

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



ARLENE WONG CHENG
Miss Chinatown Philippines — 1974

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1974

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1973-1974**

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Grand Master's Page



MESSAGE

My Brethren, we are in the thick of our endeavor to put out our Masonic Yearbook which we have informed you about since the latter part of 1973. This project has never been undertaken in the whole life of our dear Grand Lodge of the Philippines, and I therefore appeal to those Brethren who are reading the Cabletow to please rally behind us in this great undertaking by sending us your Lodge contribution and procuring some advertisements to finance the printing of this Yearbook.

Another physical project of your Grand Master is the changing of the benches and iron and wooden chairs in the Grand Lodge Hall into upholstered seats worthy of the name of the Masonic Fraternity and its honorable members, however humble in life they may be, who are entitled to the comforts of the conventions, especially so if we continue to regard our Venerable Institution as the best Fraternity that has ever been developed by man.

For the benefit of our dormitory habitues, it will interest them to know that we have painted the rooms and the outside, and have changed the worn-out screens and we shall have the rooms air-conditioned before the Grand Communication on April 25-27, 1974. The rooms in the Dormitory being limited, the accommodation will be on a first-come-first-served basis.

All these projects, my dear Brethren, cannot be accomplished without your kind assistance and support. So, together, Brethren, let us put our shoulders to the wheel.

RUPERTO S. DEMONTEVERDE
Grand Master

In This Issue

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Editorial:

COMMEMORATION OF MASONS IN PHILIPPINE HISTORY

So much has been spoken and printed about the participation of Masons in the founding of many nations of the world, it seems it would be a wonderful work of Masonic literature to research and prepare a volume dedicated exclusively to the Masons that have contributed in the founding of their respective countries.

It is interesting to note that there appears on the currency of many nations, the portraits of outstanding national leaders who were Masons. Perhaps few of us in the Philippines have stopped to consider that most Filipino coins and paper money are at the same time testimonials to Masonic heroes. In fact, by comparison, it would appear that in the Philippines most denominations of currency recognize Masonic heroes.

Denomination

Twenty-five centavo
Fifty centavos
One Peso
Five Peso
Ten Peso
Twenty Peso

Masonic Leader

Juan Luna
Marcelo H. de Pilar
Jose P. Rizal
Andres Bonifacio
Apolinario Mabini
Manuel L. Quezon

It would be interesting to learn from our brethren in other lands, if in their respective countries the picture of a Mason appears on 60% of the units of currency as it does here, in the Philippines.

This is physical manifestation that Masons have been commemorated in the Philippines for their contribution to the country. Now, it would be an even greater commemoration, if in testimonial to them all and in recognition of the Freemasonry from which much of their individual inspiration was received, a special issue of a Philippine Postage Stamp could be made on Freemason's Day, December 19, 1974. Such a stamp could be an honor role, not only for those who have achieved recognition by their imprints on Philippine Currency, but for those others who shared with them in the trials and sacrifices that brought this nation forth, laying as its cornerstone, the principles which have made this nation what it is today.

R.E.W.

COMMIT YOURSELVES TO THE TASK

HON. JOSE L. COSCULLUELA JR.
Judge, CFI, San Carlos City

It was with the deepest humility that I accepted the honor of addressing you this evening, on this solemn occasion of the installation of your officers for the current Masonic year. This occasion is doubly significant to me, not only because this is the first time that I have been privileged to share some thoughts with the members of your prestigious fraternity, of which I have nothing but the highest regard and admiration, but also because we have in our midst mutual friends from Iloilo City with whom I have had the good fortune of befriending and associating prior to my assignment to this peaceful although dark city of ours.

When your Past Master, Peping Tan, informed me of my welcome, although perhaps undeserved, choice as your guest speaker upon the suggestion of my esteemed colleague... and your own District Deputy Grand Master Valerio Rovira... I gladly accepted the invitation for two compelling reasons: Firstly, because I felt that in some humble measure I would be paying a debt of gratitude to the Hon. Valerio Rovira, whose wise counsel and constant inspiration made my tenure as City Fiscal of Iloilo a professionally rewarding and enriching experience, and to your Past Master, Peping Tan, who, during my uncertain days of distress at the San Carlos Planters' Hospital last year, demonstrated to my humble family a fine example of the Masonic concept of brotherhood and concern for one who was not a member of your Craft. Secondly, because as a

Filipino... proud of his origin and confident of his destiny... and as a humble public servant of our new and invigorated society, I considered it my moral duty to contribute my share in the collective effort now pervading our country to activate the national consciousness and galvanize our concerted actions towards the attainment of our new goals, by exhorting the members of your Lodge to direct your fraternal endeavors along channels that would make them relevant to the objectives and goals of our New Society.

