

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Esteban Munarriz, PGM, Grand Secretary is shown distributing Christmas bags.

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December

1972

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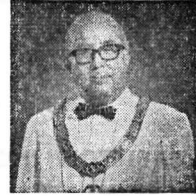
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Grand Master's Page



CHRISTMAS — THE MASONIC WAY

There is a danger in the way we observe Christmas. It is based entirely on St. Luke's gospel — the shepherds, Bethlehem, the Angels, the manger — a beautiful story which we would not be without. But the impression given is that this is something which happened a long time ago and we look back to it as a past event. Of course, the birth of Christ was an historical event — it had to be: but it is not the whole truth. It was St. John who spoke for all time when he said — "in the beginning was the Word, the Word was with God, the Word was God. . . the Word was made flesh". This is a timeless truth about the Son of God — that he was made flesh in order that he should always be made flesh in terms of every age and people in their widely differing conditions and ways of life. As he was seen and known in his earthly days and either accepted or rejected, so may the Fraternity make him clearly known in this and every age so that he may still be accepted or rejected.

— In the beginning was the word

WILLIAM C. COUNCELL
Grand Master

In This Issue

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THE RULE TO HAPPINESS

Christmas is a season of joy and festivity. It brings to a close a year of memories and unfolds another of dreams; man at his happiest looking forward to what is to come; man in his sadness looking back upon what can be no more. Every day is a point of no return to the past. Every Christmas and year-end is a point of no return to the years that have flown over the horizon, never to be seen again.

For countless centuries man has looked for the secrets of life. The secrets that can give and insure health, happiness and good fortune. At this season we wish our loved ones, our dear friends, and our beloved brethren all of the best there is for Christmas and the year to come. Some speak these words or write the phrases because it is the traditional "thing to do". But only a few, a very few, consider the obligation assumed, if these wishes are not to be empty in meaning.

The word must be supported by the deed.

For mankind to find happiness and good fortune, every man must undertake to do his share. Happiness is not restricted to receiving. In fact there is a greater happiness in giving.

But our most important contribution to the world for the year to come will be how we live. And here there is a simple answer to achieve happiness for yourself and assure happiness to all who are around you.

Do unto others as you would they do unto you.

R.E.W.

Sixty Years Ago - This Month

SAMUEL P. FERNANDEZ, P.M.

When relations between the Filipino and American lodges were severed by order of the Grand Lodge of California, the American Lodges composed of Manila Lodge No. 342, Cavite Lodge No. 350, and Corregidor Lodge 386 toyed with the idea of forming a Grand Lodge of their own.

Manila Lodge No. 342 (now No. 1) was organized on October 10, 1901 under the jurisdiction of the Grand Lodge of California. Its existence was due to the leadership of M.W. Bro. H. Eugene Stafford, a surgeon in the United States Army. Shortly thereafter, Cavite Lodge No. 350 (now No. 2) at Cavite was chartered on October 15, 1903, followed by Corregidor Lodge No. 386 (now Corregidor - Southern Cross No. 3) on December 7, 1907 in Manila.

W.B. Leo Fischer, former Editor of the *Cabletow* observed in his article "Masonry in the Philippine Islands" that the

American lodges refused to receive Filipino petitioners, though the Secretary of Manila Lodge No. 342, Manuel Camus, was a Filipino who received his degrees in an English Lodge in Singapore. This brother, anxious to see American and Filipino Masons meet Masonically, applied to the Grand Lodge of Scotland for a warrant for a Lodge in Manila, and thus the Lodge Perla del Oriente No. 1034, S.C., sprang into existence. Later, the Grand Lodge of Scotland also chartered a Lodge in Cebu.¹

¹ Leo Fischer, "Masonry in the Philippines," *Cabletow*, Vol. VIII No. 8, Manila, January 2, 1931, p. 161.

² Charles S. Banks, *A History of the Introduction of Regular Ancient Freemasonry into the Philippine Islands*, *Cabletow*, Vol. XI, No. 4, Manila, September 1, 1933, p. 3.

WHY AMERICAN LODGES REFUSED TO FRATERNIZE WITH FILIPINO LODGES

W.B. Charles S. Banks, Past Master, Manila Lodge No. 1, Past Junior Grand Warden, Grand Lodge of Free and Accepted Masons of the Philippine Islands in his article printed in the *Cabletow* explained why the Americans refused to fraternize with brethren belonging to Spanish lodges. According to him:

At the time of the first step looking to the establishment of Freemasonry in the Philippines by Americans and for a great many years thereafter, not a single Grand Lodge in the United States permitted its members to hold Masonic intercourse with Masons who were members of Lodges under the Grande Oriente Español, hence it was, as a matter of course, forbidden that American Freemasons coming to the Philippines hold any kind of association with Filipino or other Freemasons, members of Lodges here under the Grande Oriente Español. The uninformed will naturally ask: Why this drastic ban upon the Grande Oriente Español and its members? The answer, while involving many complicated problems, is simply that the Grande Oriente Español had for many years been characterized by anti-religious activities, by their political discussions and participations and by their violating the territorial jurisdiction of Grand Lodges all over the United States, by establishing subordinate lodges within the various states as elsewhere. For these reasons and for these reasons only, Filipino members of Lodges under Spain denied intercourse with Brethren of American Lodges in the Philippines as elsewhere under American and British political control.²

Thus it was not a surprise why Lodges under the Grand Lodge of California was composed chiefly of Americans. One has to understand the times. But while the American Brethren were concerned with the character of the Grande Oriente de Español and the Spanish Grand Lodge "violating the territorial jurisdiction of Grand Lodges all over the United States" the Filipinos in turn were very proud of their Spanish Grand Regional Lodge. M.W. Bro. Teodoro Kalaw noted that

There was not doubt the Grand Regional Lodge was the only one which could be said to represent and actually did represent, the native element, that is, Filipino Masonry. Filipinos holding high positions in the government, business firms, agricultural enterprises and all activities of public life of the country, belonged to its lodges. Its immediate past was still fresh in the memory of all — of that unforgettable Grand Regional Council, under whose aegis worked for Aguinaldo and Mabini, Ambrosio Flores and Gracio Gonzaga, some who were persecuted and executed, victims of tyranny, heroes whose only crime was to be Freemasons. And, going back to an earlier period, its origin was identified with the glorious life of Rizal and Del Pilar, the two leaders of the Madrid Campaign and initiators of Filipino Masonry and harbingers of National Freedom.³

THE AMERICAN ORGANIZE THEIR GRAND LODGE

In November, 1912, an invitation was sent to Manila Lodge No. 342 Cavite Lodge No. 350, and Corregidor Lodge 386, of the Grand Lodge of California and to Perla del Oriente Lodge No. 1034 and Cebu Lodge No. 1106 of the Grand Lodge of Scotland to form the Grand Lodge of the Philippine Islands. The two Scottish lodges did not respond to the invitation.

