

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



The "Christmas Story" as interpreted by the cast from Children's Garden during the luncheon held at the Scottish Rite Temple last month.

VOL. I

No. 1



January

1973

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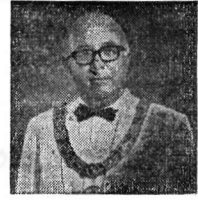
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Grand Master's Page



A NEW YEAR

Greetings:

As we enter a new year, men will need the sanctuary of Masonry more and more as life changes in the last half of the Twentieth Century. This sanctuary must be preserved **UNSULLIED**, The foundation, the landmarks and the precepts of the Order must remain untarnished.

Far, far too often we are hearing the cry from Masonic leaders: "Let's change Freemasonry! Let's adopt my pet scheme! The concepts of Masonry are outmoded." How wrong they are! Freemasonry is as modern as the twenty first century. It has to be. Its teaching are based on the Fatherhood of God and the Brotherhood of Man. When the concept is changes or abandoned, civilization will come to an end.

We must work at the job of being Masonic leaders each and every day of the New Year..... We will then return to what our founding fathers intended.

Peace to all —

Fraternally,

William C. Councill

In This Issue

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THE LIGHT AND LOVE OF GOD

"Hope springs eternal in the hearts of men." Every man hopes for his dreams to come true. As each day passes, his hopes become greater that tomorrow will be the day, when his life's effort will be rewarded with the crowning glory of success.

Man has, since the beginning of time, sought the pot of gold at the end of the rainbow. He has prayed to his God in fervent prayer for Divine assistance. He has placed his trust in God and kept faith, that in the end God's will shall be accomplished. His prayers to God, his trust in God, and his faith in God's will being accomplished have been predicated upon his personal relationship with God and as a son looks to his father for gifts and favors, so man looks to his God.

With the passing of time, man seldom realizes he is no longer a child and cannot expect gifts from his father, but now must proceed upon life's way alone. His father's work is done. He is now a man, and as a man he must accept the obligations which once rested upon his father. And as his father cared for him tenderly in his youth, now he must care for his father tenderly in his age.

Today, there appears to be new concepts, new definitions of morality, new interpretations of responsibilities and obligations. Emphasis is now on the "rights of man," not on "obligations." Centuries of civilization building is being overturned in brief unguarded moments. Today, man strikes out in independence and does what he wants to do, regardless of the effect it has upon others.

Every act of a man has some effect upon the life and dreams of others. No man is alone in this world. Far from it, every man is closely tied with many others, so that any act to satisfy his personal ego may in time affect the dreams and aspirations of many others. One man's utopia may be another man's oblivion.

A new year lies before us. What it will bring forth no one knows. We feel certain that tomorrow will come, as it has always come, with fresh hope and new dreams. We know there is a wonderful God in Heaven from whence we have all come and to whom one day we shall return. There can be no doubt that He, who has given life, is indeed concerned with our happiness, if we can only have the faith and belief in Him that will allow Him to enter our hearts and guide and direct our lives.

With the coming of this New Year, let it be the coming of a new relationship between every Mason and his God. Let each of us re-examine our conscience and open our hearts to receive the light and love of God that we may in this new year find our greatest happiness by living to achieve the will of God through the practice of brotherly love, truth, and relief.

FREEDOM

VW ARTHUR SCHRAMM, PDDGM

To a Freemason the word "freedom" is fundamental to all privileges, it is the status of the will of human actions, the determination of human decisions, self-determination, spiritual self-fulfillment or self-realization. Freedom in its practical sense is the independence of our will from coercion. Freedom and Liberty are often interchanged; but freedom more often implies absence of restraint or repression, while liberty commonly suggests previous restraint, as the freedom of the press, or to set a slave at liberty. Independence is freedom from dependence or subjection.

No nation could reasonably petition Providence for more material blessings than to enjoy freedom and independence. We have reason to be thankful for our farms and fields, for our factories, for our food for our families and friends; and we have every reason to be thankful for the freedom we have to enjoy these fruits of freedom, for the right to make or to modify public policy, to choose people for public positions, to live where we want, to worship as we want; to come, to go, to work, to quit, to think, to speak, and to do to the best of our ability what we want to do. These are wonderful rights. We have had our difficulties and discouragements, our problems and perplexities, our better years and our worst years. But the worst of our years have been better than the best of the best years where the formula of freedom has not been followed. Basically we have a virtual heaven on earth, and

while we sometimes abuse the heaven we have, still we have more cause for gratitude in our great and godly land than all of us, in all our days, could be sufficiently thankful for. And again: we are thankful for the faith we have "that this nation, under God, shall have a new birth of freedom, "if we keep the commandments and walk in the ways of Him who made us all we are and who gave us all we have.

Freedom does not mean the same thing to all men. In some places people who think they have freedom can't do many things that we do every day. It does not matter what we call a man who is in slavery; he is still a slave; and it doesn't matter what we call a man who enslaves other people, he is still a tyrant. We are still dealing with essentially the same human nature, with the same fight for freedom and the same desire to dominate.

There are so many principles: honor and honesty, modesty and morality, moral courage and brotherly kindness, tolerance and temperance, freedom for the search for truth, freedom for the mind and the spirit of man, who is willing to work, and abhorance of waste humility and faith before God and trust in timeless truths, these are among the essentials that go into the making of safety, of soundness of our future, of our freedom. Because of faith and freedom our country has done remarkably much for many millions of people. As to material

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Were I Master Again

VW H. P. OLIVEROS

Grand Lecturer

On the night of the annual election of officers the Master runs for an office for which there is never any contestant — that of Past Master. He has governed the Lodge and left a year of experience behind him. He says to himself, "If I were Master again I would do things differently." Indeed, there are ever so many things we could do differently if we had another chance.

The outgoing Master takes his experience with him. The beauty of experience is that you can pass it along to others without in the least diminishing your own stock. In fact, in handing out experience you may gather some more yourself. Therefore, let us who have come from the East, give the new-comers a leaf or two from our own book of experience.

If I were Master again I would appoint a committee of good PRO's to see that all newly raised Master Masons come out to the Lodge and make themselves acquainted with each other and with the old members of the Lodge. Perhaps this may be the most important standing committee, for our neglect of the new members is one of our common shortcomings. What happens to a new member when he attends Lodge meetings? He finds groups of old members cordially greeting each other and talking merrily together while he is thoughtlessly left unnoticed and alone. It would be the duty of this committee to make the new member a Mason at heart by making him feel that he belongs,

that the Lodge is HIS Lodge, his refuge from the cold of the outside world, his haven where fraternal love gives him warmth.

