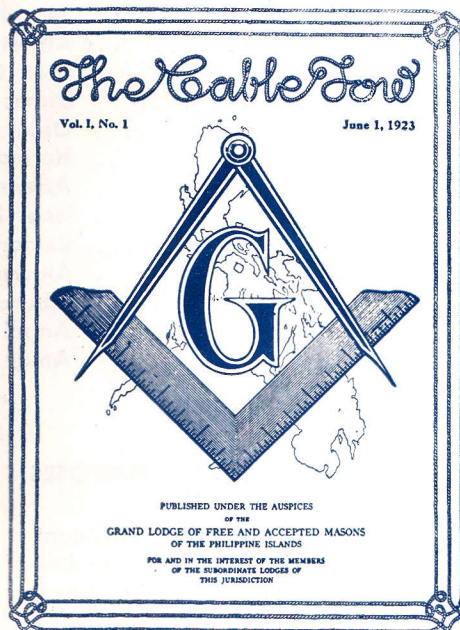


The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



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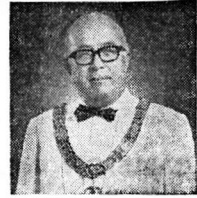
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Grand Master's Page



THE DOOR WILL SWING OPEN

My Brethren:

Sometimes life seems like a corridor, stretching long and wide, you can't see the beginning of it nor the end; all you can see are doors, each opening upon something very important. And to these doors you must find the keys. They aren't put in your hand when you become Grand Master, you must forge them yourself, with care and sincerity and very often with pain; and I will make mistakes in the forging of these keys. Many times they will not fit, so I must take them over, hoping that at long last, I can open the doors.

I am especially concerned with the door called Progress. This one doesn't open to any old key. You can make a dozen, yet somehow you cannot open the door of Progress, but sooner or later with perseverance and guidance, I hope I will find the right materials, and the door will swing open!

We have a common goal, and I hope 1972 will be the year to achieve it.

Cordially and Fraternaly,

WILLIAM C. COUNCELL
Grand Master

In This Issue

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GRAND MASTER'S PAGE	1
MASTHEAD	2
EDITORIAL	3
THE ROMAN CATHOLIC FREEMASON	WB Alec Mellor 4
A TEMPLE FOR BALAOAN	MW Camilo Osias 6
ARE SYMBOLS INDISPENSABLE?	WB Lorenzo Talatala 7
A REQUIEM FOR OUR NON-EXISTING LODGES	WB Samuel P. Fernandez 8
THE SHRINKING MIGHTY "CABLETOW"	WB Samuel P. Fernandez 11
ON MASONIC EDUCATION	WB Aurelio L. Corcuera 14
PITAK PILIPINO	Kap. Agustin Galang 15
NUMEROUS DEGREES DOES NOT NECESSARILY MAKE A MAN A MASON	16
N O T I C E	16

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OUR CREDITABILITY IMAGE

Seventy-four years ago, on June 12, 1898, Brother Emilio Aguinaldo proclaimed the Independence of the Philippines. It was the crowning glory of the efforts of many Masonic brethren who unstintingly sacrificed their talents, their fortunes, and in some cases their very lives that this nation might be free. So noble were their thoughts, their words, their deeds that no person, even those among the ranks of their enemies, ever doubted their sincerity — ever questioned their creditability. The creditability images projected by these great men have stood and will stand until the end of time as yardsticks for the countless generations of Filipinos who follow to measure their individual loyalty to country, devotion to duty, and service to fellow man.

Headlines in every newspaper, activists from every street corner, senators, congressmen, and Constitutional Convention delegates are constantly attacking one another. Reading the daily newspapers, listening to the radio, or viewing the television programs all point to the same end — the destruction of someone's creditability image. Somehow it seems newspapers would not sell, radio programs would not be listened to, or television programs would not be watched unless focus was emotionally aimed at crisis, crime, and disaster.

Man's creditability image is a most valued attribute. Without it, he is respected by none. It is most essential to enhance trust and confidence. Collectively, it is fundamental to stability. Collectively, it is essential to unity.

On June 19, 1861, our Brother Jose P. Rizal was born. Of all the nineteenth century activists, Brother Rizal was the most sincere. He deplored destruction. He was the very essence of creditability. To perfect his image of creditability and evidence the sincerity of his principles, he willingly laid down his life before the rifle fire of his enemies. His creditability image was the soul of the Independence proclaimed by Brother Aguinaldo on June 12, 1898.

Let the observance of Independence Day on June 12th and of the birthday of Brother Jose P. Rizal on June 19th inspire each of us to look deeper into ourselves, to discover our weaknesses and shortcomings, and to close the gaps in our creditability image; so that all who pass us by may identify us as Masons by our patriotism for country, devotion to duty, and service to fellow man.

R. E. W.

THE ROMAN CATHOLIC FREEMASON

By Wor. Bro. ALEC MELLOR
Grande Loge Nationale Francaise

Editor's Note: For those who have been speculating as to the present relationship between the Vatican and Freemasonry, this article will be a revelation. The author is a French Catholic Freemason who can speak from either standpoint of the Church or the Craft with equal authority. This lecture was given October 24, 1970 before Phoenix Lodge No. 30, a research lodge under the National Grand Lodge of France. The introduction is by Arthur W. Barnett, who was then serving as master of the lodge. Brother Mellor is the present master; both are members of Britannic Chapter No. 9, Royal Arch Masons.

INTRODUCTION

Brethren: The lecturer of the evening is our Masonically-young brother, Alec Mellor, who was initiated only some 18 months ago and quite recently became a joining member of Phoenix Lodge. He came to the Craft with an established reputation as the author of *Our Separated Brethren* — The Freemasons and other books on Masonic subjects, all written from the standpoint of an outsider after many years of patient investigation, and at a period when compliance with the rules of conduct laid down by the Roman Catholic Church precluded his applying for membership. Erudite in the letter of Masonry, he was nevertheless in a state of darkness and deeply concerned to find out what that unfathomable secret was which linked the adepts of the Craft in so tight a bond of fellowship.

He has taken to the practice of Masonry like a fish to water. We have seen this busy author and lawyer unsparingly give his time and efforts to the practice of the Royal Art; we have seen him display that eminently Masonic virtue — humility, and become a true and faithful brother to Jew and Gentile alike, thus demonstrating his ecumenical

convictions. It was, therefore, with peculiar pleasure that I today appointed and invested him as Junior Warden of Phoenix Lodge, knowing that his assistance will be of inestimable value in the promotion of our aims.

