

# The Cabletaw

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Ruperto S. Demonteverde receives Plaque of Appreciation from VW Simeon Rene Lacson, G.S.B. The plaque was awarded to the Grand Master by Masonic District No. 1.

VOL. I

No. 11

November

1973



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1973-1974**

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## *Grand Master's Page*



### MY OBSERVATIONS ABOUT FREEMASONRY IN THE PROVINCES AND IN OVERSEAS LODGES AND CORRESPONDING RECOMMENDATIONS

*In my official visitations of Lodges outside Greater Manila, I have noted the close camaraderie of the brethren among themselves and even among the members of their families, as can be observed when a public gathering is held; well attended by the members, their wives and children, and a number of their close friends.*

*However, any brother Mason traveling in the provinces without giving any previous notice to any of his fellow Masons in the place he visits, will find himself lost, because in most cases, he will not be able to locate the Lodge in the place. Besides, if he knows before hand the meeting date of the lodge, he can synchronize his trip with the date of the meeting.*

*In overseas Lodges, I have observed that the members are mostly, if not all, American servicemen who are very often transferred from place to place, at the average from 18 to 24 months stay in any one place. These transfers usually result in vacancies in the positions of the Worshipful Master and Wardens, so that it is not strange to find in some instances, a Worshipful Master having been duly elected from the floor.*

*I have recommended verbally to the overseas Lodges and now hereby formally recommend, that they get good material, as much as possible, from the local nationals and train them for officership so that when our servicemen Brethren are sent out, there will be local Brethren left to carry out the good work left by our American Brothers.*

Turn to page 5

# In This Issue

## THE CABLETOW INC.

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GRAND MASTER'S PAGE .....	1
MASTHEAD .....	2
EDITORIAL .....	3
THE FLOWER GARDEN OF MASONRY .....	4
BESSIE GENE K. SIMON .....	5
LEADERSHIP TRAINING ..... MW Ruperto S. Demonteverde	6
DISTRICT NO. 1 CONVENTION IN PICTURES .....	10
ORDER OF THE AMARANTH, INC. ....	12
MASONIC DISTRICT NO. 1 CONVENTION .....	13
PITAK PILIPINO .....	Irineo P. Goce 14
SHRINE HISTORY IN THE ORIENT .....	17
ON MASONIC EDUCATION .. WB Aurelio L. Corcuera	19

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## THE OLD ORDER CHANGETH

"The old order changeth, yielding place to new" — Immortal words written by Tennyson in his stirring poem: *The Passing of Arthur*.

Each year, as it draws to a close, our Symbolic Lodges prepare once again to change the order of their leadership. In December new officers will be elected and within the following month, the old order will be changed, yielding place to new.

Tradition has established a system of ascension in Masonry, and in most Lodges, if a Mason once enters the "line", and does nothing to offend his brethren, waiting a further time with patience will ultimately bring him to his reward — the Oriental Chair. It is much the same as the seniority system of promotion in the military services, it takes a negative act to break the annual advancement.

But what about reward for those Masons who not only do nothing to offend their brethren, but are the positive workers who do the many things that must be done to keep the Lodge alive? Do our Lodges elect Masters because there is a "right of ascension" entitling a brother to advancement regardless of his capacity to lead? Or do our Lodges use the system of advancement properly, to closely examine the Mason as he performs his duties and obligations in each successive Station and Office to determine if he has the potential qualities to eventually reach the East?

In some European Jurisdictions it takes five years to become a Master Mason. After Initiation, the Entered Apprentice serves three years before he is balloted upon to be Passed. If successful, the Fellow Craft then serves two years before he is balloted upon to be Raised. Then, and only then can he become a Master Mason, if he has succeeded in the eyes of his brethren. To these brethren it is a challenge to become a Master Mason! How much greater the challenge to be Master of the Lodge?

There is no known short-cut to success — only to failure.  
Success comes through hard work and dedicated service.

Electing the Worshipful Master of a Lodge must not be a perfunctory act defended upon the grounds that tradition dictates an unbroken succession to the Oriental Chair. It is the most solemn duty of every Master Mason to elect the most qualified brother to be the Worshipful Master of the Lodge. And if this means reelecting the same brother again, and again, and again until a better qualified brother approaches the East, then the brethren of the Lodge should submit to that which is best for the Lodge, and not insist upon that which they feel is best for themselves.

Turn to page 16

# "THE FLOWER GARDEN OF MASONRY"



Dear Masons and friends:

The Executive Officers, Order of DeMolay, request your careful consideration of this letter.

DeMolay today has over 2,500 Chapters in 12 countries around the world. The organization serves as an agent for molding the character of the youth of today in the interest of better citizenship and better leaders tomorrow.

The organization's basic purpose is character education for boys from 13 to 21 years of age. These are the years during which permanent standards of character and ideals of citizenship are for the most part developed.

The "gang" a boy goes with is one of the greatest influences in his life. In DeMolay, your son will be associating with the best boys in the community. They will ask him to take vows to be a better son, to serve God and his country, to be courteous and considerate of his fellowmen, to honor womanhood, to be faithful to his ideals, to practice toleration to others, and to fulfill all his obligations as an upright and public-spirited citizen.

DeMolay is not a substitute for home, the church, and the school,

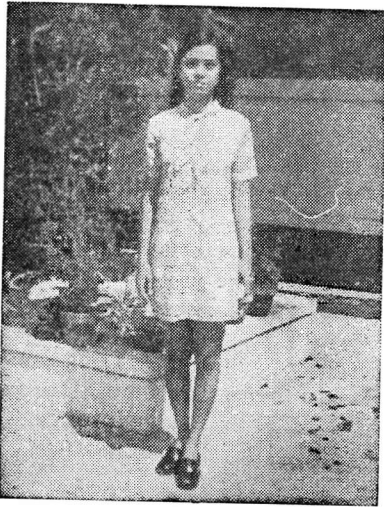
but certainly is a most effective supplementary agency for physical, mental, moral and social development. Participation in Chapter discussions, in social and athletic activities, being on ritualistic teams, heading committees and engaging in other numerous activities to an extent that will not interfere with school work, provides a training for immediate use and of great value for the future.

Boys of DeMolay age desire to be personally responsible for their actions. As far as possible, the Chapter members conduct the affairs of the Chapter, with adult guidance and suggestions by an Advisory Council composed of Master Masons who are vitally interested in boys. Masons should be particularly interested in this outstanding youth movement. With the influence and inspiration the young men receive from the Masons serving as adult advisors and their presence in Masonic buildings housing their activities, they cannot help but become familiar generally with Freemasonry, and thus be in a better position to seek Masonic light upon reaching adulthood.

