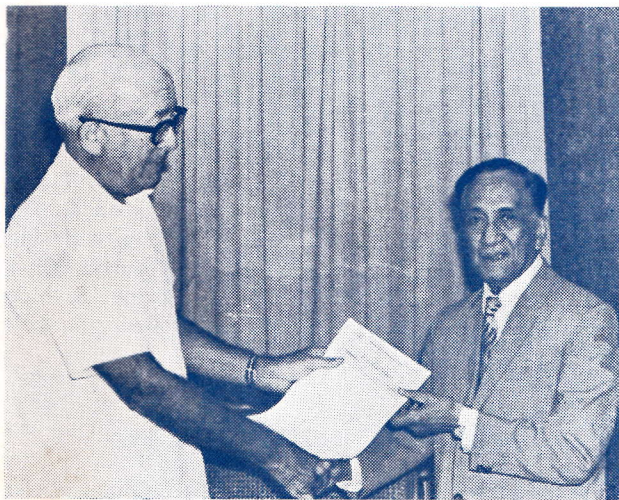


# The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



The Grand Master presenting Bro. Leon C. Santiago, Secretary of the Masonic Hospital for Crippled Children a check for P32,671.11 as payment in full for all funds due the Hospital. This funds amounted to P88,198 at the beginning of the present Grand Master's term.

VOL. I  
No. 2

February  
1973



## GRAND LODGE OFFICERS.

|                                 |                         |
|---------------------------------|-------------------------|
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| Deputy Grand Master .....       | Ruperto S. Demonteverde |
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| Junior Grand Warden .....       | Teodoro V. Kalaw, Jr.   |
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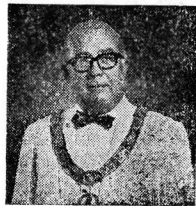
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## *Grand Master's Page*



### **MASONIC HOSPITAL FOR CRIPPLED CHILDREN AN EXPRESSION OF GRATITUDE**

\* \* \*

REALIZING that "funds devoted to specific purpose cannot be invaded or diverted to any other purpose", a dictum which is basic for all custodian of funds to respect and observe, and

ACTING TO PRESERVE inviolate the principle of adhering conscientiously to the covenant of a Trustee, M.W. Bro. WILLIAM C. COUNCELL, Grand Master of Masons of the Philippines, has decreed that all the "funds for the Masonic Hospital for Crippled Children transmitted to the Grand Lodge be identified and maintained in separate accounts, and pay the same to the Masonic Hospital for Crippled Children within a period of fifteen days from the date they are received" as provided in Circular No. 10, Series of 1973;

NOW, THEREFORE BE IT RESOLVED by the Board of Directors, as it hereby resolves, to express to M.W. Bro. WILLIAM C. COUNCELL its sincere gratitude and profound thanks for his wisdom, by his decree, to assure the Masonic Hospital of the enjoyment of its funds, and to be able to hold and disburse the same in its humanitarian work in behalf of indigent crippled children, and

BE IT FURTHER RESOLVED that copies of this resolution be furnished the Grand Lodge of the Philippines and the Cabletow.

Unanimously approved this 13th day of February, 1973, in the regular meeting of the Board held at the Scottish Rite Temple, Manila.

(SGD.) GEORGE J. REID, M.D.  
*President*

ATTEST:

(SGD.) L. C. SANTIAGO M.D.  
*Secretary*

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## THE CABLETOW INC.

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## OUR GRAND LODGE TEMPLE

Recently our fire insurance underwriters inspected our Plaridel Temple building, and were not very complimentary about its wooden structure. As a matter of fact, we have to post NO SMOKING signs all around the building, as a precaution against accidental fires. Some of our brethren feel this is an infringement upon their rights to enjoy a cigarette or cigar now and then. But it is not intended as a restriction of privilege — only a precaution against fire.

This has caused an old subject to come up again for popular discussion. What about a new Grand Lodge Temple?

Perhaps it is well that this matter has come to our attention at this time. With the Annual Communication a little over a month and a half away, it would be a good idea to get the views of our brethren upon the matter. And if we are all agreed, make a final decision as to exactly what we want to do, and how we want to do it.

A study of new Grand Lodge Temple in the United States and elsewhere in the world indicates a trend away from large imposing edifices with Lodge Room and multitudinous social facilities to simple, streamlined, inexpensive office buildings wherein the administrative offices of Grand Lodge are housed. In some cases, the building contain assembly halls for annual communication while in others there is no provision allocated.

It would appear that Grand Lodge should concentrate on its administrative function and construct a suitable building for that purpose either on the present Grand Lodge property, or dispose the present Grand Lodge property and move to a better location.

This is a question that could be well discussed at the Annual Communication: since MW William C. Council, our incumbent Grand Master has made a study in depth of this matter. It is his earnest desire that our brethren take the first step on this undertaking without further delay, no matter how small the step may be.

R. E. W.

# MASONRY

BY MW WILLIAM C. COUNCELL

Grandmaster

(Speech delivered during the 23rd annual session of the Supreme Council, 33<sup>o</sup> A & A.S.R. on February 10, 1973).

*Hebrews XII:1 — "Seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight which so easily beset us, and let us run with patience the race that is set before us."*

In a day when the brotherhood of the world is broken, and ruthless ideologies shatter so much that is true and lovely, it behoves us to conserve and strengthen what has cost so much to build and means so much. In days to come, as in days ago, Masonry will be needed if we are to rebuild the Temple of Liberty, culture, beauty and kindness which evil hands all over the world seek to tear down and leave a broken, smoking ruin.

"The world is very evil, the time is growing late," said a voice speaking out of the Middle Ages. That world was shattered, releasing the forces which made our modern world, one of which was Freemasonry. So it will again, as the will of God works its way amid the tumult of time; and it is our hope that a new day will dawn with a clearer, kinder light. Such is the faith of Masonry; therefore, we must not despair in dark days. In this faith I bring fraternal greeting from our Grand Lodge to all Scottish Rite Masons herein assembled in your Annual Meeting. I take this opportunity to extend greetings and fraternal love to your Grand Commander and Officers of the Supreme Council. May your Rite prosper and grow in the years ahead.

I am often concerned by the indifference on the part of some of our members to the great teachings of Masonry. Its moral purpose is seldom taken seriously. Hosts of Masons remain utterly insensitive to the need of translating Masonic principles into terms of daily living. The only real definition of Masonry is that it is "a way of life", nothing more, nothing less — and it is our duty to make clear to candidates the cardinal purpose and meaning of Masonry and to quicken in older members their sense of moral obligation beginning with the Grand Master. I, too, took an obligation to lead Philippine Masonry into a new life of progress. I believe that slavish obedience to the authority of the past is fatal to the spirit of youth. Innovation, adventure, new departures, and expression of youthful impulse — the things that make for life and progress — are impossible when the dead hand of the past is laid too heavily on the life of the present. I can assure you that in whatever I have done in the past nine months, *if anything*, has been done in the interest of Freemasonry in this Jurisdiction — and in the process, if I have hurt anyone or stepped on toes, I can assure you it was done in the best interests of the *Fraternity*, not any individual, including your Grand Master. We are all under obligation to build out of the material at our disposal a character worthy of the Fraternity whose confidence and fellowship we

enjoy. This is no simple undertaking and may I remind you and those to follow me, it is no simple undertaking to build a Grand Jurisdiction and at the same time keep all the members happy and continue to have admiration for the Grand Master.

