

# The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW TEODORO V. KALAW, JR.  
GRAND MASTER  
1975-1976

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1975-1976**

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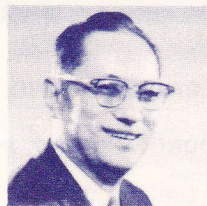
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## *Grand Master's Page*



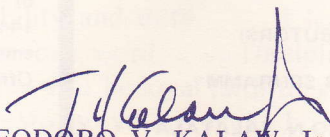
### **HARMONY, THE STRENGTH OF ALL SOCIETIES**

This year augurs well for the growth of Freemasonry in the Philippines, as our brotherhood has hurdled the last great obstacle to our national growth.

The Catholic Church which, in years past, had misunderstood our goals and objectives, has finally come to the view that we are indeed a fraternity dedicated to the pursuit of the self-same virtues that all churches teach. Julio Cardinal Rosales expressed it so well in his celebrated speech on harmony, when he declared that Freemasonry and the Church can work shoulder to shoulder, for the betterment of our society.

Disharmony, however, remains a very real obstacle to our concerted progress. Unless and until we set aside factional differences and intramural misunderstandings, we can not hope to pursue this year, all our prospects for real growth. As Freemasons, we must strive together, so that together we can achieve the objectives of our brotherhood, with greater goodwill and influence upon our people.

United, we can share the tenets of Freemasonry to benefit our fellowmen. Divided, there is little that we can do.

  
TEODORO V. KALAW, Jr.  
Grandmaster

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## Getting a Fresh Start

For the first time since the beginning of our Grand Lodge all elected officers are Filipinos. The tradition of alternating Americans and Filipinos came to an end with the passing on to the Celestial Grand Lodge of M.W. Brothers Quezon and Taylor, but it's practice continued through the past Masonic year with our Immediate Past Grand Master John O. Wallace.

Now, the Grand Oriental East returns to true Masonic tradition: He who works best! He who serves best!

Masonic tradition is not founded upon the nationalism of any nation, but upon the tenets, dogmas, and precedents of the Craft. During the recent Annual Communication a resolution was presented by one Lodge seeking to elect one non-Filipino every fourth year, so as to show recognition to the 40% non-Filipino membership in our Grand Jurisdiction. It did not prosper. It is right and just that it did not prosper, because our elections to the Grand Oreitnal East must be without reference to nationality: — they must reflect our efforts to find the best worker, who will eventually make the best Grand Master.

It may be that for a period of time all elected officers of the Grand Lodge may, by the accident of chance, be Filipino because no non-Filipino is the "best" at the time. On the other hand, there may come a time when two or more non-Filipinos may be regarded as "best" by our brethren and, when this time comes, if it does, these outstanding non-Filipinos should not be denied their Masonic right because of some restriction imposed contrary to the broader concepts of Masonic tradition.

From this point in time let us get a fresh start and concentrate on a single objective: *Quality*. If in the ensuing year we can improve our internal image among Masons and our external image in the community, at the end of this Masonic year we shall have achieved something far greater than increasing the number of our members. Let us forever forget the question of nationality. Let us concentrate on finding the "best" Masons. Let's put them to work in their respective Lodges that one day, they may, by their deeds, be known by all others and in time by their long and faithful journey reach the Grand Oriental Chair.

R. E. W.

# THE 59TH ANNUAL COMMUNICATION OF THE GRAND LODGE

BY: THE CRAFTSMAN

The 59th Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippines was held April 24-26, 1975 at the Plaridel Masonic Temple, 1440 San Marcelino, Manila,

MW John O. Wallace, assisted by RW Jose L. Araneta and RW Calixto O. Zaldivar laid floral offerings at the monuments of Bros. Jose P. Rizal, Marcelo H. del Pilar and Graciano Lopez Jaena at 8:30 in the morning of the first day before the Delegates trooped to the Jose Abad Santos Hall to open the Grand Lodge at 9:00 A.M.

RW Teodoro V. Kalaw, Jr. assisted by the Grand Officers and Brethren opened the Grand Lodge in due and ancient form to transact the business of the communication.

After the reception of the Grand Master, Past Grand Masters and Grand Representatives of other Jurisdictions, flag ceremony and other ceremonials, the Brethren immediately tackle the business at hand.

The installed or Past Master's Degree was conferred after the lunch break. Immediately after, the plenary session resumed.

Highlighting the first day is the arrival and keynote address of the distinguished guest speaker, His Eminence, Julio Cardinal Rosales, Archbishop of Cebu. The presence of Cardinal Rosales was called a "historic event" because this is the first time in the annals of the Grand Lodge that a Catholic Prelate spoke in its communication.

The Brethren were treated to a "Barrio Fiesta" in the evening. The affair was tendered by the ladies of the Grand Officers. The delegates participated in parlor games. The Ladies of Melody of the Scottish Rite Choral rendered several musical numbers to the delight of the Brethren and the Grand Officers present. MW John O. Wallace, RW Teodoro V. Kalaw, Jr., RW Jose L. Araneta took part in the "Sipa" contest. MW Damaso C. Tria PGM and Sis. Fe Abarquez Suaco of the Sampaguita Chapter, OES presented a folk dance number. The audience also participated in community singing which was led by Sister Esguerra of the Ladies of Melody before dinner was served.

VW Isaac S. Puno, Jr. Grand Orator delivered his oration on the morning of the second day.

In the afternoon, the Annual Meetings of the Acacia Mutual Aid Society, Inc. and the Cabletow, Inc. was held at the Social Hall.

At 4:00 o'clock, the election of the Grand Officers was held. Elected were: MW Teodoro V. Kalaw, Jr., **Grand Master**; RW Jose L. Araneta; **Deputy Grand Master**, RW Calixto O. Zaldivar; **Senior Grand Warden**, MW Damaso C. Tria, PGM, **Treasurer**; MW Esteban Munarriz, PGM, **Grand Secretary**.

Appointed were: MW Raymond E. Wilmarth, PGM, **Assistant Grand Secretary**, VW Marcelino P. Dy-sangco, **Assistant Grand Secretary**, VW Apolonio V. Pisig, **Grand Chaplain**; VW Jolly R. Bugarin, **Grand Orator**; VW Victorino Floro, Jr., **Grand Marshall**; VW Domingo F. M. Domingo, **Grand Standard Bearer**; VW Benjamin Gotamco, **Grand Sword Bearer**; VW Simeon Rene Lacson, **Grand Bible Bearer**; VW Hermogenes P. Oliveros, **Senior Grand Lecturer**; VW Amancio S. Donato, **Senior Grand Deacon**; VW Robert L. Heintz, **Junior Grand Deacon**; VW Ruperto Demonteverde, Jr., **Senior Grand Steward**; VW Frank L. Jison, **Junior Grand Steward**; VW Tiburcio S. Cervantes, **Grand Pursuivant**; VW Jose B. Avejo, **Grand Organist**; and VW Constantino Rabaya, **Grand Tyler**.

The members of Board for General Purposes are MW Raymond E. Wilmarth, PGM, **President**; MW Macario M. Ofilada, PGM, MW Damaso C. Tria, PGM, MW William C. Councill, PGM, MW John O.

Wallace, PGM, and RW Jose L. Araneta, **Secretary**.

VW George S. L. Mar was appointed **Regional Grand Master** of **Regional Grand Lodge** of the Ryuky Islands while VW Murray V. Harlan, Jr., **PRGM** was appointed **Regional Grand Secretary** of the **Regional Grand Lodge** of the Ryuky Islands.

