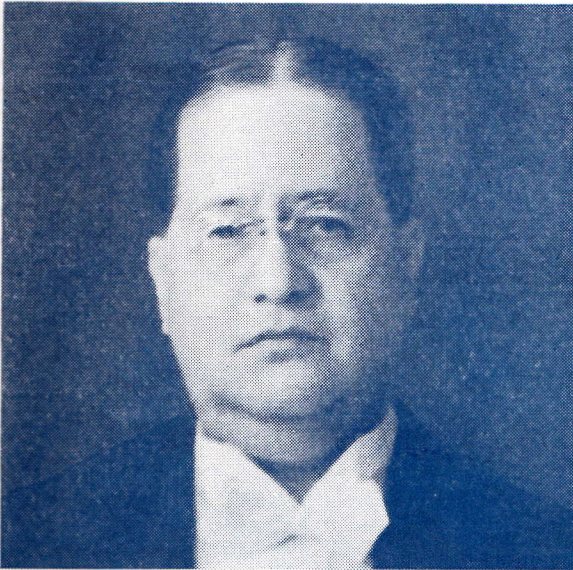


The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



IN MEMORIAM
MW ANTONIO GONZALEZ, SR., PGM
Died February 17, 1973

VOL. I

No. 3



March

1973

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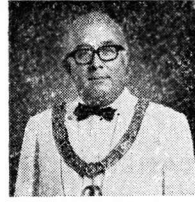
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Grand Master's Page



LET US WORK TOGETHER

My dear Brethren:

Freemasonry has never been static and cannot be so if we expect to fulfill our mission in a changing world.

Unless goals are set, there will be stagnation and deterioration in our Lodges; without goals to aim for, our members will drift and fade away from the Fraternity.

As I finish my work as your Grand Master, I hope you will give your new Grand Master the same cooperation you have given me so that every Mason in this Jurisdiction will become a perfect Ashlar, available as a stone, fit for the Master Builder's use, so that we may build wisely as our forefathers did. If we work together with the Grand Master, we will succeed.

*(Sgd.) WILLIAM C. COUNCELL
Grand Master*

In This Issue

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OUR CABLETOW

Within a few weeks we shall hold our Annual Meeting of Members to elect our Directors for the coming Masonic Year, and to deliberate upon and enact policies for the publication of our Cabletow. In past years very few members attended the Annual Meetings, and therefore, many are not fully informed of the problems confronted by our staff in getting our publication out and into the hands of our brethren on time. We urge all members to attend this year, so that an exchange of ideas can be had with a view toward improving our Cabletow.

Basically, "money is the root of all evil" and it is the lack of money that has impeded the prompt distribution of each issue during the last two years. The Cabletow budget is based upon the collection of and the payment to the Cabletow of the subscription fees of its members. Printing costs must be paid regularly. Unfortunately, many members, however, do not pay their subscription fee until late in the year, just before the Lodge elections. Consequently, the Cabletow runs out of funds until these collections are made and turned over to it by Grand Lodge. Meanwhile, two or three issues have been held up at the printer awaiting payment for the preceding month issues.

This year collections were so far behind the Grand Master was required to take drastic steps to get funds into Grand Lodge to settle accounts. When funds began to arrive in January, our printer then began to run off the November and December issues. One Brother wrote us he received the Grand Master's Christmas message on March 22, 1973! By comparison: the collection of subscription fees in some cases has been 12 months late — our Cabletow has been 3 months late.

Many of our brethren pay their subscription fees on time and should get prompt delivery of their Cabletow. Consequently, some control must be instituted. Magazine subscriptions are always payable in advance. Our printer deals with us in exactly the same manner as he deals with others. Consequently, we, too, must have our subscription fees in advance, if we are to get the Cabletow into the hands of our brethren on time.

During the year we received many letters complimenting us on our Cabletow as well as criticisms and constructive suggestions. Once in a while we receive emotional denouncements signed by Masons whose names cannot be found on the rolls of our Lodges. All in all, our brethren are most helpful and constructive in their recommendations. But, here again we are confronted with the problem of satisfying the "taste" of many, a most difficult thing to do. The only approach to solving these matters is to attend the Annual Meeting and decide what is best for the Craft.

Remember — this is our Cabletow.

These are your problems.

Please attend the Annual Meeting and bring with you solutions.

The Future of Freemasonry

By RW RUPERTO S. DEMONTEVERDE
Deputy Grand Master

In spite of the introduction into the Country of Masonic activities in 1756 by British soldiers who were members of Gibraltar Lodge No. 128 under the Grand Lodge of England stationed in Madras, India, and the founding of the first two Lodges in Cavite and in Manila a century hence, or in 1856, by two Spanish naval officers in the persons of Generals Malcampo and Mendez Nuñez, Freemasonry's growth and development which have been characterized by ups and downs, have not been quite impressive.

One of the causes, if not the most important cause, of this slow growth according to my considered opinion, could be traceable to the influence of religion among our people — men and women alike.

As of December 31, 1972, there were only 12,845 Master Masons in 153 Blue Lodges scattered throughout the whole Philippine Jurisdiction comprising the Ryukyu Islands (Okinawa), Japan, South Korea, South Vietnam, Guam, the Marianas Islands, and the Philippines. Of this number (12,845), it is safe to calculate that the total membership of overseas Lodges, including non-Filipino members of local Lodges who are residing abroad is about 5,000 more or less, leaving a net Filipino membership of only less than 8,000. This is indeed appalling!

What then of the future of Philippine Masonry? I have no gift of prophesy like the phenomenal Jeanne

Dixon as to able to foretell the future of Masonry, but if a forecast is to be determined now, I would still say, in spite of the above data, that, because Philippine Masonry had already enjoyed a glorious past, it is not difficult to presume that it is facing a golden future, if we, Masons, do not procrastinate and remain static. In this static state of passive attitude, we console ourselves in the thought that our ancient landmarks in the realm of moral values, ideals and principles, are universal, permanent and good for all times. While this may be true, it is equally true that approaches, methods, practices and means of implementation are never permanent and good for all times. In due time they become out of date, obsolete, ineffective and frustrating. They require constant adaptations and innovations in keeping with the new knowledge in methods and skills of programming and operation.

