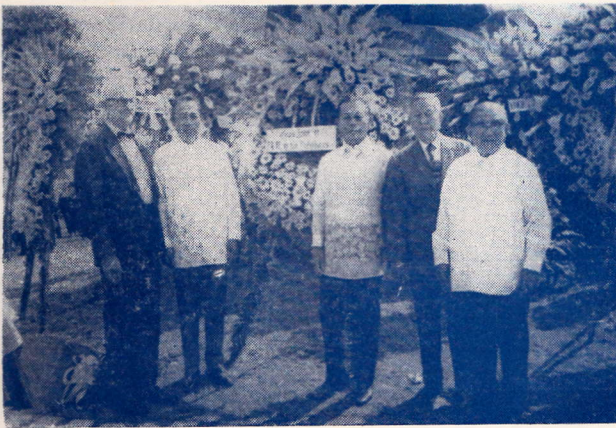


# The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Damaso C. Tria led officers of the Grand Lodge in the wreath-laying rite during the unveiling of the Gom-Bur-Za monument in front of the Manila Cathedral in Intramuros, Manila.

VOL. XLIX

No. 3



March

1972

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## *Grand Master's Page*



### *LET US PAVE THE WAY*

*The "wisdom to contrive" by the Master must be "supported by the strength" and "adorned by the beauty and harmony" of the brethren of the Lodge. No planning can be implemented if it is not backed up and supported; no results can be in sight if there is no cooperation to beautify the labors.*

*A member should not be contented by just paying his dues and contributions. His physical presence can be an inspiration to the others; his verbal suggestions and remarks can carry weight in the discussion and decision on many projects; his eyes and nays can be expressed with more force and effectivity. The other brethren can learn from him, or vice versa, the correct decorum, the good behavior in the Lodge and the right approach to many problems. Membership in a lodge is measured by what one gives to the Fraternity.*

*Let us pave the way that no grass may grow on the paths we tread on.*

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

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**ORIENTING THE MASON**

Each day evidence indicates many Masons interpret Masonry according to their personal frame of reference. It is right and proper that this is so. But what is most disturbing is that in many cases personal interpretations are based upon "how much can I get out of Masonry" rather than upon "how much can I give to Masonry." It is in this basic motivation that Masons need reorientation.

To constantly repeat the tenets of Masonry and restate its purposes would do much to emphasize its aims. But if Masons have not by this time attained the basic knowledge needed to guide them in the practice of their craft, it is doubtful if mere repetition will bring about results. Some kind of fundamental change in their direction is essential.

During a recent Regional Convention one well-meaning Brother suggested we help our less fortunate brethren by eliminating all dues and fees in Masonry. This was a beautifully altruistic idea. Unfortunately, he failed to give the solution to the problem — he did not provide for the source of income to finance Masonry. He was engrossed in concentrating on how to help our less fortunate brethren. Masonry is not oriented toward charity to its members. It is oriented toward charity to others by Masonry. Therefore, we in Masonry must be oriented toward "giving to" rather than "expecting from" Masonry.

This does not mean, however, that Masonry abandons a Brother in need. In fact, it is our obligation to protect and care for widows and orphans of our brethren. How much more then, should we protect and care for a Brother?

It is the motivation of the man who becomes a Mason that is under examination at all times by his brethren. Did this man become a Mason to give freely of his time, his knowledge, his skill, and if affluent, of his material means? If so, then he is truly oriented.

How, then, can we insure the sincerity of motivation in our brethren? The best evidence is the record of their Masonic activities. What have they given of themselves, their time, their skills, and when able, of their material wealth? This should be a continuing subject of discussion in all Lodges.

Masonry belongs to every Brother. It is his to have and to hold until the end of time. But with its privileges goes its responsibilities. Masonry is like a man's adopted family. It carries with it the responsibilities to support and maintain the Masonic family and it is the responsibility of the Masonic family to protect and support every member of that family.

It is a two-way street where all must give while they can, and when they can give no more, it is then the obligation of those who have received to give to those who are in need. This is the Masonic objective to which all Masons must be oriented.

In our Volume of the Sacred Law it is well written that:

"It is more blessed to give than to receive."

Such also is the teachings of Masonry.

R.E.W.

# The Challenge of Masonry

MW RAYMOND E. WILMARTH, PGM

All corners of the world are in a jet stream of change. Scientific achievement has accelerated the "Around th World in Eighty Days" adventure into less than a two-day journey. Those who might have been perpetual strangers a hundred years ago may easily be casual friends or even "next door" neighbors today.

And what about tomorrow? And tomorrow's tomorrow? Will science continue to increase at the present increasing rate, its contributions to the material world of man? Who is concerned with improving the spiritual future of man? Is anyone making any substantial contributions to it? A hundred years ago we would never have believed the things which have come to pass within the century that has passed us by. By the same standard, what can we now honestly believe will come to pass in the century yet before us? No one really knows, but everyone is entitled to guess. The answer will only be known with the passing of time.

Meanwhile, there is a fermenting pattern of change running over establishments of the past, developing new social and moral values in conflict with the conscience of our elders, yet in many ways stripping clean the hypocritical image camouflaged by earlier social and moral codes. In this, Masonry cannot adopt a posture of opposition, for it is a truth-searching process and Masonry

is dedicated to the search for truth. The challenge to Masonry comes from the manner of effecting the change.

Noticeable in the movement for change is the trend toward participation. Youth now wants to be a part of something. A century ago, the basic element of the dance was grace and beauty. Audiences sat entranced in the spell of masters in the art. Today it expresses the inner emotions of man. Everyone wants to join and let some kind of emotional expression escape. Even though ungraceful and not beautiful, if it satisfies a basic appetite for emotional relief and requires no skill, its popularity spreads like wildfire.

Over the centuries a system of education developed requiring years of patient study to equip the intelligence with the mental tools of theory that can be applied in practice for improvement of man. Today student activists condemn the classical approach and demand changes in curriculum that fit into their scheme for a short cut to wisdom and knowledge. You know and I know there is no short cut to wisdom and knowledge. But when they discover there is no "instant" education, thousands drop out of schools and colleges all over the world, not to be censored for their failures, but to attain a new title growing in

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# PIONEERS OF BUD DAHO

By VW JAINAL D. RASUL, PDDGM

The Oxford Dictionary states that the term "Pioneer", in military parlance refers to a body of foot-soldiers marching in advance to prepare the road for the main body. It is precisely in this sense that I am using the word, in connection with the Sapphire Anniversary of the founding of Bud Daho Lodge No. 102 at Jolo, Sulu.

The Fourteen Pioneering Freemasons who assembled on that historic day, January 25, 1927 and opened a new Lodge in Sulu in due and ancient form, deserve the ever-lasting tribute of Sulu Freemasons of today and tomorrow.

Two reasons can be advanced for this tribute. The pioneers' initial missions was to tame the barren, strange Muslim frontier and to thrust into the heart and soul of Muslim land, the overriding precept of one humanity and one ever-living God, in the face of fanaticism, and age-old prejudice to any thing new in a land of Islamic splendor, almost untouched by the hand of Western civilization.

