

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



H. L. ELIZABETH J. ARANETA, (LEFT) ACTING SUPREME ROYAL MATRON, ORDER OF THE AMARANTH, INC. INSTALLS H. L. ANUNCIACION DALISAY, AS ROYAL MATRON OF THE NEWLY CONSTITUTED SHANGRILA COURT.

VOL. LII

No. 9



SEPTEMBER

1975

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1975-1976**

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Grand Master's Page



IS HE DULY AND TRULY PREPARED?

Like all historic fraternities whose membership attracts the cream of society, Freemasonry attracts many prospective members who are enoured of its ideals, impressed by its well-deserved reputation and desirous of the company of men who live up to Freemasonry's ideals.

As we enlarge our ranks with the admission of new members, there are certain things that we should carefully observe lest we admit new members only and not Masons.

Let the sponsors of candidates see to it that the aspirants come to us armed with a knowledge of what Masonry is all about by giving them all the information that we may legally impart to them. Don't leave them groping in the dark. An enlightened candidate will make a good Mason if he is furnished with a solid background of the Fraternity, the history of the Lodge he intends to join and other information regarding our institution.

Take the example of former Senator Jose W. Diokno.

Diokno enjoys a brilliant reputation as a lawyer and legislator; he needs no introduction.

Son of an illustrious Mason; bar topnotcher and also a CPA topnotcher – he has served our country well and with distinction.

But if he did not have the occassion to be guest speaker of one of our Lodge's meetings four months age, he would still not be a Mason today.

This renewed exposure to Masonic ideals, his new inquiries into the tenets that bind us together and the strong example of a father he revered, led him to learn more about Freemasonry.

Today, Diokno is a Mason in the same Lodge in which his father served.

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THE CABLETOW INC.

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WHAT IS MASONIC CHARITY?

“Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing.” [First Corinthians XIII, 1-2]. Such is our instruction in the Volume of the Sacred Law, which is to all Masons the rule and guide of their faith.

It is indeed unfortunate that over the centuries a grave common error has arisen by which **charity** has become known merely as the assistance of the poor with as much, money as one can afford, without undue hardship upon one's self and one's family. As a matter of fact, this has become an acceptable standard in many cases for the measure of Masonic **charity** extended to the needy brethren of a Lodge.

If we were to penetrate the Volume of the Sacred Law to greater depths, however, we would find that apparently there was an error in translating from the original Greek, the word used by Saint Paul. Had there been no error made, the word **charity** would not have appeared, but instead the far more embracing word **love**.

Our Masonic authorities report this in the **Encyclopedia of Freemasonry**, by Albert G. Mackey, 33°; and in **Coil's Masonic Encyclopedia**, by Henry Wilson Coil, 33°.

Perhaps no better statement of **Masonic Charity** can be found than that given by Albert G. Mackey, 33°, in his **Encyclopedia**:

Guided by this sentiment, the true Freemason will “suffer long and be kind.” He will be slow to anger and easy to forgive. He will stay his falling Brother by gentle admonition, and warn him with kindness of approaching danger. He will not open his ear to the slanderers, and will close his lips against all reproach. His faults and his follies will be locked in his breast, and the prayer for mercy will ascend to Jehovah for his Brother's sins. Nor will these sentiments of benevolence be confined to those who are bound to him by ties of kindred or worldly friendship alone; but, extending them throughout the globe, he will love and cherish all who sit beneath the broad canopy of our universal Lodge. For it is the boast of our Institution, that a Freemason, destitute and worthy, may find in every clime a Brother, and in every land a home.

How find you, yourself, by this standard?

R.E.W.

TRANSPORT TO SHANGRILA

BY: WB ISAAC S. PUNO, PM
PAST GRAND ORATOR

Sometime in 1776, an American boy, aged nine, wrote a letter to his father, part of which reads thus:

"x x x I make but a poor figure at composition. My head is much too fickle. My thoughts are running after bird's eggs, play and trifles, till I get vexed with myself. x x x I own I am ashamed of myself. I have but just entered the third volume of Rollin's History, but designed to have got half through it by this time. I am determined this week to be more diligent. x x x I wish, sir, you would give me in writing some instructions with regard to the use of my time, and advise me how to proportion my studies and play, and I will keep them by me, and endeavor to follow them."

Thirty-six years later, having served as United States Senator, Harvard Professor, and American Minister to major European countries, he wrote sadly in his diary:

"I am forty-five years old. Two-thirds of a long life have passed, and I have done nothing to distinguish it by usefulness to my country and to mankind . . . Passions, indolence, weakness and infirmities have sometimes made me swerve from my better knowledge of right and almost constantly paralyzed my efforts of good."

At age seventy, having distinguished himself as a brilliant Secretary of State, an independent

President, and an eloquent member of Congress, he was to record somberly that his "whole life has been a succession of disappointments. I can scarcely recollect a single instance of success in anything that I ever undertook."

The man is John Quincy Adams, who, as President John Kennedy said in his book, **Profiles in Courage**, "held more important offices and participated in more important events than anyone in the history of our nation, as Minister to the Hague, Emissary to England, Minister to Prussia, State Senator, United States Senator, Minister to Russia, Head of the American Mission to negotiate peace with England, Minister to England, Secretary of State, President of the United States, and Member of the House of Representatives" (p. 31). Among his colleagues and acquaintances were George Washington, Thomas Jefferson, Benjamin Franklin, Lafayette, John Jay, James Madison, James Monroe, John Marshall, Henry Clay, Daniel Webster, Abraham Lincoln, Jefferson Davis, and others.

