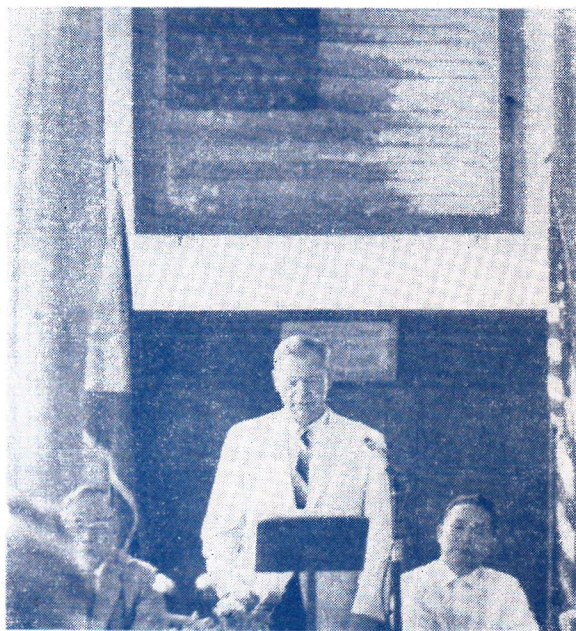


# The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW EDGAR L. SHEPLEY  
IN MEMORIAM

VOL. XLIX

No. 10



October

1972

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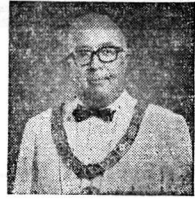
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## *Grand Master's Page*



### CHARACTER

*Character is the cornerstone of social and moral well-being. It seems at times that man has everything to live with and nothing to live for. I never forget an incident told by that eminent historian, H. G. Wells, comparing the early days of civilization to the modern era when, in his own inimitable way, he describes the Hebrew maiden Ruth going out in the fields of Boaz to reap grain. As H. G. Wells describes in artistic vividness this beautiful maiden, with her integrity and richness of outlook and her primitive sickle, he makes this significant statement, and I quote: "Doubtless, in the 20th century, we have much improved upon the sickle which Ruth used so long ago, but we haven't improved upon Ruth."*

*That is the heart of the human problem. It is character failure that has brought us where we are today and if civilization is to be saved in the next few years it will be saved, in the long run, by integrity and idealism by the ordinary man.*

*We have the tools; what are we waiting for?*

*Fraternally,*  
**WILLIAM C. COUNCELL**  
*Grand Master*

# In This Issue

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GRAND MASTER'S PAGE .....	1
MASTHEAD .....	2
EDITORIAL .....	3
EULOGY — EDGAR L. SHEPLEY .....	MW William C. Councill 4
POINTERS ON LODGE GOVERNMENT .....	WB Lorenzo N. Talatala 6
JUSTICE .....	VW Arthur Schramm 9
MW EDGAR L. SHEPLEY .....	The Craftsman 12
ON MASONIC EDUCATION ..	WB Aurelio Corcuera 14
PITAK PILIPINO .....	Kap. Agustin Galang 15
ECUMENICAL WORLD .....	17
THE ACACIA MUTUAL AID SOCIETY, INC. Information Corner .....	19

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## *Editorial:*

### THE MAN WHO CARES

Too often in this world, men become so deeply involved in their own welfare that they find little time left to think about the welfare of others. Once in a while a different kind of man comes along — a man who doesn't spend much time thinking about his own welfare, because he is so occupied helping others. This is a special kind of man that seems to come from a special kind of mould.

When such a man passes your way, you don't think too much about him until after he has gone, and then you find the mark he has made is engraved so deeply in your heart that it will remain a cherished memory throughout your lifetime. Somehow, his easy to meet and pleasing to get along with personality makes problems seem to melt away and disappear, when he listens to you pour out your trials and tribulations. No matter how pressed he is for time, he never turns away from you, but listens all the more intently as the precious moments tick away.

When you are with this kind of man, you feel secure. His confidence exudes and imbues confidence in you. Tension and pressures relax and an atmosphere of peace and harmony prevails. He manifests little interest in himself, but through his careful attention to your needs, gives comfort and relief to all who seek his counsel.

Such a man is a man who cares. He cares, not only about those things personal to him, but he cares for things personal to all men. He contributes to the needy not only a portion of his worldly wealth where needed, but what is more precious to every man — he contributes willingly part of his life to everyone who seeks his help. Material wealth may be gained and lost with the coming and going of each day, but the life of a man contains precisely so many moments and when each of these is spent, there are no more to spend.

"No greater love has any man, that he lay down his life for another." No greater devotion can any man show, than when he share the precious moments of his life with a Brother. This is indeed the crucial test of Brotherly love. This is the way of life of the man who cares.

This was the life of our departed friend and devoted Brother DeMolay Edgar L. Shepley who rose through the chairs of Masonry to become Grand Master of this Grand Lodge. To commemorate and perpetuate his memory, friends and brethren have contributed of their material wealth to the Edgar L. Shepley Scholarship Fund for DeMolay Boys, that in the years to come from the ranks of future DeMolays we may perhaps find another such as he.

R. E. W.

# Edgar Lyle Shepley, PGM

By MW WILLIAM C. COUNCELL

Although we say that Brother Ed departed this life on September 16, 1972, we must believe that he is still with us — life is continuous. It begins with earthly birth and can continue on forever into the future. This is one phase of what we mean by "eternal life". When death comes to a person we love, it means that our Brother Ed has arrived at the point of transition from this physically limited life to a greater and fuller life that knows no such limitations.

Love does not cease when we die. Thoughts do not perish. Growth does not come to an end. Beauty does not vanish away. If God be all that we believe Him to be, our lives are bound to be richer and happier, death invariably opens up to us the greater possibilities of life beyond.

Ed was so full of life. Why did God have to take him away? He was at the height of his career in the business world and a leader among leaders in Masonry. Why could he not have finished his work? Such questions, when seriously asked, can imply but one thing: the belief that death marks a loss, a distinct downward step in the possibilities of living. I am sure none of us believe this, as a general rule. It is only when we are confronted with specific cases — particularly, when we ourselves feel the sense of personal loss — that questions like this come to the surface.

