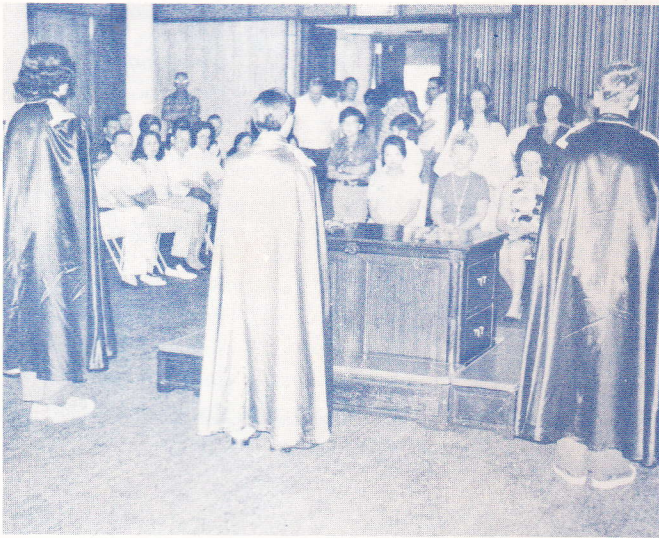


The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



DEMOLAY BOYS OF OKINAWA DELIVERS 'FLOWER TALK' DURING THE MOTHERS DAY CELEBRATION.

(Story on page 24)

VOL. LII

No. 6



JUNE

1975

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Grand Master's Page



THE KEYSTONE

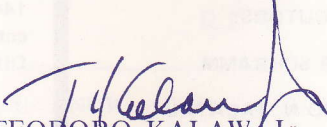
One major task to which we must address our concerted efforts in earnest this year, is the strengthening of the Masonic fraternity, through the efficient and inspired administration of our Lodges.

The keystone of a strong national organization is the efficient running of the Blue Lodges which give our ancient and honorable institution its bedrock strength. Our first goal, therefore, is to stimulate every Blue Lodge to function well, and to this end, we shall strive to make the Grand Lodge an exemplary model for the Blue Lodges to emulate. It is not enough that our Brethren are motivated to do well for their Lodges, but it also matters very much how well our goals and objectives are implemented and realized.

Organization, Responsiveness, Efficiency – these three words spell out ORE and is the material with which we must revitalize our Lodges.

Through the crucible of daily events, these elements – Organization, Responsiveness and Efficiency – insure that the high ideals that motivate the greatest fraternity on earth, hold a great meaning for its members. The Blue Lodges must embody and exemplify for every member the best traditions of Freemasonry.

We trust that Blue Lodges will not merely wait for the Grand Lodge to lead, but will, on their own, restrengthen their organizations, innovate, and implement – with vision and dedication – the high aims and ideals to which all of us are committed.


TEODORO KALAW, Jr.
Grandmaster

In This Issue

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A MASONIC OFFENSE?

Like the maid that sweeps the dust under the rug, very often we Masons hide malpractices which tend to weaken our Lodges. To make the Tyler's Register look good-to prove there was a quorum present when there was not – to help the Lodge over a difficult time – to prevent a charter from being arrested – to help the Officers of a Lodge appear to be doing good work when they are not, or for many other reasons, we find members signing the Tyler's Register of the Lodge when they did not in fact attend.

Is signing the Tyler's Register when not attending a meeting, a Masonic Offense?

Is permitting the Tyler to have the Register signed by members who do not attend the meeting a Masonic Offense of the Secretary whose duty is to keep accurate records of the Lodge?

Is conducting a meeting with less than seven (7) members of a Lodge present a Masonic offense of the Master?

Is allowing a Lodge to conduct a meeting with less than seven (7) members present a Masonic offense of the Grand Lodge Inspector of that Lodge?

A few weeks ago a Grand Lodge Officer was shocked to visit several Lodges finding more than seven (7) Masons present **but less than seven (7) present who were members of the Lodge**. He inquired about the procedure, and was informed that it was traditional to accept visitors as a part of the quorum. His next question "How can that be?" never answered.

Indeed, "How can that be?"

Once in a while it is good for us to become a little formal in our Masonry. It gives us a chance to review our knowledge of the craft and find out exactly what is tradition and what is not. Is tradition the malpractices which some Lodges have indulged in without discovery, or is tradition the recorded word in our Constitution? Let us examine the words found in our Constitution on the matter and then decide wisely which should be changed, the Constitution or the practice.

