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MW Juan S. Alano, PGM.  
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## *Grand Master's Message:*



### KNOW WHAT YOU CAN DO

Someone once said, "There is nothing new under the sun." This expression has lived with us since and will probably continue until the end of time. Most people hear it and dismiss it promptly as a witticism calculated to clip the wings of some newly self-discovered genius. There are only a few who pay proper respect to this far-reaching message. Actually it means that if you look carefully enough and with serious perseverance, you can find the answer to every question.

A close friend was arguing this point with me at lunch one day and seeing that I was serious in my comments, brought the discussion abruptly to a climax by asking, "All right! Tell me where I can find the answer to this: Nobody likes to lose. Everybody wants to win. How can that be done?"

Smiling at the challenge, I told him there were several answers but that the one I recalled at the moment came from a great philosopher by the name of Epictetus who lived in Rome a few years before Christ was born. Although I could not remember the precise words, the 19th aphorism in the Manual of Epictetus stated something like this:

"You can be invincible, if you never enter a contest where victory is not in your power."

I also recalled for my friend's benefit the old admonition: "A wise man knows his own limitations."

One way to assure happiness and relative contentment is to avoid failure and disappointment. Although we may not be able to escape completely unscathed, we can most certainly reduce our share of misfortune and unhappiness if we plan our lives according to our capacity for living. Since happiness is a reward for success in our endeavors, let us concentrate our efforts on accomplishing those goals within our reach. But once in a while it is good to reach out a little further, to try something that is just a little more difficult, but not so difficult that we lose our balance and fall flat on our face!

Know what you can do. Do it well.

We can apply the same guide for the work of our Lodges. In many cases the same "reliable few" have attended stated meetings for years. They have recited the same ritual. They have "gotten into the groove". But if they don't reach out just a little further, that "groove" will become a "rut". Turn to page 5

## *Editorial:*

### MASONIC LITERACY

This editorial was inspired, rather provoked, by what we hear from time to time. Perhaps, brethren are just careless or do not have the right information and in that carelessness and lack of the right information, unwittingly expose glaring examples of Masonic illiteracy.

We have been taught that Masonry is a progressive moral science; that as such, we in the Craft should feel it our bounden duty to know more about Masonry as time goes by, so that when we talk, we can purvey Masonic ideas and facts that are true and correct.

Sometime ago, in a luncheon speech, a brother addressed the Grand Master as "Right Worshipful" and the Sovereign Grand Commander as "Very Worshipful". On another occasion, a brother said that Masonry was established in Japan only after World War II, and in the same breath, that Prince Hirohito is a Mason as is the Japanese Prime Minister.

The foregoing may be isolated cases; yet many of us can recall the times we may have exposed, or been exposed to, Masonic "ideas and facts" which are not anywhere near the truth. Not that we are liars, but that we presume we are correct until the contrary is proved. A case of believing one's doubts, maybe.

It is about time we realize that it may be better to keep quiet and hide our ignorance than say things and expose it. But it is much better to store up the correct information so that when called upon, we are ready to say things that are true without equivocation or mental reservation.

Part of that one-third of our day reserved for refreshment and repose can be used for gathering information by reading Masonic literature. Fifteen minutes each day will be ample for this purpose. One will be surprised at what one can gather and store up in the back of his head in fifteen minutes of his day everyday. By reading the *Cabletew* or the *Far Eastern Freemason* or the *Ladder* or the *Newsletter* of your Lodge, you can gather some Masonic information for your edification.

Further, reading the rituals, the Bible, Shakespeare, Masonic Magazines from other jurisdictions, one can add much to one's knowledge. Let us avoid being Masonically illiterate.

# *Freemasonry in New Zealand*

VW ALLAN T. HUNTER

Grand Lecturer, Grand Lodge of New Zealand

With the increasing volume of trade and other co-operation between The Philippines and New Zealand, coupled with a greater amount of travel between the two countries, it is natural to anticipate that readers of The Cabletow would be interested in a few aspects of Freemasonry in those Pacific Islands.

New Zealand, only a matter of a few hours air travel from Manila, is a country as yet mainly devoted to agricultural and pastoral pursuits, the high quality of its live-stock and pasture grasses being the envy of many older countries. In point of area (103,000 sq. miles) and population, it is not large, the last census indicating a total of between two-and-a-half and three millions.

On the other hand its ratio of Freemasons must be one of the highest in the world. Predominantly Protestant, it was calculated a few years ago that of the adult male population, one in thirteen is a lodge member. Whereas religious differences have been an important factor limiting membership in the Philippines, this has not applied to any noticeable extent in New Zealand. Some decades ago a degree of animosity bordering on hostility was here and there in evidence. This has steadily mellowed till relationships at present are almost free of friction.

Dual and even triple membership of lodges is not uncommon so that the last recorded aggregate membership of 46,760 spread over 430 lodges of the N.Z. Constitution has been estimated to actually comprise around 43,000 individual members. Also operating in a happy fraternal atmos-

phere are some 42 independent lodges, of which 29 are linked with the Grand Lodge of England, 9 with the Grand Lodge of Scotland, and 4 with the Grand Lodge of Ireland.

The first reliable record of the formation of a lodge in New Zealand goes back to 1842, almost at the outset of the arrival of the first white settlers from the United Kingdom. Following an announcement around that time for all Masonic members resident in or near the northern city of Auckland to take part in an assembly for the opening of a new Anglican church, a lodge first took shape. This was the Auckland Social Lodge, later re-named the Ara Lodge and numbered 348 of the Irish Constitution, formed by dispensation through a link with the Australian Social Lodge in Sydney.

Almost simultaneously a lodge was formed in Wellington (the Capital City) to be named N.Z. Pacific, formerly No. 517 of the Grand Lodge of England. In the course of some twenty years, the Grand Lodge of Scotland entered the picture by establishing Lodge Otago Kilwinning No. 417 in Dunedin, the pioneer Lodge in the South Island.

These three separate Constitutions worked side by side in forming additional lodges, but not always in harmony, until 1890, when the Grand Lodge of New Zealand came into being. Quite a number of the existing lodges transferred their allegiance to the new body, which soon afterwards brought into being numerous new lodges formed in the main from members who saw fit to make a break from the established lodges which declined to join.

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As earlier mentioned, the four Constitutions still operate with steadily improved harmony.

There is also good support for Chapters with 45 of the Royal Arch (of which the Mark Masons take the form of the first of three degrees) with associated Cryptic Councils; over 20 assemblies of the Knight's Templar and around the same number of Conclaves of the Secret Monitor operate while both the A.A. and S. S. Rites have substantial followings.

Alternatively the few branches of the Order of the Eastern Star are not recognised by the N.Z. Grand Lodge, in fact any association with these is officially frowned upon. No groups of the orders prominent in America such as De Molay, Daughters of Job, Shriners, and company have so far been active.

New Zealand members generally pride themselves in their sincere hospitality to all meeting visitors, whether overseas or local. They are in fact renowned for liberal generosity once feeling assured that a brother is worthy of extra consideration.

Whereas in some countries supper or refectory proceedings is treated as a separate cost to members and often applying to visitors, in Maoriland (N.Z.) an open invitation is always extended by the Junior Warden on behalf of the Worshipful Master prior to the closing of the ceremonial proceedings, requesting all to remain and join him after the meeting as guests of the lodge.

It has been a matter of special interest to many overseas visitors to find how closely the native (Maori) people have been assimilated into the population. A dark skinned race of Polynesian origin, the Maoris occupied New Zealand long before the arrival of the white men. Nowadays

they enjoy all the privileges of their white neighbors and many are Masons, frequently rising to the ranks of Worshipful Masters and other roles of equal status, as well as to that of Grand Lodge. Invariably these members are first class ritualists, speaking delightful melodious English and are an asset in the refectories for their musical contributions.

The New Zealand ritual in most respects closely follows the pattern of the English — Scottish ceremonies. Charges in most cases are identical or almost so, with here and there modification of perambulations generally readily followed by any visiting members reasonably conversant with the workings of their own Constitutions.

It is also a strict rule that dress be formal, either full evening or dinner suit, with white tie (for both type jackets) and white gloves. A few exceptions are permitted to provide for military or naval dress and for lodges which meet earlier than 6 PM while there is also a concession to visitors. If formal attire is not available they may attend in dark lounge suit.

The wearing of a hat by the Master as practised in America has no part in the New Zealand working and would be considered most unusual. Fairly firm discipline is also exercised as to smoking and behaviour in or near the precincts of the Temple or Lodge Hall. Furthermore, permission to enter or retire during a ceremonial period is always a formal proceeding requiring the permission of the Worshipful Master through the Junior Warden.

New Zealanders are very conscious of the image of the Craft in the eyes of the outside world. A close examination is made of all applications for membership although of recent years

there has been a feeling in some quarters that an over-liberal relaxation had crept in. However this is tending to right itself in the light of these experiences and the increasing use of District Boards of Enquiry to supplement the examinations of individual lodges appears to be exercising a beneficial effect.

In the field of Welfare operations there are now a number of Village type Homes for elderly members. The largest of these is on the outskirts of Auckland city, which will be forever a memorial to the efforts of the late M.W. Bro. Edgar Faber, Grand Master in 1956-57. Other provincial districts have followed suit, another on a substantial scale being now in the course of building near Wellington. There is also an orphan's home for boys near Auckland and one for girls in Nelson.

Benevolence on a broad scale is operated by the N. Z. Grand Lodge through their Board of Benevolence which meets bi-monthly. For the last financial year their collections, all voluntary, amounted to £45,121 which with interest on investments from earlier surplus funds and other income, £28,817 made a grand total

of £74,071 (approximately P800,000.00). From this £33,572 was disbursed by way of annuities, bursaries, and other grants.

Over and above this, member assistance £187,715 (P2,027,000.) is the present amount owing by way of interest-free mortgages loaned to deserving members or dependents.

Except for the city of Auckland (population, nearly half-million), there are no Masonic Clubs operating as in other countries. However a visit to the Club there will quickly result in an accredited overseas visitor being guided to suitable contacts within the city. If arriving through Wellington the most convenient link-up would be through the Office of N.Z. Grand Lodge, the Headquarters being there.

