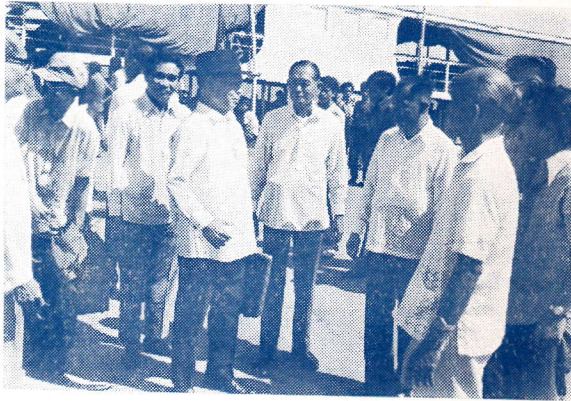


The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Ruperto S. Demonteverde with officers of Masonic District No. 13 in Sorsogon during the recently concluded District Convention.

Vol. I

No. 9



September

1973

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1973-1974

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Regional Grand Master **Ernest L. Albert**
Regional Grand Secretary **John J. Williams**

Grand Master's Page



THE FIRST ANNIVERSARY

September 21, 1972 is really a day to remember, and its yearly anniversaries should be marked as red-letter days. We cannot just close our eyes to the multifarious improvements of our highways and bridges; the tranquil peace and order situation obtaining in our communities, and the manifold blessings brought about heretofore by the imposition of the Martial Law. Many times I have pondered and wished to think that if all the effects of the Martial Law redound to the benefit of the country as cited above, by all means let us have it as long as necessary. We have, therefore, to be grateful, as we are, for this kind of Martial Law.

I was in South Korea the last week of August, 1973 and I was surprised to see the improvements and development of Seoul, the capital, with tall commercial buildings and many residential subdivisions sprawling around the city, as compared to those in 1967 the first time I was there. After traveling southward by car from Seoul to Pusan, the southernmost seaport city, a distance of about 430 kms. on concrete 4-lane superhighway, where on both sides and as far as the eyes can see lay fully developed and cultivated countryside, I was thinking aloud as we were traveling with my wife and four others, that in no time my beloved country might be like Korea as far as its improvements and development are concerned, because both countries are under Martial Law.

However honest the intention of our President is in curbing crimes, the bad elements cannot be reformed overnight. There are still robberies committed here and there, maybe because of the high prices of prime commodities and these robbers have got to live also. But there is always an end to everything, and the Martial Law will, I believe, do it.

RUPERTO S. DEMONTEVERDE
Grand Master

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HOW STRONG IS OUR FOUNDATION?

We, as Masons, are builders. Geometry is our science. Architecture is our profession. In every case we are concerned with putting things together — making rough ashlers smooth. Our operative brethren in the past put structures together that would live throughout the ages. Our speculative brethren today build temples in the hearts of men cemented with a bond of Brotherhood under the Fatherhood of God that will endure, till time shall be no more.

Indeed, Masonry was built upon the rock. It has survived the centuries past. But even rocks erode, and the constant movement of the tides of man can eat away our foundation rock, if we are not the vigilant guardians of our Craft as were our antecedents. The same obligations borne by them in their era, are now borne by us in our time. They handed us the scepter for safekeeping and to be passed on to others yet to come, not to be lost in the whirlpool of confusion presently engulfing man in his quest for material pleasure.

How strong is our foundation? Will it withstand the thrust of modern rationalization? Can it endure the oversimplification of the moral justifications involved in satisfying the sensory appetites of our existing civilization? We are divided in our answer. To some, it is proper for man to change his morals to conform to the social order of the times. To others, what was immoral before, is now, and always will be. Still others try to compromise with their conscience.

Men cannot compromise with truth. Masons are men obligated to the truth. Masons, therefore, cannot compromise their tenets by rationalizing some convenient relative theory of morality that eases the conscience to the state where man becomes permissive. On the contrary, civilization depends on men who are stronger than the rock which the seas erode with the passing of time. The future of man depends upon the strength of Masons to maintain the morality of mankind as unsullied as each Mason is enjoined to keep his lambskin Apron.

We sought Masonic life of our own free will and accord. We assumed our Masonic Obligations without mental reservations of whatsoever kind. Our Masonic duty we must perform, without question, without complaint and without expectation of reward.

The strength of our foundation is the sum total of the strength of all of our brethren. What a terrific potential that could be if every Mason performed the duty he agreed to undertake! But like the proverbial chain — we are no stronger than our weakest link — we are no stronger than our weakest Brother — we are no stronger than our weakest Lodge.

How can we survive? How can our foundation be of such strength as will endure the endless time to come? Eliminate the weakest Brothers! Eliminate the weakest Lodges!

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WHAT FREEMASONRY MEANS TO ME

VW ARTHUR SCHRAMM

Freemasonry to me is more than a ritualistic procedure; it is a

Mental Attitude

Freemasonry teaches self-reliance, individual reasoning; it appeals to conscience and to sense of justice and right, and encourages liberal education. It is the champion of liberty and of freedom of thought, speech and action, the friend of the oppressed, the liberator of the enslaved and downtrodden mankind, everywhere that its influence reaches. It is the advocate of equal rights, the enemy of superstition, bigotry, prejudice and revenge, the one great brotherhood that gives a free world to free men.

