

# The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



At installation of officers, Mt. Kaladias Lodge No. 91, Dumaguete City, Jan. 10, 1970. Right to left, (seated) Sis. Helen Schon, PWM, OES; (standing) MW Serafin L. Teves, PGM; MW Joseph E. Schon, PGM; WB Gerardo A. Imperial, Installed Master; WB Francisco P. Somera, PM, Installing Officer.

VOL. XLVI

No. 3



March

1970

# 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.

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## *Grand Master's Message:*

### **WE CANNOT HOLD BACK THE DAWN!**

*The students' demonstrations, in righteous indignation and vigorous protest against the insuperable situation are the harbingers of the dawn of a new era—that our national leaders should return to the good guiding virtue of Honesty, both in their public and private lives, that a public position should be considered as a sacred trust, that hypocrisies, pretensions, double talk and compartmentalized justice must stop.*

*We cannot hold back the Dawn!*

*Personally, I am proud to say that throughout my term as Grand Master and for sometime previous thereto, I have always encouraged and urged Lodges even at the expense of being repetitious, to organize DeMolay Chapters, Rainbow Assemblies, and Job's Daughters Bethels, because Patriotism, to be effective must begin with the Youth.*

*Last year saw the institution of Bethel No. 4 of the International Order of Job's Daughters in Iloilo City and the Frank S. Land Memorial Chapter of the Order of DeMolay in Bacolod City. On February 8, this year, the newest DeMolay Chapter, Diego Silang, was instituted in San Fernando, La Union. Moreover, I have seen the upsurge of greater interest among the brethren in the organization of more youth chapters. It will not surprise me to see more organized in the future. Many have come to me to request materials for organization.*

*Let me call the attention of all concerned to my inaugural address in the May 1969 issue of The Cabletow in which I said that one gives nothing unless he gives of himself. Indeed, financial support is necessary in starting a youth organization. But that is only half the battle. The greater part in keeping youth organizations going is in the adult members of their advisory committees or guardian councils sacrificing a little to attend their meetings, in giving them counsel and in helping them solve their problems.*

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## *Editorial:*

### WE ARE PROUD OF OUR MASONIC YOUTH

The other morning we were listening to a devotional period over the radio. It was a worried voice the minister had when he prayed that God give our youth His mind and heart as they go through these trying times, as they try to solve their problems of leadership and fellowship, as they go through their rallies and demonstrations.

Last month and the month before that, we in the Philippines have been witnesses to violent demonstrations which resulted in useless sacrifice of young lives. So far six young men have died, with many more still in hospitals recovering or hovering between life and death. The situation is still in the state of flux. It could end in peace and quiet with our youth deciding to walk in the path of peace or it could start all over again with more violence and more sacrifice of human lives.

We wish it will no longer be necessary for us to write on things macabre. Be that as it was, we are happy and proud that in the Manila area where we have quite a sprinkling of Jobies, Rainbows and DeMolays in the studentry, there was not one of them among the leaders and participants. And during the time classes were suspended, we found more of them attending their stated meetings; during the weeks of forced vacation, they were in the temples talking about their plans to extend their social welfare and community improvement projects; they worked on their newsletters; they worked in peace, cordiality. One of them succinctly put it thus: Some student activists were headline hunting; some law officers were headhunting; we used our heads, some still have them.

It is common knowledge that common among the teachings of the three youth orders in our Grand Jurisdiction are love of God, country, parents and home. It could not be that they would join any movement to dethrone God, to subvert the peace and good order of society, or to denigrate the government and its lawful officials, or to destroy public and private property.

In conversation with many of them, we found that it was beyond them that they would join a rally or demonstration that at the outset had no just cause; that it was out of mind for them to join only to become cannon fodder; that they suspected that the plan had undertones of subversive propaganda; that rather than be a part of the shouting and the tumult, they would sit in peaceful dialog with the authorities; that being used to respect for parents and elders, they could not bring themselves to challenging the dignity of the authorities.

It was a well. What they did not do, makes us proud of them. It warmed the hearts of their elders. Now they, the elders, feel that what they sacrificed in time, money and energy to organize youth organizations allied to Masonry certainly did the parents and guardians well. The investment was well worth the returns when they upheld the dignity of their Orders.

If you ask us whether we would recommend the organization of Orders allied to Masonry in every Masonic community, our answer is Yes, — a thousand times, Yes.



# *The Trials of Leadership*

**BRIG. GEN. FELIX T. PESTANA, PAF, PM (82)**

*(Speech delivered by Brig. Gen. Felix T. Pestana at the installation of officers of High Twelve Lodge No. 82, Plaridel Temple, January 10, 1970.)*

It is indeed a signal honor and a distinct privilege for me to be invited this evening to be your guest speaker in the installation of the officers of High Twelve Lodge No. 82, Free and Accepted Masons, for the ensuing Masonic year. I say a distinct privilege, for it affords me the splendid opportunity to be among my brethren of High Twelve Lodge No. 82 F. & A.M. where I was Initiated, Passed and Raised to the Sublime Degree of Master Mason, when the Master of the Lodge was none other than my beloved father, Worshipful Brother Genaro Pestana.

The son followed the footsteps of the father not so much out of hero-worship, but more out of shared conviction with him in the richness and fullness of life that Masonry had to offer.

Indeed, the years have been rewarding, I must say with pardonable pride. And the richer rewards were more personal, coming from the deeply satisfying and pleasant associations with the brethren in living and practicing in day-to-day life the tenets of Masonry. This occasion, to me, is one of those rewards, for which I am deeply grateful.

I wish to use this opportunity you have accorded me to talk on the trials of leadership in a democratic society and what we, as followers, can and should do to help ease the burden of leadership.

Let me start by saying that perhaps because of my calling, my experience of leadership may be different from many of yours.

In my world, leadership is autocratic, my monolithic—it cannot be oth-

erwise. The demands of the profession make this absolutely necessary. But it is not suffocating nor does it fetter the personality of a free man—contrary to what many outsiders believe. We are free to disagree—much to the surprise of many—but once a decision has been made, we support the decision to the hilt irrespective of our personal views and feelings. Unfailing obedience is insured by ironclad but reasoned discipline.

Yet, even at this, military leadership is already difficult. How much more is it where followership cannot be compelled?

The leadership in a democracy is persuasive rather than dictatorial; obedience to it a free option rather than of compulsion. The leader has to convince the people he is leading them in the right way and persuade them to follow.

Rather than monolithic, this leadership is dispersed. Roughly, it is exercised by the three co-equal and coordinate branches of government, each supreme in its own domain. Indeed, diversity of leadership is one of the dynamics of democratic society. In our country, the central leadership is, as observers have pointed out, institutionalized in the Presidency.

The trials of leadership arise in trying to harmonize the diverse and oftentimes conflicting elements and interests of society. The situation, without trying to sound simplistic, is not much unlike that of a big family where the father has to please all the children. What renders it

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more difficult is that there is not much to go around.

In trying to bring about this harmony, negotiation, concession, and compromise are essentially the rules of the game. This is the hard reality of government and administration.

At times the leadership may insist and have its way—at other times it has to bend backwards to accommodate. At times it may mean stepping back in one sector or interest in order to advance two steps in another. When those times should be and what those matters are, constitute the challenge to statecraft.

There is no formula or ready-made solution applicable to all situations. Rather, the treatment is largely on a case-to-case basis.

Of course, there are courses of action or policies agreed upon to provide common direction, but instead of being narrow, rigid lines, these policies are actually broad bands within which there is room to maneuver, to negotiate and compromise—or to insist, if need be.

It can be said without fear of contradiction that the problems of the temporal world have not been solved or managed by extreme or ideal postures but by middle-of-the-road approaches.

So far, I have attempted to present rather sketchily the trials of leadership; let me now turn to what we can and should do to help ease its burden.

I am sure that you are all aware of the President's pledge, during his second inauguration, of severe leadership, a new tone of official morality and discipline. The reactions to his pronouncement have been varied, from the skeptical to the encouraging. Mine is of the latter. I am optimistic that with the right response from the people, his leader-

ship under this new tone cannot but successfully pull us through the difficult times ahead.

He alone, however, cannot succeed. More importantly, we the people—must do our share. In doing our share, we need discipline and self-abnegation.

In any form of society or organization, discipline is indispensable to order. In a totalitarian form, it is compelled; in a democracy, it is voluntary.

In my profession—again, pardon the personal reference—discipline is absolutely essential to the functioning of the military organization. In the democratic society, the absolute necessity becomes merely being desirable.

With this audience, I am emboldened to suggest here that the times require that we upgrade the regard for discipline from one of desirability to one of pressing necessity.

Discipline manifests itself in many little but significant ways in our private and public life.

In our personal life, it could be curbing our appetite for luxuries we can do away with; patronizing our own products; observing simple road courtesies, the lack of which is one of the main causes of traffic snarls; consciousness of one's responsibility as much as of one's right to oneself and to the society of which one is a member.

If we are in public service, it could be going to office on time; regarding all work with a sense of urgency; giving due courtesy to those transacting business irrespective of their station in life; putting in eight hours of work for eight hours of pay.

These are little things, yes, but big things are made of little things. Observed faithfully and consciously, these little things have an unailing

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# You, the *Cabletow* and We

Talk delivered at the Family Fellowship Day of the Brethren and families of Mt. Kaladias Lodge No. 91, F. & A. M. held at the agro-industrial complex of WB Daniel SyCip, PM, Manjuyod, Negros Oriental, February 28, 1970.

To me, this is quite a significant occasion, it being my first visit to this vast agro-industrial complex where laborers enjoy the blessings of the land save that of ownership; which is better for them because they do not have to pay taxes. After that over-filling meal, a talk like this would be an anti-climax. In any case, if you must snore, don't make it too loud as to disturb the next brother. He may be enjoying his siesta too.

I have been requested to talk on *The Cabletow*. So, here I go, hoping that where I may be autobiographical, you will grant me your usual Masonic tolerance.

## *In the Beginning*

In 1923, when MW Frederic H. Stevens was Grand Master, the first issue of *The Cabletow* came out with MW Stevens as Editor-in-Chief. In looking back at those early years, I am unable to explain how, as a first year student working my way through in the old Jaro Industrial which later became Central Philippine College and now Central Philippine University, this magazine would attract my attention besides the old stand-bys at that time: *The American Magazine*, *Boy's World* and *Youth's Companion*, now extinct. Until 1929 when I left Central Philippine College to finish the education course in Silliman University, because Central Philippine College was then a junior college, I had formed the habit of picking up *The Cabletow* in the school library every month. By 1931, when I got my first job after graduation, I was itching to join Masonry, but with

Mrs. Melocoton and I being the oldest in our families, that ambition of mine had to be foregone in preference to helping our brothers and sisters in school.

