

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW JOSE L. ARANETA, GRAND MASTER OF MASONS IN THE PHILIPPINES ADDRESSING THE ANNUAL ASSEMBLY OF THE SUPREME COUNCIL, ORDER OF THE AMARANTH, INC. AT LOUISVILLE, KENTUCKY. HL VERNA JORDAN (LEFT), SUPREME ROYAL MATRON OF THE AMARANTHINE ORDER, AND MW H.B. NOBLE (SEATED AT RIGHT), GRAND MASTER OF THE GRAND LODGE OF KENTUCKY, LOOK ON. MW ARANETA IS ALSO GRAND ROYAL PATRON OF THE GRAND COURT OF THE PHILIPPINES, ORDER OF THE AMARANTH, INC.



AUGUST
1976

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1976-1977

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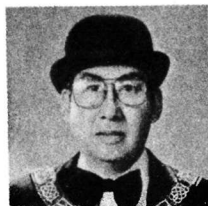
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Grand Master's Page



THE SQUARE AND COMPASS

The Square and Compass is the universally recognized emblem of a Master Mason. Symbolically it is the white lambskin apron that we wear in Lodge functions.

When a Mason sees another wearing the Square and Compass, he accepts him as a friend and a Brother, a man who is trustworthy, a man who places his faith in the Supreme Architect of the Universe.

We wear the symbol more as a reminder to us that we have duties and responsibilities to the Craft rather than for ostentatious display.

If we wear the Square and Compass just to "show off" to our friends that we are Freemason but we act in a manner unbecoming a Mason, we do not harm only ourselves, but do greater harm to the Brethren and the Fraternity in general.

Let us take care that the luster of the Square and Compass that we wear be not dimmed by any act of ours.



JOSE L. ARANETA
Grand Master

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THE ATTENDANCE PROBLEM

The more we read Masonic publications throughout the world, the more we become impressed with the problem of attendance at Masonic Lodges. Many ideas have been advanced telling us how to inspire Masons to attend meetings and hold their attendance, but generally these ideas only provide a temporary respite from the ever declining attendance every Lodge has experienced at some time or other.

We are told by the experts that the proper way to solve a problem is to identify, isolate, and remove the cause. This would indeed be a simple formula, if the causes were that easily identified. In actuality, we must not have found the answers, because attendance is still going down!

Masonry must face reality, if Masonry is to survive. And since Masonry has survived the calamities of centuries past, there is no reason to expect it will not survive the obstacles of the future. What may well be the most important cause for the decline of attendance, and for that matter the fall-back in Masonic membership, is the apathy of the Master Mason himself.

If we have millions of Master Masons in good standing throughout the world — why don't we have millions of Master Masons in good attendance throughout the world? Is it because many men are proud to be called Master Masons yet continuously escape from the discharge of their obligations? *Are they content to be Masons in name only?*

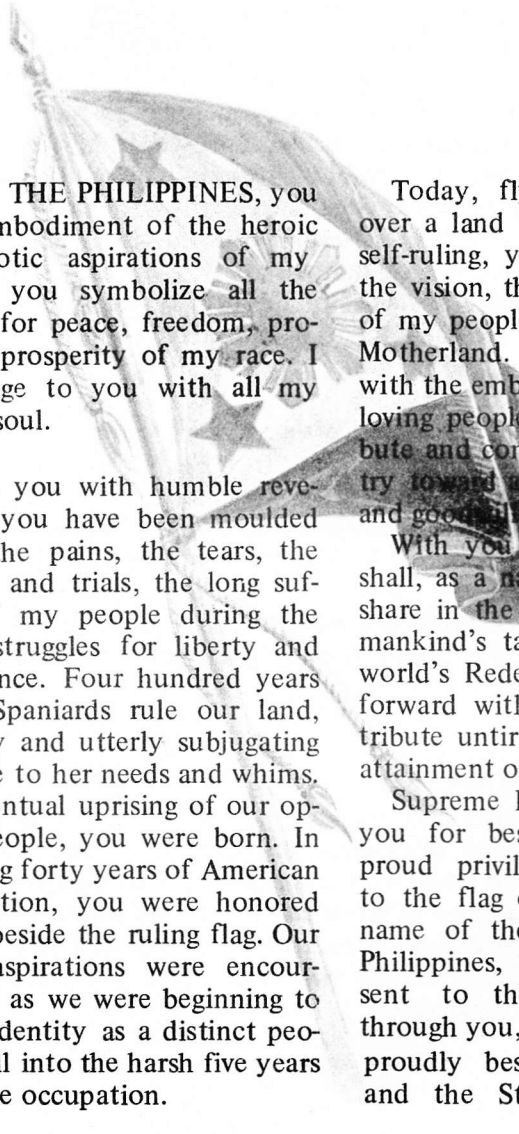
Research has not shown any precedent for imposing Masonic discipline upon absentees from Lodge without justifiable cause. Neither has research revealed any precedent for the increasing external influences modern society impresses heavily upon the Mason in his application of the twenty-four inch rule. Perhaps Masonry would be better served if it were to strengthen its ranks by removing the weak and rebuilding upon the cornerstone of the strong.

