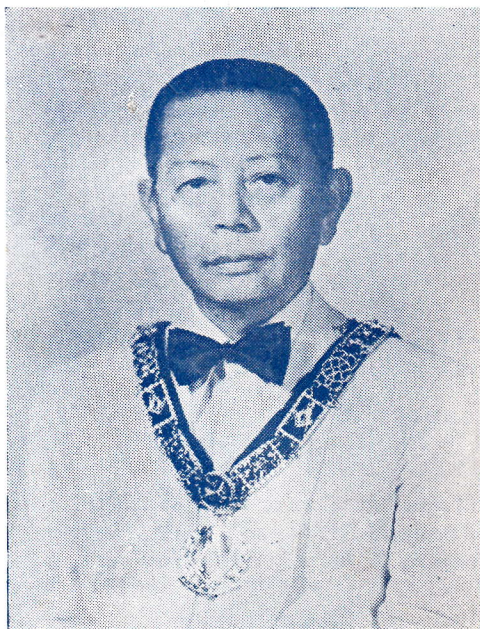


# The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW RUPERTO S. DEMONTEVERDE  
Grand Master  
1973-1974

VOL. LI

No. 4



April

1974

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## *Grand Master's Page*



### GRAND MASTER'S MESSAGE

*As my term as Grand Master of Masons of the Philippine Masonic Jurisdiction for the year 1973-1974 draws to a close, I have been re-examining myself as to whether or not I have faithfully and well performed my duties to the Grand Lodge of the Philippines in general and complied with my obligations to the members of the Fraternity in particular. Of course I am not my own judge, but during my term, nay from the time I have become a Mason, my only thought in mind was to live the Masonic Way of Life, and I have always been guided by the moral lesson taught in that short paragraph written by an anonymous author which runs like the following:*

*“Whatever I can do for my fellowmen,  
“Let me not defer it;  
“Let me do it now,  
“For I shall not pass this way again.”*

*I shall therefore sign off with the thought that I have performed my duties to the best of my ability because of which I have deservedly earned the permanent rank of Past Grand Master, for which I am deeply grateful to the Brethren and which I shall always cherish and remember as long as the initials “PGM” are attached to my name; and to those Brethren when I may have erred, I ask from them courtesy and affability.*

**RUPERTO S. DEMONTEVERDE**  
Grand Master of Masons

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## *Editorial:*

### A NEW JOB FOR MASONS

During lunch one day, there was a non-Mason together with three of us who are members of the Craft. Discussions moved from topic to topic and as always, when two or more Masons are gathered together the subject finally came to Masonry: Specifically, what can Masonry do to assume a more meaningful place in the New Society?

Assorted ideas passed back and forth for a while until the non-Mason broke into the conversation with a simple question, "Why don't you help the government achieve its goals?" The Masons were quiet for a moment, pondering what exact meaning the non-Mason had in mind. Not wanting to assume a meaning which might conflict with his, I asked, "In what way would you suggest?"

He started out on a rather lengthy discourse, which when boiled down to basic facts defined several areas where our Lodge organization could be used throughout the Philippines to assist government agencies as coordinating and information centers. Understanding the nature of Masonry, although not a Mason, our friend readily admitted the Fraternity would have to exercise due caution in the selection of the projects to avoid becoming involved in any incident incompatible with the basic tenets of the Order. He did not hesitate to suggest, "Get involved in a nation-wide anti-pollution campaign."

We listened to his suggestions about having the Grand Lodge initiate the program on a simple basis by first asking Lodges to organize their members into anti-pollution teams of different kinds. His thought was to concentrate on buses and jeepneys that were not supposed to be operating unless proper means were employed to suppress their "smoke belching."

His observation was quite clear. If the proper agencies of government are informed and the violators identified, and no action is taken, it is a matter to be taken directly to the President. Masonry cannot be an enforcing agency. It can be a coordinating and information agency. The duty to enforce belongs to the government. If government does not have the means to obtain the necessary information and identification of violators, however, it cannot very well accomplish that duty and enforce discipline in the New Society.

Our friend was indeed correct in his inference that Masonry has a wonderful nation-wide organization that, with a little push, can be started moving into an area where there seems to be a need. It is not limited to reporting and identifying "smoke belchers." It can be expanded as broadly or restricted as narrowly as each Lodge can afford in time and funds. It can even be done on a mini-basis, where no funds are at hand, if there is only enough Masonic spirit to start the ball rolling. The Cabletow would appreciate receiving more suggestions for publication on how we can set the Craft to work and assume a more meaningful place in the New Society.

