

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MEMBERS OF THE ASSOCIATION OF FILIPINO MASONS IN THE MIDWEST (UNITED STATES) IN ONE OF THEIR FAMILY PICNICS IN GREAT LAKES, ILLINOIS HELD RECENTLY.

THE ASSOCIATION IS GENERATING CONTRIBUTIONS IN CASH AND IN KIND TO HELP THE VICTIMS OF THE KILLER QUAKE IN MINDANAO.

**VOL. LIII
No. 9**



**SEPTEMBER
1976**

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1976-1977

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Grand Master's Page



CALAMITY FUND

The recent killer quake and tidal waves that hit the Mindanao area found the Filipino people once again coming to the aid of the disaster victims in a manner that any people can take pride.

Freemasonry did its part. A check was sent to the victims. Masonic District and individual Lodges contributed to the disaster fund for the aid of the victims. Masonic District No. 28 voted to forego with their forthcoming convention and instead will send a substantial amount to the victims.

The prompt action of the Grand Lodge was made possible largely by the unselfish contribution of Grand Lodges in the United States and local Lodges during the incumbency of MW William C. Council who created a Trust fund called Calamity Fund. The income from the investment of this fund is used for the aid of victims of natural or man-made calamities.

Lodges are continually sending in their contribution to this fund. Remember brethren, the more we have, the more we should give.



JOSE L. ARANETA
Grand Master

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What do we mean by:

Sponsoring Youth Organizations?

World wide attention has been focused the past decade upon maximizing efforts to restructure youth. Accelerating advances in scientific achievement appears to have reoriented faith away from the omnipotent, omniscient God of our Fathers to a greater faith in the scientific achievement of man. If something is not done to curb this shift from spiritual belief to material belief, it is certain our civilization will be a victim of the same catastrophies that removed past civilizations from the face of the earth. It is certainly a fact: *Man proposes – God disposes.*

Within the folds of Masonry, attention has been aimed at Job's Daughters, Rainbow for Girls, and DeMolay for boys. During the past quarter century, perhaps even before, volumes have been printed and countless words spoken in the hope that something could be done to build strong Masonically sponsored youth organizations in the Philippines. Looking to the United States from which these Masonic youth organizations originated, we find their strength lies in the sincerity of purpose motivating the Masonic Lodge to sponsor the youth organization.

There is a very basic difference between sponsoring and supporting a youth organization. While it is important that support does attend the sponsoring, it must be aimed toward constructive purposes, not as an escape from further obligations and responsibilities by paying the bills with monetary contributions. Perhaps many youths today are lost in their homes because their parents discharge their obligations and responsibilities by just paying the bills. If we do the same as the parents, then we haven't solved anything. We have just created a bigger "family" with the same purpose in mind: *Getting rid of the youth problem by paying their bills.*

What is lacking in most homes today is the family love that inculcates the sense of belonging in the child at early age, it grows stronger with the passing of years where parents are bound close together in family oriented goals. Opportunities in the adult world tempt parents to give more of their time in pursuit of economic, social, political, intellectual recognition and achievement "for the future of their children," so they claim. To rid themselves of the restrictions imposed by children, many "modern parents" pay for baby sitters during the infant stage when basic behavior patterns of the tiny being are formalizing. In each succeeding level of such a child's growth, the "modern parents" continue to look for the parental

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THE COMPLEXITIES OF ADMINISTRATION OF JUSTICE

By: WB ISAAC S. PUNO, JR.

Justice is the art of giving every man what is due him under the law. No more, no less. The history of civilization is nothing more than the quest of man for real justice. The Old Testament prophet Amos declared: "But let judgment run down as waters, and righteousness as a mighty stream." The unparalleled and dramatic exodus of six hundred thousand Israelites led by the great prophet Moses — under divine guidance — from the cruel clutches of Pharaoh of ancient Egypt was precipitated by unbearable conditions through which the Israelites were forced to live by their Egyptian task-masters. The bloody French revolution was waged by patriots who could no longer tolerate the tyranny of the French monarchy. The United States was founded by the pilgrim fathers who were being subjected to religious and political persecutions in England. The Philippine revolution exploded with unabated fury when Spanish friars and other political bigots refused to redress the valid grievances of our forebears.

Indeed, revolutions, both violent and peaceful, occur in different climes and circumstances to quench man's thirst for right to prevail over wrong, equality over inequity, and truth over error. A person may be forced to suffer the pangs of hunger with dignified silence, but deprive him of his due share of justice and he will rise up in arms.