Human personality is a compound of many elements which, if effectively used, make for harmony and happiness; conversely, for discord and grief. Life is as much a matter of inner urges as of outward circumstances. Ideas, deals, dreams, ambitions, passions, hopes, likes, dislikes, loves, hatred, etc. are the stuff of which life is made. Out of this vast variety of material character is formed. And out of this material a Lodge of Master Masons is formed and a Masonic Jurisdiction.

It is natural for all of us to be small, mean, envious, deceitful, and selfish, at least in thought, if not in action. Weeds, thistles and worthless underbrush flourish apart from human effort. There is an old saying: "What man needs not, nor sows, most abundantly grows." The necessities of life, on the other hand, can only be produced by ceaseless toil and care. These conditions also apply to a Masonic Lodge.

Masonry is a moral discipline by which the Craft learns to curb their passions, to harmonize *our* conflicting desires, and to cultivate life's finer traits and graces.

It may be well to state here and now that the taking of degrees, it matters not how many, does not necessarily make a man a Mason. The taking of degrees, however, has merely placed him in the path of becoming a true and worthy Mason. As a person does not become a Christian by making a confession of faith and joining a church, no more does he become a Mason by taking Masonic work, attending our meetings

and paying his dues. Masonry is not imparted by the conferring of degrees. It is imparted by the way we live our life — Masonry is truly a "WAY OF LIFE."

Among Masonry's patterns whose excellence are worthy of imitation for all of us, one may be briefly mentioned:

Masonry's first Grand Master is no less renowned than the Temple he built. His architectural ability was unsurpassed. I often wish that I possessed these skills. To be a successful Grand Master in this generation, you must have these skills. Our first Grand Master was much more than a skilled workman of the first order. His moral qualities, no less than the glories of the Temple which he redesigned to the erection of which he gave masterly oversight and direction, won for him immortal fame. He held his obligations sacred. He preferred death to the betrayal of the trust confided in him. The words with which he answered the culprits who sought to extract from him the secrets of his office, threatening him with death should he refuse, reveal his greatness as a leader of the Craft. We should, by all means, elect men with like qualities. Likewise, the role played by the Candidate is calculated to convey, in very realistic fashion, the sacredness of our obligations. Neither threat nor jeopardy must swerve us from our obligations which is our path of duty. I give you my assurance that to the best of my ability, I have tried to walk this path. We should never allow our fellow members to even forget our great objective, to wit: to produce better men and, through them, a better society. There is scarcely a page of our Ritual that does not urge the cultivation of virtue — that is why your Grand

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Master must insist that all officers, before they are installed, must be proficient. If you are not, how can you teach?

With almost monotonous frequency, we are asked to subdue our passions and to acquire self-control. When our Craft is released from labor, the Junior Warden is ordered to see that we do not convert our freedom into purpose of intemperance and excess. In the days of operative Masonry, this undoubtedly was, in a very literal sense, a part of the Junior Warden's duty. Now it is a mere detail of the Ritual that is seldom heeded. Yet, many Masons in this Jurisdiction condemn the Grand Master for insisting that officers know the Ritual. The originators of Masonry, however, intended that Masonic discipline should be taken seriously, not half-heartedly as some Lodges in our Jurisdiction do. If we do not take our Ritual seriously, of what value is it otherwise.

In all organizations, there is evidence of what may be termed "professional indifference". In Masonry, it is represented by the brother who seldom misses Lodges but who goes through the ceremonies without them stimulating in him a single thought or making the least ruffle on his emotions. He is like the good Churchgoer who sits through the sermon chin on chest and eyes closed, oblivious to anything his priest may say. That the message, however stimulating, should have a negligible effect on this kind of Church attendant is not surprising. His prototype is to be found in every Lodge. He attends Lodge from force of habit. He takes its ceremonies as a matter of course. Whether the word is done in slipshod fashion or with precision is, to him, a matter of utter indifference. The beauty of ritual makes

no appeal; the thought behind the Symbols never penetrate his consciousness; its ethical instruction fails to arouse in him any response. He leaves the Lodge precisely as he entered it; no better, no worse. The sole purpose served by his Lodge is to provide him with an opportunity to while away an hour or more in pleasant company. To this type of Mason, there is no connection between ceremonies of the Order and personal conduct; between the work of the Lodge and daily living. Consequently, Masonry, in this instance, fails in its primary purpose, to wit: to improve private conduct and relationships through fellowship and discipline. If you visit as many Lodges as I do, you will see more of this type of Mason than any other type. This is the primary reason for small attendance in our Lodges, no progress whatsoever.

I also note in our Lodges the exact reverse of what I have just spoken. It is represented by the Mason who is *vitally* concerned in the details and precision of all work executed in the Lodge. Everything must be just so, according to rule and regulation. Nothing must be out of place, omitted, or done contrary to code or well authenticated Masonic custom. Every word and movement must be exact, executed at the right time and place, and in the proper way. The least slip, tardiness or inexactitude calls for correction, if not reprimand.

Care and precision cannot be too highly extolled; they make for symmetry, beauty and impressiveness. On the other hand, carelessness and slovenliness are deplorable whenever and wherever found. But ritual, however well executed, is not an end in itself. Ritual is not the primary the supreme thing in Masonry. *Its use is to increase the effectiveness of the ethical teaching*

which Masonry is intended to impart. That there is a tendency to overlook this fact is often all too evident. A too strict observance of the letter will invariably damage the life of the Message. This was to become the downfall of the *Pharisees*; all too often, they were so intent on obedience of the literal exactness of their laws that their original purpose and spirit were frustrated. How often the same tragedy is witnessed in our Lodge rooms. There are occasions when much harm would be avoided and positive good gained by complete ignoring of certain rules. I have also witnessed an otherwise remarkable piece of work spoiled because of an interruption made in the cause of precision. With few exceptions, Lodges have those members who manifest what almost amounts to an obsession for exactitude, even in minor details, while they entirely ignore the message and spirit of Masonry. It is one more instance of the tragedy of the unessential gaining precedence over, and at the expense of, the vital. These brethren see in Freemasonry nothing but superficial formalities and ceremonies and who insist on the fulfilment of these external forms; caring nothing for their real essence and significance. An outward and visible sign but surely no inward and spiritual grace.

