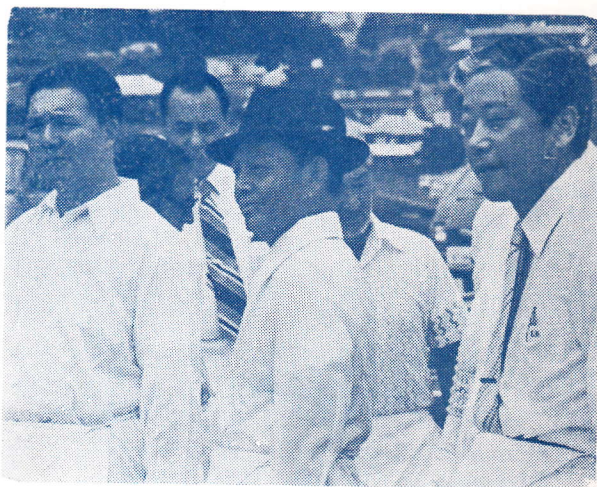


The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Theodoree Way, Grand Master of the Grand Lodge of China, MW Ruperto S. Demonteverde, Grand Master of the Grand Lodge of the Philippines, and MW Tsune Terry Yamada, acting Grand Master of the Grand Lodge of Japan at the cornerstone laying rites of Okinawa Lodge No. 118.

VOL. I
No. 8



August
1973

**GRAND LODGE OFFICERS
1973-1974**

Grand Master	Ruperto S. Demonteverde
Deputy Grand Master	John O. Wallace
Senior Grand Warden	Teodoro V. Kalaw, Jr.
Junior Grand Warden	Jose L. Araneta
Grand Treasurer	Damaso C. Tria, PGM
Grand Secretary	Esteban Munarriz, PGM
Assistant Grand Secretary	Apolonio V. Pisig
Grand Chaplain	Marcelino P. Dysangco
Grand Orator	Jose E. Racela
Grand Marshall	Teotimo G. Juan
Grand Standard Bearer	Simeon Rene Lacson
Grand Sword Bearer	Miguel M. Inigo
Grand Bible Bearer	Dominador Herrera
Senior Grand Lecturer	Hilario G. Esguerra
Senior Grand Deacon	Ruperto J. Demonteverde, Jr.
Junior Grand Deacon	Alejandro A. Eusebio
Senior Grand Steward	Desiderio Dalisay
Junior Grand Steward	Eulogio S. Eusebio
Grand Pursuivant	Cayetano Palmares
Grand Organist	Angel S. Montes
Grand Tyler	Benjamin Ramos

**BOARD FOR GENERAL PURPOSES
1973-1974**

Manuel M. Crudo, PGM, President
Raymond E. Wilmarth, PGM, Member
Mauro O. Baradi, PGM, Member
Vicente Y. Orosa, PGM, Member
Pedro M. Gimenez, PGM, Member

EX-OFFICIO MEMBERS

John O. Wallace
Teodoro V. Kalaw, Jr.
Jose L. Araneta
Damaso C. Tria, PGM
Esteban Munarriz, PGM, Secretary
William C. Councell, PGM

REGIONAL GRAND LODGE OF THE RYUKYU ISLAND

Regional Grand Master	Ernest L. Albert
Regional Grand Secretary	John J. Williams

Grand Master's Page



"MORE MASONRY AMONG MASONS, MORE MEN IN MASONRY"

The above is a reiteration of the theme adopted in 1955 by MW Camilo Osias when he was Grand Master of Masons in this Grand Jurisdiction. More than ever, this theme should be adopted anew because of the static, if not declining growth of Freemasonry today in the Philippine Masonic Jurisdiction.

During my visitations of the Lodges and during District and Regional Conventions since my assumption of this Office, I have always emphasized to the Brethren that whenever they find themselves in social functions and in other gatherings, and where appropriate, they should always identify themselves with the Fraternity and as Masons. They should not hide, as in the far past, their membership with Freemasonry, because they have nothing to hide. As a matter of fact we should share all the good things the Fraternity offers us to the rest of the members of the community.

Before we can honestly perform our Masonic work outside our Lodges and our homes, however, we should first equip ourselves with sufficient knowledge of what Freemasonry is, what we have been doing, and what we plan to do, not only for ourselves and our families, but also for the rest of mankind. Then we have to involve the members of our families in our Masonic activities and indoctrinate them into the beautiful tenets and principles of our ancient and venerable institution.

After we have accomplished the above, we can rightly say that we have complied with the first clause of our theme — More Masonry Among Masons — and that we are now ready to go out into the world to accomplish the final clause — More Men In Masonry.

*(Sgd.) RUPERTO S. DEMONTEVERDE
Grand Master*

In This Issue

THE CABLETOW INC.

RUPERTO S. DEMONTEVERDE
Chairman

RAYMOND E. WILMARTH
Vice-Chairman

APOLONIO V. PISIS
Secretary & Bus. Manager

JOSE L. ARANETA
Treasurer

TRUSTEES:

JOHN O. WALLACE
TEODORO V. KALAW, JR.
JOSE L. ARANETA
JUAN C. NABONG, JR.
OSCAR L. FUNG
SAMUEL P. FERNANDEZ
JUAN M. MENDOZA
ALEJANDRINO A. EUSEBIO

EDITORIAL STAFF:

RAYMOND E. WILMARTH
Editor

OSCAR L. FUNG
Managing Editor

SAMUEL P. FERNANDEZ
Associate Editor

IRINEO P. GOCE
Editor
PITAK PILIPINO

CONTRIBUTORS:

ARTHUR SCHRAMM
MANUEL M. CRUDO
LORENZO N. TALATALA
AURELIO LEYNES CORCUERA
AGUSTIN L. GALANG

GRAND MASTER'S PAGE	1
MASTHEAD	2
EDITORIAL	3
THAT NOBLE CONTENTION	4
THE ORDER OF EASTERN STAR Mamie Lander	8
A FABLE	9
OKINAWA LODGE NO. 118 DEDICATES NEW TEMPLE	10
DEMOLAY CHAPTERS INSTALL OFFICERS	13
THE MASTER'S HAT	15
PITAK PILIPINO Irineo P. Goce	16
ON MASONIC EDUCATION .. WB Aurelio L. Corcuera	19
MASONRY — GREATNESS WITHIN	20

Published monthly by The Cabletow, Inc. in the interest of the Grand Lodge of the Philippines. Office of Publication: Suite 12, Plaridel Temple Annex, 1440 San Marcelino, Manila D-406, Tel. 59-71-85. Re-entered as second class mail matter at the Manila Post Office on June 16, 1962.

This publication is made possible by annual contributions of Master Masons on the rolls of the Grand Lodge of the Philippines.

Editorial:

WHAT'S IN IT FOR ME?