R.E.W.

# Masonic Burials

RW ROBERT W. BURNET, DGM

The last issue of *The Craftsman* carried an article by M.W. Brother Frederick W. von Son, P.G.M., explaining his thinking in opposition to a recent motion to accord Masonic Burials to E.A.s and F.C.s when requested by their survivors. As the author of this motion, I should like to express my thinking. I will begin by quoting the Motion:

"Any Mason, Entered Apprentice, Fellowcraft or Master Mason, who is not suspended or expelled for Un-Masonic conduct at the time of death, may receive a Masonic Funeral if requested by survivors. If the Brother is under suspension for non-payment of dues or is carrying a Dimit beyond the six month period without having affiliated with another Lodge, the matter shall be at the discretion of the Master."

1. Why do we allow our minds to dwell on the esoteric here? The departed Brother who has not attained to the Sublime Degree of Master Mason was cut down before he could fall heir to this knowledge. But, isn't he now in possession of all knowledge, available to the departed soul of man?

2. Therefore: Why should we be concerned that he was not a Masonic "graduate"?

3. With what or with whom should we be concerned?

4. Shouldn't we consider his survivors who, having heard him refer to himself as a Mason, now request that he be buried as such?

5. Why did we claim him as one of our own so many times in the First Degree? Shall we now deny him? How do we explain this to the survivors?

6. If we held our departed Brother to be enough of a Mason to cause him to share our expenses by paying dues, isn't his family entitled to something?

7. Do we consider ourselves as being infallible? Change for the sake of change is undesirable, but, where such change may further bolster the tenets of our Fraternity, why are we afraid? Relief is one of them!

8. What induced you to become a Master Mason? Don't we say something about being the better enabled to contribute to the relief of poor distressed Master Masons, their wives, widows and orphans? Ah! Master Masons! Can't we safely assume that the departed is, by now, at least that?

9. Why were 12 F.C.s permitted to assist at the grave of a famous Master Mason . . . and in character? Why are they not permitted to do so now? Because the event was not a burial?

10. From a practical standpoint, if we accept this change, we would avoid any possible embarrassment to the Craft and to the survivors. The second sentence of the Motion does not differ, essentially, from the meaning of paragraph "C", Section 108, of our Constitution — that which

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# THE READING OF THE SCRIPTURES

MW WILLIAM C. COUNCELL, PGM

How many of us have wondered at different times why our Bible is opened on the Altar and at what portion of Scripture is it opened?

Let us first look at the relation of the Bible to Freemasonry because it is treated in a variety of ways, and even our ritual is not clear on this point, for it is there referred to both as a part of the furniture of the Lodge and also as one of the Great Lights. The Bible was first referred to as a part of the furniture of the Lodge about 1730. A little later we find the Bible, Square, and compasses described as Pillars of the Lodge. The first known reference to Great Lights is found in France in 1745 but this meant what are now called the Lesser Lights. The first use of the Bible, Square, and Compasses as the three Great Lights was made by the Ancient Grand Lodge of England in 1760, which example was followed by the Moderns in 1762. In 1929, representatives of the Grand Lodges of England, Ireland, and Scotland agreed that the Great Lights consisted of the *Volume of Sacred Law*, Square, and Compasses, though, in 1938, they seemed to consider the Bible and the *Volume of Sacred Law* the same thing. Often, the Bible is called "the Great Light", thus separating it from and elevating it above the Square and Compasses. (This could be the topic of another Position Paper or Lecture.)

If the Bible is the Great Light in Masonry, obviously many Freemasons

in the world do not have Masonic Light and the universality of Masonry is destroyed, to avoid this dilemma; some say that, in countries where other religions prevail — and the Philippines is one of these countries — the Koran or some other Sacred writings may be supplied. (Constitution and By-Laws, page 131, *Volume of Sacred Law*.) But no one has gone so far as to say that such other books are Great Lights even in these jurisdictions. The better view would seem to be that some volume of Sacred Law is necessary in a Lodge as a symbol of Divine Revelation, but without any requirement that it be believed or constitute a Great Light.

