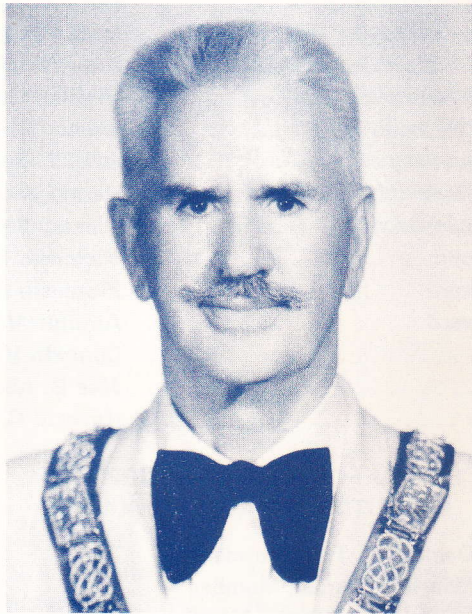


The Cabletaw

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW JOHN O. WALLACE
GRAND MASTER
1974-1975

VOL. LII

No. 4



APRIL

1975

**GRAND LODGE OFFICERS
1974-1975**

Grand Master	John O. Wallace
Deputy Grand Master	Teodoro V. Kalaw, Jr.
Senior Grand Warden	Jose L. Araneta
Junior Grand Warden	Calixto O. Zaldivar
Grand Treasurer	Damaso C. Tria, PGM
Assistant Grand Treasurer	Raymond E. Wilmarth, PGM
Grand Secretary	Esteban Munarriz, PGM
Assistant Grand Secretary	Pedro P. Aguda
Grand Chaplain	Honofre Restor
Grand Orator	Isaac Puno, Jr.
Grand Marshall	Henry P. Merrifield
Grand Standard Bearer	Virgilio S. Atienza
Grand Sword Bearer	William T. Chua
Grand Bible Bearer	Jolly P. Bugarin
Senior Grand Lecturer	Hermogenes P. Oliveros
Senior Grand Deacon	Richard S. Hart
Junior Grand Deacon	Victorino Floro, Jr.
Senior Grand Steward	Florencio A. Morente
Junior Grand Steward	Antonio Verceles
Grand Pursuivant	Conrado V. Sanga
Grand Organist	Jose B. Abejo
Grand Tyler	Honesto C. Belen

**BOARD FOR GENERAL PURPOSES
1974-1975**

Damaso C. Tria, President
Mauro O. Baradi, Member
Macario M. Ofilada, Member
Raymond E. Wilmarth, Member
William C. Councill, Member
Teodoro V. Kalaw, Jr., Secretary

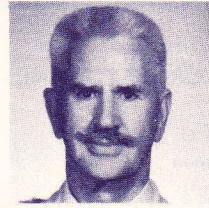
EX-OFFICIO MEMBERS

Jose L. Araneta
Calixto O. Zaldivar
Ruperto S. Demonteverde

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

Regional Grand Master	Frank Pontillo
Regional Grand Secretary	Murry Harlan, PRGM

Grand Master's Page



FAITH

As we pause to recognize the ending of another year of Masonic service in our Grand Jurisdiction let us also pause to renew our faith in our ancient and honorable institution. It has flourished for centuries, and so long as we have faith in one another it shall continue to grow and shed its penetrating rays of light upon good men through future centuries.

If we have faith in our friends we can cooperate with them and accomplish more than if working alone.

If we have faith in our family we will always cherish their presence and their assistance.

If we have faith in our belief our minds will be at ease in troubled times.

If we have faith in our government the common well will prosper.

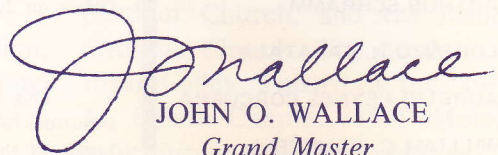
If we have faith in mankind we will work for the improvement civilization.

If we have faith in our Fraternity it will grow in wisdom, strength and beauty.

If we have faith in ourselves we can accomplish that which appears impossible to those without faith.

As I retire from the honor you have accorded me this year as your Grand Master I have the utmost faith in our Fraternity in its leadership and its future.

Cordially and fraternally,


JOHN O. WALLACE
Grand Master

In This Issue

THE CABLETOW INC.

JOHN O. WALLACE

Chairman

RAYMOND E. WILMARTH

Vice-Chairman

APOLONIO V. PISIG

Secretary & Bus. Manager

CALIXTO O. ZALDIVAR

Treasurer

TRUSTEES:

TEODORO V. KALAW, JR.

JOSE L. ARANETA

JUAN C. NABONG, JR.

OSCAR L. FUNG

RUPERTO S. DEMONTEVERDE

MAURO O. BARADI

IRINEO P. GOCE

EDITORIAL STAFF:

RAYMOND E. WILMARTH

Editor

OSCAR L. FUNG

Managing Editor

IRINEO P. GOCE

Editor

Pitak Pilipino

CONTRIBUTORS:

ARTHUR SCHRAMM

LORENZO N. TALATALA

AURELIO LEYNES CORCUERA

WILLIAM C. COUNCELL

GRAND MASTER'S PAGE	1
MASTHEAD	2
EDITORIAL	3
FREEMASONRY AND THE CHALLENGE OF TIME	
Bro. Reynato S. Puno	4
THE CHALLENGE OF FREEMASONRY ..	6
CEBU LODGE NO. 128 GOLDEN JUBILEE CELEBRATION	10
PITAK PILIPINO	
Kap. Irineo P. Goce	16
ON MASONIC EDUCATION	
WB Aurelio L. Corcuera	19
BLACK DRAPE FALLS ON ILIGAN BRETHREN	23

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 2801, 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.

RECOGNITION

A recent article in the Knights Templar magazine for February 1975, recently received, by Knights in the Philippines relative to Masons honored by Stamps, and a recent letter to the Editor of the Cabletow in which the President of the George Washington Stamp Club questioned the accuracy of the article relative to Filipino Masons on Stamps was placed in my hands to answer as to its accuracy.

It was accurate as far as it went, but the article only mentioned two Filipino Masons, and then not for their Masonic achievements but for service to their country, namely Brothers Rizal and Quezon.

In my answer to Brother Cunningham, President of the George Washington Stamp Club, I wrote that nine Masons had been honored on Philippine Stamps, Brothers Jose Rizal, Manuel L. Quezon, Marcelo H. del Pilar, Apolinario Mabini, Graciano Lopez Jaena, Jose Abad Santos, Emilio Aguinaldo, Theodoro M. Kalaw and Rafael Palma.