Something must therefore be done, and now, if we want Masonry to enjoy the prestige and the glory that it had enjoyed in the past. We must succumb to change — change in the attitude of Masonry's leadership. Gillet once said: "We are always looking to the future; the present does not satisfy us. Our ideal, whatever it may be, lies further on." This should be true of Philippine Masonry. Longfellow also said: "Look not mournfully to the past — it comes not back again; wisely improve the present — it is

thine; go forth to meet the shadowy future without fear, and with a manly heart."

The golden age is not in the past, but in the future. Philippine Freemasonry had its glorious past during the fight for reforms in the Government at the latter part of the Spanish Regime waged by the Father of Philippine Masonry, Marcelo H. Del Pilar, and his compatriots in Madrid and in Barcelona, Spain, but the golden age is in the future. The best is yet to come if we are willing to plan, work, and make the necessary sacrifice.

I can foresee that the future of Philippine Masonry would depend upon several factors, among which may be mentioned four:

I. LEADERSHIP — Tell me about your leaders and I can predict at least something of the future of your organization. Leadership is not only important in Grand Lodge line but in local Lodges as well, and probably more important in the latter. If the golden age of Masonry is in the future, we must have good leaders at the grass roots level of the organization.

One of the great needs today is to get the young men more involved in the work of Masonry. We need young men, full of vigor, energy, with vision and a willingness to work, lest the organization becomes known as an old man's fraternity and dies a natural death. Many Lodges today report more deaths and dimits than new members during the course of a year. Let's focus our attention upon the young men in our Lodges, helping them increase in Masonic knowledge, and give them a chance to be participants and not just spectators. This is the work, and should be the goal of every leader. Any organization is but the lengthened shadow of its leaders. Its success or failure depends almost en-

tirely on what they do. I would therefore suggest that in getting new members, young men of the ages between 21 and 40 should be preferred.

(This subject of LEADERSHIP should be treated lengthily and separately and on a different occasion.)

II. The FUTURE of MASONRY depends upon EDUCATION. Many Grand Lodges in the United States have a program of Education, a program which is assisted greatly by the Masonic Service Association through the *Short Talk Bulletin*, films, and other source materials, which in many cases becomes routine and a mere repetition of forms or phrases without giving attention to meaning and instruction as to how these truths are to be applied to everyday life. How much do you know of Masonry? No doubt many of you are good ritualists. You know the work, the words, the signs, the grips and the tokens. If this is the sum total of your Masonic education, you have learned only the first lesson. So that every Master Mason should be well versed on all phases of Freemasonry comprising its history, symbolism, philosophy, etc., I would suggest that a pocket book sized pamphlet be issued by the Most Worshipful Grand Lodge of the Philippines to all Master Masons in good standing at nominal cost. Maybe a "Primer" on what Freemasonry is all about to a layman, can also be printed for dissemination to those who we believe are good materials to join the Fraternity.

In this connection, it is my intention to conduct a nation-wide educational program, on regional basis, in order to draw more participants and to lessen expenses, by holding seminars on Management (Lodge) requiring all Masters and

Turn to next page

Wardens of the Lodges to attend, either at the expense of the Lodges or individually, and the rest at their own expenses. Preliminary contacts will be made with some Management experts who use to lecture on Management subjects for this purpose. Any Mason taking this course will profit thereby either in his own business or in his present job.

Management — the solution to our ills. — Lawrence A. Appley, President of the American Management Association, is probably the man who knows more about Management than any other living person because he has made it a lifetime study. He says that: **MANAGEMENT IS GETTING THINGS DONE THROUGH OTHER PEOPLE.** The Manager is a coach; he is a teacher; he is a person who is developing and helping other people so they can do things better than he (the manager) can do them. The real key to Freemasonry's growth is Dr. Appley's teachings — 'Management is getting things done through other people', and we should develop others through our Educational Program, *'so they can do things better than we can do them'*.

Dr. Appley gives the following definition of 'Management' that had been agreed upon by a group of businessmen in convention after three days of discussion:

"MANAGEMENT IS GUIDING HUMAN AND PHYSICAL RESOURCES INTO DYNAMIC ORGANIZATION UNITS THAT ATTAIN THEIR OBJECTIVES TO THE SATISFACTION OF THOSE SERVED, AND WITH A HIGH DEGREE OF MORALE AND SENSE OF ATTAINMENT ON THE PART OF THOSE RENDERING THE SERVICE."

Please note in the above definition of Management, that 'business' is not mentioned even once. It is there-

fore apparent that management belongs everywhere, whether the organization be for profit or one like Freemasonry. But even in non-profit organization like Freemasonry, there has also to be profit, or the organization cannot long exist. This profit is not measured in pesos and centavos — it is the value of the benefits offered or derived, less unwanted considerations. If the value of the benefits offered outweighs the undesirable considerations, the organization has a surplus — a profit — with which to work. The type of management employed will determine the amount of profit enjoyed, says Appley.

III. THE FUTURE OF MASONRY depends upon **DEDICATION.** If we desire to foresee a golden future for Freemasonry, then we, the present members in good standing of the Fraternity should dedicate a portion of our time to it. There are many ways in serving humanity through Freemasonry by dedicating ourselves in the faithful observance of the beautiful tenets of the Fraternity. Foremost among these is a regular attendance during stated and special meetings of our individual Lodges. Then help launch a project or two during the year and dedicate a portion of your time and effort to assist in the successful completion thereof. However difficult and heavy the burden in the Lodge is, if all the members put their shoulders to the wheel, so to speak, the load will correspondingly become lighter.

There are many undertakings in the Lodge that a Master Mason may not be able to do, like conferring of degrees, filling stations, acting as Deacons, and deliver lectures, etc., but if he is always present at the meetings, he and many other brethren will be benefited by his dedica-

tion to attend. The following stanzas will serve to illustrate:

I have no voice for singing,
I cannot make a speech,
I have no gift for music,
I know I cannot teach.

I am no good at leading,
I cannot organize,
And anything I write
Would never win a prize.

But at the roll call in the meetings
I always answer, "Here",
When others are performing,
I lend a listening ear.

After the program's over,
I praise its every part;
My words are not to flatter
I mean them from my heart.

It seems my only talent
Is neither big or rare —
Just to listen and encourage
And to fill a vacant chair.

But all the gifted people
Could not so brightly shine,
Were it not for those who use
A talent such as mine.

