

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



BRETHREN OF DISTRICT NO. 16 WITH BRETHREN OF DISTRICT NO. 18 AT THE MACTAN AIRPORT IN CEBU.

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No. 8



AUGUST

1975

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1975-1976**

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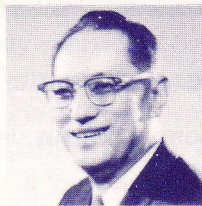
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Grand Master's Page



INTEGRITY

More than any other international fraternity in the world today, the Masonic Brotherhood enjoys a well-deserved reputation for its select membership that transcends all differences of race, color or creed. Like no other fraternity, Freemasonry is today held in worldwide esteem, though in other less enlightened times, Masons had been less regarded.

But wherever in the world a Mason walked, he has been regarded by many as a man of conscience, a man of great integrity, a man ennobled by his charity, and a man who lives in his community not as a mere spectator to events, but as a participant and, at times, the motivator of these events.

The selectness of our membership, and the high standards the Brotherhood has set for those who aspire to join us, is the source of our strength but it may also pose a source of weakness. Because of our close fraternal ties, once a man has been accepted as a Mason, he remains through life as a Mason, disregarding the possibility that in the intervening years, he may commit serious lapses unbecoming a worthy Mason, thus no longer meriting membership in the Fraternity we are all sworn to protect.

In every organization, there will, of course, always be miscreants, as even Christ had his Judas. But as an organization, we have been loathe to weed out from our membership roster, those members who continually injure or impair the good name of Freemasonry.

The time has come to look closely into our membership, to determine whether there are indeed Masons who should be excised from the Fraternity, for un-Masonic conduct. For, as it is our bounden duty to seek new men with great potential to be new Freemasons, so it is also our responsibility and duty, to ourselves and to the Brotherhood, to kick out Masons who take advantage of their Masonry to prey on other members.

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OVERCOMING INERTIA

According to the basic laws of Physics, objects at a state of rest tend to remain at a state of rest until acted upon by an external force. So too, with people, those who have done nothing, tend to continue doing nothing, until acted upon by some external "force".

A second law in Physics is quite like the first. Objects in motion tend to remain in motion until operated upon by an external force. Again, it is the same with people. Those who have always been doing things, tend to keep on doing things, until operated upon by some external "force".

When we look at the world around us, we see more objects at rest than we see in motion. We find more people doing nothing than we find doing something. And if we look closely in our Masonry, we find very few who are in "in motion".

How do we operate upon an object at a state of rest to get it into action? How do we get more Masons into motion? We must motivate them into action.

How do you motivate a person? There are many ways. In the military, soldiers are motivated by discipline. In religion, devotees are motivated by faith. In school, students are motivated in a number of ways, but preferentially by the inspired leadership exemplified by the teacher. It is this inspired leadership exemplification that in the long run, seems to account for the greater part of motivation.

In Masonry we are in need of more inspired leadership exemplification by the officers in our Lodges and the Grand Officers in our Grand Lodge. We often look for too great a change to take place in an instant. We should plan our motivation to change over a period of time, so that each inspired step will be easily accomplished. If we aim too high and too far, we may not be able to achieve our goal. If we design each step to logically succeed the other, the change from "static" to "active" can be smoothly effected and once the inertia is overcome, a Lodge in action will keep gaining on its own momentum.

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BEGIN LOVING ONE ANOTHER

MOST REV. JAIME L. SIN
ARCHBISHOP OF MANILA

(After-Dinner Speech delivered by the Most Rev. Jaime L. Sin, D.D., Archbishop of Manila, during the Fellowship Dinner between the Knights of Columbus and the Freemasons, held on July 12, 1975 at 7 p.m.)

My dear People of God:

As I stand before you tonight, I am tempted to ask you this question: Do you know the difference between a wise speaker and a foolish speaker? Let me answer the question for you.

The wise speaker stands up because he has something to say. The foolish speaker stands up because he has to say something. By the time my talk ends, you will be able to pass judgment as to which category I fall under. I can only hope and pray that you will not be too harsh in your judgment.

At this point, my friends, I am tempted to ask you another question: Why are you here? I could be unrealistic and say that you came because you wanted to hear me talk. That would be flattering to me, but it could also be far from the truth. Perhaps another answer is that you came because this is a fellowship dinner, and you want to show to everyone that there is friendship and camaraderie between your two organizations. You want



ARCHBISHOP SIN

to prove to yourselves and to one another that you like each other.

Let me tell you this, however. I wish you would all stop liking each other. I wish you would, instead, begin loving one another.

You see, there is a difference — a big difference — between liking and loving. And, until we all appreciate the difference, we will never succeed in our efforts to make this world a better place to live in.

The difference, simply stated, is this: You like somebody or something because of what that somebody or that something can do for

you. And you love someone because of what you can do for him.

For instance, if you say you like Pepe, it is perhaps because he makes you laugh, and you forget your troubles when you laugh. Or you may like one **barong** better than another. Why? Because you think the **barong** you prefer makes you look more handsome or more sexy. Conversely, if you say you do not like pork, it is because it does things which are bad for you. It increases your cholesterol content, it raises your blood pressure.

Thus, the matter of liking contains in it an element that is purely selfish. When you express a like or a dislike, you are thinking in terms only of yourself. You are concerned only about yourself.

