

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



M.W. William C. Council greeting Cebu Vice Governor Salutaris S. Fernandez at his Capitol office.

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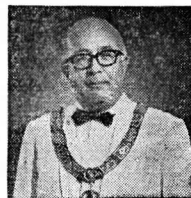
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Grand Master's Page



VISITATIONS TO OVERSEAS LODGES

From our visitations this year, it is my belief that the presence of the Grand Master, regardless of who holds Office, has a meaning to our brethren for which there is no substitute. It is therefore my intention to carry this Office to all sections of the Philippines, when it is physically possible to do so, when it does not interfere with the other duties of this Office.

In all of my visitations overseas, I was able to sit down with the brethren and discuss our problems and in many places we were able to hold open forums to include the ladies; this was done in Charleston Lodge No. 44, Guam and Milton C. Marvin Lodge No. 123, also in Micronesia Lodge 173, Saipan.

My wife, the Grand Secretary and I left Manila on Tuesday, May 23rd on the first leg of our Visitations with the first stop in Taipei, Taiwan. We were met at the Airport by the Deputy Grand Master of China, Rt. Wor. Brother Theodore L. Way whom I am sure is known to many of the Philippine Masons being a member of Luzon Chapter No. 1, R. A. M. We were taken to the

President Hotel by Brother Way. Unfortunately, the weather was not the best — as a matter of fact it rained all the time we were in Taiwan.

At 6:30 that same evening, we were picked up by Brother Way and taken to the Grand Hotel for a delicious Chinese meal given by the Grand Master, Most Wor. Brother Shi-Siew Yuan — as a matter of fact all of the Grand officers were present and a few Past Grand Masters — some I am sure are known to you; M.W. Brother George Chen, William H. T. Wei, affectionately known as Brother Willie and others. We were able to talk and discuss our mutual problems and get to know each other better as brothers. As many of you know our present Grand Secretary, when he was Grand Master in 1949 constituted the Grand Lodge of China in Shanghai on March 18, 1949; this marked the birth of the first direct offspring of our Grand Lodge and reaffirmed the leadership in the Far East of the Grand Lodge of the Philippines.

The next morning Brother Way picked us up and took us to the

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FOURTH OF JULY

By

MW Camilo Osias, PGM

Fourth of July is Philippine Republic Day. It is so provided by law, Republic Act No. 4166. Although another date has been prescribed for the observance of independence day, Filipinos should never forget the reality of the Philippine Republic which they should in their innermost hearts observe privately and publicly as the real Independence Day. The fourth of July, 1946 is the birth of the present Republic of the Philippines.

July the 4th is a precious historic date for the American and Filipino peoples. It is a solemn covenant of the governments of the two Republics by Section 10 of the Independence Act. By resolution of the Philippine Legislature and by Popular Plebiscite the Filipino people have accepted the date as eminently significant. Presidents Quezon, Osmeña, Roxas, Quirino, Magsaysay, Garcia, and Macapagal have in official proclamations recognized July the 4th as Independence Day.

Although July the 4th is by law a Philippine Republic Day, it is not to our credit that it is not generally recognized. It is often referred to as Fil-American Friendship Day. Friendship is indeed important among individuals and among nations but it is even more important and significant that July the 4th is the birth of Philippine Republic. There is no excuse for a disregard of July 4th as Philippine Republic Day especially in our foreign embassies and consulates. By official proclamation, the then President of the United States of America, Harry S. Truman, made crystal clear that "the people of the Philippines have clearly demonstrated their capacity for self-government" and "... therefore the United States of America withdrew and surrendered all rights of possession, supervision, jurisdiction, control or sovereignty of in and over the territory and people of the Philippines on July the fourth, 1946."

The recognition of Philippine Independence and the establishment of the Philippine Republic are conquests of historic value in international life. It was the triumph of peace and democratic processes in the solutions of problems affecting a great and powerful country like the United States of America and a relatively small and weak nation like the Philippines. It can not be too often reiterated that the achievement of a free, independent, and sovereign nationhood resulted not from bloodshed or war but through diplomacy and peace.

I submit that the American and Philippine Republics have not exploited in full measure the victory they achieved in the declaration of July 4, 1946 as a climactic indorsement of Philippine Independence Day and the proclamation of the official birth of the Philippine Republic.

THE ROMAN CATHOLIC FREEMASON

By Wor. Bro. ALEC MELLOR
Grande Loge Nationale Francaise

(Continued from last issue)

LORD RIPON—THE CATHOLIC GRAND MASTER

The Craft took no steps in the intellectual sphere against the Oxford Movement, nor against the revival of Catholicism under Cardinal Newman. The Craft never, in the slightest way, opposed the gradual legal improvement of the status of the Roman Catholics and the ultimate attainment of their aims, yet nevertheless, the Papal condemnation of the Craft remained even though no reprisals were sought by the Freemasons.

This calm and impavid attitude was even somewhat heroic in a case I would like to mention—that of Lord Ripon.

In 1874, Lord Ripon was Grand Master of the United Grand Lodge of England. He was a very religious man, and for pure motives of religious conviction, decided to convert and become a Roman Catholic. It must have broken his heart to resign not only his grand mastership, but his membership in the Craft, as well. I will read a very moving page in the newspaper, *The Times* of September 3, 1874. Imagine the scene, brethren! Imagine the Grand Lodge of England meeting held in that solemn fashion which is still its way. Here is what *The Times* related under the title "Lord Ripon and the Freemasons."

