

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



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February

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Grand Master's Page



WE HAVE FINISHED TO BEGIN

The hardest part of any undertaking is to begin. A child takes his time to make the first step. A speaker experiences stage fright on his first speech. A mother has the most unforgettable experience on her first child's birth. The Master of a Lodge has a feeling of uncertainty and insecurity when he first sits in the East. The beginning can be the end if it is not faced with courage and determination.

The Master of a Lodge, after having been installed, is faced with the problems of his Lodge. There are projects to be done, finances to be reconciled, differences and animosities to be settled, ambitious and selfish desires to be checked, and performances and proficiencies to be guided to the right paths. The Wardens will play an important part to assist the Master in the discharge of his important trust. The brethren on the other hand should display a complete submission to the will of the Worshipful Master and his Wardens when acting in the discharge of the duties of their respective offices. The trust given them in the election to their positions should be equalled by a proportionate cooperation from every member of the Lodge. A heavy burden is light if shared by many.

(Sgd.) DAMASO C. TRIAS
Grand Master

In This Issue

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GRAND MASTER'S PAGE	1
MASTHEAD	2
EDITORIAL	3
PHILOSOPHY OF HAPPINESS MW Camilo Osias	4
GOD, MAN AND MASONRY	MW Raymond E. Wilmarth 6
HOW TO COMBAT DRUG ADDICTION	Art Linkletter 8
WISDOM OF THE AGES	VW Eugenio Padua 10
SCOTTISH RITE SECTION	11
PAST GRAND MASTERS NOMINATE	12
YORK RITE SECTION	13
ON MASONIC EDUCATION	14
THE ECUMENICAL WORLD	15
PITAK PILIPINO	Kap. Agustin Galang 20
WITH THE YOUNG ONES	21
NOTICE OF MEETING AND PROXY FORM	24

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CITIZENS OF THE WORLD

Masons have frequently been referred to as "Citizens of the World." Another expression applied to members of our Craft is "Fellow Travellers." There have been many other references, over the past ages, but in each case, Masonry is regarded as a universal, world-wide, body of men subscribing to a democratic, highly religious way of life, organized and administered by tradition dedicated to the search for truth, the practice of brotherly love, and the relief of all less fortunate than themselves. Masonry strives for the perfection of harmony here on earth, that while in this infinitely short period of time we are here, we can adequately prepare for that infinitely timeless future that lies beyond.

Masonry has been referred to as a "Common Denominator." In so many instances, we can easily see how it could also be the common denominator upon which a world society can be built. Masonry forbids the discussion of controversial issues, within its Lodges. It does not allow arguments on politics, or even comparisons of religions or religious teachings. It respects the political opinions of every brother and inspires each to follow more devotedly the teachings of his respective religion. It strikes directly at the heart of controversy and demands that if one brother has a difference with another, they must leave the Lodge until the two can be reconciled, after which they enter together, again to enjoy the peace and harmony which Masonic understanding affords.

My brethren, how can we extend this gift of harmony and brotherly love to the nations of the world and the millions of unhappy souls that exist in them? How can we remove contention from the world, erradicating causes that incite man against man, and make this world a Lodge of Masonic understanding?

The traditional Masonic organization and administration that has successfully withstood the test of centuries, and yet continues to thrive and bring peace and harmony to all within its folds could well be adopted as a fundamental basis for our governments in the world today. How can we get our message across to the men in governments who are bent on imposing their will upon others? How can we reorient the energies of those motivated to change, to insure that the change will be progressive and not retrogressive? Have we exercised every Masonic effort to convince our fellow man that each of us has such a very short time to prepare for that timeless future that lies ahead, that we should give more of ourselves to the preparation for that future than in seeking wordly satisfactions while we are here?

Perhaps each Lodge could plan a series of seminars to be held during stated meetings, wherein these questions are discussed and guide lines developed that could be built into a nation-wide project under the direction of our Grand Lodge for the enlightenment of our people. Let us start asking questions so we can find the answers that will lead to a better world. If Masonry can do something in this direction, we shall indeed be entitled to be considered Citizens of the World.

R. E. W.

PHILOSOPHY OF HAPPINESS

By MW CAMILO OSIAS, PGM

When *Noli Me Tangere* appeared in 1887, a European writer called it the Bible of the Filipino people — *La Biblia del Pueblo Filipino*. From that Biblia, I chose as my text the following from Chapter XXXVII, p. 326, Osias translation of the *Noli*: "Sir, my greatest desire is the happiness of my country." (*Señor, mi mayor deseo es la felicidad de mi patria...*)

The background is interesting, the scene is unique, and the event is memorable. It was the occasion of a rare visit to the town of San Diego of His Excellency the Captain General, the highest official of the Government under the Spanish regime. He was interested in young Ibarra, the hero of the *Noli*, who had trouble with Padre Damaso resulting from aspersions to the memory of Ibarra's deceased father. "In the antesala" of Capitan Tiago's home, "were gathered various Spaniards mingled with military men and officials of the town of San Diego and neighboring towns; they were standing in groups conversing or disputing. There were also to be seen all the friars, except Padre Damaso, and they wanted to go in to present their respects to His Excellency."

The friars want to have priority were incensed that they were made to wait while the Captain General admitted to his presence a young man who was a mere *Indio*, as a Filipino was contemptuously called.

Later His Excellency, after certain amenities between him and Maria Clara, heard the announcement of

the aide that "Señor Don Juan Crisostomo Ibarra awaits the orders of Your Excellency." Ibarra "presented himself serenely and made a profound bow although the visit of the friars had not seemed to him a good augury."

The Captain General received the young man "with marked satisfaction" and a very instructive conversation followed after the two sat down to "enjoy a brief period of relaxation." His Excellency was kind to give this assurance to Ibarra:

"With respect to the trouble you have had with Padre Damaso, don't hold my fear or rancor for they won't touch a hair of your head while I govern the Islands. In regard to the excommunication, I'll speak to the Archbishop because it is necessary that we adjust ourselves to circumstances. Here we couldn't laugh at these things as we can in the Peninsula or in cultural Europe. Hence, be more prudent hereafter. You've placed yourself face to face with the religious Corporations which, by their influence and their wealth, have to be respected. But I'll protect you for I like good sons, I like to see them honor the memory of their fathers. I too have loved mine and as God lives, I don't know what I would have done in your place."

More pleasantries were exchanged as the conversation went on until we come to the following part of the colloquy:

The Captain General: "... You inspire interest in me and I should

like that the imperfections of our present system of government harm you in no way — can everybody come to me. Can I be of service to you in some way? Have you anything to request?"

Ibarra meditated. Then he answered: "Sir, my greatest desire is the happiness of my country."

Here was a golden opportunity for Ibarra to ask for personal favors. He thought of many reforms he desired. The use of the superlative "greatest" connotes that. He was not considering any request for himself or his loved ones. He was devoid of any selfishness. His greatest desire was the happiness of his country.

Happiness is precious and priceless. What can be better in life than happiness which includes wholesome pleasure, delight, joy, gratification, zest, delectation, relish, satisfaction, beatitude, bliss? Felicity, *felicidad*, happiness is the supreme goal of existence.

The philosopher of Ancient Greece, Aristotle, who lived, thought, and taught four centuries before Christ (384- 322 B.C.) exalted happiness. He called it the "Chief Good".

In "The Nicomachean Ethics", this great educational philosopher described happiness as "the highest of all goods." It "consists both in being well and doing well."

