

# The Cabletown



**ECUMENICITY IN ACTION.** The Rev. Fr. Don Vittengl, Maryknoll missionary at Hakodate, Japan, is financially supported in his work of rehabilitating crippled children by the Torii Shrine Clubs of Japan and the Masonic Assn. of Tokyo. Left to Right, Fr. Vittengl, two Ainu cripples now able to walk and Noble William R. Lepper, Secretary of Tokyo Masonic Assn.

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## *Grand Master's Message:*

### RENEWAL AND REAVOWAL

Brother Alfred Tennyson once wrote, "The old order changeth, yielding place to the new." Without in the least trying to offset Bro. Tennyson's idea, as in fact we agree with him in many phases of it, we must say that not all things old need yield to the new. Many old ideas have remained unchanged through the centuries and the world has remained better for them.

In our Ancient Craft, we are counselled never to change the ancient Landmarks. This, we have followed faithfully and Masonry is the better for it. In all the years we have hewed close to the language, form and substance of our rituals and they have grown more ennobling in their beauty and intellectual strength with each passing presentation.

As it is with Masonry, so it is with life; for Masonry is life and life is Masonry. Regardless of creed, color or race, we are heirs to customs and mores which have been handed down to us from generation to generation. Each nation has its own set of customs and mores which, amalgamated through the years, form its culture and civilization; in some cases, similar to, and in many, different from, those of other nations. These similar and dissimilar customs and mores, cultures and civilizations, constitute the warp and woof of universal culture. Those of us who have gone beyond the confines of our country have seen them. These make travel interesting, educational and a profitable experience.

Membered as our Grand Lodge is, of Filipinos, Americans, Chinese, Japanese, Okinawans, Guamanians and other nationalities, we have quite a uniqueness not familiar in other Grand Lodges. And yet, found in our cultures are those basic customs and mores which are common to all our peoples. Take the matter of family solidarity. Or the matter of courtesy. And further, the matter of love of country and its traditions. These make our countries and people great in their own ways.

Taken as a whole, Masons and Masonry find greatness in filial piety, courtesy and patriotism. These age-old traditions need not yield to the new, whatever that connotes. They are not to be replaced for the sake of change. Old traditions, customs and mores, when kept ablaze in our minds and hearts, contribute a lot to the progress of nations and their citizens.

What we need is a renewal of our vows to inspired living, plain living and high thinking that is, that we may the better be able to anchor progress on those time-tested virtues.

SERAFIN L. TEVES  
Grand Master

### HIGHLY RESOLVED

Here we stand highly resolved. After Christmas, after the New Year, both stock-taking events. We have pondered hard times gone; we may be anticipating difficult times ahead. We think we are cursed with: man's inhumanity to man; man's inhumanity to himself, his country, his people, his government, even his God!

But all is not lost. We stand highly resolved. To make of our failures, foot-stones to future successes. We are human, capable of humaneness, too. We can live and let live. Every person, place, or thing, must have life for as long as the Creator allows it. That is in His hands; all we should do is help Him give it to him.

Masonry still frowns upon religious or political discussions, confrontations. However, it does enjoin its votaries "to be exemplary in the discharge of your civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection you live; and by never losing sight of the allegiance due to your country." That is the bounden duty of each citizen.

That we Masons in the Philippines realize we have a government still short of efficiency and responsiveness to the needs of our citizens, is a bright sign that we have a citizenry that knows the good from the bad. We have condemned and still do: tax-evasion, smuggling, corruption, graft and the other evils which have sapped the financial resources of this government and the moral fiber of its functionaries, be they in the executive, legislative and judicial echelons.

We can be proud that in our senate, we have three Masons and a Past Matron of the Order of Eastern Star; in the house, half a dozen congressmen and an Eastern star; in the Supreme Court, an associate justice and host of Masons in the Courts of First Instance and Municipal courts; and not less than a hundred governors, mayors and other officials in our local governments, and top and lower officials in the executive departments, bureaus and commissions. And, thousands of plain citizens in agriculture, business and industry. But, unless they and we put our Masonry in the forefront as the guiding light in the performance of our duties as officials and citizens, there is less hope for this country to be what any respectable group of citizens would want it to be.

Here we stand highly resolved to do our part, whatever our stations may be, that this nation, under God, will be one we can be proud to call our own.

NBM

### YOU AND YOUR CABLETOW

In 1966 your Cabletow marks a milestone in its existence since 1923. It is now published by the Cabletow, Inc. in the interest of the Grand Lodge of the Philippines. There is no change in its program of disseminating knowledge and information on our fraternity. There is no change in its being an

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## Masonic Heroes

By **RWB RAYMOND E. WILMARTH**  
Deputy Grand Master

*[Address by Rt. Wor. Bro. Dr. Raymond E. Wilmarth, D.G.M., at the 33rd Convention of Cavite Masonic Lodges, Tagaytay City, Nov. 30, 1965]*

It is our privilege on this occasion to honor a great Filipino hero — Andres Bonifacio. Among us who are Freemasons, Andres Bonifacio was more than a national hero, he was a Masonic National hero. It is, therefore, fitting on this occasion of the Convention of the Cavite Masonic Lodges composing District No. 10, that we who are Freemasons do homage not only to this great Filipino Masonic hero, Bro. Andres Bonifacio, but to all of the National Masonic heroes of the Philippines who have, during their respective lifetimes, held the welfare of their country, their fellowmen, and their Masonic tenets above all else.

Masonic heroes are not strangers to the history of our world. Since earliest times our Craft first provided within its lodges a convenient place for the gathering of dedicated men, interested not only in the material welfare of themselves and their immediate families, but also the welfare of all men. No man can become a Mason who does not acknowledge his belief in God and a future life. To the Freemason, God is the Great Architect of the Universe by whose hand the design of the universe has been accomplished and through whose will and

pleasure His plans are manifested. Among us the Great Architect of the Universe is the father of all men, hence all men are brothers. Masonry, therefore, is a Brotherhood of Men under the Fatherhood of God.

In practically every nation on earth, there have been freedom fighters who have sought to free the oppressed from the tyranny of their oppressors. In ancient times it was the oppression of the serfs by the overlords. After the abolition of feudalism, various forms of political tyranny have existed and whenever the occasion demanded, freedom fighters arose to shake off the shackles of oppression. In civilization's struggle for the emancipation of the oppressed, there have been identified with these freedom fighters of all ages, Masonic leaders from every part of the world.

Nearly all who signed the Declaration of Independence of the United States of America on July 4, 1776, were Masons. General George Washington who led the Revolutionary Army of the United States to victory was an ardent Mason all his life. Many of the generals who assisted him were Masons, including among which was that great French leader, Marquis de Lafayette. Although later branded a traitor to the United States, the infamous Benedict Arnold was also a member of our Craft.

Simon Bolivar, after whom his country, Bolivia, was named, was born

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in Caracas on July 23, 1783. After studying law in Madrid and traveling throughout Europe and the United States, he entered Masonry. Having experienced the feeling of liberty, equality, and fraternity that existed in Europe and United States, he returned to his South America and dedicated his life to the liberation of the oppressed people.

The liberator of Italy who contributed greatly to the creation of the Kingdom of Italy was Most Worshipful Brother Giuseppe Garibaldi. He was born on July 4, 1807 in Nice. In 1834 he was forced to leave his native land because he had been condemned for his revolutionary activities. Leaving Italy he went to Marseille where he first joined our Ancient Craft. Finding among Freemasons the dominant spirit of equality, liberty and fraternity, he gained greater inspiration and in its darkest moments returned to Italy to fulfill his destiny in the unification of that disrupted land. After the unification of his homeland, he was elected Grand Master of the Grand Lodge of Free and Accepted Masons of Italy.

In Cuba there was a great national hero, named Jose Marti. In fact, his life was nearly identical of that of our great Brother, Jose Rizal, as he too was executed by the Spaniards in 1895 for having been a Masonic freedom fighter in Cuba. But his execution did not extinguish the torch of liberty. It burned brighter among the Cubans and the nation's independence was largely due to the inspiration gained from the sacrifice he had made.

I mentioned earlier that Lafayette was a general that fought by the side of George Washington in the Revolutionary War and that he was a Mason who had traveled from France across the Atlantic Ocean to help the colonies in their effort to free themselves from the oppression of the English. It was

because of the great friendship that developed between General George Washington and General Lafayette that in 1876, one hundred years after the Revolutionary War, the French people gave to the people of United States a Statue of Liberty that stands at the entrance to the harbor of New York City, to greet all visitors from every corner of the world. What is not known, however, is that a Masonic Lodge in Paris under the name of Alsace-Lorraine suggested the idea that the French Nation should donate to the American people the Statue of Liberty. The sculptor of that statue was Brother Bartolome, a member of the Lodge of Alsace-Lorraine.

In recent years there have been many outstanding officers in the American government who were and still are, Masons. Foremost of these being Most Worshipful Brother Harry Truman, Past Grand Master of the Grand Lodge of Free and Accepted Masons of Missouri and former President of the United States.

Masonry does not claim that all leaders of the world were Masons, but it does claim that among the leaders of the world, many of the most famous were Masons. So, it is true in the Philippines, as well as throughout the world. In the days of national distress, when the need for freedom fighters and leaders in thought as well as in action was great, Freemasonry was not found wanting, and leaders emerged from its folds to become the Masonic Heroes of Philippine History.

Before Masonry became openly practiced in the Philippines, a number of Filipinos had been initiated in Paris and London, while other outstanding Filipinos such as Rizal, Del Pilar, Lopez Jaena, Mariano Ponce, Antonio Luna, Moises Salvador and others had taken their Masonic obligation in Spain. Among the great names of Filipinos initiated in Spain are those

of Vergel de Dios, Felix Pardo de Tavera, Ventura, Abarquez, Juan Luna and Exmundo Evangelista.

Dr. Jose P. Rizal and Marcelo H. del Pilar planned the organization of Philippine Masonry. This was indeed a fortunate idea both for our Craft and for the Philippines. From the efforts of these great Masonic patriots, leaders arose from the Masonic ranks to champion the cause of the oppressed Filipinos and eventually to bring about the freedom which Filipinos everywhere enjoy today.