Second, most of the fourteen Masonic founding fathers were from Luzon and the Visayas whose only weapons were Brotherly Love, Relief and Truth and whose only provisions were Faith, Hope, and Charity. The pioneering Freemasons were: Valeriano Sison of Sarangani Lodge No. 50, Geo N. Masabni of Maktan Lodge No. 30, Julio F. Barl Bajera of Mabini Lodge No. 39, Jose G. Polotan of Maguindanao Lodge No. 40, Rafael Alcalá of Sa-

rangani Lodge No. 50, Simeon Obsequo of Maguindanao Lodge No. 40, Luciano Abia of Union Lodge No. 70.

The seven members from Mount Apo Lodge No. 45 were: Sulu Chief Constable, Major Derr Hand Malone, an American; Julian Pilarez, Julius Schuck, Cipriano Jularbal, Jose Burdeos, Benigno S. Viray and Tomas Domaol.

Forty-five years ago, this group of pioneering Freemasons, armed with the spirit of goodwill decided that Bud Daho Lodge be established in Jolo with the blessings of the MW Grand Lodge of the Philippines. They had faith in the future of Sulu as a province and knew that Freemasonry can thrive where even "Angels fear to tread". They were of different races, being Americans, half-Germans, half-Chinese and Filipinos; and they were of different beliefs, being Catholics and Protestants but surely, they were bound together, by the basic tenets of Freemasonry, as all brothers and fellows had been, in all ages before them.

Only Bro. Benigno Viray remains alive today but the survivor will never forget this oft-repeated sterling speech:

*"Future generations, not only of Filipinos but of civilized mankind will contemplate the works being installed x x x and when the x x x Temple shall have been completed it shall shine forth, not only to the glory of Him to whom it is dedicated*

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# ANNUAL GRAND LODGE COMMUNICATION

The Annual Communication of the Grand Lodge of the Philippines will begin from Thursday, April 27th, at 9:00 a.m., and will close after the installation of the Grand Lodge Officers, April 29, 1972.

Registration of delegates will commence on Monday, April 24th at 2:00 p.m. and will continue until 1:30 p.m., Thursday, April 27th.

To avoid crowding and possible delay and to facilitate the work of the Committee on Credentials, delegates from Manila and suburbs are enjoined to register as early as possible to give way to delegates from distant Lodges. Delegates from provincial Lodges are likewise urged to register immediately upon arrival in Manila.

Delegates and non-delegates should pin their credentials on their breast during the Communication. Blue credential cards are Grand Lodge officers, Past Grand Masters, Past Grand Officers, District Deputy Grand Masters, Junior Grand Lecturers, Lodge Delegates, Past Masters and Wardens. White cards are non-delegates.

Only a limited number of delegates will be billeted *gratis* in the Grand Lodge Fraternity Hall (dormitory) and two Lodge halls. Accommodation will be on a first come first served basis. Reservations for space will not be entertained.

Delegates will provide meals at their own expense, except the dinner at the Plaridel Temple on Thursday and Friday evenings.

Coffee, soft drinks, cookies and the degree of Installed or Past Master sandwiches will be available at the

Social Hall at a nominal cost, to be served by members of Rainbow Girls, Jobs Daughters and DeMolays. Proceeds will be for their organizations.

Those who are eligible to receive the degrees of Installed or Past Master will kindly register with Mrs. Milagros G. del Valle, in the Office of the Grand Secretary.

A Seminar (Workshop) will be conducted at 9:00 a.m. on April 27th and 28th. Delegates are urged to attend and participate in the discussion on various topics, such as Administration of Lodges, etc.

There will be sightseeing around Manila and suburbs, exclusively for provincial and overseas delegates, on Saturday, April 29th. A bus will be waiting in front of the Plaridel Temple and will leave promptly at 8:00 a.m.

Interested delegates are requested to register as early as possible with Mrs. Milagros del Valle in the Office of the Grand Secretary and get their bus tickets. Registration will be closed at 6:00 p.m., Friday, April 28th.

## IMPORTANT

The Grand Lodge will be opened promptly at 2:00 p.m. In order to avoid delay, delegates are requested to sign the Grand Tyler's Book as soon as they arrive in the Temple.

All delegates must be seated in the Lodge room not later than 1:45 p.m. everyday during the communication.

### Request:

*Please observe proper decorum.  
Absolutely no smoking in the  
Lodge room during the meetings.*

# COMMUNICATION SCHEDULE

*The following is the schedule for the Grand Lodge Communication to be held April 27-29, 1972 at the Jose Abad Santos Hall, Plaridel Masonic Temple, Manila.*

## PROGRAM

Monday — April 24 — 2:00 p.m. to April 27

1:30 p.m. — Registration of delegates with the Committee on Credentials at the foyer of the Plaridel Temple

Wednesday — April 26

12:00 Noon—Grand Master's Luncheon in honor of Grand Lodge Officers, District Deputy Grand Masters, Junior Grand Lecturers, Grand Lodge Inspectors and Past Grand Masters at the Scottish Rite Temple.

3:00 p.m. — Memorial Services (Lodge of Remembrance) in memory of MW Stanton Youngberg, PGM at the Plaridel Masonic Temple

Thursday — April 27

8:30 a.m. — Floral Offering at the monuments of Bros. Jose P. Rizal, Marcelo H. del Pilar and Graciano Lopez Jaena at the Foyer

of Plaridel Masonic Temple

9:00 a.m. — Seminar (Workshop)  
10:30 a.m. — Acacia Mutual Aid Society Inc. Meeting  
1:45 p.m. — All delegates will be seated in the Lodge room  
2:00 p.m. — Opening of the Grand Lodge  
6:00 p.m. — Recess for Dinner  
7:00 p.m. — Resume Session

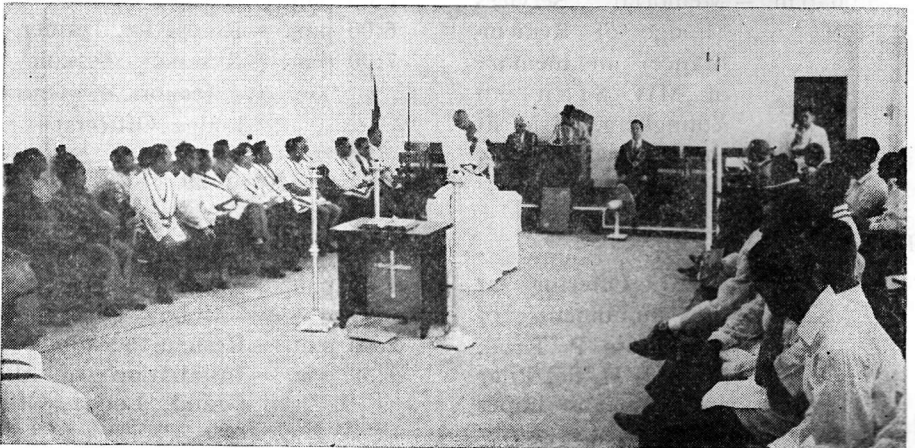
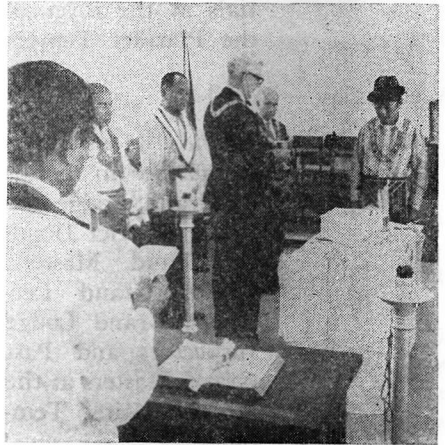
Friday — April 28