John Quincy Adams was a picture of benign humility even as he was crowned with distinctive laurels in various fields of endeavors.

He viewed life as a never ending struggle to serve his country, his people, and his Creator and was unmindful of the personal glories he reaped along the way.

So should it be with Freemasons.

We are taught to divide our time as that a part of it would be for the service of God and a distressed worthy brother, a part for our usual vocations, and a part for refreshment and repose.

We are commanded to divest our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, "that house not made with hands, eternal in the heavens."

We are mandated to exemplify the Masonic virtues of –

1.) *Brotherly love* – that we may regard the whole human species as one family – the high and the low, the rich and the poor – who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other; 2.) *Relief* – that we may soothe the unhappy, sympathize with their misfortunes, have compassion on their miseries, and restore peace to their troubled minds; 3.) *Truth* – that we may be good and true and by its dictates regulate our conduct; 4.) *Temperance* – that we may restrain our affections and passions, thus rendering our bodies tame and governable, and our minds free from the allurements of vice; 5.) *Fortitude* – that we may have a noble and steady intellectual resolve to enable

us to undergo any pain, peril or danger; 6.) *Prudence* – that we may judge wisely according to the dictates of reason, our present and future happiness; and 7.) *Justice* – that we may render unto every man his just due, without distinction, and without deviations from its minutest principles.

Indeed, a faithful adherence to the lofty precepts and ideals of Freemasonry is a sure pathway towards the elevation and perfection of the human spirit. While Freemasonry is not a religion and does not seek to compete with any establish Church in showing the way to salvation, it endeavors to uplift the human soul. The words of India's venerated Mahatma Gandhi is relevant, who explained his religious conviction thus:

"x x x *Let me explain what I mean by religion. It is not the Hindu religion which I certainly prize above all other religions, but the religion which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth within and which ever purifies. It is the permanent element in human nature which counts no cost too great in order to find full expression and which leaves the soul utterly restless until it has found itself, known its Maker and appreciated the true correspondence between the Maker and itself.*" (Duncan, "Selected Writings of Mahatma Gandhi," pp. 124-125).

Masonry is an active and vibrant movement. It is anathema to inertness and ugly status quo. It is a close ally to all forms of changes that bring about the cause of right

and an unalterable fee against all kinds of evil whenever and wherever they exhibit their destructive tentacles. Rightly, the great English statesman, Edmund Burke, said: "The only thing necessary for the triumph of evil is for the good to do nothing." Having been always firmly associated with the "cause of human progress . . . the enfranchisement of human thought . . . the freedom of human conscience . . . and the guarantee of equal rights to all peoples everywhere . . .", Masonry can only be vigilant in the assertion of right over wrong, truth over error, and justice over oppression. Indeed, life is made colorful and meaningful by the endless and continuing struggles that buffet it. In the masterly diction of Albert Pike: "Like is a battle, and to fight that battle heroically and well is the great purpose of every man's existence who is worthy and fit to live at all" (Morals and Dogma, p. 853). This, in itself, is a genuine Masonic Credo.

Masonry, like any other vigorous human institution, has had its finest moments vividly etched in the annals of mankind. But it has also had its feeble moments. It has wrestled with countless problems and continues to do so. This is to be expected. For Masonry is made up of individuals with unique personalities having their own set of idiosyncracies, persuasions, ambitions, character, and even distinct weaknesses. But precisely, this makes the Craft not merely interesting but alive. Groups of varying

persuasions and feelings try to influence others and vie to take the reins of leadership. This is perfectly justified for as long as the means employed are legitimate and free from any taint of doubt. The honesty and integrity of the members must be above board. There must never be any attempt to deceive and mislead, and neither must there be any cause for dissension or division within the Circle of Brotherhood. Above all — and most importantly — the appeal to the materialistic nature or base instincts of men must never be utilized to captivate any member or group of members and neither should any member or group of members allow themselves to be so lured and enticed. For them to stoop that low can only demean the Fraternity. This is repulsive to the workings of a good conscience. In the saintly advice of Thomas A. Kempis in his widely acclaimed book, **The Imitation of Christ**: The glory of a good man is the witness of a good conscience. Have a good conscience, and you will always have gladness, for a good conscience is able to endure a great deal, and be glad even in adversity, whereas a bad conscience is always fearful and restless" (p. 91).

As Masonry cleanses the human heart, chastens the spirit, and purifies our desires, it offers great hopes and expectations for the future. It is the delicate task of Masons to create a new future devoid of the imperfections of the past and the present and borne by a strong re-

solve to bring about a modern Garden of Eden. Masonry may yet spark the final revolution — one that that centers in the inner being of man — which would fully divest him of his vestiges of egotism, selfishness, materialism, and arrogance — and lead us Masons to rediscover the lost Shangri-la. In the prophetic words of Brazilian author Ruben A. Alves in his spiritually jolting book, **A Theology of Human Hope**:

“Man creates the world in his own image. He is even able to have communion — and not mere contact — with this world, because it is no longer a brute fact, but rather a world fertilized and transformed by man’s sweat and creativity. It becomes, consequently, the mirror in which man can see the reflections of himself and his neighbor. Nature is thereby humanized, historized. Through man’s creativity there is hope for the earth, which can be transformed into a home and a site of recovery for mankind.” (Page 137).



