

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



**MW JOSE LOCSIN ARANETA
GRAND MASTER
1976 - 1977**

**VOL. LIII
No. 5**

**M A Y
1976**



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1976-1977

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Grand Master's Page



INSTITUTIONALIZED SERVICES

As we erect a new milestone in the history of Freemasonry in the Grand Lodge of the Philippines, let us review the immediate past and we look up to Him for guidance. We also bow our head in gratitude for the myriad blessing showered on your newly elected and appointed Grand Officers.

It is our desire to start the new year by bringing the Grand Lodge closer to the Blue Lodges. Let us work together in enhancing our public image. This can be achieved thru participation in community projects, not as individual Masons but as a Masonic fraternity.

We should also harness our Masonically sponsored organization – Order of the Amaranth, Order of the Eastern Star, Order of DeMolay, Order of the Rainbow for Girls and Job's Daughter – which can assist us in the implementation of this projects.

Let us plan for community projects in the Blue Lodge and nationwide civic projects that will involve the Grand Lodge.

In unity there is strength and in strength shall we achieve.

A large, stylized handwritten signature in black ink, appearing to read 'Araneta'.

JOSE L. ARANETA
Grand Master

In This Issue

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TRUTH

Foremost among the tenets of Masonry is that of *truth*. As Masons we search for truth, we practice truth, and above all we hold there is no compromise with truth. Yet, there are those who believe in *relative truth* as opposed to *immutable truth*.

An ever growing segment of the world population measures truth or falsity in terms of existing standards. They would have us believe that truth varies from year to year, much the same as fashions in clothes, designs in architecture, or means of transportation. They argue that what may have been the truth a thousand years ago, a century ago, or a year ago may not be the truth today because of the ascent of man, because of his progress in civilization, and because of his having rocketed so far forward in scientific achievement. One man has written, "God did not put man on the moon, man did."

The miracles of man are now overshadowing the miracles of God. Our younger generations find it increasing difficult to comprehend the miracles of God which were relevant to a time and place so far removed from the present they are no longer valued in comparison with the miracles of reality. Perhaps unknowingly, man in his inner mind is replacing God with science, and renaming science as God.

Many years ago in a class in Moral Psychology, a student asked me, if I ever thought man would create life. My answer was simple. When and if God wants man to create life, then and only then will man create life. To my mind it is the same in all things. God wanted man to reach the moon, so he allowed man to discover the means. Although man did put man on the moon, he only did so because God wanted it that way. It was just another example of how God's will has been accomplished. And this is the basic immutable truth upon which all other truth is laid: *God's will shall be accomplished.*

We in Masonry regard as our tenet of truth, immutable truth. The truth that is eternal. The truth that was, is, and ever will be. Compared with the truth of man which may change with men, the truth of God will not change, for it is in essence, God.

Truth in Masonry must never be regarded as the truth of men which changes, but the truth of God which is everlasting.

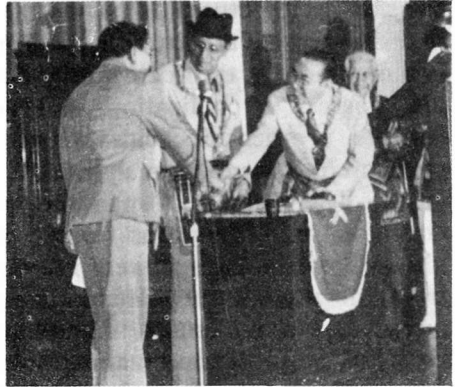
R. E. W.

JOSE LOCSIN ARANETA

By: *W.B. DOMINGO F. M. DOMINGO*
T. M. Kalaw Memorial Lodge No. 136

Most Worshipful Jose Locsin Araneta was born in Silay, Negros Occidental. He enrolled in the public schools for his primary and secondary education. He graduated from the School of Commerce, Accounts and Finance of the Jose Rizal College with the Degree of Bachelor of Commercial Science. He joined the Isabela Planters' Association in Negros Occidental as Chief Clerk of the Chemistry department.

MW Araneta was appointed assistant supervising auditor of the Philippine Sugar Central Agency under the Philippine National Bank in 1929. He was transferred to Manila as a member of the auditing staff of the Philippine National Bank on May 29, 1931. He joined Miguel Cuaderno in 1937 in organizing the Philippine Bank of Commerce. In the latter part of the year, he organized the Vidal, Araneta and Co. and became its President and General Manager. He joined the Jorge Araneta interest and became cashier of the MAAO Sugar Central Co., Inc. and of the Central Securities and Investments Co. Inc. A year before the Pacific war, he left for the United States.



Upon his return in 1941, he was appointed representative of the Johnston Lumber Co., Inc.

After the Liberation of the Philippines, he was appointed Relief Officer of the PCAU No. 6. He was later appointed assistant Director of the Civilian Relief Supply Distribution in charge of warehousing and transportation. He was appointed Regional representative of the Foreign Economic Administration under the U.S. Government for Zamboanga, Basilan and Sulu which later became United States Commercial Corporation and he was appointed Manager of the firm.

After his stint with the USCC, he became Commission agent of the Philippine Air Lines until the mid-

dle of 1947. He joined Jos S. Johnston interest and was elected President of the Johnston Lumber Co., Inc. on November 12, 1947. On May 9 of the following year, he was appointed Administrative officer of the Jos S. Johnston & Sons, Inc.

MW Araneta organized the Jolar, Inc. in 1962 and became President and General Manager of the same.

He became a member of the YMCA Makati in 1972 and was elected Vice-President in 1973. He is the incumbent Vice-President of the Y's men.

He married Mary Elizabeth Johnston on June 19, 1940. They have two daughters.

Our Grand Master petitioned for degrees of Masonry in Noli-Me-Tangere Lodge No. 48, (then No. 42) where he was initiated July 18, 1931, passed October 20, 1931 and raised November 21, 1931. When Noli Me Tangere Lodge No. 42 surrendered it's charter, he affiliated with Kasilawan Lodge No. 77 in 1938. He served as its Junior Warden in 1940-41.