The word FREEmason indicates that as free men we are engaged in the construction of the temple of

Spiritual Freedom

We wish to show by our deeds, that we are free men, not only amongst ourselves, but also in the family, in the state, and in society. Freedom seems to us so much a matter of course that we hardly give it a thought, and only too often forget that one of the most important problems presents itself in that freedom. No other problem has ever stirred the human mind so deeply, nor has any problem entailed so much laborious thought and such contradictory solutions as this one. Only under the influence of Freedom can anyone hope to reconcile art and quality, beauty and truth, tolerance and authority. The tendency of Freemasonry is toward

Religion

However, Freemasonry is not a church, not a creed, not a dogma, not a sectarian institution, for it offers no plan of salvation and points out no particular road to heaven. But Freemasonry in every sense of the word is indebted to the religious element which it contains for its origin and for its continual existence, and without this religious element it would hardly be worthy of the cultivation of the wise and good.

Self-improvement

—is certainly the foundation of the structure of the perfect humanity to which we aspire; but the culmination of such a process is found in the realization of our doctrines and principles, in the ceaseless endeavor of Freemasonry to imbue our nation and the whole of humanity with the same.

The more profoundly we grasp the

Eternal Truths

—of our doctrines, the more we shall be impressed by the grandeur and importance of the task imposed upon Freemasonry as a

Civilizing Force

—in the spiritual development of mankind; and the true apprehension of the aims and objectives of Freemasonry renders us fully conscious of our duty in accordance with the tenets of our royal art in actual life.

Confusius, the Chinese philosopher, was once asked to name in a single word the whole duty of man to man and he replied,

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LEADERSHIP TRAINING

MW RUPERTO S. DEMONTEVERDE
Grand Master

While we adhere to the principle of "no solicitation for membership" yet we deplore the situation that our growth in membership is stagnating. There are other ways by which our venerable Fraternity may be made attractive or rather appealing to non-members.

Simultaneously, as we strive to improve attendance in our meetings we also create in profane minds the inquisitiveness of finding out reasons why many members attend masonic assemblies. There exist a magnetic vacuum in the human desire to belong to an organization that can improve attendance, involve many members in masonic activities, especially those that directly affect community improvement or development.

By involving more members in different Lodge activities and requiring them to render reports at stated meetings, such meetings will surely improve attendance.

The purpose and goals of Freemasonry have not changed, viz:

Purpose — To make good men better

Goals — To make perfect ritualists, and to make life-long active Master Masons,

but in this rapidly changing world, the thinking of Masonic leaders must change, as it is said that the only permanent thing in this world is CHANGE. They must devise ways and means of instilling in the hearts of their members the teachings of the Order. *But how?* By utilizing the principles of good management to realize the goals of Freemasonry. Many books tell how to do this for industry — but there is only one book written on the subject of Management for Freemasonry by W.B. Allen E. Roberts (1969) entitled: Key to Freemasonry's Growth, published by the Macoy Publishing and Masonic Supply Company, Inc., Richmond, Virginia.

In analyzing the problems which reflect the seeming lack of commitment and interest in Freemasonry by Masons who merely give lip-service to the tenets of our profession, we have identified four which are receiving much of the attention of Masonic leaders today: (1) decrease in membership; (2) poor attendance at lodge meetings; (3) lack of interest by members; and (4) lack of constructive leadership.

As a professional management consultant, M.W.B. Franklin G. Erick, Grand Master of Masons of Minnesota (1969-70) came to the conclusion that an attack on the fourth problem was the place to start solving the Fraternity's problems. Good leadership, he believes, is necessary to find constructive solutions to the other three.

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Commenting on the fundamental purpose of Freemasonry, he wrote: "To talk about moral excellence and the exemplary life of the individual practicing Mason is all very well and good, but unless our leaders understand and can take their rightful responsibility, the average individual Mason will undoubtedly give up in his desire on the part of non-Masons to become a part of our fine organization."

A "quest for Masonic learning" depends, obviously, on effective Masonic education, and that too depends on the leaders of the Lodge. Concluded M.W.B. Emrick: "When we Master Masons have such an understanding of the teachings and philosophy of our Fraternity, that we automatically have compassion for the dependent child and immediately set about helping with shelter and education; when we take a definite stand for Truth, even though we may incur the opposition of some of our fellow-men; when we automatically open our heart to someone in dire need; when we are constantly concerned with improving the leadership of our Lodges, I am moved to prophesy that we will have no problem with membership."

With that broad perspective of Masonry's purpose in mind, I have undertaken as one of my most important programs of this Administration "The Masonic Education Program" of leadership development, in our Blue Lodges.

MANAGEMENT — *the solution to our ills.* — Dr. Lawrence A. Appley, President of the American 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 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 '*so they can do things better than we can do them.*' Appley gives the following definition of *Management* that has been agreed upon by a group of business men 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.

Just analyze every phrase in this definition. It starts out by saying, '*management is guiding*'. It isn't pushing. It isn't kicking. It isn't forcing. It isn't driving. It's *guiding* human resources, or people, and materials — *guiding* them.

Please notice in the above definition of Management that '*business*' was not mentioned even once. And then it goes on and says that it is *guiding* them into *dynamic* organization units. By *dynamic*, we mean changing, flexible, adaptable. It means that this is an outfit that can adapt itself to changing conditions and changing circumstances. This is a world of change and this is a time of more rapid change than ever before in history, and no organization can remain static. People change; products change; markets change; laws change; and so must the organ-

ization that deals with these kinds of situations.