Trial courts have been established in our land to dispense justice to all: the rich and the poor, the old and the young, the powerful and the helpless. Judges who preside over these courts are sworn to uphold the sovereign majesty of the law and to administer it without fear or favor. It is in the discharge of this hallowed responsibility that very often, trial courts become courts on trial in the eyes of the public. The actuations of trial judges — both official and personal — mirror the faith and confidence of the public in the judiciary. The public demands that trial judges are not only above suspicion and beyond any iota of reproach, but that they be intellectually prepared

to pursue the manly art of learning, unlearning, and relearning. It may be that in their dealings with the public, trial judges may run the risk of being misunderstood every now and then. For if they are quite exposed to the public, they may be accused of fraternization, or, if they avoid such public exposure, they may be branded as aloof. This is a price in public service that trial judges must have to bear with. Ultimately, however, their only weapon is their individual conscience which will vindicate them in the eyes of God and men. In the eloquent dictum of Sir Winston Churchill, "The only guide to a man is his conscience; the only shield to his memory is the rectitude and sincerity of his actions."

Trial courts are greatly assisted in their functions by personnel who are a strong arm of the law in the proper administration of justice. While the judge provides the intellectual leadership of the court, its all-important working agencies are the branch or deputy clerk, legal researcher, stenographers, interpreter, bailiff, clerks, process men, stitcher, and utility man. As the implementing wings of the court, they, too, have a big say in projecting a desirable judicial image. For if these personnel are not adequately imbued with the lofty ideals of public service and with the essential ingredients of moral integrity and rectitude, the judiciary will fail in its assigned task.

Within the internal confines of the court, therefore, the dispensation of justice and the creation of a bright and worthy judicial image is shared not only by the trial

judge — although the greater burden is his — but also by his selected personnel.

But this is not all. One significant aspect, which is often overlooked or taken for granted, should not be lost sight of. This is the pivotal role of the public in the administration of justice.

While the public has the right to expect, nay, demand, the highest brand of integrity in the judiciary, it has the correlative responsibility to bring about and help preserve in its purest form this desired judicial virtue.

Thus, the public should see to it that the court is not subjected to various forms of pressure emanating from them designed to obtain multifaceted favors. To be sure, some favors may be strictly legitimate and above par. Certain business transactions may be carried out with the court (like the sale of office supplies and equipment or the publication of required judicial orders and notices) which are routine and unavoidable but they should be negotiated with no thought of undue economic reward or any attempt at currying favors in exchange for even the least financial consideration. That way, a wall of respect will be maintained between the contracting parties. Let not either one of them be responsible in seeking to undermine — even if unsuccessfully — the integrity of the other lest he be exposed before the bar of public condemnation from which there is no adequate refuge.

Then, too, the not-too-desirable-hang-over-mentality of some sectors that they cannot obtain justice

without being in friendly terms with the court must be completely junked, thrown overboard, and scattered to the wild winds. It has no place in a society where maximum decency and uprightness are sought to be achieved in official and personal dealings. The public should repose the necessary trust in the integrity of the court in much the same way that the court must seek its level best to uphold the sanctity of that trust.

Alongside this idea, parties invoking the equitable arms of the court must firmly and honestly believe in the justness and merits of their cause. This is the sure-fire formula towards the judicial vindication of their legal rights. There is no other and better substitute. The judiciary should not be utilized as a vehicle for harassment, mercenary motives, or other means of injustices which not only waste the valuable time of the court but the resources of government which could be invested in more productive toils.

Practicing lawyers who are bound by a solemn oath to act as responsible officers of the court have

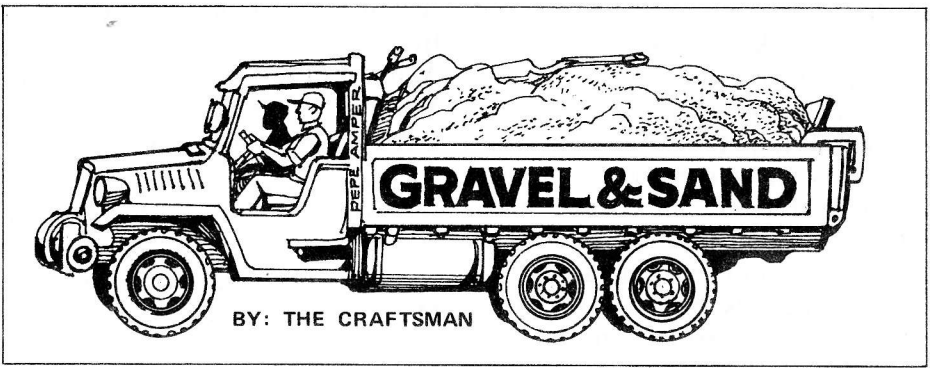
much to contribute in intelligently advising prospective litigants on the merits or demerits of their cause. They have much to say in the determination of the proper course of justice. Almost always clients submit to the advice of their lawyers. Lawyers should dissuade clients from going to court if their cause is sure to fail or if legal compliance with an existing obligation is called for by them. This is not only morally right but a Christian duty. It appeals to the inner recesses of one's conscience. If properly heeded, it promotes the paramount ends of justice.

Verily then, the administration of justice is an interplay of the collective genius, unselfish efforts, and enduring sacrifice of the public and private segments of our community. It is not the sole prerogative or responsibility of any one person or agency of government. Everybody has a definitive aliquot part in it. It stems from one's natural love of his country, its people, and its institutions. It is patriotism personified.