"Last night the members of the Grand Lodge of England received the intelligence that the Grand Master, the Marquis of Ripon, had sent in his resignation of the high office he has held for three years as Head of the Craft

in all parts of the world, acting under the warrant of England. The Grand Lodge was in the summons prepared to deal with the resolutions to be prepared by the Grand Master in the reference to the death of the Past Grand Master of Scotland, the Earl of Dalhousie, and great was the astonishment, therefore, of the brethren when it was found that the Grand Master's place on the throne was occupied by the Provincial Grand Master of Devonshire, the Rev. John Huish. There was also present a very full Lodge of provincial grand officers, worshipful masters and wardens. The Grand Secretary, John Hervey, said that he had received a letter from the Most Worshipful, the Grand Master, to lay before Grand Lodge and it was with the utmost of regret he had read it, a feeling which he was sure would be shared by the Craft, whose sorrow and dismay he fully anticipated. He then read the following letter dated from Nopton Hall, Lincolnshire, on the first instant:

"Dear Grand Secretary,

I have to inform you that I find myself unable to discharge any longer the duties of Grand Master, and it is therefore necessary that I should resign that office into the hands of the members of Grand Lodge. With the expression of my grateful thanks for the kindness I have ever received from them and my regret for any inconvenience which my retirement may cause to them, I remain,

*Faithfully yours,
Ripon'*

"The reading of the letter caused the greatest sensation, and no one spoke for some time. The Grand Registrar, Brother McIntyre, Q.C. then rose and addressed the Acting Grand Master, saying that it was with feelings of the deepest sorrow that he had to propose a resolution on an occasion of this cha-

racter. But the Grand Lodge had no alternative and must adopt a resolution concerning the sorrowful matter before them. It was a matter of the greatest grief to all that a Grand Master, who had presided over the Craft with such very great credit to himself and advantage to the Order would, for reasons which must be most cogent but which were entirely unconnected with the Noble Order, have felt it incumbent in him to resign the high post which he had held with such distinguished honour, and to which there have been elected from year to year by the body over which he had so long was no doubt the noble marquis would and so well presided.

"Deeply as they regretted the step, which the Grand Master had felt it his duty to take, they must know, all those who knew him so well and loved him so so cogent to his mind, and therefore dearly, that he would never have taken that step unless there had been reasons to the minds of the members of the Grand Lodge, to induce him to resign the Grand Mastership. Into those reasons the speaker was perfectly confident that no brother, throughout the great Order, would seek to pry with impertinent curiosity. The speaker then proposed that the resignation of Most Worshipful, the Grand Master, be accepted by this Grand Lodge with the deepest feelings of regret, and that the Grand Lodge shall be able to regard him, in his retirement from them, as they had in past times, as a bright ornament to this great Craft. The resolution was then put and carried."

Brethren, I call this grandeur. It is a splendid page in the history of Freemasonry. If Lord Ripon had lived nowadays he would very probably not have resigned and the consequence of such a conversion of a high-ranking Mason to the Roman Catholic Church would be minimal. In 1874 he had to choose!

About 15 years later, Bradlaugh, who was the founder of a league called *The League of Freethinkers in Britain*, and who was an open atheist, published a book entitled *What Freemasonry Is; What It Has Been; and What It Ought to Be*. His main object was to prove that English Freemasonry was bigoted, and that it should follow a line like that

of Continental Masonry—which had just been condemned by Pope Leo XIII for its anti-religious views. Once more nothing happened, and Bradlaugh was eventually expelled from the House of Commons for political reasons which coincided with his Masonic prejudices.

FREEMASONRY CROSSES THE CHANNEL

Now, after having rapidly seen what happened in the British Isles, let us cross the Channel and try to see what happened on this side.

Things change completely. On the Continent an historical phenomenon which our brother, Jean Baylot calls *La Voi Substituee* (The Substitute Path) had begun about the year 1820. In 1815 the Congress of Vienna had established, throughout Europe, the political and spiritual Order known as *The Order of the Holy Alliance*, which was an Order of legitimate sovereigns connected with the spiritual source of the Roman Church. This Order was necessary after the troubles of the Napoleonic period, but it was nevertheless an Order founded on strength, on compelling strength, and even, in a certain way, on strength compelling human conscience. A certain number of conspirators, such as the Carbonari and others, at a period when there was no freedom of speech, conceived the idea of joining Masonry, which existed lawfully in Continental countries, simply because it was a convenient way of conspiring.

I remember 25 years ago when, in order to escape investigation by the German Gestapo, French resistors would sometimes form groups of what we used to call in those days "Collaborationists." It was the same thing. Little by little, this perverted some lodges, however regular they might have been, and the very spirit of the Craft on the Continent. In

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1849 there was a scandal in the town of Dijon. The well-known atheist philosopher, Proudhon, was admitted to the Lodge in that town, and in accordance with the ritual, he was asked to reply in writing to the following three questions: What are the duties of a man toward God, towards his neighbor and towards himself? Proudhon's answer to the question concerning the relationship with God was—"War!"

To a British Mason such a thing is unthinkable. It became increasingly compulsory in French Masonry. You know what followed. In 1877 the Grand Orient of France simply deleted from its Constitutions the name of the G.A.O.T.U. and the immediate riposte of the United Grand Lodge of England was to cease relations with that so-called Masonic body.

In Italy the origin of irregular lodges was mainly political; they confused Masonry with the fight against the temporal power of the Pope. Then there came a number of scandals in the French army—the famous "Scandale des Fiches." The anti-clerical Combes government used the Grand Orient of France for a disgusting kind of intelligence work, consisting of favoring or hindering the promotions of officers, according to their anti-religious ideas. Finally the very name "Freemason" in France became synonymous with an anti-clerical and anti-religious militant atheism.

Logically, the Church should have taken account of the difference between Anglo-Saxon and Continental Masonry. Why didn't it do so? Well, the reason is obvious—it is because Roman Catholics were too few in Britain for the matter to be important enough. At least that is how it seems, and for the same reason the confusion has continued up to the present. Brethren, so much for the

past.

PART II—THE PRESENT

Now I come to the second point of this lecture. How did the great conflict come to an end, and has it really come to an end? Some do not yet know about it. Well, the proper answer is—Yes! the present situation is the following.

Let us imagine a blackboard with a diagram. We may call the Roman Catholic Church "A", irregular Masonry "B" and regular Masonry "C." "A" has condemned "B," which means that the Church has condemned irregular Masonry, and "C" has condemned "B," for as you know, we have nothing to do with the Grand Orient and other irregular obediences. Is it therefore contrary to logic that, if "A" condemns "B" and "C" condemns "B," that "A" and "C" should not agree? Both of them condemn "B" and they even condemn "B" for the same reason—principally atheism! Unhappily, the human mind is not always logical and progress is very, very slow. Ideas have progressed during the last 30 years on both sides. On the Roman Catholic side, the main promoters of pacification—or cease fire, so to speak—have been the Jesuits, Father Grouber, Father Berteloot and my friend Father Riquet, who delivered a famous lecture, which I personally organized in a Lodge at Lavel. The lodge in question was not regular at the time, but has since joined the Grande Loge Nationale Francaise under another name.