After WW II, he demitted from Kasilawan Lodge No. 77 and affiliated with Mt. Apo Lodge No. 45. He served as Master of Mt. Apo Lodge No. 45 in 1952 and 1953.

He joined the Philippine Bodies, A. & A.S.R. in 1946. He help in organizing the Zamboanga Lodge of Perfection which later became the Zamboanga Bodies, A. & A.S.R. He served as Venerable Master of Zamboanga Lodge of Perfection for two terms and Master of Kadosh of Pulong Bato Consistory, M.R.S.

He was invested with the rank and decoration of Knight Com-



mander of the Court of Honor on January 12, 1952; coroneted Inspector General Honorary in February 11, 1956 and crowned Sovereign Grand Inspector General and active member by the Supreme Council, 33^o, Ancient and Accepted Scottish Rite of Freemasonry of the Philippines.

MW Araneta served the Supreme Council as Grand Secretary General in 1972 to 1974.

In the Grand Lodge, he was elected Junior Grand Warden in 1973, Senior Grand Warden in 1974, Deputy Grand Master in 1975.

MW Araneta helped in organizing the Manila Court No. 4, Order of the Amaranth, and spearheaded the establishment of the different Amaranth Courts in the Philippines. He was elected Grand Royal Patron of the Grand Court of the Philippines, Order of the Amaranth on December 6, 1975.

ACCELERATING THE GROWTH OF FREE MASONRY



MW Jose L. Araneta

It is with humility but, with a rising spirit, that I stand before you as your newly installed, Most Worshipful Grand Master of the Grand Lodge of the Philippines. I am deeply grateful to the brethren for the confidence they have given me, as expressed in their electing me to the Grand East.

It is a trust of honor and dignity, which I accept with full awareness of the awesome responsibilities that go with the exalted position. I pledge to keep the noble traditions of our Grand Lodge and draw from our Past Grand Masters, the inspiration and drive to accelerate the growth and progress of the institution. This, I propose to do through managerial development in all levels of Masonic performance and service.

Both the government and the private sector, with their personnel in mind, have given due recognition to the need and importance of executive training, as given in seminars, professional institutes and, academies. The officers and members of a Masonic Lodge likewise, need training for their better performance. In our age of science and technology, technical knowledge and skills have become the primary requirement of managerial duties.

Of course, in our particular case, the Masonic tenets and landmarks constitute the foundation of our faith and conduct; nonetheless, their communication and exemplification cannot continue to rely upon mere tradition or practice. Hence, the need for managerial development for efficient and meri-

torious performance by our officers in the Masonic hierarchy. In this context, I should like to present to you four (4) major areas of performance for 1976 Lodge Development.

I. PROGRAM FOR THE YEAR 1976

The major activities for the year '76 will be programmed in advance and issued to the field to serve as guideline for official execution by all concerned. This will constitute the **POLICY LINE** for the year, which all Lodges are required to execute faithfully. For this purpose, each Lodge will prepare its local **COUNTERPART program**, a copy of which should be sent to the Grand Lodge for record and evaluation purposes. By this scheme, the individual Lodges do not have to rely upon off-and-on spurts of action. All policy action programs will be pre-planned to ensure efficient execution. This will, of course, necessitate frequent consultations among the officers concerned to bring about internal and external communication and through such means, secure spirited response from the members, as well as, recognition in the community.

II. MANAGERIAL TRAINING

The officers who lead or serve institutions cannot depend for their performance, upon intuition or hearsay. Decision-making has to be guided by principles upon which, skills are developed for purposes of execution. Ordinarily, performance in the Lodge by either the officers or the members is the product of "experience". It is generally SELF-

MOTIVATED and SELF-TAUGHT, and its relative worth, its degree of excellence, depends upon intuition or personal **charisma**. This is not enough. While the tradition of "PAKIKISAMA" and "UTANG NA LOOB" has desirable moral values in personal relations, it is NOT the principle in the official performance or observance of Masonic obligations. The "PAKIKISAMA" and "UTANG NA LOOB" tradition, where management and managerial relations are concerned, should not be heavily relied on, because it is subject to personal whims, temper, and even abuse. Hence, the need for **training in, adherence to, and practice of sound administrative/managerial principles**.

Early in the year, we shall create a Seminar Committee whose members have had training and experience in **MANAGEMENT**. This will be a **TASK FORCE** which will conduct seminars in management of officers on the body level in the Annual Meeting. The trainees in these seminars will then make use of their training in their respective offices, and also transmit the same to the rest of the members during their incumbency.

This training will be in the field of **Management** and not in Masonic Rituals and/or Masonic Study or Education. However, the training and knowledge in both fields have to be integrated or blended for the mutual benefit of all. The same **MANAGERIAL** training will be conducted for the **KEY MEN** at the Grand Lodge level but, with this difference: These **KEY MEN** will be trained by experts of Management Institutes or Development Acade-

mies.

I would like to invite attention to the established tradition of progressive succession of officers in the Grand Lodge and the Blue Lodges. If this tradition is in perpetuity, there is every reason for expert training. For the "business" nature of the Lodge administration — as it is with all other administrations, in government, industry, church, etc. — requires observance of generally accepted management principles. It is therefore necessary, that training for the purpose of succession from the officers of the Lodges to the Grand Master should be undertaken both in Ritual and in Management. Again, I say, we cannot rely upon "raw experience" — that is, experience that has not been enriched or strengthened by formal study in the Lodge of Instruction and in Management seminars or institutes.

III. MASONIC EDUCATION

Masonic Study or Education is generally new to the ears of younger members of the Craft. Elders in the Fraternity will recall that there used to be such a program under the Grand Lodge of the Republic of the Philippines. What has become of that program?

Why has it not been continued and transmitted as a **LEGACY** to expectant young Masons? Generations of Masons have come and gone with their **THIRST** for **TRUTH** unquenched. Many of them have gone to the great beyond without even seeing the **DAWN**. Of the living, not a few are now sick and disabled and find themselves on the wayside, watching their

younger brothers pass by but, still eager to discover if not to retrieve the **LOST WORD**. . . But, **HOW**?

