

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

AIMS AND RELATIONSHIPS OF THE CRAFT

From time to time, the Grand Lodge of the Philippines has deemed it desirable to set forth in precise form the aims of Freemasonry as consistently practised under its jurisdiction since it came into being as an organized body in 1912, and also to define the principles governing its relations with those other Grand Lodges with which we are in fraternal accord.

In view of recent developments and on the eve of our 60th Anniversary (December 19, 1972), it is once again considered necessary by the Grand Master to emphasize certain fundamental principles of the Order.

- I. The first condition of Admission into, and Membership of, the Order is a belief in the Supreme Being and this is essential and admits no compromise.
- II. The Bible, referred to by Freemasons as the Volume of Sacred Law, is always open in our Lodges; every Candidate is required to take his obligation on this Book or on the Volume which is held by his particular creed to impart sanctity to an oath or promise taken upon it.
- III. Everyone who enters Freemasonry is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society; he must pay due obedience to the law of any State in which he resides or which may afford him protection, and he must never be remiss in the allegiance due to the sovereign of his native land.
- IV. While Philippine Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any Lodge, nor at any time in his capacity as a Freemason, is he permitted to discuss or to advance his views on theological or political questions.

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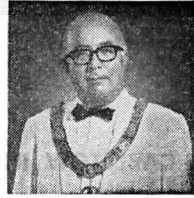
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Grand Master's Page



IT IS NO SIMPLE MATTER

To be a Freemason and live up to the high traditions of the Craft is not simply a matter of attending our Lodge and the subsequent refreshments perhaps four or five times a year; its beautiful tenets and principles can be, and I would say should be, carried by you into our every activity in LIFE — in your home, at work, and while at leisure.

And if we conduct ourselves in accordance with that Grand Admonition in the Charge, let Prudence "direct us, Temperance chasten us, Fortitude support us, and Justice be the guide of all our actions," we will help to prove to the world the happy and beneficial effects of our Ancient and honorable Institution, we ourselves will be looked up to and respected, and if we never disgrace Freemasonry, Freemasonry will never never disgrace us.

WILLIAM C. COUNCELL
Grand Master

In This Issue

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THE VALOR OF A MASON

Today there is a greater need for the world to know more about the function of Freemasonry. To some, it provides a way of life, to others a common ground on which to meet other men looking for truth, to some, it is a haven for lonely men seeking the fellowship of other men, and to our critics, it is the instrument of the very devil himself. If our Brethren were more conscious of the critical eyes which scrutinize their daily activities and ears that listen to their words, they would take better care that their deeds would project an image of Masonry that would no longer be the disputed subject of controversy.

According to the ancient charges Freemasonry offers itself as "the center of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance." Freemasonry has survived centuries of changes in culture and political forms of government and has withstood persistent attacks from multitudes of uninformed and misinformed critics. The fact that Freemasonry has survived under these circumstances is ample evidence that it does serve an important purpose in the lives of men; if not all men, most certainly those men who have embraced it and have remained active in it.

Masonry knows no language barriers, observes no political boundaries, and is not restricted by religious beliefs. Freemasonry believing in God, the Great Architect of the Universe and the life everlasting, is a fraternity of men dedicated to the building of temples within the hearts of men throughout the world, wherever men may be.

Most men believe that man is fundamentally good and wants to do good. Some men, however, have not been able to discipline themselves to keep their individual lives within the due bounds expected by society. Generally, these men will not be found within Masonic Lodges because Freemasonry is a highly selective association and the members of each Lodge, through the judicious use of the ballot box, admit only good men who have been able to keep their passions and actions within the due bounds of propriety.

Every day each of us goes about living much the same as every one else. There are a few who try to do better than the rest or to accomplish more than others, but their divided efforts seldom reach above the average. The Lodge provides a place where the efforts of good men can be coordinated and harnessed for a better than average performance that will help others. Most people spend nearly all of their lives trying to copy others and don't have any time left to do something distinctly their own. The Lodge is a place where original thinking and action is inspired. Once conceived, the creative idea can be put into coordinated action for a dynamic accomplishment.

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CRITICISMS

BY: VW ARTHUR SCHRAMM

Human, as we are, we make mistakes. There is almost no day that we could not look back upon and wish that we might have done things differently. There is probably no day that we might wish we had not said some things we have said, that we had not done things better than we did. Life is a process of repentance. In a sense progress itself is a process of repentance, and the man who thinks he is not making mistakes is deceiving himself. Individually, collectively, privately, publicly, there is no doubt we have made many mistakes and our difficulties, problems, perplexities, regrets and uncertainties are in part a payment for the mistakes of the past. The future will be more as we would want it to be if we admit our mistakes and improve our actions and not pursue the same disastrous pattern. Admitting our mistakes there remains an incentive to look forward with hope and faith to the future.