It is difficult to see how the Bible can be the Great Light of Masonry unless Masons believe its contents. But Jews do not believe the New Testament and many Christians do not accept most of the Old. If Masonry is non-Christian, how can the New Testament shed light on it. A little later, I will talk on what our Grand Lodge does in the Second Degree where we are one of the very few Grand Lodges to open the Bible to 1st Corinthians (Chapter 13), All gifts are worthless without charity. Most Grand Lodges turn to Amos, Chapter 7, in which the allusion is relative to the plumb line, an important emblem to that degree and taken from the Old Testament.

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MacKey said that the "Volume of the Sacred Law" should be that which, by the religion of the country, was believed to contain the revealed Word of the Great Architect. What do we mean by *the* "religion of the country" where a number of diverse religions are believed? (Like the Philippines). Does it mean that the majority rules and that the minorities must be satisfied with what they do not accept as revealed Word?

The various concepts of a Supreme Being, a Future, and a Volume of Sacred Law may be arranged in many combinations and, hence, the official doctrines of the many Grand Lodges present danger of discord if their relative merits are debated. Perhaps it would be best not to discuss such matters with too great particularity. I mention it in this paper to set the background for the main question to be answered. What Scriptural passages are opened in the Bible in the first, second, and third degree, and why?

By an ancient usage of the Craft, the Book of the Law is always spread open in the Lodge. There is in this, with everything else that is Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Freemasonry. To close it would be to intercept the rays of divine light which comes from it; therefore, it is spread open to indicate that the Lodge is not in darkness but under the influence of its illuminating power. Freemasons, in this respect, obey the suggestion of the Divine Founder of the Christian religion, "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." A closed book, a sealed book, indicates that its contents are secret. Hence, as the reverse of all this, the Book of the Law is opened in all Lodges, to teach us that its contents are to be

studied, that the Law which it inculcates is still in force, and is to be "the rule and guide of our conduct."

But the Book of Law is not opened at random. In each degree there are appropriate passages whose allusion to the design of the degree, or to some part of its ritual, makes it expedient that the Book should be opened upon these passages. Masonic usage has not always been constant nor is it now universal in relation to what particular passages shall be unfolded in each Degree. The custom of all the Grand Lodges in the United States have been fairly uniform, and in general as follows:

In the First Degree, the Bible is opened at Psalm 133, an eloquent description or the beauty of brotherly love, and therefore most appropriate as the illustration of a society whose very existence is dependent on that noble principle. The Grand Lodge of the Philippines also uses this passage in the First Degree — this song may be read or recited by the Chaplain, Worshipful Master or any other brother standing, or may be done by the Senior Deacon during the walk with the Candidate and is a part of our Ritual — "Behold how good and how pleasant, etc."

In the Second Degree the passage is Amos VII, 7 and 8, in which the allusion is evidently to the plumb line, an important emblem of that degree — this is the only degree in which our Grand Lodge does not conform. We use 1st Corinthians, Chapter 13, "All gifts are worthless without Charity". As our Ritual comes from the Grand Lodge of California, this passage was inherited. As Corinthians is out of the New Testament, I am sure many Grand Lodges avoided this passage for good reason.

In the Third Degree, the Bible is opened at Ecclesiastes 12:1-7, in which the description of old age and

death is appropriately applied to the sacred object of the Degree. "Remember now thy creator, etc. . . ." This is a part of our Ritual usually said by the Senior Deacon.

But, as has been said, the choice of these passages has not always been the same. At different periods various passages have been selected, but always with great care, as may be seen from the following brief sketch.

Formerly, the Book of the Law was opened in the First Degree at the Twenty-second Chapter of Genesis, which gives an account of Abraham's intended sacrifice of Isaac. As this event constituted the First Grand Offering, commemorated by our Ancient Brethren by which the ground floor of the Apprentice's Lodge was consecrated, it seems to have been very well selected as the passage for this degree.

The following passage from First Kings, 6, 8, was, during one part of the eighteenth century used in the Second Degree: "The door of the middle chamber was in the right side of the house, and they went up the winding stairs into the middle chamber, and out of the middle into the Third." The relationship of this passage to the Fellow Crafts Degree will hardly be disputed.

At another time, the following passage from Second Chronicles III, 17, was selected for the Second Degree, and its relationship will be equally evident: "And he reared up the pillars before the Temple, one on the right hand, and the other on the left, and he called the name of that on the right hand Jachin, and the name of that on the left Boaz."

