

# The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



President Ferdinand E. Marcos raises the Philippine flag during Freedom Day rites at the Rizal Park as Mrs. Imelda Romualdez Marcos looks on.

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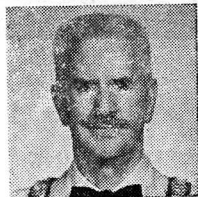
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## *Grand Master's Page*



### *A TIME FOR ACTION*

*This message is directed mainly to the Masters of the subordinate Lodges.*

*According to the records, our Grand Lodge is 62 years old this year. Some say it is so old it is becoming weak. I do not agree. Our fraternity is an old one with a glorious history but it is not becoming weak. We are gaining new strength with the young members who have become and are becoming Master Masons. Those new men are coming into the fraternity with the idea of "getting in on the action". We welcome them. We appreciate their presence in the Lodge Hall. But, Worshipful Master are you putting those new Masons to work? Are you giving them assignments on committees? Are you giving them assignments in degree work? If you are not, you are not treating them right. They have come into the Lodge with the idea of seeing some action, with the idea of learning all they can about Masonry. If you sideline them they will learn nothing, they will lose interest and the seat you thought they would fill will again be empty after a few meetings.*

*I urge the Masters of the Lodges to take advantage of of these new talent. Put those new members to work! And do it soon after the third degree proficiency!*

**JOHN O. WALLACE**  
*Grand Master*

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## *Editorial:*

### LODGE NEWS

Over the years the Cabletow has endeavored to publish timely news of Lodge activities. From Lodges and Masons, we are receiving more and more requests for current items, reporting what has been done by the Lodges, what they are doing, and what they are planning to do. We would like to give more space to such Lodge reports, if we can find a way to develop a workable reporting system. In short, "we can't print what we don't have."

Two years ago, our Grand Master initiated a system of monthly reports from each District Deputy Grand Master. After a month or two, the reports slowed down and finally stopped coming in. Now, we seldom, if ever, get reports from most of the Lodges. On the other hand, two or three Lodges do send in items, now and then. What we need to have is a regular report from each Lodge after each meeting. Even if there is nothing to report, send in a card saying "Nothing to Report" — but do it regularly to build up the habit of making a report every month.

Everyone likes to look at pictures, and everyone likes to see himself in pictures. Ten years ago we were quite successful in getting pictures of Masonic activities in the Lodges. Recently, no matter how much we ask, very few come in. It may be easier to take a picture than write a report. If it is — take pictures. But make sure to identify the event and the persons in the picture.

Our surveys consistently indicate everyone wants more news from the Lodges. We want to give that news to our readers. We need your help — in your Lodge — please do something about it next Stated Meeting.

R.E.W.

# The Secrets of Masonry

E. VAN KRUGEL, 32°  
1020 N. Quincy St.  
Arlington, Virginia 22201

SECRECY is a valuable, but exceptional, virtue and there is practically no effort made to infuse and use it. In today's world, everything is heard in the grandstands of garrulousness, and nothing is hidden in rooms of reflection. It is said that the ancient world worshipped gods of silence; we seem determined to adore an image of idle talk.

Secrecy was more feasible in the ancient world than it is in today's blatant and obstreperous one. This world in which we live is one in which withdrawal from public view is almost unknown. When asked what he regarded as the most valuable quality to win, and the most difficult to keep, an old Greek philosopher replied, "To be secret and silent."

It has been said that if Masonry did no more than teach its Brethren to perpetuate as sacrosanct the secrets of others, confided to them as such—except where a higher duty requires divulgence—it would be providing an extraordinary service which would justify its existence and which would give it a right to the deference of mankind.

As a Brother, I don't need to tell you the worth of secrecy, for without it Masonry would no longer be recognizable as the lovely Craft we know it to be. That's why one of the first things an Initiate learns and the thing that is impressed and reimpresed upon him at every turn

and by indelible means, is the duty of secrecy.

But, if we believe that Masonry is a secret society, we cannot have thought of the great pride we have in displaying our lapel pins and rings to the world in which both Masons and profane alike can see our affiliation. No, my Brethren, the *existence* of our society is not a secret! Everybody knows about the Masonic Fraternity and its organization. We are proud to be known as Masons. Our temples and edifices stand for all to see.

I don't believe that any of us can, as a matter of fact, declare that Masonry has any nameless truth to teach that is not already known by the finest wisdom of humanity. The majority of the dialogue about esoteric Masonry is off target! The only secret that emerges, when the story is related, is some fanciful philosophy or some peculiar theory that lacks importance. Masonry's wisdom is simple, *not* subtle. That is why it is hidden, *not* in its obscurity, but in its profundity.

As mathematics is built upon primary figures, and as music is built upon fundamental notes, so is Masonry built upon broad, deep and lofty verities upon which life itself stands. Masonry lives, moves and exists in these truths. Yes, my Brethren, they are mysterious truths—as life and death are mysterious truths—and to know them is to have

true wisdom. And to teach them, in their full significance, is the dream that Masonry endeavors to fulfill.