CHAPTER IV ARTICLE IV, SECTION 1, a) [Page 37]

No Lodge in this jurisdiction shall:

Meet with less than seven of its members in good standing present, except for certain ceremonies or under dispensation from the Grand Master.

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FREEMASONRY AND SCIENCE

by

Florencio A. Medina
Chairman
National Science Development Board

I thought "Freemasonry and Science" would be a good thing to talk about. I believe that these two have so many similarities, so many things in common, that I have not had any hesitation in deciding to point out a few of them.

I am now with the National Science Development Board. For four years before I accepted the chairmanship of the NSDB, I was Director of Technical Assistance in the International Atomic Energy Agency in Vienna. The brethren will therefore understand why it has always been my policy not to say what is good for the other fellow. I believe that he should know what is good for himself better than anybody else can. If I tell him and do for him what I believe is good for him, I may make the same mistake that the monkey did to the fish.

I don't know if you have heard the story of the monkey and the fish. Once a monkey and a fish were caught in a great flood. The

monkey was able to swim to a bank of the river and he climbed up a tree. As he dangled from a branch of the tree, he looked down and saw a fish swimming desperately against the current. He said to himself, "Poor fish! He needs my technical assistance."

Thereupon he scooped the fish from the water with his bare hand. Brethren, the fish did not like that technical assistance. The monkey thought he know better what was good for the fish. So let me say that we all are Masons, but I would not want to tell you that you should also be a scientist.

Albert Pike wrote that "The practical object of Masonry is the physical and moral amelioration and the intellectual and spiritual improvement of individuals and society. Masonry labors to improve the social order by enlightening men's minds, warming their hearts with the love of the good, inspiring them with the great principle of human fraternity, and requiring of

its disciples that their language and actions shall conform to that principle, that they shall enlighten each other. It is also the duty of Masonry to assist in coining knowledge, bringing ideas into circulation, and causing the mind of the youth to grow . . . Masonry should not be a mere watchtower, built upon mystery, from which to gaze at ease upon the world, with no other result than to be a convenience for the curious”.

Science is a belief in progress, a belief in rational means to achieve ends, an increased reliance on man's ability to control his physical and social environment. The progress of science has made man's life richer, fuller, better and healthier. Science then, like Masonry, has been contributing to the physical, intellectual and spiritual improvement of individuals and society.

Science is a creative endeavor, a persistent search for truth, a continuous reaffirmation of open-mindedness, tolerance, understanding and freedom — values that have grown out of the scientific revolution. Science, like masonry, has been improving the social order, warming the hearts of men with the love for tolerance, understanding and the good.

“Whence come you and whither are you going” is a familiar question. Of course, we know that masonry guides man in his travels to see the light. Science urges him to seek the truth. Just as light spreads in all directions to benefit mankind,

scientific truth is disseminated and transmitted to the end users, the people.

Masonry assists in coining knowledge. Science creates new knowledge through research. This takes place in research institutions, the Lodges of the research workers. Here new knowledge is generated in the esoteric language of the scientist like so many megawatts of power generated in thousands of volts in a power station. Like electricity that is transmitted through cables and transmission lines and reduced by transformers to useable voltage levels available to end users, scientific knowledge is disseminated in the language of the common man for its effective use to benefit mankind.

Masonry encourages continuing masonic education. The scientist remains a student all his life. He must keep abreast with the growth of knowledge. Reading current scientific publications forms a part of his life. Francis Bacon advises the young scientist to “read not to contradict and confuse, nor to believe and take for granted, — but to weigh and consider”. The older Mason advises the young one by whispering good counsel in his ear.

Masons are urged to attend Lodge meetings, conferences and conventions. They develop fraternity and widen the masons' perspective. The scientist finds it valuable experience to attend scientific meetings and conferences. There he learns how new knowledge contributes to the work of others, how scientific pa-

pers are criticized and learns something of the personalities of scientists working in his own field, even merely to know how they look like. Conferences also provide a good demonstration of the healthy democracy of science and the absence of authoritarianism, because even the most senior scientists are liable to be criticized by anyone. In Masonry, this is tolerance, broad-mindedness, democracy.

Liberty, equality, and fraternity in Masonry are the same freedom, equality and camaraderie in science. Every research worker has the freedom to choose his field of specialization, all scientists are on the same level in scientific conferences, camaraderie and helpfulness are traits of scientists.

In Masonry, we have the secret numbers. In science and mathematics, we have the perfect numbers – 6, 28, 496, 8128 . . . etc. By the way, a perfect number is a number whose divisors except itself add up to the number. Thus, the divisors 1, 2 and 3 of the number 6 add up to 6. Also, the divisors of 28, namely, 1, 2, 4, 7, and 14 add up to 28.