As Scottish Rite Masons, I call your attention to the urgent need of the widest application of the Masonic conception of Life as an interrelated whole, which calls for the sternest personal discipline in our New Society. Around the world, our age is witnessing considerable disintegration. Civilization itself is threatened. Nor are we wholly unaware of the cause — undisciplined self-interest has run amuck. Individuals and groups order their affairs with the minimum regards for

the welfare of one another. We refuse to be plumbled, squared and levelled in the interest of organic strength and safety. The result is ugliness insecurity, ceaseless strifes and war. Western civilization is forever confronted by the prospect of suicidal warfare. Men must be taught to think of Society in terms of a vast social structure, which calls for squaring, levelling and plumbing of every unit composing it. Until this is done, the world will continue to be repulsive.

Masonry begins where all social improvements must begin, namely, with the individual. Only as a unit is squared, levelled and plumbled will the social structure of which he is a part be satisfactory. More urgent than industrial codes, Constitutional Amendments or new political parties. The finest plans and organizations are futile in the hands of inferior and selfish natures, whereas the right type of men will evolve an efficient kind of organization. Edwin Markham sensed this when he wrote:

“We are all blind until we see that in the human plan nothing is worth the making if it does not make the man. Why build our cities glorious if man unbuilded goes? In vain we build the work, unless the builder also grows.”

Not infrequently, building operations are suspended from want of the proper materials. Did you ever think of Masonry in this context? Deprived of materials, the builder is unable to proceed. No more can speculative Masonry erect a structure out of nothing. If we, in this Jurisdiction, don't act soon and interest young men in our Craft, we will surely suspend building operations in a few years.

What, then, are the materials with which Free and Accepted Masons

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build their character and fraternal structures?

When Solomon was ready to build his famous Temple, he sought the best materials. Lebanon was widely known for the excellence of its cedar. Naturally, Solomon demanded the best material, knowing that no great, enduring structure can be constructed of inferior materials. In emulating King Solomon's wisdom, a careful selection of its material is demanded by Masonry in the building of our fraternal structure. It has become too easy to be a Mason — and I can see that this is primarily the fault of our Investigating Committees — they do not do their job.

This does not imply that those seeking admission into our fellowship must have already acquired perfect mastery of themselves; were such the case, Masonry would have little to offer them. The youth of former days who applied for membership in a Trade Guild was not a skilled craftsman. Seven years of apprenticeship was served before that honor could be claimed. It has been known in this Jurisdiction to be given the honor of a Skilled Craftsman in one day or in one session.

Conviction regarding the selfishness of the motive of those seeking admission into the Graft and of them evolving, under Masonic influence and teachings, character and service of the highest order, should constitute sufficient warrant for admitting anyone into our fellowship.

A pile of stones does not make a buildings; no more does a conglomeration of individuals make a Masonic Lodge. It is not even enough that the stones be evenly laid side by side and one on top of another. The stones must be cemented into a solid, substantial whole if they are to resist successfully the elements. Unity is the secret of strength and effectual service. This is equally true

of our Lodges as of material structures. Individuals must be cemented into a solid entity if evidence and achievement are to be known. As Masons, we must be constantly reminded that harmony is the strength and support of all societies, more specially of ours.

Two symbols focus attention on this phase of Masonry — the Trowel and Cement. Operative Masons use the trowel to spread the cement which binds the stones into one solid mass. Symbolically, Free and Accepted Masons, you and I, use it to spread the cement of brotherly love and affection.

The Psalmist reminds us: "Except the Lord build the house, they labor in vain that build it." This is just another way of saying there is no future either for the individual or the Fraternity that fails to build his or its LIFE'S structure on the foundation principles of Justice, Integrity, and Brotherhood.

The final chapter is Immortality. And immortality, apart from service, is equally hard to conceive. We ask ourselves, "Is death the final word in human existence? Must evil forever triumph over righteousness? Nay. Eternal life is won through self-service. Immortality is gained by *self-surrender. Hence then the secret of survival.* This is the Master's lost word which alone can vanish death and evil."

"In the beginning was the word, and the word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was Life; and the Life was the light of man. And the light shineth in darkness; and the darkness comprehend it not. *That was the true light,* which lighteth every man that cometh into the world."

Thank you and may God bless you.

# SUPREME COUNCIL ANNUAL MEETING

The 23rd Annual meeting of the Supreme Council 33°, ancient and Accepted Scottish Rite of Freemasonry was held February 8-11, 1973 at the Green Hall of the Scottish Rite Temple, 1828 Taft Avenue, Manila.

The allocation of Sovereign Grand Commander Camilo Osias and the announcement of honors highlighted the afternoon of the first day.

Finance Secretary Cesar S. Virata was the guest speaker during the evening session. Bro. Calixto O. Zaldivar introduced the guest speaker.

Ill. Camilo Osias, 33° gave the closing remarks, while Ill. Jose I. Valencia, 33° Grand Chaplain dismissed the brethren with the benediction.

Fraternal Dinner was at the Stafford Hall of the Temple.

The coronation of 23 Inspector General Honorary was the highlight of the second day of the session.

Ill. Macario M. Ofilada, 33° SGIG presided over the coronation rites. Assisting him were: Damaso Tria, 33° SGIG, Lieutenant Grand Commander; Juan Causing, 33° SGIG, Venerable Grand Prior; Cenon S. Cervantes, 33° SGIG, Grand Chancellor; Raymond E. Wilmarth, 33°, SGIG, Grand Minister of State; Jose L. Araneta, 33° SGIG, Grand Secretary General; George J. Reid, 33° IGH, Grand Treasurer; Esteban Munarriz, 33° SGIG, Grand Almoner; Hermogenes P. Oliveros, 33° SGIG, Jose Valencia, 33° SGIG, Grand Chaplain; Cirilo Constantino, 33° IGH, Grand Tyler; Mauro Baradi, 33° IGH, Grand Tyler.

Coronated were: Jose Bautista Abejo, Luzon Bodies; Manuel Montilla Abello, Bisayas Bodies; Jose Tolentino Bernal, Cavite Bodies; Leo-

poldo Fernandez Boquiren, Philippine Bodies; Domingo Cabali, Baguio Bodies; Tiburcio Santos Cervantes, Davao Bodies, Chin Yim Boo, Cavite Bodies; Isidro Corpus, Southern Luzon Bodies; Ruben De Guzman Feliciano, Davao Bodies; Gerardo Calica Florendo, Philippine Bodies; Benjamin Garcia-Ascue, Kuintang Bodies; James William Goddes, Philippine Bodies; Ramon Godoy Gonzales, Philippine Bodies; Guinaid Macasasa Guiani, Cotabato Bodies; Mario Buenaventura Hidalgo, Panay Bodies; Lim Kay Chun, Cebu Bodies; Guillermo Valdellon Madrdejos, Luzon Bodies; Juan Cruz Nabong, Jr., Luzon Bodies; Jainal Dua Rasul, Sulu Bodies; Eulogio Santa Maria, Cabanatuan Bodies; Domingo Pena Santiago, Western Luzon Bodies Timoteo Uy, Mindang Bodies; Calixto Oriola Zaldivar, Quezon City Bodies.

In the evening, all the 1973 honorees were tendered a dinner at the Stafford Hall.

The unfinished business of the session was continued on the third day.