To stimulate thought and encourage constructive dialogue a radical question is presented for discussion and comment. That question is: *Should good standing be based only upon the advanced payment of Dues for each year or should good standing also require attendance at seven (7) Stated Meetings each year, unless exempted by Special Dispensation for reason of health, residence outside the Jurisdiction of the Lodge, or for some other similar justifiable cause?*

R. E. W.

TRIBUTE TO THE PHILIPPINE FLAG

**S.K. Jose L. Araneta, Grand Royal Patron
Grand Court of the Philippines**



FLAG OF THE PHILIPPINES, you are the embodiment of the heroic and patriotic aspirations of my forebears; you symbolize all the yearnings for peace, freedom, progress and prosperity of my race. I pay homage to you with all my heart and soul.

I salute you with humble reverence. In you have been moulded together the pains, the tears, the afflictions and trials, the long sufferings of my people during the ceaseless struggles for liberty and independence. Four hundred years did the Spaniards rule our land, completely and utterly subjugating our people to her needs and whims. In the eventual uprising of our oppressed people, you were born. In the ensuing forty years of American administration, you were honored and flew beside the ruling flag. Our national aspirations were encouraged. Just as we were beginning to find our identity as a distinct people, we fell into the harsh five years of Japanese occupation.

Today, flying high and proud over a land that is finally free and self-ruling, you are the symbol of the vision, the dedication and faith of my people for the future of our Motherland. You fly side by side with the emblems of other freedom-loving people, as the perpetual tribute and commitment of our country toward lasting peace on earth and good will to all mankind.

With you as inspiration, we shall, as a nation, strive forever to share in the ultimate fulfillment of mankind's task, as decreed by the world's Redeemer, and we shall go forward with national will to contribute untiring efforts towards the attainment of universal peace.

Supreme Royal Matron, I thank you for bestowing upon me the proud privilege of paying tribute to the flag of my country. In the name of the Grand Court of the Philippines, we would like to present to the Supreme Council, through you, this flag, now standing proudly beside the Union Jack and the Star Spangled Banner.

THE WEAK LINK

BRO. SIMEON T. GARCIA
NARRA LODGE No. 171
SAN JOSE CITY

Several brethren who have read my first article requested me to write again on the same subject. My first article and this one were written in the hope that it may rekindle the flame of fellowship and brotherhood in the hearts of those who, by their lukewarm attitude, are seemingly "drifting" away from the Fraternity. May these articles also be a log thrown into the flame of fellowship and brotherhood to warm the hearts of those brethren whose love for the Fraternity is bigger than their hearts.

The principal tenets of masonry – BROTHERLY LOVE, RELIEF AND TRUTH – is the power that attracts men to the Fraternity regardless of race, color or creed. There are many who are enchanted by these tenets but what is it that disenchants them? Do these tenets really have that power to enchant and attract? Let us make the biggest banner of these tenets and place it on a public plaza. Can it really attract and enchant? Of course it cannot for these words are mere SYMBOLS. Who then makes the attraction? It is WE in the Fraternity. We attract people by the way we deal with others and

by the way we conduct our public affairs or public rituals. The attracted outsider knocks and the door opened to him. What kind of instruction and education is given to him from his initiation up to his raising? Due to the poor quality of instruction and education given to him as a candidate, he becomes a Master Mason thinking that the tenets of Masonry are mere SHIBOLETHS. The blame for this kind of instruction and education rests on the shoulders of the LODGE OFFICERS, particularly the THREE LIGHTS, but most especially on the WORSHIPFUL MASTER who is charged with laying the first "stone" to the Entered Apprentice at the Northeast corner of the Lodge. It is possible that these Lodge Officers including the THREE LIGHTS have received the same quality of instruction and education themselves. How can any of these Lodge Officers bring back to the fold this "drifter"? Look at most of our Past Masters. Are they attending Lodge meetings? They are the best examples to the new member of the Craft.

These are the days that try men's soul with the ever demanding

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WANTED: A FLOORLEADER

By: WB GUILLERMO BONGOLAN
MAGAT LODGE NO. 68

Oftentimes the Worshipful Master of a Lodge, when presiding over a stated meeting, asks what is the pleasure of the Lodge when a matter is addressed to it by the Grand Lodge or other institutions for comment or action. No one among the members present is usually ready to stand to speak with sense on the subject. It is because previous to the meeting no members of the Lodge thought of seeing the Secretary for matters that will be taken up in said meeting.

The pictures would be different if a member of the Lodge acts as a floorleader and as such bothers himself to know from the Secretary the agenda or business to be transacted during the meeting so that he could be ready to discuss any subject given whenever the Worshipful Master asks for remarks.

Sometimes also a Worshipful Master goes to the meeting of the Lodge without any agenda of business to be acted upon in said meeting by the Lodge. And so, usually this is closed without having taken up any matter that maybe beneficial to the fraternity or the community. And thus the opportunity to do something profitable is missed to the prejudice of the Lodge and

public service. Again, it would be different if there is a floorleader to introduce any matter for discussion or action that may benefit the members of the fraternity.