New Zealanders always enjoy being able to return the hospitality they have themselves enjoyed in the course of overseas travel, they being at times claimed to rank as one of the world's widest roving travellers per head of population. Any visitor therefore accredited as a member of the Grand Lodge of the Philippines can rest assured he will soon be made to feel at home. △

\* \* \*

#### **GRAND MASTER'S MESSAGE . . . From page 1**

**How can your Lodge become a winner? Well, first of all you have to breathe life into it. Next, you must inspire the spirit to move. Then, the intellect must make the proper decisions and determine the correct course. The will to work and the thirst for recognition will then inspire the physical task of implementation.**

**I am certain of one thing, if nothing else, your Lodge can always win, if it works according to its capacity and keeps within the confines of its circle, judiciously inscribed through the wisdom of its Master, supported by the strength of its Senior, and guided by the beauty and harmony of its Junior, all working together, not for self, but for their Brethren and their Lodge.**

**Such a Lodge can not help but be a success.**

**RAYMOND E. WILMARTH,**  
Grand Master

# Masonry and World Peace

WB C. F. ARKONCEL, PM (50)

Freemasonry is the foremost organization ever devised by the ingenuity of man for the promotion of universal peace. Its tenets of Faith, Hope and Charity, Brotherly Love, Relief and Truth, fascinate his imagination so as to endow him with a firm belief in God and Everlasting Life, love for the truth, and benevolence toward mankind. The virtues of Temperance, Fortitude, Prudence and Justice fortify his will to be discreet in his actions, resistant to the temptations of evil, and always considerate and just to his fellowmen. The doctrines of Liberty, Equality and Fraternity enervate his nature to love his country and freedom unto death, to follow the Golden Rule, and regard his fellowmen as his own brothers. His firm belief in the Fatherhood of God and Brotherhood of Man, his love of the liberal arts and sciences, and preference for the good order of society, strengthen his disposition to be a God-fearing and law-abiding citizen, intelligent, self-reliant and trustworthy individual, and a constant believer and promoter of universal benevolence, harmony and peace.

While Freemasonry bars the discussion of religion and controversial politics within its tiled doors, yet, thru its members acting as mere citizens outside of the Lodge, it cannot and does not entirely isolate itself from such important and delicate problems as government and politics, religion and society, international disputes and conflicts, colonialism and self-government, freedom and oppression, peace and war; otherwise its existence would become futile and meaningless. Its ideas and principles, tenets and precepts, doctrines and

teachings, charm and deeply influence the actions of great men and leaders, whether Freemasons or not, who find them meritorious, useful and suitable in the pursuance and realization of their noble aims and good purposes.

The ancient civilizations in ancient Egypt, Babylonia and Judea, Arabia, India and China, Athens, Sparta and Rome, carried the germs of Masonic culture which were transmitted from generation to generation and produced such geniuses as Confucius, Buddha, Mahomet and Jesus Christ, Socrates, Plato and Aristotle whose ideas of man and society, good and evil, government and religion, peace and war, have for generations and ages ruled the world. The ruling ideas of Freemasonry were subsequently transmitted to the great leaders in world affairs of today who now hold in the hollow of their hands the political destiny of the world which was designed in the peace treaties and conferences after the First and Second World Wars, from the doctrines of Liberty, Equality and Fraternity — all ruling ideas of Freemasonry which, in substance, is Democracy in action.

For obvious reasons, Freemasonry today is the biggest, oldest, non-sectarian, non-religious, non-political cultural organization in the world exercising tremendous influence for the promotion of universal peace. It is estimated that in the United States of America alone, there are about four million Freemasons, and about two million in Europe, British Commonwealth, Latin America, Asia, Africa and Oceania, and the majority of

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*Continued from July issue:*

## *Dynamic Masonry and the DeMolay Movement*

**RWB MANUEL M. CRUDO**  
**Junior Grand Warden**

DeMolay has for its purpose the building of temples in the hearts of men while those hearts are still young. DeMolay bolsters a boy's character by emphasizing in him the seven cardinal virtues that adorn the Crown of Manhood, namely: (1) Filial Love or Love, Honor and Respect for Mother and Father; (2) Reverence for God; (3) Comradeship; (4) Courtesy; (5) Fidelity; (6) Cleanliness in mind, body and deed; and (7) Love of country.

There are now about three and a (3-1/2) million De Molays scattered around the world. Some of the most outstanding DeMolays (Senior DeMolays) are 4 U.S. Senators, 130 Congressmen, 9 Governors, 14 Generals in the U.S. Army, more than 130 33° Masons and such well known persons like Walt Disney, Secretary of the Treasury Anderson, Bob Mathias, John Steinbeck, Robert Taylor, Robert Cummins, Fred McMurray, Buddy Rogers and other famous actors in Hollywood. In the Philippines, we have Executive Secretary Rafael Salas, Director Gamboa of the Bureau of Telecommunications, Dr. Ramon F. Abarquez, a prominent Cardiologist and many others.

When our time is up—to dimit from our lodge below and affiliate to the Celestial lodge on high, only our boys can take the vacant seats we shall leave behind. Despite our population explosion, the membership in our symbolic lodges has remained comparatively static. The average of

our members is 54 years. While many of our good brethren have laid down their working tools forever, very few have knocked at the portals of our Venerable Institution. In our Lodge, Teodoro M. Kalaw Lodge No. 136, F. & A. M., out of four new members, three (3) are DeMolays.

Remember DeMolay is not only the flower garden of Masonry but also the nursery for our national leaders who are honest, sincere, and dedicated. For no DeMolay shall fail as a son, as a leader and as a man. All that was best in Chivalry when Knighthood was in flower now lives in the Order of DeMolay.

Sometime in April, 1956, Brother Dr. Damaceno Ago of Mayon Lodge No. 61, gave the members of Loyalty Chapter, Order of DeMolay, Manila, and their advisors a free Bicol trip. On the the second day of their sojourn in Legaspi, a reception and ball was tendered in their honor at Eden Hotel, where the cream of society was invited. A few days after our return to Manila, we received a letter from Miss Cecilia L. Antique-ra, a teacher in Legaspi College, through Brother Arturo Guerrero, the then Registrar of the University of the Philippines which reads:

"We were very much impressed the way your boys acted during the short acquaintance we had in Eden Building.

"An uncle of mine who is a Mason himself, is very much interested in letting his son join your organ-

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# GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM.

## *A Report on Masonic Activities*

WB Tamotsu Murayama, PM, Kanto Lodge No. 143 and a former Grand Representative of the Grand Lodge of the Philippines to the Grand Lodge of Japan was awarded the Bronze Tamaraw by the Boy Scouts of the Philippines. He was cited for "highly meritorious and outstanding services to scouting on an international level and promoting the spirit of world brotherhood of scouts to promote goodwill and closer scouting relations between his country and the Philippines. . ."

The presentation was made in Legaspi City last May 14, 1966.

\* \* \*

Camarines Norte Lodge No. 107 has initiated a project to uplift the welfare of the youth in Daet, by inviting children of Masons to the Temple premises where Wor. Bro. Gregorio S. Lagumen and Bros. S. Castillo and Jose P. Miguel teach them various sports.

\* \* \*

WB Patricio del Rosario of Nilad Lodge No. 12 was awarded a plaque for Loyalty to his company (FGU); having rendered more than 40 years of service as an underwriter. Said WB del Rosario, "I don't realize I am that old."

\* \* \*

The Grand Master and officers and members of the Grand Lodge motored to Paete, Laguna to constitute Sierra Madre Lodge No. 181 last July 23, 1966.

\* \* \*

Laong-Laan Lodge, U.D. was recently granted its dispensation. The Lodge meets at the Roosevelt Memorial High School at Cubao, Quezon City every Fourth Saturday of the month.

\* \* \*

Most Wor. Bro. Juan S. Alano, PGM, died last July 23, 1966 in Basilan City.

\* \* \*

There will be an inter-Lodge visitation between Manila Lodge No. 1 and Leonard Wood Lodge No. 105 on August 20, 1966 at 2:00 P.M. at the Scottish Rite Temple.

Manila Lodge No. 1, will be the host to Leonard Wood Lodge No. 105. MW Raymond E. Wilmarth, Grand Master will be received with Grand Honors by the above-named Lodges on that occasion.

The raising of two candidates will feature the visitation.

\* \* \*

For sale: Bowling Alley with six (6) lanes, balls, pins, etc. Interested parties, please write or contact the Grand Lodge of the Philippines, 1440 San Marcelino, Manila.

\* \* \*

Scenes we would still like to see: The Grand Lodge Library lending out books, . . . A Lodge of Research started. . . more members sending in their Bio-Data sheets. . . more inter-Lodge. . . more constructive critics. . .

# Symbolic Lodge Officers for 1966

## Mt. Lebanon Lodge #80

Worshipful Master ..... Gerard Kaiser  
 Senior Warden ..... Elwood J. Nicholson  
 Junior Warden ..... Burton L. McElroy  
 Treasurer ..... William Samara, PM  
 Secretary ..... Irving Cryde, PM  
 P.O. Box 988, Manila

Stated Meeting: First Thursday, Scottish Rite Temple, Manila

## Maranaw Lodge #111

Worshipful Master ..... Vicente B. Casas  
 Senior Warden ..... Sy Tiongsa  
 Junior Warden ..... Henry V. Inis  
 Treasurer ..... Alfonso Cafñete  
 Secretary ..... Maximo P. Echiwerri, PM  
 Iligan City

Stated Meeting: Second Saturday, Iligan City  
**Cebu Lodge #128**

Worshipful Master ..... Pedro D. Dimaya  
 Senior Warden ..... Samson Y. Ong  
 Junior Warden ..... Philip Lim  
 Treasurer ..... Daniel SJ Arevalo  
 Secretary ..... Eliezer La. Casul, PM  
 c/o Macondray & Co.  
 D. Jakosalem, Cebu City

Stated Meeting: Second Tuesday, Cebu City

## Davao Lodge #149

Worshipful Master ..... Romeo L. Yuson  
 Senior Warden ..... Ed Q. Santos-Cuyugan  
 Junior Warden ..... Abraham I. Albano  
 Treasurer ..... R. Amorillo  
 Secretary ..... Lorenzo E. Cruz, PM  
 Davao City

Stated Meeting: Second Saturday, Davao City  
**Agusan Valley Lodge #160**

Worshipful Master ..... Pio Catabay  
 Senior Warden ..... Pedro V. Calo  
 Junior Warden ..... Godofredo Abul  
 Treasurer .....  
 Secretary ..... Damiano Villalba

Stated Meeting: First Saturday, Butuan City  
**Clayton W. Roberts Lodge #175**

Worshipful Master .. Coleman L. Lantrip, Jr.  
 Senior Warden ..... Glen A. Strong, PM  
 Junior Warden ..... Sixto C. Baco  
 Treasurer ..... Alton G. Wilson  
 Secretary ..... Harris K. Kaupu  
 P.O. Box 4247, Naha, Okinawa

Stated Meeting: Second Wednesday, Naha, Okinawa

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414 & 600 Rizal Avenue, Manila



Officers and members of Island-Luz-Minerva Lodge #5, F & AM, with their families pose for group picture after enjoying a banquet at Central Hotel, Manila on June 18, 1966. It was a family get-together on the eve of WB Jose Rizal's birthday anniversary.

