

The Cabletown

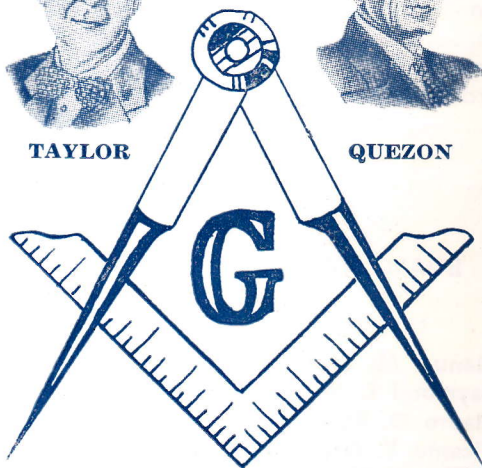
OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



TAYLOR



QUEZON



FILIPINO-AMERICAN FRIENDSHIP PREVAIL
THROUGH FREEMASONRY

Vol. 1

No. 7

July

1973



GRAND LODGE OFFICERS

1973-1974

Grand Master	Ruperto S. Demonteverde
Deputy Grand Master	John O. Wallace
Senior Grand Warden	Teodoro V. Kalaw, Jr.
Junior Grand Warden	Jose L. Araneta
Grand Treasurer	Damaso C. Tria, PGM
Grand Secretary	Esteban Munarriz, PGM
Assistant Grand Secretary	Apolonio V. Pisig
Grand Chaplain	Marcelino P. Dysangco
Grand Orator	Jose E. Racela
Grand Marshall	Teotimo G. Juan
Grand Standard Bearer	Simeon Rene Lacson
Grand Sword Bearer	Miguel M. Inigo
Grand Bible Bearer	Dominador Herrera
Senior Grand Lecturer	Hilario G. Esguerra
Senior Grand Deacon	Ruperto J. Demonteverde, Jr.
Junior Grand Deacon	Alejandro A. Eusebio
Senior Grand Steward	Desiderio Dalisay
Junior Grand Steward	Eulogio S. Eusebio
Grand Pursuivant	Cayetano Palmares
Grand Organist	Angel S. Montes
Grand Tyler	Benjamin Ramos

BOARD FOR GENERAL PURPOSES

1973-1974

Manuel M. Crudo, PGM, President
Raymond E. Wilmarth, PGM, Member
Mauro O. Baradi, PGM, Member
Vicente Y. Orosa, PGM, Member
Pedro M. Gimenez, PGM, Member

EX-OFFICIO MEMBERS

John O. Wallace
Teodoro V. Kalaw, Jr.
Jose L. Araneta
Damaso C. Tria, PGM
Esteban Munarriz, PGM, Secretary
William C. Councill, PGM

REGIONAL GRAND LODGE OF THE RYUKYU ISLAND

Regional Grand Master **Ernest L. Albert**
Regional Grand Secretary **John J. Williams**

Grand Master's Page



TOGETHER, BRETHREN

The wisdom of the commonplace has often been taken for granted. When I was barely a step from the threshold of early adolescence, I chanced upon a spectacle so novel and awesome at the time that it has since stuck to my memory. A young man was showing a small boy that it was impossible to crush an egg between the palms of his hands. The boy, naturally would not subscribe to the young man's contention until he was given the benefit of a demonstration. The young man showed him how, by taking hold of the egg between his palms applying inward pressure. It did not break!

The message this incident convey is the most important ingredient in the success of any endeavor. In a successful enterprise, there has to be superiors and subordinates. We must recognize this distinction. It is imperative on the part of those in authority to see to the needs and welfare of their subordinates. It is also equally binding upon the latter to give full support in the execution of the goals set for them by the former. If we pool our resources and labor harmoniously to achieve the common goal, it is indubitable that we will be as strong and formidable as we envision to be.

Let us therefore take a step toward this end. Let us start with the Cabletow. Many complaints have been aired about the three-month delay of the publication of the issue. The truth of the matter is the editorial staff lacks articles to publish. If you think you have some important affairs worth publishing, feel free to submit write-ups of the same. The fraternity needs inter-Lodge communication. Do not pass up the opportunity open to you. Use the Cabletow; it is yours. Let us, then, hear you resound that Masonic phrase: "Together brethren!"

RUPERTO S. DEMONTEVERDE
Grand Master

In This Issue

THE CABLETOW INC.

RUPERTO S. DEMONTEVERDE, SR.
Chairman

RAYMOND E. WILMARTH
Vice-Chairman

APOLONIO V. PISIG
Secretary & Bus. Manager

JOSE L. ARANETA
Treasurer

TRUSTEES:

JOHN O. WALLACE
TEODORO V. KALAW, JR.
JOSE L. ARANETA
JUAN C. NABONG, JR.
OSCAR L. FUNG
SAMUEL P. FERNANDEZ
JUAN M. MENDOZA
ALEJANDRINO A. EUSEBIO

EDITORIAL STAFF:

RAYMOND E. WILMARTH
Editor

OSCAR L. FUNG
Managing Editor

SAMUEL P. FERNANDEZ
Associate Editor

CONTRIBUTORS:

ARTHUR SCHRAMM
MANUEL M. CRUDO
LORENZO N. TALATALA
AURELIO LEYNES CORCUERA
AGUSTIN L. GALANG

GRAND MASTER'S PAGE	1
MASTHEAD	2
EDITORIAL	3
CHIVALRY — Wylie B. Wendt	4
ANTIETS & MODERNS — TWO GRAND LODGES ...	5
APRONS: LET'S WEAR THEM — R. Kenneth Miller, PGM	8
MASONIC LEGENDS AND MYTHS — Abraham Fellman 33°	11
PITAK PILIPINO	15

Published monthly by The Cabletow, Inc. in the interest of the Grand Lodge of the Philippines. Office of Publication: Suite 12, Plaridel Temple Annex, 1440 San Marcelino, Manila D-406, Tel. 59-71-85. Re-entered as second class mail matter at the Manila Post Office on June 16, 1962.

This publication is made possible by annual contributions of Master Masons on the rolls of the Grand Lodge of the Philippines.

Editorial:

SISYPHUSIC MENTALITY?

Greek mythology tells of Sisyphus, a Corinthian king who was punished by the Olympian gods by assigning an endless task of rolling a rock up a steep hill, and the rock rolled back downhill upon him everytime he was about to reach the peak. Sisyphus was eternally deprived of the sense of accomplishment and the satisfaction of having completed a task.

Various Masonic Districts apparently display unknowingly Sisyphusic mentality. After an annual district convention, we wait another year for a new set of Worshipful Masters to plan another meeting of minds, only to end up once again with a new set of beautiful resolutions to take before the Grand Lodge Communication. Instead of a Masonic District deciding on vital measures affecting the Blue Lodges in the community, resolutions are made leaving the problems unsolved and plans unfulfilled. Our Masonic District seems to exist ceremoniously with no disciplined direction in administering to the needs of the Lodges in the respective District Jurisdiction, as a foundation for the future development of District or Regional Grand Lodges.