Nearly twenty years ago in the United States, a large Management Consultant Service was conducting a seminar for the very top executives of a dozen or more of the largest corporations in the world that had been experiencing great difficulty in bringing along executives to fill the top spots as they become vacant. An open forum was being conducted immediately prior to the closing of the seminar, during which Mr. D., president of one of the largest combines in the world stood up challenging the Management Expert thus "We have listened intently to your panel of experts for five days. We have participated in your game plan and experienced your intensive executives development techniques. But up to now you have not isolated for us the one problem we must overcome to develop executives that can take over from us when we retire. What is the one thing that causes so many young executives to miss out on the top spots?"

The Management Expert paused for a moment and replied, "What is it for me! That's what causes most people in all walks of life to miss out on the best of things. They are more self-oriented toward 'What's in it for me' than they are motivated to seize every opportunity to make their maximum personal contribution for the welfare of those they are serving.

How true this observation of a Management Expert in executive development is in Masonry. Many of our brethren are quick to comment upon the success of others, but when given opportunities to contribute their time and efforts, turn away from a chance to succeed for themselves.

It has been often reported in business that the employe succeeds who believe he will succeed if his company succeeds. This is so, because he wastes no time in looking for short cuts to the top, but concentrate on learning every steps he take so he will be able to stay on top, once he gets there.

As business continuously needs an executive development program, so do we in Masonry. An executive fail to qualify for "What's in it for me," so do many of our Masons fail to develop into the leaders we so sorely need for the good of our order to replace our Masonic leaders as they retire and lay down their working tools.

Let's do something about it, and do it now. Without violating our tenets, let us organize to make each Symbolic Lodge attractive to young candidates in their twenties or early thirties. Young candidates who are not interested in joining Masonry for "What's in it for me," but who without prior consideration of reward, are interested in taking every opportunity Masonry has to offer, to serve the Craft and enhance the Brotherhood of Man under the Fatherhood of God.

R.E.W.

That Noble Contention

A Mason is instructed to use the trowel to spread the cement of brotherly love and affection, "that cement which unites us into one sacred band or society of friends and Brothers, among whom no contention should exist, save that noble contention, or rather emulation, of who best can work and best agree."

This statement is typical of eighteenth century style and composition, especially in didactic, philosophical writing. Ideas are compacted; nouns are freighted with developing thought.

No contention! That word suggests conflict, struggle, dissension, quarrel, feud. The candidate may have overlooked the possible good in contention, the valuable by-products of striving to excel.

So, contention must be qualified as "that noble contention," to make clear that Masonic contention is not a quarrel, but a constructive rivalry.

Even so, the initiate may still have missed the point. A noble contention may also be misunderstood as a quixotic pursuit of an impossible dream. Contention needs to be clarified, for Masonic ideals are not an unreachable goal. Emulation is the ambition or desire to equal or excel another. And that's the proper business of a Speculative Mason — to pursue excellence, especially for himself.

The thought has taken us a considerable distance from the simple object called a trowel; it has gone

beyond the symbolic meaning of that tool (to spread the cement of brotherly love) to emphasize the commitment of a Master Mason, to improve himself in Masonry by striving to excel others in exemplifying brotherly love. Such a development of ideas is called speculation; "we work in Speculative Masonry only".

The instruction ends by emphasizing "work" especially the voluntary and united efforts of the members of a Lodge of Master Masons, those who "best can work and best agree".

But work for what? The instruction fails to specify. It needs amplification. The candidate needs to be informed of the kinds of work which that noble contention or emulation requires.

Implicit in the instruction is the idea that a Mason must seek to improve himself morally and spiritually, that he must strive to emulate the finest examples of character and conduct which his experience and studies have presented to his discerning eye. That is a broad area for Masonic education which too few Lodges spade for interesting programs for good and wholesome instruction. It embraces thoughts and concepts, food for speculation, which may range from the Golden Rule to the most modern evaluation of a social problem and its consequences. Masonic emulation requires speculation, but very few Lodges engage regularly in such an activity. This may be one of the "problems" of the Craft today. There is too little "noble

contention" in the Lodge; meetings have become sterile performances of the ritual or routine business without the stimulation of emulation to become well-informed Brethren.

But to work in agreement implies more than a solitary pursuit of excellence; it implies a common effort on the part of a group, the members of a Lodge, to promote the goals of Freemasonry. There is only one place for such emulation—the Lodge "at labor", whether for business, for degree work, for instruction, for speculation, or for social intercourse and fellowship.

Much of the Masonic concern over poor attendance and loss of members has failed to explore the lack of "noble contention, or rather emulation" in the activities of an average lodge. May it not be time to emphasize the need for such striving on the part of the members of a Lodge, especially of the newly-made Master Masons?

May it not be time to inform them clearly and specifically that the Lodge expects something from them, that a well-governed Lodge requires some participation by them in the meetings and activities of the Lodge?

Some Brothers will immediately protest that a Mason's participation in the labors of the lodge must be purely voluntary, "of his own free will and accord," and will cite the statement in the charge to the candidate in the first degree: "It is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected." But the same charge has already pointed out that "your frequent appearance at our regular meetings is earnestly solicited." To strengthen the request, give a man some work *he* can do. Get him involved.

Some others will jump to the conclusion that this suggestion proposes changing or adding to the ritual,—oh, horrible innovation! 'Tain't necessarily so. Every Worshipful Master is charged to give his Brethren good and wholesome instruction. Can he not give some personal instruction to the candidate at the end of the ceremonies of each degree, in which he invites the initiate to participate in the labors of the Lodge with specific suggestions about what he can do?

Personal instruction! To implant the idea that the Lodge expects something specific from him, the candidate must be led to expect such a requirement even before he appears for the first degree. The Master must learn, through the Investigating Committee or others, the skills, the professional competence, the involvements, the attitudes, the time at his disposal, and other commitments of the candidate, so that he can suggest a participation by the new member in specific activities of the Lodge suited to his abilities and limitations. Of some, more can be expected than of others. Too few Masters take the time and trouble to *know* the candidates that thoroughly and to tailor their expectations of the individual to his particular capabilities.

But to expect nothing from the individual usually produces nothing, human nature being what it is. A Lodge which does not make clear to a candidate that it expects some participation from him in the work of the Lodge is more often than not merely making a member who will join the ranks of those who practically never attend the meetings. Their pride in being an active Mason hasn't been aroused; they have not been prompted to share in that

Turn to next page

noble contention, or rather emulation, of who best can work and best agree.

If it is appropriate (and honest) to inform an applicant that he will be required to pay certain sums for fees and annual dues, it is equally appropriate to inform him at the same time that the Lodge will expect him to participate in its meetings and activities. Such an idea should be implanted in his mind from the very beginning of his relationship with the Lodge.

Participation, of course, cannot be required or demanded. And never should the Lodge's expectation be expressed in a dictatorial, querulous, or aggressive manner. Such participation in the activities of those who best can work and best agree should always be an invitation, a challenge to a man's pride to enter into a noble contention or emulation. Even if he fails to respond to the challenge immediately, he should never be upbraided or scorned. He should be patiently and cheerfully challenged again and again and again. But he should know that the Lodge expects his participation, because only by such participation will he become a genuine Master Mason.

