

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Taken at Installation of Senior Grand Warden and Junior Grand Warden, April 28, 1966. Left to Right: RW Manuel M. Crudo, JGW; MW Cenon Cervantes, MC; RW Joseph Schon, Senior Grand Warden.

VOL. XLII

No. 9

SEPTEMBER

1966



The Cabletow

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

Subscription Rates — P3.00 a year in the Philippines. P5.00 overseas.

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Grand Master's Message:



THE FIRST STEP

When I read the article appearing on page 46 of TIME for August 19th, entitled Ecumenism, I immediately requested Brother Melocoton to prepare it for the lead article in our September issue of our Cabletow. To my mind this is the most wonderful message that could be given our Brethren at this time. In this article you will find that Masons and Knights of Columbus are working together for a better world. They are now practicing what they have been preaching and with wonderful results.

Why can't we follow their example?

It is true we have been working in this direction for years and much success has been achieved, but can't we do more?

If we know something is right and proper and that in time it will come to pass, isn't it worthwhile exerting more effort to make it come to pass sooner?

Every journey starts with the first step, but every journey that is started doesn't necessarily arrive at its intended destination. There are often delays, detours, and falterings on the way. In some instances, however, good planning, capable leadership, and well chosen routes bring about an earlier arrival at the intended destination with much joy and happiness to all who travelled. Can't we improve our plans, choose better leaders, and follow more effective routes?

We talk about it, but what have we done about it?

I would like each Lodge to seriously consider the possibility of finding a project within their community that could be shared with a Knight of Columbus Council. I hope that this copy of the Cabletow will reach the hands of Knights of Columbus throughout the Philippines and be an invitation and an inspiration for them to join with us in finding such projects.

Before men can be cemented into a brotherhood they must be brought together on a common base. If we spend a lifetime waiting for the other fellow to take the first step, we can never begin our journey.

Let's start our journey by taking the first step and stretch our hand out just a bit farther to grasp the hand of someone else whose hand is reaching out toward us.

RAYMOND E. WILMARTH
Grand Master

Editorial:

A RECONSTRUCTED REBEL ON INVESTMENTS

This is the story of a reconstructed rebel, a reformed reformist on the matter of Masonry in the Philippines, its symbolic Lodges and even the Grand Lodge, going into investments. We know this rebel quite well; we happen to be him.

Up to lately, we were highly of the opinion that Masonry should not be contaminated by the devil's ways of earning money; that its charity should come from the hard-earned cash of its members chased out of their pockets when the needs arise; that when Lodges desire to build their own temples, they should do it out of the abundance of their blood, sweat and tears; that if they had any savings, the most they should do would be to keep it in a bank.

We are not that opinionated anymore. We have learned the hard facts of life. Prices are rising and the purchasing power of money is declining. This is the inexorable law of economics. As nations grow in population and culture, their needs will grow faster than they can devise ways and means of satisfying such needs. The ruled cannot blame this on their rulers. This phenomenon cannot be stopped by any political party or any administration.

In 1941 rice was fifteen centavos a ganta; today it costs twelve times that much. In 1966 petitioners for degrees pay as much as their fathers or grandfathers did in 1925. For Lodge dues, they may be paying fifty or a hundred per cent more than Masons of forty years ago. Masons then were known to be rich; when they helped a distressed person with fifty pesos for his hospitalization, it paid most of the bills. Masons are still reputed to be rich, but when he gives, or his Lodge does, fifty pesos, it is now just a tiny drop in the bucket. Fifty pesos toward a four-figure hospital bill is received with thanks, but what thanks!

While it is true that a job pays four times what it paid in 1941, a Lodge cannot charge its members four times what it did then. Clearly, the Lodges and the Grand Lodge should set aside some of their incomes as forced savings and invest them in profit-making enterprises that pay better than six per cent profit or interest. We know of Lodges, Chapters and Bodies which have done this and quiet understandably, they operate largely on income from their investments, leaving most of their dues intact which they add to their investments. Money begets money, they say.

When our Grand Lodge decided to constitute a part of its income as an investment fund, it did not only do what had been planned in 1927, but also made the wise move. Time is coming when it can no longer live merely on the assessments collected through the Symbolic Lodges. Increasing the assessments will not help it much unless it wants to burden the

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KNIGHTS & MASONS TOGETHER

When Ervin Kotowski was installed recently as grand knight of Milwaukee's largest Knights of Columbus Council, he got a telegram of congratulations from Circuit Judge Claire Voss, imperial potentate of the city's big Tripoli Masonic Shrine. Exclaimed Kotowski: "Imagine the Shriners congratulating me!" A lot of brotherly things that would have been hard to imagine a few years ago are happening today between the Roman Catholic Knights and their long-time antagonists, the predominantly Protestant Masons.

Almost every day, the Knights (U.S. membership: 1,184,000) and the Masons (U.S. membership: 4,500,000) jointly sponsor some local charity drive; almost every night, two groups get together for bowling matches or common meetings. In Madison, Wis., for example, the Knights and the Shriners co-sponsored a charity bazaar. In Tacoma, Wash., Columbians and Shriners gathered for what one ecumenical enthusiast called "a real bash." And in Hartford, Conn., the Knights have joined with the Masons and B'nai B'rith to form a brotherhood committee representing a combined membership of 100,000. Says Supreme Knight John W. McDevitt, national head of the Catholic organization: "It's high time for the dissipation of any recriminations, disaffections or petty jealousies that may have formed a barrier between the Knights of Columbus and the Masonic Order."

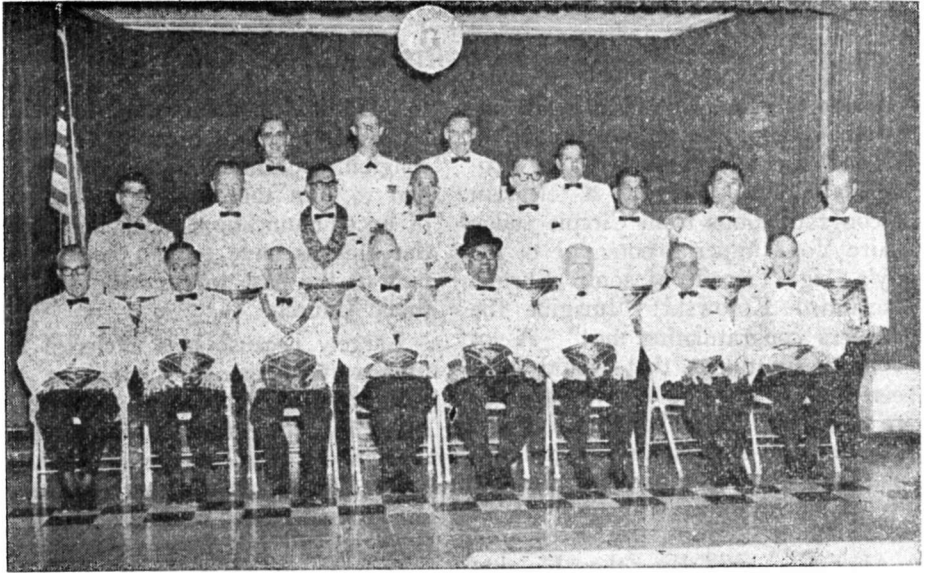
Cooling the Militancy. Masons and Catholics have been on the outs ever since Pope Clement XII in 1738 issued the first papal bull condemning

the Masons on the ground that their beliefs and rituals amount to a false religion. Catholics are still forbidden to join the Masons under pain of excommunication. For their part, the Masons have seldom been reluctant in the past to condemn the Catholic Church.

Largely because bias excluded Catholics from many social clubs, the Knights of Columbus was started in 1882, and since then has often taken a militant attitude toward non-Catholics. This old-fashioned militancy has gradually been cooling off on both sides, but the real impetus toward cooperation came from Vatican II.

The change is affecting many other Catholic lay groups. A year ago, Boston's Catholic community noted with interest that Cardinal Cushing gave permission for a parish Holy Name Society to have a non-Catholic speaker on religious matters. Now no permission at all is needed for Boston Catholic groups to invite Protestant or Jewish speakers, and the cardinal himself recently addressed the Masons' Brotherhood Lodge (subject: ecumenism). In St. Louis, some Holy Name Societies sponsor monthly meetings of Catholics and Protestants to discuss theology, with the groups alternating in choosing the topics. Catholic parent-teacher groups in San Francisco have switched discussions from such themes as "Patron Saint of the Month" to "Communication with Non-Catholic Brothers." And the National Councils of Catholic Men and Women are distributing 20,000 "Grass Roots Ecumenism Kits," which contain six booklets on such topics as Jewish-Christian dialogues.

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The Installation of Officers of the Regional Grand Lodge of the Ryukyu Islands held on 23 June 1966 at the Machinato Masonic Temple, Okinawa. MWB Raymond E. Wilmarth, Grand Master was Installing Officer and MWB Esteban Munarriz, PGM, Grand Secretary was Master of Ceremonies.

Front Row (L to R) VWE Cleveland McConnell, PM (172) Reg Grand Treasurer, VWB Kenneth A. Rotness, PM (118) Sr Reg Grand Warden, MWB Esteban Munarriz, PGM, Grand Secretary, MWB Raymond E. Wilmarth, Most Worshipful Grand Master, RWB Will K. Prestidge, Jr. PM, (118) Regional Grand Master, VWB Andrew H. Bulkley, PM (142) Reg Deputy Grand Master, VWB Glen A. Strong, PM (142) Jr Reg Grand Warden, VWB Wallace H. Morris, PM (118) Reg Grand Secretary.