The matter of loving, on the other hand, introduces a completely new, a thoroughly unselfish, dimension. When you love, you are not thinking of yourself, you are thinking of the person you love. You want to do things for that person; you want to make him happy, you want to help him forget his problems, you want to satisfy his needs.

I hope the women will forgive me for saying this. But it is the women who have been responsible for the enormous confusion surrounding liking and loving. A woman will say, for example, that she loves her husband. That is good. But, in the same breath, she could also say that she loves mangoes. And that is not good at all. It is all right if she wants to do things for her husband. But it is unconceivable that

she should wish to do things for a mango. She doesn't really love mangoes, she likes them. She likes them ripe because the taste is pleasant and they help her digestion. And she likes them green specially when she is conceiving, because they are sour.

Men, of course, are more logical. They will never say they love brown or they don't love blue. They are more precise in their terminology.

But, my friends, before I am accused of being a male chauvinist, I would like to explain my earlier statement – the statement that you should stop liking each other and begin loving each other. I made the statement because, in those few simple words, we will find the very essence of Christianity.

Archbishop Fulton Sheen, in his talk at the Araneta Coliseum during the Rosary Rally the other night, put it in another way. He said that people today are obsessed with the idea of “doing their own thing.” This is absolutely wrong, he emphasized, because Christianity is precisely the compulsion to “do the other person's thing.”

What he meant, in other words, is that the Christian is a person who loves, a person who wants to do things for other people, a person who forgets his own self because he is more concerned about others.

“Love one another as I have loved you,” Christ told His disciples. And how did Christ love? He

loved in a way that was completely selfless. He knew that mankind could be saved only if He was to make the supreme sacrifice. So, as a man, He underwent unspeakable pain and torture on Calvary. He gave up His life so that we might find eternal life. "No greater love can a man have than that he be willing to give up his life for a friend." This is what Christ did.

It is fortunate that, at this point in space and time, we are not called to give up our lives for our friends. Even so, I feel that far too many of us are derelict in our duty to love others the way Christ wants us to love, the way all Christians should love.

We love our families, yes. We try to give them everything we are capable of giving. We work and slave at our jobs without let-up just so we will be able to provide for their needs. But this isn't anything we should be proud of. Even the lower forms of animals do the same thing. A mother bird spends all day flying about in search of food for her hungry nestlings. A mother hen leads her chicks to some dainty morsel of food she has discovered, and she is on the watch all day against enemies from the sky.

The real test of our capacity to love lies in our willingness – or our unwillingness – to do things for people who are not our own flesh and blood.

Let me ask you this question: When was the last time you gave some thought to the needs of your neighbor? When was the last time

you extended him any help? Perhaps that question is unfair. Perhaps, you don't have any needy neighbors – needy in the sense that they don't know where their next meal is coming from, needy in the sense that they don't have any money to send their children to school.

But even if your neighbors are affluent, they have needs just the same. The need for advice, perhaps, because a son has become dependent on drugs. The need for comfort, maybe, because there has been a death in the family. The need for your presence, perhaps, because he is lonely and he wants someone to talk to.

In many different ways, your neighbors need you. How much have you satisfied that need? How much, in other words, have you followed Christ's greatest commandment to love your neighbor as you love yourself?

And this compulsion to love, my friends, should not be limited to the narrow confines of your own neighborhood and community. The whole world is – or should be – one big Christian community. Thus, we should be equally concerned with all the members of that community, be they squatters in Tondo, refugees in Mindanao, beggars in Quiapo, or starving children in Bangladesh.

Everyone is our neighbor. And we must love everyone.

It is possible that, because the limitations of our financial resources, we are unable to help as much

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THE PLUMB

WB LORENZO N. TALATALA, PM (38)

The Level and the Plumb are so intimately interrelated to one another, as the left hand is to the right, I feel it also necessary to present the meaning of the symbolism of the Plumb, in order to bring about a clearer picture of the relation between the two Masonic implements.

In operative Masonry, particularly at the zenith of activity in cathedral building in Europe, the principal use of the Plumb was to try perpendiculars. In speculative Masonry, however, it has assumed a more noble and more glorious symbolic meaning. Firstly, the Junior Warden, while observing the time, amidst the beauty and glory of the day in the South, as well as during the hour of refreshment, wears the Plumb as the jewel of his office. Secondly, it was the very jewel buried with the body of the Grand Master Hiram Abif, after his murdered by the ruffians.

No other Masonic jewel, based on the Masonic legend, has played a more meaningful and more important a role than the Plumb, in dramatizing the death and discovery of the grave of the Grand Master Architect, culminating in his more decent interment, near the Sanctu Sanctorum or the Holy of

Holies.

According to Bro. Macbride: "In speculative Masonry, as in the operative, there are two lines — a plumb-line and a level-line — to which we must work. The One is the Heaven-line of duty to the Divine, and the other is the Earth-line of duty to the Human. Our ritual further teaches us that: "The Plumb admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty".