Appointed **District Deputy Grand Masters** are: RW Desiderio Dalisay, Sr., **District No. 1**; VW Leandro Resurreccion, **District No. 2**; VW Salvador C. Aquino, **District No. 3**; VW Pablo L. Edrozo, **District No. 4**; VW Pacifico Marin, **District No. 5**; VW Eulogio S. Sta. Maria, **District No. 6**; VW Generoso Q. Sison, **District No. 7**; VW Nestor N. Niguidula, **District No. 8**; VW Teofilo C. Leonidas, **District No. 9**; VW Angel O. Dano, **District No. 10**; VW Ricardo C. Buenafe, **District No. 11**; VW Victor A. Mendoza, **District No. 12**; VW Vicente N. Ongtenco, **District No. 13**; **District No. 12**; **District No. 13**; VW Valerio V. Rovira, **District No. 14**; VW Fidel Fernandez, **District No. 15**; VW Florentino B. Almacen, **District No. 16**; VW Manuel D. Mandac, **District No. 17**; VW Ricardo Cruz, **District No. 18**; VW Pablo Sebastian, **District No. 19**; VW Paul C. Hall, **District No. 20**; VW Kenneth M. Crabtree, **District No. 21**; VW David E. Branner, **District No. 22**; VW Pablo D. Baguioen, **District No. 23**; VW Camilo Calimlim, **District No. 24**; VW Gregorio Calit, **District No. 25**; VW Isagani S. Bella, **District No.**

26, VW Robert A. Barton, **District No. 27**, VW Ernesto Malabanan, **District No. 28**, VW Eduardo Pascual, **District No. 29** and VW George F. Krause, **District No. 30**.

Appointed Junior Grand Lecturers are: VW Espiritu B. Cardenas, **District No. 1**; VW Julio B. Laceda, **District No. 2**; VW Jesus D. Cardiente, **District No. 3**; VW Severino A. Hermosa, **District No. 4**; VW Pedro L. Fajardo, **District No. 5**, VW Emilio J. de la Rosa, **District No. 6**, VW Edgardo A. Ramos, **District No. 7**; VW Federico Magat, **District No. 8**; VW Mario F. Racela, **District No. 9**; VW Apolonio Barcega, **District No. 10**; VW Rodolfo R. Soriano, **District No. 11**, VW Fortunato L. Penilla, **District No. 12**; VW Damaceno J. Ago, **District No. 13**; VW Mario B. Hidalgo, **District No. 14**; VW Juanito C. de la Cruz, **District No. 15**; VW Eliezer La. Casul, **District No. 16**; VW Felix Caburian, **District No. 17**; VW Rizal D. Aportadera, **District No. 18**; VW Luis M. Sirilan, **District No. 19**; VW Fred Dumalo, **District No. 20**; VW Herbert M. Harvey, **District No. 21**, VW Chester S. Deptula, **District No. 22**; VW Federico P. Ambatali, **District No. 23**; VW Manuel S. Sayson, **District No. 24**; VW Jose M. Lagahit, **District No. 25**; VW Cesar M. Sabulao, **District No. 26**; VW Teodoro Alcantara, **District No. 28**; VW Ciriaco Suarez, **District No. 29**; and VW Garland W. Chaviers, **District No. 30**.

On the morning of the third day,

seminar-worshops were conducted by the Grand Officers-elect for District Deputies, Grand Lodge Inspectors, Master and Wardens, Treasurers, Secretaries, and Junior Grand Lecturers.

After lunch, a composite team of DeMolay boys from the different Chapters in Manila held an exemplification of the DeMolay degree.

The public installation of the Grand Officers was held in the evening at the Jose Abad Santos Hall.

The installing officer was MW Damaso C. Tria and MW John O. Wallace was the Master of Ceremonies.

The Past Grand Masters Jewel and apron was presented to MW John O. Wallace by MW Macario M. Ofilada, PGM, Mrs. Katy Wallace pin the jewel on the out going Grand Master.

The Grand Master Cup was awarded to Isagani Lodge No. 96. MW William H. Quasha, PGM handed the Cup to VW Eduardo Pascual, DDGM for District No. 29 who received it for the Lodge. Plaques of Appreciation were awarded to the following for the services for the Fraternity and the community.

Awarded were:

WB Teodorcio B. Resurreccion, VW Salvador C. Aquino, WB Dominador F. Avellanosa, Sr., WB John W. Robinson, WB Gerardo B. Padilla, VW Aniceto B. Belisario, VW Desiderio Dalisay, Sr., VW Eduardo

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## MW TEODORO V. KALAW, JR.

The ascension of MW Teodoro V. Kalaw, Jr. to the Grand Oriental chair of the Philippines of the Grand Lodge of Free and Accepted Masons marked another "first" in the history. This is the first time a son of a Part Grand Master himself became a Grand Master.

MW Teodoro V. Kalaw, Jr. was born in Manila on March 13, 1913. His parents are the late MW Teodoro M. Kalaw, Sr. and Pura Villanueva Kalaw.

He is married to former Senator Eva Estrada Kalaw, by whom he has four children, Maria Eva, Teodoro III (Deceased), Salvador and Valerio Kalaw.

As a student he has kept himself busy. He finished his Bachelor in Business Administration Degree in 1933 in the University of the Philippines and became a Certified Public Accountant. He pursued further studies and graduated a Bachelor of Law in 1941 at the Far Eastern University. In 1956, he got his Master's Degree in Industrial Management in the University of the Philippines and in 1972 became an Electronics and Communications Engineer.

He was the first Filipino to become a members of the American Institute of Real Estate Appraisers

and the only Filipino Certified Property Manager.

MW Kalaw was Past President of the Institute of Philippines Real Estate Appraisers, Philippines Association of Real Estate Board, Manila Board of Realtors and UP Management Association. He is a members of the American Institute of Real Estate Appraisers, American Institute of Property Management (only Filipino), Federacion Internationale des Profession Immobilieres, Philippine Institute of Certified Public Accountants, Philippine Bar Association and Integrated Bar of the Philippines.

He was a former professional lecturer of Real Estate in the University of the Philippines, for Chairman of the Government Appraisal Committee and has served with the Economic Expert Conference of the SEATO in 1958. He also headed the Philippine Delegation to the Fourth Pan Pacific Appraisal Conference.

In spite of his heavy schedules as a Business man, our Grand Master found time to indulge in his hobbies. He is Past President of the Camera Club of the Philippines and the Philippines Amateur Radio Association. He is a licensed pilot for four winged single engine airplanes and helicopter.

He has also distinguished himself in the field of sports. He was coach and captain of the Philippine Olympic Team to Melbourne in 1956, coach and captain of the Philippine Team to the 1958 Asiad in Djakarta. He headed the Philippine Shooting delegation to the 5th Asiad in Bangkok in 1966, was Philippine Champion shooter for several years in different categories. MW Kalaw is a Past Director of the Philippine Shooting Association, Past President of the National Rifle and Pistol Association; as a divot digger, he holds membership in the Wack Wack, Baguio and Aguinaldo Golf Clubs. He is also a member of the Manila Yatch Club.

MW Teddy's military service record includes his graduation from the UP ROTC, served in Bataan as Assistant G-3 with the rank of Captain under General Lim (41st Div), survived the Death March, attended General Staff School in Baguio. He was awarded the Silver Star (US) for Gallantry in action and the gold cross also for gallantry in action. He became life member of the Veterans Legion, Past Director of the Veterans Federation of the Philippines, Past National Commander of the Defenders of Bataan and Corregidor. He hold the rank of Colonel in the Reserve Airlift and Tactical Support Service (RATSS).

Our indefatigable Grand Master heads the T. Kalaw and Associates, President and General Manager, T. Kalaw Investment, Chairman of the Board of the Manotoc, Resenberg & Co., Inc., Treasurer, Pura Villanueva Kalaw, Inc; Director of Far East Wire and Cable Corporation, Merchants Banking Corporation and Oro Vista Subdivision.

Above all these, MW Kalaw still found time to devote to and actively participate in various civic organization such as the Boy Scouts of the Philippines (Past Member, National Executive Board), Young Men's Christian Association (Past Director, 6 terms), Tamaraw Toastmaster's Club (Founder and Past President) San Juan Chamber of Commerce (Founder and Past President), Knights of Rizal (Knight Commander), Manila Jaycees (Past President and Member Philippine Jaycee Senate).

MW Kalaw was initiated in Nilad Lodge No. 12, on March 1, 1947, passed on August 1, and raised to the sublime degree of Master Mason on October 11, of the year. He is a dual member of T.M. Kalaw Memorial Lodge No. 136, where he became its Master in 1952-1954. He is a Charter Member of Jacobo Zobel Memorial Lodge No. 202.