In Masonry, we speak of “wisdom to contrive, strength to support and beauty to adorn all great and important undertakings”. In science we say, ‘God give me patience to accept the things that cannot be changed; God give me strength to change the things that can and ought to be changed; God give me wisdom to see the difference between the two.’”

Masonry admits into its fold all good men and true, freeborn, and from all walks of life of different temperaments, professions and backgrounds. Science needs men with similar traits. In 1959, I sent out an advertisement entitled

WANTED – MEN FOR A RESEARCH AGENCY

We want men for a research agency. We need accountants, lawyers, clerks, engineers, librarians, machinists, mathematicians, stenographers, storekeepers, scientists, technicians, technologists, etc. We need all kinds of workers because a research organization is like a complex modern machinery where every part, large or small, has a definite place and importance in relation to the others. We find these men also in Masonry.

While we need many men in science, as in Masonry, we screen and select. We accept those with certain basic traits and qualifications. Proper educational background, training and job knowledge we expect and require, but personal honesty, willingness to work, common courtesy, ordinary intelligence, and loyalty we seek and admire.

We believe that the reason for being of a research agency is its ability to create, to fashion new things from the old, to improve on the past and built for the future. Like Masonry, it can be effective only as the men who compose it. Consequently, we cannot demand less than “great things” from everyone, from the clerk as well as the

scientist, from the storekeeper as well as the engineer.

We desire in the individual the quality of imagination that enables one to analyze and organize, to penetrate from the known to the unknown, to make new associations of ideas, to formulate problems and develop practical methods for solving them. We want men who can think and act, men who initiate things, men who find handicaps a challenge to their resourcefulness. We need men who can adapt and modify, men who can create.

Technical competence is essential but not enough. One must also have the ability to communicate, to write clear, concise, and logical reports that are readily understood, because a report that is not understandable is useless. We hold that the power of communication, the competence of our staff to impart information and knowledge, underlies the dynamic nature of our organization. We grow only as we can share the results of our work with others. This is masonry.

We need men of absolute scientific procedure is intellectual honesty. This is masonry. We want men who adhere to the scientific method of unbiased observation and experiment. Scientists explain phenomena from recorded measurements and observations. It therefore follows that every bit of information must be recorded exactly as measured; every result must be recorded as observed; every conclusion must be supported by experimental evidence. The story must be told with-

out concealment of fact. In a research establishment, there is no place for those who color information who fit to reconceived notions, who use "cover and concealment" and thereby hide the truth. Like masonry, science needs men who are intellectually honest, men who can be relied upon completely, men who command faith and confidence in others as well as in themselves.

We want men who are imbued with unselfish devotion to their tasks and their organization. Selflessness is vital to team research. One must therefore have an appreciation of the fact that his personal welfare can best be enhanced by advancing the welfare of the group. We need men who are unselfish, men who can praise their colleagues and associates, give them credit publicly, overlook their mistakes, cultivate their loyalty, and help them to improve themselves. That is Masonry.

We need men who are humble, men who do not think they have a monopoly of knowledge, men who consult with others but can at the same time discriminate and make sound, logical decisions. The selfless man works for the organization and achieves recognition of himself through the recognition of group. Similarly, the Mason labors for Masonry to be effective in the improvement of the social order thru the enlightenment of men. My advertisement ends with "Only those who qualify need apply." In masonry, one must knock at the

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FREEMASONRY ON THE MARCH!

WB ISAAC S. PUNO, PM PGO

In his book, "Innocents Abroad," Mark Twain describes the temple of Baalbec as a notable ruin whose history is a sealed book. Standing aloof for thousands of years, it has received the wonder and admiration of travelers. But who built it or when it was built, no one knows.

So with Freemasonry. It has been the center of loyalty, devotion, and inspiration during the past several centuries, but when it was founded or who founded it are disputed points.

But while the temple of Baalbec is in ruins, while owls and bats haunt its nooks and crannies, while no more incense rises from its overturned altars — for Baal the pagan god for whom the temple was reared has fallen from his pedestal and exists today only in the lore of ancient mythology — Freemasonry whose altars are erected to the one true God lives triumphantly in this modern age — a potent force amidst the whirling changes going on in the world.

When did Freemasonry begin?
Who was the first Mason?

Some assert that the history of the human race is the story of Freemasonry beginning with the migration from the garden of Eden. Adam has been referred to as the first Mason probably for no other rea-

son than he wore an apron made of fig leaves. Noah has been declared a member of the Craft and given credit for having organized the first lodge in the ark.