If the role of early initiates in the Nilad Lodge were to be read to you today, you will recognize the names of the most outstanding Filipinos of the day. But, as in most cases where many great men are associated into a single body, disharmony developed, a thing which is forbidden among Brothers in Freemasonry. When such division of thinking arose in Nilad Lodge, another famous Filipino patriot arose to give his views. Apolinario Mabini, an acknowledged intellectual leader stated, "Where there is no unity, life becomes impossible. Sever the links of union between the different parts of a machine and you will have nothing but a pile of junk. Destroy the harmony that exists among the different members of the human body and it soon falls prey to disease and death."

Our purpose today is not to trace the organization of Freemasonry in the Philippines nor to repeat merely the names of the many famous Filipinos who were a part of that great movement in its earliest days. Our purpose today is the mention only the names of those outstanding heroes of the Philippines who were members of the Masonic Craft and identify them with the Masonic influence which inspired them in their hour of greatness.

Marcelo H. Del Pilar died on July 4, 1896. His death was a great loss to the Filipino people and a greater

loss to Philippine Masonry. Having joined Masonry in Spain, he brought Masonry to the Philippines and has been known from that time as the Father of Masonry in the Philippines. During those tragic years he wrote under the pen name of Plaridel. The Grand Lodge of Free and Accepted Masons in the Philippines today is located in the Plaridel Masonic Temple, so named in honor of this great hero. It was together with Jose P. Rizal that Marcelo H. del Pilar brought Masonry to the Philippines. The greatest of Filipino heroes and a most eminent Freemason, Brother Jose P. Rizal is honored by his statue in Masonic regalia, which graces the entrance to our Plaridel Masonic Temple.

In speaking of the great Masonic heroes of the Philippines, Mauro Baradi in his book "Freemasons and Freemasonry" classified Rizal, Del Pilar, Bonifacio, and Mabini as among the greatest Masons of their time as follows:

"THE HONOR ROLL OF FILIPINO IMMORTALS is not complete without Rizal, del Pilar, Bonifacio, and Mabini. These four of our greatest Filipino heroes were all Masons who took their obligation on the altar of Freemasonry.

"President Ramon Magsaysay of the Philippines in his inaugural speech at the Luneta on Rizal Day, December 30, 1953, in paying an eloquent tribute to these Brethren of our Venerable Fraternity, referred to them as the exemplars in our common task of nation-building, the President said:

'All too often, however, we speak of Rizal — and of Del Pilar, Bonifacio, Mabini, and our best heroes — as if their work were done, as if today their spirit had ceased to have any meaning or value to our people.

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# A Mason as Philanthropist

By Bro. JAINAL D. RASUL  
Asst. Prov. Fiscal of Sulu

How often do we hear of Jolo as a community of outlaws, juramentados and bandits. Perhaps this could have been due to irresponsible reporting of some newspapermen. What is disheartening is that we don't hear of Jolo as a producer of generals, ambassadors and philanthropists. A long list of our Philippine generals have been, at one time or another, assigned in Jolo, trained in actual combat, in real "war". General Mamarinta Lao, a member of the Craft, is the latest Jolo product of a long array of generals from General Arellano and Campo. Ambassadors Abubakar and Arpa, from Sulu, head a list of our country's representatives abroad. Indeed, we have a number of philanthropists like Bro. Romeo Teng Ban, Bro. Garama Abubakar, Bro. Manuel Lim and others.

We are interested in this article to mention one of Jolo's philanthropists — Manuel H. Lim, a brother Mason, a native of Jolo and a father of professionals. I heard much of this man since the Japanese occupation in Sulu, and what he has done for Jolo and its people makes me feel sincerely obliged to relay this significant information to all brethren, the better to enable us to profit by his example.

It was one sunny day in 1963 when I went to the Sulu Hospital to see my brother Dr. Darwin Rasul, a resident physician. One Mahmud Kipli, a poverty-stricken patient suffering from advanced tuberculosis, was given by the doctors fifty per cent chance to live.

The hospital was not sufficiently financed by the government and could not therefore give enough medicine free of charge to the patient. Bro. Manuel Lim was then approached for one hundred pesos cash to buy medicine. Bro. Lim rushed to the hospital and upon seeing the patient, he promised to help, not with just one hundred pesos, but with injectable medicines and nutritious food sufficient for six months. Mahmud Kipli, after six months, recovered and is presently alive and healthy, and grateful to Bro. Manuel Lim. To satisfy Bro. Lim, Kipli wanted to repay and offered his services free of charge in Bro. Lim's big coconut and fruit plantation. Kipli's offer was politely rejected because Bro. Lim believed that there could be no better satisfaction than the thought of having helped save one's life. That alone, according to Bro. Lim, was satisfactory to him. Bro. Lim has been doing this charity to Sulu people for many years. There are many "Kiplis" that have been saved by Bro. Lim under similar circumstances. The physicians of the Sulu Hospital that attend to more than 400,000 inhabitants of Sulu recognize the kindness of Bro. Lim who gave the ceiling fans, hospital concrete gate and several donations now enjoyed by the people of Sulu.

Perhaps, influenced by his Chinese ancestors, Bro. Lim believes, that to achieve immortality, one has to forget sometimes oneself in favor of humanity — in the fields of educational, spiritual and civic advancement of the





#### JOLO PLAZA TULAY BANDSTAND

*Donated by Bro. Manuel Lim from L to R — The author, Bro. Lim, Bro. Sughan Tan (SD), and Bro. Rudy Lee (SS).*

people. Bro. Lim contributed gate iron-fence and concrete panels to the Central School in Jolo, the Jolo concrete Evangelical Church, flagpole of the Sulu Red Cross building, electric fans and other aids to DXSM, the only radio station in Sulu. The recent community donation he gave to Jolo is the concrete plaza Tulay Bandstand in Jolo worth almost ₱20,00.00 (see picture). It has been said that if Bro. Lim has not done anything for Sulu except this concrete bandstand where community, political, religious and civic rallies are held for hundreds of thousands of cultural minorities in Sulu, this alone would entitle him and his family to the respect of the Suluanos.

Bro. Manuel Lim was born in Jolo, Sulu. Bro. Lim's parents, Mr. and Mrs. Ramon H. Yson Lim were not more than the average or conservative family. That could have been the reason why Bro. Manuel Lim reached

only the fourth grade in 1915. A deeply religious man, Bro. Manuel Lim, belonging to the protestant sect, sympathizes with the poor. Being humble and sensitive to human suffering, he resents juvenile delinquency and considers it as due to parental faults. He has a deep sense of understanding of human nature. Once, he was approached for the hand in marriage of his daughter, Kattie, a doctor of Optometry now taking a master's course in Indiana University. He answered that if the man sincerely loved his daughter, that was good enough for him. He is a Mason who does not discriminate except with regards to the forces of evil against a sense of goodness under the Fatherhood of God. His other children are Beatriz, a master in Music now in Los Angeles, California; Nattie, B.S. Commerce now in Cebu City; Letty, B.S. Pharmacy now in Jolo; Hattie, B.S. Edu-

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cation in Music, now teaching in Cebu City; Samuel, Physician-Surgeon, now in San Francisco, California; Jimmie and Gemmuell, taking Agriculture and Architecture respectively in the University of the Philippines. With Bro. Lim's children almost all professionals, serving humanity in the different spheres of their influences, he could easily be the "Father of the Year" medalist of Sulu.

Brother Manuel H. Lim was initiated as an entered apprentice Mason on March 10, 1954, passed to the degree of fellowcraft on November 25, 1954 and raised to the sublime degree of Master Mason on December 2, 1954. He was conferred the 32 degree on March 8, 1956. As a Mason, he never fails to attend Lodge Meetings or respond to the call of a brother in distress. He is a Mason in deed.

There was one occasion which prompted me to ask personal questions to Bro. Lim. We were just through from Labor in the Lodge. While we were about to take a pedicab, he asked the driver: "How much?" "Twenty centavos," answered the driver. Bro Lim refused to pay. He said it should only be fifteen centavos since his house was very near the Temple. Because to me five centavos would not make any difference considering Bro. Lim's affluence, I asked Bro. Lim why? I thought he would

answer me that he had no small change. But surprisingly, he gave me an explanation that was almost philosophical and satisfying. Bro. Lim said to me:

"In this temporal world, everybody is in need—in need financially, spiritually, socially, and educationally. We must study the needs of a person. A rich man may not need money or a healthy man may not need medicine or a priest may not need spiritual guidance or advice. Don't give them what they don't need. But there are always needs of man that you are called upon to give or a gap to fill in every person. 'The driver you saw,' Bro. Lim continued, "was robust and healthy. He was not in real need. He wore good clothes. If I kept five centavos when I should not give it for the sake of giving, in fifty times a month, I would be able to help needy persons like a sick man, a hungry person or a worried accused from immediate disaster or catastrophe. That is the difference between thrift and extravagance; between foolishness and wisdom; between foresight and selfishness." Then Bro. Lim left me. I was astounded as if I had just heard a pagoda view!

Jolo and its people are indeed fortunate to have Bro. Lim in their midst, as a man, as a Mason, as a father and as a law-abiding citizen of our Republic. The Sulu Masons are proud of Bro. Manuel H. Lim. △



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## *The Mysteries and Freemasonry*

By **WB MATEO D. CIPRIANO, PM**  
Dalisy Lodge No. 14

Freemasonry partakes of the nature of the Mysteries of the olden times which flourished and attracted large followers in Greece during the era of the celebrated philosophers Socrates, Plato, and Aristotle, and then, afterwards, in the Roman empire. Although the secret of their origin and real aim has not as yet been fully unraveled, yet judging from the elaborate ceremonies followed in the initiation of candidates — which all tended to purify the latter from the impurities of life — we have reason to conclude that the Mysteries, in the same way as Freemasonry, had for high objective the bringing of man nearer his Creator. In Greece the known Mysteries were the Orphic, the Eleusinian, and the Samothracian or Cabiric, but the Eleusinian were seemingly the most important and caught the fancy of the people. The ceremonies of the Eleusinian Mysteries consisted of four states: preliminary purification; communication of mystic knowledge; revelation of the holy things; and crowning or garlanding of the mystic.

In Freemasonry, particularly in the Scottish Rite, these states are also obtaining although not as clearly and in the same order. In the Scottish Rite, for example, the preparation of the candidate is made by means of purification by fire and water, and once all the ceremonial requirements shall have been complied with, the masonic obligation, the sacred word, and other secret work are revealed and communicated to the candidate.