Not being a Mason, the secrets of your ancient Craft have not been revealed to me. But one need not lift this veil of secrecy to learn that Masonry has been a vital and progressive force in the upliftment of our people and in the advancement of our country, and that the members of your fraternity have never failed the call to duty of our country in its darkest hour of crisis. One has but to scan through the pages of our history to learn that Masonry has weathered political upheavals and outlived the changes of political regimes in our country to earn the distinction of being the oldest and most cohesive organization in our country today. One has but to examine the roster of your fraternity to know that the most illustrious and patriotic Filipinos who shaped the destiny of our country, through war and peace, were Masons. Dr. Jose Rizal, Marcelo H. del Pilar, Graciano Lopez Jaena, and a host of other Filipino patriots, fired by the philo-

sophy and ideals of Masonry, lighted and kept aflame the torch of liberty through the crimson years of the Spanish regime of our country. Gen. Emilio Aguinaldo, Apolinario Mabini and Andres Bonifacio, three of the great Filipino Masons during the revolutionary period under the American regime, carried on this torch through the battlefields of Luzon and gave the world a shining example of Filipino courage and gallantry. Chief Justice Jose Abad Santos, in eloquent reaffirmation of his Masonic philosophy, and in a reenactment of Rizal's supreme sacrifice, courageously faced martyrdom at the hands of the Japanese oppressors, to give proof once more that the Filipino spirit and will for freedom and independence can not be crushed by the weapons of oppression. During the historic struggle for the liberation of the Philippines from the Japanese invaders, President Manuel L. Quezon, sustained by his resolute character and unflinching love of country, raised the torch of liberty to its highest pinnacle when he secured from another great Mason, President Franklin Delano Roosevelt of the United States of America, the recognition of our sovereign right of independence. In the post-war era, we had as our first president of the Republic, the brilliant and eloquent Manuel A. Roxas, another outstanding Mason.

Under the aegis of our New Society, there are Masons in the forefront of our continuing struggle for the preservation of our democratic ideals and way of life. It is symbolic that the leadership of our National Bureau of Investigation has been entrusted by His Excellency, the President, in the capable hands of another Mason, Atty. Jolly Bugarin. It is also reassuring to know that in the august chambers of our highest

judicial tribunal sits a Mason, the Hon. Justice Calixto O. Zaldivar, whose integrity, legal competence and patriotism are priceless jewels in the annals of our judiciary. You have, therefore, every reason to be proud of the noble legacy bequeathed to you by your illustrious predecessors, and I am confident that you, of the San Carlos Lodge No. 186, will faithfully discharge the heavy responsibility that is now yours to carry on the great tradition of your Craft.

We are well aware of the rapid and dramatic changes taking place all over the world at present. In our own country, the rising cries of protests against the inequities and malpractice of the old society had compelled the President of our Republic to embark on a democratic revolution, and to place the country under a state of martial law. Under the New Society, our President has rallied the nation to close ranks and to move forward toward the attainment of new social, economic and political goals. He has sounded a call for a recommitment to the old moral values of truth, honesty and integrity. He has initiated steps to make the concept of social justice more meaningful through a bolder implementation of the land reform program, the eradication of graft and corruption in all levels of the governmental structure, and by restoring to the common man the dignity that is rightfully his as a Filipino. He has restructured our economy to diffuse the wealth of our country from the handful of oligarchs who, before the declaration of martial law, held in their hands the instruments of economic dictatorship over the sources of wealth, to the greater mass of our people. He has likewise restructured and transformed our political base by conducting dialogues with, and seeking counsel direct from,

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A VIEWPOINT ON MASONIC MORALITY

WB PRIMO I. GUZMAN
Kasilawan Lodge No. 77

Morality, like Beauty, is a very relative term. Its practice is not governed by hard and fast rules, or rigid standards which men go by in measuring its extent. Assessment of one's morality depends, to a large extent, upon his or her interpretation of what is moral and what is not. In short, what is moral to one may be immoral to another and *vice versa*.

But this interpretation, does not hold true where morality among Masons is concerned. Masonic principles give the Mason no choice, but demand of him a faithful compliance with moral precepts peculiar to the Masonic Brotherhood. Where morality is involved, the Brother Mason does not have any alternative but adherence to Masonic doctrines, no more no less.

The Ancient Charges state that "Freemasonry is a strictly moral institution." The principles which Freemasonry inculcates inevitably tend "to make the Brother who obeys their dictates a more virtuous man."