Aristotle made clear his idea of the nature of happiness in this edifying paragraph:

"The way in which happiness is formulated as the chief good seems to depend upon the ways in which men live. Those who live the private life of pleasure are inclined to seek happiness in sensual enjoyment. Those who favor public life seek happiness in the form of honor, but this is superficial since it depends upon those who bestow rather than

upon those who receive it, while we feel instinctively that the Chief Good must be something individual and inseparable from us. In like manner this happiness must be thought of as something final and self-sufficient, being the end of all things which are done and may be done."

This sublime conception of happiness was in the mind of Rizal where he utilized the hero of *Noli Me Tangere* to voice the supreme aspiration of people saying: "My greatest desire is the happiness of my country." He shared the Aristotelian view that "happiness has been seen to be an exercise of the soul according to virtue."

In Ibarra's reasoned remark to the highest authority of the ruling power, we see Rizal exalting the interests of the country above those of self or of individuals. Love of country was a redemptive force in our patriot's life. Well did a noted Spanish writer who knew Rizal in Europe say: "Not a single moment did he cease to long for the Philippines, his beloved remote country." (Ni un momento dejaba de suspirar por Filipinas, su amada remota patria.")

In Manila as a student in his *Ode to the Filipino Youth*, he enjoined them to love and serve their country which Rizal even then looked upon with pride as "my fatherland", (*patria mia*). Writing a song for the heroine of the *Noli Me Tangere*, Maria Clara, the opening line of the first stanza is saturated with the spirit of pure patriotism: *Dulces las horas en la propia patria*, (Sweet are the hours in one's own land). Nostalgic for away from home, he found solace at the sight of beautiful flowers of Heidelberg that sweetened his memories of the Philippines. Hence, these rapturous verses:

Turn to page 16

(Address delivered at Installation of the Officers of Biak-na-Bato Lodge No. 7, January 11, 1972, at the Plaridel Masonic Temple.)

God, Man and Masonry

By MW RAYMOND E. WILMARTH, PGM

Twenty-one years ago, on February 14, 1951, I first saw the light of Masonry in this Lodge when I was obligated an Entered Apprentice. From that day to the present, my contact with Masonry has given me the opportunity to observe many things inside and outside the Lodge which appear to be misunderstood by Masons and profane alike. Your kind invitation to speak on the occasion of the Installation of our Officers tonight, provides me the chance to discuss them with you informally, for a few moments.

Before proceeding further, however, let me congratulate each of the Officers of Biak-na-Bato Lodge No. 7, upon their election or appointment, and their installation; and above all let me congratulate the members of our Lodge for their wise and capable choice. Good luck and God's blessings to all.

Speaking of God's blessing, let us tonight, for a brief while reflect upon some of the traditional questions which have crossed many minds concerning the relationship of God, Man, and Masonry. Perhaps a better understanding of this relationship may help to make men better Masons and Masons better men. Since there are many guests and friends of Masons present tonight, I shall speak principally to them, that they may have a better understanding of Masons and Masonry.

Since the beginning of time, man has sought to learn about his creation and the Supreme Being who

created him. In the earliest time, man conjured up many legends to explain his origin. He developed a system of pagan rituals to pay proper respect to the unseen, omnipresent, omnipotent force that could smile upon him with good fortune or curse him with a powerful vengeance. Thus, from the countless supernatural superstitions of the past, emerged the basic theologies of the great religions of today, each expressing itself according to its individual dogma, each practicing itself according to its respective ritual, and each claiming to be the chosen way to eternal life and everlasting happiness. So diametrically opposed to one another have these religions been that one civilization sought to stamp out the rise of Christianity by the crucifixion of its leader, Jesus Christ. After a few centuries, the Christians let fall the fury of the Crusades upon Islam. Jews have been persecuted by the nations of the world and people of all beliefs. Religion has been the hotbed of controversy, the source of fanatical practices violating the very tenets and teachings emanating from itself. It was father to the thought — "practice what I preach." It often justified the "means" by the "ends" to be obtained, as in the dark days of the Spanish Inquisition.

There is little wonder then, that man looking for salvation in his religion found only contradictories when he looked at another man who believed in the same God, but ac-

cording to a different set of rules. Such co-existence of religions in the world provided no basis for harmony. Only religious hatred could come out of such a frothing conglomeration of self-centered convictions. And this is precisely what did happen and has continued to happen up to this very day.

We are told by those men of science who are authorities on matters of pre-historic times that the earliest social and political unit of man was the family which grew into a group of families that constituted a tribe. Leadership was determined by tradition and was generally based upon the principle of "might is right." When rival tribes clashed for the economic benefits of a geographical region, or the seizure of the women and material wealth of another tribe, the "survival of the fittest" brought about a new leadership and a fresh supply of slaves. Hence, "to the victor belongs the spoils" began at an early age, before the recorded history of man. It continues until today. The only change is tribal war has expanded into global war. Once again we find man has made no effort to determine what is the best for all men, but has dedicated himself to forcing his political beliefs upon others just as he has tried to impose his religion upon others.

God's children come from all corners of the earth. The accident of birth has handicapped many and benefited a few. God has created men equal, but equal only in the opportunity of believing in Him and receiving from Him, His grace. He has made no promises to make one man a millionaire, another the president of a nation, or another a world champion in sports. He did not make the white man wiser than the black, or the brown man stronger than the yellow. God has given all men an equal chance to live in

peace with each other and to enjoy the wondrous miracle of life, but man has at every turn interposed himself as the chosen representative of God: to proclaim his race, his color, and his creed to be the only one.

Some of these same men, who in their churches condemn all other creeds; in their halls of government are intolerant of every other system; or who look upon their fellow man of different complexion as of some inferior breed — have here and there, now and then, departed from the pack and being discouraged with the prospects of the future of man, joined together and formed a vast brotherhood bound together by the most solemn ties and sacred obligations, a Brotherhood of Men under the Fatherhood of God which we call Freemasonry.

Let us establish a few basic facts about the relationship between God and Masonry. Regardless of what others may believe, *of one thing we are certain, all Masons believe in God and the immortality of the soul*, since no man can take the first obligation of Masonry until he has announced in open Lodge his belief in a Supreme Being and a life after death. Equally important is the belief that God created all men, therefore, all men are brothers of one Father in Heaven. This is the basis of our concept of the *Brotherhood of Men under the Fatherhood of God*. At the point in time when man developed Masonry as a way of life, a common denominator evolved over which the numerous races, colors, and creeds could co-exist in one world in harmony. Through Masonic discipline men subordinate their singular desires to the needs of the Brotherhood of Men by practising brotherly love, searching for and speaking only the

Turn to page 9

HOW TO COMBAT DRUG ADDICTION

By ART LINKLETTER

(This Article was written for the Elks Magazine. We feel that the article concerns all Freemasons withersoever dispersed in combatting the ever-growing drug menace.—Ed.)

It is estimated that some 75% to 80% of all teenagers will try some kind of drug for kicks or curiosity during their adolescence. Smoking marijuana has become almost a puberty rite in some schools and some neighborhoods. For most of these youngsters, drugs will not become a "way of life." It is estimated that perhaps 15% of the experimenters will go on to become "week-enders" or "recreational" users, and another 5% or 10% will actually become "heads" or "freaks" using drugs every day or so.

If the evidence points to the conclusion a teen-ager in your family has become drug dependent what do you do? How do you act when all the signs begin to point in the direction of a teen who cannot get along without drugs? I would suggest three definite things.

