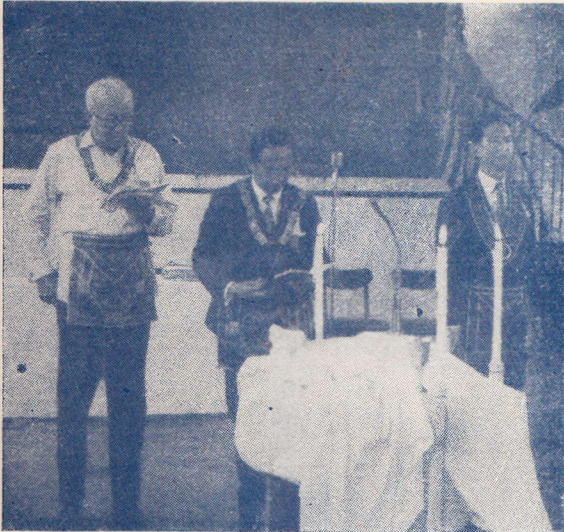


# The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Damaso C. Tria, RW William C. Council  
VW Alejandro A. Eusebio during the dedication  
rites of Mabini-Kalaw Lodge No. 195 in Lipa City.

VOL. XLVIII

No. 8



AUGUST

1971

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## *Grand Master's Page*



### *THE PATH OF LEAST RESISTANCE*

*We can see and observe around us in the many varied operations of nature that there is the tendency to take the path of least resistance. Water, if not controlled and directed, takes the easy way to seek its own level. Electricity flows more freely through a big wire than through a smaller one. Jeepney drivers take detours to avoid a traffic-jammed street. Many men like to acquire money with the least efforts. Even in purchases, we like to pay less for something, because it is easier on the pocketbook.*

*Masons, like other human beings, are also subject to this law of nature. We should, however, be governed by our fidelity to the Craft and obedience to its rules and regulations to overcome this temptation. A Mason has duties to perform for his own good in particular and of the fraternity in general. When a member does things his way without conformity to the rules, regulations and edicts set forth by the Grand Lodge, he is not only hurting the fraternity but he is also debasing himself. One can only rise up to his honesty in himself. Dishonesty does not need the censure of others; it requires only the censure of one's conscience. Taking the path of least resistance and a clear conscience never mix together. Our fidelity must be exemplified by a close conformity to the Constitution of our Fraternity; our obedience must be proven by a strict observance of our laws and regulations*

**DAMASO C. TRIAS**  
*Grand Master*

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## *Editorial:*

### **MOST WORSHIPFUL MANUEL L. QUEZON: THE MAN FOR ALL SEASONS**

M.W. Manuel Luis Quezon who became Grand Master of the Grand Lodge of the Philippines in 1918 was a member of Sinukuan Lodge No. 16. He was initiated an Entered Apprentice March 17, 1908, passed to the degree of Fellowcraft May 18, 1908, and raised to the Sublime Degree of a Master Mason May 23, 1908. He became Worshipful Master of Sinukuan Lodge No. 16 in 1917-1918.

In the Ancient and Accepted Scottish Rite, Bro. Quezon was a member of Lakandola Lodge of Perfection, Burgos Chapter of Rose Croix, Malcampo Council of Kadosh and Rizal Consistory, Philippine Bodies. He was Master of Kadosh in the latter body in 1917-1918. Bro. Quezon was elected Knight Commander of the Court of Honor on October 21, 1919. A Shriner, he was a member of the Nile Temple, A.A.O.N.M.S. Seattle, Washington. M.W. Quezon reached the peak of his Masonic life during the years 1917-1919. He was the moving spirit in fusing Lodges under the Gran Oriente Español with the Lodges of the Grand Lodge of the Philippine Islands.

M.W. Bro. Quezon to thousands of Filipino people aside from his being the first President of the Commonwealth of the Philippines was a consummate political tactician, an empiricist, and most of all a realist. M.W. Quezon is remembered for his two classical statements: one directed to his bosom friend and political mentor, Sergio Osmeña Sr., that his loyalty to his party ends where his loyalty to his country begins and his dramatic declaration that he would rather have a government run like hell by Filipinos than a government run like heaven by Americans. As an ardent nationalist M.W. Bro. Quezon in his second inaugural address on December 30, 1941 challenged his people to "rededicate ourselves to the great principles of freedom and democracy for which our forefathers fought and died." He died without seeing victory but his memory will continue to linger in our midst. He was a universal man in that he articulated well the national sentiments of his people to be free and he carried the solemn obligation he promised to his last earthly breath.

S.P.F.

# Manuel Luis Quezon— A Portrait of Courage

*“The wicked flee when no man pursueth but the righteous are as bold as a lion.”*

— Proverbs 28:1

BY BRO. EMMANUEL E. GOCO (122)

Whenever or wherever the initials MLQ appears to you in print, you are easily reminded of that distinguished and prominent personality — MANUEL LUIS QUEZON — for whom it stands. The mere sound of it, one readily recall its connotations. The initials MLQ connects and associates your thoughts with the initials of other great personalities such as FDR, JFK, LBJ, EQ, RM, RN and many of the world's great.

But to his friends and admirers, the initials MLQ symbolizes the man who dedicated his life to the service of his country. It is the signet of love and undying concern for the welfare of the people whom he had served so well, and for whose rights he fought to the bitter end. “Greater love hath no man than this that he laid down his life for the sake of his friends.” It is the mark of freedom from tyranny, vassalage and servitude for which he relentlessly fought against. MLQ stands for sincerity, honesty and devotion to public duty which characterized him and his administration. To the present, it remains as a shining example for those in the service of the government to emulate.

In the galaxy of Filipino heroes and patriots, MLQ illuminates the firmament of national greatness. His

personality and character was of many dimensions. As first President of the Philippine Commonwealth, and first Filipino Grand Master of the Grand Lodge of the Philippines, MLQ was a rare kind of personality whose character was both notable and extraordinary. He was a paladin of freedom, peerless statesman, courageous patriot, champion of social justice and dedicated public servant.

Of the many magnificent traits of MLQ, the writer has chosen to portray herein his fighting spirit, which distinguished him as a leader of his people. We all remember him as a fighter without equal. He had the will of a Spartan warrior and the guts of a Roman gladiator. Of all Presidents the Philippines ever had, he was the fightingest. At no time in his administration has he been caught flat-footed, so to speak, on any issue concerning national interest, be it political, social, economic, personal or otherwise. While he may have encountered defeats and frustrations, yet he had never given up a just cause without a good fight. As a man of principle, he was never a rebel without a cause. His emergence to public prominence was beset with political intrigues and personal strifes which are now consi-

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# THE GRAND MASTER'S VISITATIONS

BY VW H. P. OLIVEROS, SGL

This is the Grand Master's itinerary of the official visitation to our Lodges and daughter Grand Lodges abroad—contemporary, fast and wonderful as it was fruitful.

MW Damaso C. Tria, his wife Paz, daughter Melinda and this writer left at 8:30 a. m. of May 24 for Hongkong, the first leg of the visitation to the Lodges in Okinawa, Japan, Guam and Saipan.

The party made a brief stopover in Hongkong and left for Taipeh on May 25.

We were greeted by MW C. C. Tsao, Grand Master of Masons in China, RW Theodore L. Way, Senior Grand Warden, RW Lott H. T. Wei, Grand Secretary, MW George Chen, Past Grand Master, the charming Mrs. Yvonne Harlan, wife of the Regional Grand Master of the Regional Grand Lodge of the Ryukyus and other Grand Lodge Officers.