It was in 1946, after I came out alive from World War II, and I got back into military control, receiving my three months advance pay, four years behind, that I put in my petition in Kanlaon Lodge No. 64 as I was assigned in Bacolod at that time and, pardon me, not in Mt. Kaladias Lodge No. 91 where ten years earlier I had hoped to file my petition. I thought I would be getting my own personal copy of *The Cabletow* after becoming a Master Mason, but it was only in 1949 when publication was resumed.

## *Another Beginning*

Since the resumption of its publication, I was going the even tenor of my ways, receiving my *Cabletow* from month to month. That was good enough for me. I had not the dream that someday I would have a direct hand in putting out *The Cabletow*. It was in 1958 when MW Howard R. Hick became Grand Master that he told me: "Mel, you better take charge of *The Cabletow*." And that was that. I was stuck. Yea, I know, some of you would tell me to see a psychiatrist for planning even now for the Golden Jubilee of the *Cabletow* in 1973!

## *The Seventies*

In 1969 we came out ₱395.00 in the red, with ₱4,979.50 still owing Bookman Printing House for our November and December, 1969 is-

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## In the Grand Lodge

It was an inspiring trip we made to San Jose City in the north central part of Nueva Ecija province, on Feb. 7, 1970. The Grand Master and his lady were there. And so were Senator and Bro. Mamintal Tamano, Under-Secretary and Bro. Marquez of PACD, MW Esteban Munariz, PGM, Grand Secretary, MW Mariano Q. Tinio, PGM, VW Carlos M. Ferrer, DDGM, VW Doroteo M. Jonson, PDDGM, and others of no less import.

What struck us as unique in Narra Lodge No. 171 in that city is the presence of the family spirit among the brethren and their families. They exemplified the fact that all of them belong to one big happy family. It was easily seen in the cordiality in which they carried on their activities.

Narra Lodge is a young Lodge, chartered in 1964 and yet, it has its own temple on a 1,000 square-meter lot of its own. The building is of concrete and hollow blocks. It is located in a new subdivision, a pleasant place of abode. The temple was dedicated in the morning of Feb. 7.

Shortly after lunch at the new Chinese school building next door, the new officers of the Lodge for 1970 were installed at the new temple. For the first time, we witnessed an installation in pilipino with VW Carlos M. Ferrer as installing officer and WB Pantas V. Macapagal, PM (53), as Master of Ceremonies. It was beautiful as it was impressive.

Permeating the whole program was the spirit of brotherhood. There were

more ladies in the audience than there were men, showing that the Masons got their families to be interested in their activities.

The cursillistas of the city sang several choral numbers to the delight of some three hundred people in the audience. The Masons and the Catholics there live in happy friendliness.

Outstanding in the program was the fact that the brethren almost to a man sacrificed to make the temple a reality. WB Basilio Ng Tian Kee, the present Master, donated the land and put up ₱25,000.00 in cash to start the building. Soon after, many other brethren contributed money and materials for the building. More outstanding was the fact that widows and children of deceased brethren donated chairs and other furniture in memory of their husbands and fathers.

Over all, the trip was significant for us. It was in Quezon, Nueva Ecija at the District Convention last year when we made the promise to be present at San Jose City. We are doubly glad that we did not miss on that and in addition, we were impressed not only by the ceremonies but also by the spirit of unity which the brethren and their families showed. This was something that we are glad to write about for the brethren reached by the *Cabletow* wherever they are dispersed around the globe. △

\* \* \* \*

Self-discipline is the free man's yoke.

—John W. Gardner.

## Philosophy of Life:

### Lessons from the Pagan Philosopher

WB EUGENIO PADUA, PM (51)

Aristotle says that a happy life is a life of self-control guided by the principle of "The Golden Mean."

What is meant by *The Golden Mean*?

It means moderation; it means a sense of proportion; it means the *middle course of two extremes*...

If danger approaches, you can meet it in one of three ways:

- the extreme way of impetuous recklessness or *bravado*;
- the extreme way of dastardly fear or *cowardice*;
- the middle way of *calm determined courage* of a man who is so clear and firm in his grasp of some worthy cause or end that he will take his chances of life or death if taking such chances is the wast way to serve that cause or that end.

The Golden Mean between wasteful extravagance and miserly stinginess is *judicious liberality*; between insolent arrogance and servile humility, *dignified modesty*; between moroseness and buffoonery, *good humor*.

The Golden Mean must be *neither too much nor too little* for a given person in a given situation in relation to a given thing...

It is not like the absolute or mathematical mean, which is an exact average of two precisely calculable extremes...

Ten may be too large, and two too small... If ten eggs are too much for a given man to eat and two eggs too little, it does not follow that the

man should be given six eggs for that may still be too much for that particular man... In other words, the collateral circumstances of each situation must always be considered.

Aristotle maintains that *every man* has within him the form or the *urge* to turn himself into an *angel*, just as every *acorn* has within it the form or the urge to turn itself into an *oak tree*.

"*Excellence* is an art gained by *training* and by *habit*," Aristotle says... We are what we repeatedly do.

*Insincerity* doth protest too much, and too much *humility* hovers on the precipice of *conceit*.

Aristotle's *ideal man* does not expose himself needlessly to danger but he is willing, in great crises, to give even his life...

An ideal man is, or should be, of a disposition to *do service to others* though not expecting to have a service done to himself by others... To confer a kindness is a mark of superiority; to receive one is a mark of subordination...

An ideal man "bears the accidents of life with *dignity and grace*, making the best of his circumstances, like a skillful general who marshals his limited forces with all the strategy of war.

Unlike Plato, Aristotle is not in favor of common ownership. "The *stimulus of gain* is necessary to arduous work," he says, and the *stimulus of ownership* is necessary to proper industry, husbandry and care."

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"If everybody owns everything nobody will take care of anything... There is always a difficulty in living together, or in having things in common."

"A ruler who would avoid revolution should prevent extremes of poverty and wealth," he warns.

The goal of every man's conduct is *happiness through harmony*...

Man has *free will* and should consciously seek *advancement*.

*Unhappiness* is the result of bad conduct which is the result of *ignorance*... And *happiness* is the result of good conduct which in turn is the result of *knowledge*...

The completely happy man is the completely *gentle* man...

And, the complete *gentleman* is the man passionately devoted to *friendliness*... When you see two friends, you see two bodies with a *single soul*...

To conclude this article, there is no better word to use than Aristotle's "eudaimonia" which teaches that our own *well-being* can only be brought about by our own *well-doing*!      △



Former Municipal Mayor, WB Irineo L. Santiago, PM, led the officers and brethren of Mt. Matutum Lodge No. 156 on Dec. 30, 1969, in marking the 73rd death anniversary of WB Jose Rizal with floral offering and one-minute silent prayer at the foot of the Rizal monument in General Santos City. WB Santiago said that the monument is a symbol of our undying respect and deep gratitude for the teachings WB Rizal gave to us and his people the better for us to enjoy liberty, equality and justice.

\* \* \*

## GRAND MASTER'S MESSAGE

From page 1

*We need Masons and Eastern Stars who will give our young people their time, patience and encouragement. The attendance of adults at the meetings and activities of our youth organizations is necessary. The adults should not lose interest in our young people. Contributing money for their needs is not enough. While that is necessary, it is more important that the adults go with them all the way. Absence from the meetings and activities of those charged with advising them will not set the proper example. Our young people will follow example more than precept.*

**MANUEL M. CRUDO**  
Grand Master

## YOU, THE CABLETOW . . . From page 5

sues. To top it all, early this month we got a love letter from the printers that because of increased cost, mostly of paper, they are forced, much to their regret, to increase their rates. After we had used up our savings of 1966, 67 and 68 and coming out in the red in 1969, we would be spending more for printing from this time forth. The irony of it all! We begin the decade of the Seventies with financial apprehensions.

Much as we would like to carry advertisements, we are laying low at the moment until we get our problem settled with the BIR and until we get more support from advertisers. There is no doubt that *The Cabletow* is a fairly effective advertising medium, but this particular source of income will have to be kept in the freezer until a more opportune time.

We are hoping that in this decade we can again save from year to year and perhaps work out a plan to acquire a printing plant of our own. In any case, we should be able to tap the different sources of income such that we will no longer be financially on needles and pins.

### *The Magazine*

Co-equal with our interest in the financial standing of *The Cabletow* is the quality of its contents. Year in and year out, you see practically the same by-lines. We are proud of our writers. They have been and continue to be quoted in other Masonic magazines in various parts of the Masonic world. But, there is room for improvement and we are trying to get more to write for *The Cabletow*. As far as I know, we have not paid anything for solicited or unsolicited articles. In the long run, we should be paying for those.

though some brethren feel that there is no need for doing this now or in the future.

We are trying to build up a library and morgue with limited funds, and we may be a long way from getting a good one. This is a case of the spirit being willing but the flesh being weak. Even our staff members and a few of our corporate officers get allowances too small to be worth the time and energy of our accountant in making the vouchers, checks and bookkeeping. We hope someday to train young people to take over, but we are skeptical about this program as long as we do not have sufficient incentives to make their efforts now and in the future really worthwhile. Presently, the services rendered to *The Cabletow*, Incorporated, are euphemistically called Masonic charity.

### *Deadlines*

In trying to run *The Cabletow* as it should be run, we have had to smoothe out a good number of kinks until at last, barring illness and other unforeseen circumstances, we have worked out a schedule of deadlines which we follow thus: stories are sent to the printer not later than the first week of the month preceding the month of issue. At the end of the second week, the galley proofs shall have been corrected and the materials paged. At the end of the following week, the issue will have been out and generally, by the end of the first week of the month of issue, the magazine shall have been addressed, wrapped, stamped and mailed, and we hope, on the way to the subscribers.

No doubt, it is a hectic schedule, but deadlines must be met and we take no if's or but's about this, un-

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# Masonic Saints John

WB CALIXTO B. ANTONIO, PM (29)

## The Generic Term

St. John has always been a popular and much used name among Freemasons. An Entered Apprentice is asked from where he came and the answer is—from a lodge of the Holy Saints John at Jerusalem. The name St. John came to be used for what is called Ancient, Pure or Craft Masonry, meaning that it has not been despoiled by innovations, particularly in the so-called higher degrees as the Scottish and York Rites. In that way, some lodges were called St. John to indicate that they were of the Craft type, working the three degrees of St. John Masonry. This usage appears in the Constitution of the Grand Lodge of Scotland as late as 1848 where it declares that that body practices and recognizes no degrees of Masonry but those of Apprentice, Fellow Craft, and Master Mason. The workings in the Grand Lodge of the Philippines resemble that of Scotland. When the Bible and the Altar were instituted in the

lodges, the point within a circle and the parallel lines representing the Holy Saints John, occupy a regular place in the Preston and Webb lectures.