Until we restructure the loose aggrupation of Blue Lodges, we shall be climbing up and down the hill getting nowhere like the proverbial Sisyphus, instead of moving forward. And, like Sisuphus, we shall end up accomplishing nothing.

Let us learn from the story of Sisyphus, that to take one step up a hill and hold our ground against all odds will in time take us to the peak, that we may see the beauty that surrounds the labors we have expended in overcoming adversity to reach that peak.

S.P.F.

Chivalry

By WYLIE B. WENDT

A writer on the ancient system of Chivalry defined it as "a military institution, prompted by the enthusiastic benevolence, sanctioned by religion, and combined with religious ceremonies, the purpose of which was to protect the weak from the oppression of the powerful and to defend the right cause against the wrong."

This is an interesting definition, and while the purpose today remains the same as that of our ancient Knight Companions, accompanied by acts of courtesy, it is possible to discuss other phases of the definition.

The military character of the ancient institution of Chivalry requires no proof, but it may be necessary to establish the fact that religious ceremonies of some kind were always combined with the institution of Chivalry.

All the written laws and regulations affecting Knighthood, which were composed subsequent to its having taken an acknowledged form, prescribe certain and various religious ceremonies, which the aspirant to Chivalry were required to perform before he could be admitted to that high Order.

What preceded the regular recognition of Chivalry as an institution is entirely traditional, yet in all the old romances and ballads, no instance may be found in which a squire became a Knight without reference to his religious faith.

If he was dubbed on the battle field he swore on the cross of his sword to defend the right and maintain all the statutes of the noble Order of Chivalry and he called upon heaven to witness his vow and the saints to help him in his execution.

There was even an absurd fable of that chivalrous age wherein we find Saladin himself receiving the Order of Chivalry from the hands of a crusading Knight, who caused the infidel sultan to be shaved and to bathe as a symbol of baptism. While this tale and many other fictitious (few of them dating earlier than the end of the twelfth century) at the same time we have reason to believe that some form of religious ceremony was a part of each Knighthood.

The origin of Chivalry is lost in the obscurity of the distant past but, some where along the line, it took upon itself a great and individual character that is difficult to define. And that characteristic will be designated the Spirit of Chivalry. For it was, indeed, more a spirit than the institution.

The outward forms, with which it soon became invested, were only the signs by which it was agreed that those persons who proved by their initiation that they possessed the spirit should be distinguished from the other members of society. The ceremonial was merely the public

Turn to page 19

ANTIENTS & MODERNS

- Two Grand Lodges

(An edited reprint of one of the Grand Master's Award Lectures of 1966 submitted by Boort Lodge No. 183).

We are presenting this reprint as many "average" Freemasons have asked question such as "Who were the Antients and who were the Moderns?"

References to the Moderns are allusions to the "Premier Grand Lodge of England" formed in 1717. A rival body was established in 1751, formed originally by six lodges in London and assumed the name "The Most Antient and Honorable Society of Free and Accepted Masons."

The formation of this rival Grand Lodge resulted from a committee-like organization which has been in existence since about 1739. The "Antients" believed that they practised a more ancient and therefore purer form of Freemasonry and at the same time dubbed the lodges affiliated with the Grand Lodge of 1717 as "The Moderns." Some masonic historians see the situation as a split. Others see it as an attempt on the part of "The Antients" to preserve and as being responsible for the preservation of much of the wealths of ritual existing in our practices today.

No attempt is being made to assess the evidence for or against either of these interpretation. It is intended to explain the terms, the nature of the conflict of 1751 to 1813 and to state the recognizable affects which the dispute had on the development of speculative masonry. The words,

Antients and Moderns used in relation to the two Grand Lodges were a deliberate choice by Laurence Dermott, as first Grand Secretary, and later Deputy Grand Master, of the Grand Lodge of the Antients.

Dermott, who was the sustaining spirit of the conflict is acknowledged by all writers on the subject to have been a man of remarkable quality and tremendous energy, perhaps even the greatest character in the Craft history of the 18th Century.

In 1756, he produced and had issued at his own expense, the first edition of what were actually, the Constitution of the Antients which he called "Ahiman Rezon". These words are Hebrew and have no precise translation into English. They could be translated as a "help to a brother." The aim of the work was clearly stated in the author's dedication:

"...to let the young brethren know how they ought to conduct their actions, with Uprightness, Integrity, Morality and Brotherly love, still keeping the ancient landmarks in view."

Why was it necessary in the view of Dermott and his adherents, that a second Grand Lodge should be formed? To answer this question fully we have to examine the history of Freemasonry in England between 1717 and 1751. Briefly, the answer

Turn to next page

lies in the several accusations levied against the Grand Lodge of 1717:

that it had infringed the earlier democratic character of the order by refusing to accept, as equals, Mason from other countries, notably Scotland and Ireland;

that it had departed deliberately from the old landmarks of the order by changing the methods of recognition in order to identify and to refuse admittance to the numerous Masons coming from lodges unaffiliated with the "Premier Grand Lodge" and thus unaware of the change;

that it had abbreviated the ritual, ceased to recite the old charges at initiation and omitted, in many cases, the customary preparations of candidates;

that it had abandoned the esoteric ceremony at the installation of a Master;

that it ignored the importance, and in fact the existence of Deacons in the working of the Lodge.

In addition, the Antients claimed to possess certain secrets not known to the Moderns. These concerned the Royal Arch degree which for the Antients, was the completion of the third degree and was given as such.

Even defenders of the Moderns admit that these charges were true at least in part. It is certain for example, that in about 1730, the Modern Grand Lodge decided to change the modes of recognition in order to prevent the admission to its Lodge of any Mason regarded as irregular, that is, member of an unaffiliated Lodge. It is equally certain that the Modern Grand Lodge gave its Grand Master the power to appoint wardens and resolved that the choice of all Grand Officers (other than the Grand Master himself) could be made only from a body having extremely close connection with the reigning

house of the time (The Havoverians).

Certain of the other charges made by the Antients against the Moderns, notably those which concerned abbreviation of the ritual appeared equally well to be true, are less open to demonstration because of the fact that official rituals of this period do not exist.

The charges relating to Deacons is open to much debate. Most historians appear to agree that the office of Deacon was never in general use, except in Antient Lodges, until the Union in 1813.

During the period 1751-1813 English Freemasonry went through as extremely trying time. An attempt by the Moderns (1768-1772) to incorporate the Grand Lodge (of 1717) by act of Parliament was defeated only by a revolt of many Modern Lodges and Officers.

The worsening of feeling between the two camps was further accentuated, as far as the Moderns were concerned by the facts that the Grand Lodge of Scotland (founded about 1825) and the Grand Lodge of Ireland (founded about 1736; recognized the Antient Grand Lodge in 1762 and 1773 respectively. The "Premier Grand Lodge" (Moderns) was not regarded by Sister Grand Lodge as the sole legitimate governing body of Freemasonry at this time.