Certainly you desire to do the best you can for your son and there is nothing better than DeMolay. The cost is a little initiative and inconvenience for you to get in touch with the officers or any member of a DeMolay Chapter within your locality. A petition for membership will be readily and gladly provided you by any DeMolay you meet.

Turn to page 20

# BESSIE GENE KASIGURAN SIMON



**BESSIE GENE K. SIMON**

Bessie Gene Simon, petite 18 years old student of the Mary Johnston Hospital School of Nursing is the scholar of the Luzon Chapter, R.A.M.

"The scholarship was a blessing to me and my family", says Bessie. "We are poor and we are having a hard time trying to make both ends meet.

You can imagine the load off my parents," she added.

Bessie was born in Cubao, Quezon City. Her parents are Salvo Simeon, a tailor and Inibig Kasiguran, a staff nurse of the Mary Johnston Hospital. She has three sisters and one brother. Eleanore, is a senior student at the Jose Rizal College. Marlene is a junior in high school, brother Edgardo is a freshman and Rossana, the youngest is in Grade V.

She was recommended for the grant by Dean Remedios Santiago of the Mary Johnston Hospital School of Nursing.

The scholarship consists of tuition fees with board and lodging for four years. She is at present on her first year of internship and this is her first semester on her scholarship.

Bessie is the second scholar of the Luzon Chapter. The first to enjoy such benefits was Lourdes S. Pinto.

"We are hoping to continue the scholarship grant to more deserving students" says Comp. Juan C. Nabong, Jr., Assistant Secretary of the Chapter.

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## GRAND MASTER'S MESSAGE

From page 1

*In view of my desire to serve as much as possible our traveling brethren, either in the provinces or in the overseas Lodges under this Masonic jurisdiction, it is hereby instructed that all Lodges in the above mentioned places provide signboards at the airport and/or in any other place which may be easily seen by our traveling brethren, indicating the location of the Lodge, the day and the time of its stated and/or special meetings, and other pertinent information.*

*Compliance of this instruction is earnestly enjoined.*

**RUPERTO S. DEMONTEVERDE**  
Grand Master

# LEADERSHIP TRAINING

MW RUPERTO S. DEMONTEVERDE  
Grand Master

*EACH ONE GET ONE* — This technique is simplicity itself, yet it is often amazingly effective. It consists of making each present member of the Lodge personally responsible for recruiting one new member within a specified time.

The crux is obvious: everything depends on individual Masons wholeheartedly accepting their responsibility and doing something about it.

That in turn frequently depends upon how well the Lodge officers can sell their own membership on the idea; how much enthusiasm they can generate within their group; and how well they can keep the members "steamed up" until the mission is accomplished.

Now there is no question that this "Each One Get One" approach can work. It has worked many, many times among different civic organizations. You simply have to **MAKE** it work in Masonry. Here are suggestions:

1. Don't force it on your Lodge. Be sure the whole Lodge is together in its desire to make the project work. It's a group project; that is the only way.
2. Take a whole meeting period to "get set". Discuss the selling points of Masonry and the values of Lodge membership.
3. By all means go over the "classification list" together. You will find this wonderfully suggestive of prospects. It tends to

"spread" the thinking of the members beyond their own immediate circle of friends.

4. Keep a visual record of progress; some kind of chart or scoreboard.
5. As new Master Masons are brought into the Lodge, make missionaries of them, too.
6. Keep your Lodge programs at a high level of excellence. *Do not fail in this!*
7. Don't be afraid to tackle service projects at the same time — There is nothing like *working together* to assimilate new members into your Lodge.

## THE COMMITTEE APPROACH

— The membership committee of the Lodge decides upon the young men (preferably between the ages of 21 to 35 years) whom they would like to see become members of the Lodge and approval of the Executive Board (consisting of all the elected officers — the Worshipful Master, the Senior Warden, the Junior Warden, the Treasurer, and the Secretary) for these men is secured in advance.

Two or more members of the committee (never less than two) then call upon the prospect, sometimes at his place of business but usually by appointment at his home in the evening.

On this call the committee gives the prospect (and his wife, if present) a rather complete picture of Freemasonry in general: its nature, history, philosophy, symbolism, res-

possibilities, its advantages and its need for active young men. After this explanation, the prospect is told frankly that he has been selected as a man they would like to see file his Petition for Degrees of Masonry in their Lodge because of his many excellent qualities.

If the prospect shows interest, two petition forms may be left with him and if he so desires to join, he may fill out the petition and you will call on him again for it at the specified time. Inform him that our ancient regulations forbid us from inviting anyone into our fold because he will have to answer affirmatively the question of whether or not this is of his own free will and accord before he can be admitted into the Lodge room.

*The system works.* Here are some of the reasons why:

1. The prospects are carefully selected in advance by the membership committee; only men of good character and potential are approached.
2. The responsibility for recruiting is concentrated in a small, dedicated group, the membership committee. It is easier to get a good, active committee than to stir a whole club into membership activity.
3. The approach to the prospect is "psychologically right". The prospect can rightly feel complimented that he has been selected to receive the "invitation". Even if he ultimately refuses it, he has been honored by it. This puts him in a good frame of mind.
4. The touch of formality about being called upon by a committee, at home in the evening, gives the "invitation" a proper aura of importance and significance. The prospect will not

lightly brush off this approach; he feels honored, impressed, and will therefore at least give the "invitation" thoughtful consideration.

5. Even though the first call is brief, the history of Freemasonry is likely to be presented in a more thorough way than by a casual "chance meeting on the street". The prospect, from the outset, is given a clear picture of the type of organization he is being asked to join and the responsibilities that he will assume by accepting.
6. If the call is made at the prospect's home, his wife usually hears the story at the same time. This is important, since the attitude of a man's wife towards the Fraternity has much to do with the effectiveness of his membership. Like her husband, she will feel complimented by his earnest, formal approach.
7. Finally, the follow-up on prospects is not likely to be slighted when this method is used.

#### **MEMBERSHIP CONTESTS**

The Membership Contest is essentially a membership drive — using any or all of the new-member techniques already discussed — organized on a competitive basis. The contest is a gimmick for stimulating the present membership to action, for keeping interest high and continuous. Rewards and prizes are relatively unimportant.