Second Row (L to R) VWB Masaru Sakumoto, PM (176) Reg Grand Chaplain, VWB Jessie J. Cotter, PM (142) Reg Grand Standard Bearer, VWB Jose Araneta, PM, District Deputy Grand Master, VWB Benjamin R. Flores, PM (118) Reg Grand Sword Bearer, VWB William M. Christensen, PM (118) Reg Grand Pursuivant, VWB James M. Fukuda, WM (118) Reg Grand Marshall, VWB Tadayuki Ikeda, WM (176) Sr Reg Grand Steward, VWB James D. Low, PM (172) Reg Grand Tiler.

Third Row (L to R) VWB Murray V. Harlan, Jr, WM (172) Sr Reg Grand Deacon, VWB Hubert B. Solomon, PM (172) Jr Reg Grand Steward, VWB Robert P. O'Brien, WM (142) Reg Grand Orator, VWB Benjamin C. Thorner, PM (142) Reg Grand Bible Bearer.



Installation Address

WILL K. PRESTIDGE, JR.

Regional Grand Master, Ryukyu Islands

Most Worshipful Grand Master
Distinguished East
Worshipful Brethren
Lovely Ladies
My Brothers:

Most Worshipful Sir, in behalf of my officers as well as myself, I present my sincere thanks for the beautiful and impressive installation ceremony just concluded; we are well aware of the honor of being installed by your distinguished self and by your officers. At this time I reaffirm my obedience and loyalty, and those of my officers, to you and the Grand Lodge. We thank you and your officers for being with us this evening.

Tonight, my brethren, I enter upon my second term as your Regional Grand Master. I am indeed proud of the honor but humbled by the responsibilities and duties inherent to that office. In a talk such as this it is always safer to "be for motherhood and against sin" and stay within the realm of ideals. However, since so many working Masons are here, I am going to attempt to bring to your attention the hard cold facts, the other side of the coin, the business side, if you please, of the Fraternity.

In the ritual we are told of our duties, the three principal tenets of Freemasonry and the four cardinal virtues and within the framework of these the whole basis of Freemasonry is established. Far too many of our young brothers complete the first three degrees dutifully, return their proficiencies, say to themselves "My, isn't Masonry beautiful" and promptly forget all about it, unless they de-

liberately use the Symbolic Lodge as a stepping stone to so called higher degrees, in which case they say the same about every division thru which they pass until they are privileged to wear the emblem they sought and then they forget Masonry entirely except to brag about being a Mason. Such brethren have invested a considerable amount of money and time and missed the point entirely, and worse, being uninformed, they set themselves up as judge of their fellow men, their hearts are filled with false pride and they actually have earned nothing, learned little and they have bought whatever Masonic honor they think they have, like a new car for instance, and what should be the rule and guide of their faith is as nothing to them. They are in reality cheated and the Fraternity gains nothing but a few dollars. And my brothers, I tell you the main fault for this waste is ours. And the result? Too few of us are required to do too much, our free time and our time with our families is needlessly limited and to us Masonry becomes a chore. This was never intended to be. You will realize I must speak in generalities. It is true, to many of us Masonry is a way of life and we would not limit our time devoted to it even if we could.

To overcome this problem, I suggest our Worshipful Masters hold a Summons Meeting no less than semi-annually, possibly more often, during which the sole topic will be the practical side of Masonry. Such meetings must be carefully prepared in advance and I suggest all mate-

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rials to be used be forwarded to this Regional Grand Lodge for indorsement to the proper officers of the Grand Lodge who will in turn correct and comment and then return the materials for use. I emphasize, a Summons Meeting should never be called without adequate prior preparation. In some way our Brethren must be made to realize that Masonry is big business, that many men of many talents and skills are required to successfully carry on her affairs and that *every* Mason is *obligated* to devote a reasonable amount of his time and talents to her service. Every new Mason should be told to set his sights on the mastership of a Symbolic Lodge. The fact that only a small percentage will obtain this exalted position is not important. What is important is that by striving for the office a Mason cannot keep from learning, cannot keep from study and from working in the Lodge. Then and only then can he receive a full return on his investment; he simply cannot help but be a better man and Mason and the fraternity will receive a full return for the time and effort devoted to him. To paraphrase our martyred President: "Ask not what Masonry can do for me, but what can I do for Masonry"? Let each of us believe this with all our hearts and continually teach it.

Last evening I spoke to you of our recurring problems. It is, I believe, needless to repeat them. I offered to present some possible solutions. In the above I have suggested one. I now suggest one more solution. Your Regional Grand Lodge is composed of dedicated Masons who possess many skills and talents, both fraternal and professional. It is your right and privilege to request

assistance from these Masons to assist you in solving the problems of your Lodge. The Lodges pay for this right and I freely offer you the privilege. However, the operation of a Lodge is strictly the Master's job, and no request will be considered by this Body from any one else but the Master. There is one other way a petition will be received but that involves such an unusual procedure we need not consider it here. It must be remembered that these brothers are busy men, not *only* in their livelihood jobs but, in many cases, they serve in top offices of other divisions of the Fraternity. They cannot be expected to step into temporary vacancies in your Lodge without a reasonable time to study and prepare. When a Master sees a problem developing, it is better to inform me in writing or by telephone. I will endeavor to assist personally or will appoint a member of this body to assist. I must be completely informed what the problem is, what is required, when, and for what period of time, and your recommendations, if any. Of course, if you know any member of this body especially well and you think he can and will help you, do not hesitate to go to him directly. This Regional Grand Lodge was created for one purpose and for *one* purpose only, and that is to assist our Lodges on Okinawa. Make the most of our service.

Finally, my beloved brethren, I pledge to you the best service of which I am capable. I make the same pledge for my officers. It is nice to have our ladies with us this evening. I know and appreciate the many sacrifices they make for our Fraternity. Thank you all for coming.



Harmony in Contrasts

(Address delivered by our Junior Grand Warden, RW MANUEL M. CRUDO, currently Active Member, International Supreme Council, Order of DeMolay and Executive Officer in the jurisdiction of the Philippines, Guam and Okinawa on on Sunday, June 26, 1966 at the Jose Abad Santos Hall, Floridel Masonic Temple, Manila, as Guest Speaker of Bethel No. 2, International Order of the Job's Daughters, in connection with the public installation of its officers.)

There is harmony in the universe. Numberless planets avoid collision by revolving around the sun in such timing and speed that they try not to get into each other's way. They maintain their rotations within due bounds such that they do not cut in on the others' orbit.

In music, every note has its peculiar, graceful way of projecting itself into the air in a manner that makes it reach the ear at a different speed and timing too — also producing an agreeable blending of tones that builds up what we call the do re mi scale — every note with its exquisite auditory charm that thrills the soul.

When a painter adroitly applies on the canvas different colors depicting in its pristine beauty nature in the morning, when the clouds are white and the sky is blue, when there are sunlight and shadows, green trees and verdant meadows, with flowers blooming in red, violet and yellow, he produces a beautiful painting of harmony in contrasts. Thus, harmony helps in achieving fine results which otherwise would be dirt to the eye and nothing more.

To all the nations, it is this ideal set-up of harmony that would make trouble on earth unheard of, thus, preserving enduring peace amongst the peoples of the world. The same rule is true in a family of many brothers and sisters fighting for the bigger slice of the cake. When no member

tries to put one over the other, harmony and brotherly love pervade the home.

This reminds us of that beautiful anecdote between Marilyn and her mother. "Marilyn," asked the mother, "were you a good little girl at church today?" "Yes, mother," replied Marilyn, "a man offered me a big plate of money and I said, 'No, thank you.'"

We can also say that the direction of progress in any organization including the Bethel for the International Order of Job's Daughters would proceed smoothly in a straight line if there was coordination in every element that builds it up, particularly among its members.

But the greatest of all harmonies is man's harmony within himself — man's peace within himself.

In his famous "Pacem in Terris" (Peace on Earth) the good Pope John XXIII proclaimed the following Masonic tenets:

"Every human being has the right to know God according to the dictates of his upright conscience and therefore, the right to worship God privately and publicly."

x x x

"There can be no peace between men, unless there is peace within each of them, unless, that is, each one builds up within himself the order wished by God."

There can be no peace within any man if he thinks only of himself, talks only about himself and worries

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only of what others think about himself. "An egotist is one who talks to you only about himself that he gives you no time to talk about yourself." Remember, an egotist does not reach his goal, because he thinks he is already there.

May I offer a special reminder to our teenagers. Sometimes in our desire to be noticed, we take pride in the thought that we are the best. We even proclaim to the four winds that we are perfect — that we are purists. But are we pure? Are we perfect — the best? He who claims to be perfect at once reveals his own imperfection. He who claims to be the purist at once depicts his own imperfections.

By nature, man longs for the appreciation of his friends and the approbation by his fellowmen. In this age of specialization, you must endeavor to achieve excellence in your chosen field. If you are a student, you must hitch your wagon to the star that when you graduate you may get either a *summa cum laude*, a *magna* or just plain *cum laude*. However, if despite your best efforts you fail to hit it right or that you even get a "condition" in one or two subjects, do not weep too hard nor brood too much. "If we cannot get what we like, let us like what we get." Then try to do our level best under the circumstances and turn failure to success.

Nowadays we have an alarming increase in the number of cases of mental disorder. One cause of this illness is the practice of our over-indulgent parents in the rearing of their children. Actuated by their great affection, some parents would not let their off-springs experience the jolt of a little fall or the pain of any disappointment. This is wrong. We

should train our children in meeting and overcoming the hard knocks of life by letting them suffer the agony of blasted hopes and the pain of shattered dreams. A child who has been wrapped in a cocoon of loving care and protection becomes tender hearted, like a piece of glass that easily breaks to pieces at the sight of an approaching danger. He gets confused and terrified. He suffers from frustration which may ripen into mental disorder. Life is an endless pilgrimage from the cradle to the waiting, wailing grave with an incessant cycle of tears and smiles, of agonies and ecstasies. If you stumble on the way, don't just sit down and cry as if the world had collapsed! Stand up, brace up, and resume your journey, with a firm determination to reach your goal. Remember that "there ever walks beside you an Eternal Friend whose all-powerful hand is always ready to guide and support you through all the difficulties and trials that may come to you."