The Sixth Chapter of Second Chronicles, which contains the Prayer of King Solomon at the dedication of the Temple, was also used at one time for the Third Degree.

The usage in England differs in respect to the choice of passages from that adopted in the American Grand Lodges. In England the Bible is opened, in the First Degree, at Ruth IV, 7: "Now this was the manner in former times in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe and gave it to his neighbor: and this was a testimony in Israel."

In the Second Degree, the passage is opened at Judges XII:6: "Then said they unto him, say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right."

In the Third Degree, the passage is opened at First Kings VII: 13 and 14: "And King Solomon sent and fetched Hiram out of Tyre."

Although the American Freemason will, perhaps, prefer the selections made for their Grand Lodges, especially the First and Third Degree, at the same time, will not fail to admire the taste and ingenuity of the English Brethren in the selections they have made.

In conclusion, it should be observed that to give these passages their due Masonic importance, it is essential that they be covered by the Square and Compasses. The Bible, Square, and Compasses are very significant symbols of Freemasonry. They are said to allude to the peculiar characteristics of our Ancient Grand Masters. The Bible is emblematic of the Wisdom of Solomon; the Square, of the power of Hiram; and the Compasses, of the skill of the Chief Builder. In any view, they become instructive and inseparably connected portions of the true Masonic Ritual which, to be understood, must be studied together.

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# RELIGIOUS BUT NOT A RELIGION

ROBERT B. WATTS, D.D., 33°, G. C. C.  
Grand Chaplain, The Supreme Council, 33°, Southern Jurisdiction  
and  
Past Grand Chaplain, Grand Lodge of California  
1733 Sixteenth Street N.W., Washington, D.C. 20009

Over the past forty-odd years during which I have mingled with Masons of all degrees and Rites, I have on occasions been told by worthy and earnest members of the Craft that "Masonry is my religion."

By that, they have most often been explaining that they do not belong to any established church nor regularly attend church services, but instead have found their instinctive hunger for religious experience satisfied by the reverence paid to Deity in the rituals of Freemasonry, at its altars, in its prayers and in its copious teachings and dramatizations of the Holy Writings.

These sincere brethren are, of course, in error—for Freemasonry as an institution is not now and never has claimed to be a religion. What it does require of every candidate who comes to the door of Masonry seeking admission is that he shall believe in the existence of Deity — a Father and Creator. Certainly in this sense Freemasonry is unswervingly religious in its basic character. But there is a vast difference between this religious characteristic and any status or purpose as a religion. It is this difference which must ever be kept clearly in view.

In the *Transactions* of the Grand Lodge of England, September 12,

1962, its Board of General Purposes flatly states:

It cannot be too strongly asserted that Masonry is neither a religion nor a substitute for religion. Masonry seeks to inculcate in its members a standard of conduct and behaviour which it believes to be acceptable to all creeds, but studiously refrains from intervening in the field of dogma or theology. Masonry, therefore, is not a competitor with religion though in the sphere of human conduct it may be hoped that its teaching will be complementary to that of religion. On the other hand, its basic requirement that every member of the Order shall believe in a Supreme Being and the stress laid upon his duty towards Him should be sufficient evidence to all but the wilfully prejudiced that Masonry is an upholder of religion since it both requires a man to have some form of religious belief before he can be admitted as a Mason, and expects him when admitted to go on practising his religion.

To this clear-cut statement of the Mother Grand Lodge of the World may be added the words of Ill.° Past Sovereign Grand Commander Albert Pike, 33°, in behalf of the Mother

Supreme Council of the World, The Supreme Council, 33°, of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, U.S.A. Writing in *Morals and Dogma* (p. 526) he said:

Masonry is a worship; but one in which all civilized men can unite; for it does not undertake to explain or dogmatically to settle those great mysteries, that are above the feeble comprehension of our human intellect. It trusts in God, and HOPES; it BELIEVES, like a child, and is humble. It draws no sword to compel others to adopt its belief, or to be happy with its hopes. And it WAITS with patience to understand the mysteries of Nature and Nature's God hereafter.