The writer, for one, believes that the masonic obligation and the sacred word and secret work stand for the "mystic knowledge" and the "holy things." As to the "crowning or garlanding" of the mystic in ancient times, the clothing of the initiate in the habiliments of a Mason and his proclamation later on as a true and perfect Masonic Brother may be considered as its equivalent.

There are other similarities between Freemasonry and the Mysteries. The ceremonies of initiation in the Mysteries used to be conducted in secret by the so-called hierophants, the revealers of the holy things, or at least under their guidance. In these our days the masonic degree work is also held in secret and Lodge Masters are called upon to conduct the ceremonies. These Lodge Masters, as may be readily surmised, stand in the place of the hierophants, and because, strictly speaking, they are supposed to be conversant with the intricacies of the ritual and secret work, it is also safe to presume that they are in Freemasonry the "revealers of holy things" in the Mysteries.

Even in the admission of candidates, there is a pronounced parallelism between the Mysteries and Freemasonry. It was the requirement in the Mysteries that the candidate should be free, not a slave, of intelligible speech, pure of hand and also pure of soul. A sinner in the ancient times could never be admitted in the Mysteries; in our days a man

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with a non-too-good reputation, much less an "ex-con," cannot be made a Mason. But once admitted or initiated, the new Mystic was deemed to be a "privileged person" and the new Mason becomes a "better man."

There is difference though between the two, in that Mysteries were a kind of religion while Freemasonry is but a fraternity — brotherhood of man under the fatherhood of God. Also, it took in the Mysteries many days to hold the ceremonies of initiation. According to *Isis Unveiled*, in some initiatory ceremonies the candidate was laid buried in the sarcophagus existing in the innermost part of the Pyramid of Cheops, in Giza, near Cairo, Egypt, for some days.

In Freemasonry initiation ceremonies are more simple and take not so long a time.

Although Freemasonry is not a religion yet, due to the sublimity of its purpose, it is sponsored by great saints — in by-gone times by the Compte or St. Germain and at present, according to the York Rite, it is dedicated to the Holy Saints John. It is said in *The Hidden Life in Freemasonry* that whenever a Lodge meets, and immediately after the usual opening prayer is said, great intelligences in the form of angels come down attracted by the invocation and hover over the gathering members inspiring them in their work or deliberation. △



As part of the Lodge's community projects for this year, Dagupan City Lodge No. 158, F & AM constructed and donated to the City, on the urgent request of the City government, a police outpost near the entrance to the Lodge's Temple grounds. The outpost was turned over to the City through City Mayor Liberato Ll. Reyna (center, holding turn-over documents) by Worshipful Master Victorino C. Daroya (center, in coat and tie) in the presence of officials of the City government, Council and Police Department, and members of the Lodge.

The outpost, costing more than ₱5,000.00 is situated at the western entrance to Dagupan City, and, together with the outpost at the southern entrance and one being built by another organization at the eastern entrance, will make it difficult for criminal elements to enter or escape from the City.

# Causes of Waning Interest

By WB LORENZO TALATALA, PM

If we are to conduct a study along the lines of membership and attendance of every individual Masonic Lodge in this jurisdiction, we shall find that both can be represented by a very irregular graph, at times going up, at times going down. When conditions are favorable and attractive, membership and attendance tend to rise and when conditions are unfavorable, the opposite occurs. There are Lodges which some years ago were teeming in attendance, but today they can hardly meet for lack of quorum. On the other hand, a few years ago, there were Lodges which could hardly meet due to poor attendance, but today they are very active and may be said to be the pride of the Fraternity. But will this be permanent? Experience has taught us that they are temporary and "seasonal". Many reasons for these may be cited. For the present, I propose to dwell on the negative side of the issue by enumerating a few reasons why interest in Masonry is declining among many members of the Craft, all of which, however, can still be remedied if only the brethren will govern themselves accordingly — as they should. No amount of effort from the brethren, no amount of power (except Divine power) can solve the problem of waning interest in Masonry among the brethren, unless they themselves come to realize their shortcomings, remember their OBs towards their Lodges and towards their brethren. Some of the outstanding reasons why a considerable number of brethren became inactive, lost interest in attending Lodge meetings and risked suspension for non-payment of dues may be cited, thus:

1. *Some members of the Craft, when they grow up in stature in public life or in public office, become unapproachable, particularly to ordinary members.* In more appropriate terms, they cease to be on the level. This, to a great extent, causes disappointment among sensitive members, who come to believe that in Masonry, although a universal institution and founded under the theory of the brotherhood of man under the Fatherhood of God, class distinctions exist which separate the elite from the non-elite. The non-elite feel that they are only remembered when a crowd is needed, when a count is to be made and when their support is needed for certain objectives to glorify the elite members in their quest for more glories and personal edification and self-aggrandizement.

2. *Moral cowardice among some members who fear persecution by church leaders.* This is exemplified by a few politicians, who are afraid to lose votes because of religious ire and persecution. Some are even afraid of the very thought of the refusal of the local Parish Priest to bury them in the Catholic cemetery when they die, and thus be separated from the remains of the members of their families. As a consequence, they sacrifice and give up their Masonic beliefs and convictions, for the peace of mind of the members of their families and of their own. Casual observations made in the homes of the brethren show, that less than fifty per cent of the members of the Craft, hang their Masonic Diplomas in conspicuous places of their homes. They

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are either still rolled and kept inside their lockers or displayed only in their private rooms where no visitors will take notice of them. The reason is obvious, to hide them from the view of people who may ridicule and criticize his being a member of the Masonic Fraternity. Is this not moral cowardice, hiding their identities instead of being proud of it, ready to be counted, and above all to defend it against its enemies. While there is yet time, it will be for the benefit of the Order and of these types of members themselves, that they should at once choose the way they want to travel — stick with us or stray from us for good. After all, the Craft needs only members with sincere Masonic feelings in their hearts and a firm belief in their convictions, not those who easily bend to pressure and harassment by evil forces tending to undermine our institution.

3. *Lack of positive and effective leadership among some Lodge officers:* They only meet with the brethren inside the tyled Lodge and nowhere else. They should go out of their way and far, to effect fraternal contact with the brethren outside the Lodge. They should be the cohesive force to bind and unite the brethren. The brethren look upon their officers for proper guidance as well as for brotherly love all the time. When the officers neglect these, it becomes difficult to maintain harmony, unity and zeal in the Fraternity. The brethren expect of their officers extra efforts, extra sacrifices, if only to produce results that will promote the best interest of the Order.

4. *Lack of sincerity among many brethren in joining the Fraternity:* Some join for curiosity, while some for convenience, and still some for mercenary motives. This can be traced since the early days of Masonry in the Philippines. When the late President Manuel L. Quezon was very

active in Masonry during his days, many influential men joined the Fraternity to court his favor for good positions in the government. When he died many Masons taded away from the Fraternity. Look for a government office today whose head is an active Mason. Sooner or later you will see many of his subordinates join Masonry. Then when the same head of the office comes down from his chair, many of his subordinates who joined the Fraternity because of his being in a high position, become inactive one after the other. Some people only join the Fraternity because they are planning to travel or study abroad, in order to enjoy the care and protection of all Mason withersoever dispersed. When they return home after enjoying their travels, they do not even make it a point to report to the Lodge or to attend its meetings. Such is the motive of some of our members, although fortunately, they are but few in number. For a fact, they are merely members of the Lodge, but not Masons in the strict definition of the word, in their hearts or in their spirits.

5. *Majority of the brethren find the Lodge too monotonous for them when not given assignments and have nothing to do inside the Lodge.* They feel that they are not important when they do not participate in the floor work. Some brethren are in the habit of monopolizing the work to the neglect of others. What is more disconcerting is the fact that some brethren think that they are the only ones in sole possession of the knowledge of Masonry and the rituals. The habit of correcting others during ceremonies, causes embarrassment and confusion on the part of the corrected brother. While it is necessary that a brother be helped when he needs it, in the course of the ritual, it should only be given when he asks for it and should be in whispers inaudible to the candidate. Everybody should be en-

couraged to study and participate in Lodge work, if interest in the Fraternity is to be preserved and maintained and attendance improved.

6. *Lack of punctuality*: Many members become impatient and disgusted when the Lodge cannot meet on time due to late comers and poor attendance. We should realize and consider the fact that most of the members of the Craft are busy people and time is very valuable to them. By the irregularity of some in coming to the Lodge, the entire Lodge suffers, some members lose their zeal and interest in utter disgust. This can be corrected, easily, if the brethren will only remember that punctuality is not only a virtue, but also a Masonic duty towards his brethren and to the Lodge of which he is a member.

7. *Un-Masonic conduct of some brethren outside the Lodge*: The fraternity is replete with records of un-Masonic conduct committed by some brethren. Immorality of some members, *even among those whom the OB specifically forbids*, are committed many a time. Some have been accused of un-Masonic conduct, some are just tolerated, some are just forgotten and written on the four winds of heaven. The effect to the Fraternity is fatal and the damage incalculable. Drunkenness, excessive gambling and abuse of fraternal confidence are common Masonic offenses — all leading towards the derogation of this ancient and honorable Fraternity. If we do not guard against these un-Masonic actions by some members of the Craft, we will some day, and soon perhaps, find ourselves not only dwindling in number, but also ridiculed by the public.

8. *Lack of proper decorum among some brethren inside the Lodge*: They make the Lodge a place to practice their oratorical prowess, like politicians, to the annoyance of the more

sensible and seasoned members. The Lodge should not be the place for bombastic speeches and grandstand play. Some even make it a place to chat and make jokes, even when the Lodge is at labor. They forget the fact that solemnity which is one of the ancient customs and usages of the Craft, should be observed and maintained in all our ceremonies.

9. *Many members, when they reach the higher degrees and become affiliated with appendant bodies, lose interest in the Blue Lodge, to devote most of their time to the higher bodies*. This should not be the case, because the moment the foundation of an edifice is shaken the entire structure will collapse.

