



The Cabletaw

Official Organ of the Grand Lodge of the Philippines

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JULY, 1979



Bro. Pablo C. Mariano

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1979-80**

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Grand Master's Page



ACTIVE, NOT MERE PASSIVE INVOLVEMENT

The recent hike in oil price has once again put the Philippines, like the rest of the world, in a precarious situation. We cannot but brace up, again, for the calculated consequences. Experience tells us, however, that as a nation we have the fortitude to carry us through.

All we need is discipline and cooperation. Considering that we in Masonry represent various sectors of the community and the country, we are at a vantage position to show leadership and set examples in the furtherance of the government's energy conservation program.

Several worthy projects designed to conserve energy have been implemented. Some are still under study. It is our portion to join the nation in the observance of all rules and regulations enunciated by the government in this regard. And if we have wise ideas on the matter, this is the time to bring them out, in the best interest of our people.


JOLLY R. BUGARIN
Grand Master



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Grand Lodge Constitution

At the 51st Annual Communication, the Grand Master's Report included the following:

"My visitation of the Lodges and discussions at District Conventions has convinced me of the great need for a revised and simplified Constitution. The revision of the Constitution will be a monumental task, if done properly. However, if it isn't done properly, it would be a waste of valuable time. Therefore, let us decide once and for all if we want a simplified, understandable, and up-to-date Constitution. If we do, then let us set to work and get the job done."

"In the first place, our Constitution will be used by our Brethren in the Lodges throughout the Jurisdiction. It should not be written by lawyers for lawyers, but by non-legal minded Masons for the use of non-legal minded Masons. On the other hand, it must be legally correct. To accomplish this I suggest the Committee on Revision of the Constitution be chairmanned and filled with non-legal members who are qualified writers and that as a technical legal adviser, one member of the Committee be appointed from among our Brethren who are outstanding lawyers, well versed in Masonic Law."

"The language used should be simple, direct, and understandable to all of our Brethren throughout the Jurisdiction. A loose-leaf binder should be used so that a system of constant revision and up-dating can be developed to keep our Constitution current. Most important, a detailed cross referenced index must be provided so that easy finding of wanted provisions will encourage more frequent use of our Constitution by our Brethren."

"Let us produce a Constitution in such form that it will be a pleasure for our Brethren to read it."

The Foreword of our present Constitution includes the following:

"This Constitution was approved on December 11, 1912 and amended up to April 26, 1962 and further updated and revised as of April 28, 1972."

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BRO. PABLO C. MARIANO



He provided the deaf-mutes with a more meaningful existence. Measuring barely five feet on his stockinged feet, Bro. Pablo C. Mariano, Past Master of Kasilawan Lodge No. 77, stands 10 feet tall in the eyes of his underprivileged wards.

By dint of hard work he has established restaurants run by deaf-mutes, employing deaf-mutes and benefiting deaf-mutes. "If drug addicts have DARE, Inc., and former prisoners have rehabilitation programs, why should the deaf-mutes be left out? They, too, need our helping hand. It is our bounden duty to extend our helping hands in order that they may be able to have a new lease on life."

A highly visible progeny of this philosophy is an establishment humorously referred to as the "deaf and dumb restaurant" at the Rizal Park which Bro. Mariano occasion-

ally visits to the delight of his former wards who stop work long enough to greet him and plant a kiss or two on his ever smiling face.

The Philippine Association for the Deaf (PAD) is an organization founded in October 17, 1926 on Guipit, Sampaloc, Manila by Pedro M. Santos, its first president. The activities of the association are geared to the promotion of the well-being of the deaf-mutes. PAD neither pampers nor spoils these unfortunate men and women because its main objective is to help them gain the respect of their fellowmen through self-dependence, and not to produce mendicants. During the term of Bro. Mariano, a number of deaf-mutes learned the art of living and enjoying life like any other normal person. They learned that happiness is in doing rather than in mere possession of things mundane.



The exigencies of time left Bro. Mariano little choice but to become a lawyer although his original dream was to be an engineer. "I really wanted to become an engineer. I love math. But during my time the Mapua Institute of Technology was still in its infant stage. I did not want to enroll in a school whose owners didn't even know whether it could continue its existence. This was the very reason why I enrolled at the Philippine Law School."

As a student in the Philippine Law School in Intramuros, Bro. Mariano didn't have the luxury of being able to engage in campus activities. He had a ₱30.00-a-month job that required most of his time in the office. Even after

his studies, he continued working with the Bureau of Customs and stayed on for forty-four fruitful years. At twenty-one Bro. Mariano started as a clerk at the Bureau of Customs later successively becoming Liquidator, Weigher, Examiner, Appraiser, Supervising Appraiser, Chief Legal Counsel, Deputy Commissioner until finally being appointed to the position of Commissioner of Customs. In 1965 he was chosen by a press organization as the Most Outstanding Commissioner for that year for "initiating and instituting reforms in the Bureau of Customs, resulting in the tremendous increase of revenue collections and minimizing smuggling

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WOMEN IN MASONRY

By: VW REYNOLD S. FAJARDO
JUNIOR GRAND LECTURER
MASONIC DISTRICT NO. 9

An unwritten, but allegedly unalterable law of Freemasonry disqualifies women from participating in its rites and ceremonies. Elaborate precautions have been taken by Masons throughout its history to ensure enforcement of this law. They have even embodied this rule in the Obligation which every Mason takes. Notwithstanding stringent measures, however, Masons have not always succeeded in holding the sex line; their defenses have been breached several times in several ways. There is ample, documented proof that women have succeeded in joining Masonic or quasi-Masonic bodies in at least four ways, viz., by being illegally initiated into a regular Masonic Lodge, by joining a Lodge of Adoption, by entering a co-Masonic body and by acquiring membership in a women's Masonic order.