But many Brethren cannot agree that Freemasonry should change, or it will become something other than Freemasonry. It will become something like the civic clubs. We are following a ritual and laws that have come down through the centuries, they say, and to change them would be a calamity. I do not fully subscribe to the above view, because while it is true that Freemasonry's Landmarks, Constitutions and customs definitely should not change, there is much that should be improved within the framework of Freemasonry. I refer to the slipshod leadership and presiding, poor planning, lack of good programs, and the need for better informed members we encounter constantly. We are bringing men into our Lodges and are not teaching them anything about Masonry, except the ritual. We tell them nothing about our tradition and history, thus giving them no reason to want to return to the Lodge. That is what needs changing. This is why Freemasonry needs to practice the principles of good management.

The observation has frequently been made that a successful organization is but the shadow of its officers or leaders. Likewise it can be said that a prosperous, active and highly respected Lodge is the reflection of the leadership that the Lodge enjoys.

It is also a well known fact that leadership and pride in an organization usually filters down from above and it rarely seeps up from below.

LEADERSHIP REQUIRED OF LODGE OFFICERS

(From the Masonic Service Association Pamphlet on Leadership)

Good leadership does not come by chance. It must be a personal goal set by the supervisor, who is willing

to work constantly to develop the necessary qualifications until they become automatic. The supervisor who successfully develops good leadership will be distinguished by his (1) *ability to think*, his (2) *capacity to take on responsibility*, his (3) *ability to direct people*, and his (4) *ability to plan and to execute*.

Leadership is the ability to produce unified Lodge action toward an objective by the effective use and cooperation of its members. Leadership is also the ability to inspire others to accomplish tasks they might have believed quite difficult if not entirely impossible.

Great wealth and worldly possessions are not necessarily an indication of leadership although they frequently result from this ability. Some men are fortunate enough to be born with a natural ability to be leaders, while others must acquire this faculty by diligent and long hours of practice. It is primarily for this last group that this information has been assembled.

WHAT CONSTITUTE GOOD LODGE LEADERSHIP

ABILITY TO SPEAK. — To stand before your Lodge and express your thoughts in a clear, concise manner, and in a voice that can be heard by all is desirable. Understand the Masonic lesson on logic and make use of it.

Speak from knowledge, rather than from superficial information, and be amply prepared. It should not be necessary to write out and memorize to talk. If you know your subject as you should, an outline of the talk or a few notes should be sufficient. Learn to think on your feet and *remember that short interesting speeches are most appreciated*. Do not imitate the speaking style of others, but be yourself. Where con-

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venient, additional help can be gained by taking a short course in public speaking.

ABILITY TO UNDERSTAND. — You must be able to understand the feelings of the officers and members of your Lodge, and recognize that each person with whom you are working has thoughts and ideas peculiar to themselves, which they have a right to express. Your complete understanding of the problems which you face will temper your actions and will enlist the support of other members of your Lodge. Most important is a thorough knowledge of the task of tasks that you are undertaking.

ABILITY TO UTILIZE THE CAPABILITY OF OTHERS. — This is a very important part in directing the efforts of others. The mark of a good leader is the ability to delegate authority to those who are capable of performing the necessary tasks. The success of any project can be immeasurably improved by selecting and assigning those who are qualified, to tasks which they are most competent to perform. In this way the talent, capability and ingenuity of those assisting become a real asset to the Lodge program. Wise is the leader who is able to enlist, to a full measure, the skill and ability of the membership.

ABILITY TO GET ALONG WITH PEOPLE. — In order to attract support, all leaders must be able to get along with people. This ability is the key which unlocks the door to possible success. Without this key, even those with great determination find success to be a fleeting goal. This qualification for leadership may easily be the one which will require your most diligent effort.

LEADERSHIP QUALIFICATIONS

DESIRE — INCENTIVE. — Success in leadership requires, on the part of the leader, a sincere desire to

work toward the accomplishment of his goal. Only by having such an incentive can one justify the amount of time and effort required to produce admirable results. Those who attempt this leadership without a sincere desire and incentive not only penalize themselves but contribute very little to the welfare of the Lodge. A succession of such mediocre leaders sets the tempo for the decline of the Lodge. The responsibility is ours to help those in our officer lines to become better leaders.

CONFIDENCE — ASSURANCE. — To be a successful leader you must have a confident knowledge within yourself that your life in your community, in your home, at your work, and in your Church will command the respect of all with whom you may come in contact. Each Masonic officer should be confident that with study and practice he can lead his Lodge to greater heights. Each officer should be convinced, in his own mind, that he can accomplish the desired results.

ENERGY — ENDURANCE — ENTHUSIASM. — Inspired leadership requires a willingness to work longer hours and to undertake more difficult tasks than those assigned to your associates. You must also have the ability to withstand stress and adversity and still maintain your enthusiasm. For the enthusiasm which you spread to your Lodge can mean the difference between success and failure.

CONCERN. — Each Masonic officer should feel genuine concern for his Lodge, if it is experiencing poor attendance; lacks a definite program for the membership; or is without a proper method of training its junior officers. These problems are an indication of the absence of proper planning and leadership. *But concern is not enough.* Each officer should be willing to analyze the causes of these

and other problems of the Lodge and in common effort with the other officers work toward the solution of those problems.

SINCERITY — INTEGRITY — FIDELITY. — All Masonic officers should be sincere in their efforts to be good leaders for each has promised to do his best. It is required that each must be honest with himself and his Lodge, to set the example for the other members. Each must aspire to the highest standard of ritualistic work and encourage membership participating programs for the betterment of the Craft. It is also necessary that we maintain and support the ideals of Masonry, the Constitution and Code so that all will know that Freemasonry is a power for good.