IV. THE FUTURE OF MASONRY depends upon ACTION. Come to think of the future of Masonry if suddenly we put into practice or action the ideals, the teachings, and the principles of Masonry. We talk much about Speculative Masonry, but we need to take this Speculative Masonry which we talk so much about, and make it operative in our lives. In Masonry, we need to "become doers of the word and not hearers only." "By their works, ye shall know them" is most true when spoken of Masons. The only way we are known is by our works and not by our ritual or secrets.

Masonry in Action is a group of men at work, godly men, seeking to overcome the spirit of Godlessness in the world, for the Spirit of Masonry is a Spirit of Godliness. There

is a need for this Spirit in the world today when God is being decisioned out of life. Masonry is not a religion, but it is made up of godly men, men who have professed their faith, their belief in God.

Masonry in Action is a group of men at work seeking to overcome the spirit of selfishness in the world. The spirit of Masonry is a spirit of friendship and brotherly love. Masonry is an organization in which we are taught, not only our duty to God, but also our duty to our fellowmen.

Masonry in Action is a group of men at work seeking to overcome the spirit of immorality in the world, for the Spirit of Masonry is a spirit of morality and virtue.

As we follow the teachings of morality and virtue we are better men and thereby we help to build a better world. It's a known fact that you cannot have a better world without better men.

Summing it all up, the future of Masonry depends upon (1) the ability, devotion and zeal of leadership (2) the extent of education (3) the depth of dedication, and (4) the breadth of action of all members of the different Lodges. I therefore predict that the golden age of Masonry is in the future. Δ

* * *

As any schoolboys knows, Chief Justice John Marshall, in 34 years as head of the highest court in the land, made the Supreme Court the "supreme" court of the land and handed down many landmark decisions which are so basic to American constitutional Law they are studied in grade school history classes. Marshall was a Past Grand Master of the Grand Lodge of Virginia from 1793-95. He had wintered with Brother Washington at Valley Forge and, by his testimony, "become a Freemason while in the Revolutionary Army." He died in July 6, 1835, and was buried with Masonic honors by Richmond Randolph Lodge No. 19, Virginia. Tradition states the Liberty Bell crackled while tolling the death of this famous Mason.

MW ANTONIO GONZALEZ, Sr. PGM

A MASONIC GIANT

by: THE CRAFTSMAN

The Silver cord is loose... the golden bowl is broken... another link has been severed from the chain of our mystic circle.

Once more the Almighty Fiat has taken away from our midst one of the pillars of our ancient order—MW Antonio Gonzalez.

Ever since he was initiated into Freemasonry MW Gonzalez has actively engage in the promotion and advancement of the Craft in this jurisdiction. He has left his mark in our venerable order and no one, we predict can equal, much less surpassed his achievements.

MW Antonio Gonzalez was born on August 28, 1895 of humble parentage. During his school days, he supported himself by working as a stenographer and later as a newspaper man. He went into the practice of Law immediately after passing the bar examination.

He was married to Pilar Rodriguez, a native of Camarines Sur. Sis. Pilar is a past Worthy Matron of the Rosario Villaruel Chapter No. 2, Order of the Eastern Star. They have two children, Antonio, Jr., and Rosario. Antonio, Jr. is a practising lawyer by profession and Rosario is also a lawyer and a minister in the Diplomatic Corp of the Foreign Service. Antonio, Jr., is a member of the Craft, being a past master of Jose Rizal Lodge No. 22.

MW Tony as he is affectionately called by friends was initiated, passed and raised in Luzon Lodge No. 57. He helped organized Luz Oceanica Lodge No. 85 and later merged the same with the Island

Lodge No. 5 and Minerva Lodge No. 14 into what is now know the Island — Luz-Minerva Lodge No. 5.

He was elected to occupy the Grand Orient of the Grand Lodge of the Philippines in 1932. He could have been Grand Master earlier, but he declined the position. After he stepped down from the Grand East, he was elected Grand Secretary in 1935 and held the position up to 1954. So far that is the longest term of office held by a Grand Secretary of the Grand Lodge of the Philippines.

He was exalted in the Royal Arch Degree in 1949 and served as High Priest of the Christian W. Rosenstock Chapter No. 6, RAM in 1931-32, then in the Manila Chapter No. 2, RAM in 1933. He is the first Grand High Priest of the Most Excellent Grand Chapter of the Royal Arch Masons of the Philippines having been installed as such in April 30, 1953. He was also Grand Secretary of the Grand Chapter from 1954 up to time of death.

He was anointed into the Order of High Priesthood in September, 1951 in St. Louis, Missouri. After he came back to the Philippines, he organized the local order in 1954. He was elected Excellent President in 1954-55, after his term, he was elected its Grand Recorder and held the position up to the time of his death.

In Cryptic Masonry, he was greeted in Treton, Missouri on September, 1951 in Treton Council No. 37. He affiliated with Oriental Council R & MS when he returned to Ma-

nila. He was elected Illustrious Master in 1951. He became the first Most Illustrious Master of the Grand Council of Royal and Select Masters on the Philippines in December 30, 1957. In 1958, he was elected Grand Recorder and held the position up to the time of his death.

He organized the Order of the Silver Trowel, Philippine Council of Anointed Kings, Council of Thrice Illustrious Master and held the position of Thrice Illustrious Master in 1959.

He was knighted in the Far East Commandery No. 1, Knights Templar in 1951 and became the Emminent Commander in the same year. He was installed the first Grand Commander of the Grand Commandery of Knights Templar of the Philippines in 1963, became the Grand Recorder of the same until the time his death.

The Filipinas Priory No. 61, Knights of the York Cross also organized by MW Gonzalez, held the first conclave in 1961. He became the Eminent Prior in the same year, was elected Registrar and held the position until the time of his death.

He was installed into the Asoka Conclave No. 30, under the United Grand Imperial Council of the Knights of the Red Cross of Constantine for the United States, Mexico and the Philippines.

He served as its Illustrious Sovereign in 1951, commissioned Intendant General in 1952 and honored with the Knight York Grand Cross in June 1972.

His Masonic activities was not confined to the York Rite Bodies. He also joined the Philippine Bodies Ancient and Accepted Scottish Rite of Free Masonry. MW Gonzalez served as wise Master of the Burgos Chapter of Rose Croix in 1926, Venerable Master of Kadosh of Rizal Consistory, Venerable Mas-

ter of Lakandula Lodge of Perfection in 1929 and Commander of Malcampo Council of Kadosh. To cap his Scottish Rite Honors, he was coroneted Inspector General Honorary (IGH) by the Supreme Council, and the 33^o and last degree of the Ancient and Accepted Scottish Rite of Free Masonry in the Philippines.