9:00 a.m. — Seminar  
11:00 a.m. — Lodge of Instruction  
1:00 p.m. — Cabletow, Inc. — Annual General Meeting  
1:30 p.m. — Conferring of Installed or Past Master's Degree  
2:00 p.m. — Resume Session  
6:00 p.m. — Recess for Dinner  
7:00 p.m. — Resume Session (Election of Grand Lodge Officers)

Saturday — April 29

8:00 a.m. — Sightseeing around Manila & Suburbs  
1:00 p.m. — Exemplification — Rainbow Girls  
2:30 p.m. — Resume Session  
7:30 p.m. — Installation of the Grand Lodge Officers

**Dedication of the Temple of Gen-  
eral Llanera Lodge No. 168 and in-  
stallation of the officers of the  
Lodge.**



*but as a work to be imitated and rebuilt by Masons as often and as universal as the temple of the wise King Solomon."*

Why did our brethren sacrifice for Bud Daho Lodge? Simple. Freemasons are builders. They build sound bodies as fitting abodes of sound mind and worthy temples of good spirit. They also build communities and nations rooted in freedom and righteousness. They helped build a new world of freemen with universal outlook recognizing the Great Architect of the Universe and where "Man to Man, the world O'er shall be brothers".

How can men have universal outlook? A man must first know man. He must understand the nature of man — his idiosyncracies, history, psychology, religions, philosophy, arts and sciences. To do this, a man must read, and read widely. He must travel and understand and derive benefits from the experiences of his travel. More important, one must have an understanding heart which is the anti-thesis of man's inhumanity to man. This is precisely the mission of Masonry: To learn to subdue our passion; to control our desire and to acquire and impart knowledge. To diffuse light one needs the fountain of all light and all knowledge.

If a man succeeds in subduing his passion, controlling his desire and acquiring knowledge, he is 50% an accomplished man. The remaining 50 percent and the more important duties lie in a Mason's diffusion or imparting of knowledge. True Masons perform this noble task without regard for credit or thought of reward. Otherwise, selfishness negates the gift given to him. The Masonic

fraternity strives to do just this: "For evening the inequalities of human character and drawing a circle of goodwill around all mankind. Some non-Masons may ask: Are there Masons who are not Masonic in their perspective? Are there no bad Masons? Human history tells us that there are. Freemasonry does not believe in infallibility. But if a Mason practises what he is taught, he can not go astray. That is why Freemasonry as an institution exists not only for the "profane" but also for Masons. That is why we are still traveling toward the level of perfection. Generally, the Masonic institution simply tries to call our attention to what is already known—that there is one Humanity, one God, one world, one principle of goodness or beauty, one life, now and hereafter and one Creed. There is no point in arguing about religion; or about which is better between Masons and the Knights of Columbus; the Catholics and the Protestants or the Christians and the Muslims, etc. There is no sense in hating one another. Charity uniting all men, all religions, all races, all nationalities and all communities is the only thing that matters. — *Unity in Diversity!*

A Grand Lodge officer wrote that "such an Order has won to its fellowship men of the first order of intellect, men of thought and action in many lands and every walk and work of life. Soldiers like Wellington Blucher and Garibaldi; Philosophers like Krause, Fichte and John Locke; patriots like Washington and Mazzini; writers like Walter Scott, Voltaire, Steele and Lessing and Tolstoi; poets like Goethe, Burs, Byron, Kipling and Pike; musician like Hayden and Mozart whose opera, "The Magic Flute" has a Masonic motif, masters of drama like Forrest

Turn to next page

and Edwin Booth; editors such as Bowler, Prentice, Childs and Grady; statesmen, philanthropists, educators, jurists. Men of Science — Masons whose names shine like stars in the great and world's Crown of intellectual and spiritual glory”.

To this we add the national heroes of the United States, Philippines, Bolivia and Great Britain. In Sulu, two out of three Con-Con delegates are Masons, namely: WB Tating Sangkula and Bro. Ben Abubakar. Two out of three past Congressmen for Sulu are Masons, namely: the late Bro. Gulamu Rasul and Bro. Salih Ututalum.

We are not drum beating for Freemasonry. We are merely asserting the abiding conviction that “birds of the same feathers flock together”. What bolster the morale of Freemasons of today is the ideals of world union which ante-dates the defunct League of Nations and the present United States.

In commemorating the 45th year of the granting of the charter of Bud Daho Lodge No. 102, the lives as well as the sacrifices of the Sulu Masonic pioneers may be better understood. Our Lodge history was already submitted to WB Fung. Indeed, we celebrate the birth of Bud Daho Lodge as well as the birth of historical consciousness of all members.

We who come after them must never lower the prestige and the status which these pioneers built in Sulu for the Masonic fraternity. We who now dwell in the Sulu Masonic Temple must remember that “Others will dwell in the same fraternal building after we are gone”. The Sulu Masons should therefore observe January 25 of each year as the Sulu Freemasons “Pioneer Day”, necessary to renew that exalting influence which their lives inspire. We can summon them back each year

from the shadow region of our celestial Lodge into our memories and let them guide us to be better Freemasons, better citizens and better neighbors — or better men.

WB Suy Han Tan and Bro. Hussein Sahijuan, Worshipful Master and Secretary of Bud Daho Lodge, respectively, form a beautiful combination of “Brain and Heart”. A timely message of MW Grand Master Damaso Tria which appeared in a Catholic Community Newspaper, “Sulu Star” in its issue under the date of January 29, 1972 states; “Congratulations on your 45th Anniversary and may you carry on steadily and progressively. The members are the pride and life of the Lodge. Falter and you bring her down; loss interest and you shorten her life. Strive always to perform your respective bounden duties and she will reward you in return. Her progress will rise in proportion to the attention you bestow her. May our Almighty Father bless you and your families.”



### THANK YOU LORD

By Elpidio A. Adalia

Thank you Lord for calling me,  
Out of a world of din,  
Thank you Lord for finding me,  
Dying in the depths of sin.

Thank you Lord, forgiving me,  
I now belong to Thee,  
Myself, my all — I am not,  
If I had not know Thee.

Thank you Lord for saving me  
It's not to late to know,  
That God sent His son Jesus,  
To give us life anew.

Thank you Lord for they gospel,  
he Good News that proclaims,  
The love of God thru Jesus,  
Let's accept Him today.

# ON MASONIC EDUCATION

156. *Is Co-Masonry part of Freemasonry?*

Co-Masonry is not a part of Freemasonry. It began in 1879 when a woman was elected in a French Lodge. It has since continued in sporadic, widely scattered and in small groups. No regular English-speaking Grand Lodges anywhere in the world recognizes Co-Masonry as a legitimate part of Freemasonry.

157. *Of what is the Masonic Lodge-room represented in the ritual?*

In the ritual the Masonic Lodge-room is represented as a symbol of the world. This goes back to the time when people thought the world as was a flat square, and the heavens a solid dome over it. Although people no longer believe this view, this is still the symbol of the world of Freemasonry.

158. *Is it true that there are jurisdictions which admits young men of eighteen?*

Yes, if they are the sons of Masons. In England they can be initiated by dispensation, in Scotland without dispensation.