Again, in 1901, the position of Scottish Rite Masonry on the matter of the Order being religious but not a religion was stated in the Centennial Address by its then Sovereign Grand Commander, Ill.°. James D. Richardson, 33°:

Scottish Rite Masonry has not attempted to propagate any creed, save its own simple and sublime one, of faith in God and of good works; no religion save the universal, eternal and immutable religion, a religion such as God planted in the heart of universal humanity. Its votaries may be sought and found alike in Jewish, Moslem and Christian temples. It is a teacher of the morals of all religions; it is the preacher of good and not of evil, of truth and not of error. As in the days of Dante, its mission is "to aid humanity in setting its foot upon despotism, and treading under foot spiritual tyranny and intolerance.

And Ill.°. Henry C. Clausen, 33°, present Sovereign Grand Commander, has carried on this understanding in his statement:

The purpose of the Scottish Rite, simply stated, is to seek that which is the most worth in the world; to exalt the dignity of every person, the human side of our daily activities, and the maximum service to humanity; to aid mankind's search in God's universe for identity, for development and destiny, and thereby achieve better men in a better world, happier men in a happier world and wiser men in a wiser world.

Because of its insistence upon a basic religious belief and a good character in all its members, there should be small wonder that Masonry has attracted to membership, active support and participation in its activities great numbers of the clergy of all save those of a few creeds.

These church leaders find in Masonry good men, dedicated to the Brotherhood of Man and the Fatherhood of God. They find presented in the various Masonic degrees the Holy Writings — whether in the Torah, the Bible or the Koran — the teachings of the sages of all ages, and the dramatization of the forces of good and evil as revealed in history, legend and philosophy. They see a constant active performance of great works of charity and concern for the less fortunate of the world. And they find men of talent, vigor and accomplishment, loyal to their government, great numbers of whom are also the bulwarks and benefactors of the churches of their free choice. What better material for the support and assistance of the clergy in their mission?

True it is that some religious sects — demanding total commitment to their dictatorial dogmas—and usually woefully ignorant of the true nature of Freemasonry—have opposed the Craft.

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A strong element of such opposition is usually the determination of the sect to obtain exclusively for itself the total efforts, ability and time of those who may become its members—thereby maintaining a monopoly of interest and dependence upon the sect and its clergy. Another element of no small part is the fact that the asserted infallibility of some ecclesiastical dictatorships cannot accept or allow freedom of discussion, thought or action.

In contrast to this unbending attitude, The Rev. Eugene Lyman, Episcopal Rector, accurately described Masonry by saying:

Masonry does not dictate to Mason what his understanding of the ceremonies shall be, nor does it surfeit him with preaching. It presents its symbols, legends, ceremonies, lectures and charges and allows the Mason to place his own interpretations upon them, form his concepts, and derive as much or as little from them as his capacity may permit.

*Indiana Freemason.*

February, 1966

For the Masonic student who desires to pursue an in-depth study of the problems and tensions between Freemasonry as a religious as well as a charitable and educational organization, and structured credal Religion, there is available an outstanding publication (Vol. 27, 1970) of the *Transactions of the Missouri Lodge of Research*. This is a book entitled *The Clergy and the Craft*, written by The Rev. Forrest D. Haggard, D.D. It is clearly written, well-documented and is excellent reading. It is recommended.

But for every Master Mason, whether or not he has progressed through additional degrees and more searching examinations of the truths hidden in Masonic symbolism, there must come a realization and recog-

nition of the fact that his Masonry cannot take the place of his religion.

True it is that Masonry "teaches those truths that are written by the finger of God upon the heart of man, those views of duty which have been wrought out by the meditations of the studious, confirmed by the allegiance of the good and wise, and stamped as sterling by the response they find in every uncorrupted mind."

But a Mason's religion involves more. He has, by the very fact of professing a belief in a Supreme Being, begun the exercise of that priceless freedom of choice bestowed by God upon mankind. He has chosen God in place of disbelief in God. But his freedom to make choices, and the constant necessity to continue to make choices, remains.

He must, first of all, choose his personal religious creed, based upon his own personal beliefs.

He must choose the religious institution which best reflects to him the practice and development of that which he has chosen as his personal religious creed. And he must choose the particular synagogue or church where he desires to practice and grow in his chosen religion.

Finally, he must constantly choose how best he can serve that synagogue or church, and how in his everyday life he can best apply its teachings in his own life, in his contact with others, and in his preparation for ultimate judgment by his Creator.