APPEARANCE. — As an officer and leader of Freemasonry we must give serious thought to our personal appearance. Some Lodges find it to their advantage to have their officers dress in tuxedo or white tie and tails, and we suggest that uniformity of dress be considered by all Lodges. If business suits are worn, all officers should, if possible, dress in similar color and wear the same style of tie. Aprons should be worn outside the suit coat at all times. Neatness should be our watchword, not only while at Lodge, but in our every day lives.

OPTIMISM. — Each leader finds it difficult to always be optimistic, still he must be a positive thinker. There will be times when even long and exhausting hours of labor will not produce the desired results, yet, as a dedicated leader, you can not afford to become discouraged.

TACTFUL — RESPECTFUL. — As an officer you must have a keen sense of what to do or say in order to maintain a good relation with the members of your Lodge. This ability can be acquired by practice and

comes easy to those who are sincerely interested in and respectful of others. As each new member comes into the Lodge it is the duty of the officers to know him and to be certain he becomes a part of the whole, instead of an individual member.

Being interested in our members is particularly important when they are ill or in the hospital. A good visitation committee can be of inestimable value to the Lodge and supplement the visitations made by the officers.

KNOWLEDGE. — A leader, to be successful, must have the know-how to do the task. In Masonry this means an officer must attain the knowledge which will enable him to become a good administrator by the time he becomes the Worshipful Master. As an officer advances through the line he should have gone through a system of training which provides him with ample ritualistic knowledge before he becomes Senior Warden. By such a system he will have completed his memory work during his Junior Warden year. This leaves the Senior Wardens year open for the necessary planning which must be completed prior to the close of that year, in preparation of his advancement to the East.

OFFICER PLANNING

Each Worshipful Master soon discovers that it takes a good yearly program to attract and hold the interest of the brethren.

As each officer advances through the line, it is normal to look ahead to the year that he will serve as Worshipful Master. From the time he becomes an elective officer he should make plans for that year to come. These plans should be set down in writing for future thought and reference.

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A DAY FOR THANKSGIVING

BRO. FEDERICO A. SUGUE, SW
Laon Laan Lodge No. 185

In our Fraternity we are taught that religion and politics are subjects which should not be discussed in a Lodge, so as not to disrupt the harmony, brotherly love and peace which abide in it. But no matter what our religion or political persuasion might be, September 21 has to be remembered as a date which has touched our lives as Masons, and as individuals, one way or another.

I wish to think out loud about Martial Law as it has affected, or impressed me as an ordinary citizen, and as a parent, not indeed as a subject of political debate; and with apologies to those who may not feel the way I do.

Where before, I dreaded walking the streets come sundown, for fear that I might be robbed, or stabbed, or molested, or that a pillbox or bomb might be thrown into my path, I now walk unafraid, knowing that the ruffians are behind bars, or lying low, and that some enforcers of the law will be around to give me aid or protection.

Whereas before I covered my nose when I walked the streets, cursing the uncollected garbage and the clogged gutters; mumbling invectives each time I saw the rutted roads, the trip-cutting jeepney drivers, the crooked cops and the demonstrations which cropped up at the least provocation, spewing hate, venom and accusations at everything and at everyone, disrupting the peace, classes, offices, snarling traffic and injecting

fear and uncertainty; now I ride, maybe not in comfort, but confident that I will reach my destination, over the not-so-rutty roads, and without fear that a mob would be barring my way to the office or my way home.

Whereas before I was always apprehensive about my adolescent children who might be going to some smut movie, or reading smut magazines that corrupt their mind; or having a pot session in some discotheque in the wee hours, now, I am confident that they are watching some good, clean movie, or having wholesome fun at a decent party, and will be home before midnight.

Whereas before, I knew not whither our country was going, whether to the dogs or to the Communists, despairing at the political charlatans and the shameless looting of public funds, now I somehow see a sense of national direction, a national goal, a new discipline and purpose, imbuing the people with noble aims and firm determination to attain those goals which free nations legitimately desire — political independence, economic self-sufficiency, cultural advancement and social well-being for all. I now feel that taxes are being paid by those who should and are being spent on projects that would be of optimum benefit to the greatest number.

And I like to believe that all this would not have been possible because of one man alone, but because

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SYMBOLISM OF A CONSECRATION CEREMONY

*V.W. Bro. W. D. Kennedy, G.Ch. gave this Oration at Lodge of Affiliation
On the occasion of its Consecration on 3rd June, 1972.*

As of old, when King David planned it, and King Solomon built it, the Temple was to the glory of the Most High. The Great Architect of the Universe. So today, we meet together to Consecrate this Lodge to the Glory of the Most High.

All that which has gone before, the vision of a new Lodge, the planning, the organising, the gathering of the materials of the highest quality, have all become reality in this act, this Ceremony.

We might ask to what purpose? In answer to this question the first thing that comes to our mind is the thought of the quality of life we see in others. This is brought about by the moral integrity we observe in others... "A favourable opinion pre-conceived of the Institution"... and what is the Institution, but the sum total of its individual members. It is a brotherhood, wherein all men are equal, having come as a "poor candidate in a state of darkness." We are taken on a pilgrimage of life. Coming in with nothing in our hands we are taught how to live and how to die. It is in the process of living that we reveal the characteristics of Beauty, Wisdom, and Strength. Beauty of nature — in friendship, understanding and brotherhood — being given to hospitality. Wisdom of mind — appreciating the Liberal Arts and Sciences — building the character of our life. Strength of being — personality — supporting one another in all our undertakings. So we have come to give all these things, all these treasures so to speak, to THE GREAT

ARCHITECT OF THE UNIVERSE as we consecrate them in our newly formed Lodge, according to the "Ancient usages and customs of the Order."