In the evening, MW C. C. Tsao tendered a dinner in honor of the Grand Master's party attended by Officers of the Grand Lodge of China.

Next morning, RW and Mrs. Theodore L. Way took the party sightseeing around Taipeh.

In the evening, MW Tria paid a courtesy call on the officers of the Grand Lodge of China which held a special meeting to receive the Grand Master and his party.

The various floor work adopted and used by the Lodges under the Jurisdiction of the Grand Lodge of the Philippines were explained by us.

Later MW Tsao presented MW Tria to the brethren. MW Tria thanked the former and his Officers for the wonderful reception accorded them. The Grand Master's address touched on the cordial relationship between the two Grand Lodges. He was given a standing ovation.

After the closing of the Grand Lodge, the group repaired to the MAAG Club for dinner.

MW Tria gave a breakfast the next day in honor of the Grand Lodge Officers of China.

In the afternoon, Mrs. Yvonne Harlan joined us in the trip to Okinawa.

The Regional Grand Lodge Officers and members headed by RW Kenneth A. Rotness, outgoing Regional Grand Master, and RW Murray V. Harlan, the newly designated Regional Grand Master, met the party at the airport.

In the evening, the Grand Master with his family had dinner with Bro. and Mrs. Ernest Albert. This writer attended the stated meeting of Loo Choo Lodge No. 172.

The Annual Meeting of the Regional Grand Lodge of the Ryukyu Islands was held on May 28 at 7:30 p. m.

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# MW Manuel L. Quezon— The Man

BY WB SAMUEL P. FERNANDEZ (148)

*"Lives of great men remind us, Footprints in the sand of time".*

— Longfellow

History adjudged M.W. Manuel L. Quezon the honor of being the greatest statesman the Philippines has ever produced and his life serves not only as an inspiration but as a pattern for many an ambitious Filipino. The personal traits and virtues that enabled him to climb from a humble son of a teacher to the presidency of the Philippine Commonwealth deserves a very close and careful scrutiny by those who desire to emulate him.

First and foremost among M.W. Quezon's enviable traits was his clear and comprehensive mental idea of his life's objectives and the practical and calculated steps to be taken in achieving these objectives. His was not a hazy ambition or idle dream. He went about obsessed with the idea that every action every step, and every sacrifice must contribute to the realization of his life's goal. Every centavo spent and every effort exerted should bring him nearer to the desired end. This nature of practical idealism saved many useless movements and efforts not only in his personal life but also when he was holding the helm of the state.

Perseverance in M.W. Quezon's long tedious climb from poverty to riches, from obscurity to fame, and from mediocrity to mastery of statecraft became more and more evi-

dent with the passing of years. A less persevering soul would have given up long before when he had to move from one home to another because he could not pay his board. One kind family in Manila upon seeing the potentiality of this brilliant young man, whose only hindrance to his ambition was his poverty, took him in with the promise that he would pay back his board and lodging when he would become a professional man. He was true to his words and the day came when he paid not only his debts but also made the Albert family famous as well.

This action of M.W. Quezon proved that gratefulness was one of the many virtues that he carefully cultivated in his life and this resulted in many cordial and lasting relationships with other people who helped him later in his steady rise to fame. The least favor shown him was never forgotten nor overlooked.

Other people after accumulating so much would immediately think of retiring. But this was not so with M.W. Quezon. To him work was its own reward. Whether in his private farm or in the execution of a public trust, he showed untiring industry and nervous energy that put to shame sleepy farmers and indolent employees. He labored

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dered classics in Philippine political history.

Quezon had always been a fighter for principle and justice. The story goes that at one time, he had a bitter quarrel with the then Governor-General Leonard Wood over the reinstatement of an American police detective, who had been suspended by then City Mayor Ramon J. Fernandez with the approval of the Secretary of the Interior. To then Senate President Quezon, that was an affront to Filipino dignity which to him was a backward step and a violation of the Jones Law. In fighting for a principle, he never minced his words, especially when he was sure that he was on the side of the law.

Noteworthy was his celebrated encounter with the American Resident High Commissioner on a question of protocol. It was in this case that he demonstrated himself as a relentless fighter whenever the dignity of his country and the welfare of his countrymen is at stake. As President, he could not allow an insult to the dignity of his position.

A distinguished classmate, Don Francisco Ortigas, wrote of MLQ: "I could detect in him signs of future greatness, for whenever he was convinced that a thing is right, he never gave it up, x x x x imbued with real sporting spirit, gameness naturally became a part of his character. No matter what the size of his adversary was, he always gave the latter a good fight, to the delight of his friends and companions. He was never a bully though. He was ever in sympathy with the underdogs, so to speak, hence, he was liked by majority of his classmates." At the age of 14, when a Spanish *guardia civil* tried to be insolent with him, young Manuel taught him a good

lesson in "Arnis de Mano" with the resounding blow of his club. This indeed, was a convincing display of his guts as a fighter.

From Quezon's official acts as President of the Commonwealth, one could easily notice his fighting character. Sensing the danger and possibility of an armed invasion by a foreign power, which later on turned out to be Japan, he advocated the immediate enactment of the National Defense Act. This gave way to his avowed desire of organizing a Citizen Army that would guard our frontiers from foreign intruders. As a conscientious and indefatigable fighter, he knew very well the nature of his calling. He had foresight and vision. This was in preparation for his country's independence which unfortunately was interrupted by World War II. That Citizen Army which formed the nucleus of the present Armed Forces of the Philippines, fought side by side with American soldiers against one common enemy, the Japanese Imperial Army.

Quezon was a fighter not only in health but also in sickness. Tuberculosis became the No. 1 killer in the Philippines, from which many of his countrymen were suffering and died. He caused the immediate establishment of the Quezon Institute — a hospital for the treatment and recuperation of those afflicted with the disease. He himself fell victim of the disease. Despite the seriousness of his ailment, he continued serving his country here and abroad, even if the heavy burden of this Office and pressing problems of the state broke down his health which hastened his death. He died of the disease fighting it. Through his efforts, courage and fighting spirit — despite innumerable odds and handicaps, he emerged victorious in his

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# WITH THESE HANDS



BY BRO. SERGIO T. PEÑA (34)

I am a simple ordinary workman. Six days a week I labor from the first streak of dawn until the last dying glow of sunset. I possess nothing that can make me greater than others for I have none of the things that usually accompany greatness. After a hard day's work, I sit under the stars far into the night and reverently listen to the whispers of God in my heart. Then I'll know if the day was spent in harmony with my brothers and in conformity with the plans He has laid down on His trestleboard.

I have two sun-burned hands, caloused and hardened by the wind and rain—but steady, strong and unbending even to the almost unbearable strain of an honest toil. I

cannot sit on the chair of any Lodge Officer for I have no gift of intellect and understanding that my brothers possess, but I can use a hammer, expertly cut with a saw, erect a post uprightly with the aid of a plumb, mix mortar, and set bricks and stones with a level and my trowel.

Some people say, what can your unpolished hands do anyway . . . this is an utterly sophisticated and automated world—that hammer in your hand can never make a dent in the changing fortunes of time. I ask, what did young David's hands do with a crude slingshot? What did Moses' unsteady hands do with that roughly hewn wooden staff? What difference do they have with my hands and yours? They are made of the same stuff and patterned after the same design—flesh, blood and bones. The only difference is that David and Moses did not talk about their hands—they dedicated them to God and let Him work His ways using their hands, and then forget whatever deeds they have done. But God knew . . . and the world remembers.