Laws just or unjust may govern men's actions. Tyrannies may restrain or regulate their words. The machinery of propaganda may pack their minds with falsehood and deny them the truth for many generations of time. But the soul of man thus held in a trance or frozen in a long night can be awakened by a spark coming from God knows where and, in a moment, the whole structure of lies and oppression is on trial for its life.

Winston Churchill



DISTRICT NO. 13 CONVENTION

The 25th Annual Convention of Masonic District No. 13 (Bicol) was held August 14, 1976 in Daet, Camarines Norte. Camarines Norte Lodge No. 107 hosted the affair.

MW Jose L. Araneta, lead the Brethren as they marched to the Rizal Monument for the floral offering to our National hero. A drum and bugle corp complete with a platoon of majorettes preceded the marchers.

At the Lodge, VW Jose Bacay, Sr., Deputy for District No. 13 accompanied by WB Ricardo R. Herrera, Grand Lodge Inspector for Camarines Norte Lodge No. 107 were received with grand honors.

MW Jose L. Araneta, accompanied by MW Esteban Munarriz, PGM, Grand Secretary; VW Damaceno Ago, Junior Grand Lecturer for District No. 13; VW Domingo F.M. Domingo, Executive Assistant to the Grand Master; VW Jolly R. Bugarin, Junior Grand Warden and other Grand officers were received with Grand honors.

Bro. Irineo Centeno, presented the Philippine flag while Bro. Roberto M. Lorete, delivered the invocation.

VW Jose Bacay introduced the members of the Grand Master's party. VW Vicente N. Ongtenco, delivered the welcome address.

VW Jolly R. Bugarin was the keynote speaker. He was introduced by VW Damaceno J. Ago.

After the keynote address, WB Renato Tan made a report on the activities of the Order of DeMolay in the Bicol area. After his report, the Bicol Chapter exemplified the opening and closing ceremonies of a DeMolay chapter.

After the exemplification, RW Jolly R. Bugarin, was asked to give some remarks. The Junior Grand Warden pledged to donate one thousand pesos (P1,000.00) in support of the local DeMolay projects.

Opening the afternoon session, Sis. Perla Intia, Royal Matron of Magayon Court, Order of the Amaranth delivered an inspirational talk

entitle: "An Invitation to Love". After her talk, an open forum was held. The ladies present asked a lot of questions which were answered by Sis. Intia, Bro. Ago and the Grand Master who is also the Grand Royal Patron of the Order. The ladies expressed their desire to organize a Court of the Amaranth.

After the talk by Sis. Intia, the brethren were divided into four groups for the workshop to discuss the theme of the Convention, "Free Masonry - A potent Factor in Human Development". Brethren of Isarog Lodge No. 33 discussed "Freemasonry and the Social Development of Human Beings", Bulusan Lodge No. 38 discussed "Freemasonry and the Educational Development of Human Beings", Mayon Lodge discussed "Freemasonry and the Economic Development of Human Beings" and Camarines Norte Lodge No. 107 discussed "Freemasonry and the Moral and Spiritual Development of Human Beings".

After the workshop, the group leaders reported on the result of the discussions.

The host of the convention next year will be Bulusan Lodge No. 38 in Sorsogon, Sorsogon.

MW Jose L. Araneta delivered the closing remarks.

The keynote address of VW Jolly Bugarin, the inspirational talk of Sis. Perla Intia and the closing remarks of MW Jose L. Araneta were aired live by DZMD a local radio station.

BETHEL No. 2, IOJD INSTALLS OFFICERS

This year's batch of Jobies in

Bethel No. 2 is headed by diminutive but vibrant Jobie Grace R. Aquino. Their election, held last June 13 at their headquarters in Ermita, yielded the ff. results:

Honored Queen - Grace R. Aquino, Senior Princess - Ellen Ronas, Junior Princess - Patricia Gran, Guide - Ruth Panajon, Marshal - Marilyn Cava, Recorder - Racquel Ching, P.H.Q., Chaplain - Visa Leiros, Treasurer - Vivian Gran, 1st Messenger - Chona Elvas, 2nd Messenger - Marion Niedo, 3rd Messenger - Jesselyn Cariño, 4th Messenger - Rosy Jane Agar, 5th Messenger - Salvacion Serquina, Senior Custodian - Dinah Quiocho, Inner Guard - Hiedi Niedo, Bethel Guardian - Ladie Nympha Edralin, PHQ Asso. Bethel Guardian - Dad German R. Aquino, Guardian Secretary - Mom Remedios Velasco, PBG Guardian Treasurer - Mom Rizalina Amistoso, PBG Director of Music - Elizabeth Gran, MM Director of Epoch - Norma Majaba, MM Director of Youth Activities - Erlinda Cunamay, PHQ Promoter of Finance - Dad Eugenio Padua, PABG Promoter of Sociability - Michaelina Antonio, PHQ Promoter of Hospitality - Racquel Buck, MM Promoter of Fraternal Relations - Dad Antonio Chua, PABG Custodian of Paraphernalia - Mom Remedios R. Aquino.