He will explain to you that it has now, at long last, become quite reconcilable to be a fervent Roman Catholic and a good Freemason. The expression of his authoritative views on this subject are undoubtedly destined to mark an epoch in the annals of the Craft. I call on Brother Mellor.

PART I — THE PAST

Why do we speak of the "Roman Catholic Freemason"?

Why should there not be tomorrow a lecture on the "Protestant Freemason," the "Jewish Freemason," or the "Moslem Freemason"? Isn't there a kind of paradox in the very title of my lecture? No! The reason is that the Roman Catholic Church is the only one which, up to a quite recent date, has not allowed its members to join the Craft, and that this great historical conflict is now ending under our very eyes.

That is the reason for my title!

Brethren, I would never have dared to treat such a ticklish subject in any

ordinary Lodge, even in my Mother Lodge. But we are tonight in a Lodge of research, or as you would say, a Lodge for the diffusion of Masonic knowledge, where I believe more allowance should be made. Nevertheless, I fully intend to remain on purely historical ground and be obedient to our rules, which preclude anything that might resemble religious controversy.

Brethren, I am a Roman Catholic—I am a staunch supporter of the Roman Catholic and Apostolic Church. My spiritual father is the Pope—and I am proud of it.

I am also a staunch and loyal Freemason, and I am proud of that. I make no secret of the fact that I am a Mason. The whole world may know it, and I feel very moved when making this dual profession of faith, because ten years ago it would not have been possible for anyone to do so.

With your permission I will divide this lecture into three parts. Firstly, why did the great conflict between the Church and the Craft occur in the past? Secondly, how did it come to an end? Thirdly—and this is the most important—how can we face the future?

THE THREE HISTORICAL PERIODS

I shall deal very quickly with the past. You know that the history of the Craft is traditionally divided into three parts—the operative period, the era of transition and the speculative period.

During the operative period, harmony existed between the Church and the Craft. The Regius poem itself was the work of a cleric, and this was quite natural because the main aim of the Craft was building religious edifices. During the era of transition there were no attacks on the Craft by the Church—the few that did occur were by the Puritans.

During the speculative period, things were to change. When the first Grand Lodge was founded in 1717, the Church made no move and uttered no word. When Anderson's *Constitutions* was published in 1723, the silence continued. But suddenly and most unexpectedly, in 1738, Pope Clement XII published his well-known Bull *In Eminenti*, the first condemnation of the Craft in history. This was confirmed in 1751 by Pope Benedict XIV.

FIRST BULL BY POPE CLEMENT XII

If we read the text of the first Bull, we find that two reasons are given. The first one is secrecy. I pass on. The second reason is much more mysterious. It is expressed in a very short sentence, the text and translation of which I quote. This text, in Latin, was "*Aliisque justis ac rationalibus causis nobis notis*"; the translation being "and for other just and rational causes known to us."

This little sentence is interesting because the Pope did not explain the term "other (*aliisque*) reasons," and we are driven to the conclusion that there was a hidden or occult motive. What was that hidden motive? Was it a religious one? I don't think so. Why?

First of all because Anderson's *Constitutions* was never put on the *Index* (forbidden reading for Catholics). Secondly, if there was a doctrine to be condemned, we wonder what that doctrine could have been. It couldn't have been the "Deism" upheld by the English philosophers of the time, such as John Locke. Anderson, himself, was not a Deist. He was a Presbyterian clergyman, while Desaguliers was of the Church of England.

Silence as regards the Revelation—I allude to Desaguliers—is no heresy. It couldn't have been 18th

Turn to page 18

(Remarks on the occasion of the laying of the Cornerstone for the Masonic Temple of Balaoan)

A Temple for Balaoan

MW CAMILO OSIAS, PGM

On March 21 on the occasion of the elaborate birthday celebration held on my 83rd birthday, the brother Masons honored Mrs. Osias and myself. It was on that day that we formally decided to contribute toward building a Masonic Temple in Balaoan. Now April 21, 1972, we gather to lay the cornerstone of the edifice of our dream dedicated to the building of good moral character for the citizens of our community.

This date should be a red letter day for the town of Balaoan. This afternoon we are holding the 2nd Commencement Exercises for the Opportunity School. This evening we shall gather to observe the 25th Annual Commencement exercises of the Osias Colleges. We are beginning this morning with the ceremonies for the laying of the cornerstone of the future Masonic Temple. These indicate our combined efforts to foster vocational training for the youth who need to be equipped with vocational intelligence and skill, to advance higher education for the cultivation of leaders in the professions, and to build the foundation of sound moral character, individual and social.

As a Mason of over sixty years, a past Grand Master of the Most Worshipful Grand Lodge of the Philippine jurisdiction, and the present Sovereign Grand Commander of the Supreme Council, 33rd and last degree of the Scottish Rite Freemasonry I glory in this event and over the prospect of seeing a Masonic Temple erected not only for the benefit of Masons but for all men of noble

impulses and sublime aspirations.

The Masonic Fraternity is not a religion competing with established religions. It is a highly spiritual organization whose Lodges open their portals to any person who, of his own free will and accord, desires to join and who subscribes to the principle of the Fatherhood of God and the brotherhood of man. Within our fold or membership there are Christians, Muslims, Jews, Gentiles, and others who have loyally embraced the universal tenets of our Craft calculated to promote amity and unity among men and nations.

The project of building a Masonic Temple is a project of love, of hope, and of faith. The temple will be a monument to cooperation and service. It will exemplify understanding and solidarity of purposive living. I invite additional contributors and contributions. Whatever help and support will be given will constitute an investment in better living for the present generation and future generations.

The original contributors are grateful to those who are here and who are not here but are sympathetic with the objectives of Freemasonry. Masons in our history have been sacrificial patriots. We count members who have fought for freedom and were martyrs to liberty. It is significant that the Balaoan Lodge is known as Siete Martires Lodge in memory of townmates of ours who in the days of obscurantism were executed that the ideals of liberty, justice, and democracy shall be perennial and vital in Philippine territory.

Are Symbols Indispensable?

WB LORENZO N. TALATALA, PDDGM

A young Mason, typified by an Apprentice or a Fellowcraft — even a newly obligated Master Mason, is at a loss to understand why Masonry uses various kinds of symbols, rather extensively, to portray its meaning, nature and philosophy. He begins to inquire, is this necessary? Why do we not spread Masonic light in plain language understandable to all? Would it not be simpler and easier to explain in adequately selected words, the truth about it and unwrap its hidden mysteries veiled in allegories? Can not Masonry stand by itself alone without the use of symbols? These are a few of the questions beclouding the mind of the neophyte, to which the elder and more experienced members of the Craft have to elucidate, to guide him in his quest for further light in Masonry.

