

# The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



THE DIVAN OF THE NILE TEMPLE, A.A.O.N.M.S PAID A COURTESY CALL ON THE OFFICERS OF THE GRAND LODGE OF THE PHILIPPINES.

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1977-1978**

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## Grand Master's Page



# ON MASONIC ENLIGHTENMENT

It has been my observation that many people still have a hazy idea of what, and what for, is Masonry. I met a member of the Cabinet at a reception recently, and when I told him that I am presently the Grand Master of Masons in the Philippines, he asked me: "Is it not that Masonry is a secret society and the Roman Catholic Church is against Masonry?" Indeed, I had to explain to him what Masonry is and what it stands for. I told him that while the Roman Catholic Church was against Masonry in the past, it has already changed its attitude toward Masonry.

That cabinet member is supposed to be a knowledgeable person, and I consider his ignorance about Masonry as typical of many persons in our country, supposedly intelligent, who still have a hazy idea about Masonry. And so, while it is the rule among Masons not to invite persons to join the Masonic fraternity but only wait for them to join Masonry of their own free will and accord, I believe that it behooves every Mason to be possessed of adequate knowledge about Masonry, and of the conditions prevailing in our country regarding Masonry, so that he is at all times prepared and ready to explain to the inquiring public what Masonry is, and, tell them that the climate for the growth of Masonry in our country today is much better than it was in the past.

The Masons should be familiar with, and should cite, the authoritative statements of no less than His Eminence Julio Cardinal Rosales of the Roman Catholic Church who, when he spoke at the annual communications of the Masons in 1975, among others, said:

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

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

*(Turn to page 16)*

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# LODGE OF RESEARCH

Some ten years ago, there was a small group of devout Masons interested in constituting a Lodge of Research within the Jurisdiction of the Grand Lodge of the Philippines. The movement did not prosper, perhaps because of the need for a more positive leadership or because previous efforts toward the organization of a Research Council in 1947, was never implemented as provided for on Pages 134-135, of the Grand Lodge (Revised 1972), which is reprinted herewith for your convenient reference:

## RESEARCH COUNCIL – BASIS

1. That the Research Council shall be under the control, supervision and administration of an executive committee composed of all elected Grand Officers of the Grand Lodge, the Grand Master as its President, the Deputy Grand Master as its Vice-President, the Treasurer as its Treasurer, and the Grand Secretary as its Secretary;
2. That three or more members shall be sufficient to constitute a quorum for any meeting of said Committee, and all questions shall be decided by majority of the members present at any such meeting;
3. That the Executive Committee shall have the following powers and duties:
  - a. To make arrangements for lectures to be delivered in any Masonic or public reunion, on subjects which are educational, cultural or of informative value and which will enhance the knowledge of the brethren in any branch of the arts and sciences;
  - b. To gather materials for the publication of any work and arrange for the printing of books, pamphlets, dramas, poetry, translation by any Brother and to exhibit, exemplify or dramatize any work on masonic themes;

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# GUARDING THE TONGUE

Bro. Emmanuel E. Goco  
Quezon City Lodge No. 122

*"If any man offend not in words, the same is a perfect man and able also to bridle the whole body."*

*—James 3:2*

Have you ever realized what you have been uttering during your off-guard moments? Have you been aware of what you have been saying both in private and in public? "A fish is caught by its mouth", an old saying goes. Being a Mason, how true could this be in your case? Are you immune from its implications just because you are a Mason - supposed to possess all desirable virtues and an ardent follower of the tenets of the Craft?

The tongue is a vital organ of the human body. It is the organ of taste and speech. Unlike animals, it is what makes man an articulate and understandable being. During one's off-guard moments, many awful and undesirable things come out of his mouth, knowingly or unknowingly. More so, when under

the influence of liquor or when intoxicated. His tongue becomes loosened, and his mouth unbridled, and starts saying all manners of evil. But as a Master Mason, is he not supposed to have mastered himself?

Because of the complexities of human behaviour these days, in business, politics, economics, and other walks of everyday life; he is always in a hurry, bewildered and confused. He has no time to choose his words, his expressions, or he just does not care whatever he says. Some consider the use of profane and defiled language as being smart, modern and stylish. Others take it as a mere "flower of the tongue," so to speak.

**But profligate and unclean speech has no place in Freemasonry. If it is a style or a way of life to the profane, it is taboo in our honorable**

fraternity. One may come in "rough", but nevertheless emerge "perfect" like the proverbial ashlar from the quarry of darkness. As a novice or initiate, his language or speech may have come from the gutter of evil and ignorance, but the teachings of Freemasonry will regenerate and make out of him, a new man - born again with a new tongue and a new personality with clean and honorable speech.

As Masons we should avoid the use of words, adjectives and phrases which makes our speech malevolent and spiteful. We must refrain from offensive and insulting utterances. Cursing and blasphemy, by force of habit should not form part of our everyday language. We should do away with obscenity and vulgarity in our expressions.

