

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Noble Charles Wilson, President of the Saigon Oasis, A.A.O.N.M.S, presents \$1,500 check to MW William C. Councill, Grand Master of the Grand Lodge of the Philippines, for aid to disaster victims. The presentation was made at the Caravel Hotel in Saigon, Vietnam.

VOL. XLIX

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1972

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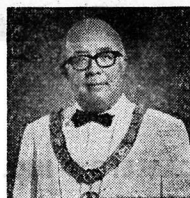
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Grand Master's Page



"PROJECT SUNSHINE"

In the last couple of weeks we all have gone through some very trying experiences brought about by rain, floods and torn up streets. But the most affected are our brethren in Central Luzon.

Perhaps the worst is yet to come. Our brethren in the affected areas will need seeds — both rice and vegetables to replant. In the Grand Lodge, we are launching a program called "Project Sunshine" — a program designed to give assistance in kind, seeds to our less fortunate brethren in the Central Plain.

Elsewhere in this issue of the Cabledow, a report to date on "Project Sunshine" is available. Please read it carefully. A listing of all contributors will be found. This is your program and we want you to know what is going on.

I pray that every Lodge will be as hard working and enthusiastic as our Committee to provide the necessary funds to make this program an overwhelming success.

I commend it to you — please help us and thereby help your brethren who have lost everything.

WILLIAM C. COUNCELL
Grand Master

In This Issue

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| | |
|--|---------------------------|
| GRAND MASTER'S PAGE | 1 |
| MASTHEAD | 2 |
| EDITORIAL | 3 |
| MASONRY AND NATIONAL DISCIPLINE | WB Domingo Bascara 4 |
| THE ROMAN CATHOLIC FREEMASON | WB Alec Mellor 6 |
| A CAUSE TO LIVE AND DIE FOR | WB Desiderio F. Dalisay 8 |
| PROJECT SUNSHINE | 10 |
| THE SUBLIME AND THE RIDICULOUS | Bro. Mees Dekker 14 |
| GRAVEL AND SAND | 15 |
| THE ECUMENICAL WORLD. | 16 |
| PITAK PILIPINO | Kap. Agustin Galang 17 |
| ON MASONIC EDUCATION — | WB Aurelio Corcuera 19 |

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Editorial:

WHEN DISASTER STRIKES

When Typhoon Yoling raged across Luzon laying waste to all within its path, a handful of "old reliables" in our Grand Lodge went into the field with whatever they could "borrow, beg, or steal" to help the poor, unfortunate victims of nature's wrath. Their efforts were praiseworthy, but feeble because of insufficiency of funds, preparation and know-how. They were a determined group, nevertheless, and set upon the idea of practicing out of the Lodge those moral virtues taught in it, they descended upon M. W. Edgar L. Shepley, then Grand Master, and obtained a letter from him authorizing them to organize a Disaster Committee in the Grand Lodge. No announcement of it was made, because one of the Committee's requests respected by the Grand Master was to keep its members anonymous.

The Grand Lodge Charity Committee came to the aid of the group by setting aside the amount of P2,500.00 for a Grand Master's discretionary fund to be used in cases of calamity and disaster.

The anonymous group worked silently, but persistently until in the middle of July of this year when the rains began to fall and the waters rose over Luzon to such heights as to appear from the air as if the Pacific Ocean and the China Sea had joined hands, the opportunity to serve arrived. Because of the humble work of the Disaster Committee, its existence had not been brought to the attention of M. W. William C. Council, our incumbent Grand Master. Desiring that our Grand Lodge be in the forward echelon of those giving charity, he donated P2,500.00 to the Vigilantes for their campaign and formed a Disaster Committee to be prepared for future calamities. It was only then he learned there was already a Grand Lodge Disaster Committee that had been working in the field from the first day the floods began to rise.

Masonry sometimes works in mysterious ways — but it works.

Now, the Grand Lodge has a most proficient Disaster Committee. Funds have come in from all parts of the world. When disaster strikes — your Grand Lodge is now prepared to serve.

R. E. W.

Masonry and National Discipline

By WB DOMINGO C. BASCARA

It is said that while the Jaycees run the town, the Lions enjoy the town and the Rotarians own the town, the Masons are the conscience of the town. The basis for this reference to Masons is the fact that Masonry is regarded as a moral science for the development of an upright conscience. An upright conscience in turn impels self-discipline. When the people exercise self-discipline, then the nation has national discipline. This is the rationale for the adoption of "Masonry and National Discipline" as the theme of this convention.

Rizal, a Mason, is one of the examples of a self-disciplined man. Students of his life state that he was not at all a genius. In fact he had contemporaries who were brighter than he was, but he excelled all of them in the exercise of self-discipline. It was his self-discipline that was mainly responsible for his development as a man of versatile excellence. This being true with a man of self-discipline, so must it be to a country with national discipline.

In a letter to a close friend, Rizal said, "My greatest desire is the happiness of my country". What must have been in Rizal's mind that he believed would bring about the happiness of our country?

The nearest that one could perceive is perhaps what that 1934 framers of our present constitution stated in its preamble. Being our greatest national hero and even to date, the most quoted Filipino, Rizal must have profoundly influenced their hearts and minds. There is no doubt that in framing the constitution their greatest desire was the happiness of our country.

This preamble states:

The Filipino people, imploring the aid of Divine Providence, in order to —

- (1) Establish a government that shall embody their ideals,
- (2) Conserve and develop the patrimony of the nation,
- (3) Promote the general welfare, and
- (4) Secure to themselves and their posterity the blessings of independence under a regime of justice, liberty and democracy, do ordain this Constitution.

These are the four objectives of our present constitution, which if attained, would have meant the happiness of our country.