In our ceremonial, Symbols are used — small things reminding us of great truths. Corn, symbol of Abundance — prayer that Morality and Virtue may increase. Wine, symbol of Joy — reminds us of the exhortation to be happy and communicate happiness to others. Oil, is used as the symbol of Joy — Peace and Unanimity — that we may have the vision of Universal Benevolence.

Salt — of Hospitality. In the East salt was a very precious commodity. To take of another man's salt was to pledge yourself to support his honour in his absence as well as in his presence. It is one of the privileges of Freemasonry that we are welcomed as we visit one another — given to Hospitality.

Incense, reminds us of the upward aspiration of every life — the high resolves to do justly, love mercy and to glorify of the MOST HIGH.

All these Symbols, small in themselves, remind us as we Consecrate this Lodge of the many small things that have an influence on life. I came across a few lines which I think will have some meaning for us now:

A chance remark, or a song's refrain,

And life is never the same again!

A glimpse of a face in a crowded street,

And afterwards life is incomplete.

A friendly smile, and love's spark leaps into flame.

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A Lodge of remembrance in memory of the late MW Edgar L. Shepley, PGM was held under the auspices of Corrigidor-Southern-Cross Lodge No. 3, on September 16, 1973 at the Scottish Rite Temple, The following is the eulogy delivered by MW Raymond E. Wilmarth on the occasion. — ED)

MW EDGAR SHEPLEY

REMEMBERED

MW RAYMOND E. WILMARTH, PGM

An ancient Chinese saying, translated into English states:

To be remembered after death,

Is far greater than to be honored in life.

We are gathered at this Memorial Service of Edgar L. Shepley, who has been honored on so many occasions in his lifetime, to remember him on the first anniversary of his ascension to that Celestial Lodge, where he now awaits for each of us to join him.

Brother Ed started life in humble surroundings, having been born in Sparks, Nevada, in the United States on July 28, 1910.

"He received his early education in his home town where he graduated high school in 1928. He graduated from the University of Nevada in 1933 with a Bachelor of Arts degree in Business Administration.

He was employed in 1934 by Associated Oil Co., a predecessor of Getty Oil, as a laborer. From there he worked up to his present position as Vice-President of Operations and Assistant General Manager. He came to the Philippines in October, 1951.

In 1936 he married his childhood sweetheart, the former Elva Watson, also of Sparks and, with her, has been active in the Order of Eastern Star since 1941. The Shepleys served as Worthy Matron and Patron of Mayon Chapter No. 1, OES in 1965, and are honorary members of Rosario Villaruel Chapter No. 2.

Brother Ed joined the Order of DeMolay in 1962 and served as his Chapter's Master Councilor in 1928. He has received almost all the DeMolay honors including the Chevalier Degree and the Legion of Honor.

He became a Master Mason in Wadsworth Lodge No. 25. F&AM in Sparks, Nevada in September, 1934 where he held several appointive offices. He affiliated with Corregidor-Southern Cross Lodge

No. 3 in 1959 and served as its Master for two years, 1962 and 1963. He was elected and installed M.W. Grand Master of the Grand Lodge of the Philippines on April 30, 1970.

He became a Scottish Rite Mason and a member of the Aahmes Shrine Temple, AADAMS in 1946. He is also an honorary member of Aloha Temple. In 1960 he affiliated with Manila Bodies, A&ASR where he held all the Oriental offices. He was coronated a 33° Inspector General Honorary in 1969 and crowned a Sovereign Grand Inspector General of the Supreme Council, 33°, A&ASR in February, 1970, and became its third Grand Secretary General on May 15, 1972.

He was also a member of the York Rite Bodies, having taken his degrees in 1959. He was High Priest of Luzon Chapter No. 1 in 1966 Eminent Commander of Far East Commandry No. 1, and Senior General of Asoka Conclave, Red Cross of Constantine.

My dear friends and brethren, our beloved Ed Shepley was indeed honored in his lifetime, in industry, in Masonry, and in the circle of friends of which he was a vibrant, dynamic part.

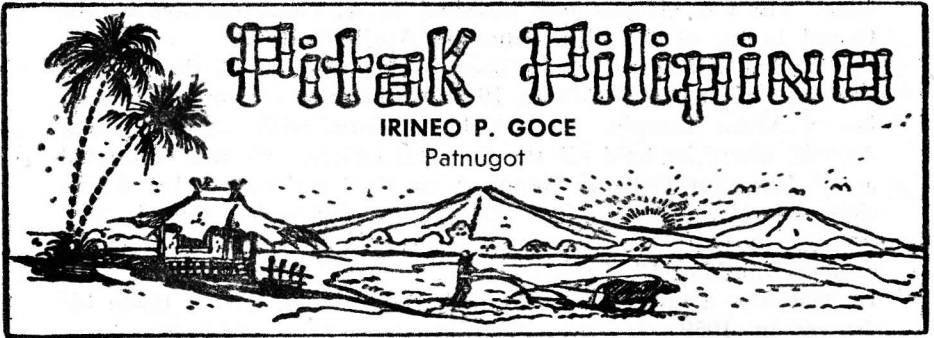
And remembered, is he now and always will be for the man, the Mason, and the friend he was to all. Seldom does a man pass this way who conducts himself in such exemplary manner as to be regarded by his fellowmen and Brother Masons with such honor and respect. But when one, such as Ed does, his memory is engraved forever in the hearts of his companions along the way.