MW William C. Councell, Grand Master of Mason of the Philippines, accompanied by his officers made a visitation to the session.

The investiture of the rank and Decoration of Knight Commander of the Court of Honor followed reception of the Grand Master.

The investiture team was composed of Bro. Rizal Aportedera, 32° KCCH as Sovereign Grand Commander; Alberto C. Reyes, Lieutenant Grand Commander; Richard Hart, Grand Prior; Honesto Nuñez, Grand Chancellor; Isaac S. Puno, Jr., Minister of State; Benjamin C. Gotamco, Grand Chaplain; Romulo

Turn to next page

Quesada, Grand Master of Ceremony; Teofilo Leonidas, Herald; Amado C. Santos, Tyler.

Invested with the Rank and Decoration of Knight Commander, Court of Honor were: Ernest L. Albert, Philippine Bodies; Teodoro A. Alcantara, Kumintang Body; Cesar S. Alix, Cavite Bodies; Casimiro Arkoncel, Davao Bodies; Virgilio S. Atienza, Luzon Bodies; Pablo D. Bagioen, Northeastern Luzon Bodies; Florentino C. Bernardo, Cagayan Valley Bodies; Jolly R. Bugarin, Philippine Bodies; Arthur J. Chia, Sulu Bodies; Domingo Chua, Northwestern Luzon Bodies; Benjamin C. Corcino, East Visayas Bodies; Patricio S. Cunanan, Davao Bodies; Desiderio Dalisay, Davao Bodies; Angel O. Dano, Philippine Bodies; Dy Chu Tee, Maranaw Bodies; Eduardo Ledina Elgincolin, Western Luzon Bodies; Jose M. Dagahit, Malindang Bodies; Jose J. de Leon, Western Luzon Bodies; Cecilio F. Lopez, Philippine Bodies; Manuel D. Mandac, Mindanao Bodies; Alfredo Nebres, Ilocos Bodies; Basilio Ng Tian Kee, Western Luzon Bodies; Juan S. Paguio, Mindanao Bodies; Cayetano Palmares, Visayas Bodies; Antonio P. Perez, Cagayan Valley Bodies; Mario F. Racela, Quezon City Bodies; Primo S. Santiago, Mindanao Bodies; Sick Boon Wu y Wong, Sulu Bodies; Ruperto P. Tamula, Maranaw Bodies; William R. Thomason, Western

Luzon Bodies; Cecilio S. Villanueva, Cavite Bodies; Narciso A. Vilapando, Southern Luzon Bodies; Jose Yu An Kong, Panay Bodies.

The fraternal Banquet in the evening was presided over by Ill. Domingo C. Bascara, 33° SGIG.

He offered the toast to his excellency, Ferdinand E. Marcos, President of the Philippines; MW William C. Councell, Grand Master, Grand Lodge of the Philippines, Ill Camilo Osias, Sovereign Grand Commander, Supreme Council A & A.S.R. of the Philippines and all Scottish Rite Masons withersoever dispersed.

Ill Isabelo Tupas, 33° SGIG presented the awards to the outstanding Scottish Rite Bodies and Individuals.

The presiding officer introduced the guest speaker.

Luis R. Villafuerte, Senior Vice President of Bancom, delivered the keynote address.

Musical numbers were rendered by the Scottish Rite Chorale and Ladies of Melody.

Church services was held on the morning of the fourth day (Sunday) at the Central Church at T. M. Kalaw Avenue with Rev. Maynardo R. Jose presiding. Rev. Jose is a member of the Craft. The Church service was attended by the brethren and member of their families.



ACACIA MUTUAL AID SOCIETY, INC.  
1440 San Marcelino, Manila

TO: ALL MEMBERS OF THE ACACIA MUTUAL AID SOCIETY, INC.

Pursuant to the provisions of Sec. 1, Art. II, of the By-Laws as amended, you are hereby notified that on WEDNESDAY, APRIL 25, 1973 at 1:00 P.M., the annual general meeting of the regular members of ACACIA will be held at the Social Hall of the Plaridel Masonic Temple, 1440 San Marcelino St., Manila.

Fraternally yours,  
(Sgd.) L. R. SALVOSA  
President & Actuary

# THE 57th ANNUAL CONVENTION

The 57th annual communication of the Grand Lodge of Free and Accepted Masons will be held on April 26-28, 1973 at the Jose Abad Santos Hall of the Plaridel Masonic Temple 1440 San Marcelino Street, Manila.

Registration of delegates to the communication will start April 23, 1973 at 2:00 p.m.

The Freemasons-Knights of Columbus Golf Tournament will be held at the Camp Aguinaldo Golf Course in Quezon City on April 25 at 7:00 a.m. WB Domingo C. Bascara is the Chairman of the tourney.

The Acacia Mutual Aid Society will hold its annual meeting at 1:00 p.m. on the same day.

At 3:00 p.m. a Lodge of Remembrance will be held in memory of MW Edgar L. Shepley and VW Amor Fonacier and other deceased brethren with the Grand Lodge of-

ficers presiding.

The MW Grand Master will tender a dinner in honor of Past Grand Masters, Grand Lodge officers, Inspectors, brethren from overseas and members of the Knights of Columbus as special guests.

Before the opening of the Grand Lodge on April 26, a floral offering will be made at the monuments of Bro. Jose P. Rizal, Marcelo H. Del Pilar and Graciano Lopez Jaena at the foyer of the temple.

At 1:00 in the afternoon the Senior Grand Lecturer will confer the Degree of Installed or Past Master.

The Grand Lodge De Molay Night will start at 7:00 p.m. All delegates are summoned to attend.

The Election of the Grand Lodge officers will highlight the second day of the communication.

The officers elected and appointed will be installed in public ceremonies on the evening of the third day.



## NOTICE OF THE ANNUAL MEETING OF THE GRAND LODGE OF THE PHILIPPINES

The Grand Lodge of the Philippines will hold its Annual Communication on April 26, 27 and 28, 1973 at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, starting at 9:00 a.m.

Registration of Delegates will be April 23 to April 25, 1973.

ESTEBAN MUNARRIZ, PGM  
Grand Secretary

# Past Grand Master Nominate

At a meeting on February 13, 1972 of Past Grand Masters presided over by the Grand Master, the three brethren whose pictures appear below were selected to be nominees for the position of Junior Grand Warden. The selections are intended to assist the brethren in electing the Junior Grand Warden on April 28, 1973, and do not in any way deprive them of their inherent right to vote for any qualified brother for the position.



ARANETA



PICKARD



ZALDIVAR

**ARANETA, Jose Loecin.** Born in Silay, Occidental Negros, on April 4, 1905. Received elementary education in the public schools. Obtained the *dégré* of Bachelor of Commercial Science in the Jose Rizal College, School of Commerce, Finance and Accounts in the year 1926. Joined the Isabela Planter's Association, Negros Occidental in the same year as chief clerk, chemist department.

In 1929, was appointed assistant supervising auditor of the Philippine Sugar Central Agency under the Philippine National Bank.