We have now governed ourselves for 37 years under this Constitution. How have we scored on these four objectives?

Many people believed that we have done poorly because of the lack of strong personal and national discipline.

Fortunately for us, we have a new Grand Master, William C. Councill, who authored the theme — “A Philippine Masonry For the Seventies” — in our past Annual Communication. This is a revolutionary concept in Masonry. Traditionally, our Fraternity has been restricted by its closed-lips and closed-door landmarks. But if we are to be a “Masonry for the Seventies”, we have to open our lips and our doors, because one of the outstanding facts of the seventies is the wide and effective use of mass communication in disseminating information, concepts, ideals and principles.

On my way here from the airport, I saw inside the taxicab that I took a small printed sign which reads: “Smile, God Loves you”. The driver told me that since having that sign, he smiled more and his passengers did likewise, and as a result, they both enjoy the ride. And then just as we reach the rotonda of your main avenue, I saw a big billboard which reads “Get Involved, Be a Leader, Join the Jaycees”. The Rotarians, the Lions, the Kiwanis and other organizations have similar signs. You cannot hit a big town without knowing what they are there, that they exist, have a message, and that they are a part of the good side of the community. This is just one example of what we might do to start being a “Masonry for the Seventies.” For instance, a billboard may be installed which states:

Rizal said—

“My greatest desire is the happiness of my country.”

Let us emulate Rizal.

A public service of the
Masonic Lodge of this town.

Such a public sign cannot but help promote stronger national discipline and love of country. One who desires the happiness of his country is less likely to do something that will harm him.

Each Lodge may find other ways of getting constructively involved in the life of the community, and to let the community know about it, that others, particularly the youth, may knock at our door. While we adhere to our ancient landmarks, ideals, principles and objectives — we need not be ancient in our ways and methods. Let us get a cue from one of the most ancient, conservative and stickler for tradition and the past, the Roman Catholic Church, which until recently was cloistered in purely spiritual matters within their temples.

Today it is undergoing a revolutionary change. It has opened its lips and its doors. Its priests are out in the community, leading in socio-economic reforms and social justice, in clean elections and good government. They run for elective positions and get their voices heard. They confront their outmoded superiors and even the highest magistrate of our land with the truth and the right. They demand human justice. In the real sense these are masonic principles and landmarks, which we are called upon to strengthen and to work for in the Seventies. This is the challenge to us of our Most Worshipful Grand Master. Let us not fail him.

△ △ △

THE ROMAN CATHOLIC FREEMASON

By Wor. Bro. ALEC MELLOR
Grande Loge Nationale Francaise

PART III — THE FUTURE

The third point is, how can we confront the future?

How do things stand in this autumn of 1970?

Before I joined the Craft, I had a personal conversation with a very important English Mason, who told me in the plainest way: "We never attacked the Church! The Church attacked us! If the Church considers it has to withdraw the Bulls of the past, we will just see what happens. We have no step to take." This was the official position explained by a high-ranking official. But in fact, British Masons go much further and I have my own personal experience to testify to this. They are looking forward to a settlement.

What about French Masonry? Well, I won't speak about the Grand Orient, of course which maintains its old hatred, not only against my Church, but against all religious ideas and the very name of God. As regards the Grande Loge Nationale Francaise, it is entirely favorable, save perhaps some individual members who do not represent the obedience. As regards the Grande Loge de France, it has taken up a curious kind of medium-way attitude. It is in favor of what it calls a talk, and its position is: "Let's have a talk but why should the Church interfere with problems of Masonic regularity? Why should the Church, if it intends to lift the ban, lift it only for regular Masons—regularity is not the Church's

business." That is the position of the Grande Loge de France.

POSITION OF THE CHURCH

On the Roman Catholic side, what is the position? I think we can say there are three schools of thought. First of all there are what we call the integrists. They are the extreme conservatives of the past, what I think you call in English politics, the "diehards." They are the diehards of the old anti-Masonic feeling. They are not very numerous and they are generally badly informed and impassioned.

Then come those who uphold a theory developed in Italy by a Jesuit named Father Esposito, which we may call the "Esposito Theory." It is not mine, but I will explain it. According to Father Esposito, the Council of Vatican II has developed the idea that the Church should enter into an overall conversation, or dialogue, with all mankind, and especially with other religions, and with all schools of philosophy—atheists included. For that reason it involves Masonry and it is in accordance with the Grande Loge de France theory. I do not agree with it myself, for the simple reason that to my mind, Masons are not unbelievers. And it is a mistake to confuse the problem of a dialogue, which is one thing, with the problem of being a member of two bodies at the same time. It is quite different. As a Roman Catholic, I don't mind entering into a dialogue with a Protestant or a Shintoist, but that does not

mean that I think that I can belong to two churches at the same time. If I think that the Shintoist faith is the best, I must logically adhere to the Shintoist Faith. If I believe that my faith is the true one, I remain faithful to my Church.

AND OF THE CRAFT

Regarding the Craft, the problem is quite different. Things do not appear under the same light, and it is obvious that a Roman Catholic may at the same time be a regular Mason. Why? Because the law is such, and that is certainly the compelling reason.

By "the law," I mean Article 2335 of the present-day Canon Code, which I translate from Latin in the following way: "No one has the right to join the Masonic sect, or a sect that conspires against religion or against the Established Power." As my friend Brother Doctor Vatcher said in a rather humorous way in this very Lodge: "We don't believe in England that the Archbishop of Canterbury conspires against religion, or that the Duke of Kent conspires against the State." So, if it is a matter of pure, bare fact, it has been proven that the Grande Loge Nationale Francaise, for instance, does not conspire against the Church and does not seek to overthrow the legitimate political power.