10. *Some members expect too much from both the Lodge and the brethren in the way of material assistance, and failing to obtain what they want, lose interest and fade away*. Thus, a brother trying to have his child admitted in our Masonic Hospital, but failed because of a contagious illness with which the child is afflicted, got disappointed and lost interest in Masonry. A brother who failed to obtain a promotion under his Chief, who is also a brother, got disappointed and lost faith in the sincerity of many brethren. A contractor brother, who failed to have his voucher passed in audit by the Auditor who is also a brother, because of some auditing requirements which must first be complied with, blamed Masonry for not getting what he wanted. Of course the above-cited cases are unreasonable, bordering on un-Masonic conduct. We should always bear in mind that our critics do not distinguish between founded and unfounded innuendoes — all they are interested in is the downfall of Freemasonry. Brethren, let us face the facts squarely. Let us all combine our forces to promote interest in the Fraternity. △

# The Acacia Mutual Aid Society...

To: All Lodges and Brethren:

At the grand annual communication of the Grand Lodge held on April 29, 1964, a resolution was passed to the effect that every Mason in good standing of this jurisdiction (who is residing in the Philippines or in the case of an overseas Lodge in its territory) shall automatically become a participant in the Acacia Group Death Benefit Plan. Though said resolution has the good and noble purpose of providing financial assistance to the family of every Mason upon his premature death, some lodges have failed to join the plan because of certain difficulties. However, because of the sincere and urgent desire of the Board of Trustees that all Lodges be participants in the Group Death Benefit Plan in order that as many brothers as possible may be benefited thereby, the Board at its meeting on August 26, 1965, reduced the required membership of 90% to 60%, and adopted the attached "RULES re-ACACIA GROUP DEATH BENEFIT PLAN".

Therefore, every brother is urged to join the Group Death Benefit Plan of the Acacia. Every one will admit that sooner or later he will surely die. It will be an evidence of his wisdom and of his love for his wife and children that in case of his premature death there will be some money to help pay for his own funeral expenses and, if possible, to prevent his loved ones from suffering unnecessarily misery and hardships. For ₱6 a year (or 50 centavos a month) the death benefit is ₱250 during the first year; ₱375 during the second year; and

₱500 after the second year. To accumulate ₱500 by depositing ₱6 every year (or ₱0.50 every month), it will take about 35 years if the interest rate is 4½% per year, compounded annually, and 83 years if there is no interest. Nobody can say that he will surely live 35 years more, especially if he is over 40 years old. Hence, nobody can lose financially by joining the Acacia. He has everything to gain.

It is not troublesome at all to join the Acacia. One does not have to pay ₱6 every year. If he wants to, he can pay in one lump for 10 years or ₱60; for 20 years or ₱120. Really, what is ₱120 for 20 years to a rich brother? In case of death at any time, the unearned annual contribution of ₱6 each will be refunded to the beneficiary with interest yet. If he were heavily insured already by some private life insurance, what is ₱0.50 every month since he is rich? Joining the Acacia will be a demonstration of his 'esprit de corps', of his brotherly cooperation, of his willingness to help and enable his less fortunate brothers to participate in the Group Death Benefit Plan.

The attached "RULES re-ACACIA GROUP DEATH BENEFIT PLAN" is hereby promulgated and made effective immediately for the guidance and compliance of all Lodges and Brothers. Particular attention is invited to rules nos. 5, 13 & 14.

Brothers, let us have Masonry in Action. Let us provide for the welfare of our fraternity and our loved ones.

(Sgd.) L.R. SALVOSA, 32° KCCH  
President & Actuary



# Rules re Acacia Death Benefit Plan

- 1— The Acacia Group Death Benefit Plan is a group one-year term insurance designed to alleviate the financial stress on a Lodge or a family because of the death of a brother.
- 2— It is required of every Mason under the jurisdiction of the Grand Lodge of the Philippines, except of one who is not in good standing or not residing in the Philippines or in the territory of an overseas Lodge to which he belongs. However, he may join the plan subject to the approval of the Acacia.
- 3— A dual member may join only one Lodge, either his mother lodge or the lodge of which he is a dual member.
- 4— Brothers who are in arrears in their dues but are not SNPD are eligible for membership in the group death benefit plan.
- 5— The contributions are paid annually in advance. They are uniform for all the members of a Lodge, and range from P6 to P12 per year for each member. The Lodge shall decide the amount of the annual rate of contribution. In the case of overseas Lodges, the annual contribution is \$6.
  - a— Every member is required to pay to his Lodge the annual contribution and give his name, age, address, and the names of his beneficiaries with their relationships. The Secretary of his Lodge shall remit to the Acacia all the contributions received with a list of the members.
  - b— The group death benefit plan of every Lodge or brother will be effective as of the first day of the calendar month following the month the contributions are received by the Acacia from the Lodge or from a member.
- 6— The anniversary date of the group death benefit plan shall be January 1; the period from its effective date to December 31, inclusive, of the year of issue is herein called preliminary period.
  - a— Any Lodge which has paid to the Acacia contributions beyond December 31 will be credited with excess amount and required to pay only the difference to satisfy the annual contribution for the following year.
  - b— A newly raised Mason who joins his lodge group plan within three months from the date he was raised or the date his lodge joined the group plan, whichever is the later, will not be required to submit evidence of insurability. His initial contribution will be for the preliminary period or one-twelfth of his annual contribution times the number of months from the effective date of his certificate to December 31, inclusive, of the year of issue; the subsequent contributions will be each equal to the annual contribution from January 1 to December 31, in-

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clusive, of each succeeding year.

- 7— A brother who joins his lodge group plan after three months from the date such plan became effective shall be required to submit evidence of insurability satisfactory to the Acacia before he is admitted to the group plan.
- 8— The death benefit or face amount insurance is ₱1,000 per ₱12, or in the case of overseas Lodges \$500 per \$6, of annual contribution. Provided, however, that if death occurs during the preliminary period and the first certificate year of a brother's certificate, the death benefit shall be fifty (50) per centum of the face amount of insurance; seventy-five (75) per centum if death occurs within the second certificate year; and the full face amount if death occurs after the second certificate year. (The first certificate year of a certificate is defined herein as the first calendar year following immediately the calendar year of issue; the second certificate year is the second calendar year, etc.).
- 9— Each lodge that becomes a member of this plan will be issued annually a General Certificate of Membership containing the names of the members in the group while its insured members, an individual certificate.
- 10— Any surplus savings which the Acacia may derive from the group death benefit plan at the end of each year will be placed in the reserves to meet unexpectedly large number of death claims.
- 11— If a member of the group plan is suspended for non-payment of his lodge dues after his group coverage becomes effective, his certificate if in force will continue to be so till the end of the year.
- 12— If a member of the group death benefit plan becomes SNPD, he will not be allowed to renew his membership in the group.
- 13— A Lodge will be allowed to participate in the group death benefit plan on two conditions:
  - a— at least 60% of its members join the plan, and
  - b— pay through their Secretary the contributions to the Acacia. These members are those who are in good standing and residing in the Philippines or in case of an overseas lodge, residing in their lodge's territory.
- 14— A lodge's participation in the group death benefit plan will be considered automatically renewed or continued for the next following year, if:
  - a— at least 50% of the contributions required of the members must have been paid to the Acacia on or before January 5 of the said year and the balance before March 1, and
  - b— 70% of its members continue or join the plan if the death losses during the preceding period or year are less than 50% of the total contributions paid to the Acacia for that period; 80% of its members if the death losses are 50% or more but do not exceed the total contributions paid; or 90% of its members if the death losses exceed the total contributions paid. △

# GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM.

## *A Report on Masonic Activities*

From: The Mencius Lodge No. 93 Newsletter:

"The election of Brother Te Liong Bio to the Oriental Chair is, to say the least, an endorsement of his continuing and conscientious Masonic services. It is not generally known that this modest Craftsman in whatever valley he has sojourned, has taken active part in the Masonic labors of our Fraternity. While in Davao, he served as Treasurer of Sarangani Lodge No. 50, where he affiliated as a dual member, and elected Sr. Warden three times. In his own Mencius Lodge, where he retained his membership, he was twice elected to the same position in the West. To his credit too, is his being a Charter Member of Davao Lodge No. 149. So, our worthy brother is not only an old hand but a proficient ritualist and we are certain that well-trained Special Teams will soon make their appearance sans the reading of Monitors during degree work, which is in contravention to the provisions of Edict No. 46. These teams we hope will give added prestige to Mencius Lodge which has so well been established by our out-going Master, Wor. Eugene K. Lim."

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Hiram Lodge No. 88 held their annual installation of officers last January 7, 1965 at the Plaridel Masonic Temple. VW Marcelino P. Dysangco and Wor. Bonifacio Araullo were in-

stalling Master and Master of Ceremonies respectively. Featured was the Hiram Lodge Choir.

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Rt. Wor. Raymond E. Wilmarth, Deputy Grand Master, was installed Rt. Wor. Master of Lodge Perla del Oriente No. 1034, S. C. last December 18, 1965. A big group of brethren turned out to witness the rites.

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Lodges in the Visayas region comprising Masonic Districts Nos. 14, 15, & 16 held a convention on January 8, 1966 in Dumaguete City. RW Raymond E. Wilmarth gave the keynote address.

Biak-Na-Bato Lodge No. 7 has agreed to be the host Lodge for the convention of Lodges under Masonic District No. 1 (Manila). The convention will be held some time in March and plans are now underway to ensure the success of the convention.

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VFB Doroteo M. Josen, District Deputy Grand Master of District No. 6, a Life Member of Cabanatuan Lodge No. 53 was granted a similar honor by Nueva Ecija Lodge No. 73, of which he is a dual member. Congratulations!



*Left panel: Brethren bidding WB Eugene Stransky happy landing at the Manila International Airport before WB Stransky's and Sister Stransky's departure for Vienna where they will permanently reside. From left to right: WR Irving Cryde, Austrian Consul; WB Emilio Asistores; WB Eugene Stransky; WR Gregorio Vicente; MWB Esteban Munarriz; and Bro. Pleto. Right panel: WB & Miss Stransky surrounded by interns and doctors of PGH, former students of WB Stransky in Pediatrics.*

## More Questions and Answers...

WB AURELIO L. CORCUERA (4) PM

114. Why is one who has received the First Degree in Masonry called an Entered Apprentice?

The term seems to have been borrowed by the English Speculative Masons from the Scottish Operative Masons. "The beginner in the builders' art was called an *Apprentice*; after he had served as such a sufficient time to give evidence of his fitness, his name was entered in the Lodge's books, after which he was called an *Entered Apprentice*. (*The Lodge System of Masonic Education*, 1961, p. 9, The Grand Lodge of Georgia)". The Entered Apprentice in Masonry has taken the first step in understanding the history, philosophy, and symbolism of Freemasonry.