## *Gone, but Well-Remembered*

Bro. LEON L. BARINAGA, Jr.

A solemn and impressive Masonic Funeral Service was held for the late Bro. Evaristo M. Guico by the members of Dipolog Lodge 162 on April 5, 1966, in Manukan, Zamboanga del Norte, the residence of the departed brother, with the following officers occupying their respective positions around the casket:

As Master, Wor. Bro. Leon R. Barinaga, Sr.; Sr. Warden, Bro. Francisco Tagle; Jr. Warden, Bro. Roseller L. Barinaga; Treasurer, Bro. Cheng Tin; Secretary, Bro. Leon Barinaga, Jr.; Chaplain, Bro. Rogelio Benitez, and as Tyler, Bro. Joaquin Te.

The family of Bro. Guico was very grateful to the Lodge members for the fine and brotherly gesture manifested by the latter towards their departed brother and his bereaved family; and elicited favorable reaction on the huge crowd witnessing the ceremonies, including two Roman Catholic priests who immediately followed in holding their religious service. This is the first Masonic funeral service performed in the province of Zamboanga del Norte.

The Sacred Roll read by the Secretary is as follows:

Born on October 26, 1895, in Binalonan, Pangasinan.

On March 1, 1962, at the age of 65, Bro. Evaristo M. Guico first knocked at the door of Freemasonry. Having all the internal qualifications which recommended one to be a Mason and having answered all the questions propounded to him satisfactorily, the door of the Fraternity was opened unto him. The privileges of Masonry were then extended to him, as it is extended to those similarly

situated, and for which he submitted himself to the various forms and ceremonies of his initiation. He was then conferred the first degree of Masonry and became an EAM.

At this stage, Bro. Guico was more desirous to find knowledge through experience or education, so, on April 13, 1962, he again knocked at the door of the Fraternity to seek further light in Masonry. And because he sought—he found it. His proficiency in the preceding degree made him worthy to be passed to the degree of Fellowcraft.

Once again, on May 5, 1962, our beloved brother expressed his desire to find light which relieves one from the darkness of the mystery of life and death—the light which illumines one's travels. That light he found and was raised to the Sublime Degree of Master Mason. He then learned to master himself. He learned to travel on the level, act upon the square and to subdue his desires and keep his passions within due bounds toward all mankind. He has learned, as all Masons have done in all ages before him, the Brotherhood of man under the Fatherhood of God.

He was very active in Lodge work. His attendance at meetings was regular, even if his residence is considerably distant from the Lodge—and only illness, sometimes, prevented him from attending. He was a Mason in good standing.

Finally, on March 31, 1966, his earthly labours were ended when the forces of the King of Terror overcame him physically. But being a Master Mason, he was prepared for inevitability. His brethren in the

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## *Juan S. Alano. In Memoriam*

It is hard to believe that MW Juan Salonga Alano is gone. He laid down his working tools on July 23, 1966 and was buried on July 24, a little over seventy-seven years and six months after he came into this world.

And yet, he is not gone, for in the memory of his loved ones and the legions of his brethren, friends and acquaintances, he lives. Those who knew him intimately recall that a week before he was to be installed Grand Master in 1961, he had a massive heart attack. But his will to live and his firm belief in the power of prayer sustained him and on the day of his installation, he came in a wheel chair, in his words, "on loan from St. Luke's Hospital", to return there one hour later for further recuperation.

Since then, although he had not completely recovered, he was present at lodge meetings; when he came to Manila, he did not fail to visit the Grand Lodge; and every year he did not miss the convention of Mindanao and Sulu lodges, wherever in Mindanao it was held. He had a will of steel, but a heart of gold.

He established the Basilan General Hospital for the people of his home city. Business-wise, it has been a losing proposition, but he subsidized it and underwrote its losses just so the people will have a place to go in times of illness.

MW Alano had served the government as attorney in the Bureau of Non-Christian Tribes, as technical assistant in the first Independence Mission and as Assemblyman for two terms before and after the War, but he rarely spoke about it except to recall that if he had had the support of his

colleagues, he could have done more for his people.

In April 1961, we wrote the following about MW Alano:

Most Worshipful Juan S. Alano, Grand Master in 1961-62 in the business and professional world, is a self-made man and his life story bears the touch of the Horatio Alger, the rags-to-riches motif.

MWB Alano was born in Malolos, Bulacan, on February 8, 1889, but even before finishing the equivalent of an elementary education in his hometown, he went to Manila to shift for himself. He did odd jobs in the city, at the same time studied as a working student in Ateneo de Manila where he finished a licentiate in commerce. He next went to the University of Sto. Tomas where he finished an A.B. degree.

Thinking that a Spanish education was not enough, he decided to move to Iloilo where he became a clerk in the law office of an American lawyer in the city. At the same time he studied law by himself and after a few years as a law clerk, took the bar examinations in 1914 and passed it. Thus, he was at the time one of the few lawyers to have passed the bar examinations without having gone through law school.

While in Iloilo he met and married the former Ramona Torres of Bago, Negros Occidental, who was at that time a teacher in the public schools of Iloilo. That was in 1916. With almost nothing to their name, the young couple decided to move to Zamboanga where Mrs. Alano taught school for a while and Don Juan was employed as attorney in the Bureau

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## Some Principles T. M. Kalaw Lived By

(Address given by Sis. Aurea J. del Carmen, Past Matron of Kalaw Chapter No. 9, Order of the Eastern Star, on the occasion of the TEODORO M. KALAW ANNIVERSARY CELEBRATION under the auspices of the Teodoro M. Kalaw Memorial Lodge No. 136, F. & A. M.)

It is indeed a great honor and privilege for the Kalaw Chapter No. 9, O. E. S. to be invited by the Teodoro M. Kalaw Memorial Lodge No. 136 to participate in this program honoring the man after whom these two fraternal organizations have been named.

Much to my deep regret, I never had any occasion to meet Don Teodoro in person. However, from the little that I have read of what he wrote and what others have written about him, he must have been a strong proponent of the principles of Freemasonry. His life-like statue in our Chapter room keeps reminding us of the exemplary life he had led as a true Filipino and a worthy Mason.

So much has been written about the life and character of this great good man, about his being an understanding husband and father, a generous friend, a prolific writer, newspaperman and editor, a patriot, and above all, gentleman. His biographer further tell us that in all the positions he held — reporter and editor, Director of the Escuela de Derecho, Professor of Law, Assemblyman, Secretary of the Philippine Assembly, Director of the Philippine Library and Museum, Secretary of Interior, Executive Secretary and Chief Adviser to the Philippine Commission of Independence, and finally as Director of the National Library, he always stood by definite principles which we need much more today in our country than at the time of this illustrious gentleman from Batangas.

Tonight, I wish to dwell briefly

on some of these principles which we, of the Masonic Fraternity and the Order of the Eastern Star, alike should constantly try to emulate. At the impressionable age of thirteen at the time of the Philippine Revolution, he already learned the meaning of courage and of sacrifice for the sake of an ideal; he knew that life must have a purpose and that man should have character. He admired independence of spirit in man, broadness of intellect, freedom of expression, obedience to laws and respect for the rights of others.

Ardently nationalistic in spirit, Don Teodoro decried the neglect in the teaching of our history, and in properly inculcating love of country. He insisted speaking in Tagalog with his children, and in being called "Tatay" by them. He refused to learn English and if he came to speak the language, he acquired the knowledge in spite of himself. This, according to a member of his family, was due to an inherent antipathy against the Anglo-Saxon way of life.

Although he only had a few American friends, it was his trip to America that taught him the meaning of cooperation, a trait most needed then and now. He believed in identifying one's self in high-principled movements, particularly calling on the educated and intelligent citizens for their support in order to give an example to the less fortunate ones. Here, cooperation meant a proper respect for the rights of others and of the laws which should apply to

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# History of Camarines Norte Lodge No. 107

WB GREGORIO A. LAGUMEN, PM

We see here a large silver cup given as an award to the Outstanding Lodge of the year by the Grand Lodge of Free and Accepted Masons of the Philippines, comprising all the Lodges of our country, Okinawa, Japan, the Marianas Islands and consisting of 138 Lodges. It was awarded to Lincoln Lodge No. 34, Olongapo, Zambales — 1962-'63; Leonard Wood Lodge No. 105, Clark Air Base — 1964; Coral Lodge No. 142, Machinato, Okinawa — 1965; and this year to Camarines Norte Lodge No. 107, our Lodge. The previous awardees are big lodges with over 400 members each and mostly Americans composing the highest Commanders of the U.S. Armed Forces with the enormous resources at their command. The Camarines Norte Lodge has only 74 members to date. And I propose to ask: Has this Lodge, the Camarines Norte Lodge No. 107, really progressed to merit this distinguished award over the rest of the 137 Lodges?

To answer the query is to ponder on the history of Camarines Norte Lodge No. 107 and her leaders.

## *Founders*

Before proceeding any further, let us give due honor to the founders of the lodge, namely, Brothers Jose Muniain, 1st WM; Felipe Fernando, 1st Sr. Warden; Jose Santos Seeping, 1st Jr. Warden; Luis Miguel, 1st Treasurer; Elmer O. Worrick, 1st Secretary; Mariano Sta. Romana, Chaplain; Clemente Bernabe, Marshal; Basilio Peña, Sr. Deacon; Alfredo Suabillo, Jr. Deacon; Antonio

Baltazar, Sr. Steward; Gan Bok, Jr. Steward; Tranquilino Natera, Tyler. Members — none. They labored at a time and period when everything they did received no approbation but derision and indifference since identity with Masonry carried with it social ostracism, political death and economic boycott. Ecumenism was still far off and never yet dreamed about. Unfortunate indeed, were our venerable founders! Expression was stifled, convictions remained under wraps, latitude of action was narrowed, its influence for humanity was not simply acceptable in the market place especially among our women who were very much under the sway of tradition, customs and beliefs. From the granting of the Charter of Camarines Norte Lodge No. 107 on May 13, 1932 to December 1940 she was barely living. Her membership remained static. Sometimes the lodge could hardly gather a quorum. From her founding to December 1940 it had accepted only six members with one affiliation or a total of seven. She went dead or non-functional during the Japanese occupation. After the war years, with most of her paraphernalia lost, the Lodge was resuscitated by WB Bartolome Ortega with great effort. Down to 1949 another five were added, one of whom was I, averaging less than one member per year from 1932 to 1949. We bow our heads in admiration for our brave eleven founders working with constancy and zeal under the most trying circumstances.