It is generally known that symbolism is made use of in all fields of human knowledge within the reach of his intellect — art, science, religion and others. According to Ill Bro. Albert Pike, the earliest instruments of education were symbols. It is significant to recall along with these, that ever since the creation of man, symbols were already in use, as exemplified by the biblical serpent to symbolize evil and the eating of the forbidden fruit by the first human couple for the commission of sin — in the Garden of Eden. In the Christian religion, the elements of the Eucharist symbolize the body and blood of Christ. Anywhere around the world, the gavel is the recognized symbol of

authority. Anywhere in the world also, the Red Cross is the symbol of kindness, mercy and charity, with the humanitarian mission of aiding and assisting the distressed, the wounded — especially the war casualties, the victims of calamities and the needy, and by international covenant, it is being treated by all civilized nations as a non-belligerent in times of war and by all opposing forces during local disturbance, as in the case of the outbreak of a civil war. All branches of human knowledge, be it Mathematics, Chemistry, Medicine, Philosophy, Astronomy, Atlas preparation and countless others, use their own uniform system of symbolism peculiar to each of them. Those symbols are not only recognized and adopted around the world — they are universal and have a common meaning understandable to all.

In Masonry the use of symbols is indispensable. Its use began since the birth of the Order. Among Masons, symbolism is the language of the imagination and is so expressive by itself, that it defies language barriers between two Masons who speak different tongues. For instance, the mere sight of a Masonic ring or a pin worn by a brother — whether he be a German, Italian, Frenchman, Indian, Japanese, Chinese, American, or any other nationality under the sun, can readily be recognized as a brother by another brother, without the use of words. This goes to demonstrate, that Masonry has gone beyond the use of

Turn to page 20

A REQUIEM FOR OUR NON-EXISTING LODGES*

WB SAMUEL P. FERNANDEZ

ONE HUNDRED NINETY-FIVE. That is the last charter number given to the newest Lodge under the jurisdiction of the Grand Lodge of the Philippines. ONE HUNDRED NINETY-FIVE.

Actually, we only have 155 Lodges as of this writing. The rest are written off. Gone. Forty of them.

What are the reasons for arresting or surrendering of Blue Lodge charters? Do we have historical records of our non-existing Lodges?

To answer these two questions I had a dialogue with our present Grand Secretary, MW Esteban Munarriz, and some of our knowledgeable brethren. MW Edgar Shepley clarified some points I didn't know about Corregidor-Southern Cross No. 3.

To my mind, there are four reasons for the non-existence of our Lodges.

1) Charters were arrested or voluntarily surrendered because of financial reason. Members have become apathetic to the point that they could not even have a quorum to open a Lodge.

a) Lodges whose charters were arrested are:

- (1) Far East No. 10
- (2) Martires del 96 No. 32
- (3) La Regeneracion No. 36
- (4) Keystone No. 100
- (5) San Marcelino No. 141

b) Charters voluntarily surrendered:

- (1) Filipinas No. 54
- (2) Elisha Ward No. 101
- (3) Saipan Memorial No. 121

(4) Julina Ocampo Memorial No. 146

c) One unique case where a Lodge surrendered its charter to the Grand Lodge and applied for another number is Noli Me Tangere 42. Now the Lodge is known as Noli Me Tangere 148.

2) Some Lodges were not able to rehabilitate after World War II. There are two reasons for this phenomenon. Either the members have crossed the Great Divide or they migrated to other places never to return to their former place of abode. Lodges that were not able to reconstitute are:

- a) Banahaw No. 24
- b) Marble No. 58
- c) Ma-Bu-ti No. 92
- d) Palawan No. 99

3) Weak Lodges joined more stable Lodges in order to survive. Other Lodges under this classification founded by military personnel, joined other Lodges so the Lodge name would be remembered. Under this classification are:

a) Southern Cross No. 6 consolidated its effort with Corregidor No. 3 and formed what is now known as Corregidor-Southern Cross No. 3. Benjamin Franklin No. 94 later joined them only to lose its identity.

b) Solidaridad No. 23 lost its identity too when it merged with Dalisay No. 14.

c) Minerva No. 14 and Luz Oceanica No. 85 joined Island No. _____

* Paper read at the Hiram Lodge 88 stated meeting last June 2, 1972.

5 to form Island-Luz-Minerva No. 5
d) Tupas No. 62 was fused with Mactan No. 30 and it too lost its identity.

e) Acacia No. 78 merged with Iloilo No. 11 and is now know as Iloilo Acacia No. 11.

f) Liwayway No. 81 and Modestia No. 83 decided to consolidate their efforts as Modestia-Liwayway No. 81 until Hagdang Bato No. 87 joined them later. In 1949, by special resolution, Modestia-Liwayway-Hagdang Bato No. 81 became Franklin Delano Roosevelt Memorial No. 81.

4) Some Lodges abroad decided to form their own Grand Lodges making our Grand Lodge a proud mother of two Grand Lodges: the Grand Lodge of China and the Grand Lodge of Japan.

a) Blue Lodges in China no longer with the Grand Lodge of the Philippines are:

- (1) Nanking No. 108
- (2) Pearl River No. 109
- (3) Szechwan No. 112
- (4) West Lake No. 113
- (5) Sun No. 114

b) The Blue Lodges that formed the Grand Lodge of Japan were:

- (1) Amity No. 106
- (2) Yokosuka No. 120
- (3) Far East No. 124
- (4) Tokyo Masonic No. 125
- (5) Square and Compass 126
- (6) Kyushu No. 127
- (7) Gen. John J. Pershing No. 121
- (8) Torii Masonic No. 132
- (9) Moriahyama No. 134
- (10) Sendai No. 135
- (11) Nippon No. 138
- (12) Aoniori No. 139
- (13) Kansai No. 145

And now to the second question: Do we have historical records of these non-existent Lodges? Unfortunately the answer to this question is negative. If we are not complete

with our historical records of existing Blue Lodges, how can we expect to have a complete file of Lodges which for various reasons I already mentioned had their blessed existence been written off. This is sad. How can we ever even catch a glimpse of the involvements of our brethren in their Lodges and in their respective communities without these valuable records.