The greatest lesson, therefore, which any young woman like you can learn is to know not only that there is pain in this troubled world, for pain thrives in abundance, but how to turn pain into joy.

To achieve peace of mind, we must cleanse our hearts of anger, ambition, avarice, envy and pride. To attain harmony within ourselves, we must forget ourselves. Don't consider life as a mirror in which you see only yourself. Think of others, for we are members of a world family. "Only a life lived for others is a life worth while." And true, lasting happiness can be attained only if we illustrate in our daily lives the creed of Masonry which is service — service for the good of our fellowmen without counting the cost nor ex-

pecting any material reward save the self-satisfaction of having done our duties well which increases our power and capacity to do better.

My Jobies, you have a noble mission to accomplish as apostles of our Heavenly Father. "It takes hundreds of men to build a tall edifice or an imposing building; but it takes a woman to build a home" — a home sweet home where peace, harmony and love abide.

Radiate sunshine and illustrate in your daily lives the second great law laid down by Christ: "Thou shalt love thy neighbor as thyself." Remember "even the stones have a love, a love that seeks the ground." They that sow in love and kindness shall reap in joy and happiness. Therefore, you must learn to love one another.

Every man who is humanly alive... is conscious that the bond of man to man consists not in similarity, but in dissimilarity; the happiness of love, in which alone is happiness residing... not in union but in conjunction which can only be between spiritual dissimilars." (Coventry Patmore, p. 239, From Darkness to Light).

The bond that binds us together consists not in the union of our similar likes but in the blending of opposites whereby we submerge in cheerful accord our petty personal differences in order to achieve that desirable goal — HARMONY IN CONTRASTS which is strengthened by the tie that binds us together: Brotherly Love and Relief, Truth and Tolerance.

Thus, we have shown that there is harmony in the universe, harmony among the United Nations, harmony in colors, harmony in every organization and harmony at home. But the greatest of them all is man's harmony within himself — man's peace of mind — that inner tranquility and

calmness of soul, without which there can be neither harmony among men nor peace among the nations of the world.

Before closing, permit me to extend our sincere congratulations to Miss Lilia A. Melocoton, our honored queen, the senior and junior princesses and the other officers recently installed, both elected and appointed. We hope you will consider your positions as trust and an opportunity for greater service for the good of your Bethel. Congratulations are likewise due to the members of the installing team for a job well done. I would like to take this opportunity to pay public tribute to the members of both the Executive Guardian Council and the Associate Guardian Council. And last but by all means not the least, I congratulate the Assisting Deputy to the Supreme Guardian, Sister Pilar Gonzales. You all deserve our hearty congratulations and deep appreciation for your dedication to our youth, your wonderful sacrifices, for giving your precious time, your love and affection to guide these beautiful girls on the right path to a better tomorrow.

"To know what you know and to know what you do not know is the characteristics of one who knows." I know that we are immensely delighted to be with you tonight and share with you the joys of your splendid fellowship. Sister Crudo joins me in extending our deep appreciation for your kind words of welcome and your cordial reception for us. Within the peaceful walls of this Bethel, I know we can exclaim with pleasure: "Behold, how good and how pleasant it is for and Brothers, Jobies and DeMolay and their friends to dwell together in Unity."

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On Your Way Hither

By **WB LORENZO N. TALATALA, PM**

Every Mason is familiar with the symbolism of the Square and Compass, of the white Apron, of the letter G suspended in the East and all the working tools of the three degrees. All those and many others were explained to us as we advanced by degrees in the Blue Lodge until we became Master Masons. Little do we pay attention, if at all, that everytime we go to the Lodge to attend meetings and when visiting sister Lodges, we, on our way hither, invariably encounter, pass or re-pass various things, structures and objects of significant importance, that convey meanings which may be interpreted in the same or similar manner that we interpret the above-cited familiar Masonic symbols. Brethren with ordinary power of observation will not fail to notice those and many other things on their way inside the Lodge.

To illustrate a few of them, let us picture in our memory an open Lodge for the transaction of business. As we ascend the stairs of the Lodge, we are at once reminded of the flight of winding stairs, consisting of three, five and seven steps, which were severally explained to us by our guide in the second section of the Second Degree. This will continually remind us of the importance of the study of the liberal arts and sciences, especially the noble science of Geometry, which forms the superstructure of Freemasonry.

We then enter the Lodge Hall through the door. The door panels, as can be noticed upon opening and closing, circumscribe arcs, to our left and to our right, just as the Compass draws an arc or a circle on a plane

surface. Everytime therefore, that we go in and out through the Lodge door, we are reminded to circumscribe our desires and keep out passions within due bounds towards all mankind, particularly our brethren in the Fraternity. It admonishes us, that any hatred or rancor in our hearts that we may have while inside, should not be brought outside the Lodge, as any hatred or rancor in our hearts while outside, should not be brought inside the Lodge. Let them be erased as we pass through the arcs circumscribed by those wonderful door panels.

Having gained entrance inside the Lodge, we then proceed to the Altar to salute the Worshipful Master. To the uninitiated, the moment they hear the word Master, they are probably reminded of our Ancient History, during the Reign of Greed and the Reign of Terror, whence there were Masters and tyrants, as there were slaves, who were abused, exploited and reviled. In short, the word Master is right away associated with the word slave, the latter to serve the former. Can there really be slaves inside the Lodge? Of course impossible, as a matter of fact all Masons meet on the level and in accordance with ancient usage and practice, are taught to govern themselves accordingly and not by anyone, much less, by any Master. In Masonry the connotation of the word Master is entirely different. The Master, just like the Band Master in a band, maintains harmony among the brethren. In the band, when there is no harmony in music, the members cease to be musicians, to become "noisicians". In the Lodge, when there is no har-

mony, the spirit of Masonry dies out, for be it known that "harmony is the strength and support of all societies especially of ours". The Master therefore, as the principal officer of the Lodge, governs the same not as a tyrannical Master, but rather as the unifying force that bind together the brethren in harmony and peace, under the Fatherhood of God, our Supreme Grand Master in the Celestial Lodge above.

While at the Altar, we are reminded that before it, there is "*freedom of faith, not freedom from faith*". The Masonic Altar teaches us that what religion has divided Masonry has united. Every Mason, regardless of his religious faith, and guided only by a belief in GOD, had knelt before the Masonic Altar to be obligated. Every Mason salutes before the Altar as the central point and pivot of all Masonic activities. Masonry teaches us, that what race has divided Masonry has united, and what politics has divided Masonry has united. In other ways, the Altar may be likened to the sun, the source of light and power of the Universe. Around the sun revolve the other planets to derive light and power and are in harmonious motion in faithful obedience to Divine command. Similarly, all the Lodge activities revolve around the Altar, more so, in traveling from West to East in search of further Masonic light and the TRUE WORD. Upon the Altar lays the Holy Bible, the Great Light in Masonry. Without the Great Light laid open on top of the Altar, no Lodge can be regularly opened and no transaction and/or proceeding can be made legal and binding.

After saluting the Master, we then sit among the brethren, who may be

classified into several classes. First, there are the ritualists, who are specialists in the rituals as well as in the floor work. Second, the contemplative Masons or the Masons at heart, but are not ritualists. Third, the combination of both the ritualists and the contemplative Masons. Fourth, those who are neither ritualists nor contemplative Masons or Masons at heart. These are members of the Lodge in name only, but are not real Masons in their hearts and spirits. We need more of the third type, who are the real pillars of the Fraternity. We do not need the fourth type, notwithstanding their regularity in the payment of dues, if they are. They only cause demoralization and inject unfavorable influence on the other members of the Lodge. It therefore behooves every Mason to be more careful in the selection of candidates for initiation into the Fraternity, by seeing to it that only those worthy and well qualified are admitted into our folds. More time and study should be devoted by members of the investigating committee in screening prospective members, lest we find our Lodge, some day, degraded in the same level as ordinary clubs, societies and associations, whose memberships have not undergone selective processes. Solicitation for membership should never be resorted to, *not even as a means of last resort*. It should always be in accordance with the ancient customs and usages of the Craft. Let "Freemasonry enter a man's heart, if it enters at all, because that heart is open and desirous". In this way we can be sure that only men with noble motives can join our Fraternity to become true and loyal Masons.



Forging New Links Into A Strong Chain

[Address of MW Dr. Raymond E. Wilmarth, Grand Master, at the constitution of Sierra Madre Lodge No. 181, Paete, Laguna — July 23, 1966]

The constitution of a new Lodge is one of the most pleasant duties a Grand Master can be called upon to perform and I assure you the constitution of Sierra Madre Lodge No. 181 has been a most pleasant duty today. It will be a day to be remembered by each of you, by our Grand Lodge, and especially by us who have been privileged to be with you and participate in this most solemn event.

The constitution of a new Lodge is a most important event in Masonry. It is like forging a new link into a chain. And as "a chain is no stronger than its weakest link", we must be sure that each new Lodge that is constituted is a strong Lodge, because we in the Grand Lodge of F. & A.M. of the Philippines have a strong chain of Symbolic Lodges and we don't want any "weak links". We want new Lodges. We want many of them, but we don't want "weak links". We don't want any of them! We want quality and quantity, but if we can't have both, we want quality!