I IRREGULAR INITIATION

- The earliest and best known recorded initiation of a woman into Masonry took place in 1710 in Ireland. According to the most reliable account, 1st Viscount Done-
raile, as master of his Lodge, invited

the Brethren to conduct an initiation in his residence. While so doing and unknown to them, his daughter Elizabeth St. Leger was sleeping in the library adjoining their meeting room. When she awoke she was able to observe the ceremonies going on through a hole in the wall which was then undergoing repairs. Realizing the seriousness of her action she tried to flee, but her escape was cut off by the Tyler. The matter was then reported to the Brethren, and after a hurried meeting, they decided to initiate her, and with her consent this was done. To this day the Masonic apron of Sister St. Leger (later Mrs. Aldworth) still exists.

Other initiations of women have been reported in England, the United States, France, Hungary and even in our country. In Hungary, it is claimed that in 1875, Countess Hadik Barkoczy was made a Mason in Lodge Egyenloseg. This unfortunate event led to the suspension and expulsion of numerous members, the withdrawal by other Grand Lodges of their recognition of the Grand Orient of Hungary,

and eventually to the nullification of the admission of the Countess in question. In France, Clavel (*Histoire Pittoresque de la Franc-Maconnerie*) claims that Madame de Xaintrailles, a general's wife, was admitted into the *Loge des Freres Artistes* during the Napoleonic era. In the Philippines, it is asserted, albeit not well authenticated, that Rosario Villaruel, the daughter of Masonic martyr Faustino Villaruel, was initiated in a regular Lodge before the Revolution, under circumstances similar to those which led to the admission of St. Leger.

II LODGES OF ADOPTION — Adoptive Lodges are said to have originated in France about the year 1730. They started as simple social and convivial associations participated in by French Masons and their ladies. In time, owing to the gallantry and desire of our French Brethren to give their ladies a share of the pleasures of our institution, they began to affect an imitative form of true Masonry.

Initially, the Grand Orient of France was not favorably disposed to them, but at length when they became numerous and extremely popular, it decided that a persistence in opposition would be impolitic. Thus, under the edict of June 10, 1774, the Grand Orient assumed protection and control over the Lodges of Adoption and promulgated rules for their regulation. Among others, it was directed that no male, except regular Freemasons, should be permitted to attend them, and that each Adoptive Lodge should be under the charge of, or be adopted by, a regularly constituted Lodge. Grand

Orient recognition further increased the popularity of the Adoptive Lodges and they rapidly spread throughout France and to other countries in Continental Europe.

There was no uniformity in the rituals, organization or gradations of the European Adoptive Lodges. Some used simple ceremonies, others had elaborate rites consisting of several grades. Some were fairly innocent, others employed rituals which, I am sure, would offend the finer sensibilities of our more conservative Brethren. Among the "bold" Lodges of Adoption was the female counterpart of Count Cagliostro's Egypto-Masonic rites. According to an eyewitness account by Figuier (*Hist. du Marveilleux dans les Temps Modernes*), towards the end of the ceremony, before Cagliostro commenced his revelations, the female postulants were commanded to dispense with the profanity of clothing, under the excuse that if they were to receive the truth they must be as naked as truth itself. The ceremonies continued only after the ladies had exposed themselves in all the nudity of their charms to the magnetic glances of an equally naked Count Cagliostro.

The Adoptive Rites, as practiced in France, were never introduced into America as they do not jibe with American manners and habits. At any rate, Albert Pike took great interest in Adoptive Masonry and translated the French ritual into English with elaborations dictated by his profound knowledge of Masonic symbolism and philosophy. His arrangement of the ritual combined the various degrees into a beautiful system of three impressive

ceremonies, the Apprentice, Companion and Mistress. In his preface to his rituals, he asserted:

“Our mothers, sisters, wives, and daughters cannot, it is true, be admitted to share with us the grand mysteries of Freemasonry, but there is no reason why there should not be also a Masonry for them, which may not merely enable them to make themselves known to Freemasons, and so to obtain assistance and protection, but by means of which, acting in concert through the tie of association and mutual obligation they may cooperate in the great labors of Freemasonry by assisting in and, in some respects directing their charities, and toiling in the cause of human progress. The object of ‘la Maconnerie des Dames’ is, therefore, very inadequately expressed, when it is said to be the improvement and purification of the sentiments.”

In 1855 Robert Morris also invented an Adoptive Rite for Americans. It had a shaky beginning but gradually gained adherents under the leadership of Robert Macoy and is now known as the Order of the Eastern Star (OES). The OES gave birth to the Order of the Amaranth (OA), begun about 1860; and the Order of the White Shrine of Jerusalem, begun about 1894. These two orders initially offered advancement from the Eastern Star, but are now independent of it. Parenthetically, the OES has 14 chapters in the Philippines while the OA has a Grand Court with 19 subordinate courts. Other organiza-

tions of the same category, though smaller in scale, are the Supreme Conclave True Kindred and the Order of the Golden Chain.

