

The Cabletaw

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Officers of Saigon Lodge #191 line up for Installation, Saigon, Vietnam, June 3, 1969.

VOL. XLV

No. 10



October

1969

The Cabletow

Published monthly by the Cabletow, Inc. in the interest of the Grand Lodge of the Philippines. Office of Publication: 1440 San Marcelino, Manila D-406. Re-entered as second class mail matter at the Manila Post Office on June 16, 1962. Tel. 59-71-85.

This publication is made possible by annual contributions of Master Masons on the rolls of the Grand Lodge of the Philippines.

STAFF, THE CABLETOW MAGAZINE OFFICERS, THE CABLETOW, INC.

MW RAYMOND E. WILMARTH, PGM
Editor

WB NESTORIO B. MELOCOTON, PM
Managing Editor

CONTRIBUTORS:

VW LORENZO N. TALATALA
WB CALIXTO B. ANTONIO
WB AGUSTIN L. GALANG
WB EUGENIO PADUA
BRO. PROSPERO PAJARILLAGA
BRO. ELPIDIO ADALIA
BRO. JOHN YENCH

MANUEL M. CRUDO
Chairman

RAYMOND E. WILMARTH
Vice-Chairman & President

JUAN C. NABONG, JR.
Secretary

OSCAR L. FUNG
Treasurer

NESTORIO B. MELOCOTON
Business Manager

DIRECTORS:

EDGAR L. SHEPLEY JOSE E. RACELA
DAMASO C. TRIA WILLIAM C. COUNCELL
PEDRO R. FRANCISCO LORENZO N. TALATALA

IN THIS ISSUE

	Page
GRAND MASTER'S MESSAGE	1
EDITORIAL	2
RELIGIOUS FREEDOM IN RUSSIA	3
MASONIC PILLARS	5
IN THE GRAND LODGE	6
PHILOSOPHY IN MASONRY	7
DEVOTION HAS DISAPPOINTMENTS	8
ADVANCEMENT IN YOUNG HANDS	9
ALL ABOUT ECUMENISM	11
THE ANCIENT LANDMARKS	13
GRAVEL & SAND	15
PITAK PILIPINO	18
WITH OUR YOUNG ONES	21
ONE CENT A DAY MASONRY	22



Grand Master's Message:

LET'S GIVE THEM A CHANCE

As this is being written, we read about student strikes, demonstrations and sit-ins, or rumors thereof. Doubtless, we are bothered by these show of force by our young people. We are worried lest they become violent and resort to destruction of life and property, particularly the latter, as they had done in the past. We are dismayed in the sense that after all we had done for them, they would come back at us in this manner. We may say to ourselves that these young people are ingrates to their elders and the government who help and protect them.

Indeed, we find ourselves in a mess and in desperation we may throw up our hands and give up. But all is not lost. We still have the opportunity to mend our ways and show these young people that, in our way, we can help them find themselves and find ways of making the world a better place in which to live by working together, not by destroying each other.

Let us not merely say that we are exempt from these responsibility because our own children are all right. I praise Masons who have children of fine manners, respectful, obedient and sensible. Let there be more of them! And yet, as Masons we cannot just stand by in self-righteousness and watch the children of others sneer at our laws, insult and even harm older people other than us.

If we examine closely the motives of the young people particularly in their rebellious attitude, we shall find that it is their being fed up with the hypocrisy that surrounds them; they see too much corruption all around, they know that there is a gap between precept and example, what they are taught in morality is demonstrated in immorality and amorality.

Turn to page 12

Editorial:

TIME TO REBEL

It is time to rebel against the revolutionaries. It is time that the so-called young people who have rebelled with little or no cause be brought to their senses and made to realize that their dissidence must be brought before the bar of public opinion. It is now common opinion that the young revolutionaries should be taught that too long they have been rebelling against principles and practices which are now being corrected by common efforts of all concerned. Rebellion is losing novelty because now everyone concerned with the problems brought to the fore are engaged in dialog and conversation and minds are meeting on how to correct the errors for the mutual benefit of all.

By being in constant and persistent dissidence, the young should realize that they cannot achieve much by it. Change for the better is brought about by cooperation and understanding on the basis of everybody wins and nobody losses. More can be achieved by peaceful talk and planning for the good of all. In the past we have pointed out the reasonableness and relevance of rebellion by the young against the malpractices of the adults. The adults have realized their error and now it is time that the young and the adults put their heads together and find ways and means by which together they can build a better world. The adults should prolong their adulthood and the young should not prolong their youth for each succeeding day in their lives makes them older.

We wish that the Masonic principle of sitting down together and talking things over in principle without personality could permeate the conversations. This is the kind of rebellion against rebellion that is needed nowadays. In their homes, the Masons can talk things over with their young ones in a manner of peaceful conversation; they will come to know that by this method more can be achieved in their efforts to correct, rebuild and build.

Masons who are engaged in building Masonic families will do well to remember that one's Masonry is not only for oneself nor for his family alone. Masonry should go beyond the confines of his person and family; it should go further out to other people, Masons or non-Masons. This we hope will be the guiding principle in the lives of all Masons. Between sound and light, Masons prefer the light; therefore, let there be more light and less sound in your dialog and conversation with your family.

A father once said to his hippie son, "You are now thirty, now it's my time to rebel." It is well that now is our time to rebel against rebellion. △

* * *

Religious Freedom in Russia

SIS. HARRIET REYNOLDS

Josefa Llanes Escoda Chapter #13, OES
Dumaguete City

Speaking to her sisters and brothers of Josefa Llanes Escoda Chapter No. 13, OES, Dumaguete City, Sis. Harriet Reynolds told of her and her husband's experiences in their travels in Taiwan, Hong Kong, Malaysia, Singapore, Thailand, Vientiane, Saigon, Warsaw, Budapest, Russia, and other cities in Europe.

Sis. & Bro. Reynolds are missionaries in Dumaguete City where Bro. Reynolds heads the Research Studies Dept. of Silliman University and Sis. Harriet teaches Bible and allied subjects in the School of Divinity. They were on their furlough in the United States from July 1968 through January 1969; but en route, they did anthropological studies in South East Asia and attended scientific conferences on Anthropology and Ethnology in Tokyo and Kyoto, September 3-12, 1968 and travelled in Russia, particularly Moscow and Leningrad, September 12-29.

The conference on anthropology and ethnology in Tokyo and Kyoto was one of the highlights of their trip where they met and exchanged ideas with delegates from 55 countries, 100 of whom were from Russia. After the conference, they left for Russia, unable to get visas for Mongolia and Peking where they had intended to travel first before going on to Russia. They boarded the *Turkmania* at Yokohama and after a pleasant two-day cruise, they got off at Nahodka, Siberia, where they boarded the Trans-Siberian railroad for a 7,000-mile trip across to Moscow.

Their trip across was quite eventful along the way; they observed im-

proved houses and public buildings in the villages and cities. One significant observation they made was the springing up of factories, although they observed also that agriculture lagged behind, as in other countries. They further observed how Russian stores displayed many of their industrial products, though they do not have the quality of those produced in democratic countries.

In Irkutsk, they went by hydrotoil across Lake Baikal, the deepest in the world, on a crystal clear day and had the thrill of seeing and speeding across a body of water rimmed by snow-capped mountains.

Being missionaries, their interest centered in observing the religious life of the people in Russia. In Irkutsk they went in an Orthodox Church where they saw a funeral service and a baptismal going on at the same time. In Moscow they attended church service in the 6,000-member Baptist church, apparently the only Protestant church listed in the city. In all of Russia, they estimated some 30 Protestant churches, possibly more, counting those groups meeting in private homes. They were impressed by two excellent choirs and had visits with English-speaking members and an editor of a religious magazine.

They also visited Leningrad where they observed religious fervor among Protestants of the city. In Warsaw and Budapest, they were likewise impressed by the religious zeal of Roman Catholic, Evangelical and Orthodox churchgoers.

