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Grand Master's Page



WHERE TO, MY BROTHER?

The year, just past, ended with a flourish. Cheerful greetings, endless hand-shakings, continuous parties, over-eating, gift-giving and a hundred and one other activities. After the excitement came the re-assessment of what had been accomplished during the past 12 months. The picture had been bright for some, dim to others, and no picture at all to still many others. To the first belong those who had prospered or succeeded, to the second those who had so-so performance and to the third many who have nothing to crow about at all.

There are varying forecasts of what we and the rest of the world expect to witness this year. There are supporters of the prophets of doom as well as adherents to the prophesy of a better year. All these forecasts have much to do with the economic and financial life of our universe. While no one predicts war during the year, no one has been brave enough to give assurance of universal peace or harmony. Into the latter area, must our Craft enter with more vigor and greater dedication. The world cannot live in serenity unless those who have so much are willing to give a part of their share to those millions who have less. The world cannot live in peace unless one is willing to tolerate what others believe in. Our world cannot exist in harmony unless we are willing to be more understanding.

Where to, my brother? I propose that we go out of our way to share the burdens of those who are heavily laden. This we can do in a thousand and one little ways. Let us not have in our hearts that holier-than-thou attitude. Let us consider everyone as good as we. Let there glow in our lives the hallmark of a good Mason, the love of giving. It will not only invite a cheer it will also wipe away a tear.

Where to, my brother? Let us live in avenues of harmony, walk the plains of equality and serve in the lanes of charity.

Desiderio Dalisay
DESIDERIO DALISAY
Grand Master

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Charity of the Heart

As each new year approaches, reflecting upon his past, man is inspired to reach for higher goals in the years to come. Resolutions easily made, are more difficult to execute. That which is planned with utmost resolve and intention to perform, often is forgotten amid the multitude of cares and sorrows encountered in the performance of our daily duties in the world.

Essential to the daily duties of every Mason is his indispensable duty of remembering the poor. And, to them, a share of our wealth should be given. But, there are those who may be rich in worldly goods, yet poor in spirit, who do not need help from our pockets, but help from our hearts. And, to them we must share a part of our time rather than a part of our wealth.

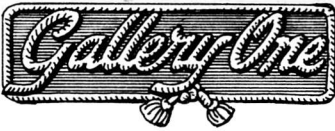
Masons are so engaged in the affairs of their business, the care of their families, as well as civic and other activities that consume so much of their time; often they find little time left to fulfill their Masonic obligations and assist distressed brethren who may need a moment of their time.

There is no better time for each of us to reexamine our conscience and honestly appraise our conduct in the past as when we are considering our resolutions for the coming year. Let us place two resolutions in the highest priority for us to carry out:

1. Living up to our obligations and
2. Giving of our time to others.

For Masons, there can be no greater commitment for the year to come than to fulfill our obligations to the Craft, and give of ourselves to our needy brethren for it is charity of the heart, not charity of the pocket, that preserves among us the full and complete harmony of brotherly love.

R.E.W.



REYNOLD SMITH FAJARDO

“Of course, legal aid is not a matter of charity but a means for correction of social imbalance that often leads to injustices, for which reason legal aid shall be deemed a public responsibility of the Bar and should be rendered in the spirit of public service.”

BY: SAMUEL P. FERNANDEZ

“The Philippines has the most extensive and the most varied legal aid program in Asia. There are, at present, at least seven government offices and more than twenty private voluntary organizations extending legal assistance to the poor. Various legal aid models are employed and more than 1,000 lawyers are involved in the program.” Thus wrote Atty. Reynold S. Fajardo, Chief Citizens Attorney, Citizens Legal Assistance Office in his speech on “Free Legal Assistance to the Poor in the Philippines.”

The Citizens Legal Assistance Office, which our brother heads, was created within one month after the declaration of Martial Law. It can be said that the objectives for which it was conceived, by President Ferdinand E. Marcos, have been achieved; for now free access to the courts has become a reality for the poor man and the right of equal protection under the law is being enjoyed by him, vis-a-vis the rich and the mighty through the CLAO.

“I head the largest legal group in Asia. The Central Office of CLAO is in Manila and is organized into five divisions. In the provinces the CLAO has fourteen regional offices geographically distributed in accordance with the Integrated Reorganization Plan. In each region we have district offices.”

In the Fifth Annual Report, CY1977 of the Citizens Legal Assistance Office of the Ministry of Justice, we find a list of 64,783 cases of indigents who were served by his office, an increase of 37.46% as compared with the figures for



BRO. FAJARDO AT WORK IN HIS OFFICE.

the CY1976. The CLAO's workload of 64,783 cases is composed of 34,338 (53%) judicial cases and 30,445 (47%) non-judicial cases.

Looking at all the statistics we can see that the office of our brother is a beehive of legal activities. But inspite of the very tight schedule of Bro. Fajardo he went out of his way to accommodate me and even invited me out to lunch the day I called on him at his office to arrange for an interview. As usual I came with my tape recorder and camera but finding the dining place too cozy and the music too good for our purposes we decided to return to Bro. Fajardo's office for the interview and for our coffee.

"Of course, legal aid is not a matter of charity but a means for

correction of social imbalances that often lead to injustices, for which reason legal aid shall be deemed a public responsibility of the Bar and should be rendered in the spirit of public service."