When I mention here Blue Lodges, I only refer to the Lodges organized by the American brethren in our country and the Lodges that later affiliated with the Grand Lodge of the Philippines beginning Feb. 13, 1917, an epoch I consider as the YEAR OF UNIFICATION. Of course, we know that in the Philippines, Masonry antedates the American occupation. As long ago as 1856, Admiral Malcampo, later Governor-General of the Philippines, organized Logia Primera Luz Filipina in Cavite under the Grand Orient of Portugal. The first Blue Lodge organized under the Grand Lodge of California, Manila Lodge 342 (now Manila Lodge No. 1) was chartered October 10, 1901. The Grand Lodge of the Philippine Islands, as it were known then, had their first meeting December 11, 1912. On December 19, 1912, delegates from Manila, Cavite, and Corregidor lodges convened to have their first annual session.

Any scholar who would like to write a comprehensive history of Masonry in the Philippines will have to contend with odds not of his own making. Like us, the Lodges we have considered clandestine have made no effort in putting out a book about the history of their own Blue Lodges. Why am I interested in knowing more about other lodges outside the jurisdiction of our Grand Lodge? Don't we have two excellent books

Turn to next page

on masonic history written by Bros. Teodoro Kalaw and Juan Causing? There are things that skips us when writing about our historical masonic past. Spanish Freemasonry whether we like it or not has contributed much to the colourful history of our Craft. In fact, we have some masonic heroes listed on the walls of the Scottish Rite Temple along Taft Avenue who were not members of any of our existing Blue Lodges. We recognize them anyway because they are our heroes and they were men who exemplified what it is to be a Mason and a Man. What about their Lodges? Is it still a requirement for their Master Masons to serve ten years before receiving the 32°? What is the minimum time of progression in the Ancient and Accepted Scottish Rite as practiced by them before their Fellowcraft can be raised to the sublime degree of Master Mason? How many Blue Lodges do they have now? Which of their existing Lodges are of Spanish vintage? WB Dominador Escosa informed me that together with VM Aurelio L. Corcuera, they were asked by the late M.W. Grand Master Juan S. Alano to explore the possibility of inviting the Lodges that we consider clandestine to join our Grand Lodge. One of these days, I may be tempted when I am through with my project, to ask the Grand Master to allow me to interview some of their old reliables if they are still alive to enlighten me on some questions I have entertained since I became a Mason.

Now back to our Blue Lodges before I get lost in our intellectual excursion. A year ago, WB Oscar Fung and I launched a project of compiling and editing the history of Blue Lodges under the jurisdiction of the Grand Lodge of the Philippines. As of this writing we only received fifty-three write-ups.

We are extending the deadline once more to August hoping that we will have a better response. We are consolidating all the histories of Blue Lodges with the end in view of informing our brothers better about their own Lodges as well as others. At present, it is sad to note that some Worshipful Masters do not know their own Lodge history. One weakness we have is our lack of historical perspective. Any Lodge that does not keep record of its past will constantly be repeating its mistakes and duplicating projects that should not be repeated. We sort of bemoan the seeming lack of enthusiasm of the members of our Blue Lodges. But have we provided enough activities to make them alive, say, a yearly celebration of the Lodge's anniversary remembering, too, those who have done well in their field of endeavors and those who gave their time and effort for the good of the Lodge and to the fraternity as a whole. Or are we ignorant about our Lodge history that we do not know when the founding members applied for a letter of dispensation and when it was finally given its charter.

Hear an appeal made by MW Bro. Antonio Gonzales, Sr. that appeared on pp. 72-73 of the 1941 Grand Lodge Proceedings:

"Up to the present, only some Lodges have submitted their histories. The same is true about the Masonic and personal biographies of the members of the Grand Lodge."

"We desire to remind the brethren that the Lodge histories and Masonic and personal biographies which have been requested will serve, not only our files, but also will constitute the basis for the formation of a well documented and well founded history of Masonry in the Philippines. It is a well-known fact that the history of our country, as well as the history of the origin and development of many of our democratic institutions that safeguard our civil rights, are intimately related to the his-

Turn to page 17

THE SHRINKING MIGHTY "CABLETOW"

WB SAMUEL P. FERNANDEZ

Forty-nine years ago, this month of June, an 8 1/2" by 11 1/2" Cabletow was born. "Published monthly under the auspices of the Grand Lodge of Free and Accepted Masons of the Philippine Islands in the interest of the Subordinate Lodges of the Archipelago". This publication was entered as a second-class matter at the Post Office in Manila. The monthly paper was in English and Spanish and it cost the brethren ₱3.00 for a year's subscription. The first Cabletow had thirty-seven advertisements from large companies at that time. The paper was edited by a Board of Control composed of elective officers of the Grand Lodge. The first Associate Editors were composed of Bros. George R. Harvey, Teodoro M. Kalaw and Leo Fishers. The advertising adviser was Bro. F. J. Herier and Bro. Samuel Stickney acted as Business Manager. The editorial staff held office at 524 Masonic Temple, Escolta, Manila. The June, 1923 maiden issue had thirty pages.

AIMS AND PURPOSES

The first article sought to define the aims and purposes of the publication as follows:

"No progressive Mason will deny the necessity of Masonic periodicals. The time when Masonry was obliged to work in the dark is a thing of the dim past. Our Brethren demand further light in Masonry; they are anxious to be kept informed of what the Craft is doing in the Islands and abroad; they are ready to welcome with open arms any Masonic literature they know to be regular

and authorized in these times when clandestine Masonry is rampant, and year after year we have heard expressed the desire that our Grand Lodge publish something in the nature of 'Official Gazette' informing the Craft in the Islands of the edicts, circulars and decisions of the Grand Master, giving them other news of interest, and if possible containing articles on Masonic subjects for the enlightenment and instruction of the thousands of Masons dispersed throughout our widespread Archipelago.

This necessity the Cabletow has come to fill and we have no doubt that it will fill it adequately. Owing to the lack of funds in the treasury of the Grand Lodge it has been found necessary to make advertisements a feature of this in order to enable its management to get a copy to each Mason in the Islands instead of furnishing only five copies to each Lodge, as contemplated in the Grand Lodge resolution, and to give its readers a creditable, well gotten-up paper of which no Grand Body of the world need be ashamed.