Turn to page 24

The York Rite Page



On September 19, 1969, C. W. Rosenstock Chapter No. 6, RAM, held a special conferral of the York Rite degrees on Bro. Benjamin Claricia, a member of Taga Ilog Lodge No. 79. Bro. Claricia is scheduled to go to the United States the first week of October.

In mid-October, C. W. Rosenstock Chapter #6, RAM, will confer the York Rite degrees to about a dozen candidates lined up for the conferral. The degrees in the chap-

ter, council and commandery of the York Rite will be conferred at that time in Plaridel Temple, in time, if they choose, to go on to the Shrine conferral which will be held shortly after. Candidates from Manila and Saigon will receive the degrees.

On October 21, the chapter, council and commandery will have their monthly convocation at Plaridel Temple beginning at 6:00 PM. Royal Arch Masons are reminded of this meeting.



WB Ricardo J. Soto opens Lodge for Golden Jubilee Celebration of Cabanatuan Lodge No. 53 in Cabanatuan City, Sept. 6, 1969.

Masonic Pillars

WB Calixto B. Antonio, PM (29)

A Masonic lodge is supported by three pillars denominated Wisdom, Strength, and Beauty. It is necessary that there should be wisdom to contrive, strength to support and beauty to adorn all important undertakings. These do not have backgrounds from the Bible or Gothic Constitutions and did not appear in Masonic rituals until about 1730. They are represented in the Lodge by the Master, Senior and Junior Wardens, who are the three principal officers.

The two pillars on the porch of King Solomon's Temple are named J and B. They may have their origins from the Pillar of Cloud and Pillar of Fire mentioned in Chapters 13 and 14 of the second book in the Bible known as Exodus. When the Hebrews, led by Moses, were escaping from Egypt and wandering in the wilderness, the Lord led them during the day by a pillar of cloud and at night by a pillar of fire to give them light. These two pillars remind us that in all our journeys, we are led by God.

The Gothic Legends were supposedly written by priests and monks as introductory to the Ancient Charges to give the Craft religious

background. These two porch pillars were Solomon's symbolic representation of the Pillar of Cloud and the Pillar of Fire. The rituals of Preston made references to the Bible which recounts their description in detail. These are found in I Kings, Chapter 7 and II Chronicles, Chapter 3. Symbolically, B and J represent strength and establishment. The text in the Scriptures as alluded:

"In strength will I establish this my house and kingdom forever."

The Fellow Craft lecture, after discussion of the Temple and Porch Pillars, proceeds to the Greek and Roman era and introduces the Five Columns or Pillars illustrating the Five Orders of Architecture. These were evidently found in rituals prior to 1723.

The two columns or pillars, one each for the two wardens, in modern lodges have no Biblical background. At present they are used in the lodges to signify two things— at labor and at refreshment. When the lodge is at labor the Senior Warden's column is up and the Junior Warden's is down. During refreshment it is the reverse. The Junior Warden's column is the one up and the Senior Warden's down. △

* * * *

YOUR LODGE SECRETARY NEEDS YOU NOW...

Pay your dues and fees before the year ends; give him your correct address so that he can prepare an accurate annual report.

Better yet, attend your stated meetings and give him encouragement. He needs it in his difficult and thankless job.

In the Grand Lodge

On September 1, MW Manuel M. Crudo, Grand Master, was one of the speakers at the memorial service for the late Bro. Bishop Gregorio Aglipay, founder and first Obispo Maximo of the Philippine Independent Church. The service was held at the Cathedral of the Holy Child on Taft Avenue, Manila. Mass was said by Bishop Isabelo de los Reyes, Jr., present Obispo Maximo.

* * *

At the 50th anniversary celebration of Cabanatuan Lodge No. 53, many Past Grand Masters were present. MW Vicente Orosa, PGM and MW Mariano Q. Tinio, PGM, are members of the Lodge. MW Clifford C. Bennett, PGM, also a member of the Lodge, could not be present as he now lives abroad. Other Past Grand Masters who attended are MW Raymond E. Wilmarth, MW Cenon Cervantes and MW Esteban Munarriz, Grand Secretary. Others from the Grand Lodge are VW Jose Ma. Cajucum, Sr., Grand Bible Bearer and VW Teotimo G. Juan, Grand Senior Deacon.

* * *

The Grand Master recently appointed the following brethren District Grand Lecturers with assignments as follows:

Masonic District No. 2 — VW Augustin Balisi, (66) stationed at Tuguegarao, Cagayan;

Masonic District No. 3 — VW Antonio P. Perez, (68) stationed at Bayombong, Nueva Vizcaya;

Masonic District No. 4 — VW Severino A. Hermosa, (164) at Sta. Lucia, Ilocos Sur;

Masonic District No. 12 — VW Severo Oliveros, (37), at Malicboy, Pagbilao, Quezon;

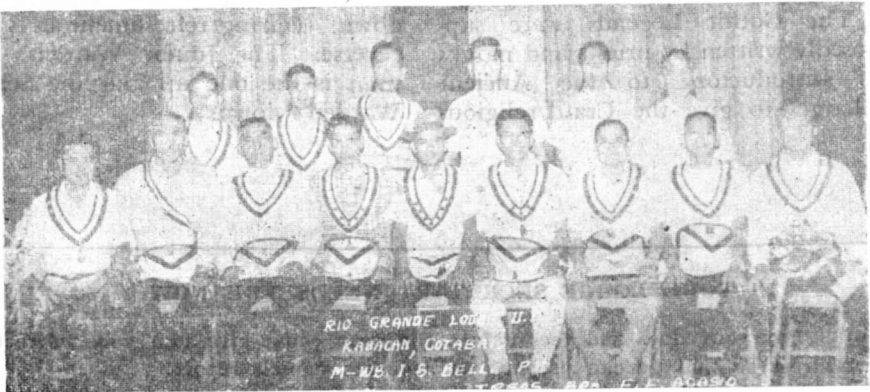
Masonic District No. 13 — VW Dalmacio B. Barce, (61) at Daraga, Albay;

Masonic District No. 17 — VW Dionisio Q. Erfe, (40) at Cagayan de Oro City;

Masonic District No. 18 — VW Lorenzo E. Cruz, (149) at 19 Magallanes St., Davao City;

Masonic District No. 20 — VW Paul C. Hall, (123) at P. O. Box 841, Agana, Guam.

Turn to page 14



Officers of Rio Grande Lodge No. 192 in Kabacan, Cotabato. They were installed by MW Crudo shortly after their Lodge was consecrated on Sept. 8, 1969.

Philosophy in Masonry

WB Eugenio Padua, PM (51)

False Humility

When some of us are elected Masters of our Lodges, we would say that with "humility" we accept the position which we "do not deserve." When at the end of our term a Past Master's Jewel is pinned on our breasts, again we would say we accept it with "humility" because our "humble" persons are "unworthy of the honor." Words, words, words.

A Christian does not seek a high place or an honor for himself, for, "whoever exalteth himself shall be humbled" This teaching would seem to be in conflict with the idea that the noblest type of human being was the "magnanimous" man — and the "magnanimous" man was defined by Aristotle as one who "welcomes honor as the prize of virtue provided it is rightly bestowed by men who are worthy to judge virtue."

"Vanity and humility are, for Aristotle, the two extreme vices opposed to the virtue of magnanimous pride," says Dr. Mortimer J. Adler.

A vain man wants more honor than he deserves; a humble man does not think well enough of himself that he seeks less honor than he deserves, or none at all.

In this case the humble man is just as odious and ridiculous as the vain man. He lacks proper self-respect, which, for Aristotle, is essential to a noble human life.

That greatest of the Scholastic philosophers, St. Thomas Aquinas, who referred to ("the greatest of thinkers") Aristotle as "The Philosopher," reconciled the virtue of magnanimity

(pagan Greek) and the virtue of humility (Judeo-Christian) by holding that a Christian rightly practices magnanimity (deserved pride or proper self-respect) when he considers himself worthy of great things because of the virtues he possesses as gifts of God.