If I were Master again, I would appoint a committee on Masonic Education. The various basic instruction pamphlets prepared by the Grand Lodge Committee on Education and sold by the Plaridel Masonic Supply Service will give all the material needed for the purpose. What we need is Masonic education. Education will bring dedication and put Masonic leadership into action. There must be effort on the part of every Mason to read and study the writings of those Masonic scholars who have placed their thoughts and researches upon the written page. I would also create another committee, that on Masonic Study and request a member of this Committee to prepare and speak at every stated meeting on Masonic subjects. I am sure the brethren would welcome such a program for it would bring them from darkness to light regarding the meanings and interpretations of the various symbols and allegories found in the ritual. This talk need not take more than ten minutes at any one meeting. I would put an item in each Lodge notice telling what subject would be brought before the Lodge at the next stated meeting.

I would have a rehearsal by the officers before every degree work, striving for perfection not only in

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the Standard Work, but also in the manner of delivering the lines. Sometimes we hear an officer recite the ritual in such manner that we wonder if he really knows what the words mean. I would study every word and phrase as to meaning, voice modulation, expression, intonation, tempo, and pronunciation. It gives a bad impression when an officer mispronounces words in the work. On the other hand, precise and snappy floor work is always an interesting and attractive sight to watch. If a conferral of a degree is done in a beautiful and impressive manner, how could you drive the brethren away? Every brother would sit it out and sigh for more. He would remember the performance and come back to watch you perform again. Therefore, I would rehearse my own part at home, before a mirror even using a chair as Senior Deacon and another chair as a candidate, and practice delivery over and over, night after night until I am letter perfect and, some day the Master will be the talk for his excellence in the work.

I would also create a Ritual Committee composed of at least five proficient members, preferably two Past Masters and three Lodge officers, who are best qualified as teachers of the standard work and ceremonies. The chairman may be one of the Past Masters.

The Committee would teach the work to the brethren. They would maintain a list of the members of the Lodge, with a brother and an alternate slated for each part in each degree. There are some 69 parts in the three degrees and would need about 125 members in the performance, as shown by experience. But every member would be urged to participate in the work and induce to learn even one part in a simple

degree, either with a speaking or non-speaking role. The object is to give each member a chance to participate and gain knowledge of the work so that he could say to himself and others, "I work in my Lodge," with the accent on the "I".

The Committee would select two members for each part in each degree and these brethren would be trained until proficient in the work assigned to them. They would be rotated from office to office after they become proficient. In this manner there would always be available many proficient members in the Lodge.

The Committee would, likewise, meet with the newly-raised Master Masons and coach them on the ritual. There are many Master Masons who have not had the benefit of submitting themselves for proficiency examination in order to be given Proficiency Certificates as required by our Constitution.

I would conduct seminars and explain the principles and purposes of Freemasonry.

In and outside the Lodge some Masons would urged to modernize our standard work and phrase our ritual in modern English. Some would discuss how to improve the public image of Freemasonry through publicity. The Rotarians and Jaycees have built good public image for themselves because they take the initiative in doing so. Masons can do the same — impress the brethren and the public with civic activities outside the Lodge, directly publicize Masonry in the press and other media. The purpose is to project in the public mind the goodness of Freemasonry and bolster the loyalty of Masons to the Fraternity and induce good men to seek admission into our Brotherhood.

TOUCHDOWN

by Bro. MAUYAG M. TAMANO
President, Mindanao State University

I wish to share with you some ideas on the topic "touchdown". The word has something to do with the important scientific episode which took place on December 12, 1972. On that day the lunar module "Challenger" made a successful touchdown on Point Taurus-Littrow, close to the Sea of Responsibility, on the surface of the moon. Allow me to make allusions to the words "touchdown", "sea of responsibility", "three" and "twelve", because I want to use them analogically in my short speech tonight.

Indeed, there were three men who landed near the Sea of Responsibility, effecting a touchdown on the surface of the moon, twelve minutes after they fired themselves away from their command module. I would like to think that right here in Maranaw Lodge No. 111, three men are also being launched — the Master of the Lodge, and the Senior and Junior Wardens. We are all hoping that they will make a successful "touchdown" on the "sea of responsibility". I am optimistic that, with the aid and assistance of all the brethren of Maranaw Lodge No. 111, our newly installed officers will make a glorious touchdown, twelve months from now....

A few guidelines may help pave the way for this glorious touchdown:

1) *Intelligent leadership and followership*: I have no doubt that we shall be led intelligently. It is a common truism that one cannot command unless he has learned to obey. The leaders of our Lodge can now command because they have learned to obey. It is our bounden duty to follow them — not blindly,

but with understanding. The governance of a Lodge can be done by dictation — that is allowed by Masonic custom and tradition. But this can hardly be done to the satisfaction of all. Democratic principles are therefore appealed to by both officers and members of the Lodge.

2) *Helpfulness, cooperation and coordination*: "No man is an island unto himself" — whether he be a *coordination*: "No man is an island unto himself" — whether he be a leader or follower. If one is willing to help, one could easily get the cooperation of others. Cooperation is most effective when there is coordination or division of labor and responsibility to dovetail one's efforts with those of others.

3) *Unqualified support and unity*: None of these heretofore mentioned — helpfulness, cooperation and coordination — is sufficient. Neither can leadership and followership succeed unless there is unqualified support and unity among members and officers of the Lodge. Unity is essential: it is the rock that insures the success of any undertaking. We can hardly do anything significant or tangible without the cooperation and participation of all.

So far, I have dwelt on matters that pertain only to Masons. Let me touch on things that are equally significant, especially to the companionship and camaraderie of brethren and their families. We have an almost complete Masonic com-

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* Excerpts from a speech delivered at the 1973 Installation of Officers, Maranaw Lodge No. 111, Iligan City, Philippines, January 13, 1973.

munity — Blue Lodge, Scottish Rite Bodies, Order of the Eastern Star, and the International Order of Job's Daughters. This is indicative of the interest and initiative of Masons in this valley to build up a strong Masonic community, which cherishes moral fortitude, faith in God, love of country, and brotherhood among men. The common regard for humanity, regardless of political or religious beliefs, social or economic status, make Masons eager to help each other, as well as the rest of mankind. I cannot be so presumptuous about the personal lives and conduct of Masons the world over. Suffice it to say, Masonic charity and brotherhood have made a deep impact upon Masons and non-Masons alike.