Yes, I am only a simple ordinary Master Mason. I may not have the brains of many, the leadership qualities of others, and the administrative skills of some, but with these hands I can assist a needy neighbor, lift a fallen brother by the wayside, touch the shoulder of a lonely soul, help carry some of the burdens of the tired and heavy laden, guide the lost and weary from darkness to light; more so, extend these hands to the relief of the helpless and heartbroken widows and orphans.

These things that my hands can do will cost me nothing, but they are the greatest expressions of CHARITY, BROTHERLY LOVE, RELIEF and TRUTH—all done without a word.

The Regional Grand Lodge was opened by the Regional Deputy Grand Master assisted by the Regional Grand Officers. RW Kenneth A. Rotness, RGM, was received officially. MW Damaso C. Tria and party were officially received, too.

The transaction of business of the Regional Grand Lodge was done with dispatch. After the business portion of the Communication, the visiting brethren from other jurisdictions were introduced. The newly appointed Regional Grand Lodge Officers were also introduced. The Regional Grand Master stood up and presented the Most Worshipful Grand Master who in turn delivered his message.

A luncheon meeting was held on May 29 attended by Regional Grand Lodge Officers and presiding officers of appendant Bodies in Okinawa in honor of the Grand Master. The Grand Master expressed his appreciation for the hospitality accorded him and his party.

The Grand Master spoke on the duties and responsibilities of every Mason everywhere. He stated that there ought to be a decided effort to bring peace and harmony among Masons in Okinawa and that their loyalty and devotion to the Craft must be faithfully exemplified. Masonic leaders should strive to be outstanding pillars of Masonry.

He counselled them to try every conceivable way to keep the good name of Masonry before the public. He envisioned that Masonry is in Okinawa to stay, that the Okinawans must be anxious to learn all about democracy and that they look to Masonry for guidance. He admonished that "Masons must set an exemplary conduct".

After the meeting the Grand Master, accompanied by Bros. Rotness,

Albert and this writer visited VW William P. Schwager, Regional Deputy Grand Master designate who a week before the Grand Master's arrival in Okinawa was confined in the Army Hospital due to cardiac ailment. We found him doing well and he was expecting to be out of the hospital soon. He was not installed that evening but the Grand Master instructed RW Harlan to install him when he get well.

An Emergent Lodge of Past Masters, was opened in the afternoon presided over by us, assisted by RW Kenneth A. Rotness who occupied the West; VW Ernest L. Albert was in the South; RW Will K. Prestidge Jr. was Grand Chaplain and RW Murray V. Harlan occupied the Junior Deacon's place as Tyler. The Past Master's Degree was conferred upon Worshipful Brothers Fred A. Williams Jr., Moises I. Capule and Morikazu Ota, Masters of Okinawa Lodge No. 118, Clayton W. Roberts Lodge No. 175 and Shurei Lodge No. 176, respectively. When the Emergent Lodge of Past Masters was closed, the Grand Tyler admitted the brethren and visitors including several members of Prince Hall Lodge.

The outgoing Regional Grand Master announced the installation of the 1971-72 Regional Grand Officers and handed the gavel over to the Grand Master who installed the Officers in public form, assisted by the Senior Grand Lecturer as Grand Master of Ceremonies. There were more than two hundred guests, including Masons, their ladies and friends. After the address of RW Murray V. Harlan, the installed Regional Grand Master, he introduced our Grand Master. The latter delivered a message that made a deep and favorable impression not only

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upon Masons but also upon non-Masons.

After the public installation, the guests were requested to proceed to the Top of the Rock Club for dinner. More than three hundred guests attended the banquet, including Masons, their ladies, friends and members of Price Hall Lodge.

RW Harlan presented a beautiful gift to the Grand Master as a token of love and friendship by the brethren in Okinawa. The Grand Master thanked all the Regional Grand Lodge Officers and the members for the gift.

The party departed for Osaka on May 30. VW Ellis T. Mills Jr., Regional Senior Grand Steward joined us in the trip to Korea and Japan.

The party boarded a plane for Seoul on May 31 and were greeted by the officers of MacArthur Lodge No. 183 headed by Wor. Bro. Daniel K. L. Yee, Bro. Henry de la Cruz, Bro. Ralph V. Milleman, Bro. Anthony S. Vasconcellos, Bro. Chae In Yun and many others. At 7:00 o'clock that evening, the Grand Master and his party met all the brethren and their ladies at a dinner tendered in their honor.

Before we departed for Taegu on June 1, the Grand Master's party had breakfast with Bros. Danny Yee and Henry de la Cruz.

The officers of Morning Calm Lodge No. 189 headed by the Master, Wor. Bro. Albert Gentry and his wife, Bros. Verbon Dorton, Senior Warden, Yul Chung, Secretary and others greeted the party.

In the evening, the Grand Master visited Morning Calm Lodge No. 189 and held conference with the officers of the Lodge. This Lodge is composed largely of men from the U.S. Armed Forces. The Master explained that many of their members have either gone to the United

States or have been assigned to other places.

A banquet was tendered by the Lodge at the K2, NCO Club House where about fifty members with their ladies and friends attended. After dinner, Bro. Gentry introduced the members of the Grand Master's party. The Grand Master spoke on the various aspects of the Masonic way of life.

MacArthur Lodge No. 183 held a special meeting on June 2 for the reception of the Grand Master. After the Grand Master delivered his message, a Lodge of Instruction was conducted. Then an open forum followed. The Lodge was closed late in the evening.

In the morning of June 3, Bros. Yee and De la Cruz took the party sightseeing around Seoul.

In the evening, a Lodge of Entered Apprentice Masons was opened to initiate a candidate. The Grand Master made an official visitation. The Entered Apprentice Degree was conferred upon a candidate by the regular officers of the Lodge. After the degree work, the Master of the Lodge requested the visiting brethren to rise and introduce themselves. The Grand Master in his message had nothing but praise for the officers for their proficiency in the work.

The Grand Master's party departed for Japan on June 4. Officers of Kanto Lodge No. 143 and Rising Sun Lodge No. 151 headed by VW Chester S. Deptula, District Deputy Grand Master waited for them outside the Customs Inspection Room.

Bros. Deptula and Carriere took them to the Masonic Temple where MW Damaso Tria visited the officers of the Grand Lodge of Japan. They were warmly received by MW Floren L. Quick, Grand Master, MW

Nohea O. Peck, PGM, Grand Secretary and other Grand Lodge Officers of the Grand Lodge of Japan. The Grand Master was shown around the temple by MW Quick.

The officers of the Grand Lodge of Japan attended the dinner in honor of the Grand Master.

VW Deptula took them to Camp Zama, Sagamihara on June 5 where Rising Sun Lodge No. 151 is located. The Grand Master visited the Temple and was pleased with the arrangement of the hall.

Although Bro. Deptula resides in Sagamihara, some 25 miles away from Tokyo, everyday he drove through heavy traffic to Tokyo just to attend to the Grand Master's party.

In the afternoon of June 6, Bro. Ellis Mills took a plane to Okinawa. Late in the day the Grand Master's party took a plane to Guam and arrived there Monday, June 7. Several brethren greeted them and helped clear their luggage thru the customs. The brethren were VW John Homburg, District Deputy Grand Master, VW Paul Hall, Junior Grand Lecturer, VW George Archibald, PDDGM, Wor. Bro. Felino Berdan, Master of Milton C. Marvin Lodge No. 123, WB William McAlister and others.