On May 29, 1931, was transferred to Manila as member of the auditing staff of the Philippine National Bank. In 1936 was made assistant traveling branch auditor in connection with the audit of the branches and agencies of the Philippine National Bank.

In 1937, resigned from the Bank and joined Mr. M. Cuaderno in organizing the Philippine Bank of Commerce.

In the latter part of 1937, organized and became the vice president and general manager of the Vidal, Araneta and Co., a brokerage firm having a seat in the International Stock Exchange.

In 1939, joined the Jorge Araneta Interest and became the cashier of the Maaos Sugar Central Co., Inc. and the General Securities and Investments Co., Inc.

In 1940, resigned from the Maaos Sugar Central Co. and left for the United States. On returning to the Philippines in 1941 was appointed representative of the Johnston Lumber Co., Inc.

After liberation was appointed by the U.S. Army as Relief Officer of the PCAU No. 6 comprising all area of Manila, south of the Pasig River. About March 1945 was appointed as assistant director of the Civilian Relief Supply distribution in charge of warehousing and transportation.

On August 16, 1950, was again appointed as the Regional Representative of the Foreign Economic Administration, under U.S. government for Zamboanga, Basilan and Sulu, which later became the U.S. Commercial Company, and of which was also appointed its manager.

After the termination of the USCC, became the commission agent of the Philippine Air Lines until about the middle of 1947. Joined the Jos S. Johnston interests and elected president of the Johnston Lumber Co., Inc., on November 12, 1947, and on May 9, 1948, was appointed administrative officer of the Jos S. Johnston & Sons, Inc.

On June 19, 1940, was married to Mary Elizabeth Johnston. I have two daughters born, one on July 25, 1941, and another January 25, 1943.

**PICKARD, Joseph W.** Born in North Dakota, U.S.A. on December 7, 1916 and received his B.S. degree in Mining Engineering from Montana Tech in 1941; Served in World War II as an officer in the U.S. Navy; Married to the former Lillian G. Era; Masonic affiliations include: Corregidor-Southern Cross Lodge No. 3, P.M.; Manila Bodies Scottish Rite; Mayon Chapter, O.E.S., P.P.; Nile Temple Shrine, Afifi Temple Shrine — honorary life member; Bamboo Oasis Club — President; Social Clubs: Manila Polo Club; Baguio Country Club; University Club of Manila; Member, Church Council — Union Church of Manila; Currently President of Ingersoll-Rand Philippines, Inc.

**ZALDIVAR, Calixto O.** Born in Pandan, Antique, on September 13, 1904. Married to former Miss Elena Ang of Pandan, Antique. They have five children. Graduated from the Manila South High School (now Araullo High School), 1922. Graduated from the College of Law, University of the Philippines in 1928. Third place among the successful candidates for the bar in 1928. Practiced Law in Manila from 1928 to 1934 as an assistant in the law offices of Senator Jose P. Laurel. Continued practicing law, on his own, until January 1962, except during the period when he was Governor of Antique (1951-1955).

From 1948 to 1962 he had his law office in Iloilo City and his law practice covered the provinces of Iloilo, Negros Occidental, Capiz, Aklan and Antique. While practicing law in Iloilo, he was a member of the faculty of the College of Law, Central Philippine University. Was conferred the degree of Doctor of Laws, Honoris Causa, by the Central Philippine University in March, 1967.

His public service: Municipal Councilor of Pandan, Antique, 1928-1931; Representative for Antique to the Tenth Philippine Legislative, 1934-1938; Assemblyman for Antique, in the First National Assembly, 1935-1938; Assemblyman for Antique, in the Second National Assembly, 1938-1941; Served at the start of World War II as Deputy to the Chairman of the Civilian Emergency Administration, for the province of Antique; in the Judge Advocate Service of the Armed Forces of the Philippines in the Sixth Military District. He holds the rank of Lt. Colonel in the Armed Forces of the Philippines (Res.); Governor of Antiqu, 1951-1955; Member of the Reparations Commission, 1962-1964; Acting Assistant Executive Secretary, concurrently as Reparations Commissioner, 1963; Acting Director, Bureau of Forestry, concurrently as Assistant Executive Secretary, concurrently as Reparations Commissioner, January-September, 1964; Acting part-time Governor of the Development Bank of the Philippines, concurrently as Acting Executive Secretary and Reparations Commissioner, August, 1964; Associate Justice of the Supreme Court, September, 1964 —; Member, Presidential Electoral Tribunal; Member, House Electoral Tribunal; Member of the Board of Directors, Philippine Veterans Bank, 1967-1968; He represented Chief Justice Roberto Concepcion of the Supreme Court of the Philippines in the sessions of the Executive Council of the World Association of Judges, held at Geneva, Switzerland, in September, 1968; He enjoys the distinction of having served the three departments of the government; in the legislative, as a municipal councilor, as Representative to the Philippine Legislature, and as member of the National Assembly; in the executive department, as Governor of Antique and as Executive Secretary; and in the judicial department, as Associate Justice of the Supreme Court.

His Civic activities: President, YMCA of the Philippines, 1969, 1970, and 1973; Head of the Philippine delegation to the Fifth World Council of YMCA's held at Nottingham University, Nottingham, England, held from July 26 to August 2, 1969; Chairman, Burgos, Gomez, Zamora Centennial Commission, 1971-1972; Chairman, Board of Judges, Committee on Awards for TV (CAT), 1971; Chairman, Board of Judges on Journalism Award of the Rotary Club of Manila, 1972; Vice-Chairman, Board of Trustees of the Philippine Eye and Ear Infirmary; Member of the Advisory Committee of the Insular Life Youth Award, (1971 —); Member of the Advisory Council of the Community Chests and Councils of the Philippines, Inc. (1971); Pinaglabanan Memorial Commission, 1972; Order of the Knights of Rizal, with the rank of Commander; Philippine Columbian Association.

# GRAVEL AND SAND

## *A Report on Masonic Activities*

### **GILOPEZ KABAYAO RM AWARDEE**

Bro. Gilopez Kabayao, an international virtuoso, was recently chosen to receive the Ramon Magsaysay Award for public Service.

Bro. Kabayao has been bringing classical music to the barrios. The 42 years old violinist has performed in diverse and sometimes in the most unlikely venue — a Cockpit in Romblon, a school in Panay, a boxing ring in Cebu and an improvised stage in the Mountain Province.

He donates the proceeds of his performances to the financing of local community projects.

He is known both here and abroad, having performed with Vienna Symphony Orchestra and Tokyo Symphony Orchestra.

Coming from a family of musicians, he learned to play the violin from his father. His mother taught him to play the piano. He received further training under the tutelage of American, Italian and French masters.

"For culturally deprived rural Filipinos, Gilopez Kabayao, playing the violin and occasionally the piano, has opened vistas of music appreciation they would not otherwise have known," the Board of Trustees of the RM Foundation said.

Bro. Kabayao is a member of Kanlaon Lodge No. 64.