In the York Rite Bodies, he holds membership in the Manila Chapter No. 2, RAM; Oriental Council No. 1, RSM, and Far East Commandery. He is a Past Sovereign of the Asoka Conclave, Red Cross of Constantine.

He was conferred the degree of Master of the Royal Secret (32<sup>o</sup>), Ancient and Accepted Scottish Rite in the Rizal Consistory of the Philippines Bodies. He is an active member of the Supreme Council, 33<sup>o</sup>, A. & A. S. R. and a member of the Kalaw Chapter No. 3, Order of the Eastern Star.

The Brethren elected him Junior Grand Warden in 1972, Senior Grand Warden in 1973, Deputy Grand Master in 1974.

# ON FREEMASONRY

KEYNOTE SPEECH DELIVERED DURING THE 59TH ANNUAL COMMUNICATION OF THE GRAND LODGE.

BY: H. E. JULIO CARDINAL ROSALES

Respected Grand Masters  
Beloved Brothers and Sisters in Christ

Perhaps it can be said with truth that my presence with you today constitutes a sort of hallmark in Freemason and Catholic relationship in the Philippines. For who indeed could have imagined in years past that a Cardinal of the Catholic Church would one day be the principal speaker in an important Masonic celebration? As for myself, I never dreamed that someday I would be called upon to render this service to a Masonic gathering such as this. And the Freemasons of old, like those of the beginning of this century, would probably turn in their graves, were they to know that their own brother Masons were the ones responsible for my presence, a high-ranking member of the church that fulminated censures against them in the past.

For of course it is true that the Catholic Church had on several occasions denounced Freemasonry, culminating with the laws that we find embodied in the Code of Canon Law.



CARDINAL ROSALES

I am not going to discuss here, however, whether the Catholic Church was right in promulgating these laws, laws which I must confess hurt very much the sensibilities of Freemasons. It is against the principles of Ecumenism and common sense as well to keep harping on matters that do nothing but hurt the feelings of those we want to dialogue with.

Neither am I so presumptuous as to state that in the conflict and antagonism between the Catholic Church and Freemasonry the latter was always at fault, and

the former totally free of blame. Vatican II no less, in its decree on Ecumenism, frankly states that, in the scandalous division of the Churches-fault lies not on one Church alone, but at times on both. "In subsequent centuries more widespread disagreements appeared and quite large Communiites became separated from full communion with the Catholic Church – developments for which, at times, men of both sides were to blame". (*Decree on Ecumenism, no. 3*)

And the reason for this I believe can be gleaned from the same decree, when it clearly distinguishes between the divine and the human element in the Church. "Although the Catholic Church has been endowed with all divinely revealed truth and with all means of grace, her members fail to live by them with all the fervor they should" said Vatican II (*Decree on Ecumenism, no. 4*) In its divine aspect the Church may not err, but in the human aspect, abuses and fallings do come. Thus it becomes indeed possible that in the past abuses cropped up in the Church, which drove Masonic organizations to attack the Catholic Church as a whole, without distinguishing any longer between what was human and what was divine in it.

But whatever the past may be, let us rather look towards the future. Whatever the differences there may have been, let us solve them that again we may be one in love. Our Lord said: "Love one another, such as my love has been

for you, so must your love be for each other". (Jn 13.34)

It is praiseworthy of Philippine Freemasonry that it exerted efforts towards the achievement of this most worthy ideal. We have heard of the efforts of some Freemasons who went to Rome in their desire of at least initiating the rapprochement between Catholicism and Freemasonry.

There was the effort too of Philippine Freemasonry in making contacts with the local Church. A group of Filipino Freemasons approached and then Archbishop of Manila, Rufino Cardinal Santos, proposing to him the idea of a dialogue between Freemasonry and the Catholic Church. The Catholic Bishops Conference of the Philippines subsequently approved the idea, and officially initiated the dialogue between the two bodies.

The dialogue has been going on for some years now, and I can say with truth that much headway has been achieved through their efforts. In fact, if I am here with you today, it is due to a large extent to both the Masonic and Catholic panels who have previously paved the way. Especially in the first two years of the dialogue, both panels met regularly, about once or twice a month I think, discussing the irritants between Catholics and Masons, studying how both organizations can be reconciled, making suggestions on how to promote cooperation in practical matters. To both panels, and above all to

the Grand Masters for the encouragement they have always given to this dialogue, I wish to convey my heartfelt congratulations.

But if you ask me now, wherein lies the basis for cordial relations and reconciliation, I believe it can be found in the changed attitudes and conditions in both Freemasonry and the Catholic Church in many parts of the world. For one thing, the irritants in olden times that accounted so much for the antagonism between the two groups do not seem to exist at least these last years in our country. For as we know, the Holy Fathers denounced Freemasonry on three principal grounds: its attacks on the Catholic Church, its subversive activities against legitimate civil authority, and its naturalism on religious beliefs. Permit me to cite some words from Pope Leo XIII's Encyclical on Freemasonry.

Humanum Genus:

"Now the Masonic sect produces fruits that are pernicious and of the bitterest savor. For, from what we have above most clearly shown that which is their ultimate purpose forces itself into view — namely, the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere "Naturalism" (no. 10).

"Nor do they think it enough to

disregard the Church — the best of guides — unless they also injure it by their hostility. Indeed, with them it is lawful to attack with impunity the very foundations of the Catholic religion, in speech, in writing, and in teaching; and even the rights of the Church are not spared, and the offices with which it is divinely invested are not safe" (no. 14).

"Having, by these artifices, insured their own safety and audacity, they have begun to exercise great weight in the government of States; but nevertheless they are prepared to shake the foundations of empires, to harass the rulers of the State, to accuse, and to cast them out, as often as they appear to govern otherwise than they themselves could have wished" (no. 28). Leo XIII was talking about continental Freemasonry.

Now are the Free and Accepted Masons of the Philippines the same as the Freemasonry of the earlier century denounced by the *Humanum Genus*? Is there no hope for rapport between Catholicism and Philippine Freemasonry, i.e. the Free and Accepted Masons of the Philippines?

Frankly speaking, I would not be here today, had I believed that cordial relations with the Free and Accepted Masons of the Philippines were impossible. The Catholic panel has assured as that much of those things that aroused so much Pope Leo's indignation are, to a large extent at least, non-existent today

in our country.

To say, for example, that the Free and Accepted Masons of the Philippines are subversive and seditious is of course absurd. The members of this association are distinguished Filipinos who have always been known for their law-abiding spirit. They have never been run after by the Philippine government for trying to overthrow the Republic. In fact, very many hold high government positions, bolstering and strengthening the solidity of the nation.

To say likewise that the Free and Accepted Masons of the Philippines have no aim but that of attacking and annihilating, if possible, the Catholic Church — a thing bewailed by Pope Leo in the Freemasonry of his time — is I believe, neither true now. For indeed who is the Mason today maliciously attacking the Catholic Church? What one sees instead is the effort of Freemasonry towards friendship, initiating Masonic — Catholic dialogue, creating joint social projects, inviting even the highest Catholic leaders to its celebrations.

Again Leo XIII censured Freemasonry for naturalism in its religious beliefs. Is this valid, too, for the Free and Accepted Masons of the Philippines?

There are religious truths which every Mason is bound to believe, namely the existence of God, the necessity for a good moral life, the immortality of the soul, and

reward for the good and punishment for the bad in an after-life.

Interpreted in one way, these truths can indeed form that naturalism in religion which Pope Leo lamented in his Encyclical. For there have in fact been Freemasons in the past who said that of all religious beliefs the above-mentioned truths are the only truths of religion worth caring for, for these are the truths in which all men agree. Freemasonry is to be esteemed and praised, for whereas there are religions which are quarrelling among themselves about their particular beliefs, Freemasonry holds those beliefs of which there is no dispute. Why respect religions when what they do is simply to propose truths over which everybody quarrels and disputes? This kind of interpretation is of course unacceptable to Catholicism, for among other things it destroys revelation and the other supernatural truths that go with it.