In all of these choices, his Masonry can assist him by its teachings of moral standards, of the supremacy of the spiritual over the material, and his basic obligations to others and to his God. But Masonry cannot, and does not, give him the answers to specific choices. These he must weigh and decide for himself.

Thus we observe the crucial dif-

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# MASONIC HISTORICAL CURIOSITIES

From the November 1973 issue of *Knight Templar Magazine*, there is an article headed Mrs. Tom Thumb; It reads, in part,

Sir Knight G. Ward Stetson, Director of the Historical Museum of Middleboro, Massachusetts, wrote to the *Knight Templar Magazine* about Mrs. Tom Thumb, "a life long" resident of Middleboro.

Lavinia Warren was born in Middleboro. She married General Tom Thumb (Sir Knight Charles Stratton) in 1863 at Grace Church in New York City. Among the guests were President and Mrs. Lincoln and cabinet ministers. Her sister Minnie, also a midget, served as Maid of Honour.

The Thumbs built a home which still stands in Middleboro whose features were scaled to their size.

Tom Thumb died in 1883 and was buried with Masonic honors. In 1885 the widow married Count Primo Magri, an Italian midget whom she had met while working for P. T. Barnum. She died in 1919.

Mrs. Tom Thumb was a member of the Eastern Star in San Francisco. The May Flower Lodge in Middleboro has a Masonic apron owned by Thumb. Pictures in the Historical Museum show Thumb in Templar uniform. The Grand Lodge of Massachusetts is also in possession of Masonic regalia belonging to Sir Knight Thumb.

THE FREEMASON  
CANADA

In September last, the government of Salvador Allende of Chile was overthrown and the President ended his life by suicide. The news media often described Allende as a Marxist or an atheist. In reality he was a Mason having joined the Order in 1935 and has served as Worshipful Master of Hiram Lodge, No. 65. He was active in Masonry since joining, often publicly reiterating the fact that he was a member of the Craft.

In Chile, Communists cannot be members of Chilean Freemasonry. Our Grand Lodge is in fraternal correspondence with the Grand Lodge of Chile.

G.L. Bulletin

\* \* \*

## REMINDER

If you move to a new address, please notify your Lodge Secretary of the Change.

Or better still, drop us a line to let us know. We will appreciate it.

**The Business Manager**

# The Letter "G"

By JUSTIN O. KING

In the Middle Chamber, the Letter G is intimately related to the symbolism, and is so misunderstood by our young Masons that some explanation seems to be in order. We could call this a mysterious letter, because there is very little agreement among the scholars of Masonry as to its origin or to its meaning.

There has been so much confusion as to the symbolic meaning of the letter G that one Grand Master wanted to throw out the symbol altogether. Even Mackey, who was usually conservative, stated, "It is to be regretted that this letter G, as a symbol, was ever admitted into the Masonic System."

Confusion reigns. One writer believes that the G stands for the Greek rendering of "geometry"; another, that it is the initial of the Greek name for "square"; another says it may be an old Egyptian snake emblem; still others hold that it was originally the square made "gallows shape," and that this gradually became corrupted into a G. Mostly, we say it stands for Geometry, or that it is the initial letter of our word "God." Many jurisdictions use both Geometry and God, probably because the ritual writers couldn't

decide which to use. There seems to be much evidence if examined carefully which would favor the use of both.

If you read carefully the old charges or old constitutions, Geometry is placed first among the sciences. This was probably because Operative Masonry was nothing other than applied Geometry. The early builders had no architectural handbook, no blueprints, no tables of constructions. Their art was based on Geometry alone, their skill consisted of knowing by heart many of the processes of Geometry and their secrets were nothing more than these same processes and the knowledge of applying them. Since this was the case we can readily see why Geometry was held in such high reverence and the initial letter became a symbol in the Lodge. During the seventeenth century, Freemasonry became stagnant, building slowed and very few Lodges remained active. At this time, Freemasons lost the old explanation of the letter G although they retained the symbol. This is a case for the word Geometry.

Now how did the letter G ever come to stand for Deity? It is almost impossible to answer this ques-

tion with any degree of certainty. Evidence available to researchers is so slender; however, the following seems to present some useful arguments. It is believed that some of the non-operative masons "accepted" by the Lodges during the seventeenth century brought a certain amount of "Kabbalism" with them. The symbolic system of the "Kabbala" centered around the Divine Name. In ancient Jewish traditions, the real name of God, given to the Jewish people by Moses, was not permitted to be written, except with consonants only.