MW Gonzalez distinguished himself in the non-Masonic organizations. He was a member of the Missouri Lodge of Research of the Philaletist Society; a charter member and Past Worthy Patron of Rosario Villael Chapter No. 2, Order of the Eastern Star and a charter member of the High-Twelve Club International.

He is also honorary member of 32 subordinate Lodge. He laid down his working tools on February 17, after a lingering illness. Funeral Services was conducted over his remains under the auspices of the Grand Lodge presided over by MW Macario M. Ofilada on February 20, 1973 at the Jose Abad Santos Hall of the Plaridel Temple.

* * *

What Happen to the Disciple?

Of the 12 disciples of Christ, only one escaped a torturous death. John died of extreme old age in Ephesus. The other 11 suffered violent and painful ends.

After betraying Christ, Judas Iscariot hanged himself. Peter, who denied Christ, was crucified, head down, during the persecution of Nero. Matthew, author of the first gospel, was slain by a sword in Ethiopia.

James, the older son of Zebedee, was beheaded in Jerusalem. James, the brother of Christ, was thrown from a pinnacle of the Temple and then beaten to death. Both Andrew and Simon were crucified, Andrew in Patrae, a city under Greek rule, and Simon in Persia.

Bartholomew was flayed alive in Armenia and Thaddeus died from an arrow. Philip was hanged against a pillar in Asia Minor. Thomas, who doubted, died in the East Indies, run through by a lance.

Requiem

for a

Masonic

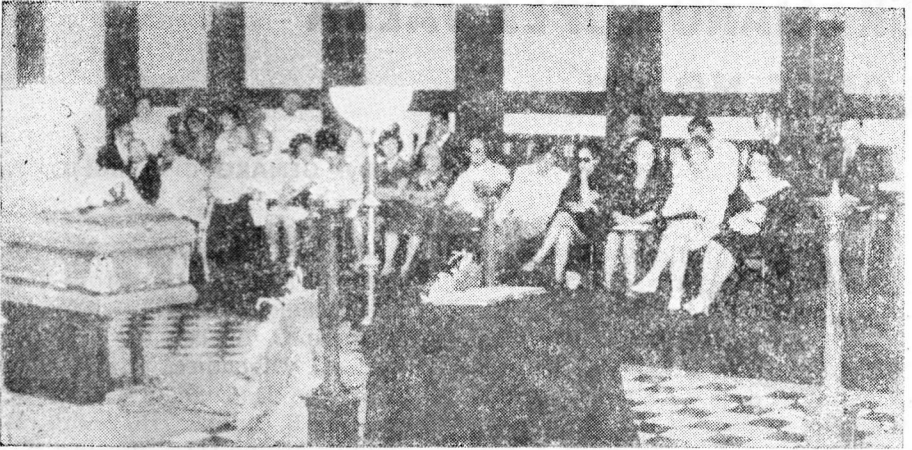
Giant



...tion until the time of his death
... was installed into the ...



... Captain W. Rose Cox ...
... / ... Master of ...
... Well ...



MW Antonio Gonzalez,
Sr., Past Grand Master of
the Grand Lodge of F. &
A. M. of the Philippines
died February 17, 1973.
Funeral Rites was held
over his remains under
the auspices of the Grand
Lodge, presided over by
MW Macario M. Ofilada.



GRACIANO LOPEZ JAENA

LODGE NO. 194

By: GENARO C. BERMEJO, PM

In the City of Iloilo on September 14, 1970, twenty-six Master Masons from Iloilo-Acacia Lodge No. 11, F. & A.M., and Kalantiao Lodge No. 187, F. & A.M., filed a petition to M. W. Edgar L. Shepley, Grand Master of Masons of the Philippines, for a Dispensation to form a new Masonic Lodge in the Municipality of Sara, Province of Iloilo. There is no Masonic Lodge in Sara which is 101 kilometers north of Iloilo City. The petition was made possible through the inspiration, encouragement and efforts of VW Valerio V. Rovira, District Deputy Grand Master for Masonic District No. 14 which comprised the Island of Panay and the province of Negros Occidental. The petition was approved by the MW Grand Master and a Dispensation was granted on November 12, 1970.

After six months of continuous labor and upon petition of the brethren, the charter of the Lodge was approved by the Grand Lodge on 28 April 1971 at its 55th Annual Communication. M.W. Damaso C. Tria, Grand Master, with the assistance of Grand Lodge Officers, formally constituted the Lodge and installed the first officers in public ceremonies held on October 2, 1971 at the Lodge Hall in Sara, Iloilo. The ceremonies of constitution of the Lodge and installation of the officers were witnessed by sixty-one Brother Masons coming from twelve different Lodges and a large number of non-Masons and ladies.

The Charter Members of the

Lodge are as follows: Bro Abelardo B. Aguilar (11); Bro. Genaro C. Bermejo, P.M. (11-186); Bro. Antonio G. de la Cruz (11); Bro. Juan C. Dignadice, Jr. (11); Bro. Napoleon D. Dignadice (11); Bro. Panfilo B. Enojas (187); Bro. Ramon C. Espino (11-76); Bro. Teodorico A. Flaviano (11); Bro. Quintin B. Franco (11-187); Bro. Federico V. Gallano, P.M. (11-55); Bro. Pablo J. Guillergan (11-187); Bro. Mario B. Hidalgo, P.M. (34); Bro. Khing Guan Kho (11); Bro. Claro V. de Leon (11); Bro. Cecilio I. Lim, Jr. (187-76); Bro. Aurelio F. Lopez (11); Bro. Leonardo U. Manua (11); Bro. Ramon Muñoz (11-76); Bro. Marcelo J. Obregon, P.M. (11); Bro. Ong Tiong Han (11-55); Bro. Gualberto C. Opong (11-187); Bro. Rufino L. Po (11); Bro. Valerio I. Rovira, Jr. (187); Bro. Conrado V. Sanga (11); Bro. Mariano Sy Bon Tong, P.M. (11); Bro. Jose Yu Ang Kong, P.M. (11-55).