The truth of the matter is, we are all so earth-bound in our emo-

tions, vision and experience, that it is impossible for some, and difficult for all to realize the nature and the extent of the possibilities of a future life. We see through a glass darkly, but we do see; and even the little that we see should make it clear that whatever life may have been on this earth, death invariably opens up the greater possibilities of the life beyond.

Life is continuous. It begins with earthly birth and can continue on forever into the future. When death comes to a person we love, it means that such a person has arrived at the point of transition from this physically limited life to the greater fuller life that knows no such limitations. Instead of thinking of it as the 'end' of everything, we should think of it as the beginning of something. In the truest and most literal sense, it marks one's graduation from the lower into a higher form.

Death means just this. Beyond question, it has been for many the one way of release from burdens and pain that were too great to be borne. For others, it may have meant escape from suffering that might have come to them later in life. Certainly it meant that they were saved such sorrow as has come into our own lives. But those are negative aspects of death. What is there on the positive? Is there any real truth in the words of St. Paul, "For me... to die is to gain"?

Indeed there is. If those whom we have in mind loved life here,

they love it all the more where they are. If theirs were lives given in unselfish service to their fellowmen, they are now 'going from strength to strength in the life of perfect service.' If we thought of their lives beautiful and admirable even amid the physical limitations of this earthly life, how much more beautiful are they now, free of these limitations?

Love does not cease when we 'die'. Thoughts do not perish. Growth does not come to an end. Beauty does not vanish away. If God be all that we believe Him to be, their lives are bound to be richer and happier. The only grief they can know is caused by our failure to understand. Let us not bring them that.

Moreover, we need not lose all contact with our loved ones when they die. If we believe in *life* after death — and there is no fact of which our Lord has given us greater assurance — surely we must believe also in love after death. My Mother prayed for me when she was living; surely if she is still living she is still praying for me. I cannot imagine her not doing so. However, I may continue to pray for her since she is in the nearer presence of God, and surely it is appropriate for me still to commend her to His care.

Whenever we take part in that greatest act of personal and corporate worship, the Holy Communion, we remember the blessed dead in our prayers. In that great intercession for the whole state of Christ's Church, we ask God's special blessing upon them as the priest uses these beautiful words: "And we also bless Thy Holy name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to grant them continual growth in Thy love and service and to give us grace so to follow their good exam-

ples that with them we may be partakers of Thy heavenly kingdom."

If we look at life in the large, (which is the way God looks at it and wants us to look at it) can it matter greatly whether this moment, that marks the passing from one phase to another, comes a few years sooner or a few years later? After all, the real measure of life is its *quality* and not its earthly *duration*. There can be no sting in death for the child of God — only victory — victory over the toil and pain of this earthly life. Sometimes, the victory comes only after the toil and pain are experienced. Sometimes it is won before even the toil and pain are known. But in either case, it is victory — won with or without the struggle.

"What was his creed? I do not know his creed. I only know that here below, he walked the common road and lifted many a load, lightened the task, brightened the day for others toiling on a weary way: This, his only deed; I do not know his creed.

What was his creed? I never heard him speak of visions, rapturous, of Alpine peaks, of doctrine, dogma, new or old; but this I know, he was for ever bold to stand alone, to face the challenge of each day, And live the truth, so far as he could see — The truth that evermore makes you free.

His creed? I care not what his creed; Enough that never yielded he to greed; But served a brother in his daily need; plucked many a thorn and planted many a flower; glorified the service of each hour; Had faith in God, himself, and fellowman — Perchance he never thought in terms of creed, I only know he lived a life, in deed."

May the soul of our departed Brother rest in peace and may *light perpetual* shine upon him. AMEN.

# POINTERS ON LODGE GOVERNMENT

WB LORENZO N. TALATALA

In a sovereign state, the power to govern is vested on a supreme head, either elected or hereditary, to whom all other officers must subordinate their authorities, when circumstances so require. This is the general concept in every form of government, now in existence. Any marked deviation from this, will result in misgovernment, arising from either conflict in authority or conflict in interest, whereby confusion and disorder becomes inevitable.

In a Masonic Lodge, the power to govern is vested on the Master, assisted by the Senior and Junior Wardens, who are stationed in the East, West and South stations, respectively, to symbolize the rising, setting and meridian sun. The Master and Wardens, otherwise known as the three ranking officers of the Lodge, are denominated *wisdom*, *strength* and *beauty*. In our never-ending search for further light in Masonry, we were taught, that: "As the sun rules the day and the moon governs the night, so should the Worshipful Master endeavor with equal regularity, to rule and govern the Lodge, over which he is called to preside".

The power and authority of the Master emanates from the written Constitution and By-Laws of the Grand Lodge and from the ancient customs, traditions, usages and landmarks of the Order, handed down to us, unimpaired from generation to generation of Masons, long gone before us. It is generally known among Master Masons, more so, to those who have passed through the

oriental chair, that the Master, in the discharge of his duties, is clothed with tremendous power and authority over the Lodge, tantamount to despotism and autocracy, subject only to the limitations provided for in the Grand Lodge Constitution, By-Laws and Edicts. Because of this, the uninitiated are prone to speculate — if there is a Master in the Lodge, then there must be slaves. This speculation, although devoid of basis, is to some extent, one of the deterrents for a number of prospective applicants to knock at the portal of the Fraternity. It becomes the duty, therefore of every Mason to enlighten their kinfolk, friends and associates about the truth of it — that in Masonry there are no slaves and there are no tyrants and that liberty, equality and fraternity are the main aspirations of the Masonic Order, which can not be deviated or departed from. That, we meet on the level, where all are equally treated as brothers. "Govern yourselves accordingly", is a byword too familiar among Masons — one of the greatest privileges that an individual can enjoy, in a regime of democracy only.