The three chartered American Lodges proceeded to organized the Grand Lodge of the Philippine

Islands. In the United States, it is universally recognized as law of Masonry, that, whenever there are three chartered Lodges in any State or Territory in which no other Grand Lodge for such State or Territory; and no other Grand Lodge or Grand Body can establish a new Lodge within the territorial jurisdiction of the Grand Lodge so organized, or can maintain jurisdiction over a Lodge therein to which it may have granted a charter. From the moment of the organization of the new Grand Lodge its jurisdiction becomes absolute over the entire territory, and all Lodges and all Masons there must acknowledge it and yield obedience to it, and their allegiance elsewhere ceases.⁴ Since the Philippines as a territory of the United States was *Masonically free* it was within the legal bounds for the three subordinate lodges to organize a sovereign Grand Lodge.

PRELIMINARY MEETINGS

On November 17, 1912, Bro. Charles J. Kindler, Master of Manila Lodge 342 opened the discussion outlining the preliminary steps leading to the first Convention of delegates from different Lodges for the formation of the Grand Lodge of the Philippine Islands. In this informal and preliminary meeting, Past Master George R. Harvey presided as Chairman pro-tempore. The assembled Masons fixed December 11 as the date for the organization of the Grand Lodge to give more time to the two Scottish Lodges to meet and decide on the proposition addressed to them to join the formation of the Grand Lodge. The group adjourned *sine die*.

³ Teodoro M. Kalaw, *Philippine Masonry*, (Manila: McCullough Printing Company, 1956) p. 159.

⁴ Proceedings of the Grand Lodge of California, Vol. XII, p. 112.

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No invitations to send representatives to the Convention were extended to Filipino lodges.

ELECTION OF GRAND LODGE OFFICERS

On December 11 at 8:30 p.m. the Convention assembled and unan- imously elected W. Bro. George R. Harvey, as Chairman and Bro. Charles S. Banks as Secretary. On December 18 the Brethren present resolved themselves into a Com- mittee on the whole and continued their labor in drafting the Constitu- tion. It was also on this date that the Constitution was unanimously adopted after going thoroughly over it by sections. In compliance with the provisional article that "upon the adoption of this Constitution, an election shall be held or officers of the Grand Lodge who shall hold their respective offices until the An- nual Communication to be held in February, A.L. five thousand, nine hundred and thirteen," a Lodge of Master Masons was opened with the following brethren filling their sta- tions:

Bro. George R. Harvey, *Worship- ful Master*; Bro. Charles J. Kindler, *Senior Warden*; Bro. Burton White- comb, *Junior Warden*; Bro. Charles S. Banks, *Secretary*; Bro. Louis C. O'Donnell, *Senior Deacon*; Bro. Em- manuel Valmas, *Junior Deacon*; Bro. William E. Wichman, *Tyler*.

The result of the election was an- nounced by the Worshipful Master as follows:

Bro. H. Eugene Stafford, *M.W. Grand Master*; Bro. George H. Har- vey, *R.W. Deputy Grand Master*; Bro. Burton Whitecomb, *R.W. Sen- ior Warden*; Bro. Charles J. Kind- ler, *R.W. Junior Warden*; Bro. Jo- seph F. Bromfield, *V.W. Grand Treasurer*; Bro. Amos G. Bellis, *V.W. Grand Secretary*; Bro. Newton C. Comfort, *V.W. Grand Lecturer*.

Alter the Grand Master-elect was installed by Past Master Bro. Lu- ther A. Renner of Manila Lodge 342, he announced the following brethren to fill the various other offices:

Bro. Guy Clinton, *V.W. Grand Chaplain*; Bro. Charles C. Cohn, *W. Grand Orator*, Bro. William E. Wichman, *W. Grand Marshall*, Bro. Luther A. Renner, *W. Sr. Grand Deacon*; Bro. Emmanuel Valmas, *W. Grand Tyler*.

All the elected and appointed of- ficers except the Grand Orator who was absent were installed by Bro. Renner. The Deputy Grand Mas- ter installed Bro. Renner as Senior Grand Deacon. The Installation Ce- remony ended 12:45 a.m.

FIRST ANNUAL COMMUNICATION

The first Annual Communication took place on December 19, 1912 with M.W. Bro. George R. Harvey presiding by reason of the absence of the Grand Master M.W. Bro. Eugene Stafford who was taken ill. The first annual communication of the Grand Lodge was held in a va- cant room of a warehouse on Calle David. In addressing the Grand Lodge, Bro. George R. Harvey used these words:

The formation of the Grand Lodge of Free and Accepted Masons of the Philippine Islands should be a matter of sincere congratulation on the part of every Mason in these Islands. The purpose of its found- ing is to promote and maintain harmony and unity in our Masonic relations, and to increase the use- fulness of our fraternity in the Orient. No contention should exist among Masons or Lodges, except a noble contention or emulation in promoting the happiness of our fellowmen, and the true interest, dignity and welfare of our ancient and honorable Order.⁵

⁵ Proceedings of the Grand Lodge of the Philippine Islands, 1912, p. 69.

⁶ George R. Harvey, Looking Back- ward, *Cabletow*, Vol. VII No. 1, June 1,

Representing Manila Lodge No. 342 were Charles J. Kindler, Worshipful Master; Guy Clinton, Senior Warden; Charles S. Banks, Junior Warden; H. Eugene Stafford, Amos G. Bellis George N. Hurd, and Luther A. Renner, Past Masters.

Cavite Lodge No. 350 was represented by Worshipful Master Burton Whitecomb and Past Master Emmanuel Valmas.

Corregidor Lodge No. 386 was represented by three Masonic stalwarts in the persons of L.C. O'Donnell, Worshipful Master; W.B. Bros. Newton C. Comfort and George R. Harvey, Past Masters.

Before the adjournment of the first Grand Lodge Communication at 8:00 p.m., December 23, separate Orders were endorsed on the back of the organizing Lodges' Charters. Bro. Juan Causing noted that "by an oversight the Lodges were not numbered although it was assumed that Manila Lodge would be No. 1, Cavite Lodge No. 2 and Corregidor Lodge No. 3. This oversight was later corrected"⁷ in the Proceedings in the Proceedings of the Grand Lodge of the Philippine Islands, 1913 on page six. The brethren assembled requested the Grand Master to officially cable the M.W. Grand Master of Masons of California notifying him of the formation of the Grand Lodge of the Philippine Islands.