We know Sierra Madre Lodge No. 181 is not a "weak link" for if it were, we would not have come here today to constitute it. What we must be assured of is that it will continue to grow stronger as the days pass, so that Masonry in this part of the Philippines will become more and more deep-rooted.

God created man in his likeness and gave him the great privilege to labor. And as a man labors, so is he judged by the Great Architect of

the Universe. There are many forms of labor: the work that man does to earn his daily bread and support his family, the work he does for his church in support of his belief in his Creator, the efforts he renders to his country to support its operation in peace and protect it from its enemies in war, and the labor man performs for his fellow man which we are most concerned with as it is this labor that forges men together in the Brotherhood of man under the Fatherhood of God which is Freemasonry.

What have we done here today besides constituting a new Masonic Lodge? We have given this community a new place for men to meet regardless of tongue, regardless of nationality, regardless of religion, regardless of economic status. Such men, if good and true in the evaluation of their fellowmen may bind themselves together as Brothers with the obligations of Masonry which has no language barriers, no national boundaries, no religious restrictions, and cannot be purchased at any price.

Masonic rituals are printed in every important language in the world. We have a ritual in the Philippine National Language. Masonry is practiced in every nation that welcomes truth and light. Unfortunately some nations that can not face truth can not tolerate Masonry and there it is banned. Masonry requires no man to practice any particular religion. It merely requires a man to believe in God and a life after death.

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Nueva Vizcaya Lodge No. 144 on Rizal Day

BRO. FRANCISCO SORIANO



Officers and members of Nueva Vizcaya Lodge No. 144, Solano, N.V., paying homage to WB Jose Rizal on June 19, 1966. Several brethren of Magat Lodge No. 68 were also present.

In line with the noble thoughts of the Most Worshipful Grand Master Raymond E. Wilmarth, who in his message in the June 1966 Cabletow, Vol. XLII No. 6, enjoins all Subordinate Lodges under the Jurisdiction of the Most Worshipful Grand Lodge of the Philippines to observe Masonic Holidays in tribute to the glorious memory of our Masonic Heroes who have gone before us and inspired by their example, stand ready to serve God, our country and our order; the officers and members of Nueva Vizcaya Lodge No. 144, F & A M of Solano, Nueva Vizcaya observed and celebrated the One hundred fifth birth anniversary of WB Dr. Jose P. Rizal at the town plaza, this municipality, where a monument in his honor was erected. Officers and members of Magat Lodge No. 68 F & A M, Bayombong, Nueva Vizcaya were invited to attend the celebration and many attended headed by

the VW District Deputy Grand Master VWB Sotero A. Torralba and WB Alberto dela Cruz present Master.

The occasion was simple and the ceremonial rite was very solemn and impressive. Master Masons, Past Masters of both Lodges, sojourning brethren were proper in their national attire and correct in their decorum. The celebration was made in such a way that all movements were very impressive because the Municipal Police Force under the Command of Lt. Esperidion Castillo and a detachment of the Philippine Constabulary under Col. Zosimo Paredes and his junior officer, Captain Teotimo Juan, present Wor. Master of Bagumbayan Lodge No. 4, F & A M, also came in their special uniform which added color and dignity to the ceremony.

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Thanks to the initiative of WB Salvador C. Aquino, Wor. Master of Nueva Vizcaya Lodge No. 144 and the officers and members of his Lodge. Wor. Brother Aquino invited the Philippine Constabulary detachment and requested Col. Zosimo Paredes, Battalion Commander of Malacanang Guards as the Guest of honor in the subsequent banquet where he (Col. Paredes) delivered his speech on a timely and fitting subject, entitled, "Peace and Order."

As a commentary, the ceremonies that transpired during that day were indeed inspiring and note-worthy. There were sharp commands of the Military Officers, the brisk and snappy execution by the soldiers, the floral offering, the solemn prayer, the bugle tap, the clicking of cameras, flag position and disposition all carried in correct and precise manner. It was so impressive that the populace was affected. There was rapt attention and complete silence around. The traffic, both vehicular and pedestrian, stopped dead where they were. An observant by-stander remarked in the vernacular, "CASTOY COMA A TINAWEN". (It should be like this every year. ▲)

ALSO ON RIZAL DAY



CELEBRATION OF BRO. DR. JOSE P. RIZAL'S BIRTHDAY ANNIVERSARY 1966 JOINTLY BY PANG. LODGE No. 56 and DAGUPAN CITY LODGE No. 168

FRONT ROW: Bro. Sotero Almonte (56), Bro. Chua Choy Pin (56) Bro. Chua Tiong (158), WB Luis Makayan (158), VWB Agaton Umanos, DDGM, WB Bernabe Dy (158) Master, WB Juan Saingan (56), WB Victorino Daroya (158), Bro. Mariano Garantoza (158) and Bo. Bartie (56). BACK ROW: Bro. Eligio Puzon (56), WB Faustino Oviedo (56), WB Andres Torio (56), Bro. Filemon Floresca (158), WB Juan Orendia, GL Insp. of Lodge 158, and WB Pio Coquia (158).

Drs. Anacleto & Del Mundo

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DRS. ANACLETO & DEL MUNDO

On Masonic Literacy

WB CALIXTO B. ANTONIO, PM (29)

This is not a critique. Neither is it a psychological study of the actualities of some Masons of this Grand Jurisdiction. It is a mere collection of my observations and experiences about what were said and those that have been taken for granted because we have been doing so day in and day out, little seemingly inconsequential things that sometimes cause embarrassment, which cannot be supported by facts or documents.

In Freemasonry all is centered in the individual Mason. He projects the image of our ancient and honorable fraternity not only to his brother Masons but most of all to non-masons. The slogan "we must have more Masonry among Masons" does not necessarily mean that in projecting that image, the tenets and practice thereof should be the only concern. This slogan also means that Masons should have a more thorough knowledge of the history, of facts, and of other literature concerning it. The knowledge of this particular part of Masonry is imperative.

Our rituals state that Masonry is a progressive moral science taught by degrees only. Brother Masons think that the higher the degree he attains, the better Mason he is, this impression can be embarrassing at times. A brother Mason is heard to say that the highest governing body of Masonry is The Supreme Council of the 33^o A. & A.S.R. That was also the reason given for the use of the terms "Blue Lodge and Higher Bodies". To clarify, the highest governing body in Masonry is the Grand Lodge and the highest elective office is that of the Grand Master. His complete title is Grand Master of Masons. The term "higher bodies" is a misnomer and

usually alludes to the Ancient and Accepted Scottish Rite. A Mason owes his obedience and allegiance to the Grand Lodge. This does not necessarily mean that he also owes obedience and allegiance to the Supreme Council of the 33^o A. & A.S.R. if he is not a Scottish Rite Mason.

The term "Blue Lodge" is often used instead of the correct term "Symbolic Lodge". It is because the dominating color seen in the Symbolic Lodge is Blue. Shall we use "Red Lodge" for the 19 symbolic lodges in England because red is the color of the adornments of the apron and other masonic paraphernalia?

As to facts, another brother Mason was heard to say that the Emperor of Japan has been initiated in Masonry and that Masonry was introduced in Japan only after World War II by our late Bro. Gen. Douglas MacArthur. On both instances of fact, they are incorrect. The Emperor of Japan has never been admitted in Masonry and that Masonry was introduced in Japan in the year 1866 (see back cover of the July, 1966 issue of the Cabletow).

The above are manifestations of the need for at least two very important phases of Masonic activity in our Grand Jurisdiction. One is the establishment of a Masonic Library to be undertaken by the Grand Lodge of the Philippines. It is needless to discuss here the many advantages to Masons in being able to read books written about Masonry. The other is the formation of a Lodge of Research patterned after the Quator Coronati Lodge of Research in England. One of the projects should be a detailed history of Masonry in the Philippines.

△

Whether a man is poor or rich does not matter, so long as he is good and true and with sufficient means to keep his family well and faithful and help his fellow men whom he may find in greater need.

Where else in the world will you find such tolerance and understanding as in a Masonic Lodge? Where else can you find a Moslem on your right hand, perhaps a Jew on your left, and you may be a Christian — either Catholic or Protestant — and all stand together with bowed head while the Chaplain prays to the one God of all? Where else can you find a poor man elected to high office and a rich brother pay homage with love and affection? Where else can you find these things happening and many other singular practices of Masonry but within a Masonic Lodge?

This, my Brethren, is what we have given you today. Our Constitution of Sierra Madre Lodge No. 181 has given the men of this community a place to come to and receive the teachings of brotherhood, an opportunity to serve God by serving their fellow men, and in so doing make themselves better men, better husbands, better fathers, better brothers, better citizens, and perhaps most of all better servants of God.

I want to thank you again for the great privilege you gave me in permitting me to be with you today on this auspicious occasion and for the opportunity our Grand Lodge has had to serve you by constituting Sierra Lodge No. 181. Δ

ECUMENICAL DIALOGUE**KC-Daughters' Joint Project**

A dialogue on ecumenism with a Catholic address and Protestant responses was held in connection with the joint anniversary observance of the Knights of Columbus Capitol Council No. 3695 and the Daughters of Isabella Regina Mundi Circle No. 1007.

The dialogue was held at a joint breakfast program of the Knights and the Daughters on Sunday, Sept. 4, at the Aristocrat Social Hall in Cubao, Quezon City.

Fr. Vitaliano Gorospe, S.J., professor of the Ateneo de Manila University and Ph.D. from St. Louis University in Missouri, gave the keynote speech on the Decree on Ecumenism promulgated by the recently concluded Vatican Council II.