## The Legend

The Gothic Legends related back to the building of King Solomon's Temple approximately 1,000 years before there was a St. John but, nevertheless, the first legendary lodge was said to be that of St. John, presumably meaning a lodge at Jerusalem dedicated to St. John the Baptist. In some places, St. John the Evangelist, also called the Mystic, was deemed more to be revered and was substituted. In other places, or most places, it was not known which was right and it was not known why there should be any necessity for choice, so that both were adopted as Patron Saints and lodges came to be dedicated to the Holy Saints John and were supposed to be replicas of some Lodge of the Holy Saints John at Jerusalem. △

\* \* \* \*



1970 officers of of Balintawak Lodge No. 28, Gumaca, Quezon, who were installed on Jan. 10, 1970. Left to right: WB Vicente Q Tan, WB Romualdo Libranda, Bro. Co King Hong, WB Hipolito Alpuerto, WB Victor Mendoza, WB Teofilo Olivera, WB Julian Capiral and WB Lim Hap.

# The Mason as a Citizen

VW LORENZO N. TALATALA, DDGM

Freemasonry is the indestructible fount of knowledge, and the Lodge the greatest "university," wherein man is moulded for ideal citizenship. Unlike the degrees earned in our colleges and universities, which prepare young men and young women to assume their proper places in society in the practice of their chosen life professions, the degrees conferred in Masonry consist in the practice of the moral, social and spiritual virtues, which are taught in progression inside the Lodge. The dividing line is, therefore, clearly laid out, in that, while the degrees earned in the universities and colleges are aimed at material advancement, the degrees conferred in Masonry are calculated to inculcate moral, social and spiritual virtues, tending to make good men who join its fold, to be better citizens.

It is significant to note, that the degrees earned in our universities and colleges, are, under ordinary circumstances, recognized only in this country and perhaps in few other countries where the holders of such degrees are in demand. The degrees in Masonry, on the other hand, are recognized by all Masons everywhere around the surface of this planet. More than that, it being of moral and spiritual nature, they are similarly recognized in the Celestial Lodge above, where our heavenly Father forever presides. If Masons are acceptable to Him, much more, would they find acceptance in the midst of our society—in the communities where they live.

There is no other known organization in the world today, except the church perhaps, which professes a

deeper love and a more sincere belief in God. Masons adore Him above all things, which transcends love of country and the Fraternity itself. It is the basic foundation and source of wisdom and strength of Freemasonry, as to create no doubt that a Mason, by being true to his obligations, must, as a consequence thereof, be an ideal citizen in his community.

Inside the Lodge a Mason is taught to be friendly and helpful to his neighbor—"to render him every kind office which justice and mercy may require" and to practice the golden rule. He is also pledged to contribute his share in improving the community where he lives—by doing something for the benefit of his fellowmen and to practice charity. Under the guiding influence of these teachings, which have been, and are still being transmitted from generation to generation, it is but logical, that upon becoming a Mason, he becomes a living example of a truly useful citizen in his community.

Among Masons the phrase: "Govern yourselves accordingly" is a byword, well-known to everyone. This is the admonition given by the Junior Warden, everytime the Lodge is opened and closed. This, in essence, attests to the existence of real democracy in action within the Craft, which runs deep into the heart and mind of every Mason. By it, we are reminded to be cautious in our behavior inside and outside the Lodge, to avoid any tendency which may create even the slightest sign of infamy against our Venerable Institution. By it, we are reminded, that while we are at liberty to do as we

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please, the same would be sacred, taking great care, that it is enjoyed only for good purposes and not in any other way, as to bring discredit to the Fraternity. To govern oneself, is an unusual privilege, which should be held in strict confidence, overcoming all temptations which may lead to the betrayal of the trust reposed upon him by his brethren.

As a citizen, a Mason is enjoined to obey the laws of the country under whose protection he lives; hence, he poses no problem to the peace and tranquility of his community. On the contrary, he can be of great help to the local authorities, by way of cooperating with them in seeing to it that the laws of the land are duly respected and obeyed. By his behavior, the people of his community can look upon him as a friend and benefactor of the law-abiding and peace-loving citizens, in whom they could pour their trust in protecting the lives and the liberties of the oppressed and defenseless. As a general rule, a Mason is under solemn obligation to obey three principal laws—the laws of God, the laws of the land and the Masonic law, all in one. With all these, we can only conclude, that Masonry and ideal citizenship are inseparable ingredients of a truly democratic society.

A Mason is said to be "on the level," it being one of the principal symbols used inside the Lodge, aside from the fact, that they actually meet on the level. The phrase is even oft-quoted by the uninitiated, to describe transactions which are fair and honest. A Mason, therefore, being on the level must be a paragon of honesty and fairness. He transmits those qualities to his neighbors, to his friends, associates and fellowmen. By his acts, he earns the respect and confidence of the men around him,

thus creating the impression that Masonry is composed of honest and trusted men, worthy of the good name of our Institution.

A Mason is inherently "within the square." As a matter of fact, he was once met upon the angle of the square in his admission into the Lodge. Since the square is the symbol of virtue, of truth and of morality, then when a man is said to be "within the square," he is, by nature, virtuous, moral, honest in his thoughts, words and behavior—a combination which places him in the high pedestal of morality and virtue in his community.

Today, our country is in the midst of crisis, morally and economically. In moral crisis, in the sense that crimes involving moral turpitude, against person, property and honor are being perpetrated every minute, every day. News headlines in extraordinarily bold letters, continue to occupy prominent spots in all our daily newspapers, conveying to us unsavory tales of the high incidence of atrocious crimes—some of them unprintable, victimizing our hapless, peace-loving and law-abiding citizens, both in the urban, as well as in the rural areas. We are likewise aware of the complacency of many of our law-enforcing agencies—some of them said to be famous for their brutalities, if not in cahoots with the malefactors. Many of our people today, especially in the farflung areas are afraid to see men in uniform, not because they (the rural populace) are fugitives from the law, but because of the bad impression and the sad experiences they have had in the past, from the hands of the supposed guardians of peace. It is now time, that we, Masons, who are imbued with the spirit of protecting

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# GRAVEL AND SAND

## *A Report on Masonic Activities*

NBM

Sister (Dr.) Josefa M. Ilano, a member of Sampaguita Chapter No. 3, Order of Eastern Star and President of the Silliman Board of Trustees, was honored with the "1969 Civic Leader of the Year Award" on December 10, 1969 by the Association of Red Feather Agency Executives, Inc. (ARFAE). Dr. Ilano was cited for "exemplary and distinctive medical and social welfare services to the nation."

The ARFAE is an association of executives of social welfare agencies to which the Community Chest contributes. One of the Board members of the ARFAE is Sis. Conchita B. Ruiz, a member of Rosario Villaruel Chapter No. 2, Order of Eastern Star.

\* \* \* \*

VW Fidel Fernandez, DDGM for Samar and Leyte, retired as Judge of the Court of First Instance of Samar on reaching his 70th birthday, January 7, 1970. VW Fernandez first entered government service when he was elected councilor of Basey, Samar soon after passing the Bar in 1924. He was in private practice until the outbreak of World War II when he joined the Philippine Army, USAFFE, as Judge Advocate. In 1944, upon the reestablishment of the Commonwealth government, he was appointed Board Member of Leyte and in 1946 he was appointed Judge of the Court of First Instance of Leyte. Later he was transferred to the Court of First Instance of Samar

with sala in Catbalogan until his retirement.

On January 7, 1970, on his birthday celebration, his colleagues in the judiciary in Samar and Leyte, educators, friends and relatives from Manila, Quezon City, Rizal, Laguna, Samar, Cebu and Leyte wished him many returns of the day and that same evening his brethren of Makabugwas Lodge No. 47 in Tacloban City, gave him a Diploma of Honor in recognition of his exemplary character, unquestioned honesty and integrity and general proficiency in the administration of justice during his tenure of office."

\* \* \* \*

On January 15, 1970, WB Jose P. Buhay, PM, Zapote Lodge No. 29, was given an award for outstanding performance in "cooperative projects" during the 40th anniversary celebration of the Bureau of Plant Industry. The plaque was presented to WB Buhay by Vice-President Fernando Lopez with the assistance of Bro. Eliseo Carandang, Director of the Bureau. It will be recalled that in 1968 WB Buhay was awarded a plaque for outstanding achievement in seed distribution and promotion of home gardens in connection with food production program. The plaque was presented by President Ferdinand Marcos.

\* \* \* \*

We regret to hear of the demise of Sis. Luz Reyes Melendez, wife of

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WB Pedro Melendez, PM, Maguin-danao Lodge No. 40, in Cagayan de Oro City on January 13, 1970. At the time of her death, she was principal of Misamis Oriental General Comprehensive High School. She had taught in the public schools of Malolos, Bulacan; Bukidnon Normal School, Malaybalay, Bukidnon and Cagayan de Oro City. She left behind her husband, WB Melendez and children: Emmanuel, a lawyer and realtor; Luisa Marie, a business graduate employed at the DBP in Makati; Minda Luz, a nurse teaching at Philippine Normal College; Clarissa, also a nurse at the Veterans Memorial Hospital; Pedro, Jr., AB, teaching at Ambassador College in Makati, Rizal; Lewanda Bertha, BSFA, teaching at U.P. Fine Arts and Alexander, a senior AB at Xavier University in Cagayan de Oro City. △

TALATALA . . .