1. Get some competent, professional counsel — a doctor, a psychiatrist, a pastor, a social worker — a man whose judgment you trust. Go over the evidence with him. Plan what you will do in consultation with him.

2. Enlist some expert help. Dealing with drug-dependency is no job for amateurs. It requires the most experienced help available. There are persons with the qualifications necessary to be of help to you in the medical profession, in law-enforcement agencies, in the church and in community organizations

3. Keep a close watch on your

own feelings and attitudes. There is no person who is likely to make you more angry, or disgusted, or impatient than the drug-dependent youth. And yet if you are going to help him, you will have to suppress those feelings of condemnation and disgust and talk to the youngster with the attitude of understanding, forgiveness, and restoration. However, you must remember that, regardless of his past sense of honor and decency of character, if he has been on drugs for any length of time, he can no longer be trusted to tell the truth — even to his family.

If your youngster is really "into" drugs, it is no time to ask friends, relatives, or "amateur" social workers for advice, unless you know they are extremely well informed in this area. The problems are tough enough for the professionals to cope with. It is a mistake to think that any intelligent, well-meaning person can handle the problem.

When you bring in a professional you are proving that you are truly worried, that you care deeply, and that you have gone to great trouble to bring in someone with authority and experience. Sometimes this can be the beginning of a dramatic change for the better. The principal thing to remember is that drug dependency will not go away by itself. And more often than not, it will turn into full addiction.

truth, and on every occasion of appeal, granting relief. God through religions gives man a way to believe, but through Masonry he gives Man a way to live.

At every turn in life, man has met his fellow man on some point in opposition. In Masonry all men meet each other in complete harmony. Even within one's religion can be found many points of stress where material aspirations come into conflict with spiritual and moral teachings of the church. Generally, man is "born into his religion" or inherits it from his parents. He has little and sometimes no choice in his religion. *But no man can enter Masonry unless it be of his own free will and accord.* Masonry can be forced upon no one, and no one can be induced or even invited to enter Masonry. Masonry, therefore, requires a positive action on the part of every man who would become a Mason — he must of his own free will and accord seek out Masonry and petition for its degrees and membership to be conferred upon him.

Masonry is not a correctional institution designed to make good men out of bad, but it is a brotherhood of good men who by their association and practices seek to make themselves better. Unless the profane comes to Masonry with this intent in mind, there is no place in Masonry for him.

How nice it is to sit in the peaceful surroundings of a Masonic Lodge and feel the quite comforting assurance that you are safe among those who cherish their relationship in Masonry with you. How beautiful it is to contemplate the mysteries of life and speculate upon the curious transformation that changes a man into a Mason when he solemnly ob-

ligates himself upon the Volume of the Sacred Law abandoning the material incentives of life for the humble opportunity to work in harmony for others.

Masonry allows no one to abuse his membership by seeking material gains in business, improvement in social status, or advancement in politics by virtue of his Masonic ties. Masonry is not designed to give material benefits of any kind to its members, but on the contrary it provides its members the opportunity to serve mankind and Masonry in whatever way they can best afford.

Masonry is highly religious but it is not a religion. It teaches men how to work and live together, but it does not touch upon what a man shall believe or how a man shall worship his God. It leaves the sacraments to the Church and only asks men to be devout in the religion of their choice, for it is only by the sincerity with which one lives according to the Volume of the Sacred Law as pronounced by his own religion, that man can hope for and realize the salvation he seeks for his soul.

Within its walls, Masonry gives to every brother an equal opportunity to serve. Regardless of affluence, station in society, or accomplishment in the outer world, Masonry will not open up its arms to the undeserving. Its offices can only be filled by the faithful who have met the stern approval of their brethren.

Masonry cannot replace government, but it can make governments better by making better men within its Lodges who can participate in government and spread the light of Masonry. Masonry cannot replace religion, but it can make religions better by making better men in the Lodges more conscious of and devoted to the practice of their reli-

Turn to page 23

Wisdom of the Ages

THE GREAT HUNGER FOR UNIVERSAL PEACE

One of the tenets of Freemasonry is Brotherly Love — that would lead to Universal Peace. This is the Teaching of the Great Teachers of the Ages.

It was this hunger for universal peace that in February (1972) Nixon boldly embarked on that precedent-shattering journey to Peking, where, after viewing the Great Wall, he referred to the walls which still divide nations and suggested that the walls of distrust and hostility might now give way to bridges of understanding and peace. To which, Chou responded that through earnest and frank discussions the world "is changing and the general trend is definitely toward light and no darkness."

Some 2,700 years ago, the idea of UNIVERSAL PEACE was conceived by "the mightiest in the mighty constellation of the Hebrew prophets," the philosopher ISAIAH, who foretold a time in the history of mankind when "nations shall turn their swords into plowshares and their spears into sickles" — when "nation shall not lift up sword against nation" — when "neither shall they be exercised any more to war."

Then, 2,500 years ago, the Hindu philosopher BUDDHA, a royal prince, in order to "cleanse the world with the waters of LOVE," left his palace and actually lived and suffered with the untouchables of mankind, and declared that "all creatures are united in this world as all drops of water are united in the sea" — that "the world is held together with the bonds of LOVE"

— and that "the LOVE that lifts is the LOVE of the greater self," not that of the little self which only "wants to receive rather than to give." What is needed in the world, he said, is "an all-embracing LOVE for the entire universe," an "unstinted LOVE unmarred by hate."

Also 2,500 years ago, another Oriental philosopher, the great CONFUCIUS of China said: "Multiply your goodwill toward others" for, thus, "you will lay up a capital of goodwill toward yourself — and be "CHARITABLE to your neighbors," for, in the long run, "all kindness is paid with interest."

Almost 2,000 years ago, JESUS blessed 'the *peacemakers* for they shall be called the children of GOD." These were spoken by Him Whose teaching is LOVE... To follow which, He said, is like building a house on solid rock, not on soft sand.

MOHAMMED, the Arabian founder of ISLAM, of about 1,300 years ago, wanted Islam to be "a religion of CHARITY, of gentleness, of a universal meeting of human hearts." He taught the philosophy of ONE HEAVEN FOR ALL. He later turned to the sword, however, because of bitterness at his persecution... But his final word on life was SALAAM — meaning PEACE!

Some one has said that this planet is an insane asylum and man's so-called progress has merely succeeded in perfecting the tools of his own destruction. Fortunately, the same

Turn to page 12



Scottish Rite Section



EDITED BY: ILL. ROMEO T. PASCO, 33° IGH

1972 HONOREES

At the executive meeting of the Supreme Council held January 11, 1972, there were 12 brethren who were elected to receive the rank and dignity of INSPECTOR GENERAL HONORARY and 17 were elected to receive the rank and decoration of KNIGHT COMMANDER OF THE COURT OF HONOR.

The new Inspectors General Honorary were coroneted by a team headed by Ill. Macario M. Ofilada, 33°, Ven. Lt. Commander of the Supreme Council held February 11, 1972.

Coroneted were: Alfredo P. Borja (Southern Luzon Bodies), Manuel Bumaat (Bisayas Bodies) Arcadio G. Matela (Luzon Bodies), Seldom W. O'Brien (Manila Bodies), Timoteo S. Oracion (East Visayas Bodies), Emiliano O. Ozaeta (Luzon Bodies), Valerio V. Rovira (Panay Bodies), Francisco C. Tizon (Cotabato Bodies), Enrique A. Tabalon (Cabanatuan Bodies) Sotero A. Torralba (Cagayan Valley Bodies). Frederick B. Walker (Philippines Bodies) and Stanton Youngberg (Manila Bodies), at present residing in the United States were absent.