We have been taught that there is **NO** single way in the search for light, that each individual may discover a way of his own. This is possible only, however, if he does not **STOP** in his **QUEST**! What is to be done? The answer seems simple enough: Keep on the **SEARCH** through continuing Masonic Study. The studies undertaken by a candidate from the first degree to the third constitute only a passing experience. Before long, the lessons become blurred and finally forgotten; and the Mason virtually becomes a bystander, and then, by force of habit, an automaton in the observance of his obligations. In this state, the Mason is practically **DEAD**!

For revitalization, renewal and steady ascent on **JACOB'S LADDER**, the ultimate recourse is continuing Masonic Study. The guide to this study, a heritage from past brethren, was published in the **FAR EASTERN FREEMASON**, Volume I, No. 1, Year 1918. It is titled **Elementary Course In Masonic Study** prepared by a Committee headed by M.W. Teodoro M. Kalaw, Sr. Its Spanish original also, appeared in the same volume. The main topics of the **COURSE** are the same subject matter of which, the **Basic Instruction Pamphlet** entitled **Elementary Course of Masonic Study** was prepared by the Committee on Masonic Education of the Grand Lodge of the Philippines, and was published some ten or fifteen years ago.

It is my sincerest opinion that

the course should be revived and updated under the leadership of a committee which will be appointed in due time.

Even a casual or cursory reflection on these subjects on the basis of our Masonic PRE-EDUCATION and experience will convince us, that the COURSE has not lost its LUSTER despite the more than half a century of its forgotten existence in some of our dusty Masonic records, collections or libraries. In this Masonic Year 1976, I announce its REBIRTH. We, all of us, are its sponsors!

For purposes of immediate use, the original text will be printed or mimeographed for distribution to the Lodges with an accompanying Letter of Instruction as to its use. This will also make of record the REVIVAL of Masonic Education in 1976.

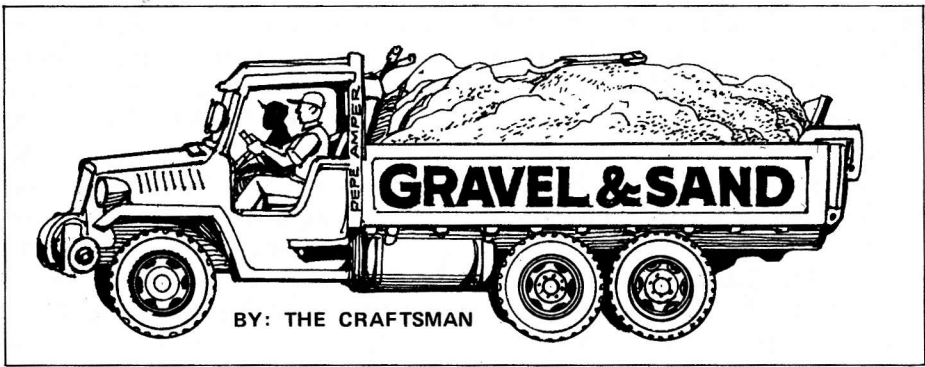
The Committee on Rituals, or the Conferral Team, will immediately introduce or explore the Course according to a schedule most suitable to the members of their Blue Lodge. Each subject may be assigned to a team of at least two instructors and, all the members of the teams will constitute the Committee which will eventually write the text of the Course with the needed corrections as it has been tried out or explored in the Blue Lodge. Thus, it can be said that the Course is the product of experience.

In the Grand Lodge, a similar scheme, if not a formal class, will be organized and conducted under the leadership of historians and ritualists who will also write the text of the outline as they have

developed it in the class. In other words, the Course will be developed as it is being used or explored. Towards the end of the year, we hope to produce at the same time at both levels — the Grand Lodge and the Blue Lodge levels, a revised Course in Masonic Study in the light of new insights and new developments in the interpretation of Masonic Lore. By this arrangement, we shall truly enter a NEW AGE in Masonry in this Jurisdiction.

IV. INSTITUTIONALIZED SERVICE

We know for a fact, that Freemasonry as an institution, is not publicly known or heard of, like other institutions and civic groups in our social milieu. While individual Masons may be known publicly, they are recognized precisely as individuals — like Jose Rizal, Apolinario Mabini, Emilio Aguinaldo, Andres Bonifacio and many of our country's contemporary leaders. Why is this so? It is because Freemasonry, as a matter of tradition, does not project itself publicly. Its measure of service to fellowmen and humanity lies almost wholly in the individual's exemplification of the tenets of the Craft. This kind of anonymity is a direct contrast to services rendered by other institutions which are known by their names as incorporated in the SEC under the laws of the land. And so, a thousand Masons may individually render valuable and invaluable services in their various communities, yet the public may not identify them with the Masonic Fraternity.



THE 60TH ANNUAL GRAND COMMUNICATION

The 60th Annual Communication of Grand Lodge of Free and Accepted Masons of the Philippines was held April 22-24, 1976 at the Plaridel Masonic Temple, 1440 San Marcelino, Manila.

RW Jose L. Araneta, Deputy Grand Master assisted by the Grand Officers, open the Grand Lodge in due and ancient form.

MW Teodoro V. Kalaw, Jr., Grand Master, was received with grand honors and RW Jose L. Araneta turned over the gavel to him, to preside over the communication.

The usual ceremonials attendant to the reception of the Past Grand Masters and other dignitaries over, the Grand Master called a recess and the Grand officers repaired to the foyer of the Temple for the floral offerings at the foot of the statues of Bros. Jose P. Rizal, Marcelo H. del Pilar and Graciano Lopez-Jaena.

WB Eduardo Gonzalez, Jr. reporting for the Credentials Committee certified that there is a quorum to transact business.

A brown-out prompted the Grand Master to suspend the proceedings until two o'clock in the afternoon when VW Jolly R. Bugarin, Grand Orator delivered the Grand Oration.

At 3:45 PM, the guest speaker, Home Defense Secretary Jose Crisol was received into the Hall. His speech was covered by television crews from GTV-4 and RPN-9. It was shown later in the evening over the programs *News Today* and *Newswatch*.