The Citizens Legal Assistance Office scheme includes:

- 1) legal representation of indigent litigants in criminal, civil, labor and administrative cases;
- 2) extension of other phases of legal assistance namely: counseling, mediation, conciliation, and legal documentation;
- 3) providing legal assistance and representation to members of the Integrated National Police accused of service-connected offenses pursuant to PD 971;
- 4) participation in various projects for assistance to the poor in line with the spirit of its char-

ter; 5) assistance for detention prisoners in Manila and Quezon City through the "Prisoners' Action Unit" (PAU). It was in this area that our brother beamed with pride as he talked about the Prisoners' Action Unit, his pet project since Sept. 27, 1977.

"This project has for its initial coverage the assistance to detention prisoners in Manila and Quezon City jails but which, hopefully, will include other detention prisoners all over the Philippines depending upon the capability of the present lawyer work force.

Under the program, the office will not wait for walk-in cases or referrals from other government agencies or for an appointment by the court as *de officio* counsels in cases involving detainees but its lawyers will be paying regular visits to detention cells to determine the desire, need for and entitlement to CLAO services by the prisoners. This program is a Herculean task which will demand efforts *extra-ordinaire* from CLAO lawyers; but it would seem that it is only through these means that justice can be fully obtained by individuals who have been deprived of their liberties."

It would probably interest our brethren to know that after three months of operation, the PAU was able to interview 330 prisoners out of the 1,610 detainees in Manila and 309 "Sputnik" gang members as well as 439 detention prisoners in Quezon City. During the span of three months the unit was able to reduce the jail population in Manila from 1,610 to 1,585 and in Quezon City from 439 to 404 by securing the release

of a total of 60 prisoners.

"As a special project I created the Prisoners' Action Unit. I believe prisoners are the people most in need of legal assistance and we should pay special attention to them. They are handicapped in that they are in jail and they cannot go out to solicit the assistance of a lawyer much less collect evidence to bolster their defense. So we have to give special attention to them. If we wait, under our criminal justice system, the courts can appoint the official counsel for them when the case is ready for trial. But from arrest up to trial so many instances take place, like confessions, which would make it very difficult to give assistance to these people. So we want to handle our cases at the earliest possible time. Not only that, but if we are able to handle their cases early we can ask for a speedy trial and cut short their detentions."

Bro. Reynold S. Fajardo was born forty-four summers ago in Masantol, Pampanga. He graduated from the College of Law at the University of the Philippines in 1955. After two years of private practice he joined the legal staff of the Court of Agrarian Relations in 1957. In 1965 he was detailed as Technical Assistant in the Senate and became a Special Assistant to the Secretary of Justice in 1970. In 1976 he became Chief Citizens' Attorney of the Citizens' Legal Assistance Office. He is a member of the Metric System Board, Executive Committee member of the PACLAP, Bureau Directors' Association, Integrated Bar of the Philippines and Career Executives Ser-

vice Officers Guild.

"I was not able to participate actively in campus activities at the University of the Philippines. Out there, if you are not a fratman you're considered a barbarian."

In Masonry Bro. Fajardo is a member of the Quezon City Lodge No. 22 and became its Worshipful Master in 1975. He is the Grand Lodge Inspector for Rafael Palma Lodge. Together with his wife, Asuncion V. Fajardo, he is a member of the Order of the Amaranth. Bro. Fajardo is at present the Associate Patron of his Chapter.

"I saw light of Masonry in 1971. Many of my friends are from Quezon City which explains why I'm a member of Quezon City Lodge. Jun Serrano, Rafael Soriano and Salvo, close friends of mine, inspired me to become a member of the Fraternity, although long before I joined the Fraternity I read several books on Masonry. My mother is a member of the Church of Light and she has several books on the Fraternity that I was exposed early to it."

Apparently Bro. Fajardo enjoyed the pageantry of the Scottish Rite degrees exemplified by the brethren of the Luzon, Philippine and Manila Bodies during the 1978 year-end reunion.

"About more than a month before I became a Master of the Royal Secret when I went to San Pablo City, I was there to assist in the organization of the Order of the Amaranth. It was held in the Lodge. In the anteroom the brethren had an announcement about Scottish Rite Masonry. At the end of that announcement was a statement that 'nobody ever reg-

retted joining Scottish Rite Masonry. Their only regret is that they did not join earlier.' I was skeptical about that proud announcement but after I went through the mill last week I am beginning to think that perhaps they are right."

On Masonic education our brother has this to say: "I hope that the Grand Lodge could purchase books from abroad for distribution and sell them at cost to the brethren. The Grand Lodge can print some of these well-known books locally. They would be surprised at the reception which these books may receive from the brethren. I have talked with so many of those who want to buy books on Masonic topics but can not find any outlet. You go to the bookstores, you cannot find any book on Masonry."

The interview lasted for four hours punctuated by friends and clients coming in for advice and the signing of papers that needed immediate attention. Bro. Fajardo accompanied me downstairs and asked his driver to drive me home. I was forced to sit at the back of the 1964 model Volkswagen because the front seat was ready to collapse. Halfway to our place the driver ventured to break my silence by extolling his boss's virtues and apologized for not having a beautiful car for the use of their office. "Our office is very poor unlike other government offices, but I am happy that I have a boss who has a big heart for people who cannot afford the price of justice."