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the oppressed and defenseless, should pave and lead the way towards the bringing about of a peaceful and orderly society from chaos and disorder. Our help, may, in the beginning, be insignificant, but by the time it gains momentum, it may eventually be the potent force that our people are waiting for, that can unite altogether the forces of salvation, to topple down the undesirable forces, which have long existed through deceit, reign of fear and compulsory submission to their coercive influence. For all Masons, here is an opportunity for service and to do good for all, ever remembering that in joining Masonry, we have seriously declared upon our honor to be serviceable to our fellow creatures. △

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*Cavite Assembly No. 3, Order of Rainbow for Girls and XIII Martyrs Chapter No. 6, OES, gave a children's party at Bagong Buhay Lodge No. 17, Cavite City, Jan. 4, 1970. The Rainbow Girls and Eastern Stars distributed fruits, candies, cookies, frozen delights and toys as their gifts to the indigent children of Cavite City. Front, left to right: Mother Advisor Eden del Rosario, Percis Alfelor, Minerva Camarse, a child recipient, Dad F. Herrera and Velma Vega.*

# Questions and Answers

New Series

VW A. L. CORCUERA

20. *Is it true that at one time the Fellow Craft degree was the highest degree?*

Yes. No. IV of the *Charges of a Freemason*, approved in 1722 says: "No brother can be a *Warden* until he has passed the part of a *Fellow Craft*, nor a *Master* until he has acted as a *Warden* nor *Grand Warden* until he has been *Master of a Lodge*, nor *GRAND MASTER* unless he has been a *Fellow Craft* before his election . . ."

21. *What is the meaning of the word clandestine when applied to a Lodge or to a Mason?*

The word *clandestine* is derived from the French *clandestin*, (defined by Boiste to be something "*fait en cachette et contre les lois.*") that is, something done in a hiding-place and against the laws. This is the sense in which the word is used in Freemasonry. A group of persons who claim to be Masons, organizing a Lodge within the territorial jurisdiction of an independent and sovereign Grand Lodge without having previously received a charter from it or even a permission, are *clandestine Masons* and their Lodge is a *clandestine Lodge*.

22. *Are there clandestine Lodges in the Philippines?*

Yes. Of the several Grand Lodges organized since the unification of Masonry in the Philippines in 1917, it seems only the *Gran Logia Soberana del Archipelago Filipino* is still active.

23. *Is Lodge Perla del Oriente No. 1034, S.C. clandestine or merely irregular?*

Neither. It was organized in 1907 by the late Judge Manuel Camus, who later became Grand Master of Masons in the Philippines, as a Spanish-speaking Lodge under the Grand Lodge of Scotland. It was invited to join the convention of the American Lodges which organized the Grand Lodge of the Philippines in 1912 but declined the invitation. In recognizing the new Grand Lodge the Grand Lodge of Scotland reserved its right to maintain Lodge Perla del Oriente.

24. *What is the Tetragrammaton?*

*Tetragrammaton* is a Greek word meaning four letters. The Tetragrammaton refers to the four-lettered name of the Deity in Hebrew (Yod-He-Vav-He). The Jews regard the name as *ineffable*, that is, too lofty or sacred to be spoken. They invariably substituted *Adonai* wherever they came to it in reading the Scriptures. When this word is written in terms of the equivalent letters in the English or any other alphabet the process is called *transliteration*, as distinct from *translation*, which is giving the sense or equivalent of the word. The original transliteration in English is JHVH, later JHWH, YHVH, YHWH. The original gives JeHoVah by taking the vowels from *Adonai* and inserting them one at a time between the consonants.

25. *What is meant by Landmarks?*

The word landmarks arose from the custom among the ancients to set up stone pillars to mark the boundaries of lands. The removal of these markers by malicious persons occasioned much confusion, there being no other guides by which to distinguish the limits of their property. The Landmarks in Freemasonry are those boundary marks which have been set up to prevent innovations or encroachments on the field of the Order.

No. XXXIX of the *General Regulations* compiled by Grand Master George Payne in 1720 and approved by Grand Lodge in 1721, says: "Every Annual Grand Lodge has an inherent power and authority to make new Regulations, or to alter these, for the real benefit of this Ancient Fraternity: Provided

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always that the *Old Landmarks* be carefully preserved." The Landmarks form the unwritten law of the Fraternity. They have two peculiarities: (1) To constitute a landmark the custom must have existed from time immemorial and (2) they cannot be repealed, or altered.

26. *The height of the pillars at the entrance or porch of the Temple of Solomon is given in 1 Kings 7:15 as 18 cubits while as given in 2 Chronicles 3:15 it was 35 cubits. Which is correct?*

This discrepancy has been reconciled by supposing that the Book of Kings gives the *individual heights* of the pillars while the Book of Chronicles gives their *combined heights*. One-half cubit of each pillar was covered by the lower part of the chapter. This makes the apparent height of each pillar only 17 and 1/2 cubits, and when the heights of the two pillars are combined the result is 35 cubits, that given in the Book of Chronicles.

27. *Hiram, according to 1 Kings 7:14 was the "son of a widow of the tribe of Naphtali, and his father was a man from Tyre", while according to 2 Chronicles 2:14 he was "the son of a woman of the daughters of Dan, and his father was a man of Tyre". How is the discrepancy reconciled?*

The suggestion, generally accepted, is that the mother was herself of the tribe of Dan and her first husband was of the tribe of Naphtali. When she became a widow she married a man from Tyre. Because he bred him up he is called Hiram's father.

To be continued

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## *Pampanga Lodge Installs Officers*

Pampanga Lodge No. 48, F. & A. M. held its installation of officers for the ensuing masonic year on January 17, 1970 at the Central United Methodist Church (Rev. C. V. Mercado Memorial) in San Fernando, Pampanga.

The Installing Officer was WB Edgardo A. Ramos, PM, of Leonard Wood Lodge No. 105 and the Master of Ceremonies was WB Basilio Castro, PM, of Pampanga Lodge.

The officers installed were: Bros. Generoso Q. Sison, Worshipful Master, Rolando de Guzman, Senior Warden, Nestor V. Tungul, Junior Warden, Amado L. Sadsad, Treasurer, Venancio G. Reyes, Secretary, Justino Dalusung, Chaplain, Juan Valbuena, Marshall, Carlito T. Moises, Senior Deacon, Miguel C. Rivera, Junior Deacon, Horacio S. Mendoza, Auditor, Santos Macaravo, Jr. Almoner, Conrado P. Ongbueco, Lecturer, Gregorio M. Castro, Jr. Se-

nior Steward, Francisco J. Tanjua-kio, Junior Steward, Tomas H. Gri-vas, Organist, and Arnulfo W. Cruz. Tyler.

VW Marcelino P. Dysangco, DDGM, Masonic District No. 7, presented the Past Master's Jewel to WB Amado L. Sadsad, outgoing Master.

WB D. R. Escosa, PM, presented the 25-year buttons and diplomas to four brothers, namely, WB Santiago L. Bautista, PM, WB Epitacio Pag-talunan, PM, WB Benedicto S. Cunan-an, PM, and Bro. Melanio Or-beta.

The affair was attended by brethren from Leonard Wood Lodge No. 105 and Malolos Lodge No. 46 accompanied by their ladies. A large number of non-Masons from the locality and neighboring towns also were in attendance.  $\Delta$

—Venancio G. Reyes, PM,  
Secretary

# The Tenets and Precepts of Freemasonry

*(Address delivered by WB Gerardo A. Imperial at the public installation of officers of Mt. Kaladiaz Lodge No. 91, F. & A. M. for the year 1970 on January 10 at the Masonic Temple of Dumaguete City).*

MW Serafin Teves, MW Joseph Schon, Worshipful Brothers in the East, Worthy Matrons of the Order of the Eastern Star, Brethren and Guests:

First, I wish to thank you, Brethren of Mt. Kaladiaz Lodge No. 91 for the great honor you have conferred upon me and for the trust and confidence you have shown by electing me to the Oriental Chair. I consider it a great privilege to be counted among those who have occupied this chair. I hope that I may be able to do as every one of my illustrious predecessors has done, that is to leave the Chair at the close of my term with our Lodge stronger and better.

Tonight, I wish to recapitulate briefly the tenets and precepts of Freemasonry, much of which you have already heard during the installation, that you, who are our guests, may have a glimpse of what Masonry is all about, and so that we, the Masons, may be reminded of them. I believe that if all of us follow these principles, we can help to make our community a happier and a better place to live in.

Freemasonry is a world-wide organization which accepts as members, men of good character and name in the community, men who believe in God, in immortality and in the brotherhood of man. No one is invited to join. Whoever joins, does so on his own free will and accord. Before any person can be initiated, he is asked to declare upon his honor, that he has not been biased by a friend, that he has not been influenced by mercenary mo-

tives, and that he offers himself freely and voluntarily as a candidate.

Masonry is both ancient and honorable—ancient, because it has existed since time immemorial, and honorable, because all men tend to be upright and noble if they follow its precepts.

The foundation of Freemasonry is the practice of social and moral virtues. Masons not only work for the welfare of mankind. They also try to improve themselves and others morally.

Masons consider the Sacred Law or the Holy Bible as the rule and guide of their faith. From it, we learn the duties we owe to God, the duties we owe to our neighbor, and the duties we owe ourselves.

Our duty to God is to revere Him and to honor Him. From Him, we invoke His blessings before entering upon any great and important undertaking. From Him, we ask for relief in our afflictions, strength in the performance of our duties, and guidance in planning our lives.

What is our duty to our neighbors? And who is our neighbor? He might be a brother Mason and his family or his widow and orphans, or he might be a stranger, someone we have never seen before. The essential thing is he is someone in distress or some one in great need of help. Our duty is to relieve him of his burden. To him we play the role of the Good Samaritan. As Masons, we apply to him the Golden Rule and not the Rule of Gold.

To ourselves, it is our duty so to live and act as to keep our bodies

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healthy and strong, and our minds fully developed, so that we can utilize to the fullest extent our God-given talents for His glory as well as for the welfare of our fellow men. These are our duties as Masons.

As citizens, we are to cheerfully obey the laws of our country to which we owe allegiance or the laws of the country in which we reside. We are not to encourage any plan or any act which may tend to destroy the peace and good order of the land.

As individuals, we are to be temperate in all things so that our bodies may be fit temples for our Creator to dwell in; we are to develop patient courage under affliction, privation or temptation; we are to exercise caution and discretion in our conduct and we are to render justice to every man.

The three principal tenets of Freemasonry are Brotherly Love, Relief and Truth.