159. *What is a Moon or Lunar Lodge?*

In the United States in the early days when transportation was poor; roads were rough and difficult; getting from home to Lodge was often a problem. Many Lodges then set their meetings "on or before full moon" or "on or after full moon." This was because with the light of the moon travel was made easier and safer. Even after many Grand Lodges required the Lodges under them to set their meeting at a definite date many still retain the practice.

160. *What is the name of the jewel of the Stewards?*

The jewel is known as *cornucopia*, from the Low Latin word for *horn of plenty*. It is the symbol of abundance. According to Greek mythology the god Zeus in his infancy was nourished from the milk of the goat, Amalthea. The gods in gratitude placed Amalthea in the heavens as a constellation, but they first gave one of Amalthea's horns to his nurses with the assurance that it would forever pour out for them whatever they desired. It is to be recalled that the early function of the Stewards was to provide "plenty" of Refreshment.

161. *Regarded merely as a drama, what did a famous actor say regarding the Hiramic legend?*

Edwin Booth, one of the world's great actors, said: "In all my research and study, in all my close analysis of the masterpieces of Shakespeare, in my earnest determination to make those plays appear real on the mimie stage, I have never, and nowhere, met tragedy so real, so sublime, so magnificent as the legend of Hiram. It is substance without shadow — the manifest destiny of life which requires no picture and scarcely a word to make a lasting impression upon all who can understand. To be the Master of a Lodge, and to throw my whole soul into that work, with the candidate for my audience and the Lodge for my stage, would be a greater personal distinction than to receive the plaudits of people in the theatres of the world."

# THE ECUMENICAL WORLD

## PCEC MEMBERSHIP RISES TO 900 CHURCHES

(NEWSASIA)

Membership of the Philippine Council of Evangelical Churches, Inc. (PCEC) surged upwards from 300 to about 900 churches as the applications for membership of five large church groups and Christian organizations was approved last Nov. 25-26 during PCEC's fourth national assembly in Cebu City.

Coming in with 500 churches was the Christian and Missionary Alliance Church of the Philippines (CAMACOP), followed by the Evangelical Free Church of the Philippines, Good Shepherd Baptist Church, Christian Literature Crusade (CLC), Philippine Missionary Association of Christian Education Fellowship (PMF), and Philippine Association of Christian Education (PACE).

Seventy church leaders met at Cebu Foursquare Gospel on the theme, "Mobilize to Evangelize," and listened to the presentation of strategy papers on evangelism on the multimedia approach. The Rev. A. Thomas lectured on evangelism through radio and TV while Mr. Alfred Johnston and Mr. Faustino Ruivivar Jr. talked about the literature ministry.

Other papers presented were the Christ the Only Way program by Mr. Jim Montgomery, Theological

Education by Extension by the Rev. Frank Allen, Lay Evangelism by the Rev. Guillermo Bergado, Church Planting by the Rev. David Billings and the Rev. Stephen Sonmor and Youth Evangelism by Dr. Isabelo Magalit.

This assembly was so far the best since 1965 when it was founded, according to Fred Magbanua, PCEC's first president and now the director of FEBC-Philippines. Magbanua's statement was by implication a commendation of the leadership of PCEC's executive director, the Rev. Florentino de Jesus Sr. "That was my first time to preside a PCEC assembly but God was good to me," De Jesus said.

In his recommendations to the board of directors, one of things De Jesus Sr. asked for was that PCEC support the Christ the Only Way Movement.

Although the recommendation will have to be acted upon in a future meeting, some had been moved by Jim Montgomery's testimony on the effect of the Christ the Only Way upon his personal life. "If this movement is not of God, then I want no part of it; but if it is of God, then all of us ought to support it," Montgomery stated.

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# Wisdom of the Ages

## INTRINSIC VALUE OF MASONRY

We Masons say among us that when a man becomes a Mason he becomes a better man. In a way, that is so, because, there is opened to him a vast store of the knowledge and wisdom of the ages, the liberal arts, the humanities.

The term *Liberal Arts* refers to those studies, endeavors and disciplines which emphasize the exercise of human reasoning, esthetic sense and appreciation of values of human life. Liberal studies, sometimes called the *Humanities*, comprise the literature of the ages and the history, religion and philosophy of mankind, and the Fine Arts.

Liberal education says Scott Fletcher, president of an American adult education institution, *should be continuous throughout life*. This is the best way to cultivate the requisite bigness of mind which enlarges the understanding and deepens the insights of men in their relations to society.

Such is the teaching of Masonry — continuous study — for Masonry is a progressive moral science.

Albert Pike warns against the kind of education which results in "quickening the intellect but leaving the heart hollower or harder." Masonry not only quickens the intellect but makes the heart throb fully and tenderly for humanity.

Prof. Doris Van de Bogart of the University of Pittsburg, in her book *Introduction to the Humanities*

(1968), makes the observation that "the nineteenth century witnessed a certain loss of prestige of the Humanities to the sciences because many believed that science could procure everything that man needed or wanted." But, since some years ago, "there has come the important realization that science is not an unmixed blessing," and the atomic bomb, insecticides, drugs and other scientific inventions may ultimately destroy mankind *if they are not controlled by men of high ideals, morality and goodwill — men who are learned in the Humanities — men of culture — men with well-balanced minds — men with a sense of peace and a warmth of heart for humanity*.

Russel Kirk points out that, while "there are no absolute sureties against a fall from virtue," a man, "after reading the Greek philosophers, and the Hebrew prophets, and the poets, at least must be ashamed of committing a misconduct." Practical knowledge of the Humanities, which can be found in Masonic literature, serves, then, as a deterrent to wrongdoing.

Grenville Kleiser of Yale refers to certain "refining influences of life" and to that form of education which manifests itself in "refinement of mind, morals and taste, and in the development of an innate desire to do the right thing." These are qua-

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# GRAVEL AND SAND

## *A Report on Masonic Activities*

### REQUEST FOR STAMPS

Bro. Jarl Alfred Von Sarte wrote in with a request for stamps from our readers.

Bro. Von Sarte is a volunteer worker at the Shriner's Hospital in Chicago, Illinois. They have put up stamps clubs for the children patients at the Shriner's Hospital in Chicago, Illinois and St. Louis, Missouri which meet every week.

They have found out that stamp collecting is a good hobby for the children that are in the hospitals for long periods of time. They expect to start over 400 children with their own collections this year.

All the stamps they will receive will go to the collections of the children. The children, according to Bro. Von Sarte, are always excited to receive stamps from foreign countries.

We would like to endorse this laudable project to our readers. Start collecting those stamps and send them to:

Bro. Jarl Alfred Von Sarte  
717 North Marion  
Oak Park, Illinois 60302  
United States of America

\* \* \*

### R. MONTES GUEST AT NOLI-ME-TANGERE LODGE NO. 148 INSTALLATION

Raul Montes, son of VW Angel S. Montes, Grand Organist of the Grand Lodge of the Philippines was the guest of Noli-Me-Tangere Lodge

No. 148 during its installation of officers recently.

Mr. Montes, a well-known concert pianist played his own arrangement of "Theme from Love Story" to the delight of the brethren and guests present during the occasion. He arrived in the Philippines from an extended tour of New York and California.

\* \* \*

### A FIRST

Father Michael J. McFadden, a Catholic priest, was initiated, passed and raised in MacArthur Lodge No. 183, F. & A.M. in Seoul, Korea.

Fr. McFadden was initiated on July 23, 1971, Passed on July 30, 1971 and Raised to the Sublime degree of Master Mason on August 27, 1971.