A man's tongue reveals his spiritual condition. His words show his character. A good Mason cannot be bitter, especially toward his brother, even in the face of odds and handicaps. A man who is constantly imputing bad motives to others is simply describing his own state of mind. Idle words carelessly spoken can mar the name of an innocent person.

The tongue is the telltale of the soul, the index of character and life. The secret therefore to right speech is a sanctified, spirit-filled heart. The sins of evil-speaking, tale-bearing and hearsay are some of the greatest hindrances to the spiritual growth of the individual and to the progress of character building.

Freedom of speech is to be regarded as a vital right of every person. As a citizen, it is his unquestionable right to discuss what-

ever is not explicitly forbidden by law and morals. He should take care not to invade or encroach upon the private rights or feelings of others, especially when in public and in the presence of others.

The right to speak must be exercised with utmost caution and prudence, to avoid malicious or libelous statements which may expose another to public ridicule and contempt. Under our laws, every defamatory imputation is presumed to be malicious even if it be true, if no good intention and justifiable motive can be shown. Libelous and defamatory remarks or comments, if made with malice does not exempt the offender from criminal liability. It bespeaks of his character and reputation as a citizen and as a Mason. It displays not the lack of proper education or training on the part of our honorable institution, but the lack of proper learning or practice on his part.

Every Freemason is a show window of Freemasonry. The whole world looks at him not only as an individual, but as the Institution itself. Whatever he does and says reflects upon the Order. As an individual unit of Freemasonry which is "a beautiful system of morality", much is expected of him. He is the extension of God's personality and the altar ego of the Craft. As such, therefore, he should live up to its good name.

From the Charge of the Third Degree, we should forever remember and practice this immortal injunction: "Resent the unclean speech as a challenge against your claim of good breeding".

*(Turn to page 16)*

# INTERNATIONAL ORDER OF JOB'S DAUGHTERS

Mrs. Ethel T. Wead Mick founded the International Order of Job's Daughters in Omaha, Nebraska, in 1920.

The purpose of this Order is to band together young girls with Masonic Relationship for character building through moral and spiritual development by teaching a greater reverence for God and the Holy Scriptures; loyalty to the Flag and the country for which it stands, and respect for parents and guardians.

Mrs. Mick, realizing the importance of early training which she received from her Christian Mother, and especially the beautiful lessons in Literature and Drama as found in the Book of Job, decided to give of her time and talent to make it possible for all young women of Masonic relationship to share the rare privileges that had been hers. After several years of careful study and consideration

with the assistance of her husband, Dr. William H. Mick, and other capable workers, she founded the International Order of Job's Daughters, "In honor of the Memory of Elizabeth D. Wead, Mother of Ethel T. Wead Mick, founder.

Printed statistics reveal that many preliminary meetings were held by a few interested Master Masons and members of the Eastern Star, during the years of 1918, 1919 and 1920, at the home or office of Dr. and Mrs. Mick in Omaha, Nebraska, The Ritualistic Work of the Order is based on the Triangle, the Three Daughters of Job, the Open Book, Education and combines the emblematic representation of Latin and ancient Greek ages.

## ORDER BASED ON THE BOOK OF JOB.

The Book of Job is of the greatest significance to mankind. Its importance lies not only in the

rich treasure of poetical pictures and descriptions of emotions and feelings, but also in its educational, instructive and constructive content. The Book of Job is a real Masonic literary composition; the CHARACTER of Job, is dominated by innocence, piety, modesty, straight forwardness, honesty and pity for the orphans and widows. These virtues are the FUNDAMENTAL PRINCIPLES OF MASONRY. The Book of Job throws much light on the social and intellectual status of his period.

The Ritual was written from ideas presented by the founder, Mrs. Ethel T. Wead Mick, and taken from the Book of Job with particular reference to the 42nd Chapter, 15th verse.

“In all the land were no women found so fair as the Daughters Of Job; and their Father gave them inheritance among their brethren.”

## MASONIC RELATIONSHIP ESSENTIAL.

The International Order of Job's Daughters is the ONLY organization for girls that requires of ALL OF ITS MEMBERS a relationship to a Master Mason, and while it is no part of the Masonic Fraternity, this prerequisite ties it closely to the Masonic Order.

In general, the Book of Job teaches us a Masonic optimistic lesson – Not to fall in despair; it shows that Masonic ideas are imperishable. We see this exemplified in Job's life. Job saw the growth, the upbuilding of his home he also saw its ruin, but again he beheld its revival and reconstruction.

Special emphasis is given to the thought that “to be fair is to do good and “Virtue is a quality” which Highly adorns woman.”

The meeting place of the members is known as a Bethel, meaning a Holy Place.”

One of the requirements of the Order is that the officers and members of the Bethel attend church in a body at least once each term.

This organization is truly international in scope as at the present writing there are Bethels in the Continental United States, Alaska and Hawaii; Provinces of Canada, Australia, Guam and the Philippines.

