



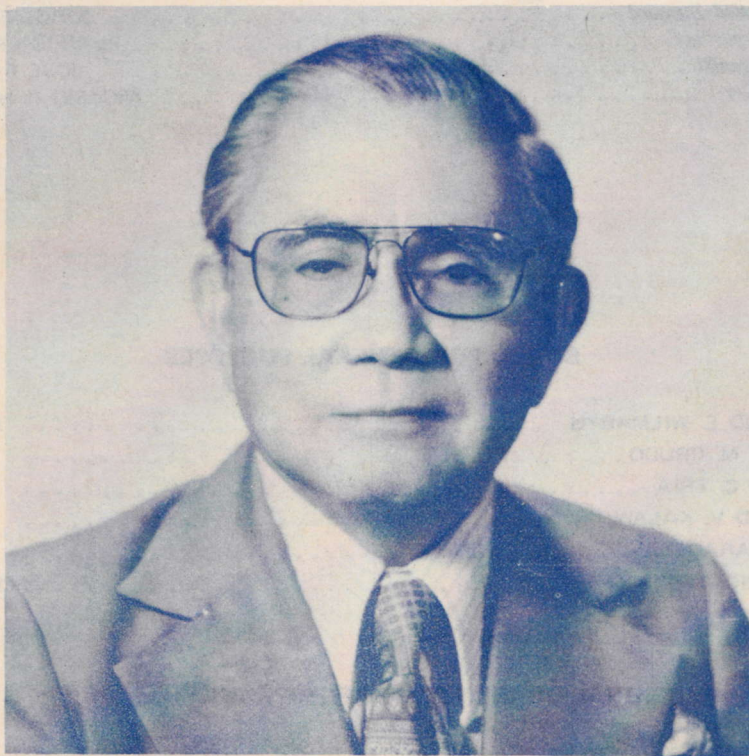
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Official Organ of the Grand Lodge of the Philippines

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APRIL, 1978



MW CALIXTO O. ZALDIVAR

Grand Master

1977 - 1978

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Grand Master's Page



LET US CARRY ON

My incumbency as Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines is about to end. And so, in this, my last message as Grand Master, I wish to express my gratefulness to all brethren who have helped me in maintaining the good image of Freemasonry. It may well be said that during this Masonic year we have effectively projected Masonry before the public, such that more people have come to know about Masonry and the Masons. Our Masonic district conventions, the constitution of new Blue lodges in many places, our public installation programs, the participation of Masons in public ceremonies commemorating historic events or memory of our national heroes, the Masonic funeral services for our deceased brethren which were opened to the public, the participation of Masons in civic work in their respective communities – all these were activities of the Masons that made the people take notice of, and made them more interested in Masonry and the Masons. In our programs where members of the clergy of the Roman Catholic Church were invited either as guest speaker or to say a prayer, have helped much to dispel the prejudices of the members of the Roman Catholic Church towards Masonry. Indeed, it may well be said, also, that Masonry has contributed much to promote ecumenism in the Philippines.

It is very heart-warming to note that in many subordinate Lodges more men – mostly young men – have applied, and are applying, for membership in the Masonic fraternity. This circumstance is an indication that Masonry is now well recognized as a fraternity of men who are dedicated to ideals for the good of mankind.

I am closing my stewardship of the Grand Lodge with an appeal to my brethren that we all work more, and we so act, that we maintain the

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MASONRY FOR WORLD PEACE

At the 28th Annual Session of the Supreme Council 33° A. & A.S.R., of Freemasonry in the Philippines, our Scottish Rite brethren decided upon a monumental task, which if ultimately accomplished, will truly establish the Brotherhood of men under the Fatherhood of God. The Supreme Council adopted as its primary project, the organization of all Masons throughout the world in an international effort to bring about world peace, first by disarmament, and thereafter by developing brotherly love not only between and among the Masons of the world, but between and among all men of the world.

The Supreme Council has communicated with every Supreme Council in the world and has invited the Grand Lodge of F. & A.M., of the Philippines to communicate with every Grand Lodge in the world, requesting each Supreme Council and Grand Lodge to cable the General Assembly of the United Nations before its coming session in May, emphasizing the number of Masons in each Jurisdiction who have pledged themselves to support an international campaign for disarmament as a first step in the long journey to world peace.

Through the Masons of the world, it is hoped that sufficient influence can be applied, to every association, organization, or body to join one united force to achieve disarmament. In unity there is strength. Let Masonic Unity be the strength that will achieve this first step in the long journey to world peace.

As each Mason reads this, let him sit down and write his personal letter to the General Assembly of the United Nations setting forth his individual appeal.

R.E.W.

FOUNDATION OF TEMPLARY IN THE WORLD

by

Joe W. Kraye and Karl J. Kraye
Past Master Councilors, Oak Cliff Chapter,
Order of DeMolay in Dallas, Texas

The foundation of a Masonic Order upon Christian ideals and principles has been sufficient to interest thousands of brethren in pursuing membership. Yet all too often even the most zealous Templars may become so entwined with the benevolence, fraternalism, and ritualism that the historical bases upon which the Order rests is forgotten, neglected or never explored at all.

