



# The Cabletow

Official Organ of the Grand Lodge of the Philippines

VOL. LVI NO. 9

SEPTEMBER, 1979



Bro. Anselmo D. Almazan

**GRAND LODGE OFFICERS  
1979-80**

<i>Grand Master</i> .....	JOLLY R. BUGARIN
<i>Deputy Grand Master</i> .....	MANUEL D. MANDAC
<i>Senior Grand Warden</i> .....	SIMEON RENE LACSON
<i>Junior Grand Warden</i> .....	RUDYARDO V. BUNDA
<i>Grand Treasurer</i> .....	JOSE L. ARANETA, PGM
<i>Grand Secretary</i> .....	ESTEBAN MUNARRIZ, PGM
<i>Asst. Grand Treasurer</i> .....	RAYMOND E. WILMARTH, PGM
<i>Asst. Grand Secretary</i> .....	MARCELINO P. DYSANGCO
<i>Grand Orator</i> .....	RAYMUNDO N. BELTRAN
<i>Grand Chaplain</i> .....	FLORENCIO MORENTE
<i>Grand Marshal</i> .....	MANUEL M. SUPNET
<i>Grand Standard Bearer</i> .....	MANUEL PANALIGAN
<i>Grand Sword Bearer</i> .....	JUAN GARCIA
<i>Grand Bible Bearer</i> .....	FRANKLIN Z. LITTAUA
<i>Senior Grand Lecturer</i> .....	HERMOGENES P. OLIVEROS
<i>Asst. Senior Grand Lecturer</i> .....	ALEJANDRINO A. EUSEBIO
<i>Senior Grand Deacon</i> .....	EDUARDO P. GONZALES, JR.
<i>Junior Grand Deacon</i> .....	ROSENDO C. HERRERA
<i>Senior Grand Steward</i> .....	NORBERTO SAN MATEO
<i>Junior Grand Steward</i> .....	RODOLFO G. GONZALES, SR.
<i>Grant Pursuivant</i> .....	CESAR U. SOLIS
<i>Grand Organist</i> .....	ALBERTO C. REYES
<i>Grand Tyler</i> .....	BASILIO J. ENRIQUEZ

**BOARD FOR GENERAL PURPOSES  
1979-1980**

<i>President</i> .....	RAYMOND E. WILMARTH, PGM
<i>Member</i> .....	MANUEL M. CRUDO, PGM
<i>Member</i> .....	DAMASO C. TRIA, PGM
<i>Member</i> .....	TEODORO KALAW, JR., PGM
<i>Member</i> .....	CALIXTO O. ZALDIVAR, PGM
<i>Secretary</i> .....	MANUEL D. MANDAC, DGM

## *Grand Master's Page*



# **MASONRY AND THE NEW SOCIETY**

This month marks the seventh anniversary of our re-birth as a nation. Instead of the traditional merry-making, it is but fitting that we pause for a while and do an honest soul-searching on the past Masonic activities to determine in what way our organization has been involved in the promotion of the teachings and tenets of Freemasonry in consonance with the goals of a new society. This would enable us to evaluate and re-assess the past and find out if it has accomplished what it was expected to achieve. And once again renew its commitment to do its best.

And Freemasons can do no less than any organization. We have been an active participant and supported in the struggle to build a new nation, and in the establishment of our identity as Filipino as envisioned by President Ferdinand E. Marcos himself.

In all these years, through the concerted efforts and cooperation of our Brother Masons, we have widened our horizons in civic, economic, social and intellectual aspects for the benefit of the community. We have imbued in ourselves a greater sense of responsibility. Within this context, we can say that the role of a Mason is tied up with these undertakings.

In all these endeavors, we owe many of our Brethren a lot of commendations and congratulations. They have been instrumental in the reformation and transformation of our society.

We did our share and will continue to do so for the betterment of our nation!

  
**JOLLY R. BUGARIN**  
Grand Master

**THE CABLETOW INC.**

**JOLLY R. BUGARIN**  
Chairman

**MANUEL D. MANDAC**  
Vice-Chairman

**RAYMOND E. WILMARTH**  
President & Gen. Mgr.

**JUAN C. NABONG, JR.**  
Secretary

**RUDYARDO V. BUNDA**  
Treasurer

**OSCAR L. FUNG**  
Business Manager

**TRUSTEES:**

**SIMEON RENE LACSON**

**JOSE L. ARANETA**

**JOSE B. PEREZ**

**IRINEO P. GOCE**

**RUPERTO DEMONTEVERDE**

**JUAN C. NABONG**

**EDITORIAL STAFF:**

**RAYMOND E. WILMARTH**  
Editor

**IRINEO P. GOCE**  
Associate Editor

**OSCAR L. FUNG**  
Managing Editor

**IRINEO P. GOCE**  
Editor  
Pitak Pilipino

**CONTRIBUTORS:**

**ARTHUR SCHRAMM**

**LORENZO N. TALATALA**

**WILLIAM C. COUNCELL**

**GRAND MASTER'S PAGE . . . . 1**  
**MASTER HEAD . . . . . 2**  
**EDITORIAL:**  
**MORAL TRUTH . . . . . 3**  
**GALLERY ONE: ANSELMO**  
**DOLOR ALMAZAN. . . . . 4**  
**DEMOLAY DOINGS . . . . . 6**  
**HISTORY OF:**  
**SERVICE LODGE NO. 95,**  
**F. & A. M. . . . . 8**  
**KALEIDOSCOPE . . . . . 10**  
**THE RESURRECTION OF**  
**THE THREE RUFFIANS –**  
**AN INTERPRETATION**  
**By: VW Reynold S. Fajardo. . 12**  
**GRAVEL & SAND. . . . . 13**  
**THIRD ANNUAL**  
**CONVENTION OF**  
**DISTRICT NO. 27 . . . . . 14**  
**FREEMASONRY AND THE**  
**NEW SOCIETY . . . . . 16**  
**By: WB Agustin V. Mateo, PM**  
**PITAK PILIPINO. . . . . 18**

**PUBLISHERS ASSOCIATION**



**OF THE PHILIPPINES, INC**

PCPM Cert. of Reg No. SP - 48

Published monthly by the Cabletow, Inc. in the interest of the Grand Lodge of the Philippines. Office of Publication: Suite 12, Plaridel Temple Annex, 1440 San Marcelino, Manila 2801, Tel. 59-71-85. Entered as second class mail matter at the Manila Post Office on June 16, 1962.

