

# The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



*MW Schon in the act of consecrating the temple of Maranaw Lodge No. 111 at Iligan City, September 14, 1968. Looking on are: l to r, WB Wong L. Sam and MW Esteban Munarriz.*

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## *Grand Master's Message:*

### *LODGE OFFICERS FOR 1969*

*This is the month of October — the time of the year all Grand Masters have considered to be the most crucial period in the life of every Lodge, for it is now that the Brethren begin to think into whose hands they will put the welfare of their Lodge during the coming year. For by now most of the good that your Masters and Officers could do has been done, and almost all of the mistakes to be made by them will have been made, and on this record, the Brethren will be making up their minds.*

*It is necessary to bring out here that you, individually, can not blame any one but yourself if your Lodge has had a poor year. If your Worshipful Master and his Officers have not come up to the mark, think on the fact that, had all of you been present at the time of election, perhaps others would have been voted in, and the picture would now be different.*

*If you want a strong Lodge, elect a strong Master. If you want him to succeed and your Lodge to thrive, give him the support of your presence. Direct all those energies now being dissipated in criticism, argument and excuses into a constructive drive to place your Lodge on a level with the best.*

*If you want your voice to be heard, you must be present to vote into office the Brethren of YOUR choice.*

**JOSEPH E. SCHON**  
*Grand Master*

## Editorial:

(This month we are reprinting an editorial written by WB Agustin Galang, PM (2), in THE KEYSTONE, official organ of Cavite Masons, which, in a way, "took the words right off our mouth", one way of saying that we are in complete agreement with him. Coming "from the field", we endorse it wholeheartedly for the consideration of the brethren. Ed.)

### SIMPLICITY

We wish we possess the eloquence of Savonarola, whose eloquent and impassioned appeal turned the Florentines of the fifteenth century from pomp, splendor and vanity. They abandoned luxury and licentiousness. In like spirit, in our day and age, we plead for the elimination of unnecessary expense, show and vainglorious display in Masonry. We hope our appeal will not fall on stony soil.

Let there be no costly respasts after our labors; let there be no ostentation in giving Past Masters' jewels, plaques or diplomas; let our spending in Lodge be thoughtful, reasonable and just. Our entertainments and programs should be predicated more on the appeal to the spiritual than to the material side of man. Grand Lodge visitations, district conventions, conferences and other Masonic celebrations should be as simple as possible so as not to leave our Lodges flat broke and the brethren repentant after they have dug deep into their pockets for such affairs.

We read that lately in Ireland, its Grand Lodge made a standing regulation that Past Masters' jewels awarded to retiring Masters shall be of silver only, that metal being the least expensive in that country. I know of several Lodges not in our Masonic district which awards Past Masters' jewels of gold-plated chrome steel. And yet, in our district, there are Lodges which awards jewels of 14-carat gold, in some cases studded with diamonds!

Again, in the Grand Lodge of Ireland, they discourage candidates from offering refreshments after each degree work. In fact, it is the Lodge which gives the refreshments and only simple food is offered. In our district, it seems that the sky is the limit and in most cases the Lodges and the candidates have to foot the bill, sometimes to their embarrassment. Granted that a social hour may follow degree work, programs and celebrations. Such hours promote social contacts and cordial fellowship. I am not discouraging this; what I hope is that we be circumspect and considerate about spending or making the Lodge and candidates do the spending.

As regards lavish entertainments, there are those in our Jurisdiction to whom money is no serious matter contribution-wise. Wherever they go, they expect entertainment and fine food, expecting a Lodge, candidate or celebrant to outdo the others. Members in comfortable circumstances are imposed upon and Lodge funds are dissipated for sumptuous banquets. Wasteful spending and sometimes petty graft is resorted to. It is no secret that some of our Lodges are unable to meet their just obligations to the Grand Lodge as a result thereof. When real emergencies happen such as

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MW Joseph E. Schon  
*Grand Master*

*Remarks given at the monthly meeting of the Manila Toastmasters' Club at the YMCA Restaurant on Sept. 19, 1968.*

It was with misgivings that I accepted your kind invitation to speak this evening. Your reputation, for oratorical capability as for oratorical criticism, is such as to make the mightiest cower in terror.

So let me just confine my remarks to a few observations of my own which may be of interest to you, and leave the oratory to others more skilled in the art.

To my mind, one of the most pleasing sensations to be experienced is the effect on the mind of an artificer in words. The art of perfect expression of ideas through composition of words, meticulously chosen for exactitude of meaning, and euphoniously blended for effortless absorption should be the goal of every would-be public speaker.

The mind is always more receptive to harmony than to discord. We have all had the experience of listening to the symphony of words composed by a gifted orator. The impact of his individual words on the senses is no more than the touch of a snowflake, yet, when his composition has been played, the image that remains is as beautiful as a landscape under a blanket of newly-fallen snow.

Every word in a language is descriptive unto itself. But a word can not express an idea. An inept or boring speech is usually the product of a muddled mind. No number of words, no matter how beautifully spoken, can produce a pleasing mental picture if the idea, the target of

expression, is itself vague. Hence the long-winded speaker who relies on verbosity to create the camouflage for his lack of depth of thought, whereas a few appropriately chosen words could have sufficed had a clear idea been there to start with.

Has it ever occurred to you how many bruised feelings could have been spared had the thought been formulated before the words? Irresponsible use of words, usually attributable to an impulsive speaker, can inflict more unintended harm on the sensitivities of his audience than any amount of calculated effrontery, because his audience is off guard and therefore mentally defenseless.

The above thoughts are equally applicable to the written word. The successful journalist is one able to transcribe the intelligence of his eyes into an accurate verbal image through the medium of the printed word. This may not be as difficult to accomplish as the task of the orator. The journalist has at hand a visual guide — a ready reference — to keep his words focused on the image he wants to create.

In turn, the novelist has a much wider scope in which to make words work for him. His one original idea, the plot, is the only fixed target he contends with, but in developing this plot he may roam far afield in his quest for suitable supporting word images. His chore, I should think, is the easiest of the three. He has time in his favor. He can make end-

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## "No Man—No Boy Walks Alone"

Brethren:

As I write this letter I am reminded of the saying that "No Man Walks Alone." I am also reminded that as we walk we pass from the sunshine of youth into the trials and problems of manhood and then into the ever-lengthening shadows. This is the cycle of man's short stay on earth. I wonder how many have looked back as they entered the shadows and wished they could return to one or more levels of their journey and repair some damage they possibly did, do something they did not do or at least finish a job they left undone. How sorrowful! This need not be for us if we will but live by our Masonic teachings, and be understanding in our actions towards fellow human beings, especially our youth.

Never before has our youth needed help more than today. Today's youth is faced with problems which we escaped. They are pressured by a fast moving society, they are expected to learn more in less time than we did; they are faced with almost unavoidable military service. Is it any wonder then that our youth

turn to various means of spouting off steam in their search for some form of relaxation? Let us remember these lads are potential Masons. There is no better time to help them than now. Don't pass up this wonderful opportunity to help a lad; rather let us build a bridge that will help him during what should be his greatest years—his boyhood.

We can do this through the help of the Order of DeMolay. We of DeMolay ask that you help assist a lad by encouraging him to join the Order. You can do this in several ways. The way you live and act as a Master Mason will have a tremendous impact on him, your attendance at DeMolay meetings will prove to him that you are interested in boys. Help him financially by asking his parents if you may sponsor him. Remember, the period of his DeMolay membership represents the seven years in which he grows to manhood, his 14th to 21st years. Help him through these seven short years and he will emerge a better man.

HARRY F. BROWN  
*DeMolay Advisory Board,  
Membership Chairman of  
Mohawk Valley Chapter,  
Utica, N. Y.*

• • •

The principle of separation of church and state was not put into our Constitution because of any hostility to religion. It is there because of a deep conviction that religious beliefs, like other ideas, can best flourish under a system in which government does not interfere either by supporting or discouraging any particular belief. The framers of the Constitution knew of the bitter strife that had been caused by the merging of state and church functions in Europe, and, indeed, in some of the American colonies. They decided therefore, that our system of government should avoid these frictions by separating the functions of state and church. Religion in America has been all the stronger and purer because it had to stand on its own feet with neither favoritism nor opposition from the government. At the same time government has been free from involvement in the internal affairs and rivalries of the churches.

—Justice William O. Douglas



to those who, though not seeing eye to eye with ourselves, are pledged to the constructive presentment of the Truth, and, like us, are struggling upward a Divine and not a man-made unity?"

In his Convocation Address on August 2, 1911, Bishop Brent had this to say: "In establishing public schools and providing for higher education, the Philippine Commission is bestowing upon the Filipinos one of the greatest privileges of life. Education of the soul must run parallel with education of the mind. In spite of the great loss to ourselves, we rejoice to contribute to this task Dr. Bartlett who took up his duties as President of the University of the Philippines on June 11, 1911."