In the afternoon, the party flew to Saipan with Bros. Homburg, McAlister, Hall and Archibald. Wor. Bro. Homer L. Willes, Master of Micronesia Lodge No. 173 met them at the airport. They visited Micronesia Lodge No. 173 where the Grand Master held conferences with the officers regarding problems of their Lodge.

On June 8, the Grand Master's party returned to Guam and a cocktail party was given in their honor at the Anderson Airport.

On June 9, a reception was held

at the Temple at 6:00 p.m. The dinner was prepared and served by members of the Eastern Star and Rainbow girls.

After the dinner reception, the Grand Master made an official visitation at a joint meeting of Charleston Lodge No. 44 and Milton C. Marvin Lodge No. 123 with the Master of the latter Lodge presiding. VW John Homburg, DDGM made his welcome remarks.

A Lodge of Instruction was conducted.

It was almost 11:00 p.m. when the Master presented the Grand Master who delivered his message.

The party arrived in Manila at 7:00 a.m. of June 10.

The trip was a successful one. It has strengthened the ties that has bound the overseas Lodges closer to the Grand Lodge. Despite the hectic schedule of the visitations, the Grand Master found time to socialize and promote fellowship with the brethren, their ladies and friends bringing the Grand Lodge closer to them.

\* \* \*

## REFORM

*by Mauricia Price*

Stoutheartedly,  
Most youth intend  
To make reform  
A world trend;  
But I still I don't  
Quite understand  
How some of this  
Vast motley band  
Insure success  
With any ease  
By screaming loud  
Obscenities.

—The Texas Freemason

# GRAVEL AND SAND

## *A Report on Masonic Activities*

WB Christian B. Malahay, Master of Quezon City Lodge No. 122 and his entire family joined the ranks of professional thespians as members of the cast of "Walang Sugat", a well-known zarzuela currently playing at the Cultural Center of the Philippines.

WB Malahay is the Co-Director of the Scottish Rite Chorale.

WB Isabelo Sanga, Past Master of Taga-Ilog Lodge No. 79, laid down his working tools on July 12. Funeral rites was conducted under the auspices of the Grand Lodge of the Philippines at the National Memorial Homes in Araneta Avenue, Quezon City.

RW John O. Wallace, Junior Grand Warden of the Grand Lodge was the guest speaker at the Scottish Rite Luncheon Forum held July 10, at the Scottish Rite Temple. RW Wallace spoke on "Pollution Control". He warned on the dangers of land, sea and air pollutions.

Brother Renato S. Puno was recently appointed Assistant Solicitor in the Solicitor General Office of the Department of Justice.

Bro. Puno is a member of Hiram Lodge No. 88.

Bro. Arcadio Matela, a member of Bagumbayan Lodge No. 4 was the recipient of a special award from the Philippine Rural Reconstruction Movement recently.

Bro. Matela was cited for his contribution to the progress of agriculture in Nueva Ecija. He was the former President of Central Luzon Agricultural College.

The late MW Conrado Benitez was also posthumously given a special award for this work with the PRRM.

WB Bonifacio S. Sabio of Polanqui, Albay, Professor and Director of Admission of the Central Luzon State University, Nueva Ecija was awarded the degree of Doctor of Education by the Centro Escolar University after he has successfully defended his dissertation entitled: "An Analysis of Job Placement of the Agricultural Graduates of the Central Luzon State University".

The panel of examiners was composed of Dr. Paz P. Mendez as Chairman, Dr. Pablo Mateo, Dr. Bruno Santos, Dr. Martin Jarmin, Dr. Dioscoro Umali, and Director Romulo Mendoza as members.

Dr. Bonifacio S. Sabio is a Past Master of Memorial Lodge No. 90, Munoz, Nueva Ecija, a member of Cabanatuan Lodge No. 53 and also a member of Cabanatuan Bodies, A. & A. S. R.

Sampaguita Chapter No. 3, Order of Eastern Star headed by its Worthy Matron and Patron, Lucia Abarquez Flores and Samuel O. Flores.

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# Wisdom of the Ages

## ERRATA

The article, *Truth According to the Philosophers*, published in the April 1971 issue of *The Cabletow*, contains some errors.

The seventh paragraph should read: "St. Thomas Aquinas (1225-1274) SAYS THAT, WHILE good and evil are in things, true and false are in the mind, and a thing is not called true, however, unless it conforms to an intellect."

The last paragraph should read: "No absolute truth? Is there truth, after all, to the philosophy of the pragmatists that, OUTSIDE OF SELF-EVIDENT TRUTHS, SOME things are true when it is expedient for us to believe them to be true and that truth of SOME THINGS is not absolute but relative to every time, place and person?"

## OBSERVATIONS

Bro. Pedro C. Morales of Kidapawan Lodge No. 170, Cotabato, writes: "Before Copernicus or Galileo discovered *the truth that the earth is round*, it was expedient to believe the Church's pronouncement that *the earth is flat*. It was an erroneous dictum that did not alter by an iota the truth that the earth is round."

Let us straighten things out.

*First.* It was the ancient Greeks, not Copernicus (1473-1543) nor Galileo (1564-1642), who believed or said that the earth was flat.

*Second.* What these two did was to reverse the theory of Aristotle (384-322 BC), which became the theory of Ptolemy (AD 90-168), which the Church in turn adopted, that the sun revolved around the

earth.

*Third.* Before that, Aristarchus of Samos (3rd century BC) maintained that the earth rotated on its own axis and revolved about the sun.

*Fourth.* For 1400 years the "truth" was that the earth was the center of the universe because it was inhabited by God's best creation, man, and that the sun revolved around it.

*Fifth.* As the astronauts in our time have found out by viewing the earth from outer space, particularly from the moon, it is no longer "true" that the earth is round.

*Sixth.* That the earth is oblong is now the "truth."

*Seventh.* Neither the ancient Greeks nor Ptolemy, nor the Church, could be blamed for their mistake. Even today, if we are on top of the tallest building in Manila, we will see that the large expanse of land area within our view is flat.

"The mind of Aristotle is almost without peer in the history of mankind when one considers the versatility and depth of his scholarship and contributions."

However, in the realm of astronomy and physics his theorization was based upon philosophical analysis of what turned out to be invalid assumptions resulting from lack of scientific instruments.

On the other hand, religious beliefs are not necessarily based upon science. And since the analysis appeared reasonable that because God's best creation, man, inhabited the earth, this must be the center of the universe and the sun must revolve around it, the Church adopted that as "truth." — EP.

# ON MASONIC EDUCATION

## 110. *In what sense is the Third Degree "Incomplete"?*

It does not say whether the Temple was completed and dedicated and whether that which was lost was recovered. The substitute does not give any hint as to the nature of that which was lost, except that the word consists of any three letters and be given only by three persons.

111. *In the Funeral and Memorial Services (p. 7, 1959 edit.) this instruction is given: "The Holy Bible should be opened at the 12th Chapter of Ecclesiastes, with the square on one page and the compass (es) on the other . . ." Why?*

This indicates that the *square* and the *compass* (This is the word used in the ritual as approved in 1912. See p. 10, for example of the Monitor, 1914) have symbolic interpretations other than those given in our ritual. The key is given by the verse which says, "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." When a man dies his body, made of dust from the ground (Genesis 2:7) shall return to the ground (Genesis 3:19). This is symbolized by the square. His spirit, breathed into his nostrils (Genesis 2:7) shall return to God who gave it (Ecclesiastes 12:7). This is symbolized by the compass.

112. *What is the symbolic import of the universal symbol of Freemasonry — the Square and Compass with the letter G in the space between them?*

It teaches that the man who puts his trust in God learns to regulate (by the Square) his every action, and lets his conduct to be governed by the principles of Morality and Virtue, and limits his desires (by the Compass) in every station, and never suffers his passions or prejudices to become the masters of his judgment.