The brotherhood of man under the Fatherhood of God is a well-entrenched principle in our fraternity. My personal experience has shown me the truth of this principle. In the United States and Canada, brother Masons were always glad to invite me and fraternize with them in the Lodges whenever they learned that I belong to one of the Lodges under the jurisdiction of the Grand Lodge of Free and Accepted Masons of the Philippines. Before being admitted to their meetings, I had to prove to them that I was a genuine Mason by being properly vouched for, in good standing in my Lodge, and being able to give the right sign, grip and password. In the city of Montreal, there are fifty-two Lodges, three of which are French, meeting in a 5-story Masonic Temple. After I was admitted in one of them, I

was admitted and allowed to attend, without examination, as many different Lodge meetings as I had time for. In a regular meeting of one of the French Lodges, La Loge des Coeurs Unis 45, I understood very little of what they were saying but I knew the signs and floor work. It was in these fraternal gatherings where I met brother Masons from England, Greece and Australia who were also visiting Canada at the time. Each Lodge wanted to know about my tiny country on the other side of the globe. They were very much impressed by our Masonry. They spoke very highly of Most Worshipful Mauro Baradi who visited them sometime before and praised the messages which he delivered in several of the Lodges which I attended. Recently, I received a letter from a brother Mason, Bro. Nick Papason of Prince Consort Lodge 52, GRQ, AF & AM, in which he says, "Many regards from Bro. Springate, George and Legault. They all wish you well . . . How is the Craft? . . . Please convey to all Brother Masons my most heartfelt fraternal greetings . . . I am more than pleased to have met you through the Craft and rest assured I carry many beautiful souvenirs of friendship and company . . . I remain, Fraternaly yours in World Brotherhood, Nick."

We thus see that Freemasonry is a powerful force in bringing men together and making them brothers. It was this same Bro. Papason who was kind enough to invite me to attend a most unique annual open air meeting of Golden Rule Lodge 5, GRQ, in a natural amphitheater on top of Owl's Head Mountain which can be reached only by cable cars suspended from the top to its base. Being

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## The York Rite Page



NBM

The Cavite Commandery No. 7, Knights Templar, held its installation of officers on December 26, 1969 at 6:00 PM at the Lodge Hall of Cavite Lodge No. 2. Those installed are: Sir Knight Adriano Anastacio, Eminent Commander; SK Dominador A. Herrera, Generalissimo; SK Salvador C. Gonzales, Recorder; SK Eliseo P. David, PEC, Prêlate; SK Mario E. Crisostomo, Senior Warden; SK Samuel N. Wilkes, Junior Warden; SK Isidoro G. Santos, Standard Bearer; SK Ricardo C. Medina, Sword Bearer; SK Oscar A. Reyes, PEC and SK Jose B. Legaspi, Orators SK Jose Peñafloir, PEC, Custodian of the Work; SK Antonio F. Verniz, Warden; SK Ceferino G. del Rosario, First Guard; SK Alfonso L. Mercado, Second Guard; SK Celso C. Alvarez, Third Guard; SK Teofilo O. Reynoso, Auditor; SK Pacifico P. Padua, Almoner; and SK Jose L. Jose, Sentinel. SK Eliseo P. David, PEC, was installing officer and SK Dominador Crisostomo, PEC, was Master of Ceremonies.

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The same day, one hour later, and in the same hall, the officers of Kalayaan Council No. 4, Royal & Select Masters, installed its officers for 1970. Those installed are: Dominador Herrera, Ilustrious Master; James E. Anderson, Deputy Master; Mario E. Crisostomo, Principal Conductor of the Work; Melecio Alejandro, Treasurer; Salvador C. Gonzales, Recorder;

Samuel N. Wilkes, Captain of the Guard; Isidoro G. Santos, Conductor of the Council; Antonio F. Verniz, Marshal; Ceferino G. del Rosario, Steward; Hernando R. Bautista, PIM, Chaplain; Dominador Crisostomo, PIM, Lecturer; Eliseo P. David, Orator; Vicente de los Santos, Organist; Jose Peñafloir, PGIM, Custodian of the Work; Teofilo O. Reynoso, Almoner; Adriano Anastacio, Auditor; Jim Boo Chan, Vicente Chin Ping, Wong Hoi and Chow Si, Masters of the Banquet; Jose L. Jose, Sentinel.

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In Plaridel Temple, the York Rite Bodies installed their officers for 1970 on January 20, 1970 in private ceremonies, triple-decked, at the Jose Abad Santos Hall.

At 6:00 PM, Manila Chapter No. 2, Royal Arch Masons, installed the following officers: Alberto Presa, Excellent High Priest; Inocencio Rosete, King; Leon Vidallon, Scribe; Primo I. Guzman, Treasurer; Antonio Gonzalez, Jr., Secretary; Apolinar L. Abel, Royal Arch Captain; Marcelino P. Dysangco, Captain of the Host; Porfirio A. Romulo, Principal Sojourner; Santiago L. Bautista, Chaplain; Brigido T. Capili, Third Veil; Honesto R. Nuñez, Second Veil; Juan Panadero, First Veil; and Vicente Flechero, Sentinel.

The officers of Far East Command-

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ery No. 1, Knights Templar, installed are: Raymond E. Wilmarth, Eminent Commander; Restituto F. Cruz, Generalissimo; Edgar L. Shepley, Captain General; Francisco Floro, Treasurer; Leon C. Santiago, Auditor; Antonio Gonzalez, Jr., Recorder; Honesto Nuñez, Senior Warden; Damaso C. Tria, Junior Warden; Porfirio A. Romulo, Prelate; Lawrence Gardner, Standard Bearer; Santiago L. Bautista, Sword Bearer; Inocencio Rosete, Warden; Oliveros Digdigan, First Hermit Guard; Juan Panadero, Second Hermit Guard; Henry Yang Go, Third Hermit Guard; Vicente P. Flechero, Sentinel.

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### GEN. PESTANA . . .

From page 4

way of transforming the individual, and in the aggregate, the people.

Japan and Germany were prostrate after the war; today they are phenomena of success. One of the most important ingredients that accounted for their success is their national discipline. As I view it, we need very badly the same attribute, if we are to pull through in the difficult days ahead.

The demands of discipline on leadership are more exacting, and because of the consequences, more pressing. These demands constitute in a large measure the trials of leadership.

The need to attend to first things first, in the face of scarcity of resources, will be beset by lesser pleas from many quarters. In many instances, it will even be difficult to determine which things are first, as witness the case of the President's decision to do away with the public school athletic program.

Even with the goals fixed and the process for their attainment determined, the leadership is not assured

of unity in implementation. Unfailingly, especially in this highly personalistic and familialistic society of ours, the leadership will encounter many occasions where it is compelled to compromise and to accommodate, in order that implementation will not be seriously impeded. Our individual and collective discipline will, to a great extent, minimize the instances for leadership to accommodate and will fortify its resolve to insist on matters where the common good is clearly at stake.

But whether a leader or a follower, one must never lose sight of the fact that we are all mortals, with our strengths and our weaknesses. The leader must realize his limitations; the followers likewise, should know theirs. Humility and understanding should prevail in both. Indeed, all these can be found in Masonry.

Let me therefore conclude by quoting the illustrious Brother Joseph Fort Newton when he was asked when is a man a Mason?

"When he can look out over the rivers, the hills and the far horizon, with a profound sense of his own littleness in the vast scheme of things and yet have Faith, Hope and Courage which are at the roots of every virtue.

When he knows that down in his heart every man is as noble, as vile, as diabolic and as lovely as himself and seeks to know his fellowmen.

When he can look into a wayside puddle and see something beyond mud,

And into the face of the most forlorn mortal and sees something beyond his sin.

Such a man has found the only secret of Masonry."

These are the men we need most today and now.

△

less the factors are beyond our control. Time was when *The Cabletow* came out at the will and pleasure of the powers that be. Time was when we received our March issue in May. Since the *Cabletow* was incorporated in 1966, we have run it in a business-like manner and while we admit we have stepped on some toes in doing this, the rank and file of our brethren here and abroad have been thankful for the change of government in *The Cabletow*.

When we were commandeered into the service of this magazine, we first kept our office under our hat. This went on for a number of years until 1965. Now we have an air-conditioned office which doubles for a library, work and conference room. While conditions are not by any means ideal, it is a great improvement from decades back. We hope to continue improving things in the office, expand our work area, and on the whole make working conditions better, as funds permit, of course.

#### *Circulation*

Back in 1958 when we were initiated into *The Cabletow*, the usual printing order was 6,500 copies per issue. That same year, the Proceedings of the Grand Lodge showed a total of over 8,000 Masons in the rolls of the Blue Lodges under its Grand Jurisdiction. This meant that some 1,500 Masons in our Grand Lodge were not getting their *Cabletow* regularly every month. We found out later that the address plates were not corrected and augmented in accordance with the rolls of Lodges annually submitted to the Grand Lodge. If at all, the revision and correction of the plates was done on the rule of thumb, "They will be corrected if and as time permits or when the mood strikes." When copies

of *The Cabletow* were returned or notices were sent back with notes: "unclaimed, moved to another address, unknown," etc. the plates were merely withdrawn and nothing more was done about it.

Let it be known that I do not criticize anyone for any neglect to supervise the clerical help in the Grand Lodge. Then as now, the offices of the Grand Lodge are swamped with work more important than the business of *The Cabletow*. Let us be glad that it now has its own government solely for the conduct of its business and naturally supervision is closer under the circumstances.

This year, our printing order is 12,500 copies, all of which are sent to the brethren carried in the rolls of the Blue Lodges, exchanges with different Grand Lodges, Masonic magazines, and others. We keep 200 copies in stock for future orders or for individual requests for back copies. With this system, we will be able to sell at some future time bound volumes by year or every two years of *The Cabletow*. We hope to be able to do this beginning this year because in the past we were not so provident in our estimates and whatever back copies we now have in our bodegas are incomplete for any one year.

Day in and day out, we have two people working on changes of addresses. One makes new or corrected plates while another checks them. We are not happy about the *Cabletow* being returned to us with such notes as "moved, left no forwarding address, unknown, unclaimed, not in this address, etc." While we can safely say that more than 97% of our subscribers get their *Cabletow* in their correct addresses, our greater concern is that the other 3% should get theirs without a hitch, if

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located near the U.S.-Canadian border overlooking the surrounding states of Vermont and New Hampshire, many brothers from the U.S. Lodges came en masse although it drizzled and every body was wearing raincoats and ponchos during the proceedings. Using a natural rock as the altar, they raised one Fellow Craft of their Lodge. There were two of us from foreign Lodges, the other one coming from Greece. This experience was one of the biggest thrills of my life and all due to the spirit of brotherhood among Masons.

Friends and brethren, if we had more brotherly love in this world, there would be greater universal peace. And if we practice more of it in our community and country, there would be less disorder and less crime.

The next principal tenet is Relief. It is a duty particularly obligatory on all Masons. What counts more in our fraternity is what we give rather than receive. There is a great amount of suffering of every kind in our country and in the world today. Those who have more of the material things in life should be more compassionate to those who have less or none at all.