Of paramount importance, however, is the individualizing of that expectation for every particular Brother. Freemasonry has always stressed the importance of the individual, but too many Worshipful Masters have failed to individualize the initiation and instruction for each candidate, no two of whom have ever been alike. Consequently they depend entirely on the ritualistic work (often too carelessly or incompetently performed) to inspire the candidate to commit himself to a participation in the labors of the Lodge. The result has too often been

an impersonal, mediocre "going through the motions" which turns the candidate off. He needs to know what is expected of him, particularly of himself, not a vague, generalized hope that everyone will join in.

That's primarily a responsibility of the Worshipful Master—to make sure that the individual candidate gets the message that something is expected of him. That something must be specific and definite for the particular individual. He must be challenged to emulate others in working for the Lodge by means of activities particularly suited to his interests and abilities. To learn these, the Master and his officers must get all the information they can about the individual candidate, so that they can pin-point areas of activity in which the new Brother will find an interesting challenge and some satisfaction. It takes work, to individualize a man's initiatory experience in this way, but it is absolutely necessary if the Lodge is to enjoy that noble contention, or rather emulation, of those who best can work and best agree.

The message to the candidate, that the Lodge expects some participation from him, should be given to him early, even before he appears at the Lodge for the first degree; but it should be accompanied by an explanation of the Lodge's activities, so that he may know what opportunities there are for exercising his talents and interests for the good of the Lodge. He should know what committees are at work, what participation in degree work involves, what social events are scheduled for the year, and what other programs or activities need participants, whether they are musical, dramatic, instructional, etc. This also requires hard work on the part of the Worshipful Master, his officers and committees:

but it must be done if the Lodge is to stimulate a noble contention, or rather emulation, of those who best can work and best agree.

As far as a new member is concerned, he should never be permitted to believe in the old adage, "Blessed is he who expects nothing, for he shall never be disappointed." He should be coming into the lodge, expecting something, and believing that something is expected of him.

Like Brother Benjamin Franklin he should be expecting to join a group of active men of affairs, men of intellect and spirit, men who are concerned about the issues and problems of the day, men who *speculate* about their implications and solutions. Franklin wanted to be a Mason because he believed the fraternity was a society of explorers of ideas, especially of the ideas which were stirring the revolutionary spirit of his time: liberty, equality, and brotherhood.

Franklin's expectation must have been realized; he quickly became a

leader in Masonry. He must have found the stimulating discussions he was seeking. His natural talent for emulation made him not only a fraternal leader; it also made him a respected public servant and ambassador. Throughout a long and active life of service to the country he helped to declare free and independent, and whose constitution he helped to formulate, he always sought Brother Masons with whom he could pursue the noble contention, or rather emulation, or those who best can work and best agree to establish freedom and quality for the genuine brotherhood of man.

What do the Brethren expect of Freemasonry? Much, Worshipful Master, or little. It depends on what you expect of them, and what you teach them to expect of the Lodge. Finally, of course, it depends on how much noble contention, or rather emulation, you succeed in stimulating in your "band or society of friends and brothers, . . . who best will work and best agree."

— *Short Talk Bulletin*

SUCCESSFUL FAILURE

There is an attitude today that if you really want people to care for you (and who doesn't) don't be successful; be a misfit, a loser, a victim of one's environment. This is the time to say, let's honor the successful. Let's say, it is better to win than to lose. Should we snicker at the man who buys a comfortable home with the welfare of his family in mind? Projects are built by doers. Problems are solved by doers. We will never create a good society, much less a great one, until individual excellence

and achievement are not only respect but encouraged. We should encourage the "upper dog," the achiever, the succeder. It wasn't long ago when we said, if a man bites a dog it would make headlines. Today we probably couldn't get that kind of headline because we seem to be living in an era when all the news is about a man biting a dog. Our law enforcement will be only as strong as the courage and commitment of you and me.

— *Grand Orator Minnesota*

THE ORDER OF THE EASTERN STAR

MAMIE LANDER

RW Grand Secretary

The Order of the Eastern Star is a secret fraternal society composed of members of Freemasonry, their wives, daughters, mothers, widows and sisters. It is the largest fraternal order in the world to which both men and women belong. There are three sovereign bodies: the General Grand Chapter, the Independent Grand Chapters of New York and New Jersey, and the Supreme Grand Chapter of Scotland. Under the General Grand Chapters are chapters in every state and most possession of the United States (except New York and New Jersey), the provinces and Yukon Territory of Canada, and Mexico, Cuba, Bermuda, the Philippines, Netherlands West Indies, Japan and Germany. The Supreme Grand Chapter of Scotland includes those in the British Isles, South Africa, New Zealand, and Australia.

The beginning of the history of the Order of the Eastern Star is not known. There are several theories. Some historians say that it was brought to the colonies by the French, when they came to help the colonies fight for their independence. It is known that a similar organization existed in France during the 18th century and that Lafayette was supposed to be interested in the order. In the system of 1774 (France) was an emblem of a five-pointed star, presumably copied from the Masonic emblem called the Blazing Star.

Much of the history of the Order of the Eastern Star in the United

States centers around two men, Robert Morris and Robert Macoy. Morris (1818-1888) was an ardent Mason, writer, poet, teacher, minister, and philosopher, also a prominent Masonic lecturer. It was his desire to give to the world an Order in which Masons and their families could meet and enjoy fraternalism. In 1850 he systematized the degrees, with the idea of giving them form, and called them constellations (later changed to families). In 1866 the lecture system was adopted. In 1857 Morris published a ritual and in 1865 revised it and published it as the THE ROSARY OF THE EASTERN STAR.

Upon Morris' departure for the Holy Land in 1868, he transferred all the authority which he had assumed and exercised in regard to the Order to Robert Macoy, a Masonic writer and publisher of N.Y., N.Y. Macoy was a splendid organizer. He arranged the work more systematically and made it usable in duly organized Chapters in such a manner as to ensure ultimately the success of the Order. Until then there was no general organization, either state or national. Upon Morris' return from the Holy Land he again was interested in the Chapters of the Order of the Eastern Star and was given the title of Master Builder of the Order of the Eastern Star by the General Grand Chapter. His birthday, August 31st was adopted as a Festal Day and is observed by all

Turn to page 12

A Fable

"A Modern Fable of the Builders" was printed in the "Indiana Freeman" in 1969. It was first published in our "Newsletter" when circulation was very small compared to today's one hundred eighty thousand copies. Several who read the article four years ago have requested that it be included in the "Newsletter" again. The Grand Master agreed, and we submit it for your consideration.

PROLOGUE

And the whole earth was of one language, and of one speech (Genesis 11).

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven (Genesis 11).

Once upon a time there were some God-fearing men who, after consulting with one another many times, agreed to build a temple or tower to the glory of the Grand Architect of the Universe.

Its foundation stones were Brotherly Love, Relief and Truth; and its gates Temperance, Fortitude, Prudence and Justice. Its doors opened on three steps where the apprentices learned the building arts and, when proficient, became master workmen skilled in all trades.