(Considering conditions in those days when people were burnt at stake for the slightest heresy, this Dominican monk was truly of unusual boldness!)

A Christian, in the view of St. Thomas, practices humility when he considers himself unworthy because of weaknesses inherent in his nature, or his failure to deserve God's gifts. Humility leads him to honor and esteem others as better than himself insofar as they embody God-given virtues.

This writer believes that it would be better for one not to deprecate his own self falsely nor to confess unworthiness hypocritically. "All censure of a man's self is oblique praise of himself," said Samuel Johnson.

Some men preach humility without practicing it. Others appear humble out of pride; they are proud by pretending to be humble, proud in thinking that others think they are humble... △

* * *

A would-be novelist submitted a manuscript to the publishing firm of Alfred A. Knopf, attaching this note: "Please tell me as soon as possible if you think my brainchild is Knofable."

Back came the reply: "Kno."

— *Bennett Cerf*

Devotion Has Disappointments

VW Lorenzo Talatala, DDGM

Every Master Mason, on being raised to that degree, is fully apprised of the fact, that he is bound by solemn obligation to fulfill certain duties to the Lodge, freely and voluntarily. This is vividly expressed in the concluding admonition given by the Master of the Lodge to the candidate, in the second section of the Master Mason's degree, the pertinent portion of which is quoted to wit: "... approach the Secretary's table and there sign its (meaning the Lodge) By-Laws which will subject you to your share of its cares and responsibilities, as well as entitle you to its benefits and its privileges."

The above admonition is reassuring, that as a new member of the Craft, his mind is attuned to a pledge, that he is duty-bound to do something required of him by the Lodge, if he expects to derive some benefits and privileges from it. Among the most important duties which the Lodge expects of him are: regular attendance during stated and called meetings; participation in its labors, especially when there are degree conferrals; cheerful obedience to the wishes, instructions and assignments given by the Master; faithful observance of the Constitution and By-Laws of the Lodge, and of Freemasonry in general; and, prompt and up-to-date payment of dues and other assessments. On the other hand, some of the most important benefits and privileges that are derived from the Lodge are those inherent in its principal tenets — brotherly love, relief and truth. On being admitted into the Fraternity, the young brother immediately realizes to his amazement,

that he had just acquired millions of friends and brothers around the world, whithersoever men live, who are similarly admonished to give due care and protection to all their brethren regardless of nationality, color, creed and station in life. There are numerous other benefits showered by the Lodge to its members, but what perhaps is indispensable to the members of the Craft, are the Master Mason's wages, in the form of moral and spiritual values. Every Master Mason should receive his wages regularly, otherwise, the moment he continuously fails to receive them, he shall, as time passes by, become morally and spiritually bankrupt. When this happens, he is as good as lost to the cause of Freemasonry.

This brings us to the subject of Lodge attendance. In practically all of our Lodges here in this country, it will be noted, that during our stated and special meetings, the same familiar faces of the brethren, or nearly so, may be seen inside the Lodge. It is conservatively estimated that on the average, only about twenty (20) to thirty (30) per cent of all the members of the Lodge, are in regular attendance — perhaps less. Some, have good reasons to be absent, while the rest have no justification at all to be so absent. It would be to the rare credit of a few brethren, if they can claim, that while they absent themselves from Masonic activities, they continue to practice "those great moral duties" taught inside the Lodge, as inculcated in the

Turn to page 17

Advancement in Young Hands

VW Gregorio A. Lagumen, DDGM (13)

At this juncture of our history, as a Lodge, we should conduct a soul-searching analysis. Apparently we have not moved up, consistent with the time, in recent years. Improved enough or grew enough to prove the wise use of our energies. In the management of our affairs we have shown creditably superior ability. In the service of our fellows we are never wanting. We do those creditable services to the admiration of all those around us, but we have not moved up enough in recent years. Let us help each other analyze ourselves.

Mental age and physical age sets in, no doubt, in every individual. The mental age and physical age in an individual is not necessarily measured by years. Some are old mentally and physically while still young. They tend to face life complacently, pass up opportunities for action, evade challenges, remain most of the time inactive, think, live and operate on their past, the glory of the past or the frustrations they had met. An institution is much like the individual.

Advancement is characterized by a wide amplitude of rich ideas, by vigor, vivaciousness, bursting energy. Usually those characteristics are predominant in youth. Stability is their least concern. Change, modification, movement. Those are the staples of change or advancement. No wars are waged by the aged, no great demolitions in favor of great big constructions are made by the mentally and physically aged, feats of courageous discovery belong to the young hearts as Lindbergh's in

the prime of his life; tests of new instruments and apparatuses are for the astronauts, young in spirit, in mind, in health. As well for an institution as with science and mechanical advancement.

Before 1948 our Lodge had no young members. I was 41 then and hardly 2 years since "I belonged." Another was almost my age so we were the only two youngest (over 40) in the brood. Five years after there were several younger brethren accepted. I need not point out to you what is now history — one of the proud portion of our historical past. Youth is necessary.

This year the government of the Lodge was given in the hands of young blood, young spiritually, mentally, physically. Properly guided and well provided with support and encouragement we look with optimism into the future. Our strongest point today is our strong leadership. My admiration goes to its auspicious beginning. Perhaps, it is timely, however, and I stress the fact, that one cannot be a Worshipful Master forever. It comes only for a brief season — it is, then was, then lapses into eternity. Should one want to look at it with pride after one has "Passed this way," quote from WB Cenon Dizon's quotes, write it by means of worthy achievements. Promptly, with what we call a missionary zeal. Make use of all rich ideas voluntarily proffered or solicited; avail of the united support of the brethren. Translate good ideas beyond dreams.

This is a soul-searching self-analysis. Let us point to ourselves as well, what may constitute our weakness or weaknesses.

Turn to next page

Since 1951, we have gone out to the public, year after year, this year the 19th time, by means of a public installation. At the beginning our audience was our own immediate members of the family, gradually enlarging to include selected prominent members of the community, then further enlarged to include members of the community ten times more than we care to admit. Our purpose was then to offer them enlightenment and to expose them to the principles we stand for. Our purpose was to efface prejudices which were built determinedly thru written catechetical literature and pulpit orations, repeated generation after generation, thus acquiring the nature of truth and incorporated into the faith of our people. We can safely say that we have progressed with resounding success in weeding out the poisonous parasitic vine of ignorance thus bringing out to the glorious daylight the majestic beauty of the Masonic tree. Enlightenment was our purpose, we have achieved it.

But let us admit that it had been accomplished at an enormous sacrifice of our time and resources, specially of the WM who was being installed. Should we or should we not continue the procedure? Should we not deflect our energy to other worthier purposes? Or could it admit of certain modification? If we do change, for fools only do not change, we might consider this year our second rebirth. We are fools to continue barking at the same trees and foolier still to continue barking at those trees when they have long ago fallen down and not transfer to greener fields.

Our alternatives are three; continue as before, modify it or completely stop it and adopt the private installation. The first need no explanation. The second does. If the educative or en-

lightenment purpose must be retained I am for extending it to the studentry section. It should be held from 3:00 to 7:00 pm. Admittance would be thru a formal invitation with refreshment slips. Refreshment would be simplified and service systematized to avoid much waste. Orchestral music would be eliminated. Inspirational talk may be rendered by our own member or selected able speaker. The seeds would then find their first roots upon the young minds, the unprejudiced generation.

The third, by far is the most economical, thru a private installation. But the economical way may not be the judicious way. We shall revert back to our way before 1948 when Masonry had no influence one way or the other.

I submit the problem to you for discussion on our next stated meeting. Prepare your remarks. △

* * * *



Mt. Matutum Lodge No. 156 and Gen. Santos Lodge of Perfection, AASR, donate two transistorized megaphones to the Police Dept. of Gen. Santos City. Shown above are Masons presenting their donation and receiving them for the city are Mrs. Rosalina N. Bernabe, Actg. City Mayor and Col. Basilio M. Pineda, Chief of Police.