The investiture of the new Knights Commander of the Court of Honor was held February 12, 1972. The investiture team was headed by Bro. Guillermo Madridejos, 32° KCCH.

The new Knights Commander of the Court of Honor are: Agerico V. Amagna (Manila Bodies), Artemio G. Bayas (Luzon Bodies),

Primitivo S. Bella, Jr. (Cotabato Bodies), Perfecto C. Boncato (Davao Bodies), Camilo C. Calimlim (Northwestern Luzon Bodies), Gregorio O. Calit (Malindang Bodies), Wee Dee Chan (Cavite Bodies), Federico V. Gallano (Panay Bodies), Manuel D. Garcia (Western Luzon Bodies), Francisco L. Jison (Bisayas Bodies), Teofilo Leonidas (Quezon City Bodies), Amado M. Mabul (Southern Luzon Bodies), Pacifico C. Marin (Baguio Bodies) Julian C. Medina, Jr. (Cavite Bodies), Benito Ong (Maranaw Bodies) Juan F. Santos (Ilocos Bodies) and Conrado A. Sumanga (Koumintang Bodies).

* * *

VALENTIN RAMOS FUNERAL SERVICE

A special team headed by Ill. Damaso C. Tria, Grand Treasurer of the Supreme Council of the 33rd and last Degree of the Republic of the Philippines motored to Sta. Cruz, Laguna on February 13 to perform the 18° funeral rites over the remains of the late Bro. Valentin Ramos of Southern Luzon Bodies.

The rites was held at the conference pavillion of the Municipal Building at 11:00 a.m.

The other members of the team were: Ill. Emiliano O. Ozaeta, 33°, IGH; Ill. Domingo F. M. Domingo, 33°, IGH; Bro. Guillermo V. Madrejos, 32°, KCCH, Bro. Romulo Quesada, 32°, KCCH and Bro. Oscar L. Fung, 32°, KCCH.

Brethren from the province of Laguna and other neighboring towns were in attendance.

THE PAST GRAND MASTERS NOMINATE . . .

At a meeting on February 3, 1972 of eight Past Grand Masters presided over by the Grand Master, the three brethren whose pictures appear below were selected to be nominees for the position of Junior Grand Warden. The selections are intended to assist the brethren in electing the Junior Grand Warden on April 28, 1972, and do not in any way deprive them of their inherent right to vote for any qualified brother for the position.



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, 1938, 1971; Past District Deputy Grand District No. 15.

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.



PADUA . . .

From page 10

planet has produced a succession of those GREAT TEACHERS who have devoted themselves to express thoughts scolding man out of his madness and attempting to guide him to a saner life. GOD, in His Infinite Wisdom, has willed that WISE MEN, to reform us, come to this world "in rhythmic waves, like the rising and ebbing of tides" — like seeds of a Tree of Knowledge borne on the wings of angels and laid upon well-chosen spots of the Earth at well-determined intervals of time!

In his quest for world PEACE

the prophet ISAIAH was accused by his own people of being "too friendly to foreign nations" and, for that, his king ordered him "to be cut asunder with a sword." And, ISAIAH was forgotten!

Some 100 years after ISAIAH, another peace-preaching philosopher, the prophet JEREMIAH, was stoned to death and then forgotten! But 2,570 years later, GANDHI preached the prophet's philosophy of non-violence — and, for that, the MAHATMA was assassinated by a member of his own race!

In the 5th century, B.C., there was another oriental sage known as

Turn to page 22

YORK RITE SECTION

Edited by **COMP. JOSE E. RACELA**



NEGROS OCCIDENTAL COMMANDERY NO. 6

Negros Occidental Commandery No. 6, KT added six new Knights to its rolls.

SK Jose M. Estacion, Deputy Grand Commander dubbed the new knights. He was assisted by SK Villazor, as Prelate, SK Cayetano Palmares as Senior Warden, SK Luis A. Suncuaco as Junior Warden and SK Demostenes Navarro as Warder.

The Degrees of Mediterranean Pass, Illustrious Order of the Temple and Knights of Malta was conferred by SK Luis A. Suncuaco, SK Cayetano Palmares and Manuel Bu-maat respectively.

The new Knights are: SK Eugenio Antonio, Jr., SK Freddie Ascona, SK Roberto Montinola, SK Elias Som-bito, SK Alipio Ykalina II, and SK Manuel Valencia Ko.

LUZON CHAPTER INSTALLS OFFICERS

The Luzon Chapter No. 1, RAM, held its Public Installation of Officers for the Capitular Year 1972 on January 12, 1972 at the Scottish Rite Temple in Manila.

Installed were: Damaso C. Tria, High Priest; Agerico V. Amagna, King; Henry Ang-Hessing, Scribe; Richard S. Hart, Treasurer; Juan C. Nabong, Jr., Secretary.

Douglas A. Nicholl, PHP, Chaplain; James N. Annas, Captain of the Host; Alfred Adrian, Principal

Sojourner; Isaac S. Puno, Jr., Royal Arch Captain; Chris B. Malahay, Master of the Third Veil; Joaquin O. Thomas, Master of the Second Veil; Benjamin G. Ramos, Master of the First Veil; and Dominador R. Escosa, Sentinel.

Ralph A. Reidy, PHP, Trustee for one year; George J. Reid, PHP, Trustee for two years and Raymond E. Wilmarth, PHP, Trustee for three years.

ME Comp. Antonio Gonzalez, Sr. was the Installing Officer and ME Comp. Antonio Gonzalez, Jr. was the Master of Ceremonies.

After the Chapter was closed, the Companions and their guest repaired to the Eugene Stafford Hall at the ground floor for the fraternal banquet.

Comp. Douglas A. Nicoll, PHP, Chaplain gave the opening prayer.

E. Comp. Damaso C. Tria, newly installed High Priest gave the welcome remarks.

E. Comp. Raymond E. Wilmarth, PHP and E. Comp. Fernando Medina, MEGHP were presented their Past High Priest Jewels. Ex. Comp. Raymond E. Wilmarth made the response.

RW William C. Councell, Deputy Grand Master of Masons in the Philippines delivered the keynote address.

The Master of Ceremonies at the banquet was Comp. Juan C. Nabong, Jr.

ON MASONIC EDUCATION

147. *Has the Grand Lodge of the Philippines any official publication for the proper instruction of candidates in those fundamentals of the Craft that every newly-made Mason should know?*

Yes. The Committee on Masonic Education in 1965 prepared four booklets entitled: (1) THE CANDIDATE, to be presented to the petitioner for the degrees after his petition is approved but before he is initiated; (2) THE ENTERED APPRENTICE, to be presented after his initiation; (3) THE FELLOW CRAFT, to be presented after he is passed; (4) THE MASTER MASON, to be presented after he is raised.

148. *Can a "Curcillista" be made a Mason*

A "Curcillista" can be made a Mason if he is found to be worthy and well qualified.

149. *Can a Lodge accept the petition of a person who has a physical defect?*

A Lodge can accept the petition for degrees of a person who has a physical defect if his physical defect will not prevent him from complying substantially with the requirements of the various degrees.