Each issue will contain articles embodying the fundamental features of Masonry, beginning with the 'Old Landmarks', which will be found in this issue. The 'Ancient Charges' and other important Masonic documents not available to every Mason and which every Mason ought to know will follow and the Cabletow will thus become a valuable library of reference to Philippine Mason,

Turn to next page

in addition to being a collection of the edicts, circulars and decisions published from time to time. The Lodge or Mason having a complete file of the Cabletow will soon wonder how the Grand Lodge and Masonry in these Islands ever got along without this paper, and we predict that in a few years, the first issues of the Cabletow will be much sought after, to complete collections, and therefore recommend to all the Brethren and Lodge that they carefully preserve this and succeeding members, because the Grand Lodge cannot guarantee an extra supply for the future. A word to the wise is sufficient."

MW Frederick Harper Stevens who was then the Grand Master when the Cabletow was born endorsed the publication in his message with the following statements:

"The Cabletow, a Masonic magazine, published under the auspices of the Grand Lodge of the Philippine Islands, makes its initial bow with this issue.

Those of us who have been actively connected with Freemasonry in the Philippines for a number of years, realize the necessity for such a publication for various reasons:

1) As a means of keeping the provincial Lodges in touch with the Grand Lodge affairs.

2) The necessity for good Masonic literature in order that the older Masons, who were brought to light under the old Spanish regime, may become better acquainted with the principle of ancient craft Masonry as now practised by our Grand Lodge.

3) And, in general, to promote the welfare of the Lodges in this jurisdiction in order that they may be a determining factor in the welfare of the community.

The policy of this publication will be dictated by a Board of Control,

composed of the elected officers of the Grand Lodge of the Philippine Islands.

We feel that this publication will be the means of bringing the Masons of the Philippine Islands together in a closer, more harmonious bond, and that the ideals which Freemasonry stands for will be brought to a quicker realization and the teachings of our ancient and honorable fraternity strengthened and glorified.

We trust that this publication will be productive of good results; will never be a means of fostering petty ambitions or be the medium of airing differences of opinion not based on brotherly love; and through its pages will come peace and happiness, toleration and rational liberty, to those who dwell in darkness.

We hope to make it as near perfect as possible, but no doubt articles will appear from time to time with which you may not be in accord. We welcome constructive criticism. It is your publication and to make it a success, we need your undivided support.

For the glory of Freemasonry, we send THE CABLETOW to you; may it fulfill its mission."

THE LEVEL

The Cabletow was not the first Masonic publication of our Grand Lodge. Its forerunner, The Level, edited by Bro. Manuel Artigas of Sinukuan Lodge No. 16, despite the limited funds and financial assistance given him, came out with four numbers before the Cabletow was born. It was Bro. Artigas' journalistic pride that prevented his accepting the terms and conditions of the continuation of The Level as passed by the Grand Lodge resulting in the birth of The Cabletow. The first issue of The Cabletow, however, took cognizance of the journalistic talent of Bro. Artigas. Thus,

on page two of this issue the members of the Board of Controls formally acknowledged our illustrious brother with the following commendation:

"We have high regard for our good Brother's Masonic qualities and his talents as a writer and historian of Masonry and sincerely hope that the disagreement with the conditions of the resolution adopted by the Grand Lodge will not prevent his favoring our columns from time to time with the products of his diligent and facile pen."

WHY THE CABLETOW?

Strangely enough the maiden issue of *The Cabletow* did not explain why the choice of the name. It was only in the October issue of that year that Bro. Leo Fisher came out with the explanation of the word *Cabletow*. He wrote:

"As all Masons know, the *Cabletow* is not used to 'tow' or 'draw' the candidate; but rather to retain control of him and lead him away in case of necessity. The word 'tow' in the "*Cabletow*" is not our modern word 'tow' as assumed by Bro. Street (Bro. Fisher was referring to Bro. Oliver Day Street's excellent book entitled "Symbolism of the Three Degrees"-S.P.F.) and others; but the ancient word 'tow' signifying a rope or halter, which still survives in the Scotch and other dialects. The word 'tow' is derived from the German word 'Tau' (Dutch 'touw'), meaning a rope. The Scotch, German and Dutch words cited are all pronounced 'tou'.

There is no doubt to our mind that the word '*Cabletow*' is derived from the German '*Kabeltau*' (a cable rope) which has its counterpart in the Dutch '*Kabeltouw*' (a small-cable, according to Calisch's dictionary, or cable-rope, according to Kramer's). Mackey, in his "Encyclo-

pedia of Freemasonry", says:

'The German word for cable a rope is *Kabeltau* and thence our cable tow is probably derived.'

The word '*cabletow*' was no doubt used in the English language a thousand years ago to denote a halter or cord; but has since disappeared from the common usage, as it is not to be found in our modern English dictionaries. Masonry alone has preserved it, in the same way as it preserved the word 'hale' or 'hele' (not hail) used in our obligations to mean 'to conceal'. With regards to this word, which is derived from the Saxon 'helan' (to conceal, surviving in the German 'hehlen') and not from 'hael' (a Saxon form of salutation, surviving in 'hail'), Mackay says:

'The preservation of this Saxon word in the Masonic dialect, while it has ceased to exist in the vernacular is a striking proof of the antiquity of the Order and its ceremonies in England.'

As regards the first word of the combination, 'cable' there is no doubt as to its being of Latin origin (Latin *capulum*, a halter, from *capare* to take hold of). It is found in numerous languages, including the French, Spanish and Italian. In English, 'cable' was originally used to designate a rope of any thickness.

Albert Pike's attempt to connect the word '*cabletow*' with the word '*khabel*' is highly fantastic and is hardly worthy of serious consideration."

CHIPS FOR THE CABLETOW

The first issue of the *Cabletow* carried the following announcements:

"On the fifth floor of the Masonic Temple, Escolta, will be found a box marked *Cabletow*, in which

Turn to page 17

ON MASONIC EDUCATION

180. Is it enough, as some Masons think, that one be letter-perfect in the Rituals?

No, because the most profound secrets of Freemasonry are not revealed in the lectures which merely "rationally explains" the Ceremonies.

181. In what sense is Freemasonry said to be universal?

Freemasonry is said to be universal in that its tenets can be subscribed to by all who profess a belief in one living and true God no matter what their particular religion may be.

182. What should be the aim of Masonic Education?

The aim of Masonic Education should be to make Masons know more about Freemasonry, and to inspire them to do more with Freemasonry for the common good.

183. Why is the covering of a Lodge said to be the clouded canopy or star-decked heaven?

This is said to allude to the time when the ancient Masons met in the highest hills and in the lowest vales, that is, under the open sky. If the Lodge is regarded as a symbol of the world, then its covering is necessarily the star-decked heaven. The statement is also a symbol of the universality of Freemasonry.