When the Jewish people were exiled, the pronunciation, and consequently the true spelling, of the Holy Name was lost. The consonants, J.H.V.H. remained, but nobody knew or could discover the vowels. Jewish priests and scholars became so interested in finding the lost name that most of the literature of the "Kabbala" concerned this one subject. Not having the name itself the "Kabbalists" used a Hebrew "Y" (Yod) in the center of a triangle with equal sides and made this stand for it.

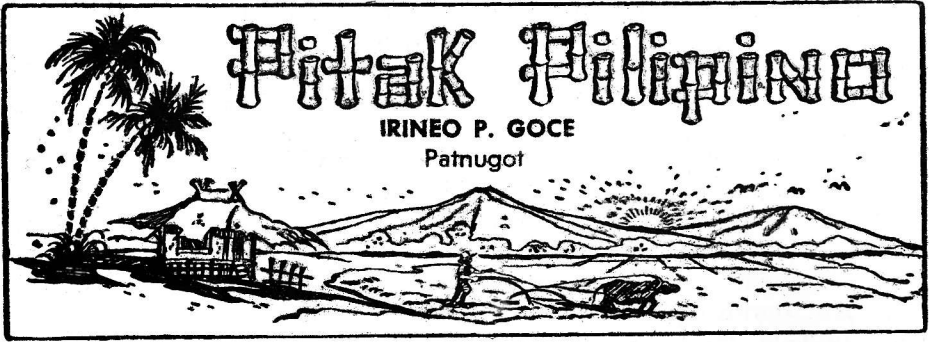
This symbol, it is supposed, was brought into Masonry by these "Kabbalist," non-operative, accepted Masons. Later the common men who made up the Lodges, accepted the symbol "Y" for the Divine name, but substituted the English initial "G" for the Hebrew "Y." Now since the initial letter of God was the same as the initial letter of Geometry, they became confused and the old Masonic meaning of G was nearly forgotten.

If the above histories are correct, and they could be, although they are pieced together from the opinions

of many authors and learned scholars — there is no need to make a choice between G as standing for Geometry and G as standing for "Deity"; the two conceptions merge naturally because men have always seen in the Geometry which is everywhere found in nature the clearest unveiling of the Infinite Mind. The Old Greek philosophers, when asked how God spends his time, answered, "God is always geometrizing."

In spite of the enormous increase in knowledge, we who live 2,500 years after those thinkers can still agree with them; science has only made more apparent the lucid order, the geometric symmetry of the universe. The very elements of which matter is composed group themselves together in regular order; crystals are a solid geometry; the plant, the tree, the construction of an insect's wing, are all symmetrical in their proportions and rhythmical in their motions; the stars move in curves, the wildest comet inscribes a spiral and the whole universe is one vast realm of order and design. Surely, where there is so much order, there must be an Orderer!

As science builds itself on the orderliness of nature, so does Masonry seek to build itself upon the equally certain laws of the human mind. We as human beings are not exceptions to the universal reign of law. There are laws of brotherhood, laws of love, laws of the ideal, as certain in their operations and as undeviating in their processes as the law of gravity. When man learns these laws, and when he adjusts his actions to them, then he will discover that the fact of God has been made plain — then he will have learned the secret of the letter "G."



## MGA KAHILINGAN NG MASONERA SA MGA KAPATID

Ni IRINEO P. GOCE

Hinihiling ng Masoneriya sa mga tagasunod at kaanib nito ang mga bagay na mangyayari at maisasagawa lamang. Ang kahilingan nito ay iyong napakadaling matupad. Hindi ito humihiling ng higit sa kakayahan, o ng anupamang ipaghihirap o ipagdaralita ng pamilya ng isang kapatid.

Ang Masoneriya ay nangangailangan sa bawa't kasapi na gumawa ng kahi't anong makakaya; at walang Mason na hindi makagagawa ng anuman, kung hindi man magisa, ay sa maramihan at pakikipagtulangan sa mga kapuwa.

Kung ang isang Lohiya, halimba-wa, ay hindi makatulong sa pagtatayo ng isang paaralan o akademya, ay may magagawa pa rin ito. Puwede itong magpaaral ng isang bata, iyon man lang ulila ng isang yumao na at dukhang kapatid.