On the Masonic side, we can now lift certain veils, and certain things are no longer confidential. I remember conversations having taken place in Paris with the Grand Master of Germany, M.W. Bro. Theodore Vogel (who is one of the great figures in the Craft), Brother Muller-Borner and my friend, Bro. Baron F. Von Cles, who was here half

an hour ago and who was unfortunately obliged to leave. I must very proudly mention brothers from the Grande Loge Nationale Francaise, like our M.W. Grand Master Ernest Van Hecke, who have been in touch with the leaders of the Church. I must certainly not omit to mention Bro. Jean Baylot's book, *The Substitute Path*. I will forget about my own literary efforts, except to say one thing only: when I tried to sustain those theories, I waited to know whether or not they would be disapproved by the Holy Office—they were not censured. I consider, therefore, that they were implicitly approved. And then things went so far that a Spanish Jesuit, Father Forrer Benimeli, joined in this kind of tug-of-war.

Then in 1966, an important event took place, and most surprisingly, in the Scandinavian countries. The Roman Catholic Scandinavian bishops decided that if Protestants wished to join the Roman Catholic Church and happened to be Masons, they could remain so. That was the first step. In Paris, a former archbishop happened to be asked by members of the Grande Loge Nationale Francaise who had returned to faith after having lost it, what they should do in actual practice. Was it their duty to resign or not? They were told: "Oh well, remain where you are. Wait and see, as you say in English."

ENGLISH EFFORT

My eminent friend and brother, Harry Carr, the secretary of *Quatuor Coronati Lodge No. 2076* (English Constitution), who is not only a prominent British Mason, but also a prominent Jew—and proud of it—then had certain contracts with Cardinal Heenan in England and wrote an article on the question, from which I extract the following:

".... On my last visit to the London

Grand Rank Association, I spoke at some length of our hopes of bridging the gulf which has so long separated the Craft and the Church of Rome. During question-time at the end of my talk, one of the brethren asked: "How can you possibly hope for an accord between us and the R.C. Church, when the bookstall in Westminster Cathedral still sells those horrible anti-Masonic pamphlets, etc.?"

".... I wrote to Cardinal Heenan explaining that the pamphlets (I know them well) are both defamatory and inaccurate and begged him to use his authority to get them removed. I also sent him a copy of my talk on *Freemasonry and the Roman Catholic Church*, expressing my eagerness to see peace restored between the Craft and the Vatican, and asked for an appointment when we might discuss these matters. Cardinal Heenan replied, and in regard to the anti-Masonic pamphlet he promised that '...if, as I suspect, it is misleading, I shall see that it is withdrawn.' He also asked me to arrange an appointment through his secretary, and I went to Archbishop's House, Westminster on 18th March, 1968. I could not have prayed for a kinder or more sympathetic reception.

CARDINAL HEENAN

"I first explained that, as a Jew, I had high hopes from the ecumenical movement and, as a Freemason, the evidence of wider tolerance in the Roman Catholic Church had been a source of great joy to me. His Eminence replied: 'Yes, your letter to me was quite an extraordinary coincidence because I am deeply interested in the whole matter, and have been for a very long time. I shall show you a picture later on.' Our talk ranged over many aspects of the subject.

"He told me that he would be reporting direct to Rome on Masonic matters, and he asked me a number of questions on side degrees and other bodies and their supposed connections with the Craft. (I later replied on eight sheets of typescript with a collection of official printed documents, all of which were subsequently taken by him to the Holy See.)

"The highlight of our conversation arose when I emphasized how important it must be to draw a sharp line between the kind of Freemasonry recognized by the U.G.L. of England and the atheistic or anti-Christian Grand Orient type. I urged that the Church

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DISTRESSED WORTHY BROTHER

WB LORENZO N. TALATALA

Distress as defined by Webster, is great physical or mental pain or suffering. In accordance with the rules and regulations of Freemasonry, no person can be admitted into the Fraternity, if he was in distress at the time of his application, it being a prerequisite to his admission into the Order, that he must be of sound health — physically and mentally. In addition to his other desirable qualifications, he must also be of sound financial condition as to be able to support himself and family and capable of aiding and assisting distressed worthy brother Masons, their widows and orphans. We have therefore to recognize the fact, that should we, at any time, find a brother in distress, it must have occurred to him that he is a Master Mason, fully entitled, not only to all the rights and benefits of his mother Lodge, but also, to the care and protection of all Master Masons whithersoever dispersed around the world.

Let us glance back at the lessons taught us, as we progressed in our knowledge in Freemasonry. From the time we first saw Masonic light, we will recall, that in the Entered Apprentice degree we were admonished to devote a part of our time for the service of God and a distressed worthy brother; in the Fellowcraft degree, we vowed to aid and assist all distressed worthy Fellowcraft Masons, so far as we can do so with our serious injury to ourselves; and in the Sublime degree, we vowed

to aid and assist all distressed worthy brother Master Masons, their widows and orphans. . . . This is further stressed in the five points of fellowship wherein we pledged never to hesitate to go far and out of our ways to assist a distressed worthy brother. Finally, in the opening and closing of the Lodge the Senior Warden continually and repeatedly reminds us to be guided by the above injunctions. It will thus be seen, that the foundation of Freemasonry is heavily anchored in aiding and assisting one another, especially when distress befalls on any of its members.

However, this can only happen in a situation wherein brotherly love exists among the brethren which provides the very substance and spirit of Freemasonry, as emphasized in the *Exhortation to Brotherly Love* in I John 4:20-21 (1111), to wit: "If a man say I love God, and hateth his brother he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. And this commandment have we from Him, That he who loveth God loveth his brother also."

It is distressing to note in this regard, that a considerable number of the members of our Fraternity have lost interest in Freemasonry, or at least, they have entertained grave doubts as to the sincerity of many of our brethren for the latter's failure to aid and assist distressed worthy brethren that have

come to their knowledge. As a consequence thereof, many brethren willfully neglected to pay their dues, resulting to their suspension from Masonic privileges. What kind of a brotherhood is this — they, and especially the members of their families ask, when we do not help one another at a time when help is badly needed? It is no doubt, one of the major causes why Freemasonry in the Philippines, in spite of its more than a century of existence, have not appreciably increased in membership, more than what we have today.