The group has held a variety of interesting projects like an initial fellowship with three DeMolay Chapters, and right now a raffle contest to be culminated on Sept. 12. After a series of fruitful meetings, the group has the ff. aims: 1) To mold young girls into responsible womanhood in the image

of God; 2) To participate in civic activities as part of the nationwide thrust towards national progress; 3) To perpetuate membership in the International Order of Job's Daughters.

In addition, they have planned out ambitious projects that encompass assistance to all sectors of society, particularly the less-privileged. Such projects are: 1) National Integration — To raise funds to give scholarships to poor but deserving Muslim Children; 2) Joint charitable projects with different DeMolay chapters. Beneficiaries of such projects will be: (a) Home for the Aged, (b) Drug Rehabilitation Center (Tagaytay).

The Bethel looks forward to a successful term as they work in concert to fulfill their ideals.

BATONG BUHAY LODGE No. 27 CELEBRATES GOLDEN JUBILEE

MWB Teodoro V. Kalaw, Jr. immediate Past Grand Master of Masons in the Philippines, enjoined the brethren of Batong Buhay Lodge No. 27 to rededicate themselves to the continuing thrust of the Masonic fraternity towards improving the ranks of the Craft.

The former titular head of Philippine Masons stressed to the celebrating brethren and guests that every Lodge could, and must strive to improve its ranks both in quality and quantity by promoting public awareness of Freemasonry's noble objectives. He called anew for the conduct of fellowship meetings, not for the brethren alone but also to involve members of their families and close friends.

The Past Grand Master was guest of honor and speaker at the diamond (60th) anniversary observance of Batong Buhay Lodge, held in the evening of August 15, held at the residence of the Lodge's Senior Warden, Bro. Generoso Asuncion, on 378 Minerva St., San Miguel, Manila. The occasion was graced by the presence of ladies of the members, and brethren guests from sister lodges.

WB Manuel Natividad, Jr., as master of ceremonies, opened the program by calling upon Bro. & Rev. Pedro T. Maglaya, Jr., Junior Warden of the Lodge, to give the invocation. WB Marcelo P. Gorrion, Master of the Lodge, delivered the welcome address.

WB Remedios E. Racela, Lodge Secretary, narrated the history of Batong Buhay, which details were rendered colorful with reminiscences by WB Jose E. Racela of Nilad Lodge No. 12, an honorary member of Batong Buhay. The gaiety assumed moments of solemnity with praiseworthy musical renditions by members from the Choir of the United Church of Manila.

VW Marcelino P. Dysangco, Assistant Grand Secretary who also represented the Grand Master, the WB Ely Dante Solano of Island Luz Minerva No. 5, Grand Lodge Inspector for Batong Buhay Lodge No. 27; WB Primo I. Guzman of Kasilawan Lodge No. 77; WB Eduardo Gonzalez of Araw Lodge No. 18 and Jacobo Zobel Memorial Lodge No. 202, WB Irineo P. Goce of Laong Laan No. 185 and Andres Bonifacio Lodge No. 199, Brothers Carlos de los Santos of Saigon Lodge No. 188, Mariano Licaoco

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WELCOME
MW JOSE L. ARANETA GRANDMASTER
 FREE & ACCEPTED MASONS OF THE PHILIPPINES and PARTY
25th DISTRICT CONVENTION OF BICOL LODGES
 AUGUST 13-14, 1976



MAJORETTES OF THE CAMARINES NORTE HIGH SCHOOL DRUM AND BUGLE CORPS LED THE CONVENTIONISTS IN THEIR MARCH TO THE RIZAL MONUMENT



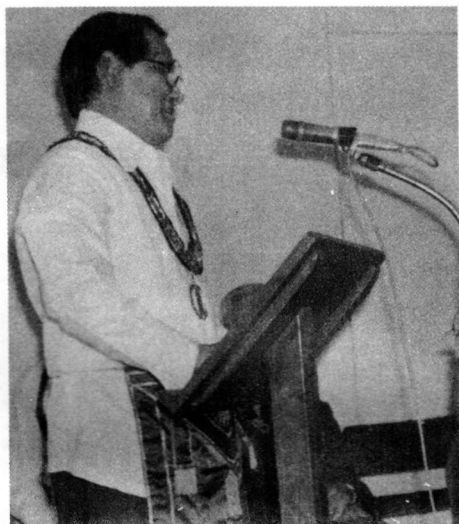
MW JOSE L. ARANETA AND MW ESTEBAN MUNARRIZ HEADS THE CONVENTIONISTS DURING THE MARCH THRU THE BUSY DOWNTOWN AREA OF DAET TO THE RIZAL MONUMENT