So the condemnation (there is no question of withdrawing it) simply does not affect it; it affects something else. It's like the story of the fellow who, when it rained, passed between the drops of water; the rain didn't wet him! That is my personal opinion, and that is the opinion upheld by Father Riquet. We waited to see whether the theory would be disapproved or condemned by the Church; it has not been so condemned and we are therefore certain that this opinion is the

good one and the right one. Actually, the whole matter is being reviewed once more and the Vatican is fully informed.

HOW WILL IT END

So how will the whole matter end? That is the question!

Certain Masons and also certain Catholics hope for a solemn pontifical document. I am afraid this cannot be expected for an obvious reason. The Pope cannot legislate on Freemasonry (I speak of both regular and irregular bodies) because the Craft is too divided. It is impossible to speak about Freemasonry in general because from a Catholic point of view, there are Freemasonries in the plural. Could one then expect the Pope to issue a sort of catalogue, stating that such a Masonic body is considered legal by Catholics, while another one is not? It could be done in theory, but it would compel the Church to intervene in matters of Masonic regularity, which are none of its business.

And then, brethren, it is a fact of which you are aware that the various Grand Lodges in different countries are not all in the same frame of mind. Can, for instance, a Roman Catholic now join a Lodge under the United Grand Lodge of England with absolute security that he will be considered by his brothers as being the same as any other Mason? Certainly—there is no problem. Can he join the Grande Loge Nationale Francaise? Of course he can. Can he join a German Lodge? Well, I'm afraid it all depends. Can he join the Grand Lodge of Belgium (regular)? I don't know.

In fact, to leave things to each man's conscience is probably, for the moment—and I believe that is the idea of the Church—perhaps the safest way.

Turn to page 20

A Cause to Live and Die For

WOR. BRO. DESIDERIO F. DALISAY
Worshipful Master
Shangrila Lodge No. 196 F. & A.M.
Tagum, Davao del Norte

(Speech delivered at the 122nd Birth Anniversary of Bro. Marcelo H. del Pilar, Davao Temple Association Building, Davao City, August 31, 1972.)

Brethren, sisters, honored guests,
ladies & gentlemen:

We always hear of men dying of various different causes — accidents, diseases, disasters, old age. This is the lot of all men. But we seldom hear of a man living and dying for a cause. This is reserved for heroes. That is why Marcelo H. del Pilar, a Mason and a Brother, was more than a man. He was a hero.

We are honoring him today — the day he was born 122 years ago — August 30, 1850 in Sitio Cupang, Barrio San Nicolas, Bulacan, Bulacan. Marching moments restrict our eager endeavors into few fleeting minutes the labor and struggles of a lifetime.

We are told that he was a leader with brains; that no less than a Spanish General, Ramon Blanco, called him: "the most intelligent leader, the real soul of the Separatist Movement."

We hear of him as journalist, a propagandist, a master polemist, most feared and respected even by his enemies because of his words and his writings. His words pierced deep into the heart of oppression,

aggression and suppression and his trenchant pen packed more power than the Castilian sword. He founded the "Diarong Tagalog" in 1882 and for five years was editor of the "La Solidaridad" which Graciana Lopez Jaena had started.

We noted his manly courage when he publicly denounced the grave abuses and serious mal-administration of the government in his country; when he launched his crusade for needed reforms right into the very center of enemy territory, Spain, proclaiming proudly and fearlessly: "I came not to fight the strong but to solicit reforms for my country." This was at once the plea of the just to the unjust and a resounding exposure of man's inhumanity to man.

But what made him a hero? His intelligence? There are many intelligent people among our crook and corrupt politicians! His journalism and propaganda? The world of communication Media — the Press, Radio and Television today — is not always necessarily a place for heroes! His courage? Daylight robbers hardened criminals prowl

our ways and byways. They demonstrate courage fearlessness. But we look at them with hatred and in disgust.

Yes, he was a leader and had brains. He was a journalist-propagandist and had courage. He was all that; he had all that. But he was more than that; he had more than that. He was a Filipino nationalist, a patriot, and he had a cause to live for, to fight for, to die for. And he placed all his God-given talents — his leadership qualities, his intelligence, his journalism, his propaganda, his courage, and even his family, his health and his life, behind that cause.

What that cause was, it is hard to define or describe. But it was something that gave meaning to his existence, something that put direction in his work and activities; something that added color to his life; something that made everything else secondary.

Mother Nature has denied us the right to enter the mind of man to search into the motives of his acts or to grasp the inspiration that prompted him to stake his time, talents and even his treasures for a worthy deed. We can only make a prudent guess that it gave meaning to his existence, gave direction to his work and activities and diffused added color to his life.

It brought him around to towns and barrios, to talk to people about it; to his self-exile in Guam to protest its repression of it here by the Spaniards; to Spain, to fight and crusade for it.

Del Pilar had his cause: and he wrote about it; talked about it, traveled for it, fought for it, lived, starved, got sick, and finally died for it.

I leave it to you to find out what that cause was, to define it, to describe it.

The best way to honor a man is to follow his example. "Imitation is the best way to express a compliment." Perhaps, we can honor him by taking up where he left off; by picking up the banner of his cause where sickness and death felled him. But certainly, we can honor Marcelo H. del Pilar just by knowing our purpose in life and having a cause to fight, live and if necessary, die for.

For sure, we will all die of various different causes — accidents, diseases, disasters, old age. This is the lot of all men. But let us hope that before that happens, we will all have had a worthy cause whatever it be, to live and die for. This is something reserved for heroes, like Marcelo H. del Pilar.

In closing, allow me to recite a beautiful Masonic Lines which I have kept in my memory for so long a time and I quote:

You cannot...