His postal address is: Catholic Church, Mun Mak Myen, Won Song Kun, Korea.

\* \* \*

### CONSTRUCTION OF KIDAPAWAN MASONIC TEMPLE TO START SOON

At a recent meeting of the Building Committee of the Kidapawan Masonic Temple Association headed by the Worshipful Master of Kidapawan Lodge, it was agreed that the construction of the Temple will start soon. The manufacture of hollow blocks and accumulation of other

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international acclaim — the Drop Out.

There have always been liberal movements. The world would not have gotten very far without them. In fact, Masonic history claims hundreds of famous liberal leaders in the past who have given their lives for progress. But today the liberal movement has become an activists movement. Disgruntled youth seeking some form of recognition, commandeer street corners to shout their protests against the evils of the establishment. Down with the establishment! They want to destroy overnight what took our ancestors centuries to build.

Their cry is for change — any kind of change — for the sake of change! Their label is: *If it is a product of the establishment, throw it out!*

Our forefathers tried to live a good life and acquit themselves with the testimony of a good conscience. Today the effort is oriented towards dimming the conscience with drugs so that it will not inhibit one from participation in those degrading acts against which their conscience would normally rebel.

Science is moving forward as morality is falling down. Everyone presses for greater material conveniences and sensual satisfaction, few if any, have constituted a concerned citizens group to protest this invasion of morality and degradation of the integrity of man. Since Masonry is concerned with a way of life — the philosophy of living — it is the group of concerned citizens that must rise to the occasion. Here is the cause it must espouse. *Masonry must enter activism to protest the enslavement of morality and demand the restoration of conscience.*

Change does not necessarily need

to result in the stark naked realization of base and animal-motivated appetites. Man doesn't have to lower the standards of morality, education, and culture to meet the lower qualifications of the majority so they can participate. It can evolve from the quest for beauty and soul satisfaction. It can be uplifting. It can still be an incentive toward perfection.

It is at this point that Masonry lays its cornerstone of opposition — not opposition to progress, but opposition to all that would destroy beauty debase morality — not opposition to all that would elevate man to a higher plane of virtue and intellect, but most definitely opposition to all that would reduce man to a lower level of behavior and the extinction of conscience.

Within our Craft, some have sought to bring the causes of the activists into Masonry. Of course, this cannot be. You have heard among the charges read to the Master this evening, "it is not within the power of any man or body of men to make any innovation in the body of Masonry." Masonry can never be changed. If it were, it would no longer be Masonry. Therefore Masonry must meet the challenge of our times by taking Masonry to the activists. If the world wants change and if change means progress for the elevation of man, then let Masonry be the first to go all out for it. Let Masonry initiate its own Masonic activism and do something to help orient the change of man towards Godliness.

The purpose of Masonry and the mission of Masons is to espouse the cause of Masonry. Our obligation is to take Masonry to the world. Are we not told to "practice out of the Lodge those moral duties taught in

Turn to next page

it?" Is not harmony the strength and support of all societies, especially ours? Then, is it not an obligated duty of Masons to use every available means to take harmony to the world. How can Masonry penetrate the activist movement of our times and reorient its energies to constructive change; freedom for all men, not only for the activists themselves; and for correcting the imperfections of our social and moral behavior?

These questions pose a great challenge to Masonry. It is in this area that Speculative Masonry can once again become Operative Masonry. But it will take dedicated men, not those who are Masons in name only.

What we need is a corps of dynamic Masonic missionaries who will assume positive leadership. Freemasonry must project a dynamic image. It must become a militant Fraternity supporting everything that is worthy and constructive while combating everything that is evil and destructive.

Some missionaries propagate by words and others by deeds. In every Lodge in this Grand Jurisdiction *there must be at least one inspired brother who has the will and the time to be a Masonic "missionary" in his community, spreading the light either by words or by deeds or by both.*

Activism is concerned with tearing down what exists. Masonry is concerned with building. If we are looking for a better world to live in, somebody has to start building it. Who would be better qualified to build a better world than Masons? When is there a better time to begin than now, when the world is being torn apart by distrust and disunity? Where is there a better place

to start than in your own community?

What may seem to be a small accomplishment for a single Mason in an isolated community, when multiplied by all the potentially effective Masonic brethren that will follow a dynamic leadership once it is committed, can ultimately grow into a powerful and indomitable spirit that will know "no substitute for victory."

This requires positive thinking and more important — *positive action!* Above all it means we must recapture the militant spirit of those Masonic heroes who have gone before us and perpetuate their memories by dedicating our lives and service to forging a dynamic militant Masonry here in the Philippines.

In 1775, at Lexington, Massachusetts, there was fired "the shot that was heard around the world." It set in motion the American Revolution that brought the concept of Democracy to the world. On December 30, 1896, another shot was fired when Rizal fell, to free the Philippines from the Chains of Tyranny. Perhaps we can in this corner of the world fire another symbolic shot that will launch a Masonic Crusade here and around the world dedicating change to the progress of man in the service of God.



*What lies behind us and what lies before us are tiny matters compared to what lies within us.*

—William Morrow

building materials is now in full swing. The building will be constructed on a 600-square meter lot purchased from and partly donated by Bro. Jose A. Serrano which is ideally situated along the Davao-Cotabato National Highway, about a kilometer away from the town proper. It was revealed at the same meeting that the Temple Associated is already registered with the Securities and Exchange Commission. The approximate cost of the building is ₱50,000.00.

\* \* \*

### **PAMPANGA LODGE NO. 48 INSTALLATION**

Pampanga Lodge No. 48, F. & A.M. held its public installation of officers on January 15, 1972 at the Central United Methodist Church (Rev. C. V. Mercado Memorial) in San Fernando, Pampanga.

WB Hilario Esguerra, PM (16) (148) was Installing Officer and WB Marcelino P. Dysangco, PM (48) was the Master of Ceremonies.

Installed were Simeon Torralba, PM, Master; Orlando S. Nicdao, Senior Warden; Tomas H. Grivas, Junior Warden; Francisco J. Tanjuakio, Treasurer, Vicencio G. Reyes, PM, Secretary; Eliseo Y. Bungay, Chaplain; Marcelo Cervantes, Marshal; Edilberto K. Lacson, Senior Deacon; Ruben P. Santos, Junior Deacon; Santiago T. Razon, PM, Auditor; Catalino M. Martin, Almoner; Alejandro M. Diwa, PM, Lecturer; Conrado P. Ongbueco, PM, Historian; Martin R. Isip, Senior Steward; Timoteo G. Mallari, Junior Steward; Pio C. Crisostomo, Organist and Epitacio Pagtalunan, PM, Tyler.

VW Edgardo A. Ramos, PM (105), District Deputy Grand Master, Masonic District No. 7 presented the

Past Master's Jewel to the out-going Master, WB Generoso Q. Sison.

MW Damaso C. Tria, Grand Master was the guest speaker. He was introduced by WB Isaac I. Puno, Sr., Grand Lodge Inspector.

Brethren from sister Lodges in the District, their families and friends of members of the Lodge were also present during the occasion.

\* \* \*

### **PARISH PRIEST GUEST AT INSTALLATION**

Rev. Fr. Romeo P. Villanueva, OMI, was the guest speaker at the installation of officers of Kidapawan Lodge No. 170, recently.