In contrast, Masonic records will show, that in the United States, Freemasonry have prospered to so great an extent that more than one-half of the total world's Masonic population are carried in their rolls. This is because our American brethren take Freemasonry by heart, as exemplified in one instance, by the organization of the Masonic Service Association Field Agents for the different Veterans Hospitals in America. These Masonic Field Agents, who are also known as Masonic Hospital Visitors and Masonic Samaritans are drawn from all the different Grand Lodges of the United States. Once designated, they become members of the United States Veterans Administration Voluntary Service Committee, whose main activity is to help veterans who are confined in the different Veteran's Hospitals throughout the United States. When a Masonic Field Agent finds a brother patient in the course of his routinary visit in a hospital, special attention is extended to him, by immediately communicating with the patient's mother Lodge, so that the mystic ties between the brethren and the brother patient, may at once be established. Thereafter, the brethren of

his Lodge make scheduled visits to the brother patient in the hospital, to find out what his needs are, and to extend all the possible things they can do for him to alleviate his sufferings and to make him feel at home and cheerful. Even the Grand Master spares part of his time in visiting brother patients. This is a continuous process wherein thousands of our brethren have become beneficiaries of genuine fraternal love and care. This, and many other humanitarian activities in the United States, have made Freemasonry in that country a truly active, strong and evergrowing organization.

In this jurisdiction, if we are desirous, as every Mason should, to strengthen the Fraternity and to bolster its membership we have to go out of our ways — far beyond the four walls of our Lodge and homes, to aid and assist all distressed worthy brethren. We have to admit that in the past, we have barely done something to implement this important duty to one another. Our aid and assistance extended to the brethren in distress were far from gratifying as to bring about mumbings and disgust among many of our members. As an aftermath, our membership decreased instead of increasing — to such an extent that a number of our Lodges some of them having been in existence for more than two decades, could hardly muster a quorum during stated and special meetings. Let us put an end to this, once and for all. We have, however, some Lodges which have good attendance, attributable to the fact that the brethren in those Lodges are giving due attention to their distressed worthy brethren, through the practice of brotherly love. This is another clear indication that the enthusiasm of

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Grand Lodge where we were able to talk to all the Grand Lodge Officers formally — we also had official pictures taken. On the wall in the Grand Lodge was displayed in a prominent place a picture of the 1949 Constitution of the Grand Lodge with three of our Past Grand Masters — Brothers Esteban Munarriz, Antonio Gonzalez and Mauro Baradi. This was the week when the Honorable Chang Kai-Shek was reelected President so the whole City of Taipei was ablaze with lights and most of the Grand Lodge Officers were quite busy with the celebration — so our stay was informal but very worthwhile.

We finished our stay in Taiwan on Thursday, Brother Way and his Grand Secretary took us to the Airport. I am sure we learned what brotherly love can mean as shown by our Chinese brethren. Every step of the way was lined with brotherly love and friendship. Brother Way, the Deputy Grand Master, took three full days from his busy schedule to see that our every wish was granted. Since I have returned, I have talked with some of our members in Cebu and Davao and we were making plans to charter a Philippine Airlines Plane to take us to Taipei on October 4th to attend their Annual Communication and witness the Installation of Brother Way as Grand Master. Very shortly, I will have all the details and make them available to the District Deputy Grand Masters.

Our next stop on our visitations was the Regional Grand Lodge of the Ryukyu Islands. We arrived in the Naha Airport at 5:30 p.m. on Thursday, May 25, 1972. We were met by all the Regional Grand Lodge Officers and their wives led

by Brothers Murray Harlan, Bill Schwager, Ernie Albert, George Mar and Frank Pontillo.

I might add that on May 15th Okinawa was returned to the Japanese government; therefore, we were unable to have the usual Airport celebration. Later that evening, we were entertained at the U.S. Officers Club with dinner by the Regional Officers.

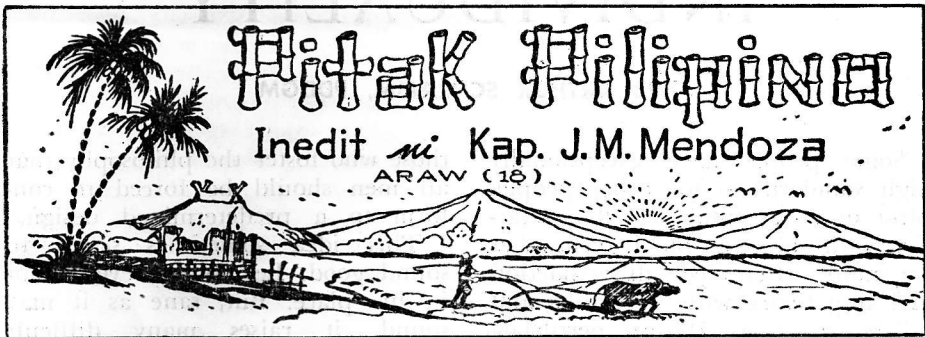
On Friday evening, the Grand Secretary and I were received with honors at the Annual Communication of the Regional Grand Lodge. Some discussion was centered around the future of the Regional Grand Lodge now that Okinawa is governed by the Japanese. Three points were presented: 1) Permission to petition the Grand Lodge of Japan; 2) Permission to organize a Grand Lodge of Okinawa; 3) Remain as is — a Regional Grand Lodge of the Grand Lodge of the Philippines. After some discussion, it was decided to wait until the American presence in Okinawa is clarified.

Another area of discussion was the site for their new Temple. The present site and temple has been sold and they will have one year to acquire a new site and build a temple.

On Saturday evening, the installation of the newly elected Officers of the Regional Grand Lodge was held — the Grand Master was the installing officer. Over 100 brethren and friends filled the Temple from the five Lodges. Right Worshipful brother William P. Schwager was installed as Regional Grand Master.

After the installation ceremonies we adjourned to the Castle Terrace Club for the Grand Master's Banquet with an attendance of some 250 Masons and friends.

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HUWAG MATAKOT SA MAMIMINTAS

Ni Kap. AGUSTIN GALANG, N.G.

Huwag matakot sa mga mamimintas, ang mga kagubatan ay punong-puno ng angkan nila. Wala silang habas sa pagsusuri ng mga lathala o aklat. Marami sa kanila'y pahat na pahat sa pagakda o pagkatha, pagkat di sila dalubhasa sa pagsulat, sa musika o sa arte. Di nila kayang dalhin ang kapananagutan ng isang magulang, ng autoridad, ng kapanatagan ekonomya para sa nakararami.