No one can ever forget his gentle nature — but dynamic persistence — that characterized his special kind of leadership which inspired all around him to rise to greater heights in their happy following of him in his work. He will always be remembered for his tireless efforts to seek perfection and find the answers to questions which had, since time immemorial been avoided by others. His courtesy and consideration for those around him made him a devoted friend of who came to know him. Straight forwardness, honesty, and sincerity of purpose were most outstanding in his sterling character which will forever be the unforgotten image of this great name, this dear friend, this true Mason.

We have met this day to honor the memory of our dearly beloved Brother Edgar L. Shepley and to recall the achievements of his lifetime and to remember the precious moments we have spent with him while he was alive. We know he has but gone onward before us, to that land from which no man returns, to which each of us in time will travel. Yet, while we remain here behind, there is a void within us occasioned by his loss. While we always cherish his memory fondly in our hearts, let us look forward to our future union, once again; and let us always bear in mind the wonderful words of Theodore Tilton's, "The Kings Ring."

Once in Persia reigned a king who-upon his
signet ring Graved a maxim true and wise
which if held before the eyes Gave him counsel
at a glance. Fit for every change and chance
Solemn words, and these are they:

Even this shall pass away



SETYEMBRE 21
TUNAY NA ARAW NG PASASALAMAT

Ni KAP. FEDERICO SUGUE, SW
Laon Laon Lodge Blg. 185

Tinuruan tayo sa ating Kapatiran na ang relihiyon at pulitika ay mga paksang hindi dapat talakayin sa loob ng Lohiya, upang huwag matinag ang pagkakasundo, ang pag-ibig kapatid at ang kapayapaang namamayani roon. Nguni't anumang ating relihiyon o pananalig sa pulitika, ang ika-21 ng Setyembre ay dapat gunitain bilang petsa na sumagi sa ating mga buhay, sa pagiging Mason, at maging sa pagiging bawat tao, sa iba't-ibang paraan.

Nais kong magisip ng pabulalal ukol sa naging epekto ng *Martial Law*, o impresyong nagawa nito sa akin bilang karaniwang mamamayan, bilang isang magulang; hindi bilang isa bagang paksa ng pagtatalong pulitikal, at kalakip din ang paghingi ng paumanhin sa mga nafiba ang kuru-kuro kaysa akin.

Nang una, nasisindak akong maglakad sa mga lansangan pagka-lubog

ng araw, sanhi sa takot na baka ako pagnakawan, paslangin, o mulistiyahin, o di kaya'y hagisan ng *pillbox* o bomba sa aking landas; ngayon ay lumalakad akong walang pangamba sa kabatirang ang masasamang-loob ay nakukulong. dili kaya'y nagtatago, at ang mga nagpapatupad ng batas ay laging nasa paligid upang ako ay tulungan at pangalagaan.

Samantalang nuong una ay tinatakpan ko ang aking ilong kung naglalakad sa lansangan, sinusumpa ang bunton ng hindi nakolektang mga basura, at ang mga nabarahang imbornal, nanggungulngol ng pagmura sa tuwing makakita ng baku-bakong mga karsada, ang nagti-*trip-cutting* na mga tsuper ng dyip, ang buktot na mga pulis at ang mga demonstrasyong sumusulpot na lamang sa kaunting pagka-inis, nagkakatatag ng pagkamuhi, kamandag at mga akusasyon sa anumang bagay at sa sinu-

man, gumugusot sa katahimikan, mga pag-aaral at mga tanggapan, bumubuhol sa trapiko at naghahasik ng takot at pangamba; ngayon, ako'y nakapagsasakay ng hindi man maginhawa nguni't palagay ang loob na makararating sa patutunguhan, nagdaraan sa hindi lubhang malubak na lansangan, at walang takot na may magulong mga taong nakaharang sa aking daraanan patungo sa tanggapan o sa pag-uwi sa tahanan.

Samantalang nuong una ay nangamba ako na ang musmos ko pang mga anak ay baka nagtutungo sa malalawang sine, o bumabasa ng mga magasing nagtitiwali sa kanilang isip, o di kaya'y naghihithit sa isang *discotheque* hanggang madaliling araw; ngayon, palagay ang loob ko na sila'y nanonood ng mabubuting palabas at dumadalo sa maayos na kalipunan at kasayahan sa mabubuting piging, at uuwi bago maghating-gabi.

Samantalang nang una ay hindi ko alam kung saan pupunta ang ating bansa, sa mga aso kaya o sa mga Komunista, nasisiraan ng loob sa mga busalsal na pulitiko at walang habas na pagnanakaw ng salaping bayan, sa ngayon ay nakakakita na

ako ng direksiyong pambayan, ng isang pambansang layunin, isang pambansang disiplina at hangarin, na nagintal sa isipan ng mga mamamayan ng dakilang mga layunin at matibay na kapasyahang makamtan ang mga layuning iyon na sadyang hinahangad ng bawa't bansang malaya — kasaralang pulitikal, kasapatan sa kabuhatan, pagsulong ng kultura at kapakanang panlipunan para sa lahat. Sa pakiramdam ko ngayon ay nagbabayad na ng buwis ang dapat magbayad, at ginugugol ang salapi sa mga proyektong nagdudulot ng lubos na kapakinabangan para sa lalong nakararami.

At nais kong maniwala na ang lahat nang ito ay hindi mangyayari ng dahil lamang sa iisang tao, nguni't dahilan sa ang ating mga mamamayan ay natuto nang kumilala sa kanilang mga kakayahan at katangian bilang lahi, at ang pag-ibig kapatid, pagdamay sa mga nagdaralita at hikahos — ang mga walang lupa at salat sa karapatan — at pag-ibig sa lalong mataas na mga ideyal ng pagkabansa, at pakiki-isa sa Maykapal ay maaaring ikarating sa rurok ng tagumpay na nais nilang makamit.