The English Lectures similarly and appropriately define Freemasonry to be "a system of morality". The Old Charges of 1722 specify that a Mason is "obliged by his tenure to obey the moral law." The Mason's responsibility to remain moral encompasses his very being, way beyond the responsibility of the ordinary mortal. By his own free will, from the moment he chose to become a Mason, he assumes an obligation to

uphold specific tenets of morality which to the ordinary person may seem strange. But by choice, it has become imperative for a Mason to remain moral in theory and in practice.

Such is the situation under which a Mason finds himself. Such is the circumstance under which a Mason moves.

The 20th century mode of life seems to have hurled a very difficult challenge even to the most faithful and loyal amongst men where morality is involved. The very nature of modern living presents confusion and creates a conflict in the minds of even the most moral among us. And this exposure to the immorality of the modern world does not exempt the Brother Mason at all. Just like any other human, therefore, a number of Masons succumb.

But the similarity of Masons to their fellowmen ends where morality begins. Masonry makes it so. The Mason has placed himself therein by choice.

Like any other good thing, a reminder to Brother Masons who have succumbed to immorality in a moment of weakness is most opportune and chooses no time at all. I take this opportunity, therefore, to invite all to do a reassessment of our MORAL LIFE as Masons. Have we been negligent of our duties as Masons along the line of morality? If

so, to what degree, to what extent - and with whom?

In the process, have we forgotten that Masonic morality demands of every Mason to remain moral towards his fellowmen faithfully and sincerely? The Mason owes it to himself as an ordinary being, in general, and as a member of the Craft in particular, to be consistent in his teachings and in his actuations.

A Mason is a Mason. Wherever he is and at all times, he remains one - until he elects to free himself from the chain that binds him to Masonic doctrines. Let us not forget that as we try hard to remain moral with our fellowmen, we must exercise greater caution to remain so with Brother Masons. The Mason who succumbs to immorality in the company of, or against, a Brother Mason, wallows more deeply in sin and guilt by comparison - because he is "obliged by his tenure to obey the moral law." Let us once more awaken to the fact that since Free-

masonry is supposed to be a system of morality, the practice of immorality by Masons, particularly amongst them, constitutes the gravest danger to the stability of the institution. In short, a weakening of morals amongst us and within us will need no help from the outside world to insure the collapse of the Brotherhood itself. While there is still time, therefore, let us join hands assuring and reassuring those whose trust in the Masonic Fraternity has remained intact to this very day, that Masons practice what they preach through and through.

Let us, by all means, let morality, the kind that Masonry demands, govern our lives. Let it be said that the Brother Mason possesses a kind of God-given strength more powerful and more meaningful than the ordinary man. After all, to be among a Brotherhood of Men under the Fatherhood of God should make the Mason a being more virtuous and more righteous than his fellowmen.



WINDS OF CHANGE

(Excerpts from an article published in the Dec. 7, 1973 issue of The Catholic UNIVERSE BULLETIN, Cleveland, Ohio.)

Father Giovanni Caprile, an Italian Jesuit, who is an expert in Masonry, writing in a recent issue of the magazine CIVILTA CATTOLICA, in Rome said, "Many think that when the new code is issued, the part of the Church law dealing with offenses and penalties will be cut to the minimum, and the ban on (Catholic) joining Masonry will be quietly omitted." The reason for this according to Father Caprile is - "the charge that Masonry plotted against the Church is no longer universally valid." He further pointed out that

"for years, in fact, many Masonic Lodges respect all religions and demand of their members belief in a Supreme Being and devotion to the Sacred Sripture." He also recalled that a fellow Jesuit, Father Jean Beyer, dean of canon law at the Gregorian University in Rome and a consultor to the Commission revising church law has said "Membership in certain Lodges need not imply any penalty (for Catholics). There can be no excommunication except when this membership leads to unfaithful-

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What Came You Here To Do

R.W. BRO. EUGENE V. FRANKEL, D.G.M.

My brethren, what came you here to do? In the catechism of the first degree this is the second question you were asked. Your answer? "To learn to subdue my passions and improve myself in Masonry." When you first approached the Altar of Freemasonry, the W.M. informed you that "the design of the Masonic Institution is to make its votaries wiser, better and consequently happier". He also reminded you that you had been elected by the members of your lodge, "UPON YOUR OWN VOLUNTARY PETITION to become united with us in this great and good work".

We thus find here the elements of a contract between the Fraternity as party of the first part and the candidate as party of the second part. The candidate since converted into a brother and eventually to a brother Master Mason, comes to the contractual table too often not knowing exactly what he is letting himself in for because, in spite of the solemn warnings given in the Address to the Candidate before Initiation and the Master's granting the opportunity to withdraw before taking upon himself the Obligation, he really doesn't know what will be expected of him. Ideally, he should have been fully prepared by his Sponsors and by the members of the Investigating Committee, but he usually is quite ignorant. The Lodge received the new brother not really knowing what they were getting,

trusting in the judgement of the sponsoring brethren and the members of the Investigating Committee. The White Ball reflects this trust; the Black Cube is cast only when the candidate is personally and unfavorably known to the brother who casts it.