Distributed to all Master Masons in this jurisdiction.

Subscription rates for other subscribers: P12.00 (Philippines) \$3.50 (Overseas).

# MORAL TRUTH



Masonry admonishes our Brethren to teach out of the Lodge those great moral truths taught within it. Every Master Mason has had this Masonic command given him over and again, countless times, under every conceivable circumstance. And yet, when the moment of truth arrives, only a few can face the crisis squarely and without waivering, stand courageously before others and follow those moral teachings when all around them succumb to the temptations of the moment.

This then is an important fundamental of self discipline that every member of a Lodge must acquire before he can in good conscience consider himself a Mason. The strength to stand up for a moral truth when all around him have weakened under the pressure of temptation, is an attribute most essential to the Masonic leader. For, to fall to the influences of temptation is to follow the leaders of temptation and abandon the position of leadership in Masonic truth.

This attribute in a Mason is most necessary at the present time when our country is engaged in an ever growing effort to stamp out crime, graft, and corruption. At a recent Scottish Rite Luncheon, Justice Manuel Pamaran of the Sandigan Bayan declared the greatest need is for citizens to step forward and speak the truth bravely and fearlessly. From this address it was clear many seek hiding when confronted by the moment of truth, fearing reprisal should they step forth as witnesses.

This is indeed a way in which Masonry can help in the crusade against crime, graft, and corruption, by inspiring others outside the Lodge to stand up and declare themselves in the support of truth and the welfare of their country.

No man can expect to receive more from his country than he himself is willing to give.

R. E. W.



# **ANSELMO DOLOR ALMAZAN**

How does a Civil, Geodetic and Structural engineer put to use his training in the world of the academe? Most engineers would rather be free from the rigorous routine of administrative responsibilities and apply what they have learned in the field. Not Dr. Anselmo D. Almazan. A thoroughly prepared individual who has bachelors degrees in Civil and Geodetic Engineering; two masters degrees, one in Mathematics and another in Civil Engineering; and is a Doctor of Philosophy in Mathematics. Bro. Almazan opted to become a college president of the St. Louis College of Tuguegarao, Cagayan. He has been president of the college for the past four years and apparently enjoys the position and the challenge that goes with the job.

It was not easy for Bro. Almazan to get a college degree what with his soldier father gone and only a struggling housewife mother trying to eke out a living that his son may finish his schooling. While still in the high school, this towering giant felt that the Philippine Military Academy will be the key to open the door of opportunity for him to find his place under the sun, so . . .

“I took the examination and passed it, but unfortunately I met with an accident while conducting some experiments in the science laboratory. The Philippine Military Academy accepted me as a plebe but I only lasted for a year. Later, I took another examination and became a government pensionado at the University of the Philippines. This was where I took my Associate in Surveying. After this academic stint I was detailed in an office where I had a chance to continue my studies at the National University and finish my Bachelor of Science in Civil Engineering.”

Out there in the University of the Philippines, Bro. Almazan's life was confined solely to academics.

“Knowing that I didn't have any means of supporting myself, I did not take time out for socializing. I could not remember of anytime when I found it necessary to indulge in campus politics or even entertained the thought of becoming a member of a fraternity in the campus. I felt that to become a member of any club meant additional expense which I was not prepared to underwrite. It was not until I had a job that I was a little bit re-

laxed and even had time to continue my studies.”

It was his quest for excellence in the science of engineering that brought back Bro. Almazan to the University of the Philippines, this time to finish a degree in Geodetic Engineering. From there on there was no stopping him in pursuing higher degrees in the world of numerical figures until he finished his doctoral degree majoring in mathematics at the Centro Escolar University. His doctoral dissertation was entitled “*The Odd Dissection of Plane Angles by Euclidean Tools*”, a dissertation that has challenged the imagination of his peers in the field of mathematics.

In the government service, Bro. Elmo, as he is fondly called by his Brothers and peers, rose from the ranks to become Regional Chief of Surveys and later Regional Officer-In-Charge of the Bureau of Lands, Region II (Tuguegarao, Cagayan). He was just one step from attaining the highest position in the Bureau of Lands when he was offered the presidency of St. Louis College. This he accepted willingly to become the first Filipino lay president of a CICM school in the Philippines. As president of this institution he has hopes that one day this school, which has a present population of three thousand, will become a university like its sister learning institution in Baguio City.

Bro. Almazan is kept busy either as a leader or as a member of various civic, social and professional organizations. At present he is the President of the Rotary Club of Tuguegarao; Vice President of the Reserve Officers Legion of the Philippines, Cagayan Chapter; and

Vice President of the Philippine Association of Graduate Education, Region II. He is a corporate member of the Young Men’s Christian Association and a member of the Board of Directors of the Philippine National Red Cross in Cagayan as well as a Board Adviser for the Cagayan Catholic Educational System. He is an active member of the Philippine Institute of Civil Engineers, Association of Structural Engineers of the Philippines, National Society of Seismology and Earthquake Engineering of the Philippines and the Geodetic Engineers of the Philippines. A life member of Cabanatuan Lodge No. 53 with a dual membership with Noli Me Tangere Lodge No. 148, Bro. Almazan is also a 3rd degree Knight of the Knights of Columbus, Bishop Constance Jurgens Council, 3704, Tuguegarao. He is a Scottish Rite Mason of the Luzon Bodies.

“I don’t find any conflict with my being a member of the Knights of Columbus and of Masonry. To my mind the Knights of Columbus is a fraternity composed of brethren sharing the same faith. Masonry on the other hand is a Fraternity that embraces not only christians but other Brethren who believe in the existence of God. I often tell my Knights of Columbus brothers that I don’t find any basic difference between our Masonic Fraternity and the Knights of Columbus. We Masons also believe in the Fatherhood of God and the Brotherhood of Men. The only difference is that the Masonic Fraternity is more ecumenical because it embraces other Brethren of different faiths.”

Bro. Almazan wanted to become a Mason after witnessing the fellow-

ship that banded together his former high school classmates from the Philippine Wesleyan College. Without hesitation, he broached his desire to become a Mason to WB Rodolfo Beitran. He never hid the fact that he is a member of the Craft even when he was still connected with the Bureau of Lands.