Indeed, many regular meetings of our Lodges are not interesting for lack of timely and significant matters to engage the attention and sustain the interest of the members in the meeting. This is mainly due to the fact that no member have previously prepared to introduce such matters to the Lodge. Hence, the obvious need of a floorleader to do the job. Of course, the position of a floorleader is not a constitutional one and no Lodge has volunteered to appoint a floorleader as a regular officer of the Lodge although there is no constitutional prohibition to do so. (But for the sake of uniformity it may not be proper for some lodges to choose floorleaders as regular officers while others do not have such officers.) Accordingly there is need of self-appointed floorleaders to fill the position which is obviously indispensable in the regular meetings of our Lodges or in their district conventions. Our Lodges especially those with big membership, are deliberative bodies whenever a mat-

ter is presented to them for action. And we all know that as a matter of orderly procedure and beautiful practice, deliberative bodies should have floorleaders to coordinate and give direction to their deliberations. In practice the Worshipful Master in the east is counterbalanced by the leader on the floor. If it happened that the Oriental Chair is weak, leadership in the formulation of policies, activities or actions of the Lodge may be supplied on the floor by means of a watchful and able floorleader backed up by the members. Floorleaders know how

to start discussions, how to introduce motions, amendments, ask for reconsideration, and other parliamentary procedures. Further, the floorleader knows what to do when the discussion gets hot and disharmony among the brethren sets in. It is not easy to volunteer as a self-appointed floorleader of a Lodge but one who is interested in improving conditions in his Lodge, the fraternity or community can train himself by constant practice and observation to become an effective de facto floorleader of his Lodge.

Any-volunteer?



RIO GRANDE LODGE 192 ERECTS TEMPLE

The brethren of Rio Grande Lodge No. 192, Kabacan, North Cotabato, through the Kabacan Masonic Temple Association, Inc., are putting up their Lodge building.

An initial amount of about P30,000.00 for this project was raised from among the members.

WB Cornelio V. Azarcon, PM, and presently the Lodge Inspector, donated the lot where the temple is being constructed. It is situated along the Davao-Cotabato highway near the Kabacan Municipal Hall.

Bro. Daniel delos Santos, Senior Warden, and Treasurer of the Kabacan Temple Association, Inc., has been designated chairman of the

building committee and is closely supervising the construction work.

WB Ceferino O. Olivo, Worshipful Master of the Lodge, WB Pio A. Elevazo, PM., President of the Kabacan Temple Assn. and other brethren are all actively assisting in overseeing the construction project.

To complete the construction of their Lodge, the members are trying hard to find ways and means by which they could raise additional funds.

The Kabacan brethren are hoping that by the first Saturday of September, they will have their Stated Meeting at their permanent Lodge building.

**DIFFERENCES IN TWO ENGLISH
GRAND LODGE CROSS OVER
INTO AMERICAN FREEMASONRY**

F & AM vs. AF & AM

**By ALEX HORNE, P.M
STARR KING LODGE NO. 344
ORATOR, SAN FRANCISCO, BODIES, A & A.S.R.**

There is sometimes some mystery, and not a little confusion, about these Lodges of "Free and Accepted Masons" and the alternative designation, "Ancient Free and Accepted Masons," but the distinction is simple and easily understood.

As everyone knows, our Mother Grand Lodge is the one that was instituted in London in 1717, and other Grand Lodges – in Europe, America, and elsewhere – have followed suit. When Freemasonry came to the American Colonies, it is found to have been first inaugurated by Charters coming from England, Scotland, or Ireland, sometimes all three in the same Colony or State.

In England, the situation soon came to be somewhat involved. Originally having only one Grand Lodge, a powerful rival to the 1717 institution arose in London in 1751, in the form of what came to be known as the "Grand Lodge of England according to the Old Institutions," these "Old Institutions" being the ones presumably maintained by the Freemasonry

practised in and around York, and which had formulated itself into still another Grand Lodge in 1725, based on a traditional very great antiquity. It was to this "Old Institution" that the 1751 Grand Lodge offered its deference in opposition to the premier Grand Lodge of 1717, which had presumably departed from these "Old Institutions." They accordingly dubbed the premier Grand Lodge as "the Moderns," while arrogating to themselves the superior title of "Ancients."

In the American Colonies, when Lodges first came to be formed as a result of Charters emanating from England, they would either be from the Grand Lodge of the Moderns – and thus began calling themselves "Free and Accepted Masons," in imitation of their sponsor – or (later) from the Grand Lodge of the Ancients – who then took the title of "Ancient Free and Accepted Masons."

In London, however, these two rival Grand Lodges found themselves frequently at loggerheads,

each claiming to be "regular," while the other was necessarily "irregular." Inter-visitation came to be officially prohibited, and a "re-making" or "healing" was often insisted upon when a member of one Jurisdiction sought to "defect" and join a Lodge of the rival organization.