The contract, notwithstanding, is valid. The Lodge undertakes to help the brother to be a better man, wiser and happier, and the brother undertakes to learn to subdue his passions and improve himself in Masonry with the contracted promise of help from the brethren of his Lodge. In the United States and Canada there are over 17,000 Lodges with a membership of close to 4,000,000 brothers. I dare say that at least 85% of the contracting parties of both parts are guilty of breach of contract, neither giving nor receiving what had been promised. Why? Who is at fault or what is the cause.

We hear evidence both ways: against the Lodges—that they fail to take the new brother in hand and instruct him in the beauties of the teachings of Freemasonry; that they to provide consistently interesting and stimulating programs designed to teach and inspire the new brother; that they fail to make the new brother feel at home, enveloped by the warmth of new friendships and brotherly love.

Against the brother, especially the brother who is a M.M.; that he does not come to Lodges even when pro-

grams are as they should be; that he fails to advance because of laziness, lack of interest, or lack of time to memorize the catechism for his proficiency examination; that he does not give the eager brethren the opportunity to fulfill their part of the contract, since they cannot apply the working tools of the Master Craftsman if the rough ashlar is not at hand. Both arguments, sad to relate, are correct as far as they go.

In rebuttal, the lodges say, "We get discouraged because our carefully prepared programs are played to "empty houses" too frequently. The brother says, "I got tired of listening to the same dull reports and boring business at every meeting, so I stopped going." And so it goes, "round and round". The truth, as always, lies somewhere in between. Some lodges do have consistently interesting programs but with no one to hear them. We have seen new Masons left absolutely "cold" by the degrees in which they were given only a glimpse of the beauties that can be theirs in Freemasonry. I believe we can say unequivocally that almost every Mason who has GIVEN time and effort to the lodge has been repaid a hundred-fold by the constantly unfolding truths and beauties hidden in our literature.

What man of normal sensibilities can have read "The Builders" by Bro. Dr. Joseph Fort Newton, without being profoundly moved and deeply impressed. Even the little Claudy books open the beautiful vistas of our teachings to the discerning eye.

The basis of Freemasonry is an ideal toward which we strive, never hoping to reach it completely, but struggling to approach as closely as we can... the ideal of the Universal Brotherhood of Man under the Fatherhood of God... the G.A.O.-T.U.

Unless and until you come to our Lodges; unless you, as individuals, fulfill your part of the contract, we as a Fraternity cannot fill our part; cannot help you to be better men, wiser men, and consequently, happier men. The Fraternity cannot be held responsible, because the individual Masons, as party of the second part, are collectively part of the Fraternity and thus share its failure to comply, and in both instances the non-attending Mason is guilty of cheating himself. If the brother complains that the meetings are dull, let him ask himself what he has done to make them more interesting... what he has contributed to his own education and to the enlightenment of his brethren.

So, it comes down to this. You petitioned the Lodge to be made a Mason; you paid good money and consumed valuable time in taking the degrees and in learning the catechisms; you have entered into a covenant with Masonry. Unless you attend the communications, unless you do some outside reading, and unless you contribute to the discussions which take place in the Lodge, you will not achieved what you came here to do. Thus, you will deprive yourself of what is rightly yours and will defraud your Lodge by taking something of value, only to throw it away. You will also make it impossible for the Fraternity to fulfill its obligations to you and to all your brothers.

The great idea of Masonry cannot be achieved without the active participation of every Mason... in every Lodge... in every country where our Fraternity exists. You cannot control what your brothers do or don't do, but you can and must answer for yourself. Thus, to each individual brother who reads these words, I say, "Come to the Lodge and take up anew the task you first

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SUPREME COUNCIL, 33°

A. & A. S. ANNUAL MEETING

The 24th Annual Meeting of the Supreme Council, 33°, Ancient and Accepted Scottish Rite of Freemasonry in the Philippines was held on February 14-17, 1974 at the Scottish Rite Temple, 1828 Taft Avenue, Manila.

The theme of the meeting was: "Masonry and Discipline: Within the Fraternity and National Life"

The allocation of the Sovereign Grand Commander and the announcement of honors and awards highlighted the afternoon session of the first day.

A welcome dinner was held at the Stafford Hall in the evening where presentation of Community Service Awards were made to subordinate bodies and individual members.

At 9:00 A.M. the next day, a study seminar on the theme of the meeting was held.

In the afternoon, the general session was resumed.