184. Why is the degree of Master Mason described as "sublime"?

The word descriptive of the Degree of Master first appeared in 1754 in a certificate issued by the Grand Lodge of Ireland. The word is derived from the Latin *Sub*, up to, under plus *lumen*, a lintel, and means grand, solemn. Applied to the Degree of Master Mason, it refers to the majestic composition of immortality represented in it.

185. Of what is the point within a circle a symbol of?

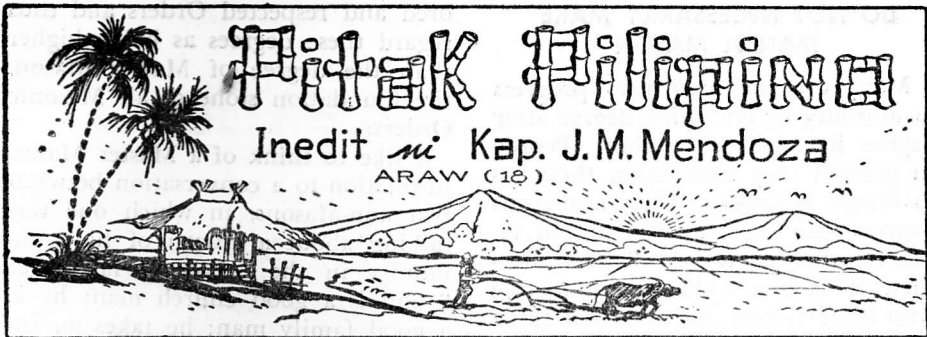
Ritualistically, the point within a circle is a symbol of control of conduct. A standard of right living. Astronomically, it is the symbol of the sun. It is a very ancient symbol, bold found in many Egyptian monuments. The circle is supported by two perpendiculars, parallel snakes of the cobra species and at its center was the representation of the Egyptian omnipotent God. The symbol meant the circle represented the collective people of the world protected by the power and wisdom of the creator in the center.

186. What is a summons?

A summons is a warning to appear at the meeting of a Lodge or other Masonic body. Since 1717, records show that it was custom to *summon* the members to attend the meetings of a Grand Lodge or of particular Lodges. Failure to appear in obedience to a summons incurred "severe censure".

187. Who was John Theophilus Deagulier?

John Theophilus Disagulier, born March 2, 1685 at Rochelle, France, was a distinguished scientist, administrator, lecturer, writer and engineer. He was a friend of Sir Isaac Newton and fellow of the Royal Society. He was the third Grand Master of England (1719). He did more than any man in the early days to perfect the ritual and organize the Craft. He died in 1744 in London, England.



NAGNINGNING NA BITUIN

Ni Kap. AGUSTIN GALANG, N.G.

Ilan ang ipinanganak na dakila. Maaaring hindi sila tanyag, subalit sila'y tunay na henyo. Sila, katulad ng nagniningning na bituin ay marikit panghabang-panahon, mamahalin at hahangaan ng mga darating na generasyon. Kailanman at ang isang saling-lahi ay kinakitaan ng dunong at intilihen-sya ay madadama nito ang kahalagahan ng matatalinong kuro-kuro ng mga dakilang Paham. Gaya ng sinabi ni Aristotle—"Sa una, tinatawag ng mga bata ang lahat ng lalake na Tatang, ang mga babae, Inang. Sa nilakad-lakad ng panahon, natutuhan nila ang pagkakaiba sa tunay na Ama o Ina. Ang mabuti sa mamasama."

Kaugnay nito'y nais naming itampok sa kapakinabangan ng mambabasa ang pambihirang leksyon ng pagkakaibigan na itinuro ni Pythagoras sa kanyang mga tagasunod. Si Pythagoras, ang dakilang moralista, manlalakbay at Guro ng Sangkatauhan ay ipinanganak mahigit na limang libong taon bago isinilang si Kristo ngunit angkin na niya ang mga kadalubhasaan at pagkamaunawain ng ating Mananakop.

Ang simple ngunit kabigha-bigha niyang istorya, ukol sa Pagkakai-

bigan ay daig ang lahat ng sanaysay ng mga bantog na awtor sa literatura ng Daigdig ng panahong iyon. Ang kalugod-lugod niyang salaysay ay sapat na upang siya'y maging tanyag, matalino at marangal. Ang pagkakaibigan ay hindi dapat na talikdan ng dahil sa kagipitan o kasawian. Ang tanging katuwiran sa pagtatakwil sa kaibigan ay ang di masawatang bisyo at kasamaan. Ito ang magandang simulain ng moralista at pilosopong si Pythagoras.

Ang kanyang salaysay, sa pagkakaibigan ay nagpakitang-halimbawa sa istorya ni Damon at Pythias. Dito itinuro ni Pythagoras ang pambihirang leksyon ng pagsasamahan na patuluyang hinahangan at binubuhay ng salin-saling lahi sa buong daigdig.

Si Damon at si Pythias na mga inisyado sa Sagradong Rito ng Pythagorean Society ay nagkahulihan ng loob at nagkabuklod sa matalik na pagkakaibigan. Nang si Dyonisius ang tyrano ay hatulan ng kamatayan si Damon dahil sa hayagang pagbatikos sa mga ginawang kalupitan ng Tyrano ninais ni Pythias na makatulong. Hiniling niya kay Dyonisius na pagkalooban si

Turn to page 20

**NUMEROUS DEGREES
DO NOT NECESSARILY MAKE
MAN A MASON**

Many are the men who progress in Masonry by obtaining degree after degree in rapid succession. People in general may look upon these individuals, because of their numerous degrees and titles, as leaders and representatives of the Masonic Fraternity. This is not always true as one who has received only the first three degrees could be a greater exemplar of Masonic truths and teachings.

We should always encourage brethren to go further into Masonry, but at the same time, let us avoid the temptation of implying that he will be "higher" in Masonry. Otherwise, and without being conscious of it, the Craft may gradually come to think of a brother as being high in Masonry simply because of the num-

erous degrees he has received in honored and respected Orders and thus regard these degrees as being higher than the degree of Master Mason, the foundation stone of all Masonic Orders.

I like to think of a Master Mason in relation to a conversation between two non-Masons, in which one was talking about a citizen of his community in the following language: "John is a good church man; he is a good family man; he takes an interest in civic affairs, without being too obtrusive; he is always ready to help a fellow citizen. I think John is just about the highest type of citizen one could imagine." Whereupon his companion said, "I think I can perhaps give you the explanation. You know, John is a Master Mason."