In spite of divisions of opinion and ill-wishers, the work progressed and the enterprise succeeded. Even the profane grudgingly admitted the structure was well grounded and of benefit to men.

To help continue the building, other workers of good report were allowed to join in the tasks. Then the ranks of workers swelled continually.

Time passed and some of the workers said, "Go to; we must beautify the building for the benefit of the workers and the admiration of men."

So they conceived additions to the fundamental structure. Pointing out that the original building plans were incomplete and some lost, they persuaded a few more of the workers to labor on building superstructures. To enhance these "improvements," planning committees were organized and the leaders assumed magnificent titles such as Mighty Pandjorum, Supreme Pooh Bah, Grand Wizard, Imperial Popover, etc. Each designed rooms befitting his ambitions, and soon the great ouilding acquired bays, ells, gables and minarets never conceived by its founders. These committees also divided themselves into smaller parties and vied with each other as to who should be the greatest.

All this naturally resulted in less labor on the original temple, and the building suffered thereof from lack of workers.

However, as others noted the apparent success of the "beautifying," they became enamored of more and greater "beauties." Thus, the temple progress seemed stymied, and the labor on the original temple seemed dull to some.

So it was proposed by a few that another addition be built to top all others where fun and amusement would reign supreme. These grotesque additions became a subject of merriment to outsiders as well as a burden on the walls of the original temple where time began to take its toll.

Turn to page 12

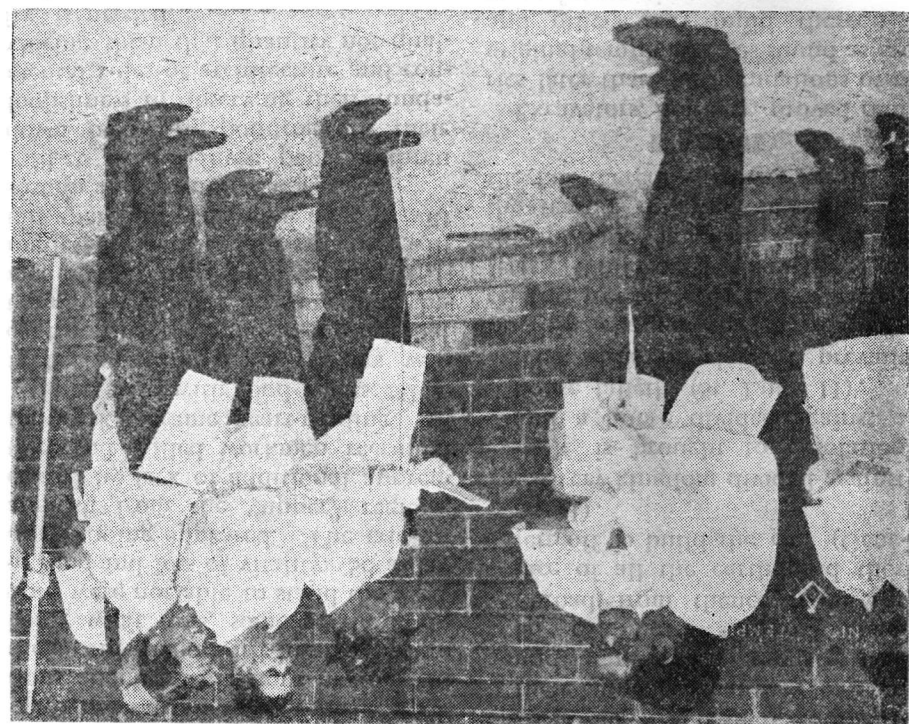
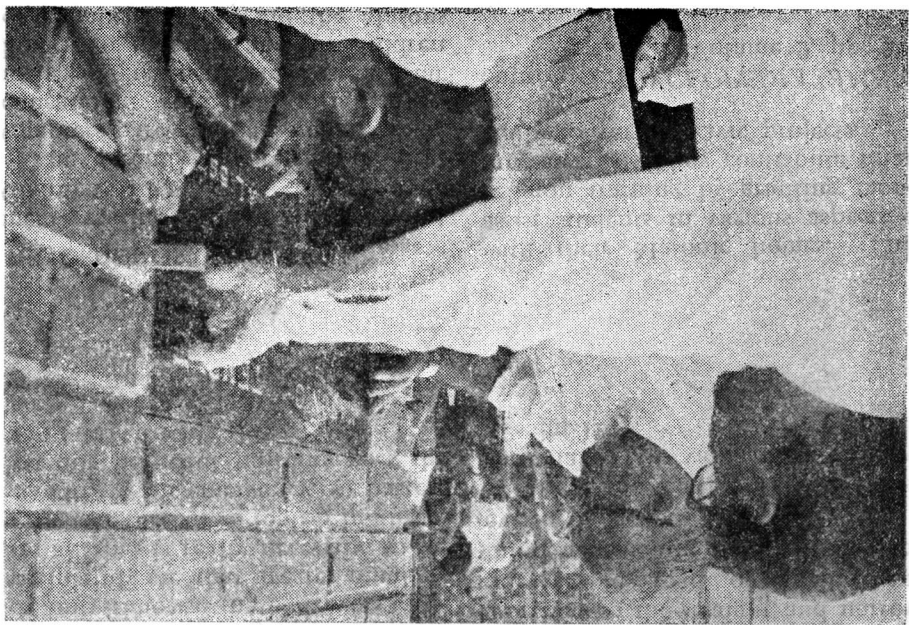
OKINAWA LODGE NO. 118 LAYS CORNERSTONE OF NEW TEMPLE

MW Ruperto S. Demonteverde, Grand Master officiated at the cornerstone laying rites of the new Okinawa Lodge Masonic Temple held in August 25.

The rites coincided with the official visitation made by the Grand Master to Okinawa recently. MW Demonteverde was accompanied by VW Hilario G. Esguerra, Grand Lecturer.

The affair was attended by members of the Lodge, Regional Grand Officers and friends.





A FABLE . . .

From page 9

All the various improvement, additions and beautifications having run their course and with human nature being what it is, some of the additions were not able to stand the wear of time and loss of vitality. So a day of reckoning appeared. The cries of anguish from the "upper" regions, caused by lack of additional apprentices and skilled workmen recruited for work, became heart-rending.

They cried with loud voices, "The fault lies with those workers who confine their energies to the original temple. We must do something immediately to help shore up the building lest we perish. Our structure will fall apart and we, being on top, will sustain the greatest damage.

"Let us aid those poor brethren down below by pointing out their foolishness in observing their fundamental rules of architecture and convincing them that quantity not quality, is needed.

"It is apparent to us that their old, silly ideas of learning the basic skills are only time-wasting endeavors. We can plainly see that greater numbers are all that is really necessary, so we must convince these foolish brethren.

"This is an emergency, so hasten, lest our beautiful building goes the way of all earthly things!"

And the Lord said, Go to, let us go down and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city (Genesis 11).

Every kingdom divided against itself is brought to desolation and a house divided against a house falleth (St. Luke 11).