113. *What besides the Ancient Landmarks constitute the unwritten law of Freemasonry?*

The ancient established usages and customs of the Fraternity, which covers all the common practices of the brethren in Lodges and in Grand Lodge. They are hoary with age and common consent but not specifically covered by the written Masonic Law.

114. *To what do the seven stars usually found in Masonic charts showing the sun and moon refer.*

They refer to two groups or constellations of seven stars: (1) the Great Dipper in Ursa Major and (2) the Little Dipper in Ursa Minor. The two bright stars forming the outer side of the big dipper form a straight line which when produced points to the north or pole star, called Polaris. The bright star at the end of the handle of the little dipper is the pole star, or Polaris.

115. *Who were the "Sons of Light"?*

The initiates in the Ancient Mysteries in Egypt were called *phremassen*, that is, children of the sun. The Egyptian word *phre* means the sun and the word *massen*, the plural of *mass*, means children. The Sons of Light were accordingly the Egyptian *phremassen*, who had received the light of knowledge. It is claimed that Masonry under the name of LUX (Latin for light) was already hoary with age at the building of King Solomon's Temple.

# With Our Young Ones



**JOB'S DAUGHTERS**



**DEMOLAY**



**RAINBOW**

Edited by **SOL J. ABELLERA, JR. & DANILO G. YABES**

## JASC DeMOLAY OFFICERS INSTALLED

The Jose Abad Santos Chapter, Order of DeMolay, held its public installation of officers last Saturday, July 24, 1971 at 6:00 p.m. at the Jose Abad Santos Hall, Plaridel Masonic Temple, 1440 San Marcelino St., Malate, Manila.

Installed as Master Councilor for the second term of DeMolay Year 1971 is Brother Siguel O. Marco. Sadori R. Roque and Noel K. Rivera were installed Senior and Junior Councilor, respectively. Danilo G. Yabes was installed Treasurer and Scribe.

Other officers installed were: Roldando L. Aberion, Senior Deacon; Johnson N. Lee, Junior Deacon; Joseph F. Capistrano, Senior Steward; Alfredo G. Bayas, Junior Steward; Claro R. Ludan, Chaplain; Edgardo S. Grimares, Marshal; Meneleo L. Macagba, Standard Bearer; Napoleon C. Rupisan, Sentinel; Joshua A. Andres, Almoner; Jose Reyna, III, Orator; and Romeo S. Vinluan, Manuel M. Martinez, Gener Simon, Mario G. Magno, Enrico L. Aberion, Prudencio Laroco, Jr. and Steve Quismundo, the seven Preceptors.

Composing the installing dignitaries were Danilo G. Yabes, PMC, Installing Officer; Albemar B. Dum-lao, PMC, Installing Senior Councilor; James R. Ludan, PJC, Install-

ing Junior Councilor; Solomon J. Abellera, Jr., PMC, PJMC, DSA, BHK, Installing Marshal; Joel F. Capistrano, Installing Senior Deacon; Kenneth Bauzon, Installing Chaplain and Pacifico B. Aniag, Master Councilor of Loyalty Chapter as Installing Organist.

Installed Chapter Sweetheart for the term was Sister Florence S. Resurreccion of Baguio City. She is a member of Bethel No. 5, International Order of Job's Daughters in Milwaukee, Wisconsin, USA. She was an American Field Service scholar in 1969 and is presently a sophomore student of the University of the Philippines, Diliman, Quezon City taking Bachelor of Arts in Anthropology.

Marco is a junior student in the University of the Philippines taking Bachelor of Arts in Economics. In his inaugural speech, he stressed the importance of effective leadership and cooperation to the officers and members. He also thanked the members of the Philippine Bodies, A. & A.S.R. for having continuously supported the Chapter in its projects and activities. Their role, he said, played an important aspect in the success of the chapter in attaining its Silver Anniversary.

On the same occasion, the Advisory Council for the DeMolay Year

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# RESEARCH

## *The Cabletow — Physical or Spiritual*

I wonder how many of us have given serious consideration to the significance of the Cabletow of Freemasonry, which has both physical and spiritual symbolism. Its derivation and definition are uncertain from either a Hebrew or German word meaning "a pledge of the body." This definition becomes significant as one obligation follows another.

An intriguing definition of the Cabletow is given by Carl Claudy in his "Introduction to Freemasonry" and I quote, "It is symbolic of the lifecord by which the embryo receives life from the mother. It is the Masonic cord by which the Masonic infant is attached to his Mother Lodge. As soon as the infant is born the physical cord is severed, but never the knife was ground which can cut the spiritual cord which ties a man to his mother.

"In Masonry the physical restraint of the cabletow is removed as soon as the spiritual bond of the obligation has been assumed, but never the means has been made by which to cut the obligation which binds a man spiritually to his Mother Lodge and to the Craft. Expulsion does

not relieve from the obligation; un-affiliation does not dissolve the tie; demitting to another Lodge cannot make of the new Lodge a Mother Lodge.

"The Fellowcraft wears the cabletow so that it may be an aid to his journey; an urge to action; a girding up; a strengthening for the Masonic Life to come; by it a Brother may assist him on the way. He also learns that the cabletow is more than a rope; it is at once a tie and a measurement."

In the Master Mason degree the candidate pledges himself as fully as fully as it is possible for him to do so. He is brought fully to light. Spiritual bonds are completed and physical shackles forever removed; for we do not care to restrain by physical bonds one whom spiritual bonds will not fetter.

What is the length of a Cabletow? Thousands have asked, but few have attempted to answer, who can define the length of a spiritual tie? Each Brother must decide for himself the length of *his* cabletow. Measurement of service should have no physical restraints imposed by others.

# THE ECUMENICAL WORLD



**Bishop Bienvenido S. Tutud of Lanao del Norte and Lanao del Sur speaking before Masons, Eastern Stars, Jobies and citizens of Iligan City, June 12, 1971.**

**Bro. EULOGIO S. GASPAR, Secretary of Maranaw Bodies Reports...**

A first in the history of Iligan City was the presence of a Catholic Bishop in the Lodge Hall of Maranao Lodge No. 111 on June 12, 1971, Independence Day. Msgr. Bienvenido S. Tutud, Titular Bishop of Timida, comprising Lanao del Norte and Lanao del Sur, was especially honored by the brethren of the Lodge shortly after he was installed bishop of the new diocese. The Masonic community of Iligan City turned out en masse to extend the glad hand of welcome to the religious dignitary. The ladies of the Order of Eastern Star and the girls of the Order of Job's Daughters joined the Masons in honoring Bishop Tutud.

The banquet table was spread out in the Lodge Hall, not in the social hall as is often done, to accommodate the Masonic community and prominent citizens and leaders of Iligan and Marawi cities who came to fellowship with and hear the Bishop. Among other things, Bishop Tutud stressed the need for better communication and under-

standing among religious groups and between Masons and Catholics which have heretofore kept a distance between them. "The communication gap can best be bridged by brotherhood and understanding", the Bishop said.

WB Benito Ong, Master of the Lodge and leading councilor of Iligan City gave the opening remarks while WB Vicente Casas, PM, introduced Msgr. Tutud. Musical numbers were furnished by a group of Job's Daughters; a string selection by Bro. George Miras and two guest artists, Mr. Ray de la Cruz and Mrs. Santiago Tan. The community singing was led by Sis. Enriqueta A. Serate of the Maria Cristina Chapter, OES.