MW Damaso C. Tria was the installing officer while VW Primitivo S. Bella, Jr. was the Master of Ceremonies.

Other present during the affair were: VW Guiniad Guiani, District Deputy; MW Esteban Munarriz, PGM, Grand Secretary; VW Jose Valencia, Past Grand Chaplain, Rev. and Mrs. Toledo of the Methodist Church; Dr. Aguyao, President of the Rotary Club of Kidapawan, Sis Paz Tria, wife of the Grand Master and others.

The officers installed were: Buenaventura Vidad, Master; Cesar Sabulao, Senior Warden; Alejandro Negrillo, Junior Warden; Ceferino Villanueva, PM, Treasurer, Gaudencio B. Ortiz, PM, Secretary; Jose Zarza, Chaplain; Sultan Omar Kiram, Marshal; Percival A. Zarza, Senior Deacon; Gervacio Albano, Junior Deacon; Wilfredo T. Jalipa, Senior Steward; Robert J. Dunham, Junior Steward; Buenaventura C. Costelo, Organist; Alfredo O. Pagdilao, PM Auditor; Buenaventura A. Sabulao, PM, Lecturer; Benjamin Foronda, Almoner and Augusto R. Gana, Tyler.



# Scottish Rite Section



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

## ILIGAN LODGE OF PERFECTION CONFERRALS

The Iligan Lodge of Perfection held its third reunion on February 26 at the Masonic Temple in Iligan City.

The opening remarks were made by Ill. Aniceto Belisario, 33° IGH. The candidates were welcomed by Ill. Juan Causing, 33° SGIG of the north Mindanao area.

The 4°, 6° and 14° were exemplified in full ceremonial form.

The other degrees were communicated.

After the conferrals the Lodge was recessed for the social.

Bro. G. Padilla gave the opening remarks. The guest speaker was introduced by Bro. Benito Ong, 32° KCCH, Venerable Master of the Lodge.

Col. Bienvenido Castro, Task Force Commander delivered the keynote address.

Ill. Juan Causing gave the closing remarks.

After the socials, a fellowship dinner was held.

The new Perfect Elus are: Pablo Aquino, Martin Abadiano, Emilio Belisario, Vicente Casas, Juan Damfo, Lumpa Guro, Henry Lee, Jose Lim, Ernesto Olifernes, Te Lim Ling, Rufino Simeon, Ramon Vina, Victor de Vera, Marcelo Gabuya and Norfirio Perez.

## 18° FUNERAL RITES FOR DANIEL BASCARA

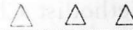
The 18° funeral rites was performed over the remains of the late

Bro. Daniel Lopez Bascara, 32° member of the Luzon Bodies and a brother of Ill. Domingo C. Bascara on March 1 at the residence of his son Dr. Leopoldo Bascara.

The funeral team was headed by Bro. Guillermo V. Madridejos, 32° KCCH.

The Scottish Rite Chorale and the Ladies of Melody assisted in the service with several musical numbers.

Dr. Leopoldo Bascara gave the response in behalf of the Bascara family.

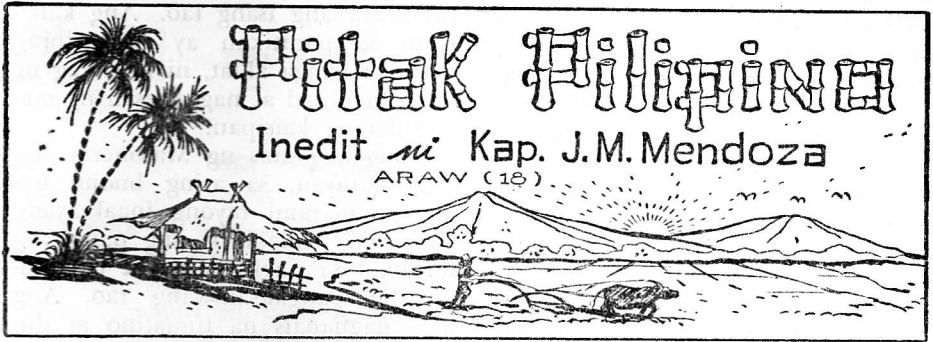


## FEAST OBLIGATORY

This year's observance of the Feast Obligatory of Maundy Thursday (March 30) and Easter Sunday (April 2) will be held at the Scottish Rite Temple, Manila with the Fraternity Chapter of Rose Croix of the Luzon Bodies, A. & A.S.R. as the Host Chapter.

Ceremonies of extinguishing the seven symbolic lights will be held at 8:00 p.m. on Maundy Thursday while the ceremonies of relighting the seven symbolic Lights will take place on Easter Sunday, April 2 at 4:30 p.m.

All Knights of Rose Croix (18° Freemasons) are obligated to attend and participate in the ceremonies. Appropriate programs will be distributed during the ceremonies.



## LANDAS NG KARUNUNGAN

Ni Kap. AGUSTIN GALANG, N.G.

Ang mga dalubhasang manunulat ay nagkakaisa sa palagay na: ang edukasyon, gaano man kabuti'y mai-palalagay na bigo kailan ma't hindi nakapagkintal sa isip ng tao ng sigla sa palaging pagbabasa, pag-iisip, pagsusuri at pag-gawa sa kabuuang inilawig ng kanyang buhay. Di kaila sa madla na maraming nagsipag-tapos sa mga paaralan at pamantasan na matapos lisanin ang eskuwelahan, ay sadyang di na bumibili o nagbabasa ng mga makabuluhang aklat upang sumabay sa hakbang ng pabago-bagong panahon. Ang ilan sa atin ay unaasa na lamang sa mga pinasisiglang balita ng pahayagan, radyo, telebisyon at komentarista na alam na natin ang kanilang tunay na layunin.

Hanggang sa ngayo'y ang mga karaniwang tao'y naniniwala na ang nagtapos sa kolehyo ay edukado. Ganyan din ang ikinikintal sa isip ng mga nagtapos sa pamantasan ng kanikanilang Kolehyo. Wala nang malayo pa sa katotohanan kundi ang palagay na ito. Ang edukado ay kailangan pa ang kultura na mag-papalawak at magpapalantay sa kanyang mga pinag-aralan. Ang kalinangan ay maaring makuha sa pag-

babasa at pakikihalobilo sa mga re-maginoong tao. Ang pinakamalapit na katotohanan, ay ang sinabi ni GAVIT ng pamantasan ng YALE: "Sa kabuuan ng lahat ng mga karanasan sa buhay ng isang tao, ang edukasyon mula sa primarya hanggang sa kolehyo ay isang ikalimang bahagdan lamang, at dito ay isang ikadalawampung bahagdan ang galing sa kolehyo. Ang nalalabi'y dapat niyang hanapin sa labas ng silid-aralan; sa kanyang kapaligiran, aklatan, pagsasaliksik at paglalakbay. Ito ang simula ng pagtuturo sa sarili. Sa kabila ng lahat ng napag-aralan sa eskuwelahan o teorya, kapag nawala ang karanasang praktikal, kabiguan ang kahihinatnan. Ang ikinatanyag ni Lincoln ay gawa ng pansariling edukasyon.