You must not take away from me,
or any man, the laughter in my
heart,
the glint of sun in rippling
waters,
or my God-given right to
worship
As my conscience dictates;

You cannot...

You must not rob me of my faith,
My faith in my fellowmen, my
faith in God;
For he who loses laughter,
happiness or
Has his faith destroyed, loses
his lifetime to God,
To life everlasting.

PROJECT SUNSHINE

By: THE CRAFTSMAN

Typhoon "Gloring" struck Central Luzon again and again and again. The extent of the death and destruction she brought to the people of the area is now part of the experience they will never forget.

Miles and miles of words were written and miles and miles of footage of film were exposed to describe how "Gloring" slowly but surely strangled the people of Central Luzon with a record rain fall, flood and the agony of starvation staring at them in the face.

As usual the citizenry bound together by the desire to be of service to their fellow creatures in need launched a massive relief and rescue program. Spearheaded by Tri-Media people, food, clothing, medicine and other relief items was on the way.

Everybody was there doing their own thing, helping in any way and every way they can. The First Couple were there, the Red Cross, the Social Welfare people, the Armed Forces, the Boy Scouts, the student activists, the businessmen, the priests, the nuns, the doctors, the nurses, the politicians, the civic organizations were there. Of course, the Masons were there.

It would be an exercise on futurity to indulge in a discussion of the whys and wherefores of the disaster. We will leave that to the news-

paper columnists, the politicians and their apologists.

PROJECT SUNSHINE was activated by our Grand Master, MW William C. Council. A donation was sent through the VIGILANTES Program. The check was for two thousand five hundred pesos.

The machinery of PROJECT SUNSHINE got into high gear. Contributions in form of used clothes, foodstuffs and cash poured in.

The group motored to Cavite to appraise the brethren of the activities of the Grand Lodge for the disaster victims. The immediate response of the Cavite brethren was warm enough to thaw the cold that we felt in the marrow of our bones and gave us enough strength to continue with our work despite the flu that almost down the members of PROJECT SUNSHINE.

A meeting of the members of the PROJECT was held and we decided to concentrate our efforts in the rehabilitation phase of the aid. On August 22, the Project met with the Masters and officers of the subordinate Lodges in the disaster areas to map out the method of distribution of palay seed. The Lodges were very enthusiastic about the decision to distribute the most needed item to help the farmers.



Road conditions in Central Luzon after the flood.

We can not close this report without extending our sincere thanks to the brethren who help us in this undertaking. Our thanks to VW Apolonio V. Pisig who was our coordinator in Cavite, VW Angel O. Daño for the warm and cheerful reception to our appeal, Bro. Jose L. Araneta for the use of a truck, Sis. Conchita Ramos for help in soliciting relief goods, MW William C. Councell for the full support and help that he has extended to the PROJECT, and others who in one way or another help us in our operations.

Our donors are:

CASH

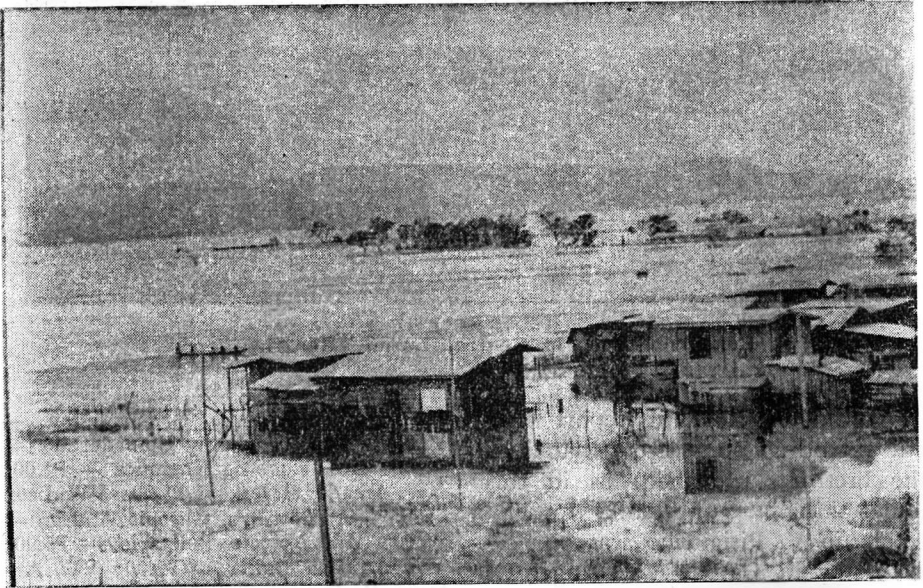
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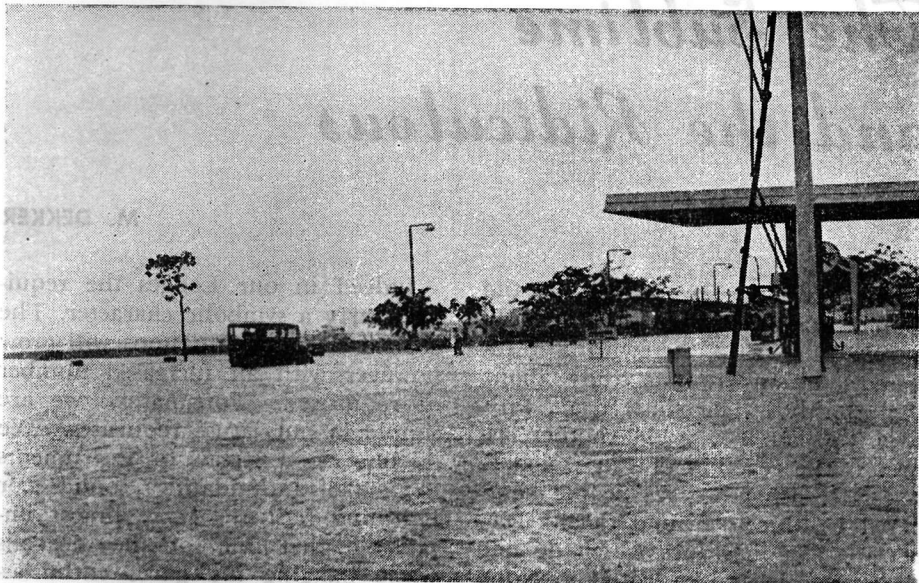
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Turn to page 18