Dr. Bartlett was eminently qualified for the difficult task of laying the foundations of the new institution and of delineating its directions. "Truth," he said in his inaugural address, emphasizing one of the directions he had in mind, "unfettered by racial, political, or sectarian limitations, is to be the guiding spirit of those who study and those who teach." Although he was a Priest of the Episcopal Church, Dr. Bartlett did not in any way administer the University with partiality toward his Church. Neither did he allow it to be swayed in the direction of any other sectarian or Church group. As a matter of fact, in the first official meeting of the Executive Committee under his administration, he had the policy approved that appointments to the faculty, as in the case of admission of students, should not require the passing of a religious test. This policy has remained in the books of the University up to now.

During the half century of existence of the University, there have been sporadic attempts to obscure the sec-

ular or non-sectarian character of the institution. These attempts, referred to in the Paras Committee report as "Overly enthusiastic sectarianism" have led to conflicts and confusion on the campus, hampering the University's work to a certain degree. But the University has withstood these incursions because the foundation which Dr. Bartlett built during his administration are strong and steady.

However, he hastened to clarify one point in this respect: that the University is to have "no official theology and no ecclesiastical affiliation; "it should not lose sight of reverence for the mysteries of life; it may cultivate that essential religion which exalts the things of the human mind and spirit over things physical and which reads back of the material world a purpose and a destiny."

"A University for the Filipinos."

Further in his inaugural address which shows the wisdom of the man, which has been followed, almost to the letter, down to and including the present administration of Dr. Ronulo, one reads:

"There can be no doubt, that the character under which we work demands that we should build here in these beautiful islands a real university, a university that must ever be true to the most universal tests of real culture and real usefulness. We are building not for today or for tomorrow, but for the life of a people living in relation with our people through the long pages of future history."

"A University for the Filipinos —  
Where Efficiency is the Ideal  
Training"

"In the true university there is an element of eternity. Students

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# *Tolerance — A Beautiful Tenet to Remember*

Bro. Prospero B. Pajarillaga, Secretary (170)

Masonry has so many beautiful and inspiring tenets among which are Brotherly Love, Relief and Truth, to mention just a few.

Brotherly Love teaches us to love not only our own brethren in the fraternity and members of their respective families, but we also have to extend and share that sincere and genuine thing we call LOVE with our neighbors and all mankind, regardless of their religious beliefs, political leanings, race, creed and color. Indeed, if all mankind can practice and implement this biblical injunction of loving one another as we love ourselves, perhaps there will be no more wars among nations, there will be no more hatred among people; instead, there will be universal and lasting peace among all men under the Fatherhood of one God. But why is there no peace in this world of ours? Simply because there is greed among men for power, for honor and personal glory and for material riches, and there seems to be no end in sight and no satisfaction of men's desire for worldly things. Or is it because man, by his sinful nature, must suffer and be punished for his sins in order to learn a lesson or to change his nature from bad to good so he can finally recognize God's authority and power? Unless man learns to subdue his passions within due bounds, and to humble himself and recognize the supreme authority of God on high and to practice and implement love for all, can there be permanent and lasting peace upon this earth.

Relief teaches us to come to the aid of a brother in distress, to anyone who has met or is suffering from any misfortune in life. Unless there is love for our fellowmen, relief is

quite impossible to do and hard to undertake. When occasions come for us to extend our help, our much-needed help, we should not run away from such a responsibility otherwise we become as "sounding brass and tinkling cymbal."

Truth is the first and basic teaching we encounter in our early travel as Masons. It is a divine attribute and a basic foundation of all virtues of men. It teaches us to eliminate hypocrisy and deceit; and most important of all, we should act upon the square and deal plainly, sincerely and squarely with all with whom we come in contact.

## TOLERANCE

While these inspiring tenets mentioned above are recognized and accepted as the principal teachings of Masonry, I personally consider another one as equally important and that is TOLERANCE. Whoever among our early founding brethren must have thought of Tolerance as one of our indispensable tenets should certainly deserve a prominent place in the hearts and minds of all Masons, past and present, and his picture should also find its proper place in the Masonic Hall of Fame. Tolerance teaches us and reminds us that we have to be understanding and sympathetic with our erring brethren. Let our motto be: "Live and let live." Let us co-exist in peace and happiness or even in sadness or sorrow. Now and then, there are brethren of ours who forget to do things expected of them inside or outside the Lodge. Some remain cool and inactive, negligent of their sworn duties and obligations to their brethren and to their Lodge.

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Some do not find time to attend Lodge meetings but have ample or sufficient time for worldly pleasures, forgetting the teachings and symbolism of the 24-inch gauge where we are taught to divide our time into three equal parts, whereby we should find a part for the service of God and a distressed worthy brother, a part for our usual vocations, and lastly a part for our refreshment and repose. There are brethren who are disgusted, unsatisfied and indifferent to another brother when some brethren fail to measure up to their expectations or when they failed to get what they want, like jobs, favors, priorities, promotions, choice positions, fat salaries, etc. Rather we should regard our membership in Masonry in such a manner that primarily we should serve instead of being served, help instead of being helped and to be assets instead of being liabilities. Similarly, I wish to recall to you the remarks made by the late President John F. Kennedy of the

United States of America when he said: "Ask not what your country can do for you but what you can do for your country."

Why brethren, can we not be so tolerant, so understanding and so sympathetic instead, to those who could not go beyond their limits or power? Why can we not remember that there is a limitation to everything and that to go beyond these limits may bring disastrous effects upon their positions or even the welfare of their families?

For the sake of unity among Masons throughout the world, unity being the strength and support of all societies especially of ours, the OFFENDER as well as the OFFENDED should both be tolerant, understanding and sympathetic to the other fellow's situation, for then and only then can we maintain unity and harmony within our folds and preserve this honorable and venerable Fraternity of ours for ages to come. △

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Waiting, waiting . . .

VW Lorenzo N. Talatala,  
DDGM

A newly obligated brother, on being questioned why he joined the Order quite late and not much earlier, had these to say: "At first, I was waiting for either my father or my elder brother, who are both Masons, to invite or convince me to join the Fraternity, but they did not. Then, I was expecting my close friends who are also Masons to do the same, likewise, they did not and so I have to request one of them to recommend me to the Lodge. This time, not only one, but two of them obligingly recommended me and now they are my brothers." These answers were sincerely and accurately given, because he thought then, while still uninitiated, that Masonry like any other organization — social, civic, or religious, campaigns for membership, which he later on found to be untrue. This brother is a typical example of many more prospective candidates who expect that someday, while they wait, someone will come along and invite them to join the Fraternity. Such, however, will never happen. In fact, Freemasonry is the only known organization in the world, having an unbroken tradition, in the manner of admitting membership into it, in that, solicitation of candidates for the degrees in the Fraternity, has always been prohibited, the violation of which in this jurisdiction, constitutes an act of un-masonic conduct, made punishable under the provisions of Edict No 26, Grand Lodge of Free and Accepted Masons of the Philippines, series 1935. This practice which is unique, but nevertheless universal, has existed since Masonry began and is, up to now, being observed with fidelity and

It's Unique

care, by all the members of the Fraternity, that no one might be received at the temple and made a Mason, unless it be of his own free will and accord. To insure compliance with this ancient custom, the candidate, before his actual initiation, is asked if in his joining the Fraternity, he freely and voluntarily offers himself as a candidate for the mysteries of Masonry, otherwise, if not answered satisfactorily, he will not even be able to behold the form of the Lodge within. There have been attempts by some brethren in the past, to do away with this ancient tradition, as to permit the solicitation of worthy and well-known candidates, especially in cases where membership in the Lodge is small, but those attempts, well-meaning as they might have been intended to be, failed to materialize one after the other and the tradition has remained unchanged and unbroken since time immemorial. Thus, Masonry can truly be proud of its unprecedented history of not campaigning, but merely waiting for anyone worthy and well qualified and properly vouched for to knock at its doors, if and when, they seek admission. This has made the image of Masonry what it is now — an imposing citadel of strength and permanence that have endured the countless and relentless vicissitudes of war, persecution, execution, conflagration, time and antiquity.