The Editor Can't Win

The job of editing a Masonic news bulletin sometimes is a tough business.

If we print jokes, people say we're being silly. If we don't, people say we're dull and "too serious."

If we print only original stories, they accuse us of lack of variety and "sameness." If we "lift" articles out of other publications, they say we're too lazy to write.

If we try to do all the work that needs to be done in the office, we ought to be out in the field digging up news. If we're out digging up news, we're not attending to office chores or answering the phone.

If we use copy as it comes to us, we lack education and editorial skill. If we try to "clean it up" a little, we're spoiling a "hot" story.

If we think some stories are more important than others, we're too critical. If we don't, we're asleep.

If we use more stories than pho-

tos, the photographers complain. If we use more photos and cut some of the stories, the writers complain.

If we're seen reading other newspapers or magazines on the job, we're obviously overstaffed. If we don't read other publications, we're not up on the news.

If we run too many stories and pictures about the officers, the members say the paper is too officer-oriented. If we feature the members more, the officers feel slighted.

If we brag about how good we think the paper is, people say we're being smug. If we don't "blow our own horn," people wonder why we are not proud of our product.

If we tackle controversial subjects, the conservatives think we're too liberal. If we don't, the liberals think we're too conservative.

If we try something new and different, people wish we'd stick to the old and familiar. If we stick to

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AMARANTH ON THE MARCH!

M. Elizabeth J. Araneta

The order of the Amaranth is a distinct organization whose principal objects are fraternal, social and charitable. It seeks to unite into one body (Court) Master Masons in good standing, their wives, daughters, granddaughters, mothers, widows, sisters, half-sisters, nieces and grandmothers; to promote among them the practice and principles of Truth, Faith, Wisdom and Charity. Its obligations are framed in the principle that whatever benefits are due from Masonic Fraternity to these women, corresponding benefits are due from them to the Brotherhood.

In September, 1973, the Supreme Royal Matron of the Supreme Council of the Order of the Amaranth, Inc., Honored Lady Doris B. Bell, with a large party, came to Manila for her Supreme Visitation to Far East Court No. 1. During her visit, one dismaying fact stared her in the face and she could not get over it. After fifty years of Amaranth, there was still only this one Court. To her, it meant only one thing. There had been absolutely no Amaranth growth in this country. She challenged some of the Masons she had met during her visit, to promote the growth and teaching of Amaranth.

Two Masons rose to the Chal-

lenge. MW Ruperto S. Demonte-verde, Sr., who was then the Grand Master of the Grand Lodge of the Philippines and RW Jose L. Araneta, then Junior Grand Warden of the Grand Lodge and concurrently Grand Secretary General of the 33rd and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Philippines, bent their Masonic energies toward the creation of new Amaranth Courts.

Supreme Royal Matron Bell was invited to return to the Philippines to Organize and Constitute three new Courts. On March 25, 1974, SRM Bell, with a smaller party, came and Organized and Constituted Manila Court No. 4, a product of RW Araneta and some of his friends. Installed into office were: M. Elizabeth J. Araneta, **Royal Patron**; Aurora C. Abejo, **Associate Matron** and Jose B. Abejo, **Associate Patron**.

On March 26th, SRM Bell and party, accompanied by MW Demon-teverde and his wife, flew to Cotabato City where the party Organized and Constituted Sampaguita Court No. 2. The newly installed officers were: Sigrid Datumanong, **Royal Matron**, Primitivo S. Bella, **Royal Patron**; Pet Tizon, **Associate Matron** and Tomas P. Atienza, **Asso-**

ciate Patron.

On March 27th, The Supreme party flew on to Bacolod City and that evening, Organized and Constituted Negros Occidental Court No. 3, with the installation of Nora Demonteverde as **Royal Matron**; Ruperto S. Demonteverde as **Royal Patron**; Melanie Suncuaco Associate Matron and Angel Araneta, Associate Patron. Both these Courts rose from the influence and efforts of MW Demonteverde and some local Masons and ladies.

Barely three months later, SRM Bell was recalled to the Philippines. This time, she came alone. A working team composed of officers of Far East Court No. 1 and Manila Court No. 4 was formed and they accompanied SRM Bell to Iloilo City to Organize and Constitute Iloilo Court No. 5. Installed into office were: Maria Imperial Rovira, **Royal Matron**; Francisco L. Jison, **Royal Patron**; Perfecta Tamayo, **Associate Matron** and Panfilo P. Enojas, **Associate Patron**.

Returning to Manila next morning, in typhoon weather, the group reorganized itself and on June 10th, accompanied SRM Bell to Paniqui, Tarlac. That evening, to the tune of howling winds and pouring rain, Tarlac Court No. 6 was Organized and Constituted. The new officers were: Fe Remy Pascual, **Royal Matron**; Miguel F. Fontanilla, **Royal Patron**; Elisea Y. Suarez, **Associate Matron** and Cosmo P. Antonio, **Associate Patron**.