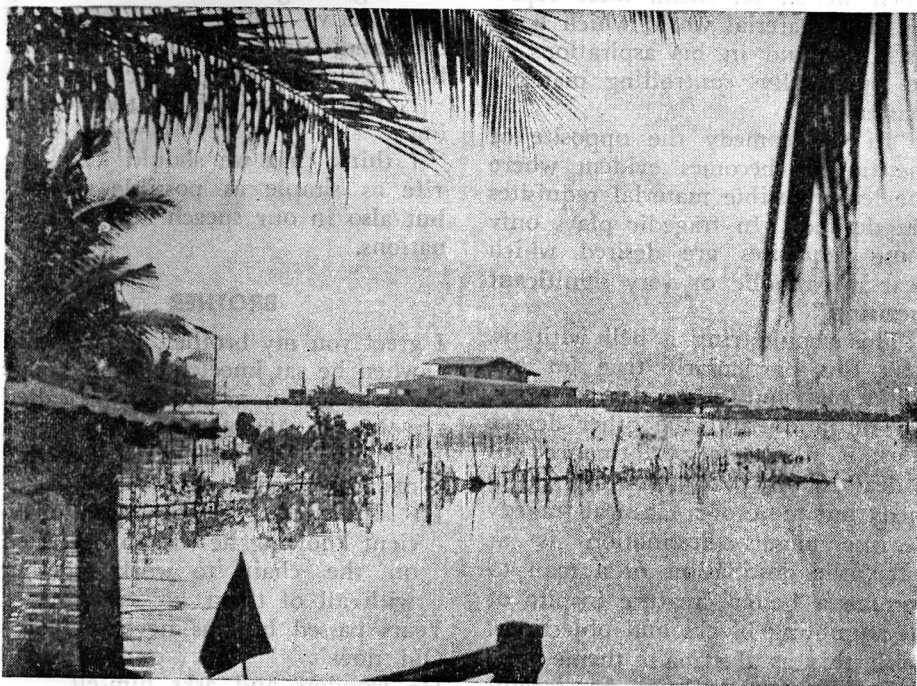
Typhoon Gloring Aftermath





ically will cut his desk into two. The only thing that can lead to the beginning of an understanding

that pop off at most improper moments holding them that collapse when we sit on them these papers



Photos by: Q. C. King
Phil. Daily Star

The Sublime and the Ridiculous

M. DEKKER

Inspired by an article in the Dutch Masonic publication A.M.T. of 15 June 1972, herewith a translated citation from a study about the comedy. The study deals with why we laugh . . . "Another aspect is the reaction of fun which is generated when we see people hampered by objects around them. Dispensing slot machines which do not open, the legendary collar buttons that pop off at most improper moments folding chairs that collapse when we sit on them, these represent the material world which hampers mankind in his aspirations to be spiritually controlling material matter.

"In the comedy the opposite of the tragedy becomes evident where the least possible material requisites are desired. In tragic plays only those requisites are desired which bear a symbolic or very significant meaning."

This should ring a bell with us. Isn't this particularly true for our initiations and other degree work. An initiation and the other degree work is a play a performance but a dead-serious play definitely no comedy but more of a classical tragedy because man's destination is at stake, the destination of a man to become a better creature inspite of all stumbling blocks and objections. With this as the main theme how right is the remark to be careful with requisites in either material or spiritual way.

Indeed in our Lodges the requisites carry a symbolic character. The chance of comic situations will grow however with an increased number of requisites. Fortunately, we are simple in our ritual requisites. We do not use a seesaw or instruments to make intimidating sounds or lightning flashes. It is almost impossible that one of the deacons while banging his gavel enthusiastically will cut his desk into two. The only thing that can lead to the beginning of an understanding appreciative smile is the effort of the candidate to conform with the first beginning of his teachings.

Is there a morale in the foregoing?

I think that we should keep the rite as simple as possible in acts but also in our speech and its intonations.

BROTHER

I greet you my brother, he was told
when he sat kneeled in the Lodge
Later he advanced and he was called
a Master Mason
Earlier he was admitted as a free
man of good report
He studied to become more profi-
cient knowing he was to be called
on the chair to work together
with all of them
Years passed he was never called
Old now
He wonders and asks himself
Am I not a Brother
Brethren

GRAVEL AND SAND

A Report on Masonic Activities

LODGE ANNIVERSARY

Members of Dapitan Lodge No. 21 celebrated the Lodge anniversary with an excursion to La Mesa Dam, recently. The members of the family shared the occasion with them.

Each family brought food and fruits which they shared with everyone.

Plaques were awarded posthumously to the late Bro. Temistocles Elvina and Bro. Santiato Llave. The widows of the two brothers were on hand to receive the award.

Diplomas of Merit were presented to Bros. Potenciano Abano, Benjamin Araniego, Jr., Mariano Lucero, Francisco J. Olizon and to Bro. Francis Maher, a Past Junior Warden.

There were candies for the children.

A raffle was held with everyone winning a prizes, which were donated by the ladies.