The International Order of Job's Daughters is operated in a democratic manner. Adult workers known as the Bethel Guardian Council, with a Guardian and an Associate Bethel Guardian supervising each Bethel, are appointed yearly. These council members are selected from Master Masons and Women over twenty (20) years of age who are wives, daughters, granddaughters, Mothers, sisters, half sisters, or widows of Master Masons or Honorary members of Job's Daughters who have attained the age of twenty (20) years.

The I.O.J.D. exerts an outstanding influence for good and its work and efforts are directed toward spiritual development of its members. It also maintains an Educational Fund from which Daughters may borrow money, without interest, to assist them in completing their education. Supreme Council as well as many Grand jurisdictions present scholarships for deserving members of the Order.

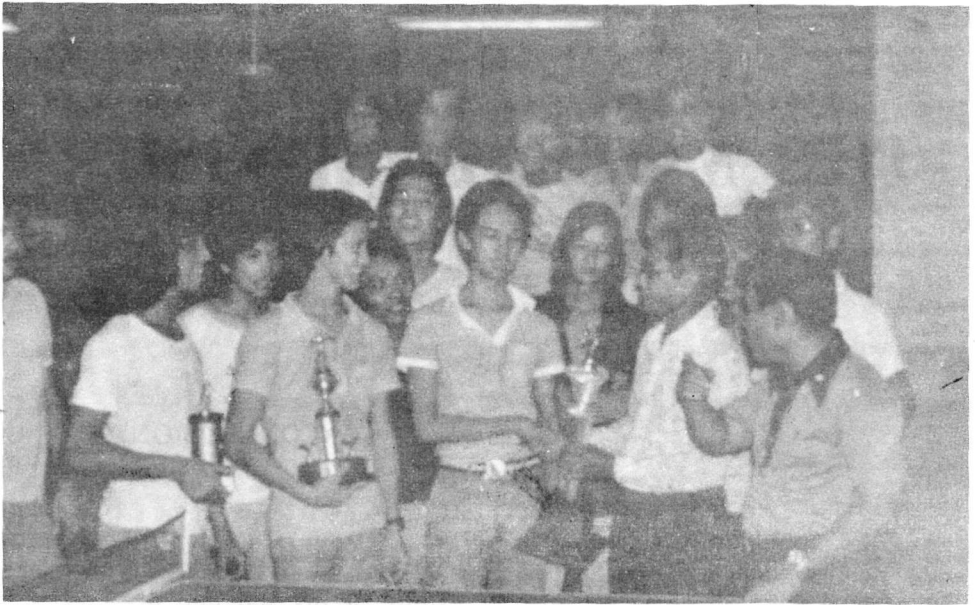
NEWS

IN

PICTURES



THE OFFICERS OF THE LADIES AUXILLARY OF LAONG LAAN LODGE NO. 185 IS SWORN IN BY BRO. MANUEL SUPNET DURING THE 10TH ANNIVERSARY CELEBRATION OF THE LODGE HELD AT THE RESIDENCE OF BRO. LOUIS NGOD, HIONG RECENTLY.



VW DOMINGO F. M. DOMINGO PRESENTS THE TROPHIES TO THE WINNERS OF THE TABLE TENNIS TOURNAMENT SPONSORED BY THE LOCAL DEMOLAY CHAPTERS.



THE OFFICERS OF PRIMERA-LUZ-FILIPINA LODGE NO. 69 POSE WITH THE GRAND MASTER'S CUP.

# THE MOTHER ADVISOR

## (CONCLUSION)

"If I could only talk to some one," she sobbed to herself. Irma had turned from the highway into a private drive near the edge of town. She was seeking a sheltered place where she could calm down and get hold of herself. The lady of the house was standing on the other side of the shrubbery that lined the driveway. She heard the girl sobbing and came over to her. "You can talk to me, my dear." "But I do not know you, I want to talk to some one confidentially. I think I am in trouble." "Is your mother living?" "Yes, but she does not understand. I do not mean to criticize my mother, she is good to me but she wants me to live as she did when she was a girl. I want to please her but if I do I cannot have any fun." "You said your name was Irma, well Irma, let us walk across to the sun porch, sit down and talk this thing over." They went across to the sun porch, and while Irma lived in a beautiful home, she had never seen so many beautiful flowers. Evidently this new found friend of hers lived in the out-of-doors, as well as in doors.

"Irma you said, 'I do not know you.' Well, let me tell you something of my self and my husband. We have lived here a long time, we are members of the church; my husband is a Mason and I am a member of the Eastern Star. He is a past Master of his Lodge and I am a past Matron of my Chapter. We had one son who passed away several years ago. We built this new home for him for he was all we had, then when he went away, we began to study and work with young girls. We tried to understand them and their problems, we tried to help them live their own lives, sheltering very carefully the good that we found in them and helping them shun the bad. We all have some bad in us but we can watch that and not let it take us over. We never had a daughter of our own, so we tried to make all teen age girls ours, and their problems ours." About that time, the door opened into the sun porch, and it came a beautiful golden haired girl, with red cheeks and deep blue eyes. She looked like a flower out of the garden. "Come here Lily, I want you to meet Irma."