We are all subject to criticism. The more we do the more we can expect criticism, and the less we do we may also expect criticism. It is natural for people to appraise other people's performance. No man who lives in this world escapes appraisal of his performance. By reason of the inevitable impact of his actions on others, every man must expect to be called to account for his actions, his mistakes, his utterances.

No group of individuals should assume themselves to be above criticism, or should suppress honest opinions from others. The right to

criticize or be criticized is exceedingly important. Even if we were able to suppress their outspoken opinions they would still think their own thoughts and find ways to convey them to others. But before we criticize, we should make sure that we are not blindly stamped into echoing the opinions of others, or that we are not prompted by prejudice, envy, or even ignorance. As we hold to the right to criticize others, we ourselves must expect to be criticized.

We should have compassion for the man who has made a mistake. As Freemasons we should always be ready to go out of our way to help a brother who has made a mistake and we should never permit anyone to injure a brother in his person or in his good name because he has made a mistake. Let us never forget that "there, but for the grace of God, am I". This thought should keep us humble and help us to keep to the right of every decision and to the right of every road. Any man may be made an offender for a word; any utterance may be misconstrued; any character may be condemned; any motive may be misunderstood. Brotherly love is the mainspring of Freemasonry. Without it our fraternity would fall to pieces and the whole fabric dissolve like mist before the sun. Brotherly love has its most imperative duties, which we as Freemasons are bound to perform. If a brother is injured you must protect him; if persecuted, you must justify him, as far as it may be possible to do without compromising your own interest.

WITH CHARITY AND PLEASURE:

LAWRENCE BENTON PASSES CENTURY MARK

By MICHAEL GRANT
THE SAN DIEGO UNION

Lawrence Benton can remember the celebration that marked the 100th anniversary of the signing of the Declaration of Independence.

His family marched in a parade that July 4 back in Michigan. He was 5 years old.

A year ago, Benton held a centennial celebration of his own.

Today, he's being feted again, this time in honor of his 101st birthday, which is Tuesday.

"I feel darn good," he said.

Apparently he's felt that way all his life. He certainly recalls it with clarity and pleasure. And there's a lot to remember.

He was born in an era when patriotism was more of a way of life than a badge.

Benton was matter-of-fact, for example, when he spoke of his induction into the Army in Cripple Creek, Colo., in 1899.

"President McKinley called for 75,000 volunteers to put down the insurrection, so I enlisted," he said.

He heeded McKinley's call in spite of the fact he had voted for William Jennings Bryan in the 1896 presidential election.

The "insurrection" was the one

in the Philippines that had grown out of the Spanish-American War, Benton said. He arrived with the 33rd U.S. Volunteer Infantry Regiment in the Philippines in October, 1899.

There were no Jeeps, no trucks, no airplanes. "Just our guns over our shoulder," Benton said.

Before the year was out, he and the 33rd had engaged in a rescue operation that was to earn each of them a Silver Star.

A band of Philippine insurgents had captured 25 American sailors and infantrymen, including Lt. Cmdr. John C. Gilmore of the USS Yorktown.

The 33rd pursued the insurgents for six days, from the shore to the headwaters of the Abulug River in northern Luzon, where friend and foe alike fell with exhaustion from fighting the current and the jungle.

"Their Philippine guards had deserted them," Benton recalled. The prisoners had no food and not a stitch of American clothing. And my regiment was in pretty bad shape, too."

Benton said even the insurgents were hoping to be rescued. So the 33rd took them captive and the entire entourage made its way back to the sea.

Benton and his mates spent New Year's Day of 1900 on board the USS Princeton, en route to their home base.

Benton said the Army was a bit slow in recognizing the 33rd's gal-

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Wor. Bro. Lawrence Benton affiliated with Manila Lodge No. 1 on Nov. 18, 1924. He was elected Master in 1927 and voted Life Member in May 1955.

Born on October 24, 1871 in Matteson Country, Michigan, Wor. Bro. Lawrence Benton is certainly the first — and we hope he is not the last — Past Master of Manila Lodge No. 1 to reach the century milestone.