FIRST GRAND MASTER

M.W. Bro. H. Eugene Stafford was raised to the Sublime Degree of Master Mason in Roome Lodge No. 746, New York City in 1891. He was the Worshipful Master of the same lodge in 1895 and 1898. He became Past High Priest of Jerusalem Chapter No. 8 and Generalissimo of Coeur de Leon Commandery in New York in 1898. In 1893 he became a Master of the Royal

Secret in the Valley of New York and a member of Mecca Temple, A.A.O.N.M.S. New York City. He was admitted to the Adelpic Council, R. & S.M. at New York City in 1895.

Bro. Stafford, who was born on October 12, 1860 in Troy, New York, came to the Philippines as an Army doctor during the Spanish-American war. A recipient of the Purple Heart Medal, he took charge of a civilian hospital after the war at Calle Azcarraga (now Claro M. Recto) Manila. He became President of the Masonic Sojourners' Association of the Philippine Islands in 1899 and Past High Shereef, Bamboo Oasis, Manila. He was Worshipful Master when Manila Lodge was under dispensation and when it was granted its charter. Dr. Stafford assisted in obtaining the charters of Luzon Chapter No. 1, Far East Commander No. 1 and Guatemala Consistory. He affiliated with the Guatemala Consistory in 1912.⁸ Such was the impressive masonic credentials to Bro. Dr. Stafford when he was elected to the most exalted position as the First Grand Master of Grand Lodge of the Philippine Islands sixty years ago.

SUMMARY AND EVALUATION

It is my considered opinion that if the American brethren did not invite Filipinos belonging to Spanish lodges they did not want to antagonize the Grand Lodge of California. I am sure the American brethren were well aware of the Philippine Masonic history but on the other hand, they had to proceed in

⁷ Juan Causing, *Freemasonry in the Philippines*, (East Capitol Site, Cebu City: G.T. Printers, Jan. 27, 1969) p. 63.

⁸ George R. Harvey, et. al, "H. Eugene Stafford", *Cabletow*, Vol. 1, No. 2, Manila, July 1, 1923, p. 37.

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DECEMBER: TO FREEMASONS

By CAMILO OSIAS, PGM

Last Saturday, December 9, 1972, we had the privilege to listen to a challenging address from Brother Councill, the present Grand Master of the Most Worshipful Grand Lodge of Masons of the Republic of the Philippines. This time December 16, 1972, the Chairman of the Luncheon Committee, Brother Cervantes, assigned the Sovereign Grand Commander to be the last of a series of speakers of the year. You are the judges whether our Chairman chose as wisely as he has been in the choice of a galaxy of great speakers on different relevant subjects. He may be given credit if you, like him, remember the title of the present chief of the Supreme Council in the Spanish language, to wit: *"Poderosísimo, Ilustrísimo, y Excelentísimo Soberano Gran Comendador del Supremo Consejo del Antiguo y Aceptado Rito Escocés de Francomasonería bajo la jurisdicción de la Gran República de Filipinas"*. Our Master of Ceremonies, Brother Ofilada, who will in the not distant future have the very cumbersome official title was quite democratic in his fraternal presentation of me. Of course, he is one of a body of active members of the Council who are independent-minded men where no one is superlatively powerful for we work as a team. Besides he is aware of the presence of Mrs. Osias who is my Commander-in-Chief.

December is a very important month to Freemasons in general and to Philippine Masons in particular. Pretty soon December 25 will be upon us and we shall join in the joyful observance of a world festival: Christmas. Freemasons every-

where will be with millions singing "Joy to the World, the Lord is Come". The angelic message that ushered the birth of Jesus in a manger of Bethlehem was: "Peace on earth, good will to men".

On December 30, Filipinos will observe the martyrdom of the great patriot and hero Jose Rizal. So, December is a month to celebrate the birth of Jesus, an apostle of peace and good will, who was crucified at Calvary and to commemorate another apostle who was executed in Bagumbayan.

Masons revere both Jesus and Rizal for they are our patrons in a way of life that upholds the Fatherhood of God and the Brotherhood of Man. They are wise Masters in all movements dedicated to the dignification of man created in the image of God and to the emancipation of humanity.

Freemasonry is an association of free men committed to amity and unity. For the Philippines, it is a fraternity advanced by the Grand Lodge and the Supreme Council. Both organizations, their officers and members, are working in cooperation and understanding. Their programs and activities are supplementary and complementary. Their interests are interdependent and interbound.

The Symbolic degrees, the first, the second, and the third are fundamental. They are under the Grand Lodge. An aspirant begins as an initiate. He is passed as an apprentice, and he is raised to the sublime degree of Master Mason. From the fourth degree on, the Scottish Rite takes over. There is

a linkage among the different degrees.

At every stage emphasis is on quality. In my first allocution as Sovereign Grand Commander my message was summed up in six words. *Emphasis on Quality, Attention to Quantity*. My observations and the preliminary reports give me good ground to state that the Scottish Rite on the whole implemented the guiding principles enunciated by the Grand Commander. The Bodies of the Rite sought to enforce qualitative and quantitative improvement over the past year's performance. When final reports will be received I am certain there will be increases in membership.

We all know, of course, that growth in membership is not the measure of success but it is a measure. Unless we can show statistically that more are initiated than the number of deaths, demits, or suspensions we have to admit that there is a decline. We should aim to gain at least two for every loss in each Lodge.

The advance copy of the allocution of the Sovereign Grand Commander of the Northern Jurisdiction of the Supreme Council of the U.S.A. for its next annual meeting contains data which must arouse some concern. Of the 15 states composing the Northern Jurisdiction, 14 reported net losses in the Symbolic Lodge membership, and only one reported a net gain. And in the Scottish Rite membership, 8 states reported net losses and 7 reported net gains. Only one state "shows a gain in both Symbolic and Scottish Rite membership". Our brethren across the Pacific are not overly concerned with the "the modest declines", the Symbolic Lodge membership in the fifteen states still stands as "1,640,982 and in the United States as 3,718,718. The per-

centage decline in the fifteen states is less than 2%".

The Grand Master last Saturday brought to us the intelligence that in our craft altogether too large a portion of our members are 65 years or over. We must enlist a greater number of younger members. The leadership of Freemasonry of our jurisdiction must be alert and see to it that every year we must lessen the losses and increase the gains. This is one of the points in this December Speech which must be heeded. If Freemasonry in the Philippines is to continue prospering the Symbolic Lodges and the Scottish Rite Bodies must seriously cooperate in their commitment to grow in quality and quantity.

The Grand Master and the Grand Commander have habitually dedicated their times and talents to this aspect of Philippine Masonry. Our fellow officials and fellow members in the Symbolic Lodges and in the Scottish Rite Bodies must continually work together to advance the frontiers of the fraternity. Let us all live and serve to deserve the entry of more of our fellowmen, especially our youth into Freemasonry.