Lagi nating itanim sa isip na ang isang dukha at pulubing bata ay maaaring nag-aangkin ng tinagong talino, na gaya ng kay Kalantiyaw, Ma-

bini, Del Pilar, Lopez Jaena, Recto, o mga katangian ng isang Rizal. At kung ang batang nasabi ay masagip ratin mula sa lusak ng kasawian, at sustinihan siya sa pag-aaral at pag-unlad, ang Lohiyang nakagagawa nito ay magsisilbing isang lagusan sa pag-uukol sa daigdig ng isang napakadakilang kinapal na kagaya ng Propetang si Moises.

Naisip kaya ng anak ni Paraoh na magiging napakadakila para sa sangkatauhan ang kaniyang ginawa, nang sagipin niya sa Ilog Nile ang paslit na itinapong sanggol ng isang baeng Ebreo? Diyan natin mapagkukuro ang hindi matarok na kadakilaan ng isang munting kaawang-gawa, na maaaring pagsimulan ng paghango ng isang bayan sa pagka-alipin; at pagpapatuloy ng kalayaan, kadakilaan at kaunlaran ng isang bansang hikahos pang gaya ng Pilipinas, dili kaya'y magpanibago sa hangganan ng mga lahi, at gumuhit ng panibagong kabanata sa kasaysayan ng ating daidig.

# WELCOME TO THE CANDIDATE

PAUL W. HIRSCH

I do not know what prompted you  
To join our serried ranks.  
Perhaps you thought it would be fun  
Or we would play some pranks.  
Your friends all came and smiled a  
smile  
Of Mystery and doubt,  
Which made you feel it would be  
best,  
Perhaps, if you stayed out.  
But then your application by  
The Ballot had been granted,  
Your money was accepted and  
It seemed that you were wanted.  
So there was nothing else to do  
But carry bravely on;  
No matter what we did to you,  
You'd show you were a man.  
Now you have passed the sacred gate,  
The Mystic die is cast;  
You've taken Obligations which  
Through all the years will last.  
Before our God and Maker and  
In whom we put our Trust,  
You swore you would be faithful, too.  
As every Brother must.

You'll find the bonds of friendship  
Among the fellows here,  
Grow stronger in the course of time,  
More precious year by year.  
We'll meet you with a sunny smile,  
Your hungry heart to please;  
With friendly grip we'll clasp your  
hand  
And make you feel at ease.  
In ancient times, when Masons built  
Cathedrals with great skill,  
The secrets of the building trade  
They guarded with a will.  
For many lives depended on  
Their knowledge well applied:  
A structure must be good and true  
Where strength and beauty lie.  
The secrets which we guard with care  
Are how to live and die;  
Your sorrows we will gladly share  
And multiply your joy.  
No longer are you all alone,  
Life's problems to be facing;  
No matter whereabouts you roam  
Since you became a Mason.

— THE CRAFTSMAN  
MEXICO



## BURIALS...

From page 4

R.W. Bro. Robert W. Burnet, D.G.M. deals with suspensions for NPD and DIMITS. In fact, it could be deleted.

II. If others have made this change... and they have... why don't we participate in this leadership and enlightenment?

THE CRAFTSMAN  
MEXICO

## COUNCELL...

From page 5

In all my research not one Grand Lodge, except our Grand Lodge and California, use a passage from the *New Testament*. I believe this to be a great mistake, because this certainly destroys the universality of Masonry.

**RELIGIOUS...**

From page 10

ference between Freemasonry being religious (which it most certainly is) and being a religion (which it most certainly is not).

Perhaps we may conclude these comments profitably with a quotation from Walt Whitman's "Starting from Paumanok":

Each is not for its own sake.

I say the whole earth and all the stars in the sky are for religion's sake.

I say no man has ever yet been half devout enough,

None has ever yet adored or worship'd half enough,

None has begun to think how divine he himself is, and how certain the future is.

I say that the real and permanent grandeur of these States must be their religion.

— NEW AGE



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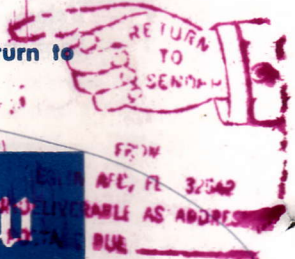
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