It seems to me that the time is now ripe for us to seek recognition from the Philippine Postal authorities to honor our Masonic heroes on a series of stamps.

It would be especially significant if we could honor our four Past Grand Masters — Brothers Quezon, Santos, Kalaw and Palma on a multiple postal issue not only honoring Masonry but the part that these Past Grand Masters played not only in shaping Masonry but the nation — they are indeed National Heroes because they were deeply aware of the Brotherhood of Man under the Fatherhood of God and how this principal could shape the destiny of their country. I don't think it would take much of a sales pitch to sell the Postal authorities on the wisdom of issuing stamps to honor Masonry through these four dedicated Masons, if we put our mind to the task. We would suggest that our incoming Grand Master make this his No. 1 project to enhance our image.

W.C.C.

FREEMASONRY AND THE CHALLENGES OF TIME

by:

Bro. (Asst. Sol. Gen.) Reynato S. Puno
Hiram Lodge No. 88, F. and A.M.

I would not think that this is a propitious occasion to capture the concept of Freemasonry in some shorthand definitions so the public could reexamine its preconceptions against the Fraternity. The length and breadth of Freemasonry as an ideal defies boundaries, its essence is all pervading, its nuances are multi-dimensional. Thus, any attempt to capsulize its meaning is destined to be incomplete and unconvincing, indeed a fruitless foible.

Neither is this an appropriate occasion to reminisce and drool about the old glories of Masonry. This is a luxury we can ill afford. To start with, the ageless relevance of Freemasonry is a self-evident proposition and no amount of rooftop oratory would any whit add to its validity. Worse, self adulation is an unhealthy exercise. Self praises are always suspect for they are self serving and the reasonable response has always been to take them with a good grain of salt.

I would however believe that rather than engage in arm chair recapitulation, we should think of rolling our sleeves so we can recapture the golden days of Masonry. This is not to diminish one bit the

achievements of the leadership and the rank and file Masons in the Philippines today. To be sure, the Fraternity has tremendous accomplishments in relieving the distressed and alleviating the plight of the needy among our midst. Truly, the Fraternity has done better in the area of community concern in comparison with other social aggregations engaged in the same task. Perhaps the only difference is that the Fraternity does its share without the blare of trumpets, the beat of drums, and the glare of publicity.

Be that as it may, it is the consensus that this is a most opportune time for Freemasonry in the Philippines to make its great leap forward. For one thing and for quite a long time now, the brotherhood has not attracted a good number of adherents despite the nobility of its nature. Statistics show that Masons here hardly represent 1/10 of 1% of our total population. In contrast with other countries, like Scotland, 1 out of every 5 qualified man belongs to the movement. It is about time to break away from this standstill and for us to gather fresh adherents who can inject adrenalin to the movement. More im-

portant, the spirit of ecumenism is slowly breaking the once impenetrable wall between the Catholic Church and Freemasonry. The Fraternity is now accorded a more hospitable treatment by the most numerous church in the Philippines. Soon we hope that all remnants of unreasonable prejudice against the Fraternity would be eliminated by the light of love that animates both institutions. With ecumenism as the order of the day, our source of membership would almost be infinite. If we still falter in attracting adherents, we can blame anybody else but ourselves.

Given these rays of hope, the more interesting question is how do we take advantage of these concatenation of circumstances? I would not dare venture any fail-proof formula on how Freemasonry can reinvigorate its spirit, reinforce its rank, and recapture the historic role it usually plays in the development of our country. On this score however, it is perhaps best to recall the wisdom of Albert Pike. This great man has been often quoted as having declared that the receipts of Freemasonry are fully weighted with the intellectual riches of the past which can serve as sufficient monuments to the present generation.

In fine, Pike's simple message is that we need but look into our beacon light to guide us in our struggle against the stupor that sometimes stunts the growth of the Fraternity. There can be no quarrel with the proposition that Masonry

is fully freighted with the finest of man's intellectual heritage, time tested and truly tested. We need only to be faithful to the Fraternity's ideas and ideals, and indubitable, we can be sure that Freemasonry as a way of life, will be more inspiring.

Take for instance, the ideal of brotherhood. Perhaps, this is one of the most basic postulates of Freemasonry. Ceremonially, we always affirm the bond of brotherhood. We swear to the brotherhood of man. But while we pay tribute to this tenet in ringing terms, just how well do we really translate this semantics into substance?

I ask this question because I feel that the Lodge is in a peculiar position to serve as a vehicle by which Masons can best demonstrate the real meaning of the beautiful term "brotherhood of man." This is so because your Lodge can attract in its fold both Filipinos and Americans. Your Lodge can therefore be a forum where Filipinos can exhibit the best of Filipino brotherhood and American brotherhood.

In other words, your Lodge can take the leading role in demonstrating to the world interracial brotherhood, a brotherhood that is more meaningful if only because it is blind. Verily, a brotherhood that is rooted on the color of one's epidermis, whether white, black, brown or yellow is a betrayal of the term itself. The Lodge can thus be a show window of international brotherhood, a source of illumination

Turn to page 21

THE CHALLENGE OF FREEMASONRY

This *Short Talk* is Chapter 16 of *Beyond the Pillars*, a Masonic manual of instruction published in 1973 by the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, and copyrighted by Masonic Holdings of Hamilton, Ontario, with whose permission this stimulating message is reproduced in this form.

INTRODUCTION

It is not always easy to uphold the fundamental principles of brotherly love, relief, and truth, or to practise such time-honoured and time-tested virtues as faith, hope, charity, temperance, fortitude, prudence, and justice. Yet these should not be mere high-sounding words devoid of meaning. As the final charge in the Ceremony of Initiation tells us, they must be carried into active operation. In keeping them strong and pure we must be determined and persistent. Only if we hew to the line shall we win for others and for ourselves the three great social treasures, fraternity, liberty, and equality.

Human nature is varied and complex. Some there are, a few, who regard themselves as independent of all around them, and unrelated to others. To them life appears simple indeed. Others, many others, regard such a life as not merely simple, but as unrealistic and selfish. They say that man cannot insulate himself from the world;

he is affected by other men and in turn he must have social responsibility and reach out to relate to them. A third group recognizes that this view of life is broader, but still flat, superficial, and horizontal. Man has an instinctive awareness of higher things, and aspires to attain them. If life is to have any depth of meaning or richness, it must operate not only in this horizontal plane, but also in a vertical plane. Those who are firmly attached to the basic tenets of Freemasonry inevitably are associated with this last group.

