealing with Customs, and instituted heretofore unorthodox systems in dealing with knotty perennial problems which were responsible in large degree to the failure of past Customs administrations to meet their expected goals — or what the people expected them to do. △

Report

Regional Grand Master

As we are assembled at this our second Annual Communication of the Regional Grand Lodge of the Ryuku Islands, I trust our deliberations will be fruitful and will result in even better assistance and service to our subordinate lodges for the very good reason, my distinguished brethren, that such assistance and service are the only justification for our existence. We must never lose sight of this hard fact. I hope the year just past has brought to each of you an abundance of satisfaction and joy. It has been a busy year for me but most enjoyable and one I shall always remember. I did not accomplish all that I set out to do and there certainly is a wide margin for improvement in the years ahead. The record of my stewardship will be unfolded to you during this Communication. My regrets of failures or unaccomplished work are of no avail and my pride of accomplishment adds no luster to my acts. We do profit from experience and I request your strict attention to the reports of your Regional Grand Lodge. It is now my duty and pleasure to submit my report as your Regional Grand Master.

VISITATIONS

Visited Coral Lodge No. 142, F&AM on February 1966.

Visited Okinawa Lodge No. 118, F&AM on 8 February 1966 and was accompanied by Grand Lodge Inspector, Worshipful Brother Andrew H. Bulkley.

Visited Clayton W. Roberts Lodge No. 175, F&AM on 9 February 1966 and was accompanied by Grand Lodge

Year in Review

Inspector, Worshipful Brother Wallace H. Morris.

Visited Loo Choo Lodge No. 172, F&AM on 10 February 1966 and was accompanied by Very Worshipful Brother Wallace H. Morris, Regional Grand Secretary, and Grand Lodge Inspector, Worshipful Brother Cullen C. Litka, Jr.

Visited Shurei Lodge No. 176, F&AM on 10 March 1966 and was accompanied by Grand Lodge Inspector, Worshipful Brother Kenneth A. Rotness.

DECISIONS

1. Upon the request of the Lodges to specify the minimum requirements for a petitioner to reside on the island and/or within the jurisdiction before a Lodge may receive the petition for reading, I ruled that a petitioner must have at least three months on the island and/or within the jurisdiction before his petition may be received and read by the Lodge. The Lodge must still request a dispensation to waive the residence requirements, and receive such dispensation, before acting upon the petition, as required by the Grand Lodge Constitution.

2. Upon another request from the Lodge regarding the time of hold-over of petitions between reading and balloting, I ruled that petitions for the Degrees of Masonry may be received and read at one Stated Communication of the Lodge and balloted on at the next subsequent Stated Communication, provided the list of petitions with names and addresses of the petitioners be provided the Re-

gional Grand Secretary in time for him to circularize the list to the other Lodges within the jurisdiction.

STATE OF THE ORDER

I am happy to report that conditions in our jurisdiction are on the whole satisfactory and that membership and assets of our Lodge have increased during the year.

Because membership in our subordinate lodges is predominantly military, or because of annual leaves or temporary duty, all lodges, particularly the newer ones, usually have one or more of the following recurring problems:

Insufficient experienced personnel to properly confer degrees;

Inexperienced or inefficient secretaries;

Senior Wardens who cannot be present or are hesitant in taking over control of the Lodge when the Master is absent.

Some Masters and Wardens are not proficient in the ritual of all three degrees, especially the Lectures and Charges.

The above seem to be the principal problems that are always with us. Permit me to speak for a moment directly to our Masters. Worshipful Brothers, I must remind you that the operation and welfare of your Lodges are strictly your responsibility. It is your duty to assure that sufficient officers and brethren are always present to properly confer degrees. There are many reasons, of course, but per-

haps the principal one is that your candidates have paid considerable amount of money for the privilege and are entitled to have the work accomplished in a correct, dignified and efficient manner. Otherwise the image of Freemasonry of Okinawa is downgraded and this must never be permitted. You cannot afford to wait until the evening of your meeting and hope that your conferral team will show up. You or your officers should make certain by telephone calls that the team will be on hand. Another matter of concern to me is the incorrectness and/or lateness of the submission of the Secretaries' reports. I cannot over-emphasize the importance of these reports. Your Regional Grand Secretary is always available for assistance and guidance but he cannot prepare your reports for you. Your Regional Grand Lodge and Grand Lodge must have these reports on time and you gentlemen are responsible for their submission, even if you must prepare them yourselves.

I have no recommendations at this time. Perhaps sometime later I will have some remarks on this subject.

I would certainly be remiss if I did not extend my sincere thanks and appreciation for the encouragement and assistance so unselfishly extended to me by so many of you from our Most Worshipful Grand Master to our new Masons. I am indeed deeply indebted to all of you for the high privilege of serving as your Regional Grand Master. *Will K. Prestidge, Jr. Δ*

* * * *

FREEDOM FOR; NOT FREEDOM FROM

I have on my table a violin string. It is free. I twist one end of it and it responds. It is free. But it is not free to do what a violin string is supposed to do — to produce music. So I take it, fix it in my violin and tighten it until it is taut. Only then is it free to be a violin string.

— Bro. Sir Rabindranath Tagore.

My Son, My Brother

(Editor's Note: The Master of King Solomon's Lodge in Somerville, Massachusetts, raised his own son in 1901. Following the charge, Brother William Cogswill made this talk to his son.)

My son, you do not know or realize what has been done for you. In your after life, as you more and more master the profound teachings, and experience the softening influence of this order, you will undergo a mental growth you never thought possible.

Tonight you become a member of an order of friends and brothers that has formed the basis of the greatest advancement accomplished by the human family.

You are now a member of the most noble order that has ever existed among men. From its inception the wisest, noblest, bravest and best of men have been its members, and their wisdom and the heroism and purity of their lives have not only served to retain the order in its ancient purity, but have shed about it a flood of light and glory that has illuminated the world.

Swear, my son, to be true and faithful to the teachings of this order, and let no hasty word or thoughtless act bring a blot upon this noble institution or cast a cloud over the memory of the great men who have in all the glorious past stood where you now stand.

Let your conduct in your after life correspond with the principles of Masonry, and my remaining years will pass away with pleasure and satisfaction.

Ever remember that Masonry is a shield and not a sword. That within its sheltering tenets, if your life is pure and just, you may ever find protection from the evil intentions of your enemies; but that Masonry does

not foster or protect the wrong-doer, that it cannot be made a sword by which unjust warfare can be waged against your fellow man or your country.

All its principles, all of its teachings, all its mysteries tend to the elevation and purification of man. I need but to remind you of the awful moment when you realized you were being made a Master Mason, how you shuddered at the possibility of crime, and with what love and admiration your heart turned toward every virtue.

You are not an orphan in Masonry; you are a legitimate heir to all of its rights, benefits and privileges; you are the son of a Mason who reveres its teachings and stands uncovered in the presence of its sublime mysteries.

You are no longer my son only, but you are my brother also. And, when my life shall draw to a close, I hope to walk down into the dark waters of death steadied by the arm of my son and my brother. With a firm hope in that immortality of my soul, and a confidence in the all-saving power of the lion of the tribe of Judah, so beautifully taught in the instructions you have received tonight, may I fearlessly push off my little barge and reach that beautiful and blissful shore, where the wicked cease from troubling and the weary are at rest. I will be cheered by the happy reflection that my son has proved himself worthy of the great honor that tonight has been conferred upon him. △



From left to right (front row) WB Cenon Moreno, WM Artemio Cuevas, WB Indasan Napii and Bro. Ferdinel Martinez (Committee Chairman). From left to right (standing) Bro. Manuel Lim, Bro. Samson Gonzaga, WB Rasul (the author), Dra. Shia, daughter of Bro. Chin Han Shia, Bro. Alexander Tan, Bro. Suy Han Tan and Bro. Woo Shiock Boen.

Once, the Cradle of Medieval Civilization in our country, Sulu produced a Masonic Lodge that has been well functioning for almost half a century. From Major Dorr H. Malone, Master in 1926 up to WB Indasan Napii, last year, there seems to be nothing left for me to do, as the new Master of Bud Daho Lodge 102.