But then, since membership in the Fraternity is on a purely voluntary basis and devoid of solicitation, how was it able to mass its present force and stature? There can be no doubt that the candidates were prompted to

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seek admission into the Fraternity by the favorable impression they gathered from time to time regarding the organization. The sustained and untiring efforts of the members of the Fraternity to help and protect one another, their united efforts to fight oppression, ignorance, despotism and all the enemies of freedom, and to walk virtuously in the presence of God, have implanted into the minds of all the freedom-loving people, the nobility of the cause for which Masonry stands. During the darkest days of Masonry, during the Inquisition period, when Masons were viciously persecuted like condemnable criminals, an outcry for righteousness and justice, by this oppressed group of people, "echoed" throughout the world, thus exposing to light, the noble cause, the justification and the commendable basis for the existence of Masonry in this enlightened world. The persecution of Masons, therefore, which culminated in the execution of thousands of them and the maiming of thousands of others, had in effect, promoted the cause of Masonry, by exposing and propagating what good it has done, what it is doing, and what good things it is offering for the days to come — all for the sake of our fellowmen, our country and our God. The result is, instead of good people getting discouraged in joining the Order, membership increased everywhere.

It is a well-known fact, that in voluntarily joining the Fraternity, the majority of the brethren are aware of the sacrifices in store for them, yet they continue to hold membership in the organization. On the other hand, some brethren, who joined the Fraternity perfunctorily, if not for mercenary and other personal motives, tend to fade away to inactivity, when they come to realize that Masonry is a continuous sacrifice and not a

profit-sharing organization as they might have wrongfully expected before joining the Fraternity.

We, however, who joined the Fraternity of our own free will and accord and with honest intentions, are expected to cheerfully carry out our respective shares of the cares and responsibilities of our mother Lodge. It is sad to mention however, that the number of brethren who actually make sacrifices for Masonry by attending its meetings regularly, studying and participating in the rituals and paying due attention to the needs of the Lodge and the brethren in distress, constitute the minority. In many of our Lodges in this jurisdiction, one will not fail to notice that during stated and called meetings, the same faces of the brethren may always be seen inside the Lodge, the others do not even show up during the whole year, while a few come to the Lodge every now and then, when invited to do so. While it may be admitted, that they might have joined the Fraternity of their own free will and accord, as all others before us have done, many of them as time passes by, have knowingly been remiss in their duties and obligations to the Fraternity via the same route. It only proves that within us and amongst us, we have some brethren who were prepared below their hearts, it being a common knowledge, that "below a man's heart is the stomach."

As a result, many of our Lodges are dwindling in number, some are in real distress, meetings become dull and monotonous and at times could hardly muster a quorum to open a Lodge. These things can not happen if only all the members of the Lodge have the same objectives in gaining membership therein. There is plausible reason to believe, that perhaps, some brethren may have freely and volun-

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# GRAVEL AND SAND

## *A Report on Masonic Activities*

NBM

We can no longer hold it. In April 1967, at the general annual meeting of the members of Cabletow, Inc., they approved the increase in subscription rates from P3.00 to P4.00 and from \$1.30 \$1.50. We had hoped that by scrimping here and saving there, we could hold on to the old rates, hoping that prices would go down or at least remain steady.

Instead, prices rose and have been rising ever since. Labor rates have risen; production costs have risen; postage rates have risen. We can hold it no longer. The Board of Trustees, at its meeting on September 24, 1968, voted to adopt the new rates approved by the general membership last year. The Board resolved to request the Grand Lodge to make the new rates effective in 1969 on the basis of the 1968 annual reports of Lodges.

Bro. Geminiano Alvarado, Senior Warden, Magat Lodge No. 68, Bayombong, Nueva Vizcaya, attended a Jobie meeting for the first time on July 14, 1968. He was so impressed by the ceremonial work of the Daughters, he was glad he allowed his daughter, Zenaida, to join Bethel No. 2, Manila, International Order of Job's Daughters. Not only that, he vouched for his two nieces who later joined the Order.

We hope there will be more like Bro. Alvarado. If they attend meetings of DeMolay Chapters in Manila, Olongapo, Clark Field, Cavite, Guimba, Nueva Ecija, Guam, Okinawa and Tokyo; Assemblies of Rainbow girls in Manila, Clark Field, Cavite, Guam and Okinawa; Bethels of Job's Daughters in Manila, Olongapo, Dumaguete City and Guam, they will know how much Masonic ideals these young peo-

ple learn thru their activities and ceremonials.

\* \* \* \*

For the second time since he assumed office in April 1968, MW Joseph E. Schon, Grand Master, spent a week-end on his hacienda in Canlaon City, Negros Oriental, the last few days of September. In the last five months, he has spent his time visiting Lodges and Masonic districts in many parts of the country and overseas or overseeing the administrative work in the Grand Lodge. When in Manila, he makes radiophone contacts with Sis. Helen Bennett Schon, who holds the fort in Canlaon, directing the work on the farm thus. MW Schon was glad to be on the farm the last week-end of September as intensive work had to be done to prepare for the sugar milling season and the harvest of the rice.



*HALF-A-CENTURY OF THE MINISTRY: Two ministers of the Philippine Methodist Church being pinned gold medals as testimonials of their having served their church for fifty years each. At left, Rev. Bro. Dionisio M. Gelacio with Mrs. Gelacio pinning; at right, Rev. Bro. Mariano L. Gines, Mrs. Gines pinning and in the background, Bishop Bro. Jose L. Valencia.*

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The Philippine Bodies, AASR, held its mid-year reunion on September 26, 27 & 28, 1968 at the Jose Abad Santos Hall, Plaridel Temple. Six degrees were given in full form while the rest were communicated. Team leaders of the different degree teams are: 4<sup>o</sup>, Bro. Gabino de Castro, 32<sup>o</sup>; 14<sup>o</sup>, Bro. Honesto R. Nuñez, 32<sup>o</sup>; 18<sup>o</sup>, Bro. Ramon G. Gonzales, 32<sup>o</sup>; KCCH; 20<sup>o</sup>, Ill. Mateo D. Cipriano, 33<sup>o</sup>; 30<sup>o</sup>, Ill. Pedro R. Francisco, 33<sup>o</sup>; 32<sup>o</sup>, Ill. Bayani B. Ibarrola, 33<sup>o</sup>.

Success of the reunion is attributed to Bro. Primitivo Ricafrente, 32<sup>o</sup>, KCCH, Venerable Master of Lakandula Lodge of Perfection; Bro. Cornelio Aguirre, 32<sup>o</sup>, KCCH, Secretary of Philippine Bodies; and Ill. Domingo F. M. Domingo, 33<sup>o</sup>, Director of Conferral.

\* \* \*

Luzon Bodies, AASR, held a special reunion on October 16 & 17, 1968, Scottish Rite Temple, Taft Avenue, Manila, to enable brethren in the

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EDITORIAL . . . From page 2

the passing away of a brother, or when widows and orphans seek assistance, Lodge treasuries are found to be as empty as Mother Hubbard's cupboard. On occasions of real need, brethren who are well off and readily and easily contribute to entertainment, sometimes hem and haw before giving to charity.

After all, vanity and false pride are the root of most of this show of wealth and affluence. These, we would rather see eliminated. Let us not burden our affluent brethren with unnecessary expenses even if they would gladly give. Let us all burden ourselves instead with what is necessary in our Masonic life. Let us have simple awards and simple entertainments. Let us go easy with candidates, lest they gather a wrong impression of our charity. Let us not overtax our candidates with this kind of giving that encourages sumptuous parties and dinners to the neglect of teaching them real charitable giving.

Simplicity characterized the Lodge life of our ancient brethren. It is high time that we rediscover ourselves and return to simplicity which Masonic ideals and traditions require of us.

— A. S. Galang.

Armed Forces, especially those coming from South Viet Nam, to join the Shrine Conferral on October 19, 1968. The conferrals started at 1:00 PM of each day lasting far into the night.

Bro. Romeo Pasco, 32<sup>o</sup>, KCCH, Secretary of Luzon Bodies, announced that the 1968 Year-End reunion and conferral will be held on November 16, 23, 30 and December 8.

\* \* \*

VW Pablo C. Mariano, recently returned from a trip abroad after attending an international conference on social work and human freedom in Finland. Bro. Mariano is President of the Philippine Association of the Deaf and is a member of the Board of Directors of the Associated Welfare Agencies of the Philippines.

Bro. Mariano is presently busy supervising the construction of a two-room school house in Barrio Tipaz, Taguig, Rizal, his hometown. He is donating the school house to his barrio in memory of his father and mother. △

## WB Gregorio S. Lagumen, PM

In March, 1931, Masonry was born in Camarines Norte. Attendant travails of birth were hers compounded many times over by coming amidst a prejudiced church, century-old traditions, customs, beliefs. To become a Mason was to become a lost soul, so went the warning to many audiences. Notwithstanding, it was first officered by eminent men of their day. Jose Muniain, a ship captain, was the first Worshipful Master; Felipe Fernando, a surveyor, Senior Warden; Jose Santos Seeping, the manager of Siy Cong Bieng, an exporter, Junior Warden; Luis Miguel, proprietor and businessman, Treasurer; Elmer O. Worrick, retired U.S. Army man turned lumberman, Secretary; Mariano Sta. Romana, a ship officer, Chaplain; Clemente Bernabe, a government employee, Marshall; Basilio Peña, marine engineer, Senior Deacon; Alfredo Suabillo, a ship officer, Junior Deacon; Antonio Baltazar, ship officer, Senior Steward; Gan Bok, businessman, Junior Steward; Tranquilino Matera, Alatco transportation manager, Tyler.