Others maintain that the Fraternity sprang from the patriarchal period. Moses has been frequently acknowledged as a Mason because the Ten Commandments exude Masonic principles and the Masonic enthusiast can think of no one but a Freemason as having conceived them.

Others held that Freemasonry was the successor of the ancient mysteries of the Orient. Some say that the Temple of Solomon was its cradle and readily accept the Son of David as its first Grand Master.

Still others argue that the Crusaders and the Knights Templar carried Freemasonry forward from their times, while another segment claims that the Roman colleges of artificers and builders of the Middle Ages handed down the Craft to posterity.

Some Masonic followers have even been bold enough to assert that Jesus Christ was a Mason and received His instructions in a society of philosophers similar to the present system of Freemasonry and that in many of His teachings are

inculcated the principles of the Order.

The civil strifes in Great Britain during the fifteenth and sixteenth centuries and subsequent political events are also said to have made the Institution possible.

The beginnings of Freemasonry, however, is directly related to the moral and social development of man. Freemasonry is the outgrowth and tendency of men to assemble in social units. Man is by nature a social being. No man is an island by himself. If he were to live in a world of his own creation and to declare his independence of his neighbors, there would be no Freemasonry.

Universal brotherhood grows out of social relationship. The Masonic fraternity is a circle in which the faces of men are tuned toward each other. It underscores the fact that we have a common origin and a common destiny and that *God* is the Creator and Father of us all. *God* planted in the heart of man a desire for the companionship of his fellowmen. This passion has grown and developed and today we find it manifest in the Masonic Craft.

Freemasonry of the present day – which is made up of individual Lodges called Blue Lodges – had its origin in the British Isles during medieval times. The first Grand Lodge to be organized – the highest body of Masonry in a given jurisdiction – was the Grand Lodge of England. It was set up on June 24 (St. John the Baptist's Day), 1717

during the third year of King George I at the Goose and Gridiron Ale-House in St. Paul's Churchyard with Anthony Sayer as first Grand Master.

While it was in the year 1717 that Freemasonry commenced to assume a definite and concrete form, there are in existence specific references to Masons, Masonry, and the Craft in Books, newspapers, and essays published prior to that date. Thus, there is an unauthenticated record of the term Master Mason in 1272. Printed references to Masons and Masonry occur in manuscripts in 1375. In 1563, there was published in London a book in English metre of the Great Merchantman called Dives Pragmaticus which reads:

*“Al Free Masons, Brick layers,
and dawbers of walles,
Al Carpenters, Joyners, and Ma-
kers of balles.”*

In “*The Survey of London*” published in 1633 by John Stow, the statement is made: “The Company of Masons, being otherwise termed Free Masons of ancient standing and good reckoning by means of affable and kind meetings divers times, and as a loving Brotherhood should to do, did frequent this mutual assembly in the time of King Henry the Fourth, in the twelfth year of his most gracious Reigns.”

Other references to the Order were made in other publications printed in 1638 and 1681, but of significance is the “*Diary of Elias Ashmole*” which covered the years

1646-1682 and published in 1717 which narrated that on October 16, 1646 at 4:30 p.m., Ashmole was made a Free Mason at Warrington in Lancashire with different personalities in attendance.

Freemasonry in Great Britain had to undergo a difficult and chaotic stage during its formative period. It was through the efforts of James Anderson of the University of Aberdeen and John T. Desaguliers of the University of Oxford who wove the threads of Freemasonry into its present fabric. Specifically, the foundation of the present system of Freemasonry was laid by Anderson in 1733 when he composed his book of compilations based upon the old charges and regulations of the Masons of the Middle Ages and which led to the birth of a cosmopolitan Craft which is tolerant, God-fearing, law-abiding, peaceful, and knowing no distinction of race, sect, or country.

It is in America, however, that Masonry reached its highest development and where it has assumed the institutional character of those great forces which contribute to the upbuilding of humanity.

Jonathan Belcher of Massachusetts was made a Mason in England in 1704 and returned to Boston in 1705. He was the only Mason in the City at that time, but there is no record to show that he performed any Masonic activities.

On June 5, 1730 the Grand Master of England appointed Daniel Coxe as Provincial Grand Master for New York, New Jersey, and

Pennsylvania for a period of two years, but as he was in England in 1730-1731, it is presumed that he never made use of the authority conferred upon him.