The ideas of alarmist prevailed, but the changes they accomplished on the trestleboards had adverse effects. While outside adversaries and the profane laughed and gloated, the temple collapsed inwardly; and the fall thereof was very great.

EPILOGUE

Excavators, however, proved centuries later that the foundations of the original temple were as sound as ever, and others may build thereon at some future time.

May we hope that their workers will hew to the straight and narrow, but simple, road of quality, and build a structure that will last forever.

Except the Lord build the house, they labor in vain that build it (Psalm 127).



THE ORDER OF . . .

From page 8

members under the General Grand Chapter.

The Grand Chapters and local Chapters participate in welfare work, educational work, and social enjoyments. They maintain Eastern Star homes for the aged and the children of members. They aid the Masons

with their Masonic homes. They assist students in various aspects of religious training by granting monetary awards. They contribute financially to various civic projects.

Source: *ENCYCLOPEDIA AMERICANA*, Volume 9, pp. 511-512

DEMOLAY CHAPTERS INSTALL OFFICERS

JOSE ABAD SANTOS

The Jose Abad Santos Chapter, Order of DeMolay held its 54th Public Installation of Officers for the Second Term last Sunday, August 19, 1973 at the Jose Abad Santos Hall Plaridel Masonic Temple at two in the afternoon.

Installing dignitaries during the ceremonies were: Pioquinto A. Leviste PMC, Installing Officer; Armando G.T. Velasco PMC LCOD, Installing Senior Councilor; Miguel M. Marco II, PMC, Installing Junior Councilor; George N. Lee PMC DSA, Installing Marshall; Abelardo B. Agulto MC LCOD Installing Chaplain; Johnny Guerrero LCOD, Installing Senior Deacon and George G. Taruc DSC, Installing Standard Bearer. Sister Trinidad R. Aquino PHQ, IOJD was the Installing Organist.

The officers installed were: Ben S. Malayang III, Master Councilor; Saturnino R. Navarrete, Senior Councilor; Edward E. Luarda, Junior Councilor and Benvenuto C. Alegre PSC, Treasurer.

The appointed officers installed were: Pioquinto A. Leviste PMC, Scribe; Joseph F. Capistrano PJC, Senior Deacon; Ronald P. Gran, Junior Deacon; Claro R. Ludan, Senior Steward; Salvador B. Jiao, PJC, Junior Steward; Abraham C. Domingo, Chaplain; Francisco M. Lovero, Marshall; Johnson V. Agar PSC, Organist; Oscar A. Lorca, Sentinel; Napoleon C. Rupisan, Orator; Johnson N.

Lee, Almoner; Romeo S. Vinluan, Standard Bearer; Meneleo L. Macagba, First Preceptor; William A. Capal, Second Preceptor; Vittorio G. Lacson, Third Preceptor; Angelito L. Martinez, Fourth Preceptor; Cesar Shane T. Mercado, Fifth Preceptor; Edgard A. Roxas, Sixth Preceptor; Ricardo R. Sarmenta, Seventh Preceptor, and Roland E. Macawili, Aide to the Master Councilor.

The Chapter Sweetheart for the term is Sister Jennifer F. Boiser, a member of Bethel No. 2, International Order of Job's Daughters. She succeeded Miss Cynthia U. Morillo, the Chapter Sweetheart of the First Term 1973.

Dad Bayani B. Ibarrola, Chairman of the Advisory Council introduced the Guest Speaker. Bro. Vittorio G. Lacson gave a musical number and Bro. Joel F. Capistrano delivered the Flower Talk.

Dad Mario C. Navia is the Chapter Advisor for the Chapter. Members of the Advisory Board are: Dad Domingo F.M. Domingo Dad Daniel D. Lisanin, Dad Vicente P. Aragones and Dad Leon A. Vidallon.

Associate Advisors for the chapter are: Homer V. Ingles Jr. PMC CHEV KT, Emilio I. Cirineo Jr. KT, Albe-mar B. Dumlao PMC Solomon J. Abellera Jr. PMC DSA BHK CHEV, James R. Ludan PJC, and Danilo G. Yabes PMC.

At the outset of his term, the installed Master Councilor plans to in-

Turn to next page

sure more stability and harmony within the chapter in conjunction with our aims to promote greater relationships among the members of the Masonic family.

TEODORO R. YANGCO

The Teodoro R. Yangco Chapter, Order of DeMolay, Olongapo City, sponsored by Lincoln Lodge No. 34, F&AM, initiated 28 candidates on July 29, 1973. This number which is a "record breaker" among all the chapters in the Philippines, far exceeds the Chapter's record for the whole of 1972 when it attained 229% of its membership goal and for which it received the Award of Excellence (highest percentage among all overseas chapters) from the Supreme Council of the International Order of DeMolay.

With the addition of nine candidates initiated during the first term of this year, making a total of 37 up to this time, the Chapter has attained 529% of its membership goal for 1973. This already exceeds by 2% the 1972 highest membership

goal record among all DeMolay Chapters in the world. Moreover, the Chapter still expects to initiate some 20 new members before the year ends.

In the morning of their initiation, the candidates attended mass at the St. Joseph Catholic Church after which they paid their respects to the parish priest.

At 10:00 a.m., they were conferred the Initiatory Degree after which the initiates, Dad Masons and DeMolays, their parents, were served a sumptuous lunch by the Mothers' Club.

At two o'clock in the afternoon, the candidates were conferred the DeMolay Degree. In the evening the new DeMolays tendered a party which lasted until 11:00 p.m.

The success of this affair can be attributed to the leadership and dedication of the officers and members of the T. R. Yangco Chapter; the untiring help of Dad Masons and their wives who donated money, food, etc.; and to the guidance of the Mothers' Club and Advisory Council.

---oOo---

STANDARDS

"... If members, having entered the institution because they wanted to be Freemasons, are not prepared to shoulder the responsibility of being Freemasons, then they should transfer their interest to less demanding institutions. They must not attempt to lower Freemasonry's standards. It is better that the membership be reduced than it becomes a second-rate institution."

— *The West Australian Craftsman*

NOT A FOREST

Masonry is not a forest. One cannot see what it is by looking at the mass of it. It is truly a gathering together of individuals, each of which, if they will carry their portion, assume their place, or stand up and be counted will make up the whole. So, criticism about the whole of Masonry reflects only upon the inability, or the failure of the individual to live up to what the ideals of the Craft are.

— *Oklahoma Mason*

The Master's Hat

Few customs of Freemasons seem to arouse as much interest as the custom of the Grand Master or the Worshipful Master wearing a hat when in Lodge, Grand Lodge or other formal Masonic assembly. Often the ladies (bless'em!) express mild indignation at what they consider a breach of good manners by one man always wearing his hat when others about him are uncovered.

Like all customs of Free and Accepted Masons the wearing of the Hat by the presiding officer is steeped in tradition and has a definite significance. Nothing is Freemasonry exists by happen-stance; nothing is without reason.