The term *Master* connotes, that he is well skilled in our ancient craft; that he is called upon to shed light, in a pattern of imitation of the great luminary of nature from his exalted station in the East — to give the necessary instructions to the craftsmen, particularly the newly obligated and the less informed. He is likened to the *Band Master* who wields the baton in order to main-

tain harmony in music. In the Lodge, the Master maintains harmony among the brethren, otherwise, confusion, misunderstanding and disunity may lead to the untimely disintegration of the Lodge.

To be an accomplished Master, he must not merely be the highest ranking officer of the Lodge — he must also be an effective leader. It is well to remember, that while many members of the Craft can be Lodge officers, only a few, not necessarily an officer, can be leaders — and to be an effective leader he must lead by example. Thus, if he expects his subordinates to be proficient in their work, inefficiency on his part is inexcusable. How will he be able to draw the correct designs on the trestle board whereby the workmen may pursue their labors if he is ignorant of the nature, tenets and philosophy of the Order? When this happens, the brethren will despise his authority and his effectiveness as a Master comes to an embarrassing end. He can not expect his brethren to be compassionate, charitable, of good morals, sincere and honest, if he himself does not practice these.

It is not enough that the Master be proficient in the opening and closing of the Lodge, or in the rituals alone. These, although essentially necessary, are but the ornaments or decorations in Masonry. What is more important and indispensable are his fine and accomplished manners, long experience, a thorough knowledge of the Order, calmness, stability under pressure, eloquence and a complete adherence, as they were taught to us, in the four cardinal virtues — temperance, fortitude, prudence and justice.

To insure an effective Lodge administration, the three lights of the Lodge should practice promptness and punctuality and see to it that the Lodge is opened at the proper time

for the transaction of business or for any other purpose. Laxity on this, will cause the other members of the Lodge to fall behind and eventually lose interest in attending meetings. There is nothing more disappointing, than to wait in uncertainty for the Lodge to open, due to the absence or the late-coming of the three lights of the Lodge. Time is so valuable to every member of the Lodge and to waste time idly while waiting past the scheduled time to open, can mean serious disappointment to many of them and in the end fall away altogether. If we expect the Lodge to remain strong, active and cohesive, the Master and Wardens should see to it that they lead in the observance of the immutable ordinances and regulations of the Grand Lodge and to see to it that they are duly and faithfully observed by all concerned. They should first learn to obey ere they could expect obedience from their subordinates.

The practice of closing the Lodge at the late hours of the night should be discouraged. This tend to create the general misconception among the people that Masonry is indeed a secret society, although it is not, and that in the still of the night, we transact business shrouded in secrecy. Coming home in the unholy hours of the evening may arouse the suspicion of the members of our families and of our neighbors, that Masons are perhaps concealing something which may be contrary to public morals. To avoid this situation, a systematic planning of the night's agenda at any scheduled meeting, should be prepared in advance and the Master should endeavor to prevent lengthy and unnecessary discussions of certain issues. He should be able to mediate and guide such discussions to an early, successful conclusion. If the Lodge is opened

Turn to next page

on time and the agenda had been well planned in advance, there can be no valid excuse why the Lodge can not conclude its business at the proper time. Only then can the brethren be home on time.

The screening of petitioners for admission into the Lodge should be thorough, meticulous and discreet to preclude the entry of unworthy candidates. Experience had shown, that due to the indiscretion of certain Lodges, particularly those with limited members, in the admission of candidates, discord followed and eventually caused some members to become inactive, if only to avoid the company of unworthy members, who in conscience they can not accept as brothers. On the other hand, when a person of accomplished manners and general good reputation is admitted in the Fraternity, many others are attracted to solicit admission into the Order to be nearer to him and have the opportunity to clasp his hand as a brother. Let us all, therefore, strictly adhere to the qualification requirements set forth by the Grand Lodge in the investigation of petitioners.

As we should be thorough, meticulous and discreet in the screening of petitioners for admission into the Order, so should we be, in the expulsion of members. An erring brother should be given all the chances to be heard and in the most understanding manner possible, consider his reasons in the proper light. Let him be admonished privately and in the most friendly and frank manner, convince him of his error. He may yet reform and give the Fraternity an invigorated and valuable member. But, when all means to reform him have failed, however, and he still remains incorrigible, and by a unanimous vote of the Lodge, he is expelled from membership, then the Master of the Lodge in his

parting words to the expelled brother, should make it clear that his expulsion from the Order is the only course left for the Lodge to do, to protect its name and that there was no vindictive or personal motive behind it. Let not the expelled brother entertain any doubt that the Lodge or any brother had been unfair to him. Let him leave the Lodge without any ill-feeling to anyone, but make him feel repentant for not heeding the sound and timely advice of the Master.

In certain Lodges, there are a few members who have the propensity for discussions, even on trivial issues. There are even members who may be considered as objectionists — those who find pleasure in standing up on the floor most of the time and talk. Some of them are even unruly and in complete disregard of Parliamentary Procedures carry their arguments too far — beyond the sphere of a friendly discussion. The result is misunderstanding, confusion, chaos, hatred, disunity. This is a matter where the Master should be able to use his moral, personal and persuasive influence to prevent such things to happen. In the first place, it is within the province of the Master to thwart the introduction of topics or resolutions that will tend to critically divide the members of the Lodge into opposing camps. Controversial issues, if they can not be avoided should first be threshed out informally outside the Lodge to reach a consensus before introducing it in open Lodge. In this way misunderstanding can be prevented.

These are but a few random pointers for an effective Lodge administration — a mere prelude to a broad, complicated and winding subject. They are the product of research and experience combined together, and are now being offered as suggestions.

Turn to page 13

# JUSTICE

By: VW ARTHUR SCHRAMM, PDDGM

Justice, when personified, usually is represented as a goddess, holding a sword or scales, often both. Her eyes are sometimes blindfolded or closed in token of impartiality.