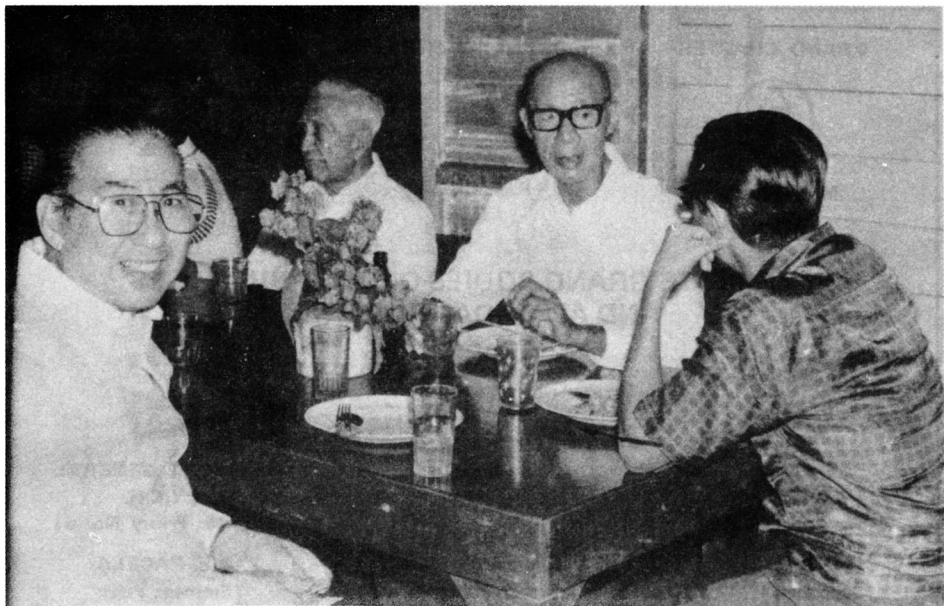
THE CONVENTIONISTS POSE FOR A PICTURE AT THE FOOT OF THE RIZAL MONUMENT IN DAET AFTER THE FLORAL OFFERINGS.



MW ESTEBAN MUNNARIZ, GRAND SECRETARY OF THE GRAND LODGE OF THE PHILIPPINES IS GREETED BY MISS AMALIA NICANDRO UPON ARRIVAL AT THE CAMARINES NORTE LODGE NO. 107 TEMPLE, SITE OF THE CONVENTION



RW JOLLY R. BUGARIN (LEFT) JUNIOR GRAND WARDEN OF THE GRAND LODGE OF THE PHILIPPINES KEYNOTED THE DAET CONVENTION WHILE HL PERLA INTIA, WORTHY MATRON OF MAGAYON COURT NO., 10 ORDER OF THE AMARANTH DELIVERED THE INSPIRATIONAL TALK



MW JOSE L. ARANETA, MW ESTEBAN MUNNARIZ, VW JOSE BACCAY, AND VW DOMINGO F.M. DOMINGO AT THE FRATERNAL DINNER AFTER THE CONVENTION.



THE MAJORETTES OF THE CAMARINES HIGH SCHOOL DISPLAY THEIR SKILL IN DURING A BREAK IN THE CONVENTION PROCEEDINGS

GRAND CHAPTER



M. BUMAAT
G.H.P.

GRAND COUNCIL



R. F. CRUZ
I.G.M.

GRAND COMMANDERY



R. S. DEMONTEVERDE
G.C.

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AND APPENDANT ORDERS**



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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

J. E. RACELA
Eminent Prior

The York Rite of Freemasonry

JOSE M. ESTACION

Albert G. Mackey, in his Encyclopedia of Freemasonry, says on page 55 of his work:

“Ancient Craft Masonry – This is the name given to the three symbolic degrees of Entered Apprentice, Fellow Craft and Master Mason. The degree of Royal Arch is not included under this appellation; altho when considered (as it really is) a complement of the third degree, it must of course constitute a part of Ancient Craft Masonry. In the articles of union between the two Grand Lodges of England, adopted in 1813, it is declared that “that pure Ancient Masonry consist of three degrees and no more, viz, those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch.”

Some years ago, a member of Kanlaon Lodge No. 64, the late Bro. Yee Fook, went to Hongkong, and wanted to visit an English Lodge there. He was not allowed to visit, because he was only a Master-Mason, without the degree of Royal Arch.

To me, Masonry is centered on the Master’s Word. At the building of King Solomon’s Temple, there were three Master Masons: Solomon, King of Israel, King Hiram of Tyre and Hiram Abiff, the widow’s son. These three were the ones who

possessed the Word. They had an agreement never to communicate the Master's Word, until the temple was completed, and when the three were present and agreed. One of them, Hiram Abiff, having died, the Word had not been communicated to anyone.

The Master's Word was kept by the three Grand Masters under the sanctum sanctorum of the Temple. During the time of King Solomon, and until the destruction of the Temple, the box containing the Word had been kept in the same place.

When the Jewish people were brought to Babylon, the temple of Solomon was completely destroyed and all the treasures in the king's house were carried away by Nebuchadnezzar. But the Word which was contained in a box, together with the imitation of the pot of manna and the rod of Aaron were not carried away to Babylon, because it was not discovered by the Babylonians, it having been buried under the sanctum sanctorum of the temple.