DE MOLAYS IN ACTION

DeMolay boys once again went into action during the recent central Luzon flood. Members of Baguio Chapter were among the first to arrive at the scene of the landslides helping in the search and rescue of survivors. They were among the last to pull out from the disaster scene.

The city council presented the boys with a Plaque of Appreciation.

Loyalty chapter members joined "Operation Saklolo".

Members of Jose Abad Santos Chapter gathered used clothing which they turned over to the relief center of a R-TV Station.

SAIGON VISITATION

MW William C. Councell flew to Saigon, South Vietnam for a conference with the officers and members of the Saigon Lodge No. 188. VV Hermogenes accompanied him during the trip. The Senior Grand Lecturer held a Lodge of Institution during their stay in South Vietnam capital.

EXEMPLIFICATION TEAM

Masonic District No. 1 has organized an exemplification team. The team is composed of dedicated Masons who are holding regular practice sessions striving for perfection in the floor work of the different degrees.

The members of the team are: Bro. Leopoldo G. de la Rosa, Bro. Ruperto Demonteverde, Jr., Bro. Francisco B. Ibay; Bro. Emiliano T. Navoa, Bro. Danilo Faraon, Bro. Pablo S. Afuang, Bro. Joselito Tabios, Bro. Eucharistico Cunanan, Bro. Isaac Arribas, Bro. Francisco V. Trias.

Bro. Remigio D. Bautista, Jr., Bro. Antonio Abano, Bro. Antonio D. Baquilod, Bro. Romeo L. Martin, Bro. Masor Baulo, III, Bro. Ra-

Turn to page 18

THE ECUMENICAL WORLD

ECUMENICAL SYMPOSIUM

Members of Mt. Musuan Lodge No. 155 are implementing some of the objectives of the Regional Convention in Malaybalay "to bridge the communication gap among our people who belong to different religious groups". The brethren recently held an Ecumenical Symposium at the Fulbright Garden at the Central Mindanao University, Musuan, Bukidnon.

Prof. Victorino T. Cruzado gave the opening remarks followed by the opening prayer by Rev. David Cabriles. The Rev. Fr. Renato V. Gimenez, S.J. spoke on *The Ecumenical Movement*; Rev. David Cabriles on *Moving Toward Unity Thru Dialogue*; Bro. Eugenio Miranda touched on *Moving Toward Unity Thru Christ* and Mrs. Zenaida Ramirez discussed the subject of *Moving Toward Peace Thru Bahula*. The President of CMU, Dr. Isabelo S. Alcordo spoke on *Practising Religion According to Essence and Not According to Form*.

After the dissertation of the panel of resource persons, an open forum followed. The closing prayer was said by Rev. Fr. Victorico Gimenez, S.J.

THEOLOGY IN ACTION WORKSHOP

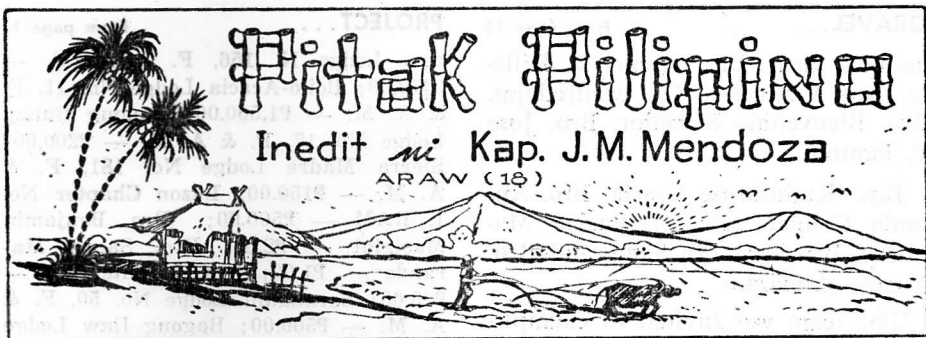
A Workshop for Theology in Action will be held on September 1-15 at the Kapatiran Kaunlaran Foundation Building (Methodist Social Center), P. Paredes St., Manila.

Jointly sponsored by the East Asia Christian Conference (EACC) and the NCCP, this workshop aims to (1) provide necessary "theological support" for church workers in urban and rural laity and youth projects, as they act and reflect upon the concrete dilemmas of life in Asia; (2) provide an encounter between vigilant theologians and those in frontier or conflict situations whereby both may grow in ability to correlate actual struggles and the resources of theology; (3) clarify existing — or build new — situation-centered patterns of theologizing which may articulate and release the gospel of and for the poor and the powerless; and (4) lay a basis for similar encounters locally and nationally and for possible new models of joint training.

This workshop has been set up out of the awareness that a number of urban, industrial and rural projects, lay centers and seminaries carry out such programmes but suffer isolation from other agencies of theological, laity and social education.

Cited as an example of such isolation is the situation of many urban-industrial mission personnel, who are frequently engaged in organizing people for their own rights and survival in urban communities, industrial fronts, along with social and functional groups. But pressures against this approach come not only from political powers, but also from church authorities, and theological

Turn to page 18



ANG KAPANGYARIHAN NG PAG-IBIG

Ni Kap. AGUSTIN GALANG, N.G.

Ang kapangyarihan ng pag-ibig ay ipinahahayag ng mga dakilang Aral ng Banal na Kasulatan, sa walang pagtandang mga tula, sa kultural na pagpapabuti ng mga Nasyon. Samantala, ang daigdig sa kalahatan ay natunghayan ang mga plano, nguni't tumangging itayo ang Templo.

Ang mga Mason, na nagkakaisa sa mga karanasang ispiritual, nabibigkis sa banal na panunumpa. sa mga taling walang pagkalagot at di mababago, ay buong sikap na pinag-aaralan at gamitin ang Lakas na ito.