This Lodge, unlike many lodges in our country today, is quite self-existing. It has a two-story four door build-

ing fronting the Jolo town Hall for its temple, a Masonic Hall, an office with other spaces deriving income that renders the Sulu Masonic Society, Inc. self-sufficient. However, I have to ask myself: What shall I do? How to begin was much more difficult than the challenge inherent in the oriental chair.

The installation of the new officers was to be made public. The place was the problem. Sulu Masons, most

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of whom are of Chinese origin or persuasions, suggested the Sulu Tong Jin School to be the place for public installation. Bro. Mus Isquierdo, our young and energetic Lodge Secretary, suggested the imposing Notre Dame Gymnasium, under the management of the Oblate Fathers. For fear of possible embarrassment or refusal, we hesitated. But there was nothing wrong in trying and so we tried and succeeded. For the first time in the history of Sulu Masonry, a public Masonic affair was held within Roman Catholic jurisdiction, with the Oblate Fathers and Knights of Columbus in attendance. The late MWB Juan Alano (upon whom be peace) and VWB Jose L. Araneta, who had genuine interest for Sulu Masons and who were present, were so impressed with the success of the affair, that the former while still alive then, suggested that an article must be published in the Cabletow, the better to inform other brethren of how public installations should be held, in the name of Freemasonry. This emphasized the impressive building, the decoration based on Masonic emblems or symbols in colored lights, the food and the conduct of participants in public in the presence of our Guest Speaker, Bro. Tan Tac, Sec.-Gen. Fil-Chinese Chamber of Commerce. After this installation, I felt that my self-inquiry has not yet been answered.

How shall I begin to work for my Lodge? Before, I can answer this question, WB Francisco Escudero, our immediate past Secretary and a learned Mason, whose unselfish interest in Bud Daho Lodge had not yet been surpassed, has just passed into the Great Beyond, unto the blessed companionship on High! We felt his passing, beyond measure. His family being Catholic, wanted a

Catholic burial. He was buried with a combined Masonic-Roman Catholic ritual. Memorial Services were conducted in the Bud Daho Lodge Hall. Then his remains were taken to the Sulu Cathedral for the Catholic rites. Non-Masons, according to Bro. Ahmad Bagis, were very much impressed by the solemn but beautiful Masonic services especially as regards the apron, the acacia, the solemn perambulation. The combination of rites was again of first impression in Sulu.

For almost two months now, I still have not answered the question: How I shall begin to work for my Lodge? But I was determined to seek to find my solutions. We went over some Masonic pamphlets and literature. The following sentences caught my attention:

While it is true that the Roman Catholics, the Protestants, the Muslims, the Chinese and the Japanese, have their own cemeteries well identified, the Sulu Masons need organizational identity. We proceeded to create a working committee composed of Bro. Ferdinel Martinez, a Geodetic Engineer in the Bureau of Lands in Jolo, as chairman, and WB Cenon Moreno and Bro. Manuel Lim as members. Bro. Alexander Tan, donated the concrete gate of the Sulu Masonic Cemetery, to start with. Each member contributed one concrete panel (see picture). In only four months, the Sulu Masonic Cemetery, adjoining that of the Roman Catholic, Protestant, Chinese and Japanese, could now be identified, with better and stronger panelling, thanks to the cooperation of all Sulu Masons, for such an honor to our Universal Institution of Freemasonry.

Again, I kept on asking myself: What shall I do for my Lodge? My experience has shown that many past

masters no longer regularly attend stated meetings as if the oriental chair is the poaching preserve for graduates, whether they attend or not. The experience of past masters could be harnessed for the new brethren. There is nothing more sublime than leading the initiates into the truth of Masonry, but to do properly requires study and thought. We then decided to hold a Lodge within a Lodge — a Lodge of Instruction where past masters are assigned to Lecture on Masonic subjects of their choice during stated meetings. This project is showing some results; past masters who are assigned are beginning to attend the meetings. A request was made for past masters to donate their individual pictures to be shown in Bud Daho Masonic Hall indicating their year, in order to aid the newly created Committee on Sulu Masonic history. To make it interesting, this history is to be written in relation to the glorious history of Sulu, for the sake of fraternity and religious liberty. With the Grace of the Great Architect of the Universe, the living Sulu Masons today, hope to accomplish certain acts that may enure to help fallen brethren or the brethren yet unborn. An oratorical contest committee led by Bro. Gamba D. Rasul and Bro. Omar Amin jointly with Bro. Ceferino Carasco and Bro. Suy Han Tan of the Jolo Lodge of Perfection, touching on the inspiring lives of our great patriots and departed Masons, are now on the move. All these efforts are geared at the role of the past. "Lives of Great Men," as the poet once said, "All remind us we can make our lives sublime."

For a Freemason should indeed go to the past. He should be sincere with the duty of study — study Masonic literature, writings, rituals, his-

tory, laws and lectures of experienced brethren. Our venerable Fraternity is not a matter of membership and identity for personal pride. It's primarily a matter where one's individuality is concretely developed; where the temper of his thoughts grows with more truth and light. For indeed, traditions and history, through the ages are the foundation stones for the building of character. The glorious achievements of our ancestors are the beacon light of our efforts today. The Masons of today should indeed know the role of the past. Its knowledge and work are now woven into universal literature. It consoles our grief, rebukes our bareness and gives us new ideals to our conscience. The past is an inspiration to the strong, a strength to the weak and a beacon light to all.

From these, I will not anymore ask myself: How shall I begin to work for my Lodge? But I'll rather ask another question: Is it the dead that govern the living?

* * *

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Know Your District Deputy Grand Masters



VW Agaton M. Umanos. Masonic District No. 5. Agoo, La Union

Jurisdiction: Pangasinan No. 56, Baguio No. 67, Union No. 70, Agno No. 75, Dagupan City No. 158, Ligayan No. 161.

Born: June 25, 1895, Caba, La Union. Retired English Supervisor, Bureau of Public Schools, after 45 years in government service. Presently, Professor and Critic Supervisor, Congress College and Executive Officer, Agoo Fashion Art School, both in Agoo, La Union.

Made a Master Mason in Union Lodge No. 70 on November 29, 1922; Worshipful Master of the same in 1947; became a Master of the Royal Secret, 32°, Northwestern Luzon Bodies, AASR, July 25, 1959; decorated 32° KCCH, February 13, 1965. Served as Venerable Master and Master of Kadosh. Secretary of Northwestern Luzon Bodies since 1964.

Appointed District Deputy Grand Master for District No. 5 on April 29, 1966.

VW Umanos is active in church work in his town; president of Church Sunday School Association, North Central Luzon Conference; member and secretary, Union Christian College and Agoo Fashion Art School; Private School Commissioner, Boy Scouts of the Philippines, La Union Council; Coordinator, PRISAA, for La Union-Mountain Province.

His wife, Mrs. Leocadia O. Umanos is Directress, Agoo Fashion Art School. Their three children are: a teacher in Pasay City High School, a nurse in a Women's Hospital, New York City, and a son, Design Engineer, General Motors, Detroit, Michigan.



VW Francisco E. Aniang. Masonic District No. 7. Malolos, Bulacan.



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DRS. ANACLETO & DEL MUNDO

Jurisdiction: Malolos No. 46, Pam-panga No. 48, Isagani No. 96, Leonard Wood No. 105, Victory No. 116, Anchor No. 159.

Born: September 10, 1907, Malolos, Bulacan. BSE, University of the Philippines, 1932. Taught in the public schools for eight years; served as municipal councilor and presently municipal secretary, Malolos, Bulacan. Now a ricé farmer and fish-pond operator.

Made a Master Mason in Batong Buhay Lodge No. 27 in 1947. Now a member of Malolos Lodge No. 46, serving as Worshipful Master for two terms in 1963 and 1964. Became a Master of the Royal Secret, 32^o, Philippine Bodies, AASR, 1948.

Appointed District Deputy Grand Master, District No. 7, April 29, 1966.