All About Ecumenism

News and Views on the Ecumenical Movement

NBM

What to us was a beautiful incident in ecumenism happened at the funeral service for our late beloved RW Macario C. Navia, HPDGM, at the St. Paul's United Methodist Church in Tondo, Manila. Most Rev. Mariano Gaviola, Secretary General of the Bishops' Conference of the Catholic Church in the Philippines, went to St. Paul's Church where RW Navia lay in state, to pay his last respects and then and there offered a prayer for Bro. Mac.

Most Rev. Gaviola is Chairman of the panel of Catholics which has been in conversation with a panel of Freemasons in the Grand Lodge of the Philippines for ecumenical understanding. RW Navia was a member of the panel of Freemasons.

* * *

In more ways than one, we were blessed in our recent trip to Dumaguete and to have been a silent witness to the festivities of the 68th anniversary celebration of our Alma Mater, Silliman University. It was a happy occasion all around. Significantly, happiness swelled in us to see and hear Rev. Fr. Jesus Diaz, O.P., Rector Magnificus of the University of Santo Tomas, the oldest Catholic University university in the country, as the guest of Silliman University, the oldest Protestant university. The Father Rector was the speaker at the Founders Day convocation on August 28. Significantly also, the President of Silliman University is Bro. Dr. Cicero Calderon, a

member of Magat Lodge No. 68.

* * *

In the attractively printed souvenir program of Cabanatuan Lodge No. 53, which celebrated its golden jubilee last month, we note that the two councils of the Knights of Columbus in Nueva Ecija bought space to congratulate the Masonic Lodge on its fiftieth anniversary. Cabanatuan Council No. 3692 and Father Crisostomo Council No. 6000 did the Lodge the honors.

* * * *

Bro. Angel Tagluco, Executive Secretary of the Philippine Bible Society, attended the Bible Seminar in Amlan, Negros Oriental. The seminar was held to train Christian workers of various sects and denominations in selling Bibles to the masses. It was attended by Catholics and Protestants of the province of Negros Oriental. Most Rev. Epifanio Surban, Bishop of the Dumaguete Diocese, was one of the speakers at the seminar.

Bro. Tagluco also announced that Catholics and Protestants are presently engaged in translating a common Bible in different dialects in the Philippines. Catholic and Protestant scholars compose the committee on translation. The sub-committees are stationed in Dumaguete for Cebuano; Iloilo for Hiligaynon; Legazpi City for Bicol; Manila for Tagalog; Baguio City for Ifugao. Δ



Masons of Pilar Lodge No. 15 in Imus, Cavite and Knights of Columbus of the same town pose for a picture after one of their monthly ecumenical dialogs. WB Eduardo Espejo, WM of Pilar Lodge, is in dark suit and tie at the middle.

* * * *

GRAND MASTER'S MESSAGE . . .

From page 1

Parents and teachers cannot look them straight in the face for they see in the conduct of their parents and teachers a lack of ideals or a watering down of those ideals.

I appeal therefore to the brethren in our Grand Jurisdiction to help in teaching our young people those moral ideals which have stood the test of time, those ideals which have made the world better than before. Let us take part in community projects for moral upbuilding; let us help people stand on their feet in our charity projects, not just give them hand outs; wherever and whenever we have the chance, let us talk about a return to decency in government service, in our dealings with our fellowmen; let us give our people Masonry at its best.

MANUEL M. CRUDO
Grand Master

* * * *

BAD OFFICIALS ARE ELECTED BY
GOOD CITIZENS WHO DO NOT VOTE.

The Ancient Landmarks

WB Apolonio A. Tiburcio, PM, (60)

Psychological or cultural evolution depends on cumulative tradition. It preserves its heritage to have a firmer, bolder grasp on our ideals, so that we shall be entitled to the collective hope of leaving an everlasting mark on history. We must strive to make the wisest use of mankind's heritage. What lies beyond our span of life, the possibilities are infinite, but only when we hope and have vision.

Knowledge of reality is perceived with the eyes of the soul or vision. It is logical analysis of the tenet and dogma we are enjoined in the three Blue Lodge degrees to observe. The Mason has the obligation to interpret them in his continuing activity against the ever changing climate of human opinion. This is essentially the reason for our Ancient Landmarks to define the limits and bounds of our freedom, "Our ancient landmarks you are carefully to preserve and never to suffer them, on any pretense, to be infringed, and you are never to countenance any deviation from our established customs." This has been elucidated in different phraseologies in the three degrees.

Most take the ancient landmarks for granted. It is the least thought of and the least practiced. Yet it makes a man a Mason. It is the by-product of truth. It deepens and broadens life; gives it a principle of growth; disciplines its excesses; and points it toward the eternal. It makes one self-composed and never demands to be on the level when he is not sober enough to observe the custom and ancient usages sacred and inviolate. Such leads further from the truth. This also leads to factions, or to isolated small groups.

To live Masonry in terms of a particular climate is both necessary and risky. It is necessary if Masonry is to be understood because Masons meet people where they are. It is the tactless Mason by which the public judge Masonry. An author, his name is forgotten, says, "A tactless man offends without knowing and a selfish man offends without caring."

The philosophy of Masonry in you is how you understand it. It forms your thinking and your expression. It is the guide of your behavior. Pretentious eminence, at times, breeds worldly pride from which it is supposed to deliver us.

One of the ethical and religious aspects of Masonry is the brotherhood of man under the fatherhood of God and is included in the ancient landmarks. Masonry respects individuality or personality: earnest in serious matters and only frivolous in trifles. The power of words is: they sing, they ridicule, they hurt, they teach, they flatter, they confuse, they sanctify, they liberate us from ignorance and our barbarous past. Words and expressions are formed in the mind, in the process of thinking. All refined character finds its expression naturally in a refined phraseology.

Thought makes the whole dignity of man because to endeavour to think well is the only morality. It is only dignified and moral when it recognizes its own limitations and hazards; it invariably introduces into the life of man. The crucial thing to remember is that every hazard has two victims; the one we think is the victim, and the perpetrator as

Turn to next page

well. Vague experiences cannot be interpreted. It is uncontrolled energy wasted in the void.

A little consciousness is the most dangerous thing. We had better strive to be clearly and fully conscious of who we are, where we are, and how we got this way. We need to think more and make more reasonable endeavor. It is the response of the ordinary, decent people to the plight of their fellow human beings. What lies beyond is outside our vision. It is not a talisman for transforming ignorance to knowledge. It offers intellectual delight to those who value them, but does not attempt to flatter human conceit. △

* * * *

IN GRAND LODGE... From page 6

One of the highlights of the constitution of Mati-Aurora Lodge No. 190 in Mati, Davao Oriental, was the awarding of fifty-year gold pin for faithful membership in the Masonic fraternity to Bro. Patricio Cunanan, Senior Warden of the Lodge. MW Crudo pinned it on the lapel of Bro. Cunanan and congratulated him for a singular achievement. Bro. Cunanan, when asked to say a few words, affirmed his fidelity to the fraternity and, choking with emotion, promised to be more faithful and to do more for the fraternity in his province.

* * *

From WB Federico P. Ambatali, Secretary of Isabela Lodge No. 60 in Ilagan, Isabela, we received word that his Lodge celebrated the 119th birthday anniversary of Bro. Marcelo H. del Pilar on August 30, 1969. The special meeting was held at the hall of the Isabela Masonic Temple with WB Honofre Acosta as speaker. For lack of space in the present issue, the speech of WB Acosta will be included in a future issue.

* * *

At the Golden Anniversary Cele-

bration of Cabanatuan Lodge No. 53 on September 6, 1969, one of the features of the program was the visit to cemetery to pay respects to the brethren of the Lodge who had laid down their working tools. MW Crudo, in company with the brethren laid wreaths on 37 tombs.