- V. The Grand Lodge has always consistently refused to express any opinion on questions of foreign or domestic state policy either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be, which infringes its unalterable policy of standing aloof from any question affecting the relations between one Government and another, or between political parties, or to questions as to the rival theories of government.
- VI. The Grand Lodge is aware that there do exist Bodies, styling themselves Freemasons, which do adhere to these principles, and while that attitude exists the Grand Lodge of the Philippines refuses absolutely to have any relations with such Bodies, or to regard them as Freemasons.
- VII. The Grand Lodge of the Philippines is a Sovereign and Independent body practising Freemasonry only within the three Degrees and only within the limits in its Constitution as "Pure Ancient Masonry". We do not recognize or admit the existence of any superior Masonic authority, however styled.
- VIII. There is no secret to any of the basic principles of Freemasonry; some of which are stated above. The Grand Lodge will always consider the recognition of those Grand Lodges which profess and practise, and can show that they have consistently professed and practised these established and unalterable principles, but in no circumstances will we enter into discussion with a view to any new or varied interpretation of them. They must be accepted and practised whole-heartedly and in their entirety by those who desire to be recognized as Freemasons by the Grand Lodge of the Philippines.
- IX. I call your special attention to statement No. III, by every means at your disposal support our "New Society" and the President of the Republic of the Philippines in his efforts to bring about Peace and Order in our country.

This puts the case for Philippine Freemasonry as clearly as possible. It is well worth remembering the statement that there is *no* secret with regard to the basic principles of Freemasonry.

GIVEN under my hand and the Grand Lodge of the Philippines, at the City of Manila, this 1st day of December, A. L. 5972 (A. D. 1972).

(Sgd.) WILLIAM C. COUNCELL
Grand Master

CONVENTIONS, CONVENTIONS

THE CRAFTSMAN

Masonic District No. 11

The fourteenth annual District convention of Masonic District No. 11 was held at the Magsaysay Hall, Community Development Center University of the Philippines in Los Baños, Laguna.

The convention was hosted by Makiling Lodge No. 72. The other Lodges comprising the District are: Pinagsabitan Lodge No. 26, in Sta. Cruz, Malinaw Lodge No. 25, in San Pablo City and Sierra Madre Lodge No. 181, in Paete, Laguna.

The invocation was given by WB Mamerto L. Garcia. WB Rodolfo D. Reyes delivered the welcome address.

WB Domingo C. Bascara keynoted the confab.

A lodge of instruction was held under the direction of the Senior Grand Lecturer in the afternoon.

The presentation of resolutions from the participating Lodges was made by WB Leonardo Z. Macalalas followed by the selection of the site for the next convention.

MW William C. Councill, Grand Master, gave the closing remarks.

Masonic District No. 14

Iloilo-Acacia Lodge No. 11 and Kanlaon Lidge No. 64 co-hosted the convention of Masonic District No. 14 held in Iloilo City on November 11, 1972.

The theme of the convention was: Masonry in the New Society.

MW William C. Councill and his party was received in due form followed by the flag ceremony and invocation.

The convention considered two vital issues "Philippine Masonry Week" and "Masonry in the 70's."

A luncheon was held at noon at the Golden Salakot Room of the Hotel Del Rio, RW John O. Wallace, SGW, addressed the delegates. Lt. Col. Emilio M. Narcise, Provincial Commander of Iloilo also spoke before the brethren.

After lunch, the brethren trooped back to the convention hall where the resolutions presented were disposed of with dispatch.

An open forum was held and the subjects of Administration of Lodges and the problems of the blue Lodges in convention were discussed.

A Lodge of Instruction was held under the guidance of the Senior Grand Lecturer.

MW William C. Councill gave the closing remarks.

VW Valerio Rovira, DDGM for the District presided over the convention.

Masonic District No. 8

The Zambales National High School was the site of the 15th annual convention of Masonic District No. 8 held Nov. 18, Zambales Lodge No. 103 was the host Lodge.

Masonic District No. 8 is composed of Lincoln Lodge No. 34, in Olon-gapo City, Pinatubo Lodge No. 52 in San Narciso, Zambales Lodge No. 193 on Iba, Zambales and Bataan Lodge No. 104 in Lamao, Limay, Bataan.

The delegates marched to the monument of Bro. Jose P. Rizal. A short program eulogizing the national hero was held. WB Miguel Sahagun delivered the opening remarks. MW William C. Councill led the floral offering rites with the Lodges in participation. WB Glicerio Santos delivered a short speech

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on the life of Bro. Rizal. The Grand Master also spoke on the occasion. Bro. Pedro M. Allo was the emcee.

At the convention hall, the Grand Master and his party were received with Grand Honors. The invocation by Bro. Jessie A. McKay followed the flag ceremony. The welcome addressed was delivered by VW Desiderio Hebron, DDGM of district No. 8 who was the presiding officer of the convention.