We are all familiar with the saying, "They can best work who can best agree." We Masons do not always agree; we sometimes differ in our opinions, as is expected in any free grouping of men. But we normally talk things over and agree to disagree — or rather, disagree in order to agree. When a collective decision is made, we put our individual differences aside and work together for the common good.

Masons in ages past have been accused of atheism. The truth is that one can never be accepted in Masonry unless he believes in God, the Supreme Being and Creator of the Universe. We do not insist that ap-

plicants for Masonry be Muslims or Christians. They may be Buddhists, Hindus, Hebrews, Shintos, or whatever. If they happen to be Christians, they could be Catholics, Methodists, Presbyterians, Baptists, Aglipayans, or what not. Masonry imposes no personal religion upon its adherents. In any case, brotherhood among Masons is something to be shared on equal footing. Masons practice tolerance.

The same is true with our political beliefs or affiliations. We do not require that Masons be Liberals or Nacionalistas; Democrats or Republicans; Social Democrats or Christian Democrats, or what have you. In politics as in religion, Masons enjoy freedom and equality. Moreover, political matters are never discussed during Lodge meetings or proceedings. Maranaw Lodge No. 111 is an excellent example of this political and religious ecumenism.

In closing, let me say that the year 1973 comes only once in our lifetime. We can make the best of it, or the worst of it, depending on how we view or conduct this life of ours. In a manner of speaking, all of us are being launched tonight. It is up to us to work hard in the ensuing year so that at the close of it, we will make a perfect touchdown when the time comes. As one famous verse goes, "Today well-lived makes every yesterday a dream of happiness, and every tomorrow a vision of hope."

"YOUR NAME"

You got it from your father
 It was all he had to give
 So it's yours to use and cherish
 For as long as you live

If you lose the watch he gave you
 It can always be replaced
 But a black mark on your name, Son
 Can never be erased

It was clean the day you took it
 And a worthy name to bear
 When he got it from his father
 There was no dishonor there.

So make sure you guard it wisely
 After all is said and done
 You'll be glad the name is spotless
 When you give it to your son

(Author Unknown)

GRAVEL AND SAND

A Report on Masonic Activities

MUOG LODGE NO. 89 INSTALLATION IN PILIPINO

Muog Lodge No. 89 held its installation of officers on January 20, 1973 in Parañaque, Rizal. It was a unique affair since the ceremonies was in Pilipino, the National Language.

The presentation of the Past Master's Jewel and diploma was made by VW Bienvenido Burgos, DDGM for Masonic District No. 9 and Secretary of the Lodge.

After the installation ceremonies the memeber and their guest repaired to the Six Eleven Restaurant at the Manila International Airport for the Dinner-Dance.

MASONIC DISTRICT NO. 5 CONVENTION

The 15th annual convention of Masonic Lodge under District No. 5 was held on January 13, 1973 at the Assembly Hall of the La Union UCCP Church with Union Lodge No. 70 hosting the affair.

MW William C. Councell and his party was received with Grand Honors into the convention hall.

Keynoting the convention was Dr. Onofre Fonca, Bishop Emeritus of the UCCP and Minister of the local UCCP church.

MARANAW LODGE NO. 111 INSTALLATION

Maranaw Lodge no. 111 held their instalaltion o fofficers on January 13, 1973 in Iligan City.

The Lodge was opened for the purpose at 3:30 P.M. WB Eulogio S. Gaspar was the Marshall for the flag ceremony. Mrs. Enriqueta A. Serate lead the singing of the National Anthem, while Bro. Manuel L. Battung, Chaplain delivered the invocation.

The officers were installed by VW Hermogenes P. Oliveros, Grand Lecturer as Installing Officer and VW Florentino S. Almacen, PDDGM as Master of Ceremonies.

WB Glicerio Lim delivered the opening remarks for the short program that followed the installation.

VW Aniceto B. Belisario, DDGM for District No. 25 presented the Past Master's Jewel, plaques and Certificates of Merit which was followed by the inaugural address of the installed Master, WB Fortunato R. Lopez.

Bro. Gerardo B. Padilla introduced the guest speaker, Bro. Mauyag A. Tamano, President of the Mindanao State University delivered the keynote address entitled "Touch-down".

The closing remarks were given by WB Aniceto B. Belisario.

The officer installed were: WB Fortunato R. Lopez, Master; Gerardo B. Padilla, Senior Warden; Mansor D. Baulo, Junior Warden; Alfonso C. Canete, Treasurer; Maximó P. Echaverri, PM Secretary; Eulogio S. Gaspar, Marshall; Manuel L. Battung, Chaplain; Emilio D.

Belisario, Senior Deacon; Henry K. Ang, Junior Deacon; Victor C. Canoy, Auditor; Florante B. Piansay, Wilfredo R. Bacareza and Rufino A. Simon, Jr. Lecturers; Jovenal F. Lazaga, Orator; Pastor L. Torres, Jr., Almoner; George C. Miras, Organist; Efren M. Opulencia, Senior Steward, Lim Leng Te, Junior Steward; Henry B. Inis, PM and Pedro M. Seveses, Tylers.

A fraternal dinner followed the installation program.

MARIA CRISTINA CHAPTER NO. 7 OES CONSTITUTED

Sister Alice F. Bellis, Deputy to the Most Worthy Grand Matron, OES and Bro. Edward A. Bellis, Deputy to the Most Worthy Grand Patron presided over the constitution rites of Maria Cristina Chapter No. 7, OES in Iligan City. They were assisted by member of the Chapter.

After the Chapter was constituted, the two Eastern Star dignitaries installed the officers of the of the new Chapter.

Installed were: Soledad C. Roque, Worthy Matron; Benito Ong, Worthy Patron; Visitacion J. Gabriel, Associate Matron; Tirso Fernando, Associated Patron; Felma E. Belisario, Secretary; Lilia C. Gaspar, Treasurer; Enriqueta A. Serate, Conductress; Virginia B. Battung, Associate Conductress; Rite Ang, Chaplain; Clarite R. Bacareza, Marshall; Fe C. Riconalla, Organist; Juanita W. Siao, Adah, Salvacion O. Cabili, Ruth, Loida G. Calit, Esther; Aurora L. Abucay, Martha; Soledad M. Concillo, Electa; Matilde M. Fernando, Warden and Estrelita P. Villanueva.

The officers installed were holding office since the chapter was granted its Dispensation in 1970.