The next day, still with the typhoon, the party proceeded to Ba-

guio City. Those who could not go on to Baguio were replaced by some of the officers of the newly constituted Court. Baguio Court No. 7 was organized and constituted. Installed were Primitiva Marin, **Royal Matron**; Pacifico Marin, **Royal Patron**; Amelia Cervantes, **Associate Matron** and Arcangel Cervantes, **Associate Patron**. On this occasion, SRM Bell thanked RW Araneta, who was responsible for the creation of Iloilo and Tarlac Courts and MW Demonteverde who added Baguio Court to his list of Amaranth accomplishment. The Supreme Royal Matron did not forget to thank the local Masons and their ladies, without whose help, these accomplishments would not have been possible.

In very much less than one year after SRM Bell had issued the challenge, seven new courts were born. The Order of the Amaranth is indebted to SRM Bell for all the inspiration and encouragement she gave to the people in the Philippines, resulting in the almost overnight growth of Amaranth in this country. Before the year 1974 ended, the different Courts had attained varying degrees of efficiency in their work, and many members were already talking about a Grand Court.

Through the joint efforts of S.K. Jose and H.L. Elizabeth Araneta, one more Court was recently created. On July 5, 1975, Shangrila Court No. 9 was organized and Constituted in Tagum, Davao del

(Turn to page 12)

NEWS

IN

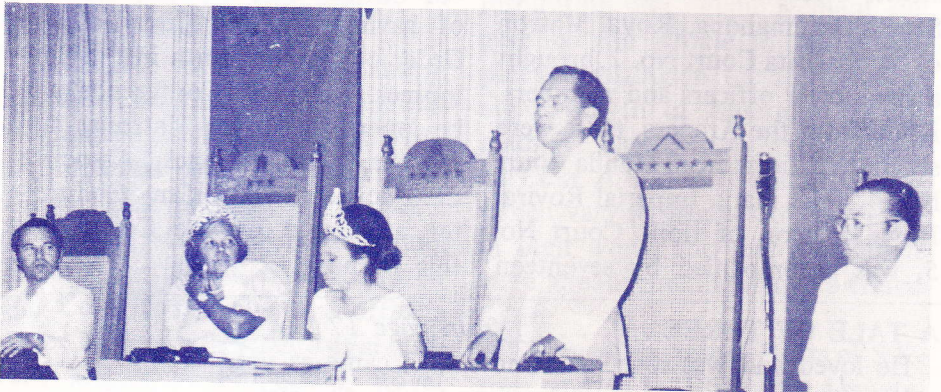
PICTURES



MW TEODORO V. KALAW, JR., GRAND MASTER, ADDRESSING THE BRETHREN OF VILLA VERDE LODGE NO. 206 DURING THE CONSTITUTION RITES OF THE LODGE RECENTLY. SEATED ARE (L-R) VW HERMOGENES P. OLIVEROS, GRAND LECTURER, VW ROBERT L. HEINTZ, JUNIOR GRAND DEACON, MW ESTEBAN MUNARRIZ, PGM, GRAND SECRETARY AND VW SALVADOR C. AQUINO, DDGM, MASTER OF THE LODGE.



MEMBERS OF LOYALTY CHAPTER, JOSE ABAD SANTOS CHAPTER, IODM, JOBIES, RAINBOW GIRLS, ACCOMPANIED BY MEMBERS OF THE MOTHER'S CLUBS AND MASTER MASONS MADE A TRIP TO THE NBI DRUG ABUSE TREATMENT CENTER IN TAGAYTAY CITY.



SK VICTOR MARTIN, HL ELIZABETH J. ARANETA, ACTING SUPREME ROYAL MATRON; HL ANUNCIACION DALISAY, ROYAL MATRON; SK DESIDERIO DALISAY, JR., ROYAL PATRON AND SK JOSE L. ARANETA, ACTING SUPREME ROYAL PATRON. PHOTO WAS TAKEN DURING THE ORGANIZATION AND CONSTITUTION OF SHANGRILA COURT NO. 9, ORDER OF THE AMARANTH IN TAGUM, DAVAO DEL NORTE RECENTLY.

AMARANTH. *from page 9*
Norte. The eventual constitution of this Court was preceded by doubts and postponements. So much, so, that it became impossible for the Supreme Royal Matron, H.L. Twila M. McDonald to come for the constitution. Her schedule was now too tight and Supreme Council Assembly was practically upon her. She decided to do the only thing left for her to do, authorize somebody to act on her capacity. SRM McDonald authorized H.L. Elizabeth J. Araneta to represent her. This appointment was a 'make or break' for the local courts. Philippine Amaranth history was made. For the first time, a members of a local Subordinate Court was to directly represent the Supreme Royal Matron! H.L. Araneta get together a group of Amaranth officers and members went to the town of Tagum, Davao del Norte on July 5th, to Organize and Constitute Shangrila Court No. 9, H.L. Sigrid Datumanong, Royal Matron of Sampaguíta Court No. 2, brought seven of her officers and members. Aside from the Araneta, there were six more officers from Manila Court No. 4. H.L. Maria Imperial Rovira, Royal Matron of Iloilo Court No. 5, was accompanied by seventeen

officers and members. The Royal Matron of Baguio Court No. 7, H.L. Amelia Cervantes, was the sole representative of her Court. With only one practice session, this mixed team gave an impressive ceremonies. Installed into office were: Anunciacion Dalisay, Royal Matron; Desiderio Dalisay, Jr., Royal Patron; Josephine Lagunsad, Associate Matron and Vicente Espero, Associate Patron.