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## *Leadership*

The height of progress of an individual, fraternity or society cannot rise beyond the sterling qualities, ideals and convictions of the leader. In 1950 an application for affiliation was received from a Mason from Dapitan Lodge No. 21. It was from Bro. Maximo Abaño. He was and is exuding an abundance of that buoyant personality, a quality very effective for leadership in the humanities. He freely fraternized with his brethren, was always eager to talk of the stand of Freemasonry on life, on beliefs, on mortality, on immortality, on virtue, on freedom of men, races and nations, among governments and civilizations, to all who cared to listen. He was elected Worshipful Master the following year and the first public installation was held. Other Masonic functions were the second public installation the following year and the convention of Bicol Lodges held for the first time in Daet. Distinguished personalities were brought together on these occasions; MWB Sidney Austin, Grand Master; RWB Mauro Baradi, Deputy Grand Master; RWB Werner P. Schetelig, Senior Grand Warden; MWB Antonio Gonzales, Grand Secretary; Knights of Columbus of the locality, and public officials, prominent men of the town and ladies. RWB Mauro Baradi delivered a forceful oration on "Faith, Fidelity, Freedom, Fellowship" on which Masonry is anchored thereby giving enlightenment to many and effacing many unfounded prejudices and misgivings about Masonry in general.

When WB Maximo Abaño relinquished his stewardship of the lodge, he was right in prognoscating the future. "This lodge shall never again

find difficulty in gathering a quorum."

## *Masonic Temple Building*

The excitement at farther achieving progress in Masonry in Camarines Norte was on the ascent in the years to follow. It was centered on another field — a field to bring permanence, improvements that are monumental, a move towards the creation of an edifying image that was to become the pattern for Masons in the entire Bicol Valley. This was brought about thru the combined efforts, year-long planning discussed by two succeeding Worshipful Masters in the office, wherever they met, at all hours of the day or night. It was truly exciting. The vision was truly ennobling and edifying to the Worshipful Masters in those years of 1953 thru 1956. The vision was the construction of a Masonic Temple for Camarines Norte No. 107, one that is all her own from bottom to top. The result was this Temple in which we are now gathered tonight, the first to rise in the Bicol Area.

Why does a father construct a house for his family? Is not it backed up by a strong valid reasoning that serfs and slaves cannot live in freedom and in human dignity because they cannot afford to shelter, feed or clothe themselves?

We take great pride in the construction of this temple because it was constructed purely from voluntary contributions of her lodge members and fashioned solely by their own hands.

The high honor should properly fall on WB Manuel K. Ong who contributed the largest and labored the hardest. As Worshipful Master in

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ization. It is true that we have here various kinds of organizations whose purposes are social, cultural, and educational as well, but we are all aware that we really cannot make them *real gentlemen* as what your splendid organization did to your boys.

We shall consider it a great honor that we be informed of the authorities concerned where we can join the Loyalty Chapter.

Very respectfully yours,

For the Albav Boys:  
**CECILIA L. ANTIQUERA."**

On March 9, 1963, when M.W. Werner P. Schettelig P.G.M. delivered his message as Guest Speaker of the members of Teodoro R. Yangco Chapter, Order of DeMolay, Olongapo, Zambales his first remark was this and I quote:

"This is the first time I have seen the ceremony of public installation of the officers of a DeMolay Chapter and I have been impressed by its solemnity and the beauty of its teachings. Before you confer the initiatory and DeMolay Degrees in Manila, please let me know in advance so that I shall hire two or three passenger buses to take along with me all our brother Masons in Laguna and Quezon that they may also have the pleasure and the privilege of seeing them. I am always willing and ready to help the DeMolay Movement."

"Our Fraternity, conscious of its responsibility to the Youth of the World, sponsors among others, the DeMolay for our boys, Job's Daughters and the Rainbow Assembly for girls. These organizations are dedicated to developing "right thinking" in youths. As Masonic parents we should welcome the opportunity to sponsor these organizations and render every assistance we can to expand their activities so that their constructive influence will reach out to all the youths of the land."

A little over a month thereafter, on Easter Sunday, April 14, 1963, M.W.

Werner P. Schettelig died at the Manila Doctors' Hospital, without having enjoyed the pleasure and the privilege of witnessing the beautiful initiatory and DeMolay Degrees in a DeMolay Chapter.

If we wish to do something good, let us do it NOW. Tomorrow maybe too late. Life is too short. It yields but few days for love and for service. While we still have the time and the opportunity, let us do something for the good of our country by forming and sponsoring a DeMolay Chapter in Daet, Camarines, where the most outstanding symbolic Lodge exists. We will never do anything greater than give our youth a break. Remember, only a life lived for others is a life worth while. The DeMolay Movement is the greatest contribution of Modern Freemasonry to our country, because DeMolay stands four square in support of the Public School System, which is the bulwark of our civil liberties. DeMolay stands for the separation of the church and the state.

On May 21, 1966, in his address at the Scottish Rite Luncheon, our Grand Master said:

x x x

"The Job's Daughters and Rainbow Girls of today will be the Eastern Stars of tomorrow and the DeMolays of today will be the Freemasons of tomorrow."

x x x

"We can never accomplish anything in this world if we don't start doing something and we can't expect to get anything accomplished once we start working on it, unless every one works together for the common goal."

x x x

"We must be "one" in all the things we do. We must work not for ourselves, but for our Order. Alone we can separately accomplish little, together our possibili-

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## Three New Lodges Constituted

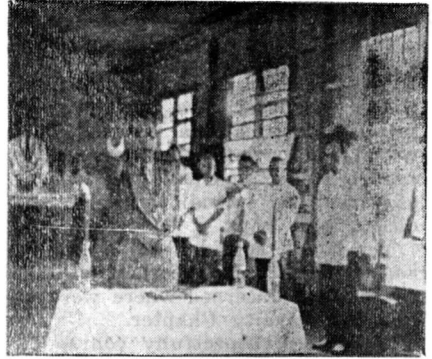
Grand Lodge officers headed by MW Raymond E. Wilmarth, Grand Master, made three trips to northern and southern Luzon to constitute three new Lodges in Cauayan, Isabela; Tabuk, Mountain Province and Paete, Laguna.

MW Wilmarth, RW Mariano Q. Tinio, Deputy Grand Master; RW Manuel M. Crudo, Junior Grand Warden; MW Esteban Munarriz, PGM, Grand Secretary and VW Hermogenes Oliveros. Grand Lecturer, flew to Cauayan, Isabela to constitute Cauayan Lodge No. 180 on July 9, 1966.

On July 16, 1966, Rio Chico Lodge No. 182 was constituted by RW Mariano Q. Tinio, Deputy Grand Master, assisted by RW Manuel M. Crudo, MW Esteban Munarriz, VW Hermogenes Oliveros and VW Jose M. Torres, District Deputy Grand Master for District No. 2 which includes Tabuk, Mt. Province, seat of the new Lodge. The three Grand Lodge officers flew to Tuguegarao, Cagayan and motored to Tabuk, RW Crudo flew to Cauayan, Isabela and from there, took a Piper Cub landing on the main street of Tabuk.

A larger delegation from the Grand Lodge motored to Paete, Laguna to constitute Sierra Madre Lodge No. 181 on July 23, 1966. Accompanying the Grand Master were: RW Tinio, RW Crudo, MW Munarriz, VW Oliveros, VW Damaso C. Tria, Assistant Grand Lecturer, VW Benjamin Gotamco, Junior Grand Steward, VW Eulogio O. Nadal, Grand Tyler, WB Rodolfo Caños, and WB Benito Maneze.

VWB Hugh C. Donaldson, District Deputy Grand Master for District No. 20, which includes Guam,



*RW Manuel M. Crudo, Junior Grand Warden, proclaims the constitution of Cauayan Lodge #180.*

Marianas and the Pacific Trust Territories, has been delegated by the Grand Master to constitute Emon Lodge No. 183 on Kwajalein Island.

\* \* \*

### DR. BARADI CITED FOR SERVICES

New York, July 15 (UPI) — Retired Philippine Ambassador Dr. Mauro Baradi today was presented the Eloy Alfaro Grand Cross “in recognition of his outstanding service to mankind.”

The award, highest honor of the Eloy Alfaro international foundation of Panama, was given to the former Philippine ambassador to Nigeria by Herman A. Bayern, American pro-vo of the foundation, at the executive offices of the foundation here.

The foundation, named after a former president of Ecuador, aims at the “perpetuation of the principles of justice, truth and friendship among peoples and nations.”

It had given the award in previous years to President Johnson and former Presidents Franklin D. Roosevelt and John F. Kennedy.

Dr. Baradi is a Past Grand Master of the Grand Lodge of the Philippines.



*MW Wilmarth in the act of constituting Sierra Madre Lodge No. 181 in Pacte, Laguna. July 23, 1966. Present also were members and visitors of the young Lodge.*



*Bro. Luis Miguel, (seated) the only living chartered member of Camarines Norte Lodge No. 107, Daet, Camarines Norte with RWB & SIS. MANUEL M. CRUDO and other members of Camarines Norte Lodge, during the 34th anniversary celebration of Camarines Norte Lodge No. 107 held on May 29, 1966 at Daet, Camarines Norte.*

*Left to Right: WB Martino Ragub, WB Gregorio S. Lagumen, WB Bartolome Ortega, Mr. Carlos Miguel, Mrs. Carlos Miguel, Mrs. Luis Miguel & Granddaughter, Miss Conchita Miguel, RWB Manuel M. Crudo, Mrs. M. Crudo, WB Primo C. Ong, WB Eustaquio de Guzman.*

## More Questions and Answers . . .

WB AURELIO L. CORCUERA (4) PM

149. What is meant by the York Rite?

What is known as the York Rite in the United States really consists of four rites: (1) the Ancient Craft Masonry of three degrees under the State Grand Lodges; (2) the Capitular or Royal Arch Masonry of four degrees under State Grand Chapters of Royal Arch; (3) the Cryptic Masonry of three degrees under State Grand Councils of Royal and Select Masters; and (4) the Chivalric or Christian Orders of Knighthood of three orders under State Grand Commanderies of Knights Templar. Properly speaking the Chivalric Orders are not a part of the York Rite because only *Christians* are admitted. Masonic writers in non-English speaking countries apply the term York Rite to the Symbolic Masonry controlled by Grand Lodges in English-speaking jurisdictions based on the incorrect idea that it had its origin in the Assembly held in the City of York in A. D. 926, which was entirely an assembly of *Operative* Masons.