VW Aniag is active in church work. Serves as a Financial Secretary, Malolos Evangelical Church, Manila-North Conference, and member of the Cabinet, Northern Luzon, United Church of Christ in the Philippines. Past secretary and past president, Malolos Rotary Club; president, Malolos Central School PTA, first vice-president, Bulacan Council, Boy Scouts of the Philippines; member, Screening Board, American Field Service Scholarship; member, Civilian Advisory Committee, First Military Area, AFP.

VW Aniag is recipient of honors: Pioneer Rotarian of Bulacan, Commendation, First Military Area, AFP, Bronze and Silver Usas, Boy Scouts of the Philippines.

Married to the former Catalina Briones of Paombong, Bulacan with whom he has three children.



VW Cecilio M. Bituin. Masonic District No. 11. Sta. Cruz, Laguna.

Jurisdiction: Malinaw No. 25, Pinagsabitan No. 26, Batangas No. 35, Tamaraw No. 65, Makiling No. 72, Sixto Lopez (Batulao) No. 129, Mindoro No. 157, Siera Madre No. 182.

Born: August 7, 1901, Bulacan, Bulacan. LLB, Philippine Law School; member, Philippine Bar, 1927. Retired Clerk of Court, CFI, Sta. Cruz, Laguna, after serving as such in Bataan, Antique, Oriental Misamis and Laguna.

Made a Master Mason in Bataan Lodge No. 104 in 1928. Had been a member of Maguindanaw No. 40, Cagayan de Oro City and now a life-member of Pinagsabitan No. 26. Worshipful Master of Pinagsabitan in 1955. Master of the Royal Secret, 32^o, Southern Luzon Bodies, AASR, 1956. Served as Venerable Master, Wise Master and Master of Kadosh of his bodies. Decorated, 32^o, KCCH, February 14, 1958.

Appointed District Deputy Grand Master in 1960.

VW Bituin is married to Mrs. Ernesta M. Bituin who teaches at the Cubao Elementary School. They have eight children and reside at 8 Annapolis, Cubao, Quezon City.



To be without some of the things you want is an indispensable part of happiness.

— Bertrand Russell.

Report on Ecumenism

Beginning with this issue we institute a section, "Report on Ecumenism," as a regular feature of *The Cabletew*. We are happy to do this, not only because we can inform our readers about the progress of the movement, but more so because ecumenism is a Masonic teaching. It has been so since the birth of Masonry for in its folds it has admitted and continues to admit men of all religious faiths, its important requirement for a petitioner being, that he believe in the existence of a Supreme Being, by whatever name He may be called, and in a life after death.

We have always held that this twentieth century might as well be called the "Age of Ecumenism" far more meaningfully than the "Atomic Age" or the "Space Age." To Masonry, ecumenism is the one factor to promote peace, goodwill, brotherhood and understanding in the world, the one factor whose influence will still be around in the next century.

It shall be our concern to report the events of ecumenism as they happen anywhere in the world with particular emphasis on those events that happen in the Philippines. In all these, we do not forget the inspiration of the late Pope John XXIII and the present Pope Paul VI who changed the thinking of the world on the subject of ecumenism. Now, everybody, regardless of creed, color or race, is thinking of and doing something about ecumenism.

In the Philippines, we must pay tribute to two leading universities in whose campuses ecumenism found implementation. At the University of the Philippines during the funeral service for the brother of WB Benjamin Gotamco and son of WB John Gotamco, the officiating priest, Rev. Fr. Patricio Lim, SJ, son of the late WB Vicente Lim, requested MWB Charless Mosebrook, PGM, to say the benediction at the close of the mass in the Chapel of the Holy Sacrifice (Catholic). MWB Mosebrook is Protestant minister.

Soon after that, the Chapel of the Holy Holy Sacrifice was the scene of a mass said for members of Loyalty Chapter, Order of DeMolay, in one of its anniversary celebrations. Since then, it is a common sight for Rev. James Palm, Pastor of the Church of the Risen Lord (Protestant), to speak at meetings of Catholics and for a priest to speak at meetings of Protestants. Every year, the choirs of the Catholic and Protestant churches join in singing hymns and oratorios for the community at Christmas and Easter.

At Silliman University in Dumaguete City, we recall that a couple of years ago, Mons. Surban, Bishop of the Dumaguete diocese, spoke at the convention of Asian Protestant youth on the campus. When St. Paul's College burned down, Silliman University offered its classroom facilities for the students of the Catholic college

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Your Lodge and Your Attendance

VW FIDEL FERNANDEZ, DDGM

Many reasons may be advanced for your attending lodge meetings. Here are a few of the important ones:

First. You are so obligated. An obligation is a vow, a sense of duty you are bound to perform because it is a duty imposed by the Constitution of Freemasonry, made strong by its ancient landmarks and accepted usages, and observed by all good Masons from the building of KST some 3,000 years before the birth of Christ, to these our days.

Second. A Mason has to travel continuously from W to E in search of light — light in Masonry. And as Masonry is a progressive moral science, your presence at every assembly is necessary, so that you will not miss even one of the multiple rays diffused by the Masonic light in the course of its progress.

Third. Our mind is so limited in its capacity to absorb that to understand the tenets of Freemasonry one cannot grasp all at any one time. A careful observation of the rituals will convince you that in any succeeding attendance you find another something of still more worth, another something that will enrich still more your understanding, something which you did not get, or failed to get, in your last attendance. Every attendance therefore refreshes your character; and you go out of the Lodge with a better understanding of your moral duties; especially after hearing the closing prayer which admonishes us "to practise out of the Lodge those great moral duties which are inculcated in it."

Fourth. The Lodge has to outlive its members. The members are men, and men are mortal. As man's shadow

grows longer, his life becomes shorter; and the old must give way to the young. Therefore the young must be well acquainted with the workings of the Craft to enable him to relieve the old and occupy his place with wisdom, and hence with advantage. He can act with wisdom only if he has good knowledge of the workings needed of him; and attentive to, the rituals of the ceremonies; and he can acquire that good knowledge only if he is observant; and he can be observant and attentive only by attending all our assemblies; therefore, the need for his regular *attendance*.

Fifth. The Lodge must not only show life but exude health. It must improve, it must take its strides in causing the truth to prevail, in its militant fight against tyranny, against all sorts of oppression to men, against any kind of inhumanity of man to man, against any cruelty to the conscience, so that men may live as brothers they should be, until the end of time.

Brethren, allow me to repeat that your attendance in the affairs of the Lodge is your bounden duty. Do that now and always, or you may not have the chance of doing it later, at another time when you would like to do it but can no longer do it.

When a man can no longer do now what he failed to do before, and damage results, he repents. But repentance would not repair the damage; instead he injures himself more because his conscience would keep on pounding blames on him and make him suffer the pains of despair and

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Optical firm, Anacleto & Del Mundo, donate glasses to children in Francisco Elementary School, Pasig, Rizal, who have defective eyes. Pictured at top, second row are Sister Del Mundo, VW Pedro Francisco, WB del Mundo (second from right).

YOUR LODGE AND . . .

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retribution. But if he acts while the acting is good to avoid the damage, he shall exude happiness and contentment for a duty well accomplished; and, therefore, live in rejoicing and exaltation. \triangle

* * *

THIS IS YOUR HOUR

*This is your hour, creep upon it,
Summon your power, leap upon it;
Grasp it, clasp it, hold it tight; ..
Strike it, spike it, with full might;
If you take too long to ponder.
Opportunity way wander.
Hesitation is a mire;
Climb up, climb out, climb on
higher!*

*Do your best and do it now!
Live your best and live it now!*

* * *

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Presentation of books made by Cavite Lodge No. 2, F. & A.M. to LA-DISLAW DIWA ELEMENTARY SCHOOL, Caridad, Cavite City.

These books were donated by the Grand Lodges of the U.S.A. through the Most Worshipful Grand Lodge of the Philippines.

From left to right; VW Apolonio Pisig, DDGM, Dist. No. 10, Miss Cecilia Diwa, Principal, Ladislao Diwa Elem. School, Mrs. Constanca M. Crescini, teacher, Bro. Isabelo M. Enrique, WBro. Domingo M Guerrero, PM., Bro. Jose V. Colina, and WBro. Dominador Crisostomo, PM all of Cavite Lodge No. 2.