Let us consider these two planes more closely. The horizontal relationships between the "I" and the "you" or the "it" we share daily in our all activities. In addition, as members of the Craft we acknowledge our belief in a Supreme Being who transcends the earthly realm. Thus each of us has experienced the vertical relationship between the "I" and the 'Supreme Being.' Once the horizontal and vertical relationships become integrated into the life of the individual,

a new dimension is added to our understanding, and life comes to have a richer, fuller, deeper meaning.

With this integration comes a new freedom. All men seek freedom, but few actually find it. Some believe that they have found it when they bend or break the shackles of discipline and do as they please. In recent decades this attitude has won increasing currency, but it leads only to greater tyranny. Freedom cannot be freedom unless it is disciplined. In the words of our first Grand Master. "There is no liberty without the supremacy of the law." A disciplined freedom sets the boundaries. Of course the Mason is expected to pay due obedience to the laws of the land. But the boundaries, the limitations of which we speak, are not just the human laws imposed on us from without, the sociological laws dictated by majority opinion; for if the opinion of the majority should shift, these laws might be rescinded. No, the limitations referred to above include the moral law, the constant awareness of what is right, the unchanging virtues, the eternal principles inculcated by religious teachings, the landmarks and tenets of Freemasonry.

Here then is one challenge to Freemasonry. Every member is challenged to live according to the principles of his faith and the principles of the Craft. The challenge requires action! The challenge requires action *now!* Are you content to be a Mason in name only, carried along through life by every

whim and fancy of society? Or are you, my Brother, courageous enough to apply yourself to meet the challenge of your Masonic obligation?

THIS CHANGING SOCIETY

We live in a technological age. Scientific research since the Second World War has placed vast quantities of knowledge on everyone's doorstep, and the volume of this knowledge has been doubling every few years. Such great strides in the sciences have brought prosperity, and in many ways the present age appears good and worthwhile. But they have also brought great changes in society, some of which are less welcome. The population has a fluidity or mobility which is without precedent in history. Youth is full of unrest. Protests increase in number. Violence rises like an ugly serpent.

All these changes raise a number of questions. Can Freemasonry survive in a technological society? Must Freemasonry change when society changes? If society gives up the disciplines of former years, does this imply that Freemasonry must forsake its basic teachings?

Let us look briefly at this changing society. In former years one chose a vocation and remained in it for life. Often to carry out his responsibilities one had to perform capably in several areas, as "a Jack of all trades." Today people need not stay committed to a single line of work. They are prepared to undergo periodic retraining to fit

themselves for other callings. At the same time they are specializing in much narrower areas of responsibility. This increased specialization has brought about a mobility in our society. Families are no longer established in a community for a life-time. Instead, large corporations and companies now require their personnel to pack up and move, family and all, not just within the community but across the land, and even to other countries and continents.

Distances seem shorter than formerly. Technology has enabled men to plumb the depths of outer space, and even walk on the surface of the moon. Air travel has made the world smaller, by bringing the great cities within mere hours of one another. The world no longer consists of many tribes or nations isolated by time and space. It is one great large community struggling to live in an age of technology. Yet within this "global village" there are still barriers, walls, curtains, some of them set up by the very technological thinking that removed others. True, the advance of science has brought labour-saving inventions, convenient devices, and efficient machines that have added to man's comfort, and it has brought prosperity. But not all people nor all nations have benefited equally. Some parts of the world are still under-developed, under-privileged, exploited in the name of progress. Though the age of affluence is sweet like the rose-bud, it may bear at its heart the canker-worm.

Affluence has made men, and nations, want independence. Some who have achieved this independence have become selfish and indifferent; they "couldn't care less" what happened to others. Some, more altruistic, have seen the spiritual advantages that come with independence; and so there is an increasing concern for the "have-nots" of the entire world, regardless of race, colour, or creed. In many countries there has been a trend towards the redistribution of wealth and the provision of social welfare for all. This no doubt rights many wrongs, and the Mason will patiently submit to the decisions of the supreme legislature. But we may observe in passing that political legislation can never take the place of brotherly love, relief, and truth in the heart of the individual man.

Technology has also affected communication. News items are flashed into our homes minutes after they have occurred, and the images of the television screen involve us immediately in the lives and problems of others. One observer has even concluded that the newscasters are the priests of our modern society, and the newscasts and special televised news events are the rituals of a new "participatory society." (Gibson Winter, *Being Free: Reflections on America's Cultural Revolution*, Macmillan, 1970, page 19).

Man is bombarded by the mass media of communication. His thoughts and reactions are often conditioned and manipulated by

saturation. Advertisers know this, and fill the television screen with commercials. Politicians know this, and let the facile slogan serve the role of thought. Manufacturers know this, and guide the whim of fashion to produce planned obsolescence and to create an artificial demand for their goods. We even hear of countries where history books are constantly being rewritten, to bring the past into conformity with the present.

Not only has technology complicated our work-a-day lives, but our social relationships too are more highly organized and complex. As a result families, instead of being drawn closer together, are being driven further apart. The "alienation" of the young, their radical and rebellious activities, the growing permissiveness of society, the rejection of the "establishment" and its old morality, all have shown up in one form or another in many countries of the world. Ostensibly such protests have different causes in different areas, but there may be a single underlying reason. An outstanding American psychologist refers the unrest among our youth to the "feeling that 'youth has no future' because modern technology has made them *obsolete*—that they have become socially irrelevant and, as persons, insignificant." (Bruno Bettelheim, "Obsolete Youth," in *Encounter* for September, 1969).

Such is the society in which we live. Not all the influences and ideas that have come with technology are to be opposed, condemned, or

destroyed. Many of the problems of our age arise from man's inability to handle his prosperity within the framework of society. The confusion which assails the mind of man has weakened his conventions; it has led society to desire, and sometimes to demand, the alteration of long-established standards of behavior. The question remains, "Must we all be completely overtaken by the trends of this technological society? We have permitted technology to become deity." (Gibson Winter, *Being Free*, page 141). All around us we see the spiritual Supreme Being whom we acknowledge on our entry into the lodge gradually being displaced. Our society is, more and more, living only on the horizontal plane. It would be all too easy to acquiesce, if only to avoid being scorned, laughed at, or ostracized.

Masonry exists in the midst of society. Let us return to the questions we asked earlier. Can Masonry survive in a technological society, where so many of the ancient beliefs have been uprooted, shifted, and in some cases all but destroyed? Is there a place for Masonry's fundamental principles in a society as transient and changeable as ours? Should it adjust its standards to those of the changing society in which it exists?