SUPREME GUARDIAN STUMPF VISITS BETHEL NO. 5, IOJD

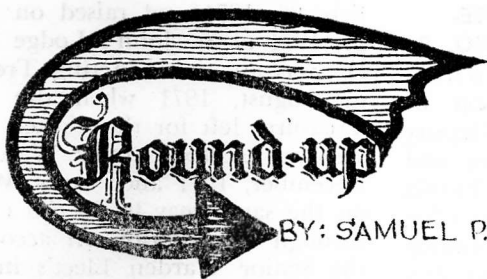
Miss Anneta Stumpf, Supreme Guardian of the International Order of Jobs Daughters made an official visitation to Bethel No. 5, in Iligan City on January 20, 1973.

Miss Stumpf conferred with the Guardian Council of the Bethel on matters regarding the Order in General and the Bethel in particular. She was also on hand to witness the Installation Ceremonies of the officers of Bethel No. 5.

Installed were: Brenda Serate, Honored Queen; Chona Ma. Villanueva Senior Princess; Evelyn Casas, Marshall; Lilibeth Abucay, Recorder; Joycelyn Ong, Treasurer; Amabelle Pacana, Chaplain; Judelyn Ong, Librarian; Perla Koppin, Musician; Leila Marie Villanea, First Messenger; Ann Marie Villanea, Second Messenger; Lilibeth Montanier, Third Messenger; Venicia Battung, Fourth Messenger; Concepcion De Vera, Fifth Messenger; Rhodora Montanier, Inner Guard; Eva Fernando, Outer Guard; Miriam Ong, Senior Custodian; Ma. Lourdes Crisol, Junior Custodian.

Members of the Bethel Guardian Council are: Mom Soledad C. Roque Bethel Guardian; Dad Benito Ong, Associate Bethel Guardian, Mom Soledad M. Concillo, Guardian Secretary; Mom Lilia Gaspar, Guardian Treasurer and Mom Enriqueta A. Serate, Guardian Director of Music.

The Associate Council members are: Mom Visitacion J. Gabriel, Custodian of Parapernalia; Mom Margarita M. Casas; Promoter of Hospitality; Mom Virginia Battung, Director of Epoch and Mom Maria H. Ong, Promoter of Finance.



BY: SAMUEL P. FERNANDEZ, P. M.

This column is solely dedicated to incumbent Worshipful Masters for the year 1973. In the interest of time, the author greatly appreciates it if our respective Lodge Secretaries will submit to him a 150-word-essay about their Worshipful Masters, together with their 2 X 2 pictures.

**W.B. JULIO M. CABALI —
HIRAM NO. 88**



Cabali

WB Cabali was born on April 12, 1937 in Barrio Pader, Lian, Batangas. A licensed mechanical engineer in 1960, he practiced his profession in two greater Manila firms as supervising engineer and production manager respectively. It was when he transferred to another big firm that he won several selling competitions. One prize he won in 1967 brought him and his wife to Hongkong for a week vacation with all expenses paid for.

W.B. Cabali immigrated to the United States in 1969 and worked with Pacific Gas and Electric Company of San Francisco for one year. While in the United States, UTP — Schweis-material AG of Switzerland offered him a position to become the Far East Technical Representative of the business firm. He accepted the offer and was sent to Switzerland for training. After his training, his company sent him to Germany, Italy, France, England, Scotland, and Wales on an observation climaxed by a

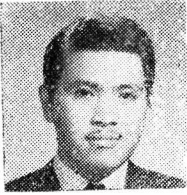
week vacation in Rome before he returned to the Philippines. He is based in Manila, routinely visiting eleven Far East countries from South Korea down to Australia. Concurrently, he is Technical Sales Manager of ALTA — MECO, Inc. a local company.

WB Cabali was initiated into the Fraternity on Feb. 5, 1968, passed to the degree of the Fellowship on March 1, 1968 and raised to the Sublime Degree of Master Mason on April 5, 1968. He became a Master of the Royal Secret, Luzon Bodies, on June 8, 1968 and a Royal Arch Mason, Victorino Floro Sr. Memorial Chapter No. 21, on March 19, 1971. His dual membership is with Perla Lodge Del Oriente 1034, S.C. WB Cabali and his wife Sis. Lorenza de Jesus Cabali are members of Kalaw Chapter No. 9. Both are active members of the Scottish Rite Chorale. WB Cabali is a member of the Luzon Bodies Conferral team and is the lecturer in the 18°. In the Blue Lodge, he can confer and lecture in the three degrees.

Outside his Masonic life, W.B. Cabali is a charter member and officer of the Safety Organization of the Philippines Inc. and an active cursillista in his hometown Lian, Batangas.

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**WB RUPERTO J. DEMONTE-
VERDE, JR. — ST. JOHN'S NO. 9**



Demonte-Verde, Jr.

WB Demonte-Verde Jr., son of our present Deputy Grand Master and Sis. Nora Jaroda both of Iloilo City, is one of the youngest Worshipful Masters in our grand jurisdiction. He was born on Oct. 8, 1949 in Iloilo City. Still a bachelor, he graduated with first honors from the Notre Dame Colleges (now Notre Dame University) elementary department in Cotabato City in 1959.

In 1951, WB Demonte-Verde Jr. graduated at the Ateneo de Davao Intermediate School with a Gold Medal for Academic Excellence. In 1965, he was the Valedictorian of the Ateneo de Davao High School and was the recipient of the Gold Medal for Academic Excellence, Insular Life Gold Eagle Award, and Rotary Gold Medal Award for Scholarship. In 1969, our Worshipful Brother graduated with a Bachelor of Arts degree, major in Natural Sciences, at the University of Negros Occidental-Recoletos, *Summa Cum Laude*. WB Demonte-Verde, Jr. also excelled in oratory. During his campus days, he won gold medals in the Inter-collegiate Oratorical Contest both in the local and regional PRISAA tilts and Silver medals in the NUSP oratorical tilt and Rotary Club Oratorical contest.

W.B. Demonte-Verde, Jr. was formerly the Supervisor of the Production Department, Computer Associates, Inc., and Computer Programmer-Instructor of Compass Data Processing Institute. He resigned from his job to join a reputable company in Makati, Rizal.

W.B. Demonte-Verde Jr. was initiated on Jan. 22, '971, passed on

Feb. 26, 1971 and raised on March 26, 1971 at St. John's Lodge No. 9. He was appointed Acting Treasurer in August, 1971 when the Lodge Treasurer left for the United States. He was elected Junior Warden in December, 1971 and Senior Warden on the same year by special election through dispensation on account of the Senior Warden Elect's inability to occupy the position. W.B. Demonte-Verde Jr. was installed this month as Worshipful Master. He is President of Masonic No. 1 Exemption Team.