Relying upon the accurate application of the Plumb-line, along with the study of geometrical and physical sciences, we come to the conclusion that since the earth is spherical in form, and the pull of gravity is concentrated in its dead center, radiating in every direction, no two buildings or superstructures can technically be constructed parallel to each other, if they are accurately tested by the Plumb — which they should be, if they are to be made strong and enduring. With this theory as a working basis, all walls

— whether it be the side of a building, enclosure of a room, or marking or protecting a boundary — the Berlin Wall and the Great Wall included, should be erected perpendicularly as tested by the Plumb-line, otherwise, they will be weak and may fall to where they are inclined and endanger the stability of the whole structure.

The use of the Plumb-line, therefore, is indispensable for the advancement of society, both physically and spiritually. As no two physical structures can be erected parallel to one another if accurately tested by the Plumb, it follow, that, no two individuals can be looking at things from the same viewpoint. And, the farther they are from the center, the wider their differences become — sometimes coming to the point of misunderstanding and quarrel, because of antagonistic differences in their viewpoints. It may thus be correctly stated, that all wars fought in the past and those being waged today — even tribal wars, have been caused by varying antagonistic viewpoints which have gone out of control.

While sojourning on this mortal world, therefore, parallel views among men are impossible to attain; hence, our endless search for more light toward perfection, eventually preparing ourselves to be worthy of admission into that Spiritual House — the Divine Center of all truths. where His Infinite Divine Justice will rightfully adjudicate the merits and demerits of our crude

and imperfect ideas. As Masons, therefore, it is incumbent upon us that in our daily lives, in our dealings with people of divergent viewpoints and opinions, we should be fully imbued with the spirit of tolerance to avoid any misunderstanding with them. It would be a long stride towards the stability of society, if we give due consideration and corresponding respect for the opinions of others and to practice unity in diversity, as taught us in our Masonic Lodge. Let us avoid intemperance, which, in most cases, is the immediate cause of the chaos and confusions that afflict the world. Then, and only then, can peace and harmony prevail among us.

Amidst unavoidable, though understandable, differences in viewpoints by different individuals, however, let us not despair, for if they are accurately tested by the Plumb-line, there is strong probability that they may be equally true, leading to the same Great Truth — to meet together yonder in eternity, at the Divine Center, the repository of all truths. This is clearly implied in Psalm 15:2 (541), as follows: “LORD, who shall abide in Thy Tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart”.

One of the great missions of Masonry in building its Temples in the hearts of men, is to enable them by walking uprightly in their several stations in life, by the test of the

Plumb. It can not afford to fail in this mission, otherwise, the strength of the Fraternity will be seriously jeopardized and its image and reputation in the community badly tarnished. The structure of Masonry, ever since the first Masonic Lodge was organized, have always been tested by the Plumb-line in the South. Because of this test, it has become a permanent and enduring citadel of morality and uprightness, compared to other organizations – civic clubs and societies not tested by the Plumb, which in majority of cases easily disintegrate. Because the foundation of Masonry is built according to the divine plan and the great design

laid down by the Supreme Architect of the Universe, and since its votaries are men who meet on the Level, act by the Plumb and part upon the Square, Masonry has remained to be an immutable fortress of unity and solidarity, never, never to be destroyed by the lapse of time, the ravages of war and ruthless hands of fanaticism and ignorance. Moreover, Masonry being of religious extraction, let us work by the “Heaven-line of duty to the Divine”, so that we may be nearer perfection – the only attainable goal by us as human beings in this transitory life on earth, endowed us by our Great and Omnipotent Creator.



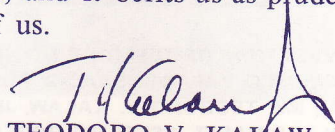
INTEGRITY *From page 1*

If there are flagrant instances of this in your Lodges, do not hesitate to take the proper recourses so that the good name of our Fraternity is not diminished.

In the United States, there is a recent instance of a prominent Mason who lost a key position in government, due to scandalous public misconduct. Even so prominent a person has not been spared the close scrutiny of his peers in his Masonic Lodge who, rightly, are acting to protect the good reputation of their Lodge. Whether they do expel him or not is not the important point. What is noteworthy is that his Masonic Lodge, cognizant that his public misconduct also injured his image as a Freemason, has not hesitated to place at bar the question of whether to expel him or not.

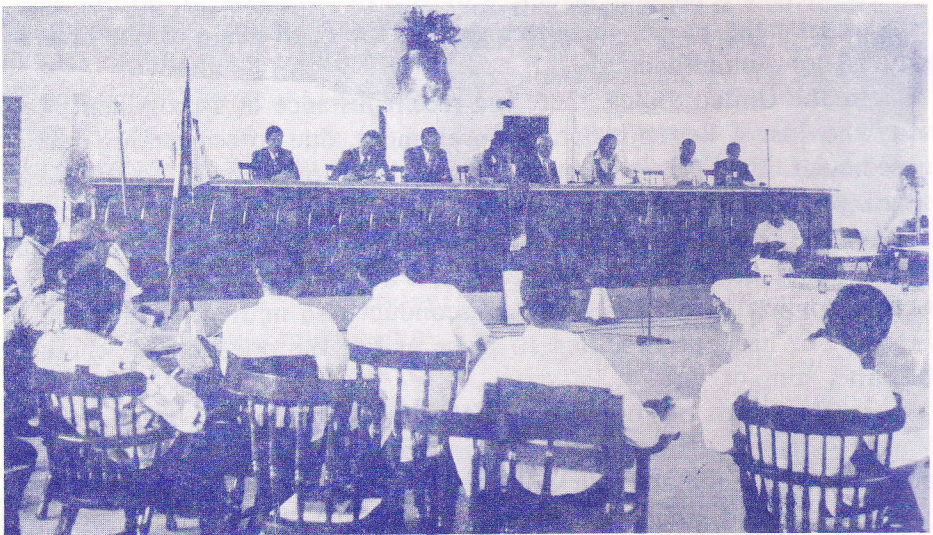
In the words of Pope John XXIII – who would have made a good Mason – to let a fresh breath of wind come through the window, one must also force the stale air out.