The conferring of the 33° and the dinner in honor of the 1974 honorees (KCCH & 33°) highlighted the second day of the meeting.

On the morning of the third day, the 14° (Perfect Elu) was exemplified in full ceremonial form by brethren of Western Luzon Bodies, A. & A.S.R. of Olongapo City.

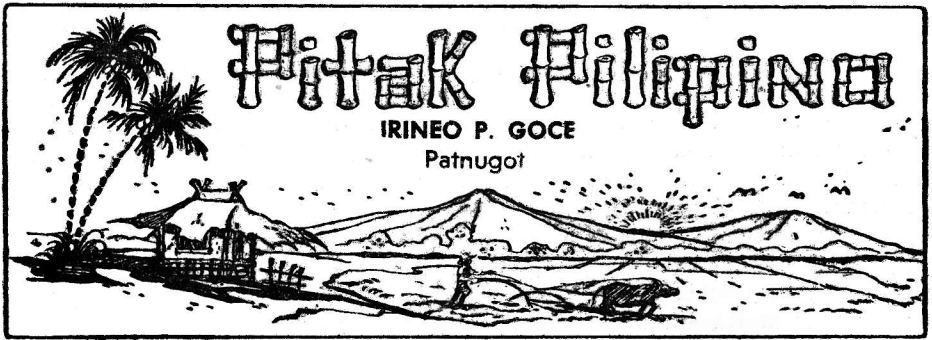
In the afternoon, MW Ruperto S. Demonteverde, Grand Master of the Grand Lodge of F. & A.M. of the Philippines and members of his party were received in due form. After the reception, the investiture of the rank and decoration of Knight Commander in the Court of Honor was held.

In the evening, General Fidel V. Ramos, Chief, Philippine Constabulary was the guest speaker during the fraternal banquet he was introduced by Ill. Calixto O. Zaldivar, 33°.

The 1974 honorees are: Inspector General Honorary 33°: Policarpio Pangalilingan Aromin, Ilocos Bodies; Felix Manawis Caburian, Mindanao Bodies; Eliezer Laurito Casul, Cebu Bodies; Marcelino Palma Dysangco, Luzon Bodies; Richard Stanley Hart, Manila Bodies; Ruperto Joson y David, Cabanatuan Bodies; Florencio Albanez Medina, Philippine Bodies; Clemente Macapugay Nava, Northwestern Luzon Bodies; Edgardo Aquino Ramos, Baguio Bodies; Pablo Sebastian, Zamboanga Bodies; Wong Lop Sam, Malindang Bodies.

Knights Commander of the Court of Honor: Toribio Taray Abuca, Maranaw Bodies; Pedro Papa Aguda, Philippine Bodies; Guillermo Alday y Alday, Jr., Luzon Bodies; Teofilo Solis Atangan, Jr., Cavite Bodies; Dominador Hermano Aujero, Panay Bodies; Tiburcio Cueto Baja, Luzon Bodies; Ceferino Cachuela Carrasco, Sulu Bodies; Abraham Co Ang, Malindang Bodies; Peregrino Legaspi Cornel, Sr., Northwestern Luzon Bodies, Restituto Cruz Y Ferrer, Philippine Bodies; Artemio Batac Cuevas, Sulu Bodies; Pedro Lagahit Ela, Western Luzon Bodies; Primo Empederado y Revilla, Southern Luzon Bodies; Jesus Valeriano Evangelista, Tarlac Bodies; Norberto Sorima Falguera, Cagayan Valley Bodies; Arturo Fortich, Malindang

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KAILAN ANG TAO NAGIGING DUKHA

IRINEO P. GOCE

Laong-Laan (185)

Ang isang tao ay dukha kapag nawala na ang tiwala sa kaniya ng mga kaibigan, kung ang mga taong malapit sa kaniya ay hindi na siya pinaniniwalaan, at kung ang kaniyang pag-uugali ay lipos ng bahid panlilinlang o pagdaraya.

Dukha ang isang tao kung pinupuhunan nito ang kaniyang dangal upang magkamal ng salapi at magtamasa sa kamunduhang kayamanan; kung hindi siya tumatayo ng mata-tag at malinaw, at ayaw magpangibabaw sa kaniyang mga paniniwala. Kapag ang dangal at paninindigan ng isang tao ay nalalumbungan ng ulap ng pag-aalinlangan ng dati niyang mga kapanalig, ang taong ito ay nanganganib na sa napakalubhang uri ng karalitaan.