—oOo—

All great minds love the light. It is the mother of beauty and the joy of the world. It tell men all they know and their speech about it is gladsome and grateful. Light is to the mind what food is to the body; it brings the morning, when the shadows flee away, and the loveliness of earth is uncurtained. This is the mystery of light. It is not matter, but a form of motion; it is not spirit, though it seems closely akin, to it; it is the gateway where matter and spirit pass and re-pass. Of all that is in nature it the most resembles God, in its gentleness, in its beauty, and in its pity.

— Joseph Fort Newton

TOLERANCE

RWB BRO. (DR.) ARTHUR SCHRAMM

Tolerance is a virtue which is very much stressed in Continental European and in Latin American Freemasonry and it is one of the cornerstones of our fraternity. In our American rituals we are also stressing it in our explanation of Brotherhood Love in which we regard the whole human species as one family, the high and the low, the rich and the poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle Freemasonry unites men of every country, sect and opinion; and causes friendship to exist among those who might otherwise have remained at a perpetual distance.

Tolerance implies an attitude of forbearance with reference to views, opinions or actions with which one may not fully be in sympathy. To be tolerant of others is not necessary to partake of their beliefs or of their manner of living. In fact, one may be tolerant of a man and still vigorously oppose everything he represents, yet grant him the right to represent it and to believe and think as he wishes. Tolerance does not imply that a man must think or act with the majority, or that he must compromise his sincere convictions. It simply means recognition of the fact that society is complex, that no two people hold the same views on all questions, and that all of us have our own right to think and believe

as we choose, insofar as we may do so without infringing upon these same rights where others are concerned. Where there is no tolerance he opposes the prevailing mind and will, even in his thoughts be in jeopardy of dire consequences.

Tolerance travels hand in hand with liberty, and neither one can long survive the other. Tolerance respects a man's right to hold contrary views, even as liberty would demand it, though a man opposes in principle prevailing opinions. Young people often make the mistake of supposing that tolerance means that they must do the things that other people do. They who suppose this have not learned the great truth, the vital and fundamental truth, that a man may be tolerant without compromising himself or his own tradition, background, beliefs, convictions, habits of life. Tolerance without compromise is one of the great needs of the hour.

Tolerance, like all other great virtues, can be abused, at which point it ceases to be a virtue. The misuse of tolerance, or any other virtue, may cause it to defeat its own purpose; it would foster indifference. The tolerance of a man who does not care enough to know, whether his convictions or his rights are being compromised — the tolerance of a man who has a reputation which would lead him to find out whether he is really tolerant, or merely asleep.

Another kind of mistaken tolerance that has been grossly overdone, is the tolerance of evil, for vice in all its forms, because those things affect the lives of all of us, and of our children, and we have exceeded all reasonable bounds of tolerance when we tolerate things which pollute the very air in which we live. Things which negatively affect the good of every man cannot be the special privilege of anyone; and for them we cannot have tolerance. To tolerate anything that contributes to the downfall of men is not tolerance — it is an unforgivable abuse of a great virtue — an intolerable tolerance.

SUGUE...

From page 10

our people have realized their potentialities and capabilities as a race, and that brotherly love, relief for the destitute and the dispossessed — the landless and the underprivileged — and love of the higher ideals of nationhood, and at-one-ness with God may yet enable them to reach that goal which they have set their hearts and minds to achieve.

— o —

<p>Wife: "I had to marry you to find out how stupid you were." Husband: "You should have known that when I asked you to marry me."</p>

△ △ △

EDITORIAL...

From page 3

Eliminate the weakest Brothers by associating them with Stronger Brothers who can guide them on their way — who can inspire in them the courage to act — who can lead them as a team to victory over apathy, immorality and permissiveness.

Eliminate the weakest Lodges by bringing them together with stronger Lodges. The broader the base the high the structure can rise! With many small bases, we can only have many low structures. But with every broad base, we can have a tall structure.

It is far better to have one thousand Masons who work as Masons than to have ten thousand in name only. It is far better to have 100 Lodges than can meet the standards expected of a Lodge, than to have 500 that cannot. It is far better to be small, strong, and significant than to be big and bloated.

What a man will be is his own choice to make. What a Lodge will be is its own choice to make. We who paint pictures with words, do so in the hope it will inspire others to action. We have painted the picture. The action is up to you!

△ △ △

SYMBOLISM...

From page 11

And illuminates the dark: A whispered 'Be brave' to our fellow men,
 And they pick up the thread of hope again.

Thus never an act, or word, or thought;

But with unguessed importance is fraught;

For small things build up Eternity,

And blazon the way for a Destiny.

In this act of Consecration we pledge not only this Lodge to the service of the Most High, the Living God; but also the living Temples of our lives, that the world may know that we are Masons building true.

VATICAN PLANS TO EASE BAN ON FREEMASONRY

EULOGIO ENRIQUE

LOYOLA HEIGHTS, Quezon City (PNA) — Before the year ends, an important document will be issued by the Vatican which will contain a relaxation of the Catholic church's ban on freemasonry, and the lifting of the automatic excommunication of Freemasons.

The organization referred to is the Grand Lodge of Free and Accepted Masons of the Philippines, together with other Grand Lodges all over the world.

In 1717, freemasonry was born in England. But even before that year, Masons were already scattered all over Europe. Even then, they were already a secret society. But the only secret they kept was a certain technical knowledge of cathedral and monastery building along gothic lines.