Truth. The first lesson a Mason is taught is to be good and true. What is truth? We read from the Holy Bible that God is a God of Truth. Jesus once said, "I am the Way, the Truth, and the Life. Then, he also said, "And you will know the truth and the truth shall set you free." In the Holy Writings, truthfulness is praised, and all forms of falsifying are condemned.

Such are the principles upon which Freemasonry works. We hope that you who are our guests and

friends have caught a glimpse of what masonry is all about. It is also hoped that we, who are Masons, will be more brotherly, more helpful and kind, and more truthful in our dealings with our fellow men and with each other. If we do these things, and the Eastern Stars, DeMolays and Job's daughters will cooperate with us, I am sure we can make this New Year as fruitful in Masonic activity as in the past years.

Before closing, my fellow officers and I who have been installed this evening, wish to convey our deep appreciation to all who are taking part in this installation program, including the ladies of the Eastern Star who have prepared the refreshments.

In the name of the members of Mt. Kaladiaz Lodge No. 91, I hereby express our heartfelt thanks to all our guests who have graced this occasion with their presence. We hope you will enjoy the rest of the evening.

And now, may I close these remarks with the prayer that the Grand Master of the Universe grant all the newly installed officers the wisdom and understanding, the strength of heart and mind to be able to serve our Lodge members, and together serve the community in the best way we can. △

\* \* \* \*

Asked why his hair turned white, actor and nightclub entertainer Peter Lind Hayes said: "From worrying about the possibility about becoming bald."

—Charles McHarry.

—oOo—

One woman gave this reason to a department-store clerk for returning a hat: "Because, I am, and I quote, 'A dimwitted, knuckle-headed spendthrift,' unquote."

—Hal Anderson.

# All About Ecumenism

News and Views on the Ecumenical Movement

NBM

Short of starting a schism in the Roman Catholic Church, the Dutch Catholic Pastoral Council, the second week of January 1970, voted 93 to 2 in favor of an umbrella policy statement that "obligatory celibacy as a condition of the priesthood should be abrogated." The Dutch Pastoral Council, a representative church body composed of bishops, priests, nuns, seminarians and lay men and women, also passed related recommendations urging that future priests should not be obliged to take the oath of celibacy, that priests already married be allowed to remain in the active ministry, that married men be ordained in the ministry and that women be allowed in the priesthood. All eight bishops in the Netherlands including the primate, Bernard Jan Cardinal Alfrink, abstained from the voting. The Vatican spokesman quickly noted that the recommendations of the Dutch Council were merely advisory. Cardinal Alfrink somewhat gloomily predicted that unless the question of celibacy is quickly settled, ". . . we won't have young priests anymore."

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In East Harlem's First Spanish Methodist Church, a group of middle class Puerto Rican Young People, took over the management of the social action program of the church, although allowing the ministers and congregation the use of the church building for regular services on Sundays. The young people, calling themselves, "The Lords," run the

day-care, education, feeding and other social action activities of the church. The Lords are made up of young Spanish speaking Puerto Ricans, Cuban refugees and others, many of them Catholics, who want to see the church do more for the people rather than merely provide formal religious services.

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In Rome the pontifical Gregorian University founded by Ignatius Loyola, which counts among its alumni fifteen Popes from Pope Gregory to Pope Paul VI, and turns out 67% of the professors in various seminaries all over the world, and whose turn over of thirty bishops every year from its alumni, is experiencing a change in its campus, studentry and faculty. Where formerly the common wear of the students is the cassock, they now may wear polo shirts, sweaters or even coat and tie. Where before they could eat their meals in the university cafeteria (only seniors may order a maximum of one bottle of beer a day) they may eat outside the campus and any one may order beer. Where before the students could see only one movie a month in the university hall, they may now go to town movie houses and see any movie they fancy, modern or religious.

Its 2,858 students come from 78 countries and study at Gregorian University as a finishing school for the priesthood. Before, latin was the only medium of instruction; now,

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Italian, French, Spanish or English are used, according to the choice of the students in the classes.

In its faculty are Dr. J. Robert Nelson, a Methodist Theologian, who teaches Ecumenism, and Dr. Dale Moody, a Southern Baptist Theologian, who teaches baptism and Christian unity.

Gregorian University has gone co-educational. It now admits nuns and women lay workers preparing to do full time religious work for the Catholic church. △

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### YOU, THE CABLETOW . . . From page 21

possible. If each brother makes it a point to give his lodge secretary his correct address, if each brother concerned writes us immediately when he changes address, he can be sure that as immediately we will make the correction and thus he will not miss his *Cabletow* for any length of time.

This, from our side of the coin. There is no denying the fact that our postal service is not up to par at the moment. We suspect that quite a number of *The Cabletow* are lost in transit or lying around in post offices undelivered. I note that we in the Philippines are not the only ones complaining about our postal services. We receive letters and read comments from the United States, Canada, Guatemala and other countries explaining that their postal services are not satisfactory either.

#### Miscellany

Among the many joys of our work are the correspondence we get. We receive letters with remittance for Acacia insurance premiums, Lodge dues, for Masonic books, jewels, other

matters which we turn over to the proper offices. We get letters requesting information as to how to organize Eastern Star Chapters, Jobie Bethels, or Rainbow assemblies or DeMolay chapters. These are referred to the proper persons. Once in a while, we get letters inquiring if American citizens can live permanently in the Philippines, acquire property and marry local belles. These are answered properly too. Some want to get jobs for them or their children. Some want us to publicize their achievements so they can be promoted in their jobs. This is something we cannot do anything about. Neither can we do much in appeals for charity because *The Cabletow* needs charity too.

Indeed, ours is an interesting life. Many times, we are damned if we do; damned if we don't. Some brethren tell us *The Cabletow* is lousy, understandably when they do not find their names in its pages. Some think it's our duty to find out where they have moved so that they will not miss any issues of their *Cabletow*. To these we found the best answer: nothing.

For sheer unpredictability, variety and resiliency, there is nothing like working for *The Cabletow*. It's lots of fun to work with and for people along the lines of Masonic information and education. We wish there were more with us in this undertaking, however small and insignificant it may be. △

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*Brief Encounter.* One fellow says that his 12-year old son summed up present-day family life rather neatly as he left the dinner table the other evening: "See you at the next meal."

—Lenny Anderson.

# A New Reformation

Gist of the sermon delivered by Pastor and Bro. Cirilo A. Rigos at Cosmopolitan Church on October 27, 1968 (Reformation Sunday).

Before the wind of ecumenism reached our shores, Reformation Sunday in the Philippines was observed largely by paying tribute to the achievements and greatness of Martin Luther, and the Reformation Sunday sermons, implicitly or explicitly, were no more than pious criticisms of the sins and shortcomings of the Roman Catholic Church. Why was this the case? Perhaps there is no satisfactory answer. But a searching of my own conscience seems to indicate that my great admiration for Martin Luther and, consequently, my own mild criticism of the kind of treatment the Catholics gave Luther were essentially reactions to what I believe to be perverted portraits of the Reformer and gross misinterpretations of his teachings. Jacques Maritain, for instance, who can be classified as among the greatest philosophers of the past generation and a brave spokesman of the Catholic Church, in his book on Martin Luther describes the Reformer as a "fallen Monk," "an inverted Pharisee, a runaway victim of scruples." He says that Luther "did not have the force of intellect." In the face of such discriminatory attitude, who would not rise up in defense of Luther? And in so defending him, we tend to overlook his mistakes and failures and we think that he was a perfect embodiment of virtue and saintliness.

But today, this is no longer the case. About a year ago, the life of Martin Luther was acted out in a play by a group of La Salle students on the stage of another Catholic school. And the way the priests and the nuns clapped their hands at some

parts of the play indicated a new appreciation of the man whom Pope Leo excommunicated in 1521.

Early this year the *Reader's Digest* carried an article on Martin Luther in which the editor remarks that "a better understanding of the Father of the Reformation is helping to heal the centuries-old schism between Catholics and Protestants." The author writes: "Many Catholic theologians now say that Luther was right on the issue of indulgences, and that it was, in good part, the spiritual blindness of his superiors and judges that later drove him into secession." Explaining further the new appreciation that non-Protestants have of Martin Luther, the author, James Daniel, writes: "Catholics now regard the church as composed of all baptized persons and call it the People of God, a phrase close to Luther's 'priesthood of all believers.' Luther believed in the primacy of the Bible; the Bible was enthroned daily on the high altar of St. Peter's during the recent Vatican Council. Luther insisted that public worship should be in a language the people understand: in English-speaking countries, the entire Mass is now being said in English. To top all these rapid-fire changes, a petition has been filed in Rome jointly by a Catholic and a Lutheran to declare the excommunication of Luther in 1521 null and void." (February issue, *Reader's Digest*, p. 50.)

This particular turn of events in Christendom is certainly one of the most astounding features of our time and has led us, Catholics and Protestants, to a new reformation that

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# *Pitak Filipino*

Ni Kap. AGUSTIN L. GALANG, NIG (17)

## ANG DALAWANG DAIGDIG NG MASON

Sa larangan ng Masoneria, ang mga Mason ay naniniwalang dalawa ang kanilang daigdig. Ang una, ay ang di-ganap (imperfect) na daigdig na ating kinagisnan, kung saan ang tao'y gumagawa at nagpapakasakit upang mabuhay. Ang ikalawa, ay ang ating hinaharap na ganap (perfect) na daigdig, na sa takdang panahon ay ililipat (translate) tayo ng banal na Tagahatid upang dinggin ang makatarungang pagpapasiya ng Dakilang Ama, batay sa uri ng paglilingkod na ginawa sa KANYA, para sa katauhan, samantalang namamalagi sa lupang tigib ng mga pakana.

Ang pilosopya ng Masoneria na walang kamatayan ang kaluluwa at buhay na walang hanggan, ay siyang garing na susi na naghahawi sa lambong ng payo na—harapin ng walang pangamba at buong katapangan ang lahat ng balakid at sagwil sa buhay na nagpapahirap sa kanya—pangunahing kailangan sa buhay, sakit, inhustiya, intoleransya at iba pa. Bakit ang isang Mason ay lubusang nagpapakahirap para sa kapakanan ng pamilya, kumita ng sapat nang maiwasan ang sakit at gutom, makihamok ng buong sigla upang magtagumpayan ang inhustisya, intoleransya at pangaapi? Sapagkat ipinagkaloob sa kanya ng Diyos ang asawa't mga anak, kailangan silang ipagsanggalang, paligayahin at tustusan. Batid niyang yaon ay isang pagtitiwala (trust) na may malaking kapananagutan na dapat niyang balikatin. Bukod sa kanyang pamilya,

binigyan din siya ng mga kapitbahay (kapuwa tao), na maaaring ibang lahi, kulay o relihiyon. Sila ay kapatid din natin, may kahalintulad na kawatan at pangangailangan na gaya natin. Dapat na isagunita ang Gintuang Aral—"Ibigin mo ang kapitbahay, gaya ng pagibig mo sa sarili." Sa abot ng kaya ay katungkulan na magserbisyo at tumulong sa mga pinagkakaitan ng kapalaran. Balang araw, hindi tayo nakasisiguro ng ni dadanas ng katulad na paghihikahos sa buhay.