The Grand Master's Dinner was held in the evening at the basketball court of the Plaridel Temple, over six hundred delegates, and guest attended the dinner. A group of TV personalities and entertainers were on hand to entertain the guest. Among them were: Matu-

tina of John and Marha fame, Bert "tawa" Marcelo, Ric Manrique, The Mabuhay Singers, Eddie San Jose and others. The troupe was led by Bros. Ading Fernando and Maning Rivera of Teodoro M. Kalaw Memorial Lodge No. 136.

On the afternoon of the second day, the Acacia Mutual Aid Society, Inc., the Cabletow, Inc. and the Masonic Hospital for Crippled Children, Inc. held their respective Annual General meetings.

The Degree of Installed or Past Masters was conferred on Masters and Past Masters who have not yet received the Degree.

One significant matter taken up by the Communication was the approval of Edict No. 72 calling for the appointment of an Administrative Assistant whose duties and functions are: to take charge of all the day by day business transactions of the Grand Lodge, including, but not limited to the following: Rentals, Plaridel Temple physical plant, Financial Transactions, Public relations, Office personal supervision and assignment, including recommendation for firing and hiring, Grand Lodge property – including Symbolic Lodge property when it is necessary, to be responsible for and to supervise the physical aspects of the Annual Communication and to represent the Grand Master on the following Committees of Finance, Administration of Lodges and Buildings and Masonic Temples.

In the evening, the election of Grand officers was held. Elected were: MW Jose L. Araneta, Grand Master; RW Calixto O. Zaldivar, Deputy Grand Master; RW Desi-

derio Dalisay, Sr., Senior Grand Warden; RW Jolly R. Bugarin, Junior Grand Warden; MW Damaso C. Tria, PGM, Grand Treasurer (re-elected) and MW Esteban Munariz, PGM, Grand Secretary (re-elected).

The appointive officers are: MW Raymond E. Wilmarth, PGM, Assistant Grand Treasurer; VW Marcelino P. Dysangco, Assistant Grand Secretary, VW Mario C. Navia, Grand Chaplain; VW Frank L. Jison, Grand Orator; VW Amancio S. Donato, Grand Marshall; VW Rudyardo V. Bunda, Grand Standard Bearer; VW Irineo P. Goce, Grand Sword Bearer; VW Robert L. Heintz, Grand Bible Bearer; VW Hermogenes P. Oliveros, Senior Grand Lecturer; VW Teotimo Juan, Assistant Senior Grand Lecturer; VW Virgilio Atienza, Senior Grand Deacon; VW Urbano Caasi, Junior Grand Deacon; VW Antonio Espinoza, Senior Grand Steward; VW Henry Ang Hessing, Junior Grand Steward; VW Bayani R. Sabater, Grand Pursuivant; VW Jose B. Abejo, Grand Organist; VW Nicasio P. Mayuga, Grand Tyler.

Appointed District Deputies are: VW Isaac S. Puno, Jr., District No. 1; VW Leandro Resurreccion, District No. 2; VW Jesus D. Cadiente, District No. 3; VW David T. Lara, District No. 4; VW Arcangel I. Cervantes, District No. 5; VW Eulogio S. Sta. Maria, District No. 6; VW Gene A. Wykle, District No. 7; VW Nestor N. Niguidula, District No. 8; VW Mario F. Racela, District No. 9; VW Raymundo N. Beltran, District No. 10; VW Ricardo C. Buenafe, District No. 11; VW

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NEWS

IN

PICTURES

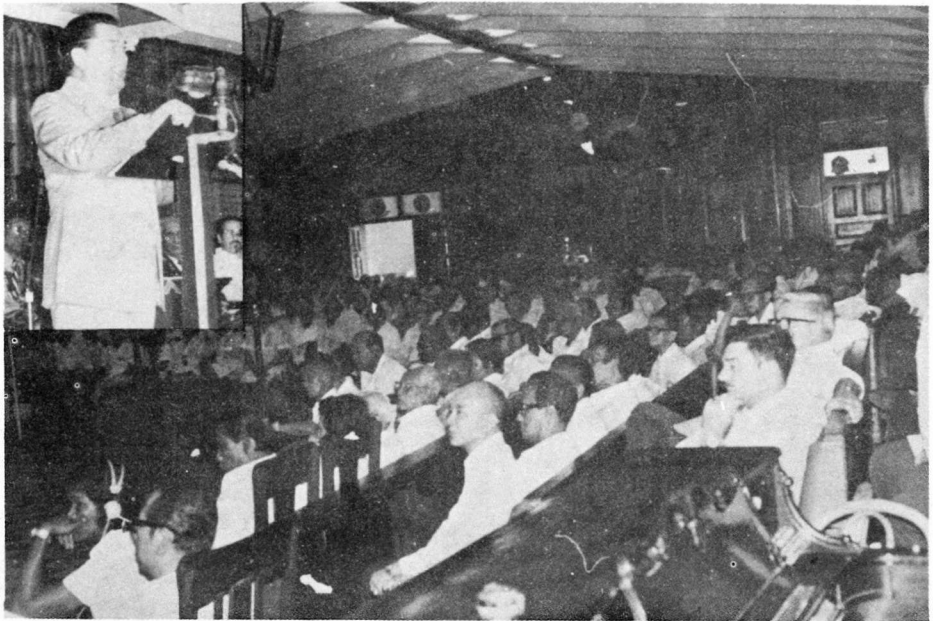
THE 60TH ANNUAL COMMUNICATION



MW Teodoro V. Kalaw Jr. formally declares the first annual Masonic chess tournament open as chess International Master Rudolfo Tan Cardoso (left) and WB Leopoldo G. de la Rosa (right) chairman of the tournament committee look on.



The Grand officers led the delegates in the floral offering at the statues of Bros. Jose Rizal, Marcelo H. del Pilar and Graciano Lopez-Jaena at the Foyer of the Temple.



Highlighting the first day of the communications was the speech of Home Defense Secretary Jose Crisol (inset)



Members of the Teodoro R. Yangco Chapter, IO DM, exemplified the Demolay Degree for the delegates during the second day of the communication.



Members of the Bethel No. 1, IOJD of Olongapo City posed for a souvenir picture with delegates after they exemplified the IOJD rituals.