Justice is the maintenance of that which is just; also, merited reward or punishment; that which is due to one's conduct or motives. It represents the administration of law; the establishment or the determination of rights according to the rules of law or equity. It is the principle of rectitude and just dealing of men with each other; also, conformity to it: integrity, rectitude and considered one of the cardinal virtues. Ideal justice was conceived by Plato to be obtained in perfect social harmony in beneficent activities. Aristotle held justice to be the practice of virtue toward others; he distinguished *distributive* justice, or distribution according to merit; from *corrective* justice, designed to rectify errors of distribution, and equity from mere legality.

Masonically we describe justice as the standard or boundary of right which enables us to render unto every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but it is the very cement and support of civil society; and, as justice in a great measure constitutes the really good man, so it should be the invariable practice of every Freemason never to deviate from the minutest principles thereof.

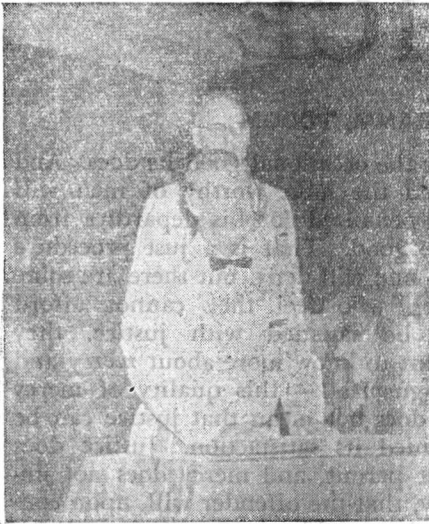
Justice would demand that all men will receive reward for all the good they accomplish. Even the worst sinner will receive his reward

for the occasional good he does. And even the most worthy of men will be penalized for his departure from the good. That is a just procedure no one will deny, but there are some men who feel they cannot afford to be satisfied with justice, they want to know more about *mercy* and *forgiveness* — this quality of mercy — does not mean that justice can be denied its satisfaction. Justice does not permit, and mercy does not imply, that the offender will, upon confession of his shortcomings and the promise of doing better, be given the reward of him who has done no offense. Justice will demand an accurate accounting before mercy offers forgiveness.

And here is a plea for more understanding, for more humility from man to man of seeing others as ourselves, and ourselves as we see others will help to keep us humble, and bring us closer to understanding and peace and repentance, as we move on with our fellow men in the hope of arriving at the same goal.

There is a type of usurpation of the function of justice which is of long-standing and quite universal and that is the judgment which individuals and groups of men and women presume to pronounce upon the character and qualifications of their fellow-men — with whispered testimony — cowardly, self-appointed tribunals that accuse, try, and condemn a man without his ever having known of it. One point on which scripture is repeatedly definite is the injunction: "*Judge not, that ye not be judge*". Because of real or imagined slight or personal prejudice,

Turn to page 13



MW Shepley being installed as Grand Master in 1970

## MW Edgar L. Shepley Remembered



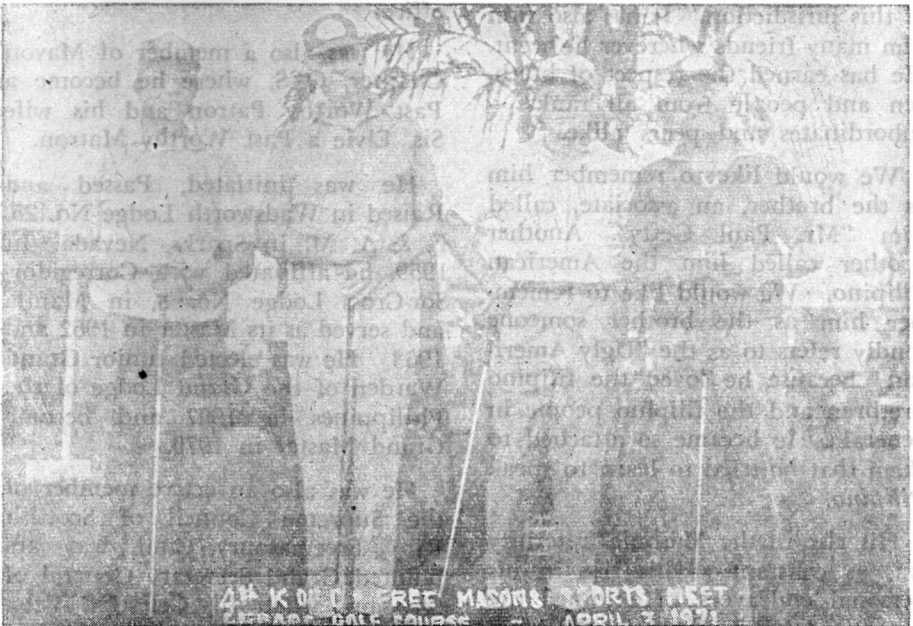
... with the Brethren in communication



with the York Rite



and the Eastern Star



At the Knights of Columbus-Freemasons golfest

# MW Edgar L. Shepley

By: The Craftsman

MW Edgar L. Shepley is dead?  
He is not dead!

The spirit of him that was our brother was liberated from the prison called the body, yet his memory shall live with us thru the realms of eternity until time shall be no more. *Virtus Junxit Mors Non Separabit.*

We came to know Bro. Shepley just before he was elected Junior Grand Warden of the Grand Lodge of the Philippines. His sincerity and the warmth of the brotherly love that exuded from him won him the confidence of the brethren of this jurisdiction. It has also won him many friends wherever he went. He has earned the respect of brethren and people from all ranks — subordinates and peers alike.

We would like to remember him as the brother, an associate, called him "Mr. Paul Getty". Another brother called him the American Filipino. We would like to remember him as the brother someone fondly refers to as the "Ugly American" because he loved the filipino brethren and the filipino people in general. He became so attached to them that he tried to learn to speak *Pilipino*.

His rise in the Masonic fraternity was as constant as his rise in his personal endeavors. He joined the Associated Oil Company in 1934 as a laborer and rose to the position

of Vice-President for Operations and General Manager.