The first Officers of the Lodge are as follows: Bro. Aurelio F. Lopez, Worshipful Master; Bro. Panfilo B. Enojas, Senior Warden; Bro. Claro V. de Leon, Junior Warden; Bro. Leonardo U. Manua, Treasurer; Bro. Genaro C. Bermejo, P.M., Secretary; Bro. Ramon C. Espino, Chaplain; Bro. Gualberto C. Opong, Marshal; Bro. Juan C. Dignadice, Jr., Senior Deacon; Bro. Antonio G. de la Cruz, Junior Deacon; Bro. Mario B. Hidalgo, P.M., Auditor; Bro. Ramon Muñoz, Senior Steward;

Bro. Rufino L. Po, Junior Steward; Bro. Quintin B. Franco, Organist; Bro. Jose Yu Ang Kong, P.M., Tyler.

The Lodge was named in honor of Bro. Graciano Lopez Jaena, a native son of Jaro, Iloilo. Bro. Lopez Jaena was a noted orator, founder of a Masonic Lodge in Spain, and founder and first editor of "La Solidaridad" there. He worked with Bro. Jose Rizal, Bro. Marcelo H. del Pilar and Bro. Mariano Ponce and other Filipinos in Spain for reforms in the Philippines. No other Masonic Lodge in the Philippines is named after him.

Ever since its organization, the Lodge never missed a Stated Meeting. So far two petitioners for the degrees have initiated, and one petitioner is awaiting initiation. The Lodge gained one member by affiliation as a dual member.

Members of the Lodge and many brother Masons of the other Lodges were generous in giving donations of jewels for the Lodge, furnitures, equipment, Philippine Flag, Altar Bible, working tools, collars and aprons, etc. for the use of the Lodge. Bro. Claro V. de Leon should be commended for spending much time and effort in putting the Lodge Room in good order.

Graciano Lopez Jaena is a new Lodge and all Charter Members are dual members from other Lodges. Due to its limited means, the Lodge has no project at this time, but the members cooperate and participate with their Mother Lodge in CNEA, free medical clinic, social amelioration and handing out Christmas packages to indigents in the City.

Wor. Bro. Aurelio F. Lopez is completing next month his term as the first Master of Graciano Lopez Jaena Lodge No. 194, F. & A.M. There are, however, six Charter Members who are Past Masters: namely,

- Bro. Genaro C. Bermejo, P.M. 1947 — Iloilo — Acacia Lodge No. 11, 1967 — San Carlos Lodge No. U.D., 1968 — San Carlos Lodge No. 186, 1969 — San Carlos Lodge No. 186, Bro. Marcelo J. Obregon, P.M. 1949 — Iloilo — Acacia Lodge No. 11, Bro. Mario B. Hidalgo, P.M., 1952 — Iloilo — Acacia Lodge No. 11, Bro. Mariano Sy Bon Tong, P.M., 1958 — Iloilo — Acacia Lodge No. 11, Bro. Jose Yu Ang Khong, P.M., 1969 — Iloilo — Acacia Lodge No. 11.

The Lodge has not elected any Honorary Member.



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 Phiippines and copies are available at the Grand Lodge.

SUPPORT

THE

YOUTH

MOVEMENT

GRAVEL AND SAND

A Report on Masonic Activities

RW Ruperto S. Demonteverde was the guest speaker at the Scottish Rite Luncheon held on March 24 at the Stafford Hall of the Scottish Rite Temple.

The Deputy Grand Master spoke on the future of Freemasonry in the Philippines. He also advocated the printing of a pocket sized handbook to be distributed to members at a nominal cost. He also revealed that he is going to organized a series of seminars on Lodge management and obligate the principal officers of Lodges to attend.

He predicted a bright future for Freemasonry in the Philippines.

RISING SUN LODGE NO. 151 PUBLISHES "LANDMARK"

"The Landmark," a quarterly newsletter is published by Rising Sun Lodge No. 151 "To keep the brethren of the Lodge informed of its activities and its link uniting the brethren with their Mother Lodge" is now out. The newsletter is edited by Bro. Bing Faxon.

"INDIANA FREEMASON" CELEBRATES GOLDEN JUBILEE

The "Indiana Freemason", official publication of the Grand Lodge of the State of Indiana will celebrate its Golden Jubilee in June 1973.

The magazine will publish a special issue to commemorate its Fiftieth year of publication.

The Cabletow joins the other Masonic publications in wishing the Indiana Freemason a "HAPPY

BIRTHDAY".

NEW SUBSCRIPTION RATES

In a meeting held recently by the Board of Trustees of the Cabletow Incorporated, a resolution was passed increasing the subscription rates of the magazine to Ten Pesos (10.00) for subscriber residing in the Philippines and Fifteen Pesos (P15.00) or its equivalent in US dollars for subscriber residing overseas.

It was also decided that the subscription collected by the Lodge Secretaries be remitted directly to the Cabletow Office instead of paying the same through the Grand Lodge.

CABLETOW GOLDEN JUBILEE

Your Cabletow magazine will celebrate it's Golden Jubilee in June, 1973.

MW Juan C. Nabong, Jr. former Secretary of the Board of Trustees and now a Director of the same was appointed Chairman of a committee to plan for the celebration.

Brother Nabong revealed that some of the plans he has made called for the publishing of a special issue of the magazine for the month; the establishment of a Hall of Fame for the Cabletow; and a Research and Study Center for Masonic scholars; the organization of a Lodge of Research holding of a seminar workshop for magazine and newsletter publication, an essay contest and most important of all is the establishment of our own printing plant.

DISTRICT NO. 9 HOLDS ANNUAL CONVENTION

The 19th Annual Convention of Masonic District No. 9 was held last March 17 at the Marikina School of Arts and Trades, Sta. Elena, Marikina, Rizal with Marikina Lodge No. 119 hosting the affair.

It was also the Silver Jubilee of Marikina Lodge No. 119.

MW William C. Councell and his official party were received with Grand Honors.

The invocation was delivered by WB Gil E. Fernando, Master of Marikina Lodge No. 119.

After the roll call of Lodges, and the minutes of the previous convention was approved, a three minutes report in each Lodge was made.

MW William C. Councell made a state of the Craft report to the brethren in convention.

The plenary session was continued in the afternoon.