Before passing to the next subject, it may be pertinent to emphasize that Adoptive Lodges are at most only quasi-Masonic in character. They are established within the context of Freemasonry, but do not form any part of it and have only the slightest affinity to the design or form of true Masonry.

III CO-MASONRY - Mixed Masonry or co-Masonry is said to have started when the *Loge Symbolique Ecosaise Mixte ‘les libres Penseurs’* wrote into its by-laws the right to initiate women. Soon after other Lodges with similar ideas were organized in France and in several countries. In France, in 1899, there emerged the *Ordre de Maconnerie Internationale Mixte* which still exists. It has what are equivalent to District Grand Lodges in several parts of the world and claims control over the 33 degrees of the Scottish Rite. In Mexico, the *Gran Dieta* amended its constitution in 1891 to allow the initiation of women and the issuance to them of Charters for Lodges. Mackay reports that when he visited Mexico he found that one of the Lodges of the *Gran Dieta*, Martha Washington Lodge No. 156, had mostly women in its role of membership. In England, co-Masonry is widely practiced. They have the British Federation of Co-Masonry with a Co-Masonic Supreme Council, and some breakaway co-Masonic organizations like the Order of Ancient, Free and Accepted Masonry. It is perhaps worth mentioning that the Order of Ancient, Free and Accept-

ed Masonry is a member of an International Masonic union called the CATENA.

IV WOMEN MASONRY - Women Masonry is an outgrowth of co-Masonry and exists in England, Finland, France and Germany.

In 1908 a group of members left the ranks of British co-Masonry and formed the Honorable Fraternity of Antient Masonry. Its first Grand Master was an Anglican priest, but it rapidly developed into an order for ladies only. It then changed its name to the Order of Women Freemasons. After 71 years of existence, the Order of Women Freemasons now has more than 300 Lodges in its register, more than the Lodges under the jurisdiction of the Grand Lodge of the Philippines. Like our Grand Lodge it publishes an official magazine entitled the Gavel. In 1913 some members withdrew from it to form The Honorable Fraternity of Ancient Freemasons. This new Order also prospered as an order for women only and now has over thirty Lodges under its wing.

In 1920 the Order of Women Freemasons requested the United Grand Lodge of England for a full examination with a view to recognition, but it was unsuccessful in its bid. Under the Standards of Recognition used by the United Grand Lodge of England, which incidentally were adopted by our Grand Lodge in 1932, it is a fundamental requirement in establishing regularity as a basis for recognition that the Grand Lodge concerned be composed exclusively of men and moreover, should not maintain Masonic intercourse of any kind with mixed Lodges or bodies which ad-

mit women to membership.

No account of women Freemasonry will be complete without touching upon the extraordinary story of Chevalier d'Eon. He was initiated in 1767 and rose to the rank of Junior Warden in his Lodge. An expert swordsman and dragoon officer, d'Eon became the trusted servant of Louis XV and Louis XVI, and was eventually appointed as the French Ambassador to the Court of St. James. Later, he begun to manifest female tendencies, which subsequently became more pronounced, until he finally declared himself to be a woman and for the remaining 33 years of his life so attired himself. Thereafter he never re-entered a Lodge. His conduct led to speculations as to his true sex to such an extent that hundreds of thousands of pounds were freely wagered upon it. One such wager reached the Law Courts in 1777. Argument was adduced that he must be a man because he was a Mason. The Judge, Lord Mansfield, however, rejected the argument and the jury, relying on other evidence, legally decreed him to be a woman. It was only upon his death, when he was divested of his clothes for burial, that his true sex (male) came to light.

D'Eon's story is interesting because there is a moral to it, which is: It is now conclusive that a person's Masonic affiliation is no guarantee a court of law will not legally hold him to be a woman. So to those who are uncompromisingly opposed to the admission of women into our Fraternity, may I offer this advice: Beware, who knows, in the future, you too may be held to be a woman by a court of law.

KALEIDOSCOPE



Grand Master Jolly R. Bugarin awarding a Plaque of Appreciation for dedicated service to Bro. Luis Salvosa, President Emeritus of Acacia Mutual Aid Society. Also in the photo are, left to right, the new President elect of Acacia, WB Ed Espejo, Grand Master Jolly Bugarin, Trustee of Acacia and Grand Secretary Mr. Esteban Munarriz, the awardee, Milagros Telan, Auditor of Acacia, Carmen Lopreti, Acacia Recorder and the newly elected Secretary, Atty. Jose T. Manzanilla.

MARIANO...From page 5

and pilferage in the customs warehouse." Aside from this certificate he also received a commendation from the bureau in recognition of his faithful service and contribution to the improvement of standards in the customs service.

Initiated, Passed then Raised to the Sublime Degree of Master Mason in 1938, Bro. Pablo C. Mariano served as Worshipful Master of Kasilawan Lodge No. 77 in 1946 and is a life member of this lodge. In 1958, he was appointed Grand Pursuivant and became Grand Lodge Inspector of St. John's Lodge No. 9, Cosmos Lodge No. 8, Mencius Lodge No. 93, and Nilad Lodge No. 12 in that order. He is an appointed Grand Representative of the Grand Lodge of Panama. Our Brother takes Masonry seriously and is one of the Brothers who is extremely proficient in the ritual of the **Craft**. He has brought honor to his Fraternity through Masonic living both here and abroad.