Ang mga banal na simulaing iyan ang papatnubay sa atin sa pagpapakumbaba, pagkamaawain, pagtangkilik sa katarungan, pagtutuwid sa kailan, at pagbaka sa kasamaan. Kamalian, at pagbaka sa kasamaan. Kailanganin natin ang simbuyo ng damdamin, pagkamagino, kalinisan ng budhi, pagtitiwala at pagibig na walang pagtatangi, sa ating pagharap sa Kataastaasang Hukom na Siyang naghahari sa perpekto at ikalawa nating daigdig.

Ang simulaing iyan, ang tunay na dahilan kung bakit ang mga Mason ay nagsusuot ng Puting Tapi (White Apron). Ang Tapi ay panganggalang sa batik ng katauhan. Ang kulay na puti ay sagisag ng kalinisan ng budhi at kagandahang asal. Ito ay makakamtan sa pamamagitan ng patuluyang pagtangkilik at pagibig sa mga kapatid at ng mga maralita sa paligidligid. Sa pagsaklolo at pagbibigay ng kaukulang pansin sa mga dukha, sa pagsunod sa landas ng katuwiran at katotohanan sa pang-araw-araw na pamumuhay. Sa pagtupad sa dakilang simulaing nabang-

gn, talos niya ang hirap at pasakit na daranasin, kaya handa ang kanyang kalasag ng tapang sa harap ng panganib (fortitude), ang katatagan ng loob, na nagtutulot na matiis ang kirot, sakit-ng-loob at maging kapa-hamakan. Katambal nito ang mata-linong pagpapasiya sa pagaayos ng pamumuhay, batay sa katuwiran, ka-tarungan at kahinahunan, na siyang maipagkakaloob na pamarisan sa Sangkatauhan.

Hinggil diyen, ay madaling mata-tanto na ang Mason at ang Masoneria ay gumagawang magkatuwang dito sa daigdig, sa kabila ng di kagana-pan nito, upang makamtan ang bu-hay na puno ng pagigibig at pakiki-sama, buhay na lipus ng kalusugan at pagasa; paghubunsod ng lipunang tigib ng ligaya, maunlad at maibi-gin sa Diyos na mga mamamayan. Sa anong dahilan? Sa gayon, kung sa mga huling sandali ay tawagin at hingan ng tuwirang ulat ng mga kabutihang nagawa niya sa katau-han, ay magkapalad na tumanggap ng papuri sa Dakilang Ama.

Ang sinauna'y operatiba, tayo nga-yon ay espekulatiba, samakatuwid, ang una ay material at ang huli ay ispiritual. Ang mga nagawa ng mga operatibang Mason ay nakikita't nasasalat (tangible), tayong mga es-pekulatiba ang itinataguyod ay mga gawain pangkultura, mga bagay na nadadama lamang ngunit di nakikita (intangible). Hindi kalabisan na aming imungkahi ang walang maliw na paghahasik ng wagas at dalisay na pagigibig sa lahat ng nilalang, pa-laganapin ang katotohanan at pag-kakapantay-pantay. Ihandog ang da-kilang paglilingkod at palawakin ang kawanggawa, hanggang may sikat pa ang araw, sapagkat maghahari ang ganap na pagmamahalan, at isalong dilim at gabi sa sandaling iwaglit ang ang kasangkapan sa paggawa. Hu-wag nating kaliligtan ang patulu-

yang pagpapamalas ng pamantayan sa kabanalan at kabutihan. Kung hindi man dito, ay doon sa Kalu-walhatian tayo gaganting-palaan. Matapos na tayo ay mailipat ng Ma-bait na Tagahatid mula sa maraming kapintasang mundo tungo sa Kalual-hatiang walang hanggan, kahimana-wari'y ating madinig sa Kanya na nasa Kataastaasang Trono ang pasa-lubong-salita—mabuti ang nagawa, magaling at matapat na utusan, sa katapatan mo sa maraming bagay, ay gagawin kitang panginoon ng marami—masok ka sa Sinapupunan ng iyong Panginoon! △

\* \* \* \*

## A NEW

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promises beneficent effects on the life of our world. And in the light of this encouraging trend, our observance of Reformation Sunday should not focus on the issues that sharply divide us from the Mother Church, but rather on the growing areas of unity between Roman Catholics and Protestants.

One such area which enhances better understanding is the area of theological dialogue. Fr. Hubert Lorbach, of the University of San Carlos in Cebu City, tells us that when he was a student in the pontifical university in Rome, "The Protestant edition of the New Testament in Latin and Greek, with its excellent critical apparatus, was a recognized text in almost all Catholic seminaries." In the field of systematic theology, he points out that the Roman Catholic theologian Karl Adams was widely read by Protestants. Hans Kung has become the favorite theologian in Protestant circles. On the other hand, Catholic theologians study under Oscar Cullman. Prof. Cullman's research on St. Peter and the early church is being thoroughly exam-

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ined in Catholic seminaries today. Right here in Manila, the Ateneo de Manila presented a series of Lenten lectures on Rienhold Neibuhr, Karl Barth, Harvey Cos, and Bishop John Robinson, all Protestants,

Another area of growing interest for both the Roman Catholics and Protestants is the joint ventures of these two churches in some matters that directly affect the life of the churches. We already know of the courtesy extended by Rome to the World Council of Churches by asking the latter to send official observers at the meeting of Vatican II. In Uppsala, just last July, at the meeting of the World Council of Churches, 9 Roman Catholic theologians were appointed members of the Faith and Order Commission.

Then there is a growing unity in Bible translation. A common Bible for Catholics and Protestants is now being translated by Catholic and Protestant scholars from the agreed Hebrew and Greek texts.


There is the decree on ecumenism that "in certain special circumstances passed by Vatican II which states it is allowable, indeed desirable, that Catholics join in prayer with their separated brethren." This is the reason for the mass prayer rally and the joint ecumenical services we are holding every now and then.

Another area where Catholics and Protestants set aside their differences is the area of social action. At a meeting of the bishops and Moderators in our national office, Bishop Labayen, of the National Secretariat of Social Action, was one of our guests. We were surprised to find out that the fellow who was with him as his technical consultant on community development was a Baptist!

And so, the trend of our time is

towards better understanding and closer relationship with our Catholic brethren. We can learn from them and they can learn from us. And this movement to learn from each other is enabling us to love each other. It is a movement of the Holy Spirit that leads us to overcome bigotry and fanaticism, and helps us to appreciate our usefulness to one another. More than that, it helps us to realize that actually we have no monopoly of truths, because, as a senator once said, what we hold to be true contains elements of errors, and even their errors contain elements of truths. We may think that they are wrong and we are right, but sincerely they think they are right and we are wrong, and only God can judge. We commit a terrible mistake when, consciously or unconsciously, we sometimes act as judge.

We are glad that more and more Catholics are agreeing with Protestant Karl Barth who said that "the unification of Christianity will not come on the level of doctrines and institutions, but through the continual renewal in Jesus Christ. Renewal means repentance, and repentance means turning about: not the turning of those others, but one's own turning." This is why our prayers should not be that Catholics may turn Protestants or that Protestants may become Catholics, but that all of us sinners may somehow turn to God.

Once we muster enough courage to turn to God, ours will be a thrilling experience of spiritual reformation. For then we will have power to surrender our pride, to control our temper, to honor our promises, and to live in this world with a sense of purpose. And once such a change takes place in us, by God's grace, we can change the world. 

## With Our Young Ones



**JOB'S DAUGHTERS**



**DEMOLAY**



**RAINBOW**

Bethel No. 3, Order of Job's Daughters, Dumaguete City, installed its officers for the first semester of 1970 on January 17, 1970 at the Hall of Mt. Kaladias Temple.

Those installed are: Edda Y. Gonzaga, Honored Queen; Sonia Nora A. Banogon, Senior Princess; Fellela A. Kiamco, Junior Princess; Evelyn Grace Risma, Guide; Nelda Minor, Marshal; Marion Escarda, Chaplain; Licitrel A. Kiamco, PHQ, Recorder; Pilar Ansaldo, Treasurer; Virginia Aida Velasco, Musician; Iretta Marcia Velasco, Librarian; Arlene Kwan, First Messenger; Mary Jane Calderon, Third Messenger; Rowena Ravello, Fourth Messenger; Ruby Josephine Reyes, Fifth Messenger; Athena Chuang, Senior Custodian; Irene Luansing, Junior Custodian; Adelmina Mananquil, Inner Guard; Raneé Reyes, Outer Guard.

The Guardian Council of the Bethel is composed of Mom Estrella Kiamco, Bethel Guardian; Dad Gerardo Imperial, Associate Bethel Guardian; Mom Luz Corsino, Guardian Secretary; Mom Libertad Calderon, Guardian Treasurer; Mom Remedios Gaudiél, Promoter of Hospitality; Mom Sofia Ravello, Promoter of Patrol; Mom Rose Calderon, Promoter of Junior Activities; Dad Jose Garcia, Promoter of Goodwill; Dad Felicísimo Kiamco, Promoter of Fraternal Relations; and Mom Beverly

Lim, Promoter of Sociability.

\* \* \*

On January 24, 1970, Perla Assembly No. 1, Order of Rainbow for Girls, sponsored by Lodge Perla del Oriente, No. 1034, SC, held its 56th public installation of officers at the Green Hall of the Scottish Rite Temple.

Those installed are: Elizabeth Roque, Worthy Advisor; Olive Crudo, Worthy Associate Advisor; Marilyn de Guzman, Charity; Ray Eliseo, Hope; Eleanor Roque, Faith; Evelyn Grimares, Treasurer; Benilda Ramos, Recorder; Leah Pasco, Chaplain; Lorna Ramos, Drill Leader; Bessie Malahay, Love; Estellita Villafrañca, Religion; Claire Miravite, Nature; Mergin Buenafe, Immortality; Jinah Tayo, Fidelity; Alina Navarra, Patriotism; Ray Eliseo, Service; Grace Zari, Confidential Observer; Elena Pasco, Outer Observer; Edith Suaco, Musician; Rennalie Tatlonghari, Choir Director; Zeny de Guzman, Flag Bearer and Promoter.