No, Masonry *is not* a secret society. It *is* a special fraternity of good men striving to become better men, united in friendship and fellowship all over the world. In the lovely tranquility of the tiled Lodge, protected from the perturbed, clattering outside world, in the environment of friendship and reverence, we are taught the verities that make us men, upon which faith and reputation must rest if they are to endure the discipline of mortal being. So unique is Masonry's unqualified simplicity that to many it is as much a secret as though it were encrypted in the depths of the earth.

What, then, *is* Masonry's secret? It is the *method* of imparting its ancient lore, the surrounding influence created by it, the soulful vigor it breaths into our very beings, and the connective links it forms between man and man. In other words, it is the Lodge and its ceremonies and obligations, its signs and tokens and words. It is its ability to bring forth what is most unknown and shielded in men's hearts. How is this done? No one really knows! But all Masons know it *is* done—and they guard, as an invaluable and precious thing, the method by which it is brought to pass.

There are those who say that our ceremonies, ritual, signs and tokens are of small worth, but that is not true! They are of intense consequence, and we cannot too carefully protect them from contemptuous intrusion and corrupt custom. Brother Benjamin Franklin was not being idly eloquent when he eulogized the signs and tokens of our ancient Craft. His words are justified by the facts, and bear restatement:

These signs and tokens are of no small value; they speak a uni-

versal language, and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, ship-wrecked or imprisoned; let him be stripped of everything he has got in the world; still these credentials remain and are available for use as circumstances require.

The great effects which they have produced are established by the most uncontestable facts of history. They have stayed the uplifted hand of the destroyer: they have softened the asperities of the tyrant: they have mitigated the horrors of captivity: they have subdued the rancor of malevolence: and broken down the barriers of political animosity and sectarian alienation.

On the field of battle, in the solitude of the uncultivated forests or in the busy haunts of the crowded city, they have made men of the most hostile feelings, and most distant religions, and the most diversified conditions, rush to the aid of each other, and feel a social joy and satisfaction that they have been able to afford relief to a Brother Mason.

What is no less true, and equally worthy, is that in the routine surround of day-to-day existence our signs and tokens bring men together and retain them in unity in a singular and spiritually pure way. They provide an open door out of the isolation in which each of us lives. They form a "mystic tie," making us one with men of Masonry all over the world, enabling us to help one another, and others, by means too extensive to identify or reckon. They form a structure of ties of Brotherly Love, fellowship, fraternity and

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friendship everywhere. They enlarge the lives of each one of us with something grand and beautiful, without which we would be less adequate.

But, Brethren, always remember that it is the spirit that gives vital meaning; the letter alone is of little use! An old house, for example, was a lovely home and means hundreds of lovely things to those who grew up in it. Its setting, its street and its town, yes, the very ground it stands on and the memories of what happened in and around it are sweet and sacred and invaluable to those who lived there. But when an out-of-towner buys the old place, none of the same memories are significant to him—the spirit is gone, the unique, nostalgic resonance is no more. Lodge is like that. If it were inappropriately opened to the prying eyes of the profane, its loveliness would be lessened, its power past.

Like the secret of life, the secret of Masonry can be known only to those who seek, serve and live it of their own free will and accord. It *cannot* be expressed in words; it can only be felt and acted. As a matter of fact, it is an open secret that each of us can know according to our quest and potentiality. It is like all the things most worth knowing—none can know them for another, yet none can know them alone! It can be understood only in fellowship, by reverence of God and by the perception of life upon life, spirit upon spirit, foot to foot, breast to breast, hand to hand.

That's the reason, my Brethren, we need not fear any book written as an exposition of Masonry. It is bound to be innocuous! The genuine secret of Masonry cannot be learned by impertinent ogles or objectionable intruders. Oh, yes! We *are* correct in tiling to guard the sanctity of our legally constituted Lodges, for the secret of Masonry

can be known only by those who are prepared and favorably disposed to receive it! Only an untainted heart and a worthy mind can know it! The profane may seek it, but they will do so in vain, never knowing it, even though they may be knowledgeable of all the signs and tokens of our Craft's ritual.

Rather than trying to conceal its secret, Masonry is constantly endeavoring to give it to the profane world by its only available route—via a certain quality of soul and character which Masonry labors to create and reinforce. All the offices of our ubiquitous Craft are dedicated to the making of men; to aiding self-discovery and self-development. We should know it as a quarry in which the rough ashlar of manhood are squared and polished for use and beauty!

I have reason to believe that Masonry uses the *illusion* of secrecy. Why? Because it is consonant with man's character to want what is withheld, to search for secrets, to seek what is hidden. It has been said that God hides from us; that in seeking Him amid the shadows of life, we may find both Him and ourselves. The man who does not care enough for Omnipresent God to seek Him will never find Him, though He is neither secret to, nor far from, any of us.

This, then, is how we should look at Masonry and, if we do, we will find our Masonic life to be a great adventure! It is a constant revelation. There is regeneration in a Mason's life as wisdom and age add to the goodness of our being. There is always something unfamiliar and good to the seeker, something new in Masonry as its significance unfolds. To find its degrees tedious and its ritual a rigamarole is to betray the bounds of a Mason's mind!