It is a good guideline, it seems to me, and it befits us as prudent men, to determine how it applies to all of us.

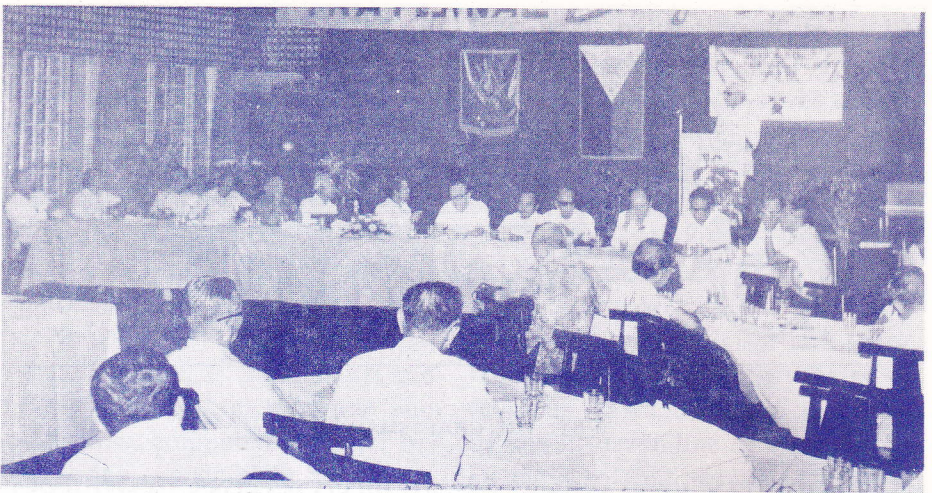

TEODORO V. KALAW, Jr.
Grandmaster



BRETHREN OF BATANGAS LODGE NO. 35 DISTRIBUTES RICE TO FIRE VICTIM WHO LOST THEIR HOMES AND POSSESSIONS IN A FIRE THAT HIT BARRIO TABANGAO, LIPA CITY.



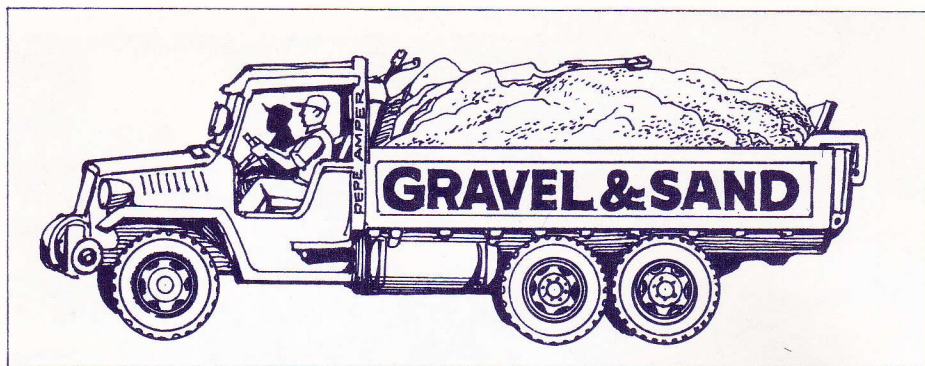
CONVENTION OF DISTRICT NO. 13 (BICOL) WAS HELD AUGUST 9, 1975. L-R: WB FRANCISCO YAP, WB ISAAC S. PUNO, JR. (GUEST SPEAKER); RW JOSE L. ARANETA, DGM; MW TEODORO V. KALAW, JR. GM; VW VICENTE ONGTENCO, DDGM; MW ESTEBAN MUNNARIZ, GSEC; VW ROBERT HEINTZ, JGD; VW DAMACENO AGO, JGL; AND DOMINGO F. M. DOMINGO, GSB.



FIRST MASONS – KC FRATERNAL BANQUET HELD AT THE BASCON II HOTEL, BACOLOD CITY. AT THE ROSTRUM IS SK AMADO Q. VIRAY, FAITHFUL NAVIGATOR OF THE KC COUNCIL.



OFFICERS OF CAGAYAN VALLEY LODGE NO. 133 F.&A.M. AND SANTIAGO COUNCIL NO. 4275, K OF C WITH THEIR SCHOLAR, ALBERTO VILLARENTE (SEATED CENTER)



BY: THE CRAFTSMAN

BACOLOD CITY KC-MASONS FRATERNAL BANQUET

Close to a hundred Masons, Knights of Columbus and their friends gathered at the Bascon II Hotel in Bacolod City for the first Mason-KC Fraternal Banquet held in Negros Occidental.