Composing the Advisory Board are: Dad Benjamin Gotamco, Chairman; Mom Fe Abarquez-Suaco, Secretary; Members: Mom Perla Gonzales, Mom Carmen Karganilla, Mom Virginia Domingo, Mom Flora Ostrea, Dads Jose Abejo, Guillermo Madridejos, Lawrence Gardner, Luis

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Lancero, Benito Maneze, Jr., Agustin Miravite, Romeo Pasco, Damaso Fria and Jose Velo.

\* \* \*

Daughter Ellafe Kiamco, Past Honored Queen of Bethel No. 3, Dumaguete City, Order of Job's Daughters (Second Semester, 1966), is one of the Silliman University faculty scholars in the United States taking post graduate course in organic chemistry. It is recalled that Ellafe obtained her chemistry degree in Silliman and after graduation she took a job as instructor in the chemistry faculty of her Alma Mater. Presently, her mother, Mom Estrella Kiamco, is Bethel Guardian of Bethel No. 3 and her father, Dad Felicisimo Kiamco, is Promoter of Fraternal Relations of the same Bethel.

\* \* \*

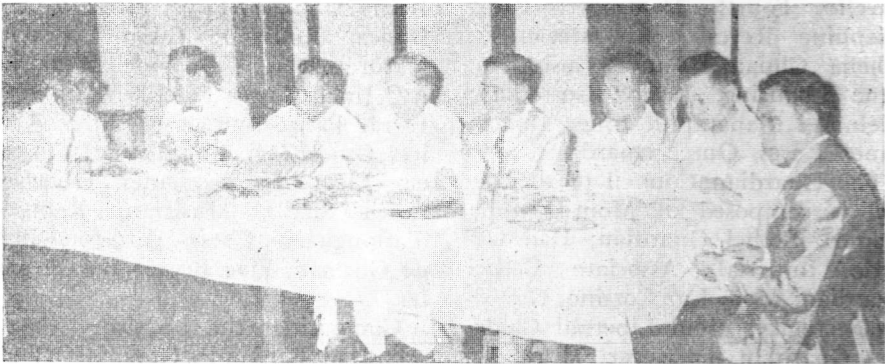
Bethel No. 1, Olongapo City, International Order of Job's Daughters, motored to San Narciso, Zambales, to be present at the installation of officers of Mt. Pinatubo Lodge No. 52

recently. The daughters presented a special ceremony to honor the Masons of the Lodge. It was the "Square and Compass Ceremony" followed by the song, "Welcome to the Master Mason" and ended with the pantomime of the cross. So impressed were the Master Masons that they encouraged their daughters to join the Order. When the Supreme Guardian of the Order went to Olongapo for her annual visitation, several daughters from San Narciso were among the initiates.

This was the second promotional project of Bethel No. 1 this term. On December 30, 1969, the Jobie officers in the East, the Honored Queen, Senior and Junior Princesses, were among those who offered flowers at the foot of the Rizal Monument in the morning and in the afternoon parade, the Jobies joined the parade in mass following their own float on which rode the officers in the East. △

— Mom Garcia

\* \* \* \*



At installation of officers of Mediatrix Council No. 5351, Knights of Columbus for 1970. Left to right: Bro. Carlos Espero, Grand Knight; Bro. Francisco Lopez, District Deputy; Rev. Fr. Nestor Factora, OMI, Parish Priest of Kidapawan, Cotabato; Mons. Gerard Mongeau, OMI, Bishop of Cotabato; Vice-Gov. Alfonso Angeles of Cotabato; Bro. Gonzalo Funcion, Past Grand Knight; Bro. Jose Tolentino, Past Grand Knight; and WB Gaudencio Ortiz, Master of Kidapawan Lodge No. 170, F & AM, Kidapawan, Cotabato, who was guest at the ceremonies.

## Scottish Rite Honorees...

Coincident with the annual Supreme Council session of Scottish Rite Masonry of the Philippines held last month was the awarding of honors to forty-six Scottish Rite Masons in the various parts of the Philippines. The awards and honors were given on Feb. 3, 13 & 14.

Those honored as Sovereign Grand Inspector General, 33°, and Active Members, crowned active on Feb. 3, 1970 are:

Juan Causing  
Teodoro V. Kalaw, Jr.  
George Johnstone Reid  
Edgar Lyle Shepley  
Isabelo Tupas  
Raymond Everett Wilmarth

Coronated Inspector General Honorary, 33°, on Feb. 13 are:

Aniceto Borlas Belisario  
Eteban Gonda Buhat  
Nicolas Sandiego Cruz  
Leoncio Paredes Geronilla  
Patricio Estanislao Gonzales  
Primo Ignacio Guzman  
Olimpio Magat  
Severino Lerma Manotok  
Romeo Tugbo Pasco  
Hermenegildo Pascual  
Arturo Cruz Plata

Ramon Fernandez Ponce de Leon  
Rufino Santos Roque  
Patricio Esguerra del Rosario  
Agaton Maglaya Umanos

Invested as Knights Commander of the Court of Honor on Feb. 14, 1970 are:

Conrado Ozaeta Aguila  
Martin de Vera Aguilar  
Cesar Franco Alvendia  
Genaro Salamat Ansaldo  
Gregorio Cariaga  
Leandro Faustino Cruz  
Cirilo Panlilio Dimson  
Oscar Leung Fung  
Jose Santarina Garcia  
Leon Perfecto Gellada  
Leocadio Tinio Guingon  
Mariano Mata Ilano  
Howard Harold Ingram  
Januario Lopez Jison  
Ernesto Malabanan  
Jose del Rosario Miranda  
Angel Sausa Montes  
Clemente M. Nava  
Jose Silverio Navarro Navarro, Jr.  
Basilio Obias Osea  
Victoriano C. Quejano  
Romulo Balquiedra Quesada  
Edgardo Aquino Ramos  
Alberto Cruz Reyes  
Edward Thompson

\* \* \*

## Cabletow Announcement...

THE CABLETOW, INC.  
Plaridel Masonic Temple  
1440 San Marcelino, Manila

### NOTICE OF ANNUAL MEETING

#### TO ALL MEMBERS:

Notice is hereby given that the Annual Meeting of The Cabletow, Inc. will be held on April 29, 1970 (last Wednesday), at 3:00 P.M. at the Office of the Cabletow, Ground Floor, Annex, Plaridel Masonic Temple, 1440 San Marcelino, Manila, for the purpose of electing the trustees of the corporation and for the transaction of such other business that may properly come before the meeting.

If you can not attend the said meeting, kindly accomplish and sign the proxy form on next page and return the same without delay so that it will reach the Office of the Cabletow at least 48 hours before the said meeting.

(Sgd.) JUAN C. NABONG, JR.  
*Secretary*

THE CABLETOW, INC.  
Plaridel Masonic Temple  
1440 San Marcelino, Manila

KNOW ALL MEN BY THESE PRESENTS:

That I, the undersigned, member-subscriber of The Cabletow, Inc. and *The Cabletow*, do hereby name, constitute, and appoint MW MANUEL M. CRUDO, Chairman of the Board of Trustees, or \_\_\_\_\_ as my proxy to represent me and vote in my name and stead at the Annual Meeting of the corporation to be held on April 29, 1970, at 3:00 P.M. (last Wednesday) at the Office of the Cabletow.

In case I am present at the said meeting this proxy shall stand suspended during the said meeting.

In case of the non-attendance of my above-named proxy at the said meeting, I hereby authorize and empower the Chairman of the said meeting to fully exercise all rights as my proxy at such meeting.

IN WITNESS WHEREOF, I have hereunto signed this document on this \_\_\_\_\_ day of \_\_\_\_\_, 1970, at \_\_\_\_\_,

\_\_\_\_\_  
Signature

*Past Grand Masters Nominate...*

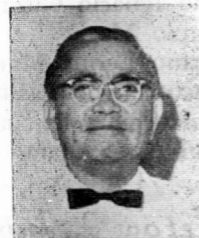
At a meeting of eight Past Grand Masters presided over by MW Manuel M. Crudo, Grand Master, on Feb. 10, 1970, three candidates for Junior Grand Warden were nominated. The nominations are intended merely as suggestions to assist the brethren in electing the Junior Grand Warden on April 29, 1970. It does not in any way eliminate the basic traditional procedure of electing the Junior Grand Warden from the floor.



FERNANDEZ



KALAW



ZALDIVAR

**FERNANDEZ**, Fidel. Born Jan. 7, 1900, Caridad, Cavite; LL B, Philippine Law School, 1924; Retired CFI Judge; Master Mason, April 8, 1929, Makabugwas Lodge No. 47; Worshipful Master, 1932 & 1933; District Deputy Grand Master, District No. 15, 1961 to the present.

**KALAW**, Teodoro V., Jr. Born March 15, 1913, Manila; BSBA, 1933, U. P., LL B, 1941, F.E.U., MIM, 1956, U.P.; Lawyer, Accountant, Business Man; Master Mason, Oct. 11, 1947, Nilad Lodge No. 12, Dual Member, T. M. Kalaw Mem. Lodge No. 136; Worshipful Master, Kalaw Lodge No. 136, 1953 & 1954; Grand Orator, 1969-70.

**ZALDIVAR**, Calixto O. Born Sept. 14, 1904, Pandan Antique; LL B, 1928, U.P. Associate Justice, Supreme Court of the Philippines; Master Mason, April 22, 1950, Iloilo-Acacia Lodge No 11. Dual Member, Bagumbayan Lodge No. 4; Worshipful Master, Bagumbayan Lodge No. 4, 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. Erieta	District No. 16 .... Augusto P. Santos
District No. 5 .... Castor Z. Concepcion	District No. 17 .... Melquiades Varias
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 A. McDonald
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	

## TO PRESERVE UNSULLIED

As a Master Mason you are authorized to correct the irregularities of your less informed brethren, to fortify their minds with resolution against the snares of the insidious and to guard them against every allurement to vicious practices. To preserve unsullied the reputation of the Fraternity ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against any breach of fidelity. To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate; and by the regularity of your own conduct endeavor to remove every aspersion against this venerable Institution. 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.

Your honor and reputation are concerned in supporting with dignity the respectable character which you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence which we have reposed in you.