When I was inaugurated Grand Master years ago I recommended the adoption of a program for the acquisition of Masonic sites and the construction of more temples. We have made good advances but not enough. We are in need of larger, better, and more permanent temples for the Grand Lodge and the Supreme Council. In Washington, D.C. our American brethren have a beautiful House of the Temple, and in Alexandria they have a magnificent Masonic Temple. We share in their just pride to have such monumental edifices erected to the Glory of God and the good of humanity.

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Let us find inspiration from these examples and vigorously push for the construction of two temples or one common Grand Temple.

And we must not fail to have a Common Library and Museum. We may have a separate building or an auxiliary to the Great Masonic Temple of our dreams. One of the most impressive by-products of my world travels is the memory of magnificent cathedrals and palatial buildings which may be said to be Legacies of Operative or Speculative Masonry. They portray man's handiwork and they express the bold vision and positive faith of men and groups of men who endowed with grandeur of mind and of spirit.

I am intensely interested in the Supreme Council becoming a factor in Creative Freemasonry. We must enter upon an era in Masonic Development whereby we may be contributory to the enrichment of the history of our people and the achievements of heroic men who sacrificed for human progress and liberty. Many of such characters were brother Masons.

Your Supreme Council members and co-workers have been busy preparing the publication of several volumes. One is now with the printers. The chapters for other volumes are now in manuscript forms being edited. We hope the rank and file of Masons and their friends will secure their copies and have a part in the building of a revolving fund for good publications to help augment our income.

The finances of Masonic bodies are in the main sound. But they are limited. We have to increase our finances to be able to embark upon worthwhile undertakings. The death of Brother Shepley was a great loss. With him I combined to envision plans to augment our finances and ensure better head-

quarters and facilities. I have to plan anew. Brother Araneta, acting Grand Secretary, and Brother Tupas, assistant Grand Secretary, and I have begun on reorganization and a program of action. These require time and much work. Fruitful efforts do not spring up like mushrooms.

This is as good a time for me to air certain points that may be unpopular because they entail changes or departures from traditional practices. But someone must shoulder the dirty job and I might as well do it. Grand Master Councill presented some practical projects last week. Included among them was the building of a new temple of Freemasonry in this part of the world. I had a similar dream in my time. Brother Quasha had also a good plan. But the Grand Master's term of office is too brief. Traditionally it is one year. You cannot build a temple in so short a time. A change is needed. In airing this view, I have consulted with no one. So if you do not like it blame me and involve nobody else.

While I am in an unpopular field I might bring up other points. I think we have bent over backward in the observance of the idea that a Mason enters the fraternity of his own free will and accord. I believe in the principle absolutely. But I would not have become a Mason if someone did not bring up the subject to me. I think it is well to hold installation of officers inviting non-Masons to attend. In this more liberal ecumenical epoch, there are wider opportunities for inviting attention to Masonry and Masons. Of course, we must not campaign or engage in proselytism. But through open programs and Masonic publications we may interest others.

One more point not easily understood. We often say that Masonry is

not a religion but it is religious. It is absolutely correct but many do not understand that it is not a religion in the sense of a denomination or a church. But it is eminently religious for Masonry is devoted to morality and spirituality. Brother Muslims take their oath on the Koran like Christians who take their oath on the Bible. Brother Rizal who became a Mason as a Christian could and did say that "religion is the most sacred thing, the purest, the most ethereal". While I myself have held to the principle that Masonry is not a competing religion, in a very true sense it is the religion of religions. Masonry wars on no religion that avows faith in God whom Masons revere and worship as the Grand Architect of the Universe.

Let us now focus attention to less controversial topics. The first volume in the series of publications which the Supreme Council has planned, will seek to strengthen unity among men and among nations. Of course, we must be unified as Masons. The Grand Lodge and the Supreme Council have banded together on the problem of unity to which Rizal addressed himself earnestly. As a student in Manila, under twenty years old, he organized his fellow Filipino students into a fraternity called *Compañerismo*, for mutual aid and cooperation. They saw the necessity of union to cope with the assaults of the arrogant sons of Spaniards. In Spain, he continued his self-assumed task of uniting Filipinos, broadening the concept from regionalism to nationalism. As a Mason and as a Man, he conceived the formation of a movement for reform, the *Liga Filipina*. The first aim indicated in the Constitution and By-Laws penned by Rizal was to unite the archipelago into a compact and progressive

entity. We, as Freemasons, must foster the spirit of amity and unity on a local, national, and international level.

Brothers Shepley and Araneta and myself had started contributing to the funds necessary for the publication of the books projected. The Committee consisting of Brothers Bascara, Tupas, and Wilmarth are appealing to Masons and their sympathizers to contribute ₱25.00 each and every contributor will receive a copy of the volume entitled, *Freemasons For Amity and Unity*. I hope every Mason will subscribe for a copy and promote the sale of the book to broaden the service of Freemasonry. Every author of a chapter receives no royalty to which he is entitled donating it to the publication fund which will help bolster the funds of Philippine Masonry. I may announce other volumes which will be published: *The Supreme Council; its history and contribution; Famous Philippine Freemasons; Addresses of Grand Masters; Selected speeches at Scottish Rite Luncheons*, I am making this announcement to stimulate thinking among Masons and challenging Brother Masons of the Symbolic and Scottish Rite Bodies to write articles and essays for "The Cabletow" or "The Far Eastern Freemason" or for the pamphlets and books that may be published under the auspices of Philippine Masonry.

Let me draw a constructive thought derived from the Scottish Rite. Reference has been made to the symbolic degrees climaxed by the sublime degree of Master Mason. From the fourth degree on up to the 33rd and last degree, the Supreme Council exercises jurisdiction. The Scottish Rite has Lodges, chapters, council, and consistories, and in-charge of the degrees from the

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fourth to the fourteenth is a body with an excellent name, "Lodge of Perfection".

Freemasonry is a progressive science and philosophy. The Scottish Rite consisting of different degrees is an ever expanding movement dedicated to the eternal quest of more truth and more light. Masons are animated by the spirit of holy discontent. Never satisfied at any stage, a Mason is always active in search for a richer philosophy of life. The philosophy of Masons makes life central. Masons and their organizations devote themselves to the enrichment of life — life individual, life national, life international, life universal.