After the open forum, musical numbers were rendered by Miss Mercy Ramos and Miss Charito Villapando. Lorenzo Perez, guitarist; and Emilio de Leon, violinist, rendered the accompaniment.

MW Esteban Munarriz, Grand Secretary, presented the 25-Year Pin to 27 members, the 50-Year Pin to 2 members.

Diplomats of Merit were presented to 30 members, some of them posthumously by VW Bienvenido Burgos, District Deputy for Masonic District No. 9.

After the presentations, Capt. & Mrs. Oscar de la Paz rendered a beautiful musical number.

MW William C. Councell delivered the keynote address.

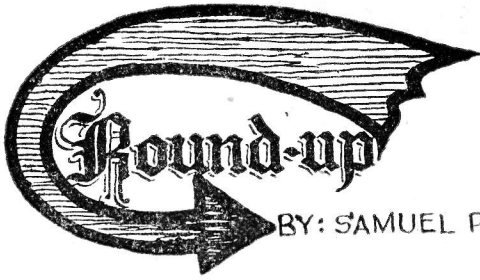
Awarded the 50-Year Pin are Pedro Lombos of Muog Lodge No. 89 and Jose L. Intal of Laong-Laan Lodge No. 185.

The 25-Year Pin were given to — Serafin Baxevannopolous, Evans B. Beltran, Edward A. Bloom, Ronald Carter, Matias C. Costelo, Jose Estrella, German T. Danque, Carl H. Goodrick, Joseph M. Hancock, Thomas Kelley, William J. Kretsinger, William E. Mackintosh, Charles L. Lewis, Vicente Leogardo, Bernard C. Lim.

Robert W. Linstrom, Pascual Salgado, Louis Siedband, Earle G. Smith, Candido Soriano, Howard J. Stark and Frank E. Wesel of Muog Lodge No. 89. Maka-Araw Cruz, Jacinto T. Gavino, Tomas L. Santos, Candido Soriento of Marikina Lodge No. 119 and Daniel D. Lisanin of Laon-Laan Lodge No. 185.

Recipients of the Diploma of Merit were — Teofilo Abejo, Jose Artiaga, Vicente Bahia, Mauro Baradi, PGM, Mateo D. Cipriano, Albert J. Brazee, PGM, Catalino S. Cruz, Jose L. Domingo, Marciano Gatmaitan, Antonio Gonzales, PGM, Florencio Ar. Ilagan, Esteban Munarriz, PGM, Candido Perez, Vicente Quijano.

Sesenio Riverea, Abundio C. del Rosario, Patricio E. del Rosario, Jose M. Santos, Petronilo I. Vallejo, Benjamin T. Araniego, Ernesto F. Balba, David R. Cruz, Marcelino Dysangco, Mariano Gonzales, Primo I. Guzman, Carlos Inigo, Sr., Modesto M. Marcelo, Macario M. Ofilada, PGM, Hermogenes Oliveros, and Gregorio Robles.



Round-up

BY: SAMUEL P. FERNANDEZ, P.M.



Ganapin

1930 in Victoria, Tarlac. W.B. Ganapin is married to the former Alicia Jaboli of Jiabong, Samar. He is a member of the Society of Filipino Foresters, U.P. College of Forestry Alumni Association and the Philippine Gov't Employees Association.

WB Ganapin became an Entered Apprentice Mason on March 9, 1963, Fellowcraft on May 11, 1963 and was raised a Master Mason on June 8, 1963. He is a Royal Arch Mason.



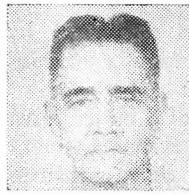
Kua

and is married to the former Po Ai Chin. He is a member of the Cua Chua Family Association, Y.M.C.A. and the St. Stephen's Parish-Protestant Church.

WB Delfin G. Ganapin, Worshipful Master of High Twelve Lodge No. 82, is a Forestry Supervisor II at the Bureau of Forestry, Manila. He was born on Oct. 25,

WB Jimmy C. Kua Lin Siong, Worshipful Master of Luzon Lodge No. 57, is the Manager of the Kua's Printing Press Co. He was born on May 21, 1941 in Iloilo City

WB Kua is a Master of the Royal Secrets, A Knight Templar of the Far East Commandery No. 1 and a member of the Masonic District No. 1 Exemptionation Team.



de Leon

WB Francisco A. de Leon, Worshipful Master of Service Lodge No. 95, is a permanent feature in the Grand Lodge. After working as a stock clerk at the Machrach Motor stock clerk at the Bachrach Motor Co., he joined the Grand Lodge as an employee. W.B. de Leon was born on Dec. 3, 1910. A Royal Arch Mason, Rosenstock Chapter No. 6, R.A.M., he is the Acting Chairman of Clean Zone 73.



Esguerra

WB German Cruz Esguerra, Worshipful Master of Juan Sumulong Memorial Lodge No. 169, is a Certified Public Accountant. He got his B.S.B.A. from the University of the Philippines in 1949 and is at present the principal of G.U. Esguerra and Sons Accounting and Auditing Office. WB Esguerra, Jr. was born on March 16, 1922. He is married to the former Ester Bunyi who is the Conductress of the Ka-

WB German Cruz Esguerra, Worshipful Master of Juan Sumulong Memorial Lodge No. 169, is a Certified Public Accountant. He got his B.S.B.A.

law Chapter No. 9, O.E.S. and the former president of the Ladies of Melody.

WB Esguerra, Jr. is a Master of the Royal Secret; Dad Adviser, Jose Rizal Chapter of the DeMolays; Treasurer, Kalaw Chapter No. 9, O.E.S.; and an affiliate of Perla Lodge del Oriente 1054 S.C. He is a Past President of the Scottish Rite Chorale.

WB Esguerra, Jr. is a member of Phil. Institute of Certified Public Accountants, American Accounting Association, Hotel & Restaurant Association of the Phil., Hotel Association of the Philippines. Taytay Lions Club, Pagibig Club, and YMCA, Rizal Chapter.



Dimarucot

WB Carlos B. Dimarucot, Worshipful Master of King Solomon Lodge 150, is a Commerce and Dentistry graduate. He was born on June 4, 1919 in Gen. Trias, Cavite. Married to the former Lourdes Mojeca Petelo, W.B. Dimarucot is blessed with five children: Carlos Jr., Teresita, Anita, Renato, and Caroline.