On Monday, July 7th, H.L. Araneta cabled SRM McDonald that they had successfully constituted Shangrila Court. This cablegram was received and read by the Supreme Royal Matron on the first day of the Supreme Council Assembly in Pittsburg. In a spirit of great goodwill, the Supreme officers voted to donate all the necessary paraphernalia to Shangrila Court.

A Mini-Conference will be held in Manila sometime in October. The main purpose will be the study of and discussions on the feasibility of having a Grand Court of the Order of the Amaranth in the Philippines. This Mini-Conference will be open to Royal Matrons, and Patrons, Conductresses, Associate Conductresses and/or any Committee appointed by the Courts for this purpose.

A TALE OF THREE *from page 17*

He loved and was loved and more love came as yet,
His life he made happy as he served with the rest.

But Brother Joe and Brother John with age they both just grew
Receiving and a-pleasing as first they out had set;
Till received Joe no more, and displeasure John knew;
Their end was in sorrow, and much remorse, at last, they did get.

TEST YOURSELF

Ever so often as I watch the brothers entering and leaving the Lodge, I get to thinking about how we all tend to relax and forget the disciplines involved in the Craft. At such times it pays to take an inventory of our thoughts and actions to see if they measure up to the standards set by the fraternity.

For instance how would you score on the following:

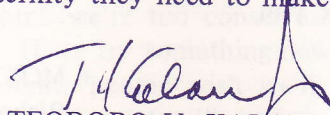
- Do you attend your Lodge at least once a month?
- Do you attend any Lodge during the year?
- Do you visit other Lodges and engage in Masonic Communication?
- Do you pay your dues on time?
- Do you offer to help in Lodge activities?
- Do you prepare yourself to be proficient in at least one position in the Lodge?
- Do you remember word for word your column obligation?
- Do you join in promoting all your brothers' welfare and rejoice in their prosperity?
- Do you practice brotherly love, relies and truth?
- Do you attempt to raise a fallen brother?
- Have you visited a sick brother this year?
- Have you donated anything to your Lodge's almoners fund even though you didn't attend Lodge this year?
- Do you make it known that you are a Mason and are proud of it?
- Are you positive in your attitude towards Masonry?

There they are – 14 questions with a yes or no answer. If you can answer half or more with a yes you will have a pretty good score. How did you do? Next month: Do you reward the services of your active members?



IS HE DULY AND TRULY *from page 1*

As we accept others into our ranks, let us remember – that as Mason, we are duty-bound to give candidates as well as prospective candidates all the information about the fraternity they need to make the all important decision to “cross the line”.


TEODORO V. KALAW, Jr.
 Grandmaster



WORDS OF GRATITUDE

My beloved Countrymen,

This is certainly not the first gathering of its kind in the world, but I think we are beginning history in our beloved province of La Union. Many among us live and die with the notion that Masons and Catholics do not mix. If anything, this gathering should belie such an idea.

Ordinarily, a Mason erects building with brick and mortar. In French, the word “maison” simply means a house. Joining the two concepts, we have the correct idea of what a Mason is today. Gifted with more than the ordinary talent and material means, Masons, all over the world build intellectual and moral edifices meant to uplift ailing humanity from his bed of misery and ignorance.

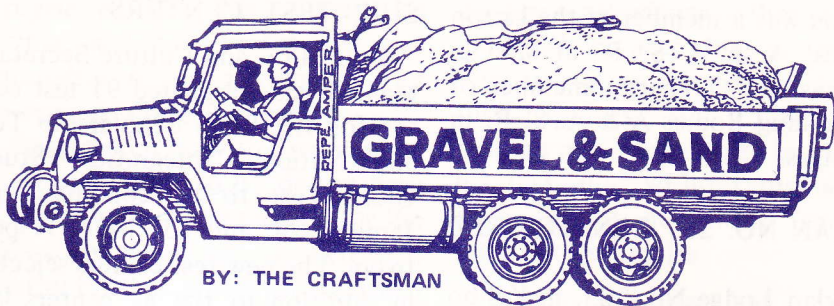
But that is exactly the aim and goal of real Christianity! The trouble and unfortunate thing is that there have been misunderstanding and ill will in the past. No man, of course, is perfect. But it is the purpose of religion to elevate man from the mere human and natural level to a grade higher than what he can attain to with his human means. This is the present goal of Masonry and Christianity.

Gratitude, they say, is the mark of a true gentleman. I am grateful for the work I have done; I am grateful, too, for the fact that you, my brother masons, recognize it. But, if I – or any Christian, for that matter – has done anything good, it is because God, the Master Mason, the Supreme Architect of the Universe, the Father of Mankind, has given me the grace to do so.

May this same God help us all go on with the good work we are doing. There are still too many hungry stomachs calling for our help, too many with no house to call their own. Sail on, Brother Masons and fellow Christians. Unite in the effort to uplift mankind, and this in our own words and deeds.