The responses to Fr. Gorospe's address were given by the following: Rev. Emerito P. Nacpil, head of the Department of Christian Theology of the Union Theological Seminary and a Ph.D. from Drew University (New Jersey), who discussed "Catholic Principles on Ecumenism;" Bishop Enrique Sobrepeña, D.D., General Secretary of the United Church of Christ in the Philippines and Honorary President of the East Asia Christian Conference, who talked on "The Practice of Ecumenism;" and the Rt. Rev. Lyman Ogilby, D.D., Bishop of the National Council of Churches in the Philippines, who spoke on the topic "Our Ecumenical Task in the Philippines Today."

The ecumenical dialogue is considered significant because it constituted a major step in the promotion of Christian unity.

The Manila Times



PUBLIC SERVICE OF MUOG LODGE NO. 89, F. & A. M.

Upon joint representation of the Principal, Tambo Elementary School, Parañaque, Rizal, and the PTA officers in the said locality, MUOG LODGE NO. 89, donated a Standard Sewing Machine for the use of the Home Economics class of the school. The turn-over was made in a public ceremony on the premises of the said school last 26 June 1966. Prominent among those who attended the presentation are shown in the picture above namely: seated, from left to right: Mrs. Erlinda Santos, H.E. Teacher; Mrs. Gabriela Paulino, PTA Treas; Mr. Sixto Clemente, PTA Pres; Mrs. Pricila Francisco, Principal, Tambo Elem School; Mrs. Liwanag Baylon, PTA. Standing, same order, WB Pascual Salgado, WB Crispin Loya, Mr. Laurito Santos, PTA; WB Alejandro Cruz; WB Sergio Salvador, Mr. Vicente Valenzuela, PTA; Emilio Miranda, PTA, and WB Tirso Monsod.



CAPITOL MASONIC . . .

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PHHC building, GSIS Engineering building, and the first class subdivisions: U.P. Village, Teachers Village, Sikatuna Village, Vasra Village and educational institutions: University of the Philippines, Holy Family for Girls, St. Anthony's for Boys and Llamas School. The main building of the Quezon City Hall compound is now being constructed.

The lots in the vicinity are conservatively estimated to be worth ₱100 per square meter. There is now a building flurry in the area because of the need for offices and homes.

Stock payments, votes on increase of capital and reservations for new stocks will be received by WB Jose Santos at the Lucero Surveying Office, Metropolitan Theater Building, Plaza Lawton and in Room 1, Plaridel Masonic Temple, where the Treasurer keeps office.

RULES FOR THE GRAND LODGE, F. & A.M. 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, 8-1/2 x 11 inches.
 - 4) Each essay shall not contain less than 1000 nor more than 1,500 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 the 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:

First Prize	P500. —
Second Prize	P250. —
Third Prize	P150. —
Six Honorable Mentions	P 50. — each
 - 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.



THE GOLDEN RULE

The Way To Peace And Happiness

CHRIST: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the Prophets."

"Thou shalt love thy neighbor as thyself."

BUDDHA: "One should seek for others the happiness one desires for one's self."

"Hurt not others in ways that you yourself would find hurtful."

CONFUCIUS: "Is there one maxim which ought to be acted upon throughout one's whole life? Surely it is the maxim of loving-kindness: Do not unto others what you would not have them do unto you."

MAHOMET: "Let none of you treat a brother in a way he himself would dislike to be treated."

JEWISH: "Whatever you do not wish your neighbor to do to you do not unto him."

PARSEE: "Do as you would be done by."

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WITH OUR YOUNG ONES



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

Grace May Dacanay, until recently an instructor in Baguio Colleges, Baguio City, left for the United States to further her studies at Northwestern University in Illinois. Grace is a Speech and Drama graduate of the University of the Philippines in Diliman, Quezon City. At Northwestern, she will specialize further in her chosen educational field. She is the daughter of Bro. & Mrs. Mateo Dacanay, Umingan, Pangasinan. Grace is a senior member of Bethel No. 2, Manila, International Order of Job's Daughters.

* * *

Bethel No. 2, Manila, IOJD, held a "Jobie A-go-go" at the home of Bro. & Mrs. Abelito B. Melocoton at Kamuning, Quezon City, on August 20, 1966. Their daughter, Lilia, is present Honored Queen of the Bethel. The girls raised funds for the charity work of their Bethel come Christmas time.

The affair was attended by Rainbow girls and DeMolay boys in the greater Manila area.

* * *

From the *California Freemason*, Summer Issue, 1966, we read that the Oakland Scottish Rite Bodies, with the assistance of many Symbolic Lodges in the Bay Area, held an oratorical contest on the topic: "The American Public Schools — Their

Importance Today" in which appendant youth organizations: DeMolay, Rainbow and Job's Daughters participated. Finalists in the contest are: Rainbow Girl Edith Strashum, Rainbow Girl Carolyn Thibault, Jobie Tahme Kinsmich and Jobie Dorinda Chu, the first prize winner. Looks like, if the girls do not have the final say, they might have the best say.

* * *

The Jobies of Bethel No. 2 have some savings which they like to invest. They have selected the Capitol Masonic Temple Association, Inc. in which they desire to buy six or ten shares, if allowed.

* * *

We have not had the chance to print news about several units of our youth organizations lately. Will the DeMolays of Manila, Clark Field, Cebu, Vigan, Dumaguete, Bacolod and Okinawa; the Rainbow Girls of Manila, Clark Field, Cavite and Okinawa and the Jobies of Dumaguete and Olongapo please send us news about and pictures of their activities?

NESTORIO B. MELOCOTON

NOTARY PUBLIC, PATENT ATTORNEY

RM-1 Plaridel Masonic Temple
1440 San Marcelino, Mla. Tel. 5-35-36
9-21-32



STRIVE FOR ECONOMY AND SELF-HELP

The Officers and members of MUOG LODGE NO. 89, F. & A.M. of Parañaque, Rizal, to encourage thrift and economy, combat usury and promote self-help among themselves and members of their families, organized and established a cooperative credit union under the provisions of Republic Act No. 2023. The Credit Union which was named "Bayanihan" was registered and incorporated with the Cooperative Administration Office (CAO) last May, 1966. The field of membership is limited to Masons and members of their families, and at present it has forty (40) participating members. Pictured above are its present officers, to wit: Seated, from left to right: WB Sergio Salvador, Treasurer; WB Pedro Lombos, President; WB Bienvenido R. Burgos, Vice President & General Manager; WB Crispin G. Loya, Secretary-bookkeeper; Standing, same order: WB Alejandro Cruz, Credit Committee; Bro. Esmeraldo Gatchalian, Educational committee; Bro. Candido Soriano, Credit Committee; WB Antonio C. Ching, Supervisory Com.; WB Pascual Salgado, Director, and WB Matias Costelo, Supervisory Committee.



EDITORIAL . . .

From page 2

members and Lodges, which it should not. The investment fund is part of the solution to its present and future financial problems. It should have started an investment fund in 1912 when it was organized and by now it can be on easy street.

A review of Grand Lodge reports of other Grand Lodges will show that most Grand Lodges have investment funds and the bigger their investment funds are, the better Grand Lodges they are. We are impressed by the fact that the idea of our Grand Lodge about the investment fund is catching on. Elsewhere in this issue, we note that a Jobie Bethel of teen-aged girls is thinking along the same lines. They want to invest in the Capitol Masonic Temple Assn., Inc.



GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM.

A Report on Masonic Activities

Sister Leticia B. Javier, a Past Matron of Rosario Villaruel Chapter No. 2, OES, has an interesting volunteer service. She meets and takes care of American Friends Service exchange students at her home in Kamuning, Quezon City, before they go to their pre-arranged foster homes in cities and provinces and after their terms in their foster homes before leaving for the United States. She sort of gives them a pre-view and post-view of Filipino home life and customs.

As something special, she threw a party for Miss Debby Bridges of 4A Elm Street, Gorham, Maine, on August 24, 1966 and invited Eastern Stars and Jobies as a send-off for Debby. Her mother, Mrs. Ellen Bridges, belongs to the West Newfield Chapter of the Eastern Star in Gorham, Maine. Others present at the party were Sis. Pilar Gonzalez, Sis. Pat Floro, Sis. Gracia M. Elefaño, Jobies Edna Florendo and Lilia Melocoton, and others.

While in the Philippines, Debby Bridges lived with Dr. & Mrs. Ricardo Olaes as her foster parents in Bacolod City. Debby was sorry she had to leave the Philippines so soon. She enjoyed every bit of her stay here. Her foster parents took her around the province visiting towns and barrios. Before taking off for home on the 29th, she visited Baguio.

Baguio Lodge No. 67 recently donated cash to the Baguio General Hospital for the purchase of medicines for its indigent patients. The donation by Baguio Masons was a shot in the arm of the hospital which suffers from lack of funds due to the retrenchment policy of the government. The Masonic donation was featured in the Baguio Midland Courier last month showing a picture of some brethren and officials of the Baguio hospital. In the picture is shown WB T. G. Sharma handing a check to WB Ossie Hamada, Chairman of the hospital's Advisory Board.

Manila Lodge No. 1 hosted an inter-lodge visitation from Leonard Wood Lodge No. 105 last August 20, 1966. The visitation was held at the Scottish Rite Temple with MW Raymond E. Wilmarth, Grand Master and MW Esteban Munarriz, PGM, Grand Secretary, present from the Grand Lodge. MW Wilmarth gave the assemblage an inspiring talk.

The two Lodges formed a special third degree team which raised Bro. Bayani R. Sabater of Manila Lodge No. 1 and Bro. Frederick W. Ochs of Leonard Wood Lodge No. 105. After the impressive degree work, the brethren of the two Lodges and their visitors had a fellowship dinner at the Social Hall of the Scottish Rite Temple.