Mackey tell us "To uncover the head in the presence of superiors has been, among all Christian nations, held as a mark of respect and reverence. The Eastern nations uncovers the feet when they enter a place of worship; the Western uncover the head. The converse of this is also true; and to keep the head covered while all around are uncovered is a token of superiority of rank or office. The king remains covered, the courtiers standing around him take off their hats."

The last sentence in the above by Brother Mackey is subject to debate insofar as it applies to a Masonic gathering. The Master or Grand Master is elected by his Brethren as their leader; kings considered themselves such by the doctrine of "Divine Right", something not recognized in

Freemasonry or by free men. The Master or the Grand Master is chief among equals.

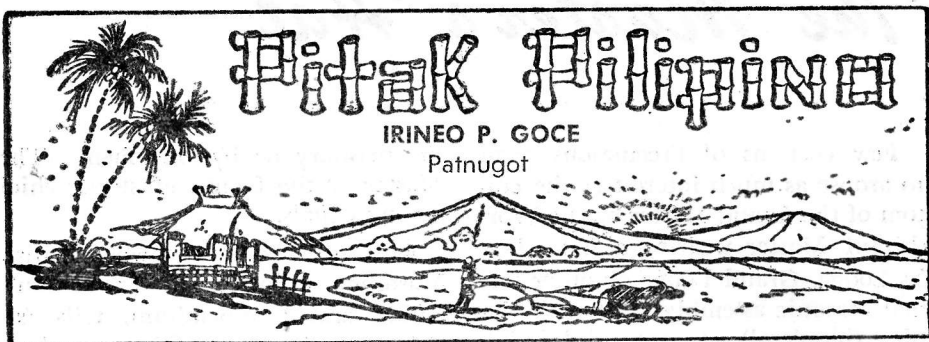
Bernard E. Jones, renowned British Masonic authority, in *Freemason's Guide and Compendium*, tells us: "There is abundant evidence to show that in the early lodges the Master wore a hat—a sequel, it is thought, to the Jewish custom of remaining covered in synagogue and when taking an oath. We uncover our head as a mark of reverence and respect in a place of worship, a law court, etc., and also as a mark of courtesy to a woman, an older man, and to a superior, and it is supposed to follow from this that when one member of a company by right remains covered, while the others are uncovered he is indicating his superiority and his authority."

In all cases, while at prayer, or when the name of Deity is mentioned, the Master removes his hat.

It is natural and traditional that the Master wear his hat while presiding over his Lodge as it is that he be addressed as "Worshipful" — as natural as it is for the tyler to guard the portals of the Lodge; as natural as the reason for the presence of the Three Great Lights, as natural as the habit of a gentleman to always be chivalrous to a lady.

It is interesting to note that in England the custom of the Master being covered has been largely abandoned.

— *California Freemason*



MANUEL LUIS QUEZON — ANG KANYANG KATARUNGANG SOSYAL

NI KAP. IRINEO P. GOCE

Napapanahong pagbalikan natin sa gunita ang alaala ng isa nating kapatid na malaon nang sumakabilang buhay, ang dakilang naging Pangulo ng Komonwelt sa ating bansa, si Kapatid Manuel Luis Quezon. Ang buwan ng Agosto ay naging makasaysayan sa ating lahi sapagka't ika-19 ng buwang ito ang kaniyang kapanganakan, at sa dahilan pa ring si Quezon ang itinanghal nating ama ng pambansang wika, sapagka't itinalaga niya at hanggang ngayo'y ating ipinatutupad ang pagtatangi sa linggo ng wikang pambansa mulang ika-13 hanggang 19 ng Agosto taun-taon.

Ang isa pang bagay na dapat nating igunita kay Kap. na Quezon ay siya ang kaunaunahang Pilipino na naging Kataastaasang Guro (1918) ng *Grand Lodge of the Philippine Islands*. Nang itatag ng nanakop na mga Amerikano dito ang *Grand Lodge*, bilang supling ng *Grand Lodge of California*, si Quezon nuon ay Pangulo (Grand President) ng Pangkalahatang Asembleya ng mga Gurong Mason sa Pilipinas na binubuo ng mga Lohiyang Pilipino. Ang asembleya, sa pangu-

nguna ni Quezon, ay nagdaos ng malaking pulong sa Maynila nuong ika-4 at 5 ng Hulyo 1915, sa ilalim ng pangangasiwa ng *Regional Grand Lodge of the Philippines No. 2*, na nasa ilalim naman ng kapangyarihan ng *Grande Oriente Español*.

Ang naturang asembleya, sa isang resolusyon ay nagprotesta sa pagkakatag ng mga Amerikano ng *Grand Lodge of the Philippine Islands*, nuong Disyembre 19, 1912. Sa kabila ng gayong protesta, sa dakong huli ay nagkasanib din ang mga Lohiyang Pilipino at Amerikano, at sa Pangkalahatang Taunang Komunikasyon nuong 1917, si Quezon ang nahalal na *Deputy Grand Master* (siya sana ang naging Grand Master, subali't hindi pa maatim ng mga Amerikano na isurender nila sa mga Pilipino ang *Grand Lodge*). Bagaman, si Quezon ay isa sa mga namuno na katulong ang mga lider na Amerikano sa Masoneriya upang mapagsanib ang lahat na mga Lohiyang nasa Pilipinas, at pag-isahin sa ilalim ng *Grand Lodge of the Philippine Islands* nuong Pebrero 13, 1917.

Isinilang si Quezon sa bayan ng Baler, lalawigang Tayabas (na nga-

yo'y kapangalan na niya). Naglingkod siya sa Hukbong Pilipino sa ilalim ni Heneral Aguinaldo, nang ang Pilipinas ay makidigma sa Estados Unidos. Isang ganap na abogado, si Quezon ay sunud-sunod na naging Manananggol-Tagausig sa Tayabas, Gobernador ng lalawigan, Komisyonado ng Pilipinas sa Estados Unidos, at Pangulo ng Senado, kung saan niya puspusang kinampanya ang pagkadali ng pagkakaroon natin ng kalayaan sa Amerika. Nahalal siyang Pangulo ng Komonwelt nuong 1935, at nang masakop ng Hapon ang Pilipinas, siya ay nagtungo sa Estados Unidos at doon namalagi hanggang namatay nuong Agosto 1, 1944.

Sa mga naging bantog at mahalagang nagawa ni Quezon para sa bansa ay isa sa mga napatampok ang kaniyang ipinamanang diwa ng katarungang sosyal, o *social justice*, at ito'y nanatiling nakaukit sa ating kasaysayan. Mayroon siyang mga gintong butil ng kaisipang nauukol sa karapatan sa ari-arian, at karapatang mabuhay.

Sinabi ni Quezon nang kaniyang kapanahunan na ang suliranin ay kung papaano pagtutugmain ang karapatang magmayari ng mga bagay at ang karapatan upang mabuhay. Ang karapatang mabuhay, wika niya, ay nakahihigit at nangingibabaw sa lahat na mga karapatan. Sa paganong Roma, ani Quezon, ay ipinroklamang ang karapatan ng isang tao sa kaniyang mga ari-arian ay nangahulugan hindi lamang ng karapatan niya roon sa ari-arian kungdi pati na rin ng karapatang abusuhin niya ito; "Jus utendi et abutendi," wika nga.