An interesting and important feature of this period was that despite the wordy warfare of the Grand Officers, there was apparently much fraternization among the ranks and file. This extended as far as making visits to each other's lodges in that complete accord which is one of the hallmarks of a good Freemason. This practice, which was officially condemned by the two Grand Lodge (Particularly the Modern) led to the custom of "re-marking" in one Lodge, masons who have previously been

initiated in another of the opposite persuasion; frequently in payment of a fine, but sometime, if the supposedly irregulars brother was of sufficiently high ranks, or sufficiently highly regarded, at no charge.

It is obvious, from the ease and frequency with which masons were remade by adherent of both Grand Lodges, that the dispute, in the eyes of the ordinary mason, at least was not so much over the validity of the degrees worked by the opposition as over the regularity of the bestowal. It was in this recognition in fact that the seeds of a reconciliation of the two sides was to be found.

During the period 1760-1800 a middle party emerged, the Traditioners. They paid dues to the Premier Grand Lodge, and while nominally "modern" they were "antient" in practice. The last noted exponent of this movement was Thomas Dunkerley, born in 1724, the natural son of George II. Dunkerley was made a Mason in 1754 in a "modern lodge;" in the same year he was exalted in the Royal Arch (an Antient practice at that time). By 1767 he was Provincial Grand Master of Hampshire and thereafter in charge of various other provinces of the Modern Grand Lodge.

Dunkerley felt that loyalty to the Antient ritual was not incompatible with loyalty to the Grand Lodge which had mistakenly attempted to remove them. This, he felt, was an error of judgment, more than outweighed by its subsequent efforts to raise the standards of the Craft in general.

He was the mastermind behind the group which sought reconciliation with the Antients. It was due to such moderate influences that at the end of the 18th Century many of the differences existing in the ritual and practices of the two groups had

largely disappeared in certain districts. Lodges of both persuasion were openly carrying out work which incorporated the best of both system, but it was to take another 13 years before this groundswell of opinion was to triumph over the extremist of both side.

In April, 1809 the Grand Lodge of Modern, recognizing at last that the best interest of freemasonry would only be served by union, and that their own body must make the first step, passed the following resolution;

"That it is not necessary any longer to continue those measures which were resorted to... respecting irregular masons and (we) do therefore enjoin the several Lodges to revert to the Antient (old) Landmarks of the Society.

This was important for two reasons.

To begin with, it was the first positive steps toward unity made by the Moderns (the Antient had begun peace overtures in 1777) but more cogently it was an admission to the truth of at least two of the charges made by the Antients: One admission was explicit, that concerning the change in the modes of recognition; but it is considered that the resolutions also implicitly acknowledge the truth of the charge concerning the oligarchical and antidemocratic attitude of the Premier Grand Lodge in the 1730's and 1740's.

In October 1809 the Moderns constituted the Lodge of Promulgation, charging it with the duty of proclaiming the ancient landmark and instructing Modern brethren in the necessary alteration of ritual (Later its members were to constitute the committee that negotiated with the Antients).

In March 1810 the Grand Lodge of the Antients passed a resolution

Turn to page 17

LET'S WEAR THEM

R. KENNETH MILLER, PDG

We who are members of the Masonic Fraternity wear our white aprons at Masonic functions for a variety of reasons — probably the most important of which is the fact that this is the badge of a Mason and an honor and distinction which is ours because of our membership in the Masonic Fraternity. This piece of lambskin signifies much and says many things. As this garment is displayed we are quickly recognized as being part of the Masonic Fraternity — literally Masonry itself.

Most of my life has been associated with aprons of one type or another:

1. Very early in my life I was tied to my mother's apron strings.
2. A little later in my life I observed my father wearing the white apron that is always associated with the retail food business.
3. Then still a little later in my life the white apron of my father's vocation became a part of my vocation as this apron was worn each day and identified me with the particular segment of life of which I was privileged to identify. It was then that I realized that I not only wore that apron as a means of providing cleanliness for my clothing but also as a symbol of sort which said that I stood for something and was a part of certain segment of society.

4. And of course some 25 years ago the white apron of a Mason became a part of me and a portion of my very life.

I'm now going to suggest some "aprons" to you, each of which I know is equally meaningful to you, signifying what you are and what you wish to be.

First, the apron of Morals and Morality. This one expresses and teaches a conception of right behavior with conformity to ideals of human conduct which are not only becoming to ourselves, but also becoming to others. I'm not suggesting that you place a sign on your person that says "My morals are above reproach. You listen to what I have to say and I'll tell you all about morals and morality." People would say that you were some sort of a kook, and I'd be inclined to agree.

I am suggesting, however, that symbolically you must have some sort of a sign on your person that indicates by your behavior and by your examples.

1. Your firm and unswerving conviction that man must not break God's moral law.
2. That a code of moral behavior is not something to be bent and moved by a small segment of society to satisfy personal whims and fancies.
3. That although there are those in society today who apparently

are not concerned with their own personal conduct and who openly flaunt principles and guidelines for a virtuous existence among mankind, you will not tolerate any suggested moral code that is degrading for debasing and will be satisfied with nothing less than that of conforming to a standard of right behavior that is concerning with the manifestation of moral excellence in character.

4. That morals and integrity are so interwoven with each other that you will not permit the level of moral acceptance to be dropped to a point that would cause the integrity of man to suffer in his relations one with the other.

Next, the "apron" of Accountability. The dictionary tell us the accountability is "The quality or state of being accountable."

If we are to be accountable, this then implies that we are willing to assume responsibility and trustworthiness. This apron then might well be one that is long in design to properly remind us of the strenuous and demanding burden that is ours as we accept accountability and as we willingly stand in review as an example and to be examined.

Too few of us fully realize that to accept accountability is to be fully aware of all our responsibility, rather than searching for more right and privileges. There certainly is nothing wrong with interjecting our own thoughts and opinions. However, many things are wrong if we do this without respecting the other man's opinion and understanding his refusal to accept judgments which is ours. We must understand that with accountability surely comes the imposing responsibility to retain the honor

of our family, and the respectability of ourselves; that our fellowmen will honor us because of these traits of greatness and because of our humility of action.

Third, comes the "apron" of Service. The following poem was included as a portion of a recent memorial written for Frank J. Bell, Grand Treasurer in 1967-68 and was one of Brother Bell's favorite:

I'd like to think when life is
done
that I had filled a needed post,
and here and there
I'd paid my fare with more
idle talk or boast.
That I had taken gifts divine,
the truth of life and manhood
fine,
and tried to use them, now
and then,
in service to my fellow men.

The words of the unknown author of this verse in a simple, but yet eloquent manner, brings into proper perspective "service" and its position in a full and well rounded life. This apron must never be used as an excuse or to condone anything less than full and complete giving of one abilities without thought of compensation or recognition. I would envision the "apron" of service to be of a delicate design to properly reflect the giving of all which is needed to fulfill a required and necessary function to all of mankind.