MW Teodoro V. Kalaw, Jr. exchanges pleasantries with Sis. Elizabeth Araneta during the Fraternal Dinner tendered by the Grand Master.



TV Celebrities entertained the delegates during the Grand Master's Dinner. (L-R) Bro. Ading Fernando, Balladeer Ric Manrique, Matutina and Bert 'Tawa' Marcelo.



The Mabuhay Singers thrilled the dinner guest with their songs.



At the installation of the Grand Officers

GRAND CHAPTER



M. BUMAAT
G.H.P.

GRAND COUNCIL



R. F. CRUZ
I.G.M.

GRAND COMMANDERY



R. S. DEMONTEVERDE
G.C.

**YORK RITE GRAND BODIES OF THE PHILIPPINES
AND APPENDANT ORDERS**



U.G.I.C.
R.C.C.
Asoka Conclave
W.C. COUNCELL
Sovereign

J. E. RACELA
Grand Secretary-Recorder

R. E. WILMARTH
Intendant General
for the Philippines



CONVENT GENERAL
K.Y.C.H.
Filipinas Priory No. 61

R. E. WILMARTH
Eminent Prior

**ROYAL ARCH MASONRY
IN THE PHILIPPINES**

By: WILLIAM C. COUNCELL, PGM

(Continued from April Issue)

Our first meetings were held in the hall of the De La Rama building at the north-west 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. That was before the extension of 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.

Little did our Companions realize that in 1942 the beautiful structure erected by the Scottish Rite Masons in the Philippines would be occupied by the conquering Army of Japan; and that when it was taken back by its rightful owners, it was but a shell of its former self. I don't think we have to picture the hardships that our Companions went through those thirty-seven months of interment and imprisonment; this story has been told

many times.

The Japanese seized or destroyed everything Masonic in the Temple and there was not one piece of equipment or of records which anyone was able to find. Excellent Companion William F. Gallin, P.H.P., our secretary, saved the Charter of Luzon Chapter No. 1 and turned it over to Excellent Companion Frederic H. Stevens, P.H.P. (1916); he kept the Charter hidden all through the war so that we can give thanks to Excellent Companion Stevens that we still have it on display today.

No one will ever know the difficulties of rehabilitating a fraternal order such as Luzon Chapter No. 1, R.A.M., that had been so exclusive in its membership. Excellent Companion William F. Gallin was its secretary and he devoted his entire time to its work. Members had got into the habit of saying: "Bill will do it." Our Companions in the United States, accustomed to the efficiency and fraternal courtesy of Companion Gallin, did not realize that he was no longer in Manila, and sometimes, too, they forgot that after thirty-seven months of interment the few surviving Companions in Manila had more important duties to perform: rehabilitating their business, building up their health, and trying to find some place to live. Their love was still in Royal Arch Masonry, but they did not have the time or the strength to take care of the many duties the work entailed.

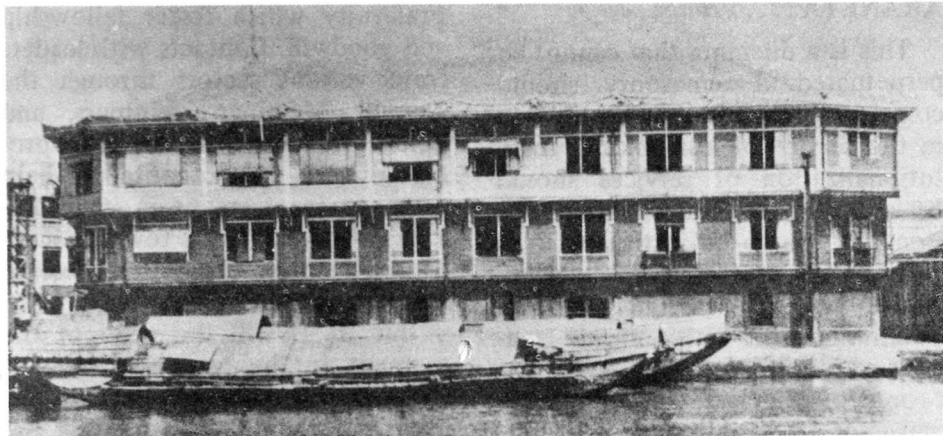
David Gunnell, for many years treasurer of Luzon Chapter No. 1, R.A.M., wrote to R.B. Latham in

May, 1946: "It is with sorrow that I have to inform you that our York Rite Bodies have been so stricken and decimated by the war that there is not much more than the breath of life left in them. A sufficient number of Companions did rally together last year to hold reorganizational meeting in the Chapter and Council, but since that time even those few have further scattered so that there is a present inactivity."

No record exists of any meeting in 1946!

That year brought a terrible blow to Royal Arch Masonry in the death of Joseph H. Alley, High Priest from 1941 to the date of his death, February 1, 1946. A Past Grand Master of the Grand Lodge of F.&A.M. of the Philippines, and active in both Rites, he was beloved by all.

In 1947, a group of Companions including High Priests met and decided the Royal Arch Masonry must go on and called a meeting on February 17, 1947. The Companions were happy that at last, Luzon Chapter No. 1, R.A.M., had every prospect of going ahead with the labors of Capitular Masonry. William F. Gallin, Past High Priest (1915) wrote to Walter L. Brooke, Past High Priest (1938), and newly elected Secretary: "It is noted that Robert Miller who was Scribe has been elected High Priest and that Companion Butler and Green, who are Past Masters of their respective Lodges and were in the Corps of Officers in 1941 are the King and Scribe respectively. A Past High Priest is Secretary and the same old stalwart standby David Gunnell re-



THE DELA RAMA BUILDING — MASONIC HOME FROM 1904 to 1911

mains as Treasurer. Unfortunately, even with strong, capable officers if the members will not attend meetings, the officers can do little. The year 1947-1948 showed very little activity.

Again, a group of Companions assembled on February 4, 1949. A spirited discussion was held as to whether the Charter would be surrendered; however, the minutes record: "It was decided that enough Companions were willing to help out until new members were elected and the burden passed over to younger members." At this convocation Ivor D. Butler was elected High Priest with E.J. Gnew elected King and L.M. Hausman, Scribe.