His first affinity with the Masonic fraternity was when he joined the International Order of DeMolay in Sparks, Nevada in 1926 where he became a Past Master Councilor two years later. He has received almost all the DeMolay honors. He was given one of the highest honors a DeMolay can aspire for — that of being elected to be an Honorary Member of the Supreme Council, IODM. WB Arthur Pancook came all the way from the United States to invest him with the jewel of his office.

He was also a member of Mayon Chapter, OES, where he became a Past Worthy Patron and his wife Sis. Elvie a Past Worthy Matron.

He was initiated, Passed and Raised in Wadsworth Lodge No. 25, F. & A. M. in Sparks, Nevada. In 1959, he affiliated with Corregidor-Sor-Cross Lodge No. 3, in Manila and served as its Master in 1962 and 1963. He was elected Junior Grand Warden of the Grand Lodge of the Philippines in 1967 and become Grand Master in 1970.

He was also an active member of the Supreme Council of Scottish Rite Freemasonry, and was appointed Grand Secretary General of the same when Ill. Celestino Velo, 33°, SGIG retired.

Turn to page 18

or jealousy, or envy, or because of the sheer malicious pleasure of gossiping, there are those who are given to destroying the peace and effectiveness and reputation of others. The fact is that if we are looking for it, we can find offense against any man, because perfection in the human race is conspicuous by its absence. We can do harm to the standing of any man in the estimation of others by minimizing his virtues and magnifying his faults, or we can build up any man in the minds of others by magnifying his virtues and minimizing his faults. In the eyes of a jealous or malicious observer, anyone may be judged unfit for the thing he is doing or may propose to do. It is not impossible that people who are loose in their judgment of others are the instigators of more sorrow, more mischief, and more waste in human lives than wars, famines, and pestilence, because there isn't any home or country or any heart that is proof against them. "*Judge not, that ye be not judged*". To sit in the judgment seat upon our fellowmen with malicious and harmful intent or with careless and thoughtless indifference is a flagrant usurpation of judicial function. It is major offense against humanity, and those who indulge in it will surely reap as they have sown.

It is a dramatic and terrifying fact that a man can do a thing right a thousand times, and then when he does it wrong just once, tragedy comes. Except for some very narrow escapes, perhaps any of us or all of us could be numbered with those whom we pity or with those whom we condemn. And we may never know who narrowly we may have missed the fate of someone who has had a terrible tragedy. This thought is unforgettably expressed in the comment credited to John

Bradford, Chaplain to Edward VI of sixteenth century England. Seeing a condemned man marched off to his death, and knowing of the narrow margins by which men are often made or unmade, he exclaimed "There, but for the grace of God, goes John Bradford". Significantly he himself later met a similar unfortunate fate. There is often only a very fine line between winning and losing. In a race the difference may be only the shaving of a second. In business, the difference may be only one wrong decision among a thousand right ones. In a contest, the difference may be only one small mechanical mishap or one small error of judgment. In so many things we do in life, there is an exceedingly fine line between safety and sorrow. We ourselves may not see it at the moment, but often others see it, and are frightened for us. And afterward we are frightened ourselves. And we should have compassion for the man who has met misfortune, for the man who has made a mistake, for the man who narrowly missed being what he might have been — and we should never forget that "there, but for the grace of God", am I. And the thought should help us to keep us humble and help us holding hard and fast to the right side of every decision and to the right side of every road.



## TALATALA . . .

From page 8

to improve Lodge government and administration. It is hoped, that by adhering to them, something could be attained towards the promotion of a healthy, active and enduring Lodge. Let us expect to hear and learn from the experiences of other brethren too. We need their sound and progressive ideas to strengthen the weakened portion of our venerable institution.

# ON MASONIC EDUCATION

214. *Why are women excluded from becoming Masons?*

The Charge of a Freemason, approved in 1722 by the Grand Lodge of England provides in the Third Charge: "The persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, NO WOMEN, or immoral or scandalous Men, but of good report."

215. *Is the use of the Due Guard universal?*

No. It is peculiar to American Masonry, unknown in Europe and other places. Masonic authorities are not agreed as to its origin. Mackey says in Encyclopaedia of Freemasonry that the words mean "to duly guard against." Others think that the words are derived from the French "Dieu Garde" — God guard (me or you). Whoever gives it wishes to show that he remembers his obligations.

216. *What is the significance of the Northeast corner?*

The Northeast corner, in the Lodge, marks the point midway between the darkness of the North and brilliance of the East. It signifies to the Entered Apprentice that he has received partial enlightenment and here and now his Masonic instruction must begin.

217. *How did the Operative Masons "try the square"?*

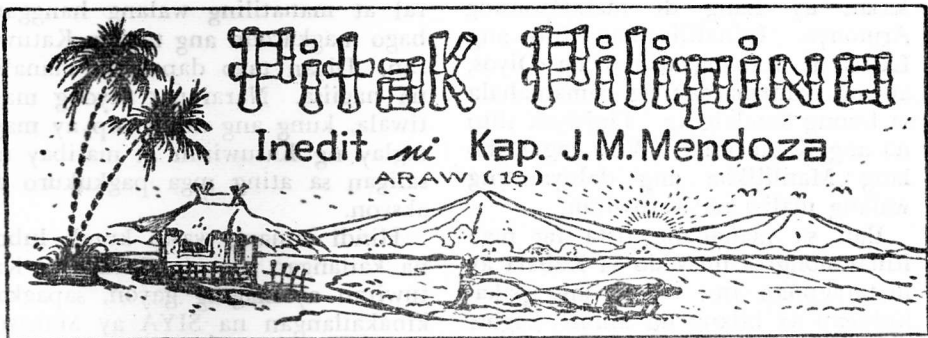
Knowing how to "try the square" was a guarded secret of the few Master Workmen among the cathedral builders, the Freemasons. The method is really a simple construction known to all who have studied geometry. It is as follows. Draw a circle, mark any point (P) on the circumference, draw a diameter (AB) not passing through the point marked. Connect the point (P) to the extremities of the diameter (AB). The triangle thus formed (APB) is a right angle. This was the method employed for testing the working tools of the Fellow Craft.