In general, the Membership Contest is an "all out" method designed to bring a comparatively large increase in membership quickly. Its ultimate success depends in great measure on what happens to the new members after the contest is over. In planning the "contest approach" to

Turn to next page

membership, much attention should be given to the post-contest period of solidifying and assimilating the new members gained.

### OUTLINE FOR A MEMBERSHIP CONTEST

One of the ways of building membership is through a membership contest. We can consider that such a contest is a concentrated drive of several months duration (this year to end December 31, 1973) with the membership of the Lodge divided into two or more teams competing to see which can bring in the most new members.

Let us acknowledge at the outset that while the membership contest can be perhaps the most successful method of all, it has certain inherent disadvantages.

A contest almost surely will put some pressure on the prospective new member and may bring in members who do not thoroughly understand the responsibilities of membership in Freemasonry and who are therefore only half-baked members. At the same time, it places pressure on the present membership who may bring in prospects, under that pressure, who are not entirely "right" or "ripe" for our beloved Fraternity.

On the other hand, a contest does demand the attention of the club and powerfully spurs interest and effort. All the pitfalls of the "contest approach" may be avoided if the contest is well planned and thoughtfully executed.

### PLANNING

Careful planning of the contest comes first, and its importance can hardly be overestimated. Here are some of the things that must be carefully thought out and approved:

1. *Duration* of the contest. It is suggested that the contest end December 31. In time for inclusion of the result on your

year-end report to the Grand Lodge.

2. *Leadership* — the team captains must be effective Masons. They should know their ABC's in Masonry.
3. *Prizes* — the actual value of the prize is unimportant, but it should be colorful and appealing.
4. *Reporting* — How is the Lodge to be kept informed from week to week of the progress made? A weekly report in the bulletin, of course; and also perhaps, a chart, scoreboard or other visual aid at the meeting. Good, enthusiastic reporting every week is vital to keeping up interest and effort.
5. *Programs* during the contest and immediately after. This point is often overlooked. The Lodge must have good programs while the contest is going on.
6. *Projects during contest.* Don't neglect your service or community projects just because you have a membership contest going on. Your Lodge service projects is one of the most appealing points. Keep those projects going (if necessary plan new ones) to show your prospects what you do and to give new members jobs to tackle immediately.
7. *Indoctrination.* Plan definitely how you are going to give each prospective new Master Mason an insight into the real nature and workings of Freemasonry.

*A WORD OF CAUTION* — We must be very careful when a membership drive is held, especially if it is in the form of a contest. Too often we are not sufficiently cautious about the prospects who are approached.

Through a contest or drive, the membership of a Lodge may be doubled; then, too often, a slump follows. The members have a tendency to "let down" when the drive is over.

It is important, after the membership drive is over, that the officers see to it that the programs continue at a high level of excellence and that the service work of the Lodge increases rather than decreases. The interest of the new Master Masons must be challenged, not permitted to decline.

### **CLASSIFICATIONS OF POSITIONS**

Where Membership May be Tapped:

#### **ABACA INDUSTRY —**

Abaca Broker; Abaca Dealer;  
Abaca Exporting;  
Abaca Household Products  
Retailing  
Abaca Rope & Twine  
Manufacturing  
Abaca Rope & Twine Distributing  
Abaca Yarn Manufacturing

#### **AGRICULTURAL EQUIPMENT INDUSTRY —**

Agri. Implement Manufacturing  
Agri. Implement Distributing  
Agri. Implement Retailing

#### **AGRICULTURE —**

Abaca Growing; Coconut Growing;  
Coffee Growing; Cotton Growing;  
Farming; Pineapple Growing;  
Rice Growing; Sugarcane Growing;  
Tobacco Growing

#### **ALUMINUM INDUSTRY —**

Aluminum Fabrication Mfg.

#### **ANIMAL HUSBANDRY —**

Cattle Raising; Dairy Raising;  
Horse Raising; Swine Raising;  
Livestock Feed Manufacturing  
Livestock Feed Distributing  
Livestock Feed Retailing  
Veterinary Medicine

#### **ASSOCIATIONS —**

Athletic Associations

Automobile Clubs  
Boy Scouts — National; Int'l.;  
Chambers of Commerce  
Charity Associations  
Educational Associations  
Foundations  
Fraternal Associations  
Golf & Country Clubs  
Health Associations  
Labor Organizations  
Patriotic Associations  
Professional Associations  
Red Cross Associations  
Salvation Army  
Service Organizations  
Trade Associations  
United Nations — Health  
YMCA & Y's Men's Clubs

#### **AUTOMOBILE INDUSTRY —**

Automobile Assembling  
Automobile Distributing  
Automobile Manufacturing  
Automobile Retailing  
Auto Painting  
Auto Parts & Accessories **Retailing**  
Diesel Trucks Assembling  
Service Stations  
Tire Manufacturing  
Tire Retailing

#### **BEVERAGES, ALCOHOLIC —**

Alcoholic Beverage **Retailing**  
Beer Manufacturing  
Liquor Distilling; Liquor  
Distributing  
Wine Distilling  
Wine Manufacturing

#### **BEVERAGES, NON-ALCOHOLIC —**

Carbonated Beverage **Distributing**  
Carbonated Beverage Mfg. &  
Bottling  
Non-Alcoholic Beverage Mfg.  
Non-Alcoholic Beverage  
Distributing  
Water Bottling