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# FILIPINO MASONS HELPING BUILD A NATION

**WB JUAN C. NABONG, JR.**  
Hiram Lodge No. 88

We will attempt to discover those Filipino Masons from 1900 to 1945 who helped build this nation. Our story begins when Apolinario Mabini, 38 years old, single, a native of Tanauan, Batangas, and resident of No. 21 Nagtahan Street, district of Sampaloc requested the government for the issuance of a personal residence tax, "without" he said, "requiring him to sign it in your presence, because his ailment prevents him from personally appearing in your office. He has no residence tax to show for last year, because he was then in Guam as a political deportee. Manila, May 12, 1903." This is his last writing for, next day, at 11:00 o'clock, he was dead. The death of Mabini, a Mason, completes the passing away of the First Philippine Republic.

It marks, however, the beginning of practical and realistic approaches to the survival of a nation during the American and then, Japanese, occupations.

This natural urge, this fundamental will to survive may be found more when Jose P. Laurel, Jorge B. Vargas, Quintin Paredes, Emiliano T. Tirona, Camilo Osias, Rafael R. Alunan, Masons all, and other members of the Philippine Executive Commission, the Philippine Council of State or the Cabinet during those bleak days of the Japanese Occupa-

tion, held on to their offices and maintained government. They, too, were caught in that thirst and longing for independence, courtesy of the Japanese platter. So they tried to keep up the Second Philippine Republic.

Survival of the nation was the reason as we can see from these two documents. Aguinaldo, in his April 19, 1901 Proclamation, did seek for survival: "The country has declared unmistakably in favor of peace; so be it. Enough of blood; enough of tears and desolation. . . I cannot refuse to heed the voice of a people longing for peace, nor the lamentations of thousands of families yearning to see their dear ones in the enjoyment of the liberty promised by the generosity of the great American nation." The Philippine Council of State on February 13, 1943, in Malacañan, stressed it in a Manifesto: "Independence is finally within our reach! Japan is waging a sacred war — that of liberating the Orient from Occidental domination. . . We, therefore, appeal most earnestly to all our countrymen to join and help us in the titanic task of reconstruction of our own country and in the complete re-establishment of peace and order throughout the land. Let us avoid further suffering, bloodshed and destruction."

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What was left to the Filipinos who were Masons to do under the Americans and Japanese? Is not the thirst, the drive, and the longing for independence a worthy and honorable purpose in life? Is not the government of the Philippines by Filipinos granted even by foreign nations a dignified and great goal? Is not love of country a basic ingredient for international respect and recognition for a people and their nation? Did the Filipino Mason show again his love for his only land? Or has he forgotten Rizal, Bonifacio, Marcelo H. del Pilar, Lopez Jaena, Jacobo Zobel, Antonio Luna, Gregorio Aglipay, Mabini, or Julio Nakpil's "Marangal na Dalit ng Katagalugan" sung by Katipuneros in broken fields and thrilling moments of the revolution?

By trying to answer these questions, by endeavoring to show the character, the ideals, and the labors of Filipinos who were Masons, then, we may perhaps know their part in building this nation.

But first things first. The American-formed Grand Lodge of the Philippines was organized on December 18, 1912. More than two years later, on July 4, 1915, the Grand Assembly of Master Masons under the Regional Grand Lodge of the Philippines No. 2 of the Grande Oriente Español, headed by its Grand President Manuel L. Quezon (Sinukuan No. 16) vigorously protested the formation of this Grand Lodge on the ground that it violated the territorial and jurisdictional rights of the Regional Grand Lodge and the Grande Oriente Español, and further, that almost all of its members are not citizens of the Philippine Islands. Teodoro M. Kalaw, Venerable Grand Master, for the Regional Grand Lodge of the Philippines No. 2 under the Grande Oriente Español, filed a similar protest. This is the

same Kalaw who showed a hard hand in search of recognition for Filipinos in the "Aves de Rapina" editorial in *El Renacimiento*.

The result, after years of deliberation and talks, was the unification of Masonry in the Philippine Islands on February 13, 1917 — the merger of the Grand Lodge of Free and Accepted Masons of the Philippine Islands and the Regional Grand Lodge. Those Lodges which did not join became clandestine. Kalaw, the last Most Wor. Grand Master of the Regional Grand Lodge said that "our only and exclusive reason for agreeing to the fusion was to save our most important principle — Masonic Unity."

This principle of unity of Filipino leaders may be found in the case of Conley when Jose P. Laurel, Manuel L. Quezon, and Manuel A. Roxas (Makawiwili No. 55) submitted their resignation protesting Leonard Wood's action on the rights of a cabinet member. In another instance the Masons from the Philippine Bodies, A. & A.S.R. spoke in unity, after the bill passed by the Philippine Legislature, which provided for the holding of a plebiscite on the question: "Do you desire the immediate, absolute and complete independence of the Philippine Islands?" (Answer is "Yes" or "No") was vetoed by Wood. On February 20, 1930, on motion of Hermano Quintin Paredes, the Bodies adopted a resolution supporting the Independence Congress called for February 22-26, 1930, according to *The Golden Harvest* of the Philippine Bodies, A. & A.S.R.