Literature on the foundation of Templary is easily found in both Masonic and historical volumes. The problem is to locate those histories and those Masonic works which provide an accurate view of the subject in its historical context. Among the most readable accounts of ancient Templary is Maurice Druon's novel *The Iron King* (1956), which revolves around the time period in which original Templary and its Grand Master, Jacques DeMolay, were destroyed.

Following is an historical survey of the period prior to the founding of the Order including the role of Templary in the Crusades, and finally a brief examination of the historical accuracy of Druon's novel.

Jerusalem and the Infidel

The period prior to the founding of the Order of the Knights of the Temple was steeped in turmoil. Mohammed, author of the *Koran* (revelations made to Mohammed by Allah), died in 632 A.D. and left a series of successors called Caliphs to continue the work he started. Each of the Caliphs, like Mohammed, was at once chieftain in war and head of the church.

Omar, the second Caliph, captured Jerusalem in 637 A.D. and erected a mosque on the site of Solomon's temple. Moslem multitudes pushed westward to overthrow Christianity, and many victories were attained; but the Mohammedans kept their eyes on Rome, the Christian Capitol, which was their goal. The group would have succeeded in this goal had they not been defeated by Charles Martel at Tours in 732 A.D.

Following their defeat, the Caliphs turned their attention to the Christian frontiers in the East with their ultimate goal again being Rome, much to the detriment of Christians in the West. They were

again victorious and established a stronghold at Nicaea, only one hundred miles from Constantinople, which was the capital of the Eastern Empire. In churches throughout Europe men prayed daily for deliverance from the Turk. The response came in the form of the Crusades, whose grand object was the overthrow of Mohammedanism.

Pilgrims to the Holy Land

The conditions that existed in Europe at the close of the eleventh century will provide clues explaining the reasons why the Crusade was employed as a means of combating the infidels. It was an age of feudalism. There were no governments, states, or nations as we know them. Each individual belonged to a lord. An ordinary man was not a citizen but a kind of human chattel, who belonged to the land like a plow or an ox, and who went with the land when it changed from one lord to another. The lord owned all the products of the ordinary man's labor, could demand at will any manner of personal service, and could order him into war at any time. Each lord belonged to an overlord — either a bishop, cardinal, count, baron, or an earl. The overlord in turn belonged to a king, a cardinal, or an emperor. At the top of this hierarchy, in theory at least, was the Pope, who was believed to possess the keys to heaven and hell, and sovereignty over all things spiritual and temporal. The hierarchy is described as existing in theory only because wars between lords, between lords and overlords, between overlords and emperors, and quarreling between emperors and the Pope were always taking place.

The perpetuation of these interpersonal conflicts and wars resulted in a mood of pessimism that took possession of the whole continent of Europe. Men gave up hope in this world and started to brood upon the next. Monasteries flourished; everywhere there was a morbid pre-possession with sin and win heaven. The church taught men that to escape sin they must do penance. Penance was a method of self-punishment used to secure spiritual merit and existed in countless forms.

One of the most popular means of penance was the pilgrimage. A man believed that if he could visit the shrine of some saint, or worship before some sacred relic, or go on a dangerous journey to some holy place, his sins would be forgiven in proportion to his pain. Such pilgrimages became the religious fashion, encouraged by priests, and even provided for in the rules of the church.

Because Jerusalem itself was so sacred, and because it lay so far across the world, it could be reached only after much hardship and personal peril. Therefore, a pilgrimage to Jerusalem offered the supreme rewards and forgiveness from every sort of sin, and in case of death, offered an instant transition to paradise. Sources indicate that there were sixteen pilgrimages made to Jerusalem in the tenth century and 117 pilgrimages in the next, which was before the beginning of the Crusades.

In earlier times the pilgrims, once they had reached Jerusalem, received some consideration regarding the safety of their lives from the Moslems; but later, especially

after the Caliph of Egypt ordered the Holy Sepulchre, along with all other sacred Christian vessels, destroyed in 1009 A.D., many lost their lives in Jerusalem itself, or at the hands of brigands in the narrow passes that led to it. The fate of these searchers after holiness, along with the infidels' desecration of all that Christians held dear in the Holy City, brought the impatience of Europe to a boiling point. Men began to writhe under the insults that were heaped upon them by Islam. They prayed for an opportunity to bring the flaming vengeance of heaven upon the Turks and Arabs. A volcano was ready to overflow at the touch of a spark.

The spark was applied by Alexius, Emperor of Byzantine (the Eastern Empire). He so feared the Turks who were hammering at this door that in 1095 he called for aid from the nations of the west by addressing an appeal to Pope Urban II. Following consultation with powerful nobles, Urban called a council to meet at Clermont in Auvergne. On November 25, the Pope addressed the multitudes and delivered what historian Kenneth Setton described as "the most effective oration recorded in history." Passion and flame and an unearthly zeal played through his utterances like summer lightning and his speech launched Europe on the Crusades. One group of approximately 600,000 led by Peter the Hermit and Walter Sans-Avoir (meaning "without anything") was all but annihilated. Seven other groups following over the next 200 years, were characterized by quarrels, treason, and awful bloodshed.