"Why should we be embarrassed to identify ourselves as Masons? I can cite a number of Brethren who in public life can enumerate their civic and religious affiliations but deliberately leave out their Masonic involvements. This I cannot understand. We should be proud that we are members of such an honorable society. It is very unfortunate that some of our Brothers seem to be embarrassed to be identified with Masonry."

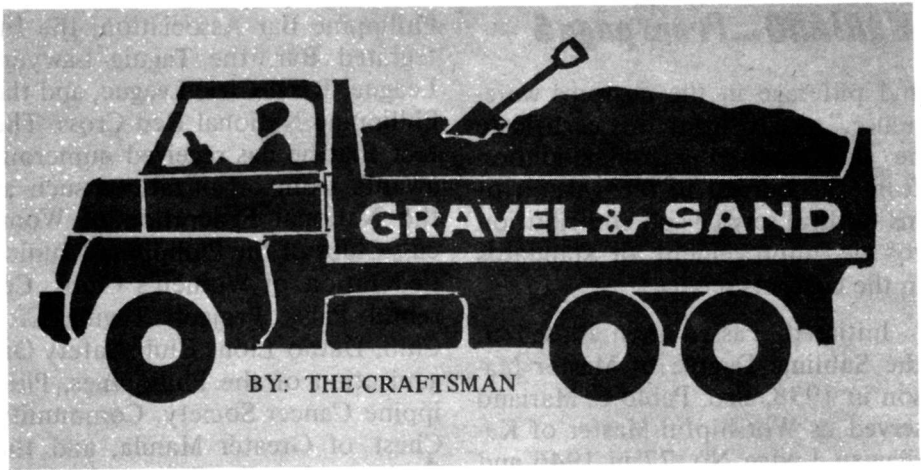
Aside from being deeply involved with Masonic activities, Bro. Mariano is a prominent member of the

Philippine Bar Association, the Integrated Bar, the Taguig Lawyers League, Rizal Civic League, and the Philippine National Red Cross. The fact that he has received numerous awards from organizations such as the National Federation of Women's Clubs of the Philippines, Junior Federation of Women's Clubs, Cerebral Palsy Project, Taguig City Club, Davao Lions Club, Safety Organization of the Philippines, Philippine Cancer Society, Community Chest of Greater Manila, and the National Youth Day and many other organizations are testaments of his active involvement in civic and social activities.

Bro. Mariano is a tireless worker and a dedicated person who will not settle for the second best. To him any activity must be pursued with missionary zeal. PAD for instance became richer by twenty one million pesos during his presidency and became a very prolific organization that has extended its activities not only in the Luneta Park but also into various undertakings including the building of a school.

Bro. Mariano was born in Ususan, Taguig, Rizal to Francisco Mariano, a fisherman, and to Aurelia dela Cruz. He is now happily married to the former Barbara Belulia of San Pablo City and has three children -- Dr. Francisco B. Mariano, a successful practitioner in the United States; Mrs. Violeta M. Calabria, who is a product of the University of the Philippines and the Catholic University of America; and Mrs. Luzviminda M. Lago, also a graduate of UP.

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ASSOCIATION OF FILIPINO MASONS IN THE MIDWEST

The Association of Filipino Masons in the Midwest is an organization of members of different subordinate Lodges in the Philippines who have migrated to the United States Midwest.

In the year 1973, the organizing committee called a meeting at the residence of WB Delfin C. Simbra, Jr. During the meeting, WB Antonio Palaganas was elected Chairman, Bro. Aquilino Javier, Jr., Secretary and WB Delfin C. Simbra, Jr., Adviser and Custodian.

The original plan was for the group to be the nucleus of a Filipino Lodge, in Chicago under the jurisdiction of the Grand Lodge of the Philippines. Since the Grand Lodge of the Philippines did not have the authority to grant a dispensation to the group, the plan was scrapped.

This did not dampen the spirit of the group, but paved way to the organization of the association. In November 1975, the association was incorporated under the General Not-For-Profit Corporation Act of Illinois. Upon receipt of their Certificate of Incorporation, the Association designated the last Saturday of November as "Association Day."

It did not take the association long before its presence was felt. Filipinos in Montreal, Canada got in touch with the association and this resulted in the organization of the Filipino Masons in Northeast Canada which in turn was organized into the Phil-Can Lodge, UD, under the Grand Lodge of Quebec. The Masonic Board of Relief has referred a number of cases on Filipinos to the Association. Newcomers to Illinois have visited with its members. The Association is a sustaining member of the Philippine Band of Mercy.

The association is now in its seventh year. They are planning an anniversary ball on October 20, 1979 in Chicago. They have expressed hopes that a representative from the Grand Lodge of the Philippines will grace the occasion.

MASONIC STUDY CLUB

The Masonic Study Club jointly organized by Masonic Districts Nos. 1 and 9 held its first dinner meeting on July 5, 1979 at 6:30 p.m. at the Stafford Hall of the Scottish Rite Cathedral on 1828 Taft Avenue, Manila.

The meeting was opened with the flag ceremony and rendition of the National Anthem. The invocation was given by VW Eduardo P. Gonzalez, Jr., Senior Grand Deacon of the Grand Lodge of the Philippines.