Dukha rin ang isang tao kung sa kaniyang kasaganaan ay nagpipikit-mata siya sa paghihirap at paghihikahos ng iba, kung ang kaniyang kaban ay hindi maabot ng hinaing ng mga kulang-palad, kung lihim siyang nagbubunyi sa kasawian ng ibang ni-

lalang, at kung walang adhika maliban sa panariling kapakanan sukdu-lan mang ito ay maging kapahamakan o kaapihan ng kaniyang mga kapuwa.

Ang mamalagi sa isang ampunan ay hindi nangangahulugan ng pagiging dukha. Kung napamalagi mo ang kadalisyang-budhi, kung ikaw ay makatatayo ng walang alinlangan upang humarap at makitalad sa sinuman sa ibabaw ng daigdig; kung ang panuntunan o patakaran mo sa buhay ay hindi kailanman nagtikloptuhod at yumukod sa kasakiman, ikaw ay hindi maralita, bagaman mapilitan kang magpalimos ng ipag-tatawid-buhay.

Paunawa: Ang mga kapatid ay inaanyayahang sumulat ng kanilang mga kuru-kuro at ipadala sa *Pitak Pilipino*.

GERALD RUDOLF FORD, JR.

A 33° MASON

GERALD RUDOLF FORD, JR., was born in Omaha, Nebraska, July 14, 1913, and is the eldest of four brothers.

All four were initiated in Malta Lodge No. 465, Grand Rapids, Michigan, on September 30, 1949. Their father, Gerald R., Sr., 33°, presented their lambskin aprons to all four brothers in a packed Lodge Room. All four are still members of Malta Lodge.

Columbia Lodge No. 3, D.C., conferred the F.C. and M.M. Degrees upon him as a courtesy to Malta Lodge. He was raised on May 18, 1951.

He received the Scottish Rite Degrees in the Valley of Grand Rapids on October, 1957 and was created a Sovereign Grand Inspector General, 33° in September, 1962.

He joined Saladin Temple, A.A.O. N.M.S., in Grand Rapids in 1959 and is a member of Court No. 11 of the Royal Order of Jesters. He is an honorary member of the Demolay

Legion of Honour and he has attended several Grand Masters' conferences in Washington, D.C.

Brother Ford has served in Congress continuously since 1949 and has been minority leader in the House for the 88th Congress. An All-American football player at the University of Michigan in 1934, he played for the East in the East-West Shrine game at San Francisco in 1935. He was graduated from Yale University Law School in 1941 where he also served as assistant varsity football coach.

He spent 47 months with the U.S. Navy in World War II, mostly as a gunnery division officer and assistant navigator with the Third and Fifth Fleets, being retired as a Lt. Commander. He was named one of the 10 Outstanding Young Men in 1949 by the U.S. Junior Chamber of Commerce. Mrs. Ford is the former Elizabeth Bloomer, and they are parents of three sons and a daughter.



CAVITE BODIES, A. & A.S.R. INSTALLS OFFICERS

Magdalo Lodge of Perfection of the Cavite Bodies, A. & A.S.R. held it's public installation of officers on March 23, 1974 at the Bagong Buhay Masonic Temple, 14 Lopez Jaena Street, Cavite City.

Opening remarks were given by Bro. Oscar S. Ramirez, 32° and the invocation was delivered by Bro. Francisco H. Custodio, 32°. The CNHS Teachers Chorale rendered a musical number.

Ill. Damaso C. Tria, 33°, SGIG was the installing officers and Ill.

Emiliano O. Ozaeta, 33°, IGH was the Master of Ceremonies.

The Past Venerable Master's jewel and diploma was presented by Ill. Chin Yim Boo, 33°, IGH, Supervisor of the Cavite Bodies to Bro. Julian C. Medina, 32°, KCCH, immediate Past Venerable Master.

Awards and Certificates of Appreciation was presented to Bro. Arturo R. Llamado, 32°, Bro. Cecilio S. Villanueva, 32° KCCH, Bro. Cesar N. Gutierrez, 32°, Wise Master, XIII Martyrs Chapter of Rose Croix and

MISS ARLENE W. CHENG

"Miss Chinatown Philippines of 1974", Miss Arlene Wong Cheng is the granddaughter of Bro. Cheng Yit of Isarog Lodge No. 33.

She was chosen from among 52 candidates on March 8, 1974. The contest was sponsored by the Federation of Filipino Chinese Chamber of Commerce.

Arlene is a Bachelor of Science in Business Administration Graduate of the University of Santo Tomas.

She will be the Ambassador of Goodwill of the Department of Tourism to promote Balibkayan II. She will tour the United States, Canada and other Southeast Asian countries. Her mother, Mrs. Conchita W. Cheng, herself a beauty queen will be Arlene's chaperon. Among the prizes she received is a check prize of Forty Thousand Pesos (P40,000.-00), Trophies donated by the First Lady, Mrs. Imelda Romualdez Marcos and the Federation of Filipino Chinese Chamber of Commerce and Round trip tickets to the countries she will visit.