Batay sa Banal na Pag-ibig, ang mga Mason, ay inaralan at nagpu-punyagi na maging tagahatid ng panaanlig, ng pag-asa at ng Pag-ibig sa daigdig na lubhang nangangailangan ng tunay na Diwa, ang hindi bantuang pagpapahiwatig ng kakit-akit na pang-araw-araw na Pamumuhay.

Sinabi ni Espinoza: "Ang pag-ibig ay panggayuma na nagpapabagong anyo sa mga abang-aba at naulalamig sa mayayaman at mapagpunyagi. Subali't muli't muli nating naririnig na tayo'y nabubuhay sa hindi magiliw na Daigdig. Iyan ay maaaring totoo, subali't nasa dulo ng ating mga daliri ang himala na ma-

kapagpapalit sa Daigdig na ito sa isang tunay na Paraiso. Kung tayo lamang ay kikilos.

Dapat tanggapin ng bawat Mason ang hamon. Ang bawat isa'y sapat na maging Apostol ng Pag-ibig. Ang pagtalikod sa buhay, pag-iwas sa katotohanan, paghatol sa kahinaan ng tao, ay hindi makapagdudulot ng ninanais na pagbabago.

Ang mga Mason na nakakalasan ng pinakamalakas na sandata — ang lakas ng Pag-ibig, ay may kapananagutan na magpatuloy sa pagpapalaganap ng dakilang simulaing Pag-ibig-Kapatid sa lahat ng sulok ng daigdig, kung ating minimithi na matamo ang katahimikan at kaayusan ng Sangkatauhan.

Ang impluensiya ng PAG-IBIG ay minsan pa nating mapatunayan sa ginampanang papel ng isang masugid na Mason sa kanyang pakikipagtunggali sa isang kalaban ng ating Orden sa sumusunod na tula sa Ingles:

HERETIC

"He drew a Fence that shut me out,
Heretic, rebel, a thing to flout;
But Love and I had a wit to win,
We drew a Circle that took him
in."

△ △ △

GRAVEL...

From page 15

mon H. Cruz, Bro. Homer V. Dille-
ra, Bro. Victorino C. Madredejos,
Bro. Bienvenido Salvador, Bro. Jose
V. Fantoni.

Bro. Rudolfo de Gracia, Bro. An-
tonio Comoda, Bro. Dalmacio Ma-
cairog, Bro. Kua Lin Siong and Bro.
Angelo Almazan.

The team was invited to exempli-
fy the Third Degree in Tagaytay
Lodge No. 165 and in Pinagsabitan
Lodge No. 26. During the recently
concluded Lodge of Instruction con-
ducted by the Grand Lodge the
team also assisted the Grand Lec-
turers in the demonstration of the
various floor work and the exempli-
fication of the blue degrees.

**FERNANDEZ...**

From page 16

educators. Anxiety grows on the
part of fulltime staff members, es-
pecially when they are pressed not
by political or military authorities,
but by church leaders and fellow
Christians.

"Workshop" leaders keenly feel
the need for a prayerful re-examina-
tion of the task of theology in pre-
sent-day Asia, conscious of the fact
that theologians and seminary staff
members often limit their interest
to academic questions, isolating
themselves from concrete struggles
and from the process of theologizing
upon responsible involvement.

This international workshop will
be participated in by about forty
Christian leaders in Asia, from dif-
ferent areas of concern for Christian

PROJECT...

From page 11

tum Lodge N. 156, F. & A. M. —
P470.00; Iloilo-Acacia Lodge No. 11, F.
& A. M. — P1,500.00; Bagong Buhay
Lodge No. 17, F. & A. M. — P200.00;
Sierra Madre Lodge No. 181, F. &
A. M. — P150.00; Luzon Chapter No.
1, RAM — P500.00; Bro. Benjamin
Masiglat — P2.00; Bro. Sanny Ma-
randa — P1.00; Bro. Vicente Yee —
P20.00; Sarangani Lodge No. 50, F. &
A. M. — P500.00; Bagong Ilaw Lodge
No. 97, F. & A. M. — P300.00; Dapi-
tan Lodge No. 21, F. & A. M. —
P40.00; Quezon City Lodge No. 122, F.
& A. M. — P100.00.

Aguinaldo Memorial Lodge No. 31 —
P300.00; Primera Luz Filipina No. 69 —
P1,107.00; Graciano Lopez Jaena Lodge
No. 194 — P1,000.00; Batangas Lodge
No. 35 — P200.00; St. John Lodge No.
9 — P200.00; Manila Lodge No. 1 —
P1,000.00; Verona Chapter No. 1 OES,
(Guam) — P1,334.00; Mt. Malindang
Lodge No. 130 — P300.00.

**CLOTHES, CANNED GOOD &
OTHERS:** Casiano Laput, Joselito Ta-
blos, Indang Lodge No. 115, Bagong
Buhay Lodge No. 17, Aguinaldo Me-
morial Lodge No. 31, Cavite Lodge No.
2; Sampaguita chapter, OES. Bro. Os-
car L. Fung Laon-Laan Lodge No.
185, Bro. Henry Anghessing, Sis. Lulu
Tias, Morong Ladies Club.

mission — theologians, church lead-
ers, local project workers, students,
youth. The Philippine participants
will consist of (1) *Theologians* —
Fr. V. Gorospe, Dr. Emerito P. Nac-
pil, The Rev. Ciriaco Ma. Lagun-
zad, Jr. (2) *Practitioners* — The Rev.
Dario Alampay, Fr. P. Yusingco, The
Rev. Henry B. Aguilan. (3) *Youth*
— Mr. Fred Barrera. (4) *Resource
Persons* — Dr. Dante Simbulan, Dr.
Nemesio Prudente. — R. Natividad.
— NCCP Newsletter

ON MASONIC EDUCATION

197. *What is sometimes called the English Rite?*

This term is applied to the system of degrees promulgated in December, 1913 at the Union of the tworival Grand Lodges in England: The Grand Lodge organized in London in 1717, called "Modern" by its rival, and the Grand Lodge "According to the Old Institutions," organized in 1751. The United Grand Lodge "declared and pronounced that pure Antient Masonry consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch." (Book of Constitutions, Art. i.)