"Somehow I felt that I was left behind when I saw my former classmates who became my compadres enjoying a special fellowship that I do not see in other organizations. If they can be members of Masonry, why couldn't I? So I knocked on the door of Freemasonry. I didn't become a Master Mason right away. Because of the nature of my work it took me sometime before I was Raised to a Master Mason. Now it is my obsession to be proficient in the ritual. This is part of the reason

why I am a dual member of Noli Me Tangere Lodge No. 148.

Indeed, Brother Almasan has gone a long way from the time he was a struggling student to attaining his present station in life as president of a college. He is not only recognized as a personage in his community but has been included in the book of "Who's Who in the World", 4th edition and in the "Dictionary of International Biography" as well as in the "Men of Achievement," 7th edition, International Biographical Centre, Cambridge, England. Now, Bro. Almasan does not only belong to Tuguegarao, Cagayan but to the world as well. He has earned an enviable niche in the Hall of Fame by distinguishing himself not only in the field of mathematics but also in the world of the academe.



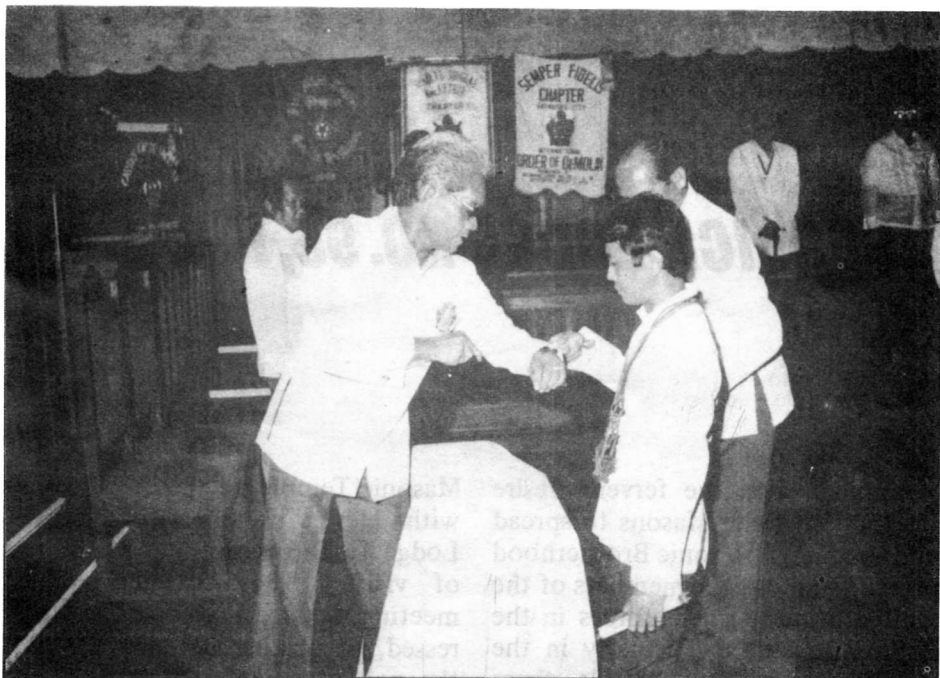
## **DEMOLAY DOINGS**

The Luzon Jurisdiction, International Order of DeMolay conferred the Degree of Chevalier on seven DeMolay designates on August 26, 1979 at the Green Hall of the Scottish Rite Temple.

Those who received the Degree are: Bienvenido Buenviaje, PSC; Armando Velasco, PMC; Alfonso Tecson, PMC; Manuel Dino Mapa, PMC; Rolando Avante, PMC; Jose Sabio, PMC; Mariano Palaroan, PMC, all from Loyalty Chapter, IODM. In the absence of Jose Sabio, his grand mother received the Chevalier Cor-

don and Patent for him.

Members of the Installing team were: Chevalier Jose Barcelon, GDMC, as Grand Commander, Florante Comia, SFC, as Commander in the West; Chevalier Rhoi Abarquez, GDMC, as Commander in the South; Chevalier Chito Abarquez III, GDMC, as Grand Marshall, Jose Amor, GDMC, as Grand Chaplain and Welsie Lopez, GDMC; Melanio Valdellos III, GDMC; Edgardo Delmo, JASC; Edmundo Leviste, JASC; Daniel Abarquez, GDMC; Antonio Areola, JASC; Jorgen Garcia, JASC,



ILL. ALBERTO C. REYES INVESTED THE LEGION OF HONOR UPON ROGER CRUDO, PMC OF LOYALTY CHAPTER, IODM.

as Preceptors.

Following the Conferral of the Chevalier Degree was the Investiture of the Legion of Honor upon Rogelio Crudo, Past Master Councilor of Loyalty Chapter, IODM and son of Past Grand Master Manuel M. Crudo, for outstanding service to the chapter, the order and the country.

The investiture team was composed of: Alberto C. Reyes, 33<sup>o</sup> IGH as Commander in the East; Julio Cabali, 32<sup>o</sup> KCCH, as Commander in the West; Benito J. Reyes, 33<sup>o</sup> IGH, Commander in the South; Guillermo A. Alday, 32<sup>o</sup> KCCH, as Chaplain; Cesar Bautista, 32<sup>o</sup> KCCH, as Marshall; Virgilio

Atienza, 33<sup>o</sup> IGH, Herald; and Erenito Abao, 32<sup>o</sup>, Ramon Nuñez, 32<sup>o</sup>, Mar Gurion, 32<sup>o</sup>; Alejandrino Eusebio, 32<sup>o</sup>, Diosdado Kibir, 32<sup>o</sup> and Jose Erandio, 32<sup>o</sup> as Preceptors.

Among those who witnessed the investiture were: MW Manuel M. Crudo, PGM, Past Executive Officer for the jurisdiction of Luzon, RW Manuel D. Mandac, Deputy Grand Master, Grand Lodge of the Philippines, MW Calixto O. Zaldivar, PGM, Dad Macario Ramos, DeMolay Executive Officer for the jurisdiction of Luzon and Dad Jose Erandio, Deputy Executive Officer for Luzon.