W.B. Dimarucot was raised in September, 1969 in King Solomon 150. He affiliated with F. D. Roosevelt Memorial No. 81, and a Royal Arch Mason, C. W. Rosenstock No. 6. W.B. Dimarucot was wounded at Umingan, Pangasinan during the Second World War and was decorated a Purple Heart medal. He was one of those who volunteered to go to Tokyo after a rigid training conducted by American officers in Alabang, Laguna. At present, WB Dimarucot is a businessman. Formerly a member of the United Vested Choir, he now attends Ellinwood Malate Church.



Cortes

WB Bernardo A. Cortes, Worshipful Master of Cosmos Lodge No. 8, is Operations Assistant of Caltex (Phils.) Inc., Pandacan Terminal, Manila. He was born on December 4, 1931 in Mandaue City, Cebu. He has a B.S.M.E. degree.

WB Cortes was raised as Master Mason at the Maguindanao Lodge No. 40, Cagayan de Oro City and he is a dual member of Cosmos Lodge No. 8. He is a Master of the Royal Secrets, Mindanao Bodies, A & A.S.R.

WB Cortes is married to the former Luz Llanes and is blessed with nine children: Ruth and Amelia, all members of the Rainbow for Girls, Perla Assembly No. 1; Elizabeth, Maria Victoria, Maria Luis. Adora, Esperanza, Bernardo, Jr. and Eileen. The family are Roman Catholics.



Cruz

WB Enrique C. Cruz, Worshipful Master of Teodoro M. Kalaw Memorial Lodge No. 136, is the Manager of Genaplast Insulation Corp. He was formerly Sales Supervisor of Norton & Harrison Co. WB Cruz was born on February 5, 1926 in Binondo, Manila. He is a Master of the Royal Secret, Philippine Bodies. He is a member of the Phil. Amateur Radio Association.

WB Cruz is married to the former Miss Flora Clemente Enriquez and blessed with five children: Daniel, Enrique, Jr., Adelina, Emmanuel, and Maria Theresa. He is a Roman Catholic and an active Cursilista.

ON MASONIC EDUCATION

240. *Who was the first noblemen to be elected Grand Master of England?*

The first nobleman to be elected Grand Master of England was John, Duke of Montague, in 1721. All Grand Masters after him belong to the nobility, some being members of the Royal family.

241. *What is the basis of the belief that Moses was initiated into the Mysteries of Ancient Egypt?*

Moses (in Hebrew, *Mosheh*, drawn out [of water]) was adopted by the Princess, daughter of Pharaoh, the King of Egypt. He was raised and educated in the Palace until he was forty, and as such received instruction in all the learning of the Egyptians. Simplicius (6th cent. A.D.) says that Moses received from the Egyptian Mysteries the doctrines which he taught to the Hebrews; Clement of Alexandria (c. 150 A.D.—c. 215 A.D.) and Philo Judaeus (c. 20 B.C.—c. 50 A.D.) say that he was a theologian and prophet; Strabo (c. 63 B.C.—21 A.D.), Greek geographer and historian, and Diodorus Siculus (died after 21 B.C.), Sicilian historian, and Josephus (37 A.D.—95 A.D.) say that he was a priest at Heliopolis (in the Bible, City of On or An) in Northern Egypt, near Cairo. After having killed an Egyptian slave-driver who was maltreating an old Hebrew he fled to Midian and later on married Zipphora, one of the seven daughters of Jethro (also known as Ruel), the priest of Midian.

242. *What is symbolized by the Square and Compass?*

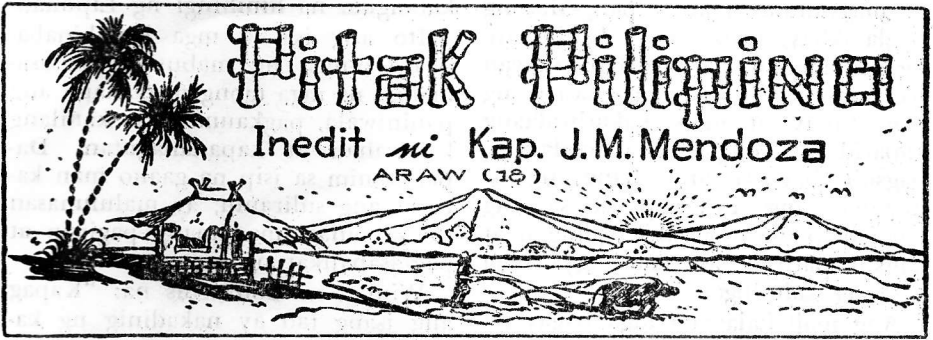
The Square and Compass are the symbol of a Master Mason and of the Fraternity. The Square is the "try-square" of the carpenter and the stone-mason, of the artisan, of the manual worker, of the builder of cathedrals and other important buildings — the *Free Mason*. The Compass is an instrument of geometry, used by draftsmen, architects, and engineers, of the non-operative — the *Accepted Mason*. When combined they form the proper symbol of Free and Accepted Masons, the title of about one half of the Grand Lodges in English-speaking countries. The other half use the title Ancient Free and Accepted Masons.

243. *Why is the Entered Apprentice placed in the Northeast?*

The Entered Apprentice is placed in the Northeast for reasons given to him during his initiation. It moreover indicates that he is still partly in the dark regarding the mysteries of Freemasonry. One of his feet is in the symbolic place of light while the other is in the symbolic place of darkness.

244. *Can three Lodges under the Grand Lodge of the Philippines form a Grand Lodge?*

Three Lodges under the Grand Lodge of the Philippines, if they are located overseas, can form a Grand Lodge of the Philippines, can form a Grand Lodge but if they are located anywhere in the Philippine territory, as defined by the Constitution, over which the Grand Lodge exercises *exclusive jurisdiction*, they cannot. Even if their charters have not been previously arrested, the attempt to form a Grand Lodge constitutes a *violation of the exclusive jurisdiction* of the Grand Lodge of the Philippines, an act which makes them *clandestine* from the very beginning. None of the Grand Lodge with which the Grand Lodge of the Philippines has mutual relations of amity will recognize the Grand Lodge thus formed.



PAGLUBOG NG ARAW

Ni Kap. AGUSTIN GALANG, N.G.