A total of One Hundred Fifty (150) volumes of books were also presented by Wor. Bros. Guillermo Manalo and Domingo M. Guerrero of the Education and Public Service Committee of Tagaytay Lodge No. 165, F. & A.M. to Tagaytay City Elementary School, Tagaytay City.

WITH OUR YOUNG ONES



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

Perla Assembly No. 1, Order of Rainbow for Girls, Manila, held its public installation of officers on August 24, 1966 at the Scottish Rite Temple at 3:00 PM. Chosen to serve during the September-December 1966 term are: Felicidad Aurora Catli, Worthy Advisor; Mutya Fonacier, Worthy Associate Advisor; Marilou Buenafe, Charity; Hedy de Guzman, Hope; Adelaida Familiar, Faith; Susan Malahay, Recorder; Minerva Domingo, Treasurer; Elizabeth Gardner, Chaplain; Rebecca Martinez, Drill Leader; Love, Elnora Rint; Religion, Marilyn de Guzman; Nature, Jocelyn Simbra; Immortality, Rhodora Roque; Fidelity, Elizabeth Roque; Patriotism, Elena Martinez; Service, Evelyn Roque; Confidential Observer, Leah Pasco; Outer Observer, Ermelinda Velasco; Musician, Niladia Simbra; and Choir Director, Elena Rivera.

Perla Assembly No. 1 is sponsored by Lodge Perla No. 1034, SC. Its Advisory Board is composed of MW Raymond E. Wilmarth, Chairman; and RW Damaso Tria, Bros. Luis Lancero, Jr., Laurence Gardner, Benito Maneze, Guillermo Madrideros, Romeo Pasco, Bayani Salcedo, Jose Bello, Sisters Maria Luisa Vicente, Carmen Karganilla, Fe A. Suaco, Virginia Domingo, and Flora

Ostrea, members.

Sis. Virginia Domingo is Mother Advisor of the Assembly. Sis. Alice Bellis is Supreme Deputy for the Order in the Philippines and Okinawa.

— △ —

Bethel No. 3, International Order of Job's Daughters, Dumaguete City, held its public installation of officers at the Masonic Temple in August 1966. Chosen to serve the Bethel for the second semester of 1966 are: Honored Queen Ellafe Corsino; Senior Princess, Margarita Ravello; Junior Princess, Estrella Corsino; Guide, Veronica Villanueva; Marshal, Betty Calderon; Senior Custodian, Erlinda Magbanua; Junior Custodian, Asha Dulamal; Chaplain, Nectarina Rabor; Treasurer, Milagros Garcia; Recorder, Josephine Decenteceo; Inner Guard, Aileen Decenteceo; Outer Guard, Lilibeth Decenteceo; First Messenger, Lcilani Magbanua; Second Messenger, Arden Rabor; Third Messenger, Marion Escarda; Fourth Messenger, Alice Dumlao; and Fifth Messenger, Licetel Kiamco.

Chaplain of the Bethel, Nectarina Rabor, represented the Girl Scouts of the Philippines at the Girl Scouts Conference held in Honolulu, Hawaii, last month.

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The Bethel had a get-together picnic on the occasion of the birthday of Asha Dulamal. They also celebrated Mothers', Fathers' and Guardians' Day recently. Among the other activities of the Bethel are the gathering of old newspapers and magazines to sell in order to raise money for their charity fund. They visited their sick sisters and guardians.

Members of the Executive Guardian Council are: Sis. Sofia Ravello, Bethel Guardian; Bro. Gregorio Diego, Associate Bethel Guardian; Miss Merced Jimenez, Guardian Secretary; Sis. Beatrice Lim, Guardian Treasurer; and Sis. Victoria B. Florendo, Director of Music.

RW Ramon Ponce de Leon is Assisting Deputy for the Supreme Council, IOJD, in the Dumaguete Area.



Aileen Riego, soft-spoken, charming and intelligent sweetheart of the Jose Abad Santos Chapter, International Order of DeMolay, was recently chosen Corps Sponsor of the University of the Philippines ROTC.

She was chosen to head a group of sponsors after a series of interviews and eliminations among the University's pretty and talented co-eds.

A pre-medicine student of the U.P., Miss Riego is very active in the U.P. Christian Youth Movement where Manuel Agulto, PSC of the JASC-DeMolay, is at present the president. Aileen is the head of the UPCYM Choir Committee and has been the chairman of the UPCYM worship committee.

The JASC-DeMolay Sweetheart-turned Corps Sponsor hails from Fabrica, Negros Occidental.

— S. R. Jacob, Chapter Scribe



The Jose Abad Santos Chapter, International Order of DeMolay, won a debate against the Beta Sigma Fraternity of the FEU Institute of Medicine during a dual tournament held at FEU recently.

The DeMolays defended the negative side of the proposition, Resolved: that the Philippines establish trade relations with Red China.

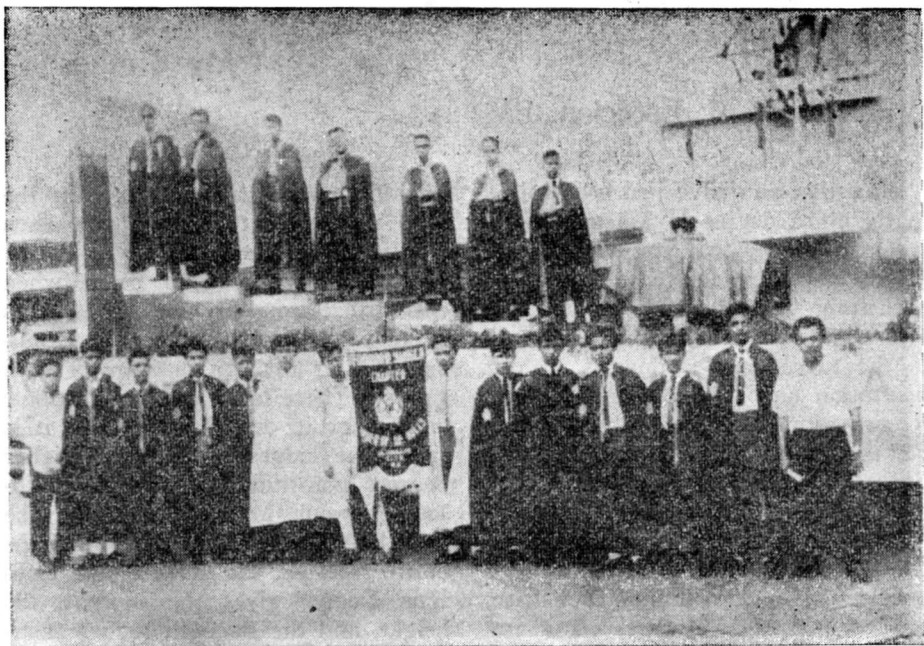
The DeMolays, however, lost in the over-all championship as the Betans won in bowling, basketball and chess. The DeMolays won the trophy last year.

Stanley R. Jacob, captain of the JASC and chapter scribe, was adjudged *best debater*. He was given a gold medal for the feat. The silver medal for *best speaker* went to Victor de Mesa, captain of the Beta Sigma team. A graduate of Ateneo University, de Mesa is senior medical student of FEU and editor of the Institute's official publication.

The other member of the DeMolay team is Jesse Jurado, PMC, a medical student of the U.P. while Jonathan Lindo, a *summa cum laude* graduate of FEU Institute of Arts and Sciences, and presently a medical student of FEU, is the other member of the Beta team.

In its second year, the tourney is held yearly between the two groups. A competition in special games, bowling, etc. between the Job's Daughters, Bethel No. 2 and the Beta Delta Lambda Sorority, sisters of the Betans, completes the series of the games. Last year the Jobies snagged the bowling banner but it lost to the Deltans this year.

SRJ.



Olongapo DeMolays on and beside the float they made when they participated in the parade to inaugurate Olongapo as a city.