Prior to this time Christian pilgrims had reached Jerusalem. Around 1023, a number of merchants gained permission from the Caliph of Egypt to form a hospital for poor Christians. This group functioned as such until Raymond du Puy became their Master and transformed them into a group of fighting knights who battled in behalf of the Crusades for over 200 years. These Knights Hospitalers became the Knights of Malta in recent history.

Poor Soldiers of Christ

Two young French knights of noble birth, Hugh de Payens and Godfrey St. Omer, also conceived of the idea of forming an organization to guard the road from Jerusalem to Acre — the Jerusalem port on the Mediterranean. Seven other youths joined with them to form what was originally called the Poor Soldiers of Christ. King Baldwin du Bourg II of Jerusalem gave the group the use of a suite of rooms in his palace, and this gave rise to the name, Knights of the Temple or Knights Templar.

Many others joined the group from throughout the area and they became famous in Europe where the Crusade fever was at such a high pitch. King Baldwin recognized that he could retain Jerusalem and overthrow Islamic power with this group if he could convert it to a fixed garrison that was always prepared for war. The Templars were recommended to Pope Honorius for sanction as an official part of the Church's crusading system. Sanction was granted and the Order became

increasingly popular. Money was poured into its treasuries, rich estates were settled on it, and nobles and princes sent their sons to unite with it.

In 1298 Jacques DeMolay was elected Grand Master of the Order, a position he held until death. Ahead of him was no easy task, as things were bad in the East. Indeed, Antioch, Tripoli, Jerusalem, and Acre had fallen. Crusaders had been killed or had fled back to Europe. Only the Hospitallers and the Templars were left to confront the Saracens. The Templars waited for a new Crusade, and they attacked small detachments of the enemy until the new Crusade was formulated.

But support was not forthcoming; after 200 years the crusading spirit had faded and the masses began to claim that God had evidently left Jerusalem to join the infidels. The Templars were strongly entrenched in Europe and Britain with their great houses, their rich estates, and their treasuries of gold. Their leaders were respected by princes and feared by the people — but there was no popular support for their war plans.

DeMolay led a large group of Templars against the Sultan of Egypt. After that battle, DeMolay, working in conjunction with a Tartar general, re-possessed several cities from the Saracens, including Jerusalem. An appeal was sent to Europe to organize a final crusade for the easy overthrow of Islam forever. No aid was sent; the Saracens captured Jerusalem again in 1300 and the Templars retreated to Cyprus.

However, despite this particular defeat, the power of the Templars cannot be over-emphasized. At the height of Templar existence, records show that the Order possessed 7,500 manors. Templar leaders were respected as princes and the Grand Master was the equal of a King. Gifts flowed into the Order from nobles and commoners alike. Kings placed vast treasuries in the Order's keeping and one-third of Paris belonged to the Order. The Templars had truly become one of the major monetary powers in Europe.

In fact, the Templars were a nation unto themselves. The Pope placed them under his direct control only thirty years after their beginning. They were given their own chaplains; they were released from tithes, and a bishop or prince could not put a Templar on oath. Templars were exempt from interdicts placed on their countries by the Pope. The Templar Order became an empire existing among governments, drawing power from them, but owing obedience to none.

DeMolay and Philip the Fair

It was such splendor and power that confronted Philip the Fair, when, at the age of 16, he became ruler of France, and therefore, the most powerful king in Europe. A truculent and ambitious monarch, eager for wars, fearless in subjugating the French lords to his own will, and extravagant in all of his plans, he was always in need of money. He captured from his people every possible tribute and tax; he robbed and then exiled the Jew and Lombard bankers, and at last,

he debased the national coinage to fill his treasury. It is no wonder that he coveted the Templars' wealth. Philip was determined that if he could not seize control of the Order for his own gains he would simply destroy it.

Following the Crusades, Philip spoke on the uselessness of the Templars. Rumors circulated about the Templars' secret meetings and ceremonies. Owing to the Templars' long stay in the East, they were rumored to have been allied with the Turks, and as such, were blamed for the failure of the Crusades. It was said that novices were forced to deny Christ and spit on the cross to gain admission to the Order. They were believed to be heretics and idol worshipers. The rumors stated that if a brother betrayed the Order he was murdered and unnatural crimes were committed against him.

Philip demanded that the Pope investigate the rumors about "his" order, but Clement did not do so. He did, though, summon DeMolay and listened to the Templars' side of the spurious stories. Nothing became of Philip's rumors and charges until 1307. In that year, on September 14, Philip had all Templars in France arrested. Despite objections voiced by Pope Clement, trials began before the French Inquisition. Persecution of the Order did not cease despite the suspension of the power of the Inquisition by the Pope. Clement himself called for the arrest of Templars in an attempt to regain control of the situation. Philip threatened the ecclesiastics, forcing the Pope to concede everything, and he reserved for himself the

right to try the Grand Master and his Preceptors. Clement condemned the Order in 1311 and distributed its wealth among kings and other orders, notably to Philip and the Hospitallers.