Ang ganitong pangangatuwiran, sabi ni Quezon, ay tumpak na pag-aakala sa karapatan nuong bago pa pinairal ng Anak ng Tao ang kataas-taasang batas sa ugnayan ng sangkatauhan: "Ibigin mo ang iyong kapuwa ng tulad sa iyong sarili. Ga-

win mo sa iba ang nais mong gawin ng iba sa iyo."

Dito nagkakasalungatan ang mga sibilisasyong Pagano at Kristiyano, sabi ni Quezon. Ang una ay pilosopiya ng pagkamakasariili; ang huli'y pag-ibig at katarungan. Walang sinumang Kristiyano, ayon kay Quezon, na dapat tumanggap, dili kayay'y magsagawang ipatupad ang teoriya na ang sinumang mayroon ay may layang abusuhin o ibulagsak ang kaniyang mga ari-arian. Ang anumang higit sa ating mga pangangailangan at makatuwirang pagkamarangya ay dapat iukol para sa madla, "pro bono publico," sabi ni Quezon.

Pinansin ni Quezon ang nakikita natin sa lahat ng dako — ang pagsasalungatan ng mga nakaririrwasa at ng mga naghihikahos; ang una'y sinisikap panatilihing ari nila ang lahat nilang nahahawakan, na walang pagdama sa kahirapan ng mga nagdaralita; at ang huli'y nagsusumakit na agawin ang lahat buhat sa mga mayroon, at hindi naiisip na ang mga ito ay nangagsikap sa pag-iimpok at sa gayon ay may karapatang magpakariwasa sa bunga ng kanilang pagpapagod, sa paraang kanilang naisin.

Sinabi ni Pangulong Quezon na ang gawain ng pamahalaan ay hindi lamang ang pangalagaan ang karapatan ng mga mayroon sa wastong paggamit at pakikinabang sa kanilang mga ari-arian, kungdi hinihiling pa ring ang mga hindi nakapagtatamo ng kabuuang bunga ng kanilang pagpapagod ay dapat magkaroon ng sapat para sa mga pangangailangan nila at ng kanilang mga kaanak.

At ipinahayag niya ang babala: hindi dapat mangyaring ang isa o sinuman ay maniwalang makapagpapatuloy siyang mang-api sa kapuwa na sa dakong huli ay hindi niya ito

Turn to next page

pagdurusahan. Ang sinumang may ari-arian ay mabuti pang magbigay sa komunidad na kaniyang pinamamagitan ng kabahagi sa kaniyang mga kayamanan kung nais pa niyang makinabang sa matitira.

Ukol naman sa pagbibigay ng katarungan ay sinabi ni Quezon na hindi niya ito ini-aayon sa hilig ng kaniyang puso. Wika niya: "Ginagawa ko ito (katarungan) sa pamamagitan ng aking pag-iisip sapagka't ang pag-iisip lamang ang tahasang makasusukat ng mga kabutihan ng magkabikabilang panig. Ang sinumang namumuno ayon sa kaniyang puso at hindi sa isip ay mapanganib makagawa ng pagkakamali, at lihis sa katarungan. Dapat tayong mamahala sa pamamagitan ng ating pag-iisip; at dahil dito'y nang aking iproklama ang hustisya sosyal ay talagang katarungan ang aking nais ipatupad; hindi pag-ibig, hindi pagbibigay, ni hindi pagkahabag, kungdi lantay na katarungan."

Ang Karangaldangalang Kapatid na Quezon ay naging kasapi sa Lohiyang Sinukuan Blg. 16. Dahilan sa masidhing pakiusap ng kaniyang kabiyak, siya ay nagbitiw sa Masoneriya nuong Setyembre 17, 1930. Pitong taon pagkaraang tumiwalag siya sa Masoneriya, si Quezon ay nagbigay ng ganitong pahayag:

"Hindi naman ako talagang nagbitiw sa samahang Mason, kungdi pagkaraan pa ng ilang buwan, at hindi ko naman itinakwil ang Masoneriya. Mayroong pormularyo na pinalalagdaan sa mga bumabalik sa simbahan mula sa Lohiya ng Mason, subali't ito'y hindi ko nilagdaan. Sa halip, sinulatan ko na lamang ang Arsobispo ng isang personal na nota at sinabi kong naunawaan kong ako'y hindi matatanggap na muli sa Simbahang Katoliko habang nananatili akong Mason, at dahilan lamang doon kaya ako 'nagbitiw' sa Masoneriya."

Sa anupaman, si Kap. na Quezon ay mananatili rin sa ating alaala na isa sa mga namuno upang ipaglaban ang palagiang paghihiwalay ng pamahalaan at ng simbahan. Ganito ang isa sa kaniyang mga pinakamakasaysayang pahayag:

"Walang makapagpapasilakbo ng damdamin at mga maling pagpapalagay ng tao na higit pa kaysa hindi paggalang sa kuru-kuro ng kapuwa, pagka-panatiko at kaigsian ng isip. Ang kasaysayan ay batbat ng mga halimbawa ng ganitong katotohanan, at hindi natin dapat ipagwalangbahala na lamang ang mga aral nito.

"Sa ilalim ng (1935) Konstitusyon ng Pilipinas, na gayundin sa ilalim ng *Jones Law*, at ang katunayan ay simula pa ng iwagayway sa ibabaw ng lupaing ito (Pilipinas) ang watawat ng Estados Unidos, ang pagkahiwalay ng Simbahan at ng Estado, at ang kalayaan sa pagsamba ay ginarantiyahan. Ang estado ay walang pakialam sa simbahan, at gayundin ang simbahan sa estado.

"Ako ay Katoliko, gaya ng nababaitid ng lahat; ako, na kasalukuyang namumuno sa Pamahalaang ito. Bilang tao, sinasamba ko ang aking Diyos alinsunod sa aking pananampalataya. Subali't bilang pinuno ng Estado ay wala akong kinalaman sa simbahang Katoliko na magiging higit pa kaysa kinalaman ko sa denominasyong Protestante, Aglipay, Mohamedan, o anupamang samahan o sektang pang-relihiyon sa Pilipinas. At walang kapangyarihan o karapatan ang alinmang simbahan na manghimasok sa mga pagawain ng pamahalaan."

—oOo—

WATCH IT

He who will not reason is a bigot; he who cannot is a fool; and he who dares not is a slave.

ON MASONIC EDUCATION

278. *Why, strictly and legally speaking, is a Lodge of Entered Apprentices or that of Fellow Crafts not recognized?*

A Lodge of Entered Apprentices or that of Fellow Crafts is, strictly and legally speaking, not known because a charter or dispensation to form a Lodge is granted only to a given number of Master Masons in good standing. As a consequence only a Lodge of Master Masons has a legal standing. A Lodge of Entered Apprentice or one of Fellow Crafts exists only while work in that degree is being done.