A reception was tendered at the Stafford Hall after the ceremonies.

## **HISTORY OF:**

# **SERVICE LODGE NO. 95, F. & A. M.**

Imbued with the fervent desire by the American Masons to spread and encourage Masonic Brotherhood primarily among the members of the United States Armed forces in the Philippines and particularly in the surrounding areas of Manila, there assembled at the residence of E. M. Masterson on the night of January 24, 1924, for the purpose of establishing a Lodge of Free and Accepted Masons under the jurisdiction of the Most Worshipful Grand Lodge of F. & A. M. of the Philippine Islands, the following Brethren: E. M. Masterson, PM., H. C. Stone, A. L. Fredmore, B. P. Weaver, E. Wells, R. C. Winfield, J. K. Hemize, M. Lintoff, J. W. Booker, J. Askins, W. W. Ferguson, P. H. Drinkard, A. Pfefer, C. E. Welck, E. M. Pillsbury.

These Brethren in an atmosphere of cordiality and fraternity discussed and decided to petition the Grand Lodge for a dispensation to organize a Lodge to be known as Service Lodge. The petition was granted and the dispensation was issued on March 7, 1924. The first regular meeting, while under dispensation, was held at the Plaridel

Masonic Temple on March 21, 1924 with eleven members of Service Lodge U. D. present and a number of visiting Brethren. Since that meeting, Service Lodge U. D. progressed, promoting and carrying out the noblest principles of Masonry, and gained many new members mostly, if not wholly, from the military and naval forces of the United States of America. To perpetuate its existence, Service Lodge U. D. petitioned the Grand Lodge on December 15, 1924 to grant it a charter. This request was approved and Service Lodge No. 95, F. & A. M., held its first meeting under the charter on February 14, 1925.

From then on Service Lodge No. 95, F. & A. M., steadily increased its membership so that at the end of 1940 there were three hundred ten active members in its rosters, all American servicemen. Membership records for 1941 were lost during World War II but a conservative estimate would place the number of active members, just before the outbreak of the war in December, 1941, at between four and five hundred.

Most, if not all, of the Brethren

of Service Lodge No. 95 were engaged in combat in the Pacific theater of the war. How many of them died in action, no accurate figures can be given but a good number of them can safely be said to have paid the supreme sacrifice for their country and for the Philippines and to whom the Filipino people owe an undying gratitude.

The Lodge ceased its labors, as did all Lodges in the Philippines,, during the Japanese occupation of the Philippines. But early in the liberation of 1945, Masonic Lodges began to revive again and among the first to reorganize and rehabilitate itself was Service Lodge No. 95. Bro. Clifford C. Bennett, who later became Grand Master of the Grand Lodge of the Philippines, was elected Master in 1945 and reelected in 1946. Membership rose to two hundred forty six at the end of 1946. However, as the Philippines regained its independence on July 4, 1946, thus terminating the sovereignty of the United States of America over the Philippines and coupled with the military and naval demobilization following the end of the Second World War, Americans began their exodus to their cherished homeland, leaving only a few to continue their pursuits in industry and commerce, resulting in drastic reduction in the membership of Service Lodge No. 95. At this writing, there are only fifty four American members. Meanwhile other nationals have joined the Lodge.

About four years ago, Service Lodge No. 95 was on the brink of passing out of existence owing to what appeared to be an insurmountable obligation to the Grand Lodge incurred more than a decade before.

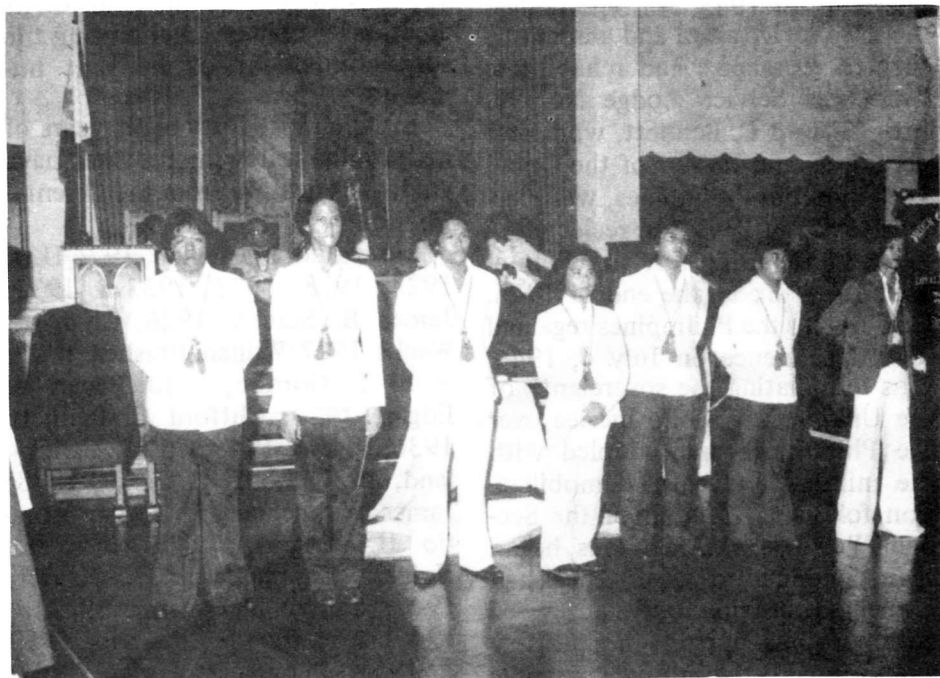
Thru the sustained efforts of its dedicated members, however, led by Wor. Bro. Kishu H. Daldas, P. M., Service Lodge No. 95 weathered the storm, slowly regaining its former vigor, and now enjoys, to a certain degree, the blessings of its glorious past. Each member can now truly say that he is like the miller of yore who sang daily: "I am as happy as I can be, I owe nobody and nobody owes me."

Over and above all, Service Lodge No. 95 can now pursue, however as yet limited, one of the goals of its creation — that of ameliorating the sorrowful plight of indigent humanity.