#### **BROADCASTING SERVICE —**

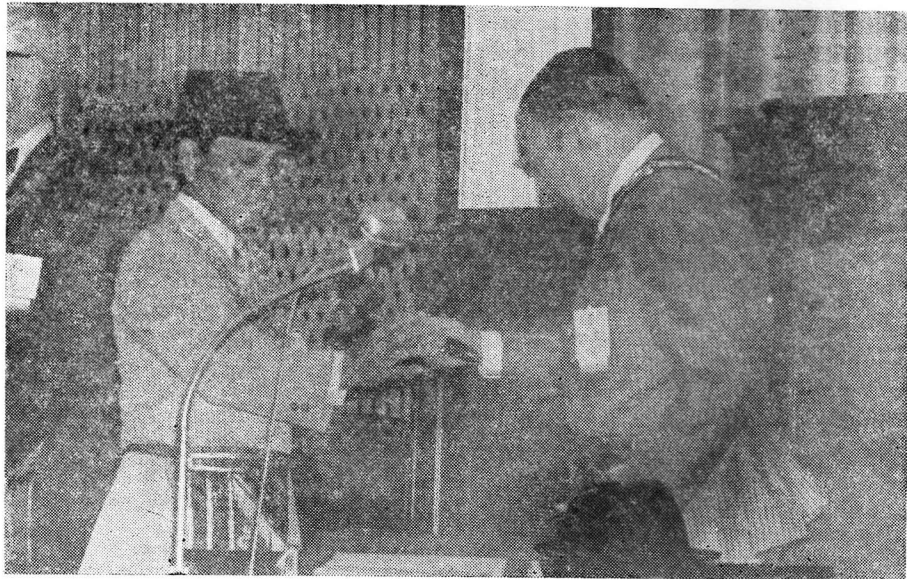
Radio Broadcasting  
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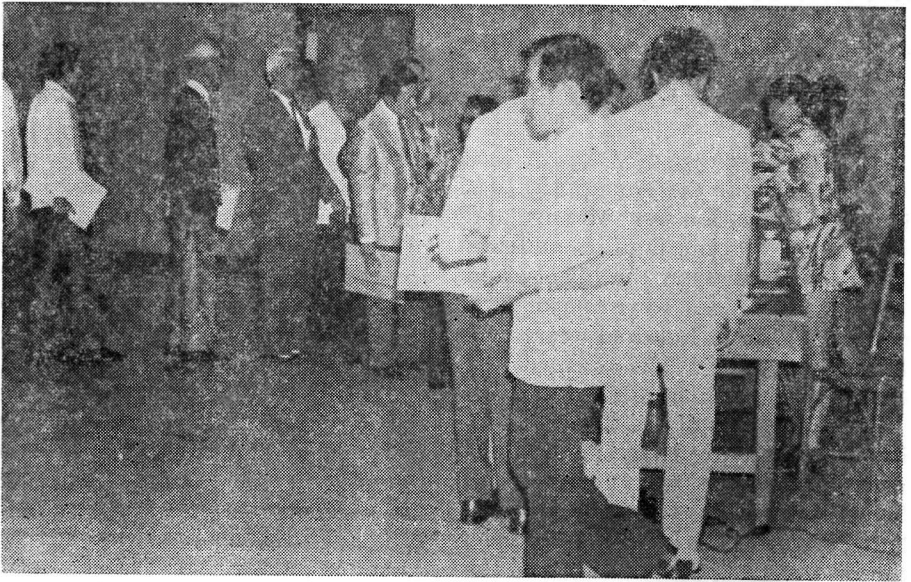
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Convention  
in  
Pictures*



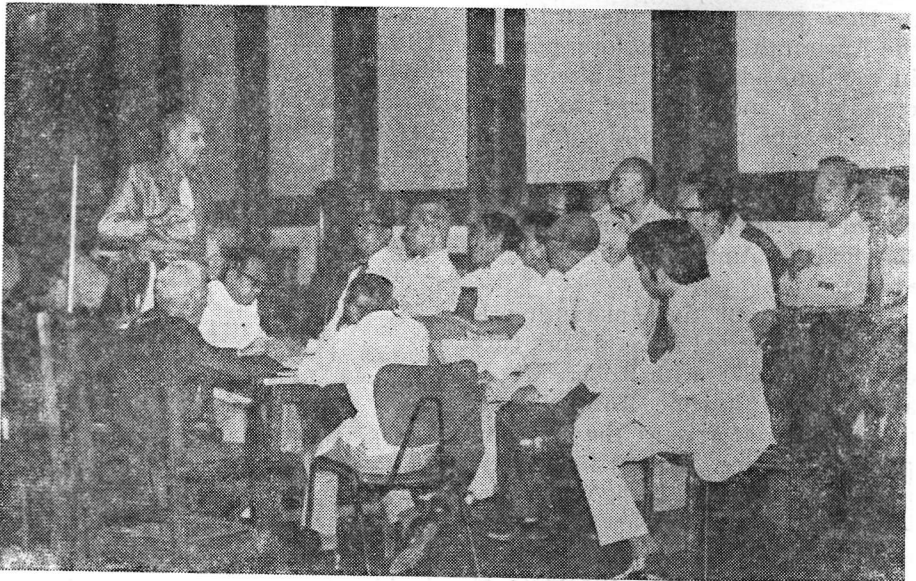
**MW Ruperto S. Demonteverde** delivering the keynote address.



**RW Jose L. Araneta, JGW, District Deputy for Masonic District No. 1,** turns over gavel to the Grand Master.



Brethren of Masonic District No. 1 during the "coffee break."



MW Raymond B. Wilmarth, PGM, stresses a point during the group study period of the convention.

# ORDER OF THE AMARANTH, INC.

The Order of the Amaranth, Inc., is an organization for Masons and women of Masonic families and was founded based upon the history and activities of Queen Christina of Sweden about three hundred years ago. During her reign she created the Order of the Amaranth for the Ladies and Knights of the Court, building it around the character of Lady Amarantha, who was portrayed as being beautiful, virtuous and talented. Queen Christina herself acted the part of Lady Amarantha; and the name of the Order was supposedly chosen after the beautiful never-fading red *Amaranthus* flowers growing in profusion in Spain and Portugal.

In 1860, James B. Taylor, a prominent Masonic poet and musician of New Jersey, using the Order of the Amaranth as theretofore existing in Sweden, adapted and altered its ceremonies and language so as to make it appropriate to Masonic purposes. This Amaranth manuscript was also taken by Robert Macoy and placed in Ritualistic form, formulating for the Amaranth the "Court" system.

The Order of the Amaranth was officially organized in New York City on June 14, 1873, with Robert Macoy as the first Supreme Royal Patron and Robert Morris as the first Supreme Recorder. It was first incorporated March 29, 1915, under the laws of the State of New York and the present incorporation was made September 19, 1956 in the State of Ohio. The principal objects of the Order are fraternal, social and charit-

able and the stately ceremonials are the dignified portrayal of the ideals of Home, Friendship and Hospitality, with impressive lessons in Truth, Faith, Wisdom and Charity which is the capstone of the Order, the climax of all the virtues.

To be eligible to membership in the Order of the Amaranth, one must be a Master Mason in good standing in the Masonic Fraternity, the wife, daughter, widow, mother, granddaughter, step-daughter, adopted daughter, sister, half-sister, niece, grandmother of a Master Mason. Women must be at least 18 years of age.

Far East Court No. 1, the only Court of the Order in the Philippines, is a truly Masonic oriented organization duly recognized by the Grand Lodge of F. & A. M. of the Philippines. It was chartered on July 8, 1918, with Mrs. Ida May Elser as its first Royal Matron and Mr. Charles A. Aitken as the first Royal Patron. The well-known charter member were Messrs. Newton C. Comfort, Stanton Youngberg and Frederic Stevens who served as Grand Masters of the Grand Lodge of F. & A. M. of the Philippines and Ladies Hazel C. Youngberg, Josephine Stevens, Ada M. Rosenstock, Ruth B. Shelton, etc.