The opening remarks were delivered by VW Reynato S. Puno, Grand Lodge Deputy for District No. 1.

MW Raymond E. Wilmarth, PGM, Sovereign Grand Commander of the Supreme Council, 33rd and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Philippines, was the guest speaker for the evening. He was introduced by VW Franklin Z. Littau, Jr., Grand Bible Bearer.

His subject for the evening was entitled "Symbolism" and after his talk, MW Wilmarth answered questions propounded by the Brethren during the open forum.

VW Reynaldo S. Fajardo read announcements regarding the dates and times of future meetings of the club and the project for publishing a pamphlet entitled "Let There Be Light", which will contain papers on different Masonic subjects written by members of the club.

MW Ruperto S. Demonteverde, PGM gave the closing remarks.

THANKS!

We would like to express our sincerest thanks to WB Juanito U. Fernandez, Past Master of Hiram Lodge No. 88 and Biak-Na-Bato Lodge No. 7, F. & A.M. for his donation of a 10-inch exhaust fan which we installed at the Cabletow Office.

WB Fernandez is in the construction business. He went to Singapore recently to negotiate for other business ventures.

Again, thank you Bro. Johnny. May your tribe increase!

MARIANO ... From page 11

A man who has not rested on his laurels, Bro. Mariano, inspite of his 77 years of continued service to humanity still lives a life ministering to the needs of our less fortunate brothers and sisters. To him life should be lived for others. This is another philosophy he attributes to Masonry, the Fraternity that gave him the inspiration to dedicate his life to helping others that they may live a fuller life.



HISTORY OF:

KASILAWAN LODGE NO. 77 F. & A. M

By: DELFIN C. MEDEL, PM

Through the initiative of Bro. Marciano P. Gatmaitan, a group of twenty two Master Masons who were members of Mount Mainam Lodge No. 49, in Naic, Cavite, induced other members from Bagumbayan Lodge No. 4, Walana Lodge No. 13, Silanganan Lodge No. 19, Dapitan Lodge No. 21, Zapote Lodge No. 29, Pintong Bato Lodge No. 51 and Angalo Lodge No. 63 to form a Masonic Lodge in Santa Ana, Manila, where most of them resided. Due to inadequate transportation facilities, the Mount Mainam members from Manila had to stay overnight in Naic, Cavite, whenever they attended the Lodge meetings. This was one of the main reasons which led them to form a new Lodge.

Forty-one Master Masons held the initial caucus on September 4, 1921, in one of the Lodge halls of the Masonic Temple (now the Philippine National Bank building) on Escolta, Manila and there signed a petition for dispensation to form a new Lodge.

The dispensation was issued by the Grand Master MW Edwin E. Elser on Thursday, September 22, 1921 and appointed the following as officers of the Lodge while under dispensation: Bro. Marciano P. Gatmaitan, *Master*, Bro. Zosimo F. Dimaano, *Senior Warden* and Bro. Felix A. Sapalicio, *Junior Warden*.

Here under are the names of the thirty-eight charter members and the Lodges from whence they came:

Mount Mainam Lodge No. 49 - Bros. Marciano P. Gatmaitan, Zosimo F. Dimaano, Felix A. Sapalicio, Jose S. Velasquez, Luis Casaje Toh Lui, Benbenuto M. Montevilla, Bernardino Abesamis, Mariano Banting, Vicente S. Loay, Pascual Buenaventura, Vicente C. Rodriguez, Pedro A. Salvador, Manuel M. Agbulos, Lucio B. Angeles, Dionisio Reyes, Ireneo L. Miranda, Serapio Estabaya, Joaquin Lectura, Eligio J. Buzon, Cirilo de los Santos, Bonifacio Alvarez, Petronilo Reyes, Nicolas Domingo. *Walana Lodge No. 13* - Bros. Gabino Jordan, Guillermo Torres, Domingo J. Fer-

riol, Jose F. Fetalvero. *Silanganan Lodge No. 19* - Jose Bernardo, Ernesto S. Salas. *Pintong Bato Lodge No. 51* Claudio S. Briones, Guillermo Monteclaro. *Bagumbayan Lodge No. 4* Sisenando N. Ilagan, *Dapitan Lodge No. 21* - Eulogio M. Lopinto, Quirico Arlante, Aurelio Inacay. *Zapote Lodge No. 29* - Eulalio Chavez. *Angalo Lodge No. 63* - Juan R. Avelino. *Labong, Lodge No. 59* - Elias Ibanez.

Kasilawan Lodge No. 77 was originally intended for the district of Santa Ana, Manila, as the majority of the charter members lived in and around the place. The name "Kasilawan" was selected to perpetuate the symbolic Katipunan name for the district of Santa Ana which had been adopted by the Katipuneros during the revolution against Spain. As no suitable place could be found in Santa Ana for a Lodge hall, the members decided to hold the meetings in the Masonic Temple on Escolta.

To Bro. Pablo C. Cortes goes the distinction of being the first suppliant to be raised to the Sublime Degree of Master Mason by Kasilawan Lodge U.D. on Thursday, November 24, 1921. It is noteworthy to mention, at this juncture, that in a short space of three months and eight days, the membership had swelled to forty five active members.