115. What is the significance of the term Fellow Craft, applied to one who has received the Second Degree in Masonry?

"At the end of his apprenticeship he was examined in Lodge. If his record was good, if he could prove his proficiency under test, and the members voted in his favor, he was made a full member of the Craft with the same duties, rights, and privileges as the others. He was called a 'Fellow of the Craft.' In the sense that he had mastered the art, and no longer needed a teacher, he was called a 'Master Mason.' As far as his grade (in the Operative Craft) was concerned, however, these two terms meant the same things." (*The Fellow Craft*, p. 4, The Grand Lodge of Scotland). English Speculative Masonry shortened the term to *Fellow Craft*, and in 1738 edition of the *Book of Constitutions* the terms *Fellow Craft* and *Master* ceased to be synonymous and became distinct, thus giving rise to the *three degrees* of Speculative Masonry.

116. To what Lodge or Lodges did the martyred Justice Jose Abad Santos and General Vicente Lim belong?

They both belonged to Bagumbayan Lodge No. 4. Justice Jose Abad Santos was Master of the Lodge in 1937. He was elected Grand Master in 1938.

117. In the ritual, what is the correct reading of the last word in "T rc @ hv a prt in t rts"?

The word is RITES, and the preposition is IN not OF.

118. What is the Masonic significance of the word *rite*?

The word *rite* is derived from the French *rite*, which in turn is derived from the Latin *ritus*, signifying an approved usage or custom, or an external observance. In Masonry the word *rite* is used in two senses: (1) when followed by a prepositional phrase, as *rite of disalcation*, *rite of investiture*, etc., it denotes an esoteric ceremony; and (2) when preceded by a proper adjective, as in *Scottish Rite*, *York Rite*, etc., it designates a series of degrees arranged in a definite sequence, general with a central theme running through the series, authorized and controlled by a central authority — Grand Lodge, Grand Chapter, Supreme Council, etc.

# WITH OUR YOUNG ONES

Edited by PABLO MATATQUIN, JR.



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

Yesterday and today will be made into a single day sometime in mid-March. This is not an astronomical phenomenon, though there will be an actual confluence of the two. Such will occur when the old and new brothers of Loyalty Chapter, Order of DeMolay meet for their annual reunion.

Master Councilor Rogelio S. Crudo has started sounding the fraternal horn to summon all Loyalty DeMolays, and, of course, their Dad Advisers. A reunion program more impressive than last year's will mark the hours of that single day when yesterday and today become one.

January 2 saw the making of the pioneer Representative DeMolays of Loyalty Chapter, Order of DeMolay. In an inspiring public ceremony, DeMolay Wayne G. Quasha and Senior DeMolay Lyxander E. Canlas, Chevalier, received from the Advisory Council of the Loyalty Chapter the R. D. Award: the testimonial to highest DeMolayship of the International Supreme Council of the Order of DeMolay.

The Representative DeMolay Award is the highest distinction of self-achievement, character training and improvement an active or senior DeMolay can earn from the Order.

Bethel No. 2, Manila, of the International Order of Job's Daughters held its fourteenth Heart and Cross Ceremony to install its officers for the 1966 first term. With the theme, "Follow After Righteousness, Godliness, Faith, Love, Patience, Meekness," Jobie Cynthia Domingo was installed Honored Queen of the second Bethel of "the fairest in the land" in the Philippines. Others donned with the royal purple Grecian Robe of office were Prosperided Sevillaño, Senior Princess; Lilia Melocoton, Junior Princess; Josephine Pedralvez, Guide; and Nympha Edralin, Marshal.

On hand to witness the affair were Jobie sisters from other bethels, Rainbow sisters from

Perla Assembly No. 1, O.R.G., and DeMolay brothers from Loyalty, Jose Abad Santos, and Teodoro R. Yangco chapters who acted as honor guards and standard bearer. DeMolay Atienza, Senior Councilor of Jose Abad Santos Chapter, was chosen Jobie Beau.

Guest speaker for the event was Dad Antonio Gonzales, Jr.

Inspired by its success in presenting last year world-renowned violinist Gilopez Kabayao, the Jose Abad Santos Chapter, Order of DeMolay will present another musical fare: *The West Side Story*.

Curtains will rise up on February 16, 6:30 p.m. at the U. P. Theater in Diliman, Quezon City, and spotlights will focus attention on some human drama espied on the seamy side of New York expressed in contemporary songs and dances.

The theatrical fare promises top-rate entertainment. Talents on stage are from the Santa Isabel College who will unfold under the musical direction of Dr. Eliseo Pajaro the story with dances choreographed by Al Quinn.

Again, the Jose Abad Santos Chapter, as in its preceding musical offering, will serve a noble cause. A proposed memorial clinic to honor the late Dr. Gumersindo Garcia, Sr. is still far from spade-work. The Jose Abad Santos DeMolays are working that the memorial stands not in memory alone.

*One of these days a DeMolay boy might approach you to sell tickets to the "West Side Story." There is nothing more gratifying to him than a favorable consideration of his efforts. Surely, the ticket you buy will help a lot to build the memorial to our beloved Brother, Dr. Gumersindo Garcia, Sr.*

*Thank you.*

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# Grand Lodge Committees For 1965-66

## COMMITTEE ON JURISPRUDENCE

Most Wor. Cenon S. Cervantes (56) Chairman  
Rt. Wor. Mariano Q. Tinio ... (167) Member  
Wor. Bro. Noli Ma. Cortes .... (77) Member

## COMMITTEE ON CORRESPONDENCE & FRATERNAL RELATIONS

Wor. Bro. Jose Recela ..... (12) Chairman  
Wor. Bro. Aurelio L. Corcuera .. (12) Member  
Wor. Bro. Sinfaroso Padilla ... ( 4) Member  
Wor. Bro. William P. Schwager (142) Member

## COMMITTEE ON GRIEVANCES

Most Wor. Emilio P. Virata ... (17) Chairman  
Rt. Wor. Mariano Q. Tinio .... (167) Member  
Very Wor. Cecilio M. Bituin ... (26) Member  
Wor. Bro. Noli Ma. Cortes .... (77) Member

## COMMITTEE ON FINANCE

Wor. Bro. Leandro F. Cruz ... (16) Chairman  
Wor. Bro. Avelino Gregorio ... (59) Member  
Wor. Bro. Luis E. San Juan ... (13) Member

## COMMITTEE ON REVISION OF CONSTITUTION

Most Wor. William H. Quasha (80) Chairman  
Most Wor. Cenon S. Cervantes (56) Member  
Most Wor. Macario M. Ofilada (12) Member  
Wor. Bro. Jessie J. Cotter .... (172) Member

## COMMITTEE ON CHARITY

Wor. Bro. Adeb Hemra ..... (80) Chairman  
VW Hermogenes P. Oliveros ... (82) Member  
Wor. Bro. Albino Z. Zyc'p .... ( 1) Member  
Wor. Bro. Herbert Adamson ... (118) Member

## COMMITTEE ON YOUTH

Wor. Bro. Manuel M. Crudo .. ( 4) Chairman  
Wor. Bro. Damaso C. Tris .... ( 4) Member  
Wor. Bro. Domingo C. Bascara .. (82) Member  
Wor. Bro. Nestorio B. Melocoton (29) Member  
Wor. Bro. Kenneth A. Rotness .. (118) Member

## COMMITTEE ON NECROLOGY

Wor. Bro. Mariano C. Evangelista (35) Chairman  
Wor. Bro. Leon A. Vidallon ... (18) Member  
Wor. Bro. Jesus Alvarez ..... (82) Member  
Wor. Bro. Robert P. O'Brien ... (142) Member

## COMMITTEE ON CREDENTIALS

Very Wor. Marcelino P. Dysangco (48) Chairman  
Wor. Bro. Oscar L. Fung .... ( 7) Member  
Wor. Bro. Juan Panadero ..... (81) Member

## COMMITTEE ON PUBLIC RELATIONS

Rt. Wor. Mariano Q. Tinio .. (167) Chairman  
Rt. Wor. Raymond E. Wilmarth ( 7) Member  
Rt. Wor. Joseph E. Schon ..... (91) Member  
Wor. Bro. Domingo C. Bascara .. (82) Member  
Wor. Bro. Murray V. Harlan, Jr. (172) Member

## COMMITTEE ON ADMINISTRATION OF LODGES

Rt. Wor. Mariano Q. Tinio ... (167) Chairman  
VW Hermogenes P. Oliveros ... (82) Member  
Rt. Wor. Joseph E. Schon .... (91) Member  
Wor. Bro. Andrew H. Bulkeley .. (142) Member

## COMMITTEE ON EDUCATION AND PUBLIC SERVICE

Wor. Bro. Domingo C. Bascara (82) Chairman  
Wor. Bro. Dominador R. Eacosa (82) Secretary  
Most Wor. Conrado Benitez .. ( 4) Member  
Most Wor. William H. Quasha .. (80) Member  
Most Wor. Luther B. Bewley .. ( 3) Member  
Rt. Wor. Raymond E. Wilmarth ( 7) Member  
Rt. Wor. Macario C. Navia ..... (88) Member  
Wor. Bro. Sinfaroso Padilla .. ( 4) Member  
Wor. Bro. Federico Piedad .... (64) Member  
Rt. Wor. Mariano Q. Tinio ... (167) Member  
Most Wor. Emilio P. Virata .. (17) Member

## COMMITTEE ON HOME, SCHOOL & DORMITORY FUND

Most Wor. Emilio P. Virata .. (17) Chairman  
Most Wor. Macario M. Ofilada (12) Member  
Most Wor. Serafin L. Teves .... (91) Member  
Rt. Wor. Mariano Q. Tinio ... (167) Member  
Wor. Bro. Manuel M. Crudo ... ( 4) Member

## COMMITTEE ON ACCOUNTS

Wor. Bro. Mateo D. Cipriano .. (14) Chairman  
Wor. Bro. Alejandro Eusebio .. ( 7) Member  
Wor. Bro. Juan Panadero ..... (81) Member

## COMMITTEE ON RETURNS

Wor. Bro. Abundio C. del Rosario (95) Chairman  
Wor. Bro. Alejandro Eusebio .. ( 7) Member  
Wor. Bro. Ernest L. Albert ... (142) Member