A Minute of silent prayer was offered in memory of the brethren who have laid down their working tools.

A seminar of the theme "Masonry in the '70s" was held, followed by an open forum.

At the luncheon, WB Manuel D. Garcia said grace and VW Desiderio Hebron delivered the opening remarks.

AAty. Tiburcio Edano, Jr. Vice-Governor of Zambales delivered the keynote address.

MW William C. Councill gave the closing remarks.

Masonic District No. 24

The laying of the cornerstone of the new temple for Aguo, Lodge No. 75 held November 25 in Tayug, Pangasinan highlighted the District convention of Masonic District No. 24.

MW William C. Councill Grand Master, and his party together with his District Deputy were received in due form.

The invocation was given by Bro. Manuel Llego, Chaplain.

Brief report on "The State Of My Lodge" were received.

In the afternoon MW William C. Councill presided over an Open Forum on the subject "The State of the Craft." He also gave the closing remarks:

VW Clemente Nava presided over the convention.

Masonic District No. 24 is com-

posed of Agno Lodge No. 75, in Tayug, Lingayen Lodge No. 161 in Lingayen, Pangasinan and Dagupan City Lodge No. 158 and Pangasinan Lodge No. 56 in Dagupan City.

Masonic District No. 1

29 Blue Lodges holding meetings in Manila comprising Masonic District No. 1 held their annual convention at the Plaridel Masonic Temple on November 25.

Biak-Na-Bato Lodge No. 7, hosting the convention with F. D. Roosevelt Memorial Lodge No. 81 and Noli Me Tangere Lodge No. 145 as co-hosts, opened the Lodge for the purpose of holding the convention.

WB Antonio D. Baquilod turned over the gavel to WB Marcelino Sayo, Chairman of the convention's executive committee who declared the convention open.

The morning session was devoted to group discussions on Lodge Problems.

After lunch the discussions continued. After exhaustive study of the problems and solutions, the appropriate resolutions were prepared by the Resolutions committee for approval of the convention and transmittal to the Grand Lodge for possible implementation.

An exemplification of the conferral of the First Degree was held. A special team of brethren from Manila Lodges took charge of the exemplification work.

RW Teodoro V. Kalaw, Jr. Junior Grand Warden keynoted the affair.

**HELP ORGANIZE A
DEMOLAY
CHAPTER
IN YOUR AREA**

GRAVEL AND SAND

A Report on Masonic Activities

IN APPRECIATION

This column would like to express our thanks and sincere appreciation to the brethren who in one way or another made possible the early resumption of publication of this magazine. Our thanks to WB Bienvinido Ongkiko, Bro. Ireneo Goce, Bro. Federico A. Sugue, Bro. Vicente P. Imperial and others.

EMINENT VISITOR

Our eminent visitors will come to the Philippines to promote and enhance the youth movement here, particularly the De Molay Movement. They will be here in connection with the celebration of the Philippine Freemasonry weeks.

PROJECT SUNSHINE

Dagupan City Lodge No. 156 led by WB Manuel Sayson, Jr. initiated a Lodge Project to distribute piglets to the recent flood victims in coordination of PROJECT SUNSHINE. The amount of one thousand pesos (₱1,000.00) was turned over by Project Sunshine to WB Sayson through MW Esteban Munarriz for the procurement of piglets to effect the distribution.

TWO IGH DIE

VW Carlos Iñigo, District Deputy of Masonic District No. 18 laid down his working tools on October 27, in Davao City.

The 18^o funeral rites was per-

formed over his mortal remains. The team that performed the last rites was led by a group from the Luzon Bodies, A. & A.S.R.

VW Carlos Iñigo was a member of Sinukuan Lodge No. 16 in Manila where he became a Past Master. He was also an Inspector General Honorary of the Supreme Council A. & A.S.R. and the Supervisor of the Davao Bodies.

J. J. DE GUZMAN FUNERAL RITES

WB Jose J. De Guzman, past master of Biak-Na-Bato died recently.

Funeral services was held at the Plaridel Masonic Temple under the auspices of Biak-Na-Bato Lodge No. 7.

WB De Guzman was a 33^o Inspector General Honorary of the Supreme Council of Ancient and Accepted Scottish Rite of the Philippines. He was also the Business Manager of the FAR EASTERN FREEMASON, official organ of the Supreme Council, A. & A.S.R.

He was also a member of other allied Masonic organizations and Socio-Civic Clubs.