### **PROJECT SUNSHINE AT WORK**

Project Sunshine again donated forty cartons of used clothings, shoes and two cartons of milk to the victims of the Pasay-Parañaque conflagration. The donation was made in the name of the Muog Lodge No. 89 in Parañaque.

VW Bienvenido Burgos and WB German Danque accompanied Project Sunshine members to the Bacalaran High School, where the victims were temporarily housed to make the donations. Members of Muog Lodge No. 89 made the actual distribution of used clothings to 520 families (approximately 3,000 individuals) and the milk to 96 nursing mothers.

### **JOINT INSTALLATIONS**

The officers of Sarangani Lodge No. 50 and Davao Lodge No. 149 were installed in a joint public installation held at the Davao YMCA Gymnasium, Davao City on January 27, 1973 at 7:00 P.M.

The invocation was delivered by Fr. Philip Belzunce, Jr., CSSR. The opening remarks was given by Bro. Benjamin Limso.

Keynoting the affairs was MW William C. Councill, Grand Master of the Grand Lodge of the Philippines. He was introduced by WB Desiderio Dalisay, Sr.

Emcee for the evening was WB Tiburcio S. Cervantes.

Installed were: *Sarangani Lodge* No. 50 — Felipe B. Capili, Worshipful Master; Samuel C. Pangan, Senior Warden; Genaro A. Ansaldo, Junior Warden; Ricardo K. Wong, Treasurer; Antonio K. Alvarez, Assistant Treasurer; Gavino P. Pillien, Secretary; Solomon T. Carpio, Assistant Secretary.

Angel J. Alvaro, Chaplain; Virgilio C. Magno, Marshall; Manuel C. Inigo, Senior Deacon; Panfilo Sabio, Junior Deacon; Augusto Feliciano, Orator; Rogaciano Oropeza, Auditor; Perfecto Boncato, Lecturer; Paulino Lu Gimenes, Lecturer; Ambrosio Yuvienco, Almoner; Jose Joel A. Tamon, Senior Steward; Greg T. Tan, Junior Steward; Primitivo Ferranco, Organist; Ireneo H. Irasga, Tyler;

*Davao Lodge No. 149* — Ricardo A. Cruz, Worshipful Master; Hector B. Martin, Senior Warden; Danilo A. Halili, Junior Warden; Alberto L. Perez, Treasurer; Filomeno C. Adi, Secretary; Limerio C. Garibay, Chaplain; Vicente A. Zapanta, Marshall; Santiano De Jesus, Senior Deacon; Cenon M. Castillo, Junior Deacon;

Tiburcio S. Cervantes, and Jose C. Nicolas, Orators; Leon V. Valle, Auditor; Jose J. Carballo, Lecturer; Nileo R. Agustin, Lecturer; Candido T. Agbisit, Almoner; Francisco V. Navarro, Senior Steward; Celestino Untal, Junior Steward; Leoncio Ma. Braceros, Organist; Prudencio Afalla, Tyler.

Worshipful Brothers Ireneo H. Arasga, Prudencio S. Afalla Rene Y. Te, Desiderio Dalisay were presented with Past Masters Jewels. The 25th Year Pins and Diploma of Merit were presented to WB Desiderio Dalisay, Mamerto Cabarroguis, and Marcelo Te Seng.

Special Awardees for Distinguished Masonic Service were: Roman O.

Tesoro, Gavino Pillien, Felipe B. Capili, Samuel C. Pangan, Eduardo Valencia, Nick Lutz, De Jesus Santiano, Alejandro V. Carpio, Alex Gonzales, Ricardo K. Wong.

The day before, the officers of *Mati Aurora Lodge* No. 187 and *Shangri-la Lodge* No. 196 held a similar joint installation at the Dalisay Village.

The Grand Master was also the installing officer for both occasion.

Installed were: *Mati Aurora Lodge* — Alberto V. Ravelo, Worshipful Master; Galileo B. Sibala, Senior Warden, Cirilo R. Valles, Junior Warden; Jesus C. Go, Treasurer; Celestino D. Cartanega, Secretary; Patricio S. Cunanan, PM Chaplain; Jose T. Rodriguez, Marshall; Antonio B. Vargas, Senior Deacon, Anthony M. Chan, Junior Deacon; Teofilo E. Gomez, Orator; Augusto Leonidas, Jr., Organist; Constantino Rabara, Auditor; Carmelio Oliveros, Senior Steward; Lakandula A. Cunanan, Junior Steward; Go Eng Hua, Almoner; Maximo R. Valles, Tyler.

*Shangri-la Lodge No. 1* — Desiderio Dalisay, Worshipful Master; Claudio Guerrero, Senior Warden; Michael Tecson, Junior Warden; Desiderio Dalisay, Jr., Treasurer; Primo L. Dalisay, Secretary; Celso L. Navales, Chaplain; Bruno Opada, Marshall; Generoso Valiente, Senior Deacon; Lorenzo Macabani, Junior Deacon; Teodoro Venus, PM, Orator; Felito L. Dalisay, Organist; Leon Valle, PM, Auditor; Mohamad Chua, Senior Steward; Alfredo Madrid, Junior Steward; Eduardo Valencia, Almoner; Leoncito Hernaez, Tyler.

A Golf Tournament between the Mason and the Knight of Columbus of Davao was held at the Apo Country Club on January 27, 1973. Tourney Chairman Was Silvestre Belen. Co-Chairman were Ed Valencia and Bong Magno.

THE CABLETOW, INC.  
Plaridel Masonic Temple  
144 San Marcelino, Manila

NOTICE OF ANNUAL MEETING OF THE CORPORATION

TO ALL MEMBERS:

NOTICE IS HEREBY GIVEN that the annual meeting of The Cabletow, Inc. will be held on APRIL 25, 1973, at 2:00 P.M. at the OFFICE OF THE CABLETOW, Suite 14, Plaridel Masonic Temple, 1440 San Marcelino, Manila, for the purpose of electing the trustees of the corporation and for the transaction of such other business that may properly come before the meeting.

If you can not attend the said meeting, kindly accomplish and sign the hereinbelow proxy and return the same without delay so that it will reach the Office of the Cabletow at least 48 hours before the said meeting.

(Sgd.) APOLONIO V. PISIG  
*Secretary*

.....  
PROXY FORM: CABLETOW—(Cut along dotted line and send to corporation)

THE CABLETOW, INC.  
Plaridel Masonic Temple  
1440 San Marcelino, Manila

KNOW ALL MEN BY THESE PRESENT

THAT I, the undersigned, MEMBER-SUBSCRIBER of THE CABLETOW, INC. and the magazine THE CABLETOW, do hereby name, appoint, and constitute MW WILLIAM C. COUNCELL, Chairman of the Board of Trustees, or \_\_\_\_\_ as my PROXY to represent and vote for me and in my name and stead, at the annual meeting of the corporation to be held on April 28, 1973 at 1:00 P.M. at the Office of the Cabletow, Suite 14, Plaridel Masonic Temple, 1440 San Marcelino, Manila.