## COMMITTEE ON CABLETOW

Rt. Wor. Raymond E. Wilmarth ( 7) Chairman  
Wor. Bro. Juan Nabong, Jr. ... (88) Secretary  
Rt. Wor. Mariano Q. Tinio ... (167) Member  
Rt. Wor. Macario C. Navia ... (88) Member  
Very Wor. Will K. Prestidge, Jr. (118) Member  
Wor. Bro. Oscar L. Fung ..... ( 7) Member  
Wor. Bro. Alfredo Ortiz ..... (82) Member  
Wor. Bro. Timoteo Oracion ... (91) Member  
Wor. Bro. Nestorio B. Melocoton (147) Member  
Wor. Bro. Jose C. Racela .... (12) Member

## COMMITTEE ON ATHLETICS

Wor. Bro. Patricio E. Gonzales (12) Chairman  
Very Wor. Antonio Gonzalez, Jr. (22) Member  
Wor. Bro. Ramon Gonzalez ... (12) Member  
Wor. Bro. Mariano Gonzalez ... (12) Member  
Wor. Bro. Jose J. de Guzman .. ( 7) Member

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## The Meaning of Gratitude

VWB JOSE MA. CAJUCOM, PM  
Master, Nilad Lodge No. 12

One of the characteristics, the most sublime and beautiful, of human beings is to be grateful. We are grateful to the Grand Architect of the Universe for He has created us, has given us life, has provided us with the necessary means we need, and has assigned us a country which we have learned to love with all our heart and soul.

We are grateful also to our fellow men for the help they are extending us to make our life bearable, for the wonderful fellowship and camaraderie we have created for ourselves for our own protection, happiness, tranquility and contentment.

Likewise, we are grateful to Mother Nature who supplies us with everything we are in need of that we may live, move, work, and exist according to our degree of evolvement.

But tonight, I am especially grateful to the members of Nilad Lodge No. 12 for their having elected me to this highest position of Worshipful Master. Nilad No. 12 is my mother Lodge. I saw the first masonic light in it some thirty years ago; there I

learned the first rudiments of Freemasonry, among them, the brotherhood of men under the fatherhood of God; there I was taught that the first duty of man is to serve God, his country and his fellow men. There I learned much more, particularly during the times of the Kalaws, Guidos, Carmonas, Garcias, Ofiladas and many others. For let it be said that Nilad in those times was one of the biggest and greatest lodges in the country.

In gratitude for all the benefits in the form of teachings I have received from this Lodge, I have never relinquished my loyalty but remained always faithful to her for the last thirty years. Your election, therefore, of my humble self as Worshipful Master comes as a crowning glory of my masonic life.

As your Master I will promise nothing; but with your help and support, and paraphrasing the words of our new President, let us endeavor to make Nilad Lodge No. 12 a great Lodge again.

Thank you all.

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### FILIPINAS SAVING & LOAN ASSN.

Since Cabletow readers may want to know what happened to the Filipinas Savings & Loan Assn., they will be interested to know that it is alive and kicking and raring to start operation as soon as office space is finished. The reason nothing has been written in the Cabletow since July 1965 is that monthly newsletters have been sent to the stock subscribers since that time.

For those who may want to know further, the stock subscribers now number 351. Of these, 139 have fully paid for their subscriptions and 134 have paid in part on theirs. Of those who have fully paid, 25 have added and paid on their additional subscriptions. As of Jan. 13, 1966, P220, 800.00 has been subscribed and P86, 059.12 collected.

## *Between Law and Lawlessness*

This Short Talk Bulletin is an address delivered at the 154th Annual Communication of the Grand Lodge of Louisiana on February 1, 1965, by Past Grand Master Morris Sharpiro, who has graciously consented to its publication as a Short Talk. For those who are concerned about Freemasonry's influence, it emphasizes that the Fraternity's "image" depends on every Mason's demonstration of the maxim that "morality must be our most important product."

We are aware of the quotation, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life." How many of the citizens of this country successfully endure temptation? And of greater importance to the question: how many Masons successfully resist temptation? This question is of vital importance, because the strength of our Fraternity depends upon the degree of morality practiced by its members.

In a large city where officials take payoffs for awarding contracts, a certain resident of the community said, "They all do it." His cynicism could just as well have been directed at congressional influence peddlers, big business price fixers, gamblers, dealers in narcotics, or whatever type of corruption that appears in the daily newspapers. His next comment was, "So what?", the implication being that this is accepted standard behavior and there is nothing anyone can do to change or relieve the situation.

Like millions of his fellow men this individual was probably a decent hu-

man being: he had never stolen anything broken any laws wilfully, or deliberately injured another. Somewhere a knowledge of what was right had kept him from committing what was clearly wrong. But that knowledge had not kept a thin grey line that separates the two from becoming daily dimmer and thinner, to the point, almost, of imperceptibility.

On one side of this line are "they": the bribers, the cheaters, the chisellers, the swindlers. On the other side are "we", both partners and victims. They and we are now so perilously close that the only distinguishing mark is that in many instances they get caught and we do not.

The same citizen who expresses outrage at police corruption will slip the traffic cop on his beat a present in the belief that this automobile will not be ticketed for traffic violations. The son of the nice woman who lives next door has a habit of stealing money from her purse. Students admit cheating at exams because in too many instances it has become a common occurrence.

Without this connivance of moral passivity, the cancer which is demoralizing our society could not be spreading as swiftly as it is. Slowly but surely, the resistance to and impunity against wrong that a healthy society builks up by ethics and law and by the dictates of conscience have broken down. And instead of the proper indignation of a citizenry outraged by those who prey upon them, we hear only the usual admission of impotence, "They all do it."



Failure to uphold the law is no less corrupt than violation of the law. The increasing shame of this country is the growing number of Americans who fail to uphold and assist enforcement of the law simply out of fear. Fear of involvement, fear of reprisal, fear of trouble. A city official is aware of a colleague's bribe but does not report it. A pedestrian observes an automobile strike a citizen but leaves the scene of the accident to avoid an appearance in court. Such instances occur each day.

What is the cause of such behavior? What started this blurring of what was once a thick black line between the lawful and the lawless? We have become conditioned to headline exposures of massive corruption in private endeavors and in governmental affairs. Whatever capacity for indignation still exists ought surely be aroused by the picture of competitive sports corrupted by bribetaking and the involvement with criminal elements. Yet, when it is all exposed, only the bribers and the fixers are condemned. The athletes who took the bribes are first deplored and then pitied. Statements, such as "He's a nice boy. It's a shame," are commonly uttered. Let us consider the activities of such young people, the core and the reason for the fading of the thin grey line between right and wrong. How did they sink to such a level? You may find that the young individual attended Sunday School and his teachers gave him lessons in basic morality. More than likely, morality and righteous sentiment against criminal elements were expressed by his parents. But then, we consider a most important question, "What was his father like?"

His father crosses the thin grey line himself day in and day out. Maybe he pads his expense account as a mat-

ter of course. When his son failed his driver's test, he gave him a cash gift to slip to the inspector on his next test. The son knows that his dad is like most other fathers. He says, "They all do it." The young people of today seldom believe in heroes. To be a hero you have to stand out, to excel, to take risks, and above all, not only make a choice between right and wrong, but defend the right and oppose the wrong. This involves responsibility, and who needs responsibility?

Today, few people want to assume any responsibility. The psychiatrists, the sociologists, and others have adopted a procedure for avoiding responsibility. Nobody is really to blame for what he does. It's society. It's environment. It may be a broken home or an underprivileged area. But it is hardly ever the fault of the individual. In several large cities major police corruption has been exposed. Such corruption was exposed in the City of New Orleans some time ago. In Chicago, a newspaper reported that a judge granted probation to two policemen who admitted looting an appliance store. He said that he did not think policemen made enough money to properly support their families. The judge also said that the policemen were engaged in free enterprise because they were off duty when the theft occurred. If a high officer of our legal system finds such extenuating circumstances in a case of admitted thievery, surely it is natural to assume that a less critical multitude condoned the leniency of the judge.

Now we have an arsenal of excuses to absolve the individual from responsibility for his actions. A person commits a crime because he is basically insecure. A boy takes a bribe because it is said his mother did not love him or his brother was a bully. A police-

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man loots a store because his salary is not sufficient. A city official accepts a bribe because it is the customary thing to do. Members of minority groups, racial or otherwise, commit crimes because they are socially estranged or economically underprivileged. The words, right and wrong, are foreign to such language. So is the definition of ethics as a moral philosophy or responsibility. So is conscience as an inward monitor of our actions. In today's type of behavior *conscience* is outmoded or archaic.

This indifference to morality is a very serious matter. It concerns the welfare and future of our nation. It involves all of those previously mentioned, the examination cheater, the expense account padder, the undercover lobbyist, the delinquent who steals, the seller of pornography, and many others. They may be a minority. But when the majority of our citizens exempt themselves from responsibility by accepting graft and corruption as something natural to society, our nation is bordering on chaos.

If the line between right and wrong is finally obliterated, there can be no defense against the anarchy of evil. Before this occurs, it might be well for the schools of our nation to require a daily lesson in ethics and responsibility that would fortify the conscience of our children. It is essential that every Master Mason advocate the principles of our Order in every daily endeavor. We must realize that corrup-

is not something to be read about in the papers and left to the courts of our land. Every citizen is a defendant.

The usual definition of a "hypocrite" is a person who pretends to be better than he really is. But there is another kind: persons who are better than they pretend to be. They are people who dislike to be observed with their virtues showing. As a consequence, they pretend to agree with the thinking of those with whom they associate. They let themselves be influenced, instead of attempting to do some influencing themselves. It has been truthfully said that men are more often bribed by their loyalties and ambitions than by money.

To show your true colors, it is not necessary to be unkind or to create dissension. But we find that there is tremendous strength in decency, fairness and honesty. It sometimes requires backbone and tact to take advantage of this strength, but people who recognize and utilize this power can truly be themselves. They can look their consciences and fellow citizens in the face without lowering their lids.

What makes you a Master Mason?  
What did you obligate yourself to do?