In its almost forty-eight years of history, the following Brethren have guided its destiny from the Oriental Chair:

Edward M. Masterson, 1924 U.D., 1925, 1928, 1932, 1933 & 1935; James B. Screen, 1926; Clyde E. Weeks, 1927; William Boisher, 1929; Moire L. Gordon, 1930; Bryan W. Edgar, 1934; Clifford C. Bennett, 1936, 1945 & 1946; Guy R. Strickland, 1937; Louis L. Baker, 1938; James W. Delahayde, 1939; Horatio H. Arnold, 1940; Chas. H. Holger, 1941; Carol H. Hayter, 1947; Sidney M. Austin, 1948 & 1949; Abundio del Rosario, 1950 & 1951; Deogracias Lerma, 1952; Adam D. Tanner, 1953 & 1954; Pascual Guilo, 1955; Jose Cajucom, Sr., 1956; Constantino Rabaya, 1957 & 1965; Jose Cajucom, Jr., 1958; Ramon Aenlle, 1959; Job Elizes, 1960 & 1970; Leon M. Lazaga, 1961; Jesus G. Tolentino, 1962; Kishu H. Daldas, 1963 & 1971; Vincent Vicari, 1966; Dacid S. Jackson, 1967; William S. Buckler, Jr., 1968; Simeon Royeca, 1969.

# KALPIDSCOPE



**BIENVENIDO BUENVIAJE, PSC, ARMANDO VELASCO, PMC, ALFONSO TECSON, PMC, MANUEL DINO MAPA, PMC, ROLANDO AVANTE, PMC, AND MARIANO PAROLAN, PMC, POSED FOR A SOUVENIR PICTURE AFTER RECEIVING THE CHEVALIER DEGREE. THE GRAND MOTHER OF JOSE SABIO, PMC, RECEIVED THE CHEVALIER CORDON AND PATENT IN HIS BEHALF.**



**BROTHER CESAR U. SOLIS DIAGNOSING ONE OF THE MORE THAN 400 INDIGENT PATIENTS AT THE FREE MEDICAL CLINIC AT THE GROUND FLOOR OF MT. MAINAM LODGE NO. 49, NAIC, CAVITE. THE SERVICES OF SEVEN PHYSICIANS, ALL MASONS, ASSISTED BY 16 NURSES AND THE BRETHERN OF THE LODGE WERE HARNESSSED FOR THIS PROJECT OF MT. MAINAM LODGE NO. 49.**



**THE ASSOCIATION OF FILIPINO MASONS IN THE MIDWEST, U.S.A., RECENTLY HELD ITS ANNUAL SUMMER PICNIC IN DE PLAINES, ILLINOIS. CLOSE TO 200 BRETHERN, RELATIVES AND FRIENDS ATTENDED THE PICNIC.**

# **THE RESURRECTION OF THE THREE RUFFIANS—AN INTERPRETATION**

BY: VW REYNOLD S. FAJARDO

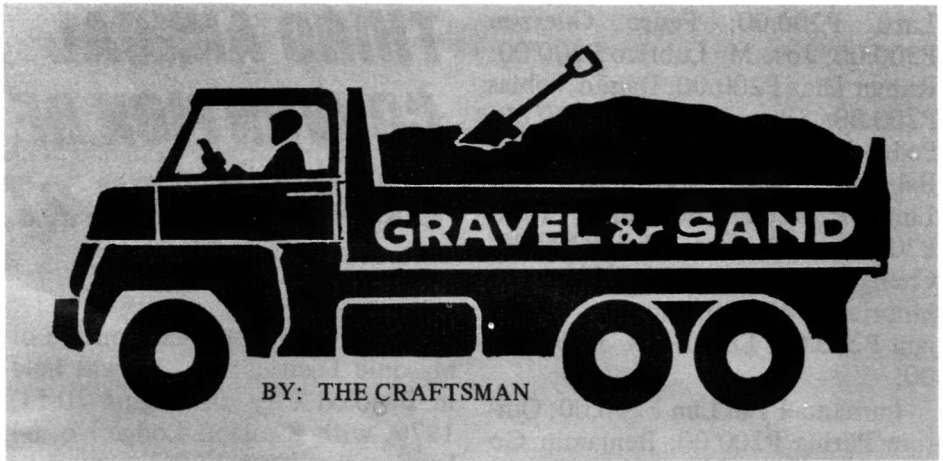
A portion of the Hiramic legend which never fails to raise quizzical eyebrows among our new Brethren, is where the three ruffians, after having been executed upon orders of King Solomon, suddenly and without explanation, reappear in the drama. Many wonder why three dead criminals should be resurrected and then assist in raising from the grave the body of the very man they had murdered.

It is hardly necessary to say that the Hiramic drama is an allegory and that the three ruffians are only mythical figures, who are included in the drama to help teach us grand universal principles which are at the root of all modes of living activity. Just what specific lesson they impart, however, is the subject of varied interpretations.

As every student of Masonic history is aware, the second half of the 18th century witnessed the proliferation and invention of numerous new degrees or grades in Masonry. Many of the Masonic innovators, in searching the traditions of Freemasonry for elements which might justify new degrees took up the story of the three ruffians. Their imaginative minds led to the appearance of 'Grades of Vengeance' or 'grades d'Elu' which at extremes

numbered some one hundred grades. The innovators belonged to different disciplines or creeds. Among them were astrologers, alchemists, oculists, kabalists, etc. who flavored grades they invented with their particular beliefs. Some saw the three ruffians as the three typical rebels — the rebel against Nature, the rebel against Science and the rebel against Truth. Others believed they represented the three heads of Cerberus in the classical Hades; or Koran, Dathan and Abiram in the Bible. Those steeped in the ancient Mysteries believed them to be the symbols of the Evil Principle, or Typhon, slaying the Good Principle, or Osiris. To some they were Ahriman contending against Ormuzd. Those who were partial towards solar worship considered them as representing the conspiracy of the three winter months to destroy the life giving heat of the sun. Astrologers held that the three stood for the three visible angles — Mid-heaven, Descendant and Ascendant. There were even interpretations which did not attach a deep esoteric significance to the symbolism of the ruffians. Thus, to those who sought to associate Freemasonry with the Templar legend, the story

*Turn to page 17*



## ***HAVE YOU GIVEN YOUR SHARE TO THE TEMPLE FUND***

Contributions to the Temple fund of the Grand Lodge are steadily coming in. The following Brethren have sent in their contributions as of August 29, 1979.