I thank you.

+ MOST REV. VICTORINO C. LIGOT, D.D.
Bishop of San Fernando, La Union



EDUCATIONAL TRIP

An educational trip to the NBI Drug Abuse Treatment Center in Tagaytay was held August 31, 1975 under the auspices of the Luzon Jurisdiction of the Order of De Molay.

The group was composed of De Molay from Loyalty Chapter, Jose Abad Santos Chapter, Rainbow Girls, Jobies, members of the Mother's Club and Master Masons.

Dr. Rene Verzo, Director of the Center gave a lecture on drug abuse.

The interns entertained the visitors with a very lively musical program. The visitors rendered several musical numbers in response. Before leaving, the visitors donated toilet articles, candies and canned goods to the interns.

DIOKNO RECEIVES SUBLIME DEGREE

Former Senator Jose Wright Diokno was raised to the Sublime Degree of Master Mason in Nilad

Lodge No. 12 on September 6, 1975. The first section was presided by MW Magno S. Gatmaitan, Master of the Lodge. The second section was presided by MW Marcario M. Offilada, PGM.

MW Teodoro V. Kalaw, Jr. Grand Master accompanied by RW Calixto O. Zaldivar, SGW, MW Manuel M. Crudo, PGM and other Grand Officers made his official visitation to the Lodge – his mother Lodge on the occasion.

R.B. RAMOS FUNERAL RITES

WB Roman B. Ramos, a Past Master of Zapote Lodge No. 29 and former Secretary of Rafael Palma Lodge No. 147 died on August 12, 1975 after a lingering illness.

The 18^o funeral rites was conducted by the Luzon Bodies team at the Paz Memorial Home in Quezon City.

The Blue Lodge Funeral service was conducted by Zapote Lodge No. 29.

Brother RB as he was called by friends was a member of the Luzon Bodies, A & A. S. R. in Manila. He was also a charter member of Kumintang Bodies A & A. S. R. in Batangas.

AKLAN NO. 205 CONSTITURED

Aklan Lodge No. 205, in Kalibo was constituted Septemebr 20, 1975. The ceremonies was held at the NVC Sky Hall with RW Jose L. Araneta, DGM presiding and VM Hermogenes P. Oliveros assisting him as Master of Ceremonies.

After the constitution rites, the installation of the officers was held. Installed were: Manuel A. Roa, Jr. PM, **Worshipful Master**; Pedro R. Ruiz, Sr., **Senior Warden**; Manolito Saldivia, **Junior Warden**; Geraldino P. Magno, **Treasurer**; Manuel G. Brasileno, **Secretary**; Elias A. Conlu, **Chaplain**; Fernando O. Fuentes, Jr. **Marshall**; Salvador Mapalit, **Senior Deacon**; Julian R. Belo, Jr. **Junior Deacon**; Alfred B. Dais, **Auditor**; Pedro M. Villanueva, **Senior Steward**; Antonio L. Sihiyon, **Junior Steward** and WB Florencio A. Morente, PM **Tyler**;

RW Desiderio Dalisay, Junior Grand Warden, was the guest speaker. He was introduced by VW Valerio V. Rovira, Deputy for District No. 14.

MW Teodoro V. Kalaw, Jr., Grand Master, delivered the closing remarks.

Miss Jonalie Icotamin and Miss Jelly Macahilig rendered the musical selections.

1976 NATIONAL SCHOLARSHIP TEST CENTERS

Education and Culture Secretary Manuel has designated 91 test center for the State Scholarship Test and National Integration Study Grant Test to be conducted on January 24, and 25, 1976, respectively. The new test centers selected in addition to the 82 centers last year, are:

Ilang Elementary School, La Trinidad, Benguet; Cabarrogius Central School, Cabarroguis, Quirino; Ramon Magsaysay High School, Cubao, Quezon City; Caloocan City High School, Caloocan City; Toledo City High School, Toledo City; Notre Dame of Cagayan – Cagayan de Sulu, Tawi-Tawi; Bai Hadji Matabay Plang Children's Education Foundation Village, Doroluman, Arakan, North Cotabato; Kidapawan Municipal High School, Kidapawan, North Cotabato; Buluan Maguindanao.

The National Scholarship Center, formerly the State Scholarship Council, will send official examiners to these test centers where examination will be administered in the morning only, from 7:30 to 12:00 noon.

Graduating high school students should see their respective school Principals regarding qualifications of candidates for these scholarship tests.

ANSWER TO: "DO YOU KNOW. . ."

MW ANTONIO GONZALEZ, PGM

A TALE OF THREE MASONS

by WB Chris B. Malahay, PM (122)

'Twas Brothers Joe and John and Jim one evening met
A-partying at the home of one mutual friend;
Sayeth Joe, 'twixt sips of aged wine, "What money I'se can't get
In life, dem Brods in Masonry to me must lend."

Brother John he loudly guffawed and Johnny's back did slap,
"I'se enrolled me likewise, but only just to please;
Ye know I'se got a Boss – he's such a chap.
A Mason – that, he is; and one I became for to court his grace."

This Brother Jim, he mum, until his Brods did him a-badger:
"Tell us your tale, whilst sipping wine so grand;
Did you in the Craft some worldly boon a-gather?
What help or 'ssistance you did dem brothers hand?"