But all was not well on unity and there were drawbacks in the quest for independence: first, the proliferation and the rise of political parties fighting each other: Partido Democrata Nacional, Partido Democrata of Juan Sumulong, Partido Na-

tionalista Collectivista, Partido Nacionalista Unipersonalista, Partido Nacionalista Democrata, Nationalista Democrata Pro-Independencia and many others more, together with the Communist and Labor parties, the Sakdals, the Colorums and other societies. Second, the lure of politics and wielding of public administration power called Filipinos to work how Filipino leaders were divided on such issues bared in the Hare-Hawes-Cutting Act. We know of several offers for independence by the United States: the Jones Law, the H-H-C Act, and the Tydings-McDuffie Law which is nearly similar to the H-H-C Act, only that other persons, not Quezon, secured it from the United States. The fight for political *pinakamalakas* (or Numero Uno) was titanic. There is somewhat a lag in the move for immediate independence because of this.

Unity came back of course, when the Constitution of the Philippine Islands, produced under the T-M Act, and approved by a convention on February 8, 1935, arrived. Leaders in politics, businessmen, and men in differing fields worked and fashioned a constitution under colonial rule. During the Japanese occupation a constitution was also adopted by a convention of select persons, drafted by a Preparatory Commission for Philippine Independence. The 1935 Constitution had for its framers: Roxas, Laurel, Osias, Benitez, Palma, Alejandro, Vicente Francisco, Sobrepeña, Orence, Pedro Guevarra, Marcelo Adduru, Felipe Jose, Hermenegildo Villanueva, Sandiko, Pedro Melendez, Jose Altavas, Domingo Dikit, Sotto, Pantaleon Pelayo, and Jose Gutierrez David, all Masons who, with others, did their job. And as we know it, in the Sponsorship Committee, we had Roxas and Benitez there. Osias and Benitez are said to have placed some

Masonic character in this document.

While the ideal of political independence was sought by the political leaders, there were several other fields in life opened to Filipinos which they explored and conquered before and after independence. Manuel Camus (Manila Lodge No. 1, Perla 1034, Cosmos Lodge 8), Kalaw, Trinidad, Alunan, Carmona, Miguel Bonifacio, with American brethren such as Frederic H. Stevens, E.A. Perkins, W.W. Larkin, and others, founded a hospital for crippled children on July 29, 1924 which was to become the Masonic Hospital for Crippled Children. The Benitezes (Francisco, Conrado), Osias, and Palma worked in the field of education. Teodoro R. Yangko, businessman-philanthropist, was to devote time to social charity and the YMCA. In business and management, Wenceslao Trinidad and Rafael Alunan excelled. Jose Fabella (Bagumbayan 4, July 7, 1915) laid down the beginnings of the SWA. Vicente Francisco was defending a young man who was to become the Sixth President of the Republic of the Philippines. In music a Filipino composer loomed in the horizon of the kundiman sonata form. One hundred forty nine compositions. Who will ever forget the deathless "Nasaan Ka Irog?" "Bituing Marikit," "Mutya ng Pasig," or the "U.P. Beloved"? Dead at the age of 41, Nicanor Abelardo left incomparable musical legacies to the world of music.

We are about to end this story as we walk with a man, a Master Mason (Bagumbayan 4; 1919), a Past Grand Master, on the road at Malabang, Lanao. This man, tall and simple, had been Secretary of Justice, Chief Justice of the Supreme Court, Secretary of Finance, Agriculture, and Commerce, and caretaker of the government when Quezon left

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*Speech delivered by VW Desiderio Dalisay, Sr. during the 1974 Division Assembly of the Kiwanis Club, division II & III (Visayas and Mindanao) held at the Conference Hall of the Venues Restaurant, Matina, Davao City, May 25, 1974.*

# *A Call To Unity*

**VW DESIDERIO DALISAY, DDGM**  
**District No. 18**

When your President extended to me his kind invitation to be your guest speaker today, I was involved in many pending problems because my most important assistants were out of the country. Yet, my first impulse was to make an acceptance because it has always been my well considered personal belief that a "Call for a Unity of Purpose" must out-run all private efforts for personal gain. We represent diverse fields of endeavor and it is seldom that I meet any one or two of you at any given time and so, this is one golden opportunity for me to extend to each and everyone of you symbolically my hand in friendship accompanied by a fervent wish that in all our respected tasks, we should always remember the welfare of our fellow creatures.

Yours is a noble organization. You meet to build new hopes, to build new ideas, to build new attitudes, to build new challenges and to build new faith and trust and confidence. If I may add, let us build a fortress of truth where there shall be no room for falsehood. Let us build a citadel of freedom that the forces of fear cannot find entrance. Let us build dikes of charity where the floods of hunger cannot overflow.

Man's increasing knowledge has made our world very small. Within minutes, we can talk to a friend 10,000 miles away. Via telestar, we can witness a championship boxing bout at the farthest end of the globe simultaneously as a man occupying a ringside seat. From earth we can see man on the moon making one big stride for humanity. Man has built floating cities with all the comforts and conveniences at our command. He has also built flying metropolis that cuts through the skies at tremendous speed making New York, London and Tokyo our next door neighbors. But alas, he has also devised instruments that will destroy himself. We meet therefore today in the hope that in the future, we may encourage others to enlarge and advance that which is good, and to tame and master that which is evil.