W.B. Demonte-Verde Jr. is a Master of the Royal Secret, a Knight Templar and a member of the Ancient and Arabic Order of the Nobles of the Mystic Shrine, Afifi Temple.

**W.B. ANTONIO M. A. ABAÑO —
DAPITAN NO. 21**



Abaño

WB Abaño is the youngest of twelve children of W.B. Maximo Paz Abaño and Romana Abaño. His grandfather was a Mason and a Katipunero. WB Abaño was born on November 23, 1948 in Saluysoy, Meycauayan, Bulacan where he presently resides.

An A.B. in Economics from Ateneo de Manila, W.B. Abaño is a Senior in the College of Law of the same university. He has involved himself in various organizations like the Skin Diving Club, Aero Club, Ateneo Camera Club, Economic Society of Ateneo, Ateneo Cathetical Instruction League and the Order of Utopia Fraternity.

W.B. Abaño was initiated on Feb. 15, 1971, passed on March 3, 1971, and was raised on March 15, 1971. He joined the Perla del Oriente 1034, S.C. on July 10, 1971 and

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From the Grand Master's Mail Bag

Brethren:

I hope this will become a regular column of the Cabletow. From time to time the Grand Master receives letter that the feel should be shared with all Master Masons. I hereby authorize the Cabletow to establish this column for your continued interest in our craft.

WILLIAM C. COUNCELL
Grand Master

Most Worshipful Sir:

For the record, I am reporting that on the occasion of the founding of this Grand Lodge, the officers and members of the Masonic youth organizations — De Molay Boys, Rainbow Girls and Job's Daughters — went to worship at the Central Church in Manila on Sunday, December 17, 1972.

The De Molays, in their dignified robes, attended the morning worship, serving as ushers... In the evening worship, the Rainbow Girls also served as ushers.

The participation of the Job's Daughters of Olongapo and Manila was impressive.

The Honored Queens and Senior and Junior Princesses, in their dignified robes and with crowns on their heads — followed by the Daughters, attired in their pretty white Grecian robes — marched towards the altar, singing their marching song to the accompaniment of music played on the organ by Daughter Precy Cacal of Olongapo. . .

They stopped before the altar, formed a human cross, knelt down, and then sang a beautiful hymn.

The ceremony was made more impressive than it would have been, because of the presence of Bethel No. 1 girls who came a long way

from Olongapo — just for this occasion. Which was a tribute to the Grand Lodge.

They were accompanied by Sister Engracia A. Garcia, Asisting Supreme Deputy for the Philippines, International Order of Job's Daughters, Sister Remedios Lee, Bethel Guardian, Sister Rose Raymundo, member of the Guardian Council, three of their Past Honored Queens — Ruth Adamos, Pura Raymundo and Carol Lee — and the reigning Honored Queen, Mary May Abad.

On the Manila Bethel side, among those present were Sister Remedios Amistoso, Bethel Guardian, and Sister Remedios Totaan Velasco, Secretary of the Guardian Council.

Incidentally, Mrs. Velasco is both the present Worthy Matron, Rosario Villaruel Chapter, Order of the Eastern Star, and the present Royal Matron, Order of the Amaranth. She is a very busy wife of a Mason and is truly dedicated to Masonic activities.

Sister Engracia A. Garcia is the No. 1 leader of the Job's Daughters in the Philippines, with headquarters at Olongapo where Bethel No. 1, the Philippines' model Bethel, is located. She is another wife of a Mason truly dedicated to Masonic activities, along with her husband.

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Bro. Francisco Bongco of Pintong Bato Lodge No. 51, Bacoor, Cavite, father of the incoming Honored Queen of Bethel No. 2, was also present.

It was due to the cooperation of Sister Fe Suaco, Mother Advisor of the Rainbows, that the girls of Perla Assembly were on hand to act as ushers.

Edwin Reyes, Master Councilor of Loyalty Chapter of De Molay, assisted the undersigned as coordinator doing all the leg work.

Before the large non-Masonic congregation, composed mostly of young men and women, Rev. Meynardo Jose welcomed the De Molays, the Rainbows and the Job's Daughters, mentioning that their presence was in connection with the 60th Anniversary of the founding of the Grand Lodge of Masons of the Philippines — adding that he himself is a Mason.

Next, Rev. J. R. Vergara, before delivering his scheduled sermon, identified himself as a former De Molay of Jose Abad Santos Chapter, Manila.

This occasion has been, in my observation, a good projection of Masonry to the public. Perhaps, it would have been better still if some of these Masonic youth attended worship in a Catholic Church at the same time — in their respective robes.

May I close by quoting, for the record, the words of His Holiness Pope Paul VI, delivered on December 8, 1965, in closing the solemn ceremonies marking the end of the Second Vatican Ecumenical Council:

"It is you (young men and women of the world) who are to receive the torch from the hands of your elders and to live in the

world at the period of the most gigantic transformations ever realized in its history...

"It is you who, receiving the best of the example of teaching of your parents and your teachers, are to form the society of tomorrow...

"You will either save yourselves or perish with it...

"We exhort you to open your hearts to the dimensions of the world, to heed the appeal of your brothers, to place your youthful energies at their service...

"Fight all egoism... Refuse to give free course to the instincts of violence and hatred which beget wars and all their train of miseries...

"Be generous, pure, respectful, and sincere, and build in enthusiasm a better world than your elders had...

"It is in the name of Christ that we salute you, that we exhort and bless you."

Fraternally yours,

(Sgd.) EUGENIO PADUA

Co-Chairman

*Grand Lodge Committee
on Youth*

△ △ △

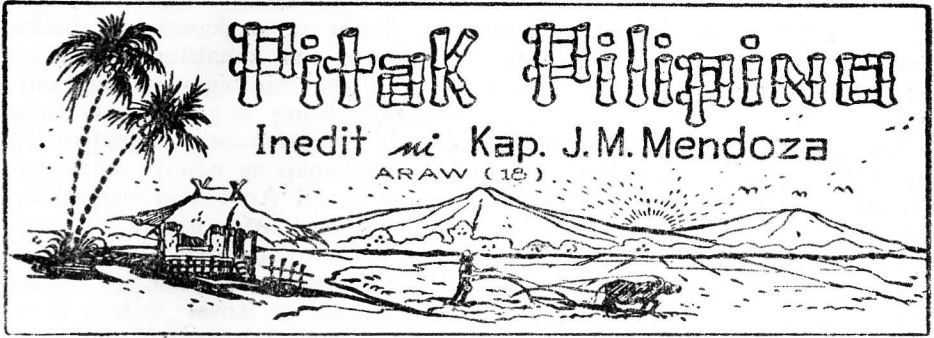
SPONSOR

A

DE MOLAY

CHAPTER

NOW!