SK Amado Q. Viray, Faithful Navigator of the KC Council suggested the idea of a banquet to WB Alipio Ykalidia III, Master of Kanlaon Lodge No. 64.

Committees were formed by both organizations to map out plans for the affair.

WB Simeon Rene Lacson, Grand Lodge who spoke for the Masons gave some enlightening remarks during the banquet. SK Amado Q. Viray spoke in behalf of the Knights of Columbus. Members of the Serafin V. Aguilar Chapter, Order of De Molay provide the musical numbers.

The success of the affair prompted the officers of both organizations to hold an affair of the same nature every three months.

FILIPINO MASONS IN MIDWEST FORMS CLUB

Filipino Masons residing in Chicago, Illinois banded themselves to form a club known as "The Association of Filipino Masons in the Midwest".

The purpose for the formation of the association is to foster closer relations among the Filipino members residing in the area.

The members of the association meet regularly to brush up on the ritualistic work and engage in social activities involving their families and friends.

The officers of the association are: WB Gerry Teotico, Chairman; Bro. Greg Dy, Vice-Chairman; WB Tony Palaganas, Treasurer; Bro. Pong Javier, Secretary; Tyler, WB Delfin "Doc" Simbra, Jr.

Members of the Board of Directors are: Arthur Gapasin, Floro Gutierrez, Aquilino Javier, Sr., Esmeraldo Moralde, Cayetano Puzon and Luis Santos, Sr.

POT LUCK PICNIC

Brethren of Iloilo, together with their families and friend held a pot luck picnic on June 8, 1975 at the resthouse of WB Frank Jison, Sr. in Nabalas, Guimaras near the famous Roca Encantanda.

The "pot" on the table were chicken and pork adobo, sotanghon, lumpia, bangus, squids, rice and soft drinks. Spirits were on the house.

The picnickers had a grand time indulging in swimming, boating, picture-taking and just plain relaxing.

The brethren extends their thanks to WB Frank Jison for the accommodations and the use of his pump boat; Mr. Pedro Ng for the use of his "Fish Finder", Clem Espejo who produce an extra battery.

Others who were not able to join the outing but contributed to the "POT" and the success of the affairs were Bros. Pedro Apostol, Jose Ma. Lee and Rizal Quimpo.

BATANGAS LODGE NO. 35 RESPOND

Batangas Lodge No. 35 responded to the needs of 98 families who lost their homes and possessions in a fire that hit barrio Tabangao, Batangas City on April 13, 1975 by distributing rice to the victims.

The aid to the fire victims is one of the community projects of the Lodge.

CAGAYAN VALLEY NO. 133 - KNIGHTS OF COLUMBUS JOINT SCHOLARSHIP

Cagayan Valley Lodge No. 133, F. & A.M. and the Santiago Council No. 4275 of the Knights of Columbus agreed to jointly sponsor Alberto Villarente as their scholar to the La Salette College in Santiago, Isabela.

Plans for the joint project was started by the two organizations as early as last year. The Masons and the Knights dug into their own pockets to start the project. Plans are now being formalized to establish a joint scholarship fund to widen the scope of their project to help poor but deserving out-of-school children get back to school and finish a course in college. As a starter, they have slated a benefit show.

Volleyball games, bowling and other sports activities are also being held to bring the members of both organizations closer together. Socials are also being planned so that their families may participate and get acquainted.

The joint committee spearheading these projects are: WB Rufino R. Vergara, Master (133); Pablo O. Baguioen, DDGM, (23); WB Magtanggol A. Nuevo, PM; WB Antonio G. Guerrero, PM, Secretary and WB Dominador R. Corpuz, PM representing Cagayan Valley Lodge No. 133 and SK Benjamin O. Agustin, Grand Knight; SK Leovigildo Foz, Deputy Grand Knight; SK Trumfo Taguinos, Recorder, SK Vicente

Aggabao, Advocate and SK Manuel Acosta for the Knights of Columbus. SK Acosta is the chairman of the committee.

ILOILO PAST MASTERS ORGANIZE COUNCIL

Past Masters of Lodges in Iloilo have organized themselves into a Council known as Iloilo Council of Past Masters.

The purpose for which the ILOILO COUNCIL OF PAST MASTERS is organized are the following: (a) To develop closer fellowship among the Past Masters of the different Masonic Lodges, particularly those in Iloilo; (b) To encourage Past Masters to faithfully continue their attachment to their respective Lodges and to sustain their devotion and dedication to the cause of Freemasonry, by regularly attending Lodge meetings and activity participating or getting involved in Lodge programs and activities; (c) To give suggestions and advice and provide consultative service to the different local Lodges and their members, whenever requested; (d) To seek ways, plan programs, and make provisions for Past Masters to be adequately aided and assisted in their incapacity, ill-health, distress, or any other misfortune; (e) To engage in such other worthy endeavors as will redound to the benefit and welfare of the Past Masters and bring credit and honor to the Masonic Fraternity".

Their Constitution and By-Laws was approved in a meeting called for the purpose on February 23,

1975 with the following officers elected for the Masonic Year 1975: WB. Francisco Jison, *Chairman*; WB. Panfilo Enojas, *Vice-Chairman*; WB. Jose Pablico, *Secretary-Treasurer*; WB. Dominador Sustento, *Auditor*; VWB. Valerio Roviera, *Adviser*.