Persecution and Death

For nearly seven years Templars were imprisoned and tortured until they either died or confessed to charges of heresy and blasphemy. Many did confess to the false charges and were granted lesser punishments. Others could withstand the pain and did not confess, only to be burned at the stake. DeMolay and three of his Preceptors were left in prison for the entire seven years. Under torture they reportedly confessed to the charges. These four Templars were brought before a public audience for pronouncement of their sentences. All charges were read and the sentence was life imprisonment for each. Two of the Preceptors accepted the sentence, but DeMolay boldly denied the confessions and refused the punishment. Guy of Auvergne stood by him in the denial. Their action was punishable by burning. Philip was not present, but when news of the incident reached him, he immediately ordered DeMolay and Auvergne burned so that Clement could not save them. On March 18, 1314, DeMolay and Auvergne were burned at the stake on the island of Seine.

DeMolay's Curse

The novel, *The Iron King*, focuses on King Philip the Fair. Vividly, Druon sets the scene for

DeMolay's torture and execution.

A comparison of the novel with its actual historical context reveals that there are no contradictions regarding events or dates. The book is a precise historical novel. It does include one additional item though. While DeMolay was burning at the stake, Druon writes:

And suddenly the Grand Master's voice sounded out of the curtain of fire. As if addressed to each one present, it affected everyone individually. With great power, his voice sounding as if it were already coming from on high, Jacques DeMolay spoke again as he had at Notre-Dame. "Shame! Shame! You are watching innocents die. Shame upon you! God will be your judge." Flames whipped him, burning his beard and setting his white hair alight. The appalled crowd had fallen silent. It might have been a mad prophet who was being burned. The Grand Master's burning face was turned towards the royal loggia. And the terrible voice cried, "Pope Clement, Chevalier Guillaume de Nogaret, King Philip, I summon you to the Tribunal of Heaven before the year is out, to receive your just punishment! Accursed! You shall be accursed to the thirteenth generation of your lines!

The crowd was terrified and DeMolay's body fell from the stake into the ashes with his hand remaining in the air. Philip saw the execution and heard the curse. Nogaret and Clement heard of the curse and within forty days Clement was

dead. Nogaret died about four weeks later. Philip died around the fourth of November. The curse had been fulfilled.

Whether the curse is true or not is an indeterminable issue. At an execution held in this period, no one expected a need for records, and therefore only tales exist. The historical facts presented do, however, corroborate the alleged curse. The thought that those events would occur as mere coincidence is questionable.

DeMolay's martyrdom, regardless of the existence of the curse, is inspiring in itself. Incredible indeed is the fact that a man of DeMolay's age (over seventy at the time of his death) endured after seven years of torture and imprisonment and lived to defend his order and his brethren. The Order of DeMolay is dedicated to the memory of DeMolay, and its teachings encourage emulation of DeMolay's heroic fidelity and toleration.

Druon's novel, *The Iron King*, is a factually-based historical novel representing the death of Templary's first Grand Master. For those Templars who are in quest of an in-depth examination of the period signaling the demise of original Templary, the book is an excellent beginning.

—THE KNIGHT TEMPLAR

Joe W. Krayer is a pre-medical student at Southern Methodist University in Dallas, Texas. Karl J. Krayer is a member of Dallas Commandery No. 6, Dallas, Texas, and a graduate student majoring in Speech-Communication at the University of Houston. Both brothers are Past Illustrious Knight Commanders of DeSoto Priory No. 59, Order of Knighthood. In addition, both are recipient of the Degree of Chevallier, the highest honor for DeMolay labor bestowed by the Order.

IF FREEMASONRY IS GOOD LET'S TALK ABOUT IT

By Theodore Meriam, Past Grand Master

The opportunity to speak to you on public relations for Masonic Lodges is most welcome, because I feel that discussion of this topic is long overdue. In order that we may be on common ground, let's consider for a minute what we mean by public relations.

Some Definitions:

Webster — "Public relations are the activities of a corporation, union, government or other organization in and maintaining sound and productive relations with special publics such as customers, employees or stockholders, and with the public at large, so as to adapt itself to its environment and interpret itself to society."

This last phrase — "interpret itself to society" — is perhaps the most important. Keep it in mind. Another — "Public relations are the words and deeds which over a period of time establish and maintain a business' (Masonic Lodge's) reputation for good or evil." (Notice how appropriate this definition is when we substitute the word "business" with Masonic Lodge.)

And Another — "Public relations are designed to give a business a good reputation with the public, establish it in the public mind as an institution of character and institution which functions in the public interest." Abraham Lincoln once said: "Public sentiment is everything. With public sentiment nothing can fail. Without it, nothing can succeed."

This is appropriate to our topic also.

Perhaps we can say — for our purposes — our public relations are the things we do to build an **IMAGE**, in the public mind, of our Lodge.

For hundreds of years Masonry has rightfully enjoyed a position of great respect in the general public eye. This has been because of favorable activities on the part of individual members, individual Lodges, and Masonry as a whole.

While there is some mystery surrounding the functions of a Masonic Lodge in a community — there is very little misunderstanding

as to what Masonry represents —
OR IS THERE?