198. *What is the Master's Carpet?*

The Master's Carpet was originally the drawing on the Lodge room floor, erased after the meeting; when for greater convenience the symbols and emblems were painted upon cloth, it was first laid on the floor and hence called carpet. Now the Master's Carpet or Tracing Board is usually on a wall or easel, or its place taken by lantern slides with images thrown upon the wall or a screen. (What? When? Where? Why? Who? in Freemasonry.)

199. *Has the Grand Master's prerogative of Making Masons at Sight ever been exercised in the Philippines?*

Yes, in 1935 when Gen. Douglas MacArthur was made a Mason at sight by M.W. Samuel R. Hawthorne, then Grand Master.

200. *What is a Lewis?*

According to the Imperial Dictionary, a Lewis is "An instrument of iron used in raising large stones to the upper part of a building. It operates by the dovetailing of one of its ends into an opening in the stone, so formed that no vertical force can detach it." In Freemasonry it is universally a symbol of a son of a Mason not yet 21 years of age. In some American jurisdictions a Lewis may apply for the degrees but he is not initiated until he becomes 21. In England a Lewis may apply at 18 but cannot be initiated without a dispensation. In Scotland a Lewis can be initiated without a dispensation.

201. *What great composer wrote a Masonic opera?*

Wolfgang Amadeus Mozart (1756-1791) wrote the famous Masonic opera, "The Magic Flute". He was made a Mason in 1785 in Lodge Zur Gekronten Hoffnung in Vienna, Austria.

202. *Who is known as "The Father of Masonic Symbolism?"*

William Hutchinson (1732-1814) of Barnard Castle, Durham, England, published in 1775 "The Spirit of Masonry, "a book on the philosophy and symbolism of Freemasonry.

203. *What ought to be the main object of Masonic education?*

The main object of Masonic education should be to make the young Mason realize that he has become a member of a unique and benign association that is already hoary with age when King Solomon began to build his Temple, in order that he "may the more earnestly strive to be a Mason not merely in form, but in faith, in spirit, and still more, in character." (Newton, The Builders.

204. *Would it not help to make Masons understand Freemasonry better if at each convention, district or regional, the program included a short talk on the interpretation of the ritual, followed by questions and answers not only on the subject of the talk but in general?*

It certainly would help much, especially if the talk covered what cannot be committed to writing.

How To Find Humility

Personally, I have faith in the Craft. Regularity is every day gaining ground in this country. Many irregular Masons are daily more and more disgusted and join the only regular Masonic obedience, which is ours. I have faith too in the destiny of the Church. Never has the Papacy seemed so great. One can open papers to ascertain that there is no great problem of the present period on which the Pope remains mute. It is a fact, brethren, that whenever the safeguard and the dignity of mankind are in question, the tenets of the Church and the Craft are exactly the same. Let me quote another example—that of the attitude to be observed towards that persecuted race, of which Our Lord and his disciples were members.

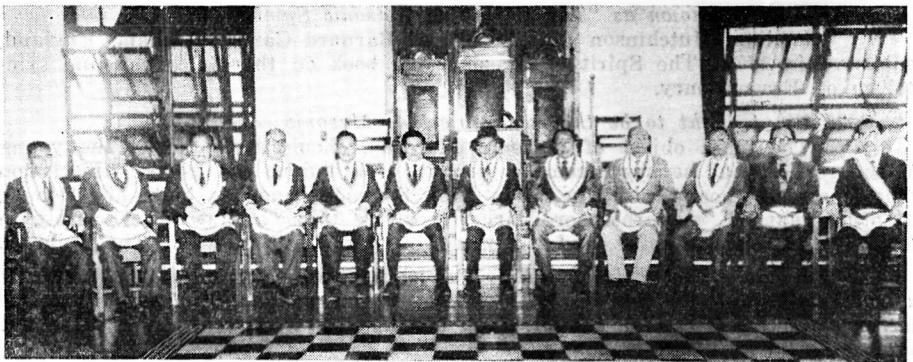
There must be room in the world of the future for "THE ROMAN CATHOLIC FREEMASON." What must he be? Well, these will be my last words: Masonry, if he rightly understands the Art, must make him a better Roman Catholic, and his own religion, if he practices it, and upholds it as is his duty, must make him a better Mason.

SOMETIME, when you're feeling important;
 Sometime, when your ego's in bloom,
 Sometime, when you take it for granted,
 You're the best qualified in the room;
 Sometime when you feel that your going
 Would leave an unfillable hole —
 Just follow this simple instruction.
 And see how it humbles your soul.

Take a bucket and fill it with water,
 Put your hand in it, up to the wrist,
 Put it out, and the hole that's remaining
 Is a measure of how you'll be missed.
 You may splash all you please when you enter,
 You can stir up the water galore.
 But stop, and you'll find in a minute
 That it looks quite the same as before.

The moral in this quaint example
 Is: do just the best that you can,
 Be proud of yourself, but remember,
 There is no indispensable man.

— Anonymous



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- No. 4 — **Pablo L. Edrozo**
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No. 29 — **Eduardo Pascual**

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146

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