The Teodoro R. Yangco Chapter, Order of DeMolay, sponsored by the Lincoln Lodge No. 34, F. & A. M. and the Western Luzon Bodies A. & A. S. R., was highly praised by the city officials and different civic organizations of Olongapo City for its participation in the inaugural parade during the declaration of cityhood of Olongapo last Sept. 3.

The grand parade started exactly at 8:30 A.M. and among the participants were the T. R. Yangco DeMolays headed by a group of 19 DeMolays in black robes and led by the Senior and Junior Councilors in white robes, followed by the top-downed car ridden by Master Councilor Oscar Moreno with Past Chapter Sweetheart and Past Honored Queen Sis. Frances Collins of Bethel No. 1, IOJD. Next on the line were the cars of the Mothers Club, then those of the Chapter Dads or

Advisors; and lastly the big colorful and symbolical float bearing the seven DeMolays representing the Seven Cardinal Virtues of a DeMolay.

But true to heart, the thing that made the participation a success was the wholehearted support and assistance rendered by the big Masonic family, especially by the Mothers Club and Chapter Dads. With just a few days left when the definite date of inauguration was released, all concerned were engaged in the hectic preparations. The task was particularly assigned to the Chapter's Committee on Civic Participation and Fund Raising, chaired by SC Antonieto Meneses, who took the initiative at once and immediately went to work collecting newspapers and magazines. Chapter Dads Jose de Leon, Maximo Bravo, Jose Ramos, Cesar Alvendia, Arturo Ramos, Eugenio

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WB Alfredo M. Estacion, PM

Now that you have just been raised to the third degree in Masonry, it is just and proper that you should have a working knowledge of Masonic Structure, the better for you to be a *Just and Upright* Mason, living up to the tenets and landmarks of our institution and believing in God and Resurrection, a God given many names and attributes by men and nations. Masons, knowing that we are all traveling toward that "undiscovered country from whose bourne no traveler returns", respect each other's beliefs. Differences, if they ever arise, are not settled by compulsion of any kind but by the exercise of temperance, fortitude, prudence and justice, and by the understanding that emanates from Masonic Charity, — for in Masonry there exists no contention but that noble emulation of who best can work and best agree.

Masonry, the oldest institution known to man, much older than Christianity itself, is like a tree planted by the rivers of waters that bloom eternally in all seasons. Entered Apprentice and Fellow Craft degrees are the undistinguishable elements that combine to build up the trunk which is the Third Degree of Masonry. As the trunk is thus recognized and distinguished as the tree, so are you thus recognized and distinguished as a Mason only when you are raised to this degree. Hence the Third Degree is called the Sublime Degree, for is its base, the trunk of our institution, and the Lodge of Master Masons is the mother of other lodges, chapters and councils that emanate from and get their

identities from this degree. In the same manner that a branch dies when severed from the trunk, so a Master Mason of any appendant group when deactivated from his Master Mason's lodge by either suspension or expulsion, ceases to be a member of such group. There is no existing Masonic aristocracy in our Craft. While it is true that lodges of so-called higher degrees constitute the fringes or foliage of our Masonic tree, see the light and give the nourishment to the entire tree, yet the lodge of the Sublime Degree gives the support, the height, and the strength to our institution.

To appreciate the beauty of Masonry, to see the details of the tenets and landmarks of our institution yet vaguely implied in the third degree, a Mason must rise. A Mason must climb the fringes and foliage of our institution to Masonically see "tongues in trees, books in running brooks, sermons in stones, and good in everything," for the foliage, flowers, and fruits constitute the beauty of the tree.

There are two Masonic branches, the Scottish Rite of numerical degrees with four terminal lodges ending up in the 33rd and last degree, which is conferred and therefore honorary, and the York Rite, a continuation of the Blue Lodge degrees you have just passed, ending with the Knights Templar, on the same level with, equivalent to, and as distinguished from the 33rd and last degree of the Scottish Rite. One may rise to higher degrees after a period

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better husband and father, a better citizen, and a better follower of his particular faith.

During my visit to Japan, RWB Tinio DGM accompanied by MWB Cenon S. Cervantes, PGM, MWB Conrado Conrado PGM, RWB Manuel Crudo, JGW and other members of our Grand Lodge met with top ranking officers of the Holy Name Society and had a breakfast together at the Immaculate Concepcion Church in Quezon City. Here they exchanged views and before leaving, I believe one of the Holy Name officers expressed the hope that that any Catholic ban on Freemasonry could be lifted by a special dispensation of the Pope for Catholic Masons in the Philippines.

In the September issue of the Cabletow, I have addressed my message to our brothers to reach out our hands to clasp the hands of Knights of Columbus that may be stretched out toward us in friendship and brotherhood. I had an invitation extended through MW Cenon S. Cervantes, PGM, to the Grand Knight and his immediate officers to meet for a breakfast, lunch, or dinner with our Grand Lodge Officers. I suggested no discussions. I would just like us to sit together and "break bread" as friends, brothers, and children of God.

We sincerely look forward to the day when there will be no questions remaining between Freemasonry and the Roman Catholic Church.

3. Recently our WB Tom Loft made an excellent suggestion that a Masonic Youth Center be established from the Home, School, and Dormitory Fund (now the Investment Fund) wherein there could be one wing for De Molay, and another for Rainbow Girls and Job's Daughters. This suggestion was immediately turned over to our Grand Lodge Board for General Purposes which has already decided favorably in principle and designated a special committee to work out detailed recommendations.

Our Grand Lodge is strongly behind all youth organizations and is interested in helping them in every way that it can.

4. At the instance of drafting eighteen year old boys for the military service in the United States during World War II, a movement was started to reduce the voting age from twenty-one to eighteen. The principal argument being given was: "If a boy of eighteen is old enough to fight and possibly die for his country, he is old enough to vote for the officers of government under whom he will serve."

This argument is not sound. The act of growing old in years has nothing to do with the maturing of a person, except that as maturing requires time, it is obvious people become older as they mature. It is possible to train a boy of eighteen to be physically strong enough to fight, and professionally proficient at arms to engage in combat without the boy having matured sufficiently

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to vote wisely at the same age. The chances are the extra three years will bring about more matured voting, if the minimum age to vote remains at twenty-one. Our thinking in our Grand Lodge with respect to accepting petition for the degrees of Masonry is the same. If we keep our minimum at twenty-one, we have better chances of getting more matured Masons. And as I mentioned earlier, our emphasis in this Grand Lodge is on quality not quantity.

The other day the President of our Board for General Purposes, MW Cenon S. Cervantes, PGM, handed me this letter from the Board transmitting copies of reports of their subcommittees on certain projects I had referred to the Board early in May of this year. One of the projects was based on my proposal in 1964, for a system of Regional Grand Lodges under our Grand Lodge of F. & A. M. of the Philippines.

The regional and district grand lodge is not a new idea. It has been in use in the English and Scottish Jurisdictions for centuries. In fact, it was used by the Grand Lodge of F. & A. Masons of the Philippines up to 1957, when the District Grand Lodge of Japan was finally constituted an independent Grand Lodge. Therefore, it was not a new idea in 1964, when I proposed that the Philippines be divided into four Masonic Regions and that the overseas Lodges be placed into one Masonic Region. At the 49th Annual Communication, the Board for General Purposes' report was accepted and the constitution of the Regional Grand Lodge of the Ryukyu Islands authorized.

In October 1965, MW Cenon S. Cervantes, PGM, MW Esteban Muñarriz, PGM, and VW Hermogenes

Oliveros, SGL, journeyed to Okinawa and did constitute the Regional Grand Lodge of the Ryukyu Islands. It has prospered in its more than-a-year existence and is a living testimonial to the fact that decentralizing Masonic leadership will strengthen the ties that bind our craft together, rather than weaken them as some PGMs were prone to suspect.

In our present day and age we are the participants in an increasingly interdependent social and economic environment. One time man did everything for himself from catching his own fish, planting his own rice, and ruling his own family until through the passage of time man now depends upon others for nearly everything he eats, wears, or enjoys. It has become an age of interdependence — an age of trust.