The two girls met. "You know Irma, this is my girl, she came to live with me a year ago when her Auntie died. Her mother passed away when she was born. She used to come with her Auntie to visit me, and once she told me that I looked like she always thought her mother looked. From that day on I called her my girl, and when her Auntie passed away I took her for my own."

Irma had spent as much time as she could, she must go back for her mother would wonder what was keeping her. She had really had her confidential talk and felt better, although she never explained what was her trouble. Now she had a new friend and a nice home to visit so she and Lily became inseparable friends. Lily was a Rainbow girl, so naturally, Irma wanted to become one. She placed her petition in the local Assembly, was elected to receive the degrees. When she was finally conducted to the station of the Worthy Advisor, where she was introduced to the Mother Advisor, she was almost overcome with joy. Her prayer had been answered, now she had someone to whom she could go to with a lot of trouble that she felt ashamed to tell her mother. The minister and his wife just looked like people that didn't have time to hear a girl's story. The first thing they would probably say to her would be, "Talk it over with your mother." The Mother Advisor was a lovely woman, with just a little gray in her hair. She had on a little lip stick and some color in her cheeks. She had a kind face, one that seemed to keep more than she told. Anyway, she was just the person Irma was looking for, so she made up her mind that the

first trouble she had she would go straight to the Mother Advisor and tell her the whole thing. Well, it wasn't very long until she had the same trouble with Fred. Against the advice of her mother, never to let a boy kiss her, which evidently her mother knew from her own experience, was a little too puritanical for the age, but which was the safe side, for a lot of mischief as well as beautiful lives begin with a kiss. She couldn't see anything wrong with it. She was a strong girl with a will of her own. Then to strengthen her, she recalled an experience of one of her chums who had disgraced her family, and broke her own heart over a boy. She knew that a teen age girl was too young to marry, although there had been hundreds of such marriages which had been successful. She wanted to complete her High School and then go to University or some girl's school. One day her Mother Advisor came to see her. It was a real visit, now she could talk about a lot of things. They went out into the orchard. The apple trees were in bloom. Blooms that looked like the faces of teen age girls, white and pink. You naturally wanted to pluck them from the trees, but you knew that there was wrapped in their beauty, the fruit of the trees. "Irma, girls are the apple blossoms of the spring of life and I can understand why boys want to kiss and caress them. I can also understand why girls want to keep their charm and secret beauty. That is exactly what I want to talk to you about. Do boys, all boys want to kiss girls?" "They most certainly do and we wouldn't like them so much if

they didn't." "Perhaps it isn't much harm to let one kiss you now and then, but you are too young to begin to share the secret of your charm. You want to keep it sweet, pure and clean for the right boy after awhile and make it cover the whole of your school and College life and don't you think that upper classmen can't detect that in a girl just about ready to turn into womanhood. There is an added interest in life when we begin to detect ourselves, laying the foundation for a broad good life and most of it must be done in our teens. Your music, your knowledge of good books, your travels, your knowledge of the fields and rivers will make people seek you out. I want my Rainbow girls pointed out as girls worth knowing. I like to hear folks say, 'You ought to know that group of girls, they have much to do, they are always busy at something'. While they talked, the Mother Advisor and Irma walked down a path that led through the orchard and then to a great woods where they discovered two Cardinals chirping about in the low branches, and then another Cardinal in a blooming tree. She would have something to tell her mother about when she went in that night. The aftersoon passed like a beautiful story, the Mother Advisor wanted Irma to come over some day and bring her mother. Then she said, "I must run along." That evening, Irma did not go out, in the first place she was a little tired, but there was something that she wanted to look up, in fact, two or three somethings. Her mother was surprised when Irma asked her if she knew anything

about birds. "Well, my dear, I don't really know much about them, but we have a book about native birds in the library. I will find it for you, as it is a small book and I do not think it is named on the outside." "Then, mother, do you have a book about trees?" "We certainly do, a wonderful book entitled, "The Green World." I have spent many delightful evenings with it, you will like it." She looked at her mother in wonder and amazement. It was the first time she had really seen her as she was. A woman that really knew things. The mother never noted the change in her daughter, at least she made no comment. The whole evening passed as they see in the little library and looked at different books. It was nearing her bed time. She must get off to school early. She arose, stepped to her mother's side, stooped over and gently kissed her good night, then quietly went up stairs to her room, her mother was really perplexed. She wondered if Irma wasn't feeling well. The next day the Rainbow Girls were observing the day in the March of Dimes. It was a busy day and the High School had recessed for the afternoon so that every group could do their share. The Mother Advisor had appointed Irma chairman of one group and they must win. What a grand event and she was so happy because if something came up that was difficult she could go to her Mother Advisor for help. She would understand. The fact of that understanding person which she had felt the need of for a long time led Irma to find herself, discover her mother and her home.