ANG ANTAS NG MASONERYA

Ni Kap. AGUSTIN GALANG, N.G.

Matapos lumipas ang pinaka-diwa ng mga matimtiman at makapukaw-damdaming seremonya na iniangkop sa banal na antas ng Gurong Mason, ang mga mapagsuring nangagtapos, ay malilirip na ang Alamat na isinadula, na sila ang gumanap ng pangunahing tauhan, ay kulang. May mga napakahalagang Lihim na di naihatid sa kanila. Upang mawanaang mabuti ang katotohanang ito, ang nararapat ay gunitain ang mga kapansin-pansing tampok sa Dakilang Drama. Walang halaga kung ito ay ipalagay na isang istorya o tradisyon. Mayroong Lihim ng mga Lihim na tatlo katao lamang ang nag-iingat — si Solomon, Hari ng Israel; Hiram, Hari ng Tirya; at Hiram Abif, ang anak ng Balo at tagapamahalang Arkitekto. Ang mga sekretong ito'y Pamamaraang Salita na ipinagkakaloob sa mga *Gurong Sanay* upang sila'y makapaglakbay sa ibang mga Bansa at makapagtrabaho at makatangap ng sahod nang Gurong Mason. Ang tatlo ay nasok sa isang mahigpit na kasunduan, na ang Tunay na Salita'y igagawad lamang sa mga nagtapos ng Pagsasanay at kung silang tatlo'y nakaharap.

Nang malapit nang matatapos ang

Templo, sa pangambang di nila makamantan ang mga Lihim ng Gurong Mason, ilang Kasamahang Mason ang nagsabuwatan na sapilitang hingin sa Grand Master Hiram Abif ang mga lihim. Ngunit minabuti pa nitong huli ang mamatay kaysa ipagkanulo ang kasunduan. Sa gayon, ay ipinahayag ang pagkawala ng *Salita ng Guro*. Mula noo'y ang naisip na *Kahaliling Salita* ang ipinagkakaloob sa nagtatapos ng Ikatlong Antas, hanggang sa panahong matuklasan ang TUNAY.

Alinsunod sa ganyang pangyayari, hanggang hindi natutuklasan ang nawalang LIHIM, na dapat ay naipagkaloob sa atin, ang seremonya ay di husto at ang ating Pagka-Gurong Mason ay hindi GANAP. Sa katatayuang iyan, mababata kaya ng isang Gurong Mason na di magmalasakit tungo sa ipagkakamit ng TUNAY NA WIKA? Paano at saan ito lubusang matatagpuan? — Sa Antas ng *Royal Arch*. Ito ang matuwid at lohikong karugtong ng *Banal na Antas ng Gurong Mason*.

Natunghayan natin sa Salaysay ng Masoneria na, idiniklara ng United Grand Lodge of England na, ang "Ancient Craft Masonry" o Blue Lodges ay binubuo lamang ng

Turn to next page

Tatlong Antas at wala na. Kasama na rito ang "Order of the Holy Royal Arch." Noong kapanahunang yaon ay maaaring ito'y may katotohanan. Subalit sa ngayon, sa kabila ng pahayag na nabanggit, ang Antas ng *Royal Arch* ay hindi sumasailalim ng kapangyarihan ng United Grand Chapter of Royal Arch.

Sa simula, ang mga Naging Guro lamang ng mga Lungtiang Lohia ang tinatanggap sa Royal Arch. Para sa mga hindi Nagiging Guro ay itinatag ang Antas ng "Past Masters." Subalit ito'y inalis makalipas ang ilang panahon. Ang regulasyon, mula noong 1843 sa Inglatera ay 12 buwan makatapos ng Gurong Mason ang aplikante. Sa bandang huli, ito'y ibinaba sa 4 na Linggo na lamang. Dapat malaman na ang Antas na ito ng Royal Arch ay hindi nagbibigay ng karangalan o karapatan ng "Past Masters" ng Symbolic Lodges.

Sa paanong paraan, ang Antas ng Royal Arch, ay siyang tunay at matuwid na kaugnay ng Banal na Antas ng Gurong Mason? Upang lubos na maliwanagan ito, ay kailangang untagin na, sa seremonya ng

Gurong Mason, ang paghahanap sa nawala, ay humantong sa kabiguan. Sanhi sa pagkawala ng Salita ng Guro, ang kahaliling Salita na lamang ang ibinibigay sa mga kandidato. Kung ang isang Gurong Mason ay taus-pusong magpapatuloy sa paghahanap ng nawala, ay sa Antas ng Royal Arch niya siguradong matatagpuan. Ang istorya ng pagkakatuklas at malinaw na pagbigkas ng Tunay na Wika, ay siyang itinatampok sa Royal Arch o Ikaapat na Antas. Kaya ito ang tumpak at ritualistikong karugtong ng Antas ng Gurong Mason. Ang katunayan, ang Antas ng Royal Arch ay siyang pinakatugatog ng "Ancient Craft Masonry" alinsunod sa Proklamasyon ng "United Grand Lodge of England", mula pa noong 1813.

Ang bawat Mason ay dapat na malaman na, bagama't mahalaga ang pagkaunawa sa *Paghahanap* na walang kinahinatnan, ay lalong kapithapithaya ang matamang pagsusuri sa layunin ng dula, at kung ano sinasagisag ng *Nawala*. Upang makamit ang Tunay Na Liwanag, kailangang ibaling natin ang pansin sa Maharlikang Arko.

△ △ △



Photo taken during the turn-over of relief goods to the Parañaque-Pasay fire victims by Project Sunshine in the name of Muog Lodge No. 89.