Hindi dapat pangilagan ang mga kritiko, madalas silay nagsisipaswit sa madilim na libingan ng kanilang kawalang kapanatagan at indisyasyon; pagsisikapan kang wasakin, nang mawala ang pansin sa kanilang mga kahinaan at kamalian. Sakaling napika na't sila'y balingan ng sinisiraan marami sa kanila ang bahag ang buntot na nagtatakbuhan upang makailag sa matino't makatuwirang

paliwanagan. Ang mabuting kritiko'y yaong sagana sa tumpak at li-gal na mga sanggunian. Tiyak na nadadaliri ang mga mali at ilohi-kong salaysay at hindi yang ang pamimintas ay pangkalahatan (general)

Napakadali nang manira sa akda, likha o katha, ang mahirap ay ang gumawa ng katutubong (original) akda, likha o katha ng isang tao. Karamihan sa mga pintasero'y nagsisikap na itago ang kababaan ng kanilang uri; at sa sandaling matuklasan mo'y mababatid na sila'y walang pinagibhan sa ordinariong palimangkok. Huwag kang palulunod sa malalaki't masisigabong alon ng kanilang pagkamakasariili at agwasa ng kanilang pagkukunwari. Ang mapagbalat-kayo, malao't madali'y nahuhuli sa iniumang na bitag na kanila ring yari.

INDIVIDUALITY

WB ARTHUR SCHRAMM, PDDGM

Some people have exceptionally high standards — for other people. Most of us at times feel dissatisfaction with ourselves, but it seems that we more often feel dissatisfaction and impatience with the faults and failures of others. We are perturbed when others make what seems to us to be wrong decisions. We are annoyed when we see someone else miscarry an opportunity, or miss the mark in any activity. We are inclined to do our share of side-line coaching and to be critical of those who do the playing. It is not easy to sit by and watch someone else fumble, when we are convinced that we could do what they are doing in less time, with greater skill.

This is an inborn desire in men to have others think as *they* think, and to believe as *they* believe. All of us are pleased when others share our views. In some respects it would simplify living and avoid many contests of will and of force if men were to share common convictions concerning the major issues of life. There are some basic principles of morality, of justice, and of truth concerning which all men should think and believe alike. However, we are often liable to become intolerant and resentful of mankind in general and of individuals in particular, when their thoughts are not in accordance with our thoughts. We are prone to set ourselves up as the measure by which all things should be appraised, and to judge all men by our standards and from our point of view. There are always those who are eager to live other men's lives for them, and there are always

those who foster the philosophy that all men should be forced to conform to a predetermined design.

This idea sometimes seems to sound good. Let us put every man in his place. But, sane as it may sound, it raises many difficult questions, such as, who shall fix the pattern, and who shall put every man in his place? It would seem that we must have someone among us who is wise enough to judge what every man's place is. Such an assignment would require godlike wisdom. But our Creator did not intend to force all men to fit an arbitrary pattern. He himself did not make all things or all men alike. Every man is an individual, with his own life to live, and with his own right to live it. Whenever there is an attempt forcibly to crowd individuals into an artificially created system, to rob them of their right of choice and of their individual initiative, there is violation of inalienable rights and loss of human dignity.

Every person must have his opportunity to think, to decide, and to do. Men have different gifts and abilities, different ambitions and objectives, and we shall save ourselves much disappointment if we learn to quit expecting performance if there is no capacity to do things. We shall never find anyone who will do anything exactly as we would do it.

Abraham Lincoln said: "I do the very best I know how — the very best I can; and I mean to keep on doing so." That is about as much as men expect of men — the very

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GRAVEL AND SAND

A Report on Masonic Activities

VISAYAS DISTRICT CONVENTION

The annual District convention of Masonic Lodges under Masonic District No. 14, 15 and 16 was held on June 16-17, 1972 with Cebu Lodge No. 122 hosting the meet.

William C. Councell, Grand Master led the Grand officers and delegates to the convention on a courtesy call on the City Mayor and Vice-Governor of Cebu in the morning of the convention day.

Bro. Ben J. Hill of Maktan Lodge No. 30 and Bro. Dominador Avellanosa, Jr. hosted the luncheon for the conventionist.

The plenary session in the afternoon of the confab was presided over by VW Valerio Rovira, District Deputy for Masonic District No. 14.

Bro. Cayetano Ludu of Maktan Lodge No. 30 tendered the fraternal dinner. Bro. Dominador Avellanosa, Jr. was the Master of Ceremonies during the after dinner program.

A Lodge of Instruction was held in the morning of the second day of the convention under the supervision of VW Hermogenes P. Oliveros, Senior Grand Lecturer and VW Juan Causing, District Grand Lecturer for District No. 17.

The luncheon for the second day was tendered by WB Lim Poh of Dagohoy Lodge No. 84 and Bro. Pablo C. Lim of Cebu Lodge No. 128.

Highlighting the second day was the Address of MW William C. Councell, Grand Master.

A fraternal banquet was tendered

by Bro. Victorino S. Go and Peter Gochan of Cebu Lodge No. 128 at the Club Filipino in honor of the Grand Master. The Guest Speaker was Brig. Gen. Luis Amor. The Grand Master, William C. Councell presented the awards and prizes to the awardee-members and Lodges.

* * *

WB Cornelio V. Azarcon, P.M., of Rio Grande Lodge No. 192, Kabacan, North Cotabato, (Phil.) and a dual member of Cabanatuan Lodge No. 53, his wife, Sis. Valentina V. Azarcon, a retired Public School Supervisor and sister-in-law Dolores Versola, left last May 23, 1972 by plane for the United States for a brief visit to their children and grandchildren at Salt Lake City, Utah.

Jose, eldest son, is a holder of a Ph. D. degree and teaching at a certain University, daughter-in-law, Letty, is a Nutritionist at a Hospital and daughter Celia, a Commerce graduate and a CPA, works at an American firm.

The members of Rio Grande Lodge No. 192 gave a "send-off" party in honor of the couple last April 22, 1972 at the Mindanao Student Center in the evening which was also attended by the families of the brethren. A lively, interesting impromptu program followed the dinner. Bro. (Dr.) Esteban E. Aca-sio, Sr. acted as Master of Ceremonies.

WB Azarcon and his companions are expected to be back after six months.