# A MESSAGE OF PEACE AND LOVE

By: Alejandro T. De la Cruz

EDITOR'S NOTE: The following song-poem by Alejandro T. de la Cruz, a member of the Philippine Embassy in Saigon, was written after the ceasefire was announced in South Vietnam last Jan. 28, 1973.

Peace to men of good will on earth  
Where there is hatred let love spread  
For hatred ceases where love begins.

Let the storm in life pass and let calm reign  
Peace and love are golden-bathed  
As discord and hatred mud-slinged.

On earth let all nations implore  
The Divine Providence's assistance  
To have content in common economy.

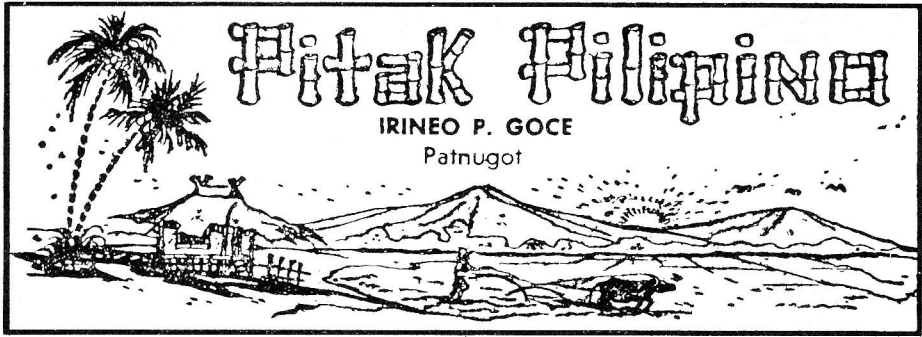
Men of good will war refugees admire  
For a generosity sublime  
Spiritual Beliefs matter not

When love of peace runs high:  
Let brotherhood reign,  
Lord, make the nations united and strong

An economic capital, a power plant,  
Let every heart discern all want peace  
Not war - let cool, let cool.

Peace, Love, Neutrality-all in one  
Blessed are the peacemakers,  
For they shall be called God's children.

—SAIGON POST, FRIDAY, 2 MARCH 1973.



## ANG PAMBANSANG WIKA, AT GANAP NA KALAYAAN – I

Nang nakaraang Agosto 13-19 ay ginunita ng bansa ang “Linggo ng Pambansang Wika.” Sa panahong iyon ay marami sa ating mga nakaluklok sa mataas na mga katungkulan sa pamahalaan ang nagsipagbigay-puri sa wikang Pilipino, at may kani-kanilang malindog na mga kuru-kuro kung bakit dapat nating pagyamanin at dakilain ang wikang sarili.

Tinikis kong palipasin ang Linggo ng Wika bago bigyang puwang ang pagsisiwalat ng dukhang mga kaisipan – na mahalina, dakilain, pagyamanin at palaganapin ang sariling wika, hindi lamang sa pang-araw-araw na pakikisalamuha sa lipunan kungdi lalo’t higit sa mga pagtuturo, sa pamamahayag at sa pagpapalakad at paglilingkod sa pamahalaang bansa.

Naging pananalig ko, at patuluyang sinimpan sa damdamin sapul na mabuksan yaring kaisipan, na may tuwirang pagkakaugnay ang salita o lenguwaheng ginagamit ng isang bansa sa ganap nitong kalayaan. Ang uri ng buhay ng isang bansa ay maaaring ikaligaya, o ipagdusa kaya, alinsunod sa lenguwaheng ginagamit nito bilang prinsipal

na paraan sa mga pagtuturo at sa komunikasyon. Ang ipinagiging maunlad at malakas ng isang bansa ay nababatay rin sa kakayahan nitong palaganapin ang kaniyang wika at kultura, hindi lamang sa loob ng kaniyang teritoriyo at sariling mga mamamayan, kungdi maging sa mga teritoriyo at mamamayan ng maraming iba pang mga bansa.

Sa kabila nito, saksi ang kasaysayan na ang bawa’t lahing nagpabaya naamalupig at mapailalim sa impluwensiya ng wika at kultura ng bansang nanakop ay nananatiling tagasunod lamang at waring alipin sa mahabang panahon. Ang Pilipinas ay isang walang-palad na halimbawa.

Tayong lahat ay saksi sa nakaraang mahigit pang 31 taon na ang ating mga paaralan at mga tanggapan sa pamahalaan ay nagkaroon lamang ng panandaling atensiyon at pansin sa Linggo ng Pambansang Wika. Ang taunang paggunita nito ay itinakda ng batas na mapaloob sa linggong nagsisimula sa Agosto 13 hanggang 19. Ang pahapyaw o bahagyang atensiyon na naiukol sa bagay na ito ay siyang naging sanhi marahil ng hindi natin pagpapahalinga at pagkilala sa tunay na kahala-

gahan at kaugnayan ng isang katutubong wika sa pampulitikal, pangkabuhayan, panlipunan at kultural, at maging pangrelihiyong paglago at pag-unlad ng alinmang bansa.