Then hand-in-hand with service comes the "apron" of others. This must be one that each of us has designed with particular care and pride and which must never be tarnished by forgetting our obligation to all of God's children. As consideration is shown for other there are no limitation embargoed on deeds or actions which we may express as we wear this

Turn to next page

apron. Perhaps your apron might differ slightly from mine, or from one which is used by your neighbor — but certainly the “apron” of others must have as an integral part of its design — CHARITY. Not limited to the charity of relieving problems of a financial nature, but more importantly that which tends to soothe the unhappy and weary — that which restores peace to troubled minds — that which is kind and considerate and understanding — and that which exposes as a philosophy of life the realization that we are permitted to pass this way once to inspire young minds with high ideals as we share with each of them our hopes and our praise.

Finally I envision the “apron” of nationalism. Not the nationalism which would be depicted as isolationism with the resulting abstention from international political and economics relation — rather the nationalism which expresses loyalty and love of one’s country with a patriotic fervor which Freemasons understand and cherish. Patriotism is the name of an old-fashioned virtue which in no way means pushing or bullying but rather must be understood and admired as a true and deep love of country. Certainly we have slums that are depressing and degrading; some politicians who would misuse and abuse their trusts; a fostering of dope addiction to proportions difficult to imagine; filth which is unsavory to most who must witness it; and disrespect for our flag and that for which it stands.

Who then can find patriotism in his soul for this type of country? When the dirty dishes pile high after a festive feast in our home we pitch in to do a job that must be done. In no way does this indicate that we do not love our home just because

the sink is full of dirty dishes. Can we then not love our country when its sink is glutted with dirty and unwashed dishes? Patriotism is deep enough and wide enough that we cheerfully perform the chores that must be done that the chaos of today will result in the peace and love and harmony of tomorrow.

Surely the “apron” of Nationalism must be red and white and blue;

Red for the blood and tears that have been shed for our country;

White for the purity of thought that must be ours as we visualize “one nation, under God,” and

Blue for the fidelity which is acknowledged as this “apron” becomes an integral part of each day of our lives.

Morals or Morality

Accountability

Service

Other

Nationalism

Not random selections, but rather specific ones — the first letter of which spells MASON. While not all who are assembled here this evening are members of the Masonic Fraternity, I believe that it would be a safe assumption that those non-Masons present could be classed as Masonically oriented, believing those principles and practicing those lessons which Masonry teaches her members.

So, what are you going to do about it? You have two choices! Take these five aprons and carefully place them in a secure place in your life where they will not be disturbed and when the aprons of Morals or Morality, Accountability, Service. Other or Nationalism, will not have the slightest opportunity to teach or influence by precept and example or —

Turn to page 17

MASONIC LEGENDS AND MYTHS

By ABRAHAM FELLMAN 33°

There is no other Order or Rite in the world which has so many legends and myths as Freemasonry. Freemasonry has been defined to be "a system of morality, veiled in allegory and illustrated by symbols." Symbols, alone, do not constitute the whole of our system, allegory comes in for its share. This allegory is presented to the candidate in the various legends and myths which have been traditionally preserved in the Order.

ALLEGORY, is a narrative in which there is a literal and figurative sense, a patent and a concealed meaning; the literal or patent sense being intended, by analogy or comparison, to indicate the figurative or concealed one. That is to say something where the language is one thing, and the true meaning another.

All the legends of Freemasonry are more or less allegorical.

THE LEGEND. Strictly speaking a legend, from, the Latin legendus meaning "to be read", should be restricted to a story that has been committed to writing. Now, properly it means a narrative, whether true or false, that has been traditionally preserved from the time of its oral communication.

MYTH, is a story in its original acceptance, signifies simply a statement or narrative of an event, without any necessary implication of truth or falsehood. But as the word in now used, it conveys the idea of a personal narrative of remote date, which, although not necessarily untrue, is certified only by the internal evidence of the tradition itself.

Around the bare bones of the biblical story of Solomon and his Temple, Masonry has constructed an elaborate myth by means of which it teaches its philosophy of life and death,

Masonry follows the traditional method of instruction by myths. Its canon of teaching in the craft degrees contains two myths. One is that of the building of K. S. T., the other is that of the death and burial of H. A. narrated in the traditional history. [The Royal Arch contains the third myth in the story of the return from captivity after the destruction of the first Temple, the commencement to build the Second Temple and the discovery then made.]

We will mention in this article only a few of the several legends and myth that pervade in our rituals and excluding the legend of Freemasonry, which is a separate subject by itself.

THE STORY OF KING SOLOMON'S TEMPLE

On the story of K.S.T., Dr. Mackey says in Revised Encyclopedia p. 1027;

"Of all the objects which constitute the Masonic science of symbolism, the most important, the most cherished by Freemasons, and by far the most prominent, and the most pervading of all symbols of Freemasonry. It is that which most emphatically give its religious character.

"Take from Freemasonry its dependence on the Temple, leave out of its ritual reference to the sacred edifice, and to the legends and tradition connected with it, and the sys-

Turn to next page

tem itself would at once decay and die, or at best, remain only as some fossilized bone, serving merely to show the nature of the once living body to which it had belonged...

"No Biblical nor Masonic scholar will venture to deny that there was, in the mode of building and in all the circumstances connected with the construction of K.S.T. an apparent design to establish a foundation for symbolism. The Freemasons have, at all events, seized with avidity the idea of representing in their symbolic language the interior and spiritual man by a material Temple.

They have the doctrine of the Great Apostle; "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? (1, Corin. iii: 16). The great body of the Masonic Craft, looking only to this first Temple erected by the wisdom of K.S. make it the symbol of life, and as the great object of Freemasonry is the search after truth, they are directed to build up this Temple as a fitting receptacle for truth when found, a place where it may dwell, just as the ancient Jews built up their great Temple as a dwelling place for Him who is the Author of all truth..."

"In Freemasonry the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unhesitating faith to the theory that Freemasonry was there first organized; that there Solomon, Hiram of Tyre, and Hiram Abif presided as Grand Masters over the lodges which they had established; that there the symbolic Degrees were instituted and system of initiation were invented; and that from that period to the present, Freemasonry has passed down the stream of time in unbroken succession and unaltered form. But the modern method of reading Masonic

history has swept away this edifice of imagination with an unsparing hand. No writer who values his reputation as a critical historian would now attempt to defend this theory. Yet it has done its work. During the long period in which the hypothesis was accepted as a fact, its influence was being exerted in moulding the Masonic organization into a form closely connected with all the events and characteristics of the Solomonic Temple. So that now almost all the Symbolism of Freemasonry rest upon or is derived from, the House of the Lord of Jerusalem. So closely are the two connected, that to attempt to separate the one from the other would be fatal to the further existence of Freemasonry. Each Lodge is and must be a symbol of King Solomon's Temple; each Master in the chair representing King Solomon and every Freemason a personation of King Solomon's Workman. Thus must it be while Freemasonry endures. We must receive that myth and legends that connect it with the Temple not indeed as historic facts, but as allegories; not as events that have really transpired, but as symbol; and must accept these allegories and these symbols for what their inventors really meant that they should be, the foundation of a science of morality."