In case I am present at the said meeting, this proxy shall stand suspended during the said meeting.

In case the hereinabovenamed proxy shall not be able to attend the said meeting, I hereby authorize and empower the Chairman of the said meeting to fully exercise all rights as my proxy at the said meeting.

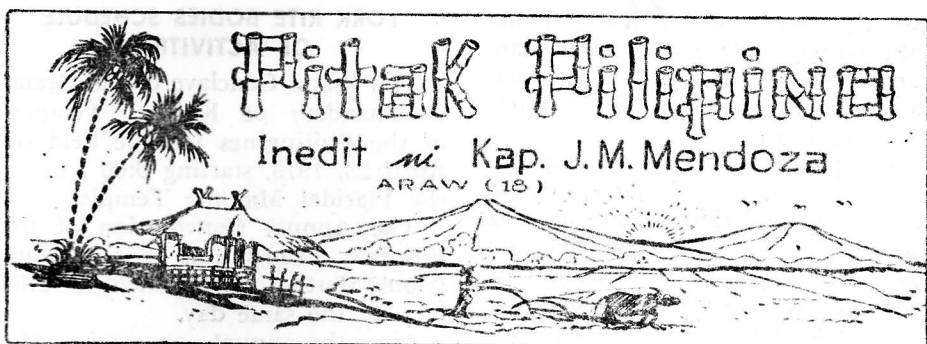
IN WITNESS WHEREOF, I have hereunto signed this document on this \_\_\_\_\_ day of \_\_\_\_\_, 1973 at \_\_\_\_\_

\_\_\_\_\_  
*Name of Lodge and Number*

\_\_\_\_\_  
*Print Name Above Line*

\_\_\_\_\_  
*Residence Address*

\_\_\_\_\_  
*Signature of Member-Subscriber*



## NASASA IYO

Ni Kap. AGUSTIN GALANG, N.G.

Ang pagtaya ng isang bagay o katatayuan, kadalasa'y nasasalalay sa abot ng sariling isip, pakiramdam at pang-unawa.

Isang istorya ang nagsasaad na: Mayroon isang Doktor na natawag sa malayong lugar na hindi niya masyadong alam. Nagtungo siya, sakay ng kanyang karuwahe, hila ng kabayo. Napuna niya sa katagalan ng paglalakbay na bahagyang tumikwas ang karuwahe ngunit patuloy ang takbo ng kabayo. Nang may nagdaang isang magsasaka'y itina-nong: "Gaano ba kahaba ang gulod na ito? Dalawang oras na kaming sumasalunga ay tila wala na itong katapusan." Gulod? Ang tanong na pamangha ng magsasaka. Wala pong gulod dito. Ang hindi po ninyo naramdamang tunay na dahilan ay ang pagkatanggal ng dalawang hulihang gulong ng inyong sasakian."

Ang mga binabata nating magusot, mararahas at madudugong himagsikan ay bunga ng ating kawalan ng: malasakit, pakiramdam at pang-unawa. Kailangan na tayo'y makisali, makipagtulungan, linisin ang budhi, huwag masiyahan sa *Pagupo sa Bakod* bago natin isisi sa Daigdig ang lahat ng kaguluhan. Upang magtagumpay ang Panibagong Lipunan na pangatawanang

inilunsad ng Pangasiwaan, dapat tayo'y magpanibagong buhay, gumawa, magtanim at manindigan. Nang sa gayon ay mailigtas at umunlad ang Bayan at manumbalik ang katahimikan at kaayusan.

Tayo'y namumuhay sa dalawang daigdig ang una'y naroroon sa ating labas, ang pisikal. Ang ikalawa'y naririto sa sarili nating kalooban, ang daigdig ng ispiritu ng mga dakilang kuro-kuro, layunin at pang-unawa. Hindi kapanipaniwala ang ipinagbago ng unang daigdig mula ng isilang si Rizal. Kaya, kung biglang mabuhay si Rizal ngayon, at lumakad sa mga lansangan ng Lung-sod, maaaring siya'y magmukhang kakatuwa sa larangan ng katakatakang pagbabago. Sakali nama't siya'y makatagpo mo at itanong kung ano ang palagay niya sa mga programa sa sine, telebisyon, radyo, siya'y hindi malilito sapagkat nag-aangkin siya ng progresibong isipan. Subalit siya ma'y magkakaroon ng kaunting alinlangan. Marahil ay akalain niya na ang Pilipinas ay nilusob na ng mga Multo. Sa kabilang dako, kung tanungin mo siya ng nauukol sa moralidad, cultura, katapatan, kabutihan at kabayanihan, di matatawaran na ganap ang kanyang pagkakaunawa at masasa-

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got niya ang bawat salita ng iyong mga tanong. Mamumutawi sa kanyang mga labi ang malalaya, mata-tayog at ginintuang butil ng kuro-kuro ng isang Henyo.

Ang pisikal na daigdig ay gumagalaw sangayon sa atas ng kalikasan, na ang pangunahing batas ay ang pagbabago. Ngunit ang pang-isip na daigdig ay pirmihan, matatag at di nagiiba. Ang mga makabagong imbensyon ay nagdudulot ng ginhawa sa pamumuhay ng mga tao, subalit taglay din nito ang maraming suliranin. Hindi, sapagkat, talo na nating lumipad ang Agila; daig na sa pagtakbo ang usa, at gapi na rin natin sa paglangoy ang isda, ay nakalalamang na tayo't natitiyak na natin ang ating kahihinatnan. Isa-isip natin na di-sapagkat ang Simbahang dinadalanginan ngayon ay may Pinalamig na Hangin ay malapit at didinggin na tayo ng Diyos, kaysa matatanda ng nakaraang panahon.

Mayroong daigdig sa "labas doon" na patuloy ang paghuhunos at pagpapaganda alinsunod sa batas ng kalikasan. Mayroon di namang pansariling daigdig na dinadaluyan ng matatayog na Pagiisip, matatalas na Pakiramdam at Mahinahong Pang-unawa. Kataka-takang ang mga ito'y nananatiling wagas at dalisay, sa kabila ng pabago-bagong Panahon.

Ang *ginintuang isda* na nakapabigay sa akuwaryum ay inaakala marahil na napakaliit nitong daigdig. Ngunit kung pag-uukulan ito ng matamang pagkukuro, ay malaya pa siya kaysa isang tao na namumuhay sa iisang Daigdig. Ang kawalang hanggan ng buhay ay matatagpuan lamang sa pang-araw-araw na pakikipagugnayan sa daigdig na panlabas at daigdig na panloob. NASA-SA IYO na ang pagpapasiya kung papaano at kung saan mo iuugnay ang iyong pamumuhay at kung saan itataya ang iyong kapalaran.

## YORK RITE BODIES SCHEDULE OF ACTIVITIES

The Prand Conclave of the Grand Commandery of Knights Templar of the Philippines will be held on April 23, 1973, starting 9:00 a.m. at the Plaridel Masonic Temple.