CORRECTION

Dear Bro. Raymond,

In the issue of April 1975, Editorial Recognition – the writeup which mentions my name is in error regarding my connection with the George Washington Masonic Stamp Club. Illustrious Brother Edward W. Cantwell, of Baltimore, Maryland USA is President of this Club. I am and have been Publicity Chairman for some time. I do appreciate your efforts to bring such matters as Philatelic recognition to the forefront (of Famous Masons) but I certainly do NOT wish to take credit for an office I do NOT hold! Brother Cantwell is one of the best Presidents this club has had, in fact he might be one of the FEW Best. He has helped me considerably in my task, and always been most considerate. If it is possible, I should appreciate a correction in a future issue of the Cabletow – just in event Bro. Cantwell does read this and “unjustly assume” I have made such a statement! (President of the Club.)

I hope the efforts for recognition due come about on Famous Masons of the Philippines! Perhaps even “Jack Anderson” will see the light of justice in this matter!

Fraternally,

(SGD.) JOHN M. CUNNINGHAM

MORE THAN A MAN

As told to: Bro. AUGUSTO M. PANAJON

“Look”, he said, “Why don’t we have some coffee and sandwiches while we wait for the man who went to Dau for your new voltage regulator?” It would be a futile using your car unless the regulator is functioning properly.”

We limped in with our car into this Mabalacat gas station, after a headlong rush from Manila to attend a wedding in Pangasinan. In our hurry to leave, the usual precautionary car check had been forgotten, resulting in a generator breakdown in Bulacan and a burned out voltage regulator in Mabalacat.

The gas station owner greeted us, and after ascertaining that we were from out of town proceeded to help us.

He had the plant mechanic, of the local power plant, check the car engine and when he learned that

the car needed a voltage regulator, promptly sent a man to Dau to fetch one, which was not available locally.

When the regulator arrived it was speedily installed in our car, our battery recharged and we were sent on our way by the station owner with these words:

“Don’t pay for the voltage regulator, just for recharging your battery. However, if you should ever pass this away again, leave the regulator here so that we may use it to help some other people who may get into this same kind of trouble”.

So, if you should happen to pass by the Caltex gas station in Mabalacat, Pampanga say hello to the owner.

He must be a Mason; certainly, more than a man.

* * * *

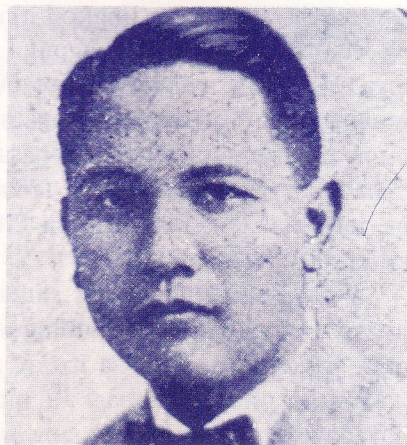


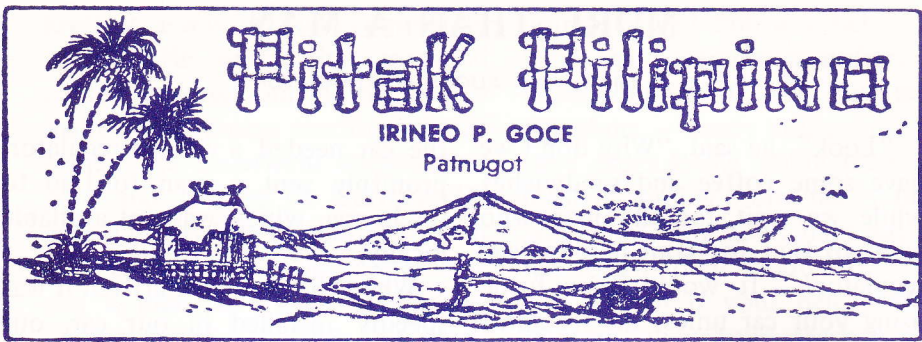
DO YOU KNOW THIS MASON?

He was an educator, statesman, and one of the ‘seven wise men’ of the 1935 constitutional convention.

A Past Grand Master of the Grand Lodge of the Philippines and Past Sovereign Grand Commander of the Supreme Council, 33^o, Ancient and Accepted Scottish Rite of Freemasonry in the Philippines.

Answer on page 20.





ANG MGA GINTONG DIWA NA HINDI NAISUSULAT AY MALA- GONG BINHING HINDI NAIHA- HASIK!

NI KAP. IRINEO P. GOCE, II

Sa halos dalawang taon ng pama-
matnugot sa pitak na ito ay tumang-
gap na rin ang abang lingkod ninyo
ng iba't-ibang uri ng pagpuna sa
mga artikulong nalalathala rito. Ang
tanging tugon sa ganiyang mga pag-
puna ay isang taos-pusong pasasa-
lamat. Iyan ay nagpapatibay lamang
na may nakakapansin din sa **Pitak
Pilipino**.

Sa mga kumentariyong sumasa-
pit ay mayroong nagsasabing ang
mga artikulo sa pitak na ito ay na-
pakahirap unawain sapagka't mala-
lim daw sa pananagalog; ang sabi

ng iba ay talagang Pilipino nga ang
lenguwaheng ginagamit; at may ilan
namang pumupuri sa kahalagahan
ng mga diwang nilalaman. Anupa't
kinikilala namang utang na maha-
laga ang ganiyang mga pagpuna.
Iyan ang nararapat upang ang pitak
na ito ay mapaunlad.