"Forty eight years after the destruction of the first Temple, in the first year of his reign, Cyrus, King of Persia issued an edict granting permission to the captives to return to their own land and to rebuild the Temple of their God. He appointed Zerubbabel, a prince of the house of Judah, Governor of the people, under whose guidance and direction the rebuilding of the Temple at Jerusalem was begun. But owing to the poverty of the people, and the hindrance by their enemies, very little was accomplished until eighteen years later, when Darius, the King, issued an

edict that the Jews should no longer be hindered or impeded in the noble and glorious work of rebuilding the House of the Lord. He also caused the Sacred Treasures to be sent back to Jerusalem, and, by royal command, directed that the expenses of rebuilding the Temple should be paid out of the King's Treasury."

"In the year 520 B.C., under the stirring appeals of the prophets, Haggai and Zechariah, Zerubbabel again began the rebuilding of the House of the Lord. It was completed in the year 516 B. Thus, in the period from the destruction of the first Temple to the completion of the second Temple, we find the fulfillment of the seventy years of captivity as foretold by Jeremiah."

At the building of the second Temple, or the temple Zerubbabel, the three workmen who were working in the rubbish of the holy of holies of the first temple discovered a box wherein was kept the Master's Word. That word was deciphered in the Royal Arch Degree, known only to Royal Arch Masons.

That word is found in the Bible where it appears many times especially in the book of Psalms. When this writer was in San Carlos City, this province, after teaching a Sunday school class, he was approached by a lady who had been very sick, but who recovered. She said that when she was very sick, the priest who was called to her death bed, whispered into her ears "Pray only to x x x" and the name mentioned by the priest is the true Word.

In the fourteenth degree of the Scottish Rite, the Word we repeat near the closing of the lodge is not the lost word. It is a Hindu word.

In fact when the Master asks the Senior Warden where he came from, he tells the Master that he came from India. The Hindus, whenever they are frightened say x x x as many of us say Jesus Maria y Jose when we also are frightened. Neither is the word INRI, placed by Pilate at the cross of Jesus, the true word, for very obvious reasons.

Hence, the true word, or the name of God, is that which is given in the Royal Arch degree.

The next degree in the York Rite Masonry is the Royal Master's degree and next to it is the Select Master's degree. In these degrees, we are taught to keep the Word in our hearts, and endeavor not to lose it again.

The next degrees are the Templary degrees consisting of the (1) Order of the Red Cross, (2) Mediterranean Pass and Order of Malta and (3) Order of the Temple of Knights Templars. No one can be made a Knight of Malta or a Knights Templar unless he is a Christian. In these degrees the adherent is admonished to defend the Word and also proclaim the Word.

The highest honor in the York Rite is the Red Cross of Constantine. History tells us that King Constantine was a Christian king and that he saw in the heavens the cross

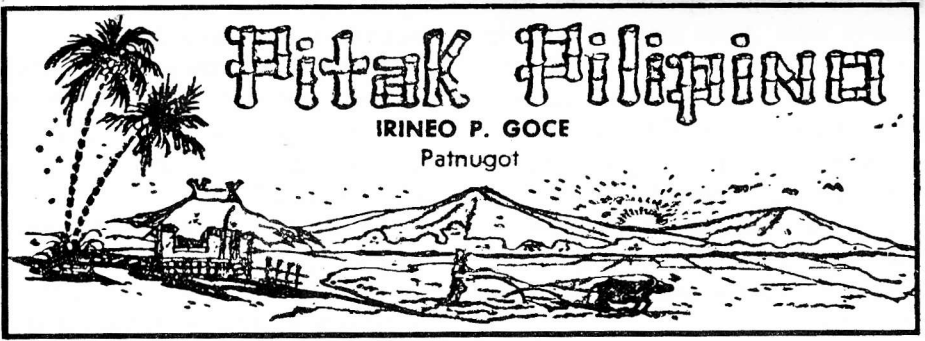
with the words "By this sign you shall conquer" or "In hoc signo vinces."

As a summary, it can be stated that in the Master Masons degrees, we lost the Word; in the Royal Arch degree we found the Word; in the Select Master's degree we keep the Word; in the Knights Templars degree we defend and fight for the Word; and in the Red Cross of Constantine we should always look up to the Word for our daily guidance.

The degree of the Red Cross of Constantine is not for the asking. It is an honorary degree and conferred on any one selected by all the members of the conclave. Its membership is limited to fifty in the Philippines. In other jurisdictions, there are only forty members, and in still other jurisdictions, the membership is limited to seventy-five.

The presiding officers of the York Rite Bodies are: Most Excellent Grand High Priest for the Royal Arch, Most Illustrious Grand Master for the Grand Council, Right Eminent Grand Commander for the Grand Commandery, and Sovereign for the Conclave of the Red Cross of Constantine. These are on the national level. These on the local level are without the word grand.