The first election of officers was held on Tuesday, December 6, 1921 and the signal honor of being elected as the first Master of the Lodge went to WB Marciano P. Gatmaitan, who was mainly responsible for the rapid growth and success of this Lodge. He was ably

assisted by Bro. Zosimo F. Dimaano as Senior Warden and Bro. Ernesto S. Salas as Junior Warden.

On Wednesday, January 25, 1922, the Grand Lodge in its Annual Communication approved the granting of a permanent charter to Kasilawan Lodge No. 77; and on Thursday, February 2, 1922, the Lodge was constituted by the newly installed Grand Master, MW Quintin Paredes. The following Grand Lodge Officers officiated in the constitution of the Lodge:

Quintin Paredes, *Grand Master*, Frederic H. Stevens, *Deputy Grand Master*, Wenceslao Trinidad, *Senior Grand Warden*, Charles Gallagher, *Junior Grand Warden*, Vicente Carmona, *Grand Treasurer*, Newton C. Comfort, *Grand Secretary* and others. Immediately after the constitution of the Lodge, the officers-elect and the appointive officers were publicly installed by the Grand Master.

Thirty-six Master Masons were raised during the year 1922, thus increasing the membership to 83 Master Masons on December 1922 with no suspensions or dimits.

The next twenty years saw the progressive and harmonious phase in the history of Kasilawan Lodge No. 77. These years were also periods of tremendous growth and the establishment of the permanent roots of Masonry in the Philippines.

Everybody was taken unaware when World War II broke out. Although the individual's safety is foremost in anyone's mind, WB Braulio M. Espino courageously went to the Plaridel Masonic Temple, before the Japanese took possession of the place, and salvaged

some of the Lodge records including the By-Laws of the Lodge. Unfortunately, he missed taking the copies of the annual reports for the years 1940 and 1941.

There were no Lodge activities during World War II. We lost Bro. Jesus V. Duque, doctor, in the battle of Abucay, Bataan on January 24, 1942, while he was serving in the Medical Corps of the Philippine Army. Bro. Cirilo Bustos, a member of the U.S. Army, died during his concentration at Capas, Tarlac in 1942. Bro. Florentino Inocentes who was Chief of Police in Mandaluyong, Rizal was executed by the Japanese for his guerilla activities in 1943. Bros. Domingo H. Mendoza and Alipio P. Ymson died of diseases due to malnutrition during the occupation of the Philippines by the Japanese Imperial Army.

When peace was restored after the liberation of Manila from the Japanese occupation, and following the resumption of labor by the Grand Lodge, the following Brethren met on June 11, 1945 at the temporary offices of the Grand Lodge at 126 Gunao, St. Quiapo, Manila to resume the activities of the Lodge: Filemon Asuncion, Juan Velasquez, Baldomero Torres, Jose F. Fetalvero, Marcelo Pascua, Agustin Parina, Pablo C. Cortes, Quintin San Miguel and Delfin C. Medel.

At the election held in that same meeting, the following were elected to serve the Lodge for the remaining months of 1945:

Filemon Asuncion, *Master*, Pablo C. Mariano, *Senior Warden*, Baldomero Torres, *Junior Warden*, Quintin San Miguel, *Treasurer* and Jose F. Fetalvero, *Secretary*.

At the first stated meeting of the Lodge in January 12, 1948 the Master presented his donation of the following: Steel cabinet, steel filing cabinet, Secretary's table, 2 wooden chairs, one revolving chair, Altar bible with Square and Compasses, a set of Working Tools, Lecture Charts for the three degrees and a gong for use in the Third Degree ritual.

Past Master's aprons were presented on February 9, 1948 by the Master to all living Past Masters who are still members of the Lodge in good standing. The expenses incurred for the aprons were personally paid for by the incumbent Master.

The 27th Anniversary of the Lodge was held on September 22, with an official visitation by the Grand Master, MW Albert J. Brazee, Jr., who presided at the second section of the Third Degree as it was conferred on Bro. Bonifacio I. Javier. Earlier in the afternoon, the Third Degree of Masonry was also conferred upon Bros. George S. Serbrenikoff and Teodulo Serrano.

The families and friends of the Brethren participated in the program, dinner and dance at the social hall of the Plaridel Masonic Temple after the visitation of the Grand Master.

During the installation on January 5, 1949 WB Primo I. Guzman surprised everyone by presenting to every member, both actual and honorary, gold plated souvenir pins with the Kasilawan seal.

Masonic coins with appropriate blank spaces for engraving the dates of initiation, passing and raising of

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THE MALINAO FOUNDATION INCORPORATED

By: THE CRAFTSMAN

“We have treated 1,620 patients in our medical clinic since we started one and a half years ago” explains Bro. Florencio Mejia, Medical Director of the Saints John Medico-Dental Clinic of the Malinao Foundation, Incorporated, in San Pablo City.

The Malinao Foundation, Inc., is an off-shoot of the search by the Brethren of Malinao Lodge No. 25 for more meaningful ways of serving the community.

The Malinao Temple Association is the forerunner of the foundation. The recent crop of members of the Lodge who formed a committee composed of Bro. Alfonso B. Quisumbing, chairman, WB Antonio L. Lacsam, PM, and WB Celso Borja, PM, as members found the life of the association about to end and after a lot of brainstorming, recommended the organization of the Foundation, vice the Temple Association.