Bagaman masasabing ang ating bansa ay malaya at makapangyarihan, ay isang katotohanan pa rin na ang ating kalayaan ay hindi ganap. Tayo'y nagsusumikap, nguni't lubhang mabagal ang pag-unlad, upang kalagan at palayain ang pambansang kabuhayan at kultura sa mapaniil na pagkakatali sa itinakwil nating tanikalang kolonyal.

Nakalulungkot gunitain na sa kalagayan ng pangkasalukuyang sistema ng ating pagtuturo, na pina-pananaig pa rin ang salitang hiram sa mga pamamaraan ng pagkatuto ng ating kabataan, ang mga produkto ng ating mga paaralan ay nagbubunga ng mga kasanayang nakahilig sa pagpapasigla ng kulturang dayuhan. Dahilan sa hinubog at inaruga sa isang banyagang sistema ng mga pagtuturong propesyonal, ang ating mga kababayang nagtamo ng higit na dunong ay humahantong sa hindi tagapangalat ng mga bagay na Pilipino, kungdi yumayao sila sa daigdig bilang mga tagapaglako ng kapakanang komersiyal at kultura ng dating nanakop na bansa. Sa pangyayaring iyan ay napapabayaan nating paunlarin, dili kaya'y kilalanin man lamang, ang sariling atin. Ang nakapagpapalubha pa sa kasamaang-palad na iyan ay mayroon tayong pangilan-ngilang higit na mga responsableng kababayan na puspusan ang pagsalungat sa pagpapaunlad at malawakang pagpapalaganap ng isang opisyal na pambansang wika.

Narito po ang isang halimbawa: napagkukuro kaya ng marami nating

mga kababayan at kalahi kung paano kana-iinsulto sa katalinuhan ng karaniwang Pilipino, na sa mga paghahanap ng mapapasukan maging sa mga tanggapang gobyerno o pribado, yaong higit na mahusay na magsalita o sumulat sa wikang Ingles ay tiyak na nakalalamang sa mabubuting oportunidad ng pag-unlad, o mas mataas na sahod? Nakapanglulumo! Sa harap ng ganiyang malungkot na kalagayan ay ating maitatanyag: Paano kaya ang ating bansa magiging tunay na maunlad? Paano kaya tayo magiging isang malakas at matatag na lahi?

Nakalulungkot munimunihin ang kasalukuyang kalagayan ng pangkaraniwang Pilipino. Bawa't taon ay nababaon ang ating bansa sa pagkakautang; hindi tayo makatawas sa nakasasakit na kakapusan ng ating balanse sa mga kabayaran, samantalang iilan lamang sa ating mga kababayan at kalahi ang nagtatamasa ng kaunlaran at kasaganaan sa buhay. Ang mga dukhang mamumuwis ng bansa ay siyang magbabayad ng ating mga pagkakautang sa mahabang panahon, samantalang ang karamihan sa masa ng ating mamamayan ay patuloy na nagdurusa sa ibayong paghihirap.

Ang marami sa matatalino nating mga kabataan na nakapagtamo ng sapat na dunong ay nagsisitungo sa ibang mga lupain. Hindi natin sila masisisi sapagka't kinagisan nila ang malungkot na katoohanang wala silang lugar at pagkakataon sa piling ng sariling mga kababayan. Ang kanilang mga natutuhan sa pag-aaral ay hindi angkop sa mga pangangailangan ng karaniwan nating mga mamamayan; at dahil diyan ay naghahanap sila ng

*(Turn to next page)*

MESSAGE . . . from page 1

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

*"There are religious truths which every Mason is bound to believe, namely the existence of God, the necessity for a good moral life, the immortality of the soul, and reward for the good and punishment for the bad in an after-life . . . Freemasonry is to be esteemed and praised, for whereas there are religions which are quarreling among themselves about their particular beliefs, Freemasonry holds those beliefs of which there is no dispute . . .*

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

Likewise, the Masons should be familiar with "What is Freemasonry", as published by the Masonic Service Association of the United States, which reads:

*"Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of the blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the down-trodden, shelter the orphan, guard the altar, support the government, inculcate morality, promote learning, love man, fear God, implore His mercy and hope for happiness."*

I, therefore, enjoin all Masons to dedicate more time and effort in Masonic studies so that at all times they are ready to enlighten the non-Masons about our venerable institution.



CALIXTO O. ZALDIVAR  
Grand Master

ANG PAMBANSANG . . . (from page 14)

ikabubuhay kahi't man nga mga alipuris lamang ng mga pangangalakal na banyaga sa iba-ibang mga lupain.

Sakaling ako'y hindi maunawaan sa puntos na ito, ay nais kong linawin na ako'y pabor, manapa'y isa ko ring maalab na mithiin, na ang mga Pilipino ay mangalat at lumaganap sa iba't-ibang mga sulok ng daigdig. Subali't sa kanilang pan-

darayuhan ay mabuti sana kung tataglayin nila ang mga kaalaman at karunungan katutubo at likas sa ating bansa at lahi. Ang mga iyon ay maaari nilang ipangalat sa ibang mga nasyon sa daigdig, at sa gayon ay mapasisigla rin nila ang mga kapakanang panlabas ng ating bansa.