* * * *

On September 8, the brethren and ladies of Kutang Bato Lodge No. 110 tendered a luncheon at the Dawn Restaurant. Guests of the Cotabato brethren were MW & Mrs. Crudo, MW Munarriz, VW Juan, VW Demonteverde, WB's Roque & Melocoton, and Bro. Bernardo. Welcome address was given by WB and Fiscal Guinaid Guiani and the response was given by MW Crudo.

* * * *

Right after lunch, the Grand Master's party and brethren from Kutang Bato No. 110 motored to Kabacan, Cotabato where at the assembly hall of the Student Center of the Methodist Church, Rio Grande Lodge No. 192 was constituted and its officers installed. VW Isagani Bella, DDGM, and charter Master of the Lodge gave a short but impressive speech and MW Crudo gave a talk on giving the Masonic youth of the community a chance to be developed to take over the leadership in Masonic development through the organization of a DeMolay chapter and an assembly of Rainbow for Girls or a Bethel of Job's Daughters. Dinner was served by the Kabacan brethren and their wives at the school cafeteria of the Mindanao Institute of Technology. The Grand Master predicted that the Kabacan brethren stand a big chance to develop a strong Masonic community in the area, most of the Masons thereat being faculty and staff members of the famous technological state institution

Turn to page 16

GRAVEL AND SAND

A Report on Masonic Activities

NBM

At the all-day family reunion and picnic of the brethren of Bagumbayan Lodge No. 4, held on the lawn of MW and Sis. Manuel Crudo on August 23, WB Narciso Roque was awarded the prize for being the most prolific, having sired eleven children and having (thus far) half a dozen grandchildren. WB Roque is PM and presently treasurer of Bagumbayan Lodge.

* * *

At the ten-day conclave of the United Poets Laureate International held in Manila beginning August 25, 1969, WB Fernando Castro, WM (148), was chosen to give the welcome address at the opening meeting of the conference. Bro. Amado Yuson (High Twelve Lodge No. 82), heads the international organization of well-known poets.

* * *

The history of Cabanatuan Lodge No. 53 states that the Lodge and its members have involved themselves in community, charity, civic, and social services. We agree. In looking over its well-put out souvenir program, we find that Masons are in the list of officers of the local Rotary Club, Lions Club, the Samabang Magsasaka, and other organizations. Our congratulations to the brethren of Cabanatuan Lodge No. 53 and all other Masons whithersoever dispersed who do likewise.

* * *

Bro. Rogelio Cachuela, member of Iloilo-Acacia Lodge No. 11, presently Superintendent of Negros Occidental

College of Arts & Trades in Talisay, Negros Occ., left on September 9 for Turin, Italy, Switzerland, Germany, Great Britain, Copenhagen and Tokyo to observe vocational education and attend conferences in that field in those countries. He left with nine other vocational educationists under a Leadership Grant of the U. S. State Dept. The group will be away till December 6 this year. One other brother in the group is Bro. Napoleon Dignadice (47).

* * *

Since we reduced the number of inside pages of the Cabletow beginning in August this year, we have been saving ₱620.00 a month. We hope to return to the 32 or more inside pages as soon as we are able to determine how we will come through this year. We may even have to sell our expensive Polaroid camera to make both ends meet this year. We will make do with the old ones loaned to us.

Turn to page 23

* * * *

My weakness is insurane policies, and fitting them all into the family budget is quite a problem. A few months ago, I told my wife about the agent's latest idea for increasing our insurance, and she blew her top. I hastened to explain that the policies were designed to take care of her and the children in case I died. "Yes, I know," she sighed. "But what shall we do in case you live?"

—Leonard Dean

IN GRAND LODGE... From page 14
in central Mindanao.

* * * *

After dinner, the Grand Master's party left for Kidapawan to pass the night and early the following morning they left for Davao City, had breakfast at the Apo View Hotel and was on the road again for Mati, Davao Oriental. By courtesy of Menzi Agricultural Corporation, MW and Mrs. Crudo and WB Iñigo were ferried by the company plane and fifteen minutes later they landed in Mati, Davao Oriental. The rest of the party, joined by Davao brethren, drove in five cars to Mati where they arrived in four hours, just in time for lunch. They had lunch at the spacious home of Bro. & Mrs. Jesus Go, who went out of their way to give their visitors the best in food and hospitality.

* * * *

Mati Aurora Lodge No. 190 was constituted and its officers installed late in the afternoon of Sept. 9 at the spacious hall of the new provincial capitol building in the presence of the brethren, their families and guests prominent in the community. After the ceremonies of constitution and installation, the guests were tendered a fellowship dinner at the home of Bro. & Governor and Mrs. Leopoldo Lopez. The first couple of the province of Davao Oriental overdid themselves in hospitality which was enjoyed immensely by their guests. Among the capable officers who were installed, one of the interesting facts is that the Lodge has among its officers, Bro. Congressman Constancio Maglana as Almoner and Bro. and Governor Leopoldo Lopez as Orator.

* * * *

In the evening of September 10, at Davao City, Sarangani Lodge No.

50 and Davao Lodge No. 149 received the Grand Master and his party in a Grand Visitation. In his speech, the Grand Master encouraged the brethren to reactivate the DeMolay chapter and to organize a Rainbow assembly or a Jobite bethel, it being shown that Davao now has a strong Masonic community with two strong and active Lodges, an equally strong Eastern Star chapter, as well as active Scottish Rite and York Rite bodies. After the visitation, the brethren and their ladies tendered a dinner at the Davao Insular Hotel after which they went to the Davao airport to send off the Grand Master and his party who left for Manila that evening. Bro. & Sis. Abraham Albano were hosts to the Grand Lodge Party at lunch at the Davao Beach Resort.

* * *

On Saturday, September 20, 1969, MW Manuel M. Crudo, MW Esteban Munarriz, and others motored to Quezon, Nueva Ecija, to be present at the district convention of Masonic District No. 6. The district, under VW Carlos M. Ferrer, DDGM, is composed of Cabanatuan Lodge No. 53, Nueva Ecija No. 73, Memorial Lodge No. 90, Gen. Manuel Tinio No. 167, Gen. Mariano Llanera No. 168, and Narra Lodge No. 171.

Highlights of the convention were the reports of the Worshipful Masters of the member Lodges, each of whom gave interesting and commendable reports on the activities and programs of their Lodges. It is interesting to note that all the Lodges in the district are putting more emphasis on amelioration of social conditions in their communities.

The members and their Lodges in the district deserve commendation for the efficient manner in which they conducted the convention. △

Divine Law. Granting it to be true to a limited extent, it may be taken as the exception to the general rule. Because of this, it is safe to conclude, that the majority of the brethren do not receive their wages regularly as Master Masons. While it may again be conceded to be true, that they may have accumulated lavishly their physical or material wages, in the course of business, or in the practice of their professions, it appears to be apart from, if not inconsistent with, our moral and spiritual wages, which we deposit in our hearts — not in commercial or industrial banks, as in the case of the physical or material wages.

Deriving conclusion from the above, it can be said that the majority of the brethren have neglected their duties and responsibilities towards their mother Lodge, and to make it more disconcerting, it now appears, that only a few of the brethren, who are loyal and faithful to the Lodge are the only ones carrying the heavy burden of all its cares and responsibilities. The brethren who are in regular attendance, as a matter of fact, are the only ones who fatten the Almoner's sack; perform the labor during the conferral of degrees; keep the light burning inside the Lodge by dedicating part of their time to its needs; make visitations and give aid to ailing and needy brethren; and spread Masonic tenets outside the Lodge to promote the interest of the Order.

Even in nature — among plants and animals, the same situation seems to be the rule. Domesticated plants and animals are the ones sacrificed for human benefit, while the wild ones are spared, because they are beyond reach. This state of affairs, gives rise to demoralization, discon-

tent and discouragement among the brethren, who are sincere and punctual in attending to the needs of the Lodge. They have valid reasons to complain that dedication to duty and sacrifice is a one-way affair, while the benefits are liberally distributed, even among those who do not bother themselves to render any sacrifice for the Fraternity.