279. *What is meant by a just, perfect, and regular Lodge?*

A Lodge is said to be just, perfect, and regular under the following circumstances: It is *just* when it is provided with the Three Great Lights; it is *perfect* when a constitutional number of members is present; and *regular* when it is working under a charter issued by the Grand Lodge having jurisdiction over the territory. These terms are usually used in Lodges under British jurisdictions.

280. *Are there Lodges which can only open and close on the First Degree?*

Yes. British Lodges always open and close on the First Degree, the Master being present or in his absence, the brother qualified to preside as provided by the constitution, and there being present a quorum, or seven members of the Lodge.

281. *Is the practice of requiring a new Lodge to work first under dispensation before being granted a charter, universal?*

No. The practice of requiring a new Lodge to work first under dispensation before being granted a charter is not universal but it is the practice under the American system of Masonic jurisprudence.

282. *Who grants the dispensation for the formation of a new Lodge?*

The Grand Master during the recess of the Grand Lodge grants the dispensation for the formation of new Lodge. The dispensation terminates on the first day of the month in which the Annual Communication is held.

283. *Is the Master named in the dispensation but not in the charter entitled to be called a Past Master of the Lodge?*

The Master named in the dispensation but not in the charter has *no right* to the title of Past Master of the Lodge. The definition of *Past Master* (Par. 339, Constitution, rev. 1962) says: "... this title applies to one who has been regularly elected or named in a charter and installed, and has served a term as Master of a chartered Lodge..." This definition applies to one who is not already a Past Master when he was named in the dispensation.

284. *How should a District Grand Master be received when he visits a Lodge in his District?*

He should be received with Grand Honors and invited to a seat in the East and the gavel presented to him. He should be asked give a few remarks, and after he has spoken no one else should be asked to speak.

285. *When should the Presiding Officer of a Lodge ask a visitor known for his capacity to make interesting short talks on the meaning of Masonry?*

Such a visitor should be asked to say a few words after the reading of the minutes and the reports of the Treasurer and Secretary, specially if the Presiding Officer expects the meeting to be long.

MASONRY—GREATNESS WITHIN

CHARLES P. MELVILLE

So often we meet our Brother Mason who asks "when, where and why has the Great Masonic Fraternity failed?" Where is our GREATNESS WITHIN?

Be not discouraged, but pray, plan and permit each of us to re-dedicate ourselves to the GREATNESS WITHIN our organization. This is not an impossible task. Masonic history very clearly proves that GREATNESS WITHIN our organization did, at one time, exist and can and will be reconstituted if we become aggressive, progressive, determined and use intelligent business principles and an overdose of enthusiasm. STOP SINGING THE BLUES. ROLL UP YOUR SLEEVES AND GO TO WORK! *Crow like a rooster, keep yelling what you're selling, put some pepper in your song; and, if you have the guts to do that, you can sell an old maid a baby buggy!*

Masonry epitomizes the greatest event in the history of the world. Why should we fail to dramatize and add great and colorful pageantry to our ceremonials? Such dramatics and pageantry expresses the true lessons of Christianity and Masonry and impress it in the minds of new candidates in such a manner that they will never forget nor forsake it. Why not give it a serious try?

Again, we must fully realize the GREATNESS WITHIN Masonry has existed and has contributed very greatly to the founding of our great nation and its continued existence. *And, we can do it again!* Desist from the cancerous disease of negative thinking and go forward. I have never heard of an organization which

is in such serious need of a RED HOT pep talk. Give YOURSELF one!

We are an organization, dedicated to the greatness of our Lord and Master Jesus Christ. This dedication demands that each and every single members of the greatest of all fraternities must be a tolerant individual toward all other members of the fraternity and to all members of society. Many Masons often feel they are superior to all other Masons and often demonstrate their arrogance, both lowering themselves and administering great damage to the organization. No one desires to be a member of such an organization.

We are an organization which makes a very serious effort to alleviate the suffering of all mankind. We accomplish this with money, time, effort and the giving of ourselves. *The giving of ourselves* is probably the greatest of all as it is the result of LOVE and CHARITY toward ALL mankind!

Masonry believes in strict enforcement of the laws of our nation, state, city and country governments. We demand respect for our flag, but we show a disgraceful degree of cowardice in the failure to BACK UP our demands.

What can we do to back up our demands in a lawful manner? We can write speeches, make organizational calls upon our local law enforcement officers, write articles in local newspapers, call upon our neighbors to assist in the great fight for law and order; we can use our telephones in enlisting help.

DISTRICT DEPUTY GRAND MASTERS

District

- No. 1 — **Jose L. Araneta**
- No. 2 — **Leon A. Bañez, Jr.**
- No. 3 — **Sotero A. Torralba**
- No. 4 — **Pablo L. Edrozo**
- No. 5 — **Isaac E. Dizon**
- No. 6 — **Doroteo M. Joson**
- No. 7 — **Edgardo A. Ramos**
- No. 8 — **Desiderio Hebron**
- No. 9 — **Teofilo C. Leonidas**
- 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 F. Feliciano**
- No. 19 — **Indasan A. Napii**
- No. 20 — **Paul C. Hall**
- No. 21 — **Kenneth M. Crabtree**
- No. 22 — **Herbert F. S. Chock**
- No. 23 — **Juanito U. Fernandez**
- 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 — **Michael L. Jessee**

JUNIOR GRAND LECTURERS

District

- No. 1 — **Espirito B. Cardenas**
- No. 2 — **Agustin Balisi**
- No. 3 — **Antonio 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 — **Lorenzo N. Talatala**
- No. 14 — **Mario B. Hidalgo**
- No. 15 — **Vicente M. Macabidang**

District

- No. 16 — **Eliezer La. Casul**
- No. 17 — **Juan Causing**
- No. 18 — **Roman O. Tesoro**
- No. 19 — **Vicente R. Macute**
- No. 20 — **Herman F. Cruz**
- No. 21 — **Robert M. Harvey**
- No. 22 — **Edward L. Carriere**
- No. 23 — **Pablo D. Baguioen**
- No. 24 — **Vicente B. Tecson, Sr.**
- No. 25 — **Jose M. Lagahit**
- No. 26 — **Buenaventura Sabulao**
- No. 27 — **Henry P. Merrfield**
- No. 28 — **Teodoro Alcantara**
- No. 29 — **Policronio Blanco**
- No. 30 — **Alton P. Lindley**

Mr. Benito Maneze 148
109 Florencia,
Grace Park,
Caloocan City

TO POSTMASTER: If undelivered, please return to

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

Published monthly by The Cabletow, Inc.
Suite 12, Plaridel Masonic Temple
1440 San Marcelino, Manila D-406

Re-entered as second class mail matter at the
Manila Post Office on June 16, 1962

IMPORTANT! Readers are requested to send address changes and corrections to us to insure prompt delivery of the **THE CABLETOW**.