In America around the time of the Revolutionary War, the situation came to be further aggravated by the fact that the Moderns were generally among the loyalists to the Crown, while the Ancients were generally among the "patriots," and while the dispute in the "home country" seems to have been largely ignored here, because not frequently recorded, yet I have read of one instance, in 1766 (and there may have been others) where a Maryland member of a Moderns Lodge attempted to visit a Philadelphia Lodge of the Ancients, but was refused, on the grounds that these two Grand Lodges presumably did not "recognize" each other. And in 1781, the Provincial Grand Lodge of Pennsylvania (Ancients), found it advisable to issue instructions to its subordinate lodges to the effect that they "be cautious in not admitting (visitors) to sit with them while remaining Moderns." A suitable provision for "healing" was also instituted, as in the "old country."

***J. Hugo Tatsch, "Freemasonry in the Thirteen Colonies," pp. 79, 149-50, 155. A fine work, in our Grand Lodge Library, to look up, especially during this Bicentenary celebration. There are others of similar import.**

Fortunately, a similar situation is no longer prevalent and can never happen again. In England, the two rival Grand Lodges in London finally agreed to compose their differences in 1813, to form the present United Grand Lodge of England, and an analogous situation of amity now exists in the United States between Grand Lodges originally stemming from either the Moderns or the Ancients. A glance at the present-day "List of Lodges" in the hands of every tyler will show both F. & A.M. and A.F. & A.M. designations without distinction and of equal "regularity" — suggesting the propriety of the Biblical injunction: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

As to the phrase "Free and Accepted," this also is easily explained. It is really a contraction for the somewhat longer phrase, "Freemasons and Accepted Masons," the term Freemasons being the one originally used to indicate operative or working Masons. But when the operative art came to be depressed, as a result of the Reformation (circa 1535) and the consequent decline in the building of new Gothic churches and cathedrals, priories and monasteries (in which the Freemasons excelled), with a resulting depression in the Mason lodges, they came to be rejuvenated by the fortunate incursion into these Lodges of men who were not "working Masons" but came to be "accepted" as such because the their interest in the Mason craft,

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NEWS

IN

PICTURES

in America around the time of the Revolutionary War, the situation came to be further aggravated by the fact that the Moderns were generally among the loyalists to the Crown while the Ancients were generally among the patriots, and while the dispute in the "home country" seems to have been largely quashed here, it was not "quashed" locally, yet

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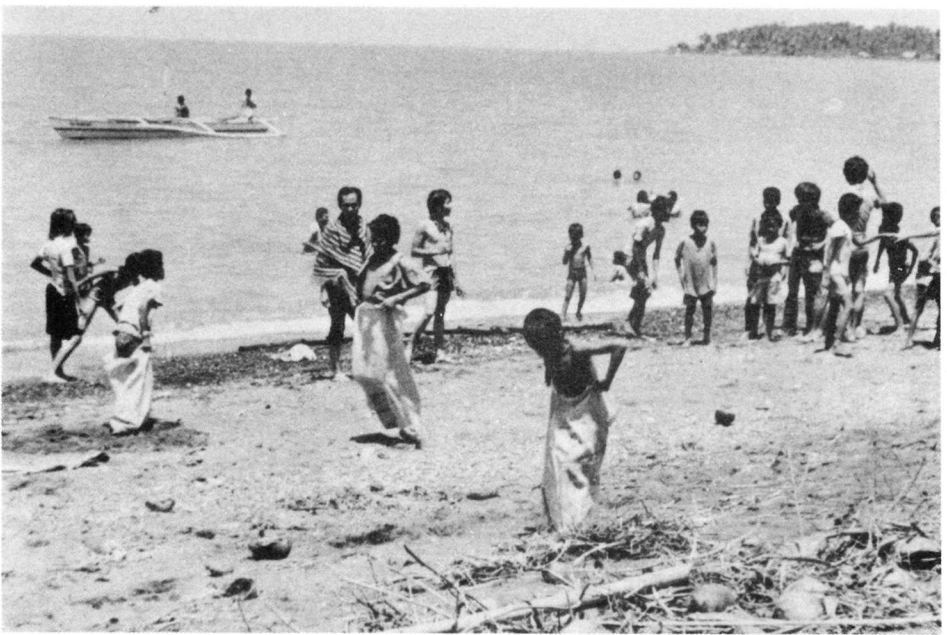
MW JOSE L. ARANETA DELIVERS THE SALUTE TO THE PHILIPPINE FLAG AT THE ANNUAL ASSEMBLY OF THE GRAND COURTS OF THE AMARANTH IN LOUISVILLE, KENTUCKY



THE PRESENTATION OF THE PHILIPPINE FLAG DURING THE ANNUAL ASSEMBLY OF THE GRAND COURTS OF THE ORDER OF THE AMARANTH IN LOUISVILLE, KENTUCKY