Mr. Nicasio Cheng, father of Arlene is a restaurateur in Naga City.

* * *

III. Jose T. Bernal, 33° IGH, Past Supervisor of the Bodies.

Dr. Leonardo R. Genuino, Provincial Health Officer of Cavite delivered the keynote address. He was introduced by Bro. Cesar N. Gutierrez, 32°.

Bro. Cenon M. Trias, 32° gave the Closing remarks. Bro. Ruben S.

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BRO. GREGORIO O. CERREZO
OUTSTANDING AWARDEE



CERREZO

Dr. Gregorio O. Cerrezo, Senior Warden of Mt. Matutum Lodge No. 156 in General Santos City was presented with the "Outstanding Recognition Award" by the Philippine Union College Alumni Association.

The Award was given to Bro. Cerrezo on March 10, 1974 at the Philippine Union College, Baesa, Calocan City.

Bro. Cerrezo is the founder and President of Emmanuel College in General Santos City.

A Dormitory of the Northern Luzon Academy in Sison, Pangasinan will be named after Bro. Cerrezo.

Bro. Cerrezo is also a Master of The Royal Secret of the Davao Bodies.

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the people at barrio level, rather than listening to the advice and oftentimes selfish importunings of entrenched politicians. He has dismantled the bases of all types of anarchy, and has restored peace and order over the land.

How many of us present here this evening realize that the immutable tenets of Masonry, which are brotherly love, relief, and truth, fit squarely into the pattern and goals of our New Society? Brotherly love, as a cornerstone of Masonic philosophy and practice, calls upon the brethren to regard the human race as one family... where everyone regardless of social status, creed or color is an inhabitant of Mother Earth, each with his rightful place in this universe. The Masonic concept of relief makes it an obligation upon the brethren, who are linked together with an indissoluble chain of affection, to soothe the unhappy, to alleviate the suffering, and to render to those who labor for them their just wages. Truth, as practiced by Masons, is a divine attribute and the foundation of every virtue; it is anchored on the principle enunciated in your Holy Writings that Truth shall make men free.

Bound by your oath to observe and practice these sacred tenets of your fraternity, and having consecrated yourselves to the lofty ideals for which your illustrious predecessors dedicated and sacrificed themselves in war and peace, it is incumbent upon you to rally to the call of your Craft. Within the limits of for unity and active participation in the attainment of the goals of the New Society. To fit into your role in this new order, you need not adopt or study new philosophies, learn new formulas, or assume a different role in life. You have but to translate

into positive action the philosophies of your craft. Within the limits of your individual resources, and consistent with the 25 ancient landmarks of your fraternity, you should expose and give more of yourselves to your fellowmen, and search for broader areas of meaningful service to your country and people.

Masons are pioneers in the field of human relations, and your success in this endeavor has been a distinct contribution to the cause of human cooperation. You are most qualified to create the necessary atmosphere in which goodwill, understanding and fellowship can flourish, and thereby promote the maximum degree of cooperation from all sectors of our people.

Our country needs stalwart and assertive Masons in the trying and uncertain days ahead; men who will fully comprehend the deeper meaning and obligations of their fraternity in relation to the world outside; men who will venture out from the sacred and protective walls of their Lodges and walk among their less fortunate brethren to infuse them with a more active and practical knowledge of their obligations to their God, their country, and their fellowmen.

Allow me, therefore, on this solemn occasion to exhort you, the members of the San Carlos Lodge No. 186, to commit yourselves more to the tasks now facing our government and, without violating your vow of secrecy, engage more actively with your fellowmen in the practical application of your Masonic tenets of brotherly love, relief and truth. Let your brethren outside the fold know and share the beauty and the blessings of a way of life that is yours, where strict discipline, fraternal love

Turn to page 16

ON MASONIC EDUCATION

339. *Who were the Steinmetzen?*

The Steinmetzen (German, *Stein*, stone + *Metzen*, cutters or measurers) were according to E.L. Hawkins (*Concise Cyclopaedia of Freemasonry*, 1908, pp. 327-328): "Was a medieval fraternity of workmen in Germany with an organization and usages so like those of Freemasonry as to give rise to a theory that in them the origin of Freemasonry is to be found. Regulations for the government of the fraternity were made in 1459, 1462, and 1533, from which an idea can be obtained of its constitution. The members were divided into three classes — masters, fellows, and apprentices; an apprentice was indentured for five years, and at the end of that time was admitted to the freedom of that craft with certain formalities in the Lodge, such as a promise of secrecy and the communication of a mode of greeting; he then became a journeyman and was ready to enter upon his travels in search of work; after about two years of travel he generally settled down to prepare for the mastership, for which the production of a masterpiece was essential. The Lodge of the Steinmetzen were independent of each other, but groups of them owed fealty to a District Lodge, of which again a number were subordinate to a Provincial Lodge, while the Chief Lodge at Strassburg was supreme over all. In 1779 a French writer, the Abbé Grandidier, started the theory of the Steinmetz origin of Freemasonry, which has been adopted by several writers, such as Findel and Mackey, but while there was great outward similarity between the usages of the Steinmetzen and the Freemasons, *no sort of connection between the two associations has ever been really proved to have existed, and there is not least trace of any speculative science among the Steinmetzen.*" (Italics ours.)