Ang edukasyon sa paaralan ay may hangganan, ang sa librerya at ang pansariling pagtuklas ay wala. May mga ibang daigdig na maaari lamang mailarawan at matalos sa pamamagitan ng mabubuting literatura. Ang pagtunghay sa mahahalagang aklat ay nagpapayaman at nagpapatalas sa ating isipan. Naglalahad ng matatayog na adhikain, hu-

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mahawi sa ulap na tumatabing sa iba pang mga Sansinukob. Dahil sa pagbabasa ng mga aklat at literatura, at ating isip at guni-guni, ay maaabot natin ang malalayo at katakatang lupain at mga dakilang tao at kawili-wiling tanawin. Batay sa mga karanasang iyan ay maaari nating buoing muli ang mga nakalipas, gawing pundasyon ng sa ngayon, at mabanaagan ang kinabukasan. Habang lumalayo ang ating pagtingon sa nakalipas, ay lalo namang nagiiibayo ang inam ng ating pagbalangkas ng ngayon, at lalo namang naglilininaw ang binabalak para sa kinabukasan. Ang simulaing iyan ang pundasyon ng bahay-aralin ng alin mang matatag na pinagaralan.

Ang mga aklat ay gumaganyak sa atin na makipagtalastasan sa mga taga ibang bansa, suriin ang mga kuro-kuro ng mga taga roon, na siyang daan ng pagkabatid natin ng mga kultura't pamana (heritage) ng kani-kanilang mga lahi. Binigyang diin ni Charles W. Eliot sa kanyang aklat na *Happy Life*: "Ang mga aklat ang pinakatahimik at pinakamatapat na mga kaibigan; sila ang laging handa at pinakamatalinong tagapayo at pinakamatiyagang tagapagturo.

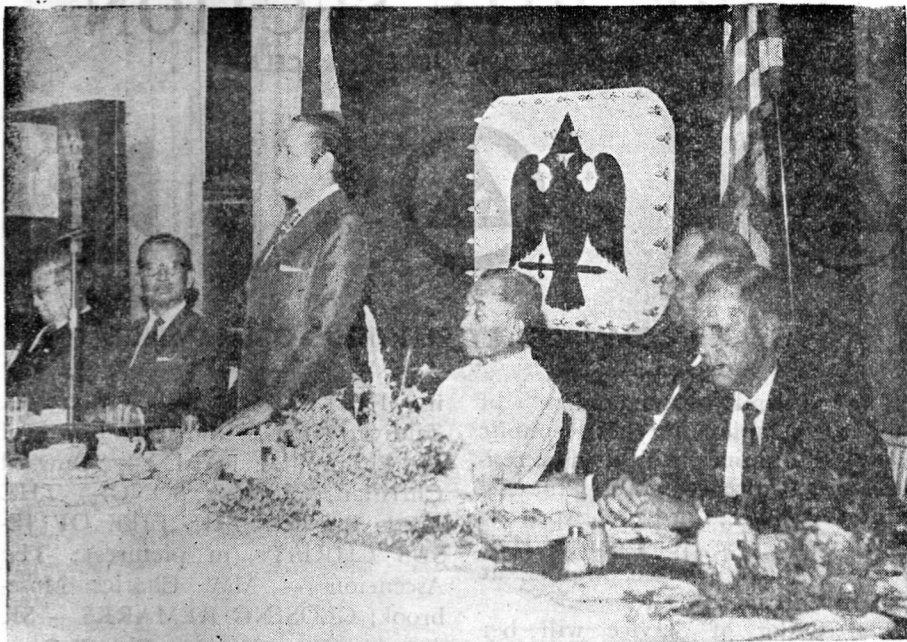
Hindi dapat limutan na ang mga lumang-lumang kasulatan na pamana sa katauhan ng ubanang panahon, ay tanging sila lamang ang paralarang pinasukan ng maraming mga pilosopo at propeta na sumibol noong unang panahon. Si Confucius, uulitin natin dito, ay hindi kumatha ng mga libro, ni nagtatag ng anumang relihyon. Ang tanging ginawa niya'y nangalap ng mga matatandang kasulatan, sinuri at hinallaw niyang lahat ang mga magagandang aral at alituntunin, at siya niyang iniaral sa kanyang mga tagasunod. Karamihan sa mga dalubhasa ay naniniwala na walang tunay

na karunungan, kailan ma't salat sa literatura ang isang tao. Ang kabatiran sa panitikan ay nagsisilbing matha ng mga aklat, ni nagtatag ng isang maunlad at nagaangkin ng mapantlikhang kaisipan.

Kung ang atas ng Masoneria ang pagbabatayan, sa ating buong buhay ay marami tayong inaaksayang panahon. Malaki pa ang panahong iniuukol sa pagliliwaliw at paghimlay ng pangkaraniwang tao. Ang mga nagnanais na tumalino at dumakila'y nagsusunog ng kilay. Nagbabasa, nagtiisip, gumagawa. Tayong mga karaniwang tao'y maglaan lamang ng isang oras sa aklatan para sa edukasyong pansarili, tayo'y mamamangha kung gaanong katalinuhan ang ating maiimpok sa loob ng isang taon. Ang payo ni Newton ay huwag tayong gumaya sa mga bata na naglalaro sa aplaya ng mga maliliit na bato, samantalang ang dakilang dagat ng katotohanan na gumugulong ay di nila alumana. Sa ating budyet ay maglaan tayo ng isang maliit na halaga para sa pantahanang aklatan. Huwag tayong manghinayang na bumili ng mga aklat na mapagkakadluan ng katalinuhang sosyal at teknikal.

Isinaad ni Clarence Day, awtor ng "Life With Father" na: "Ang daigdig ng mga aklat ay siya nang pinakatampok na likha ng tao. Walang iba pa, na kanyang itinayo na nagtagal. Naguho ang mga bantayog, napuksa ang mga nasyon, ang sibilisasyon ay tumanda at nawaldas. Matapos ang panahon ng kadiliman, ang mga bagong lahi, ay natatag ng panibagong kabihasanan. Sa larangan ng mga aklat ay may mga ulat na ang mga panominong iyon, ay nakita na nangyari nang paulit-ulit. Patuluyan silang nabuhay, hangga ngayo'y bata, sariwa't mabisa kagaya rin noong araw na sila'y isinulat at palagiang naghahasik ng mga ka-

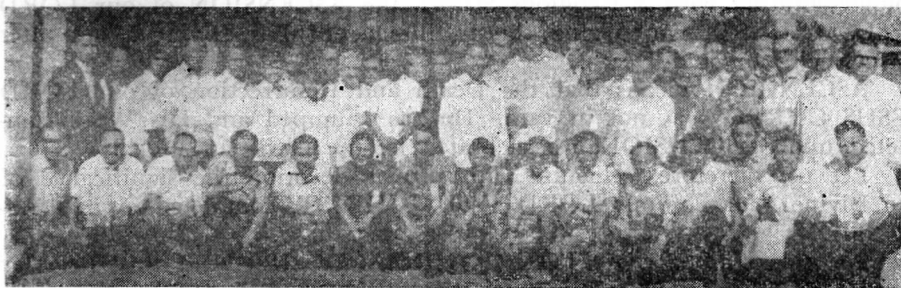
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Con-Con President Diosdado C. Macapagal speaking before the Scottish Rite brethren during the Annual Meeting of the Supreme Council of Ancient and Accepted Scottish Rite of the Philippines held February 10-13, 1972. Shown from left to right, Bro. Calixto O. Zaldivar, 32°KCCH, Ill. Domingo C. Bascara, 33°, Grand Orator, Pres. Macapagal, Ill. Cenon S. Cervantes, 33°, SGIG, Grand Chancellor and Ill. Edgar L. Shepley, 33°, SGIG.