The goal of Masonic philosophy is perfection. Its guiding principle is perfectibility. Life in the concept of Freemasons is never static; it is dynamic. In the Masonic discourse of Brother Rizal entitled, "*Ciencia, Virtud, y Trabajo*", he indicated the attainment of perfection through the cultivation and application of science, virtue, and work. A Mason seeks to build life that is scientific, virtuous, and industrious. While Scottish Rite has this particular body, the Lodge of Perfection, devoted from the fourth to the fourteenth degree, I invite you to a common endeavor to convert every Lodge, every organization in our valleys to a Lodge committed and dedicated to the pursuit of perfection.

Through this address, I am appealing to my Masonic brethren and sympathizers to labor for amity and unity and to pilot individual and social life in the endless task of seeking perfection.

The Scottish Rite depends upon the various bodies of which it is composed. It is good if the different components are good and do good. From information at hand, the Bo-

dies have been active and the members were unceasing in their labors on the various projects and activities they undertook. I congratulate them for their satisfactory and satisfying record.

As Sovereign Grand Commander I must be impartial, for I am a part and parcel of the entire Rite. But I might be pardoned if I show a little bias to the Luzon Bodies of which I am a Charter Member and which is celebrating its Silver Jubilee. As a sample among the Bodies, from the standpoint of quality and quantity, it has a record that should evoke pride and delight in our hearts. From 34 founding members it has become the largest single Scottish Rite Body in our jurisdiction. Today it has a membership of over 1,200. From its original leaders it has contributed no less than three Grand Masters of the Most Worshipful Grand Lodge of the Philippines — Brother Francisco Delgado, Brother Conrado Benitez, and the present speaker. From the pioneer class two other Grand Masters were recruited, Brother Shetelig and Brother Wilmarth. From subsequent classes, three other Grand Masters were chosen, Brother Orosa, Brother Crudo and Brother Tria. The first Sovereign Grand Commander Brother Frederic Stevens, took active part in the formation of the Luzon Bodies and the second Brother Conrado Benitez, and the third, Brother Camilo Osias came from the group of the Luzonites.

My brethren, our common task is building life. The structure of life conceived by Masons is pyramidal—broad, solid, and enduring at the base pointing upward and tapering to a point where the finite and the infinite converge and merge. We are ambitious and irrepensible. From day to day, from year to year, we are striving ever and always to

ON MASONIC EDUCATION

228. *What is Anti-Masonry?*

Anti-Masonry refers to any of the many movements formed in the United States for the suppression of Freemasonry. One of these is the Anti-Party formed in 1826. It was organized as a result of the publicity on the disappearance of William Morgan who gained admission in the Lodge at Batavia, New York. When his petition for the Royal Arch Degree was rejected he threatened to expose the ritual. Later he disappeared and was never found. His disappearance was blamed on the Masons. The resulting publicity led to the organization of the Anti-Masonic political part.

229. *What is the American Rite?*

The American Rite, properly speaking, consists of Symbolic or Blue Lodges, Chapters of Royal Arch, and Councils of Royal and Select Masters. To these is generally added Commanderies of Knights Templar. This addition is not proper because the Order of Knights Templar is a Christian rite, while the three are strictly non-sectarian. The four rites are generally called in the United States the York Rite.

230. *Are there Lodges which are opened and closed on the Third Degree?*

Yes. The Lodges under the rite of Georgia are always opened and closed on the Third Degree. This practice is based on the fact that many jurisdictions only recognize the existence of a Lodge of Master Masons.

231. *Who was Prince Hall?*

Prince Hall was a leading Negro Mason. He was born in Bridgetown, Barbados, British West Indies, on September 12, 1735. In 1765 he came to Boston, Massachusetts, and took up Bible studies in Cambridge, and became a clergyman. He fought with the American Colonies in their War for Independence. He was active in promoting the welfare of the black race. He and fourteen others of his race were made Masons in a Lodge attached to an Irish Regiment on March 6, 1775. Later he organized African Lodge No. 459, on September 29, 1784, by virtue of a charter from the Grand Lodge of England. This is the beginning of Negro Masonry in the United States.

232. *Masonically, which is correct "hele" or "hail"?*

"Hail" means to greet, while "hele" is from the Anglo-Saxon nuance "hele" as if the word were "hale" and so make it rime with hail. It should rime with heel or conceal. The correct word is "hele".

233. *When and where was Graciano Lopez Jaena made a Mason?*

Graciano Lopez Jaena was made a Mason in 1882 in *Logia Porvenir*, in Madrid, Spain.

grow in all good directions. From our constructive predecessors we inherited the enterprise of building Lodges and temples at once magnificent and splendid, climaxed by the

perfect temples not made with hands, eternal as the heavens.

SPONSOR DEMOLAY CHAPTER

FREEMASONRY WEEK

PROCLAMATION NO. 3

DECLARING THE PERIOD FROM DECEMBER 13 TO 19, 1972 AS MASONRY WEEK IN QUEZON CITY

WHEREAS, Free and Accepted Masons believe in the brotherhood of men under the fatherhood of God;

WHEREAS, Freemasonry has for its foundation the practice of social and moral virtues and has contributed great men in shaping the history of our country;

WHEREAS, Quezon City being the Capitol City of the Philippines and the future center of Masonic activities in the country wishes to give due recognition to the ancient and honorable fraternity which has existed from time immemorial;

WHEREAS, the Fraternity exhorts its members to be exemplary in the discharge of their civic duties; never to propose or countenance any act which may tend to subvert the peace and good order of society; to pay due obedience to the laws under whose protection they live; and to remain steadfast in their allegiance to their country; and

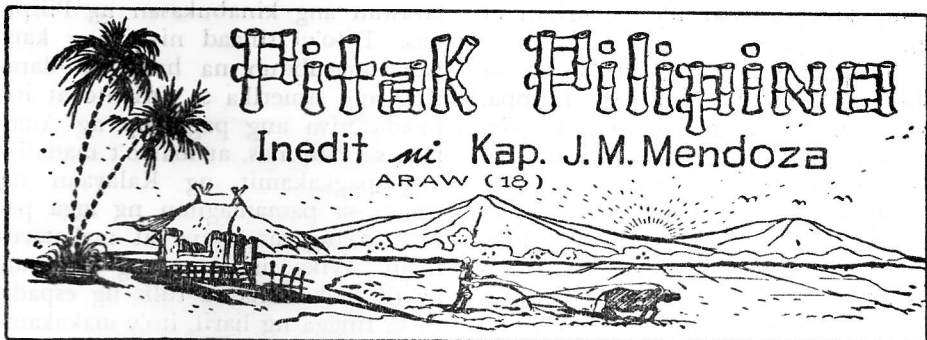
WHEREAS, these virtues are in conformity with the aims and objectives of the New Society;

NOW, THEREFORE, I NORBERTO S. AMORANTO, Mayor of Quezon City, by virtue of the powers in me vested by law do hereby declare the period from December 13 to 19, 1972, as Masonry Week in Quezon City, the observance of which shall be under the auspices of the members of the fraternity residing in Quezon City.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of Quezon City to be affixed.