I wondered in turn if part of the price of justice is to be poor.

MAKTAN LODGE NO. 30, F. & A.M.

By Bro. Eugenio L. Villacorta
and WB Juan Causing, PM

In 1890 Filipino Masons, returning to the Philippines from Europe and other countries abroad, organized the first Filipino Lodge, Nilad Lodge No. 144 in Manila, under the jurisdiction of Grand Oriente Español. This was followed by the organization of various "Triangulos" or Masonic Clubs in the different provinces of the archipelago, one of which was formed in Cebu during the same year and designated as "Triangulo Maktan No. 69". Its first Master was Bro. Julio Llorente, a prominent Cebuano educated in Spain.

The growing activities of the Katipunan in 1895, with which Masonry was indiscriminately linked, triggered a campaign of terror against Masonry by the friars and religious groups in the Philippines. As the pogrom became rigidly vigorous and virulent, Lodges could no longer work and were forced to close their doors. Masons and patriots were arrested, persecuted and were either exiled or banished. The reign of terror ultimately resulted in the outbreak

of the Philippine Revolution in 1896. Masonry, at this time, was in darkness until about 1905 when Lodges were established under the Grand Lodge of California and the reactivation of the Spanish Lodges.

In 1907, Bro. Manuel Camus founded Lodge Perla de Oriente, No. 1034, SC, in Manila, under the Grand Lodge of Scotland. On August 1, 1912, this same Grand Lodge granted a charter to Cebu Lodge No. 1106, SC, which was established in Cebu City. The members of this Lodge were Americans and Europeans residing in Cebu and used English in their rituals. Unfortunately, it existed for only a short span of five years.

In 1915, hardly three years after Cebu Lodge No. 1106, SC, was organized, several Masons, who were members of Lodges in Manila and its vicinity but residing in Cebu, and some sea-faring officers, whose boats made regular calls at the port of Cebu, formed the Triangulo Maktan No. 69. Their first meeting place was on the second floor of a house on the

corner of Magallanes and Plaridel Streets. It was later transferred to a more spacious building located on the same Magallanes Street but towards the east end. They petitioned for a dispensation to form a Lodge from the Grand Oriente Español through its representative in Manila, MW Teodoro M. Kalaw, who was then Grand Master of the Gran Loggia Regional de Filipinas. The signers of the petition were: Bro. Eulalio E. Causing of Nilad Lodge, Bro. Severo Fuentebella of Sinukuan Lodge, Bro. Juaquin A. Aliz of Solidaridad Lodge, Bro. Jose Puyat of Lusitano Lodge, Bro. Claudio Enriquez of Solidaridad Lodge, Bro. Juan Lebron of Perla del Oriente Lodge, Bro. Jose Desiderio of Solidaridad Lodge, Bro. Gerardo Borromeo of Sinukuan Lodge, Bro. Amadeo Macoll, Bro. Juan Crespo of Sinukuan Lodge, and Bro. Placido Manlunas of Bagumbayan Lodge.

The petition was approved in 1916 and the officers of Maktan Lodge U. D. were: Bro. Eulalio E. Causing, *Master*, Bro. Severo Fuentebella, *Senior Warden*, Bro. Joaquin A. Alix, *Junior Warden*, Bro. Jose Puyat, *Treasurer*, and Bro. Claudio Enriquez, *Secretary*.

In the same year the charter was granted to Maktan Lodge No. 357 and the constitution took place at the house on Magallanes Street where they had held their first meeting. "Maktan" was selected as the name of the Lodge after the well-known and historical island across the strait from Cebu City, where the first opposition to foreign aggression was staged by the indomitable Chieftain, Lapulapu, that took place on April 27,

1521. Fernando de Magallanes, head of a Spanish expedition, fell dead in the encounter between his well-armed, armored and helmeted forces and the native defenders, who were using only bolos and "kampilan".

From the organization of the Lodge in 1915 to 1917, the brethren were working under the jurisdiction of the Grand Oriente Español, using the Spanish Scottish Rite Ritual for the three symbolic degrees. When the unification of the American and Filipino Lodges took place in February 13, 1917, Maktan Lodge was given a new charter and is now officially known as Maktan Lodge No. 30, F. & A. M., under the jurisdiction of the Grand Lodge of the Philippines.

One may wonder why on the charter of Maktan Lodge, displayed in the Lodge room, still appear the names of the three principal lights of Loggia Maktan, viz: WB Eulalio E. Causing as Master, Bro. Severo Fuentebella as Senior Warden and Bro. Joaquin Alix as Junior Warden. The reason for this is that their names were written on the original charter issued by the Grand Oriente Español and when the charter was surrendered for replacement, the Grand Lodge of the Philippines merely copied the officers' names that were on the original charter.