### MINDANAO, SULU, BASILAN CONVENTION



MW Damaso C. Tria poses for a souvenir picture with delegates of the 16th Annual District Convention of Lodges in Mindanao, Basilan, and Sulu on March 3-4, 1972 with Mt. Musuan Lodge No. 155, in Malaybalay, Bukidnon as host.

# YORK RITE SECTION

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



## GRAND COMMANDERY RELIGIOUS OBSERVANCE

The Grand Commandery of Knights Templar of the Republic of the Philippines will hold a religious observance celebrating the Ascension of our Lord on April 1, 1972, at the Jose Abad Santos Hall of the Plaridel Temple, Manila, at 9:00 in the morning.

The Order of Service will be: **PRELUDE** — Sisters of Melody and Brothers of Harmony; **INVOCATION** — His Grace, Most Reverend Macario V. Ga, Supreme Bishop. Iglesia Filipina Independiente; **Open-**

**ing REMARKS** — WB Calixto O. Zaldivar, Justice, Supreme Court of the Philippines; **HYMN** — “Onward Christian Soldiers”; **SONG**: THE Lords Prayer”; **THE LIFE OF JESUS CHRIST** (in pictures); The Ascension — MW Charles Mosebrook; **CLOSING REMARKS** — SK Antonio Gonzales, Jr., Grand Commander; and **BENEDICTION**.

All Masons, their relatives, friends are invited. All Knights Templar are required to attend.

## MESSAGE OF THE GRAND COMMANDER

### *CHRIST HAS TRIUMPHED*

For the first time in this Grand Jurisdiction of the Grand Commandery of Knights Templar of the Republic of the Philippines we are commemorating with a Religious Service the **ASCENSION** of our **LORD JESUS CHRIST**, symbolizing the fulfillment of His Divine Work after His Crucifixion and Death.

**ASCENSION** means that the Death and Resurrection of our **LORD JESUS CHRIST** was not in vain. He has triumphed and His Work completed upon **ASCENSION**, as celebrated by the Christian World.

Let us, therefore, celebrate with proper devotion the significance of the Divine Work of our **LORD JESUS CHRIST**, completed by His **ASCENSION**.

For this reason, I, **ANTONIO GONZALEZ, JR.**, send this Templar request, inviting all Christians to join with us in commemorating the Divine Work of our **LORD JESUS CHRIST**.

**ANTONIO GONZALEZ, JR.**  
Grand Commander

# With The Young Ones



**JOB'S DAUGHTERS**



**DEMOLAY**



**RAINBOW**

## NEW CHEVALIERS

The International Supreme Council of the Order of DeMolay through the Loyalty Chapter, Order of DeMolay invested and raised to the rank and honor of Chevalier, Senior DeMolays Pablo S. Matatquin, Jr., Jimmie V. Marzo, Representative DeMolay and Marcelino C. Enriquez, Jr. last February 13 at 6:30 p.m. at the Scottish Rite Temple, Manila.

MW Manuel M. Crudo, 33°, PGM, Active Member and Executive Officer of the International Supreme Council in the Jurisdiction of Philippines, Guam and Okinawa led the impressive ceremonies as Commander in the East with Bros. Ruben T. Robles, PMC, Chev., and Homer Ingles, PMC, Chev., as Commander in the West and Commander in the South, respectively.

Other members of the conferring team were Bros. Ronaldo E. Calinawan, Grand Chaplain; Eugene L. Santos, Grand Marshal; Pacifico B. Aniag, PMC, Organist and Reynaldo M. Venson, Senior Deacon. The four preceptors forming the Arch of Steel were Bros. Jesus R. Alvarez, III, Master Councilor; Edwin F. Reyes, Senior Councilor; Aquilino Y. Velasco and Clifford G. Changco.

The Degree of Chevalier is the highest distinction for labor in the

Order of DeMolay and is conferred "upon a member of the Order of DeMolay or a Senior Member who has performed unusual and meritorious service in behalf of the Order... No one may apply for this distinction." The International Supreme Council by a unanimous vote of its members and deputies, at its annual session in Sacramento, California, USA last March 1971 elected the nominees to receive the honors.

Since the foundation of Loyalty Chapter in 1949, only eight members have received the Chevalier award. The first two were Bro. Nicasio A. de Venecia, PMC and Bro. Ramon F. Abarquez, Jr., PMC, Legion of Honor. They both received their Degrees in 1951 and 1952, respectively. After approximately thirteen years, on September 12, 1965, the honor was again conferred upon Bro. Ruben T. Robles, PMC; Bro. Victor K. Apostol, PMC and Bro. Lysander E. Canlas, Representative DeMolay.

In more ways than one, the labors and achievements of the awardees during their DeMolay careers were distinctly manifested by having been designated and accorded the highest award that the International Supreme Council can confer within its gift. There is no other distinction that equals it in the DeMolay move-

Turn to next page

ment, nor is it a stepping stone to some other honors. It is, in fact the very summit of DeMolay distinction for labor in the Order.

WB Romeo T. Pasco, Chapter Advisor welcomed the special guest of honor MW Theodore L. Way, of Lexington, Mass., USA and Taipei, Taiwan. Dad Way is currently serving as Deputy of the International Supreme Council of the Order of DeMolay. He is one of the founders of the first and only DeMolay chapter in Taiwan. Also welcomed were guests from other DeMolay chapters.

After the ceremonies, the guests were entertained at a dinner-reception at the social hall of the Temple, followed by rounds of fellowship and picture-taking. The members of the Chapter attributed the success of the affairs to the assistance of the Luzon Bodies, A&ASR, the Chapter sponsoring body and a number of Masonic and non-Masonic friends.



**GALANG...**

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totohanang bumubukal sa matatayog na isip ng mga henyo na mga patay na libo-libong taon na ang nakaraan. Magbasa, magisip, magsuri, umunawa at gumawa, iyan ang maharlikang landas sa ganap at pansariling edukasyon.



**ECUMENICAL...**

From page 12

The Assembly ended with more applicants for membership: Open Air Campaigners (OAC), Bethel Temple of Cebu City and Banga Evangelical Church of South Cotabato.

*The Crusader*

**PADUA...**

From page 13

lities which a good Mason acquires in due course.

Whenever today you find an adult who thinks that learning is work, says Adler, "let me say to you that you have met a child!" Liberal education at the adult level, without compulsion, can be superior to education in school where learning is identified with work.

Education in Masonic philosophy is necessary for human happiness; it broadens one's horizon; it adds new dimensions to one's life; it makes him creatively thoughtful when alone, and generally rational in the affairs of life.



**TO: ALL LODGES**  
Grand Lodge of F. & A.M.  
of the Philippines

We are pleased to announce that the Board of Trustees of the Acacia Mutual Aid Society, Inc. passed a resolution requesting all Master of Lodges to recommend one (1) member of its Lodge, with experience in Life Insurance as representative to solicit individual membership in the Acacia.

All premiums paid must be remitted to the Society. Ten percent (10%) of each annual premium of individual insurance solicited for the first year and five percent (5%) for the second year paid and received by the Acacia shall be reimbursed to the Lodge representative.

**ACACIA MUTUAL  
AID SOCIETY, INC.**

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