Past High Priest Frederic H. Stevens installed the officers in due and ancient form. From then on Luzon Chapter No. 1, R.A.M., held regular convocations. The dark days of the occupation have been forgotten. "It is day-break again."

To Past High Priest Ivor D. Butler (1949) we owe much, for a glance through the minutes and correspondence of the postwar period show that it was through his her-

culean efforts that Luzon Chapter was kept alive during those postwar years when it seemed that the few Companions left in Manila had lost interest in York Rite Masonry.

In 1951, Luzon Chapter protested the forming of a Grand Chapter by several of the Chapters under dispensation which had been organized by the late Christian W. Rosenstock, Deputy District Grand High Priest.

A resolution was ordered to be sent to the General Grand Chapter at the Stated Convocation on September 12, 1951 that Luzon Chapter No. 1, R.A.M., place itself on record as opposing such establishment because it was premature and inadvisable. Further, should such Grand Chapter be established, Luzon Chapter No. 1 does not wish to be placed under the jurisdiction but to remain under the General Grand Chapter. The General Grand Chapter wrote on October 20, 1951, "Luzon Chapter will stay under General Grand Chapter."

Turn to page 23

This is a dilemma that cannot be perpetuated. Freemasonry should come out publicly as an institution in the service of humankind. Institutionalization of services should be a policy of Lodge administration and has to be instituted so as to meet the problems of communication in a fast changing society. Communication with national leaders in all sectors and with the people of all classes will not only make for effective involvement but, will also help bring about amity and unity which the world needs most.

By the way of example or comparison, we can say, that the services of individual Masons to the community or the nation, have been numerous and varied, even since Masonry was planted on Philippine soil. But, we can count only very few, existing services to humanity or the community by the institution that is, the Grand Lodge of the Philippines. There is, for example, the Masonic Hospital for Crippled Children housed in the Mary Johnston Hospital in Tondo, Manila. There is the ACACIA Mutual Aid Society, Inc., an insurance scheme for members of the Fraternity, which may also be counted in this category of institutionalized service. It may be recalled that, once upon a time, the Grand Lodge had official participation in certain national celebrations like RIZAL DAY, December 30th. But, this has not been continued regularly. Lately, however, in the interest of ecumenism, the members of the Craft have had official ties with the Knights of Columbus, a Catholic

Fraternity which foster fellowship and goodwill. Contacts with leaders from various sectors through the Annual Meetings, seminars, and luncheons have likewise, been promoted and, such contacts, help promote involvement in civic action. All these efforts towards institutionalization of services, deserve mention and commendation.

But, it is still the need of the moment in the New Society that the Grand Lodge on the national level and the Blue Lodges on the community level, should get involved, in a purposive and pulsative way, in some national development programs like Family Planning, Nutrition Improvement, Drug Control, Manpower Skills Training, etc. The involvement may not only be one of participation in existing programs conducted by government agencies or civic and other institutional groups, but may include financial contribution, as well as, voluntary services of our qualified members: physicians, engineers, lawyers, teachers, sociologists, etc. . of whom, the Fraternity has many outstanding specialists.

As I have said, institutional services, should be carried out on the national and community levels. The management and administration of these institutional services will naturally fall upon trained members. While institutional services project the Fraternity, into the lime-light in the interest of national development, the individual involvement in local communities meets the requirements for Masonic exemplification through civic participation.

Most Worshipful Sirs and Brethren, I have presented to you what

we may consider innovative approaches to Masonic Development. They have to be used in the administration and management of Lodge activities by officers and committee-men at all levels. The expected results are efficient performance by keymen on one hand, and inspired response by the members, on the other. In this connection, let us ever be reminded, let alone guided, by the principle: "For every action, there is an equal and opposite reaction".

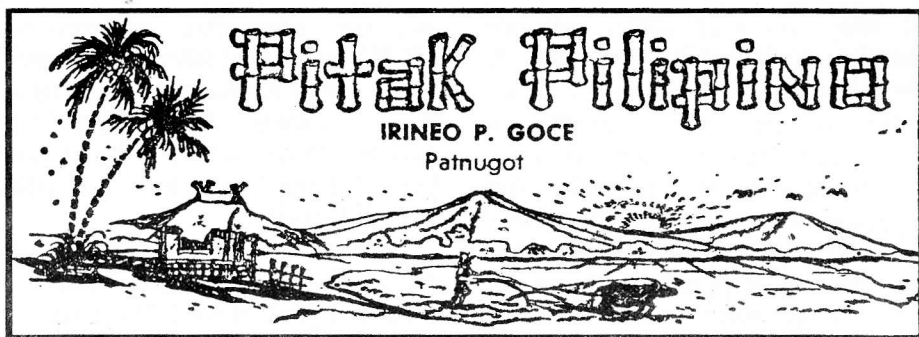
And so, we have perforce to establish the thresholds of action which I have presented before you, namely: (a) Programmed activities for the year, (b) Managerial Development, (c) Masonic Education, (d) Institutionalized Services. We are laying these specific lines of managerial/administrative action as standards or principles of performance. With these, we can rate or measure our performance for the attainment of our desired goals.

This attention we are giving to Masonic PERFORMANCE, in terms of duties, and obligations of all the members of the Craft, is inspired by the emergence of Masonic Consciousness that the world is coming towards the realization which underscores the way to BROTHERHOOD, the Masonic pre-requisite to spiritual peace and survival. And as Bro. Lynn F. Perkins asserts in *Masonry in the New Age*, "when Masonry can perform its destined role in human society and its high principles come to be hailed as living TRUTH and a way of life, the youth of the coming generations shall emerge from the darkness and chaos of these last days

into the intellectual and spiritual LIGHT of a brighter tomorrow". Thus, will Freemasonry help usher in the coming of the 21st CENTURY. May we, of the Grand Lodge of the Philippines be worthy of this dream!