*California Freemason
Spring 1927 issue.
Vol. 19, No. 2*



NOTICE

TO: DISTRICT DEPUTY GRAND MASTERS
JUNIOR GRAND LECTURERS
GRAND LODGE INSPECTORS
MASTERS, WARDENS AND OFFICERS OF SUBORDINATE LODGES

Greetings:

Again we are pleased to inform you that the next Lodge of Instruction for the benefit of the Craft in general and the District Deputy Grand Masters, Junior Lecturers and Grand Inspectors in particular, will be held at the Plaridel Masonic Temple in Manila on July 31, through August 5, 1972, daily at 9:00 a.m. to 12:00 noon and 2:00 p.m. to 5:00 p.m.

As usual, the Instruction will cover all phases of the ritual, the various ceremonies, symbolism and administration of Lodges.

By mandate of the Constitution the attendance of the Junior Grand Lecturers and Grand Lodge Inspectors is mandatory. It is hoped they will make every effort to attend. For the benefit of the District Deputy Grand Masters, they are urged to be in Manila as early as July 31st to attend the Instruction until August 4-5, 1972 when they will have their conference with the Grand Master.

All Master Masons also are invited to attend. Past Masters who will attend and complete the Instruction will be awarded a diploma as testimony that they had undergone further training in the rituals as well as those portions of the Constitution and Regulations relative to Lodge government. Brethren from the provinces may stay at the Dormitory of the Grand Lodge free of charge. However, they will provide their own meals for the duration of the Lodge of Instruction.

Manila, May 31, 1972.

APPROVED:
WILLIAM C. COUNCELL
Grand Master

HERMOGENES P. OLIVEROS
Senior Grand Lecturer

tory of Masonry in the Philippines. It is sad thought to note, however, that the history of the Philippines as taught in our schools entirely fails to mention this fact. It behooves us, therefore, as Masons to present to the proper authorities the necessary facts and information to connect, as it should be, the history of Masonry with the history of our country. We do not harbor the least doubt that, as soon as we shall have been able to present before the authorities concerned a history of Masonry well founded and duly supported with documentary evidences, it would be an easy task to see to it that the history of Masonry be related with the history of our country, making the former an integral part of the latter, and to succeed in having this history taught in our schools.

"Our purpose in endeavoring to accomplish these necessary corrections is not to boast about ourselves nor to give the Craft any publicity. It is because we wish to inculcate in the minds of our contemporaries as well as those of the generations to come, the fact that Masonry in the Philippines has done its part in the building of our country and in the development of our democratic institutions, and, above all, in order to imbue the citizens with a correct conception of the objects and the purposes of our Craft, and to ob-

literate from the minds such doubts and prejudices as they may harbor against us, doubts and prejudices that have been fostered by the erroneous conception and bad faith of those who always have been antagonistic to our Order.

Therefore, we are here reminding our Lodges and its officers not to procrastinate in sending in, within the shortest possible time, the history of their Lodges..."

This appeal was made thirty-one years ago. After that year, war broke out and many of the priceless records of the Grand Lodge were burned by the Japanese soldiers.

I hope that in this Diamond Celebration Bro. Oscar and I will be able to realize our project. Believe it or not we do not have any publisher sponsoring us as yet. But that is not the main problem. The problem is the response of our brothers. I am afraid some year from now I will still be bewailing the absence of information about our Blue Lodges. It is my prayer that the requiem in the future would not be extended to active Lodges because my brothers did not care enough to help us.



chips from the quarry destined for publication in this periodical may be deposited. The special activities of the various Lodges should appear in the Cabletow, as well as personals, announcements, death, etc. This is your paper and we hope you will make use of it for this purpose."

THE CABLETOW NOW

This was the Cabletow forty-nine years ago. Now in English and Pili-pino it has gone a long way since its first issue. At present this twenty page (excluding cover) 6" by 9" paper, is distributed to 150 Grand Lodges all over the world. The Pre-

sident, Vice-President and some Senators and Congressmen of the Republic of the Philippines are recipients of this "voice of Masonry". Though its size has greatly been reduced and the number of pages lessened for economic reasons, the Cabletow is reaching some thirty countries including the Vatican. Considering that pre-war time the yearly subscription of the Cabletow was ₱3.00 when our money had a greater purchasing value it is a miracle that despite its limited funds it has survived through the years. How far we can exist from the ₱5.00 subscription from some 12,800 brethren is a ₱5.00 devaluated question.

century rationalism, for the German *Aufklärung* and that of Voltaire and the French Encyclopaedist of 1738 was still far away. Had the Bull appeared 20 years later, in 1758 for instance, things would have been different. And there is another reason. In 1776, almost at the end of the 18th century, when Pope Pius VI, in his Bull *Inscrutabili*, condemned the doctrines and the rationalism of the 18th century, he did not allude to Freemasonry.

When the Church condemns a doctrine, it always emphasizes what that doctrine consists of, and such was not the case regarding Freemasonry. If the hidden motive was not religious, what could it have been? Was it a moral one? Did the Roman Catholic Church put a ban against the Craft in 1738 for some hidden moral reason? If so, for what reason?

A MORAL FACTOR BEHIND FIRST BAN

It is not speculation, but historical criticism that makes us put this question. In those days, as you know, Brethren, the first exposures came to light in England and in France and certain of our enemies reproached us with homosexuality and others with drunkenness. As for the first one, we find one protest in that old song called *The Swordbearer's Song*, which I quote:

We have compassion for those
fools,
Who think our acts impure;
We know from ignorance
proceeds

Such means opinions of our deeds.

As for drunkenness, things were different. The period was that of the implanting of the Hanoverian dynasty, when all England reeled and rolled under the table! Since the Treaty of Methuen, port wine could be imported free of duty. I

remember an English lady, a friend of mine, telling me one day: "That's why we've all got rheumatism!" The squires simply rolled under the table, and one was accustomed to speak about two or three-bottle gentlemen, according to their capacity.

In 1722, 33,000,000 bushels of malt were used for brewing. At one time matters came to the point where Parliament tried to check drunkenness by an Act, putting a tax on gin. It was a vain, laughable effort. During a debate in the House of Lords, Lord Chesterfield stressed the inconsistency of banking on the reduction of alcoholism on one hand by the means of a tax and on the other hand counting on that same tax to finance military expenditure. Gin to the rescue of the House of Austria! I am not trying to be funny, but want to put the following question: Who in those days stood up against the immorality of that period of the first Georges? The answer is: The Craft.