Fundamental to the concept of interdependence is confidence in fellowman. Confidence that others will live up their obligations, not only for the personal benefits they derive from such a scheme of events, but also because they realize they to are dependent upon others — upon you and I in some little ways for that part of our personal contribution to their welfare.

I believe that the concept of Regional Grand Lodges is parallel in some respects, to the concept of interdependence in our economic society today.

Firstly, I believe that the Regional Grand Lodge gives a closer personal touch to the Symbolic Lodges within its jurisdiction that could not be given by the Grand Lodge because of such practical considerations as time, distance, and costs.

Secondly, I believe it inspires a greater confidence in our Masonic leaders and offers greater opportuni-

ties for leaders to be "discovered"; hidden talents, if you please, that because of their remoteness from Grand Lodge circles may never be properly known or evaluated.

Thirdly, I believe it provides a "proving ground" where future candidates for Grand Lodge office may be tried and tested, long before they are elected to those sacred offices wherein improper conduct might affect all Masonry adversely in a jurisdiction.

Fourthly, it presents local problems to a local Masonic authority for evaluation and solution in accordance with the immediate demands of the locality.

Fifthly, it can concentrate on the propagation of our Craft with an intimate sense of responsibility and visible indication of achievement, modifying its activity according to the needs of the fluctuating sensitivity of a community.

Lastly, it provides an essential organization for dividing a task into units of effort more easily accomplished.

I shall not read the entire report of the Committee under the Board for General Purposes, but merely their four recommendations which are as follows:

1. Your Committee finds no serious difficulty in the layout of or any unsurmountable obstacle in the mechanics for the implementation of the proposal;
2. But because of the impasse in the financing aspect of the proposal, your Committee finds no way to recommend favorably on the proposal of the Most Worshipful Grand Master;
3. Your Committee is of the opinion that the present is not the time to start to create Regional

Grand Lodges within the Jurisdiction of the Philippines;

4. Your Committee, however, recommends that a survey of all Lodges and their members be made to determine if your Committee's evaluation of the situation is correct.

Since the Committee recommends a survey of all Lodges and their members be made, I am requesting your brothers to bring this matter to your Lodges. If they do not believe a system of Regional Grand Lodges is practical, let us forget it for the time being. But, if they feel the idea is timely and can suggest how it can be financed without reducing the finances of the Grand Lodge, we suggest they take appropriate action by resolution in their respective Lodges.

Just recently I gave the Board for General Purposes another project which they have reported favorably as to principle, and appointed a special committee to work out the details. It is to establish in a part of the space made available by the removal of the bowling alleys in our Plaridel Masonic Temple, a work shop for aged Masons. Our Home, School, and Dormitory Fund was in part created in 1923 to establish a Masonic Home for Aged Masons. Within a few years our records show that this idea was discarded but the fund continued in order that a more appropriate use could be made of it for such purposes.

We are planning to set up a pilot project to provide a Masonic Work Shop for Aged Masons, where they can come as they please and learn a handicraft. When capable they will produce various items which we shall attempt to sell on a cooperative basis and distribute the income. If it works out well, we can extend it elsewhere

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in the Philippines. When a man is young he looks for tomorrow, as he gets old he lives in the present, but once he has passed his prime, he begins to live in his "yesterdays." We hope this plan of ours will help some of our wonderful Brothers who have begun to think of their yesterdays, now have a place to meet others of their own group and together begin planning for new tomorrows.

During my incumbency as Grand Master I have and shall continue to administer the Grand Lodge with the direct assistance of my elected Officers. It is my earnest and sincere desire to institute for all future time, the administration of our Grand Lodge by all its elected officers working together as a team under the leadership of the Grand Master.

The President of the Board for General Purposes often emphasizes to me the unquestioned authority of the Grand Master. I explain in reply that I feel it is my obligation and responsibility to give the Lodges the kind of Grand Lodge and Masonry they want. Of course if there is no meeting of the minds on a point, I shall not hesitate to use the authority vested in the office of Grand Master. But where there is meeting of the mind, I believe that should guide the actions and decisions of a Grand Master.

I am one of you, a Mason, and we are all together in this. As our Brother, President Quezon once said he would rather have the Philippines run like hell by Filipinos than by others — I am with you and agree with him in that and as it applies to our Grand Lodge — but all I ask is when we do these things together, if they don't come out right, let us all "stand tall" and not complain.

A Grand Master can give you many suggestions, many designs for the Trestle Board. But, I believe they should not be tried out by implementation upon the Grand Master's directive alone, as this can result in utter chaos. I believe the suggestions and plans should be referred to the elected representatives of our Brethren for sound examination and study. No matter how good the Grand Master may think his plan is, if the Brethren don't agree, there is no harmony. It is better to implement a different plan that has the full support of the Brethren, but if later it proves unwise or lacking in wisdom, the Brethren must "stand tall" and not complain.

To me this is the essence of a democratic Freemasonry. A Grand Master must be strong and capable of deciding those issues which split the Temple. But he must be equally strong in applying the compasses to restrain his own human passion, when he finds his Brethren are united on an issue. It is then his Masonic duty, regardless of his personal opinion, to lead his Grand Lodge in the successful accomplishment of its aims, not his own.

When MW Baradi arrived from abroad we discussed the problems encountered by other Grand Lodges. Low attendance and a falling off in petitions for membership appear to be universal. It is interesting how different Jurisdictions view this, however. As mentioned above, many are considering lowering the Masonic age of maturity from twenty-one to eighteen. Other are attacking the appendant orders and so-called "higher degrees" for their competition instead of supplementing Symbolic Masonry.

Actually it appears to me that greater care should be given to the investigation and acceptance of petitions and a completely reoriented view taken to the solution of our problems.

In the first place we have been so anxious to get new members, we have in many cases accepted those who are incapable of filling the tenets of Masonry. They are in need of charity and are not in a position to give charity.

In the second place, a number of new members appear to have joined the craft for the "rights and privileges" and were not aware that Masonry is primarily a system of "obligations and responsibilities."

And in the third place, the Lodges have become so dominated with elderly, well meaning Masons, that Lodges are conducted to fit the "over-fifty" Mason who has no place to go, and all the time in world to spend listening to the monotonous repetition of ritual or business, whereas youthful Masons have many places to go, things to do, and very little time to do them and at the same time do something Masonic if they are the kind of men in your community you want to apply for degrees in your Lodge.

It appears to me if you have 200 on your rolls, if 40 attend some of the stated meetings and work once in a while, and if 20 out of the 40 are the "old stand-bys" who attend and work on every occasion; then, you have 200 men, 40 members, and 20 Masons in your Lodge.

Every Lodge must think this over. Consider the qualifications of every candidate carefully before he is admitted, but once you have accepted a man and he has become your Brother — receive him and honor

him as such. The time to debate is before the ballot is cast, not years later when he has become a problem rather than an asset to the Lodge.

It is indeed a wonderful thing for every Lodge outside a city area to have its own Temple, if it has the Brethren who can afford to build it. It is most desirable for Masonry to have Lodges conduct public affairs which enhance the image of our Institution, if the Lodges have a high type of members that can command that image in the eyes of the community. Freemasonry has never been every man's fraternity — it is a carefully selected group of Brethren who have accepted one another not just as another man, but as a Brother, and as such have dedicated their services and abilities to the enhancement of our Order. When you look into a mirror how does your image measure up to the qualifications expected of a Mason? If they don't, what are you going to do about it?

My Brethren, these are some of the things that must be brought to the Lodges. We can't expect to improve the quality of Masonry in the Philippines (or anywhere else in the world) until we are willing to set higher standards!

One thing further in closing, we hear of many Lodges whose finances are low. To us in the Grand Lodge we can not understand this. If proper standards in selecting candidates have been applied and if proper handling of funds and spending has been enforced, every Lodge should be in a very satisfactory condition. However, I will agree that our present minimums set for dues, life membership, and degree fees were established many years ago, when the purchasing power of the peso was considerably more than it is today.