RW Mariano Q. Tinio, Deputy Grand Master, MW Esteban Munarriz, Grand Secretary and VW Eulogio O. Nadal, Grand Tyler, journeyed to Naga City to be present at the convention of Bicol Lodges on September 3, 1966. The Deputy Grand Master's party had an interesting and profitable time at the convention held by Mt. Isarog Lodge No. 33, Bulusan Lodge No. 38, Mayon Lodge No. 61, and Camarines Norte Lodge No. 107, which comprise District No. 13 under the leadership of VW Eustaquio de Guzman, District Deputy Grand Master.

The convention of Bicol Lodges was held on September 3, 1966 with Isarog Lodge No. 33, in Naga City as host. A pre-convention meeting of Masters and Inspectors of the Bicol Lodges was held last July 23, at Mayon Lodge No. 51, at Legaspi City.

On September 3, 1966, RW Manuel M. Crudo, Junior Grand Warden, accompanied by VW Hermogenes Oliveros, Senior Grand Lecturer, went to Lucena City to be present at the Golden Jubilee celebration of Kalilayan Lodge No. 37. This year's officers of the Lodge are: WB Feotimo Atienza, Master; Bro. Solomon E. Quila, Senior Warden; Bro. Apolinario Villaverde, Junior Warden; WB Vicente Alhambra, PM, Treasurer; and Bro. Arcadio Tolentino, Secretary.

It is recalled that Kalilayan Lodge No. 37 was authorized on September 21, 1916 to be organized as a Lodge with the following officers: WB Juvencio Trinidad, Master; Bro. Leandro Carrillo, Senior Warden; Bro. Benito Querol, Junior Warden; Bro. Pedro M. Nieva, Orator; WB Euse-

bio Dimaano, Secretary; Bro. Federico M. Unson, Treasurer; and Bros. Eligio Magallanes, Miguel Gutierrez, Francisco Vicente as the rest of the Charter Members. It is interesting to note that of the charter members, only WB Dimaano is living. WB Dimaano is a retired provincial treasurer living in Sampaloc, Manila, and while a little weak of limbs at 84 years of age, he is still hale and hearty.

We would like to extend our sincere thanks to the Secretary of Union Lodge No. 70 for the plug in their newsletter about sending in the bi-data sheets of the brethren.

We would like also to thank Araw Lodge No. 18, Mencius Lodge No. 93, Baguio Lodge No. 67, Camarines Norte Lodge No. 107, and other Lodges which are sending us regularly their newsletters. These are a gold mine of information for this column.

Dapitan Lodge No. 21, recently celebrated the 50th anniversary of the granting of their charter with a luncheon held at the Continental Room of the Aristocrat Restaurant.

WB Francisco Olizon, the oldest Past Master of the Lodge, headed the list of Past Masters present during the fete. Among the others present were: WB Marciano P. Gatmaitan, WB Temistocles Elviña, WB Basilio Sarmiento and WB Benjamin Araniego, Sr.

SCENES WE WOULD LIKE TO SEE: More inter-Lodge visitations.... more Lodges celebrating holidays dedicated to our national heroes who were members of the Craft.... closer and better relations between Masonry and the Roman Catholic Church and Knights of Columbus in the Philippines.....

Outline of Masonic Parliamentary Law

(Compiled by the Masonic Education Committee of the Grand Lodge F. & A. M. of the Philippines)

PARLIAMENTARY LAW. — In so far as it is not repugnant to the peculiar character of Freemasonry, parliamentary law governs the conduct of business of a Lodge. The Rules of Order and Order of Business for the government of the Grand Lodge of the Philippines are found in Chapter X of the Masonic Law Book (Revised in 1962), pages 117-119. Rule XXIII specifically states: "*These rules are for the government of the Grand Lodge alone and not for Subordinate Lodges.*"

In the following outline of parliamentary law all motions which, according to authoritative writers on Masonic parliamentary law can not, or should not, be made in a subordinate Lodge have been omitted.

RULES OF ORDER. — Careful adherence to the following rules will result in an expeditious and orderly transaction of the business of the meeting.

1. When the Master takes the Chair every officer and member shall immediately take his place, and observe strict order and decorum.

2. No member shall speak unless he first rises, and respectfully addresses the Master; nor shall he speak *more than twice* on any subject unless to explain, or by permission from the Chair.

3. The Master states the question clearly, after it has been moved and seconded, where a second is required, before it can be debated.

4. All questions of order shall be decided by the Master, without appeal to the Lodge, but any objections to his decisions may be laid

to the Grand Master in accordance with Par. 229 of the Law Book (Revised in 1962).

5. In all cases of a tie vote, except votes by ballot, the Master, in addition to his proper vote, may have the casting vote, by Par. 230 of the Law Book.

6. All questions before the Lodge not otherwise particularly defined, shall be decided by a *majority vote*.

7. No one shall be permitted to leave the Lodge without the permission of the Master.

8. No officer shall leave his station or place, as the case may be, during the meeting unless by permission of the Master.

9. No Brother shall move from his place, nor shall any member, or visitor, be permitted to enter at any time during the *opening* or *closing* of the Lodge, the reading of the minutes, at the time of preparing a candidate, or while conferring a degree, unless with the permission of the Master.

10. If any member, or visitor, should be guilty of indecorous conduct during the meeting of the Lodge, the Master may, at his discretion, admonish or request him to retire from the meeting.

11. Only members of a Lodge in *good standing and whose dues are paid* shall be entitled to vote in an election and be eligible to any office in the Lodge. (Par. 215, of the Law Book.)

12. The Constitution of the Grand Lodge of the Philippines, its Edicts and Regulations, the Land-

Turn to next page

marks of the Order, as well as the By-Laws of the Lodge, shall be the governing principles of the Lodge, and shall be referred to in all cases of doubt.

13. In all decisions of the Lodge, appeals may be made in accordance with Par. 229 of the Law Book to the Grand Lodge; but until the opinion of the latter is made known, the decision of the former is valid and executory.

14. No member of the Lodge, when present, shall be excused, or permitted, to refrain from voting upon a ballot for affiliation or for the degree of Masonry. (Par. 166 of the Law Book)

15. Voting on any question may be either by the *usual sign* of Masons when voting, or by *ballot*, using paper or white balls and black cubes, as stated in pertinent paragraph of the Law Book.

16. The number of votes required for the approval of particular questions are as follows:

- a. Balloting on affiliation and petition for degrees, *unanimous*. Par 167 of the Law Book.)
- b. Restoration of a member who has been suspended for non-payment of dues for a period of two or more years, $\frac{3}{4}$ votes by ballot. (Par. 179 of the Law Book.)
- c. Objections to petition for affiliation or for the degrees, $\frac{2}{3}$ votes by ballot. (Par. 174 of the Law Book.)
- d. Amendment to the By-Laws, $\frac{2}{3}$ votes. (Uniform Code of By-Laws, Art. XIII, Sec. 1, Chapter IX of the Law Book.)
- e. Dispensation for the election of officers at other

than at the stated time, $\frac{2}{3}$ votes. (Par. 213 of the Law Book.)

17. The Lodge must be opened for the transaction of business in the place fixed by its charter or dispensation and at the appointed Lodge room therein (Par. 139 of Law Book) and on the day and time specified in its By-Laws (Art. III, Sec. 1). The Lodge must be opened by the Master, or one of the Wardens (Par. 139 of the Law Book). Seven (7) members of the Lodge constitute a *quorum*.

18. The order of business at every stated meeting of the Lodge is as follows: Art. XII, ec. 1 (Uniform Code of By-Laws.)

- (1) Reading of the Minutes.
- (2) Reports of Committees.
- (3) Balloting.
- (4) Reception of Petitions.
- (5) Miscellaneous and Unfinished Business.
- (6) Conferring of Degrees.

PRIVILEGED MOTIONS. — Privileged Motions are so-called because, on account of their importance, they take precedence of all other questions whatever. Only questions that can be moved in a Masonic Lodge, according to Masonic authorities, will be considered.

1. *Question of Privilege*. — Questions of privilege must not be confused with privileged questions. It is difficult to enumerate all the questions that arise under the head of *questions of privilege*. The following may and do occur.

(a) Any matter that affects the character of a member.

(b) Matters affecting the secrecy or safety of the Lodge, such as where a Brother deems it necessary to give the proper precaution.

(c) Matters that affect the reputation of the Lodge, such as false and scandalous reports of its proceedings.

The form is, "W.M., I rise to a question of privilege" The Master requests the Brother to state his question; then he decides whether it is a question of privilege or not. If it is held to be a question of privilege it is disposed of in accordance with the rules.

Final action upon a question of privilege need not be taken at once. It may interrupt a Brother if it requires immediate action. It is decided by the Master, subject to appeal to the Grand Master.

2. *Call for Orders of the Day.* — The expression *order of the day* refers to those subjects the consideration of which has been assigned to some *particular time*. When it appears desirable to consider a subject at some *future time*, the motion is, "W.M., I move that (such a subject) be made order of the day for (stating the precise time)". (If regular business has been made the general order for such time) that the subject be made the special order."

To make a subject a *special order* requires 2/3 vote.

When the time designated arrives, the Master announces the fact, or some Brother calls for the orders of the day. The Master then says, "Shall the orders of the day be taken up?" If *no one objects*, the current business is suspended, and the orders of the day are at once taken up. If *any one objects*, the question is at once put to a vote by the Master. A majority vote decides the question. A motion to take up a part of the orders of the day is *not* privileged. Special orders cannot be taken up *before* the time set except by a 2/3 vote. It requires a 2/3

vote to make a subject a special order, and then it takes precedence of the general orders.

INCIDENTAL MOTIONS. — Incidental motions are such as arise out of other questions, and therefore take precedence of, and must be decided before the questions which gave rise to them.