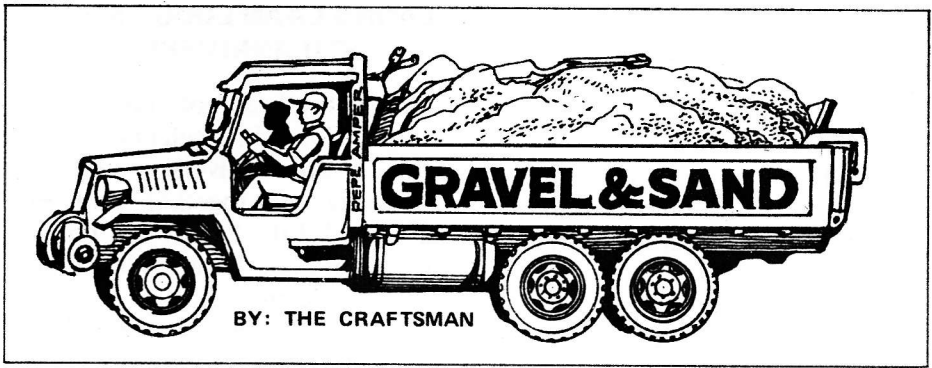
ILOILO COURT NO. 5 MEMBERS, THEIR FAMILIES AND OUT OF SCHOOL YOUTHS IN COMMUNITY SINGING DURING THEIR PICNIC HELD RECENTLY AT THE SUNRISE BEACH, GUIMBAL, ILOILO



THE CHILDREN COMPETING IN THE SACK RACE AT THE BEACH DURING THE PICNIC



SOUVENIR PICTURE OF THE PICNICKERS BEFORE CALLING IT A DAY.



AMARANTH PICNIC

Members of Iloilo Court No. 5, Order of the Amaranth, together with their families hosted a day-camp for 30 out-of-school youths on May 30, 1976 at Sunrise Beach, Guimbal, Iloilo City.

The boys, ages ranging from eight to 15, were selected with the help of PFC Serio Luanra of the Juvenile Section of the Iloilo City Integrated Police Force.

Rev. Edwin Lopez, Director of the Central Philippines University Student Center, emceed the program at the beach. The boys were divided into three groups headed by Ivanna Guillergan, a statician and faculty member of UP; Hera Tropel, faculty member of the CPU, Elementary department; and Billy Reyes, a fifth year BS Chemical Engineering student of CPU, Group activities includes games and songs.

Snacks prepared by the members of the Courth were served at 10:30 A.M.

Lunch consisted of chicken *adobo* broiled fish, pork and beef *sarsiado*, pancit guisado, rice, bananas, mangoes and candies for desert. The food was served on banana stalks.

After lunch, the hosts had a chance to get better acquainted with the boys. There were intimate talks among them where the host families got a glimpses of the life of the boys and knew their needs.

Some of the boys went to gather siniguelas. The boys enjoyed the tree climbing and the gathering of the fruits.

Then the families and the boys gathered together for an impromptu program under the direction of Hera Tropel. A touching scene was a boy who is stricken by polio did some tumbling exercises.

Later, the boys were asked to give their impressions of the days activities. Every one said that they enjoyed the day immensely.

At four o'clock in the afternoon, as everyone prepared to call it a

day, there were mixed emotions of joy, for having shared the day with the boys, and on the part of the boys, they regreted that the day has to end. The members of the Amaranth and their families the day is a day of vision for they are looking forward to more of similar activities in the future.

THE NBI TREATMENT AND REHABILITATION CENTER

The Cabletow recently made a visit to the National Bureau of Investigation's Treatment and Rehabilitation Center in Tagaytay, Cavite.

We made a tour of the four and a half hectare compound and were impressed with what we saw.

The surroundings were planted with vegetables, like bush sitao, mustard, and camote. Other lots were planted with corn and pineapple. There were also ornamental plants.

There is also a basketball court and a library — the room where patients spend their leisure hours.

The staff was very kind to show us around and told us about the talents of the patients.

Bro. George Mella, Executive Officer of the Narcotics Division of the National Bureau of Investigation made a request thru The Cabletow for donations of books, magazine and other reading materials, parlor games for the library center.

Your Lodge can make it a project to collect old books and magazines. Better still, we are sure that the Lodge can raise the amount for a subscription to a magazine as a gift to the center. You can also donate some parlor games like chess sets, scrabble or other games.

LAONG LAAN LODGE NO. 185 9TH ANNIVERSARY

The brethren of Laong Laan Lodge No. 185 celebrated their Lodge's 9th anniversary with the traditional get-together and *sahusalo*, held July 5 at Villa Trinidad in San Mateo, Rizal. WB Dominador C. Vicente, Lodge Secretary, chronicled the affair in the Lodge newsletter as a "whole day of fellowship, feasting, camaraderie and various kinds of relaxation for the mind, body and soul."

VW Mario F. Racela, Deputy Grand Master for Masonic District No. 9, paid tribute to the Laong Laan brethren led by WB Irineo P. Goce, Master of the Lodge, who have been working and living up to the tenets of Freemasonry. VW Racela and WB Francisco D. Ronquillo, both of Rafael Palma Lodge No. 147 and in which the latter is Secretary, were the only guests from a sister Lodge.

With Bro. Willie I. Agnir as master of ceremonies, the program was opened with prayer by Rev. Bro. Jose G. Mejica. Bro. Jorge E. Viduya, chairman of the anniversary committee, delivered the welcome address. Much of the celebration's success was attributed to his committee's preparations. He was assisted by Bros. Jose D. Hinlo and Antonio T. Soriano, members.