ON MASONIC EDUCATION

234. *What is the significance of the pillars Boaz and Joachin at the entrance of King Solomon's Temple?*

According to the First Book of Kings, 7:21 (Rev. Std. Ver., Cath. Edit.) [Hiram] "He set up the pillars at the vestibule of the Temple, he set up the pillar *on the south* and called its name *Jachin*; and he set up the pillar *on the north* and called its name *Boaz*." According to some Masonic writers the pillars represent, that on the *south* the *pillar of cloud* that went before the Israelites by day and that on the *north* the *pillar of fire* that went before them by night, while traveling through the wilderness. Others think that they represent the Pillars of Hercules, natural rock monoliths, one on the Spanish Side at Gibraltar, and the other on the African side, at Ceuts, of the Straits of Gibraltar, at the western end of the Mediterranean Sea. The ancients thought the two "pillars" guarded the western end of the world. Since the entrance of the Temple was *in the east Boaz was on the right of one entering the Temple and Jachin was on the left*. The initial letter of Boaz is "B" which is "Beth" in Hebrew. As a word "Beth" means house. There bein no "J" sound in Hebrew the initial letter of Jachin is "Y" or "Yod" in Hebrew, the Initial of the four-lettered name of the Deity. Hebrew is read from *right to left*. The initials then on the pillars read, "The House of The Lord."

235. *What is Adoptive Masonry?*

Adoptive Masonry is the name by which Female Masonry is known. It was extensively practiced in France in the later half of the 18th century. The female Lodges were called in French "Loges d'Adoption" (Adoptive Lodges) because they had to be adopted by a regular Lodge of Freemasons and so were under the guardianship of the adopting Lodges. These Female Lodges were formally approved by the Grand Orient of France in 1771. In Manila in 1893 Walana Lodge No. 158 (now No. 13) adopted a Female Lodge (Kalaw, *La Masoneria Filipina*, p. 50). Adoptive Masonry is NOT a part of Masonry.

236. *What was the Illuminati of Bavaria?*

The *Illuminati* (Latin for Enlightened) was the name of a secret society formed in Bavaria, Germany, in 1776. It was not a Masonic organization although its founder, a Mason, included in his system of grades the Symbolic Degrees. The founder was Adam Weishaupt (1748-1811). Because of this fact when it was suppressed in 1784 Masonry was suppressed with it in Bavaria.

237. *What happens when a Lodge resolution to surrender its charter receives twelve (12) negative votes?*

Twelve negative votes on a resolution to surrender the charter of a Lodge *defeats the resolution* because the twelve who voted against it can retain the charter as successors of those named in it. (Const., Art. I, Chap. III, Sec. 2.)

238. *When is a Mason in good standing?*

A Mason is in good standing when he is "free of all charges and their result" (Mackey, *A Textbook of Masonic Jurisprudence*, p. 233). Some authorities add, "and not in arrears".

239. *What is and who issues a dispensation?*

The Grand Master issues two copies of dispensation. The first is for the formation of a new Lodge when the Grand Lodge is in recess. The second is the setting aside of certain laws or regulations of the Grand Lodge in order to authorize Lodges to do certain things which they cannot do without such dispensation. In the Philippines the Grand Master can issue the dispensations listed in paragraphs 1 to 4, in Sec. 1, Art. i, Chap. 11 of the Constitution.

ROUND UP . . .

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became a Mark Master January 15, 1972. He was elected Junior Warden December 20, 1971 and Worshipful Master December 18, 1972. A Royal Arch Mason, C.W. Rosensstock Chapter No. 8, W.B. Abañó is an affiliate of Keystone Chapter No. 354, S.C. He is a Knight Templar and Master of the Royal Secret, Luzon Bodies A. & A.S.R. He was created Noble on October 16, 1971, Nile Temple A.A.O.M.S. and became a member of Rosario Villaruel Chapter No. 6, Order of the Eastern Star, Oct. 18, 1971. W.B. Abañó was conferred a Past Master's Degree last Jan. 3, 1973. He is the treasurer of the Masonic District No. 1 Exemplification Team.

**W.B. EPINETO C. LOGICO —
ARAW NO. 18**



Logico

W.B. Epineto Ceballos Logico is a Master of the Royal Secret, Luzon Bodies, A. & A.S.R. and a member of Sampaguita Chapter No. 3, Order of the Eastern Star.

He was born on October 14, 1936 at Buangan, Clarin, Bohol and started his primary education in that barrio. He finished his secondary education at Abellana Vocational High School, Cebu City in 1956. He obtained his B.S. degree at the Philippine Military Academy on April 26, 1956 and was commissioned as Second Lieutenant in the Armed Forces of the Philippines on the same date. He is working for his Master of Science degree in Statistics at the U.P. Statistical Center.

As a Major in the Philippine Air Force, WB Logico's assignments are varied. He flew jet fighters and transport air crafts of the PAF with more than 3,000 flying hours

FREEDOM . . .

From page 4

blessings: no nation could reasonably petition providence for more.

We must face the fact that freedom is not always easy. Freedom means choice, freedom means making decisions, it means self-reliance, integrity, and individual effort, it means accepting responsibility and it often means sacrifice. We are thankful for freedom, thankful that there seems to be an awakening awareness against losing it, and thankful for the faith "that this nation shall have a new birth of freedom." Let us look once more at freedom; we may have come to accept it casually — freedom to live where we want, to worship as we want, to work at what we want, freedom from intrusions upon the privacy of our homes; freedom to read and to think as we wish.

Once freedom is lost — as it has been to so many men — we should soon see how unspeakably thankful we would be for freedom. Without a doubt, the greatest gift to mankind is freedom and the opportunity for unlimited progress and peace. These are surely the greatest gift.

behind his experience. As a paratrooper, he is to engage in rescue operations. As a career officer, he is assigned at the Chief Plans and Programs Branch in A-5 Division at the Philippine Air Force Headquarters.

W.B. Logico is married to the former Maria Delise Garilao and is blessed with a son, Michael.

**SUPPORT
THE YOUTH
MOVEMENT**

THE ACACIA MUTUAL AID SOCIETY, INC. INFORMATION CENTER

Q. IS MEMBERSHIP IN THE ACACIA'S GMP COMPULSORY?

A. No, membership in the GMP is not compulsory. It is rather **OB-LIGATORY** since members of the fraternity are expected to provide enough security to their heirs before they die. It is however, compulsory for the member Lodge to insure at least 80% of its members in good standing and residing in the Philippines, in order to meet the participation requirement of the Group Membership Plan.

Q. WHO IS THE INSURED IN ACACIA'S GMP? WHO IS THE LIFE ASSURED?

A. The member Lodge is the insured while its members are the lives assured. Acacia's GMP is a form of third party insurance, where the insurance contract is issued to one party (the Lodge), insuring the lives of another parties (the members). Members in this case receive certificates of participation only.