1. *Objection to the Consideration of a Question.* — Some questions may be introduced which the Lodge may think is not a proper or profitable question for consideration in open meeting. Some Brother then rises and says, "W. M., I object to the consideration of this question." No second being required, the Master immediately submits the question in this form, "Shall the question be discussed?" This cannot be debated and no subsidiary question can be applied to it. It requires a 2/3 vote to decide.

The object of this motion is to avoid altogether any question which may be deemed irrelevant, improper, or against the principles of Freemasonry.

2. *Reading of Papers.* — When matters are brought before the Lodge by written communications, it is often desirable that such communications have more than one reading. When any one calls for the reading of the paper, if no one objects, the Master orders it read. If objection is made, the question must be put to a vote without debate or amendment. It is the right of every member to have all papers read before voting.

3. *Withdrawal of a Motion.* — The person who makes a motion can withdraw it if no objection is made. If an objection is made, he can with-

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draw it only by a motion to that effect. This motion can not be debated or amended.

SUBSIDIARY MOTIONS.— Subsidiary motion are such as are applied to other motions for the sake of disposing of them in some other way than by direct adption or rejection.

1. *To Lay on the Table.* — The form of the motion is, "W. M., I move that the question be laid on the table." This motion can not be debated, nor amended; and no subsidiary motion can be applied to it.

To take up the matter again, the motion is, "W. M., I move that the (naming the question tabled) be now considered." This motion is not debatable and can not have any subsidiary motion applied to it.

2. *To Limit or Extend Debate.* — Although the *previous question* is out of place in a Masonic Lodge, still there is no good reason why the Lodge should not protect itself from unnecessary discussion of a question by adopting a motion to limit debate. The motion can not be debated. A 2/3 vote is required for its disposal.

3. *To Postpone to a Certain Day.* — A subject postponed to a certain day takes precedence, when the time arrives, of everything except *privileged questions*. Different questions postponed to different times, and not reached at the time specified, shall be taken up, when they are considered, in the order of time to which they are postponed. A subject postponed to another meeting of the Lodge should at that time come up as *unfinished business*.

A motion to postpone to a certain day can not be debated except on the propriety of postponement. A 2/3 vote is necessary to take up a

subject postponed to take it before that time.

4. *To Commit or Refer, or to Re-commit.* — The form of this motion is, "W. M., I move to refer the subject (naming the subject) to a committee." It saves time if the motion included the number of which the committee shall consist. Unless the intention is to have the committee elected by the Lodge, it should be left to the Master as to who shall be the members.

The motion can be amended, in the case to recommit, by changing the committee or by giving instructions. The motion is debatable and opens the principal motion to debate.

5. *To Amend.* — An amendment may be inconsistent with one already adopted, or may conflict with the spirit of the original motion; but it must have a bearing upon the subject, that is, *germane* to it. An amendment to an amendment can not be amended. If requested by any member it should be in writing. Its form may be to *add* or *insert*, or to *divide* the question into paragraphs.

The vote is first taken on the amendment, then on the motion as amended. In case of an amendment to an amendment, the vote is first on the latter, then on the former as amended, and finally on the original motion as amended.

MISCELLANEOUS MOTIONS. — These include motions which can not be included in any of the above classes on account of the rules which govern them.

1. *To Reconsider.* — After a motion has been passed it is sometimes found advisable to modify, reverse, or otherwise change the action taken. The object of the *motion to reconsider* is to provide just for this con-

tingency. The effect of the motion is to bring the subject before the Lodge just as it stood before the vote was taken upon it. It can be made when any other business is before the Lodge, even if it interrupts a member making a speech; but action on such motion can not be taken to interfere with current business. In such a case the motion is made, seconded, and entered in the minutes. The business proceeds and the motion to reconsider is held over to be taken up before the end of the meeting when nothing else is pending.

The motion to reconsider must be moved on the *same day* on which the motion to be reconsidered was voted upon. The motion must be made by one who voted on the *prevailing side*. The prevailing side, however, is not always the side that counts with a majority of the members. It may occur that a motion requires for approval a definite vote, say 2/3, is not adopted for lack of the requisite number of votes. The prevailing side, in this case, consists of those who voted *against*. The motion to reconsider must then be moved by one did not vote for the motion.

The motion to reconsider can not be amended; can not interfere with the discussion of a question before the Lodge. No question can be *twice* reconsidered. A motion to reconsider *may* be laid on the table, which vote can not be reconsidered. A motion to reconsider is debatable, if the question to reconsidered is debatable, and then it opens the *principal question* to debate. It suspends all action required by the original motion until it is acted on. An amended motion must be reconsidered before a new amendment

can be considered. A motion to reconsider takes precedence of everything in a Masonic Lodge. If adopted, it places the original question in the same position as before being voted on. Only a majority vote is required.

2. *Filling Blanks*. — Frequently resolutions are introduced, or reports of committees are made, involving the appointment of a *certain number* of persons to serve on a committee or otherwise, a *certain sum* of money to be raised, or something to be done after a *certain length* of time, these points being left blank in the resolution or report, as it is desired that they should be left wholly to the action of the members in open meeting. In these cases suggestions to fill the blank can be made without the formality of a motion, by naming the *number of persons*, the *sum of money*, or the *length of time*. When a number of suggestions are made, the only way to determine the wishes of the Lodge is to try vote on the *highest number*, the *largest sum*, or the *longest time*.

3. *Nominations*. — There are a number of Masonic jurisdictions which permit nomination of candidates for office. For example, the Grand Lodge of California after whose constitution that of the Grand Lodge of the Philippines was patterned has held since 1872 that nominations are proper. Nominations are not permitted by the Grand Lodge of the Philippines (Uniform Code of By-Laws, Art. II, Sec. 2.)

4. *Renewing a Motion*. — A principal motion and its amendments once decided can not be acted on again at the same meeting, except by a motion to reconsider. Any *privileged motion*, except to call for orders of the day; *incidental mo-*

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tions; and *subsidiary motions*, except to amend — may be renewed after any motion altering the state of affairs.

COMMITTEES. — In practice the first person named on a committee is the chairman. The Secretary of the Lodge should inform by letter all members appointed on committees. In case of disagreement among the members on their conclusions on the subject for which they have been appointed, the *minority* can also present their report. Only what the committee agrees to in meeting assembled can be the *report of the committee*.

Disposition of the Report of a Committee. — When the Lodge *permits* the report to be read, it *receives* the report. The recommendation of the committee *becomes* the action of the Lodge when it *accepts* or *adopts* the report. The motion should be to accept or adopt the report.

TO CLOSE DEBATE. — Any one of the following ways may be taken:

To object to the consideration of the question, which is an incidental motion;

To lay on the table, a subsidiary motion;

To adopt an order limiting debate, a subsidiary motion. Debate is *not* closed by the Master rising to put the question. Until both the affirmative and negative votes are taken, a member can still claim the floor, and reopen debate.

PUTTING THE QUESTION. — This is not to be confused with stating the question. The Master states the question after a motion has been made and seconded, if required by the motion. The usual way of putting the question is for the Master to say "As many as are in favor of this motion (or, of the adoption of this resolution) will manifest it by the usual sign of Masons when voting." "Those opposed will do the same." Instead, the Master may ask the members to raise the hand or say Aye or Nay, as the case may be. The Master should always *announce* the result of the vote. Should any one call for a division, the Master puts the question again.

Emilio P. Virata, PGM, Chairman
Aurelio L. Corcuera, PM, Member
Pedro R. Francisco, PM, Member.



CAPITOL MASONIC TEMPLE ASSOCIATION NEWS...

At the annual stockholders' meeting of the Capitol Masonic Temple Assn., Inc. held on August 19, 1966, the following stockholders were elected to the Board of Directors: MW's Serafin Teves and Vicente Orosa, RW Manuel Crudo, WB's Jose Santos, Mariano Lucero, Ciriaco del Mundo and Nestorio B. Melocoton. Among matters decided by the stockholders are: the change of date of the annual

stockholders' meeting to the last Monday of April of each year and the application for a loan of one million pesos to build the first building on the 4,600 sq. m. lot now fully paid and titled in the name of the corporation. MW Orosa, chairman of the Building Committee, has requested the architectural firm of WB Elias Ruiz

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Reminders

△ Prospective participants in the GOLDEN RULE ESSAY CONTEST will please note that the contest began on September 1 and will end on December 30, 1966. On page 18 of this September issue, you will find the rules reprinted and some interesting materials for your essay.

△ Lodge Secretaries will please note that the new subscription rate of P5.00 a year for brethren residing outside the territorial limits of the Republic of the Philippines will take effect in 1967, not 1966. This year, the Board of Directors of The Cabletow, Inc. decided to charge Lodges actual postage advanced by the Cabletow during 1966. Corresponding bills will be sent to Lodge Secretaries before the end of the year. For 1967, Lodge Secretaries will please collect P3.00 from brethren living in the Philippines and P5.00 from those living outside the Philippines.

△ Authors and contributors will please send their articles and news items on white paper, type-written double-spaced. Photographs should be in black and white, plain; not in sepia and glossy. Better pictures in print

result from the plain black and white photographs.

△ Unsolicited by the Management of our Cabletow, we received a communication from a group of advertising agencies designating The Cabletow as a Class A advertising medium for its comparatively large circulation reaching all cities and provinces of the country, foreign countries of North and South America, the Far East, Southeast Asia, Australasia and most countries in Europe, the regularity of its issuance, and the varied and intelligent class of its readership. For sometime brethren in the provinces and cities have suggested that they would like to see advertisements, professional and commercial, local and national, in the Cabletow so that wherever they happen to be, they will know where to go, for rather than pay others, they would prefer to give the usual fees to brethren and/or members of their families. To satisfy the suggestion, the Cabletow will print advertisements of professionals in various towns and cities at P5.00 per column inch per month.