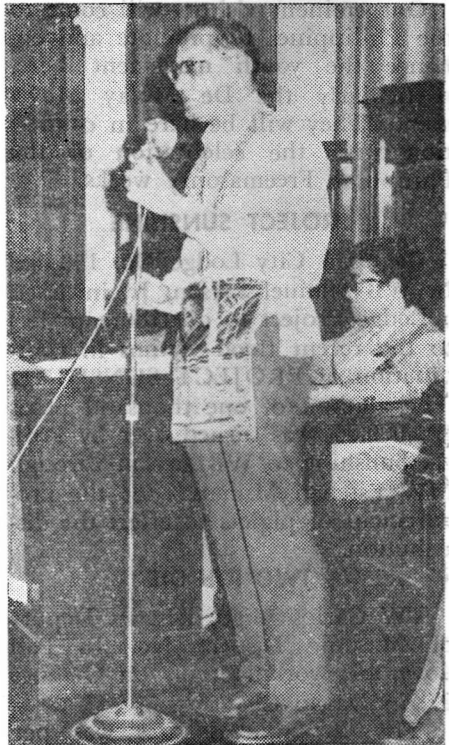
PROJECT SUNSHINE

The first Lodge recipient of "PROJECT SUNSHINE" is General Manuel Tinio Lodge No. 167 in Guimba, Nueva Ecija. The project turned over the amount of One

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RW Ruperto S. Demonteverde, Deputy Grandmaster, being received with Grand Honors during the convention. (Above photo).



RW Teodoro V. Kalaw, Jr., Junior Grand Warden and District Deputy for Masonic District No. 1 addressing the delegates (Right photo).

WB Antonio D. Baquiled, Master of Biak-na-Bato Lodge No. 7, (Host Lodge turns over gavel to RW Ruperto S. Demonteverde, Deputy Grand Master (Right photo).

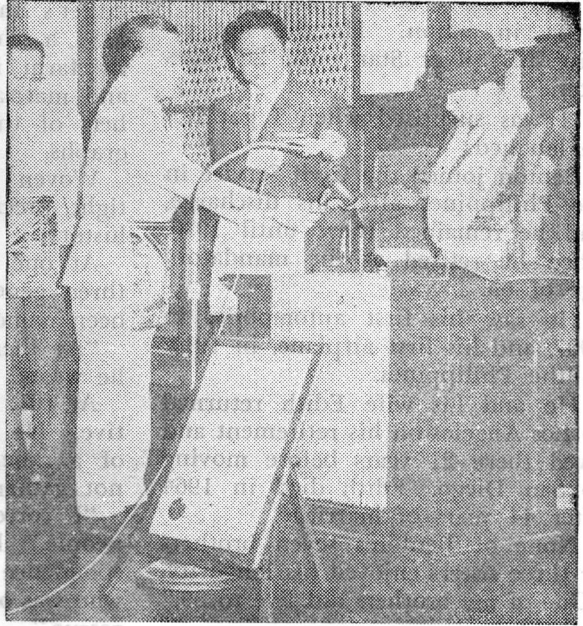


Photo below shows from left to right — RW Teodoro V. Kalaw, Jr., RW Ruper'to S. Demonteverde, WB Marcelino Sayo, WB Antonio D. Baquiled, RW John O. Wallace, MW Damaso C. Tria.

DISTRICT NO. 1 CONVENTION IN PICTURES



WITH CHARITY . . . From page 5

lantry in action. He did not receive his Silver Star until 20 years later.

"I was surprised when I got it," he laughed.

Benton joined the Civil Service in the Philippines after his discharge, and he remained there until 1936, when he retired at the mandatory age of 65.

He saw his first automobile, in 1907, and his first airplane, in 1914, in the Philippines.

He and his wife Edith returned to Los Angeles on his retirement and lived there 21 years before moving to San Diego. Edith died in 1964 after 44 years of marriage.

None of Benton's seven brothers or three sisters enjoyed his longevity. "One of my brothers did live to 89," he said.

His explanation for his long life: "I have lived a life of moderation."

He also has an explanation for his exceptional memory: "Live over your life."

A well-worn typewriter, an old-timer that Benton bought second-hand for \$35 in 1936, stands in one corner of his room. On it, Benton has relived his life, as well as most of his family's.

At age 93, he undertook a history of his life and his father's life.

The result is a 36-page loose-leaf

volume, which includes details of his father's indenture to a farmer in 1834, a schematic layout of the family farm in Michigan, birth dates and marriage dates of all the members of the family and old photographs.

Woven through the details is a tight, precise narrative of the family history.

At one point, Benton notes that three generations of Bentons have been named Lawrence.