The answers are plain and unequivocal. The Landmarks of Masonry include a belief in God, and a conviction that He has revealed His will to man. A Mason is obliged

Turn to page 14

**CEBU
LODGE 128
GOLDEN
JUBILEE
CELEBRATION**

STORY ON PAGE 24



THIS MONUMENTAL SYMBOL BEARS WELCOME AND BON VOYAGE GREETINGS TO CEBU VISITORS — A MARK OF FREEMASONRY'S SPIRIT.



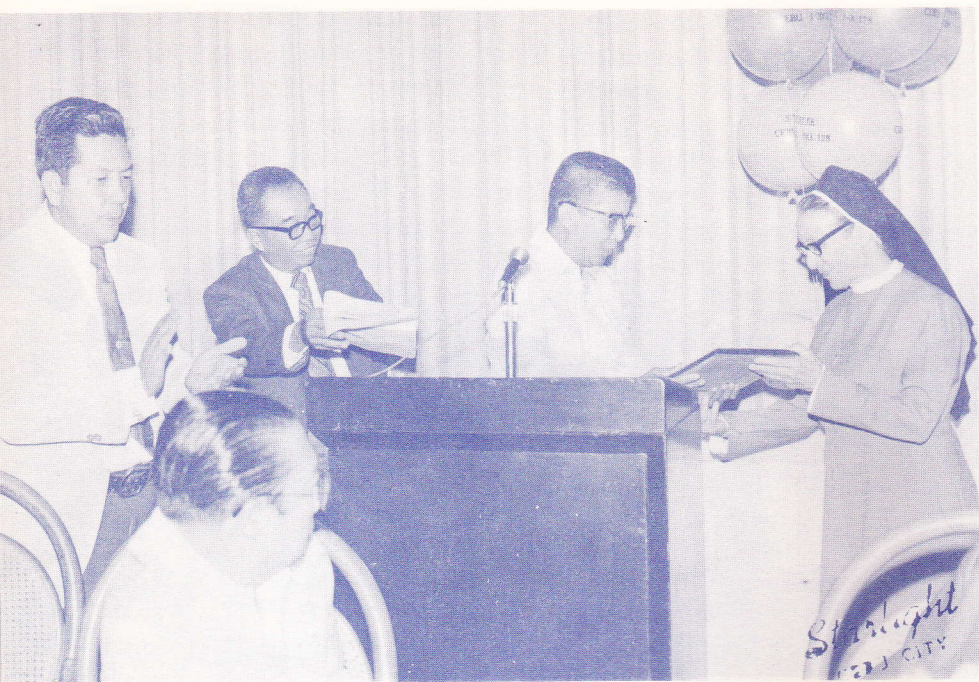
A HUGE DELEGATION WELCOMES MW JOHN O. WALLACE AND HIS PARTY TO CEBU. WB DOMINGO AVENALOSA, Jr. HEADED THE WELCOMERS.



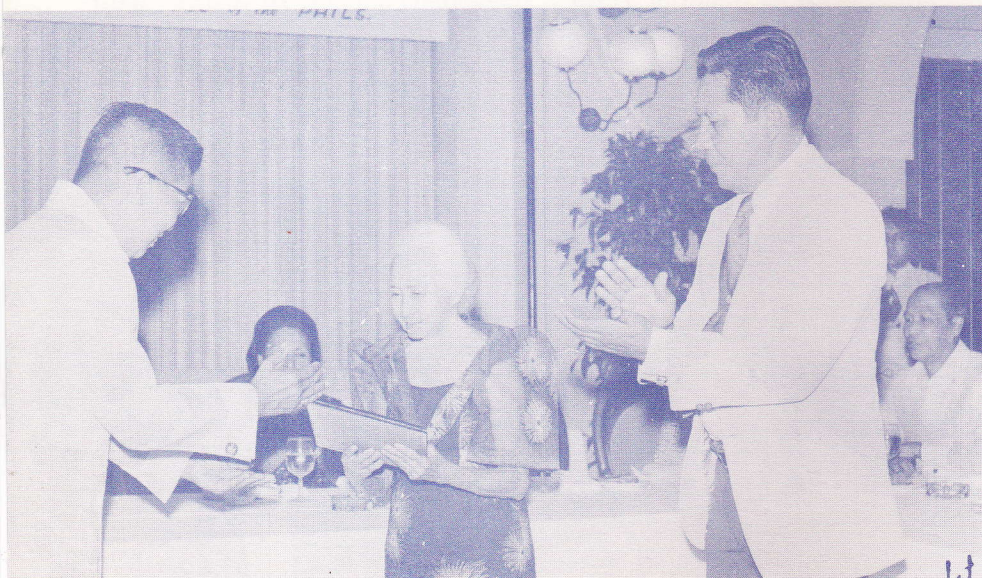
MW JOHN O. WALLACE, ASSISTED BY GRAND OFFICERS AND BRETHERN OF CEBU LODGE NO. 128 UNVEILS THE "WELCOME" MARKER AT THE CEBU/MACTAN AIRPORT.



THE PRESIDENTIAL TABLE AT THE TESTIMONIAL DINNER.



SISTER GERMAINE VAN DEVELDE RECEIVING HER AWARD FROM WB AUGUSTO P. SANTOS.



MISS RAMONA CABRERA, "MOTHER OF CEBU NURSES" RECEIVES HER AWARD FROM RW AUGUSTO P. SANTOS



DR. TOMAS L. FERNANDEZ RECEIVING HIS AWARD FOR HIS RESEARCH WORK.



MEMBERS OF THE MARIA CLARA CHAPTER OF THE EASTERN STAR VOLUNTARILY OBLIGE THEMSELVES IN DISPLAYING THEIR MODERN DANCE CALISTHENICS – THE MOST APPLAUDED PART OF THE PROGRAM.

THE CHALLENGE . . . *from page 9*
by his tenure to obey the moral law, for he knows that the Most High has defined for his instruction the limits of good and evil. He knows that there are such things as Right and Wrong in an absolute sense. The fundamental principles of Masonry are the foundations of a healthy society. It is encouraging to recall how history repeats itself. Whenever the guidelines of society are bent, redirected, or removed too far, then mankind tends to return to the absolute standards set forth in the V.O.S.L. Whether this return is to be effected by accident, circumstance, condition, or intention, it is our responsibility to work toward it.

If we believe that Masonry will continue, and that our society is to maintain some form of stability in the midst of such great changes, then each of us is being challenged. How seriously are we taking our obligations? Are we establishing our lives upon the cardinal and theological virtues? Are we promoting the fundamental principles of Freemasonry? How enthusiastically are we serving as Masons in our homes, our communities, our country? Brethren, are the ancient Landmarks worth the struggle so far as we are concerned? Each of us is now challenged to make his decision. Each must decide for what or for whom he will live and die.