During the program, Sis. Fe Gadenaden Mejica carried the ball by conducting the games and contests, in the absence of VW Mario C. Navia, Grand Chaplain and member of Laong Laan, who was to perform the role. The festivities were made more lively with musical solo renditions by Sis. Thelma Sup-

net, her duet with Bro. George A. Mella, another duet by Bro. Willie and Sis. Lilia Agnir, and by the Viduya Sisters.

A feature of the celebration was the election of new officers of the Laong Laan Ladies' Auxiliary, which was conducted by Sis. Estelita P. Goce, outgoing president. Elected were Sisters Fe Mejica, president; Tagumpay R. Viduya, vice president; Rosita C. Tanseco, secretary; Lilia C. Agnir, treasurer; and Carolina S. Cortez, PRO.

GUAM PLANE CRASH FATALITIES

Three members of Masonic District No. 10 died during the plane crash in Guam recently. They were: Bro. Roberto Javalera, Pilar Lodge No. 15, Bro. Jonathan P. Javalera, also of Pilar Lodge No. 15, Pilot and flight engineer respectively of the ill-fated Air-Manila plane and Bro. Miguel Samson a passenger.

Masonic funeral rites were conducted by Bagong Buhay Lodge No. 17 and Pilar Lodge No. 15.

Meanwhile, VW Raymundo Beltran, Deputy for District No. 10 reveal that plans for the forthcoming Annual Convention were in its final stages. Cavite Lodge No. 2 will host the convention this year. The convention will be held in October to coincide with the Anniversary of the host Lodge.

LODGE DONATES BOOKS TO NBI REHAB CENTER

Biak-Na-Bato Lodge No. 7, donated two cartons of books to the

NBI Treatment and Rehabilitation Center's Library in Tagaytay City.

The donation was acknowledged by RW Jolly R. Bugarin, Director of the Bureau. "By this magnanimous gesture, you have once again demonstrated Masonic charity, brotherly love, relief and care for these pitiful victims of drugs". RW Bugarin said, "You have aided in quenching their thirst for reading, as most of these young boys have been out of school for some time, thereby bringing joy to their temporal lives and spiritual upliftment of their beings", he added.

The donation was made in connection with the Grand Lodge project of distributing books given by the different Grand Lodges in the United States under "Operation Handclasp".

Bro. Jimmy Kua Tamano and this writer went to the center with Bro. George A. Mella, Executive officer of the NBI Narcotics Division recently. We made a tour of the center upon our return, we made representations with the Grand Lodge for the donations.

JOLLY R. BUGARIN ELECTED INTERPOL ASIA VEEP

RW Jolly R. Bugarin, Junior Grand Warden of the Grand Lodge of the Philippines, in his capacity as Director of the National Bureau of Investigation was elected Vice-President of Interpol Asia during the First Asian-European Interpol Conference in Bangkok, Thailand held recently.

FIGHT DRUG ABUSE

GRAND CHAPTER**M. BUMAAT**
G.H.P.**GRAND COUNCIL****R. 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
D. C. TRIA
Recorder**J. E. RACELA**
Grand Secretary-Recorder**R. E. WILMARTH**
Intendant General
for the Philippines**CONVENT GENERAL**
K.Y.C.H.
Filipinas Priory No. 61**J. E. RACELA**
Eminent Prior**MORALS AND MASONRY**

By

Eugenio Padua, PHP

Ezra (or Esdras), Scribe and Priest (5th c. BC), whose name figures in the Most Sublime Degree of the Royal Arch, was the chief codifier and editor of the Old Testament in his time although the effort had begun before him.

The Hebrews gave us no sculpture or science. King Solomon's Temple was built almost wholly by Phoenician labor, supervision and direction, and with material from Lebanon.

But the Hebrews, being a religious nation, passed on to us what we now call the Old Testament.

A considerable part of what our Masonic Rituals contain are based

on the Old Testament books written by the ancient Hebrews who evinced a special preoccupation with, and a special genius for, religion and morals.

They left for mankind a systematically codified legacy, a social law so dynamic and vital that through the ages the moral code of civilized peoples has been patterned after it. Since the days of Abraham, the Hebrews, though dispersed, purged and persecuted, have endured as a distinct people for forty centuries. . . From Egypt to Babylonia, to Greece, to Rome, in Europe, in America, the Jews have mingled with the mightiest and out-

lasted them all. Theirs is a heritage of a profound moral order. Their striving for excellence from ancient Canaan to modern Israel is never-ending. (*The Jews*, by Judd Teller.)

Egyptian-Jewish wisdom. The Jewish thinkers produced some of their early work on wisdom in Egypt... After 538 BC wisdom literature enjoyed its golden age... Egyptian wisdom that was available then was adopted by the Hebrews.. The Egyptian religious work, called *The Book of the Dead* (4250-2000 BC), contains ethical instructions in right living.

Jewish wisdom has been practical, ethical, religious, and identified as "fear of the Lord," which means rendering to God His due, or sanctity in practice.

The *Decalogue of Moses* (who had been brought up as an Egyptian prince and priest up to age 40), is universal and reflects the best at that time... Later ages could not improve upon it... It did not emanate from a ruler... Yet, it has been a sovereign authority to which even rulers have been subject, to this day.

It embraces all men, and extended its compassion even to the beasts... The Hebrew, depending on his beasts for transportation and labor, treated them with tender care, allowing them to rest on the Sabbath along with himself.