218. *For what is Frederick the Great known in Freemasonry?*

Frederick was born in Berlin, Germany, on January 24, 1712. He was King of Prussia from 1740 to 1786, when he died. He was raised to the Degree of Master Mason in 1738 in Brunswick while still a Prince. He organized many Lodges and invited many aristocrats to join. Before he died on August 17, 1786, he promulgated the Grand Constitutions of 1786, which is the fundamental law of the Ancient and Accepted Scottish Rite. Now most of the Supreme Councils of the World are governed by the Latin version although some follow the incomplete French version which has not been authenticated.

219. *Who wrote the Masonic work?*

Wilhelm Meister and the poem Mason Lodge were both written by Johann Wolfgang von Goethe (1749-1852). He was educated in Leipsig, and studied law in Strasbourg. He was made a Mason in Lodge Amalia on February 3, 1780.



## SIMBOLO NG KUBIKONG BATO

Ni Kap. AGUSTIN GALANG, N.G.

Ang Kubikong Bato, sa kanyang pagkasagisag ng Diyos, ay unang itinuro sa Kabala na sagana sa mahihiwagang karunungan. Kawangis nito, ang Masoneria'y isa ring kabang bakal ng mga matataas na karunungan at kung saan ligtas na iniimbak ang lahat ng mga dakilang Katotohanan na binubuo ng mga Maka Diyos na Pagsisiwalat (revelation) sa tao. Ang mga ito, ang saligan ng lahat ng Relihyon. Itinuturo ng Masoneria ang mga Katotohanang ito sa kanyang mga tagapagtugyod, na hindi isang Alamat o sinaunang paniniwala, kundi isang Kredo, na sa pamamagitan niya, ang mga Paham ng unang panahon, ay nagpraktis ng Moralidad, at ang mga tao'y dapat pamahalaan nito, kung magnanais din lamang na makamit ang Pagkaganap o perpekasyon. Ang Makadiwang Batong Kubiko ay siyang dogma o base ng Tiyak na Katuwiran (Absolute Reason). Ang dogmang ito ang magtuturo ng mga katangian ng Diyos at ng pagkakaugnay-ugnay ng mga tao sa pamamagitan ng Alpabeto, na siya ring ginagamit ng mga Kabalista na numero — Alpha, na ang kahulugan ay isa (1); Beta, dalawa (2); Gamma, tatlo (3) at iba pa. Ang ikanim na letra — VAV, ay ang sagradong ka-

taga na kumakatawan sa Diyos. Ang ikanim na numero'y sagrado din, at sumasagisag sa Katotohanan. Ang Kubikong Bato'y naglalarawan ng Buong Katotohanan, dahilan sa pareparehong sukat ng kanyang anim na mukha. Ang lahat ng bagay na pisikal ay ipinaiilang-lang ang kaniyang sarili sa anim na direksiyon: Alalaong baga'y — Silangan, Kanluran, Hilaga, Timog, Itaas at Ibaba. Ang Batong Kubiko, sanhi sa kanyang sinasagisag na pinakawagas na Katotohanan, ay pinakadakilang Likha ng Diyos na naglalarawan ng kanyang walang sukdulang Kadalubhasaan.

Ang mga Kabalista, gaya ng mga Mason, sa nagdaang panahon, ay nagsipagadhika na matamo ang Kaganapan (Perfection) at ang Pagkakaisa ng lahat ng mga relihyon at mga tao sa isang Pandaigdigang Kapatiran. Sa mga Kabalista, singitulang ng mga Mason, ang lahat ng tao, anumang lahi'y magkakapatid ng walang pagtatangi: Turuan ang mga mangmang at makiramay sa paghihirap ng katauhan, ay banal na tungkulin ng bawa't isa.

Ang Kabala ay binubuo ng mga matatayog at malalalim na pilosopya na iisa ang Diyos at ang kali-

Turn to next page

kasan ay isang di matatawarang Armonya. Ipinaliliwanag dito ang Lakas at Kapangyarihan ng Diyos, at ang pamamaraan ng pamamahala sa buong Sandaigdig. Tinitiyak dito na ang Kagustuhan (Will) ng Dakilang Manlilikha ang daluyan ng walang maliw na Katuwiran.

Ilan sa mahabang lista ng mga itinatanong sa inisyado sa Kabala ay matatagpuan ito: "Ano ang pakahulugan sa bilang na anim? Sagot: "Ang teolohikong Kubiko, ang pilosopikong Kubiko na sa pamamagitan nito'y ibinubunyag ang Dakilang Katangian at Tiyak na Katotohanan, ang Manlilikha." "Ano ang kapakinabang na bilang? Sagot: Anim, sapagkat ito'y nagtataglay ng anim na perpektong sukat." Ang lahat ng bagay na ganap (perfect) ay isinasangguni ang kanilang sarili sa ganap na pagkakaisa, ang Batong Kubiko, na kumakatawan sa Kalahatang Kaganapan, Matibay na Pag-iisa, ang Tiyak na Katuwiran, ang awtor ng Batas Moralidad, at ng Walang Hangganang Katotohanan, na ang buod ng Niloloob at kagustuhan ay Katarungan, Pag-ibig at Kawang-gawa. Ang sinundan ay siyang doktrina ng Masoneria at siya ring dogma ng Tiyak na Katuwiran na ang Dakilang Sagisag ay ang Kubikong Bato.

Ang panuntunan ng kaayusan na nadadama ng may hangganang pag-iisip (finite mind) na siyang pina-diwa ng Katunayan na siyang batayan ng ating mga aksyon ay walang iba kundi ang Katuwiran (reason) Kailan ma't ang mga bagay na ating nakikita ay may pakiramdam na umiiral at tumutugon upang maging isang daigdig, ang kanilang pag-iral at pagpapalagayan ay kinakailangan na pamahalaan at pangasiwaan ng higit na Makapangyarihang Lakas (Superior Power). Ito, dilit iba, ang Katuwiran. Batay dito, ay, kailangan at dapat na paunang umi-

ral at manatiling walang hanggan, bago magkaroon ang tao ng Katuwiran. Diyan tayo dapat na manalig na nag-iisa. Nararapat tayong magtiwala, kung ang ating isip ay magtaglay ng Katuwiran at matibay na saligan sa ating mga pagkukuro at aksyon.