"As their uncle, I am honored," he wrote.

At 101, he remains moderately active. He gets about with the use of a cane, and his typewriter does not gather dust.

"I correspond with quite a few people," he said. "I'm in correspondence with a man in Kentucky who was one of the prisoners in that rescue."

He is quite proud of two letters he received recently, one from President Nixon and one from Gov. Reagan congratulating him on his 101st birthday.

Benton is still the patriot.

"I've sent in my absentee ballot already," he said.

And his goal in life? To live to see America's bicentennial celebration in 1976.

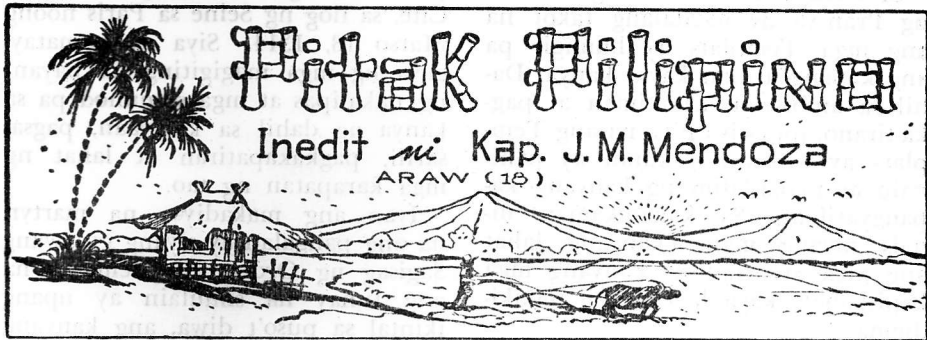
"If I lived to be 101, I ought to be able to live four more" he said, smiling.



GRAVEL & SAND . . . From page 9

Thousand Pesos to Bro. Panfilo Faygal on September 13, for the procurement of 50 cavans of seed palay for distribution to farmers of

Barrio Yuson in Guimba, Nueva Ecija. In this connection we would like to extend our thanks to Mr. Vergara, head of the BPI Agency in Cabanatuan for expediting the release of the seed palay to the Lodge.



ANG ORDEN NG DEMOLAY

Ni Kap. AGUSTIN GALANG, N.G.

Si Cicero ang nagpahayag na: "Katulad ng pagpapatibay ko sa isang kabataang may ilang bagay ng katandaan sa kanya, ay gayon din ang pagdakila ko sa isang matanda na may ilang katangian ng kabataan sa kanyang pagkatao. Ang isang tumatalima sa tuntuning ito'y maaaring matanda sa gulang o katawan, ngunit bata sa puso't kaisipan."

Alam nating mga Mason, o dapat nating matalos, ang kasaysayan ng Orden Ng Demolay na para sa mga batang lalaki. Napakalaki ng impluensya nito sa Estados Unidos at ang ilalago nito dito sa atin ay nasasa sigla't init ng pagtangkilik ng mga Mason sa ating Kapuluan. Sa pamamagitan ng tapat at mabuting pamamahala, ito'y magbibigay ng magandang huwaran sa ibang mga organisasyon ng mga kabataan, sa kaanak, kamagaaral, at pagkamamamayan. Ito'y kawangis ng laganap ng kilusan ng Boy Scouts. Isinasa-alang-alang niyang lahat ang mga ginintuang patakaran ng huli, ngunit higit diya'y mayroon pa siyang ibang banal na tuntunin. Samantalang ang kilusan ng Boy Scouts ay nagsimula sa Englatera, ang Orden ng Demolay ay unang natatag sa Amerika. Nga-

yon ay libo-libo nang mga batang lalaki ang nakatanggap na ng obligasyon ng Demolay sa iba't ibang panig ng daigdig. Saan ka man tumungo, maliban sa mga bansang autokratiko, kung saan ang Masoneria ay sinasawata, ay makatagpo sa alin mang grupo, ng isa, na naging Demolay na may magandang ugali at mabuting mamamayan.

Ang kasaysayang ng Orden Ng Demolay ay di kahabaan, humigit kumulang 51 taon lamang. Subalit ang magiting na tao na pinagkunan ng sagisag na pangalan ay may maningning at mahabang salaysay. Siya ay *Grand Master* ng mga *Knight Templars*. Noong ikalabindalawa at ikalabintatlong siglo na ang Orden Ng Nights Templar ay naging malakas at makapangyarihan. Sa pasimula, ito ay itinatag upang tulungan at ipagsanggalang ang mga Kristyano (Crusaders) na naglakbay sa Jerusalem. Sa katagalan, ang Orden ay lumago at yumaman. Nang hindi na ito kailangan ng Krusada, ito'y naging tagapagtaguyod ng Simbahan at ng Samahan ng kawang-gawa. Ito ang sanhi kung bakit lumawak ang impluensya nito sa buong Europa.