Ni: Irineo P. Goce, N.G.

(May karugtong)

# BROTHERLY LOVE

By: MW (Dr.) Arthur Schram, 33<sup>o</sup>, PGM, Hon. Member of Lodge  
"Fraternity and Perseverance", No. 31  
Grand Lodge Of India

Our Masonic Ritual admonishes us to use the Trowel for the "noble and glorious purposes of spreading the cement of brotherly love and affection, that cement which unites us all into a sacred band or society of friends and brothers among whom no contention should ever exist, but that noble contention or rather emulation of who best can work and best agree."

By the exercise of brotherly love we are taught to regard the whole human species as one family – the rich and the poor, the high and the low, who, as created by one Almighty parent and inhabitants of the same planet, are to aid, support and protect each other. On this principle, Freemasonry unites men of every country, sect and opinion, and conciliates friendship among those who might otherwise have remained at perpetual distance.

Brotherly love is the main-spring of Freemasonry. Without it our fraternity would fall to pieces and the whole fabric dissolve like mist before the sun. Brotherly love has its most imperative duties, which Freemasons are bound to perform. If a brother is injured you must protect him, if persecuted, you must justify him as far as it may be possible to do without

compromising your own interest.

It means that we should have love and affection for each member of the fraternity. But Freemasonry does not end at the door of the Lodge. We should exemplify Brotherly love to all people of this planet in all actions in our daily lives. Then people will recognize that we, as Freemasons, live up to the teachings of Masonry. It will certainly make us feel better and be a happier person.

Brotherly love gives every man true justice. It does not allow him to speak evil of his brother and it wishes him good fortune and happiness and refuses to place obstacle in his way. Brotherly love implies man's stern effort to curb his natural selfishness and furtive desire for self-promotion. Freemasonry seeks to make men better toward each other, to cultivate brotherly love and to inculcate the practice of all the virtues which are essential for the perpetuation of a brotherhood. Brotherly love begins with the individual and calls on him to express his love towards those who are close to him on bonds of blood, home and work. Brotherly love can best be practiced in small Lodges where friendship will flourish and thrive.

The strength of Freemasonry lies in the spiritual affinity between its members, rather than in social contacts, political prestige or economic power. While there must be practical application of our brotherhood, we also realize that united with religion, prayer and meditation, we are working for great constructive good. If we, as universal Freemasons, of whatever language, race, religion or nationality set aside with all humility and sincerity a portion of our time for thoughtful reflection for the progressive perfection and ennoblement of mankind, we shall find ourselves consciously and effectively identified with one of the greatest conceptions of this age.

Abraham Lincoln, one of the greatest exponents of genuine brotherhood who ever lived, often demonstrated his interpretation of brotherhood by a story which he told on many occasions during his lifetime. Here is the story: Lincoln was standing at the bottom of a snow-covered hill watching two boys using a single sled. After

coasting down the hill together, the older boy would carry the younger one to the top of the steep hill, simultaneously dragging the heavy sled behind him. At the top of the hill, the older boy would rest a while, huffing and puffing from the effort. After the routine had been completed two or three times, Lincoln called to the older boy and said: "That's quite a burden you are carrying, Sonny," The boy replied: "That is aint no burden, Mister, *that's my brother.*" To Lincoln that was always the truest definition of real brotherhood: "THAT'S MY BROTHER"!

Quite the finest trait of the human heart is that of Loyalty. In loyalty is found the fullest expressions of brotherly love. Loyalty is a form of unselfish devotion to friend and fellow-worker, which makes any organization possible. The loyal Freemason is one whose heart and soul is in the Lodge with which he is identified - he knows the welfare of each individual member is the welfare of his Lodge.



## LADIES AUXILLARY OFFICERS

The Ladies Auxillary of Laong Laan Lodge No. 185 held its election of officers during the celebration of the 10th anniversary of the Lodge held at the residence of Bro. Louis Ngo Di Hiong and Sis. Rosario Ngo in San Francisco Del Monte, Quezon City.

Elected were: Blesilda Supnet, President; Rosita Tanseco, Vice-President; Rosario Ngo Di Hion,

Treasurer; Estelita P. Goce, Secretary; and Agustina Gregorio Sy Go Supnet, Tagumpay R. Viduya, Lolita S. Manansala, Rosita Tansipek, Eulogia Aragonas, Ma. Cristina Hinlo, Directors.

The group was organized by the late WB Dominador Vicente. It has been a sustaining force behind the steady progress of the Lodge.