Interpreted in another way, however, these truths could hold no obstacle for mutual understanding. For in the first place, there really is nothing wrong in believing the existence of God, good moral life, the immortality of the soul, the reward of punishment after death. It is good, nay obligatory, to believe these things. The error lies in saying that they are the only truths worth believing.

The Masonic panel informed us that the Free and Accepted Masons of the Philippines hold these truths

with no intention of disparaging the other truths. Freemasonry simply believes that these truths are basic truths of which no religious man can prescind. They are only the beginning, but do not constitute the whole truth of religion. That there are other truths besides, in fact more important truths that everyone should believe, Freemasonry accepts, leaving however to the conscience of each one to say what they are in the concrete, for Freemasonry believes it has no competence on religious matters. Freemasonry is not a religion, nor does it pretend to be one; it bows to the decisions of the Catholic hierarchy in so far as it concerns the religious truths affecting Catholic Masons.

To be morally sure, however, that that misunderstanding and conflicts, do not crop up again that would destroy the intended rapport Catholicism and Freemasonry are, so desirous about, I believe it is best to continue the dialogue between the two bodies. No less than Vatican II recommended dialogues (*cf. Decree on Ecumenism, no. 4*). For indeed

it is through dialogue that people understand each other better. Through dialogue Freemasonry could not only express with all sincerity its beliefs, but would have too the opportunity to point out whatever grievances it may have against the Church leaders or members. The Catholic Church, on the other hand, could call the attention of its Freemason counterparts to tenets or decisions that in its considered opinion run counter to cherished Catholic beliefs. This dialogue could focus now its attention on the higher degrees, for it seems that the panels concentrated their talks move on the Blue Lodges.

May I end this talk by saying that a future of sincere cordiality exists between us. I am not a prophet, but if I may venture a guess, would say that perhaps in the near future when the new Code of Canon Law shall come out — which for some years now is being prepared in Rome — we will not read in it those provisions which Freemasons find so hurting.

\* \* \*

## ANSWER TO “DO YOU KNOW . . .”

THE PICTURE SHOWN IN “DO YOU KNOW” . . . CORNER, IN OUR MARCH ISSUE IS THAT OF MW FREDERIC H. STEVENS, PGM OF THE GRAND LODGE OF THE PHILIPPINES.

# THE 59TH ANNUAL COMMUNICATION IN PICTURES



REGISTRATION OF DELEGATES.



BRETHREN OF KUTANG BATO LODGE NO. 110 PRESENTS MW JOHN O. WALLACE WITH A BANNERETTE.



MW THEODORE L. WAY, PAST GRAND MASTER OF THE GRAND LODGE OF CHINA IS RECEIVED WITH GRAND HONORS.



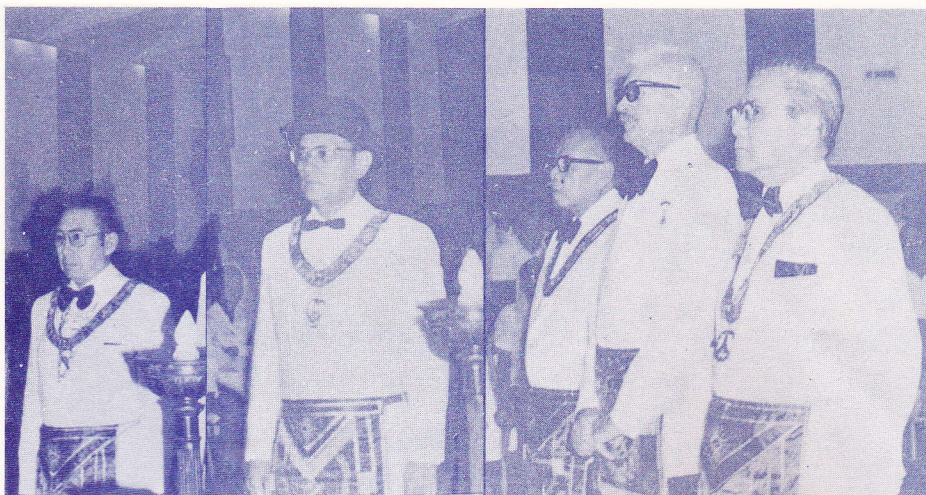
H.E. JULIO CARDINAL ROSALES KEYNOTING THE COMMUNICATION.



MW DAMASO C. TRIA, PGM, GRAND TREASURER AND SIS. FE. A. SUACO IN A FOLK DANCE NUMBER (l) AND A BROTHER (r) TRIES HIS HAND AT THE "HIT THE JACKPOT" CONTEST DURING THE "BARRIO FIESTA" TENDERED BY THE LADIES OF THE GRAND OFFICERS.



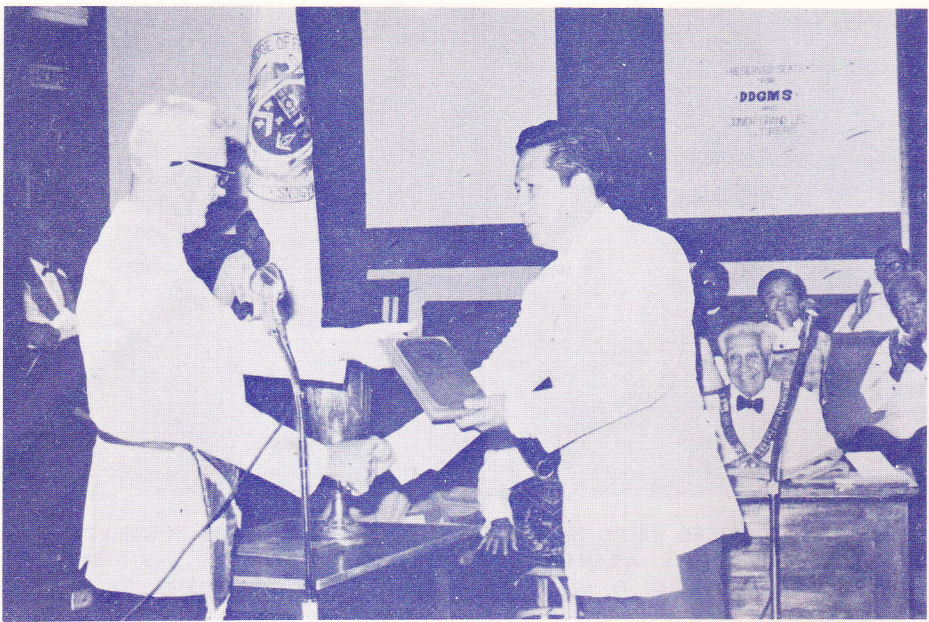
THE LADIES OF MELODY DOING ON A MUSICAL NUMBER TO THE DELIGHT OF THE BRETHREN PRESENT AT THE BARRIO FIESTA.



THE GRAND OFFICES BEING INSTALLED INTO OFFICE. SHOWN FROM LEFT TO RIGHT ARE RW JOSE L. ARANETA, MW TEODORO V. KALAW, JR. RW DESIDERIO DALISAY, SR. MW JOHN O. WALLACE (M.C.) AND RW CALIXTO O. ZALDIVAR.



MW WILLIAM H. QUASHA, PGM, PRESENTING THE GRAND MASTER'S CUP TO VW EDUARDO E. PASCUAL, DDGM WHO RECEIVED IT IN BEHALF OF ISAGANI LODGE NO. 96, IN CAMILING TARLAC.



WB DOMINADOR AVENALOSA, MASTER OF CEBU LODGE NO. 122, RECEIVES PLAQUE OF APPRECIATION FROM MW JOHN O. WALLACE.