Another interesting citation in this subject is that from Bro. Alex Horne's book: "K.S.T., in the Masonic Tradition."

"As for our own interest in all this lore, the Legend of King Solomon's Temple has now become so inseparable a part of our system of symbolism and philosophical allegory that it will probably never be displaced and at present its elimination is well-nigh unthinkable, and most certainly undesirable. It becomes doubly im-

portant, therefore, to be able to trace the origin and development of the various traditions that compose that Legend as they have manifested themselves in the thinking of operative and speculative Masons alike.

"Attention has frequently been called to the great interest manifested by the general public in King Solomon's Temple both in England and on the Continent in the early part of the eighteenth century, just about time the institution of speculative Masonry was beginning to take definite shape. The appearance of so much detail respecting every phase of the Temple, and of the personalities involved in its erection is sometimes believed to be but a secondary manifestation of that great interest. The two famous models of King Solomon's Temple which were exhibited in London at about that time — Rabbi Leon's first in 1675, and again about eighty year later and Schott's, in 1725, — are also said to have contributed a good deal to that general interest. But it seems to me that this interest must be looked as an effect rather than as a cause. The enormous labours and expense that must have gone into these models could have been felt justified unless there already was in evidence a tremendous amount of speculation and curiosity concerning King Solomon's Temple. That these models reciprocally stimulated a still greater interest in the Temple, of course, also goes without saying."

THE LEGEND OF THE THIRD DEGREE

"The most important and significant of the legendary symbols of Freemasonry is, undoubtedly, that which relates to the fate of H.A. known as the Legend of the Third Degree or the Legend of the Temple Builders."

The first written record that we have been able to find of this legend

is contained in the second of Anderson's Constitution, published in 1738, reading:

"It (the Temple) was finished in the short space of seven years and six months, to the amazement of all the world, when the capstone was celebrated by the Fraternity with great joy. But their joy was soon interrupted by the sudden death of their dear master, Hiram Abif, whom they interred, in the Lodge near the Temple according to the ancient usage."

In the next edition of the same work, published in 1756, additional circumstances are related such as the participation of King Solomon in the general grief, who ordered his obsequies to be conducted with great solemnity and decency.

With these exceptions, and the citation of the same passage the narrative has always remained unwritten, and descended from age to age, through the means of oral tradition. The legend has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. The legend of the Temple Builder has ever been left untouched to present itself in all the integrity of its ancient mythical form.

What interpretation can we give to it that will account for its universal adoption? How is it that it has thus become too intimately interwoven with Freemasonry so as to make to all appearance, a part of its every essence, and to have been always deemed inseparable from it? To answer these questions, satisfactorily, it is necessary to trace the remote origin of the institution of Freemasonry and its connection with ancient system of initiation. It was then, the object of all the rites and mysteries of antiquity to teach the doctrine of the immortality of the soul.

Turn to next page

It is not essential to the value of the symbolism that the legend shall be proved to be historical. Whether considered as a truthful narrative of an event that actually transpired during the building of the Temple, or simply as a myth embodying the utterance of a religious sentiment, the symbolic lesson of life and death and immortality is still contained in its teaching and command our earnest attention.

The legend of H.A. which has by now become the central theme of the Third Degree has a most interesting background which deserves study.

"The Hiram legend" — says Bro. Harry Carr — "divides fairly clear into two parts. The first portion may be summarized in three words: "faithful unto death." The sequel deals with the secrets lost through the untimely death of H.A. and the attempt to recover them, or to provide a substitute. There are, of course, numerous parallels to these themes in the folk-lore, mythology and legend of many nations. "Yet there are good ground to believe that the medieval masons had their own store of such legends regarding the famous Biblical, historical and mythical characters which appears in the Old Charges."

I wish to add that there is an old rabbinic legend which tells that the chief workmen of K.S.T. were killed so that they should not build another temple devoted to idolatry, and that H.A. himself was raised to heaven like Enoch.

Another possible tie-in with the biblical tradition centers in a confusion between the name Hiram and that of ADONIRAM, referred to in some Continental Rites as Adon-hiram, and translated literally as "the Lord Hiram", since "Adon" means "Lord".

Now, Adoniram also appears in the Bible under the name ADORAM and he is said to have been "over the tribute", that is, head of the tax collectors (1 Kings 12:18), or HADORAM (2 Chron. 10:18) his tax collector is said to have been stoned to death while in the performance of his duties. Adoniram is also said to have been "over the levy" of those who were sent into the mountains of Lebanon to cut down the timber needed for the Temple (1 Kings 5:14).

THE MIDDLE CHAMBER

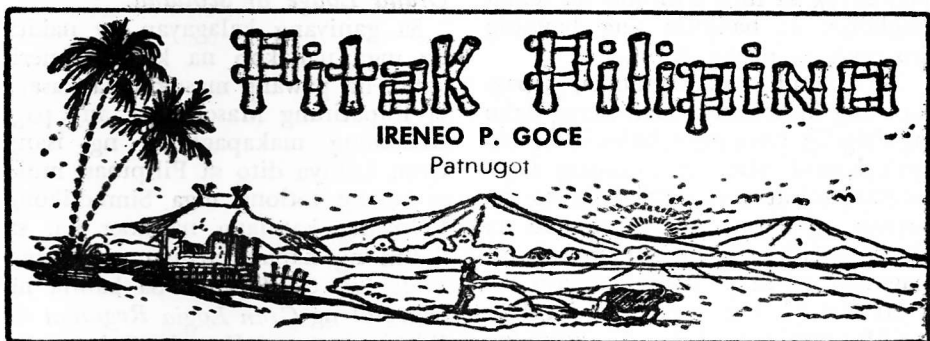
The ritual asserts that "Our ancient Brethren went into the Middle Chamber to receive their wages. We have to admit that there is no such statement in the Bible. In (1 King ch. vi 5-8) we read: And against the wall of the house he built chambers round about both of the temple and of the oracle. The nethermost chamber was five cubits broad, and the middle was six cubits broad and the third was seven cubits broad... The door of the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third..."

In Nehemiah (ch. xii 1:5) we read: "And he prepared for him a great chamber where aforetime they laid the meat offering the frank incense and the vessels and the tithes of the corn the new wine and oil..." Referred to as the Treasure House." (Neh. X:38).