It is not generally known at what period of time the Freemasons incurred the wrath of civil governments in Europe, but when the organization lost much of its appeal, the members embarked on an entirely different kind of secret society whose avowed purpose was anti-clerical and subversive.

The very first Roman Catholic condemnation of the organization came 21 years after its birth when Pope Clement XII issued his constitution "In Eminente" April 28, 1738. This was ratified and renewed by Pope Benedict XIV in his "Providas" issued March 18, 1751.

Through the years, other papal constitutions and decrees were repeated or modified, culminating in Pope Leo XIII's stirring decree on "Humanus Genus" issued April 20, 1884.

Both Clement XII's and Leo XIII's condemnations had been directed at the only existing kind of freemasonry then — the Grand Orient variety which had been established primarily in Italy and France.

Distinction, therefore, must be made between the Grand Orient masons and the Grand Lodge Masons. The Grand Orient professes a clear anti-Catholic and anti-Christian stand and admits atheists into its ranks (a negligible few of them still exist to this day). The Grand Lodge, on the other hand, demands that the prospective applicant profess the existence of God and the immortality of the soul; no atheists are ever admitted as members.

It is necessary to make this clear distinction in order to have a proper overview of what effect the soon-to-be-issued document will have on freemasons in the Philippines.

The Grand Lodge of Free and Accepted Masons in the Philippines was founded in 1912. (Masons in the Philippines trace their history to the year 1912). They are recognized by the Philippine government as a fraternal and charitable organization.

They are not a religious body, are not against any existing church in the

Philippines, and in fact count among their members baptized and professed Roman Catholics and Protestants. Every member is urged to attend regularly a church of his own choosing. In fact, opening and closing ceremonies in the lodges always take place with an invocation and prayers. They are in fraternal relationship with over a hundred Grand Lodges throughout the world, one of which, however, has no sovereignty over the other.

Their guiding principles are: (1 Belief in God (one Almighty God, Father of all men, Maker of heaven and earth); (2 Belief in the future existence; (3 The obligation taken by any mason be on, and in full view of, the Holy Bible (to which they usually refer as the "Volume of the Sacred Law"); and (4 There be no discussion of religion or politics in a lodge.

If any lodge in any part of the world goes against these principles, the Philippine lodge stops fraternizing with it.

The excommunication of masons everywhere has been in the Code of Canon Law for many, many years. It is contained in Canon 2335 which states that "those who enlist in masonic sects or other sects of the same kind, which plot against the church or against lawful civil authority, ipso facto incur the excommunication simply reserved to the apostolic see."

Specific references are also contained in Canon 684 (an admonition to the faithful not to enter secret, condemned, seditious or suspect societies), and in Canon 1240.

The advent of Vatican II has had a profound effect on Roman Catholic thinking on non-Christians and even non-believers. The declaration on the relationship of the church to non-Christian religions states that the church "looks with sincere respect upon those ways on conduct and of life, those rules and teachings which, though differing in many particulars from what he holds and sets forth, nevertheless often reflect a ray of that truth which enlightens all men."

* * *

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"Why is it that they stamp 'In God WE Trust' on pennies?"
"That is for the benefit of people who use them for fuses."

ERRATUM

The stated meeting of Mt. Matutum Lodge No. 156 was published in the 1973 Directory of Lodges as fourth Friday.

*The correct meeting date of said lodge is **FOURTH SATURDAY.***

— Ed.

Reciprocity

Reciprocity is the keynote of Masonic relationship, for the whole of Masonic duty is reciprocal. Anyone seeking Masonic favors should make sure to have earned them, for then no disappointment will result.

Believing in its sublime justification I may well predict a new and
Greater Future

—for our fraternity. Freemasonry will therefore not be dissolved until it becomes superfluous—that is to say, when it has fulfilled its mission in the cultural life of mankind. When mankind in general shall have attained the point of view which Freemasonry holds at the present time, when everyone shall see in his fellowman only his brother, when in the world at large ideal blessings shall be prized above material gain, when brotherly love and

Righteousness

—shall prevail—then the last stroke of the hammer shall ring out in the

temple of Freemasonry—then the structure, at which we are now building will have been completed. But until all men and peoples, all states and religions have, ethically speaking, become merged in the ideal of Freemasonry, we must each in our own way, continue to labor in faith to perfect that “house not made with hands eternal in the heavens.”

Regardless of the oft-repeated onslaughts of a misguided public opinion, regardless of the edicts of potentates, of dictators, regardless of the bulls and excommunication of popes, Freemasonry will

Survive

—and stands today with head erect, looking forward to future ages with confidence in its inner strength, and faith in its eternal mission.

EDITOR'S NOTE—Brother Schramm is internationally known as a Masonic writer, his articles on Freemasonry have appeared in many American and foreign Masonic journals.



Tentative plans should be formulated now with reference to those appointments which must be made. Carefully note the qualifications which are required for those appointments and during the years be constantly observant of the brethren so that all appointments can be made for the best interest of the Lodge. Above all do not make these appointments from among your personal

friends unless they can meet the rigid requirements of the various offices.

Planning for a year as Worshipful Master means to give careful thought, in advance, to each event, appointment or idea which will be used during the year. It should be remembered that each officer or committee which functions properly adds to the number of interested brethren and, in most cases, to the general attendance of the Lodge.

(To be continued)

DISTRICT DEPUTY GRAND MASTERS

District

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

District

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

JUNIOR GRAND LECTURERS

District

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

District

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

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