150. *In the installation of the officers of a Lodge is it proper to clap the hands while an officer is being conducted to his station or place.*

No. Hand clapping detracts from the solemnity of the ceremony. After the proclamation hand clapping is the proper time. The proper time for hand clapping is after the proclamation

151. *Is there a small book which can tell a young Mason what Masonry is, whence it came, what it teaches, and what it is trying to do in the world?*

There is THE BUILDERS, written by the late Bro. Joseph Fort Newton, Litt. D., in 1914 and revised and enlarged in 1951.

152. *Has the Grand Lodge of the Philippines ever published a booklet on Parliamentary Law for the use of Lodges.*

It has. In the September 196 issue of THE CABLETOW, pp. 23-28, is printed the OUTLINE OF MASONIC PARLIAMENTARY LAW, prepared by the Committee on Masonic Education. The present Committee has suggested to the Grand Master that it be printed as part the Revised Constitution and also as a separate booklet.

153. *What are androgynous degrees?*

The word comes from the Greek *androgynous* (from *andros*, man + *gyne*, woman), uniting the characteristics of both sexes. These are degrees conferred on both men and women. They do not form part of any of the rites of Freemasonry. Examples of these degrees are those of the Order of the Eastern Star and Amaranth.

154. *Can Lodges under the Grand Lodge of the Philippines accept petitions for degrees from Negroes?*

Yes, if they are worthy and well qualified. Freedasonry regards no man on account of his race, color, or creed.

155. *In the United States there are now fifty states but only forty-nine Grand Lodges. Why is this the case?*

Before the admission of Alaska and Hawaii as states there is a Grand Lodge in each of the forty-eight States and the District of Columbia. The Lodges in Alaska are under the Grand Lodge of (the State of) Washington and those of Hawaii are under the Grand Lodge of California.

THE ECUMENICAL WORLD

*with mutual respect for one another, impelled
by a true spirit of brotherhood and love. . . .*

THE KNIGHTS OF COLUMBUS AND THE FREEMASONS HAVE COME TOGETHER IN CONTINUING FELLOWSHIP . . .

- 1968 — Early part of this year, two old friends and aficionados, Illustrious Pat Gonzales of the Luzon Bodies, Ancient and Accepted Scottish Rite and Dr. Faustino Turla of Capitol Council No. 3695, Knights of Columbus, thought of holding a friendly golf match between the two fraternal organizations. A joint committee representing the Freemasons and the Knights of Columbus was organized to discuss the details of the sports-fest. A date was set for a one-day tournament and a fellowship banquet to raise funds for charity.
- 1969 — Realizing the significance of the first golf tournament, the same members of the committee held the Second Dual Meet during the month of April climaxed by the usual dinner fellowship. Other members of the Knights of Columbus and Freemasons participated to raise funds for charity.
- 1970 — The same Annual Dual Golf Meet took place with an additional feature: The Daughters of Isabella and the Order of Eastern Star held a bowling tournament.
- 1971 — The first bowling and tennis tournaments between the Knights and the Masons ushered a series of events. The Columbian Squires and the members of the Loyalty Chapter, Order of DeMolay had their basketball. The fellowship night was capped with the Knights of Columbus and Daughters of Isabella Choir and the Scottish Rite Chorale with their ladies participating. It was during the fellowship night that the idea of having a joint concert was born. Fred S. Uy of the Knights of Columbus approached Jose B. Abejo, choir accompanist of the Scottish Rite Chorale, about the feasibility of having a joint choir venture. Both agreed to bring the idea to their respective choirs.
- 1972 — A Planning and Coordinating Committee was organized. Yldefonso P. T. Yang, Larry Cruz, Juan C. Reyes, Jr., Jose R. Villarico, Alfredo S. Uy represented the Knights of Columbus while Virgilio Atienza, Jose B. Abejo, Guillermo Alday, Samuel P. Fernandez and Augusto Panajon represented the Scottish Rite Chorale. Alberto C. Reyes and Grace Turla Melendrez lent their support. The group decided to call the venture *Fellowship '72* and to give the proceeds of the concert to the National Mental Hospital, Quezon City Jail, Masonic Ward for Crippled Children and Home for the Aged.

N. B. It would be well to mention here the people who worked so hard behind the scene to make Fellowship '72 a success: Samuel O. Flores for his untiring efforts in working so that the souvenir program would come out on time; Fe A. Suaco of the Order of Eastern Star for the ticket control and her Rainbow girls and DeMolay boys who acted as usherettes and ushers and Jose S. N. Navarro for stage direction.

*Id a mi patria, extrangeras flores,
sembradas del viajero en el camino,
y bajo su azul cielo,
que guarda mis amores
cantad del peregrino*

la feque alienta por su patrio suelo

Llebad, llevad, oh flores!

amor a mis amores

paz a mi pais y a su fecunda tierra,

*fe a sus hombres, virtud a sus
mujeres*

salud a dulces seres

*que el paternal, sagrado hogar
encierra.*

Here you find Rizal thinking of Filipinos under whose azure sky were kept his affections and which kept alive his faith. He used the lovely flowers which he beheld to traverse distance and bring love to his loved ones, peace to his country and its fecund soil, faith to its men, virtue to its women, health to beloved beings dwelling in sacred homes.

In Dapitan unjustly exiled, he sought to drown his sorrow in fruitful work and found happiness in that portion of the land that gave him birth. There he showed his dauntless character in the face of adversities, planting as a scientific farmer, curing the sick as a doctor and ophthalmologist, founding and teaching school befitting one who obtained the title of *profesor* in Europe, providing a waterworks system to the town admired as an engineering feat, engaging in fishing and in business, contributing specimens to scientific museums, and writing essays and poems. The longest poem ever written by Rizal is *Mi Retiro*, My Retreat. It consists of twenty-four stanzas of five lines each. The last stanza is pertinent to our theme:

*Cabe anchuroza playa de fina y
suave arena y al pio de una montaña
cubierta de verdor, halle en mi pa-
tria asilo bajo arboleda amena, y en*

*sus umbrosos bosques tranquilidad
serena, reposo a mi cerebro, silencio
a mi dolor.*

The translation of Laubach preserves the underlying sentiment and the thought of the original:

*Here by the far reaching shore with
its fine and yielding sand,*

*At the foot of a mountain attired
in her garment green,*

*Beneath the fair trees I have found
a retreat in my native land,*

*And in the woodland shadows feel
tranquility's cool hand,*

*Repose for my burdened brain and
peace to my anguish keen.*

Rizal's love of country and devotion to his people prompted him to write the *Noli Me Tangere* which was dedicated "To My Country" (*A Mi Patria*). The first paragraph of the Dedication is full of meaning:

"Chroniced in the history of human ailments is a cancer of a nature so malignant that the least touch irritates it and produces in it the acutest pains. Hence, as many times as I wanted to recall thee in the midst of modern civilizations, now to accompany me in reminiscences, now to compare thee with other lands, just so often, did thy dear image present itself to me with a like social cancer." (*Noli Me Tangere*, Osias translation, p. vi).

With poignancy he dared to raise "the veil that covers the evil, sacrificing all to truth, including self-esteem (*amor propio*) itself, since as thy son, I too suffer from thy defects and frailties." With courage he essayed to touch on maladies of his unhappy land which none dared to expose; hence the name of the novel *Noli Me Tangere* (Touch Me Not.)