Two years ago it was my privilege to speak formally in this room during the 110th Annual Communication of this Grand Lodge. At that time I asked this question: "Are we relatively as influential as we have been or should be?" This question can be disturbing—and it's very hard, if not impossible, to answer.

What is really our relative position?

Are we as important and influential in each of our communities as we should be?

Is Masonry the same in Alturas, in Sacramento, in Oceanside, in Fresno, in Pasadena, in Marysville? Is the Masonic Fraternity regarded, by the community, as the finest fraternal organization in each of these communities? and if it is, what has it done to justify this position—or is the public riding along in the vapor trail of a great tradition?

Let me illustrate with an assumption.

Let's assume that in Alturas, Oceanside and Marysville the Masonic Lodge is of relatively greater stature and community importance than in the larger cities—simply because a greater proportion of the population is aware of the existence of Masonry and what it stands for. **THIS CAN BE A REASONABLY VALID ASSUMPTION.**

If the assumption is correct—if it is unfortunately true—then perhaps we are declining in importance in the larger communities.

(Remember — I am using this

assumption only for the purpose of illustration—and I don't want to invite calls from delegations of representative from Sacramento, Fresno and Pasadena)

I am reasonably certain that our membership enrollment figures do not show a growth in direct proportion to California's population growth. And I am quite certain that we have not gained in membership in proportion to our economic prosperity. **WHY?**

Perhaps too few people know what we stand for and what we do.

Shouldn't we tell them?

Let me read you part of a letter written this past May by the Grand Secretary of the Grand Lodge of Oklahoma. It is very thought-provoking.

"In the first place. I believe we are reaping the harvest of what we did not sow. In Oklahoma we have neglected—yes, woefully neglected—our public relations and proper publicity. Our Lodges have communications without anything to communicate. Our Lodges never, if they can possibly avoid it, permit any publicity or any information to leak out concerning the teachings and objectives of Freemasonry and thus never give those fine men even an opportunity to learn anything about the Craft. Here in Oklahoma we have too many unkempt Lodge Halls, cob-webs and bird's nests in the windows, unswept stairs and hallways, undusted furniture that is to say the least, unattractive, and a myriad of other shortcomings.

"There is seldom an incentive for a non-Mason for the degrees because he knows nothing about the purposes, teachings or objectives. A school superintendent was inter-

viewed by the Senior Grand Warden about American Education Week activities, in which Oklahoma Masonry has began to participate- and at the conclusion of the interview, he asked if this was a temple of what Masonry believed in and work for, and in being assured that it was, he immediately asked for a petition. He stated that he had been around Masons all his life and this was the first time he ever knew that Masons did anything except go to the Lodge Hall and confer some degrees and now he had learned something and wanted to be a member.

“There is no need for me to harras you with a lot of detail about my ideas. Tour are much more conversant with our manifold problems and shortcomings than this writer. However, it has come to my attention so many times that if and when a Lodge gets enough ambition, vim and vision and begins to do something for the community there is immediate response in new petitions and the reinstatement of those in arrears. There seems to be no way to which you or I can be induced to offer our money for membership into some unknown organization.

“In Oklahoma Freemasonry has been on the bargain counter. for so long that it just does not arouse the interest that it should have. You could put a genuine diamond on the counter of a local variety store amidst the “Kress diamonds” and it would passed up by those who don’t know values. We need to let the world know, in a proper and discreet manner, just what Freemasonry teaches, what it

stands for and what it can do for the community and then we shall have petitions for the degrees. . . We don’t have enough activity to keep the public informed as to what we are doing and what we believe.

“Our fathers and grandfathers were always doing something to their neighbors and gave Masonry the credit. They waited on the ill, burried the dead, cared for the destitute. We don’t get that publicity anymore. I merely say: Take him to the hospital. I don’t have time to fool with him. Call the undertaker, I don’t have time to bury him. In fact, we have just about quit doing anything for anyone other than our selfish selves and then wonder why the public doesn’t recognize our great vision and great purposes and teachings. I just wonder.

“Dear Brother Morris, this will show you that I know little about the reasons for the decline in membership and have not even answered your question. Frankly, I don’t know any method by which the downward trend can be stopped and turned upward except by letting our purposes, our beliefs and our objectives be known. If freemasonry is good, let us talk about it and advise our friends. If we are ashamed of Freemasonry, let us keep quiet (about like many of us have been doing) and membership will continue to decline.”

This letter is signed by J. Fred Latham, Grand Secretary, Grand Lodge of Oklahoma.

I think we NEED to tell the world about US.

I think we NEED to BUILD an IMAGE – an image in the mind

of the public that Freemasonry is a great institution, a most valuable asset for the community, a tremendous influence for *public good* – and above all, an institution of DIGNITY, QUALITY AND SUBSTANCE.

I want to address these three words – DIGNITY, QUALITY and SUBSTANCE.

HOW DO WE HELP BUILD THIS IMAGE?

We do it by telling the world about ourselves!