The first authorized representative of the Grand Lodge of England to exercise authority in America was Henry Price who received his commission on April 2, 1733. He at once formed a Provincial Grand Lodge in Boston. Immediately thereafter, he received a petition for the organization of a Lodge in Boston and on August 31, 1733 there was set to work the first legitimate and regularly constituted Lodge of Masons in the American continent. The Grand Lodge of Massachusetts was established and became the Mother Grand Lodge of America.

The independence of Freemasonry in America from English Freemasonry was formally declared on March 8, 1777. Following the American revolution, the growth of the country was accompanied by the growth of the Fraternity.

The spread of Freemasonry from continent to continent and from shore to shore also reached the Philippines. It is not known who was the first Mason to set foot on Philippine soil. It is generally assumed that there were Masons among the early Spaniards other foreigners, especially the British, for even if there are no records of the Masonic activities of these men, it is known that numerous persons were persecuted and prosecuted in this country for being Masons. Thus, records show that about the middle

of the eighteenth century, two Irishmen were taken before the Tribunal of the Inquisition for being members of the Fraternity. It is said that Masons among the British forces which occupied Manila from 1762-1764 founded a Lodge in the city, but no evidence of it remains.

The first firmly organized Lodge in the Philippines, the *La Primera Luz Filipina*, was constituted in Cavite in 1856 by two brave Spanish naval officers, Malcampo and Mendez Nunez, who came to the Philippines following the triumph of reactionaries in Spain and the exile of many Spanish liberals to this country.

The first Filipino Mason initiated in the Philippines was Senor Jacobo Zobel y de Zangroniz, a real intellectual and cultured man, and a member of the Royal Academy of History of Madrid.

However, only a few Lodges were established in the Philippines by Spanish or other foreigners which had but a handful of Filipino members. They had no plans for expansion and propaganda. The movement was superficial and confined to cultural elements mostly European. It did not touch the people in any noticeable way. Distinguished Filipino Masons who returned to the Philippines during the period had not even heard of any Masonic movement with Filipinos participating. Marcelo H. del Pilar affirmed in "La Solidaridad" that Filipinos found the doors of the Fraternity closed to them in the Philippines. Apolinario Mabini said

that what Masonic activity there had been was only among peninsular Spaniards "with its flowing and ebbing tides, until its total annihilation."

Be that as it may, there was a sufficient number of initiated Filipinos who germinated the Masonic movement in the country.

In the meantime, Filipino Masons who were persecuted in the Philippines, together with other Filipinos who found the conditions in their country oppressive, went abroad and became initiates in Masonic Lodges in Madrid, Barcelona, London, Paris, Singapore, Hong-kong, and other cities. While Lodges in the Philippines were closed to Filipinos, those in Europe were open to all nationalities irrespective of race or color. These Masons sought asylum in a Fraternity that offered shelter to men of goodwill and which protected the harassed and the persecuted. Jose Rizal, Marcelo H. del Pilar, Graciano Lopez Jaena, Mariano Ponce, Antonio Luna, Moises Salvador, and others, took their Masonic obligations in Spain.

Lopez Jaena, one of the first Filipino patriots and founder of the publication, "La Solidaridad", started a Lodge in Barcelona. It was named "Revolucion" and on April 1, 1889, it obtained a Charter from the *Grande Oriente Español*. Lopez Jaena became its Worshipful Master and Mariano Ponce its Secretary. Del Pilar, Apacible, Bautista, and Alejandrino were members. The