FIGHT DRUG ABUSE



PANINIKIL SA MASONERIYA

BY: IRINEO P. GOCE

Sa kasaysayan ng Masoneriya dito sa Pilipinas ay nakatala na dinanas ng unang naging mga Mason sa bansa, nuon pang nasasakop tayo ng Espanya, ang pagsugpo sa kapatirang Masoneriya.

Ang unang pagbabawal na maging kasapi sa samahang ito ay nasaad sa Patentong Liham Royal mula sa Cadiz, nuong Enero 19, 1812, na pinalabas ng Kapulungang Rehensiya ng Espanya. Sa isa pang Dekretong Royal ni Haring Ferdinand VII, nang Agosto 15, 1824 ay lalo pang hinigpitan ang pagbabawal sa Masoneriya, sapagka't iyon ay kinilala nila bilang pangu-nahing sanhi ng mga rebolusyon sa Espanya at sa Amerika.

Ang pag-aaklas sa Kabite nuong 1872 na kinasangkutan ng tatlong

mga paring martir — sina Burgos, Gomez at Zamora — ay nagparub-dob sa mahigpit na hinala sa mga Pilipinong Mason. Ipinadakip at ipinatapon nila sa malalayong dako ng daigdig. Ang mga lohiya sa bansa ay nagluksa. At hanggang sa mga huling araw ng pananakop dito ng Espanya ay laging sinikap ng magkatambal na lakas ng Simbahan at Estado na paratangan, usigin at parusahan ang sinumang mga Pilipino na pinaghinalaang ka-anib sa Masoneriya.

Subali't magmula sa huling pag-laganap ng Masoneriya sa bansa, nang ang Grand Lodge of the Philippine Islands ay matatag nuong 1912 at hanggang sa kasalukuyan ay hindi na lubusang naging mabisa ang ginawang mga paninira at pani-

nikal sa ating kapatiran ng mga kaaway nitō. At sa ngayon ay ating nadarama ang nagiging mabilis na pagdami ng nagsisituktok sa pin-tuan ng kapatiran. Dito naman na-kapaloob ang isang bago at kaka-ibang uri ng panganib sa Masone-riya — ang hindi natin tinitikis na pagsugpo at paninikal sa kapatiran, kung tayo na rin mismo ang mag-
kukulang.

Ang nais tukuyin dito ay ang pinakahuli at napakahalagang tagu-bilin ng Marangal na Guro sa isang kandidato na bago pa lamang ti-nanggap na kasapi at ginawaran ng Unang Antas. Ang bilin ng Guro: “Bilang pangwakas, maging tapat ka sa pagtitiwalang inilagak sa iyong pag-aalaga, at ipamalas mo ang ka-tapatan sa iyong mga prinsipiyo sa mahigpit na pagtalima sa Konsti-tusyon ng ating kapatiran, sa pag-sang-ayon sa napakatandang mga panuntunan nito, at sa **pagtanggap irekomenda** ang sinun-an na maka-sali sa ating mga karapatan maliban kung ikaw ay may matibay na ka-tuwiran upang maniwala, sa katu-lad na katapatan, na sa dakong huli’y makapagpapatingkad rin siya sa dangal ng ating kagalang-galang na kapisanan.”

Ngayong mabilis ang paguami ng mga bagong kasapi ay lubhang napakahalaga na ating pakalimihin ang tagubilin ng Marangal na Guro, nang sa gayon ay ang bawa’t kasa-ping ating matatanggap sa mga lo-hiya ay tiyak at lubos na karapat-dapat maging kasama sa ating pag-talima sa gintong mga simulain at pangaral ng ating mabunying kapa-tiran. Ang bagay na ito ay napaka-halaga at mabigat na pananagutan sa ating kapatiran ng sinumang ka-patid na nagrerekomenda sa pe-

tisyon ng mga nagnanais maging miyembro ng Masoneriya.

Pakaingatan nating hindi maka-sapi sa kapatiran ang sinumang hindi matapat sa pakikitungo sa kapuwa, sapagka’t siya ay sisikil sa Masoneriya.

Ang sinumang kulang ang paki-samang-kapatid kung makitungo sa kapuwa, hindi lamang sa kapatid na Mason kungdi sa lahat ng mga kinapal, ay sumisikil sa Masoneriya.

Ang sinumang may hilig magpa-baya kung ang kaniyang pagdamay ay talagang kailangan para sa kapa-kanan ng madla, at hindi magbigay ng kaniyang paninindigan sa maha-halagang mga paksang nauukol sa ikagagaling ng lipunang kaniyang ginagalawan ay sumisikil din sa Masoneriya.

Higit sa lahat, ang sinumang hindi tumatayo upang makabilang at magpadama ng kaniyang implu-wensiya sa mga bagay na may kina-laman sa kapakanan at kinabukasan ng kaniyang Inang Bayan at mga kalahi, siya ay kusang sumisikil sa kapatirang Masoneriya.

Tayong mga Mason ang dapat bumuo ng matibay na bigkis ng kadalisayan at pagkakapatiran na kung magkulang niyon ay walang lipunang magiging matatag, at kung magkaroon niyon ay walang lipu-nang magiging mahina. Isang napa-kadakilang Guro ang nagsabi, “Ma-hiya kang mamatay hanggang may naisagawa kang ikagagaling ng sang-katauhan.”