Higit sa lahat, ang natatanging
kahalagahan ay ang pagkakataon na
mapalaganap ang ating sariling wika.
Ang wikang katutubo ay siyang
tunay na pagkikilanlan ng pagiging
isang lahing natatangi, ng pagiging
isang bansang may dangal, may sari-

ling diwa at kuru-kuro na sadyang maipahahayag lamang ang lantay na kabuluhan at kahulugan sa pamamagitan ng sariling wika.

Isang pagkakataon na sa buwang ito ng Agosto ay muling gugunitain ng sambayanang Pilipino, o ng mga mapag-taguyod sa wikang sarili, ang **Linggo ng Pambansang Wika** (Agosto 13-19). Mangyari nawa na ang pitak na ito ay magsilbing pagunita sa marami nating mga kapatid ng kahalagahan ng wikang katutubo sa pagkabansa, sa pagiging natatanging lipi ng alinmang lahi sa daigdig. Batid natin sa kasaysayan ng mga bansa na yaong nagsisigamit at nagpapalaganap ng kanikanilang sariling wika, sa katagalan ay siyang nagiging malalakas at mauunlad na mga lahi at bansa sa daigdig.

Subalit ang paggamit ng wikang sarili sa pananalita lamang ay hindi sapat. Higit na mahalaga ay sa pagsulat! Ang kahalagahan ng pagsulat, ukol sa ating Kapatiran, ay ating madarama kung isipin lamang na sa mga sinulat ng ating mga ninuno ay naipamana sa atin ang Banal na Kasulatan, o ang isa sa ating mga **Dakilang Liwanag**.

Bilang isa, ang lingkod ninyo ay naniniwala na kung ang mga manunulat nuong kauna-unahang panahon ay kinasi ng Panginoon, o pinagkalooban ng kaukulan at natatanging talino sa pagsulat, ang karamihan sa mga sumusulat sa ating kapanahunan ay pinagkakalooban din ng kaukulang talino at liwanag ng pag-iisip upang **patuluyang** mapalaganap ang kalooban ng Maykapal sa sangkatauhan.

Ang nais kong sabihin nito ay walang iba kungdi ang paniwala na marami sa atin ang may mga magagandang kaisipan, mga gintong butil ng pag-iisip at kuru-kuro, na nawawalang-saysay sapagka't hindi natin naisusulat. Kalimitan ay mayroon tayong nabibigkas — mga pangungusap at kuru-kurong tayo na rin ang nagtataka o humahanga sa kahalagahan. Kalimitan ay hindi natin akalain na makapagsalita o makabulalas ng mahahalagang mga kataga, na ang katumpakan, katalinuhan, o kahalagahan kaya sa buhay natin ngayon at maging sa mababang panahon pang darating ay dapat ding ipamana sa mga saling-lahi. Lubhang nakapanghihinayang ang ganiyang mga bungang-isip kung hindi maisulat.

Ang kahalimbawa nito ay manghahasik, na ayon sa ating **Dakilang Liwanag** ay naghasik ng mga binhi, ang iba'y sa tabi ng daan lumagpak at kinain ng mga ibon; ang iba'y sa batuhan, na matapos ang madaling pagsibol ay kaagad nangatuyo; at ang iba'y sa dawagan, na matapos tumubo ay nangainis sa kapal ng damo. At ang nahasik sa matabang lupa ay sumibol, sumalaya at namunga ng sagana.

Ganyan din ang nais kong ipaabot sa mga kapatid na nakakabasa nito: na ang magagandang kuru-kuro at kaisipan na kanilang kayang isulat ay mangyaring ipadala lamang sa pitak na ito, nang sa ganoon ay mapahasik sa matabang lupa, mapatanim sa panitik at lathala, at upang mapakinabangan ng nakaraming mga kapatid.

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THE YORK RITE IN THE PHILIPPINES

JOSE E. RACELA, PGHP, PIGM, PC – GRAND SECRETARY-RECORDER, – P.O. BOX 1921, MANILA

FIVE MASONS OF THE 18TH-CENTURY AND THEIR CONCEPT OF RELIGIOUS TOLERATION

BY

EUGENIO PADUA, PGC

Two French (Voltaire and Rousseau) and three Germans (Leasing, Schiller and Goethe) were contemporary philosophers or writers in the eighteenth century who have become pre-eminent in the history of philosophy and literature. Their respective ages were in the order in which they are listed here; the youngest being Goethe. All five, being Freemasons, were for religious toleration.

Voltaire, in the cause of humanity, hated cruelty and fought for toleration. He was a philosopher of the head, as Rousseau was a philosopher of the heart. The latter urged the “need for a balance between feeling and intellect.”

Historian Alcock refers to Rousseau as the imported French intellectual liquor that intoxicated three German gifted young men, Lessing, Schiller and Goethe, who are known in literature as “Germany’s great writing trio”; the first, Lessing, also known as “the founder of modern German literature.”