DONE in Quezon City, this 5th day of December, in the year of our Lord, nineteen hundred and seventy two.

(Sgd.) NORBERTO S. AMORANTO
Mayor



MAPAGKAKATIWALAANG PATNUBAY

Ni Kap. AGUSTIN GALANG, N.G.

Ang ika 30 ng Disyembre, taontaon, ay ipinagluluksa ng Sambayanang Pilipinas. Sa araw na ito, sa pamamagitan ng mga pakana at sabuwatan, ay kinitil ang buhay ng ating pinakadakilang Bayani, na si Dr. Jose Rizal, dahil lamang sa makatao't makatarungang simulain at masidhing pag-ibig sa Lupaing Tinubuan. Sa ginawa niyang walang patumanggang pagtuligsa at pagbubunyag ng mga paninikil at tiwaling pamamahala ng mga Kastila, ay tinatakan siya ng bunga ng kamatayan. Dahil sa sigabo at alab ng kanyang mga pahatid at akda ay napukaw ang tinitimping damdamin ng mga Pilipino na ang bunga ay pag-aalsa. Ngunit sa simula pa'y ang panuntunan ni Rizal ay ang matahimik na paghihimagsik na ang tanging sandata'y ang matatalas niyang pag-iisip at panulat. Kailan ma'y hindi nating dapat pagsawaan ang pagpapagunita sa kanyang makulay na buhay, laluna sa naliligaw at mapupusok na mga kabataan. Ang maraming kadalubhasaan ni Rizal ay hindi pang-atin lamang, ang mga ito'y kinikilala at pinapupurihan ng mga Bansa sa Daigdig. Tayo pa kaya?

Marahil si Rizal, sa sinapupunan ng kanyang pananahimik, ay galak

na galak, dahil sa di pangkaraniwang nangyayari ngayon sa ating Bayan.

Nagkakatotoo ngayon, ang kasabihang — Sa bawat krisis o kapalungian ng isang bansa, ay may isinilang na Tagapagligtas. Sa matatampang at walang pangiming mga hakbang ng kasalukuyan nating Pangulo, ay hindi mapagaalinlanganan na inililigtas Niya ang Bansa sa mga kamay ng manliligalig, mararahas at mapanlinlang na anarkista at pulahan. Bakit hindi masisiyahan si Rizal, ay ang ginagamit na pamamaraan ng Pangulo'y ang Rebolusyong Demokratiko. Ito'y walang pinagibhan sa Matahimik na paghihimagsik ni Rizal. Totoo't kalakip ang paglilinis at paghihigpit, ngunit ang pinakamahalaga'y ang pagbabalik ng kaayusan at katinuan sa Pamahalaan at sa Lipunan. Dahil sa sigla ng inilunsad na Pambansa at isahang disiplina ay nahuhubog na ang isipan ng mga mamamayan sa kabutihan at kasipagan, na ang tanging ibinubunga'y pagunlad at kasaganaan ng bansa.

Si Rizal ay katangi-tangi. Siya ay masunurin, magalang, mapagbigay at masipag. Gayon din siya'y maibigin at maalalahanin sa kanyang mga magulang at kapatid. Isa si-

Turn to next page

yang karapatdapat na pamarisan at ligtas na patnubay.

Sa pagka-magaaral, sa kanila sa Biñan, sa Maynila at sa Europa, siya'y matiyaga, mapaguisa, mapag-isip at nakatakda ang bawat sandali ng mga gawaing dapat niyang gampanan. Ang isip niya'y napaka talas at matandain. Kaya ang kanyang mga marka ay payak na ganap o *Sobresaliente* sa lahat ng asignatura. Lalo itong kahangahanga, sa pagkat bukod sa takdang asignatura, ay kumukuha pa siya ng ibang kurso, gaya ng literatura, medisina, arte, siyensya, agrikultura at pilosopya. Siya ay aktibo at mahusay sa mga aktibidad sa kampo at sa palakasan. Hindi pa sapat ang mga iyan, siya ay nagaral at nagpakadalubhasa sa maraming lenguahe. Isa siyang dalubwika.¹

Ang pagibig ni Rizal ay bumabalong at marubdob.² Ang gabay niya sa buhay ay pag-ibig — pag-ibig sa Diyos, sa magulang, sa Bayan at Sangkatauhan. Si Rizal ay tapat, matatag ang paniniwala sa sariling konbiksyon at di nagbago ang pagmamahal niya sa Bansa niyang tinubuan.

Ang makatang isipan ni Rizal ay nagdulot sa atin ng *Noli Me Tangere* at ng *El Filibusterismo*. Mga aklat na naglarawan ng buong katapangan ng mga karumaldumal na pakikitungo, pangaapi, paninikil at pangaaliping ginawa ng mga Kastila sa mga Filipino noon. Hinihingi doon ang katinuan ng Pamamahala, katarungan at pagkilala sa karapatan ng mga Pilipino. Iginigiit ang pagkakaroon ng representasyon ang Sambayanang Pilipino sa Cortes upang maibunyag ang mga kabuktutan ng mga tagapamahala ng Kastila sa Kapuluan noon at ng nakalipas.

Sa isa pa niyang "Obra maestra", "The Philippines, A Century Hence", ay buong linaw niyang ini-

larawan ang kinabukasan ng Pilipinas. Dito'y isinaad niya, ang kanyang marubdob na hula, na darating ang Amerika sa Oriente at itinakda niya ang pagsakop ng Amerika sa Pilipinas, at malao't madali'y ang pagkakamit ng Kalayaan ng Bansa sa pamamagitan ng mga pamamaraang mapayapa at makatarungan. Wika niya'y — ang kalayaan ay di makukuha sa tulis ng espada ni sa tingga ng baril, ito'y makakamtan lamang sa ating pagsisikap na maging karapatdapat. Ipinamana sa atin ng mga Kastila ang Kristyanismo, ngunit ang Amerika'y binigyan tayo ng edukasyon at kakayahang umugit ng Pamahalaang Sibil.

Sinunod ni Rizal ang napakahigpit na panuntunang moral, ukol sa relasyon niya sa kapuwa at ng tao sa Sangkatauhan. Ang mga ginintuang patakarang ito'y buong diin niyang inilahad sa kanyang mga kapatid na babae at sa bantog na liham niya sa magiging na kababaihan ng Malolos.