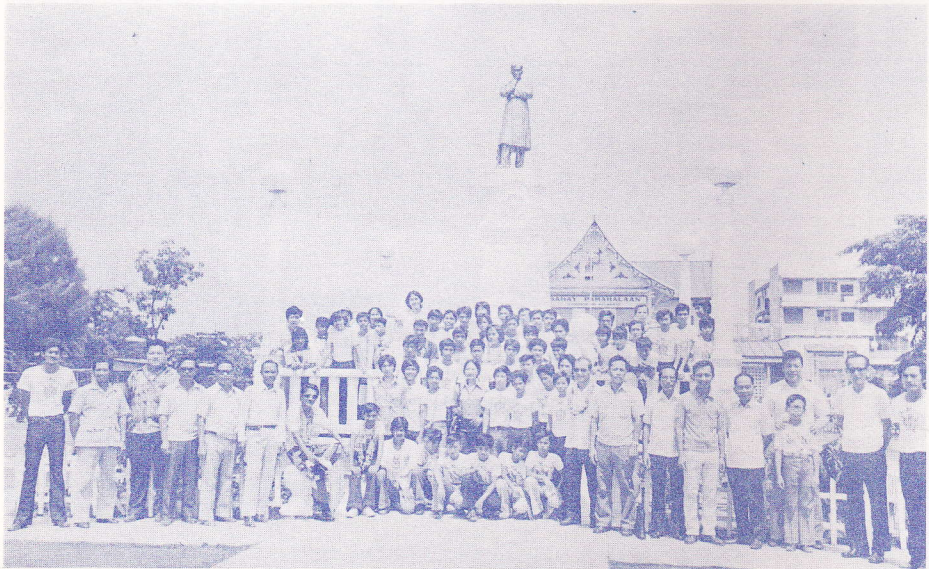
MRS. WALLACE PINS PAST GRAND MASTER'S JEWEL ON MW JOHN O. WALLACE (l) VW SALVADOR C. AQUINO DDGM FOR DISTRICT NO. 3 (r) RECEIVES HIS AWARD.



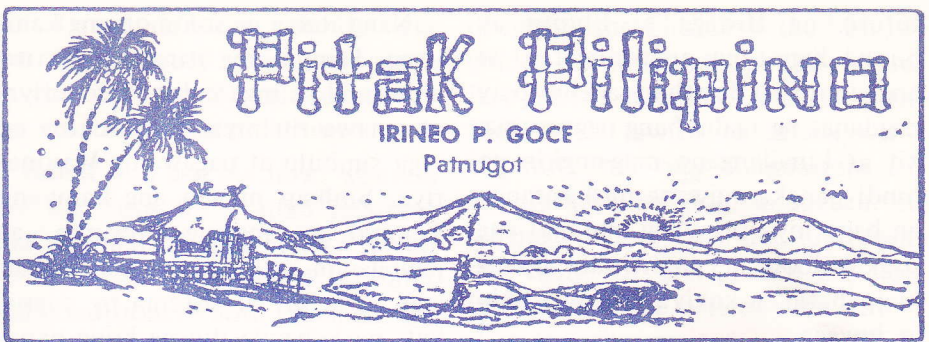
OFFICERS OF THE GRAND LODGE FOR 1975-76



EXECUTIVE OFFICERS FOR MINDANAO LITO IÑIGO, TOGETHER WITH CHAPTER ADVISORS AND DE MOLAY BOY OF THE DIFFERENT CHAPTERS IN MINDANAO POSE FOR SOUVENIR PICTURE DURING THE INSTITUTION OF THE DIONISIO GUTIERREZ, SR. CHAPTER IN COTABATO CITY.



THE ADVISORS AND DE MOLAY BOYS DURING THE FLORAL OFFERING AT THE RIZAL MONUMENT IN COTABATO.



## SA EHIPTO NGA KAYA NAGMULA ANG MASONERIYA?

NI IRINEO P. GOCE

Ang napakalawak na paksa ng sa Masoneriyang kasaysayan ay lipos ng hiwaga. Subali't sa kadahilalang ang Masoneriya, tulad rin ng ibang malalaking mga samahan o kapisanan, ay may tinataglay na tanging mga lihim, halos hindi magawang taluntunin ang mga pinagdaanan nito sa pamamagitan ng mga kasulatang ating natatagpuan.

Ang prinsipal na pinagdaanan ng pagkapagpamana sa atin ng mga hiwaga ng Masoneriya, na naglagos sa ating kabatiran mula sa Europa, ay nagbuhat pa sa mga gawain at kaugalian ng mga Hudiyos. At tila baga nagkaroon ng iba't-ibang mga pagbabago sa paglipas ng mahabang panahon, hanggang ang mga nagkakat na kaugalian at pamamaraan ay napagsamut-samot at pinag-isa sa pagkatatag ng **Grand Lodge of England** nuong 1717. Mula nuon, ang mga pamamaraan at kaugalian ay nagpatuloy na hanggang sa ating kapanahunan.

Dapat din nating unawain na hindi lamang iisa ang landas na tinahak ng pagkalaganap ng Masoneriya. May mga iba't-ibang anyo, pagawain, pamamaraan, kaugalian, atbp. na naging pamalagiang sinusunod at pinalalaganap ng bawa't Gran Lohiyang natatag. Datapuwa't ang tanging simbulo at mga pagkikilanlan ng magkakapatid ay pawang magkakahawig; magkakatulad ang mga tanging lihim, kung kaya saan mang dako sila magtagpo ay napakadali ang pagkikilanlanan at pag-uunawaan. Higit sa lahat ay nata-tampok ang mataimtim na paniwala sa Iisang Dakilang Lumikha, sa pagpapanibagong-buhay o pagtatagumpay sakamatayan, at lalung-lalo pa ang pagmamahalan at pagdadamay ng lahat na mga magkakapatid sa buong Santinakpan.

May mga ulat at tala na ang pamamaraang Masoneriya, na pinalaganap ng mga Hudiyos, ay nagmula pa sa Ehipto. Ang mga pag-

tuturo ng Hiwaga sa Ehipto ay buong higpit na pinakaingatan, at ang sinumang dayuhan sa Ehipto ay nagdanas ng malubhang pagsusumakit at kinailangang mag-angkin ng hindi pangkaraniwang mga katangian bago niya tuluyang matamo ang pagkakaloob at pagtitiwala upang maipabatid sa kaniya ang mga lihim at hiwaga.

Ang propetang si Moises, isang Hudiyong sa Ehipto isinilang, lumaki, nagpakarunong at naging dakila, ay isa sa mga piling dayuhan na ayon din sa Banal na Kasulatan ay "natuto sa lahat na mga karunungan ng mga taga-Ehipto." Ipina-manang niya ang mga karunungan iyon sa angkan ng mga pari sa lahing Hudiyong, sa bansang Israel, kung saan nagpatuloy ang anyo, bagaman may kaukaunting mga kapintasan, hanggang sa kapanahunan nina Haring David at Solomon.

Maging si Hesus, na itinanghal na Mananakop ng Kakristiyanuhan, sang-ayon sa **Aquarian Gospel of Jesus the Christ** ni Levi, ay natuto rin sa mga Hiwaga ng Ehipto, bukod pa sa mga Hiwaga ng India. At sa Banal na Kasulatan at paniniwala ng mga Kristiyanong ay nakasalaysay rin na si Hesus ay sa Ehipto dinala ng kaniyang mga magulang, ayon sa kautusan ng Panginoon, upang ilayo sa malupit na pagpapapatay ng mga sanggol na isinagawa ni Haring Herodes. Nang siya'y bumalik sa Herusalem, bagaman isang baguntaong musmos, ay hinangaan na siya ng mga marurunong at paham sa tinataglay niyang mga kaalaman at katalinuhan.

Nang itatag ni Solomon ang kaniyang Templo ay itinayo niya ito alinsunod sa mga guhit Masoneriya, at ginawa rin niya itong sentro ng mga simbulo at pagawaing Masoneriya. Sinikap niyang ang kaniyang Templo ay maging huwaran, at pamalagiin sa kniyang mga angkan ang isang uri at sistema ng pagsukat, na kahawig din ng kung papaano ang lahat ng uri ng mga katunayang astronomiya at heyodestika ay idinambana sa mga kasukatan ng mga Dakilang Piramida sa Ehipto. Ayon sa aklat, **The Hidden Life in Masonry** ni C. W. Leadbeater, ay hindi nagtagumpay si Solomon sapagka't maraming mga kaalaman sa pamamaraan ang nawala na. Dili kaya'y masasabi ring kung bagaman ang panlabas na mga seremonya at ang kinaugaliang mga palamuti ay buong ingat na napamalagi, ang talagang pagkikilanlan sa kahulugan ng lahat na mga iyon ay hindi na nababatid.