150. Is the American Rite the same as the York Rite?

The term American Rite, properly speaking, applies to the first three mentioned in the answer to Question 149, (which see). It would be more fitting to use the term American Masonry in stead of York Rite.

151. What is a clandestine Lodge?

In Masonry the word *clandestine* is used in the original French sense of "done in a hiding-place and against the laws." A clandestine Lodge is a Lodge organized, or meeting, in a territory without the consent or expressed permission of the Grand Lodge having jurisdiction over the territory. A Lodge which, although originally regular, continues to meet after its charter has been revoked by the Grand Lodge, is clandestine.

152. What is a clandestine Mason?

A clandestine Mason is one made a Mason in, or one who is affiliated with, a clandestine Lodge.

153. What is meant by the "high degrees"?

Loosely speaking the "high degrees" refer to the degrees which can be conferred only on Masons who have already received the Degree of Master Mason. Strictly speaking the term does not include the Royal Arch and Cryptic Degrees in the American and British systems of degrees. These degrees in fact merely fill in the gaps in the ritual of the Third Degree, and so are logically a part of the ancient Craft or Symbolic Masonry.

154. Is it true that the Scottish Rite was first introduced in the Philippines by Malcompo?

According to Kalaw (*La Masoneria Filipina*, 1920, p. 11), Lodge *Primera Luz Filipina* was organized by Malcampo, an officer of the Spanish Navy, in Cavite in 1856. It received its charter from the *Gran Oriente Lusitano* of Portugal. Spain, Portugal, France, and other Latin countries of Europe practice the Scottish Rite, even in the Symbolic Degrees.

155. Is it true that the Spanish-speaking Lodges which came under the Grand Lodge of the Philippines in 1917 as a result of the Unification practiced the Scottish Rite?

Yes. The Lodges organized under the *Grande Oriente Español* and later those by the *Gran Oriente de España* practiced the Scottish Rite. (See Question 154.)

# WITH OUR YOUNG ONES



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

The Teodoro R. Yangco Chapter, Order of DeMolay, held its 17th Public Installation Ceremonies last June 25, Saturday 7:00 pm. Reception and Dance followed the Installation at the Lincoln Lodge Masonic Temple, Olongapo City.

The Masonic hall was full-packed with parents, relatives, and friends exceeding two hundred persons, proof of the chapter's traditional success in drawing crowds to its public functions.

The ceremonies began with the entrance of the installing team headed by outgoing Master Councilor Aquilino Arquero, Jr. After the chapter was opened, came the reception of the Chapter Sweetheart, Miss Lourdes Andrade; Sponsor of the West, Miss Michaelina Meneses; Sponsor of the South, Miss Nida de los Reyes. Next was the entrance of the officers to be installed headed by Master Councilor-elect Oscar Moreno, Senior Councilor-elect Antonieto Meneses, Junior Councilor-elect Ely Ramos.

The Bethel No. 1, IOJD, rendered a musical number followed by the passionate Flower Talk of Senior Councilor Antonieto Meneses. The classic talk left mothers with misty eyes. A laminated Certificate of Appreciation from the International Supreme Council was presented to the T. R.

Yangco DeMolay Mothers' Club, the one and only Mothers' Club in the Far East. A special musical number was presented by the Singing Brothers of Lincoln Lodge No. 34. Closing remarks were given by Dad Anatalio Bustamante, Chapter Advisor.

Fraternal visitors from other DeMolay Chapters were present. Some from Loyalty, a few from Jose Abad Santos, and a lone delegate from Leon Kilat, Dumaguete City.

Surprise portions of the Reception and Dance were the dance numbers by the DeMolay fathers and mothers. Refreshments were offered by the Mothers' Club and the Advisory Council of the chapter.

The night's activities ended at 2:00 Sunday morning to the satisfaction of all the guests and DeMolays who made the installations ceremonies a successful one.

— Antonieto Meneses

## NESTORIO B. MELOCOTON

NOTARY PUBLIC, PATENT ATTORNEY

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9-21-32

the leading sovereign states of today are democracies at the head of which are Freemasons or non-Freemasons who devotedly put into practice, the principles, tenets, doctrines and precepts of Freemasonry, while countless societies, fraternities and organizations have, in the past, died early deaths, or are in a moribund condition, yet Freemasonry has survived the ravages of Time thru the centuries, ages and generations, having always espoused and still espouse the noble causes of universal peace with the traditional wisdom, strength and beauty, thru its devotees in the various governments, organizations, institutions, and societies withersoever dispersed around the globe.

#### *The United Nations Organization*

The UNO which is an organization of the leading states of today and a continuation of the League of Nations for the promotion of universal peace, was organized after the Second World War with a charter derived from democratic ideas, principles and doctrines. Under its charter no nation can go to war without first seeking conciliation or amicable settlement, so that any strong state can no longer abuse or take advantage of the weakness of another state without inviting the world's condemnation and united action. All nations and states can now enjoy the rights of self-determination and self-government if they are capable of maintaining the same.

When Castro of Cuba threatened to close the U.S. naval base at Guantanamo and permit the entrance of foreign nuclear weapons into U.S. waters, the threat was in the end abandoned thru the peaceful diplomatic methods of the U.S.A.

#### *The North Atlantic Treaty Organization*

The NATO was organized among free states under the same conditions as those of the UNO in order to preserve peace in Europe and maintain the geographical boundaries of European states according to their races and nationalities in pursuance of the democratic doctrines of self-determination and self-government. Under it no war monger is allowed to alter the territorial boundaries of any European state, to violate its rights, and to disturb the peace of Europe. It has for sometime contained dangerous ideologies in Europe and preserved democracy from deterioration.

When Russia closed land traffic between East Germany and West Germany, the U.S.A. airlifted cargos and passengers between the two areas, and at last the affair was peacefully terminated.

#### *The Southeast Asia Treaty Organization.*

The SEATO is an organization of free democratic states in southeast Asia and their allies organized to preserve peace in southeast Asia and to prevent any state from conquering or dominating any nation or state in that area. It is a sort of an Asiatic Monroe Doctrine which outlaws all acts of colonialism or foreign domination in southeast Asia. The U.S.A., the Philippines, Australia, Free China, Thailand, South Korea, and South Vietnam are members of this organization and have given and are still giving aid to South Vietnam in its efforts to defend itself from North Vietnamese invasion. When South Korea was invaded by North Korea, it was aided by the members of the SEATO, and now Korea is a free democratic state. When Red China threatened to invade Free China in Formosa, the SEATO spearheaded by the U.S. Seventh Fleet offered to give

a hot reception to the invaders, as a consequence of which the threat was courteously abandoned.

### *The Organization of American States*

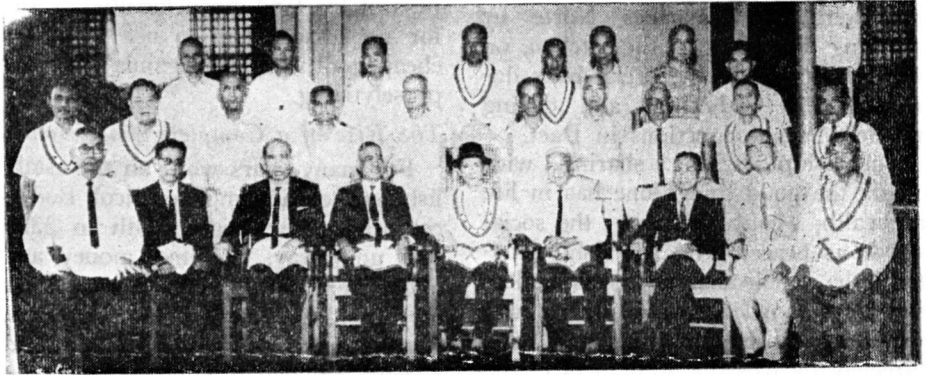
The OAS is an organization of North, South, and Central American states headed by the U.S.A. to preserve peace in the western hemisphere, to protect the members from any foreign aggression or conquest, and to assure cooperation among the members in political, economic and military affairs. Almost all of the chiefs of state and ranking officials of the UNO, NATO, SEATO and this organization are Freemasons or non-Freemasons devoted to the application of the tenets, principles and doctrines of Freemasonry who stand for freedom

and democracy and oppose all dangerous ideologies.

### *Democracy and Honorable Peace*

The French, American, Philippine, and South American revolutions were headed by Freemasons who loved freedom and honorable peace. When the French, American, Filipino, and South American people were oppressed by the forces of tyranny and despotism, they rose in arms with the battlecry of Liberty, Equality and Fraternity, and finally succeeded in liberating themselves from further oppression. These historic events marked the rise of democracy in Europe. North and South America and Asia and now democracy, guided by the doctrines of Liberty, Equality, and Fraternity is the stabilizing force for the maintenance of universal peace.△

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### *AGNO LODGE NO. 75, F & A. M., VISITED BY D.D.G.M.*

*Agno Lodge No. 75, F. & A. M., was visited by VWB Agaton Umanos, District Deputy Grand Master, 5th Masonic District, and members of his party on June 18, 1966.*

*Among the visitors were: Seated 2nd from left: WB Jacinto B. Abad, Secretary of Dagupan Lodge No. 158, WB Luis E. Makayan, Grand Lodge Inspector of Pangasinan Lodge No. 56, VWB Agaton Umanos, DDGM, 5th Masonic District, WB Vicente B. Tecson who is seated at the left of the Master, Grand Lodge Inspector of Agno Lodge No. 75, WB Victorino C. Daroya, Grand Lodge Inspector Lodge No. 70, and WB Juan V. Orenca, Grand Lodge Inspector of Dagupan City Lodge No. 158, F. & A.M.*

*WB Abad is a member of Pangasinan Lodge No. 65 and Dagupan City Lodge No. 158, VWB Umanos and WB Orenca members of Union Lodge No. 70, WB Makayan and WB Daroya are members of Dagupan City Lodge No. 158 and WB Tecson is a member of Lingayen Lodge No. 161, F. & A. M.*

## HISTORY OF CAMARINES...

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1953, I contributed perhaps in acquiring the land and securing the title to the lot on which the temple stands, but I must admit, more along the inspirational and less on the material. WB Santiago M. Ferrer undertook the painting of the entire building.