Is there a more humane consideration than the observance of the Sabbath which protects the health of laborers and of beasts of burden? The anticipation of the coming of a day of rest in a week of seven days has a tremendous lifting effect, to this day, on every-

one, whether laborer, student, millionaire, young or old.

Some parts of the Ten Commandments have been misinterpreted by those accepting the translations literally. For instance, "Thou shalt not kill" meant in Hebrew, "Thou shalt not slay"; that is, "Thou shalt not murder."

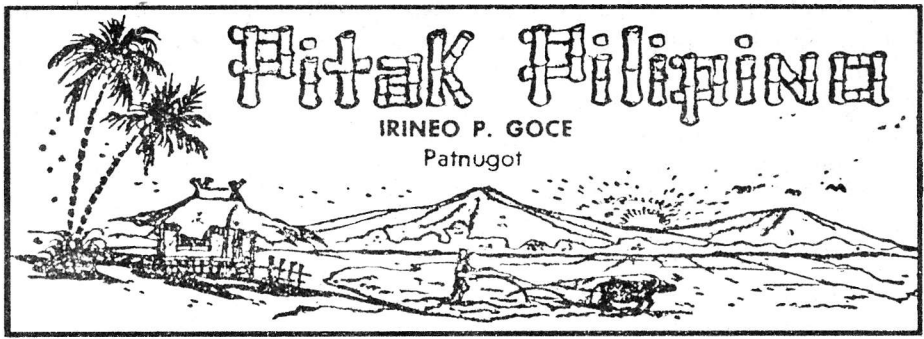
The *Torah* offers an array of humanitarian considerations toward servants, widows, orphans, the poor... Animals are to be treated with kindness: "You shall not muzzle an ox when it treads out the grain." (*Deut.* 25:4.)... *Strangers* shall not be oppressed, "for you know the heart of being a stranger; you were strangers yourselves in the land of Egypt." (*Exod.* 23:9.).. "When a man is newly married he shall not go out with the army or be charged with any business." (*Deut.* 24:5.)

Ptah-Hotep (c. 2800 BC), Egyptian and one of the first philosophers in history, taught: "Never forget thy mother who carried thee long beneath her breasts and after she bore you she carried thee upon her shoulder. . . ." This has been expanded by the Hebrews to: "Honor thy father and thy mother."

Ptah-Hotep also taught: "Make glad the heart of thy wife"; "Live in the house of kindness and men shall come and offer thee gifts of themselves"; "The pursuit of wisdom is the best inheritance that one can leave to his son."

While many of the tenets inculcated in Freemasonry belong to the vast traditions of the human race in all climes and ages, the writers of its Rituals have liberally used the

(Turn to page 20)



KASANAYAN AT KAKAYAHAN

AGUSTIN L. GALANG

Ang Ritwal ng ating Kapatiran, sa kasalukuyang anyo, ay kinapalooban ng mga dakila at mahalagang katotohanan, na sa kabuuan ay natitipon ang banal na mga aral ng Masoneriya. Kung ang ilan sa ating mga kapatid ay kinikilalang *sanay at may kakayahan*, ito ay sa dahilang naisasaulo nila ang buong Ritwal at mga pamamaraan. Ang ganitong pagkilala ay maihahambing sa pagpapahalaga sa anino kaysa tunay na katawan, at sa banghay ng Saligang Batas ng Kapatiran.

Ang mga tradisyon, palatandaan, inspirasyon, tagumpay, at impluwensiya ng Masoneriya sa ating bansa na nagbunsod sa tuwirang landas ng kalayaan ay dapat nating malaman sa pamamagitan ng mataimtim na pananaliksik sa akmang mga

aklat ng batas, salaysay, pilosopiya, simbolismo, etika, alegoriya, at mga alamat ng Masoneriya bago tayo maituring na *sanay*. At dapat nating ipakita sa ating mga kilos at pag-uugali na ating isinasakatuparan ang kapithapithayang mungkahi ng nabanggit na mga kabatiran bago tayo maipalagay na *may kakayahan*.

Isang katiwalian na ang alindog ng mga wikang “kasanayan” at “kakayahan” ay iukol sa mga napa-kadaling magsaulo ng Ritwal, kung hindi rin lamang nila lubos na natatanto ang malalalim na kahulugan at gintong mga aral na napapaloob o tinataglay ng ganoong pambihirang mga wika. At gayon din naman kung sa pagbigkas ay hindi nailalarawan o naipadarama ng buong linaw sa mga nakikinig ang mga

sagisag at simbulo hinggil sa tunay na Hiyas ng Masoneriya.

Upang malirip ang mga misteryo at palaisipang nababalot sa mga isinasaad ng Ritwal ay kailangan ang matamang pagmumuni, pagti-timbang at pagpapasya. Sa pagmememorya ay hindi kailangan ang puspusang dunong; sapat na ang kahusayan sa pagtatanda, o hindi madaling pagkalimot sa mga tinunghayang titik, na karaniwang hindi na nililimi ang pagiging angkop ng pagbigkas sa mensahe o kahulugan na disin sana'y maipauunawa sa mga nakikinig. Kung sadyang talos at tumatalab sa puso at damdamin ng nagsasalita ang lantay na aral ng ating Ritwal ay mababakas ito sa kaniyang mga kilos, pagsasalita at paggawa.