And, as if to add more insults to the already injured feelings, oftentimes many of those brethren who have become strangers to the Lodge due to habitual absenteeism, are the first ones to take advantage of its benefits, especially when traveling abroad, by enjoying the care and protection of overseas brethren in the course of their travel; at times some are elected as Masters of their Lodges, even while they are absent, over those who attend meetings and render sacrifices for the Lodge regularly; given special honors on certain occasions, in complete disregard of the theory of equality among Masons; some are even more vocal than the rest of the brethren to claim credit for certain accomplishments, similar to the "banyanihan spirit" in the rural area, when transferring a hut from one location to another, wherein those who are not carrying any load, and in most cases being carried inside the building, are the ones shouting the loudest, as if they are more useful than those shouldering the load. They might as well be reminded that it is not the siren that pushes the fire engine or the ambulance.

It is time, no doubt, if only to correct this peculiarly anomalous situation, that the Grand Lodge now take positive measures towards this direction. It is now time, that our Masonic Constitution, should be revised or amended accordingly, to suit

Turn to page 19

Pitak Filipino

Ni Kap. Agustin L. Galang, NIG (17)

TUNTUNIN SA TAGUMPAY

(Ika-apat at katapusang labas.)

Ang ikalawa'y kamunduhan, kasakiman, kapalaluan, labis na lunggati, inggit at mga imbing pakana upang magrebelde laban sa Diyos at sa Kanyang mga batas. Walang maaasahang ibubunga ito kundi: pangamba, lungkot, pangungulila, kasawian, karamdaman at sa wakas ay kamatayan. Ang Panginoon ay sapilitan pamimiliin ka sa dalawa, nguni't hanggang maaari tayo ay papatnubayang magtagumpay. (Dent. 30:19).

Ang puspos na tagumpay ay may kahirapang makamit ng sarilinan. Ang pinakamahalagang sangkap na kailangan ay ang paglilingkod sa kapuwa at lubusang pananalig sa Diyos. Igawad ang pasiya, piliin ang tunay na layun, italaga ang matibay na loobin, magpakalusog, magpakatalino, humanda sa anumang pangangailangan, magtiyaga at magtiwala sa Kanya. Sakaling ito ay magampunan, saka lamang maaasahan ang paggagawad ng Diyos: ang kanyang lakas, pagibig, pagtangkilik at kung kailangan ay buhay, magtagumpay lamang ang Kanyang nilalang.

Masdan ngayon, kay laki ng pagkakaiba ng ating buhay dahil sa bisa ng pangwakas na tuntunin ng tagumpay. Una, magbabago ang pangunahing layun, magkakaroon ng mga dagdag at katulong na hangarin - gaya ng propesyon, okupasyon, edukasyon at pananampalataya na magtangkilik sa pagtatamo ng pangunahing layun. Huag kayong magtataka, kung ang ating layunin ngayon ay ispiritual, hindi na materyal. Ang

ating tuntunin sa kasalukuyan ay banal na buhay sangayon sa Sampung Utos ng Diyos. Mabubuhay at gagawa alinsunod sa wika ng Diyos na nakatitik sa Santong Dasalan. Ang mamumuhay ng ganito, ang pagpapalain ng Diyos na ang biyayang kakamtan ay patuluyang tagumpay sa buhay.

Ang mga taong namumuhay sa labas ng bakuran ni Kristo, ay nagkakait sa kanilang sarili ng Mabisang Tagapamagitan. Nasa mga Kamay Niya ang pangwakas na tagubilin, kung sinu-sino ang pagpapalain. Siya ang sagisag na hagdanan sa pagakyat sa Kahariang Walang Hanggan.

Sa Aklat ng mga Habilin ng Dakilang Arkitekto, ay isinalaysay ang parabula ni Jesus— "Ang manghahasik at ang buto". Ang manghahasik ay hinati sa apat na klase. Lahat ay napakinggan ang atas ng Diyos, ang lahat ay binigyan ng pagkakataon. Ang tatlo ay biglaang nagsiyaw, ang isa ay ni hindi nagpasimula. Hindi nila inalintana ang buong linaw na babala ni Kristo, bukod sa iba pa— "siya, na makapagbata hanggang sa wakas, ay iiligtas."

Hindi dapat pagalinlanganan, na ang Pitong Tuntunin na inilahad dito ay siyang tunay na patnubay, hindi lamang sa pagwawagi sa tungkulin at mga gawaing pagkakakitaan, kundi sa ikapagtatamo ng binasbasang gantingpala na puspos ng ligaya, maunlad, maayos at payapang pamumuhay na ang huling hantungan ay Lualhati Sa Kalangitan.

Binibigyang diin ng mga tuntunin

ang pagpili ng tunay na layun, paghahanda't pagaaral, pagsasanay, mabuting kalusugan, bunsod at tiyaga, paghahanda sa biglang pangangailangan at ang Maka Diyos na Patnubay upang ang pagwawagi ay lubusan.

Masdan ngayon, ang pinagpalang buhay (blessed life) na kaloob ng Maykapal, anung payapa, anung tiwasay, anung unlad, anung tagumpay!

Dito napatutunayan na ang Kandili ng Diyos ay di dapat kaligtaan kailan man kung nais magtagumpay at lumuwalhati sa Buhay. △

* * *

TALATALA . . .

From page 17

present needs, by giving a more strict definition of a "Mason in good standing", by including therein certain provisions regarding habitual absenteeism in Lodge meetings. In carrying this out, there will surely be some suspensions of the brethren from Masonic privileges, but it will also insure a better percentage of attendance of the Lodge. While it may be also expected that our membership will decline in number, we can equally expect, that the quality of Masons to be left in our midst would be the true and trusted Masons and not those who are perennial burdens to the organization. In truth, they are not merely burdens to the Lodge, they constitute the nucleus for demoralization, discontent and bad influence to the rest of the brethren. To top it all — they are highly contagious.

The harmful effect to the progress of the Lodge caused by our care-free brethren is incalculable — pecunia-

rily, spiritually, morally, materially. Many of our Lodges were in the brink of losing their Charters for failure to meet for lack of quorum because of the inattention of many unconcerned brethren. Many Lodge meetings were marked with disgust and unsavory remarks against our astrayed brethren. Many harsh and drastic suggestions have been aired to cure this ailment once and for all. The situation has reached a point wherein even the harmony and peace of the Lodge has been placed at the crossroads. Amidst all these, however, there is one common point of agreement among the brethren in regular attendance, and that is, that there is an immediate need to make our absentee brethren — those without justifiable reason to be absent, to either make them participate actively in our affairs, or be counted out forever from Lodge membership, subject of course, to the rules and regulations of the Fraternity.

It is now time, that the general feeling of disgust among the faithful and loyal brethren be known to those who neglect their duties and obligations, and to make them realize the extent of demoralization besetting the Fraternity. It is now time, for them to understand that human endurance has its limits, and that the very moment that the ever-faithful and loyal brethren lose steam to carry on their toils and sacrifices much longer, the organization will disintegrate, blasting all our hopes together, and extinguishing the lights that once illumined our Lodge. Demoralization will thus be completed and the evil eavesdroppers will grin. By then our sacrifices will all be over, but then what would become of the men who, of late, call each other brother? △

GRAND LODGE AND SCOTTISH RITE HOLD AGUINALDO CENTENNIAL PROGRAM

Under the sponsorship of the Grand Lodge and the Supreme Council of the Scottish Rite, a special program in observance of the Aguinaldo Centennial Celebration was held at Plaridel Temple on Sunday, September 14, 1969 at 3:30 P.M.. The program began with the official reception of MW Manuel M. Crudo, Grand Master, and Ill. Conrado Benitez, PGM, 33^o, Sovereign Grand Commander.