THE LEGEND OF THE WINDING STAIRS

All that we know about the winding stairs is in 1 Books (ch. vi:8): which reads: "They went up with the winding stairs into the middle chamber, and out of the middle chamber into the third..." We have no historical evidence that the stairs

Turn to page 18



SA MASONERYA—LANTAY ANG PAGKAKAIBIGAN NG MGA PILIPINO AT AMERIKANO

Ni KAP. IRENEO P. GOCE

May dalawang mga pangyayaring mahalaga sa kasaysayan ng ating bansa, na kapuwa naganap sa ika-4 ng buwan ng Hulyo. Ang mga ito ay maaari nating gamiting batayan ng pagiging matatag ng Kapatirang Masoneriya dito sa Pilipinas. Ang una ay may kaugnayan sa pagkatatag ng Gran Lohiya ng Pilipinas, at ang ikalawa'y ang tuluyan nating pagkamit ng pambansang kasarinlan. Gayunding masasabi natin na ang pagiging matatag ng Kapatirang ito ay nakatulong ng malaki at ikinaldali ng ating tuluyang pagkatamo, at pagtamasa ng malaon nang minit-hing kalayaan.

Batid nating lahat na sa mahigit pang 300 taon na tayo'y nasakop ng Espanya, ay kung bagaman sunud-sunod rin ang mga paghihimagsik ng ating mga ninuno laban sa mga dayuhang nanakop ay hindi natin naranasan ang lubos na pagtatagumpay kungdi nang kapanahunan ng ating mga Kapatid na sina Rizal, Bonifacio, Aguinaldo, Mabini, Del Pilar, Lopez-Jaena, atbp. Magugunita natin na ang mga namuno at umugit sa ating pakikipaglaban sa pamahalaang Kastila ay pawang mga Mason; at dahil diyan ay masasabi

nating nasa isip at diwa nila ang dalisay na mithiin ng paglaya.

May mga manunuiat natin ukol sa Masoneriya ang nakapagsasabi na ang unang pagkahasik sa lupang Pilipinas ng binhi ng Masoneriya ay nang dakong huling ikapat ng ika-18 siglo. Ang mga unang Mason na nakarating dito, ayon sa mga tala, ay kinabilangan ng ilang mga Kastila, at pati ng mga kawal ng Britanya buhat sa Madras, na sandaling nanakop sa Maynila. Ayon sa rin sa mga nasabing ulat, ang pagkapanagumpay ng mga ideyang liberal sa Espanya nang panahong iyon ay humantong sa pagkatapon sa Pilipinas ng mga mamamayang Kastila na umano'y naging suwail sa pamahalaan ng Espanya dahil sa liberal nilang mga kaisipan, at sila umano ay mga Mason.

Ayon pa rin sa naunang mga ulat, ang pinakaunang Lohiya ng Mason na itinatag sa Pilipinas ay ang *Primera Luz Filipina*. At ang nagtatag nito umano ay sina Jose Malcampo at Mendez Nuñez, mga kawal sa hukbong-dagat ng Espanya dito sa ating bansa. At ang mga simula ng naunang mga Mason ay siyang naka-

Turn to next page

pag-udyok sa mga Pilipino na makipaglaban at hanguin ang bansang ito mula sa pagka-alipin.

Ito'y hindi nakapagtataka, sapagka't ang Masoneriya saan mang dako ng daigdig, gaya ng nababatid ng baw't kasapi nito, ay tahasang tagapagtanggol at tagapagtaguyod ng kalayaan ng baw't tao, lalunglalo na sa pananalita, sa pamamahayag, sa pag-iisip, at sa pananampalataya.

At dahil na nga sa ang simulain ng Masoneriya ay kalayaan, kung kaya't ang mga itinuturo nito ang nagpaalab sa damdamin ng nauna nating mga bayani upang lalong pagtibayin at palakasin ang mga pagkampanya, paghahanda at pakikihamok laban sa dayuhang nanakop. Magugunita natin na ang mga simulain at pamamaraang Mason ang ginamit ni Kapatid na Bonifacio sa pagkapagtatag at pagkapagpalaganap ng Katipunan.

Sinamang palad nga lamang ang nauna nating mga bayani at sa kanilang kahinaan matapos gugulin ang lakas sa pakikipaglaban sa pamahalaang Kastila, ay hindi na napagtumpayan ang pakikidigma sa mga Amerikanong sumunod na nanakop. Nasakop nga tayo ng Amerika, subali't waring niloob na ng Lumikha, na kung ihahambing natin ang ginawang pamamalakad ng Gobyernong Amerika dito sa Pilipinas ay malinaw nating mababakas na alinsunod sa mga alituntuning Masoneriya ang ginawa nilang pamamahala.

Magugunita natin na nang bago dumating ang mga Amerikano ay laganap na ang Masoneriya dito sa Pilipinas. May mga Lohiyang umiiral, subali't ang mga ito ay kumikilala ng kapangyarihan mula sa ibang mga Gran Lohiya, kagaya ng *Grande Oriente Español*, *Gran Oriente Nacional de España*, *Gran Oriente de Francia*, *Gran Oriente Lusitano Unido de Portugal* at

Grand Lodge of Scotland.

Sa ganiyang kalagayan ay nakita ng mga nanakop na kawal Amerikano, na pawang masugid na kasapi sa Kapatirang Masoneriya, ang pagkakataong makapagtatag ng isang Gran Lohiya dito sa Pilipinas, mula sa unang tatlong mga Simbolikong Lohiyang kanilang naitatag na, sa ilalim ng kapangyarihan ng *Grand Lodge of California*. Sa kabila ng pagtutol ng *Gran Logia Regional de Filipinas* at ng *Grande Oriente Español*, ay naipakilala rin ng mga Amerikano na wasto at ayon sa batas at mga alituntunin ng Masoneriya ang pagkatatag ng *Grand Lodge of the Philippine Islands*, bilang supling ng *Grand Lodge of California*.

Nang bago pa lamang naitatag ang mga Lohiyang Amerikano sa Pilipinas ay nagkakadaluhan at nagkikilalanlan ang mga Pilipino at Amerikanong Mason, sa mga pagmimiting sa Lohiya. Subalit nang taong 1906 ay pinagbawalan ng *Grand Lodge of California* ang nasasaklaw nitong mga Lohiyang Amerikano sa Pilipinas sa pakikipag-ugnayan sa umiiral na mga Lohiyang Pilipino sa bansa. At lumubha pa nga ang ganitong paghihidwaan ng damdamin matapos maitatag ng mga Amerikano ang *Grand Lodge of the Philippine Islands* nuong 1912.

Ika-4 ng Hulyo, 1915 nang ang *Grand Assembly of Master Masons* sa ilalim ng pagtataguyod ng *Regional Grand Lodge of the Philippines No. 2*, na sakop ng *Grande Oriente Español*, sa pangunguna ni Kap. Manuel L. Quezon at Kap. Ramon Mendoza ay lumagda ng pagtutol sa pagkatatag ng *Grand Lodge of the Philippine Islands*, at isang pagtutol pa rin ang inilagda ni Kap. Teodoro M. Kalaw, Karangaldangalang Guro ng *Gran Logia Regional de Filipinas*, nang sumunod na bu-

Turn to page 20

ANTIENS AND MODERNS...