Before I close, I would like to say a few words about the Masonic-related organizations. The Order of the Eastern Star and the Order of the Amaranth were created to open to the ladies, a quasi - Masonic organ, where they could work together with the Master Masons. Through these organizations, our ladies discover that the Masonic tenets as a guide in daily living, are part and parcel of the teachings of God, which they dearly cherish. Our young men, as members of the Order of DeMolay, learn to become useful citizens and responsible leaders. Our young ladies, through the Order of the Rainbow for Girls and Jobs Daughters, also learn to successfully hurdle the transition from an immature girl to a responsible young woman. These young woman. These young people's groups need to be sponsored by the Masonic Lodges. I must hasten to add, though, that they be encouraged to raise their own funds, without completely depending on their sponsoring elders, I strongly urge our brethren to encourage the growth of these organizations by giving their moral support and, more importantly, their personal involvement.

FIGHT DRUG ABUSE



ANG DALAWANG “SAN JUAN”

Ni Isaac E. Dizon (67)

Sinasabi sa lektura ng Unang Antas na ang Masoneriya ay dating inihandog kay Haring Solomon, sapagka't ipinalagay na siya ang unang-una sa naging lubos na ekselenteng Grand Master. Ngayon, ang Kapatiran ay iniaalay sa *dalawang* San Juan — sina San Juan Bautista at San Juan Evangelista, na kinilalang mga tanyag na patron ng Masoneriya.

Isang katotohanan na ang Masoneriya ay naging masigasig na Kapatiran, at ang paglaganap nito sa daigdig ay nagmula sa isang bansang *Protestante*, na mga Protestante rin ang mga mamamayan, ang Inglatyera. May mga nagtatanong kung bakit nagkaroon ng dalawang San Juan sa Ritwal ng Masoneriya. Ang isa pang bagay na ipinagtataka ay ang dahilang ang dalawang San Juan ay kapuwa kilala at dinakilalang patron ng mga Katoliko.

Marahil ay iilan lamang ang mga kasapi sa Kapatirang Masoneriya na

nakakapuna sa bagay na iyan. Maging ang matatanda nang mga Mason ay nag-aapuhap ng sagot kapag may nagtatanong kung bakit nga mayroong dalawang San Juan sa seremonya ng Kapatiran.

Hanggang nuong may 300 taong nakalipas ay hindi gumagamit ng orasan ang mga tao, ni wala ring mga kalendaryo. Hindi pa rin laganap ang kaalamang ang isang taon ay nabubuo ng 12 buwan at sa isang buwan ay may humigit o kumulang sa 30 araw. Manapa, ipinalagay nila na ang ang isang taon ay binubuo ng yugtu-yugtong mga pangyayari, katulad ng Pasko, Bagun-taon, Mahal na Araw, atbp.

May kautusang umiral nuong Panggitnang Kapanahunan (Middle Ages), na bawa't kapisanan o kapatiran ay kailangang maglagay ng kanikaniyang *patron*. Ipinag-utos din na pagdating ng kapanganakan, o kaarawan o kapistahan ng patron, sa araw na iyon ay kailangang mag-

diwang at magsaya ang kaniyang mga tagapagtaguyod. Kinagawian ang pagdaraos ng prusisyon, at pagkatapos ay iuwi ang patron sa kaniyang altar o dambana.

Bilang pagsunod sa kautusang nabanggit, ang mga Lohiya ng Masoneriya ay nagsipaglagay rin ng kanikanilang patron, o pinipintakasi. Sapagka't iilan lamang ang mga patron na pinipintakasi ang maiuukol sa bawa't araw, kung kaya may mga pangalan na paulit-ulit na nagagamit sa loob ng isang buwan.

Walang nakatitiyak kung bakit at papano na dalawang San Juan ang siyang nahirang at piniling maging pintakasi ng mga Mason sa kanilang Lohiya. Marahil ay upang makatupad lamang sa utos. Nguni't bakit dalawa pang San Juan, at hindi San Pedro o San Antonio ang isa sa dalawa, o San Pablo kaya?

Kung pinagsama man ang dalawang San Juan sa iisang Lohiya ay malinaw ang ating pagkabatid na hindi sila iisang tao, kundi dalawang katawan na may kanikaniyang mga kaluluwa, subali't magkapanganalan lamang. Ang malaking pagka-kaiba nila ay ukol sa araw ng kanilang kapanganakan.

Sang-ayon sa isang tala, si San Juan *Bautista* ay isinilang sa petsa

na ang araw ay singkad ng tagal at ang gabi ay pinakamaigsi sa buong santaon, alalaon бага ay pinakamatagal ang oras simula sa pagsikat hanggang sa paglubog ng araw sa buong maghapon. Si San Juan Evangelista naman ay isinilang sa petsa na pinakamadali ang liwanag ng araw sa buong maghapon at ang oras ng magdamag naman ang napakatagal.

Sapagka't ang ating Kapatiran ay timbulan ng mga simbulo, kung kaya mapagkukuro natin sa pangyayaring ito na ang dalawang San Juan ay simbulo, para sa Masoneriya, ng paghahati ng taon. Sila ang simbulo ng tag-init at taglamig, ng tag-araw at tag-ulan, ng taghasik at tag-ani, ng pagkalagas o pagkalanta ng mga tanim, na hinahalinhahan ng pag-usbong at muling pananariwa ng halaman.

Ang simbulo ring iyan ay nagpahi-watig ng pag-asa sa isip at damdamin ng bawa't Mason; na kung may araw ay mayroon ding gabi, kung may dilim ay may liwanag, kung may tagumpay ay mayroon ding kasawian, kung mayroong lungkot ay mayroon ding kaligayahan; kung may buhay ay mayroon ding kamatayan, at sa kabila ng kamatayan ay may buhay na walang hanggan.



COUNCELL . . . *From page 19*

However, we read in the minutes of the Stated Convocation of March 11, 1953 it was resolved to petition the General Grand Chapter to join with five Chapters in the Philippines and Guam Chapter 7 in forming the Grand Chapter of Royal Arch Masons in the Philippines.

Today we cannot help but marvel at the splendid men who have entered our doors over the past seventy years who kept the Keystone intact in the Philippines to this day. If York Rite Masonry is to survive, we need more Companions of their dedication.