Samantalang ang mga dakilang aral ng Masoneria ay isinisiwalat sa atin, ay natututuhan natin ang mga Hagganan — ang sirkulo, halimbawa at ang mga sukduhan ng Lohya, na may Silangan, Kanluran, Timog at Hilaga.

Ikinintal sa ating isipan na tayo'y naglalakbay mula sa isang direksyon, papunta sa iba, dahil sa paghahanap ng Liwanag ay isang pinakamahalagang regalo ng Masoneria. Bagaman inadhika natin na magtungo sa Silangan, nagugunita rin natin, na may Kanluran, sa ating buhay, na kung pakalilimiin, ay siyang tunay na Silangan. Ating gunitain na sa pagtungo natin sa Kanluran, may oras na sasapit din tayo sa Silangan, sa dahilang ang mundo ay bilog, at ang dadaanan natin patungo sa pinang-gagalingan ng Liwanag ay malamang na bilog o sirkulo.

Ang araw ay lumulubog, sa ating paniniwala, subalit muling sumisikat; ang araw ay nilalamon ng gabi, ngunit isa pang madaling araw ang darating, at isa pa ring araw para sa atin, mula kung saan sa takdang oras.

Natutuhan din natin na ang Lohia mismo ay sumasagisag sa buhay. Mayroong Guro na nakaluklok sa Silangan upang pamahalaan at patnubayan ang Lohia. Gayon din may isang Pinakamataas na Guro sa Dakilang Silangan; nasa kanilang kapangyarihan ang pag-ugit sa ating mga buhay. Datapuwat ang Lubugan ay mahalagang bahagi ng ng mismong Lohia, gayon din ng ating mga buhay.

Dahil dito, ang Kanluran, ang lugar ng lumulubog na araw, ay hindi maaaring iwaksi sa mga karanasan na dapat nating pagdaanan sa lambak na ito ng mga luha; at sa paglubog ng araw, kasunod ang dilim ng gabi. Iyan ang panuntunan ng buhay, at tinatanggap natin ito pagkat alam natin na ang Liwanag ay darating na muli pag-sinag ng araw sa Silangan, upang buksan ang panibagong pagkakataon. Dulot ito ng kalikasan upang tayo'y aliwin kung dumarating na ang paglalaho ng ating mga taon; at ikagagalak nating sulyapan ang mga nagdaang panahon na puno ng mayayaman at kapakipakinabang na mga ekspiryensya.

Turn to next page

Magugunita natin na nang tayo ay magstimula sa ating pang-Masong paglalakbay, tayo'y nasa kadiliman, ngunit madali nating napatunayan na tayo'y sakbibi ng mga kamay ng mga tunay at mapagkakatiwalaang kapatid at kaibigan na mamalagi sa pagsubaybay sa atin hanggang sa matamo ang Liwanag sa sariling pagsisikap, na ang pagkakaibigan at pagkakapatiran ay mabibigyan ng wastong kahulugan.

Ang mahahalagang mga bagay na iyon, ay tinatagurian nating *Panuhukang Bato* ng ating Templo, at iya'y aarugain natin sa paniniwala na ang *Paglilingkod* sa katauhan ay pagpapakilala ng Pagkakaibigan at Pagkakapatiran. Ito'y maliliwanagan sa mga katotohanan ng mga pinagdaanang karanasan. Samantalang ang kapakanan ng bawa't isa ay nasasalalay sa antas ng katalinuhan at katangian na ipinagkaloob sa kanya ng Dakilang Arkitekto, bagaman ang lipunan sa kanyang kabuuan ay walang karapatan na pilitin ang isang tao na maging matalino at katangi-tangi ay ipinagkaloob naman sa lahat ang mga pa-

raan sa pagtuklas ng katalinuhan at katangian na hinihingi ng Lipunan.

Ito ang isa sa mga kapakinabangan, bunga ng mabuting pagsasamahan ng mga taong nagkakaisa ang paniniwala, pagkaunawa sa kanilang kakayahan at kapananagutan. Dapat itanim sa isip na gaano man kabigat ang suliranin, ay malulunasan ito sa pinagsama-samang pagiisip at pagsasabalikat ng pasanin.

Winika ni Confucius na: "Kapag ang isang tao ay nakadinig ng katotohanan sa umaga, ay maaari na siyang mamatay sa dapit-gabi ng walang pagdadalamhati." Iyon ay isang matalinhagang kuro-kuro, laluna sa mga nilalang na malapit nang lubugan ng Araw, at doon sa mga naatasang magturo ng katotohanan sa mga Baguhan upang sila'y makaakyat sa antas ng kasamahan, at sa takdang panahon ay maging karapat-dapat na Guro. Ang bisa ng pinakadiwang ito'y sa ngayon at sa darating pang mga salin lahi — na bagaman, ang ating mga taon ay nag-silubog na, dahil sa nagawang kabutihan sa katauhan, ang ating mga bakas ay imortal.



You Tell Me I Am Getting Old

You tell me I am getting Old,
I tell you that's not so'
The "house" I live in is worn out,
and that, of course, I know
It's been in use a long, long while;
it's weathered many a gale
I'm really not surprised you think
it's getting somewhat frail.

The color changing on the roof,
the window getting dim
The walls a bit transparent and
looking rather thin,
The foundation not so steady as
once it used to be—
My "house" is getting shaky,
but my "house" isn't me.

My few short years can't make me old.
I feel I'm in my youth.
Eternity lies just ahead, a life of joy
and truth.
I'm going to live forever there.
life will go on — it's grand'
You tell me I'm getting old?
You just don't understand.

The dweller in my little "house" is
young and bright and gay;
Just starting on life to last throughout
eternal day.
You only see the outside, which is all
the most folks see.
You tell me I'm getting old?
You've mixed my "house" with me.

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 — **Alejandro 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**
- No. 17 — **Juan Causing**
- No. 18 — **Lorenzo E. Cruz**
- No. 19 — **Vicente R. Macute**
- No. 20 — **Herman F. Cruz**
- No. 21 —
- No. 22 — **Chester S. Deptula**
- No. 23 — **Pacifico R. de Jesus**
- No. 24 — **Mariano G. Garantoza**
- No. 25 — **Jose M. Lagahit**
- No. 26 — **Buenaventura Sabulac**
- No. 27 —
- No. 28 — **Teodoro Alcantara**
- No. 29 — **Policronio Blanco**
- No. 30 —

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