Highlight of the program was the presentation of a two-part pageant which portrayed significant historical events in the Masonic life of WB & Gen. Emilio Aguinaldo. Part I, written and directed by WB J. C. Nabong, Jr., was entitled: "Aguinaldo, the Mason—His Initiation into the Katipunan" and Part II, written and directed by WB Samuel P. Fernandez, was entitled: "Hong Kong Junta, Prelude to Philippine Independence". The two parts conjoined in the over-all theme: "Aguinaldo, Masonry and the Struggle for Freedom.

Musical numbers were rendered by the Ladies of Melody; Words of Welcome were given by MW Crudo and the closing remarks were said by Ill. Conrado Benitez. Ill. Domingo C. Bascara, 33^o, was Master of Ceremonies. Those taking part in the pageant are Scottish Rite Masons of Luzon Bodies, AASR.

Ill. Isabelo Tupas, 33^o, editor, presented a brochure on Gen. Aguinaldo, 33^o, which was well-received. It in a well-edited and attractively printed publication worth preserving in any Mason's or Masonic Library. At the Grand Lodge and Supreme Council, copies are on sale at ₱1.00 per copy. △

WHO'S THE HYPOCRITE?

The youthful avant-garde, both black and white, is persuaded that feeling is where it's at, not thinking, that the soul is superior to reason. So perhaps it should surprise no one that they demand that the churches fork over a half billion dollars to black Americans, in reparation for the historical sufferings of Negroes. No discount allowed, apparently, for the big role played by the churches in abolishing chattel slavery in this country. And none of the loot shared with the descendants of the 300,000 or so white men who died fighting against slavery in the Civil War.

Many young rebels, black and white, disclaim any personal responsibility for what their parents did wrong, and properly so. But their parents are to be held responsible for what their parents or grandparents did wrong. Nice work if you can get it.

True pacifists aside, the young militants claim they hate war and love peace. They hate this particular war in Asia, but they love their own substitute wars on campuses and elsewhere. They are in fact warriors, containing within their breasts all the hate, fear, envy, aggression and boredom out of which so many wars have been born. They assume the right to commit acts of common criminality, but demand exceptions from the common penalties.

One of the basic complaints of young revolutionaries is that adult society is full of hypocrisy. But it appears that hypocrisy is one phenomenon that has managed to bridge the generation gap. △

—Eric Sevareid.

* * *

With Our Young Ones



JOB'S DAUGHTERS



DEMOLOY



RAINBOW

News from DeMolay
Jerry Palmer
Director of Public Relations
201 East Armour Boulevard
Kansas City, Missouri, 64111

We regret to announce that Stanley Garrity, Grand Master of the Order of DeMolay, passed away Saturday, August 9, in Wichita, Kansas. Deputy Grand Master J. Chris Nungesser of New Orleans, Louisiana, by ISG Statutes, became the Grand Master upon the death of Dad Garrity.

Dad Garrity was installed as DeMolay's 37th Grand Master during the annual ISC session which was held in Kansas City, Missouri, and he presided over the International Conference July 1-4 which was also held in Kansas City.

Dad Nungesser has been a member of the Supreme Council since 1939, and served as Executive Officer in Louisiana, his native state.

He is a Senior DeMolay of Concorde chapter, New Orleans, and received the LOH in 1938. He was the first Senior DeMolay to receive the 33° of the Scottish Rite, and the second to hold the office of Grand Master of a Grand Lodge, following by a few months the precedent established by Past Grand Master Lee Lockwood in 1938.

Professionally, he is president of the Bernard & Nungesser, Inc., Insurance Agency, and President of

the Dixie Homestead Association. He is married and has a son and a daughter.

Dad Nungesser's Masonic background is an illustrious one. He was raised a Master Mason in Paul M. Schneidau Lodge No. 391 in 1925, and served it as Worshipful Master in 1931. He was coroneted 33° in 1939, and served in several offices of the Scottish Rite Bodies.

A member of Jerusalem Shrine Temple in New Orleans, he served it as Potentate in 1936. He was instrumental in reinstating the New Orleans Court No. 36 of the Royal Order of Jesters in 1936, and then served as Director for three successive years.

* * *

We regret to announce that Brod Antonio C. Gamboa, Jr., a senior DeMolay of Jose Abad Santos Chapter of Manila, died in a plane crash on September 12, 1969. He was Director of the Bureau of Telecommunications and one of the directors of Philcomsat.

* * *

The daughters of Bethel No. 3, Dumaguete City, International of Job's Daughters, held their church Sunday at the Silliman University Church on September 14, 1969. They impressed the other churchgoers with their solemn ceremonies, especially their formation of the cross towards the end of the service. △

One Cent a Day Masonry

WB Alberto de la Cruz, PM (68)

During my first assumption of the Oriental Chair, it has been my fervent desire to be able to steer our brethren, in the fold, to a more active participation in all Masonic affairs starting from a prompt and punctual attendance in Lodge meetings to the execution and implementation of all our programmed and approved civic projects which, after all, is the moving reason for our fraternal existence.

Unfortunately, my first steerage of our Lodge in 1966 was, I must admit in all candor, a dismal failure. And it was for this reason that I vehemently refused, in spite of the clamor of a majority of our brethren, to accept a second term. However, having failed to evade the call of duty although my conscience dictated otherwise, I found myself again at the helm of our fraternal society at the start of the 1968 Masonic year.

But as this Masonic year closes I again realize that our efforts in giving meaning and substance to the spirit of Masonry in consonance with our avowed objectives have been in vain. We have once again failed to bring about the realization of our projected goals. I have not found nor effectively achieved a change in the social and fraternal attitudes of our brethren from one of apparent indifference to that of utmost concern either for the successor or failure of our undertakings. There has been, invariably, a very slow response to our call for wholehearted cooperation in the prosecution of any project which our Lodge has deemed fit to carry or undertake.

I do believe that none of us is still unaware of the basic philosophy that underlies the existence of Masonry.

To my humble mind Masonry connotes nothing but a sense of brotherhood in charity. It is a simple equation between man's obligation to his ownself and his responsibilities towards society.

Incidentally, it is the very simplicity of this philosophy which has rendered me perplexed in the face of our brethren's seeming unconcern to all our efforts to achieve even a measure of success in all our undertakings. We are here and have joined this institution cognizant of the need to give our little contributions to the cause of brotherhood among our fellowmen. We merely intend to share a little of ourselves for the sake of a well-established social order. We do not intend to create nor establish a pyramid of social achievements, but to put in only our cent's worth of physical effort in making our community a better place to live in. Since we cannot ignore our place in the present scheme of social order, we are constrained, by force of circumstance, to discharge our responsibilities towards society in the best of lights possible. And I can say that we are fortunate that we have this age-old Masonic institution through which we can amply discharge those responsibilities demanded of us.

Before I step down from the Oriental chair I shall humbly propose that our brethren take a greater interest and initiative in all Masonic affairs. I also propose that we contribute even a centavo a day to be put in reserve for the funding of any of the civic projects of our Lodge. Let us make our Lodge known in this jurisdiction as *A CENTAVO A DAY MASONRY* by each contributing a

cent every single day of the year. This certainly may not amount to anything but I feel that it will nevertheless go a long way in serving the needs of our institution.

Let us create for Magat Lodge an image of unselfish concern and charity. Let us create a picture for Magat Lodge that we, who belong, are men imbued with the spirit of brotherhood. It has been said that we pass this world only once so that every minute of our stay must be completely fulfilled through a dedicated service to GOD, FAMILY and our FELLOWMEN. And once

* *

GRAVEL & SAND... From page 15

* * *

Memorial Lodge No. 90 in Muñoz Nueva Ecija, had a unique way of teaching ecumenism to the community. It held a Masonic Youth Day sometime ago and invited Knights of Columbus and various leaders of the different Christian sects of the town. The young people and the adults took part in a musical literary program and had an interesting open forum during the program.

They realized that the different shades of religion each had converge in the main Christian teaching of helping others and now they work together on community improvement projects. Lately, under the leadership and support of Memorial Lodge, they donated ten mercury lamps with posts, all costing in the neighborhood of ₱4,000.00, to light several streets of the town and barrios.