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COMMUNITY PROJECTS

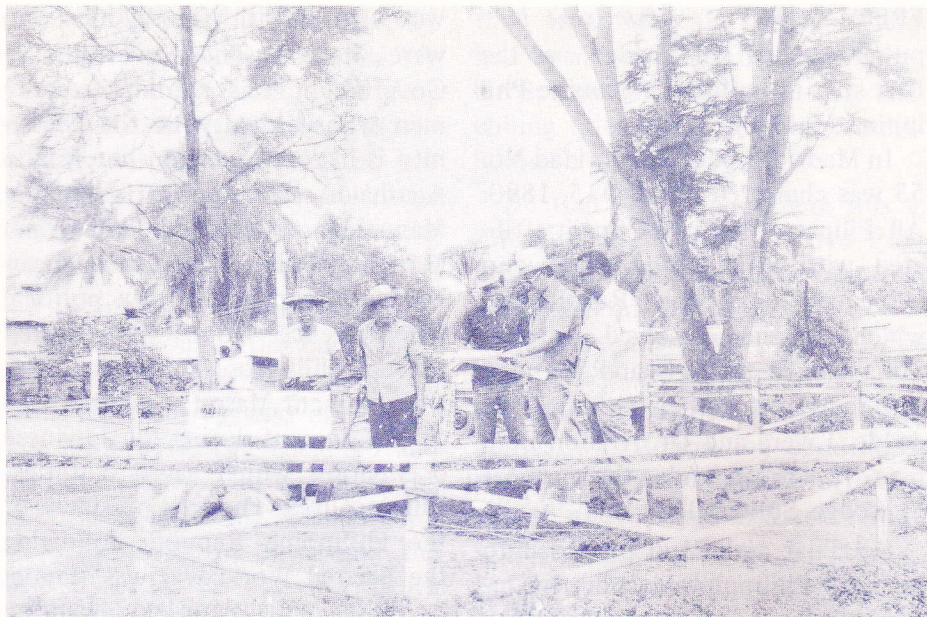
MAGAT LODGE NO. 168

The members of Magat Lodge No. 68 engaged in a Community Project in paving the unfinished section of the sidewalk of the National Road located at the heart of Bayombong, Nueva Viscaya.

The project involved two days work and has been finished since then for use and convenience of the travelling public.



IN THE PICTURE STANDING FROM LEFT TO RIGHT ARE:— WB GUILLERMO BONGOLAN, BRO. EUGENIO S. LABETORIA, SW; BRO. OSCAR PADILLA; BRO. FELICISIMO JUAN,; WB TEOFILLO G. GUILLERMO, SEC. OF THE LODGE, WB. NICANOR MARTINEZ, WOR. MASTER OF THE LODGE, WB ANTONIO PEREZ AND BRO. BENJAMIN S. REGINALDE. SITTING IS BRO. VICTOR DELA CRUZ.



KIDAPAWAN LODGE NO. 170 COMMUNITY PROJECT

Kidapawan Lodge No. 170 launched their project to help the municipal government in its beautification, cleanliness and sanitation campaign.

The Lodge was assigned to beau-

tify an island in the National Highway traversing the town.

They have completed the stone marker with the square and compass on it. The island is now being planted with ornamental plants.

DO YOU KNOW THIS OUTSTANDING MASON?

He was a Major assigned to Harbor Defenses of Narragansett Bay at Fort Adams, as Assistant G-3.

After World War II, he retired in the Philippines as Colonel, General Staff Corps., U.S. Army, Assistant G-3, Armed Forces Pacific.

He is married to a Filipina.

He is a Past Grand Master of the Grand Lodge of the Philippines.



putting up of this Lodge was the first step in building a genuine Philippine Masonry.

In Madrid, Lodge Solidaridad No. 53 was chartered on May 15, 1890. All Filipino Masons in Spain affiliated with it including those who belonged to Lodge Revolucion which was then dissolved. Antonio Luna moved to Paris and founded a "Triangle" together with Dr. Pardo de Tavera and Dr. Ariston Bautista. It worked under the auspices of Lodge Solidaridad.

Del Pilar and Rizal proposed to organize Philippine Masonry by organizing Lodges in Manila and the provinces which would constitute — together with those of Spain and other countries — a strong consolidated league against oppression in the Philippines and which would teach the Filipinos to make use of their freedom of thought and of speech.

In 1890, Antonio Luna and Pedro Serrano Laktaw were appointed to undertake the building of Philippine Masonry. Luna was unable to make the trip as he had to go to Paris, but Laktaw arrived in the Philippines and organized the first Lodge named "Nilad". It was the first Filipino Lodge from which others sprang later. It became known as the "Mother Lodge." It was in this Lodge that Rizal was appointed Worshipful Master on January 31, 1892.

The struggle to free the Philippines of the yoke of Spanish oppression, exploitation, and clericalism

was pursued with vigor by men who were Masons. The Revolutionary Government was administered by men whose loyalty to the Fraternity is beyond question like Emilio Aguinaldo and Apolinario Mabini. Manuel L. Quezon, a Past Grand Master of Philippine Masons, spearheaded the move to gain political independence from the United States, while Jose P. Laurel, another eminent Mason, held the reins of government during the Japanese occupation which saved countless Filipino lives. The first president of the Philippine Republic following the Second World War was Manuel A. Roxas, a distinguished Mason in his own right. Indeed, the history of the Philippines continues to be written with the direct and active participation of Masons in both public and private affairs.

All along, however, the story of Freemasonry both here and abroad has been beset with persecutions and all-out attempts to bring it into disrepute and to destroy its prestige and usefulness.

One of the greatest objections against the Order is that it is a secret society which conducts its affairs behind closed doors and operates with the use of numerous symbols.