A great Filipino scholar, Dr. T. H. Pardo de Tavera, had this excellent opinion of the patriotic work of Rizal:

"The author... has just writ-

ten... a political novel, in which for the first time, in pictures full of life and truth, is depicted the suffering of the Filipino people portraying faithfully from the young to the old, the obscure common man to the most distinguished and most cultured. The book portrayed the life and customs of the country, full of poesy and devoid of the scorn and ridicule which the Spanish authors were pleased to use in describing them. All of the defects of the administration of public affairs, the supine ignorance of the functionaries, their corruption, the vices of the regular clergy, the ineptitude of the governors, the inferiority of Spanish culture in the islands were exposed. The prestige of the friars, based only on the ignorance of the masses, crumbled away when in describing the life and acts of the curates in the provinces he demonstrated their immorality and vices. The defects of the instruction, given in the colleges and schools and in the Philippine University were likewise exposed when their methods and results were pointed out. The whole structure tottered and the prestige of Spanish civilization in the eyes of the Filipinos was completely discredited. With great finesse and skill, he contrasted all that was Spanish with what was being done and thought in Europe, especially in Germany, and, it can be truthfully said, that all who read *Noli Me Tangere* detested Spanish colonization and considered the friars as the greatest obstacles to Filipino progress."

(Osias, Rizal and Regaining Our Eden Lost, p. 33)

The Filipino novelist labored for reforms. He not only sought the ear of the Spanish government and people for the sake of reforms. He wanted to enlist the energy and attention of his people to remedy their own shortcomings and ills, for his

greatest desire is the happiness of the country he loved so passionately. Evidence of this fact is Rizal's own appraisal of his work which he revealed to a very dear and intimate friend, Dr. Ferdinand Blumentritt:

"The novel," Rizal revealed, "tells of many things that until now have not been touched upon. They are so peculiar to ourselves that we have been sensitive about them. In this book I have attempted what no one else seems to have been willing to do. For one thing, I have dared to answer the calumnies that for centuries have been heaped upon us and upon our country. I have written of the social condition of the Philippines and of the life of the Filipinos. I have told the truth about our beliefs, our hopes, our longings, our complaints and our sorrows. I have tried to show the difference between real religion and the hypocrisy that under its cloak has impoverished and brutalized us. I have brought out the real meaning of the dazzling and deceptive words of our countrymen. I have related our mistakes, our vices and our faults. I have exposed how weakly we accept miseries as inevitable. Where there has been reason for it, I have given praise. I have not wept over our misfortunes, but rather laughed at them.

"No one would want to read a book full of tears; then, too, laughter is the best means of concealing sorrow.

"The incidents that I have recited are all true and have actually occurred." (Ibid, pp. 36-37).

Four years after the publication of *Noli Me Tangere* appeared *El Filibusterismo*. In this second novel, quoting Tavera, "he presented in a masterly fashion a country headed toward a revolution, through no fault of the Filipino people, who good and long-suffering still relied

Turn to next page

on the promises of Spain, but through the fault of the governing officials who blindly pursued their policy, deaf to the cries of justice, and blind to the spectacle of a suffering people, who still hoped but on the verge of reaching the point when patience would cease to be a virtue, *El Filibusterismo* was a warning, but Spanish pride spurned it, and the author who was worthy of the gratitude of Spain and her sons, was considered by them as their worst enemy."

Rizal was an empiricist. A devotee to truth he had no propensity for delusion. He was an idealist par excellence, but he was also a veritable realist. He was passionately concerned with the spectacle of the suffering people in misery and poverty. He saw with crystal clearness both the need of spiritual regeneration and the urgency of material betterment.

Chapter XXIV of the *Fili* entitled "Dreams" clearly reveals his consciousness of economic prosperity as an essential ingredient of happiness for his country and people. Let me reproduce an excerpt from this part of his book:

"... Tomorrow we shall be the citizens in the Philippines whose destiny will be glorious because it will be in loving hands. Ah! yes; the future is ours; I see it rosy; I see the movement that stirs the life of these regions so long dead, lethargic ... I see towns arise along the railroads and factories everywhere, edifices like that of Mandaluyon! I hear the stream whistle, the roar of the trains, the rattle of the engines; I see the smoke rise its potent breathing, and I smell the oil, the sweat of monsters busy at incessant toil. This port of laborious creation, this river where commerce seems to agonize, we shall see covered with masts and will give us an idea of the winter in the

forests of Europe. This pure air and these stones now so clean will be filled with carbon, with boxes and barrels, the products of human industry..." (*El Filibusterismo*, Osias translation, p. 277).

How unerringly did he describe in his day the industrial establishments that have since sprung up in Mandaluyon! Read the entire chapter and relish the enthusiasm of a poet exclaiming: "Ah, I should like to die, reduce myself to nothingness, leave to my country a glorious name, die for its cause, defending it from foreign invasion, and then let the sun afterwards illumine my cadaver like an immobile sentinel on the rocks of the sea!" (Ibid, p. 270). Reread it and be inspired by his vision of a happy country "free from the system of exploitation, without hatred or distrust", where "the people shall labor because labor then will not be servility...", where "commerce, industry, agriculture, the sciences will develop under the aegis of liberty..." (Ibid, p. 278).

Adverting once more to Aristotle, here is a Seer who saw the importance of "the immediate and intrinsic goods of the soul," and "goods of the body and external good also," He wrote: "While agreeing with those lovers of the fine and noble who assert that happiness needs no sort of appendage to it, we must admit that it does require the addition of external goods. Without such appliances it is not easy and may be impossible to do noble things, since friends, money and political influence are in a way instruments whereby many things are done. Good birth, fine offspring and even personal beauty may be necessary to happiness, for one who is ill-born, childless and ugly is not altogether capable of happiness. Hence, the addition of prosperity does seem necessary to make the idea of happi-

ness complete. But even with misfortune the happy man can never become wretched even if he cannot be blessedly happy." (Charles Gray Shaw, *Basic Thoughts of Philosophy and Religion*, pp. 7-8)

Enlightenment is certainly necessary to the happiness of a country. Rizal emphasized the all-importance of education. His writings in poetry and in prose are replete with sound and modern ideas on education. In the school which he founded, managed, and taught in Dapitan he composed a hymn (*Himno a Talisay*) which his students memorized and sang. One verse reads:

*Los problemas de ciencias exactas,
de la patria la historia estudiamos,
tres y cuatro lenguages hablamos
acordando la fe y la razon.*

*Nuestros brazos manejan a un
tiempo 'cum
el cuchillo, la pluma, la azada,
la piqueste, el fusil y la espada,
compañeros del fuerte varon.*

This has been done into English thus:

*We study sciences exact,
The history of our motherland,
Three languages or four command,
Bring faith and reason in accord.
Our hands can manage at one time
The sail and working spade and
pen,
The mason's maul — for virile men
Companions, — and the gun and
sword.*

Herein is expressed Rizal's thought of educating the head, the heart and the hands. He taught work, hard work, creative. He practised what he preached. Work is a prominent ingredient of happiness. It is an instrument of redemption.