From page 7

declaring that "A Masonic Union on principles equal and honorable to both Grand Lodge, and preserving inviolate the landmarks of the Ancient Crafts, would in the opinion of this Grand Lodge, be expedient and advantageous to both." Thus they signified their acceptance of the movers made previously by the Moderns and their own willingness to end the dispute.

The Lodge of Promulgation in the course of its activities declared that the ceremony of installation was one of the landmarks of the order and ought to be observed. Thus again the Moderns tacitly admitted the truth of another Antient charge.

Deacons were at this time introduced into Modern working.

Three years later (in November 1813) the way having been prepared for brotherly reconciliation by the installation of the Dukes of Sussex and Kent (both brothers to the King) as Grand Master of the Moderns and Antient respectively, the

Articles of Union were signed and at an impressive ceremony in Freemason Hall on 27th December the union was finalized. A United Grand Lodge was constituted and the Duke of Sussex appointed Grand Master on the motion of the Duke of Kent.

The Articles of Union called for a Lodge of Reconciliation to be established for the purpose of carrying on the work begun by the Lodge of Promulgation. It had to decide on and rehearse a set of ceremonies for the united body.

Space does not permit the story to be told here, but it is interesting to note that no official record of their decisions or of the ritual they rehearsed has banded down, as no written record was ever made. The United Grand Lodge of England in 1816 approved a ritual as authorized for the use of English Lodges, but there was not then, nor has there ever been since any single authorized ritual in England.

— THE MASON

—oOo—

APRONS: LET'S WEAR THEM

From page 10

Wear your "aprons" each day as you share with your fellowman, your hopes, your conviction, your concerns and your love all of which is expressed by the poet, R. L. Sharpe in his —

A BAG OF TOOLS

Isn't it strange
That princes and kings
And clowns that caper
In sawdust rings
And common people

Like you and me
Are builders for eternity?
Each is given a bag of tools,
A shapeless mass,
A book of rules;
And each must make —
Ere life is flown —
A stumbling block
Or a stepping stone
I'M GOING TO WEAR MY
"APRONS".
HOW ABOUT YOU?

*Grand Lodge Bulletin
Grand Lodge of Iowa,
A.F. & A.M.*

MASONIC LEGENDS. . . From page 14

were constructed, or that the chamber was used for that purpose, as it is set forth in the ritual. But as a myth or legend in which the mystic number of the steps, the process of passing to the chamber and the wages there received are inventions added to, ingrafted on the fundamental history contained in the Bible it serves to inculcate important symbolic instruction relative to the principles of the Order. A symbol of an ascent from a lower to a higher sphere.

THE TWO PILLARS AT THE ENTRANCE OF THE PORCH

In 1 Kings (ch. vii:21 and 2 chro. 3:17) we read: "And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz." The Masonic symbolism of the two pillars may be considered: First in reference to the names of the pillars, they are symbols of strength and stability of the institution, and then in reference to the ancient pillars of fire and cloud they are symbolic of our dependence on the super tending guidance of the G.A.O.T.U., by which alone the strength and stability are secured.

As regards JACHIN, we have to remark that in our ritual he is stated to have officiated at the dedication of K.S.T. This statement is not found in the Old Testament, but is something traditional. It is derived from the Hebrew word: Jachin meaning "will establish".

The name of Jachin raises several historic problems, one of these is "Was there ever as Assistant to the High Priest? The Second Pillar was named after Boaz, the great grandfather of David and was associated with royalty, the King of Israel being

anointed beside it. And by parity of reasoning, we may infer that the first pillar, J. was associated with the highest dignity in Jewish Church, that of the High Priest.

We must admit that Jachin is never explicitly mentioned in the Bible as either High Priest or Assistant High Priest. But on the other hand, we find that a priest of that name was the ancestor of a priestly family and hence the 21st Course in the Order of Priest was called after him (1Ch. LX:10; XXVI:0).

It has been alleged that the Ritual quote a fictitious text of the Bible, some words which are not there at all: "For God said in Strength I will establish this my House to stand for ever." We must admit that the Bible has no such passage. The nearest approach to that statement is in the message which Nathan the prophet brought from God to King David, which contained this promise: He (i.e. the Son of that monarch) will build a House for me and I will establish the Throne of his Kingdom for ever" (1, Samuel VII 13; 2 Chron. — XVII:12).

THE LEGEND OF JACOB'S LADDER

The introduction of Jacob's ladder into the symbolism of speculative Freemasonry is to be traced to the vision of Jacob, which is thus substantially recorded in the 28th chapter of the Book of Genesis: When Jacob was journeying toward Padamaran, while sleeping one night with the bare earth on his couch and a stone for his pillow, he beheld a vision of a ladder, whose foot rested on the earth and whose top reached the heaven. Angels were continually ascending and descending upon it, and he was promised the blessing of a numerous and happy posterity. When Jacob awoke; he was filled

with pious gratitude and consecrated the spot as the house of God.

As to the modern Masonic symbolism of the ladder, it is a symbol of progress. Its three principal round representing Faith, Hope and Charity, present us with the means of advancement from earth to heaven, from death to life, from moral to immortality.

We say in the Ritual that "it was composed of many staves or rounds, but three principal ones, which point out as many principal virtues, that is the three cardinal Virtues of Faith, Hope, and Charity."

The ladder which Jacob saw in a dream had no staves as the Craft Ritual speak of and there were no principal ones, "distinguish from the rest." Still our allegorization is perfectly legitime, for it is a rhetorical effort to accommodate things to the capacity of the candidate and to include the lesson that Charity comprehends the whole, that is the principal virtues which the Speculative Freemason is called to cultivate.

The idea of a ladder to connect earth with heaven is not exclusively Biblical. It exists in the Persian rites of Mithras, having seven rounds called gates. The Brachmanical mysteries refer to a similar ladder, and in order degrees of Freemasonry we have the ladder of Kadosh, with seven steps, illustrating the idea of intellectual progress to perfection. The Jacob's ladder in Craft Masonry points out — to us the connection between Man and his Maker and the way from Earth to Heaven. If there are three rounds they represent Faith in God, Charity towards all men, and Hope in immortality.

In conclusion let me say that such are the legends in our ritual. They may not be descriptions of actual happenings, but they do throw light in the story, they do have a picture

behind them which we are constrained to look and to meditate upon. These legends must be consistent with the period and the narrative into which they have been placed. And certainly our own legends, notably that in the F.C. Degree of the pillars the winding stairs and the middle chamber and in the M.M. Degree of the Master who gave his life rather than betray his obligation do fit well into our ceremonies; they do teach important lessons, and fix these lessons in the mind of every Mason. That is their importance.

Our legends are not very far removed from the narratives of the V.S.L. There was a middle chamber in K.S.T., there was a winding stair, though there were no wages paid.

Let us always look at the picture behind the legend, and never despise the legend because we fell it to be less factual than most of what is generally accepted as historical."