On the giant board of life, the scores are reckoned not by the attire we wear but by the charity we bear. Not so much with the knowledge we can show but by the humility and kindness we can bestow. Not so much with high positions we can reach but the good principles we can preach and teach.

A unity of purpose is likened to a man who carries on his left hand

the torch of faith, hope, confidence, purpose and performance and on his right hand, a big whip that will subdue idleness, that will overcome doubt, that will destroy crime and overthrow greed.

In the measureless realm of time, how brief is our earthly sojourn and yet, how momentous the issues. What we do today and in the remaining years of our lives will be judged by our children tomorrow. Otherwise, condemnation and regret shall repose upon our souls and be marked as unworthy tenants of our world.

The Kiwanis Club, to maintain the high level to which it has risen must continue to have a leadership devoid of greed and envy and rich in service and works of charity. Let all the sweet words that we say, the beautiful principles that we recite, and all the pledges that we proclaim be matched by hearty and enthusiastic performance so that words and deeds may concur. We have work to do. Let us do it well. Let us do it willingly and happily. And let us do it jointly. One world citizen once said, happy and fortunate is a group of men who can act as one man for the good of other men. Let us do just that. Let us resolve that for every inch of idleness there should be a yard of honest labor. That for every yard of doubt, there should be mile of faith and hope. That for every mile of greed, let the world be a garden of love and charity. Let us further resolve that we be thrifty enough to avoid waste, but spendthrift enough to serve our fellowmen. That if we dream, that dream must pave the way for deed. That if we promise, that promise must open the pathways of performance. If we must aim, let the avenue of achievement be rendered accessible.

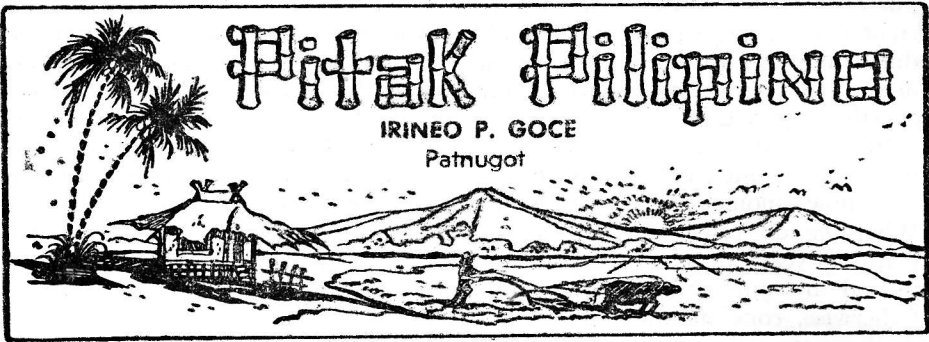
I stand four square behind what someone had said: "That the big trouble with us today is that so many people wants someone to do something for them". This trouble can easily be prevented if each one of us did something for himself. And let us not only do something for ourselves but let us do something more to include others. This is a pure principle of charity that extends to the boundless realm of eternity.

We live in a society that is moving too fast and a world that is getting too small. The needs of a town become the concern of a nation and the sufferings of a nation become the care of other people. Happily, the essential truth which begun when man first made use of his reason still remains with us. Man's problems may multiply, his duties may increase and his responsibilities heavier but the eternal truths of love and charity, faith and justice shall abide with us until we drop forever the working tools of life.

As we gather here, allow me to share with you my personal concept of a good citizen. He is a hard realist yet happy to dream. He rejoices in the prosperity of his friends, and yet nurtures neither envy nor jealousy in his heart. He strives hard to win the approbation of his fellowmen and gain the gratitude of children and yet does not become an arrogant soul. He can have moments of gladness and of laughter and yet can always shed a sympathizing tear. He shares in the work of charity yet does not count the cost. He climbs hard the ladder of success yet refuses to shine on the ashes on his fellowmen.

He shuns the hatred that divides but develops the love that unite. He views with delight the wonderful works of nature and acknowledges

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## ANG KATUWIRAN

Ni IRINEO P. GOCE

Ang dakilang layunin ng katuwiran ay magsilbi bilang tuntuning panlahat: tumuklas ng kaisahan sa karamihan, kahinahunan sa gitna ng linggatong, at kaayusan sa kaguluhan. Inihihwalay ng katuwiran ang mga bagay na hindi sinasadya at pansamantala sa mga bagay na matatag, palagian, at pangkalahatan.

Sa araw-araw nating pamumuhay, sa pagtupad ng mga gawain at pakikisalamuha sa mga kapuwa ay walang tanging batayan ng ating pagkilos, pananalita o pag-iisip kaya, maliban sa paninindigan na sa ating paniwala ay siyang matuwid at tumapak. Lubhang baligho ang kaisipan ng sinumang gagawa, magsasabi o mag-iisip ng anumang bagay na sa palagay niya ay lihis sa katuwiran.

Datapuwa't ang pagkilala sa ganitong uri ng pangangatuwiran ay lubhang payak, at napakasimpleng pagbabatay sa matuwid, wika nga.