The Committee prepared the necessary papers pertaining to the Foundation and the same were submitted to the Securities and Exchange Commission on October 24, 1975. The first chairman of the Board of Trustees was WB Cirilo O.

Constantino, with Bros. Victor Agara, Rubin Alcantara, Celso P. Borja, Cesar V. Diankinay, Danilo Faraon, Florencio Mejia, Alfonso E. Quisumbing, Florencio Robles, Francisco Tan and Yu Kim Pue as trustees.

From the moment it was organized, the foundation lost no time in accomplishing its objectives.

The foundation spent P65,000 in renovating the ground floor of the Temple for the purpose of housing the Public Library and Medico-Dental Clinic of the Foundation.

The project was financed through contributions of one hundred to one thousand pesos per member and a bank loan of ten thousand pesos. Additional donations were received from Mrs. Dolores A. Pontenciano of P10,000 in her name and P10,000 in the name of Batangas Laguna Tayabas Bus Company; Mr. Lauro Magnaye, P1,000; Mrs. Annabelle A. Cordon, P1,000; Atty. Faustino Salud, P500; Mrs. Nena Maceda, P500; Mrs. Bienvenida, P500; WB Pablo C. Mariano, P10,000 worth of assorted medicine; Mrs. Purita G. Rellera, a weighing scale and as-

Turn to next page

sorted wall decor worth P500; and Miss Flora Consing, curtains and rods worth P650.00.

The Saints John Medico-Dental Clinic was inaugurated on February 4, 1978.

Any indigent patient may go to the San Pablo Hospital for treatment, where Bro. Florencio Mejia is a consultant, if and when circumstances so demand. To date, there have been 1,620 patients given treatment at the clinic: 80 were operated on for thyroid (goiter) and 24 were admitted as bed patients at the San Pablo Hospital. The average cost of treating each patient is two hundred twenty pesos including medicine. Medical patients are admitted into the hospital at a cost of eighty-eight pesos for a five-day stay at the hospital.

The Foundation has created a Social Welfare Committee to make sure that they are helping the right people.

The library of the Foundation still has a very limited number of books. However, requests for donations have been sent out. The donations are coming in trickles, but the number of books being made available — reference materials and Masonic literature — are increasing. Meantime, the Efarca Realty Corporation, thru its General Manager, WB Rubin A. Alcantara donated four parcels of land of 240 square meters each, or a total of 960 square meters, located at the Efarca Village Subdivision for the purpose of housing the library. The donation was made subject to approval by the National Housing Authority.

Bro. Alfonso Quisumbing revealed that the Foundation is also planning a movie benefit and a pop concert for the purpose of raising funds so that full scholarships in vocational courses may be extended to children of indigent families in San Pablo City.



EDITORIAL ... From page 3

Since May 1, 1972, there have been many amendments enacted and such other resolutions as should properly become a part of the Masonic Law Book of our Jurisdiction. Expressly for the purpose of avoiding the need to revise our Constitution so often, it was bound in loose leaf form.

Recently there was expressed among some members of Grand Lodge an opinion that because the copies of our Constitution in the Lodges are not up to date in the amendments, a revision should be made in the near future. We respectfully submit, if loose leaf corrections are printed and inserted, there will be no need for revision.

Since all agree all copies of the Constitution should be up to date at all times, we should encourage our Brethren to communicate their opinion on this matter to Grand Lodge, through their respective Lodges.

R.E.W.



PASIGLAHIN ANG PAGDALO SA MGA MITING NG LOHIYA

Ni Lazaro M. Mercado, NG
Batangas Lodge No. 35 F. & A. M.

Marami na tayong natunghayang mga paliwanag at paglalahad ng mga paraan kung paano mapasisigla ang pagdalo ng mga Mason sa takdang pulong ng kanilang Lohiya. Gayunman ay patuloy pa rin ang pagwawalang-bahala at panlalamig ng marami sa tungkulin nilang ito.

Ang ilan sa mga dahilan o sanhi ng di pagdalo ay ang mga sumusunod: 1) naging masasaktin ang ilan, at nahihirapan nang magtungo sa Lohiya; 2) kulang sa panahon dahilan sa maraming mga gawain; 3) nakaranas nang hinamak ng isang kapatid sa loob ng Lohiya; 4) malabis na pagka-relihiyoso ng maybahay, na mahigpit ang pagtutol sa Masoneriya; at marami pang iba.

Isang malaking dahilan pa rin: ang isang kapatid na nadalo sa miting ay hindi nasisiyahang maupo na lamang at makinig sa sinasalaysay ng iba, at sa mahabang oras ng pagpupulong ay wala siyang pagkakataong makilahok sa mga pagtatalakay. Ang isang kasapi na nasa-sayang ang oras ay mawawalan ng pagnanais na dumalo sa mga sunod pang pagpupulong.

Ang paghahanda ng isang palatuntunan na gagampanan ng baw't isa bago magsimula ang pulong ay mabisang paraan na makapagpapasigla sa mga kasapi ng pagnanais dumalo sa mga pagpupulong ng Lohiya. Magaganyak ang baw't kasapi kung siya ay bibigyan ng pag-

kakataong makaganap ng makakaya sa pagdaraos ng palatuntunan. Kaniyang madarama ang pagpapahala ng mga kasama at sa gayon ay magiging kusa sa kalooban ang mga susunod na pagdalo sa miting.