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I don't know what the purchasing power of the peso was in 1917, but in 1935 it was 1.1148 according to the American Chamber of Commerce Journal, page 370. For 1966 it is .2027 on the same scale. Therefore, $1.1148 \div .2027 = 5.5$ is the multiplier. *If our fees and dues for 1935 are updated to 1966, the 1935 amount should be multiplied by 5.5.* Therefore, I have requested the Deputy Grand Master to review the relative purchasing power of the peso then and now for the purpose of proposing an adjustment in dues and fees to keep them in line with the times. Perhaps this will help all Lodges and the Grand Lodge as well, in matters of financing.

All in all, I think we have a pretty wonderful Grand Lodge and real high grade of Masonry in the Philippines. I am most proud to be your Grand Master and trust you will continue your splendid assistance as you have in the past.

During the first five months of my incumbency, it has been a great pleasure and inspiration to be with such wonderful Brothers. I am looking forward to our being able to manifest some of the many plans we have discussed. Please contact me at any time with any problem you may have. If I can't solve it, or if our Grand Lodge staff can't solve it, we have the Grand Lodge Board for General Purposes which can always study it and come up with the best available recommendations.

I thank you one and all for coming. I thank you for the privilege of being with you. And I especially thank Very Worshipful Brother Nick and Gus Santos and their family for their most wonderful hospitality during this visit. Δ

WITH OUR YOUNG ONES...

From page 21

Ramos, and Anatalio Bustamante assisted the DeMolays and before Saturday dawn a huge and imposing float worth P350.00 was ready. The parade participation was made possible by the newspaper drive and by voluntary contributions from Master Masons, not touching the Chapter's P700.00 in safe deposit.

The celebration was capped by the formal inauguration ball to which DeMolay were also invited. Although tired and exhausted, the DeMolays participated in the inaugural ball, happy that they did their assigned parts.

A. Meneses Δ

* * *

BARADI... From page 6

portunity to serve the nation abroad for many years, I avail myself of this occasion to reassure our brothers and friends, ladies and gentlemen, that I shall continue to propagate the noble principle for which Eloy Alfaro stood. Indeed, I shall redouble my efforts toward the realization of the Brotherhood of Man under the Fatherhood of God." Δ

* * *

REPORT ON ECUMENISM...

From page 17

until they could rebuild. Out on their new campus which is near the Silliman University farm, St. Paul's College students and faculty feel that neighborly kinship, with the students and faculty of Silliman University. It is common experience for the students and faculty of the two educational institutions to work together in common projects to raise funds for their charity programs. The choirs of the two churches, Catholic and Protestant, sing together at Christmas and Easter. Δ

of six months in the Sublime Degree, or before six months, after an examination of one's proficiency in the third degree in an open lodge of the same.

Masonic proficiency has often been mistaken as the ability to memorize the ritual and go through its floor work with perfection. This is not so, otherwise Masons who are not gifted with good memory can never be proficient. Truly, they are indices of proficiency but one needs not be able to recite our rituals to the letter to live up to the principles of our institution, otherwise our labors become sacrilegious mouthings of our beautiful and meaningful tenets coming from the lips of those unworthy to utter them. Hence, the most important phase of proficiency is the living of a truly Masonic life for Masonry is life itself. You will therefore find high degree Masons who cannot recite the lectures of the blue lodges but their exemplary lives are

worthy of emulation, or Masons who are veritable walking rituals and monitors but cannot even be elected Junior Wardens of a blue lodge. More often than not, you may find men out of our fold who live far better Masonic lives than some of us who are within.

These are the characteristic structure of our institution, and you are to observe the lessons gained thereby, to wit: *That no man should ever go through any important undertaking without first invoking the blessings of God; that we should walk uprightly in our several stations before God and Man, squaring our actions with the square of virtue, ever remembering that we are traveling on that level of time toward that undiscovered country from whose bourne no traveler returns; and that we should live lives circumscribed around Masonic charity to prepare our souls for membership to that Celestial Lodge above where the Supreme Grand Master, the Grand Architect of the universe forever presides.*



Conference-Workshop... District Deputies

The first workshop-conference of District Deputy Grand Masters for the Visayas and Mindanao was held in Cebu City on September 24, 1966. Present at the conference were the following District Deputy Grand Masters: VW Valerio Rovira, Dist. No. 14, VW Augusto Santos, Dist. No. 16, VW Florentino Almacen, Dist. No. 17, VW Ruben Feliciano, Dist. No. 18, and VW Jose L. Araneta, Dist. No. 19. From the Grand Lodge, MW Raymond E. Wilmarth, RW Mariano Q. Tinio, RW Joseph Schon, and VW Hermogenes Olive-

ros flew to Cebu to help in the conference.

The sessions were held at the home of VW Nicanor Santos, PDDGM. The conferees reported profitable discussions on ritualistic proficiency and efficiency in the administration of Lodges.

At the conference, the Grand Master announced the dates and places of regional conventions as follows: Mindanao and Sulu Lodges, to be held in Dadiangas, Rajah Buayan City, on February 24 and 25, 1967 and Visa-

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More New Master Masons

Manila Lodge No. 1

1. Benjamin R. Sabater — 8-20-66

Cavite Lodge No. 2

1. Jerry A. Anderson — 5-7-66
2. Charles P. Watters — 5-7-66
3. Roy W. Beasley — 6-22-66
4. Harley F. Farrar — 7-15-66
5. Benjamin Camarse — 7-30-66
6. Cecilio R. Neri — 7-30-66