Sa pagdidilidili ukol sa kalikasan, at ng malabo, nguni't halos ay likas sa isip na pagkaunawa ng malawakang pagkakatulad ng balangkas sa walang hanggang pagkakaiba ng mga pagpapalakad at anyo, ay doon nagmumula ang mataimtim at mapita-

gang damdamin, na kung sasaliwan ng kasiglahan ng isip, ang pagkahinog at hantungan nito ay maaring kilanlin bilang pangangatuwiran na nauukol sa pilosopiya.

Ang kamalayan sa sarili, halimbawa, ay kabalantay ng kamalayan sa ating pag-iral o pagkabuhay. Sa ganitong kamalayan ay laging nagiging gabay ng mga pag-iisip ang katuwiran. Ni hindi rin natin mapagkuro ang pag-iral ng kaisipan kung walang katuwiran. Sapagkat ang katuwiran ay hindi likha lamang ng matinding paglimi o ng lohika, dili kaya'y bunga ng pagmamasid, ng pagsubok, at ng karanasan.

Ang katuwiran ay biyaya mula sa Lumikha, kagaya ng katutubong ugali. Ito'y katulad rin ng kamalayan sa kaluluwang mapag-isip na siyang tunay nating pagkatao at anyo. at liban sa ating katawan, ay siyang pinakamabuti at matibay na patnubay na patunay sa pag-iral ng kaluluwa.

Mayroon tayong katulad na kamalayan sa isang Dakilang Lakas, kung saan tayo umaasa. Ating maipaliliwanag at mabibigyang anyo ang

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# ANDRES BONIFACIO

## LODGE NO. 199 CONSTITUTED

By IRINEO P. GOCE

Most Worshipful Grand Master John O. Wallace, Grand Master of Masons in the Philippines, exhorted all members of our fraternity to promote and preserve harmony among the brethren always, and thus keep constantly burning this beacon of brotherhood which has been the hallmark of Freemasonry since time immemorial.

MW Wallace made the call at the solemn ceremonies of constitution, and installation of the first set of Officers, of the newly chartered Andres Bonifacio Lodge No. 199, held in the evening of May 10, 1974 at the Victory Motors building on Rizal Avenue extension, Caloocan City. Both ceremonies were made public.

WB Jose B. Perez, Past Master of Labong Lodge No. 59, was installed the Worshipful Master. He also served as Master of the Lodge when this was under dispensation.

Also installed to serve during the current Masonic year were: Herminio C. Navia, Senior Warden; Salvador C. Diaz, PM, Junior Warden; Rafael Go, Treasurer; Benedicto Madarang, PM, Secretary; Domingo Cantoria, PM, Chaplain; Atanacio S. Bayan, Marshal; Irineo P. Goce, Senior Deacon; Jose P. Gunzon, Junior Deacon; Candido Perez, PM, Auditor; Aurelio Leynes Corcuera, PM, Custodian of the Work; Aniano C. Alcantara, PM, Lecturer; WB Urbano S. Caasi, Jr., Senior Steward; Herminiano C. Echiverri, Junior Steward and Benjamin Cifra, PM, Tyler.

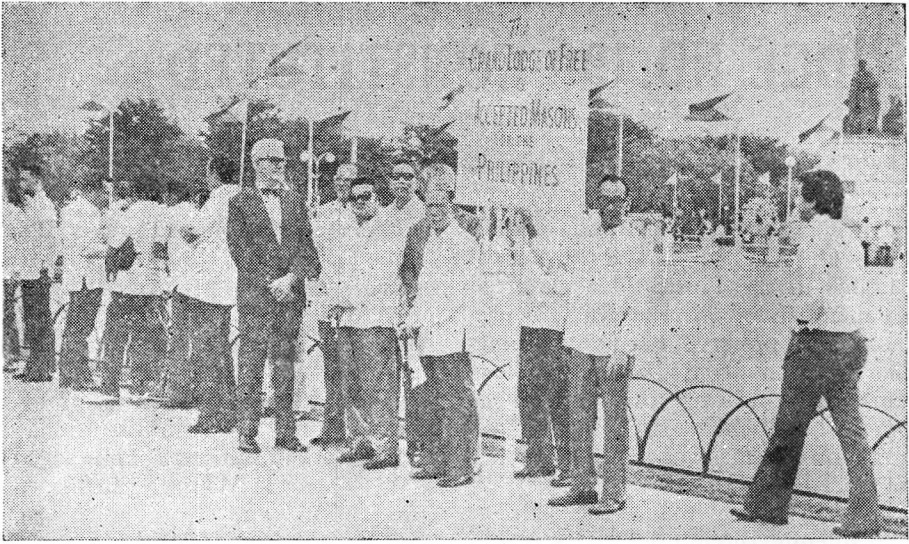
The constitution of Andres Bonifacio Lodge No. 199 was the first official function performed by our MW Wallace since he was installed last April 27 as the new Grand Master of Masons in this jurisdiction. It was also the first constitution of a Lodge under his administration.

The Grand Officers who assisted MW John O. Wallace during the constitution and installation ceremonies included RW Teodoro V. Kalaw, Jr., Deputy Grand Master; RW Jose L. Araneta, Senior Grand Warden; RW Calixto O. Zaldivar, Junior Grand Warden; MW Damaso C. Tria, PGM, Grand Treasurer; MW Esteban Munarriz, PGM, Grand Secretary; VW Hermogenes P. Oliveros, Grand Lecturer; and VW Teofilo C. Leonidas, Deputy Grand Master for Masonic District No. 9.