Turn to next page

Si Philip na Makatarungan, Hari ng Pransya ay nagdalang takot na ang mga Templars ay humigit pa ang kapangyarihan kaysa kanya. Dahil sa ambisyon, kasakiman at pagka-tirano, ipinasiya niya na ang Templars ay wasakin o kundi ay pahinain at mapailalim ng kanyang kapangyarihan. Sa kakamkaman ninais niyang mapasa-kanyang lahat ang mga ari-arian ng kanyang mga kapitbahay, kaya lagi siyang nakikidigma.

Ang kanyang magagastos na balak, natural, ay kailangan ang maraming salapi, at ang kayamanan ng mga Templars ang kinumpiska at ginamit sa mga digmaang di makakristyano; nang siya ay lalong yumaman at mapatatag ang kanyang pagkadiktador. Ang kanyang palagay ay siya ang Supremo at kinatawan ng Diyos kaya ang lahat ng maisip niya'y siyang masusunod. Ito ang dogma ng mga tirano at kumonismo.

Sinimulan niya sa pagpapakalat ng mga gawa-gawang balita laban sa mga Knights at nagpalathala ng maling pag-amin ng ilang kaanib ng Orden. Ang pagamin ay katulad ng pinipiga ng mga Kumonista at nang Inquisisyon ng mga Kastila. Dito'y inaaming sila'y nakagawa ng masamang krimen laban sa estado. Ang propaganda'y napakabisa, ng dumating ang angkop na panahon, ay ipinagutos na dakping lahat ang mga Templars, samsamin ang yaman at lupain noong Oktubre 13, 1307. Ang Grand Master De Molay ay kasamang dinakip, ipiniit at pinahirapan.

Sa loob ng pitong taon, si Jacques De Molay, ang puno ng mga Templars, ay nakipaglaban. Pinagtiisan niyang lahat ang pagdusta at pahirap. Sa buong panahong iyon, siya'y ipiniit sa kagila-gilalas na piitan, subalit siya'y nanatiling tapat sa Diyos at sa Orden Ng Templars. Sa wakas ay sinunog siyang nakaga-

pos sa isang tulos sa pulo ng de Cite, sa ilog ng Seine sa Paris noong Marso 18, 1314. Siya ay namatay, gaya ng mga magigiting na bayani ng nakalipas at mga sumunod pa sa kanya ng dahil sa kalayaan, pagsasarili, pagkakapatiran at lahat ng mga karapatan ng tao.

Iyan ang makadiyos na martyr, na ang pangalan ay siyang ginawang Sagisag ng Orden Ng Demolay na ang tunay na simulain ay upang ikintal sa puso't diwa, ang kanyang katapatan at kabayanihan, bukod sa pagibig sa bayan, pag-galang sa kapuwa at pagka-mabuting mamamayan.

Matapos ang mahigit na pitong siglo ng pamamayani ng di mapipilang kabayanihan ng ispiritu ni Jacques De Molay, ay patuluyan siyang nabubuhay at nagliliyab sa puso ng bawat Mason, ang ningas na moral at ispiritual na katapangan, na nag-udyok sa mga Kapatid na lumaging handa sa pagtatanggol ng mga api, mahihina, walang mungang at mga sawing palad. Ito ang kredo na dapat na ipunla sa buong daigdig at yakapin ng Sangkatauhan. Itinatag sa pangunahing tuntuning maka-Kristyano at mabuting mamamayan, ang Demolay ay hindi maaaring hindi umunlad, at di mahigtan, maging ang kanyang mata-tag na katatayuan sa ngayon, at ang mga dakilang gawa niya nang nakalipas. Ito ay isang mataimtim na hula, na ang Demolay, ay magdudulot sa lipunan ng maniningning at dakilang pamana hinggil sa pamanatayang ugali, pag-galang at pagibig sa bayan.

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220. *What is the meaning of the statement sometimes made by old Masons: "Lodges frequently have more members than Masons?" Are not all members of Lodges Masons?*

Yes, all members of a Lodge are nominally Masons but some are Masons only because they have received the degrees of Masonry but they do not practice the tenets of Freemasonry. These are often referred to as "members" only of the Lodge.

221. *Is it true that the ancients were polytheists?*

Among the ancients the masses were *polytheists*, idol-worshippers, but the learned few, those initiated in the Ancient Mysteries, were *monotheists*.