Inside the Lodge and during meetings, deliberations were in Spanish — a mark of education in those days.

They met at the Tan Seng Cu building at Pandan, held its inauguration at the constabulary barracks near the first Rizal monument (inspired and designed after the trisquare of the Masonic emblem), transferred to the old Diluangco Bldg., thence to the Seeping Bldg. and finally arrested during the Japanese occupation in 1941. Reactivation started on Oct. 27, 1945. Bartolome Or-

tega, then a supervisor in the public schools, was the Worshipful Master. Destitute in everything — equipment, paraphernalia, money — she survived only thru grit and enormous determination.

In recounting the existence of Masonry in Camarines Norte during the first half of this century, the following data are enlightening:

From 1931 to Dec. 1941:

Members accepted . . . . . 7

Affiliation . . . . . 1

From Oct. 27, 1945 to 1950:

Members accepted . . . . . 5

Affiliation . . . . . 0

Membership resource hardly averaged one per year. That apparently is due to several things. Members of the Lodge in the early days were under the impression that Masonry's aims, ways, activities, history, personalities need not be bruited about in public, but kept to themselves. They dispensed charity without ostentation, did good without expectation of any recompense, taught their doctrines quietly.

In 1950, Masonry in Camarines Norte acquired strength and vigor blessed with strong and able Worshipful Masters. Bro. Maximo Abañon was elected to the oriental chair and the first public installation was held. WB Paul C. Palencia was the installing officer. In 1952 a bigger public installation was held. "It brought together the cream of society in the province. MWB Francisco A. Delgado, PGM, was the installing officer assisted by WB Daniel Limbo. For the first time, the true face and feature of Free-

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Masonry was revealed to the public. Prominent men and women witnessed the solemn ceremony.

In March 1953 a piece of land containing 936.68 sq. m. was acquired for the Lodge. The next phase, more difficult, necessitating big experience, wide influence, proven reputation, able manager of men, had to be located. This was answered by Bro. Manuel K. Ong who was elected Worshipful Master from 1954 thru 1956.

Responding to the will of the Lodge, WB Manuel K. Ong immediately obtained pledges and started collection. Thirty two members answered the call including Bro. Bert W. Palmertz, a member of a Lodge in Switzerland.

On a bright morning on January 29, 1955, with the then Grand Master MWB Werner P. Schetelig officiating, the corner stone was laid. It was preceded by a parade to the site with the colorful drum and bugle corps of the Chung Hua School followed by the members and their ladies and the general public.

The trowel, symbolic tool of craftsmen, was handed to Engr. Conrado M. Ong of the Omega-Beta Construction, who was charged with the responsibility of designing and constructing the temple.

Finally, on May 1, 1955, three months and a day from the laying of the cornerstone, the Masonic Temple of the Camarines Norte Lodge 107 was completed. The Lodge meeting was held in the new home that month, the first to be erected in the Bicol Valley after Liberation and in the 23rd year after her charter was granted.

Continuous improvements have been added since. Painting the entire building, enclosing the land with tall concrete walls, raising the ground to prevent flood, laying culverts, concreting the flag pole, completing

the furniture, etc. They were mainly the products and contributions of Worshipful Masters during their terms of office.

Never was there a greater or higher organizational success than the putting up into active functioning bodies of the four complete segments of the Scottish Rite Bodies of Masonry, namely: the Daet Lodge of Perfection, 4° to 14°; General Vicente Lukban Chapter of Rose Croix, 15° to 18°; Rafael Palma Council of Kadosh, 19° to 30°; the Manuel A. Roxas Consistory, 31° to 32°.

Certificates of recognition for Masonic accomplishments as builder was awarded by the Grand Lodge of the Philippines to WB Manuel K. Ong; for meritorious services to WB's Gregorio S. Lagumen and Zacarias Burgos; for Masonic Leadership to VWB Santiago Ferrer, Sr. thru his appointment as District Deputy Grand Master (DDGM) from 1963 to 1966 and to VWB Eustaquio de Guzman from 1966 to the present time.

Membership has grown to 74 as of June 1968. She regrets that not all applications could be accommodated.

In 1966 the *Grand Master's Cup* was awarded to the Camarines Norte Lodge 107, making her the *Outstand-*

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## All About Ecumenism

News and Views on the Ecumenical Movement

NBM

Some brethren called our attention to the missing "All About Ecumenism" section in last month's Cabletow. It was "missed" on purpose for we had two articles, one by MW Dwight L. Smith, PGM and Grand Secretary of the Grand Lodge of Indiana, and another by Bro. Antonio Cabillo, giving the "other" side of ecumenism, the better for the readers to view the pros and cons of the subject.

We do not desire to be dubbed an "Ecumaniac" by sticking to just one side of the movement. True, we are for ecumenism, but our readers shall not be denied the two sides of it and this magazine will welcome articles not in agreement with our personal position.

It is known that there are two main phases of ecumenism: ecclesiastical and fraternal. The ecclesiastical phase of it may be subdivided into three sections: ecumenism among Christian churches, ecumenism within one church, and ecumenism among all churches and religions.

### 1. Ecumenism among Christians

It is recalled that the original intent of ecumenism was to promote understanding among all Christians regardless of their church memberships or affiliations. We have reported incidents along this line.

Lately, September 16, 1968, while in Ozamis City, this reporter interviewed a minister who attended a conference of Pastors and Priests in that city the night before. There were some thirty priests and ministers representing fourteen denominations and churches present. There were

Catholic and Aglipayan priests as well as pastors of the twelve Protestant denominations doing pastoral and missionary work in the city. The interviewee related that the atmosphere in the conference was most cordial and brotherly. They reached an understanding that there will be no proselytizing and that their primary and immediate concern is to reach the individual lives of their members, make them better Christians, help them improve their living conditions in their economic, educational, and health aspects.

### 2. Ecumenism within the Church.

Ministers and priests are more understanding with their members and parishioners nowadays. In a manner of speaking, they hate sin, but not the sinner. In fact, instead of forsaking or ignoring their parishioners who stray from their church, they seek to bring them back to their fold with sympathetic understanding. If the errant are unwilling to come back, they are still rewarded with forgiveness.

More and more U.S. Catholic priests are giving up their parishes for secular life. The reasons are many, and among them is the desire to marry and have families of their own and in the process have jobs that will give them security and normal lives. By the end of August this year 463 clerics have resigned, compared to 400 in all of 1967. In the past, priests who abandoned their vocations felt so disgraced. Things are more civilized now. Patrick Best, a Detroit priest

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who left last May and has gone back to school, boasts that "my congregation even gave me a couple of going-away parties." George Frein, a St. Louis priest who married an ex-nun in June has been hired by Archbishop Leo F. Dworschack to teach religious studies in North Dakota. Don C. MacLeaish, a married priest from Texas, felt no guilt about leaving. "The Church has its rules, yet I don't think I'll go to hell," he says.

Surprisingly enough, the majority of former priests have no sense of bitterness toward the church and still consider themselves Catholics in good standing. Many attend daily Mass and receive the sacraments. Some even celebrate Mass.

### 3. *Ecumenism among all Churches and religions.*

Ecumenism has indeed grown in concept. It is no longer concerned with understanding and goodwill among Christian churches; it has reached out for understanding and goodwill with non-Christian churches and religions. Among themselves, with their various religious beliefs, Christians, Muslims, Buddhists, and others, meet in sincere tolerance, believing that equally, they are children of one God. For centuries, Freemasonry has been teaching and propagating this kind of ecumenism under our well-known ideal: the brotherhood of Man under the fatherhood of God.

### 4. *Ecumenism between Freemasons and Knights of Columbus.*

Two international fraternities, the Knights of Columbus and Freemasonry, the first founded in mid-nineteenth century and the second founded in early eighteenth century, have not seen eye-to-eye for a long time. The first was organized to defend, protect and promote the interests of the Catholic church; the second, a century and a quarter older, had al-

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### GOING PLACES!