— The Israel Scottish Rite —

—oOo—

CHIVALRY . . .

From page 4

declaration that he upon whom the Order was conferred was worthy to exercise the powers and the trust with which he has invested. This was the Spirit of Chivalry. Yes, the Spirit was Chivalry.

And this, Sir Knight, is the heritage that has come down to us and is now in our keeping. The sword plays a large part in our ceremonies; it is the mystic sword of symbolism. Let us consider it as the Sword of the Spirit and that Spirit is Chivalry. We are truly possessed for something of great value.

— KNIGHT TEMPLAR —

wan. Subali't napagtibay na ang pagkatatag ng *Grand Lodge of the Philippine Islands* ay naaayon at alinsunod sa mga patakaran at batas ng Masoneriya.

Sa loob ng limang taon, 1912-1917, ay waring nagpakiramdaman, nguni't habang nagtatagal ay unti-unti na ring naglapitan, ang mga kasapi mula sa mga Lohiyang Amerikano, at mula sa mga Lohiyang Pilipino na umiwi ng kapangyarihan sa *Gran-Logia Regional de Filipinas*, na nuon ay si Kap. Manuel L. Quezon ang tinitingalang pinuno. Naging susi ng paglalapitan ang pagkatatag ng *Bagumbayan Lodge No. 4*, ang kauna-unahang Lohiyang Pilipino na naitatag sa ilalim ng *Grand Lodge of the Philippine Islands*. Duon sa *Bagumbayan* malimit na nagtatagpo at nagkakaniig ang matataas na mga pinuno ng Masoneriya mula sa magkabilang panig.

Sina Kap. Christian W. Rosenstock, Guro ng *Bagumbayan Lodge No. 4*, at si Kap. Teodoro M. Kalaw, K.G. ng *Gran Logia Regional de Filipinas*, ay malimit na nag-uusap ukol sa layuning mapag-isa ang dalawang mga pangkat ng Mason sa Pilipinas. Sa pagpasok ng taong 1917, ang unang malaking hakbang tungo sa pagsasanib ng dalawang mga pangkat ay naganap. Sina Kap. Quezon, Tomas Earnshaw, at Kalaw ang kumatawan sa *Gran Logia Regional*, samantalang sina K.G. William H. Taylor, H. Eugene Stafford, at Newton C. Comfort naman ang kumatawan sa *Grand Lodge of the Philippine Islands*

Bunga ng kanilang mga pagpupunyagi at pagkakasundo ay napag-isa ang dalawang malalaking mga pangkat ng Mason sa Pilipinas, at pumailalim na nga sa kapangyarihan

ng iisang *Grand Lodge of the Philippines*.

At kung bagaman sa naging pananakop ng bansang Amerika dito sa Pilipinas ay nagkaroon ng malapit at kaaya-ayang mga pagsasama, pagpapalagayan at pagkakapatiran ang mga Pilipino at Amerikanong namuno sa ating pamahalaan, lalung-lalo na sa matataas na mga tungkulin, ang lantay at tiyak na kaayaayang kapatiran ay tunay na namayani sa kanilang mga pagsasama sa Kapatirang Masoneriya. Anuman ang sabihin ng ibang mamamahayag ay hindiding-hindi matatawaran na ang simula at mga alituntunin ng Masoneriya ang nakapag-udyok sa mga mambabatas at matataas na pinuno sa Pamahalaan ng Amerika na mabalik kaagad sa Pilipinas ang ma-laon na nitong pinangarap na kala-yaan.

Naging makasaysayan sa buhay pulitikal ng Pilipinas ang pagkakaroon ng mga kasapi sa Kapatirang Masoneriya na nag-angkin ng lantay at dalisay na damdaming pagka-makabansa, tulad nina Kap. Manuel L. Quezon, Manuel A. Roxas, at Camilo Osias; at ang pagkakaroon din ng mga katumbas nilang Kapatid sa Masoneriya na namumuno sa pamahalaan ng Amerika. Nangunguna sa mga iyan si Kap. Franklin D. Roosevelt ng Estados Unidos, at ang panghuling naging Punong Komisyonado ng E.U. sa Pilipinas, si Kap. Paul V. McNutt.

Naging malaya ang Pilipinas, at ang ika-4 ng Hulyo taun-taon ay ipinagdiriwang natin bilang paggunita ng tunay na pagkakaibigan ng Amerika at ng Pilipinas. Nguni't higit sa rito, ang araw na ito ay dapat din nating gunitain bilang tanda ng malapit na pagkakapatiran ng mga Pilipino at Amerikanong Mason.

DISTRICT DEPUTY GRAND MASTERS

District

- No. 1 — **Jose L. Araneta**
- No. 2 — **Leon A. Bañez, Jr.**
- No. 3 — **Sotero A. Torralba**
- No. 4 — **Pablo L. Edrozo**
- No. 5 — **Isaac E. Dizon**
- No. 6 — **Doroteo M. Josen**
- No. 7 — **Edgardo A. Ramos**
- No. 8 — **Desiderio Hebron**
- No. 9 — **Teofilo C. Leonidas**
- No. 10 — **Angel O. Daño**
- No. 11 — **Ricardo C. Buenafe**
- No. 12 — **Luis E. Makayan**
- No. 13 — **Vicente N. Ongtenco**
- No. 14 — **Valerio V. Rovira**
- No. 15 — **Santiago L. Chua**

District

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

JUNIOR GRAND LECTURERS

District

- No. 1 — **Espirito B. Cardenas**
- No. 2 — **Agustin Balisi**
- No. 3 — **Antonio 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 — **Lorenzo N. Talatala**
- No. 14 — **Mario B. Hidalgo**
- No. 15 — **Vicente M. Macabidang**

District

- No. 16 — **Eliezer La. Casul**
- No. 17 — **Juan Causing**
- No. 18 — **Roman O. Tesoro**
- No. 19 — **Vicente R. Macute**
- No. 20 — **Herman F. Cruz**
- No. 21 — **Robert M. Harvey**
- No. 22 — **Edward L. Carriere**
- No. 23 — **Pablo D. Baguioen**
- No. 24 — **Vicente B. Tecson, Sr.**
- No. 25 — **Jose M. Lagahit**
- No. 26 — **Buenaventura Sabulao**
- No. 27 — **Henry P. Merrifield**
- No. 28 — **Teodoro Alcantara**
- No. 29 — **Policronio Blanco**
- No. 30 —

Mr. Benito Maneze 148
109 Florencia,
Grace Park,
Caloocan City

TO POSTMASTER: If undelivered, please return to

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

Published monthly by The Cabletow, Inc.
Suite 12, Plaridel Masonic Temple
1440 San Marcelino, Manila D-406

Re-entered as second class mail matter at the
Manila Post Office on June 16, 1962

IMPORTANT! Readers are requested to send address changes and corrections to us to insure prompt delivery of the **THE CABLETOW**.