Mrs. Doris B. Bell, Supreme Royal Matron, and Mr. Thomas C. Jones, Supreme Royal Patrons, and thirty prominent members of the Order of the Amaranth, Inc., are due to arrive in Manila on November 26, 1973 for an official visitation to Far East

Turn to page 20

# MASONIC DISTRICT No. 1 CONVENTION

The annual convention of Masonic District No. 1 was held on November 3, 1973 at the Jose Abad Santos hall of the Plaridel Masonic Temple, 1440 San Marcelino Street, Manila. The occasion was hosted by Franklin Delano Roosevelt Lodge No. 81, F. & A. M. The Theme of the convention was "More Masons in Masonry — More Masonry in Masons."

MW Ruperto S. Demonteverde, Grand Master, accompanied by RW John O. Wallace, MW Esteban Munarriz, MW Raymond E. Wilmarth, MW Damaso C. Tria and RW Teodoro V. Kalaw, Jr. were received with Grand Honors by RW Jose L. Araneta, JGW, District Deputy for Masonic District No. 1.

WB Hospicio E. Abiceña delivered the invocation and RW Jose L. Araneta gave the welcome address.

MW Ruperto S. Demonteverde key-noted the affair. A plaque of appreciation was presented to him after his address.

After the speech of the Grand Master, the delegates were divided into four groups for the study session to discuss the topics — The Problems of Membership, The Active and Life-Long Mason, Masonic Leadership in Lodge Level and Rituals and Symbolisms of Masonry.

MW Manuel M. Crudo was the moderator of the Group that discussed the "Problem of Membership". RW Jose L. Araneta and MW Cenon S. Cervantes, PGM, were the resource persons.

MW Raymond E. Wilmarth was moderator for the group that discussed the "Active and Life-Long Mason." MW Esteban Munarriz and

RW John O. Wallace were the resource persons.

"Masonic Leadership in Lodge Level" was discussed by the group lead by MW Damaso C. Tria PGM. Resource persons were MW Mauro O. Baradi, PGM, and RW Teodoro V. Kalaw, Jr., SGW.

VW Hilario G. Esguerra, SGL, led the groups that discussed the "Rituals and Symbolisms of Masonry." He was assisted by VW Espiritu Cardenas, JGL with VW Apolonio V. Pisig, AGS, and WB Hermogenes P. Oliveros as resource persons.

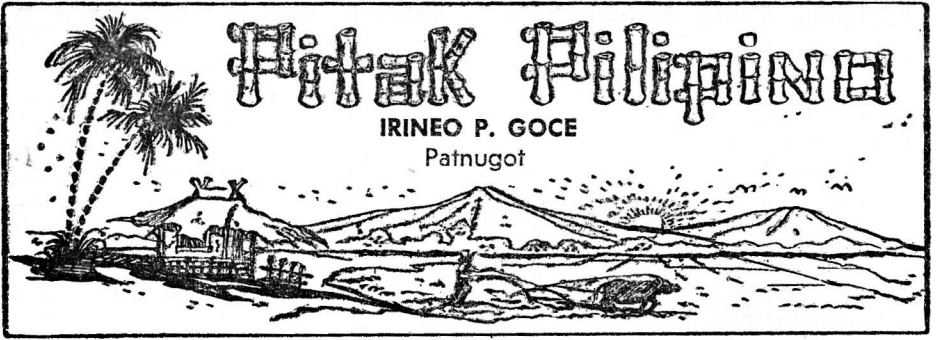
The groups study session was concluded at 12:30 in the afternoon. The delegates then repaired to the Social Hall on the ground floor for lunch.

The plenary session was resumed at two o'clock. The Chairman of the different study groups made brief reports on what transpired in the group study. They also came up with recommendations on the subject matters discussed.

WB Antonio MA. Abaño, Chairman of the Committee on Resolution presented the resolution for discussion. The resolutions regarding the creation of a special fund for aid to the families of deceased members and regarding the voluntary subscription to the Cabletow were disapproved. A resolution for the declaration of November 30 as a Masonic Heroes Day was withdrawn by the proponents after the explanation of MW Mauro O. Baradi.

The closing remarks were delivered by RW John O. Wallace.

The convention was adjourned five minutes before 5:00 P.M.



## ANG MASONERIYA AT ANG MGA BAYANI

Sa kasaysayan ng daigdig ay laging kaugnay ang Kapatiran ng Masoneriya sa mga kilusan ng paglaya, tungo sa pagkakapantay-pantay at pagkakapatiran ng sangkatauhan. Kung bagaman hindi lubos ang paglalahad sa ating kasaysayan ng ganitong katotohanan ay batid natin na ang karamihan sa mga namuno sa ating pakikidigma laban sa mga bansang nanakop ay mga Mason.

Makatuwiran lamang na magkaganyan, sapagka't likas na kaaway ng Masoneriya ang mga pananakop, pambubusabos at pang-aalipin ng tao sa kapuwa tao, o ng lahi sa kapuwa lahi. Dahil nga dito, nang ang ating mga bayani ay wala nang makitang pag-asa na magtatamo pa ang Pilipinas ng mabuting pakikitungo ng pamahalaang Kastila nuong nagtatapos ang ika-19 na siglo, ay sinikap nilang makapagtatag ng mga Lohiyang Mason dito sa bansa upang dito magsimula ang disiplina ng mga mamamayan at ang paghahasik ng binhi ng mithiing paglaya.

Sa Espanya, sa pangunguna ng mabalasik nating Kapatid na Graciano Lopez Jaena, ang mga propagandistang Pilipino ay nakipag-ugnayan sa

namumunong mga Kastila sa Masoneriyang laganap din sa bansang iyon. Itinatag nila ang Lohiyang *Revolucion* sa Barcelona, ika-1 ng Abril 1889. Nang sumunod na taon ay natatag ang Lohiyang *La Solidaridad*, at nang ang *Revolucion* ay magsara, ang lahat ng mga kasapi nito na pawang mga Pilipino ay umanib sa *La Solidaridad*. Sa tulong ng *Gran Oriente Español*, ang *La Solidaridad* ay nagtagumpay sa pagpapasok ng makabuluhang mga panukalang batas sa *Cortes* (ang Asembleyang batasan ng Espanya) na makabubuti sa mga Pilipino at sa bansang Pilipinas.