"Brothers, since me you ask", Jim out did say,
"I'se gotten nothing and nothing I'se expect;
I'd joined this Ancient and Honourable Fraternity
Only to travel and travel to that place elect."

"The tools I have", Jim continued thus to speak,
"They'll help me go, go far, far out into the world;
My lifetime by this Gauge I'll measure, and thence to seek
To better my conscience with this firm Gavel that I hold."

"This plumb keeps me upright 'fore eyes of God and man;
My fellows I deal squarely, with friendliness and truth;
I feel not higher nor lower in life than anyone
For equals, aye, we are in earth or heav'n or both."

"Good Brothers, now I say", Jim continued on and on,
"Mine Degrees from First to Third I strove so hard to get
The Light I need the Truth to see, whilst trav'ling not alone
To share such Light with men in corners with darkness set."

So off in life these brothers went, their fancies well did show:
This Brother John his boss a-pleasing, nothing more he'd make;
While getting, asking or receiving 'twas for Brother Joe,
Their own selves to prosper and none for others' sake.

But Jimmy the Brother to all those he met
Pursued his career through his Blue Lodge as best;

(Turn to page 12)

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, PGHP, PIGM, PC – GRAND SECRETARY-RECORDER, – P.O. BOX 1921, MANILA

ROYAL ARCH MASONRY IN THE PHILIPPINES THE BEGINNING

By: W. C. Councell, P.G.M.

I was very interested in the fine article Companion Jose E. Racela, P.I.C., P.I.G.M., P.C. wrote for the July, 1975 Cabletow entitled, "The York Rite" – "Royal Arch" but I am forced to make a correction in the paragraph on page 24 which reads as follows:

"Royal Arch Masonry", or the York Rite Masonry, for that matter, is relatively young in the Philippines, the Grand Chapter of Royal Arch Masons in the Philippines having been organized only sometime in 1953."

I do agree that our Grand Chapter dates only to 1953 but Royal Arch Masonry in the Philippines dates back to 1905.

LUZON CHAPTER NO. 1, R.A.M. A BIT OF HISTORY

A great symbol of progress in the Masonic world was erected when the American Army and Navy

brought American Masonry to the Philippines. This event took place in 1898.

In the year 1905, a second great symbol was erected; that symbol was the Keystone – Royal Arch Masonry.

. . . It was Ruskin that wrote: "The only history worth reading is that written at the time of which it treats, the history of what was done and seen, heard out of the mouths of the men who did and saw." It is, therefore, fitting that we search our records and again record certain events for the information of the Companions of this day and age. Aside from a Yearbook of 1920 and a 1940 Yearbook sent to the Scottish Rite Library by Excellent Companion William H. Taylor in May 1955 and the Fiftieth Anniversary Yearbook which contains a short history of the Chapter written by Excellent

Companion Frederic H. Stevens, most of our records were destroyed in the Japanese Occupation in 1942-1945.

Luzon Chapter No. 1, Royal Arch Masons, can trace its beginning to the night of Thursday, March 16, 1905. On that evening the sojourning Masons in Manila held a preliminary meeting to discuss the feasibility of petitioning for a dispensation to establish a Royal Arch Chapter. At the meeting it was

“RESOLVED, that a petition be sent to the General Grand Secretary of the General Grand Chapter of the United States of America for a dispensation.”

A second meeting was held on Thursday evening, March 30, 1905, and there were elected the following provisional officers:

Companion Eugene Martin Barton, **High Priest**; Companion James J. Peterson, **King**; Companion Robert C. Round, **Scribe**.

By ballot the name **Luzon** was chosen and adopted as the name of the proposed Chapter and thirty-one Chapter Masons signed the petition for a dispensation. The petition was forwarded on April 8, 1905 by Companion and Provisional High Priest, Eugene Martin Barton, to Excellent Companion Christopher G. Fox, General Grand Secretary of the General Grand Chapter of Royal Arch Masons of the United States of America at Buffalo, New York.

In due time the dispensation was granted. At a meeting held on Au-

gust 31, 1905 (A.L. 2435), the dispensation was read, a full quota of officers were appointed, a code of By-laws adopted, and the First Chapter of Royal Arch Masons ever held in the Philippines was opened in due form, and proclamation thereof made by the High Priest.

The First Stated Convocation of Luzon Chapter Royal Arch Masons, under dispensation, was held on Monday, September 4, 1905. The Chapter worked under dispensation until Saturday, April 7, 1906. On this date, in accordance with the requirements of the General Grand Chapter, the dispensation, the book on records, and the regular report were forwarded to the General Grand Secretary, to be presented for examination at the Triennial Convocation of the General Grand Chapter to await the issuance of the Charter.

During this period of dispensation 38 Master Masons received the respective degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch. Most of these Master Masons were members of Manila Lodge No. 1, then known as Manila No. 342, under the Grand Lodge of California. Excellent Companion Edward A. Bellis's father, Excellent Companion Amos G. Bellis, took his degree during the period of dispensation.