Magagawang kasiya-siya para sa lahat ang palatuntunan, na ang paksa ay may kinalaman sa mahalagang pangyayari sa baw't buwan. Ang tanging layunin dito ay sikaping mamalagi ang matimyas na pagkakapatiran at maalindog na pag-uunawaan sa hangaring maging pantay-pantay sa pagtingin ang lahat.

Ang 30ng sandali hanggang isang oras na pakikipagkapuwa bago mag-simula ang takdang oras ng pulong

ay malaking maitutulong sa pagpaparami ng nadalo sa ating mga miting. Sa pagiging masigla ng lahat ay hindi na panghihinayangan ang panahon ng pagtigil sa loob ng Lohiya na ating sinumpaang mahalilin, igoalang at paglingkuran.

Ang mga opisyal ng Lohiya ay siyang dapat manguna sa gawaing ito, upang kaalinsabay ng ating pagkakaisa ay laging manatili ang matibay na pagdadamay, pantay-pantay na pagtitinginan at higit sa lahat, ang marubdob na pagnanais na lalong umunlad ang ating kapatiran na siyang magiging lunday ng ating mga anak sa darating pang mga panahon.



KASILAWAN...From page 16

a Brother were presented to every Mason at the installation of officers in January 2, 1951 by WB Primo I. Guzman.

Due to a lingering illness from which he had suffered for many years, necessitating hospitalization whenever he felt very ill, WB Marciano P. Gatmaitan finally responded to the call of the Creator on the night of January 21, 1969 at the Manila Sanitarium Hospital.

He was interred at the Manila Memorial Park on the afternoon of January 25, 1969. It is only at this writing (June 25, 1969)

that I now recall of a beautiful coincidence and the importance of January 25th to the history of Kasilawan Lodge No. 77. It was exactly forty seven years ago, January 25, 1922, when Kasilawan Lodge was given its charter and designated to be the 77th Lodge of the Grand Lodge of the Philippines. Forty seven years thereafter, and most probably at exactly the same hour, the mortal remains of its organizer, our WB Marciano P. Gatmaitan, was consigned to Mother Earth. May the Almighty Father bless his soul and may he rest in peace.

HAVE YOU PAID YOUR LODGE DUES?

**DISTRICT DEPUTY GRAND MASTERS
1979-1980**

DISTRICT NO.

- 1 - Reynato S. Puno
- 2 - Leon A. Banez, Jr.
- 3 - Eugenio S. Labitoria
- 4 - Jacinto B. Morales
- 5 - Jack E. Gesner
- 6 - Eulogio Sta. Maria
- 7 - Felimon B. Zafra
- 8 - Nestor N. Niguidula
- 9 - Jose B. Perez
- 10 - Cecilio S. Villanueva
- 11 - Ricardo C. Buenafe
- 12 - Cesario Villareal
- 13 - Ernesto Del Mundo
- 14 - Panfilo B. Enojas
- 15 - Santiago L. Chua
- 16 - Florentino B. Almacen
- 17 - Pedro W. Guerzon

DISTRICT NO.

- 18 - Ricardo V. Azarcon
- 19 - Antonio A. Espinosa
- 20 - John D. Estes
- 21 - Kenneth M. Crabtree
- 22 - Clarence E. Grant, Jr.
- 23 - Pablo D. Baguioen
- 24 - Peregrino L. Cornel, Sr.
- 25 - Gervacio J. Riconalla
- 26 - Robert C. Yu
- 27 - Manuel V. Ko
- 28 - Buhay A. Medina
- 29 - Jesus V. Evangelista
- 30 - George F. Krause
- 31 - Wilfredo T. Mendoza
- 32 - Socrates G. Cesar
- 33 - Ruben J. B. Neri
- 34 - Ernest L. Albert

**JUNIOR GRAND LECTURERS
1979-1980**

DISTRICT NO.

- 1 - Eliseo A. Arandia, Jr.
- 2 - Leandro B. Resurreccion
- 3 - Paulino Corrales
- 4 - Juan F. Santos
- 5 - Pedro L. Fajardo
- 6 - Antonio Pascual
- 7 - Horacio S. Mendoza
- 8 - Antonio D. Salvador
- 9 - Reynold S. Fajardo
- 10 - Romeo B. Argota
- 11 - Carmelo M. Arrieta
- 12 - Apolinario A. Villaverde
- 13 - Jose Baccay
- 14 - Dominador H. Aujero
- 15 - Juanito C. dela Cruz
- 16 - Samuel K. Morgia
- 17 - Manuel T. Lee

DISTRICT NO.

- 18 - Samuel D. Pangan
- 19 - Jose R. Luna
- 20 - Donald Calvo
- 21 - John B. Davis, Jr.
- 22 - Ivan A. Miller
- 23 - Arsenio V. Maramag
- 24 - Peregrino G. Cornel, Jr.
- 25 - Rasuman Macalandong
- 26 - Froilan G. Tecson
- 27 - Enrique Maravilla
- 28 - Rosauro L. Magtibay
- 29 - Cosmo Antonio
- 30 - Anthony Vasconcellos
- 31 - Vicente M. Manginsay
- 32 - Sergio F. Dalisay
- 33 - Timoteo Uy
- 34 - William Bozel, Jr.

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