The Church of Rome has previously condemned Freemasonry in no uncertain terms for no other apparent reason than that it has misunderstood the principles and secrets of the Craft. Bulls have been issued by different popes to bring an end to Freemasonry. In 1738,

Pope Clement XII issued the first bull condemning and prohibiting Masonic Lodges and directed "the faithful in Christ, all and singly, of whatever status, grade, dignity, and preeminence . . . that no one under any pretext or far fetched colour dare or presume to enter the above-mentioned Societies . . . on pain of excommunications . . . to be incurred *ipso facto* without any declaration, and that from this excommunication no one, except on the point of death, can obtain benefit of absolution except through Us, or the Roman Pontiff for the time being." This bull was confirmed and renewed by Benedict IV in 1751, Pius VII in 1821, Leo XII in 1825, Gregory XVI in 1832, Pius IX in 1846, and, lastly, by Leo XIII in 1892.

It was only in late 1974 that the Vatican – without expressly lifting its ban against Freemasonry – has allowed a semblance of intercourse with the Fraternity, although even prior and subsequent thereto, there have been fellowship dealings between Roman Catholic officials and Knights of Columbus on one hand, and Masons on the other.

But is Freemasonry really a secret society? What is the significance of its symbols?

Presently, there is little about the Fraternity which is secret. Its times and places of meeting are announced. Its objects and purposes are acknowledged. Its activities are well explained. Volumes have been written about its history.

Freemasonry is a secret society only insofar as its signs, legends, traditions, and methods of teaching its science of morality are concerned. It observes secrecy in much the same way that countries, institutions, groups, or individuals the world over keep away from public eye certain secrets. It is like the secrecy that binds a lawyer to his client, a priest to the penitent, a doctor to his patient, or a husband to his wife. There is secrecy connected with everything that is valuable. It pervades all social, domestic, and official relations of men. It is a requisite of existence and without it family, commercial, national and international relations will be greatly imperilled if not destroyed.

On the other hand, the symbolism of Freemasonry "is an album of scenes drawn from life, through which there is portrayed that never ending drama which commences at the cradle and ends with the grave. No Masons can commit an act whether good or bad, but there appears before him some symbol portraying a fitting reward or a just retribution. The symbolism of Masonry then is simply human life in pictures – an illustrated picture gallery of the heart, a complete compendium expressive of man's constant duty to the God who made him and his fellow traveller in life's journey" (*Darrah, Delmar Duane, "The History and Evolution of Freemasonry," 1954 ed., p. 289*).

Thus, the Holy Bible is the great light in Masonry and the great law

of the Brotherhood. The Square is an emblem of morality and virtue. The Compasses teach a Mason to limit his desires and never to allow his passions to master his judgment. The Rule directs him to press forward in the straight path of right and truth. The Apron is an ever-present reminder of an emblematical or unblemished purity of life and rectitude of conduct, a never-ending argument for nobler deeds, for higher thoughts, for purer actions, and for greater achievements.

When first knocking at the door of Masonry, the initiate is asked: "Do you believe in the existence of God?" Upon an affirmative answer depends his admission into this ancient and honorable society. On bended knees, he acknowledges the existence of God with reverence. He beholds before him an altar upon which is an open Volume of the Sacred Law.

Truly, the founders of Freemasonry had in mind the establishment of a society which should be religious in character but free from jealousy, prejudice and intolerance, devoid of superstition and possessing those elements of morality which Cicero characterized as initiating man into a new order of life and foreshadowing immortality." They eliminated from the speculative system of the Craft all references to any but those fundamental religious principles upon which all men could agree: the acknowledgment of a Supreme Ruler of the Universe, subjection

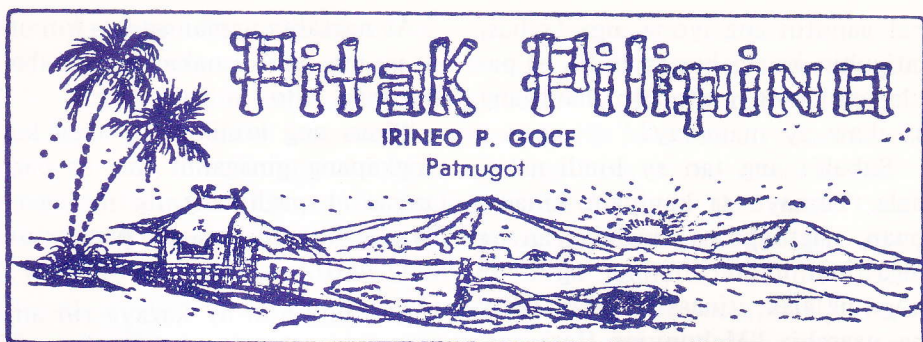
to the great law of justice, and the obligation to love one another in service.