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\* \* \*

### NUEVA ECIIJA TEMPLE DEDICATED

On Oct. 5, 1968 MW Joseph E. Schon, accompanied by RW Edgar L. Shepley, SGW; RW Daniaso C. Tria, JGW, and Sis. Paz Tria; VW Hermonogenes L. Oliveros, SGL; MV Esteban Munarriz, PGM and Grand Secretary; VW William C. Councill, Grand Orator; WB Gerardo Florendo, and the ME of the Cabletow motored to Quezon, Nueva Ecija to dedicate the new Temple of Nueva Ecija Lodge No. 73 of that town. MW Mariano Q. Tinio, Immediate Past Grand Master and VW Dorotheo Josen, DDGM, were also present at the ceremonies as were visiting brethren from Cabanatuan Lodge No. 53, Memorial Lodge No. 90, Gen. Tinio Lodge No. 168, Gen. Llanera Lodge No. 169 and Narra Lodge No. 173. Even WB Alfredo J. Pascual, a member of Baguio Lodge No. 67 was there.

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# *Beginnings of Manila Lodge No. 1*

(Formerly Manila Lodge No. 342, F. and A. M.  
Under the Jurisdiction of the Grand Lodge of California)

Early in the American occupation of the Philippine Islands the advisability of organizing a Lodge was discussed among the brethren, but no attempt at organization was made until early in 1900 when, pursuant to a call published in one of our daily papers by Brother Manley B. Curry, a meeting was held, which resulted in the organization of the society known as the "Sojourners' Club."

The Sojourners' Club was composed of men who were believed to be Masons in good standing. Its object was to promote good fellowship among the brethren and to assist such of the brothers as might be overtaken by adversity or affliction. Aid was rendered to a number of distressed brethren and at least one funeral attended, at which such of the ceremonies as could be, were used. Meetings were held twice each month, in the Manila Times Office, the Oriente Hotel, the home of Brother H. E. Stafford, and in the office of Brother W. G. Skidmore. The earliest record of the Club that can be found is of the meeting of April 2, 1900.

The active membership of the Club was at one time quite large, but grew less and less, when many brothers lost interest because it seemed, for a time, impossible to secure a dispensation for the Lodge, until finally there were but few more than the sixteen charter members of the Lodge.

The meetings of this Club were purely of a social nature, but the deep-seated object and desire of the members was to organize a Lodge, and many earnest conversations were held, and many suggestions made, touching upon this subject. The great difficulty was in securing the neces-

sary twelve brothers who would dimit from their Lodges to assist in forming a Lodge in Manila.

The Sojourners' Club observed the days of St. John the Baptist by a banquet at the Oriente Hotel on June 26, 1900, and St. John the Evangelist by a banquet in the Paris Restaurant on December 27, 1900.

After some delay, the necessary dimitts were secured and the first preliminary meeting for the purpose of organizing the Lodge was held in Worshipful Brother H. E. Stafford's home, 73 Calle General Solano, San Miguel, Manila, May 22, 1901.

From the date of the first preliminary meeting, the matter of organization did not lag: the brethren were in earnest, and much hard work had to be done to satisfy the requirements of the Grand Lodge of California, to whom it had been determined to apply for a dispensation. The conditions in Manila at that time were not as ideal as could be wished, there being open hatred and opposition to the movement. The difficulty was made greater by the fact that we had no one among us who was familiar with the organization of Lodges in the jurisdiction of California.

On the 27th day of May, 1901, a petition for Dispensation was signed by the charter members and forwarded to Very Worshipful Brother Grand Secretary George Johnson, at San Francisco, and on the 4th day of July, 1901, Most Wor. James A. Foshay, Grand Master, signed a Dispensation authorizing this Lodge to meet, initiate, pass, and raise all good men and true, who might apply and who were found worthy.

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This Dispensation arrived in Manila late in August, 1901, and by the terms thereof had to be returned to the Grand Lodge at its next session with a report of the work done thereunder, together with a statement of the resources and liabilities of the Lodge. The Grand Lodge session being held early in October, did not permit any delay in the returning of the Dispensation.

The first meeting under Dispensation was held on the 28th day of August, 1901, at which meeting the by-laws were adopted. The first stated meeting was held on September 2, 1901, and within three days thereafter the Dispensation and all necessary reports were mailed to the Grand Secretary for submission to the Grand Lodge. With these papers went the petition for a Charter.

On the 10th day of October, 1901, the Most Worshipful Grand Lodge of California granted the Charter prayed for, and the first meeting under Charter, the institution of the Lodge, and the installation of its officers was held on the 14th day of November, 1901.

The first stated meeting of the Lodge was held on December 2, 1901, at which meeting the Sojourners' Club presented the Lodge with furniture and jewels to the value of about \$275.

The preliminary meetings, the meetings under Dispensation, and the meetings under Charter up to April, 1902, were held in the home of Worshipful Brother H. Eugene Stafford. △

\* \* \*

*Doing an injury puts you below your enemy; revenging one makes you even with him; forgiving one sets you above him.*

*Benjamin Franklin*

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**CAMARINES NORTE #107** From page 14

*ing Lodge* for that year throughout the Grand Lodge of the Philippines including lodges in Okinawa, Japan, the Marianas Islands, Korea and Guam. It was truly a signal honor. The previous awardees were *Lincoln Lodge No. 34, Olongapo, Zambales, 1962-63; Leonard Wood Lodge No. 105, Clark Air Base, 1964; Coral Lodge, No. 142 in 1965.*

In the same year WB Primo C. Ong donated to the Lodge almost a hectare of land for her use as cemetery. Papers were approved by the town council and the Health Dept. and forthwith the cement walls surrounding the area were erected. Unfortunately, he was summoned to the bosom of the Great Architect of the Universe before he could be installed Worshipful Master for the second term. The unfinished walls had to be completed by the succeeding Worshipful Master, WB Cenon Dizon. △

# THE JO-DE-RAS SECTION



**JOB'S DAUGHTERS**



**DEMOLAY**



**RAINBOW**

*Scribes, recorders and secretaries of Bethels, assemblies and chapters of youth organizations allied to Masonry will please send their news items, articles and pictures of their activities to The Cabletow, Inc., P. O. Box 990, Manila. We will see that those find their way on the pages of this magazine. If you happen to come our way, leave those in Room 14, Pluridel Temple Annex, 1440 San Marcelino, Manila. If you do not find your news in the Cabletow, nobody sent it.*

## **BETHEL NO. 2, MANILA, IOJD**

A few things about Bethel No. 2 in Manila, International Order of Job's Daughters. Since it was instituted on Feb. 14, 1959, it has initiated a total of 133 daughters, sisters, nieces and grand daughters of Master Masons. Slow but steady growth for an organization which draws its membership from relations of Master Masons.

In that period of time, many of its members have become professionals — teachers, nurses, dentists, bank employees, lawyers, agriculturists, doctors, even engineers. Many have married, have nice homes and beautiful children. What time and opportunity can do.

During the second semester of 1968, three of the daughters have emigrated to the United States to work and study. Joy Elizaga joined her sisters and parents in California where they

are now permanent residents. Myrna Inocentes is now in San Diego, California and so is Ricamor Mercado. Myrna and Rickie hope to join a Bethel in San Diego where there are thirteen in that city.

On October 26, 1968, they will hold a Luau at the home of Dad & Mom Calderon at Heroes Hills, Quezon City. This is their fund-raising project to raise money for their charity plans this year. They will have games, they will dance, they will eat. Prizes will be given away to lucky holders of invitation cards.

On November 24, 1968, Jobies of Bethel No. 1, Olongapo City and Bethel No. 2, Manila, will hold a "dual" meeting at Pluridel Temple's Jose Abad Santos Hall at 2:30 PM. The plan is to have two officers in each post, each taking part in the ceremonies. They are inviting Master Masons, their wives, daughters, people, though not Jobies, who are qualified to attend meetings of Jobies.

The only abiding satisfaction in life is an accomplishment of real value in the realm of worthwhile objectives.

—James D. Carter

Truth is stranger than fiction, but it is because fiction is obliged to stick to possibilities; truth isn't.

—Mark Twain

## GRAND LODGE NEWS

On September 7, 1968, MW Joseph Schon, Grand Master, RW Manuel M. Crudo, Deputy Grand Master, and RW Damaso C. Tria, Junior Grand Warden, and Mrs. Tria flew to Daet Camarines Norte, to attend the district convention of Bicol Lodges. They were met at the Daet airport by a delegation of convention officials and their ladies led by VW Eustaquio de Guzman, District Deputy Grand Master. ROTC cadets of Heroes Memorial College, whose President is the District Deputy Grand Master, held a parade and review for the visiting Grand Lodge dignitaries.

MW Schon was impressed by the efficiency in which the convention was conducted. He was pleased with the fact that Masons maintain rapport with the government officials and prominent citizens of the community. The open forum participated in by highly placed religious leaders of the town was most interesting and friendly. The Grand Master stated that he is proud of the Bicol district as being the first area in his Grand Jurisdiction to put into practical effect the important objective he had in mind in his inaugural address.

\* \* \*

On September 14, MW Schon, MW Munarriz, VW Oliveros and the ME of the Cabletow flew to Iligan City to be present at the dedication of the new Lodge Temple of Maranaw Lodge No. 111. The temple is located in a new subdivision owned by a Past Master of the Lodge, in what is undoubtedly the best part of the sprawling industrial city.