The Annual Convocation of the Filipinas Priory and Thrice Illustrious Masters will be held at 2:00 p.m. of the same day.

After the annual convocation, the Annual Assembly of the Grand Council, Royal and Select Masters.

The Annual Communication of the Grand Chapter, Royal Arch Masons of the Philippines will be held at 9:00 a.m. the following day.

At 2:00 p.m., the Order of High Priesthood will hold its annual convention and at 6:00 p.m., the Asoka Conclave will hold its annual meeting.

On April 29, a memorial service will be held.



A true Craftsman never questions the length of his cable-tow. He goes to the limit of his ability, forgetting that there may be such a thing as an end to the measure of good he can perform.

THE MASON

### LEST WE FORGET

Let us not forget our Youth. What better project can your Lodge have than to sponsor a DeMolay Chapter, a Rainbow Assembly, or a Bethel of Job's Daughters?

DeMolay Rituals are now being printed in the Philippines and copies are available at the Grand Lodge.

# From the Grand Master's Mail Bag

As you can see on the envelope, I am writing this from San Francisco.

I'd like to first of all thank the Grand Lodge for furnishing me a letter of introduction to "All Master Masons whithersoever Dispensed". That letter kept in good stead.

I arrived here with my daughter, Bessie, Leilani and son Ian Dale, on the 30th of December and on the very first working day in January the 2nd, I decided to visit the Grand Lodge of California at 1111 California Street — which is the mother Grand Lodge of the Grand Lodge of the Philippines. I took my daughter, Bessie and together we had a fine time as Brother Bob Klinger "toured" us around this huge and magnificent building. There were no Grand officer around but we were shown all the different halls and sections of the building, including the deck where we had a magnificent view of San Francisco city as this building is situated on top of one of the highest points of the city. It is interesting to know that this building is only for Grand Lodge office purposes only and there is no Lodge hall here. There is an auditorium which is larger in seating capacity than most downtown theaters in Manila which is use for Annual Communication. All I can say was "Wow".

In the evening, without any companion, I repaired to the Masonic Temple on 25 Vanhess Avenue and presented myself as a visitor to the first lodge which was meeting. There were a number of lodges having their stated meetings that night, but I changed to be at the meeting of LEBANON-PACIFIC Lodge no. 136.

Of course they asked to see my dues card and to have me examined which was made to their satisfaction. I had with me my Past Master's Jewel which was my present from Quezon City Lodge No. 122, besides the Grand Lodge letter of introduction and my jewel was later on passed around for the admiration of the brethren. When I was formally presented in the Lodge by the WM as a visitor and asked to speak, I proceeded to say something about what Masonry means to me after expressing to them the fraternal greetings of my own Lodge as well as the Grand Lodge of the Philippines. I think I conveyed these greetings most aptly and said the remaining piece well enough because they responded with a very warm applause and the WM remarked on my having an excellent command of the language. From this, Most Worshipful Sir, you should not worry if I ever said something derogatory or embarrassing to you or to the Grand Lodge or the brethren in the Philippines despite my having acted presumptuously to be your ambassador without your official sanction — but be assured. Sir, of my having comported myself "with due order and propriety".

I would like to convey to you a few observations which are most interesting:

1) The Grand Lodge of California prohibits Master Masons from carrying of the monitor. In fact, no monitor is ever published, except one containing portions of the monitor which are not in coded form. All candidates learn their lessons from "instructive tongues" by their "attentive ears" and what they learn

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are kept in "the repository of faithful breasts".

I learned this prohibition outside of the lodge when I was alone with a Brother Mason to whom I showed my monitor which was with me. He immediately admonished me of the danger I would get into if I were caught by a Grand Lodge Inspector carrying the same, informing me that the penalty would be to ban me from making visits to lodge in this jurisdiction. This good brother informed me further that this is the first time to set his eyes on a monitor containing the esoteric or coded or secret portion which he said could be deciphered by some skilled profane. Also, he said that the principle for this prohibition is based on the second paragraph of the obligation in the EAM degree. He said that each one in the lodge is proficient in all the work because their method of teaching candidates "form mouth to ears" keeps their candidates in deep curiosity and that they are instructed not only in the *catechism* only but also in all the work in each degree. Because of this, their EAMs know even the lecture by hearth, and as they inscribe all that there is so that upon becoming a MM, in is fully learned in every phrase of work in the Blue Lodge. This makes it easy to decide who are to be their officers at every election because all are supposed to be proficient. Attendance and participation and other leadership characteristics would provide points for choosing who is who during election time.

2) I notice that the three lesser light are placed almost huddled together at one side of the altar at the south side. The light are arranged as a triangle: one light towards the VM, another towards the SW and third

towards the JW. WB Edard C. Lohmeyer, the GLL, explained to me that "there should be none in the north side of the altar as that place is symbolically dark".

3) Appropriate organ music is furnished by a pipe organ and before the Chaplain prayer during the opening, a beautiful-voiced brother sings an appropriate hymn and you have a feeling of having in a church worship service. After this hymn, the solemn voice of the Chaplain says the opening prayer "Great Architech of the universe, in thy name we have assembled... etc." and the effect in me was more than just being awed as I stood there goose-fleshed, but of being inspired and as though carried upwards unto the unknown realous of the spirit and from hence to have a real communion with the "Great Architech of the Universe". I confess I never felt that way before in any lodge meetings we had in the Philippines.

I brought up such observation in order that you Most Worshipful Sir may know of them and possibly ponder upon them as for thought.

I plan to visit more Lodge yet and I'll write again to give you my observations.

I have been the beneficiary of much kindness and assistance of the brethren here and it is my great pleasure to say with the greatest satisfaction that I am now receiving my wages as a Master Mason after having been induced to travel in a foreign country.

Would to God that Masonry flourish all over the earth because this is one organization which brings up into reality the principle of "true brotherhood among man under the Fatherhood of God."

— Chris B. Malahay

## DISTRICT DEPUTY GRAND MASTERS

### District

- No. 1 — Teodoro V. Kalaw, Jr.
- No. 2 — Leon A. Bañez, Jr.
- No. 3 — Sotero A. Torralba
- No. 4 — Pablo L. Edrozo
- No. 5 — Marcelino T. Viduya
- No. 6 — Doroteo Joson
- No. 7 — James N. Annas
- No. 8 — Desiderio Hebron
- No. 9 — Bienvenido R. Burgos
- 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 G. Feliciano
- No. 19 — Indasan A. Napii
- No. 20 — Paul C. Hall
- No. 21 — Kenneth M. Crabtree
- No. 22 — Chester S. Deptula
- 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 — Henry de la Cruz

## JUNIOR GRAND LECTURERS

### District

- No. 1 — Alejandrino A. Eusebio
- No. 2 — Agustin Balisi
- No. 3 — Antonio P. 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 — Dalmacio B. Barce
- No. 14 — Mario B. Hidalgo
- No. 15 — Vicente M. Macabidang

### District

- No. 16 — Eliezer La. Casul
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