### *Fellowship and Happiness*

The cultivation of fellowship among brethren and their families occupied mainly the administrations of some of our Worshipful Masters most notably WBr. Vicente Ongtenco and Gregorio Mariano. In 1960, it went beyond the province. A delegation of brethren together with their families visited the families of Masons in Sorsogon, Sorsogon and performed Masonic work at Bulusan Lodge No. 38. The Sorsogon ladies warmed up to the work of Masonic ladies and daughters of Camarines Norte by working like them in the kitchen, on the feast table, in the social halls during family gatherings and during public Masonic functions in Daet.

Fellowship is the sharing with others the good things one has in life as health, wealth, pleasure; the social goods as peace, love, friendship, justice; the intellectual goods as understanding, knowledge or wisdom. And were not those gatherings and trips directed towards the attainment of the SUMMON BONUM of life — happiness?

### *Masonic Cemetery*

Before ecumenism received the official imprimatur of our dominant church, the passing of a Mason left behind a woefully knotty problem. The prayers and blessings of the church cannot be given the departed, a peaceful repose at the palace of the dead is not granted him unless his bereaved were prepared to enter into

a compromise. The happened to our greatest hero, Dr. Jose Rizal, who was unacceptable in the Holy Ground, was listed outside the Holy Register and was considered fit only as companion to a suicide.

The Camarines Norte Lodge No. 107 by the work of her present Worshipful Master, very active and forceful leader, WB Primo C. Ong, has now acquired a cemetery which now carry the approval of the civil authorities. To a Mason, all pieces of land are God's land. All the green fields are God's gardens and it makes no difference where he is laid. The great difference to a Mason is when an entity does violence to his honor and memory by making him disbelieve what he believes, making him avow what he disavowed, forcing him at the critical moment to reverse what he accepted as truth when in the fullness of his God-given faculties. And for no reason than to use him as a cheap tool for propaganda and for proselytizing.

### *The Rise of a Complete Bicol Bodies*

For many years work on the establishment of a complete Bicol Bodies comprising the degrees 4th to 32nd was underway. Time, money and effort were not spared. The charters for the Daet Lodge of Perfection, degrees from 4th to 14th; General Vicente Lukban Chapter of the Rose Croix, degrees from 15th to 18th; Rafael Palma Council of Kadosh, degrees from 19th to 30th; and Manuel A. Roxas Consistory, degrees from 31st to 32nd are now granted and in full operation at Daet or the complete Bicol Bodies of Ancient and Accepted Scottish Rite of Freemasonry topped by the election of Venerable Master of Kadosh, Bartolome Ortega, holder of the 33rd and last degree of Mason-

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# Remember Now Thy Creator

VW L. L. WALKER, Jr.

In each of the three Degrees of Blue Lodge Masonry, the circumambulation is accompanied by a reading from the Scriptures. In the Master's Degree, the reading, is the first seven verses of the Twelfth Chapter of Ecclesiastes.

The message contained in those seven verses can be summarized as: think of God; think of Him now, while life is still young and the senses are acute, while physical vigor is unimpaired; the many frailties of old age will come and then death, the ultimate certainty.

Two ideas are paramount in the philosophy of Freemasonry: the existence of God and the inevitability of death. Both of these ideas are expressed in this passage of Scripture.

In the allegories of Freemasonry, the Candidate for the degrees is always depicted as a youth, regardless of his actual age. Thus, this passage is particularly appropriate to the raising of a Mason. That time is, truly, "the days of thy youth" as a Mason.

Ecclesiastes is generally attributed to Solomon. Regardless of who wrote the Book, the author had a genius which placed these verses among the truly great writings in the Bible. They are classical lines, singing a hymn to the mortality of man.

The writer of the Book (who speaks of himself as "the Preacher") expresses two basic thoughts in the passage read for the Master's Degree. "Remember now thy Creator in the days of thy youth" is the opening thought. The closing statement expresses the second thought: "Then shall the dust return to the earth as

it was: and the spirit shall return unto God who gave it."

Between the opening thought and the closing one, there is an ingenious use of metaphors comparing one thing to another to show the physical and psychological changes which accompany old age.

The metaphors used are not readily apparent, so the reader must use his imagination to interpret them. Of course, no one can say that any one interpretation is more correct than another.

After telling us to remember our Creator in our youth, the Preacher then proceeds to show how increasing age will limit our ability to remember Him as fully as we can in our youth. He seems to be speaking of the general characteristics of senility — that deterioration of the faculties which results in a lack of responsiveness.

Old age is first depicted as a time of fading light and is compared with winter when storms darken the skies. Then the Preacher describes the failing strength, the loss of teeth, the dimming vision, the growing deafness, insomnia, loss of appetite and desire and, finally, the coming of death.

He sees all of these things as impediments to man's full appreciation of the nature of God. He warns that we should appreciate God in our youth, before these impediments of old age strike us.

In this passage, Ecclesiastes is concerned more with the *fact* of God rather than the *nature* of God. In like manner, Freemasonry inquires only

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of a man's belief *in* God, not his beliefs *about* God.

Ecclesiastes acknowledges that life is temporary and seems to feel that there can be no permanent gain or advantage in mere existence. Death befalls all who live under the sun, he points out, and wealth, rank and social position are of no permanent value to any man. Men, he says, are all alike and one has no value over another.

Freemasonry regards no man for his worldly wealth or honors and constantly reminds a man that it is the internal and not the external qualifications that recommend a man to be made a Mason. Masonry constantly reminds a man that, despite his plans, death comes surely and at a time when it is least expected.

A note of pessimism seems to mark the entire Book of Ecclesiastes. He expresses the opinion that there is some relative good to be found in existence and some relative gain to be had through wisdom, but his pessimism never completely disappears.



## PRINCIPLES OF T. M. KALAW . . .

From page 12

everybody regardless of race, color, creed or station in life.

These qualities which made Teodoro M. Kalaw stand high among the honored men of our country, are qualities which we each very badly need today. All we have to do to convince ourselves of this fact, is to read the daily papers in bold letters the many infractions against the laws of God and men.

I wish to quote what his daughter, Senator Maria Kalaw Katigbak wrote about him ———

“At times, when I look out of

These seven verses seem to affirm that something can be gained by man, however temporary it may be. However, the positive thinking expressed in the opening lines is sharply limited by those which follow expressing the coming of old age and the brevity of life.

Hearing this passage, a Mason might absorb some of the pessimism about life and conclude that there is nothing in store except the certainty of death. Forming such an opinion, however, would be misinterpreting Ecclesiastes and ignoring the broader teachings of Masonry.

This passage of Scripture is used to teach the Craft one lesson and one lesson only: remember God *now*, in your Masonic youth, for all too soon a time will come when failing physical faculties will deny you the ability to do so completely.

With this thought in mind and profiting from the other teachings of the three Degrees, the Master Mason can then proceed to the task of adorning that Temple which is his own soul.      △

the window, when I look at the stars, and the dark nights beyond them, I think of him, of his kindness and his wisdom, and I miss him. For he would have understood so many things that need explaining to this paltry people he has left behind. I know he is happy yonder because his work is being carried out here in accordance with his wishes.

... We have not yet betrayed his trust.”

Can we say too that we have not in the Masonic Fraternity and as sisters in the Order of the Eastern Star betrayed his trust in us as brothers and sisters?      △

# *This is an Amazing Age*

REV. C. T. GARCIA

*(Address given at the Installation of Officers, Memorial Lodge No. 90, Muñoz, Nueva Ecija.)*

This honor you gave me is not ordinary in my estimate. It flatters my humble self to address a group composed of Masonry's luminaries and elite members of this community. I, therefore rise to acknowledge this fine gesture on your part with gratitude and try to befit myself to it.

In the first place, our world is experiencing a population explosion which is capable of threatening the extinction of the human race. Ancient statistics agreed that the population of the world in 10,000 B.C. was only 1,000,000; in 1945 the population was 2,600,000,000 and now there are 3 billion people and before you and I die there will be 7 some billion people on earth. The Philippines has one of the highest birth rates in the world. We increase here by one million per year or about one baby is born every 33 seconds. Central Luzon where you and I live has the highest birth rate in all Asia.

This suggests, that the responsibility of providing education, medical care, food, housing and utility services, recreation, religion and government will be terrific. Imagine 200,000 babies born per day, 8,333 per hour and 139 per minute. That's amazing, isn't it?

In the second place, our world is experiencing a scientific breakthrough without precedent in all history. One wrote after the first atomic bomb was dropped at Hiroshima: "A new age was born before our eyes." There is no debate that we are now equipped with scientific techniques and the skill and the ability of productivity which might banish hunger, disease

and illiteracy from the earth. But we also have the skill to kill, and as we continue as we are now, we may obliterate our own species on the face of the earth. Look at the speed of travel. Recently there appeared in The Manila Times a Pan Am version of super sonic clipper that will jet you from Manila to San Francisco, California in just four short hours. Fantastic, amazing. But my brothers, the same speed will bring instantaneous death to the innocent millions of people anywhere, anytime.

Then in the third place, our world is experiencing a revolution throughout the world, particularly in the so-called under-developed areas. There is in progress in these places a mighty revolution of rising expectations. Men are revolting from their masters; nations are clamoring for freedom and independence; races are rising against their former mentors. They want this and that; they want to do this and that, and in so doing naturally there will be some disturbances in the world's atmosphere. Men, nations, and races are questioning, marching, weighing and considering the mandates of their times.

Then there is the desperate war in which two ideologies which are diametrically opposed both in methods and objectives are contending for the possession of world's mind. Now they are engaged in cold and hot wars and there is going on now a hot war in more than 15 countries of our world. Their objectives completely different, the outcome is packed with

Turn to next page

unpredictable destiny for all men now living and yet to live.

There are gigantic and sky soaring figures of our age, and together they put their mighty fury upon us and cause fear even to the most stout of hearts. This constitute a challenge to all, the Masons included. And because of these, across man's world today there is written: "the world in crisis." Indeed, this is an age of crisis, but inspite of it being so, "This is an Amazing Age."