The next day, Sunday, the Grand Master and party were invited to a Rainbow Girls' Luncheon and a Shrine Picnic on the way to the Airport. It is my feeling that we should be very proud of our Regional Grand Lodge — they are financially stable and are making an honest effort, with some success, to bring Okinawa into Masonry which, in the final analysis, will make or break our Regional Grand Lodge.

We departed from Naha at 5:50 p.m. by Japan Airline for Osaka on our way to Seoul. On Monday, we departed Osaka at 4:00 p.m. and arrived in Seoul at 5:20 p.m. We were met at the Airport in Seoul by Brothers Dela Cruz, Lindsey, Martinez and approximately ten other brothers from Korea.

On Tuesday morning, early, Brother Dela Cruz drove us to Taegu to visit the Morning Calm Lodge No. 189, a distance of over 200 miles. The road was excellent — a modern expressway, six lanes wide. Some stretches of the expressway widen to twelve lanes — to be used as a landing field for planes. We had dinner with about twenty members of the Lodge and visited the Lodge located in a School on the Base (Camp Walker). This, of course, is only a temporary arrangement until a permanent home can be found.

One thing we must realize — almost all of our Overseas Lodges are functioning at the will and pleasure of the U.S. Department of Defense and the members are doing their best to find permanent homes off the bases and attract nationals.

Worshipful Brother Henry dela Cruz, the Master of Morning Calm Lodge is doing a top-flight job holding the Lodge together under diffi-

cult conditions. Every time they meet he drives over 400 miles. How many of us would even consider this extreme hardship? Brother Cruz was raised a Master Mason in 1969. He is one of our young devoted Masons who are the backbone of the Fraternity.

The next day we met with Worshipful Brother Alton P. Lindley, Worshipful Master of MacArthur Lodge No. 183. This is another Lodge governed by dedicated Brothers meeting under difficult conditions on the second floor of a commercial building in Seoul. We visited a possible site for a new building on the Lutheran Church Compound — the building will be built by the MacArthur Lodge — a two-story building with Lodge rooms on the second floor — the Church will use the first floor for a Chapel and Sunday School rooms. This will be an ideal set-up for the Lodge. As you may or may not know, the Lodge cannot buy or rent land in Korea. Our arrangement with the Lutheran Church would be to build the building and when the Lodge ceased to be, the building would revert to the Church. We hope to have a favorable reply from the Lutheran Church, U.S.A. very shortly.

In the evening we were received by MacArthur Lodge and attended a 1st Degree Conferral. The degree work was superb — of interest to you, two of the Candidates were Filipinos from our Embassy in Korea — Brothers Alvizo Lomboy and Angel Lanuza, the Vice Consul and Attache.

This is truly significant in the sense that it truly emphasizes the universality of Masonry in this jurisdiction — a distinction that we should be truly proud.

I can truly say that our brethren in Korea are doing a truly fine job, but under difficult conditions. In all of our Conferences, I stressed the importance of finding permanent homes outside of American Bases and to make every attempt to get nationals interested in Masonry. And in Brothers Cruz and Lindsley, I am confident we have the leadership to accomplish this important task.

The next day — Thursday, June 1, 1972 — we departed Seoul on Japan Airlines for Tokyo and a visit to the Grand Lodge of Japan and our two Lodges in Japan, Rising Sun Lodge No. 151 in Camp Zama and Kanto Lodge No. 143 in Tokyo.

Today was very significant to Mrs. Councill and the Grand Master for today we celebrated our 20th wedding anniversary.

We arrived in Tokyo in the late afternoon and were met by Most Worshipful Brother Nohea O. A. Peck, Past Grand Master and the present Grand Secretary of the Grand Lodge of Japan, our District Deputy Grand Master William C. Kunkle, Very Worshipful Brother Chester S. Deptula and others. That evening, we were treated to a reception and dinner in the Sanno Hotel, a U.S. Armed Forces Billet, by the Grand Master of Japan, Most Worshipful Brother Frederick S. Kashiwagi and his officers.

The next day, Most Worshipful Brother Peck met the Grand Secretary and I at our hotel and took us to the Grand Lodge — which is, as you know, next door to a famous Tokyo landmark, "The Tokyo Tower". The history of the Grand Lodge building is very interesting. Before the war, it was owned by the Japanese government and used by the Admiralty and in the present

Grand Lodge Library the Pearl Harbor attack was planned in its entirety. The Grand Secretary and I spent the entire morning with Brother Peck and other Grand Lodge officers discussing Far East Masonry especially Masonry in Japan, Okinawa and the Philippines, its future and present state.

That evening, we were received in Kanto Lodge No. 143 which meets in the Temple of the Grand Lodge of Japan. At this stated meeting your Grand Master held an open forum to discuss various problems facing our Lodges in Japan.

Immediately after the meeting, Brother Peck invited me to a meeting of a Royal Arch Chapter where I was received with honors. At this stated meeting we discussed York Rite Masonry and the necessity for York and Scottish Rite Masonry to work more closely with our blue Lodges. 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 numerous degrees he has received in honored and respected orders and regard these degrees as being higher than the degree of Master Mason, the foundation stone of all Masonic Orders. To be a Master Mason and all that this implies is the highest honor that a Mason can possibly obtain — if you are a Master Mason in every sense of the meaning.

The next morning Brothers Kunkle and Deptula picked us up at our hotel and took us to Camp Zama to visit Rising Sun Lodge No. 151. We

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were met by the Worshipful Master, Worshipful Brother Edward L. Carriene and his officers and about seventy five members and their wives.

We assembled in the Lodge for an open forum where we again discussed the future of Masonry in Japan relative to this particular lodge of Americans on a U.S. Military Reservation. This Lodge Hall, although built by Rising Sun, is also used by a Prince Hall Lodge stationed on the base. After our informal meeting, we were treated to an all day picnic in our honor where we were able to meet and talk to all the members which, in my opinion, is the type of dialogue we should try to have.

The next day, being Sunday, we slept late because it rained very hard all day and we were due to leave for our last stop — Guam — late in the afternoon.

Due to a misunderstanding we were delayed in our flight to Guam. Finally, we were able to board a Pan American Jet which got us to Guam at about 11:00 p.m. Brothers Haig and Herman and their wives met us at the Airport — they met every plane coming into Guam that evening and we can never thank them enough for their patience and kindnesses.

This being Monday, June 5th, we visited Charleston Lodge No. 44 — this was their stated meeting night. We were received by Worshipful Brother Donald M. Mendenhall — their Worshipful Master — with honors.