340. *What is the hexalpha?*

The hexalpha (Greek *hex*, six + *alpha*, the letter A) is a figure consisting of two interlaced equilateral triangles, forming a six-pointed star, which is to Judaism what the Cross is to Christianity. As a mystic symbol it is also known as the Star or shield of David and as the seal of Solomon. It is said to have magic power (See *Arabian Nights*, or *The One Thousand and One Nights*.) Sometimes it is shown with an eye in the center. As a Masonic symbol the meaning is for the Mason to learn.

341. *In what sense can it be said that "Freemasonry has no secrets of any kind"?*

The statement that "Freemasonry has no secrets of any kind" is to be understood, in the words of J.D. Buck (*Symbolism or Mystic Masonry*, 1925), "In its ritualism and monitorial lessons Masonry teaches nothing in morals, in science, in religion, or in any other department of human knowledge or human interest, not taught elsewhere in current forms of thought, or by the sages of the past."

342. *What are Masonic symbols?*

Masonic symbols are actual objects used to represent abstract ideas, "not by exact resemblance but by suggestions or associations in thought".

343. *In what way can a Mason acquire the meaning of the hidden mysteries of Freemasonry?*

A Mason can acquire the meaning of the hidden mysteries of Freemasonry only by studying and understanding the meaning of the symbols.

SUPREME COUNCIL . . . From page 10

Bodies; Mariano Gamon Garantoza, Northwestern Luzon Bodies; Naranidas Tahilaram Lalwani, Central Bicol Bodies; Benito Herman Maneze, Jr., Luzon Bodies; Antonio Pascual, Cabanatuan Bodies; Timoteo Quimpo y Mayor, Mindanao Bodies; Gambra Rasul, Sulu Bodies; Benito Jose Reyes, Jr., Luzon Bodies; Emilio Jacinto de la Rosa, Cabanatuan Bodies; Antonio Dominguez Salvador, Western Luzon Bodies; Sy Bon Tong, Panay Bodies; Castulo Villanueva y Padre, Cagayan Valley Bodies, and John Ozro Wallace, Manila Bodies.

* * *

FRANKEL . . . From page 9

undertook." You will be the better for it and Masonry will prosper and be able to pass on to future generations the heritage we have received from the past, the beautiful message of Brotherly Love, Relief and Truth. This is what you came here to do. DO IT!

— THE CRAFTSMAN
MEXICO

* * *

COMMIT YOURSELVES . . From page 14

and charity, are indispensable virtues. Should you choose to heed this exhortation, and I am confident that you will, let this passage in one of your writings serve as an inspiration to you:

"We may be weak, but Masonry is fearless.

"We may grow weary, but Masonry needs no rest.

"We may lose heart, but Masonry knows no despair."

WINDS . . . From page 7

ness to God. Any membership that does not lead to this would not prevent the (Catholic) Freemason from receiving the sacraments."

Both, Father Caprile and Father Beyer hold the view that when the Church quietly drops the ban (and Fr. Caprile, among many others believe it will) the bishops of each nation should speak out courageously for or against Masonry, without tossing the responsibility to Rome. So they urge Freemasons "to show by public declarations that they are not anti-church or anti-government."

* * *

CAVITE . . . From page 13

Aure was the Program Director.

The officers installed were: Cesar N. Gutierrez 32°, Ven. Master; Ceñon M. Trias 32°, Sr. Warden; Oscar S. Ramirez 32°, Jr. Warden; Arturo R. Llamado 32°, Almoner; Ernesto C. Santos 32°, Almoner; Jose R. Miranda 32° KCGH, Secretary; Amado C. Santos 32°KCCCH, Treasurer; Francisco H. Custodio 32°, Prelate; Soliman M. Valero 32°, Master of Ceremonies; Francisco O. Herrera 32°, Expert; Marcelino J. Cudia 32°, Asst. Expert; Irineo L. Racimo 32°, Capt. of Host; Romeo B. Miranda 32°, Tyler.

* * *

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