The ground floor is occupied by business offices and stores and the second floor is where the Lodge Hall,

social hall and rooms are located. One of the rooms is designated as the preparation room and two other rooms are for transient brethren who may not be able to find lodging in city hotels.

It is interesting to note that the temple was built through contributions in cash and in kind by the brethren of the Lodge as well as other brethren from other Lodges. VW Florentino Almacen, DDGM, whose jurisdiction formerly included Maranaw Lodge No. 111, and who is now assigned to Lodges in North-eastern Mindanao, contributed also towards the building of the temple.

\* \* \*

VW Hermogenes Oliveros, Senior Grand Lecturer and VW Juan Causing, Junior Grand Lecturer, after the dedication of the temple of Maranaw Lodge No. 111 in Iligan City, went on a lecture tour of Mindanao and the Visayas visiting Lodges, conducting open forums, giving lectures and demonstrations in Masonic ceremonies, laws, rules and regulations and lectures on Lodge administration.

The duo were in Pagadian, Zamboanga del Sur on Sept. 15 & 16 to assist Don Juan S. Alano Lodge No. 153 officers and members. On Sept. 17 & 18 they were in Malaybalay, Bukidnon with Mt. Musuan Lodge No. 155 and in Butuan City on Sept. 19 & 20 where they helped the officers and members of Agusan Valley Lodge No. 160.

On Sept. 21, the pair were on their way to Tacloban City where they gave lectures in Makabugwas Lodge No. 47. On Sept. 23 & 24, they were in Catbalogan, Samar to help in Mt. Huraw Lodge No. 98. That same evening, they crossed the strait to Tacloban City where they attended lodge meeting of Maka-

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## *Buds of Promise*

Sis. Ethelyn Walterman, PBG (1) and Assisting Deputy

Buds of Promise make the garden of tomorrow. The most exciting time is in the spring when the wild flowers and trees burst a tiny bud or twig of luscious green thru the dead leaves and sparkling moss. Thru the Eastern part of the States we find the shrubby dogwood, the crucifixion flower as it is often called because of the tiny red spots on each petal. The thin purple branches of the pussy willow trees and as the snow melts we see the rosettes of dandelions that have lived thru the heavy blankets of snow. Hepatica 5 to 12 petal-like sepals may be seen in colors of purple, lavender, blue, pink, or white. Dutchman's breeches dangle from tall stems, a white flower tipped with yellow.

Trilliums white and purple often called the old-fashioned name, wake-robin-wake, they bloomed before the robin returned from the South.

Thumbleweed the head of dried fruits, later the small flower. Legend say they sprang from a tear dropped by Venus as she wept for her youthful lover. The wide sweeping meadows covered with violets, blue, yellow, and white. In May we have the May apples, large waxy white flowers with a yellow lemon shaped fruit, which we could pick and eat. The Mayflower, a lily with heart-shaped leaves and clusters of pure white flowers. The bluebells, merrybells and mayflowers bursting into bloom.

Summertime, the graceful lilies, the native irises or flags growing in damp places either, blue, violet or yellow.

As the sun rises higher in the

sky we see the fields of golden-rod, sunflowers and black-eyed Susans all aglow, set off by its numerous golden rays.

The prarie rose twins and trails its green leaves and pink and gold blossoms beside streams and along fences.

Covering the mountain sides we see fields of daisies, as we pick the daisy and carefully pull each petal, "he loves me, he loves me not." Daisies won't tell.

Mountain laurel, pear blossoms and the white and purple lilacs. These flowers grow wild year after year from a tiny bud, watered and nourished by the sun and rains from heaven, watched over by God's Hand.

There are other buds of Promise—blossoms of grandmother's garden. Flowers of long long ago, larkspur so blue, and bridal wreath too. Lilies as white as the snow. These were tended and cared in a garden by a kind and loving hand. They were carefully watered and nourished so the buds would grow into beautiful blooms, more beautiful as the years went by. I remember especially the Lily of the Valley, a hallowed spot in grandma's garden. These we carefully picked in large bunches and tied with streamers of white ribbon for weddings and again with a drop of a tear they were made into bouquets for funerals. On the wind-ward side of the garden grew the hollyhacks, tall and sturdy blossoms on a single stalk, flowers in all colors of the rainbow.

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The most important buds of promise in any garden are our sons and daughters and the youth of today. As a yellow rose bud they are the sunshine of youth. The bud opens and blooms, a lovely flower, so shall the youth of today grow and bloom with beauty and happiness in their hearts.

Happiness comes to their hearts from seeing something beautiful each day, saying a kind word each day and doing a good deed each passing day. Happiness comes from the very heart, the bud of the flower.

In closing may I encourage all of you to smile tenderly and radiate a warm loving heart, extend a helping hand to the young sons and daughters of today. These Buds of Promise, Make the Garden of Tomorrow.  $\Delta$

\* \* \*

#### NUEVA ECIJA TEMPLE...

From page 16

The ceremonies went off very well and impressed the Masons and non-Masons and their families who were present. A delicious lunch was served in the social hall of the Lodge after the ceremonies. In mid-afternoon, before the Grand Master and his party left for Manila, MW Tinio invited them to a merienda on his farm in Guimba, N.E.

Visiting brethren from Manila were impressed by the hospitality of the brethren from the province as they were with the closer brotherhood which Masons there show among themselves and the important part they have in running the affairs of their communities.  $\Delta$

\* \* \*

The best combination of parents consists of a father who is gentle beneath his firmness, a mother who is firm beneath her gentleness.

—Sydney J. Harris

#### SUPREME OFFICERS OF AMARANTH



HL Ora M. Lyle and SK Roy W. Jordan

Far East Court No. 1, Order of the Amaranth, were hosts to two visiting high officials of the Order and their companions. The official visitation was done in the latter part of August. HL Ora M. Lyle, Supreme Royal Matron and SK Roy W. Jordan, Supreme Royal Patron, are the high officials of the Order who made the visitation. They were accompanied by Mrs. Verna C. Jordan, wife of the Supreme Royal Patron, and SK Earl Scott, Supreme Commissioner of Appeals.

Sis. Luciana de los Reyes, Royal Matron and WB Leandro F. Cruz, Royal Patron, high officers of the Manila Court, with the assistance of their sisters and brothers, entertained the visiting dignitaries. MW William H. Quasha, PGM, and Mrs. Quasha tendered a cocktail party at their Forbes Park residence on August 31.

Mrs. Lyle, Mr. & Mrs. Jordan and Mr. Scott, during their short stay in the city, were able to visit a few of the interesting places in and around Manila. They were taken around by Mrs. Conchita Ramos, one of the members of the Order. The visitors attended the Scottish Rite Luncheon on August 30, 1968.  $\Delta$



come and go and after a brief sojourn, professors bring their tasks to a close, but the University goes on—the same quest, the same purpose, the same work. How shall we characterize this essential spirit that is the secret of the life of the true University?

"In a book just issued, entitled "Universities of the World," Dr. Charles F. Thwing divided universities into four groups. First, there is the German type, where research and laboratory work are supreme; second, those which seek to cultivate "intellectual strength and power of character" as exemplified by the Scotch and American Universities; third, a group of "great institutions," of which Oxford is a type, where the real purpose is the making of a Gentleman"; fourth, "the Universities of the New East—India, Japan, China—where *efficiency* is the ideal training."

"Whatever may be said of the accuracy of this classification, there is something very striking in this description of the University of the "New East". The Philippines are distinctly of the New East, in that, to the rich and varied heritage of an older civilization, new ideals and modern methods are being applied. On all sides, in every branch of human activity: in politics, business, social conditions, as well as in education, a readjustment is being effected. It is the evident desire of the Filipino people that this readjustment should be carried out as rapidly as possible. The University of the Philippines has an important part to play in this great movement of readjustment. It is to furnish capable leaders for the development of the resources of these islands upon modern lines. To put the case con-

cretely, the Philippines need skilled agriculturists to accomplish the tremendous possibilities for wealth and prosperity wrapt up in their fertile soil. These Islands need expert Veterinarians who can make the agriculturists' triumph possible by the successful conquest of animal diseases; they need foresters who may husband and harvest an inexhaustible timber supply; they need engineers who shall open up the country by transportation facilities, irrigation projects, harbor works, as well as develop the mineral resources. More than these, there are needed here men skilled in medical science to make safe the public health, experienced educators to fit the youth of the Islands for the battle of life, specialists, indeed, in every branch of human activity to build up a prosperous, homogenous community under social conditions that are founded upon justice and righteousness." "Efficiency", then, may well be our watchword in building up this new University of the East."