ATTY. ANTONIO C. PALAGANAS

NOTARY PUBLIC

RMS 404-406

Burke Bldg.

Escolta, Manila

Tel. 4-31-56

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* * *

Real charity doesn't care if it is tax-deductible or not.

— Dan Bennett

* * *

A church is a hospital for sinners; not a museum for saints.

— Abigail Van Buren

Highlights on the Acacia Mutual Society, Inc.

TO ALL MEMBERS OF LODGES UNDER THE JURISDICTION OF THE GRAND LODGE OF F. & A.M. OF THE PHILIPPINES

Dear Brethren:

At a meeting of the Board of Trustees held on March 24, 1966, the following resolutions were passed:

1—"BE RESOLVED, AS IT IS HEREBY RESOLVED, that beginning April 1, 1966, the maximum amounts of insurance without medical examination the Acacia will issue be as follows:

Class	Amount
a—Below 50.5 years old	₱10,000
b—51 — 55 " "	10,000
c—56 — 60 " "	5,000
d—61 — 70 " "	4,000
e—Over 70.5 " "	500

Provided, however, that any one Class (b) shall fill out the Acacia's Health Statement Form if his total insurance will exceed ₱6,000, and that anyone in Class (c), (d), or (e) shall undergo medical examination if his total insurance will exceed the maximum amount corresponding to his age as stated above; and Provided, further, that the aggregate amount of his insurance under Class (c), (d), or (e) shall not exceed the maximum amount in that class plus ₱3,000. Said maximum amount does not include amounts under group benefit and pure endowment plans. An insurance certificate shall be issued only after one's health statement or medical examination has been approved. The cost of medical examination shall be borne by the applicant.

2—BE RESOLVED, AS IT IS HEREBY RESOLVED, that effective April 1, 1966, every benefit certificate of the Acacia, notwithstanding any provision or rule to the contrary and regardless of age, shall include without extra charge the Acacia's Accidental Death Benefit: Provided, however, that if a group of three or more brethren suffers an accident which results subsequently in the death of more than one in said group, their beneficiaries shall not be entitled to the said Accidental Death Benefit; however, this clause does not apply to the individual certificate of the insured."

Done in the City of Manila, Philippines, this 21st day of April, 1966.

(Sgd.) L. R. SALVOSA
President & Actuary



MORE JOBBIE NEWS.

The Guardian Council of Bethel No. 2, Manila, had as guest in Manila Mrs. Irene Graham of 7 Bess Street, Windsor, Brisbane, Australia, who was on a tour of the Philippines, Hong Kong and Japan. During her two-day stop-over in Manila, September 16 & 17, she was shown around the city and met members of the local council and some Jobbies.

Mrs. Graham is a former member of the Guardian Council of Bethel No. 1, Windsor, Brisbane, Australia and a member of the Order of Eastern Star, Stafford Chapter, in her home city. Her daughter, Rhonda, is a Jobbie and her niece is a Past Honored Queen of the Windsor Bethel.

"Out of the Ghetto." At the same time, the Knights have altered the pitch of their national advertising from conversion to cooperation. Says Homer J. L'Hote, head of the Missouri Knights: "We used to try to make others see that we had the right religion. The attitude we now take is that we are on common ground with them, that we will work along with them." The ground has become so common that when Knights invite Masons to a joint meeting, the speaker is frequently a rabbi. Frank C. Staples, grand master of the New York State Masons, says that Masonic Lodges are meeting the Knights more than halfway. In Syracuse, the Masons even challenged the Knights to a blood-donation contest; the Masons won by two pints.

What all this has produced was summed up by Philip Spiro, a New York City Knights leader, after an outing with the Masons: "Some of us were looking for them to have horns, but we found that they were just people." Adds Father John J. Mulroy, director of the Atlanta Archdiocese Commission of Religious Unity: "The church is moving out of the ghetto. Where the whole process is going, we really don't know — but it is obvious that a lot of re-vamping is going to take place in lay organizations." More than a few Catholic priests and laymen echo the sentiments of Lee Everts, head of the Wisconsin Knights, who predicts that in five or ten years, Knights will be permitted to join the Masons.

Reprinted from Time Magazine, Aug. 19, 1966, pp. 46 & 47.



The world situation is so mixed up because the wolves continue to ask for guarantees against attacks by the lambs.

— Cedal Nasri

to draw up plans and studies for the building.

At its meeting on August 24, the new Board of Directors elected the following officers: MW Serafin Teves, Chairman; MW Vicente Orosa, President; WB Mariano Lucero, Executive Vice-President, WB Jose Santos, Secretary; WB Nestorio B. Melocoton, Treasurer; RWB Manuel Crudo, Director and Legal Counsel; WB Ciriaco del Mundo, Director and Bro. Maximino Azarcon, Jr., Auditor. The Board decided to send out a questionnaire to the stockholders with regard to the plan to increase the capitalization to one million pesos and to ask them to state how many more shares they want to acquire should the plan to increase capitalization be approved.

Chairman Teves announced that the Association is definitely in Phase II of its activities. The construction of the building will be begun this year or early next year at the latest. The main building of the proposed complex will house a big Scottish Rite hall, one or two blue lodge halls, Lodge offices and a social hall. Factors which make for immediacy of the building are: the need for offices by individuals and government bureaus and entities in the area and the propriety of a site for a bank, supermarket and restaurant on the ground floor.

Within a radius of one kilometer of the land of the corporation are: the Quezon Memorial rotunda with the cluster of government buildings as the Philcoa, Land Tenure, Philippine Tobacco, Agricultural Productivity, Reforestation, Department of Agriculture, Philsugin, Veterans Memorial Hospital, Quezon City Hall, GSIS Hospital, SSS Building,

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More Questions and Answers...

WB AURELIO L. CORCUERA (4) PM

156. What became of the Scottish Rite practiced by the Spanish-speaking Symbolic Lodges in the Philippines?

Right after the unification in 1917, the Spanish-speaking Lodges were permitted to use the Spanish Scottish Rite Ritual of the *Grande Oriente Español*. Five years later they were ordered to use the Spanish translation of the California ritual, which was adopted at the organization of the Grand Lodge in 1912. The Scottish Rite element in the Blue Lodge disappeared from the date of that order.

157. When was the present title of the Grand Lodge adopted?

When the Grand Lodge was organized on December 19, 1912, its official title was *The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands*. At the Annual Communication in 1954 (*Proceedings*, 1954, p. 145) the title was changed to *The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines*.

158. When was the date of the Annual Communication changed from January to April?

The original date of the Annual Communication of the Grand Lodge was the *fourth Tuesday in January*. At the 36th Annual Communication (*Proceedings*, 1952, p. 97) the date was changed to *fourth Tuesday of April*.

159. When was the present provision for dual membership (Par. 263, *Constitution*, revised, 1962) approved?

This was approved at the 36th Annual Communication (*Proceedings*, 1952, p. 95).

160. Is it true that at one time two Spanish Grand Orients had Lodges in the Philippines?

Yes. The *Grande Oriente Español* and the *Gran Oriente de España* both had Lodges in the Philippines. The *Gran Logia Regional de Filipinas* which had nominal supervision of the Lodges that came under the Grand Lodge of the Philippines as a result of the Unifaction in 1917, was merely a district or regional Grand Lodge under the *Grande Oriente Español*. The Lodges under the *Gran Oriente de España* were dissolved by the action of their members, who joined the Lodges which had already come under the Grand Lodge of the Philippines.



GOLDEN RULE...

From page 18

HINDU: "The true rule is to do by the things of others as you do by your own."

BRAHMANISM: "This is the sum of duty: Do naught unto others which would cause you pain if done to you."

TAOISM: "Regard your neighbor's gain as your own gain, and your neighbor's loss as your own loss."

ZOROASTRIANISM: "That nature alone is good which refrains from doing unto another whatsoever is not good for itself."

JUDAISM: "What is hateful to you, do not to your fellowmen. That is the entire law; all the rest is commentary."

ISLAM: "No one of you is a believer until he desire for his brother that which he desire for himself."

Manila, 1957

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. Josen (53/73)	District No. 17 ...	Florentino Almacen (160)
District No. 7 ...	Francisco Aniag (46)	District No. 18 ...	Ruben G. Feliciano (50)
District No. 8 ...	Desiderio Hebron (34)	District No. 19 ...	Jose L. Araneta (45)
District No. 9 ...	Amado D. Ylagan (122)	District No. 20 ...	Hugh C. Donaldson (123)
District No. 10 ...	Apolonio Pisig (2)	District No. 21 ...	Horace J. Leavitt (173)
District No. 11 ...	Cecilio M. Bituin (26)	District No. 22 ...	Donald H. Laurila (143)

FROM A FAMOUS ENGLISH POET:

“I was secretary for some years of the Lodge of Hope and Perseverance... which included Brethren of at least four creeds. I was entered by a member of the Brahmo Somaj, a Hindu; passed by a Mohammedan and raised by an Englishman. Our Tyler was an Indian Jew. We met, of course, on the level, and the only difference any one would notice was that at our banquets some of the Brethren, who were debarred by caste rules from eating food not ceremonially prepared, sat over empty plates.”

— Bro. Rudyard Kipling.

**FROM THE FATHER OF THE
AMERICAN PUBLIC SCHOOL SYSTEM:**

“The people should make it their pleasure, and in some degree, their business, to visit the schools often, encourage and countenance the youth, countenance and assist the teachers, and by all means in their power advance the usefulness and reputation of the design; that they look on the students as in some sort their children, treat them with familiarity and affection, and when they have behaved well, and gone through their studies, and are to enter the world, zealously unite, and make all the interest that can be made to establish them, whether in business, offices, marriages, or any other thing for their advantage.”

— Bro. Benjamin Franklin.