Bukod sa rito, ipinasya ng ating mga propagandista na palihim na magtatag din ng mga Lohiya sa Pilipinas, at ng dito maglagos ang pagpapalaganap ng mga simulain ng minimithing kalayaan. Sina Kap. Pedro Serrano Laktaw at Antonio Luna ang nagsimulang magtatag ng mga Lohiya sa bansa. Sa pakikipagtulungan kina Kap. Jose Ramos at Moises A. Salvador, ay naitatag ang Lohiyang *Nilad* nuong ika-6 ng Enero 1891. Nang sumunod na taon ay kinilala ito ng *Gran Oriente Español*.

Napakabilis ang pagkalanap ng Masoneriya sa Pilipinas. Nang Mayo 1893 ay mayroon ng 35 mga Lohiya, at siyam nito ang nasa Maynila. Dahilan sa lubhang naging popular ang Masoneriya, maging ang mga babae na malaki ang malasakit sa bansa ay naghangad ring sumama sa kilusan. Ito ang isang malaking dahilan kung bakit ang Masoneriya ay sinumpa ng mga prayleng Kastila at tuwiran nilang iniugnay ito sa pagkakatag ng Katipunan.

### **Masoneriya ang Inspirasyon ng Katipunan**

Ang Lungsod ng Kalookan ay isa rin sa makasaysayang mga pook sa kilusan ng ating lahi para lumaya sa pananakop ng dayuhan. Sa Balintawak naganap ang unang malaking pagtitipon ng mga manghihimsik, bago sila nagtuloy sa Pugad-Lawin, kung saan pinagkaisahang punitin ang kanilang mga sedula bilang panimula ng pag-aaklas laban sa pamahalaang Kastila. At ang pagkapaghihimsik na iyan ay batid nating isinagawa ng Katipunan, sa pamumuno ni Kapatid na Andres Bonifacio.

Si Bonifacio ay isang Mason. Ang mga pamamaraan ng Masoneriya ang kaniyang ginamit sa pagtanggap ng mga kasapi sa Katipunan. At dahil dito ay minsan pang naging tampok sa kasaysayan ng Masoneriya dito sa Pilipinas ang pagpapahalaga sa isang bayani ng ating lahi, si Kap. Andres Bonifacio, nang ang Lohiyang alaala sa kaniyang pangalan ay tuluyang matatag at mabuksan, nuong gabi ng ika-26 ng nakaraang buwan, sa Lungsod ng Kalookan.

### **Ang Lohiyang Andres Bonifacio**

Ang pagkatatag ng Lohiyang Andres Bonifacio ay isang hiyas sa talaan ng ating Kapatiran dito sa Pilipinas, sapagka't ngayon pa lamang nagkaroon ng patuluyang

alaala kay Bonifacio ang mga Pili-pinong Mason. At sa pagkabukas ng nasabing Lohiya ay maraming mga Kapatid sa samahang Malaya at Tinanggap na mga Mason dito sa Pilipinas ang nagkatipon, sa pamumuno ng Napakarangal na Kapatid Teofilo C. Leonidas, ang Katulong na Tagapangasiwa ng Karangaldangalang Guro sa ika-9 na Distrito ng Masoneriya sa bansa. Kaagapay ni Kap. Leonidas ang kinikilalang isa sa mga pinakamalawak ang kalamayan sa Masoneriya, si Marangal na Kapatid Aurelio Leynes Corcuera.

Ang Kapahintulutan (Dispensation) ng Karangaldangalang Guro Ruperto S. Demonteverde para sa pagtatatag ng bagong Lohiya ay iginawad nuon pang ika-1 ng Setyembre. Nuong katapusang Biyernes ng Setyembre sana naisagawa ang pinaka-unang miting sa bagong Lohiya (katapusang Biyernes ang takdang miting), subali't nagkataong hindi pa handa at kulang pa sa ibang mga kagamitan, kagaya ng mga ilaw-dagitab.

Ang Lohiyang Bonifacio ay doon nagtitipon sa isang maluwang na bulwagan sa gusali ng *Victory Motors* (dating terminal ng *Victory Liner*) sa Avenida Rizal, sa gilid ng pasukan patungo sa Libingang La Loma.

Ang pagkabukas ng nasabing Lohiya ay naging napakaringal, sa pamumuno ng Marangal na Kapatid Jose B. Perez, ng Lohiyang Labong Blg. 59, na itinalagang Marangal na Guro sa ilalim ng Kapahintulutan. Katabi niya sa likmuan sa Silangan sina Napakarangal na mga Kapatid Leonidas at Corcuera. Sina Kap. Amado Alcantara ng Lohiyang Quezon City (122), at Kap. Atanacio S. Bayan ng St. John (9), ang lumikmo na Una at Ikalawang Bantay, ayon sa pagkakasunod.

Turn to next page

Si MK Benedicto Madarang, DG ng Silanganan (19), ang Kalihim; MK Aniano Alcantara ng Quezon City (122) ang Kapelyan. sina Kap. Irineo P. Goce ng Laong-Laan (185) at Kap. Urbano Caasi ng Zapote (29) ang Una at Ikalawang Dekano; at si MK Benjamin Lerma, kasalukuyang Guro ng Labong (59), ang Taliba.

### **Mga Kagamitang Kaloob ng Juan Sumulong Memorial**

Naging kapansin-pansin sa unang miting ang paggamit ng mga mandil at iba pang kagamitan na ipinagkaloob ng Lohiyang Juan Sumulong Memorial (169), sa Taytay, Rizal. Gayunding naging paksa ng usapan ang mga kasangkapang handog ng mag-amang mga Kap. Aniano at Amado Alcantara, kagaya ng mga upuan ng mga opisyal ng Lohiya, mga pilar, malyete at mga tagdan na nililok ng nakatatandang Alcantara; at gayundin ang karamihan sa mga silyang likmuan ng mga kasapi at panauhin, na pinanghiram ni Kap. Caasi upang ipahiram din lamang sa bagong Lohiya.

Kabilang sa mga Kapatid na dumalo at sumaksi sa pagbubukas ng bagong Lohiya sina Mararangal na

Kapatid Candido Perez, Salvador C. Diaz at Benjamin S. Cifra, Sr. ng Labong (59), Florencio D.R. Ponce ng Araw (18), Estanislao J. Rafael ng Capitol City (174), Jose Ang Dy Pay at Richard Khoo ng Mencius (93), at sina Kap. Vicente A. Abiva at Herminiano Echiverri ng Perla del Oriente 1034, S.C.