RESPONDING to the CHALLENGE

Once we have taken the decision, we will find that we have a tremen-

dous contribution to make to Freemasonry. What do we have to offer? Masonry, we are told, strives to make good men into better men. We may therefore venture to hope that every Mason tries to practise the virtues and to display sound moral judgment, not only within the lodge but outside it as well.

In addition the G.A.O.T.U. grants us all, to a greater or lesser degree, three other great gifts. First, He gives us a span of time to live out lives. During this lifetime a man makes many decisions. He may decide to live to himself, grasping for worldly possessions, and forgetting that "no man is an island, entire of itself." Or he may resolve to have a genuine concern for his neighbors, being involved in their welfare and relieving their needs as opportunity arises. This requires a sharing of time. No man can keep every moment of life for himself. If we are to get the most out of life, we must share our time, at least to some extent, with others.

Now if we become involved with others in this way, we are also using our talents or abilities. In most situations time alone is not enough; there has to be something else working with it. Not all of us are equally endowed with talents, not all are capable of doing all things equally well. We differ in abilities. Our gift may be simply listening to the troubled soul, or to the outpourings of a bereaved and broken heart. Or it may be using the skills of our daily vocation to help a fellow worker. Or we may be called upon to pro-

vide leadership to the young, or to the elderly.

Besides time and abilities each of us has worldly possessions in varying amounts. Often we think of these in terms of money, because that is the medium of exchange in our economic system. To relieve the needs of others we can use our other material possessions. In fact not to use them when a chance presents itself is an *abuse*. If we employ our abilities, possessions, and time to help others, we need not proclaim what we have done. In the lodge or outside it we will without pretention do that which is good, not for ourselves, but for the cause of good.

“Your whole life is made up of
Abilities, Time, and Possessions,

Gifts from God.

Your *Abilities* include natural talents and skills which you have learned.

Your *Time* is divided between work and rest.

Your *Possessions* divide between property you hold and money you earn.

How you manage your whole responsibly or carelessly, generously or selfishly imaginatively or fearfully, is your *Stewardship*.

All gifts belong to God and you are the responsible caretaker for a little while.

To be a good steward is to be able to offer each day,

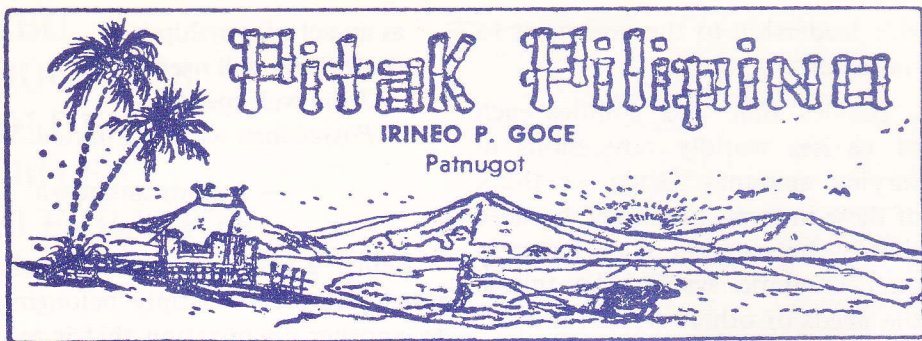
as an act of worship,
Abilities will used,
Time well spent
Possessions well distributed.”

— Author unknown.

Being a Mason means much, much more than simply belonging to another organization that is respected in the community. Freemasonry is much, much more than just another association where you hear fine-sounding lectures and forget them. Each of you have undertaken to answer and obey all lawful signs and summonses; you should attend your lodge whenever you can, pleading thereto no excuse save sickness or the pressing emergencies of your public or private avocations. Each of you has the responsibility for the use of your abilities and possessions for the benefit of the lodge, the Craft, and the world at large, so far as may fairly be done without injury to yourself or your family. If the fundamental principles of Masonry are observed, your abilities, time, and possessions will be expended for the benefit of all mankind, and your Masonry will be meaningful. Herein lies the challenge of Freemasonry in the midst of a changing society. Accept the challenge and let your Masonic principles live!

Short Talk Bulletin
August, 1974

**SPONSOR A DEMOLAY
CHAPTER**



KAUGNAY NG SINUNDANG “UNANG KALATAS”

London, England
25 Marso 1975

Pinagpipitaganan at ginigiliw kong mga Kapatid:

Umaasa po ako na natunghayan ninyo ang nauna kong kalatas. Muli ko kayong binabati ng masaganang pangungumusta at buong paggiliw.

Magugunita po ninyo na sa nakaraang liham ay isinalaysay ko ang ukol sa Gran Lohiya ng Inglatiyera, ang pagkabisita ko doon sa napakayamang Aklatan at Museo, at ang aking pagkadalo sa miting ng **Three Pillars Lodge No. 4923** nuong Pebrero 15, 1975. Tunay na kasiyasiya ang aking naging karanasan sa pakikihalubilo sa mga Kapatid natin dini sa London.

Subali't hindi rin malalagpasan sa inam ang pagkatanggap na ginawa sa akin ng mga Kapatid sa **Anglo-Colonial Lodge No. 3175**, sa pamumuno ni M. Kap. Alfred Sydney John Constant, ang Guro ng Lohiya. Masasabi kong isang kapalaran at magandang pagkakataon ang aking pagkadalo sa miting ng nasabing

lohiya. Ang sinumang Kapatid natin dito sa Pilipinas na magagawi sa London ay hindi dapat palagpasin ang pagkakataon na makadalo sa miting ng **Anglo-Colonial**.

Nagkaroon akong muli ng pagkakataon na magsadya sa Gran Lohiya at nagtungo nga ako roon nuong umaga sa ika-22 ng Marso (Sabado). Kasama ko ang isang kamag-aaral na taga-Indonesia na may hilig makabatid sa ating Kapatiran at waring nagnanais na maging kasapi. Sa kasamaangpalad ay napag-alaman namin sa tanggapan ng Grand Secretary doon na walang nakatalang Lohiya ng Mason sa Indonesia.

Nagtungo uli ako sa Gran Lohiya nuong ika-24, Lunes, at napag-alaman ko na magmimiting sa hapong iyon ang **Anglo-Colonial Lodge**. Doon din ay tumanggap na ako ng anyaya, at pinayuhan ako sa tanggapan ng Grand Secretary na magbalik bago mag-ika-4:15 ng hapon upang mapaghandaan ang ng mandil (apron) at guwantes na aking maga-

gamit. Kakyat akong umuwi sa hotel upang magpalit ng damit at nagbalik agad sa **Freemasons' Hall**.