Gayunman, kami ay nagpupugay sa mga kapatid na mahusay ang memorya; ito'y talagang kailangan sa mga seremonya. Ngunit kung ang pandiwang nilalaman ng bawat pangungusap ay hindi tumutugon sa kaniyang damdamin at di nakapagpapabago sa mga dating lisyang gawa, ang mga ginintuang leksiyon na taglay ng ating Patnubay ay mawawalan din ng kabuluhan.

Bago maipalagay na *sanay* at *may kakayahan* ang sinuman, kung tunay na katuturan at kahalagahan ng mga aralin ang bibigyan ng pansin, ay nararapat at tungkulin niya na matarok ang tunay na diwa ng seremonya. Hindi lamang iyan; ang lalong mahalaga ay taos-puso ang pagbasa at pag-unawa sa simbolismo ng mga Antas ng Masoneriya. Ang Unang Antas ay matatagpuan sa pahina 270 ng "*Fundamental Masonic Education*"; ang Ikalawa ay sa pahina 271, at ang Ikatlo ay sa

pahina 291 nitong *Text Book for Elementary Masonic Education as prescribed by the Grand Lodge*.

Kailan man at nawala ang mga kabatirang nabanggit, ang nagsisiganap sa seremonya ay hindi pipintig ang mga puso at hindi rin tutugon ang kanilang damdamin sangayon sa hinihingi ng Ritwal at simbolismo ng bawat antas; sapagkat maipapalagay natin na sa namumutawing mga pangungusap sa kanilang bibig ay malabo ang pag-unawa ng kanilang isipan. Sinabi ni Rizal tungkol dito:

"Dapat ninyong alamin na, hindi ako nagpunyagi, upang ipalit o ihalintulad ang mga bata sa mga Kilakil (parrots) na sa dinamidami ng salitang naisaulo at sa bibig ay malakas na nabibigkas, ni isang wika, ang katotohanan, ay walang nawawatasan."

Ang sapilitang pagtuturo ng dasal noong araw ay "kabesotehan", at ang pagsasaulo ay pasigaw. Ang libro ay sa wikang banyaga, kaya naman kung tanungin mo ang mga nagsisipag-aral ng kahulugan ng kanilang ipinagsisigawan ay wala silang namumuwangan. Iyan ang "kilakilismo."

Ang ating Ritwal ay pambihira, batbat ng mga alegoriya at alamat. Sa bawat tagpo ang pagsasagutan ay nakamamalikmata. Ang mga salita at parirala ay nag-aangkin ng matalinhagang aral na maliliwanagan lamang ng isipang masugid at mayaman. Kung nais nating maging karapatdapat sa taguring *sanay* at *may kakayahan*, ay hindi kalabisang sabihin na mahigpit nating sundin at iakma ang ating pamumuhay sa mga ginintuang aral na sinasagisag ng ating Ritwal.

PADUA . . . (From page 17)

Old Testament as a source of its teachings. Embellished with poetic prose and with the ingenious employment of symbolism, Masonic precepts have penetrated with ennobling effect the minds and hearts of men through the centuries.

GARCIA . . . (From page 5)

changes in our society. Even the **TEN COMMANDMENTS** is being ridiculed because some believe that it is a hinderance to the progress of man. To some, science has already become a god because it can do wonders for men – except solve his problems that is plaguing society. What does men want and where is he going? He does not know so he imprisons himself in his own cage. But we in Masonry know where we are going because we have a goal to attain and there is that noble purpose that “Unites men of every country, sect and opinion”. And if Masonry is also a lost cause which we believe it is not, at least we have

that consolation that we are among brothers, “in whose fidelity we could with utmost confidence rely” Let there not be a weak link in that “indissolute chain”. Let us all make it stronger by improving the quality of instruction and education in our respective Lodges.

F and AM . . . (From page 9)

because of its antiquities and perhaps its symbolism, its legends and its traditions. This was about the beginning of the seventeenth century, and when, in 1717, the first Grand Lodge was formed, it was thought well to unite in one society both the “Free Masons” and the “Accepted Masons – both the operatives and the Speculatives – and this is found in the designation of our first Grand Lodge, as recorded in our first Book of Constitutions, where it calls itself, for the first time, “The Right Worshipful and most ancient Fraternity of Free and Accepted Masons.”

– CALIFORNIA FREEMASON –



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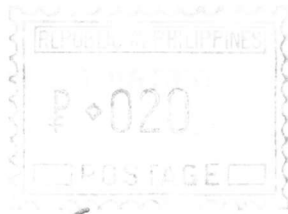
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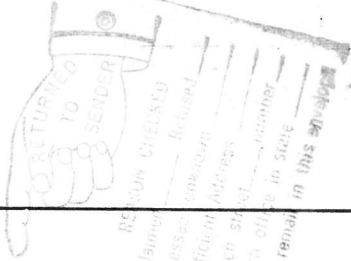
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