### **Tanging mga Kaalaman sa Masoneriya**

Ang isa sa mahahaagang bahagi ng miting ay ang binigkas na pananalita ni Kap. Corcuera, hinggil sa mga natatanging kaalaman ukol sa Masoneriya. Si Kap. Leonidas naman ang nagbigay ng panghuling pananalita, at nag-ulat siya hinggil sa mga pinagdaanang gawain tungi sa pagkatatag ng Lohiyang Bonifacio.

Siya'y taos-pusong nagpasalamat sa lahat na mga Kapatid na nagsigugol ng kanilang panahon, pagod at saring salapi alang-alang sa ipagkakaroon ng Lohiyang Andres Bonifacio, alinsunod sa patakaran ng Karangaldangalang Guro, na palawakin ang mga kaalaman at pasiglahin ang mithi ng sinumang nagnanais at karapat-dapat na maging kasapi sa ating napakatanda na at mabunying Kapatiran.



### **EDITORIAL**

From page 3

Yes, my brethren, soon the old order will be changing once again. Soon, we shall be electing our officers for the new Masonic year. To insure this will be our best Masonic year, let us first make sure we elect to office our most qualified Masons. It has been often said, "A poor plan well executed is far better than the best plan not executed at all." It takes the leader to execute the plan. The Worshipful Master is the leader of your Lodge.

Give your Lodge the chance for success it deserves. Elect a Worshipful Master that can bring out the Masonry in men and attract men into Masonry.

REW

# SHRINE HISTORY IN THE ORIENT

Very few of the representatives attending the 1968 Session of the Imperial Council, A.A.O.N.M.S., were living when the Shrine, as an organized body, was introduced to the countries of the Orient. Only a few Nobles can now testify that they were instrumental in helping the Shrine span an ocean to implant its doctrines in the heart of a far island of the Pacific.

The records of Nile Temple contain a 1919 notice of Bamboo Oases, Manila.

The origin and the "reason why" that first Pilgrimage to Manila in 1914 by Nile Temple was undertaken, has never been written into the records by a participant, so far as can be ascertained. The "reason why" was due to a mere happenstance.

In 1913, Noble A. George (Jerry) Henderson, the pursuer of S. M. "Minnesota", came back from one of its voyages to Manila and reported that General Pershing originally, and for the past eight years, Noble William F. Gallin, Jr., a member of Bamboo Oasis in the Philippines, had been endeavoring to have some Shrine Temple in the States come to Manila, where a large class would be available as initiates into the Mystic Shrine. Noble Henderson suggested that since Nile Temple had conducted successful pilgrimages to cities in Alaska, a similar pilgrimage be undertaken to Manila by Nile Temple.

At that time, the officers of Nile Temple felt that they could do anything; such an inspirational conviction

encouraged them to achievements they would never otherwise have attempted.

Then, why shouldn't Nile reach southward to the land of the Filipino? Nile was the "most travelled Temple" in North America.

That first Ceremonial of Nile Temple at Manila on January 1914 was distinctive because the class of 142 candidates initiated at that time, set the pattern of the Masons, who, thenceforth, were to be initiated as Shriners in all of the cities of the Orient where Shrine Clubs became established. Among those first candidates were not only higher officers of the Armed Forces of the United States, stationed in the Philippines, but also civil officers holding high station in the administration of civic life of the Islands. A cursory perusal of the list of those first initiates of the Orient into the Shrine show that there were included, in addition to Chief Navy and Army American officials, a member of the Supreme Court of the Philippines, the Sovereign Grand Inspector General of the Scottish Rite, a professor (afterward President) of the University of the Philippines, the chiefs of the United States Bureaus or Department, designated as Adjutant General, Agriculture, Auditor, Customs, Education, Engineers, Internal Revenue, Navigation, Postmaster, Public Lands, Public Works, Quartermaster, Philippine Scouts — the local Philippine Army Supply and Surgeon General.

An analysis of such list of candidates discloses that about 25 per cent

Turn to next page

of the class were Filipinos, a large number being the above-named officials and major employees of the civil departments of the government.

Nile Temple followed up that initial ceremony by pilgrimages to the Orient and to the Philippines in April 1916, July 1919, January 1922, February 1931 and in 1936.

The 1922 Nile Temple Pilgrimage to the Orient was under the personal direction of Illustrious Potentate Hugh M. Caldwell, then Mayor of Seattle. He was the first to initiate a class (nine) in Japan, at Yokohama. The success of that Pilgrimage was very instrumental in elevating Noble Caldwell to be elected as Imperial Potentate, subsequently in 1936. Illustrious Potentate Caldwell, in his report to Nile Temple, concerning the 1922 Pilgrimage, notes:

"Your Potentate is firmly convinced that these pilgrimages to the Orient are of great value to the Shrine."

and his sentiments in that regard were admirably expressed in a letter from the Imperial Potentate.

Nile Temple's records show that Afifi Temple made pilgrimages to the orient in 1921, 1926, 1933, and, later in 1957, or four pilgrimages in all. Islam Temple, likewise, made pilgrimages to the Orient in 1923, 1928, 1935, 1948, and later in 1958, or five in all. In 1940, Islam Temple made a good will trip, but held no ceremonial in Manila. (Islam and Afifi have been alternating with Nile since 1957.)

Of course, the Japanese War prevented any pilgrimage during the early 1940's. Not until 1949 when Shrine activities renewed in the Orient. Such revival of interest, again, was the result of activity by

officers of the United States Army then stationed in Tokyo. (Not necessarily so because the original 1949 Invitation came from Bamboo Oasis in 1947.)

Thus beginning in 1949 and annually thereafter, Nile Temple made pilgrimages to the Orient, initiating candidates in Tokyo, Taipei, Hongkong and Manila. The records show that 2734 were created Nobles of All Temples during that period.

Although numerically the Shriners are very much a minority group in the countries of the Orient, in which Shrine Clubs are located, yet the quality of leadership of its Nobles make the Shrine a most potent force in governmental and economic life of those countries. From their inception, the history of the Shrine Clubs in the Orient shows that they were in the forefront, in all movements for the freedom of the individual. Particularly, the Shriners were leaders in antagonizing the on-rush of fastgrowing communism.