Si Rizal, gaya nila Bonifacio, Jacinto at Mabini na nagsiakda ng mga kredo kodigo o dekalogo, ay binigyan ng timyas ang pagibig sa Diyos at paniniwala na walang kamatayan ang kaluluwa. Mataimtim ang kanyang pananalig sa Santong Kasulatan na siyang kadluan ng mga doktrina ng lahat ng Relihyon. Upang maipamalas ang kanyang tolerasya sa Relihyon, ay nanawagan siya sa madla, na ang Relihyon maging anumang denominasyon ay hindi dapat na maging sanhi ng hiduwaan ng mga tao. Sa halip, ito'y dapat na magsilbing matibay na bukod ng pagkakaibigan at pagkapatiran.

Sa mga ipinamalas na katangian, katalinuhan, kadalubhasaan at kabayanihan mayroon pa kaya sa ating magaatubiling aminin na si RIZAL ay isang uliran at Mapagkakatiwalaang Patnubay?

THE BOOK *

MANUEL M. CRUDO, PGM

My Brother, it is my pleasure to present to you this Book of Holy Writings. It is the rule and guide of our Faith. It is so precious that it has been translated into 1,100 languages throughout the world, our national language and eleven dialects in the Philippines.

It is the great Light in Masonry. When a Lodge is opened on the first degree of Masonry, this sacred book is opened on Chapter 133 of the Psalms (p. 597, James Version, Masonic Edition) which sings of the song of Degrees of David: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

When the fellows of the Craft meet together, this book is opened on Chapter 13 of the Corinthians (p. 1046 Id) which depicts the beauty and excellence of Charity: "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal."

And when a Lodge is opened on the third degree of Masonry, this sacred volume is opened on Chapter 12, Ecclesiastics (p. 633, Id.) which reminds us to: "Remember now thy Creator in the days of thy youth."

** Delivered by MW MANUEL M. CRUDO, PGM., on the occasion of the presentation of the Holy Bible to Bro. Amado Fernando after the latter had been raised to the sublime degree of Master Mason at Teodoro M. Kalaw Memorial Lodge No. 136, F & A.M. San Juan, Rizal, on December 2, 1972.*

When your spirit sinks down the lowest depth of depression, because of blasted hopes and shattered dreams, do not give up or yield to despair. Come to our good Friend — this Holy Bible. Drink from its fountain of life invigorating precepts. It will mend your broken heart; and your ebbing spirit will zoom to new heights of bubbling hopes and zest.

Read the psalms and the proverbs everyday. "The psalms teach us how to get along with God. The proverbs teach us how to get along with men."

Outside the home and the house of God, there is nothing in this world more beautiful than the spirit of Masonry. The spirit of Masonry is Friendship — Friendship with God and Friendship with men."

To perform God's will is to render divine service. To be atuned to God's purpose is the greatest glory of man. That is Friendship with God.

To be in friendly relationship with our Fellowmen, irrespective of creed, color and station in life, is man's greatest achievement. That is Friendship with men.

"To everything there is a season, and a time for every purpose under the heaven. A time to be born and a time to die; A time to receive and a time to give." (Ecc. 3:628)

At this moment, you are the youngest Master Mason in this Lodge and perhaps, throughout the world. This is the season for you to receive — to study hard and store knowledge. Memorize our rituals. Read the Holy Scriptures.

On your first admission into a Masonic Lodge, the first lesson

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GRAVEL AND SAND

A Report on Masonic Activities

The management and staff of the CABLETOW particularly this column wishes our readers a very Merry Christmas and a happy and Prosperous New Year.

PHILIPPINE FREEMASONRY WEEK OBSERVED

Philippine Freemasonry Week is being observed in the entire Philippines.

The celebration was open by the three day visit of Ill. Jack Nutt, Jr. and Sis. Mildred. The distinguished visitors were taken by the Grand Master, MW William C. Councell and other Masonic dignitaries to Iloilo for a day long visit to the local De Molay Chapters and conference with De Molay officials in the area.

A dinner tendered by Masonic District No. 1 (Manila) in honor of the visitors capped the visitation.

The Rosario Villaruel Chapter Order of the Eastern Star held a public installation of it's officers at the Jose Abad Santos, Hall of the Plaridel Masonic Temple to give their visitors an insight into the aims and purposes of the Order of the Eastern Star.

A composite team of the members of the International Order of Demolay exemplified the demolay degree for the benefit of Masonic dignitaries and visitors.

The Luzon Bodies of the Scottish Rite sponsored a Choral Concert at the Cultural Center of the Philippines with Professor Eliseo Pajaro

as conductor. Miss Ann Tan of Singapore was also invited to participate in the concert as a guest artist.

It was also in this concert that a poem Written by Ill. Camilo Osias, Sovereign Grand Commander of the Supreme Council A. & A.S.R. was set to music composed by Prof. Pajaro and sung by the mixed choir.

In Quezon City, WB Norberto Amoranto, Mayor of the Capitol City issued a proclamation making January 13-19 as Philippine Freemasonry Week. The brethren of the different blue Lodges in that city paid a visit to the inmates of the Mental Hospital and distributed gifts.

GEN. ALFREDO MONTOYA RAISED TO MASTER MASON

Bro. Alfredo Montoya of Quezon City Lodge No. 122 was raised to the sublime degree of Master Mason on December 5 at the Jose Abad Santos Hall of the Plaridel Masonic Temple.

Bro. Montoya is a Brigadier General in the Philippine constabulary and is the Chief of the Metropolitan Command.

The members of the team that conferred the degree on Bro. Montoya are: VW Hermogenes P. Oliveros, SGL; RW John O. Wallace, SGW; RW Teodoro V. Kalaw, Jr., JGW; Alejandrino A. Eusebio, JGL; VW Artemio G. Bayas, SGD; Bros. Eucharistico Cunanan, Andres Orilla and Danilo Faraon. Turn to page 20

organizing the Grand Lodge in accordance with Masonic principles and procedures. Extract from the first Deputy of the Supreme Council, Ill. Charles S. Lonbingier, 33^o, report on the Charters which were granted the Philippine Bodies, substantiate my observation:

... The transfer of sovereignty had severed that authority as completely as it had the political tie but it was difficult to make this clear to Masons who knew little of the Anglo-Saxon doctrine of exclusive territorial jurisdiction; who felt a sentimental attachment to the Spanish Grand Orient for the reasons already mentioned; and who, as yet saw little manifestation of a similar attitude among American Masons. It seemed like asking much of our Filipino brethren to require them to surrender an affiliation which had cost them so dear while nothing was offered in its place and when they were

not responsible for the grounds on which the requirement was based?