Bagumbayan Lodge No. 4

1. Pedro C. Marquez, Jr. — 7-66

Iloilo-Acacia Lodge No. 11

1. Alfredo Tayo — 6-18-66
2. Gualberto C. Opong — 7-9-66

Silanganan Lodge No. 19

1. Levi B. Mariano — 7-9-66

Maktan Lodge No. 30

1. Doroteo Federis, Jr. — 7-23-66

Bulusan Lodge No. 38

1. Pedro C. Reyes — 3-12-66

Charleston Lodge No. 44

1. Gilbert H. Dixon — 5-16-66
2. Robert Beard — 5-23-66

Sarangani Lodge No. 50

1. Ireneo H. Irasga — 7-30-66

Cabanatuan Lodge No. 53

1. Tito Dacanay — July, 1966

Primera Luz Filipina Lodge No. 69

1. Victoriano Handugan — 6-17-66
2. Homer Kalagayan — 6-17-66
3. Ernesto de la Cruz — 6-17-66

Laoag Lodge No. 71

1. Bernardo G. Gano — 7-9-66
2. Flogenio A. Albano — 7-16-66

Makiling Lodge No. 72

1. Bless A. Aday — 3-26-66
2. Eugene P. Enriquez — 3-26-66

Kasilawan Lodge No. 77

1. Edgardo C. Yamping — 7-30-66

Mt. Lebanon Lodge No. 80

1. John J. Tarry

High-Twelve Lodge No. 82

1. Joel C. Sim — 6-11-66

Abra Lodge No. 86

1. Isidro A. Valera — 6-18-66

Muog Lodge No. 89

1. Armand Roy Trajano — 7-30-66

Keystone Lodge No. 100

1. Victor L. Vicente — 6-11-66
2. Jose S. Luna — 6-11-66
3. Nicasio P. Mayuga

4. Gregorio G. Manasan

5. Feliciano G. Manasan

Leonard Wood Lodge No. 105

1. Mitchell Mickel — 4-14-66

2. Edgar Robson — 6-28-66

Okinawa No. 118

1. Emile P. Moses — 6-7-66

2. Gordo L. Barbee — 8-66

Coral Lodge No. 142

1. Roy Lee Taylor — 6-10-66

2. John A. Knoepfel — 6-10-66

Pagadian Lodge No. 153

1. Primitivo Gabawan —

Dagupan City Lodge No. 158

1. Pedro C. Lopez — 6-15-66

2. Rodolfo de Mesa — 8-17-66

Lam-Ang Lodge No. 164

1. Alejandro B. Lagmay — 9-3-66

Gen. Manuel Tinio Lodge No. 167

1. Bonifacio F. Galapon — 6-4-66

2. Leodegario V. Buayao — 6-4-66

Gen. Llanera Lodge No. 168

1. Juan J. Linsangan — 7-9-66

Narra Lodge No. 171

1. Celedonio R. Andres — 7-2-66

2. Roberto G. Espino — 7-2-66

Zapote Lodge No. 29

1. Andres R. Quedding — 8-20-66

2. Emiliano Mojica — 8-20-66

3. Juan F. Tamayo — 8-20-66

Aguinaldo Memorial Lodge No. 31

1. Benito U. Roca — 6-18-66

2. Archie Smith — 7-2-66

Lincoln Lodge No. 34

1. Eddie C. Garvin — 7-8-66

2. Glen A. Price — 7-14-66

3. L. L. Slagg — 7-21-66

Pampanga Lodge No. 48

1. Leonardo D. Dionisio

Leo Choo Lodge No. 172

1. Douglas W. Johnson — 8-4-66

Clayton W. Roberts Lodge No. 175

1. Danny Lantrip — 6-8-66

2. Peter Schldicka — 6-29-66

3. Reford Witt — 6-29-66

4. Roland Reyeraft — 6-29-66

5. James Chandler — 6-29-66

Emon Lodge No. 179

1. William McDuffie Johnson — 7-26-66

2. Leo A. Morgan — 6-20-66

3. Stuart Erskin Watts — 6-27-66

4. Harold H. Gagne — 6-27-66

Can we improve our situation? I most certainly believe we can, if everyone, whether Freemason or not, would at least apply one part of our Masonic teachings — the circumscribing of our passions toward all mankind.

If we as Masons can do nothing more outside of the Lodge than spread the practice of "circumscribing passions," we shall have accomplished a monumental task.

Life is a series of victories, compromises, and defeats. The average man must be content with a life of compromise, sprinkled with a few minor niceties and an occasional disappointment. Within the social group, circumstances usually place persons in opposition in such a way that a victory for one is the defeat of another. The leader emerges in such a group when he is able to obtain for himself the greatest number of victories.

Some leaders are ruthless in their dash for power, insuring their success by the defeat of their opposition at every step of the way. Others are gentle and prefer to salvage the cooperative support of their opposition by neutralizing competition through compromise and depending upon their usual share of victories to place them ahead of the group, guide the group with a frictionless solidarity to a common application of efforts.

The Golden Rule has become badly tarnished by the handling of modern civilization, but is the one single guiding light for the salvation of all men. If men continue to think only of their "rights and privileges" we shall only perpetuate chaos. But if we can restore the shining lustre to the Golden Rule, if we can only make men feel within their hearts the warm satisfaction of living according to its principles, if we can only understand our "obligations and responsibilities" and discharge them with a feeling of pride and confidence that we have contributed our share to the welfare of our fellow men, then we need have no fear of anything that man can do to us.

But let each of us who calls himself Freemason remember, as others see us, so shall they judge us and our Order. If there is chaos in the world today, let the chaotic world see peace and harmony in our Masonic Temples. And if the world has evolved a life of "rights and privileges," let us stand out in contrast by our strict observance of our "obligations and responsibilities" as well, in the full knowledge that — ONCE A MASON, ALWAYS A MASON.



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1966

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NOTARY PUBLIC
Until December 31, 1966



CONFERENCE WORKSHOP...

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yan Lodges in Iloilo City on March 9-11, 1967. Incidentally, the Iloilo-Acacia Lodge No. 11, will hold its Golden Jubilee at the time.

In the Luzon area, the district conventions are scheduled as follows:

District No. 6, Cabanatuan City, Oct. 29, 1966. VW Doroteo Josen, DDGM is in charge.

District No. 11, Batangas, Batangas, November 5, 1966. VW Cecilio M. Bituin, DDGM, in-charge.

District No. 8, San Narciso, Zambales, November 5, 1966. VW Desiderio Hebron, DDGM, in-charge.

District No. 7, Tarlac, Tarlac, November 19, 1966. VW Francisco Aniag, DDGM, in-charge.

District No. 5, Balaoan, La Union, November 26, 1966. VW Agaton Umanos, DDGM, in-charge.

GRAND LODGE OFFICERS

1966-1967

<i>Grand Master</i>	Raymond E. Wilmarth (7)
<i>Deputy Grand Master</i>	Mariano Q. Tinio (53/167)
<i>Senior Grand Warden</i>	Joseph E. Schon (91)
<i>Junior Grand Warden</i>	Manuel M. Crudo (4/136)
<i>Grand Treasurer</i>	Cenon S. Cervantes, PGM (16/56)
<i>Grand Secretary</i>	Esteban Munarriz, PGM (14/136)
<i>Grand Chaplain</i>	Charles Mosebrook, PGM (82)
<i>Grand Orator</i>	Edgar L. Shepley (3)
<i>Grand Marshal</i>	Manuel T. Paz (4)
<i>Grand Standard Bearer</i>	Candido Perez (59)
<i>Grand Sword Bearer</i>	Antonio Gonzalez, Jr. (22)
<i>Grand Bible Bearer</i>	Jose Ma. Cajucom (12/95)
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros (26/82)
<i>Junior Grand Lecturer</i>	Damaso C. Tria (4/147)
<i>Senior Grand Deacon</i>	Mamerto Buenafe (4)
<i>Junior Grand Deacon</i>	Buenaventura P. Eugenio (171)
<i>Senior Grand Steward</i>	Ricardo Rubin (11/64)
<i>Junior Grand Steward</i>	Benjamin Gotamco (93)
<i>Grand Pursuivant</i>	Juan C. Nabong, Jr. (88)
<i>Grand Organist</i>	Angel S. Montes (27)
<i>Grand Tyler</i>	Eulogio O. Nadal (14)

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REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

<i>Regional Grand Master</i>	Will K. Prestidge, Jr. (118)
<i>Regional Deputy Grand Master</i> ...	Andrew Bulkley (142)
<i>Regional Senior Grand Warden</i> ...	Kenneth A. Rotness (118)
<i>Regional Junior Grand Warden</i> ...	Glen A. Strong (175)
<i>Regional Grand Treasurer</i>	Cleveland McConnell (172)
<i>Regional Grand Secretary</i>	Wallace H. Morris (118)

DISTRICT DEPUTY GRAND MASTERS

District No. 1 ...	Mariano Q. Tinio (53/167)	District No. 12 ..	Severo Oliveros (37)
District No. 2 ...	Jose M. Torres (66)	District No. 13 ...	Eustaquio de Guzman (107)
District No. 3 ...	Sotero A. Torralba (68)	District No. 14 ...	Valerio Rovira (111)
District No. 4 ...	Teodorico D. Ayson (164)	District No. 15 ...	Fidel Fernandez (47)
District No. 5 ...	Agaton Umanos (70)	District No. 16 ...	Augusto P. Santos (30)
District No. 6 ...	Doroteo M. Josen (53/73)	District No. 17 ...	Florentino Almacen (160)
District No. 7 ...	Francisco Aniag (46)	District No. 18 ...	Ruben G. Feliciano (50)
District No. 8 ...	Desiderio Hebron (34)	District No. 19 ...	Jose L. Araneta (45)
District No. 9 ...	Amado D. Ylagan (122)	District No. 20 ...	Hugh C. Donaldson (123)
District No. 10 ...	Apolonio Pisig (2)	District No. 21 ...	Horace J. Leavitt (173)
District No. 11 ...	Cecilio M. Bituin (26)	District No. 22 ...	Donald H. Laurila (143)

THINK IT OVER

Logic is an age-old science. Yet Logic can be cold and uncomfortable. It is the basis of all our laws, which in themselves are the product of the clearest thinking of which men are capable.

Logic alone will not make us better men, though it shows us the way. To Logic we must add the spice of Integrity, whereupon it becomes the foundation stone of Character.

Using Integrity as the catalyst, our Logical mind is influenced toward good Character and a desire to obey laws.

Let us therefore, use the power God has given us, that we may successfully perform our duty; that we may thereby live in harmony and dignity among our fellowmen.

JOSEPH E. SCHON
*Senior Grand Warden
Grand Lodge of the Philippines*