Bro. Gerardo Padilla, Vice-Mayor of Iligan City and Lodge Orator, recounted how the Spanish friars misunderstood the Masons and were prejudiced against them.

Ecumenism is not new to Msgr. Tutud for while an Auxiliary Bishop of the Dumaguete diocese before his elevation to the bishopric, he attended and addressed the installation of offices of Mt. Kaladias Lodge No. 91 in that city.

**GOCO...**

From page 7

concern for the afflicted. His long cherished dream that tuberculosis will someday be controlled by medical science became a reality.

The foregoing incidents are just a few glimpses of Quezon's character as a fighter; for if everything about him will be written, space will be lacking. However, the magnificence of his colorful life could still be heard from the lips of his contemporaries, friends and admirers. What Quezon has done for his country and people — the greatness and magnanimity of his character will never be effaced in the heart and soul of every grateful Filipino until time shall be no more.

During his lifetime, Quezon was most often a controversial figure. The depth of his mind, uncertainty of his composure and his mercurial temperament led others to misunderstand him. Like any other man, he has his passions, desires and super-

fluities. But as a good Mason, he has put into practice the virtues of temperance, fortitude and justice. His indomitable courage and righteousness are lessons he learned in Masonry.

To extinguish the Masonic light that guided his actions, his enemies sought to destroy his popularity and reputation either by bodily harm and character assassination. He was never afraid. He fought the good fight — not by physical or armed might, but by the power of principle and truth. To him there was no substitute for victory.

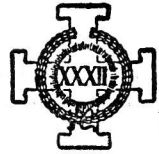
Many things has been said about this illustrious man — both inspiring and damaging to his character, but as long as his immortal name is inscribed in letters of gold in the hearts of his countrymen, MANUEL LUIS QUEZON will always remain in history as the fightingest President the Philippines ever had — his initials MLQ — a symbol of courage.



Members of Primera-Luz-Filipina Lodge No. 69 headed by VW David C. Marquez, DDGM during flag ceremony held in Binakayan, Cavite. The occasion was the 110th birthday of Dr. Jose Rizal.



# Scottish Rite Section



Edited by **ILL. ROMEO T. PASCO, 33°, IGH**

## A FIRST

Luzon Bodies, A. & A. S. R. has achieved another first. This is the first time in the history of Luzon Bodies that a Chinese has been elected Commander of Liberty Council of Kadosh during the stated meeting held July 31, 1971.

Elected were: Bro. William T. Chua, 32° Commander; Bro. Benito Maneze, Jr., 32° 1st Lt. Commander; Bro. Guillermo Alday, 32° 2nd Lt. Commander; Bro. Romulo Quesada, 32° KCCH, Chancellor; Bro. Benjamin C. Gotamco 32° KCCH, Orator; Bro. Guillermo Madridejos, 32° KCCH, Treasurer; Ill. Romeo Pasco, 33° IGH, Secretary and Bro. Mariano Sanchez, 32° KCCH, Almoner.

## FUNERAL RITES FOR ILL. ZOSIMO FERNANDEZ

Masonic funeral services was held under the auspices of the Supreme Council of the 33° A. & A. S. R. of Freemasonry at the Philippine Independent Church in Pagsanjan, Laguna last July 25, 1971 for the late Ill. Zosimo Fernandez, 33° I. G. H. of the Southern Luzon Bodies, A. & A. S. R. who died Saturday, July 24. The team that performed the 18th degree-funeral rite for the late Ill. Brother were composed of the brethren from the Luzon Bodies, A. & A. S. R. and the Philippine Bodies, A. & A. S. R., presided by Ill. Damaso C. Tria, 33° S. G. I. G., Grand Treasurer of the Supreme Council

and incumbent Grand Master of our Grand Lodge. Other members of the team were: Ill. Domingo F. M. Domingo, 33° IGH, as Senior Warden; Bro. Guillermo V. Madridejos, 32° KCCH, as Junior Warden; Ill. Romeo T. Pasco, 33° IGH, as Orator, and Ill. Vicente S. B. Garcia, 33° IGH, as Master of Ceremonies/Standard Bearer.

Those who gave the eulogies for the departed Ill. Brother were the Town Mayor, the incumbent Master of Pinagsabitan Lodge No. 26, Ill. Ricardo Buenafe, 33° IGH, Supervisor of the Southern Luzon Bodies and the Presidents of the Parent-Teachers Association and other Civic Clubs of Pagsanjan. A daughter of the deceased gave the response. The church was filled to capacity and those in attendance were led by Bro. Felicisimo San Luis, Governor of Laguna and former Senator Estanislao Fernandez, Delegate to the Constitutional Convention, a relative of the deceased. The Scottish Rite Chorale and the Ladies of Melody rendered the musical numbers.

## LAST RITES FOR BRO. DELOS SANTOS

The Luzon Bodies 18th Degree Funeral Team performed the last rite for Bro. Jose S. delos Santos, 32°, a Life Member of Luzon Bodies, A. & A. S. R. on July 24, 1971 at the residence of the deceased bro-

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## NEW HOPE FOR POLIO VICTIMS

Adora Bilang, 13 of San Antonio, Cavite City crippled by polio since she was one and one half years old returned from the United States recently with hope for other boys and girls similarly afflicted.

Adora was sent to the Masonic Hospital for Crippled Children in San Francisco, California to undergo surgery. Her trip was sponsored by the Sangley OASIS Shrine Club and the Philippine Shrine Association.

Islam Temple, Ancient Arabic Nobles Mystic Shrine underwrote her first trip to the United States in February, 1969. She came home after a series of surgical operation in August of the same year, able to walk.

On May 18, 1971 she left for the States again for further treatment. Among those who saw her off at the airport were members of her family, Noble Ernesto Z. Gonzales, High Shereef of Bamboo Oasis Shrine Club, Noble Purifico Y. Palomo, Past Hight Shereef, Bamboo Oasis Shrine Club and Noble Dick Herrera of Sangley Oasis Shrine Club.

Adora's case came to the attention of the Sangley Oasis Shrine Club in 1968. The Sangley Oasis promptly sponsored her admission into the San Francisco Masonic Hospital for Crippled Children, one of 19 such hospitals in the United States run by the Shriners.

A fund-raising campaign to defray Adora's expenses while in the United States was started. Contributions poured in from Masons, civic-spirited citizens and business firms, many of them requesting anonymity.

Adora's dream is to become a teacher, "to help other children by teaching them". The eldest of five

children of an Olongapo navy base worker, she had topped her classes from first to fifth grade at the Julian Felipe Elementary School despite her handicap.

She will return to the United States next year for further treatment.



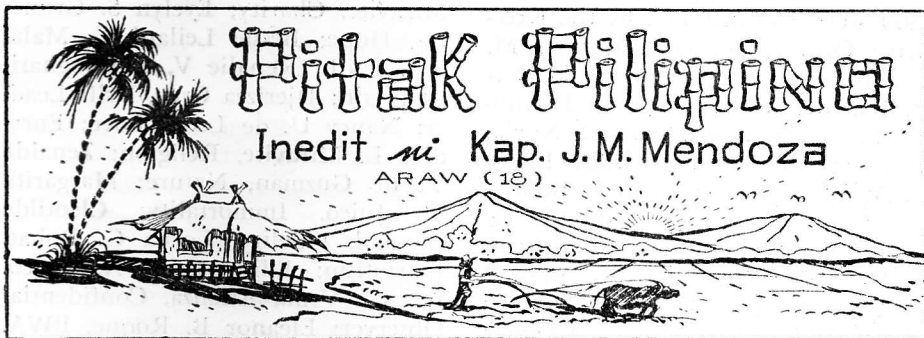
Adora Bilang poses with Shriners before leaving for San Francisco in May, 1971. Left to right: Bro. Amado Bilang, father of Adora, Nobles Ernie Gonzales, P. Y. Palomo and Dick Herrera.