HOGARTH PORTRAYED THE TIMES

It was our brother, our great brother, Hogarth, who executed the famous engraving called *Night*, which represents a Worshipful Master and a Tyler coming home drunk after a Lodge meeting. This was done to moralize the Craft, and it is curious to note that this engraving came out in 1738, the same year as the Papal Bull. There are other moralistic engravings of Hogarth, such as *The Rake's Progress*, now in the Sloane Museum, Lincoln Inns Fields. It is a fact that the progress of what we might call "gentlemaness" is largely due to the influence of the early Lodges; and when the Craft came across the channel to France the movement went on, developing with all the gracefulness of French 18th century manners.

So there was already something paradoxical about the condemnation, and our astonishment increases when we learn that Masonry was the only institution of the period which welcomed Roman Catholics, who were contemptuously called "Papists." If we read the newspapers of the period, such as *The Craftsman* or *The Gentleman's Magazine*, we find a passage concerning the Craft stating: "They admit all men, including Jacobites and Papists themselves." This statement in that time was the utmost limit of scandal!

We can go even further and say that during that period when Roman Catholics were considered as outlaws in England, the Roman Catholic Duke of Norfolk was not only admitted, but became Grand Master of the Craft. I have even traced the presence, among Masons of the period, of a Jesuit called Father Cotton, who was also Brother Cotton. This was lawful in those days because the Papal condemnation had not yet been promulgated.

THE REAL REASON FOR FIRST BULL

If the motives of the Papal Bull were neither religious nor moral, what could they have been? There is only one answer—they were political! I won't inflict the demonstration on you—I have devoted half a book to it. I'll merely give you my conclusion. My personal opinion is that the hidden motive was the following:

As you know, the Old Pretender had finally found a refuge in Rome. He was under the protection of the Pope, and he represented the last card for the re-establishment of Catholicism in England. There was a war of double-agents between certain Lodges composed of Jacobites and others of Hanoverian membership. The Old Pretender decided to put an end to this by closing the

Jacobite Lodge in Rome and, finally, to enter into the first condemnation. This leads us to understand why the motive was hidden. If the Holy See had discovered the hidden motive it would have been a terrible political blunder. The real reason was the politics of the day and the cause of the Stuarts.

Now, after the first Bull, if we examine what English policy was towards Roman Catholics, what do we find? First of all, that legislation of the period was extremely harsh, because Roman Catholics were considered more or less as Jews were under the Third Reich: This, of course, was to become gradually milder, and the discrimination was to come to an end in the 19th century under the reign of Queen Victoria. But under the first Georges this was still very far away. It is a fact that during those two centuries, the Craft showed no hostility towards the Roman Catholic minority in Britain. It took no part in the Gordon riots, nor in the long, long troubles with Ireland. O'Connor himself was a Mason up to a certain period in his life; and you know, of course, that the so-called Orange "lodges" of nowadays are not, in fact, Masonic bodies.

to be continued in next issue



AGUSAN VALLEY LODGE No. 160 OFFICERS FOR 1972

Worshipful Master:

Democrito L. Santos

Senior Warden: Mauro C. Gabuelo

Junior Warden:

Abraham S. Alviola, Sr., PM

Treasurer: Vicente M. Manginsay

Secretary: Leon C. Ermitanio

Address: Nasipit, Agusan del Sur

words in the propagation of its light, because when words or expressions can not adequately express what human thought desires to impart to others, symbols come in handy as ever — ready instruments of communication to remedy the situation.

Symbols enriches our imagination because they have many interpretations which do not contradict with each other — they even corroborate and clarify their intended meanings. Because of this, they are deemed to be an elastic and pliable language that fits everyone's fertile imagination.

Moreover, while there is redundancy in the use of words and expressions there can be no redundancy in the use of symbols. They can be duplicated but their meanings will always remain the same. At most times, it is easier to convey meanings by the use of illustrations than by the use of words or expressions, although the utilization of both renders it easier to comprehend.

On the question of whether or not Masonry can stand by itself without the use of symbols, the answer is precise and direct: take away the symbols from Masonry and we take away the square and compass, the Masonic Altar, the Holy Writings, apron and the letter G suspended in the East. Also all the working tools of the Craft will be done away with, whereby the Lodge can not pursue its labors. Finally, when all these are gone, Masonry will cease to exist. Masonry and symbolism therefore, must co-exist. They have co-existed from time immemorial and will, of necessity, continue to be, till time shall be no more.



Damon ng anim na oras, upang makita at makapagpaalam sa kanyang asawa at anak bago patayin. Inialok ni Pythias ang kanyang sarili na garantya sa pagbabalik ni Damon. Si Pythias na libre sa panganib ng kamatayan sa paraang ito'y ipinain niya ang kanyang buhay. Siya na binayaang mamuhay ng matiwasay ay inilagay sa bingit ng pagkaputol ang kanyang ulo nang dahil sa Pagkakaibigan.

Sa ipinakitang pambihirang hakbang ni Pythias ay ipinagkaloob ng Tyrano kay Damon ang hiniling na anim na oras. Si Pythias ay ipinagapos at ikinulong sa piitan. Buong pananabik na hinintay ni Dyonisius ang kahihinatnan ng bago at katakatakang pangyayari.

Si Pythias ay nilibak ng marami sa ginawa niyang kaululan pagkat huling oras na'y di pa bumabalik si Damon. Sinabi ni Pythias na buo ang kanyang pagtitiwala sa matalik niyang kaibigan. Gayon nga ng huling sandali na, si Pythias ay iniaakyat na sa bibitayan, si Damon ay dumating at inihalili ang sarili sa lugar ni Pythias. Sa namasdan ng Tirano katalinhagaan at kabutibutihang halimbawa ng Pagkakaibigan ay napintig ang kakaisang kabaitang natatago sa kanyang puso. Ito ang sanhi ng kanyang pagbawi sa hatol na kamatayan, niyakap at hinagkan ang dalawa at hiniling na siya'y tanggapin na ikatlong miyembro ng kanilang Pamarisang pagkakaibigan.

Magluluningning na tulad ng tala sa umaga, ang Masoneria, kung ang ginintuang aral ng munting dulang yaon ay pagyayamanin at pananatilihing buhay sa bawat puso ng mga Mason sa Daigdig at isasalin sa Katauhan ang kaluwalhatian ng balsa-mo ng inilarawang matamis na pag-sasamahan.

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