We are the agents of Freemasonry. Our Order can show true strength and influence only in proportion to the efforts we exert to practice morality. Our greatest challenge is to actually practice Freemasonry. Morality is our most important business. △



### THE RULE THREE FOR MASONRY

**Three things to govern: Temper, tongue, conduct.**

**Three things to love: Courage, affection, gentleness.**

**Three things to hate: Cruelty, ingratitude, intolerance.**

**Three things to wish for: Health, friends, a cheerful spirit.**

**Three things to fight for: Honor, home, country.**

— H. G. Paterson, Jr.

## *Neighborhood Survey for Better Adult Education*

By WB TOMAS L. SANTOS, PM

More than three years ago, the Marikina Lodge No. 119, F. & A.M. started planning out, how the said Lodge may contribute on any felt public service it could render to the community. A Committee on Public Service and Education then was created by the Lodge for the purpose.

After some consultations with the members of the Committee by the Chairman and with the all-out support of the Lodge, a simple program on Adult and Community Education with stress on Functional Literacy was approved to be launched.

Parang, Marikina, Rizal was selected as a starting barrio for the project and with the intention to involve all other barrios in the town where the said project was feltly needed. At present, some achievements as found in the 1964 Annual Report of the Adult and Community Education Coordinating Council (ACECC)\* were enumerated as published.

One very significant discovery in the said project was resorted to by a barrio councilman in charge of a section in Parang. In his effort to enroll more from his zone in functional literacy class under the process of organization then, he introduced what he called "confidential neighborhood survey". After such survey was completed a few selected "strong men" in the district under the leadership of the barrio councilman, con-

centrated their campaign for enrollment to those illiterates revealed in the survey.

Confidential neighborhood survey when generalized helped a great deal Parang in achieving the following results:

a. Five classes in functional literacy were organized and graduated, one after the other, in the barrio; and

b. Shyness on the part of the adults to attend classes was overcome.

In this functional literacy project to date, 1965, the following barrios are also involved besides Parang:

a. In Sto. Niño a class was graduated;

b. Nangka, another barrio, a class also completed the course; and

c. In Concepcion, formerly Bayanbayanan, and in San Roque, two classes were organized and graduated in functional literacy.

In this project the organization of local efforts or "Bayanihan" scheme was employed. Some local school personnel commented that the progress after three years was quite slow. It could had been faster had the proper educational machinery functioned accordingly. △

\* ACECC was organized by the Lodge.

instrument of the Grand Lodge of the Philippines, Inc. for the purpose stated before.

The change is in the Cabletow, Inc. being a non-stock, non-profit corporation operating as such corporation. Every Master Mason in the roll of the Grand Lodge is a member of the new corporation and as such member, is entitled to the rights, duties and privileges of membership therein. Like the Masonic Hospital for Crippled Children, Inc., the Cabletow, Inc. has a corporate existence and personality of its own.

We do want the Cabletow to be of better service to its member-subscribers. It is our plan to make it a magazine every Mason can be proud of. It is our pride that other Masonic magazines abroad have seen it fit to quote from its pages from time to time. Still, we aim to improve it as time goes on. But those in the present staff cannot do this alone.

We need the help of every brother who can write to help us. We cannot always guarantee that every article we receive will be printed in the magazine. We will try our best to see that every worthy article is printed for the edification of the readers. Much as we desire to put out a bigger magazine, we cannot always do so as we have to abide by the budget.

We call on the assistance of Lodge Secretaries to keep the Cabletow in their mailing lists for their newsletters. These provide excellent sources of news. We shall be glad to receive from them any news items they will write us about between issues of their newsletters.

We are trying to have the Cabletow out to the subscribers by the 20th of each month. This means that the deadline for manuscripts or typescripts will have to be on the 10th of each month to enable us to put each issue to bed by the 15th. Please be guided accordingly.

From time to time, Brethren from other Grand Lodges are assigned to work in the Philippines in military or civilian capacities. We want them to feel that they have lodges here where they can feel at home in during their sojourn in our Grand Jurisdiction. Please share your Cabletow with them. Or, upon your advice, we shall be glad to send them complimentary copies for as long as they are here. Send us their names and addresses, if you wish.

In all these, let us help one another.

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We need it to complete the work which they began.'

'We need men of integrity and faith like Rizal and Del Pilar; men of action like Bonifacio; men of inflexible patriotism like Mabini. We need their zeal, their self-reliance, their capacity for work, their devotion to service, their ability to lose themselves in the common cause of building a nation.'

"These pillars of Philippine freedom — Masons all — were firm believers in the three principal tenets of Freemasonry: Brotherly love, Relief, and Truth; they bravely fought and gladly died that their native land might — as it does now — survive. We who are the recipients of their labors, regardless of color or creed must not forget their considered views and words of counsel, their great courage and heroic sacrifices.

Andres Bonifacio, founder of the Katipunan and a Freemason, was called the "Great Plebeian". Among his writings are these statements of his Masonic ideals:

"Love God with all thy heart.

"Always bear in mind that the true love of God is the love of thy country, and that this love is also the true love for thy fellow man.

"Engrave in thy heart that the height of honor and happiness is to die in order to serve one's country.

"Calmness, constancy, reason, and faith in all work and actions crown every good desire with success.

"Let the acts of each, in good government and the performance of his duties, be such as to serve as an example to his neighbor.

"In so far as it is within thy power, share thy means with every indigent or unfortunate person.

"Diligence in the effort to earn means of substance is the genuine

love for one's self, wife, son, daughter, brother, sister, and compatriot."

The Katipunan had two aims: to join the Filipino people into one nation and to secure Philippine independence by revolt against Spanish oppression. This was in contrast to Bro. Jose P. Rizal's desire for a peaceful campaign.

Initiation into the Katipunan followed the generally accepted principles of Freemasonry and when its membership failed to increase by means of the "triangle system," Bro. Bonifacio did not hesitate to reorganize its structure even more closely along Masonic lines by adopting three degrees:

*1st Degree* — Katipun (associate)

— Candidates and members wore a black hood with a white ribbon triangle on the forehead.

*2nd Degree* — Kawal (soldier)

— A green hood with green sash was worn and a jewel suspend from the neck with a green ribbon.

*3rd Degree* — Bayani (patriot) —

A red hood and sash, both bordered with green was worn. Red symbolized WAR and green, HOPE.

The password of the 3rd degree was RIZAL.

Thus, Bro. Bonifacio wove Masonry into his daily life and manifested to the world the inspiration that Masonry had given him to act boldly for his fellowmen in their hour of need.

Equally important among the great Masonic National Heroes of the Philippines is Gen. Emilio Aguinaldo. It was on January 1, 1895 that Brother Emilio Aguinaldo first knelt before the altar of Freemasonry in Ibarra Lodge No. 31 of Free and Accepted Masons and sixty years later, on Saturday January 1, 1955 he again knelt before the same altar of Freemasonry in his Lodge, Ibarra Lodge No. 31, to renew his vows and rededicate himself to Freemasonry anew, although he was then 85 years old. It was on this oc-

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casation when Brother Aguinaldo was called upon to speak that he remained silent for a moment as if recollecting the past, the colorful, the tragic and demanding years wherein he was a leading participant. And then words seem to come slowly, but in a firm voice, he expressed his gratitude to his Brothers in Freemasonry for the opportunity Freemasonry had given him to serve the Craft and to help strengthen "the frontier of liberty, fraternity and equality in our land." Bro. Aguinaldo then continued, "I have frequently wondered why so many of my associates were Freemasons during those days in which we fought for the independence of the Philippines during the last decades of Spanish sovereignty, and I always reached the same conclusion as our Bro. George Washington probably did during the Revolutionary War in America; all these men, at the time of being initiated in Masonry, had been submitted to a minute investigation, and their obligations, taken before the altar of Freemasonry, were a guarantee of the trust to be put in them. It was very seldom in those days that our judgment as to the mettle of those men was wrong. The list of honor of our leaders at that time of relentless struggle is equivalent to a list of the prominent Brethren in Freemasonry. They were Filipinos of whom even then we were already proud, and who became immortals. There is not a child in our schools who does not feel elated on hearing the names of those patriot Masons — Brothers Rizal, Del Pilar, Lopez Jaena, Mabini, Bonifacio, Candido Tirona, the Thirteen Martyrs of Cavite, and many others who offered their lives for the independence of their country."

Since the beginning of history, Masonic leaders such as these mentioned today have emerged from our Craft to

guide their people out of darkness and suffering. What was considered radical a century or two before its time became conservative a century or two later. What is often overlooked is the struggle between men that took place during the three or four centuries when the concept was passing from radical to conservative in the views of the people. Men fought bravely and lost their lives, either fighting for or defending ideas. Men today are continuing to fight bravely and are losing their lives fighting for and defending the concept of democracy.

Today there is a need for someone to emerge and lead all mankind away from the path of destruction, distrust, hate, and darkness toward the light of understanding, unifying all men in harmonious achievement for the welfare of each without sacrificing the welfare of others.

As science sweeps away the superstitions and mysteries of ancient beliefs, it does not mean that man loses faith in God. Since science is truth and God is all truth, therefore, there can be no other ultimate end except that science must find God. And as Masonry is truth, it helps men to find God giving them the strength and courage to do God's will.

Today, we need Masonic leaders to emerge and rally men to the cause of their fellowmen just as these great Masonic heroes in Philippine History have done in the past. Just as our great Masonic hero Andres Bonifacio did in his lifetime and for which we are privileged to honor him today.

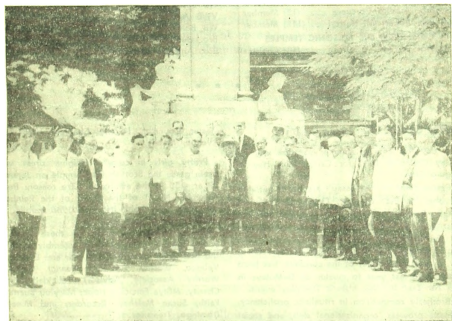
There among you, my Brethren, may stand a Masonic hero of tomorrow. These DeMolay boys are the Masons of tomorrow. From their ranks and yours, and those of millions of Masons yet unborn will come the future leaders of the world. When we look into the mirror and see ourselves

clearly, can we say truly, "I am a Mason?" or must we say "I am a Mason in name only?"

This is our personal challenge. Our personal problem to solve. We are the Masonic examples for these De Molays and our Brother Masons to follow. Are we qualified to set an example for others to follow so that our Craft can continue to furnish the world its heroic leaders in the years to come? Only you and I can answer that question. I hope we can all answer it very well.