Hindi lamang wasto kundi lubos na kailangan na ang Tiyak na Katuwiran ay maging gayon, sapagkat kinakailangan na SIYA ay Makatuwiran, Maibigin at Maunawain. Tinatanggihan ng Katuwiran ang posibilidad na ang Manlilikha ay maaaring di Makatuwiran, Mabagsik at Walang Awa. Sa ganitong akala, ang paglikha ay hindi maaaring isagawa. Maraming mga bagay ang posible. Ngunit hindi posible na nilikha na ang isang bagay at sasabihin na hindi maaari sa magkasabay na panahon. Samakatuwid imposibleng maitatag ng Maykapal ang Batas ng Paglikha (Law of Creation), pagaanak at kaayusan sa kaparaanang malupit, inhustisya at kamuhian. Gayon din imposibleng gawing perpekto ang tao, sanhi sa ang kanyang pakiramdam at kagustuhan ay naiimpluensyahan ng kanyang mga paligid, Di rin maaaring gawin ang kanyang kalooban na tumutugon sa kaligayahan ngunit manhid sa sakit. Ang mga Batas ng Moralidad ay ginawa ng kagustuhang Makadiyos, sapagkat ang mga iyon atas ng Tiyak na Katuwiran, at patalastas ng Dakilang Kalikasan.

Ang Dakilang Dahilan ng Paglalang ay ipinamalas ng epekto ng Armonya sa Paglikha, at bagaman, ilang puwersya ng Kalikasan ay nagkakalaban-laban, subalit, malao't madali sila'y nagkakaisa upang lumikha ng Armonya sa Kaayusang nagpapagalaw sa Sandaigdig. Ang Armonya ng Sandaigdig at ang di nagbabagong Batas ng Kalikasan, ay nagpapatunay sa walang di kinaro-

Turn to page 20

# THE ECUMENICAL WORLD

## MASON LEAD KCFC HELD CORNERSTONE LAYING

In a unique and unprecedented ceremony in Massachusetts, the cornerstone of the new home for Pere Marquette Council 271, Knights of Columbus, was laid by the Grand Master of Masons of Massachusetts with traditional Masonic ceremonies. The cornerstone was presented to the Knights by the Grand Lodge of Massachusetts.

III. Herbert H. Jaynes, 33°, Grand Master of Massachusetts, presided and after laying the cornerstone, presented the silver trowel which he used to Grand Knight Thomas J. Foley as a symbol of "brotherhood, love and affection".

Sealed in the stone were photographs, documents of the Knights and Masons, letters from President Richard M. Nixon, Sen. Edward M. Kennedy, former House Speaker John W. McCormack, and Congresswoman Louise Day Hicks, all praising the "spirit of brotherhood".

About 50 members of Grand Lodge participated along with the officers of Pere Marquette Council and an escort of Fourth Degree Knights of Columbus. A short parade preceded the ceremony and a banquet followed.

The new \$35,000 building will replace one destroyed by fire. Soon after the fire, the Grand Lodge of Massachusetts tendered the use of a Masonic Hall in South Boston for the Knights to use until a new home could be erected. However, the Knights found suitable quarters near their former home.

The Knights learned of the Masonic cornerstone-laying ceremony

and invited the Grand Lodge to perform this rite for Pere Marquette Council. The invitation was accepted and the Grand Lodge decided to present the 300-pound stone, suitably engraved, to the 75-year-old Council. —*The Northern Council*

## RABBI MAGNIN HONORED

Westgate Lodge No. 335 honored former Grand Lodge Chaplain Edgar Magnin with a meeting in his honor at the Scottish Rite Auditorium in Los Angeles. There were over 1,200 in attendance. George Putnam, well-known news commentator of KTLA-TV made a presentation which was filmed and shown on the newscast the following evening.

The program was then turned over to Alvin Malinow, a long-time friend of Rabbi Magnin and member of Westgate Lodge. Alvin then sprang the surprise of the evening, "This is Your Life, Rabbi Magnin". Many friends and dignitaries were back stage, and each in turn made a short statement about Rabbi Magnin and then were brought on the stage to greet him. The participants were: Sol Lesser, Jack Skirball, Dr. Joseph Appelgate, Miss Adaline Guenther, Rev. Roland Bach, Rabbi Harvev Franklin, Mavor Sam Yorty, Congressman Alphonzo Bell, Walter O'Malley, Rev. Charles Casasa, Edward Lee Kozberg, Aaron Riche, Howard Solomon, Rabbi Morris Kaplan, Theodore Meriam.

The program ended with the presentation of the fifty-year gold pin by Past Grand Master Theodore Meriam, who had appointed Rabbi Magnin Grand Chaplain.

—*California Freemason*

MW Shepley was an active member of the Aahmes Shrine Temple AAONMS. He is an honorary member of Aloha Temple.

He took the degrees in the York Rite of Freemasonry in 1959 in the Luzon Chapter here he later became a Past High Priest. He also held the office of Captain General of Far East Commandery No. 1 and elected a member of Asoka Conclave and Red Cross of Constantine.

We remember brother Ed as the brother whose knuckles landed on our noggins when we strayed and gave us encouragement and inspiration in our work. We remember him as the Grand Master who climb

up to the roof of the Plaridel Masonic Temple to survey the damage wrought by Typhoon "Yoling" and led the crew that cleared the debris caused by the typhoon. We remember him as the Grand Master who recognized the work of "PROJECT SUNSHINE" and gave it its official status.

Yes, MW Edgar L. Shepley has gone before us to the valley from whose bourne no traveller returns. But his deed while he was with us will live forever to serve as a beacon light of inspiration to strive harder not only in our Masonic endeavors but also in our personal undertakings.