Now – I am not advocating a flashy, brazen “horn-tooting” approach – not at all! I am advocating that we have a willingness to tell the world about ourselves – and in a dignified, quality-like manner.

We can transmit the message in a number of ways – and always with DIGNITY, QUALITY AND SUBSTANCE in mind.

Let’s discuss some of the ways. In fact, let’s consider this “telling the world about ourselves” in three categories:

1. The individual Mason
2. Lodge Activities
3. The Physical image

1. THE INDIVIDUAL –

The individual Mason should always be ready to stress the QUALITY, the DIGNITY, the SUBSTANCE of the Masonic Order – and his own personal pride in being a Mason. He should not hesitate to talk about Freemasonry.

When somebody asks – “What do you do at the Masonic Lodge?” – each Mason should be prepared to tell of some of the things that are done. He should not “clam up”. He should not imply that “all is secret.”

He can say that we participate in serious ritualistic ceremonies designed to portray in a very graphic manner many fundamental precepts of ethical, good moral conduct of our lives. He can say that the fraternal meeting provide an opportunity for friendly, sincere conversations with fellow members to be thoughtful conscientious, participating citizens. There are many things he can say—any one of which helps build the image of QUALITY, DIGNITY, SUBSTANCE. (This is public relations)

I have often felt that we should provide each new Mason with an instructional pamphlet setting forth those things that he may – and should – talk about with pride. (Remember, there is no prouder Mason than the new Mason – and most new Masons, in their natural, human way, are anxious to talk to somebody about their new status. Let’s give them the chance – and help them to do it in a manner to bring real credit to the Fraternity!)

In a negative way – I deplore the individual Mason who “tells the world” with “large signs and bright lights” that he is a Mason! This should be discouraged. It does not add DIGNITY!

To illustrate, let me tell you of an experience. Several years ago I was flying from California to Texas and the plane stopped at Phoenix. A man boarded the plane and sat directly across the aisle from me. I noticed that he wore bright blue socks with a white Masonic emblem at least four inches high embroidered on both sides of each of the socks. This may be a personal opinion, but I felt this display of the Masonic emblem was entirely out of place. In

other words, there is a right and a wrong way to display an emblem and I am sure that most Masons will recognize what is in good taste and has DIGNITY.

Now let us talk about:

2. LODGE ACTIVITIES – or, in other words, our public appearances as a group of Masons making up a Lodge. There are several natural Masonic functions that give the public an opportunity to watch us in action. Many of the smaller Lodges have the custom of having an annual open installation and this is excellent providing, of course, that the ceremony is done in the most creditable manner possible. Perhaps no other Masonic Ceremony gives a more important image of the Masonic Fraternity than a Masonic funeral – for here, perhaps more than at any other time, many of the precepts of Masonry are presented to an attentive public and this is why it is so important that the ritual of our funeral service be done with DIGNITY and with QUALITY – and certainly there is a wealth of SUBSTANCE in the service itself.

Our sponsorship of Public Schools week throughout California provides annually a very important function which the public can observe. For many years it seemed to be the pattern for the sponsoring Masonic Lodge to stay very much in the background and say almost nothing publicly about the fact that Public Schools Week actually was sponsored by the Masons. Fortunately, in recent years, this pattern has changed and Lodges throughout California have become definitely identified in the mind of the public with this very important annual

observance – Public School Week. This is at it should be for certainly we are proud of our founding of and our sponsoring of Public Schools Week.

Annually too, during Constitution Month there is the opportunity in every community for the Masonic Lodge or Lodges to stage an interesting and important observance, built around what should be and can be, strong public interest in the tremendous value and importance of the Constitution of the United States of America. I think there is a real challenge here to every Lodge to devise ways and means of developing greater public interest through outstanding programs in the annual Constitutional observance.

From time to time there are Grand Lodge functions which convey to the public an important image of the function of Masonry in California. For example, in May of 1961, the Grand Lodge of California officiated at the re-enactment of the laying of the cornerstone of the State Capitol at Sacramento. Perhaps the most important highlights of this occasion was the informal parade of approximately 1,000 Masons in Aprons marching from the Masonic Temple on “J” Street several blocks to the State Capitol. Many thousands of people in Sacramento saw this parade and saw the assemblage of Masons at the State Capitol building. This provided a good image.

This past summer also the Grand Lodge officiated in the dedication of a public park in the City of Redding. The park had been named as a memorial to a very prominent Redding citizen, an ardent

Mason, who has devoted his life to the service of his community. To the best of my knowledge, this was the first time in the history of our Grand Lodge that public park had been formally dedicated by the Grand Lodge. This attracted widespread and very favorable attention in the general Redding community to the Grand Lodge of California. This was good public relations! Most important, though, we should be ready, willing and able to tell the public about such events. We should not hesitate to tell the public what we are doing, if we are doing anything. Just a year ago a Grand Lodge Committee on Masonic Information was formed; although the title of the Committee is Masonic Information, what really is meant is public relations. This Committee has done an excellent piece of work during its first year of existence and those of us who are strongly interested in this subject of Masonic public relations feel that as the Committee continues to serve, very splendid results will accrue to Masonry in California. The Committee will be of much aid in the future to individual Lodges, and we suggest that the officers of each Lodge be anxious to use the suggestions and material which will be provided by this important Committee.