William Slaten \$30; Esteban Munnarriz P1,000.00; Bro. Mason c/o Bugarin P2,000.00; MacArthur Lodge No. 183 P936.00; Robert Wittwer \$30; Atanacio Bayan P1,000.00; Frederick Marasigan P200.00; Eduardo Lachica P200.00; William Backus P132.30; Fernando Carayo P100.00; Benito Maneze Sr. P200.00; Loreto Plete P200.00; Edward Leong P200.00; Librado N. Espiritu P200.00; Pedro Aguda P200.00; Santiago Chua P500.00; Florencio Morente P300.00; Alejandro Eusebio P300.00; Manuel Ko P500.00; Jimmy Tamano P200.00;

Simeon Rene Lacson P1,000.00; Rosendo Herrera P1,000.00; Hernandez Vitekbo P500.00; Marcelino P. Dysanco P300.00; Ricardo Buenafe P100.00; Basilio Enriquez P300.00; Apolinario Villaverde P100.00; Eulogio Sta. Maria P300.00; Rudyardo Bunda's family P4,000.00; Cesar U. Solis P300.00; Teodoro Kalaw P1,000.00; Pablo Baguioen P300.00; Calixto O. Zaldivar P1,000.00; Eugenio Labitoria P300.00; Carmelo Arrieta P100.00; Norberto Falguerra P200.00; Cedario Villareal P300.00; Florentino Almacen, Sr. P4,000.00; Honesto Nunez P200.00; Jose L. Araneta P1,000.00;

Abraham Sarmiento P200.00; Roberto P. Ocampo P200.00; Abdon M. Mendigorrin P200.00; Arturo S. P. Guevarra P200.00; Josefino D.

# **THIRD ANNUAL CONVENTION OF DISTRICT NO. 27**

Lazo P200.00; Pedro Guerzon P300.00; Jose M. Lubrico P200.00; Ruben Diaz P200.00; Danilo Tobias P200.00; Gregorio Iyoy P200.00; Pedro Melendrez P50.00; Felino G. Balaquit P200.00; Francisco Tan Lim P200.00; Benjamin Tulio P200.00; Thomas Cue P200.00; Cheng Lee P200.00; Lalchand Moorjani P200.00; Narendar Moorjani P200.00; Luis Borja, Jr. P200.00;

Immanuel Tan Lim P200.00; Quirino Parilla P200.00; Benjamin Go P100.00; Rodolfo Herrera P200.00; Rafael Creencia P200.00; Calixto Aquino P500.00; Gavino Say P500.00; Hiram Kalata P300.00; Estanislao Balboa P200.00; Nepomuceno Callo P150.00; Roger Yu P200.00; Herman Adanias P200.00; Jose Fuentes P200.00; B. A. Cacatian P200.00; L. Resurreccion, Sr. P200.00; H. T. Kalata P200.00; O. Cabulisan P200.00; Rogelio Lim P200.00; Jones Tan Lime P200.00; Jaime A. Hernandez P200.00;

Henry Ang Hessing P200.00; David D. Adrian \$200; William Bozel, Jr. \$50; Robert C. Raucher \$57; Harold E. Pill \$30; Jose Velo P200.00; John B. Davis, Jr., Robert Hedrix Ike Ambrose & K. C. Holt of Emon Lodge No. 179, \$325; Isidro Paredes P200.00; Elpidio Demetria P200.00; Calixto Tacardon P200.00; Bonifacio Sanchez P100.00; Delfin Lao P1,000.00; Isaac G. Garcia P100.00; Antonio Cacha P500.00; Victorino Medrano P500.00; Oscar Ng Tsai P1,000.00; Generoso Q. Sison P300.00; Albert L. Merrill P200.00; Richard D. Tan P200.00

**HAVE YOU GIVEN YOUR  
SHARE?**

The Third Annual Convention of Masonic District No. 27 was held in Bacolod City on August 10-11, 1979, with Kanlaon Lodge No. 64 hosting the affair.

The Lodges under District No. 27 are: Kanlaon Lodge No. 64, San Carlos Lodge No. 186, Negrense Lodge No. 200 and Lantawan Lodge No. 210.

The theme of the convention was: **Freemasonry and Development of Youth.**

August 9 being the birthday of VW Manuel Valencia Ko, his son, WB Antonio Ko and a grandson, Lantawan Lodge No. 210 hosted the District Deputy Night Dinner at the Ko residence at North Drive, Bacolod City.

The floral offering rites at the Rizal monument of the Rizal Elementary School teed off the convention activities.

After the floral rites, the delegates divided themselves into groups and went around to the residences of Brethren who because of ailment or old age could not attend the convention. The Brethren visited were: WBs Jose M. Estacion, Sr., Vicente Geroso, Vicente Remitio, Tiburcio Roulo; Bros. Ong Le Kue and Edmundo Yasay. This action of the delegates brought smiles and tears of joy from the Brethren visited.

Luncheon was served at the Holiday Restaurant.

In the afternoon, the officers and members of Kanlaon Lodge No. 64, assisted by the delegates and other visiting Brethren opened a Lodge of Master Masons for the purpose of conducting the convention.

After the opening of the Lodge, VW Manuel Valencia Ko, Grand Lodge Deputy for Masonic District No. 27, accompanied by VW Eduardo Gonzalez, Jr., Senior Grand Deacon, VW Eliseo Arandia, Jr. Junior Grand Lecturer of Masonic District No. 1 and Grand Lodge Inspectors of the participating Lodges were received into the convention hall in due and ancient form.

VW V. Ko delivered the welcome address.

RW Rudyardo V. Bunda, Junior Grand Warden of the Grand Lodge of the Philippines arrived at the Lodge straight from the airport. He was received in due and ancient form in time to witness the exemplification of the First Degree of Freemasonry on Bro. Antonio Go.

Dinner was held at the Apollo Restaurant

A big delegation was at the airport the next morning to welcome MW Jolly R. Bugarin, Grand Master and his party.

The Grand Master was shown the site of the new building of Kanlaon Lodge No. 64 and the progress of the construction of the new building. The new site is just a stone's throw from the airport.

Breakfast was tendered in honor of the Grand Master and his party at the Sea Breeze Hotel.

At the convention hall the Grand Master and his party were received

in due and ancient form.