Hanggang sa kapanahunang iyon, ayon sa mga ulat, ang mga pumasok sa Kahiwagaang Hudiyong ay itinutuon ang kanilang pansin sa Tahanan ng Liwanag sa Ehipto. Bagaman ay ipinasya na ni Haring Solomon na pamalagiin ang mga damdamin at diwa na nabubuo sa gusaling kaniyang ipinatayo. Dahil doon, sa halip na bigkasin sa kaniyang mga tauhan ang ukol sa simbolikong pagkamatay at pagkabuhay na mag-uli ni Osiris sa Ehipto, ay kaniyang nilikha ang kaunaunahang anyo ng kasalukuyang tradisyonal na kasaysayan ng ating Kapata-

*Turn to page 28*

# NBI – DeMOLAY SPONSOR LECTURE SERIES

By: Solomon J. Abellera, Jr.  
Secretary  
Anti-Drug Abuse Campaign Committee

The Jose Abad Santos Chapter, Order of DeMolay in coordination with the National Bureau of Investigation Narcotics Section sponsored a lecture series on drug abuse and film showing for the members of the morning session Sociology classes of the University of the East on May 10, 1975 at the U.E. Education building mini-theater.

Positive approach to drug dependence is the theme of the lecture.

Guest lecturer was Atty. George A. Mella, Supervising Agent and Executive Officer of the Narcotics Section, NBI. To combat the drug menace, he enjoined stricter enforcement of the Dangerous Drugs Act, intensive drug abuse education and campaign, especially among the youth, and periodic check-ups of pharmaceutical stores to see to it that they comply with drug regulations. Atty. Mella noted that the administration has minimized the illicit traffic and manufacture of hard drugs like heroin, morphine and their derivatives.

Rehabilitation centers for drug dependents, he stressed, were also established with the help and cooperation of private agencies like DARE, DARN, etc. The NBI maintains and supervises a rehabilitation center in Tagaytay City.

Atty. Mella is the Junior Warden of Laong Laan Lodge No. 185 and RD Advisor of Jose Abad Santos Chapter, Order of DeMolay.

Distribution of pamphlets, brochures, handbills and posters on drug abuse to the students followed after the lecture and film showing.

The anti-drug abuse campaign was launched a year and a half ago by the Jose Abad Santos Chapter, Order of DeMolay to inform the youth about the drug dependence problem. The campaign is with the full support of ill. Dad Jolly R. Bugarin, NBI Director and Dad Manuel M. Supnet, Chief of Narcotics Section of the NBI. Dad Bugarin is a member of the Philippine Bodies, A. & A. S. R., while Dad Supnet is a member of Laong Laan Lodge No. 185.

The Chapter has already launched series of lectures, film showing and distribution of educational materials on drug abuse in different schools, colleges, and universities in the greater Manila area. Educational trips to the NBI rehabilitation center in Tagaytay City were also sponsored by the NBI and the DeMolay Chapter. Notable among the educational trips were the distribution of gifts and presents to the patients, interviews and exchange programs.

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# NEW ISAGANI LODGE NO. 96 TEMPLE DEDICATED

The new temple of Isagani Lodge No. 96, in Tarlac, Tarlac was dedicated with simple but fitting ceremonies on April 5, 1975.

MW John O. Wallace presided over the dedication rites. He was assisted by Grand Officers and members of the Grand Lodge.

In the afternoon of the same say, the belated installation of the officers of Isagani Lodge No. 96 was held at the new Temple.

Bro. (Bishop) Juanito M. Ferrer (PIC) delivered the invocation while WB Jose Y. Chua, out-going Master delivered the welcome address.

MW John O. Wallace installed the new officers. He was assisted by VW Hermogenes P. Oliveros as

Master of Ceremonies.

MW Teodoro V. Kalaw, Jr. presented the Past Master's Jewel and Apron.

VW Amancio S. Donato delivered the keynote address. He was introduced by Bro. Charles D. Salanga.

MW Esteban Munarriz, presented the various awards.

VW Eduardo E. Pascual, DDGM for District No. 29 delivered a few remarks.

MW John O. Wallace gave the closing remarks.

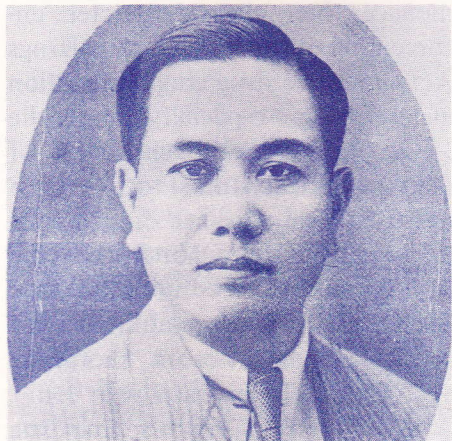
The Tarlac Methodist Church Choir provided the musical number.

Bro. Jesus B. David emceed the program.

\* \* \*

## WHO IS THIS OUTSTANDING MASON?

He was born on February 29, 1892, in Taal, Batangas. One of the pioneers of Industrial Education assigned to the Philippine Normal School from 1910 to 1918. He was initiated in Dapitan Lodge No. 21 February 10, 1917. In the Ancient and Accepted Scottish Rite, initiated in Lakandola Lodge of Perfection on November 8, 1919. Venerable Master for two years, 1938 and 1939. He was made a Sovereign Grand Inspector General on January 13, 1950. He was one of the organizers of the underground forces in Manila during the Japanese Occupation. I could go on and on listing



the honors that this outstanding Mason has received. He is still active after six decades of Masonic labors. By this time you should know his name. How many other Masons that you know can match this record?

## GRAND CHAPTER



RUPERTO S. DEMONTEVERDE,  
G.H.P.

## GRAND COUNCIL



RAYMOND E. WILMARTH,  
I.G.M.

## GRAND COMMANDERY



MANUEL BUMAAT,  
G.C.

# THE YORK RITE IN THE PHILIPPINES

JOSE E. RACELA, PIGM, PC – GRAND SECRETARY-RECORDER, – P.O. BOX 1921, MANILA

## OFFICERS OF THE YORK RITE GRAND BODIES

### GRAND CHAPTER OF R.A.M.

Grand High Priest – Ruperto S. Demonteverde; Deputy Grand High Priest – Manuel Bumaat; Grand King – Ernest L. Albert; Grand Scribe – Hernando Bautista; Grand Treasurer – Leandro F. Cruz; Grand Secretary – Jose E. Racela; Grand Chaplain – William C. Councill; Grand Lecturer – Damaso C. Tria; Grand Captain of the Host – Jose B. Legaspi; Grand Principal Sojourner – Juan C. Nabong, Jr.; Grand Royal Arch Captain – Cayetano Palmares; Grand Master, Third Veil – Remedios E. Racela; Grand Master, Second Veil – Restituto F. Cruz; Grand Master, First Veil – Jim Boo Ching; Grand Sentinel – Clyde L. Whitfield

### GRAND COUNCIL OF R. & S.M.

Grand Master – Raymond E. Wilmarth; Deputy Grand Master – Bumaat; Grand Principal of the Work – Ruperto S. Demonteverde; Grand Treasurer – Leandro F. Cruz;

Grand Recorder – Jose E. Racela; Grand Chaplain – William C. Councill; Grand Captain of the Guard – Fredric L. Pendergraft; Grand Conductor of the Council – Restituto F. Cruz; Grand Steward – Cecilio Villanueva; Grand Sentinel – George L. Mar

### GRAND COMMANDERY OF K.T.

R.E. Grand Commander – Manuel Bumaat; V. E. Deputy Grand Commander – Ruperto S. Demonteverde E. Grand Generalissimo – Damaso C. Tria; E. Grand Captain General – Ernest L. Albert; E. Grand Senior Warden – Restituto F. Cruz; E. Grand Junior Warden – George L. Mar; R. E. Grand Treasurer – Leandro F. Cruz; R. E. Grand Recorder – Jose E. Racela; E. Grand Prelate – Remedios E. Racela; E. Grand Standard Bearer – Gregorio R. Cariaga; E. Grand Sword Bearer – Cayetano Palmares; E. Grand Warden – Robert Heintz; E. Grand Sentinel – Dominador Crisostomo;

# THOUGHTS ON ROYAL ARCH MASONRY

By Eugenio Padua, PHP

The Most Sublime Degree of the Royal Arch is *plus ultra* to the Sublime Degree of the Master Mason. It is "the unfolding," says a Masonic writer, "into a second volume of the history of that which was lost to its final recovery."