What are the underlying meanings of our tumultuous time? How will Masons and all of us understand this age? Call it crisis, or describe it as amazing, there is still a question for all of us: "Where are we now?" "How shall we escape this threat?" If we look at the dim reality, indeed, this is an age of crisis, because we seem to live under the canopy of danger, trouble, of criminality and of moral insolvency. True, this is an age of crisis, but it is also true that we are living in the most challenging age.

Let me make three observations why I call this an amazing age. This is my belief and I am sharing it with you. I believe with all my heart, that it is a great time to be alive in times like this. If we are to make ourselves equal to the crisis' threat, if we are wise, we shall not bemoan our fate nor yearn for the good old days. We will face it with a motto in our hearts that it is a great time to be alive. And I will tell you why it is so.

1) It is great to be alive in an age of crisis, because such periods of crisis are *periods of great creativity*. Under great stress and trying compulsion our world has witnessed great creative advances. Under such age, the best in human nature is hammered out for good. Check the great achievements of any history, of any age, in any clime, past and contem-

porary, glaring examples of this truth will convince the critical minds. Christianity and Masonry were born in an age of crisis, nurtured in an age of crisis, and both grew and spread under great stress and persecution. Most of the good things and those dear to us now are by-products of crisis. Freedom is one of them and the open Bible is another. It now occupies the center of any Lodge. Most men and great Masons that now grace the Celestial Lodge above and the world's famous halls of fame came out of great crisis. So the Book of Revelation asks: "Who are these in white robes and whence do they come from? They are these that came from great tribulations and have been washed by the blood of the Lamb."

2) *Periods of crisis drive us back to the fundamentals*. Superficialities do not have any place in an age of crisis, as Lincoln said: The dogmas of the quiet past prove themselves inadequate to the stormy present." In time like ours, men are not permanently satisfied by washed-out, mere formal and anemic rituals. In time of crisis we will be driven back to the fundamentals; to what is basic, to the time-honored tenets of our Craft. We will be driven back to what is dynamic, vital and of great value and usefulness in our pursuit of happiness and fulfillment.

3) Finally, *period of crisis demands our best*. There is no room today for the mediocre, for the half-baked Masons, half baked Christians, for the misinformed citizenry. There is no room today for the external form of the Craft. Our world is entering a period of catastrophe and crisis *and its mandates are clear, compelling, and prophetic*. We are forced to take sides: the side of God and the side of Brotherhood based on the decent formula of co-existence

in which a higher and more intense spiritual life will be demanded of the modern Masons.

We need Masons who will translate the lessons inside the Lodge into affirmation of kindness, of concern, and of love; we will need Masons who will replace weakness with strength; corruption with incorruption, shame with honor, and death with life. Our dangerous world demands from us Masons the best.

My friends, we can no longer afford these days the luxury of a nominal Mason. We cannot afford the luxury of unconcern, of ease and complacency. We are living in one of the most dangerous portions of man's history. We need no angels nor saints in cellophane, but Masons, workers and apostles in overalls. We need more Masonry among men; we will also need more men in Masonry. Our crisis is calling us all to join the rest of mankind and play the man. We are being challenged to the core, here and there in the low and high places. We cannot give such compelling and persistent crisis a deaf ear. Ours is to reply and put ourselves as part of than mankind, determined happen what may, to convert this age to an amazing age of security. Or in the Biblical parlance, make this kingdom the Kingdom of our Lord, unshakable, undaunted even if around us seem to shake into inferno of insecurity. We shall combat the arrogance of our time with humility and service seeking to conform ourselves with that immortal prayer of that Catholic saint, Francis of Assisi when he prayed:—

“LORD, make me an instrument of Thy 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.

O 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 giving that we receive; it is pardoning that we are pardoned; and it is in dying that we are born to eternal life.”

Brethren, let us face the crisis of this age with courageous faith; and seek a footing among unshakables. Be a part of the long multitude aiming at the people's welfare and commonweal. YOU are expected to play your role with gallant heart. Meet the crisis and awaken that inept heroism in you and say inspite of the darkening clouds above your horizon, believe and say that it is a great time to be alive. Our faith in God and in our fellowmen put together, we will make this world an amazing one. Pray with Harry Emerson Fosdick when he closed is famous hymn saying: “God, grant us wisdom for the living of these days.” △

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Rev. C. T. Garcia is a member of Lincoln Lodge No. 34 in Olongapo but residing in Cabanatuan City being the District Superintendent of the Nueva Ecija District of The Methodist Church.

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**GONE BUT WELL...** From page 10

Masonic world, whithersoever dispersed, are certain that Bro. Guico has now joined the Celestial Lodge above, eternal in the Heavens, where all Masons hope at last to go. They are equally confident that it is his portion to hear from Him who sitteth as the Judge Supreme, the welcome words:

“Well done, thou good and faithful servant. Enter thou into the joy of the Lord.”

WB. Leon Barinaga, Sr. delivered a short eulogy. △

## *More New Master Masons*

Manila Lodge No. 1		F. D. Roosevelt Memorial Lodge No. 81	
1. George W. Hildare	5-17-66	1. Luis A. Villanueva	7-16-66
Cosmos Lodge No. 8		Camarines Norte Lodge No. 107	
1. Bernard L. Kucharyski	5-16-66	1. Hilario B. Valera	5-21-66
2. Michael Loo	5-16-66	Biak-Na-Bato Lodge No. 7	
Silanganan Lodge No. 19		1. Herbert Greenwood Tyson	7-23-66
1. Angelito V. Bolardo	6-18-66	Coral Lodge No. 142	
Maktan Lodge No. 30		1. Jerry L. Bradford	5-13-66
1. Richard F. Glessing	6- 9-66	2. A. C. Godsey	5-13-66
Lincoln Lodge No. 34		3. Eula N. Keen	5-13-66
1. Alexander Loutsis	5-12-66	Kanto Lodge No. 143	
2. Regidor Asulo	5-12-66	1. Royce R. Brewster	5-11-66
3. Fred Harrison, Jr.	6-14-66	2. Roy Y. Nikaido	5-25-66
4. Donald W. Graham	6-16-66	Dagupan City Lodge No. 158	
5. Ivan E. Ryan	6-16-66	1. Benito Uy	3- 9-66
Pintong Bato Lodge No. 31		2. Teodoro M. Allas	5-25-66
1. Rolando Javier	6- 4-66	Anchor Lodge No. 159	
2. Alfonso R. Alaán	6- 4-66	1. Arnold B. Bacarro	5-28-66
Labong Lodge No. 70		Kidapawan Lodge No. 170	
1. Ernesto Magat	6- 2-66	1. Ulysses A. Acasio	1-29-66
Union Lodge No. 51		Loo Choo Lodge No. 172	
1. Richard C. Hackney	5-14-66	1. Frank Pontillo	3-31-66
Nueva Ecija Lodge No. 73		2. Richard E. Knoche	3- 3-66
1. Pablo P. Dagyan	5-14-66	3. Bernard Y. Hamilton	6- 2-66
2. Lauro F. Garcia	5-14-66	4. Everett C. Snow	6- 2-66
3. Felicisimo O. Josen, Jr.	5-14-66	Shurei Lodge No. 176	
Agno Lodge No. 75		1. Seiyu Tamaki	3-3-66
1. Rosendo R. Marquez	5-28-66		
2. Bernabe C. Pimentel	5-28-66		

\* \* \* \*

### THE SCOTTISH RITE CHORALE (BROTHERS OF HARMONY)

invites those interested  
to join this choir . . .

Rehearsals on Tuesdays  
and Thursdays, 7:00 P.M.  
Scottish Rite Temple  
1828 Taft Avenue, Manila.

For particulars, kindly see:  
Bro. Bayani G. Salcedo  
Bro. Jose S. S. Navarro, Jr.  
Bro. Alberto C. Reyes  
Bro. Rizosro Armonio or  
Bro. Wilfredo S. Manlapaz

during rehearsals . . . . .

**HELP BUILD THIS MASONIC  
CHOIR!**

### DAVAO MASONIC MUTUAL HONORS BRETHREN

MW Raymond E. Wilmarth, Grand Master, flew to Davao City on Saturday to be present at the awarding of plaques of honor to eleven brethren of Davao City and province who were elected this year as heads of various civic organizations in the area. The awards were given by the Davao Masonic Mutual, an organization of Masons in Davao. The plaques were presented by MW Wilmarth at a dinner at the Davao Insular Hotel on July 31, 1966 in the presence of over a

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of Non-Christian Tribes. They have been blessed with two sons and two daughters, many grandchildren, and early this year, they were presented with their first great grandchild.

As a farmer, Don Juan owns three large coconut plantations in Basilan City, an island city south of Zamboanga. In business, the family owns the Basilan Industries, the Pagadian Light & Power Co., Basilan Light & Power Co., Alano & Co., Basilan General Hospital, Basilan Lines, Basilan Rural Bank, etc. For exemplary community service, Don Juan was awarded certificates of merit by the Red Cross and Rotary Clubs of Zamboanga and Basilan Cities

In blue lodge Masonry, MWB Alano was initiated, passed and raised in Mount Apo Lodge No. 45 in Zamboanga in 1919. He became Master of the Lodge in 1924 and again in 1934. In 1953, he was the moving spirit in the organization of Basilan Lodge No. 137 in Basilan City, serving as its first Worshipful Master.

In the Scottish Rite, MWB Alano became a 32° in 1948, a 32° KCCH in 1954; a 33°, IGH in 1955; crowned 33° active in 1956. He was elected Junior Grand Warden in 1959 and on April 27, 1961 was installed Grand Master. NBM △

\*\*\*\*\*

**ATTY. ANTONIO C. PALAGANAS**

**NOTARY PUBLIC**

RMS 404-406  
Burke Bldg.  
Escolta, Manila

Tel. 4-31-56

**GOLDEN RULE ESSAY CONTEST**

Theme: *How Masonry Can Implement and Promote the Practice of the Golden Rule throughout the World.*

- 1) The contest is open to all Master Masons and members of their immediate families except officers and employees of The Cabletow, Inc.
- 2) Any qualified contestant may submit one or more essays.
- 3) Each essay shall be typewritten double-spaced on bond paper, 8½ x 11 inches.
- 4) Each essay shall not contain less than 1000 nor more than 1500 words.
- 5) Each essay entered in the contest shall be signed only by a nom-de-plume, but attached to the essay shall be a small envelope with the nom-de-plume on the outside and a card with real name of the contestant sealed inside the envelope.
- 6) The contest shall open on September 1, 1966 and end on Rizal Day, December 30, 1966.
- 7) Any entry received at the office of the Cabletow or post-marked after December 30, 1966 shall not be considered in the contest.
- 8) A board of competent judges will select the winning entries.
- 9) Results of the contest will be announced in the March 1967 issue of the Cabletow.
- 10) Prizes will be awarded to the winners at the installation of the new Grand Lodge officers on April 27, 1967.
- 11) Winners will be notified accordingly.
- 12) The prizes offered by the Grand Lodge, F. & A.M. are as follows: 1st Prize, P500.00; 2nd Prize, P250.00; 3rd Prize, P150.00; and Six Honorable Mentions, P50.00.
- 13) If in its appraisal no entry is considered meritorious, the Board of Judges may not declare any winner in the contest.
- 14) The judges' decision shall be considered final and unappealable.