Sa mga miting dini ay kinakailangang naka-itim ng suot (black or dark suit and black tie). Ang bawâ't dumadalo sa miting ay dapat magdala ng kaniyang mandil at guwantes na puti. Dahil sa hindi ganito ang sistema sa Pilipinas, kung kaya wala akong sariling mandil at guwantes.

Nang ako ay dumalo sa miting ng **Three Pillars** at ng **Anglo-Colonial** ay pinaglaanan nila ako ng mandil at guwantes. Aking ipinaliwanag sa kanila na sa ating mga lohiya sa Pilipinas ay karaniwang ang mga mandil ay nasa pag-iingat ng lohiya, sa pangangasiwa ng Kalihim, at sa tuwing magmimiting ay kumukuha na lamang ang mga Kapatid ng kanilang gagamitin.

Ngayon ay nais ko sanang talakayin ang **Anglo-Colonial Lodge No. 3175**. Ang natatanging sagisag ng lohiyang ito ay dalawang kanang kamay na nag-abot at magkadauppalad sa gitnang ibabaw ng malawak na karagatan. Ang simbulong ito ay nangangahulugan na ang tanging layunin sa pagkatatag ng lohiya nuong Hulyo 20, 1906 ay upang tumanggap sa mga Kapatid mula sa mga kolonya na nakakarating sa Britanya. Sublai't ngayon, na ang kolonisasyon ay isa na lamang alaala sa kasaysayan ng daigdig, ang misyong ginagampanan ng **Anglo-Colonial** ay upang tumanggap sa mga Kapatid mula sa ibayong-dagat, o mula sa iba't-ibang mga dako ng daigdig.

Sa sipi ng pasugo, o **summons**, na ipinalabas nuong Marso 10, 1975, ang kautusan ng Marangal na Guro ng **Anglo-Colonial** ay isinaad ng M. Kap. L. E. Beckett, Kalihim ng Lohiya, na "Ang mga Kapatid mula sa ibayong dagat na nagbibisita sa London ay taos-pusong tatanggapin."

Nagkataon na sa aking pagkadalo sa miting nitong **Anglo-Colonial** ay dalawa kaming mga naging bisita mula sa ibayong-dagat; ang isa pang Kapatid ay nanggaling sa Estados Unidos.

Doon ay muli akong nakasaksi ng inisasyon, sapagka't mayroong isang dandidato na nuong din lamang pinagbotohan kung tatanggapin ang petisyon. Pagkatapos ng botohan ay idinaos na ang seremonya sa inisasyon. Ang naging bagong kasapi ay si Kap. George Ball, 50, isang negosyante sa mga troso.

Ang miting ay sinundan ng sandaling inuman ng alak, o **cocktails**, sa napakagandang **Connaught Halls**. Pagkatapos nito ay nagsalu-salo ang lahat na mga Kapatid sa isang napakaringal na hapunan. Kaming dalawang panauhin mula sa ibayo ay kapuwa pinaupo sa pangunahing hapag, gawing kanan ng Marangal na Guro. Ang nasa kanan at katabi ng Guro ay ang bagong kasaping Unang Antas, o Entered Apprentice (EA).

Sa sistema ng Masoneriya sa Britanya, ang EA ay isa nang lubos na kasapi ng Kapatiran, nakadadalo sa mga Regular na Miting, at nakakaboto sa mga halalan. Sa ganitong hapunan, pagkatapos ng inisasyon,

ang EA na bagong kasapi ay siyang nagiging timbulan ng halos lahat na mga parangal.

Sa buong pagmimiting sa loob ng Lohiya ay walang nagsisigarilyo. Sa pag-iinum ay hindi pa rin maaaring humithit, at maging sa dakong unang kalaghatian ng hapunan ay walang nagsisindi ng sigarilyo sa mga Kapatid.

Kapag panatag na ang pagkain ng lahat, ang Kahulihulihang Dating Marangal na Guro (KDMG), na nakaupo sa kaliwa ng Marangal na Guro, ay siyang nagpapasimuno sa mga usapan. Siya ang guro ng lahat na mga seremonya. Siya ang tumatawag sa pansin ng lahat, sa pagpukpok ng malyete, na pinapangalawahan at kinakatluan ng Una at Ikalawang Bantay. Pagkatapos niyon, ang KDMG ay nagpapahayag ng Marangal na Guro; siya bilang ang tagapagsalita ng Marangal na Guro.

Sasabihin ng KDMG, halimbawa, "Mga Kapatid: Ninanais ng Marangal na Guro na tayong lahat ay tumayo at magtagay ukol sa kalusugan at kaligayahan ng ating mabunying Reyna;" o di kaya naman, "Mga Kapatid: Hinihiling ng Marangal na Guro na damayan ninyo siya sa pag-uukol ng isang tungga para sa kalusugan ng ating bagong kasapi sa Kapatiran."

Mayroong yugto sa paghahapunan, pagkatapos ng isang sabay-sabay na pag-awit ng lahat, na ipinahahayag ng KDMG ang ganito, "Mga Kapatid: Puwede na kayong humithit!" Ang isa pa sa mahahalagang pahayag ng KDMG ay ganito, "Mga Kapatid; Ikinalulugod ng Marangal

na Guro na ating pag-ukulan ng isang mabunying pagbati at pag-inom ang ating mga ginigiliw na panauhin mula sa ibayong-dagat."

Sa ganiyang paraan, kaming dalawang mga panauhin sa miting ng **Anglo-Colonial** ay buong lugod na pinarangalan ng mga Kapatid sa London, at pagkatapos ay kapuwa kami hinilingan na magsalita.

Ano pa naman kaya ang dapat kong sabihin? Nang dumating ang aking pagkakataon ay pinasalamatan ko sila. Isinalaysay ko ang kalagayan, at ibinulalas ko ang magiliw na pakikiisa sa kanilang lahat ng ating Kapatiran dito sa Pilipinas. At ang lalo't higit kong pinag-ukulan ng pansin ay ang bagong Kapatid na E.A. George Ball, sa pagsasabing doon niya masasaksihan sa aking pagiging panauhin ng kanilang lohiya kung papaano ang mga Mason ay nagkikilanlanan bilang mga Kapatid at magkakasama simula pa nang panahong itinatayo ang Templo ni Haring Solomon.