For, "without the Royal Arch, the Master Mason's Degree is like a song half-sung, a tale partly told, a promise unfulfilled . . ."

It is in the Royal Arch Degree where the "Lost Word" may be found. Albert Pike says that the Sacred Word was considered "lost" when the knowledge of the true nature and attributes of God faded out of the minds" of the people.

The Royal Arch was once believed by some as the *ne plus ultra* of Masonry — "the uttermost point attained or attainable" — the "culmination" of a Mason's career. Today, we can without hesitation say No to such belief. For, Masonry is a progressive moral science or a pursuit without end.

Masons are, and should be, always in search of what may be beyond. . . As St. Augustine puts it: search to find and, once you, find, go on searching again. . .

Masons are "not to relax in the pursuit" of truth and knowledge, Albert Pike teaches us. . . And, Vatican II teaches, too, that "men must explain to one another the

truth they have discovered, or think they have discovered, in order thus to assist one another in the quest for truth."

The degree of Master Mason concerns the building of King Solomon's Temple (10th c. BC). The Royal Arch concerns the rebuilding of that Temple by King Zerubbabel (6th c. BC), which, today, has some relevance to the situation in our country.

The New Society of the Philippines is, in fact, being built upon the ruins of the Old Society — just as Zerubbabel's Temple was built upon Solomon's which had been destroyed by the Babylonians.

In the rebuilding of the Temple, as in the rebuilding of the character of a Society, there were prophets of doom and of evil and misfortune — there were the lukewarm and the indifferent and the apathetic — there were those who stood by and sneered — there were ravens croaking ill omens and murmurers who preached folly and futility of the attempt. . .

But, the Temple was finally rebuilt through the unwavering dedication and courage of the great leader, Zerubbabel. . . This is a lesson that may be learned in Royal Arch Masonry.

One of the working tools in the rebuilding of the Temple was the

engraver's **chisel**, which, under the pressure of another tool, the **mallet**, teaches us the advantages of **education**. . .

For, "the mind, like the diamond in its original state, is rude and unpolished, but as the effect of the **chisel** on the external coat soon presents to view the latent beauties of the diamond, so **education** discovers the latent virtues of the mind and draws them forth to range the large field of matter and space, and to display the summit of human knowledge and our duty to God and to men."

The slogan of the New Society of the Philippines

— **Ang ikauunlad ng Bayan ay  
Disiplina ang kailangan** —

— (For the progress of the country  
Discipline is necessary) —

may be found in the symbolism of the mallet in the Most Sublime Degree of the Royal Arch.

The **mallet** morally teaches us to correct irregularities and to reduce man to a proper level, so that, by quiet deportment, we may in the school of **discipline** learn to be content.

When the Temple was nearing completion, the final work could not proceed for want of the key-stone belonging to its principal arch. It turned out that a stone, which was neither oblong nor square, that the builders had earlier rejected, was the very one that was needed finally to complete the

Temple. . . The lesson here is that in life, even if we are at first rejected, we must not be discouraged to hope for better prospects, for, we may have certain merits or talents yet unknown to others, requiring only a test or an opportune moment to be finally utilized. So, we must "await the time with patience until. . ."

The successful conclusion of the rebuilding of the Temple was made possible both by the spirit of toleration and material support on the part of the **Zorostraian kings** of Persia, the largest of all empires that ever existed in the ancient world.

Cyrus the Great and his various successors respected the national prejudices and peculiarities of their subjects, including the Jews of the Babylonian captivity.

On the tomb of Cyrus there is this inscription:

— **O Man! Whosoever thou art,  
and whencesoever thou comest:  
I am Cyrus, the founder of  
the Persian empire. Envy me  
not the little earth that cover  
my body** —

The lesson here is that this great king of a great empire recognized the transitory nature of life, of riches, and of power, and realized, while living, that, dead, his body, returned to dust that it was, would be covered with but a little earth.

At another site, on the tomb of Darius the Great, who built the Persopolis, there is this inscription:

– I am a friend to Right;  
 I am not a friend to Wrong:  
 It is not my desire that the  
 Weak should have wrong  
 done to him by the Mighty:  
 Nor is it my desire that the  
 Mighty should have wrong  
 done to him by the Weak –

This denotes a deep sense of equal justice to all: the same principle that is embodied in our Constitution. The President of the Philippines has time and again emphasized the principle of equal protection of the law. This principle is reflected in the slogan of the New Society:

– Sa harap ng Batas:  
 Walang mahina,  
 Walang malakas,  
 Ang lahat ay pantay-pantay –

(Before the law: No one is weak, no one is strong; all are equal)

Darius the Great was possessed of a high degree of intelligence which enabled him to organize the empire for efficient administration. He appointed what were called “The King’s Eyes and Ears” whose function was probably similar to that of the “performance examina-

tion teams” of our present government.

The First Lady of the Philippines, upon special invitation by the Shah and his Empress, stayed for four days in 1971 at Persipolis to participate in the 2500th anniversary of the founding of the Persian empire. . . Her concept of “Compassionate Society” is well known.

The building of the first Temple by King Solomon symbolizes the building of man’s character – and its destruction, his degradation. Its rebuilding by Zerubbabel is a symbol of hope that a man’s character may be rebuilt – that a fallen man may redeem himself.

But, Masonry’s Temple is not that of Solomon or of Zerubbabel; it is that of the Universe. . . “God,” says St. Stephen, the First Christian Martyr, “dwelleth not in Temples made with human hands,” but in the Great World Temple whose canopy is Heaven itself.

Pike adds: There no longer is need for man to rebuild the Temple at Jerusalem. To us, Masons, the Temple has become but a mere symbol. To us, the whole world is our God’s Temple, and every upright heart is a Temple.

\* \* \*

## SA EHIPTO NGA KAYA . . . . from page 22

tiran hanggang sa ngayon, upang siyang maging kapalit ng pamamaraang Ehipto.

Isinalin diumano ni Solomon sa

anyong Hudiyano ang kabuuan ng ritwal, sa pagpapalit ng mga salitang Ehipto, subalit sa ilang mga tagpo ay napamalagi ang orihinal na mga kahulugan.

\* \* \*

# DISCIPLINE

Speech delivered by Monsignor Gerard Mongeau, D.D., Bishop of Cotabato, on the occasion of the institution of the Dionisio Gutierrez, Sr. Chapter, Order of DeMolay, sponsored by Kutang Bato Lodge No. 110, F. & A.M., Cotabato City, on April 12, 1975.

For centuries the Catholic Church, in a gesture of protection from ideologies, different from her own, remained aloof from and separated from organizations with their ideologies. It was a policy of separation which kept Catholics from associating with Protestants or Protestants sects, whether these were Episcopalians, Methodist, Baptists as well as from Masonic Lodges. The principles and ideologies were different.

But, at the Council of Vatican II, where 2000 Bishops met to discuss the problems of the Church in the modern world, a new spirit blew like a strong wind, to change that policy and that attitude. We live in a pluralistic society with many different ideologies, but we are all human persons. We should break down barriers of disunity and prejudice; we should unite and share the problems of the world. This was called the ecumenical spirit in the modern world. Without giving up that heritage of our Christian faith; without compromising in what we believe, we turn towards other organization with respect to the persons, even when we disagree in ideas and we associate with them as persons in promoting the social betterment of mankind.