The Charter was granted and received in Manila June 7, 1907. The members of the Chapter met in their first Stated Convocation under the Charter on Monday, June 10, 1907 (A.L. 2437). This Charter

was granted to the following named Companions, whose names appear thereon:

William R. L. Best, James Finley Kemp, Robert Clement Round, Henry Sterling Peabody, Richard Waters, Eugene M. Barton, Charles Miller, Walter Lincoln Shuck, William D. Chandler, Allan H. Dougall, Louis T. Grant, Aziz Tannus Hashim.

Our first meetings were held in the hall of the De La Rama building at the northwest approach to the Santa Cruz Bridge. On March 27, 1911, we met in the building

vacated by the Manila Lodge of B.P.O.E. at No. 2 Calle San Luis, overlooking the Luneta, and the building of the Elks Club, the Army and Navy Club, the Manila Hotel, or the creation of the Dewey Boulevard along the shore of Manila Bay south from the Luneta. On June 19, 1916, we first met in the Masonic Temple on the Escolta, and there we remained until it was sold to the Philippine National Bank. Late in August, 1938, the present Scottish Rite Temple, having been erected, Luzon Chapter, by invitation, moved into the present Temple.

THE EDITOR CAN'T WIN from page 7

the tried and true, they wish we'd try something new.

If we misspell one name, the person and the Lodge complain. If we spell 99,999 names right, no one commends.

If we carry a story about "X" Lodge, "Y" Lodge says it's not getting the coverage. If we cover "Y"

Lodge, "X" Lodge is miffed.

If anybody thinks he knows how to do our job better, he tells us about it. If he doesn't, he tells us anyway.

And, like as not, someone will say we stole this editorial from other publication.

You're right—we did!

DO YOU KNOW THIS MASON?

He is a Past Grand Secretary and Past Grand Master of the Grand Lodge of the Philippines.

He is considered the father of the York Rite in the Philippines and held the position of Intendant General. He was a 33^o, Inspector General Honorary of the Supreme Council, 33^o of the Philippines.

ANSWER ON PAGE 16



**DISTRICT DEPUTY GRAND MASTERS
1975-1976**

DISTRICT

- No. 1 Desiderio Dalisay, Sr.
- No. 2 Leandro Resurreccion
- No. 3 Salvador C. Aquino
- No. 4 Pablo L. Edrozo
- No. 5 Pacifico C. Marin
- No. 6 Eulogio S. Sta. Maria
- No. 7 Generoso Q. Sison
- No. 8 Nestor N. Niguidula
- No. 9 Teofilo C. Leonidas
- No. 10 Angel O. Daño
- No. 11 Ricardo C. Buenafe
- No. 12 Victor A. Mendoza
- No. 13 Vicente N. Ongtenco
- No. 14 Valerio V. Rovira
- No. 15 Fidel Fernandez

DISTRICT

- No. 16 Florentino B. Almacen
- No. 17 Manuel D. Mandac
- No. 18 Ricardo A. Cruz
- No. 19 Pablo Sebastian
- No. 20 Paul C. Hall
- No. 21 Kenneth M. Crabtree
- No. 22 Dennis Evans
- No. 23 Pablo D. Baguioen
- No. 24 Camilo C. Calimlim
- No. 25 Gregorio O. Calit
- No. 26 Isagani S. Bella
- No. 27 Robert A. Barton
- No. 28 Ernesto Malabanan
- No. 29 Eduardo E. Pascual
- No. 30 George F. Krause

**JUNIOR GRAND LECTURERS
1975-1976**

DISTRICT

- No. 1 Espiritu B. Cardenas
- No. 2 Julio B. Laceda
- No. 3 Jesus D. Cadiente
- No. 4 Severino A. Hermosa
- No. 5 Pedro L. Fajardo
- No. 6 Emilio J. de la Rosa
- No. 7 Edgardo A. Ramos
- No. 8 Federico Magat
- No. 9 Mario F. Racela
- No. 10 Apolonio Barcega
- No. 11 Rodolfo R. Soriano
- No. 12 Fortunato L. Penilla
- No. 13 Damaceno J. Ago
- No. 14 Mario B. Hidalgo
- No. 15 Juanito C. de la Cruz

DISTRICT

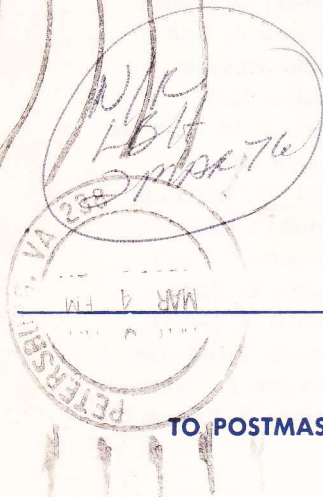
- No. 16 Eliezer La. Casul
- No. 17 Felix Caburian
- No. 18 Samuel G. Pangan
- No. 19 Luis M. Sirilan
- No. 20 Fred Dumlaol
- No. 21 Herbert M. Harvey
- No. 22 Herbert F. S. Chook
- No. 23 Federico P. Ambatali
- No. 24 Manuel S. Sayson
- No. 25 Jose M. Lagahit
- No. 26 Cesar M. Sabulao
- No. 27
- No. 28 Teodoro Alcantara
- No. 29 Ciriaco Suarez
- No. 30 Garland W. Chaviers



Nr B137

Mr. Carl Bell Cocil 152
~~Co V. 2nd Bn. O.M.S Bde.~~
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