*DeMolays Lysander E. Canlas, Chev. (l) and Wayne G. Quasha of Loyalty Chapter, O.D. were presented recently the Representative DeMolay Award. The latter is the son of MW William Quasha, PGM.*



Delegates to the 8th Annual District Convention of District No. 12, held on October 9, 1965, from Rizal Lodge No. 20, Kalilayan Lodge No. 37 and Jose Abad Santos Lodge No. 43, and members and officers of the host Balintawak Lodge No. 28 pose for a picture after a floral offering at the Rizal monument in Gumaca, Quezon. Among the officers of Balintawak Lodge shown are WB Dionisio A. Barrios, Worshipful Master; WB Victor A. Mendoza, PM, Senior Warden; Bro. Serapion Dapilas, Junior Warden; and WB Vicente Q. Tan, PM, Grand Lodge Inspector of Rizal Lodge.

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- Very Wor. Augusto P. Santos ... (30) Member
- Wor. Daniel L. Kolipano ... (79) Member
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**RECEPTION COMMITTEE**

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- Very Wor. Jose Ma. Cajucom ... (95) Member
- Wor. Bro. Pablo C. Mariano ... (77) Member

**COMMITTEE ON CUSTODIAN OF THE WORK**

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- Wor. Bro. Mariano Gonzalez ... (12) Member
- VW Hermogenes P. Oliveros ... (82) Member
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- VWB Apolonio Pis'g ... (2) Member
- WB Benjamin Gotamco ... (93) Member
- Bro. Guillermo Ramos ... (18) Member
- Bro. Antonio Ravelo ... (82) Member



**WITH OUR...** (From page 19)

A day this coming summer vacation will be D-Day (DeMolay Day) for Camp John Hay in Baguio City.

Preparations for the assault are being initiated by the Far East Chapter, Order of DeMolay, CAFB, Pampanga — the chapter-host for the first conclave of DeMolays in the jurisdiction of the Philippines, Guam, and Okinawa. DeMolay Donald Ray Thompson, of Far East Chapter, overall coordinator of the conclave, has been busy since last year to muster all DeMolays in the Far East for this historic DeMolay event.

Brotherly competition in ritualistic proficiency, athletic prowess, organizational skill, and social activity will mark the proposed 3-5 day affair. It is believed that nothing short of a grand display of DeMolayship will pervade the atmosphere of the pine city during the conclave.

Definite announcements are still in process. Those who want details about the coming conclave, contact DeMolay Donald Ray Thompson, Far East Chapter, and DeMolay, Rogelio S. Crudo,

Master Councilor, Loyalty Chapter, 1828 Taft Avenue, Manila.

Pretty girls in colorful filipina dress will again grace the Scottish Rite Temple on January 29 at 4:30 in the afternoon. The reason: Perla Assembly No. 1 of the Order of the Rainbow for Girls will hold its first 1966 public installation of officers-elect.

Elected from the ranks of these aspiring young women to carry their assembly through the first three months of the year are: Ermelinda Velasco, Worthy Advisor; Eleanor Gardner, Worthy Associate Advisor; Felicidad Catli, Charity; Mulya Fonacier, Hope; Marylou Buenafe, Faith; Susan Malahay, Recorder; and Minerva Domingo, Treasurer.

Bethel No. 2, Manila, of the International Order of Job's Daughters says thank you to the Loyalty Chapter, OD, for the help it extended in the January installation of the former.

Loyalty Chapter, OD has this to say: "You and Welcome... and, just call on us and we'll send it to you."



# THE CABLETOW INCORPORATED

Dear Brother :

Now that your Cabletow has been incorporated, it is essential that our office have complete records for each subscriber. Therefore, we hereby notify each Brother and each Lodge under the jurisdiction of the M. W. Grand Lodge of F. & A. M. in the Philippines that the subscription blank below and the Personal Data Form on the reverse side be accomplished and forwarded without delay to :

The Cabletow Incorporated  
P. O. Box 990  
Manila, Philippines

We shall continue mailing the Cabletow for January, February, and March 1966 according to our previous records.

**HOWEVER, BEGINNING WITH THE APRIL 1966 ISSUE NEW ADDRESS PLATES WILL BE MADE AND *THE CABLETOW FOR APRIL 1966 AND THEREAFTER WILL BE MAILED ONLY TO THOSE WHO HAVE SUBMITTED UP TO DATE PERSONNEL DATA FORMS.***

Please cut out this whole sheet, fill out the blanks below and the data forms on the reverse side and mail it at once so you will not be inconvenienced by having your delivery of the Cabletow interrupted.

Fraternally,  
N. B. MELOCOTON  
Managing Editor

△      △      △

Date \_\_\_\_\_

The Cabletow, Inc.  
P. O. Box 990, Manila

I wish to receive The Cabletow for the rest of the year. I am a member in good standing of Lodge \_\_\_\_\_ No. \_\_\_\_\_, F. & A. M.

Please send it to me at the following address :

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Postal Address ..... P. O. Box No. ....  
Occupation ..... Education attainment .....  
Where employed ..... Tel. No. ....  
Address .....  
Date of birth ..... Place of birth .....  
Name of nearest kin ..... Relation .....  
Address .....

### BLUE LODGE MEMBERSHIP

Name of Lodge ..... No. ....  
Date initiated ..... Date passed ..... Date raised .....  
Dual member ..... Lodge No. ....  
Remarks: .....

### OTHER MASONIC MEMBERSHIPS

<i>York Rite Bodies</i>		<i>Location</i>	<i>Honors</i>
Chapter .....	No. ....	RAM .....	
Council .....	No. ....	.....	
Commandery .....	No. ....	.....	

<i>Scottish Rite Bodies</i>		<i>Location</i>	<i>Honors</i>
Lodge .....	.....	KCCH — Date invested ..	
Chapter .....	.....	IGH — Date coroneted .....	
Council .....	.....	SGIG — Date crowned .....	
Consistory .....	.....	.....	

A.A.O.N.M.S. .... Temple Location .....

### OTHER ORGANIZATIONS

O.E.S. .... Chapter No. .... Location .....  
AMARANTH ..... Location .....

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1965-1966

<i>id Master</i> .....	Serafin L. Teves (91)
<i>uty Grand Master</i> .....	Raymond E. Wilmarth (7)
<i>or Grand Warden</i> .....	Mariano Q. Tinio (53-167)
<i>or Grand Warden</i> .....	Joseph E. Schon (91)
<i>id Treasurer</i> .....	Macario M. Ofilada (12)
<i>id Secretary</i> .....	Esteban Munarriz (14-136)
<i>id Chaplain</i> .....	Enrique C. Sobrepeña (4)
<i>id Orator</i> .....	Jose M. Cajucom (12-95)
<i>id Marshal</i> .....	Manuel T. Paz (4)
<i>id Standard Bearer</i> .....	Candido Perez (59)
<i>id Sword Bearer</i> .....	Francisco Song Heng (11)
<i>id Bible Bearer</i> .....	Antonio Gonzalez, Jr. (22)
<i>or Grand Lecturer</i> .....	Hermogenes P. Oliveros (82-26)
<i>or Grand Lecturer</i> .....	Marcelino P. Dysangco (48-148)
<i>or Grand Deacon</i> .....	Eulogio Sta. Maria (73)
<i>or Grand Deacon</i> .....	Homer L. Willes (123)
<i>or Grand Steward</i> .....	Amable Aguiluz (79)
<i>or Grand Steward</i> .....	Ricardo Rubin (11-64)
<i>id Pursuivant</i> .....	Jose L. Araneta (45)
<i>id Organist</i> .....	Angel Montes (27)
<i>id Tyler</i> .....	Victorino Hernandez (17)

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MARIANO Q. TINIO (53), SGW; RW JOSEPH E. SCHON (91), JGW; MW ESTEBAN MUNARRIZ  
PGM, G. SEC.; MW VICENTE OROSA (53), PGM; MW WILLIAM H. QUASHA (80), PGM;  
EMILIO P. VIRATA (17), PGM; WB AURELIO L. CORCUERA (4), PM.

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<i>onal Grand Master</i> .....	Will K. Prestidge, Jr. (118)
<i>uty Regional Grand Master</i> .....	William P. Schwager (142)
<i>onal Senior Grand Warden</i> .....	Kenneth A. Rotness (118)
<i>onal Junior Grand Warden</i> .....	Glen A. Strong (175)
<i>onal Grand Treasurer</i> .....	Andrew H. Buckley (142)
<i>onal Grand Secretary</i> .....	Wallace H. Morris (118)

### DISTRICT DEPUTY GRAND MASTERS

No. 1 Raymond E. Wilmarth (7)	District No. 12 Severo Oliveros (37-72)
No. 2 Julio Laceda (39)	District No. 13 Eustaquio de Guzman (107)
No. 3 Epifanio Q. Quijano (68)	District No. 14 Remigio Abello (64)
No. 4 Teodorico D. Ayson (164)	District No. 15 Fidel Fernandez (47)
No. 5 Jack E. Gessner (67)	District No. 16 Augusto P. Santos (30)
No. 6 Doroteo M. Josen (53)	District No. 17 Eduardo C. Ralloma (130)
No. 7 Jimmie Pfeffer (105)	District No. 18 Ruben Feliciano (50)
No. 8 Purisimo Ramos (34)	District No. 19 Angel Mendoza (45)
No. 9 Amardo D. Ylagan (122)	District No. 20 Hugh C. Donaldson (123)
No. 10 Apolonio Pisig (2)	District No. 22 Walter Doerr, Jr. (143)
No. 11 Cecilia M. Bituin (26)	

## A MASON'S DUTY TO HIS BROTHER

*A Mason is bound to consult the happiness and to promote the interests of his brother; to avoid everything offensive to his feelings; to abstain from reproach, censure, or unjust suspicion; to warn him of the machinations of his enemies; to advise him of his errors; to advance his reputation and the welfare of his family; to protect the chastity of his house; to defend his life, property, and that which is dear to a man of honor; his character against unjust attacks; to relieve his wants and distress; to instill into his mind proper ideas of conduct in the department of life which he is called to fill; and, let me add, to foster his schemes of interest and promotion, if compatible with the paramount duties a man owes to his community.*

—DeWitt Clinton