Masonry of course did not become an organized institution only in 1912 with the founding of the Grand Lodge of the Philippine Islands. In the Philippines, Masonry considerably antedates the American occupation. What is significant about December 19, 1912 is the fact that for the first time a Grand Lodge was born in the Orient — and it was established through the efforts of the Occidents. Today, if there is one Grand Lodge that can boast of its membership belonging literally to people of different creed and color, it is the Grand Lodge of the Philippines. In this jurisdiction, East meets West and West meets East, and twin they became.

⁹ Charles S. Lobingier, Unification Approved, *Far Eastern Freemason* Vol. II No. 12, December, 1917, p. 190.



CRUDO . . .

From page 17

taught you was: "No man should ever enter upon any great or important undertaking without first invoking the blessings of God."

"Your trust being in God, you were taught: x x x "Fear Not what man can do unto you." And as you traveled from darkness to light along the rugged and lonesome road, when everything seemed deed wrong, you were taught: "when human strength and wisdom fail, we should ever remember that divine assistance is vouchsafe us through the medium of prayer."

These are vibrating truths which teach us how to conquer fear, even death itself. Only when we are no longer afraid, do we begin to live.

You now begin a new phase of life in search for truth. It is a game worth playing, and the prize is the quest itself. And when you find that which was lost, you will experience the greatest thrill in your life.

BUT WHAT IS THE LOST MASTER'S WORD? That is for you to find out. You are now on your own, like Jason who sought the golden fleece, like Sir Galahad who sought the Holy Grail.

I now give you this sacred volume upon which you have been thrice obligated. With this go the affection and best wishes of the brethren of your Lodge. It is yours to read, yours to treasure, yours to cherish.

Read this Holy Bible for success
It will guide you to all truth,
It will lead you to eternal
happiness...!

GRAVEL & SAND . . . From page 18

MW Mauro O. Baradi, PGM, presented the Working tools, MW William H. Quasha, PGM, the lecture, MW Damaso C. Tria, PGM gave the charge and MW William C. Councell, Grand Master delivered the congratulatory remarks

**BONTOC LODGE NO. 140
INSTALLS OFFICERS**

The officers of Bontoc Lodge No. 140 were recently installed into office, The ceremonies was held at the new temple building of the Lodge in Bontoc, Mt. Province.

Installed were Gaudencio de Vera, Master, Warren E. Labayan, Senior Warden; Conrado D. Herrera, Junior Warden; Jose M. Salomon, Treasurer; Severo G. Pimentel, Secretary; Guidion Baloguing, Chap-

lain; Celerino T. Ruiz, Marshall; Elisio G. Fernandez, Senior Deacon; Rudolfo B. Camarillo, Junior Deacon; Jaime K. Gomez, Orator Patricio L. Laron, Auditor; Ravmundo R. Abalos, Lecturer; Teofilo de Leon, Senior Steward; Baldomero U. Apolinar, Junior Steward; Giudeon H. Guitano, Organist; Isidoro Bandonil, Bible Bearer and Dimas C. Trinidad, Tyler.

WB Isaac E. Dizon was the Installing Officer. He also presented Master Mason's Diplomas to the newly raised members of the Lodge. Rev. Alejandro R. Tauli was the guest speaker for the occasion.

The column offers our congratulations to the officers of subordinate Lodges, both elected and appointed to man the stewardship of the Lodges in this jurisdiction.



MEMBERS OF MASONIC DISTRICT NO. 9

Members of Lodges in Quezon City pose for a picture after the wreath-laying rites in front of the Quezon City Hall during the celebration of Philippine Freemasonry Week. The Lodges that took part in the rites were, Laong-Laan Lodge No. 185, Rafael Palma Lodge No. 147, Capitol City Lodge No. 174, Quezon City Lodge No. 122 and the Quezon City Bodies, A. & A. S. R.

Photo by
Eddie Alfonso
of Daily Express

DISTRICT DEPUTY GRAND MASTERS

District

- No. 1 — **Teodoro V. Kalaw, Jr.**
- No. 2 — **Leon A. Bañez, Jr.**
- No. 3 — **Sotero A. Torralba**
- No. 4 — **Pablo L. Edrozo**
- No. 5 — **Marcelino T. Viduya**
- No. 6 — **Doroteo Joson**
- No. 7 — **James N. Annas**
- No. 8 — **Desiderio Hebron**
- No. 9 — **Bienvenido R. Burgos**
- No. 10 — **Angel O. Daño**
- No. 11 — **Ricardo C. Buenafe**
- No. 12 — **Luis E. Makayan**
- No. 13 — **Vicente N. Ongtenco**
- No. 14 — **Valerio V. Rovira**
- No. 15 — **Santiago L. Chua**

District

- No. 16 — **Lim Kaychun**
- No. 17 — **Felix Caburian**
- No. 18 — **Ruben G. Feliciano**
- No. 19 — **Indasan A. Napii**
- No. 20 — **Paul C. Hall**
- No. 21 — **Kenneth M. Crabtree**
- No. 22 — **Chester S. Deptula**
- No. 23 — **Juanito U. Fernandez**
- No. 24 — **Clemente M. Nava**
- No. 25 — **Aniceto B. Belisario**
- No. 26 — **Guinaid M. Guiani**
- No. 27 — **William A. McDonald**
- No. 28 — **Benjamin Garcia-Ascue**
- No. 29 — **Eduardo Pascual**
- No. 30 — **Henry de la Cruz**

JUNIOR GRAND LECTURERS

District

- No. 1 — **Alejandro A. Eusebio**
- No. 2 — **Agustin Balisi**
- No. 3 — **Antonio P. Perez**
- No. 4 — **Catalino D. Garduque**
- No. 5 — **Pedro L. Fajardo**
- No. 6 — **Pantas V. Macapagal**
- No. 7 — **Basilio Castro**
- No. 8 — **Benjamin P. de Guzman**
- No. 9 — **Mario F. Racela**
- No. 10 — **Fernando G. Medina**
- No. 11 — **Amado Mabul**
- No. 12 — **Severo Oliveros**
- No. 13 — **Dalmacio B. Barce**
- No. 14 — **Mario B. Hidalgo**

District

- No. 15 — **Vicente M. Macabidang**
- No. 16 — **Eliezer La. Casul**
- No. 17 — **Juan Causing**
- No. 18 — **Lorenzo E. Cruz**
- No. 19 — **Vicente R. Macute**
- No. 20 — **Herman F. Cruz**
- No. 21 —
- No. 22 — **Chester S. Deptula**
- No. 23 — **Pacifico R. de Jesus**
- No. 24 — **Mariano G. Garantoza**
- No. 25 — **Jose M. Lagahit**
- No. 26 — **Buenaventura Sabulao**
- No. 27 —
- No. 28 — **Teodoro Alcantara**

No. 29 — **Policronio Blanco**

Mr. Primo I. Guzman,
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Mandaluyong, Rizal

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