An analysis of the records, also demonstrates that from 25 percent to 35 per cent of the members of such Orient Shrine Clubs are leaders of their own nationalities. No ceremonies could have been held without such nationality participation. From a practical standpoint the initiation fees and dues of the native Nobles made the differences between the continued existence or non-existence of such clubs. However, the monetary contribution is a very minor factor in the life of such clubs. The goodwill engendered between the countries of the Orient and the United States is an overwhelming factor in the upbuilding of friendly relations between the respective peoples. For instance, the newspapers of Tokyo, during Illustrious Poten-

Turn to page 20

# ON MASONIC EDUCATION

312. *After whom is the Order of DeMolay for Boys named?*

The Order of DeMolay for Boys is named after Jacques de Molay, a descendant of an old Burgundian family. He was born in 1243 (?) in Besancon, Burgundy; became a Knight Templar in 1265; and while in the Holy Land was elected Grand Master of the Order in 1298. Philip IV (1268-1314), King of France, and Pope Clement V (1264-1314) had him brought to France and imprisoned in 1307. He was accused of heresy and burned at the stake on February 11, 1314, in front of the Cathedral of Notre Dame in Paris.

313. *Why do Masons term the North a place of darkness?*

Masons term the North a place of darkness because in Jerusalem, where according to Masonic tradition Masonry was originated by King Solomon, the sun at noon is *south of the zenith*, the point over head, throughout the year. This is due to an astronomical fact that at all points whose latitude is greater than 23.5 degrees north of the equator the sun at noon is always south of the zenith throughout the year. The latitude of Jerusalem is 31 degrees north of the equator.

314. *How can a Mason withdraw from a Lodge of which he is a member?*

A Mason can withdraw from a Lodge of which he is a member if he is in *good standing*, that is, *no charges* of unmasonic conduct are pending against him, and his dues and other obligations are *fully* paid, by giving notice of his intention to withdraw at a stated meeting (Art. I, Sec. 6, Chap. V of the Constitution). No vote is necessary unless a recommendatory certificate is to be issued.

315. *Why does King Solomon's Temple in the Ritual have three entrances while that in the Bible has only one?*

King Solomon's Temple in the Ritual has *three* entrances in order to illustrate the importance of the *number three* in the symbolism of Freemasonry.

316. *What is the particular significance of the statement "You must pray for yourself"?*

The statement "you must pray for yourself" is intended to signify to the candidate that in order to attain perfection or spiritual evolution he can do it only by his own individual endeavor.

317. *What is implied by the central legend and nomenclature of Freemasonry?*

The central legend and nomenclature of Freemasonry imply that it had its origin where and when the ancient sages developed it as an esoteric philosophy of life while the populace worshipped the sun as god.

318. *Which should end a Masonic prayer: "So mote it Be" (English, "So may it be") or "Amen" (Latin, verily, truly, indeed.)?*

A Masonic prayer should end with "So mote it be" and the brethren should respond with "Amen". According to Mackey (*Encyclopaedia of Freemasonry*, vol. I, 1919 ed., p. 51) this should be the practice as it is done in England although in the United States the reverse is the practice.

319. *When did the word Freemason first appear in print?*

The word *Freemason* first appeared in print in 1375 in the *Regius Manuscript*, dated 1390.

**AN APPEAL...**

From page 4

Should you desire additional information or personal contract, write or call the executive officer in your area. We shall be more than pleased to visit with you and your son.

With a word of deep personal regard. We remain,

Yours for a Greater DeMolay,  
Artemio G. Bayas (Luzon)  
Teodorico Santos (Visayas)  
Miguel Inigo (Mindanao)



### SON CONFERS DEGREE ON FATHER

A father conferring the degrees of Masonry on his son frequently happens in a Lodge; but St. John Lodge No. 9, had on one occasion, a rare occurrence, when Bro. Isaac Arribas Jr., incumbent Senior Warden, conferred the first degree of Masonry on his father on June 22, 1973.

The ceremony was an impressive one, graced especially by the presence of several Grand Lodge officers and guests from other Lodges.

The apron was presented by the Grand Master himself, Most Worshipful Ruperto S. Demonteverde, who, is also a member of St. John's Lodge No. 9. Bro. Atanacio Bayan, Junior Warden of the Lodge presented the working tools.

During the second section, Very Worshipful Hilario G. Esguerra, Senior Grand Lecturer, gave the lecture. Very Worshipful Espiritu Cardenas, Junior Grand Lecturer for Masonic District No. 1, delivered the Charge.

The atmosphere at the dinner table was jolly. Bro. Isaac Arribas, Sr., who was just initiated, could not help but explain somehow to the brethren why he was initiated by his son.

**FAR EAST...**

From page 12

Court No. 1, in the Philippines. The party will stay in Manila until November 29, 1973.

Now on its 55th or Emerald Anniversary, the officers and members of Far East Court No. 1, among whom are Past Grand Masters William C. Councell, Mauro O. Baradi, Macario Ofilada, William H. Quasha and Raymond E. Wilmarth and the Junior Grand Warden and Grand Secretary General Jose L. Araneta of the Supreme Council of the 33rd and Last Degree of A. & A. S. R. of the Republic of the Philippines, will be very grateful for any assistance to make the stay in Manila of the visitors both pleasant and memorable.

**SHRINE...**

From page 18

tate Leslie W. Eastman's year in 1955, emblazoned on their first pages by news stories and by big pictures the fact that two million spectators lined the streets watching the marching units. No city in North America has ever turned out a spectacle of such proportions. The public relations of the Shrine Clubs in the Orient is an incalculable feature, justifying the continued existence of such clubs.

The Imperial Council must do in the Orient that which must be done in all the Countries of the World, and which we practice in our Shrine Hospitals. We must recognize that there is no "Border, nor Breed, nor Birth" in our initiates into membership. Where the Scottish Rite has gone; where the York Rite has gone; there also, should go the Shrine.

## DISTRICT DEPUTY GRAND MASTERS

### District

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

### District

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

## JUNIOR GRAND LECTURERS

### District

- No. 1 — Espiritu B. Cardenas
- No. 2 — Agustin Balisi
- No. 3 — Antonio Perez
- No. 4 — Catalino D. Garduque
- No. 5 — Pedro L. Fajardo
- No. 6 — Pantas V. Macapagal
- No. 7 — Basilio Castro
- No. 8 — Benjamin P. de Guzman
- No. 9 — Mario F. Racela
- No. 10 — Fernando G. Medina
- No. 11 — Amado Mabul
- No. 12 — Severo Oliveros
- No. 13 — Lorenzo N. Talatala
- No. 14 — Mario B. Hidalgo
- No. 15 — Vicente M. Macabidang

### District

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

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77

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