And build up the University he did. He was the founder of the Graduate School of Tropical Medicine and Public Health and the following colleges were organized under his presidency:

- College of Medicine
- College of Fine Arts
- College of Agriculture  
(Los Baños)
- College of Veterinary Science
- College of Engineering
- College of Liberal Arts
- College of Law

Also, in his inaugural address he used these significant words, and remember, he was a Priest of the Episcopal Church:

"True, the State University can have no official theology and no ecclesiastical affiliation. But it may

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have a spirit of reverence for the mysteries of life; it may cultivate that essential religion that exalts the things of the human mind and spirit over things physical and which reads back of the material world a purpose and a destiny."

"This then should be our watchword in developing the University of the Filipino — efficiency founded upon scholarship and inspired by character."

"It is my conviction that if we have before us this ideal, our university will measure up to world standards, thereby carrying out the manifest provision of our Charter, but it must never be forgotten that this is and shall always be a University of the *Philippines*. It has been truly said that there can be no greatness without nationality. The world centers of knowledge are essentially national. With students from all parts of the world, Berlin is essentially German and Oxford essentially English. This University should *not* be a reproduction of the American university. If it is to blossom into real fruit, it must grow in Philippine soil, it must not be transplanted from foreign shores. It can serve the world best by serving the Filipino.

This was the vision of Murray Bartlett — and through the years and for over half a century, the University of the Philippines has remained the bulwark of higher education in the Philippines. This could not have been possible were

it not for the wisdom, foresight and vision of men like Dr. Bartlett down to the present President, Dr. Romulo, who have guided its destiny.

Dr. Bartlett's dream has come true. Today, the University of the Philippines has become one of the great universities of the world. He closed his inaugural address with these words:

"It may be that I have been called here simply to dream a dream; that it may be left for others to make the dream a reality. Should that be my lot, I shall be content, so long as my vision is clear and just, my purpose brave and true."

Dr. Bartlett resigned from the presidency of U.P. in 1915, turning it over to a Filipino, Dr. Ignacio Villamor, which was part of Dr. Bartlett's plan for the university — "A University by and for the Filipino."

After he left the University, he worked with the overseas YMCA in Europe with Bishop Brent and when World War I broke out he served in the Army Chaplaincy Corps, 1917-1919. He was wounded in the Marne Aisne offensive and was awarded the D.S.C. (U.S.), Croix de Guerre, and Chevalier Legion of Honor (France); he obtained the rank of Lt. Colonel.

In 1919 he was elected President of Hobart and William Smith College, an Episcopal College in Geneva, New York. He was President of this fine institution of learning until his retirement in 1936. △



Who is the "Forgotten Man"? He is the honest citizen, ready to earn his living by productive work. But we pass him by because he is independent, self-supporting and asks no favors. If it is desired to bring about social improvement let us relieve the "Forgotten Man" of some of his burdens. He is weighed down with the cost of schemes for making everybody happy; with the cost of all public beneficence; with the support of all the loafers; with the losses of all economic quackery; with the cost of all the jobs. Let us turn our attention to him, and society will greatly gain by it.

—Kleinknecht *Encyclopedia*.

trily joined the Fraternity, but that, in the ensuing association with the other brethren and after joining the activities of the Lodge, they discover, to their consternation, that the objectives of Masonry are not the answer to the motives they have in mind when they sought admission into it, and so they lose interest and shy away.

To forestall this eventuality in the future, it behooves the Investigating Committee appointed by the Master of the Lodge, to explain fully to the candidate, that Masonry is not a profit-sharing organization, but rather a chain of sacrifices for the good of our fellowmen, country and mankind. Knowing these at the very start, and should he still persist in joining the Fraternity of his own freewill and accord, then we can rest assured that we have won over to our side a brother who can be relied upon to place the interests of the Order at heart, over and above personal interests. △

\* \* \*

### SURGERY FOR RHEUMATOID KNEE.

The pain — and early deformity — of rheumatoid arthritis of the knee may be relieved by surgical removal of a joint membrane (the synovium) inflamed and swollen by the disease. So reports Dr. Leonard Marmor in the *American Journal of Surgery*. He performed the operation on 130 patients. Most obtained excellent knee motion and relief of pain; two previously in wheelchairs, could walk without discomfort. Most patients walked when leaving the hospital one week after surgery.

— Lawrence Galton in  
Family Circle.

ways been for total ecumenicity. For over a century, the two fraternal organizations have always been at odds, but lately, the ecumenical movement in the churches has crept into the fraternities. Here in the Philippines as in the United States and Europe, the leaders of the two fraternal organizations have reached friendly understanding. They break bread together in their fraternal breakfasts or dinners. Masons are invited to speak at meetings of the Knights of Columbus and Knights of Columbus are invited to speak at meetings of Freemasons.

Among Freemasons, with all this ecumenical spirit, sometimes they cannot understand why some priests and Knights of Columbus whom they invite to speak at their meetings do not accept their invitations. It is not that they do not wish to; it is only that they cannot obtain permission from their bishops in time for the meetings. Some bishops readily give permission while others would rather not. The authority of a bishop within his diocese is as clear as that of a Grand Master within his grand jurisdiction.

We agree with MW Dwight L. Smith that the matter of acting on petitions of Catholics to join Freemasonry should be on the same basis as acting on the petitions of others of different religious beliefs and affiliations. △

\* \* \*

A nation is no stronger than its beliefs. Every internal and external enemy we have knows the advantage of destroying a nation's standards.

—Henry J. Taylor

\* \* \*

If you are patient in one moment of anger, you will escape a hundred days of sorrow.

—Chinese Proverb

# *Pitak Filipino*

Ni Kap. Agustin L. Galang, NIG (17)

## **ANO ANG ATING PAKAY?**

Tinatanggap ng lahat na nakapagtamo na ng kahustuhang liwanag, na walang dalawang tao na makapagiisip ng parehong-pareho. Ang isang pangkat ng mga Mason ay naniniwalang ang ating magagandang aral ay dapat na manatili lamang sa loob ng ating templo. Ang iba naman ay matatag ang paninindigan na ang Masoneria'y itinatag na may dakilang pakay — ang magsabog ng liwanag sa mga nasasakarimlan at magpalaya sa mga isipang nasasakaalipinan. Dahil diyan ang kanyang magagandang aral ay dapat na matamo ng mga maharlika sa palasio, gayon din ng mga dukha sa mga dampa. Ang pagpapalaganap ng ating simulain ay hindi nararapat na inagkaroon ng hangganan sa kanyang pagpapahalaga. Kung magkakagayon, ang tiyak na katuturan ng ating mabubuting layunin, ay hindi lubos na masisimsim, ng mga malalayo sa bayan, doon sa mga liblib na pook na tinatawaran ang katotohanan ng ating Kapatiran. Nagdaan ang panahon na ang isang Mason ay pinangingilagan, ni ayaw pakisamahin, sapagkat ang mga Mason ay eskomunikado. Sa taong sinauna ang Mason ay isang erehe, di sumasamba sa Diyos, kalaban ng Simbahan, ang simulain ay rebolusionario, ang mga aral ay salungat sa katarungan at moralidad, kaya pinagdududahan at pinangririmariman.. Ang lahat ng mga upasalang iyan ay kagagawan ng mga pare. Hindi nila gusto na magkaroon ng isang Kapatirang ang mision ay magmulat ng matang nadidimlan at magpalaya ng inaaliping kaisipan. Nga-

yon, sila'y nagiiiba na gawa ng Dakilang Papa Juan.

Ang tunay na kahalagahan ng Masoneria sa pagpapaunlad ng Sankatauhan, ay hindi makukuha sa pagtatangha (display) ng makukulay na kasuutan, tuwing instilasyon, paglilibign o parada, o sa kasanayan sa mga pamamaraan o seremonia. Nakikita ito sa gawain ng bawa't Mason—ang kabutihan ng pakikisama, pagpapapuri sa katatayuan sa lahat ng pagkaka-taon, handang makipagtulungan sa lahat ng mga gawaing tungo sa ikauunlad ng komunidad na kanyang kinaroroonan.

Ang dakilang hangarin ng Masoneria ay gamitin ang kanyang impluensia sa pagpapataas ng moralidad at palawakin ang kabatiran ng sosiedad. Tumuklas ng likas na karunungan at isabog ang mga butil nito sa karamihang-tao; at sa pamamagitan ng pag-

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titili at tiyaga ay maikalat ang ginintuang aral at prinsipio para sa kabutihang at kagalakan ng katauhan.