To standardize the floorwork, and for the sake of uniformity, the "King Solomon Ritual" of California was translated into Spanish for the use of the Spanish-speaking Lodges. However, there were organized, in the different Lodges, two conferral teams: The English-speak-

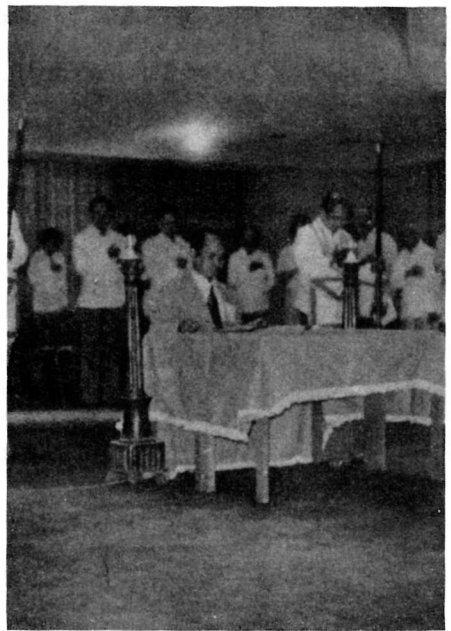
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KALEIDOSCOPE

THE MASONIC DISTRICT NO. 9 ANNUAL CONVENTION AT THE PHILIPPINE INTERNATIONAL CONVENTION CENTER



MW DESIDERIO DALISAY, GRAND MASTER, ACCOMPANIED BY MW ESTEBAN MUNARRIZ, ARE RECEIVED INTO THE CONVENTION HALL.



WB RENATO V. REYES OF MARIKINA LODGE NO. 119 (LEFT) PRESENTS THE PHILIPPINE FLAG WHILE WB EFREN C. VALENZUELA (RIGHT) OF MUOG LODGE NO. 89 DELIVERS THE INVOCATION.



WB DOMINGO C. BASCARA (LEFT PHOTO) AT THE ROSTRUM WAS THE GUEST SPEAKER. WB GERARDO B. FRANCISCO (RIGHT PHOTO) OF JUAN SUMULONG LODGE NO. 169 RECEIVES THE DISTRICT TROPHY FOR HAVING THE HIGHEST PERCENTAGE OF ATTENDANCE DURING THE CONVENTION.

EULOGY

(Grand Lodge Service for Ill. Cenon S. Cervantes, PGM, 33^o
December 5, 1978)

By: Ill. Raymond E. Wilmarth, 33^o
Sovereign Grand Commander
Supreme Council, 33^o, A. & A.S.R.
Republic of the Philippines

On this solemn occasion we have assembled to do honor to the memory of a most Illustrious Freemason, our beloved Brother Cenon S. Cervantes, a Past Grand Master and Past Lt. Commander of the Supreme Council who, having laid down his working tools, has joined those who have gone on before to prepare the way for us. For them, the will of God has been accomplished. For us who remain, the will of God must yet be done. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. (2 Cor. 5: 1-4) . . . for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. (2 Cor. 6: 16-18)

Masonic tradition teaches us that man during his lifetime is constantly at a point in time between an infinite past and an infinite future. He knows not from where he has come nor to where he is going. Of one thing, only, is she certain. That, he is here. Of all things else, a Mason places his belief and trust in God.

Most men, frustrated by their inability to comprehend either an infinite past or an infinite future, become confused in their purpose of existence and during their years of earthly life make little effort, if any, toward accomplishment. One in a million, perhaps even more, ignore the uncertainty of the infinite past and the infinite future and concentrate on the single certainty of present existence.

Their faith in God is so strong,

they do not question what has been, nor what will be. Their sole concern is to live today as today should be lived. For if today is lived as it should be lived, there is no need to fear what tomorrow will bring. This was the teaching of Jesus according to St. Luke Chapter 12, verses 11 and 12 . . . "and when they bring you into the synagogues, and into magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say? "

Seldom does a man pass this way who conducts himself in such exemplary manner as to be regarded by his fellowmen and Brother Masons with such honor and respect. But when one, such as Brother Cenon does, his memory is engraved forever in the hearts of his companions along the way.

No one can ever forget his forceful nature — his dynamic persistence — that characterized his special kind of leadership which inspired all around him to rise to greater heights in their following of him in our work. He will always be remembered for his tireless efforts to seek perfection and find the answers to questions which has been avoided by others. His strength of character and devotion to a friend, his straight forwardness, honesty, and sincerity of purpose were most outstanding in his nature and will forever be the engraven image of this great man, this dear friend, this true Mason. Honesty which won for him international acclaim in the largest daily newspaper in New York, as the

most honest Filipino for having safeguarded the entire funds of the Philippine National Bank in Iloilo, during the Japanese occupation.

In his lifetime we found him to be a man of integrity and sterling character. Sometimes his principles were so strong, he would fight for truth and the right without giving quarter to any who opposed him. For this he was often misunderstood by others who had less faith and courage to persevere in what they believed in. When on occasion adversity befell him, he possessed the courage to meet the challenge and overcome the obstacle. He kept the flame of Masonry burning bright, so that we and many others yet to come, may find the light to guide our way.

Whomsoever may have gone on to God in spirit, or returned to the earth in dust, there will always remain with us a part of him that will live forever in our hearts — the memory of our beloved Brother Cenon.

This man, for man indeed he was, has left a legacy with his Brother Masons which will forever stand foremost to inspire our youth to greater service to God, and their fellowmen. For where material success, to most men, is a cloud before their eyes to spiritual development and fraternal acceptance, to our departed Brother who learned the true meaning of our teachings, material success became a means by which he manifested the innermost meanings of our teachings.