Sa bahaging iyan ng dukhang mensaheng aking binigkas sa harap ng mga Kapatid sa **Anglo-Colonial Lodge No. 3175** — sa pagiging tunay na magkakapatid ng lahat na mga nilalang saan mang dako ng daigdig, sa kanilang pag-uunawaan at pagmamahalan, nagkakaiba man ang pananampalataya, lahi, mga kagugalian at mithiin — giliw kong mga Kapatid, ay nais kong ipinid itong aking maralitang kalatas.

Malugod na pagbati tuwi-tuwi na ang ipinaaabot ko sa inyong lahat!

Nagigiliw ninyong Kapatid

IRINEO P. GOCE

ON MASONIC EDUCATION

391. *Were any other women besides the Hon. Mrs. Aldworth (nee Elizabeth St. Leger) made Freemasons?*

Besides the Hon. Mrs. Aldworth (nee Elizabeth St. Leger) who was initiated an Entered Apprentice Freemason because she had been caught to have witnessed the initiation held in a Lodge held at her father's house at Doneraile Court, County Cork, Ireland, there was the case of the Countess Barkoczy who was initiated in a Hungarian Lodge in 1875. As a result of this all concerned were severely punished by the Grand Orient of Hungary. There was also the case of Madame de Xaintrailles who according to Clavel (**Histoire Pittoresquede la Franc Masone-rie**) while the Lodge **Les Freres Artistes** which was holding a ceremony of the **Loge d'Adoption** (adopted and placed under the guardianship of a regular Lodge of Freemasons). The brethren of the Lodge had begun their ordinary work before the introduction of the ladies. Among the visitors in the ante-room was an officer in the uniform of a major of cavalry. When asked for his credential by the **Expert** (Senior Deacon) he presented a folded piece of paper which was presented unopened to the **Orator**. When it was opened it turned to be her commission as an aide-de-camp to General de Xaintailles. Considering her brilliant record like those of many republican ladies in the wars of the revolution, the brethren spontaneously decided to give her the regular degree instead of that of the Adoptive Masonry.

392. *What has enabled Freemasonry to withstand centuries of vicious and violent attempts to destroy it by both civil and eccleastic-authorities?*

Freemasonry has been enabled to withstand centuries of vicious and violent attempts to destroy it by both civil and ecclesiastical authorities by the steadfastness of devoted Masons in keeping their obligation taken at the altar of Freemasonry and by the relevance of its basic doctrine to moral and spiritual principles.

Republic of the Philippines
 Department of Public Works and Communications
 BUREAU OF POSTS
 Manila

SWORN STATEMENT
 (Required by Act 2580)

The undersigned, RAYMOND E. WILMARTH, editor of The Cabletow, published monthly in English at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

Name	Address
Editor: RAYMOND E. WILMARTH.	1440 San Marcelino, Manila
Managing Editor: OSCAR L. FUNG	1440 San Marcelino, Manila
Business Manager: APOLONIO V. PISIG	1440 San Marcelino, Manila
Owner: GRAND LODGE OF THE PHILIPPINES, INC.	1440 San Marcelino, Manila
Publisher: THE CABLETOW, INC.	1440 San Marcelino, Manila
Printer: PAN-A-COLOR GRAPHICS	1820 Taft Avenue. Manila
Office of Publication:	1440 San Marcelino, Manila

In case of publication other than daily, total number of copies printed and circulated of the last issue dated December, 1973.

1. Sent to paid subscribers	13,050
2. Sent to others than paid subscribers	<u>400</u>
T o t a l	13,450

(Sgd.) RAYMOND E. WILMARTH
 Editor

SUBSCRIBED AND SWORN to before me this 2nd day of April, 1975, at Manila, the affiant exhibiting his Residence Certificate No. A-6903753, issued at Manila on January 17, 1975.

Doc. No. 210
 Page No. 43
 Book No. 124
 Series of 1975

(Sgd.) QUIRINO D. CARPIO
 NOTARY PUBLIC
 Until December 31, 1975

HELP FIGHT DRUG ABUSE

where the tie that binds is the humanity and not the pigmentation of men. The Lodge can be a bulwark against invidious racial discrimination. As Quezon, the Mason, said — “nothing can stir up the passions and prejudices of men more effectively than racial intolerance, bigotry and narrow mindedness. History is replete with telling evidence of this fact and we should not lightly disregard its lessons.”

Take another ideal — our allegiance and commitment to social cause. Surely, if we can propagate the virtues of equality, and charity, we can be sure of stifling the exploitation of man by man in this area). The so called revolution of rising expectations of the masses will not explode right into our own faces.

From a broader perspective, this is just to suggest that Masonry should never be a constituency satisfied with irrelevancies. More bluntly, Freemasonry should be alive to the challenges of the day. It should immerse itself more deeply in local areas of social, economic and political concern. It should not only maintain a high silhouette but an aggressive stance in areas where liberty, equality and fraternity is taking a beating. The time calls for the Fraternity to be more service and community oriented. Individually and organizationally, we should devote more time, more efforts in the intricate task of social engineering, of restructuring society so that there would be less social,

economic and political injustices in our system.

There are scores who good-naturedly caution against the Fraternity taking a more dynamic stance in important current events. The fear is that we should not be partisan for we cannot afford to be controversial. The short reply to this expression of fear is that the work of promoting such worthy objectives as liberty, justice, and equality is not partisanship of the undesirable variety. There are virtues we acclaim and proclaim as the desiderata of human dignity. These are eternal verities, worthless if honored alone in rites and rituals and not in realities. They will become wooden virtues if our polysyllabisms in praise for them are not matched by proper and appropriate actions.

Nor is the fear to be controversial any justification for keeping the Fraternity static. Any man, any movement, any fraternity, honestly and seriously dedicated to great ideals will always be in epicenters of controversies. But it is in the arena of actual conflict not in a serene vacuous atmosphere where persons and entities find their true worth. The finest moments of Masonry in the Philippines were spent by Rizal, M. H. del Pilar, Mabini, Aguinaldo, Luna, etc., in life's actual theaters of struggle. They would not have been heroes, if they did not dare to put into practice Masonic ideals and in the process, if they did not dare to be controversial. In other words, they would

not be our pride today if they only sought the cocoons of comfort of the status quo.

No doubt we are beset by serious problems. We can't however make these problems fly away by pretending they do not exist. It is said that Lincoln once asked a highly argumentative group. "How many legs would a sheep have if you called his tail a leg?" The group answered promptly "Five". "Wrong said Lincoln, "it would have only four. Calling the tail a leg would not make it so." In the same way, the Fraternity can't effectively fulfill its mission if it were to do nothing about social concern problems, if it will just call them by other names, if it will just label them as controversial and refuse to touch them even with a 10 foot pole.