In his talk, the Grand Master stressed the unity of the Brethren in the district in order to achieve to a wider extent the goals of the district. He also reported to the Brethren the progress of the campaign of the Grand Lodge for the Temple Fund that the new Temple for the Grand Lodge may be realized sooner.

The convention was recessed to give the Grand Master time to go to Iloilo City where he was scheduled to attend another function there.

At the resumption of the convention, the Brethren were divided into groups by Lodges into study groups to deliberate on the theme of the convention.

Group I - Composed of Brethren of San Carlos Lodge No. 168 was assigned the topic "How Freemasonry can help develop the youth in their homes." Group II - Composed of the Brethren of Lantawan Lodge No. 210 was assigned the topic "How Freemasonry can help develop the youth in their schools." Group III - Composed of the members of Negrense Lodge No. 200 took the topic "How Freemasonry can help develop the youth in their respective churches." And Group IV - Composed of the members of Kanlaon Lodge No. 64 discussed the topic "How Freemasonry can help develop out-of-school youth."

After the workshop, the group chairman read their reports and presented various resolutions on how to achieve the goals of the convention theme. Other resolutions relating to the activities of the district were also presented and taken up.

*Turn to page 19*

# **FREEMASONRY AND THE NEW SOCIETY**

By: WB Agustin V. Mateo, PM

The attainment of our New Society's goals depends to some extent on the success of Freemasonry in the Philippines. However, the success of every Masonic Lodge depends on the dedication of each individual Brother. Any officer of a Lodge, particularly its Worshipful Master, cannot operate effectively unless the members are with him to direct the other officers, with the desire of the body.

Freemasonry is a fraternity wherein each member Mason believes in the basic creed of the Craft: the Brotherhood of Men under the Fatherhood of God. Basically, Freemasonry is just like any other organization, or club. It is not a religion. However, at the opening and closing of meetings the blessings of God — Whoever He may be to any one of us — are always invoked.

Neither is Freemasonry a secret organization, as the time and place of meetings are regularly and publicly announced. The rituals are symbolic and allegorical. If the head of the Lodge is called Worshipful Master, for instance, this address is only ceremonial and it does not connote any meaning of superiority over the other Brethren and members of the Lodge.

Every Masonic Lodge is a gathering of equals, where the members experience real fellowship and Brotherhood. "Dito'y walang mataas o mababa; lahat ay pantay-pantay." For that reason alone I feel proud in being a member of Quezon City Lodge No. 122, and I am proud of all its members.

The teachings of Masonry, incidentally, constitute the main thrust of the present government administration, which is towards the realization of the New Filipino Society. Our President believes that the early attainment of the New Society objectives depends upon the reorientation of behaviors, habits, and of the moral and social values of every Filipino from the old society ways to the desirable new ways of self-reliance, self-involvement, knowledge, justice, love and morality, and all the other developmental virtues. The concept of our President are fundamentally Masonic; for in our fraternity we strike into the internal virtues of men as the foundation of change — the heart and the mind. As we are able to control both, then we come out with the better man.

Just like the rebuilding of the ruined King Solomon's temple by the great leader Zerubbabel, so is

the rebuilding of the Filipino society. As the temple was finally completed, so shall the realization of the new Filipino society be ultimately achieved.

As the rebuilt temple was symbolic of the hope that a man's character may be rebuilt — that a fallen man may redeem himself — so is the strong belief of our President that in the advent of our

New Society there shall also evolve a new Filipino with a true national identity and national pride.

And so, by the tenets of the universal Masonic teachings, we Filipino Masons in this New Society are the core of men who should and must follow the footsteps of our forebears who had sought moral perfection, even before when time was yet immemorial.



### ***THE RESURRECTION ... From page 12***

of the ruffians came to be understood as the symbolic representation of the execution of de Molay. To champions of civil liberties, the ruffians became Liberty, Equality and Fraternity and Hiram Abif was substituted as a despotic monarch. The killing therefore was transformed from an impious act into a heroic deed.

Even in our day and age wide divergences in interpretation subsist, for Freemasonry leaves to each individual the privilege of interpreting the Hiram legend in his own fashion. Differences may also be found in the rituals of the various Grand Lodges throughout the world. Admittedly a measure of uniformity exists in their presentation of the broad or grand outlines of the drama, but there are wide differences in details, dictated, at times, by the specific lesson which each Grand Lodge wishes to empha-

size. Thus, the King Solomon ritual used in several American jurisdictions, the Scottish ritual and the rituals of several other Grand Lodges do not resurrect the three ruffians. Our does, and I think, for a good reason.

Anyone who studies the various interpretations of the symbolism of the three ruffians will not fail to notice one common thread that runs through most of them, which is, that the three ruffians are the negation or antithesis of what Hiram Abif or the three Grand Masters represent. An analysis of the ritual used in our jurisdiction will show that our version of the Hiram drama adheres to this. Thus, a keen student will not fail to notice that Hiram Abif was killed by the members of his own craft when he was about to complete the Temple and cast the Molten Sea. Later, his entombed spirit was raised from the grave also by the members of his own craft. The

*Turn to page 20*



# **SINO ANG MAY SALA?**

Ni Lazaro M. Mercado, NG

Ito'y isang katanungang marami ang tumutugon,  
Nguni't ito'y suliraning walang lunas hanggang ngayon;  
Sa lipunan at sa baya'y suliraning umuusbong,  
Ang ilan sa kabataang ang ugali'y pasimaron;  
Ngayo'y ito ang s'yang tanong: Bakit sila nagkagayon  
At ano ang sanhi't lakas na tila ba nagtataboy?

May'rong isang nagsasabing panahon na ang may likha,  
Sa ganitong kabataang ang hakbang ay pakaliwa;  
Bawa't tao'y may panahon nang iluwal ng tadhana,  
Kaya sila gumagalaw sa kanilang panahon nga;  
Ang paligid sa kanila ay balani ng himala,  
Na ang upat at paghimok ay di kayang masawata.

Ilan naman ang may kurong ang simbahan ay palihan,  
Kaya dapat na pumasok sa simbahan ang sinuman;  
Ang relih'yon ay dakila sa magandang kaasalan,  
At ang taong mayron nito'y lumalakad ng pakanan;  
Sumisimsim ng ugaling lumalao'y gumagaspang,  
Pagka't ngayon'y umuunti mga taong nagdarasal.