Tayo naman ngayon ay makapag-sasabi na mahiya tayong magpaka-buhay kung hindi natin maisasaga-wa na mabuhay ang Masoneriya alinsunod sa mga simulaing dapat nating ikabuhay at ipaglingkod sa daigdig.

substitute. Is there any wonder that a youth, so inspired from infancy, upon reaching adolescence looks for a substitute for the parents – looks for a substitute for the home?

At this point Masonry enters the scene. We sponsor the youth organization to encourage the youth to seek his or her happiness together with other youths, under a morally inspired leadership designed not as a substitute – but as a supplement to the parents. Where the home environment normally reflects the relationship of youth to parent, the youth organization expands the relationship and reverses the leadership initiative. In the home the parent is the leader, and the youth is the follower. Whereas, in the youth organization the youth is both leader and follower depending upon the will of other youths as expressed in the election of officers.

In other words, our youth organizations provide youth the opportunity to become exposed to adult processes and procedures. The ceremonies and rituals, the business and activities of the youth organizations are youthful miniatures of the same processes and procedures, ceremonies and rituals of the adult Mason, Eastern Star, or member of the Amaranth. There is one important difference. Masonry, the Eastern Star, the Amaranth – none of these are *supported* by any other organization. They must support themselves. From their degree fees, dues, and other fund raising activities they not only support themselves, but they contribute to many charitable and praiseworthy projects that need financial support.

Here then is the difference between sponsorship and support. Sponsorship is the giving of such assistance and guidance as is necessary for the organization being started “to get on its feet” – “to get going on its own” – “to be able to survive.” This, of course, envisions maturity, the act of growing strong, of becoming independent. Of reducing, and eventually eliminating dependence upon the sponsor.

Perhaps the one greatest need of all youth, is to learn to move away from financial dependence. To work away from being supported, to be able to show pride in “going it alone.” Unfortunately, most of our youth sponsored organizations are supported by Masons. Elsewhere, in the United States and in England, Masonic youth organizations conduct annual fund raising campaigns from outside of Masonry and make sizable donations to Masonic Grand Lodges, Supreme Councils, Shrine Hospitals and Masonic Homes for the Aged. This has come about by the Lodges sponsoring the youth organizations, more seriously discharging their obligations as sponsors – not by giving money but their time and expertise in teaching the youths how to support themselves.

Yes, my brethren, that is precisely where the fault lies, with you and I and the many others of us who sponsor the youth with the easy “hand-out” of a few pesos to help them along. But it isn’t helping them at all. It has just put off the real crisis a little longer. Just when will that day come when the DeMolay, the Jobbie, the Rainbow Girl will be able to hold

their heads a little higher, and be just a little more proud to show their Masonic Mōms and Dads they can go it on their own, no matter how simple it may be, without asking financial help, but instead by demonstrating how the Masonic sponsored youth organization has developed their capacity to generate their own funds and restrict their activities to those within their means.

If we can, during the year to come, reorient the thinking of the youth in those organizations sponsored by Lodges in this Jurisdiction, to the end that they will restructure their activities within their own means, we shall have accomplished a task most beneficial to the youth, which has not yet been achieved in all the past years that these youth organizations have been in existence.

Remember my brethren, our youth need more than your money — *they need you!*



GRAVEL . . . FROM PAGE 9

of Nilad Lodge No. 12, Carlos de Castro of Service Lodge No. 95 and Domingo Coloma and Juanito Aguhob, both of Araw Lodge No. 18.



ASSOCIATION OF FILIPINO MASONS IN MIDWEST TO AID MINDANAO VICTIMS

Brethren of the Association of Filipino Masons in the Midwest (Chicago, USA) reported that they are in the process of collecting contributions (cash and kind) to help the victims of the recent killer quake that devastated the Mindanao area.

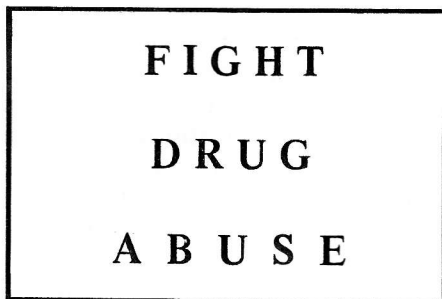
The contributions will be coursed thru the Grand Lodge of the Philippines.

This report was received from Bro. Aquilino (Pong) Javier, Jr., Secretary of the Association.

MW Jose L. Araneta thank the Brethren for their benovolent gesture.

The Association of Filipino Masons in the Midwest is composed of Filipino Masons who have migrated to the Midwest of the United States.

The purpose of the Association is to provide a closer relationship among Filipino Masons and their families. The Association also extends a helping hand to Brethren who have gone to seek greener pastures in the Midwest States of America and help them get settled down. Another aim of the Association is to encourage attendance and membership in American Lodges by the members.



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