He looked upon his Masonic obligations with pride and pleasure.

To him sacrifice was not a discomfort but a privilege. He did not envy a Brother of his success but was always quick to relieve him in distress. He lived as a Mason and he died as a Mason. We shall always remember him as a Mason.

His good deeds remain testimonials to his acts. And though the sands of time may cover his footprints on the path of life, his memory will remain bright to show those yet to come that a great man passed this way and in his humble, simple life laid yet another stone in the temple of time designed by our Great Architect of the Universe.

Now, as we are joined here together to mourn the passing of Illustrious Brother Cenon S. Cervantes on to the Celestial Lodge above, we are deeply mindful of our great loss. The loss to his beloved family

cannot be adequately expressed and we can never extend the true depth of our heart felt sympathy through words alone. On this occasion the simple feeling of love and devotion to such a man is best known by the realization that although he lies before us in earthly silence, his spirit will live with us always in our hearts, in our thoughts, and in our prayers.

And as we silently pray together in this moment of reflection for his gentle repose, we lift up our heads and hearts to the Great Architect of the Universe in whose hands we commend his soul.

Be thou now with God, beloved friend and Brother, you have indeed accomplished well your day. Rest you now in peace, Dear Brother. When the hands of men and Masons fail – Only the Hands of God prevail.

76th ANNIVERSARY, CAVITE LODGE NO. 2, F. & A.M.



STANDING (L-R) WB D.G. CRISOSTOMO, WB RENE IGTIBEN, WB C. ALVARES; BRO. E. BONOAN, WB D.A. HERRERA, BRO. G. SCHUMANN, WB A. GUIINTO, WB V. TOLEDO AND WB T.O. REYNOSO. SEATED (L-R) BRO. C. DEL ROSARIO, WB R. PEREZ, BRO. E. BALLAR, BRO. B.ARCA, BRO. R. QUIMPO AND BRO. R. SEBASTIAN.

INITIATION IN ANCIENT EGYPT

By: Bro. Reynold S. Fajardo

Egypt, the mother of civilization, is also the progenitor of initiatory rituals. The Mysteries in the island of Samothrace, the Eleusinian Mysteries and the rites of Bacchus in Greece, the Mysteries of Mithras in Persia, and the Saturnalian rites in Rome, as well as the rituals of modern Freemasonry, all derived their procedure from the Mysteries of Egypt. Many sages of antiquity went through the phases of Egyptian initiation. Among the more famous are Thales, Pythagoras, Plato and Eudoxus. Even Moses, it is said, was educated in the school of the Egyptian Magi. They in turn spread the wisdom of Egyptian Magiism to other lands.

A detailed description of the Egyptian Mysteries has been handed down to us by Iamblichus, a noted scholar and Neo-Platonist, who lived in the first half of the fourth century, A.D. In the belief that a study of the Egyptian Mysteries will afford our brethren a better perception of the fundamental concepts that underlie the rituals of the Fraternity, we will set forth accurately albeit in a digested form, the trials to which the Egyptian candidate for initiation was subjected as described in the treatise of Iamblichus.

According to Iamblichus, the

Sphinx of Giseh served as an entrance to the sacred vault in which the Magi held their tests. The Sphinx is a composite symbol; it has the head of a man, the body of a bull, the paws of a lion and the wings of an eagle. In its belly were dug corridors communicating with the subterranean portion of the Great Pyramid.

Before the candidate is admitted to participate in the trials he has to be selected by unanimous vote. Then, he is required to submit himself, unreservedly, into the hands of his guides called Themothetes or guardians of the rites and to place implicit trust in them, obeying their commands without question. At a distance from the Sphinx he is blindfolded and is led to its foot where a bronze door opens to admit him under the lion's paws and then closes without noise. Next, he is led down a spiral stairway of 22 steps and through a second bronze door which when closed so harmonizes with the wall of the circular room into which it opens as to be undetectable. He is halted on the verge of a precipice and told to cross his arms upon his breast and remain motionless. His guides then put on white linen robes. One wears a girdle of silver and a mask representing the head of a bull, while the other wears a belt of gold and a mask representing a lion's head. Suddenly, with a great noise, a trap door opens in front of the neophyte at about the same time the blindfold is snatched from his eyes and he beholds three monstrous figures. Then from out of the abyss, only half of its body visible, rises a horrible mechanical spectre

holding in its hands a huge scythe which brushes his head seven times, barely missing him. After this drama, the neophyte is led to the door of a small dark tunnel, is given a lamp with which to light his way and is left to his own devices. "You have vanquished the spectre of death," the Themothetes tell him, "now triumph over the horrors of the tomb." The tunnel is so small that he must proceed on hands and knees. This tunnel dips more and more downwards as he follows it until finally it ends abruptly at the brink of a vast crater formed like an inverted cone. Down the side of this cone, he observes an iron ladder of 78 rungs leading down into a bottomless darkness, and finding no other method of advancing, he descends it. At the bottom of the ladder he finds a gaping pit. Climbing seven steps upward he notices a crevice in the rocks just large enough to admit a man, and through this he squeezes to find himself at the foot of an ascending spiral stairway. The stairway consists of 22 steps and ends at the entrance to the sanctuary.