Send all entries to: **GOLDEN RULE ESSAY CONTEST**, c/o The Cabletow, Inc., Plaridel Masonic Temple, 1440 San Marcelino, Manila  
*Note:* All entries shall be the property of The Cabletow Inc.

## *Highlights on the Acacia Mutual Society, Inc.*

1) Acacia — A cooperative organized and incorporated in 1958 by members of the fraternity. It was duly licensed and is under the supervision of the Insurance Commissioner.

2) Purposes — To enable every Mason to make adequate provision for his family and for his old age and to promote the social welfare of his family.

3) Operation — It operates on a sound actuarial and financial basis just like a commercial life insurance company. It employs persons who have experience in life insurance business. For example, it has an actuary, a trustee or director who is a former insurance commissioner, and a certified public accountant who has experience in life insurance accounting.

4) Memberships — There are two classes: Group and individual.

a— Group Membership: This is available to lodges only. A lodge can participate if 60% of its members in good standing and residing in the Phil. or its territory join the group.

b— Individual Membership: This is open to every Mason in good standing and to his wife, children, brothers and sisters, and parents.

5) Benefits —

a— Under the Group, the Acacia issues only a renewable one-year term insurance. It pays only death benefits, which is ₱500 if the insured dies during the first year, ₱750 if during the second year, and ₱1,000 after the

second year for a premium or contribution of ₱12 a year or ₱1 a month. The premium rate is constant throughout the lifetime of the insured. If the insured should live 50 years, he would have paid only ₱600, and yet the death benefit is ₱1,000 after the second year. The insured cannot lose.

b— Under the Individual, the applicant can choose any kind of insurance, such as Ordinary Life, 20-payment Life, 20-Year Endowment, etc. Depending on one's age, the maximum amount of insurance at present is ₱10,000.

6) Contributions or Premiums —

a— Under the Group, a participating Lodge must decide what uniform rate of annual contributions its members will pay. The rates range from ₱6 to ₱12 a year.

b— Under the Individual, the annual or monthly contribution depends on the applicant's age and the kind and amount of insurance.

The premium rates are highly competitive. They are lower than those for participating policies offered by commercial life insurance companies operating in the Philippines. The annual dividends have been from 25% to 60% of the annual premiums. This is made possible because Acacia is a mutual or benevolent society and, as such, does not pay taxes and commissions. Moreover, its overhead expenses are very low.

7. Progress —

	1958	1962	1965
a— Individual Membership:			
Number of members	99	558	747
Amount of Policies in force	P519,527	P691,884	P1,310,132
b— Group Membership:			
Numbers of members	None	781	5,151
Amount	None	P390,500	P3,070.912
c— Contributions	P 7,897	P 53,605	P 176,125
d— Benefits paid	None	P 3,715	P 24,388
e— Investments	None	P 67,177	P 292,687
f— Liabilities	P 3,305	P 59,543	P 208,277
g— Assets	P 12,187	P103,373	P 318,052
h— Assets/Liabilities	3.19	1.74	1.53
i— Assets less liabilities	P 8,882	P 43,830	P 109,775

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**HISTORY OF CAMARINES...**

From page 22

ry. What now seems remaining is for the Bicol Bodies A. & A. S. R. to accept the challenge and improve life, living and humanities in general.

*Summation*

Summing up, the Camarines Norte Lodge No. 107 richly deserves the Grand Master's Silver Loving Cup; (1) by rising above inherited ostracism, (2) by providing herself with many and varied leadership with sterling qualities, ideals, drive and convictions, (3) by constructing a Masonic Temple building on her own lot assuring herself of continued existence, (4) by providing and sharing the goodness of life promoting the attainment of the maximum good or ultimate goal of life which is happiness here and everafter, (5) by acquiring a Masonic cemetery which we shall call "*Halamanan ng Diyos*" that real peace shall reign in death with dignity, (6) by providing intellectual growth being essential, necessary, indispensable to couple with material wealth to obtain the aggregate good, the *SUMMUM BONUM OF LIFE*. △

**DAVAO MASONIC...**

From page 28

hundred Masons and members of their families. Guest speaker was Bro. Senator Gaudencio Antonino.

Awarded were: Bro. Rodolfo Caños, President of the Philippine medical Association; WB Roman Tesoro, Director, Philippine Region, International Y's Men Clubs; Bro. Constanicio B. Maglana, President, Davao YMCA Board and Trustee of Silliman University; Bro. Deogracias Bendijo, President, Davao Rotary Club; WB Tiburcio B. Cervantes, President East Davao Rotary Club; Bro. Honorio E. de la Cruz, President, Davao Medical Association; WB Jesus V. Occeña, President, Davao Lawyers League; Bro. I. Irasga, President, Digos Lions Club; WB; Ruben D. Hilario, President Davao Citizens League for Good Government and Immediate Past President of Davao YMCA Board; Bro. Fernando E. Tecson Chairman, Brokenshire Memorial Hospital Board and Immediate Past President of East Davao Rotary Club; and Bro. Martin Llamas, Commander Davao District, Veterans Federation of the Philippines. △

# LETTERS TO THE EDITOR . . . .

In the June 1966 issue of THE CABLETOW, there appears an article on page 9 thereof about the Honorable Rafael M. Salas, Executive Secretary of the Republic of the Philippines. In the same article, mention was made about his late father, Worshipful and Illustrious Brother Ernesto Salas, PM, 33°, as one of the pillars of Kanlaon Lodge No. 64.

For your information, Worshipful Sir, and of the brethren under this jurisdiction, the late Worshipful Brother Dr. Ernesto Salas was a charter member of Kasilawan Lodge No. 77, F and A. M.

Fraternally yours,  
PABLO C. MARIANO, PM  
Kasilawan Lodge No. 77  
Bureau of Customs, Manila

\* \* \*

At last I have got around to replying to your note of 2 Feby. and enclosing a write up on New Zealand Freemasonry as earlier promised.

This may be a little on the long side for you but if so, you may care to divide it over two issues.

The Book of Proceedings for our Grand Lodge for the last year (to Nov. 1965) has just been published and I am arranging for a copy to be sent you. Asto the monthly Masonic publication The Craftsman, I will send you any issues of particular interest. By and large it is not a very useful publication being mainly of minor trivia of local nature.

Should you run across M.W. Munarriz please convey my regards. Also your former grade school student Mr. J. L. Chiongbian, who if you should be interested in horse racing, might show you a short colour film I did for him during his last visit here — as a surprise gesture from my old firm.

Your fraternally,  
ALLAN T. HUNTER,  
G. Lec., N Z  
46 Porotu St  
Lower Hutt,  
New Zealand

\* \* \*

I wish to refer again to your Cable Tow, in your issue VOL XLI No. 3, September 1965, you published the

“ELEMENTARY COURSE OF MASONIC STUDY”, as this is a very important matter I translated it to Spanish and our Grand Master sent it to all our lodges — to put it at work. By separate mail I am sending to you a copy of this course, we also adopted from the Grand Lodge of Chile — the program “ADOPTACION DEL PROGRAMA DE DOCENCIA MASONICA DE LA GRAN LOGIA DE CHILE”, included in the same work. In this connection I have interest in your publications:

The Entered Apprentice  
The Fellow Craft  
The Master Mason  
Fundamental Masonic Education

Please inform the cost, in USA dollars, of those publications in order to send you the corresponding value.

As you see your publications are giving us more cooperation than you suppose.

Please be sure dear brother that you can order whatever you may desire from this country and I hope to be of assistance to you in the future.

Fraternally,  
TOMAS SOLIS  
Apartado No. 351  
San Salvador, El Salvador,

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## DYNAMIC MASONRY . . . From page 15

ties are unlimited. Let us here now breathe a new life into our institution that we may manifest to the world a new and greater Dynamic Masonry.”

Brethren of Camarines Norte Lodge No. 107: Let us form Chapters of the Order of the Eastern Star, Bethels for Job's Daughters or Assemblies of Rainbow Girls. But first of all let us FORM AND SPONSOR a DeMolay Chapter here. Then and only then can we attain unity and harmony in our Masonic families. Then and only then can we achieve that desired goal for the good of our country: DYNAMIC MASONRY.△

# 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)

## BOARD OF GENERAL PURPOSES

MW CENON S. CERVANTES, (56) PGM, PRESIDENT; MW VICENTE Y. OROSA, (53) PGM, VICE-PRESIDENT; VW EDGAR SHEPLEY, (3), SECRETARY; RW MARIANO Q. TINIO, (53/167), DGM; RW JOSEPH SCHON, (93), SGW; RW MANUEL M. CRUDO, (4/136), JGW; MW ESTEBAN MUNARRIZ, (14), PGM, GS; AURELIO L. CORCUERA, (4), PM; MW EMILIO P. VIRATA, (17), PGM; MW WILLIAM H. QUASHA, (80), PGM; MW SERAFIN L. TEVES, (91), PGM.

## 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. Joson (53/73)	District No. 17 ...	Florentino Almacan (160)
District No. 7 ...	Francisco Aniang (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)

## THE NATIONAL SOUL

*I firmly believe in the existence of the national soul which is created by the legends, traditions and history of every people. This national soul becomes greater as the history of the nation concerned is enriched by deeds which are glorious and of great benefit to humanity.*

*At birth each individual receives a portion of this national soul, and posterity will judge him according to the ends to which he dedicated what he had so received. A person who in his lifetime stained his share of the national soul is a criminal damned forever. One upon whose death returns the share he had received of the national soul without being able to aggrandize it is a vulgar man. He is a patriot, a good-doer, or a wise man who gives back his individual soul to the national soul enriched by good deeds, meritorious acts and virtues which are a pride to his people and enhance the greatness of the national soul.*

Bro. Gen. Jose Alejandrino,  
THE PRICE OF FREEDOM.