- c. To organize contests, sponsor private or public functions, confer prizes, diplomas, or other kinds of rewards for the work of any Brother distinguishing himself in such contests or functions;
  - d. To give donations in the form of money or other suitable rewards for those taking part in such contests; and
  - e. To receive voluntary contributions, donations or prizes offered by brethren or non-Masons.
4. That every subordinate Lodge is hereby declared to be a branch of the said Masonic Research Council and, as such should extend its cooperation and collaboration for the attainment of the ends herein set forth, the Worshipful Master and officers to prepare yearly a program of Masonic Education for their members with the right to request assistance from the Executive Committee, and to submit for the consideration of the said Committee any suggestion which may be conducive to the realization of the purposes and objectives of said Masonic Research Council;
  5. That all brethren are requested to send immediately to the Executive Committee all written articles, pamphlets, speeches, orations, conferences or other documents which they think are important in Masonic Education so that the said Executive Committee could study and examine them and make such use of the same as it believes most suited to the proper information of the Lodges and brethren in general;
  6. That the Grand Master shall report annually to the Grand Lodge upon the activities of the Masonic Research Council during his year of office and make his recommendations as to the future activities of the same. (Adopted 1947)

A few days ago a Past Master inquired about how he could revive the interest in a Lodge of Research. It was suggested he read carefully Paragraphs 4 and 5 of the provision on the Research Council and motivate our brethren in the Lodges to start the work assigned therein to them. Once the work is started, the rest will come in time.

The Cabletow would like to receive from the Lodges, and individual Masons, their views on Masonic Research, and what they would like to do about it in this Jurisdiction.

R.E.W.

# Have You Earned One More Tomorrow

Is anybody happier because you passed his way?  
Does anyone remember that you spoke to him today?  
This day is almost over and its toiling time is through.  
Is there anyone to offer a kindly word of you?

Did you give a friendly greeting to the friend who came along,  
Or a sort of churlish "Howdy" and then vanish in the throng?  
Were you selfish, pure and simple, as you rushed along your  
way,  
Or is someone mighty grateful for a deed you did today?

Can you say tonight in parting with the day that's slipping fast,  
That you helped a single Brother of the many that you passed?  
Is some heart rejoicing over what you did or said?  
Does a man whose hopes were fading now with courage look  
ahead?

Did you waste the day or lose it, was it well or poorly spent?  
Did you leave a trail of kindness or a scar of discontent?  
As you close your eyes in slumber do you think that God would  
say,  
You have earned one more tomorrow by the work you did  
today?

—Author Unknown

## DISTRICT DEPUTY GRAND MASTERS

### DISTRICT NO.

- 1 – Amancio S. Donato
- 2 – Leon A. Bañez, Jr;
- 3 – Jesus Cadiente
- 4 – David T. Lara
- 5 – Samuel R. Capistrano
- 6 – Eulogio C. Sta. Maria
- 7 – Filemon B. Zafra
- 8 – Nestor N. Niguidula
- 9 – Jose B. Perez
- 10 – Raymundo N. Beltran
- 11.– Ricardo C. Buenafe
- 12 – Cesario Villareal
- 13 – Jose Baccay, Sr.
- 14 – Panfilo B. Enojas
- 15 – Santiago L. Chua

### DISTRICT NO.

- 16 – Florentino B. Almacen
- 17 – Pedro Guerzon
- 18 – Ricardo V. Azarcon
- 19 – Antonio Espinosa
- 20 – Frederick Dumlao
- 21 – Kenneth M. Crabtree
- 22 – Ivan A. Miller
- 23 – Pablo D. Baguioen
- 24 – Peregrino Cornel , Sr.
- 25 – Gerardo Padilla
- 26 – Isagani S. Bella
- 27 – Cayetano Palmares
- 28 – Ernesto Malabanan
- 29 – Federico Tan
- 30 – George F. Krause

## JUNIOR GRAND LECTURERS

### DISTRICT NO.

- 1 – Eliseo A. Arandia, Jr.
- 2 – Julio B. Laceda
- 3 – Narciso P. Tomas
- 4 – Jacinto V. Morales
- 5 – Pedro L. Fajardo
- 6 – Emilio J. de la Rosa
- 7 – Horacio S. Mendoza
- 8 – Federico S. Magat
- 9 – Bienvenido G. Ongkiko
- 10 – Jose B. Legazpi
- 11 – Rodolfo R. Soriano
- 12 – Apolinario R. Villaverde
- 13 – Damaceno J. Ago
- 14 – Dominador Aujero
- 15 – Juanito C. de la Cruz

### DISTRICT NO.

- 16 – Jesus T. Limkimso
- 17 – Felix Caburian
- 18 – Samuel G. Pangan
- 19 – Fredinel A, Martinez
- 20 – William A. Mcalister
- 21 – John B. Davis, Jr.
- 22 – Herbert F. S. Chock
- 23 – Federico P. Ambatali
- 24 – Albino A. Fernandez
- 25 – Jose M. Lagahit
- 26 – Pio Elevazo
- 27 – Enrique Maravilla
- 28 – Teodoro Alcantara
- 29 – Rizal B. Perez
- 30 – Daniel K. L. Yee

Mr. Hilario G. Esguerra, 16  
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