The neophyte now finds himself in a long gallery lined by caryatides in the form of 24 sculptured sphinxes, 12 on either side. As arranged in the rituals they designate the 24 hours of the day and correspond to the 24 elders of the Apocalypse. In the spaces between the sphinxes, 22 frescoed painting cover the walls which are lighted by 11 lamps. A sphinx representing the four quadrants of heaven symbolizes the cycle of time. The 22 frescoed paintings picture the 22 major Arcana of

the tarot, the symbolism of which at this time is explained by a Pastophore to the neophyte and by him committed to memory. The eleven lamps — one of which is set lightly apart from the other ten — are crystal sphinxes and in each burns an amianthus wick in incense-laden oil. The ten lamps represent the numerical decade as well as the ten emanations of the Sephiroth of the Kabala, and together with the 22 pictured Major Arcana point to the 32 paths of wisdom. With the final lamp, or 33rd symbol, they constitute the esoteric view set forth in the Tablets of Aeth. They undoubtedly represent the original ideas from which the 33 chapters of the Kabbalistic book, Sephir Yetzirah and from which the 33 degrees of modern Freemasonry, were derived.

The neophyte remains in this Gallery of the Arcanum under the tutelage of the Magus of Pastophore until he has thoroughly familiarized himself with all the symbols and their interpretations. When he has learned the symbols he travels again. He passes through a tunnel at the end of which he is confronted by a roaring fire through which he must go. The fire, however, is nothing more than an optical illusion, and he passes through it without injury, but no sooner has he passed it than a cascade of oil falls from behind him and leaps into flames. The furnace becomes a real inferno. Next he is compelled to wade through a stagnant lake the water of which rises to his chin, but by going on tiptoe he manages to reach the opposite shore, and climbs, soaked to the skin, upon

a platform which he sees in front of a closed door.

The door is of bronze and is divided by a column on which is sculptured the head of a lion having in its mouth a ring figurine, a serpent biting its own tail. To open the door, he grasps the ring, but no sooner does he get a firm grip upon it than the platform beneath his feet drops from under him and leaves him suspended in air, in the realm of the sylphs. The trap rises again promptly and he passes through the door which now opens.

The neophyte thus having triumphed over the tests by earth, fire, water and air is now met by 12 Necores. They blindfold him and lead him to a crypt beneath the pyramid where the college of the magi await him. Along the way, at regular intervals they had to pass through secret doors which the officers of the temple opened only after having received a password and a recognition sign.

The walls of this crypt where he was brought are sculptured with the pictures of the 48 constellations that represent the 12 zodiacal signs and the 36 zodiacal decanates. There are also pictures of the seven planetary angels and the 360 genii of the degrees of the zodiac. Beneath each picture is an explanation which, however, can only be read by initiates. At the four corners of the crypt stood four bronze statues on a triangular column, one having the head of a man, one the head of a bull, one the head of a lion, and one the head of an eagle. These figures denote the four zodiacal triplicities. Each head bears a cross upon which

is a light representing the divine fire that permeates and vivifies earth.

The dome of the vault contains a golden rose of five petals and from the rose are suspended seven lamps, each having three branches. Below the rose sits the Hierophant, "he who utters the Sacred Word." He is dressed in purple and his forehead is girt with a circle of gold decorated with seven stars. He occupies a silver throne set up on a raised platform.

The other Magi are dressed in white, and also have a band of gold about their brows. They are arranged in triple semicircles at the right side and left of the Hierophant. In the rear, under a purple canopy, is a colossal statue of Isis. It is composed of an alloy of lead, tin, iron, gold, copper, mercury and silver. Isis wore a triangular diadem of silver, with gigarette of 12 rays, and upon her breast is a golden rose in the center of a golden cross.

Before the Hierophant is a table upon which rests a planisphere and it is here that the neophyte, whose blindfold has been removed, is required to demonstrate his knowledge of astrology and the tarots. After passing the tests, he is made to take his oath while kneeling at the foot of the altar.

After the oath, he is conferred the title of Zealot. He is then required to take a second oath vowing himself to submission and obedience to the Hierophant. At this point a terrible noise is heard and an artificial tempest is produced during which the Magi point their swords at his breast and accuse him of past crimes, typi-

fyng the day of judgement when the soul will be called upon to render an account of its deeds done while in the flesh. Next, two Necores, each carrying a cup of wine, approach and offer them to him. He is told that one cup is harmless, but the other contains a deadly poison. Reminding him of his oath, he is ordered by the Hierophant to choose and drink the contents of one cup. If the neophyte refuses, he is informed the initiation is broken and he is confined to a dungeon for seven months and then allowed a second trial and so on until the neophyte makes a choice or his natural death intervenes. If the neophyte submits to the trial he is told the cups were both harmless, as they contained only pure wine, to which a little myrrh was added to lend it a slight bitterness.

After the trial the neophyte is led into a neighboring hall, ornamented with all the luxury of a royal nuptial chamber. His clothing is removed indicating that all grossness has been purged away and is then dressed in white linen to symbolize purity. An exquisite repast is enjoyed while his ears are refreshed by strains of rapturous music. As he finishes the refreshments, curtains are drawn aside, revealing to him beautiful young women dancing. They are scantily clad in a gauzy veil spangled with golden bees. Across each girl's shoulders is a filmy scarf and each carries a garland of flowers. Delightful perfumes fill the air, and the neophyte approaches the dancers. After a time two of their number throw their garland about him, encircling him with a

chain of roses and dance about him as if to provoke his choice.