\* \* \*

### WE CAN'T ASK GOD

- For help if we are not making any effort.
- For strength if we have strength we are not using.
- For guidance if we are ignoring the guidance we now have.
- For prosperity if we cannot be trusted with it.
- For faith when we are afraid to act on what we already know.
- For forgiveness if we continue hating someone.
- For mercy if we intend to commit the same sin again.

—Roy L. Smith



## WALANG KAMATAYANG PAMANA NI MANUEL LUIS QUEZON

ISINAPILIPINO

ni

KAP. ELPIDIO LAIZ, NG (59)

Ako'y naniniwala sa kakayahan nating mga Filipino. Alam ko na taglay natin ang mga katangiang kailangan upang ang ating bansa ay umunlad at maging malakas. Ang ating lahi ay hindi huli kanino man. Sa kalusugan ng katawan, sa katalinuhan, sa kabutihang asal tayo'y may katangiang maihahambing sa lalong pinakapalalong tao na nilalang sa Sangkatauhan. Subali't napapansin ko na tila ang mga katangiang ito ay nababawasan at nanglalamig. Kung ihahambing natin ang ating tungkulin pang-sarili at panglipunan doon sa mga ginampanan ng ating mga ninuno, dinaramdam kong sabihing malaki ang pagkukulang, nawawalan tayo ng lakas loob sa pagtataguyod ng hangarin sa pag-unlad. Sila'y naging pangahas, mapusok, matyaga, magiting at mapanuklas. Sila'y may sariling bait maging sa gawaing pang-isahan at pang-maramihan. Sila'y mayroong

katutubong kusa sa pangunguna upang tuklasin at tahakin ang karagatan, linangin at pagyamanin ang mga kabukiran, at hawainin at bungkalin ang mga kagubatan upang pagtayuan ng bayan at lunsod. Hindi nila inalintana ang pawis at pagod kasunod lamang ang adhikaing makagawa ng kabutihan sa marami. Bawa't isa sa kanila ay itinuring ang sarili na kabilang sa mga mapagmalasakit sa kapakanan ng Inang Bayan. Subali't tila hindi gayon ang nangyayari ngayon. Wari'y pawang bakas lamang ng yumaong kahapon ang ating namamalas sa ating paligid. Dapat nating sariwain sa puso at isipan ang kanilang mga mahahalagang pamana at maging pang-habang buhay, at ng sa gayon ay maging alituntunin natin ang kanilang magandang kaugalian (tradition) at ng magampanan natin ang wastong paglilingkod sa ating Inang Bayang pinakamamahal.

## YOUNG ONES . . .

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1971 were also installed by the Executive Officer, Ill. Dad Manuel M. Crudo. Installed were: Dad Bayani B. Ibarrola, Chairman; Dad Domingo, Secretary, Dad Mario C. Navia, Chapter Advisor; and Dads Eliseo A. Arandia, Jr.; Francisco L. Bonifacio, Leandro F. Cruz, Leonardo D. Dionisio, Daniel D. Lisanin, and Leon A. Vidallon, members. Also installed as Associate Advisors were: Brothers Solomon J. Abellera, Jr., Albemar B. Dumlao and James R. Ludan, all senior DeMolays of Jose Abad Santos Chapter.

## RAINBOWS CELEBRATES FOUNDER'S DAY

The Order of Rainbow for Girls in the Philippines celebrated its Founder's Day on July 10, 1971 at the Scottish Rite Temple, 1828 Taft Avenue, Manila.

In honor of its founder and author of its ritual, Rev. W. Mark Sexson, a joint exemplification of degrees was rendered by the officers and members of Perla Assembly No. 1 in Manila, Clark Assembly No. 2 in Clark Air Base and Cavite Assembly No. 3 in Cavite City.

An impromptu program and slumber party were held in the evening with the Rainbow Girls and Advisors participating. The following day, the Girls attended and acted as usherettes during the church service held at the Ellinwood Church in Ermita, Manila.

## RAINBOW GIRLS INSTALLS OFFICERS

The 60th public installation of Perla Assembly No. 1, sponsored by the Lodge Perla del Oriente, 1054 S. C., was held last May 30, 1971 at 2:00 p.m. at the Scottish Rite Temple, 1828 Taft Avenue, Manila.

Installed officers for the second term are as follows: Lorna E. Ramos, Worthy Advisor; Kay M. Eliseo,

Worthy Associate Advisor; Claire L. Miravite, Charity; Evelyn S. Grimares, Hope; Bessie Leilani G. Malahay, Faith; Renalie V. Tatlonghari, Chaplain; Djerizza Cruz, Drill Leader; Nancy U. de Leon, Love; Eurydice L. Miravite, Religion; Zenaída T. de Guzman, Nature; Margarita T. Juico, Immortality; Cleotilde Bondad, Fidelity; Lorna G. Buhat, Patriotism; Edith Faith A. Suaco, Service; Vydia Atienza, Confidential Observer; Eleanor B. Roque, PWA, Outer Observer; Yolanda C. Gonda, Musician; Anita Antonio, Choir Director; and members of the choir are: Joan Philips, Patricia Ramos, Aurora Ramos, Binky Rivera, Pinky Rivera, Tootie Rivera, Marinela Aberion, Grace Bayas and Patricia de Peralta.

The closing remarks was given by Mom Alice F. Bellis, Supreme Deputy of the Order of Rainbow for Girls in the Philippines, Guam and Okinawa.

## TRY CHAPTER INSTALLS OFFICERS

The Teodoro R. Yangco Chapter, Order of DeMolay held their public installation last Sunday, June 20, 1971 at 9:00 p.m. at the Lincoln Masonic Temple, Olongapo City.

Installed officers for the second term, DeMolay Year 1971 were: Fidel B. Reyes — Master Councilor; Alfredo E. de Leon — Senior Councilor; Rodrigo R. Garcia — Junior Councilor; Eleazar B. Marino — Scribe; Ramon L. del Rosario — Treasurer; Benjamin S. Torres — Senior Deacon; Dante P. Ramos — Junior Deacon; Arnel Bernardino — Senior Steward; Ireneo Lazarte — Junior Steward; Mariano Bada — Chaplain; Rodolfo J. Reyes — Marshal; Danilo L. del Rosario — Orator; George Mora — Almoner; Cesar Gloria — Sentinel; Nestor Domingo

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ther in Aurora St., Pasay City. Bro. Guillermo V. Madridejos, 32° KCCH, presided over the Ceremonies with Ill. Domingo F. M. Domingo, 33° IGH (Philippine Bodies) as Senior Warden; Bro. Romulo Quesada, 32° KCCH, as Junior Warden; Ill. Romeo T. Pasco, 33° IGH as Orator-Master of Ceremonies; Ill. Vicente S. B. Garcia, 33° IGH as Expert and Bro. Amor Fonacier 32° KCCH as the Standard Bearer. Sister Amparo delos Santos Albano, a former Rainbow Girl and Past Worthy Matron of the T. Alonzo Chapter, OES in Davao City who gave the response is the daughter of the deceased brother.



**SIS. EVA ESTRADA KALAW**

\* \* \*

**KALAW LUNCHEON SPEAKER**

Senator Eva Estrada Kalaw was the Guest Speaker of the Scottish Rite Luncheon Forum held July 31 at the Scottish Rite Temple.