Q. CAN A LODGE INSURE ITS MEMBER IN THE ACACIA'S GMP WITHOUT HIS PRIOR CONSENT?

A. Although it is not normally allowed to insure any adult individual without his prior consent, a member Lodge may insure the

life of its member without his prior knowledge or consent. This is allowed because the member Lodge has insurable interest on the lives of its members. In this case, the member Lodge pays for the contributions of the insured member, and in case of claims, has the right to dispose of the proceeds of insurance for the benefit of the deceased member or his heirs.

Q. WHAT HAPPENS WHEN A MEMBER OF ACACIA'S GMP IS SUSPENDED BY HIS LODGE? WHAT HAPPENS WHEN HE IS EXPELLED?

A. When a member is suspended for non-payment of dues, his protection continues only until his contribution for the term expires. His name shall no longer be included in the subsequent listing submitted for insurance until he is reinstated. However, in case a member is expelled, his protection in the GMP is automatically terminated and all unused contributions shall be proportionately refunded.

Q. WHAT IS THE EFFECT OF A "GAP" IN THE CONTINUITY OF MEMBERSHIP IN THE GMP?

A. Whenever a member is suspended or when his name is not included in the required list of members for coverage, his membership in the Acacia's GMP for the period is discontinued. This creates a "gap" in the continuity of his protection. When he is reinstated, his name may again be included in the list for GMP coverage, however, his protection shall be as if it were his first year of coverage only where his sum assured is 50%. This is so, because Acacia's GMP is a yearly renewable term coverage

Turn to next page

and expires every year. It is automatically renewable when considerations for renewal such as contributions due and listing of lives for coverage are met. In order to establish continuity of membership and avail of the full protection, the reinstated member may pay for the contributions due for the period of the gap.

Q. IS IT FAIR FOR A YOUNG MEMBER OF A LODGE, SAY AGE 25, TO JOIN THE GROUP MEMBERSHIP PLAN OF HIS LODGE?

A. Yes, by all means, it is fair. Even assuming that this young member pays ₱22.00 annually for his contributions, it will take him 45 years or until age 70 to be able to accumulate the sum that will be paid to him as proceeds of the GMP. Acacia's Group Membership Plan is the cheapest protection that a member could get through his Lodge.

Q. CAN A DUAL MEMBER BECOME MEMBERS OF BOTH HIS MOTHER LODGE AND DUAL LODGE'S GMP?

A. A member can only avail of the maximum sum of ₱1,000 under the GMP, hence, a dual member could not avail of both coverage of his Lodge's GMP. If his mother Lodge's GMP is for ₱500 and his dual Lodge's GMP is ₱1,000, he may elect to be included only under his dual Lodge's GMP where he avails of a bigger protection plan.

Q. WHAT HAPPENS IF A MEMBER LODGE FAILS TO REMIT ITS GMP CONTRIBUTIONS WITHIN THE GRACE PERIOD?

A. A grace period of one (1) month or 30 days is allowed to member Lodges to remit the contributions due for the list of mem-

bers they submit for coverage, beyond which, its GMP lapses. Deaths after this period is not payable by ACACIA. The GMP may be reinstated after the submission of the list of members to be covered effective April 1st of the year with a certification that said members are alive and in good health as of the date of submission and after payment of the contributions due for all the members listed.

(We have cases where member Lodges were late in remitting contributions for their members. A claim in one case was presented but was denied because at the time the delayed premiums were received, a member whose name was among those in the list was already dead even prior to Acacia's receipt of contributions without the knowledge of the mother Lodge. Although the Lodge's GMP was reinstated, this particular member was excluded from coverage.)

Q. CAN A NON-MASON WHO HAS A FATHER OR A SON AS A MASON BECOME A MEMBER OF THE GROUP MEMBERSHIP PLAN?

A. No. Nobody else but a Mason can become a member of Acacia's Group Membership plan under the group certificate issued to the master Mason's Lodge. Non-masons whose father, son, or brother is a Mason may apply for the Individual Membership Plan of Acacia, by virtue of his relationship.

**SPONSOR A
DEMOLAY CHAPTER**

DISTRICT DEPUTY GRAND MASTERS

District

- No. 1 — Teodoro V. Kalaw, Jr.
- No. 2 — Leon A. Bañez, Jr.
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- No. 4 — Pablo L. Edrozo
- No. 5 — Marcelino T. Viduya
- No. 6 — Doroteo Joson
- No. 7 — James N. Annas
- No. 8 — Desiderio Hebron
- No. 9 — Bienvenido R. Burgos
- No. 10 — Angel O. Daño
- No. 11 — Ricardo C. Buenafe
- No. 12 — Luis E. Makayan
- No. 13 — Vicente N. Ongtenco
- No. 14 — Valerio V. Rovira
- No. 15 — Santiago L. Chua

District

- No. 16 — Lim Kaychun
- No. 17 — Felix Caburian
- No. 18 — Ruben G. Feliciano
- No. 19 — Indasan A. Napii
- No. 20 — Paul C. Hall
- No. 21 — Kenneth M. Crabtree
- No. 22 — Chester S. Deptula
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- No. 24 — Clemente M. Nava
- No. 25 — Aniceto B. Belisario
- No. 26 — Guinaid M. Guiani
- No. 27 — William A. McDonald
- No. 28 — Benjamin Garcia-Ascue
- No. 29 — Eduardo Pascual
- No. 30 — Henry de la Cruz

JUNIOR GRAND LECTURERS

District

- No. 1 — Alejandro A. Eusebio
- No. 2 — Agustin Balisi
- No. 3 — Antonio P. Perez
- No. 4 — Catalino D. Garduque
- No. 5 — Pedro L. Fajardo
- No. 6 — Pantas V. Macapagal
- No. 7 — Basilio Castro
- No. 8 — Benjamin P. de Guzman
- No. 9 — Mario F. Racela
- No. 10 — Fernando G. Medina
- No. 11 — Amado Mabul
- No. 12 — Severo Oliveros
- No. 13 — Dalmacio B. Barce
- No. 14 — Mario B. Hidalgo
- No. 15 — Vicente M. Macabidang

District

- No. 16 — Eliezer La. Casul
- No. 17 — Juan Causing
- No. 18 — Lorenzo E. Cruz
- No. 19 — Vicente R. Macute
- No. 20 — Herman F. Cruz
- No. 21 —
- No. 22 — Chester S. Deptula
- No. 23 — Pacifico R. de Jesus
- No. 24 — Mariano G. Garantoza
- No. 25 — Jose M. Lagahit
- No. 26 — Buenaventura Sabulao
- No. 27 —
- No. 28 — Teodoro Alcantara
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- No. 30 —

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