If the neophyte violates the sanctity of the mysteries he is in actual danger, but if he continues to conduct himself with propriety the Magi come to congratulate him upon passing the last of the trials.

Lastly, to impress upon the new Zealator the fate of those who follow the inverse path, he is led in the midst of 12 Necores, into the opening of a cavern. Here in the pallid lamplight, he discerns a pit in which a sphinx is tearing the effigy of a human from. Thus ends the drama of Egyptian initiation.

Note, however, that this was only the initiation. According to Paul Christian, "If he wished to attain a higher rank, he had to study for twelve years with the Magi, submit to an austere regimen and a rigorous solitude. As he advanced in knowledge, he was admitted to the second grade with the title of *Theoricus*; in the third grade, he became a *Practicus*; in the fourth, *Philosopher*; in the fifth, *Minor Adept*; in the sixth, *Major Adept*; in the seventh, *Enfranchised Adept*; in the eighth, *Master of the Temple*; and in the ninth, *Magus of the Roze-Cross*. But this final grade, having complete knowledge, was only for those with almost miraculous memories, for it had to embrace hieratic sciences whose religious law forbade the giving or receiving of written communication."

(Sources: *The History & Practice of Egyptian Mysteries* by Iamblichus; *The Benjamin*).

Magic by Paul Christian; *Treatise on the Ritual of Egyptian Initiation* by Elbert

Maktan Lodge . . . from page

ing teams and the Spanish-speaking teams. This was done in order to accomodate candidates who were partial to either language.

In the election of officers for the Masonic year 1918-1919, Bro. A. Laurel, M. D., who was then the District Health Officer for the province of Cebu, was elected *Master*; Bro. John Moran, *Senior Warden* and Bro. Mariano Rodriguez, *Junior Warden*. Bro. Laurel was not installed because he was transferred to the Central Office of the Bureau of Health in Manila. Bro. John Moran took over the Oriental Chair, but he was a busy man who spent most of his time out of the province, so the Junior Warden elect, Bro. Mariano Rodriguez, assumed the Mastership and ran the business of the Lodge. Bro. Jose U. Borromeo acted as Senior Warden, Bro. Valeriano Segura as Junior Warden, Bro. Nicanor Atilio as Senior Deacon, Bro. Policarpio Cepeda as Junior Deacon and Bro. Victorino Reynes as Tyler.

At about this time, while Maktan Lodge was housed temporarily on Mabini Street, the members conceived the idea of building their own Masonic Temple and organized the Masonic Hall Association, Inc. The location selected for the building were the lots owned by WB Eulalio E. Causing and Bro. Maximo Borromeo at Andres Borromeo Street. A three-story concrete building was immediately constructed under the direct supervision of Bro. Canuto O. Borromeo, an engineer, and was finished in the early part of 1920. The Lodge transferred to the new building

immediately thereafter.

In 1920, membership of the Lodge having increased by almost two-fold, some of the affiliate members, who used to be members of the defunct Cebu Lodge No. 1106, SC, organized Tupas Lodge No. 62 which was named after that famous native warrior, Tupas of Cebu, who fought valiantly against Spanish oppression and tyranny. After the liberation of the Philippines from the Japanese, Tupas Lodge No. 62 could not be reconstituted since the majority of its members were no longer residing in Cebu while others have already died. The late MW Joseph Alley, PGM and the late MW Sidney Austin, PGM, were members of this Lodge.

Maktan Lodge No. 30 continued its work steadily and successfully in its mission of propagating the teachings of our Craft, and has a membership of 150 Master Masons, Fellowcrafts and Entered Apprentices. However, during the Second World War, Cebu City was destroyed and the beautiful Masonic Temple was reduced to smouldering ashes and ruin. No Masonic meetings were held during the four years of Japanese occupation.

When the American armed forces returned, around March 1945, there were several Masons among the members of the U. S. Army and the U. S. Navy stationed in Cebu. These American brethren were very much concerned with the situation of the Lodges and its members and signified their desire to meet with the Filipino Masons and try to help them. An informal meeting, therefore, was held at the residence of WB Santos where they organized

the "Eureka Masonic Club" and unanimously elected Bro. Leroy T. Rahn as Chairman and WB Santos as Secretary. A committee composed of WB Sofronio Savellon, PM, an attorney, WB Remigio Murrillo, PM, and Bro. L. T. Rahn was created which drafted the by-laws of the club. The tenure of office of the officers was for three months only.

Through the efforts of Bro. Buckman, a colonel of the U. S. Army, and Commander of Base "S" in Cebu, Maktan Lodge No. 30, was reconstituted. Bro. Buckman, by necessity, went to Manila and got permission and authority from the then Acting Grand Master Michael Goldenberg, for the Lodge to conduct business inasmuch as its charter was burned. The American brethren offered to the members of Maktan Lodge the use of the officers' mess hall as a temporary meeting place. The Filipino brethren, when attending meetings at the new Lodge Hall were picked up by vehicles of the U. S. Army and returned by the same manner to their respective places of abode after the meetings. They elected Bro. Nicanor E. Santos, PM, *Master*, Bro. G. Ornopia, *Senior Warden* and Bro. Jose Dia, *Junior Warden*.