Thirdly let us talk about the:

PHYSICAL IMAGE – by this I mean the physical facilities which we possess, such as Lodge Halls and cemeteries. I also mean the physical image that is presented by individual Masons themselves. First, let us talk about physical facilities.

This Memorial Temple is a tremendously impressive building. It does its public relations work very

well indeed. It HAS quality, dignity and substance.

Does your Lodge Hall do the same relatively in your community? In some cities, yes – in too many, no!

The Oklahoma man said, “get the birds’ nests off the window sill” – and he’s right! PERHAPS there’s the chance of a real project in your Lodge – a do it-yourself project. Or perhaps it’s time to build the new Temple – MAYBE your town needs it!

What I am really suggesting here is that every Lodge should take real pride in the physical appearance of its meeting place, both inside and outside the building, and I believe it should be very hard to find any excuse at all to do anything but a first class job of housekeeping at all times. The same applies to those Lodges which happen to possess their own cemeteries, or sections within community cemeteries which are allotted for Masonic use. It is really important that these cemeteries, or section thereof, be maintained in the finest possible condition—for these places are a constant reminder to those who visit them, of the existence of Masonry in the community.

The public relations of the individual Mason can be, and oftentimes is, constantly at work. The Mason who is looked up to for his every action is constantly bringing credit to the Craft.

On the other side of the coin – the Mason who creates a bad impression, in whatever field of activity it may be, can bring discredit to the Craft.

(I am in the women’s clothing business, and in our business we are

concerned about what our female employees wear "off the job" as well as on. Our salesgirls make an impression at all times — and we want it to be a good impression!)

This reminds me of another item; a detail perhaps, but nevertheless important. Clean aprons at all public functions are essential if our image is to be good; and this is good public relations. (Clean aprons at Lodge meetings are important, too, because of the psychological effect on each of us we wear the apron.)

Now let's return to our public relations definitions.

From Webster ". to interpret itself to society." This is the basic theme.

I am suggesting that we as Masons in California become con-

cerned about our public relations — that we be alert to all means at our command to interpret ourselves, as Masons to society — and above all, that we do so with DIGNITY, with full attention to the QUALITY and SUBSTANCE of our beloved Fraternity.

QUALITY, DIGNITY and SUBSTANCE attract good men.

BUT — they must see and sense them to attract.

Public relations for us is not just newspaper stories. It is much, much more. And it's our duty to recognize and use all the facilities at our command to project our IMAGE to the public, and I trust it's one of QUALITY, of DIGNITY of SUBSTANCE.

—THE CALIFORNIA FREEMASON



CONTENT WITH WHAT WE HAVE

Diogenes wanted only a lantern to help him in his search for an honest man. Many a high school boy thinks he would be perfectly happy if he had a saxophone. To little Jimmy a pair of roller skates represents happiness.

Mr. Smith, the Banker, requires an expensive new car for his happiness. Mrs. Jones must have a new fur coat before she will be thoroughly happy.

A cynic wants a full share of the world's stupidity, for "only the stupid are happy," he thinks. Millions of men in America would be gloriously happy if they could go to work tomorrow morning. Thousands of ill and suffering men, women and children need health

to make them happy.

What do you need for happiness? David Swing answers this question for you when he writes: "Let us learn to be content with what we have. Let us get rid of our false estimates and set up higher ideals; a quiet home; vines of our own planting; a few books full of the inspiration of a genius; a few friends worthy of being loved, and able to love in return; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple empty of bigotry, full of trust and hope and love. And to such a philosophy the world will give up all the empty joy it has."

—KENTUCKY MASONIC HOME JOURNAL

MASONRY IS DIFFERENT

By: Elpidio A. Adalia

Those who don't know Masonry look at it with indifference and suspicion. Confounded by its uniqueness and ancient usages, people think of it as a religion without God. Others think Masonry is an organization of queer signs and symbols. Hence, Masons are dubbed as "odd fellows."

Masonry is a fraternity which calls for the highest art of service, first to God and to fellowmen. It is concerned with the development of the total man, his intellectual, moral and spiritual well-being. Those who become Masons are made better men.

Men are born "joiners," but a man does not become a Mason simply because he joins this fraternity. He becomes a Mason because of his obligation. This makes Masonry different from any other fraternal organization.

A Mason is not "an island." He is not a set-aside person in the community. He is aware that he lives in a context of world needs and problems. He lives among people. A Mason by reason of his calling and obligation can't divorce himself from the matrix of community life. His world is a world of charity, relief and truth.

Our lives belong together because we have only one Father-God, and we are His children. We are urged to be gentle and kind, patient and forbearing with one another, charitable seeking the unity of mankind under the Fatherhood of God and Brotherhood of men.

Masons are different because they build not material temples, but moral and spiritual edifices in the hearts of men and among nations. Masonry places the highest premium on human values. In a society of crass materialism and love for gain, Masonry teaches that man's ultimate goal is not material wealth but the value of life, the dignification of man. Masonry also teaches that every person is important, created in the divine image of God and should therefore be honored and respected, for God is glorious when men are free and prosperous.