### GIVING OF SELF IS LESSON OF REAL MASONIC CHARITY

There is a tendency today to use charity in a way that robs it of its beauty and leaves only a cold and inanimate word.

Many times an organization will be moved to perform an act of charity only to gain publicity and material benefits which naturally follow such publicity. Many organizations "sell" something in order that they may obtain money which in turn they will disburse to various charities. These acts may be commendable but they do not carry the true spirit of charity.

The lesson of charity as taught in the first degree is perhaps the most important of all Masonry. If we teach the candidate Masonic Charity we go a long way toward making a Mason. If you were to look for the secret in man's climb from the mud of ignorance to his place as a

spiritual being, you would find it in the ideal of Charity.

When man became conscious of his obligations to others and thus found joy in sharing with others—when man learned that he could impart something of value to others in time of joy and in time of sorrow—when man saw in others his own reflected hopes, ambitions and aspirations he became One with God.

When you consider the deductions from your income tax for the amounts you gave to various organized charities, there is little of self included. You gave because you were expected to share in an impersonal appeal. This too, may be commendable.

But in giving of self, you follow the lesson of Masonic Charity.

— Georgia Masonic Messenger

# THE ACACIA MUTUAL AID SOCIETY, INC. INFORMATION CORNER

## 1. WHAT IS THE ACACIA MUTUAL AID SOCIETY?

It is a non-stock insurance corporation organized by some members of the Grand Lodge of Free and Accepted Masons of the Philippines for the benefit of its brethren and the immediate members of their families. It is duly incorporated and registered with the Securities and Exchange Commission, approved, and supervised by the Office of the Insurance Commissioner.

## 2. WHO MAY BECOME MEMBERS OF THE ACACIA MUTUAL AID SOCIETY?

All Masons in good standing under the Grand Lodge of Free and Accepted Masons of the Philippines and members of their immediate families may become members of the Society. Immediate members of the family are: wife, sons, daughters, father, mother, brothers and sisters. A Master Mason may become a member by owning a group membership certificate under his Lodge's Group Membership Plan or by owning any of the Individual Membership Plans of the Society. The immediate members of his family may become members by owning any of Acacia Individual Membership Certificates.

## 3. WHAT ARE ACACIA'S INDIVIDUAL MEMBERSHIP PLANS?

Individual Membership Plans are similar to insurance policies sold by private life insurance companies. These are endowment plans, limited pay life plans and whole life plans. Also offered are spe-

cial pure endowment plans for un-insurable and investment — oriented members.

## 4. WHAT IS ACACIA'S GROUP MEMBERSHIP PLAN?

It is a group yearly renewable term insurance plan issued to a member Lodge for the insurance of its members under one group certificate. It requires the participation of at least 80% of its members in good standing and residing in the Philippines. Annual contribution of P22.00 per individual member for a coverage of P1,000.00 sum assured is required. This contribution is based on the annual mortality experience of the Acacia.

The history of Acacia's group contribution showed that it started with P12.00 annual contribution per P1,000.00 coverage. This was increased to P18.00 on January 1, 1968. Since mortality experience for the past two years went up to 22 deaths per 1,000 members, a circular was recently issued to increase the amount from 18.00 to P22.00 for P1,000.00 coverage, effective April 1, 1973.

## 5. WHAT ARE THE ADVANTAGES OF ACACIA MUTUAL AID SOCIETY OVER POLICIES OF OTHER LIFE INSURANCE?

Acacia Mutual Aid Society has a decided advantage over other insurance policies since all their individual membership plans *mature at age 85*. Furthermore, all its plans, except its Group Membership Plan, are *participating* (i.e., the individual certificates or policies participate equitably in the net profits of the Acacia), and have *free accident insurance riders*. Being fraternal and benevolent, services to its members (policyowners), are rendered in *utmost expedience and convenience*. *Overhead expenses* in maintaining the Acacia Mutual Aid Society are comparatively *low*, since technical and administrative services are mostly contributed by members whose expertise in insurance, investments and insurance management are virtually voluntary and free. Being a mutual insurance it could afford to pay "*higher-than-normal*" *dividends*.

roonan ng Pinakamatalino, Makata-  
 rungan at Mapagpalang Manlilikha.  
 Sa gayon, ang katuwiran ay itinuturo  
 sa atin ang malawak na pamamaraan  
 ng Paglikha at ng Pagiral ng Diyos  
 at ng mga tungkulin ng mga tao sa  
 Kanya. Ang Katuwiran, samakatu-  
 wid, ay siyang Tiyak na Tuntunin  
 ng mga salita at gawa ng tao.

Diyos ang wagas na katuwiran,  
 autor ng atas ng Moralidad at Ga-  
 nap na Katotohanan na ang kagus-  
 tuhan ay katarungan, pagibig at ka-  
 wanggawa. Ang Masoneria, baga-  
 ma't hindi isang relihyon, ay sinu-  
 nod at tinutupad ang lahat ng

kabutihan, kalinisan at katotohanan  
 na itinuturo ng iba't ibang relihyon,  
 at sa gayon ay mabigkis ang lahat  
 ng tao sa isang Dakilang Kapatiran  
 ng walang pagtatangi. Ang Lohya  
 ay para sa lahat ng relihyong Isang  
 Diyos ang sinasamba. Sinasanay ni-  
 ya ang kanyang mga deboto sa la-  
 rangan ng mga batas, pinagbubuti  
 ang Praternidad, ginagawa ng ubos  
 kaya para sa ikauunlad ng Sangka-  
 tauhan, nagpupunyagi sa pagtatamo  
 ng katahimikan at kaayusan at pag-  
 kakaisa ng lahat ng nasyon. Sa kabu-  
 uan ay ito ang doktrina ng Maso-  
 neria at dogma ng Tiyak na Katu-  
 wiran na sa mga Mason, ang sim-  
 bolismo ay ang "Kubikong Bato."

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