She spoke on "Violation of the Masonic Tenets". She explained the reasons for her accepting the guest candidacy under the minority party banner.

Senator Kalaw said that she is glad to have a Masonic family. She is a member of Kalaw Chapter, No. 9, Chapter, OES. Her husband, Ill. Teodoro V. Kalaw, Jr. 33° is a member of Nilad Lodge No. 12 and a dual member of Teodoro M. Kalaw Memorial Lodge No. 136. He is also a Sovereign Grand Inspector General of the Supreme Council of the Ancient & Accepted Scottish Rite of Freemasonry in the Philippines.

Teodoro Kalaw III, her son, is an Entered Apprentice of the Teodoro M. Kalaw Memorial Lodge No. 136.

Her father-in-law, the late MW Teodoro M. Kalaw, is a Past Grand Master of the Grand Lodge of the Philippines.

**GRAVEL . . .** From page 12

respectively, welcomed members of the Order of Eastern Star throughout the Philippines during its friendship night celebration last July 3, 1971 at the Scottish Rite Temple. International was the motif of the affair and members of the chapter presented a modern dance, Chinese fan dance, Hawaiian dance and a Filipino folk dance after the dinner. The social hall was decorated with flags of the different countries and pictures of sceneries from the different countries of the world. The affair was very successful with visitors numbering about 150.

Invitations were received from Rebecca Parish Chapter No. 6 which will celebrate its friendship night on September 21 at 5:30 p.m. in Olongapo City and from Trece Martires Chapter No. 5 which will hold its friendship night on September 21 in Cavite City.

**FERNANDEZ...**

From page 6

ceaselessly from early morn till late at night sacrificing his health in his later years.

"None," as M.W. Quezon was affectionately called by his intimates had a very strong sense of justice. He believed in a law or policy that was applicable to all. When he instituted his famous "retrenchment policy" during an economic crisis, every government employee suffered a proportionate and just deduction from his salary. He was not an exemption; neither were his close friends and relatives.

His personal integrity was clearly reflected in his long public administration. "Graft and corruption" were unheard of indictment against public officials in those days. Grafters, if there were any, were swiftly brought to justice regardless of their political or social prominence, color or creed. Only people with proven abilities were appointed to responsible positions.

He was unwavering when his personal principles were involved.

He dared oppose Gov. Leonard Wood although the Philippines was then under the Americans and the latter was his superior. It was in this conflict when he issued his famous statement "better a government run like hell by Filipinos than a government run like heaven by Americans." He unwillingly yet unhesitatingly parted ways with Osmeña, his mentor and closest friend when he believed that some of his principles would have to be sacrificed by remaining in the same party.

God gave M.W. Quezon, the man, as He has given to every man, tremendous potentialities. But potentialities remain potentialities unless they are properly, wisely, and objectively exploited. Like a master builder M.W. Quezon welded all the latent traits the Almighty had given him to produce a character unique in the annals of Philippine history.

All cannot be M.W. Quezon, but like him every one can develop his latent potentialities to the fullness and carve for himself an enviable niche in the history of his nation.

\* \* \*

**YOUNG ONES...**

From page 22

— Organist; Angelito Guevara — Standard Bearer; and Jonathan Coll, Robert Barrera, Enrique Sadsad, Cesar Napalan, Rodolfo Cabalar, Leonardo Martinez, and Joel Ramos — Seven Preceptors.

**DAD WALLACE SPEAKS ON POLLUTION**

Dad John O. Wallace, Junior Grand Warden of the Grand Lodge of the Philippines spoke on pollution control during the public installation of the Jose Abad Santos Chapter, Order of DeMolay held last July 24, 1971 at the Jose Abad Santos Hall, Plaridel Masonic Temple.

Dad Wallace dealt exclusively on the dangers of land, air, water and mind pollution that presently beset the Philippines and throughout the world. He encouraged the youth to take an active participation on environmental actions designed to combat the dangers brought by pollution. He also warned the DeMolays, Jobs Daughters and Rainbow Girls not to indulge in taking marijuana and other hallucinating drugs like LSD. He encouraged them to cooperate with the proper authorities in order to put a stop on the increasing number of drug addicts in the country.

## DISTRICT DEPUTY GRAND MASTERS

### District

- No. 1 — **William C. Councill**
- No. 2 — **Leon A. Bañez, Jr.**
- No. 3 — **Sotero A. Torralba**
- No. 4 — **David T. Lara**
- No. 5 — **Doroteo A. Parong**
- No. 6 — **Doroteo Joson**
- No. 7 — **Edgardo Ramos**
- No. 8 — **Desiderio Hebron**
- No. 9 — **Teofilo Leonidas**
- No. 10 — **David C. Marquez**
- No. 11 — **Ricardo C. Buenafe**
- No. 12 — **Cesario Villareal**
- No. 13 — **Gregorio S. Lagumen**

### District

- No. 14 — **Valerio V. Rovira**
- No. 15 — **Santiago L. Chua**
- No. 16 — **Lim Kaychun**
- No. 17 — **Felix Caburian**
- No. 18 — **Carlos Iñigo**
- No. 19 — **Indasan A. Napii**
- No. 20 — **John H. Homburg**
- No. 21 — **Kenneth M. Crabtree**
- No. 22 — **Chester S. Deptula**
- No. 23 — **Rufino S. Roque, Sr.**
- No. 24 — **Clemente M. Nava**
- No. 25 — **Aniceto Belisario**
- No. 26 — **Guinaid M. Guiani**
- No. 27 — **Athol B. Shuster**

## JUNIOR GRAND LECTURERS

### District

- No. 1 — **Alejandro A. Eusebio**
- No. 2 — **Agustin Balisi**
- No. 3 — **Antonio P. Perez**
- No. 4 — **Severino A. Hermosa**
- No. 5 —
- No. 6 — **Pantas V. Macapagal**
- No. 7 — **Policronio Blanco**
- No. 8 — **Benjamin P. de Guzman**
- No. 9 — **Bernardino Cabading**
- No. 10 — **Angel O. Daño**
- No. 11 — **Amado Mabul**
- No. 12 — **Severo Oliveros**
- No. 13 — **Dalmacio B. Barce**

### District

- No. 14 — **Mario Hidalgo**
- No. 15 — **Vicente M. Macabidang**
- No. 16 — **Juan Causing**
- No. 17 — **Dionisio Q. Erfe**
- No. 18 — **Lorenzo E. Cruz**
- No. 19 — **Vicente R. Macute**
- No. 20 — **Paul C. Hall**
- No. 21 —
- No. 22 — **James B. King, PDDGM**
- No. 23 — **Norberto S. Falguera**
- No. 24 —
- No. 25 — **Jose M. Lagahit**
- No. 26 — **Buenaventura Sabulao**

No. 27 —

## TOMORROW

He was going to be all that he intended to be—tomorrow.

None would be kinder or braver than he—tomorrow.

A friend who was troubled and weary he knew, won't be glad for a life—and who need it, too... on him he would call and see what he could do—tomorrow.

Each morning he stacked up the letters he's write—tomorrow.

And thought of the folks he would fill with delight—tomorrow.

And hadn't one minute to stop on his way, "more time I will have to give others" he'd say—tomorrow.

The greatest of workers this man would have been—tomorrow.

The world would have hailed him had he ever seen—tomorrow.

But, in fact, he passed on and faded from view, and all that he left here when living was through—was a mountain of things he intended to do—tomorrow.

— The Compass