Your Grand Master was able to discuss with the members some of the mutual problems that all Lodges have in our Jurisdiction. Masonry in Guam is very sound. They do not have the problems of the Army

bases and the leadership is exceptionally good with Brothers Haig, Hall and Herman Cruz as a driving force.

The next day, Tuesday, with a party of Brothers Mendenhall, Hall and Cruz we went to Saipan, a Trust Territory in the Marianas, the home of Micronesia Lodge No. 173. We were met at the Saipan Airport by about fifteen members of the Lodge. We were taken to lunch by the Worshipful Master and over our lunch we were able to discuss the problem of their Lodge.

First of all Saipan being a Trust Territory the future of the Lodge is uncertain — all of the members are Americans working for the Trust Territory Commission whose own future is uncertain. These islands want independence but lack economic stability to survive on their own without U.S. Government aid. We were able to visit their Lodge building and other historical places in Saipan. We visited the prison where Amelia Earhart and her pilot were believed to be killed. At present, the Worshipful Master is doing an excellent job under difficult conditions and the future of the Lodge is uncertain, depending on the future of the Trust Territory which is anybody's guess. One thing for sure, we witnessed a group of dedicated Masons trying very hard to plant Masonry in this part of the world.

On Wednesday, we visited Milton C. Marvin Lodge No. 123. Here is an excellent example of good leadership. Brother Cruz and all of his officers are dedicated to the Craft. At their stated meetings the attendance was good, the work was excellent and the spirit of brotherly love was ever present.

When your Grand Master spoke, we declared a recess and invited the

ladies into the Lodge which was warmly received by all present.

After the meeting, a delicious dinner was served by the ladies — all members of the Eastern Star and Rainbow Girls.

One thing we know for sure here is a lodge running smoothly and effectively because it has sound leadership — which again proves beyond any doubt that a Lodge is as effective as its leadership.

On Thursday, Brother Haig and his lovely wife took us for a tour of Guam and I might add at this point Brother Haig and Mrs. Haig devoted five days — our entire stay on Guam — to see that we were taken care of first class. Brother Haig in particular was the man of the hour, our official host who devoted hours of his time and money to see that we were well taken care of every minute that we were on Guam.

We were delighted to have been able to attend a Luncheon Meeting of The Curtis LeMay High Twelve Club at the Officers Club at Anderson Air Force Base.

We were able to visit and talk to a number of Brethren stationed at this huge American Air Force Base. These men are on twenty-four hour alert around the clock but find time to get together once a week at lunch to work for the Craft, principally among the youth and our DeMolay their slogan "Protect our Masonic Heritage by Youth Activities."

As I sat at lunch in this huge Air Force Base among dedicated members of the Craft, I came to realize that the race is not a race between Capitalism and Communism, it is a race between brotherhood and destruction. Make no mistake about that. Everywhere the cry to us is to live by the principle of brotherhood or accept the destruction which is

inevitable. The world must learn the secrets of life which will establish brotherhood if we would find its light. This is the contribution which all Masons can make in the '70's — a Brotherhood of men under the Fatherhood of God.

As we bring to a close this annual visitation, we realize more than ever the stand that Masonry must take if we are to lead the nations of the world into the way of Justice and Truth, and establish among them that peace which is the fruit of righteousness —

"A Brotherhood of Brothers".



IT'S ALL IN THE FAMILY

Father, son and daughter served as Worshipful Master of a Masonic Lodge, Master Councilor of a DeMolay Chapter and Honored Queen of a Job's Daughters Bethel, respectively, at the same time last year 1971.

WB Delio S. Reyes was Worshipful Master at the Lincoln Lodge No. 34, F. & A.M., Olongapo City when daughter Cynthia was installed as Honored Queen of Bethel No. 1, International Order of Job's Daughters on June 6, 1971 and when son Fidel was installed as Master Councilor of Teodoro R. Yangco Chapter, International Order of DeMolay on June 20, 1971. This event may be considered as the first and only one in the history of the Masonry and Order of DeMolay in the Philippines, and one of the very few in the whole world.

Dad Delio Reyes is a DeMolay Honorary Legionnaire of Honor, the present Chapter Dad Adviser of FR Yangco Chapter, Order of DeMolay and Guardian Secretary of Bethel No. 1 Fidel is the present Jurisdictional Junior Councilor of the Jurisdiction of the Philippines, Guam and Okinawa.

ON MASONIC EDUCATION

188. *What makes the triangle a fitting symbol for the Deity?*

The triangle is the first closed geometrical figure consisting of straight lines. It is thus a fitting emblem for the First Cause, the Deity. It has neither beginning nor end and so is a proper symbol for Eternity. Each of its sides contains an infinite number of points, thus making it a symbol for Infinity.

189. *Is there a definite angle at which the compass is opened?*

Yes. The compass should be opened at an angle of sixty degrees in order to symbolize its deeper meaning.

190. *A careful study of the ritual reveal some inconsistencies. Why?*

Inconsistencies in the ritual have crept in as a result of the attempt of some ritualists who were not well acquainted with the esoteric philosophy of Freemasonry to "improve" the ritual.

191. *Is the opening and closing of the Lodge always on the highest degree in which work is to be done universal?*

No. Under the British jurisdictions the Lodge is opened and closed on the first degree. There are some American jurisdictions in which the Lodge is opened and closed in the third degree.

192. *Why is the setting maul not included among the working tools?*

The setting maul is used by masons to set heavy stones in place. It is not included among the working tools presented to the candidate because of its association with a tragic event which took place in the Temple as it was nearing its completion.

193. *Would it not have a good effect on Masonry in the Philippines if some of the annual communications of the Grand Lodge were held outside of Manila?*

It would certainly have a good effect. It would bring the Grand Lodge closer to the "grass roots", to the Masons who cannot afford to come to Manila to attend the communications.

194. *Is it true that the Ancient and Accepted Scottish Rite was brought to the Philippines by American Masons?*

No. The Lodge Primera Luz Filipina organized by Malcampo in Cavite in 1856 received its charter from the Gran Oriente Lusitano Unido (Portugal) and the Lodges later organized under the Gran Oriente de España, the Grande Oriente to Español, and the Grand Orient de France were all Scottish Rite Lodges. This Scottish Rite disappeared when after the Unification in 1917 these Spanish speaking Lodges were required to use the Spanish translation of the official ritual.