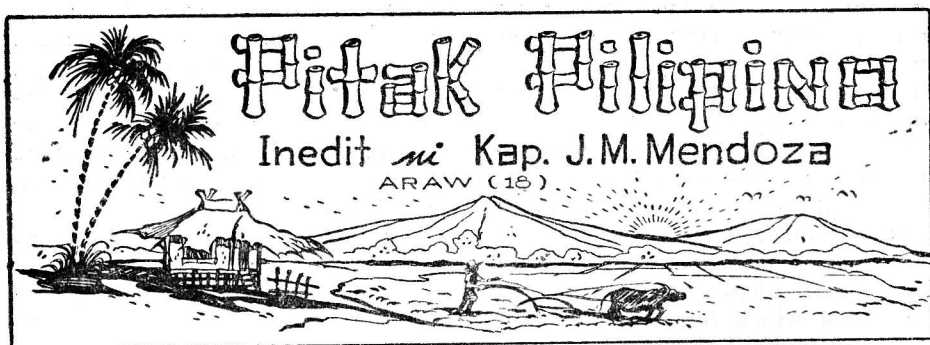
I have long been convinced that one outstanding reason why humanity admires and venerates God is that He is a prodigious Worker, a Creator of heaven and earth and all that therein are found. Read often the

first chapter of the Book of Genesis which is the best ever written on work and creation — the creation of heaven and earth, of the light, of the firmament, of the earth separated from the waters and made fruitful, of the sun, moon, and stars, of fish and fowl, of beasts and cattle, of man in the image of God.

Our Number One patriot and hero found solace in religion and happiness in God. Contemplating the work of creation Rizal could sing with the Psalmist: "The heavens declare the glory of God; and the firmament sheweth His handywork." Rizal was a religious man, a Biblical scholar, a Godly man. Religion to him was one of the constants in the life of man and mankind. In the concluding chapter of *El Filibusterismo* we have a record of Rizal's conception of God, "a most just God", One "who punishes our lack of faith, our vices, the little esteem that we have of dignity, of civic virtues." Let us commit to memory this classic passage:

"It is the God of liberty... who obliges us to love it, making the yoke heavy for us; a God of mercy, of equity, who while He chastises us improves us, and only grants well-being to him who has merited it by his efforts: the school of suffering tempers, the arena of combat strengthens the souls. I do not want to say that our liberty be secured at the sword's point; the sword plays but little in modern affairs, but yes, we must achieve it by meriting it, by exalting the reason and the dignity of the individual, by being what is just, what is good, what is great, even to the extent of dying for it — and when a people reached that height, God provides the weapon, and the idols fall, the tyrants crumble like a house of cards, and liberty shines with the first dawn." (*El Fili-*

Turn to page 23



KABANTUGAN NG MASONERIA

Ni Kap. AGUSTIN GALANG, N.G.

Ang kabantugan ng Masoneria ay hindi nakukuha sa hiwaga ng kanyang mga simbolismo, katimtiman ng mga seremonya, sa lihim ng kanyang salitang pamparaan, ni sa tanda at anyo ng pakikipagkamay, kundi sa pagpapabuti ng karakter, pagpapataas ng katauhan, pagpapakita ng huwarang pagka-ama at pagkamamamayan ng kanyang mga disipulo. Pagmamalasakit na maitam-pok ang katotohanan, katapatan, huwarang pagsasamahan at pagibig-kapatid. Sa pagsunod sa mga maharlikaang katangian na siyang bu-kalan ng kabutihang panlahat.

Ang kadakilaan ng kanyang pakikipagkapuwa, ang lawak ng kanyang impluensya at ang kanyang mapagtiis na pamumuhay ay nahu-hubog sa mga alituntuning moral at ispiritual na laganap sa bawat antas. Ang tao ay katutubong relihyoso; sapagkat ito'y iginagalang ng Masoneria hanggang ang bawat isa'y malaya sa kanyang pananampalataya, kaya ito ay tumutulong sa pagkikintal ng mga bagay na moral at ispiritual sa puso't kaluluwa ng kanyang mga kasapi. Sa gayon ay lumalakas at lumalago ang Institusyon at ang mga Kapatid ay umaani

ng papuri. Tumutulong ang Masoneria sa paguudyok sa Sangkatauhan na pumili at yumakap sa tunay na pananampalataya at nananawagan sa lakas na moral at ispiritual, pagkat alam niyang ang Diyos ang pinakamakapangyarihan na Sinasagisag ng Matang Nakikita Ang Lahat (The All Seeing Eye.)

Ang mga Sanay (Craftsmen) ay itinatanghal ang kanilang pagkatunay na Mason sa kabutihan ng paguugali, pakikipagkapuwa at pamumuhay. Sa pagkilala sa walang hanggang kapangyarihan at pagibig ni Bathala, at sa mga aralin at sagisag na saganang-sagana sa Institusyon. Ang simbuyo ng banal at mapagkawang-gawang buhay ay nakasandig sa mapagkakatiwalaang Lakas (Force) na di kayang malirip ng may hangganang isip ng tao.

Ang mga Mason ay napabantog sa taguring — "Maghahanap Ng Liwanag." Ang Liwanag, dapat nating ulinigin ay kumakatawan sa dalawang mahahalagang bagay. Una, ang init ng sinag ng araw, ay nagbibigay buhay sa lahat ng bagay na inaabot ng kanyang silahis. Ipagkait mo ang sinag na iyan, huwag

Turn to page 23

With The Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

EBC OFFICERS INSTALLED

The public installation of officers for the first term DeMolay year 1972 of Emmanuel Baja Chapter, Cavite City, was held last Saturday, January 1, 1972 at 4:00 p.m. at the Cavite Lodge No. 2 Masonic Temple.

Installed officers were: Pepe Cheng — Master Councilor; Romeo Arellano, Jr. — Senior Councilor; Roberto Herrera, Jr. — Junior Councilor; Camilo Castro, PMC — Treasurer; Cesar Cacayan — Scribe; Ruben Santos — Auditor; Ben Austria — Senior Deacon; Richard Herrera — Junior Deacon; Rodolfo Tan — Senior Steward; Romeo de Leon — Junior Steward; Ralph Herrera — Chaplain; Danilo Rojas — Marshal; Amado Arevalo — Orator; Fidel Ilano — Almoner; Romulo Solis — Standard Bearer; Fernando Villaroza — Sentinel; Edgardo Rapan — Organist; Eric Herrera, Butch Baron, Benjamin Medina, Charles Santos, Ricardo Benitez, Romeo Camarce and Antonio Chao — Seven Preceptors, respectively.

Installed chapter sweetheart for the term was Miss Marites Baron with Misses Norma Cheng, Yollie Morales, and Sonia Giron as sponsors of the East, West and South, respectively.

DUMLAO IS LKC-MC

The Leon Kilat Chapter, held its 18th ceremony of installation for the second term, DeMolay year 1971 on October 2, 1971 at 7:30 p.m. at the Mt. Kaladias Lodge, Dumaguete City.

Installed Master Councilor was Bro. Samuel Dumlao, Jr. The other elected officers installed were: Bro. Samuel R. Tomale, Senior Councilor; Bro. Eduardo S. Santos, Junior Councilor; and Bro. Cedrick O.

The installing dignitaries were the following: Bro. A. C. Ampong, Installing Officer; Bro. D. Defensor, Installing Senior Councilor; Bro. S. D. G. Lachica, Installing Junior Councilor; Bro. A. Bobon, Installing Marshal; and Bro. C. J. Alo, Installing Senior Deacon.

The Chapter Sweetheart is Sister Fellela Kiamco of Bethel No. 3, International Order of Job's Daughters, Dumaguete City. Sponsor of the West is Miss Sally Santos, while the sponsor of the South is Sister Estrelisa Kiamco also of Bethel No. 3.

The Guest Speaker was Dr. Angel Somera of Negros Mental Health Association.