* * *

Bro. Jose Dizon, a Senior DeMolay of Loyalty Chapter, is Chapter Advisor of the Dimas-alang Chapter in Guimba. He is Dean and Administrative Officer of Corregidor College in Guimba.

* * *

One of the fastest Lodge building

we have passed this world perhaps all of us, in leaving, will be able to feel a complete sense of fulfillment because those whom we have left behind shall forever remember us for what we have done to Masonry and not what Masonry has done for us.

LET US THEREFORE CREATE A PERPETUAL NICHE IN THE PORTALS OF MAGAT LODGE FOR MEN TO SEE THAT WE OF THIS FOLD ARE AMONG THOSE WHO HAVE CHANGED TO PASS AS LITTLE MEN BUT LEFT WITH THE BIGGEST OF HEARTS. △

* *

projects in the jurisdiction is going on in San Jose, Nueva Ecija, where Narra Lodge No. 171 is located. The day before Easter Sunday they laid the cornerstone and the following Monday they began work on the Temple. In spite of the fact that they had little cash to begin with, they went ahead with the project and surprisingly, each payday they have enough to pay the laborers and carpenters and in addition, gather enough materials for next week's work.

The brethren, under the leadership of WB Jesus P. Velasquez, gather contributions in cash and in kind, and to date, they are surprised that since the work began, they have received more than ₱40,000.00 for the construction. They need some ₱25,000.00 more for the doors, windows and finishing touches for their concrete temple, and they are confident that they will raise the money and finish the Temple before February 1970 when they will dedicate it. Bro. Basilio Ng Tian Kee, Senior Warden of the Lodge, besides getting to be ritualist, spends most of his time gathering donations, and if he is not so lucky on certain days, he donates lumber and cash himself. △

Before crossing the Atlantic, they visited Stockholm, Helsinki and Uppsala, setting of the most recent conference of the World Council of Churches, attended by its Protestant member-churches and a large number of Catholic observers.

A significant observation of Sis Reynolds was that while some kind of economic progress is apparent in the communist countries visited, the people are not enjoying freedom like people in democratic countries. It was apparent that deep inside them, the people seemed like sitting on a volcano, wondering when the



Brethren gather on the front lawn of Cabanatuan Lodge No. 53 in Cabanatuan City for Golden Jubilee celebration.

next curtailment of freedom would come. △

* * * *

Department of Public Works and Communications
BUREAU OF POSTS
 Manila

SWORN STATEMENT
 (Required by Act 2580)

The undersigned, RAYMOND E. WILMARTH, editor of the The Cabletow, published monthly in English at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

Name	Address
Editor: RAYMOND E. WILMARTH	1440 San Marcelino, Manila
Managing Editor: N. B. MELOCOTON	1440 San Marcelino, Manila
Owner: THE CABLETOW, INC.	1440 San Marcelino, Manila
Publisher: THE CABLETOW, INC.	1440 San Marcelino, Manila
Printer: BOOKMAN PRINTING HOUSE	49 Quezon Blvd., Q.C.
Office of Publication:	1440 San Marcelino, Manila

In case of publication other than daily, total number of copies printed and circulated of the last issue dated September, 1969.

1. Sent to paid subscribers	12,000
2. Sent to others than paid subscribers	300
T o t a l	12,300

(Sgd.) RAYMOND E. WILMARTH
 Editor

SUBSCRIBED AND SWORN to before me this 1st day of October 1969, at Manila, the affiant exhibiting his Residence Certificate No. 171900; issued at Manila, on January 4, 1969.

Doc. No. 358
 Page 108
 Book II
 1969

(Sgd.) NESTORIO B. MELOCOTON
 NOTARY PUBLIC
 Until December 31, 1970

GRAND LODGE OFFICERS

<i>Grand Master</i>	Manuel M. Crudo
<i>Deputy Grand Master</i>	Edgar L. Shepley
<i>Senior Grand Warden</i>	Damaso C. Tria
<i>Junior Grand Warden</i>	William C. Councell
<i>Grand Treasurer</i>	Cenon S. Cervantes
<i>Grand Secretary</i>	Esteban Munarriz
<i>Assistant Grand Secretary</i>	Mateo D. Cipriano
<i>Grand Chaplain</i>	Leon A. Vidallon
<i>Grand Orator</i>	Teodoro V. Kalaw, Jr.
<i>Grand Marshal</i>	Ruperto Demonteverde
<i>Grand Standard Bearer</i>	James L. Norris
<i>Grand Sword Bearer</i>	George M. Reid
<i>Grand Bible Bearer</i>	Jose Ma. Cajucom
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros
<i>Junior Grand Lecturer</i>	Juan Causing
<i>Junior Grand Lecturer</i>	Fred T. Guerrero
<i>Junior Grand Lecturer</i>	Mario F. Racela
<i>Junior Grand Lecturer</i>	Alejandro A. Eusebio
<i>Senior Grand Deacon</i>	Teotimo G. Juan
<i>Junior Grand Deacon</i>	Bayani B. Ibarrola
<i>Senior Grand Steward</i>	Benjamin Gotamco
<i>Junior Grand Steward</i>	Salvador C. Aquino
<i>Grand Pursuivant</i>	Frank L. Jison
<i>Grand Organist</i>	Angel Montes
<i>Grand Tyler</i>	Eulogio O. Nadal

BOARD FOR GENERAL PURPOSES

- | | |
|---|------------------------------|
| 1. Cenon S. Cervantes, PGM., <i>President</i> | 7. Jose C. Velo, PM |
| 2. Vicente Y. Orosa, PGM, <i>Vice President</i> | 8. Charles S. Mosebrook, PGM |
| 3. William C. Councell, JGW, <i>Secretary</i> | 9. Raymond E. Wilmarth, PGM |
| 4. Edgar L. Shepley, DGM | 10. Mariano Q. Tinio, PGM |
| 5. Damaso C. Tria, SGW | 11. William H. Quasha, PGM |
| 6. Esteban Munarriz, PGM, GS | 12. Joseph E. Schon, PGM |

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

Glen A. Strong, *Regional Grand Master*
 Kenneth A. Rotness, *Regional Deputy Grand Master*
 Murray V. Harlan, Jr. *Regional Senior Grand Warden*
 William P. Schwager, *Regional Junior Grand Warden*
 Cleveland McConnell. *Regional Grand Treasurer*
 Wallace H. Morris, PRGM, *Regional Grand Secretary*

DISTRICT DEPUTY GRAND MASTERS:

District No. 1 Edgar L. Shepley	District No. 13 Gregorio S. Lagumen
District No. 2 Leon A. Bañez, Jr.	District No. 14 Valerio V. Rovira
District No. 3 Sotero Torralba	District No. 15 Fidel C. Fernandez
District No. 4 Dominador G. Ericta	District No. 16 Augusto P. Santos
District No. 5 Castor Z. Concepcion	District No. 17 Melquiades Verias
District No. 6 Carlos M. Ferrer	District No. 18 Isagani S. Bella
District No. 7 Marcelino P. Dysangco	District No. 19 Jinal D. Rasul
District No. 8 Desiderio P. Hebron	District No. 20 John S. Homburg
District No. 9 Lorenzo N. Talatala	District No. 21 William MacDonald
District No. 10 Eliseo P. David	District No. 22 William G. Kunkle
District No. 11 Ricardo C. Buenafe	District No. 23 Rufino S. Roque, Sr.
District No. 12 Luis E. Makayan	District No. 24 Clemente M. Nava
District No. 25 Aniceto Belisario	

VICTORY

You that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And trust that out of night and death shall rise
The dawn of ampler life;
Rejoice, whatever anguish rend your heart,
That God has given you, for a priceless dower,
To live in these great times and have your part
In freedom's crowning hour;
That you may tell your sons who see the light
High in the heaven — their heritage to take —
"I saw the power of darkness put to flight!
I saw the morning break!"

—Owen Seaman