Ang turo ng guro ngayon ay paraang sinisisi,  
Ugali 'tang lumpias nang mga perlas sa kabibi;  
Naligaw na kabataa'y di raw sana mangyayari,  
Kung ang mga guro natin ay nanupil na maigi;  
Ang kanilang kaluwagan para bagang nagsasabing  
Kayo na nga ang bahalang magpabuti sa sarili.

Naririto naman ngayon ang sariling kurukuro,  
Kung ako nga'y papayagang sa usapa'y makihalo;  
Ang panaho'y walang lakas sa isipan at sa puso,  
Katulad rin ng relih'yong walang hawak na lanubo;  
At palihan man ang guro'y hindi naman makapalo,  
Pagka't sila pagnanganti ay may batas na sisilo.

Bawa't sanggol nang isilang ay singputi ng busilak,  
At uha lang ang kakambal nang isipot sa liwanag;  
Isa siyang munting sangang ibaluktot at iunat,  
Ay lambot ng isang sutla't liwanag ng isang ningas;  
Subali't pag itong sanga'y tumigas na at kumunat,  
Mababangal pag pinilit hutukin ng isang palad.

Bata mandi'y isang sangang habang mura ay hutukin,  
Nang ang bukas niya'y hindi maging isang suliranin;  
Ang panahon ng paghutok ay panahon at tungkuling  
Sa balikat ng magulang nakaatang na pasanin;  
Ang bukas ng isang bata'y kapalarang nakabitin,  
Sa kamay ng ama't inang siyang tanging may sagutin.

Ang relih'yon at ang guro sa lunday ay mga layag,  
Tumutulong magpatulin nitong lunday sa pag-usad;  
Iyang lunday ay ang bata sa mundo ng isang dagat;  
Ang magulang na piloto ang sa timon ay may hawak;  
Pag ang lunday ay lumubog at anak ay napahamak,  
Itong pilotong magulang sa lipunan mawakawak.



### **THIRD ANNUAL ... From page 15**

San Carlos Lodge No. 168 will host the convention in 1980.

The convention was closed with the bond of fraternal love glowing warmly in the hearts of the delegates as they parted one from another after the fraternal banquet in the evening of the last day of the convention.

### **FREE MEDICAL CLINIC**

The Public Service Committee of Muog Lodge No. 89, F. & A.M., chaired by Bro. Ludovico F. Maciano motored to Barangay Maba-

can, Calaung, Laguna recently to render free medical service to the residents of the barangay. Other members of the team are: Dra. Carmelita C. Maciano and Bro. Francisco Dionida.

Sixty-three ailing patients, mostly farmers and their children were attended to and given free medicines brought by the team. Most of the children were treated for pulmonary diseases and malnutrition, while a number of the adults had hypertension.

The residents of the Barangay requested the team to make more visits to the area.

three ruffians slew him with the tools of his profession, and yet these very same tools are given to every Mason to prepare himself for that cyclic journey back to the bosom of God. Stated otherwise, in our ritual, the forces that killed Hiram are the same forces which raised him from the grave. The message is clear: the laws of the universe are always the same, the only question is whether we will use them in an inverted sense which sum them up in the Law of Death, or in that true and harmonious order, which will sum them up in the Law of Life.

In our ritual the three Grand Masters, represent Wisdom, Strength and Beauty. These three are essential ingredients in the building of our spiritual temple, it being necessary, as we are told, that there be Wisdom to contrive, Strength to support and Beauty to adorn all great and important undertakings. The three ruffians thus represent the opposite of Wisdom, Strength and Beauty. Instead of Wisdom, they stand for perverted thought or brutal instincts which slay the spirit of life in man and bring down the Temple of creation in ruin. Instead of constructive or creative strength they stand for destructive action or unregulated force which not only is "wasted in the void" but also brings about destruction and ruin. Instead of Beauty, they represent ugly or uncurbed emotions which wrinkle the soul and imprison Life incarnate within the dark stone walls of matter.

In the three degrees we learn

that the temple we are building is in microcosm our own spiritual temple. In the drama we played the role of Hiram Abif, hence it is our spirit which was symbolically slain and which must now be liberated. We are also taught how to "execute" the ruffians within us, that is, master our lower nature which stands between us and the Altar of God. Thus we learn the value of being physically sound, mentally alert and spiritually upright. In the first degree we realize that our body is the living temple of the living God and should treat it accordingly. In the second degree we are taught how to attain Masonic maturity, cultivate the five senses, master the liberal arts and sciences and consecrate our knowledge to the unfolding of our spiritual nature. In the third degree, after undergoing the purification and probationship of the two earlier degrees, we embark upon the search for the Lost Word, but in the upper steps of our spiritual unfoldment we stand alone. Each of us must solve the problem of our relation to the Great Architect of the Universe for ourselves, or as our ritual says, we must pray pray alone for now we have no one to guide us. Once we have "executed" the ruffians within us they will be reborn, purified, and help liberate our entombed spirit, just as they reappeared in the ritual and helped raise the body of Hiram Abif. In fine, our ritual resurrected the ruffians to teach us in the most emphatic way that if we attain self-mastery by taming the beast within us it will become an energizing power which will guide us in ascending the steps that lead to the eternal Temple.

**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 - Generoso Q. Sison
- 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 - Rosauo L. Magtibay
- 29 - Cosmo Antonio
- 30 - Anthony Vasconcellos
- 31 - Vicente M. Manginsay
- 32 - Sergio F. Dalisay
- 33 - Timoteo Uy
- 34 - William Bozel, Jr.



**RETOUR (Return to Writer)**

Mr. William G. Cleverland 34  
C Dickson Circle  
Catlin Park, Honolulu, HI 96818

**UNDELIVERABLE AS ADDRESSED  
UNABLE TO FORWARD**

**TO POSTMASTER: If undelivered, please return to**

# The Cabletow

Suite 12, Plaridel Masonic Temple  
1440 San Marcelino, Manila D-2801



Re-entered as second class mail matter at the  
Manila Post Office on June 16, 1962

**IMPORTANT!** Readers are requested to send address changes and corrections to us to insure prompt delivery of the **THE CABLETOW**.