Later the Lodge was transferred to Bradford's Memorial Church at Jones Avenue, Cebu City. Here, Bro. Albert Yeargan, Major, U. S. Army, Executive Officer of the Cebu District and Bro. Honorato Hermosima, former member of the Cebu Provincial Board were made Masons. Several months later, the Lodge moved to the chemical laboratory room of Bro. Cayetano Ludo's oil mill. Again, from here,

the Lodge moved to a centrally located building owned by Bro. Felix Gochan at the corner of Magallanes and Leon Kilat Streets and not long after that, it was again moved to Life Hotel Terrace owned by WB I. V. Binamira, PM, and remained there until the new building owned by the Masonic Hall Association, Inc. was completed on November 1951.

Through the tireless efforts of WB Ubaldo Laya, Master of Maktan Lodge in 1949, WB Juan Causing, Master in 1950 and WB Nicanor E. Santos, Master in 1951, the construction and completion of the present Masonic Temple on Borromeo Street was realized. They worked hard for the reconstitution of the legal papers of the Masonic Hall Association, as the original were destroyed during the war and raised the necessary funds for the reconstruction of the building. The re-building was started April 16, 1951 under the supervision of WB Nicanor E. Santos and Bro. Augusto P. Santos, as architect. The building was finished before the scheduled date and cost the association P130,000.00 which was exclusively underwritten by the members of Maktan Lodge No. 30, Cebu Lodge No. 128 and Cebu Bodies, A. & A. S. R. Maktan Lodge No. 30, with the exception of Iloilo-Acacia Lodge No. 11, is the oldest Lodge in the Visayas and Mindanao and through its influence and leadership helped in the organization of the Lodges around the neighboring area.

**HAVE YOU
PAID YOUR LODGE DUES?**

DISTRICT DEPUTY GRAND MASTERS 1978-1979

DISTRICT NO.

- 1 - Amancio S. Donato
- 2 - Leon A. Banez, Jr.
- 3 - Salvador C. Aquino
- 4 - Salvador M. Valdez
- 5 - Arcangel Y. Cervantes
- 6 - Emilio J. de la Rosa
- 7 - Filemon B. Zafra
- 8 - Nestor N. Niguidula
- 9 - Jose B. Perez
- 10 - Cecilio S. Villanueva
- 11 - Ricardo C. Buenafe
- 12 - Cesario Villareal
- 13 - Ernesto del Mundo
- 14 - Panfilo B. Enojas
- 15 - Santiago L. Chua
- 16 - Florentino B. Almacen
- 17 - Pedro W. Guerzon

DISTRICT NO.

- 18 - Ricardo V. Azarcon
- 19 - Antonio A. Espinosa
- 20 - Frederick Dumlaog
- 21 - Kenneth M. Crabtree
- 22 - Robert A. Gibson
- 23 - Pablo D. Baguioen
- 24 - Peregrino L. Cornel, Sr.
- 25 - Gerardo Padilla
- 26 - Isagani S. Bella
- 27 - Cayetano Palmares
- 28 - Pedro E. Palacio
- 29 - Jesus V. Evangelista
- 30 - George F. Krause
- 31 - Wilfredo T. Mendoza
- 32 - Socrates G. Cesar
- 33 - Gregorio O. Calit
- 34 - David D. Adrian

JUNIOR GRAND LECTURERS 1978-1979

DISTRICT NO.

- 1 - Eliseo A. Arandia, Jr.
- 2 - Leandro B. Resurreccion
- 3 - Paulino A. Corrales
- 4 - Jacinto V. Morales
- 5 - Pedro L. Fajardo
- 6 - Antonio P. Pascual
- 7 - Horacio S. Mendoza
- 8 - Federico S. Magat
- 9 - Bienvenido S. Ongkiko
- 10 - Romeo B. Argota
- 11 - Rodolfo R. Soriano
- 12 - Apolinario A. Villaverde
- 13 - Lorenzo Talatala
- 14 - Dominador H. Aujero
- 15 - Juanito C. de la Cruz
- 16 - Jesus T. Limkimso
- 17 - Manuel T. Lee

DISTRICT NO.

- 18 - Samuel G. Pangan
- 19 - Jose R. Luna
- 20 - Achoy Lau
- 21 - John B. Davis, Jr.
- 22 - Clarence E. Grant, Jr.
- 23 - Esmeraldo Mirasol
- 24 - Peregrino G. Cornel, Jr.
- 25 - Gervasio J. Riconalla
- 26 - Pio Elevazo
- 27 - Enrique Maravilla
- 28 - Rosauo L. Magtibay
- 29 - Eduardo E. Pascual
- 30 - Anthony Vasconcellos
- 31 - Felix M. Caburian
- 32 - Sergio F. Dalisay
- 33 - Jose M. Lagahit
- 34 - Ernest L. Albert, PRGM

~~Mr. Benjamin E. Lopez
NAVSTA Dispensary,
US Naval Base
Subic Bay~~

~~34~~



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