GRAVEL AND SAND . . . (From page 11)

Victor A. Mendoza, District No. 12; VW Jose Baccay, Sr. District No. 13; VW Valerio V. Rovira, District No. 14, VW Fidel Fernandez, District No. 15; VW Florentino B. Almacén, District No. 16, VW Manuel D. Mandac, District No. 17; VW Ruben Feliciano, District No. 18; VW Pablo Sebastian, District No. 19; VW Frederick G. Dumlao, District No. 20, VW Kenneth M. Crabtree, District No. 21; VW Richard E. Rahm, Jr., District No. 22; VW Pablo C. Baguioen, District No. 23; VW Peregrino Cornel, Sr., District No. 24; VW Gregorio O. Calit, District No. 25; VW Isagani S. Bella; District No. 26; VW Ernesto Malabanán, District No. 28; VW Eduardo E. Pascual, District No. 29, and VW George F. Krause, District No. 30.

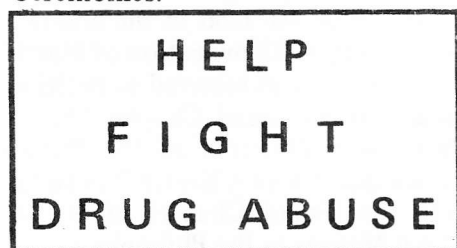
The Junior Grand Lecturers are: VW Alejandrino A. Eusebio, District No. 1; VW Julio B. Laceda, District No. 2; VW Narciso P. Tomas, District No. 3; VW Jacinto V. Morales, District No. 4; VW Pedro L. Fajardo, District No. 5; VW Emilio J. De la Rosa, District No. 6; VW Horacio S. Mendoza, District No. 7; VW Federico Magat, District No. 8; VW Bernardino Cabading, District No. 9, VW Apolinario Barcega, District No. 10; VW Rodolfo R. Soriano, District No. 11; VW Fortunato L. Penilla, District No. 12; VW Dameceno J. Ago, District No. 13; VW Panfilo B. Eojas; District No. 14, VW Juanito C. dela Cruz, District No. 15; VW Jesus T. Limkimso, District No. 16; VW Felix Caburian District No. 17; VW Samuel G. Pangan, District No. 18; VW Artemio B. Cuevas, Dis-

trict No. 19; VW William A. McAlister, District No. 20; VW Herbert M. Harvey, District No. 21; VW Dennis Evans, District No. 22; VW Federico P. Ambatali, District No. 23; District No. 22; VW Manuel S. Sayson, District No. 24; VW Jose M. Lagahit, District No. 25; VW Guinaid M. Guiani, District No. 26; VW Teodoro Alcantara, District No. 28; VW Rizal B. Perez, District No. 29; and VW Garland W. Chaviers, District No. 30.

The composition of the new Board for General Purposes are as follows: MW Raymond E. Wilmarth, PGM, President; MW Damaso C. Tria, PGM, Member; MW Manuel M. Crudo, PGM, Member, MW William C. Councell, PGM, Member; MW Teodoro V. Kalaw, Jr., PGM, member and RW Calixto O. Zaldivar, Secretary.

A team from the Teodoro R. Yangco Chapter, IODM, exemplified the DeMolay degree for the edification of the delegates during the morning of the third day. A team from Bethel No. 1, IOJD of Olongapo City also put on the exemplification of the Jobie's ritual.

In the evening, the officers of the Grand Lodge were installed by public form by MW Teodoro V. Kalaw, Jr. as installing officer and MW Damaso C. Tria as Master of Ceremonies.



DISTRICT DEPUTY GRAND MASTERS

DISTRICT

- No. 1 Isaac S. Puno, Jr.
- No. 2 Leandro Resurreccion
- No. 3 Jesus D. Cadiente
- No. 4 David T. Lara
- No. 5 Arcangel I. Cervantes
- No. 6 Eulogio S. Sta. Maria
- No. 7 Gene A. Wykle
- No. 8 Nestor N. Niquidula
- No. 9 Mario F. Racela
- No. 10 Raymundo N. Beltran
- No. 11 Ricardo C. Buenafe
- No. 12 Victor A. Mendoza
- No. 13 Jose Baccay, Sr.
- No. 14 Valerio V. Rovira
- No. 15 Fidel Fernandez

DISTRICT

- No. 16 Florentino B. Almacen
- No. 17 Manuel D. Mandac
- No. 18 Ruben Feliciano
- No. 19 Pablo Sebastian
- No. 20 Frederick G. Dumlao
- No. 21 Kenneth M. Crabtree
- No. 22 Richard R. Rahm, Jr.
- No. 23 Pablo D. Baguioen
- No. 24 Peregrino Cornel, Sr.
- No. 25 Gregorio O. Calit
- No. 26 Isagani S. Bella
- No. 27
- No. 28 Ernesto Malabanan
- No. 29 Eduardo E. Pascual
- No. 30 George F. Krause

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DISTRICT

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- No. 2 Julio B. Laceda
- No. 3 Narciso P. Tomas
- No. 4 Jacinto V. Morales
- No. 5 Pedro L. Fajardo
- No. 6 Emilio J. de la Rosa
- No. 7 Horacio S. Mendoza
- No. 8 Federico Magat
- No. 9 Bernardino Cabading
- No. 10 Apolonio Barcega
- No. 11 Rodolfo R. Soriano
- No. 12 Fortunato L. Penilla
- No. 13 Damaceno J. Ago
- No. 14 Panfilo B. Enojas
- No. 15 Juanito C. de la Cruz

DISTRICT

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- No. 17 Felix Caburian
- No. 18 Samuel G. Pangan
- No. 19 Artemio B. Cuevas
- No. 20 William A. McAlister
- No. 21 Herbert M. Harvey
- No. 22 Dennis Evans
- No. 23 Federico P. Ambatali
- No. 24 Manuel S. Sayson
- No. 25 Jose M. Lagahit
- No. 26 Guinaid Guiani
- No. 27
- No. 28 Teodoro Alcantara
- No. 29 Rizal B. Perez
- No. 30 Garland W. Chaviers

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