During the same occasion, the DeMolay-Jobite Club of Silliman University awarded certificates of ap-

Turn to page 23

the prophet of UNIVERSAL LOVE ... He was the philosopher MO TZU of China, who succeeded in dissuading his prince from invading a neighboring state... He preached the doctrine of UNIVERSAL PEACE... He said: "If all men LOVED one another the strong would not prey upon the weak — the many would not plunder the few — the rich would not insult the poor — the deceitful would not impose upon the simple." When MO TZU died his books were burned! He was forgotten, too!

It has been the common lot of the great preachers of PEACE to be ignored, derided, persecuted, killed outright and, sometimes, crucified to a slow death, and then forgotten...

But, only for a time. For, every teaching of those men has been like "a dew-drop from Heaven" which has its purpose and its destiny..

A dew-drop may lie for days where it fell buried among the dead leaves of plants. A part of it evaporates back into the air. A part reaches the soil and flows to the roots that help support the forest that builds and protects the soil. A part seeps down the hillside through a porous soil, forming a slowly moving reservoir that maintains the flow of brooks and of rivers that nourish vegetation and human life...

A little dew-drop is never lost

The teachings of the GREAT TEACHERS have survived the vicissitudes of the ages — and, like small drops of water slowly denting the hardest of rocks, they are slowly denting the hearts and minds of men!

The American philosopher WILLIAM JAMES of the late-19th century said that the world is full of evil but that the presence of evil

is really a challenge to us to overcome it. We have the power to improve the world, he declared, because of our free will, and the barest chance of succeeding ennobles our struggle and makes it worthwhile.

It is our business to reaffirm the "Oneness of Mankind," EMERSON said, for "all men are equal parts of GOD; the heart in thee is the heart of all." The essence of friendship is "entireness" or the instinctive knowledge that you and he and she and I are an "undivided unit."

EMERSON, an American philosopher of the mid-19th century, was seconded by VLADIMIR SOLOVIEV, a Russian philosopher of the late-19th, whose philosophy was "inclusiveness." "Life is indivisible. All of us are parts of one another. All nations are neighbors in the little community of the world."

Once upon a time a forest caught fire. All the animals were stampeding out of the forest. Not one was doing anything about the fire — except the sparrows. Thousands upon thousands of these little birds flew back and forth between the forest and a distant river. With a little water in their little beaks, they finally put the fire out before it could spread further. Thus, the forest was saved not only for the little birds and for the big animals but also for future generations of both the big and the small in the forest world.

The moral of the fable is that the smallest or humblest man has his own usefulness, and his own opportunity, to contribute to the general welfare of his circle, his neighborhood, his barrio, his town, his province, his country and his world — that his little drop of water and the others' little drops of water are what make bucketfuls of water.

UNIVERSAL PEACE may be attained, it is hoped, by each individual practising the teachings of the GREAT TEACHERS of the ages — each individual acting like a dew-drop joining other dew-drops, which, together, will become a brook or a river flowing into the universal sea of common understanding.

Said the Spanish-born Jewish philosopher MAIMONIDES of the late-12th century: "We are in closest harmony with the universal spirit of life when we get into closest sympathy with the needs of our neighbors. Our faith in God and our hope for a future life are not enough to sustain us unless we have a *self-feeling for those who suffer.*"

△ △ △

OSIAS...

From page 19

busterismo.) Let every Filipino be guided by this sentiment and thought: "My greatest desire is the happiness of my country."

△ △ △

GALANG...

From page 20

nang sa tao kundi maging sa halaman, at ito ay mauunsiyami't mamamatay. Ikalawa, Ang Liwanag na dumadaloy kay Bathala, ay karunungan walang hanggan. Ang hindi tumanggap nito'y kahalintulad ng pagtatakwil ng kaluluwa sa katawan.

Sa ating pagsasaliksik ng mga katalinuhan ay ating matutuklasan na ang sansinukoban ay batbat ng mga kaigaigayang mga Langit na siyang pinakamimithi ng bawat nilalang na masapit. Alam ba ninyo na siya lamang na ang sapatos ay hinubad, upang ang kapitbahay ay maginhawahan, ang magkakamit ng Luwalhati ng Kalangitan.

WILMARTH...

From page 9

gions. The purpose of Masonry is not to substitute itself for government or religion, but to supplement all the wondrous inventions of man.

Masons are builders. Their intent and purpose is to build symbolic temples of goodness in the hearts of men.

God created man and in turn man build Masonry for God.

△ △ △

YOUNG ONES...

From page 21

preciation to the following: Rev. Harry Y. Pak, University Pastor; Dad Hubert Reynolds, Leon Kilat Chapter Advisor; Sister Miriam Luz Somera, Girl Scout Executive; Miss Vivianne A. Cipres, Outstanding Student Leader; Mr. Roland T. Chuang, Silliman University High School student and Bro. Victor S. Chuang, a Senior DeMolay, for their unselfish services rendered to the Club during the celebration of the 70th Founder's Day in Silliman University. The awardees were recommended by the Founder's Day Central Committee chairman, Brother Ruiz, Treasurer Samuel Dumlaog, Jr.

Guest speaker during the installation was Hon. Bayani Baybay, Board Member of the Province of Cavite. He was introduced by Brother Danilo Garcia, Past Master Councilor of Emmanuel Baja Chapter.

The ceremony of the roses, a tribute to parents especially mothers whose love never fails was delivered by Brother Efren Alvarez, PMC

The closing remarks was given by Dad Teofilo Reynoso, Chairman of the Advisory Council of Emmanuel Baja Chapter.

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

NOTICE OF ANNUAL MEETING OF THE CORPORATION

TO ALL MEMBERS:

NOTICE IS HEREBY GIVEN that the annual meeting of The Cabletow, Inc. will be held on APRIL 28, 1972, at 1:00 P.M. at the OFFICE OF THE CABLETOW, Suite 14, 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 hereinbelow proxy 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

.....
PROXY FORM: CABLETOW—(Cut along dotted line and send to corporation)

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

KNOW ALL MEN BY THESE PRESENT

THAT I, the undersigned, MEMBER-SUBSCRIBER of THE CABLETOW, INC. and the magazine THE CABLETOW, do hereby name, appoint, and constitute MW DAMASO C. TRIA, Chairman of the Board of Trustees, or _____ as my PROXY to represent and vote for me and in my name and stead, at the annual meeting of the corporation to be held on April 28, 1972 at 1:00 P.M. at the Office of the Cabletow, Suite 14, Plaridel Masonic Temple, 1440 San Marcelino, Manila.

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

In case the hereinabovenamed proxy shall not be able to attend the said meeting, I hereby authorize and empower the Chairman of the said meeting to fully exercise all rights as my proxy at the said meeting.

IN WITNESS WHEREOF, I have hereunto signed this document on this _____ day of _____, 1972 at _____.

Name of Lodge and Number

Print Name Above Line

Residence Address

Signature of Member-Subscriber

DISTRICT DEPUTY GRAND MASTERS

District

- No. 1 — William C. Councell
- No. 2 — Leon A. Bañez, Jr.
- No. 3 — Sotero A. Torralba
- No. 4 — David T. Lara
- No. 5 — Marcelino T. Viduya
- 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
- No. 14 — Valerio V. Rovira

District

- 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
- No. 28 — Benjamin Garcia-Ascue

No. 29 — Eduardo E. Pascual

JUNIOR GRAND LECTURERS

District

- No. 1 — Alejandrino 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 —
- 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
- No. 14 — Mario Hidalgo

District

- 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 —
- No. 28 — Teodoro Alcantara

No. 29 — Policronio Blanco

Mr. Esteban Munarritz
27 E. Fernandez,
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14

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