St. Paul wrote to the Corinthians: "With us, therefore, worldly standards have ceased to count in our estimate of any man." 2 Cor. 5:16. Masonry looks at every person as valuable and seeks and fights for all his God-given freedoms.

Masonry is not a religion but

Masons are religious people. Essentially, no person can be a Mason who is an athiest. Belief in God as the Supreme Ruler and Architect of the universe is the main gate for a Mason to enter and be accepted into the craft. The Masons use the Volume of the Sacred Law as the basic rule and guide of their faith and conduct of life. They pray at every opening and closing of their meetings. This in a way differentiates Masonry from any other social organizations.

Masonry looks at death as a

ZALDIVAR from page 1

good image of Freemasonry in this part of the world. As I have oftentimes said, let the public judge the Masonic Fraternity by the kind of men who composed it in the past, and the kind of men who compose it at present.

I extend my best wishes to all brethren in Freemasonry.

friend which takes man back to God there to find peace and eternal rest. It looks at birth as a lovely dawn and at death as a glorious sunset. Masonry proclaims that man has a soul and shall stand before the judgment seat of God. It believes that a just man receives eternal reward, and the wicked are punished and condemned. Masonry truly knows that God is our ultimate destiny. This is what makes Masonry sublime and the reason for its growth and survival.



Cruz O. Zaldivar
Cruz O. ZALDIVAR
Grand Master



WHAT DID HE HAVE TO LOSE?

A youth was stopped for a traffic violation. The public safety officer recognized the odor in the violator's car and it was found that he had a few "joints" with him. He was convicted of a marijuana possession, an automatic felony, and received a suspended sentence. Maybe you think that is a pretty light sentence and something he could take in stride and that he didn't lose much.

Well, all he lost was his right to vote, to own a gun and the right to run for public office.

He also lost the chance to ever be a licensed doctor, dentist, certi-

fied public accountant, engineer, lawyer, architect, realtor, school-teacher, barber, funeral director or stockholder.

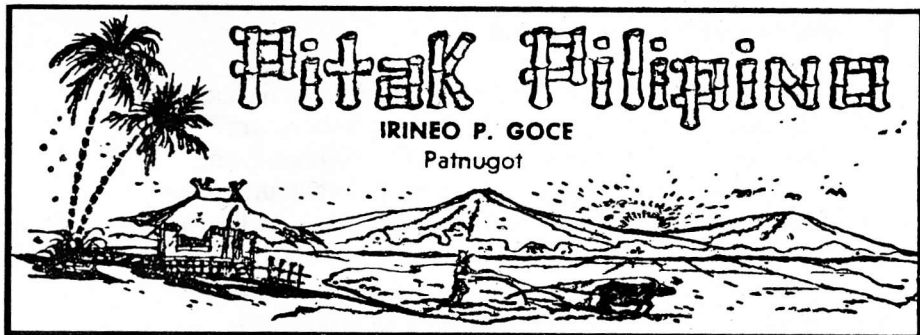
He can never get a job where he has to be bonded or licensed.

He can't work for the city, country, state or federal government.

He cannot be admitted to West Point, Annapolis or the Air Force Academy.

That's what he lost.

—Selected—



AKO'Y MASON

Tula ni
CESAR N. GUTIERREZ, P.M.
Bagong Ilaw Lodge No. 97
Noveleta, Cavite

MASON AKO. . . Mason akong buong pusong sumusumpa,
Sa ngalan ng kabanalan at dalisay na adhika;
Matapat na panata ko at tungkuling darakila,
Na sumunod sa tuntunin na patungkol kay Bathala.

MASON AKO. . . ako'y Mason, ngayon, bukas at kaylan man,
Hinding hindi tatalikod sa sumpa kong binitawan;
Ang lahat ng mga aral na bigay ng kapatiran,
Ay lagi kong tataglayin habang ako'y nabubuhay.

AKO'Y MASON. . . Mason ako sa pangalan at sa gawa,
Sa pagdamay sa balana, ako'y laging nakahanda;
Pagmamahal sa kapatid, lalo't siya'y isang aba,
Sa puso ko ay bulaklak na mabango at sariwa.

AKO'Y MASON. . . Mason akong ang asawa't mga anak,
Sa samahang Masonerya'y gumagalang na matapat;
Sila'y handa na tumulong at maglingkod bawa't oras,
Upang itong kapatiran ay bumuti at umunlad.

3046 P

Panawagan sa Mga Kapatid:

AKO, IKAW, TAYO'Y MASON sa bubong ng kapatiran,
May araling sakdal buti at batbat ng kabanalan;
Sa pangalan ni Bathala, tayo sana'y magdamayan,
Sa lahat ng mga gawa at layuning makabayan;
Sagisag ng MASONERYA'Y huwag nating dudungisan,
Kung nais na manatili taglay niyang karangalan;
Sa tugatog ng tagumpay tayo sana'y matulungan,
Upang siya ay maluklok sa trono ng kaunlaran.



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