One of Lessing’s famous works is *Nathan the Wise*, which we will later dwell on at some length in this paper. It is a “hymn of all-embracing love for mankind,” a “plea for religious toleration,” a demonstration of “the right of the various religions to exist side by side.”

Schiller wrote the famous play, *William Tell*, a story of liberty.

Its public reception in 1804 was "rapturous." When Schiller died, his dearest friend, Goethe, broke down and wept like a child, saying: "I have lost a friend and, in him, half my existence!"

Goethe is regarded as one of the few men in history with a "universal mind." Our own Jose Rizal of the nineteenth century has succeeded in equalling Goethe in many ways.

When Goethe, like Spinoza, lost his sweetheart who married another, he buried his sorrows, as did Spinoza, in philosophy and literature.

Goethe wrote the drama **Faust**, starting on it at age 23 and finishing it when he was 83. It was the greatest and grandest of Goethe's works. In it, he shows that, "since infinity is beyond our reach, we must find human fulfillment within ourselves and in the disinterested love of humanity" serving our fellowmen — and redeeming and saving ourselves from evil by spending our years "striving nobly."

The principal theme of this article — religious toleration — is reflected in the following story (condensed):

Nathan the Wise

After Sultan Saladin of Egypt and Syria occupied Jerusalem (1187), he sent for a very wealthy Jew named Nathan the Wise, with the intention of trapping him and then confiscating his wealth which he needed in his wars with the Crusaders.

"Nathan," said Saladin, "you are a Jew. I am a Moslem. The Christian is midway between us. Since you are so wise, tell me which of the three religions is the true one."

"Saladin, permit me to tell you a tale about a man of long long ago who owned a priceless ring of which had the secret power of making its wearer beloved of God and of men. It finally passed to a man who had three sons, all of whom were equally dear to him. . . So, he had a goldsmith secretly make two other rings exactly like the original and then called each son privately and gave him a ring.

"When he died, each son presented his ring . . . They compared they pondered, they disputed, they then appealed to a learned Judge . .

"After listening to them, the Judge said: 'You have testified that the true ring has the power to making its wearer beloved of God and of men. Then, which one of you is loved the best by the other two?'

"Hearing no answer, the Judge said: 'Then, each of you loves himself the best! If so, not one of your rings is genuine. Perhaps the true ring was lost and your father had three rings made to replace the true one!'

"The Judge paused for a while and then: 'If you will take counsel from me, instead of a verdict, go and let each believe his ring to be genuine. . . It may be that your father wished to abolish the tyranny of a single ring. . . Certain it is that he loved each of you alike and

(Turn to next page)

BEGIN LOVING *From page 6*
as we would want to. But love can be expressed in ways other than financial. In fact, financial assistance, to my mind, is the least meritorious. It can be manifested even more eloquently by employing our human and personal resources. And of this, we have an unlimited supply. I speak of such qualities like sympathy and understanding, which are gifts of the mind. I speak of compassion and mercy, which are gifts of the heart. And all of them are testimonials to our willingness to forget ourselves and to think of others.

My friends: It is time that we stopped liking each other. For liking is always thought of in the context of what can the other person do for us. It is time, rather, to start loving each other. For loving means dying to self—dying to one's desires and aspirations—and being born again another.

This is the challenge that I pose before you tonight. Will you accept it?

Thank you very much. And remember, I love you all very dearly.

OVERCOMING *From page 3*

To get something in motion that is at a state of rest requires operation upon it by an external force. To get our Masons and Lodges in motion, someone must "operate" upon them. How about each of us becoming a motivating force? Let's operate upon ourselves and by a little self-motivation spark an early rally so that when election time comes around next December, those who have worked the best and done the most will be ones to be remembered.

THE YORK RITE *From page 19*
would not favor one against the others. . . Strive then to bring out the virtue of the true ring. . . Strive to bring its power by living in gentleness, in loving tolerance, in the sanctity of good deeds, and with faith in God. . . And I command your children's children to appear before this Court in a thousand times a thousand years. . . Then there will sit in this Judgment Seat a man wiser than I. . . He will render the verdict!"

Nathan then looked into Saladin's eyes saying: "Saladin, are you that wiser man?"

Saladin exclaimed: "What? I? I am the dust! I am nothing!"

The Moslem then seized the Jew's hand, saying: "The thousand times a thousand years are not yet. The Judgment Seat is not mine! Go, Nathan, but be my friend!"

Saladin died on March 4, 1193, leaving a reputation not only for military skill of a high order, but for his enlightened administration of affairs.

Answer to "Do You Know. . ."

MW CONRADO BENITEZ, PGM

R.E.W.

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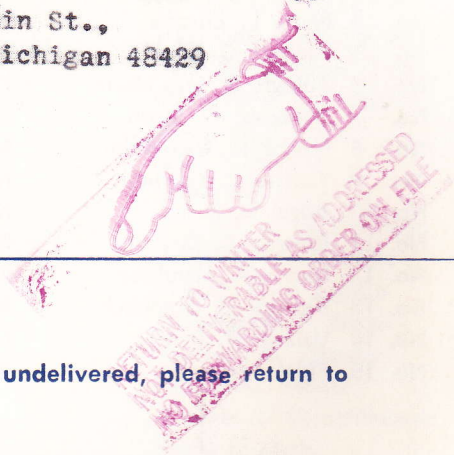
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