195. *When in what Lodge was Apolinario Mabini made a Mason?*

Apolinario Mabini was initiated in September, 1892 in Logis Balagtas No. 149, under the Grande Oriente Español.

196. *What is the first American Lodge organized in the Philippines?*

The first American Lodge organized in the Philippines is Manila Lodge No. 342, under the Grand Lodge of California (Now No. 1).

our members goes in direct proportion with the brotherly love generated within the Fraternity.

Brotherly love and assistance to one another can, to some extent, make a good application during our Annual Grand Lodge Communications. It is a common observation, year after year, that during the Annual Grand Lodge Communications, there were present some aged brethren who could hardly walk. Some of them even used canes to support them to stand. Still some of them could hardly see, yet, for the sake of Freemasonry, which have already become their way of life, they spend their last remaining efforts and the last fading visions remaining in their eyes, if only to be able to attend the long-awaited yearly occasion. It takes no little amount of determination and fortitude for them to do this — but they are there, anyway. We truly admire them for that. Right there we can show that the spirit of brotherly love is alive and not merely in words, if those brethren who own cars, could look around when they go home in the evening and to offer to those aged and weak brethren who do not have transportation the comfort of their cars and to drop them at their respective homes. This will surely mean a great thing, not only for the brethren so treated, but also for the entire Fraternity. It will go a long way in strengthening further the mystic tie of brotherly love among us. The good simple things done for a brother in need, will long be remembered.

This year, 1972, could be the turning point in our history as a nation — for better things to come. The ingreat majority of our people form tense and incessant demands of the all walks of life, for a drastic change

— socially, economically and in the management of our governmental affairs, is so overwhelming to be ignored by our national leaders. The people have been suffering long enough under the chaotic conditions we are living in, in this land of "promises". It is likewise timely, for us Masons, to effect a radical change in our dealings with one another, by taking a serious look at our distressed worthy brethren and to give a deeper, nay a more sincere and a more concrete meaning to our practice of brotherly love. Today is the right time to apply the suitable solutions to the perennial problems besetting the fraternity — that of raising it up from apparent dormancy and stagnation.

Let us treat every brother a brother, with all the sincerity and honesty of purpose without distinction and the goal will not be far ahead, for us to witness the growth and prosperity of the Craft.



REMINDER

If you have not done it yet, we are requesting that the History of Blue Lodges be sent to The Cabletow office as soon as possible. Help us realize our dream of having a complete History of Blue Lodges under the Jurisdiction of the Grand Lodge of the Philippines.

of Rome could safely take the English standards as a yardstick for distinguishing between 'the good and the bad,' and I added — 'but what we really need is an intermediary to convince your authorities.' He answered: 'I am your intermediary.'

"Then he led me into an adjoining council-chamber, a lovely room, and showed me 'the picture,' a large oil painting of Cardinal Manning's last reception. It depicted the dying Cardinal seated on a settee, his face grey and haggard, speaking to several frock-coated men nearby, while the whole background was filled with similarly clad figures. It was a 'portrait' picture of famous men with a chart below giving their names.

"His Eminence pointed to one heavily-bearded man leaning over the settee in the group surrounding the Cardinal, and asked: 'Do you know who that is?' I pleaded ignorance and he pointed to No. 3 on the chart. 'No. 3,' he said, 'is Lord Ripon; you know he was a Grand Master and he resigned from Freemasonry in order to become a Roman Catholic.' (I did know, indeed.) His Eminence continued: 'You may not know, perhaps, that after he resigned he used to say that throughout his career in Freemasonry he had never heard a single word uttered against the Altar or Throne. Those words have always remained strong in my memory and so you can understand how eager I am to help.'

"Cardinal Heenan very kindly gave me another interview a few weeks later, when I was accompanied by a senior grand officer. It was a most promising conversation because His Eminence was on the eve of his departure for Rome when it was hoped that all these matters were to be discussed at the highest levels; but we were advised beforehand that 'the mills of God grind slowly.' And, then, almost without warning 'the Pill' exploded in Rome, and now we may have to start all over again!

"I have told you all this, brethren, because I believe with all my heart that the Craft has much to gain from a reconciliation with the Church of Rome. Consider how valuable it would be if at the very least, we were able, at one stroke of the pen, to change millions of former enemies into friends. . . ."

However, brethren, someone had to begin; someone had to take, as

our ritual says, the first regular step in Freemasonry. Well, I took that step on March 28, 1969. My sponsors were Father Riquet, a Roman Catholic Jesuit and Brother Harry Carr, one of the most eminent representatives not only of the Craft, but also of English Jewry. I was admitted to the Craft and did not consider it to be incompatible with my faith to adhere to "the religion to which all men agree."

to be continued in next issue



best that they know how — along with a willingness to accept a share of responsibility, and with an awareness that there is no right without real responsibility. We may counsel others, teach them correct principles, and labor long with them. But it is dangerous practice to presume by force to design the lives of other men, as history has proved and will continue to prove.

No man ever completely takes the place of anyone else. It is quite natural that we should make comparisons among people, but sometimes we may want to make others over unreasonably, as we find ourselves wishing that one person were more like another person. It is unfair to expect anyone to be anything but himself, it is unfair to expect anyone to live exactly as we would live or to approach all his problems just as we would approach them. Different people are equipped to do different things and we do a grave injustice when we expect anyone to do identically as someone else has done, or when we expect anyone to perform as others have performed. All men have their individual identity, distinct from all other men.

DISTRICT DEPUTY GRAND MASTERS

District

- No. 1 — **Teodoro V. Kalaw, Jr.**
- No. 2 — **Leon A. Banez, 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. Dano**
- No. 11 — **Ricardo C. Buenafe**
- No. 12 — **Luis E. Makayan**
- No. 13 — **Vicente N. Ongtenco**
- No. 14 — **Valerio V. Rovira**

District

- No. 15 — **Santiago L. Chua**
- No. 16 — **Lim Kaychun**
- No. 17 — **Felix Caburian**
- No. 18 — **Carlos Inigo**
- No. 19 — **Indasan A. Napii**
- No. 20 — **Paul C. Hall**
- No. 21 — **Kenneth M. Crabtree**
- No. 22 — **William G. Kunkle**
- 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**

JUNIOR GRAND LECTURERS

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- 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**

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