222. *Was the Temple of Solomon ever completed?*

Yes. The Temple was completed and dedicated by King Solomon in the year 1004 B.C. during the Feast of Booths or Tabernacles celebrated in the 7th month of the sacred year, Ethanin or Tishri 15-21.

223. *What is the significance of the pillars at the entrance of King Solomon's Temple?*

To realize the significance of the pillars two things should be kept in mind: (1) the entrance of King Solomon's Temple was in the *East* and (2) Hebrew is read from *right to left*. The pillar whose initial is B (*Beth* in Hebrew) was on the North (right-hand of one entering) and the pillar whose initial is J (*Yod* in Hebrew) was on the South (left-hand). The two indicate that the building is the *House of God*. According to the author of *Bible Mystery and Bible Meaning*, quoted by Syeinmetz in *Freemasonry Its Hidden Meaning*, the pillar B signifies "personal choice," and the pillar J signifies "universal law." One who enters the Temple not only *desires* to be in the presence of God but he *must* also recognize His existence.

224. *What is the American Rite?*

The American Rite, improperly called the York Rite, in reality consists of four rites: (1) the Ancient Craft or Blue Lodge Masonry under Grand Lodges (there is no General Grand Lodge of the United States); (2) the Capitular or Royal Arch Masonry under Grand Chapters subordinate to the General Grand Chapter of Royal Arch of the United States; (3) Cryptic Masonry under Grand councils subordinate to the General Grand Council of Royal and Select Masters of the United States; and (4) the Chivalric Orders under Grand Commanderies subordinate to the Grand Encampment of the United States.

225. *What is meant by the rite of destitution?*

This is a ceremony in the Entered Apprentice Degree which teaches charity. The ceremony is named by encyclopedists.

226. *The entrance of the Temple of Solomon was in the East. Why is the entrance of the Lodge in the West?*

The seat of Master of the Lodge being placed in East, of necessity the entrance must be in the West. The Master is seated in the East because knowledge originated in the East. The Master of the Lodge is theoretically the source of enlightenment to the members of his Lodge.

227. *Is it true that this year is the sixtieth anniversary of the Grand Lodge of the Philippines?*

Yes. The Grand Lodge of the Philippines was organized on December 19, 1912, by the three American Lodges holding charters from the Grand Lodge of California, namely, Manila Lodge No. 342 (No. 1), Cavite Lodge No. 350 (No. 2), and Corregidor Lodge No. 386 (No. 3).

Of These We Pray

ROGER R. NACORDA

Lord we pray, that in this life where we can be lost in the cobwebs of ambiguity, that there be a pathway to clarity, that we may have WISDOM to contrive and vivid tendencies to act upon the SQUARE and STRENGTH to do it.

Lord, if that pathway be darkened by the NORTH of time, may there be a LIGHT in the EAST to lead us on, though it may only be a candle, and let not its flicker be extinguished till we feel the warm rays thereof — for then we shall have arrived at the glorious fulfilment of FAITH, and everything shall become clear to us. HOPE unclouded by fear. BROTHERHOOD the resultant seed from the flower of CHA-

RITY. JUSTICE the crowning glory of FRATERNITY. TRUTH the ultimate reality.

With that FAITH that you have given Oh Lord, we pray for more. That we be given that guided courage to change our lives and conducts agreeably to the rules and designs you have been kind and gracious enough to draw for us. So we may yet fit as living stones in that house not made with hands but eternal in the heavens, when finally we have trod into that hitherto undiscovered country into whose bourne no traveler returns.

Yes Oh Lord, of these we pray and thank you for making us know how to pray.



EDITORIAL . . .

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The vital comparison of men and the leader is that men look to the past to find the standards set by others, they conform to those standards and hope to comply better than other men to what is discreet and acceptable whereas, leaders are men of vision. Leaders not only know what is the best by existing standards — but in addition, they can visualize what should be done to improve themselves, their society, and their nation. What is more important, they have the courage to act even though it is not in conformity with past or present standards because they know that more than passive compliance is necessary to move forward. They know that positive non-conforming action is essential to the progress of man individually and of all men collectively, and they know that only strong men of vision can meet this challenge. History has shown that here in the Philippines and elsewhere in the world many of the strong men of vision who have emerged as world leaders began their ascent within a Lodge of Freemasons.

No greater challenge can be made upon the courage of man than to live a moral life while exposed to the material environment and experiences of earthly existence.

The valor of a Mason is not tested on the field of battle but within the confines of his conscience.

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