For the Fraternity to take a more dynamic role in social and community affairs is a tall order. There will be heaps of excuses to justify static noninvolvement. Let me say however to those who would feign lack of time, energy and strength that the gallery of history is full of people who have stayed productive even into their 80's and 90's. Michelangelo painted the ceiling of the Sistine Chapel on his back on a scaffold at near 90;

at 88 John Wesley preached every day; at 83 Tennyson wrote his **Crossing the Bar**; Benjamin Franklin went to France in the service of his country at 78 and wrote his autobiography at over 80. Daniel Auber wrote his **Dream of Love** in his 80's and said I am not 80 but I am 4 X 20. Beethoven composed his best music while he was deaf. Handel gave his greatest musical contribution while he was blind. All this is simply to drive home the point that there is no legitimate excuse for non involvement.

I will tarry no longer. As food for thought may I leave this quotation:

We Masons have been compared to various objects. Sometimes we have been compared to wheelbarrows – not good unless pushed. Sometimes we have been compared to cannoes because we need to be paddled. Sometimes we have been compared to kites because we fly away with a string. Sometimes however we have been compared to a good watch, open face, quietly busy and full of good works.

When the history of your Lodge is written, I hope its officers will be compared to a good watch – open face, quietly busy and full of good works. * * *

SUPPORT OUR YOUTH MOVEMENT

BLACK DRAPE FALLS ON ILIGAN BRETHREN

In the morning of March 10, 1975 a black shroud fell on the Masonic Hall of Maranaw Lodge No. 111, Maranaw Bodie A. & A.R., and Maria Cristina Chapter, Order of the Eastern Star, Iligan City. Three Brothers and one Sister in that valley passed away. They died together on the PNB Land Cruiser that was ambushed on their way to Marawi. Two others, not member of the Craft died with them, one was the security guard, the other was the janitor of the PNB Marawi branch located at the campus of the Mindanao State University. Only Bro. Porfirio F. Perez, manager of PNB Marawi branch, was the lone survivor, despite a number of wounds on the right side of his body.

- 1) Bro. Marcelo Gabuya, cashier, PNB Marawi; father of six children; buried in his hometown in Cebu
- 2) Bro. Mauro C. Gabuelo, head of loans division, DBP Iligan; consultant to the Philippine Amanah Bank (Marawi branch); father of five children; buried in Iloilo City
- 3) Bro. Hereberto Salvacion, accountant, PNB, Marawi buried in Oroquieta, his hometown.

Our Sister who passed away was Zenaida Canoy-Lazaga, 24, Mathematics instructor at the Mindanao State University, Marawi City. She was seven months on the family way. She is survived by her husband Bro. Jovenal, 27, and their two sons Hector Krishna, 33 mos., and Henry Gandhi, 11 mos. "Sister Dandy", as she was more intimately called would have celebrated her 25th birthday and their 3rd wedding anniversary on the same day, May 19. Her father, Bro. Segundino Canoy, and her brother, Bro. Victor Canoy, as well as her husband, Bro. Jovenal Lazaga, are active members of Maranaw Lodge No. 11, and Maranaw Bodies, A. & A.S.R. She herself was a member of the Maria Cristina Chapter, Order of the Eastern Star, Iligan City

Ecumenical funeral services were performed at the Maranaw Masonic Hall where their remains were lying in state. Among the religious organization which rendered funeral rites at the Masonic Hall were the Baptist Church, the Methodist Church, the U.C.C.P., the Philippine Independent Church, and the Roman Catholic Church. The brethren of Iligan Calley, assisted by the Tomas L. Cabili Chapter of DeMolays, took turn at the nightly vigil.

CEBU LODGE NO. 128 CELEBRATES SILVER JUBILEE

March 8, 1975 was a red letter day for the members of Cebu Lodge No. 128, F. & A.M. It is her Silver Jubilee. The day was marked with simple but fitting ceremonies.

A big delegation headed by WB Dominador Avenalosa, Jr. met the Grand Master, John O. Wallace and his party at the Airport. The Grand Master led the brethren of the brethren of Cebu Lodge N Cebu Lodge No. 128, members of Maria Clara Chapter, OES and other appendant Bodies in the unveiling of the "Welcome" marker at the Cebu Maktan Airport, Also present during the unveiling rites was Airport Manager Art Jimenez who lauded the brethren for the project.

A dinner was held in the evening where MW John O. Wallace key-noted the affair. He praise the Lodge for undertaking the project of giving awards in recognizing outstanding citizens in the community and urged them to maintain their enviable status and an instrument in community development, Members of the Maria Clara Chapter, OES contributes modern dance numbers to the program. Highlighting the days activies was the awarding of plaques of recognition of three outstanding citizens of Cebu. The awardees were selected from the different sectors of the community. They are: Miss Ra-

mona Cabrera, an 85 years old layd who has devoted 50 years in Nursing (Clinical and Educational). She was among the first batch of Graduates in Nursing in 1911 and is affectionately called "Mother of Cebu Nurses." Sister Germaine Van Develde, ICM is a social worker who has been working in anonymity for 33 years in the Clinical and rehabilitation aspects of the Hansenites in the Eversley Sanitarium in Mandaue, Cebu. Her present project include the productive use of the negative Hansenites, their wives and children. She dubbed as the God Mother of the Hansenites.

The youngest yet equally deserving of the awardees is Dr. Tomas L. Fernandez. Dr. Fernandez is one of the rare breed of Medical practitioners who would rather stay in the country and serve the Filipino people that join the Brain-drain. He is the coordinator of the Malwards Council and various malnutrition projects in Cebu. He is at present in Vitamin A research in 12 Barrios and a professor in the Cebu Institute of Medicine. He has contributed article in Medical Journal.

The awards were presented by RW Augusto P. Santos, Regional Grand Master for the Visayas assisted by WB Dominador F. Avenalosa, Jr.

* * *

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 O. Sison
- No. 8 – Desiderio Hebron
- No. 9 – Teofilo C. Leonidas
- No. 10 – Angel O. Danó
- No. 11 – Ricardo C. Buenafe
- No. 12 – Cesario V. Villareal
- 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

- No. 1 – Espiritu B. Cardenas
- No. 2 – Julio B. Laceda
- No. 3 – Antonio Perez
- No. 4 – Severino A. Hermosa
- 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

- No. 16 – Eliezer La. Casul
- No. 17 – Juan Causing
- No. 18 – Rizal D. Aportadera
- No. 19 – Vicente R. Macute
- No. 20 – Fred Dumlaó
- 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 E. Morgan
- No. 28 – Teodoro Alcantara
- No. 29 – Ciriaco Suarez
- No. 30 – Alton P. Lindley

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**.