Dapat na ituring na kabanalan ng lahat ng Mason ang sinumpaan nilang tungkulin na itanim sa isip ng mga karaniwang tao ang mga maka-Diyos na aral ng Masoneria. Isinulat ng isa sa ating magiging na Bayani na: "Itinakda ng historia na ang Masoneria ay maging apostol ng pagsulong at ng kalayaan." At sa gayun ding paniniwala, ang Kap. na Marcelo H. del Pilar ay iminungkahi na "Sa Pilipinas, ang Masoneria ang siyang karampatapat na lider ng kilusan ukol sa ikatutubos ng ating Inang Bayan. Dapat na magpunyagi sa pagpapalaganap ng pagibig sa kalayaan, pagkakapantaypantay at katarungan. Ang lahat ng mga ito ay kailangang maikinal sa ating kaisipan, manalaytay sa ating dugo, tumibok sa ating mga puso at mailarawan sa ating mga batas." Iyan din ang matayog na mithiin ng Malakaya't Tinanggap na Mason. Δ

\* \* \*

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WORDS AND . . . From page 3

less changes in his composition of words until he has arrived at the combination that describes the image as clearly as his talents permit.

To me, therefore, it would seem that the creation of an effective and expressive image, pleasing and descriptive of the thought or idea, by means of a suitable choice and composition of the spoken word is the more difficult to achieve. For the orator there is no opportunity to rephrase, erase or even to modify his words. They must be in focus at every turn or the clarity of the image would be impaired.

It is thus that I can readily appreciate the functions of this discerning organization. You are constantly improving the ability of men to express themselves, facilitating the communication of thoughts and ideas, and striving always to remove the mental or physical blocks to the achievement of this vital need in our society.

We all realize, of course, that perfection in this is impossible to achieve. None of us has ever heard the perfect speaker — nor shall we. But the closer we come to perfection, the more pleasant will become our relationships with others.

The more clearly we can communicate our thoughts to others, the more helpful and effective we will become in our society. Δ

\* \* \*

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In MASON'S lodge with darkened eyes,  
And cable-tow about me,  
I swore to hail all mysteries,  
That Masons keep and Mason's Prize;  
All brothers' secrets whispered low,  
All words they speak and things they do,  
In mystic manner taught me.

On yonder book, that oath I took,  
And I will break it never;  
I'll stand by this, and this, and this,  
Forever and forever.  
I swore to answer and obey  
All summons made me duly,  
By brother hand or lodge array;

I swore that I would never stray  
From ancient laws and rules that bound  
Freemasons, in the day renowned,  
But would observe them truly.  
I'll stand by this, and this, and this,  
Forever and forever.

I swore in charity to care,  
For all in sorrow hidden;  
My brother on the darkened square,  
His widow with dishevelled hair,  
His sorrowing orphan, doomed to stray  
Upon a long and desolate way  
While tears gush forth unbidden,  
I'll stand by this, and this, and this,  
Forever and Forever.

I swore to deal in honesty,  
With each true heart around me;  
That honor bright, should always be  
Unbroken bond 'twixt him and me;  
Nor guile, nor wrong, nor cruel fraud,  
Should break, or loose that holy cord  
With which my vows have bound me.  
I'll stand by this, and this, and this,  
Forever and forever.

# Vows

I swore the chastity to shield  
Of women true and tender;  
Of Mason's widow, wife and child,  
His mother, sister undefiled;  
Those pure and innocent, whose love  
Makes Masons' homes like heaven above,  
I am the sworn defender.  
I'll stand by this, and this, and this,  
Forever and forever.

I swore to guard the portals close  
To the Masonic Temple;  
To purge the quarries of their dross,  
To build the mystic walls of those  
In body perfect, honest heart,  
And mind mature in moral art,  
By precept and example.  
I'll stand by this, and this, and this,  
Forever and forever.

These were our vows; be these our care,  
And may such light be given,  
In answer to our earnest prayer,  
That we may always do and dare  
All that God's gracious laws enjoin:  
And so, as life's last shades decline  
We may be found in HEAVEN.

On yonder book those vows we took,  
And let us break them never;  
Let's stand by this, and this, and this,  
Forever and forever.

\* —Anon

\* \* \*

*(While this poem is often attributed to Bro. Rob Morris, the librarian of the Library of the Grand Lodge of Massachusetts has been unable to find it in any of his collected writings).*

*Copied from "Some Masonic Poems for use of Iowa Masons," published by the Iowa Masonic Library, Cedar Rapids, Iowa, 1961, pp. 90-91.*

bugwas and the following morning VW Oliveros left for home in Manila and VW Causing left for his home in Cebu.

Sometime in the near future, VW Oliveros to be accompanied by VW Ramon Ponce de Leon, another Junior Grand Lecturer, will go on a lecture tour of Lodges in Dumaguete and Western Visayas.

On October 12, 1968, the Grand Master and his party motored to Paniqui, Tarlac, to be present at the convention of Masonic District No. 7. Anchor Lodge No. 159 of that town was host Lodge for this year's convention. The district, with VW Jesus V. Evangelista as District Deputy Grand Master, is composed of Malolos Lodge No. 46, Pampanga Lodge No. 48, Isagani Lodge No. 96, Leonard Wood Lodge No. 105, Victory Lodge No. 116 and Anchor Lodge No. 159.

The Grand Master and visitors were impressed by the manner in which the convention was conducted. Matters of concern to Masons were taken up in the convention proper in the morning. After lunch, a social hour and program was held in the afternoon with wives and families of Masons present. MW Camilo Osias, PGM, was the speaker in the program and held the rapt attention of those present with an inspiring address.

The planners of the convention are to be congratulated for a souvenir program, attractively printed, which gave interesting information about the member Lodges and other materials of interest to Masons and the general readers.

On October 26, 1968, the district convention of Masonic District No. 11 was held in Balayan, Batangas. The district is composed of Lodges

in Laguna and Batangas. VW Ricardo Buenafe is District Deputy Grand Master thereof. MW Schon and other Grand Lodge officers who were present at the convention were pleased with the manner in which the convention was conducted.  $\Delta$

District conventions scheduled for next month, November 1968, are:

- Nov. 2 — District No. 12, Luceña, Quezon
- Nov. 9 — District No. 5, San Fernando, La Union
- Nov. 16 — District No. 8, Limay, Bataan
- Nov. 23 — District No. 9, Quezon City and Rizal province

• • •

### **GOING NOWHERE**

**By Eipilio A. Adalia**

*Chaplain, Tamaraw Lodge No. 65  
Calapan, Oriental Mindoro*

This terrible downpour,  
Floods, currents and floods;  
These climactic changes,  
Flu, fever and coughs;  
This air conditioning,  
Lukewarm, cold or hot;  
These terrific tremors,  
Fearful shakes and shocks,  
This shanty, poor cottage,  
Bends low, creaks and darts;  
This mighty apartment,  
Loudly reels and rocks,  
Death phobia soon rises,  
Haste, insurance rush;  
Then leaving the country,  
With abundant cash,  
Rocketing to the moon,  
This funny coward,  
Not surely over there,  
Quagmire, cold and ice,  
Floods, tremors, diseases,  
Mighty signs of love,  
Quo Vadis, restless soul?  
Believest thou not?  
Hardly I turned around,  
I encountered GOD.

$\Delta$



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*DIGNITARIES IN THE EAST: L to R, VW Aniceto Belisario, MW Joseph E. Schon, WB Henry Inez, MW Esteban Munarritz, VW Esteban Munarritz, VW Hermogenes Oliveros, VW Florentino Almaceo.*

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*Grand Lodge officers being welcomed by brethren from Bicol Lodges when they arrived for district convention on September 7, 1968.*

\* \* \*

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## WHAT IS A MASON?

I would define a Mason as a man of character and good will, who believes in the Supreme Being we call the Great Architect of the Universe. A Mason is a man who tries in all his actions to stand upright, to do what is right. He is one who engages in the great moral conflicts of our times, in his own way, from whatever humble or great station in life he finds himself. He is a man of character who strives for truth, who searches for eternal light and ponders the everlasting question of God's purposes for man.

But he is more than a philosopher; he is a builder, a constructive force for good, who works toward the relief of human suffering. He is a practical man, demonstrating by example in works and deeds that to live by the square is not to be chided as old-fashioned, but rather is to be admired and applauded as an unfortunately too rare an example of what man, at his finest, can achieve.

A mason believes in freedom — freedom of thought and speech. He is no anarchist; he believes in freedom with responsibility, respecting the laws of his country and the rights of others. He is also a man of peace. One great Mexican Mason coined this thought for all time when he defined peace. Benito Juarez said "Respect for the rights of others is peace." A Mason believes in peaceful evolution, rather than violent revolution.

Finally, a Mason believes in brotherly love; not just a close friendship for his fellow Masons, but the broader expressions of compassion, companionship and charity for all mankind. He makes no distinctions of religion or race, but believes and tries to practice the meaning of the brotherhood of man under the Fatherhood of God.

*MW James L. D'Acosta, Grand Master  
York Grand Lodge of Mexico*