Andres Bonifacio Lodge No. 199 is a most welcome addition to the fast growing District 9, through the untiring efforts of VW Leonidas, along the policy of "more men in Masonry, and more Masonry among Masons" as laid down by our immediate Past Grand Master, MW Ruperto S. Demonteverde.

The founding of Andres Bonifacio Lodge No. 199 was also made possible with the inspiring guidance and expert counsel of our WB Aurelio Leynes Corcuera, whose suggestion that the name of the founder and father of the famed Katipunan be chosen for the new Lodge was adopted by the brethren. Bro. Corcuera is recognized by many in our

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The delegation of Freemason led by MW John O. Wallace at the Rizal Park during the Independence Day Rites.

\* \* \*

**PITAK PILIPINO . . .** From page 12

ideya nito, o di kaya'y mailalarawan natin ito na katulad ng kahit bahagyang magagawa rin natin sa kaluluwa, na samantala ay ating nadarama, at dahil dito ay batid nating umiiral.

Ang tunay at tumpak na mga ideya ng Dakilang Lakas na ito, at ng Lubos na Pag-iral na pinagmumulan ng lahat ay hindi natin matalunton; kung sa mga salitang tunay at tum-

pak ay nais nating ipakahulugang may sapat na kuru-kuro, sapagkat sa pamamagitan ng ating kapos na mga kakayahan ay hindi natin ito magagawa. At ang mga ideya ng Kaniyang kalikasan, na hanggang dito'y tumpak sa abot ng kakayahan nating magpalagay ay maaabot lamang sa pamamagitan ng tuwirang inspirasyon, o di kaya ay sa mga pagsusuri ng pilosopiya — ng matatag na pangangatuwiran.

\* \* \*

**ANDRES BONIFACIO . . .** From page 13

fraternity as the foremost living authority on Masonry in the Philippines.

The constitution of Andres Bonifacio Lodge No. 199 was viewed with historic significance. WB Perez chose May 10 as the date of constitution because it coincided with the death anniversary of Bro. Andres Bonifacio,

one of our great national heroes who galvanized the patriotism of our people into a determined national struggle for liberty and independence.

In consonance with our Masonic tenets, the occasion was interpreted as the spiritual revival of the Great Plebeian. It was but fitting for our fraternity to have established a Masonic Lodge in the hero's namesake, and perpetuate his memory.

# ON MASONIC EDUCATION

352. *Is the Masonic legend of Hiram, the Master Builder unique?*

The Masonic legend of Hiram, the Master Builder, is not unique. It is merely the Masonic version of an ancient universal legend that represents a death or a murder, and the restoration to life of an important personage or a god by a drama, the best known being that in which the characters are Osiris, Isis, and Horus of the Ancient Egyptian Mysteries.

353. *Of what importance to a Freemason is the Hiramic legend?*

To a Freemason the Hiramic legend is important because it is the essence of Freemasonry, the foundation of its philosophy. To understand its symbolism is to understand Freemasonry, and to miss its significance is to remain in the dark.

354. *Why is the covering of a Lodge said to be no less than the clouded canopy or star-decked heaven?*

The covering of a Lodge is said to be "no less than the clouded canopy or star-decked heaven" because there was a time when the ancient temples had no roof, and because the Lodge has always been a symbol of the world.

355. *Why are there only three principal officers in a Lodge?*

There are only three principal officers in a Lodge in order to represent the sun at its *rising in the East*; the sun at its *meridian, south of the zenith* (the point overhead); at its *setting in the West*. Also, because the Ancients grouped their gods in triads.

356. *Why can the J.W. being stationed in the South "better observe the time"?*

The J.W. being stationed in the South can "better observe the time" due to the following facts. Freemasonry had its origin at some place north of the Tropic of Cancer (23°27' north latitude), where the sun crosses the meridian *south of the Zenith* through the year. The ancient Masons assembled on "the highest mountains and the lowest vales", under the open sky. The J.W. being stationed in the South sees his shadow *directly in front of him*.

357. *At what labor is the Entered Apprentice engaged?*

The entered Apprentice is engaged in the labor of converting the rough ashlar into the perfect ashlar by means of the "twenty-four-inch gauge" and the "common gavel" in the quarry to be carried to the temple and adjusted into the building by the working tools of the Fellow Craft. Symbolically the rough ashlar is the entered Apprentice himself and the perfect ashlar is the man he seeks to become.

358. *What is the correct form of the Masonic apron?*

The correct form of the Masonic apron, if the manner of wearing it by the E.A., F.C., and M.M. is to be correct symbolically, is a square approximately 35 centimeters on each side, with a top whose sides meet at an angle of 90°.

359. *What is the form of the Masonic altar?*

The form of a Masonic altar should be that of perfect cube approximately 75 centimeters to each side.

## NABONG . . .

From page 9

for the U.S. This man had been Grand Orator of the Grand Lodge of the P.I. in 1934, JGW in 1935, SGW in 1936, DGM in 1937, and Grand Master in 1938.