It is in the spirit of ecumenism, that I accepted your kind invitation and that I find myself in your midst today. Personally, you are all my friends. I am especially glad to be with you because the project that you are inaugurating, the First Chapter of DeMolay, concerns the youth of Cotabato. I don't have to tell you of my interest and concern for the youth. The long chain of Notre Dame Schools bear witness to my interest in the training of youth, Catholics, protestants and Moslems. The strength of the nation, as well as the Church, is in the youth of today, who will be the citizens of tomorrow. If we hope to have strong, conscientious, loyal citizens tomorrow, we have to give to the youth of today, principles, ideals and experiences which bring them into the stream of their citizenship, loyalty to country, respect for law, development of character with the principles of justice, fair play and concern for the welfare of others.

These are some of the ideals which you will present to the youth in your organization of the DeMolay. The program intends to inspire the youth with ideals by making them take part in social developments. It is a wonderful

program. But, in this program, the young men themselves have to give a response. They have to participate and to share.

My dear young men today, this is the inauguration of the first Chapter of DeMolay in Cotabato. You are the first candidates to be accepted. Enrollment in the DeMolay may appear to you as an honor and a privilege, but, the honor implies obligations, duties and responsibilities. What are you expected to do? But, more important, what are you expected to be? Your inner self, your personality, your character and your qualities as men. Let me make a comparison; A sculptor wants to carve a statue of wood or marble. He takes a rough block of wood, he cuts the wood, he carves and finally it shows or has the appearance of a man or woman. In all this the wood remains passive. It does not resist. It becomes what the artist wants it to be.

That's not the same in moulding men, in carving mankind and in forming citizens. You are free. You can resist and refuse to be moulded, to be carved and to be made something which you do not want. DeMolay is an organization which will try to mould you into manhood and it will present ideals and principles to guide you. It will ask you to take part in projects and in activities, social gatherings, social gatherings, social projects for the betterment of your fellowmen, athletics to learn fair play and participation with others.

But, you have a part to play in the development of your character and personality. You have to respond. You are not passive like wood or marble in the hands of a sculptor.

The President was right when he chose one word as the symbol of the New Society: **Discipline**. . . . In its aspiration for freedom, for liberty and for independence, modern society all over the world tried to get along without discipline. That's wrong. . . . Archbishop Sheen remarked that America has dropped discipline in every way of life, except, perhaps at the Military life, except, perhaps at the Military Academies and on the football field. That's funny. . . . It's funny how they feel the need of discipline for military training, but, not for training in true worthwhile living. It's funny that they recognize the need of discipline for playing football or basketball, for that matter, but, no discipline for the hard game of life.

Discipline is the backbone of harmony and happiness in the family. Discipline is the cornerstone of the building of the nation. Discipline is the key to open the doors of justice and peace among the nations of the world. Discipline is for the youth of the land the main quality for development of character and strong manhood. I believe it is also a part of your program as members of DeMolay.

Discipline means many things. It means first of all the control of the will to do what is right. An animal

has no will, he has instinct and he has no control. Where his instinct leads him, he will go. He doesn't know the difference between right and wrong. But, man has also instincts, craving and passions, but, to be a true man, he must have control by the power of the will. He is the Master. He has discipline.

Discipline means also a sense of responsibility. Can you be trusted? Do you tell the truth? If you are given something to do, do you do it and in the way you are told? In school do you study? Do you prepare your daily lessons? Do you listen in class and try to learn? Do you think only of having fun? No sense of responsibility. . . . If you had a chance, would you cheat in class? Do you care? In a word, can you be trusted? Do you have discipline? What kind of men will you be tomorrow? I ask you. . . . What kind of young men are you today? A tree that grows crooked, will remain crooked. Today is the time to train yourselves, to form your character and to acquire habits of truthfulness, of fair play and of honesty. That's your job, nobody will do it for you.

Let me tell you a story. I have an old friend in Canada who has been a very progressive business man. One day a young man went to visit him to ask him advice. In the course of the conversation, he asked him "what must I do to be successful?" I want you to give me advice. The old man answered: there are many factors for success.

But, I am going to introduce you to a man who really will make you successful. He will give you advice, he will make you use your talents and he will show you how to work. The young man pleaded ardently: "Please introduce me to that man. I am willing to work hard. When can I meet that man? Right away, answered my friend, come with me into the next room."

They entered, there was nobody, but, there was a large, life size mirror on the wall. The old man took the young man by the shoulders and placed him in front of the mirror. "Look at that young man there in the mirror. He is the one who will make you a success." Intelligence, talents, hard work and determination. Yes, young man it is up to you. Nobody else will do it for you".

Look do you see the young man? He is the one who will make you successful, nobody else, it is up to you. . . . I say the same to you, my dear young DeMolay. The organization to which you belong will help you. It will give you guiding principles and it will ask you to do things to improve and develop your character, but, you are the masters of your destiny. You must cherish freedom, yes. . . . but, with freedom, there must be order, responsibility and duty. . . . I leave you the one word. . . . Discipline. . . . May you be loyal faithful, generous DeMolay young men. I congratulate and wish you well. . . . God bless you all. . . .

\* \* \*

**THE 59TH ANNUAL COMMUNICATION . . . . from page 6**

E. Pascual, RW Ernest L. Albert, WB Miguel F. Fontanilla.

Diplomas of Merit were awarded to: MW Raymond E. Wilmarth, PGM, MW Macario M. Ofilada, PGM, MW William C. Councell, PGM, MW Damaso C. Tria, PGM, MW William H. Quasha, PGM, MW Mauro O. Baradi, PGM, MW Manuel M. Crudo, PGM, MW Cenon S. Cervantes, PGM, MW Teodoro V. Kallaw, Jr., RW Jose L. Araneta, RW Calixto O. Zaldivar, WB Pedro P. Aguda, VW Hermogenes P. Oliveros, WB Isaac S. Puno, Jr., VW Victorino Floro, Jr., WB Henry P. Merrifield, WB Felix Caburian, WB Leandro Resurreccion, WB Pablo Edrozo, WB Dimas C. Trinidad, WB Eulogio C. Sta. Maria, WB Generoso Q. Sison, WB Desiderio Hebron, WB Teofilo C. Leonidas, WB Ricardo C. Buenafe, WB Cesario Villaruel, WB Vicente N. Ongtenco,

WB Valerio V. Rovira, WB Fidel Fernandez, WB Bart M. Carillo, Jr., WB Pablo Sebastian, WB Paul C. Hall, WB Katsuto P. Fujinari, WB Camilo C. Calimlim, WB Primitivo S. Bellas, Jr., WB Robert B. Barton, WB Benjamin Garcia-Ascue, WB Angel O. Dano, WB Michael L. Jessee, WB Casimiro O. Llobrera, WB Venancio G. Reyes, WB Julio A. Reyes, WB Brigido B. Sarong, WB Restituto F. Cruz, WB Carlos L. Hermoso, WB Artemio G. Bayas, WB Augusto P. Santos, and WB Manuel C. Inigo.

The Scottish Rite Chorale and the Ladies of Melody assisted with the musical numbers during the installation.

After the installation, the Grand Officers closed the Grand Lodge and refreshments was served at the Social Hall. \* \* \*

**NBI-DEMOLAY SPONSOR . . . from page 23**

DeMolays behind this noble project are the following: Brothers George G. Taruc, Chairman, Francis M. Lovero, Co-chairman, Solomon J. Abellera, Jr., Secretary,

Edward E. Luarca, Treasurer, of the Anti-Drug Abuse Campaign Committee and the officers and members of the Jose Abad Santos Chapter, Order of DeMolay.



Members of the Jose Abad Santos, Chapter, Order of DeMolay, Job's Daughters and students of Sociology classes pose while Bro. Arturo S. Medrano, Master Councilor of Jose Abad Santos Chapter, presents the gifts to the patients through Dr. Orlando Salvador, medical staffer of the NBI rehabilitation Center in Tagaytay City.

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- No. 30 Garland W. Chaviers

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