At two o'clock in that afternoon of May 7, 1942, a Japanese interpreter had gone to him, brought him to the headquarters, and when he was back he called his son "Pepito, come down. I have something to tell you." They went to a nipa shack where the father calmly told his son: "I have been sentenced to death. They will shoot me in a few minutes." Tears welled in the eyes of the son but Jose Abad Santos told him: "Do not cry. What is the matter with you? Show these people that you are brave. This is a rare opportunity for me to die for our country; not everybody is given that chance." They knelt together and prayed, then, separated. Shots later, death.

Death came to many Masons during the war. Gen. Jose de los Reyes, former PC Chief, PGM, and Col. Telesforo Martinez died. RW Antonio Ramos, JGW, became blind because of malnutrition, and died. Col. Jose P. Guido, DGM, Chief of Intelligence, suspected of being the head of the American spy network, was beheaded in front of his three minor children and they were thereafter gunned down to join him. Masons met, not Masonically, but in secret like those meetings in Katipunan days. The flame of that spirit of Masonry continued to burn during those days, dim at times but never faltering until war ended. Then out of the destruction, death, and darkness, the work of reconstruction began. Lodges were rehabilitated; once again, Masons started to build from the ashes and ruins of war—a new nation.

## KRUGEL . . .

From page 6

My Brethren, if you understand God and man totally, even Masonry has nothing to proffer you. But, in truth, even the wisest among us know little! Because the way is poorly lit, none can see very far. Our search is for truth, and The Great Architect of the Universe has so made us that we *cannot*, by ourselves, find the truths; we can only find them in reverent love and service to The Supreme Architect of the Universe and to our fellow men. To learn this—the *real* secret of Masonry—is to have the means of gaining knowledge, wisdom and understanding about the meaning and joy of existence.

Truth is a trophy, not a gift! To discern it we must be true! To discover it, we must search! To learn it, we must be reflective! And, my Brethren, to keep it, we must be logical of mind, resolute of heart, and filled with the kind of affection that will help us to use our clear, courageous knowledge in the service of mankind.

— NEW AGE



## DALISAY . . .

From page 11

his littleness in the magnificent and glorious scheme of the Divine Artist.

Finally, in complete humility, he looks at the heaven and reverently says: "Father, thank you for everything". My friends, today such man has lived well the breadth of life.



**FIGHT  
DRUG ABUSE**

## DISTRICT DEPUTY GRAND MASTERS

### DISTRICT

- No. 1 — **Calixto O. Zaldivar**
- No. 2 — **Leandro Resurreccion**
- No. 3 — **Salvador C. Aquino**
- No. 4 — **Pablo L. Edrozo**
- No. 5 — **Dimas C. Trinidad**
- No. 6 — **Eulogio C. Sta. Maria**
- No. 7 — **Generoso Q. Sison**
- 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 — **Fidel Fernandez**

### DISTRICT

- No. 16 — **Bartolome M. Carillo, Jr.**
- No. 17 — **Felix Caburian**
- No. 18 — **Desiderio Dalisay**
- No. 19 — **Pablo Sebastian**
- No. 20 — **Paul C. Hall**
- No. 21 — **Kenneth M. Crabtree**
- No. 22 — **Katsuto P. Fujinari**
- No. 23 — **Rufino S. Roque, Sr.**
- No. 24 — **Camilo C. Calimlim**
- No. 25 — **Aniceto B. Belisario**
- No. 26 — **Primitivo S. Bella, Jr.**
- No. 27 — **Robert A. Barton**
- No. 28 — **Benjamin Garcia-Ascue**
- No. 29 — **Eduardo Pascual**
- No. 30 — **Michael L. Jessee**

## JUNIOR GRAND LECTURERS

### DISTRICT

- No. 1 — **Espiritu B. Cardenas**
- No. 2 — **Julio B. Laceda**
- No. 3 — **Antonio Perez**
- No. 4 — **Catalino D. Garduque**
- No. 5 — **Pedro L. Fajardo**
- No. 6 — **Pantas V. Macapagal**
- No. 7 — **Simeon Torralba**
- No. 8 — **Federico Magat**
- No. 9 — **Mario F. Racela**
- No. 10 — **Antonio Saqueton**
- No. 11 — **Rodolfo R. Soriano**
- No. 12 — **Victor A. Mendoza**
- No. 13 — **Lorenzo N. Talatala**
- No. 14 — **Mario B. Hidalgo**
- No. 15 — **Gaspar M. Llamas**

### DISTRICT

- No. 16 — **Eliezer La. Casul**
- No. 17 — **Juan Causing**
- No. 18 — **Rizal D. Aportadera**
- No. 19 — **Vicente R. Macute**
- No. 20 — **Fred Dumlao**
- No. 21 — **Robert M. Harvey**
- No. 22 — **Herbert F. S. Chock**
- No. 23 — **Pablo D. Baguioen**
- No. 24 — **Manuel S. Sayson**
- No. 25 — **Jose M. Lagahit**
- No. 26 — **Buenaventura Sabulao**
- No. 27 — **Lawrence L. Morgan**
- No. 28 — **Teodoro Alcantara**
- No. 29 — **Ciriaco Suarez**
- No. 30 — **Alton P. Lindley**

Mr. Felix L. Mamenta, Sr.

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~~San Quintin,~~

~~Pangasinan~~

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