Masonry was never intended to take the place of the church in modern society for it offers no plan of salvation. But it cannot be said that it is not religious for the religious element plays a vital role in it as to be its most distinguishing characteristic without which it would be classified among the secular institutions which exist merely for the gratification of selfish interests. Its founding fathers conceived "a system of moral religion at whose shrine all men might worship, the Christian, the Catholic, and Protestant, the Confucian, the Buddhist, the Mohammedan, as well as all who are willing to acknowledge a supreme being and live a life of moral rectitude. Thus there has been evolved a religious society, which has been charitable enough to recognize good whether it be found in the Bible or the Koran, or in the Moral Code of those who have sought the higher things of life" (Darrah, supra, p. 300).

Surely, such a body of men has the right to exist and lead others to attain the elusive perfect existence.

* * *

FIGHT DRUG ABUSE



ANG HARI AT ANG PANDAY

NI: IRINEO P. GOCE, NG

NANG minsan na si Haring Solomon at ang kaniyang mga panauhin ay makarating sa bulwagan ng bangkete. ay natawag ang kanilang pansin sa isang tao, nakademit sa saplot ng manggagawa at lubhang madungis ang anyo, na nakaupo sa isang luklukang pandangal na hindi pa naigagawad.

Sukdulan ang galit ng hari na nagsabi, "Anong uri ng tao ikaw? Bakit nakaparito ka sa aming piging na waring hindi naman tinawag, kung saan ang mga inanyayahan ay walang iba kungdi ang pangunahing mga manggagawa sa templo?"

At ang tao ay sumagot, "Sa ikasisiya po ninyo, hindi ako naparito na hindi tinawag. Hindi po бага at ipinagbando na sa araw na ito ay inimitahan ang pangunahing mga manggagawa sa templo upang makasalo ng hari? Iyan po ang dahilan kung bakit ako naparito."

Nang makapagsalita ang tao ng ganoon ay nagbulung-bulungan ang

mga panauhin. Ang narooing eskultor na umukit sa rebulto ng anghel ay nagpahayag, "Ang taong ito ay hindi eskultor. Hindi ko siya nakikilala."

At ang tao na nagrebite ng lantay na ginto sa mga kisame ng templo ay nagsabi rin, "Hindi siya kasama ng mga gumagawa sa mga pinong metal. Hindi ko siya nakikilala."

At ang tao na namuno sa pagtatayo ng mga pader at dingding ay nagsalita rin, "Hindi siya sumama roon sa mga taong tupipak ng bato. Siya ay hindi namin kabilang."

At ang tao sa nanguna sa mga naghugis ng mga troso para sa bubungan ay nagsabi, "Kaming mga sanay sa pagtaga ng mga sipres at sa hiwaga at lihim ng pagsusugpong ng iba't-ibang mga uri ng kahoy ay hindi siya nakikilala. Hindi namin siya kabilang."

Pagkarinig ni Haring Solomon ng ganito ay nagwika siya, "Paanong masasabi mo gayon? Na hindi da-

pat ganutin ang iyong mga balbas, latiguhin ka ng buong lupit, at palaruan ka ng mga bato, hanggang sa ikaw ay mamatay?”

Subali't ang tao ay hindi nabahala. Tumayo sa kaniyang kinauupuan, nagtungo sa kinalalagyan ng mga inumin at kumuha ng isang kopa ng alak; itinaas ito at malakas na nagsabi: “Mabunying Hari, mabuhay nawa kayo magpakailanman!” At tinungga niya ang alak hanggang sa ang kopa ay mawalan ng laman.

Pagkatapos ay bumalik sa kaniyang dating luklukan at nagsalita sa mga panauhin na umalipusta sa kaniya; at ang unang kinaharap niya ay iyong mang-uukit ng bato:

“Sino ang gumawa ng mga kangkapang ginagamit mo sa pag-uukit?”

“At sumagot ang eskultor, “Ang Panday.”

At sa punong manggagawa sa mga kahoy ay sinabi niya, “Sino ang gumawa ng mga kagamitang kinakangkapan mo sa pagbuwal ng mga kahoy sa mga kagubatan ng Lebanon, at ipinaghugis na maging pilar ang mga iyon para sa bubungang templo?”

At sumagot din ang mangangahoy, “Ang Panday.”

At nagsalita naman siya sa humugis ng mga ginto, nakar at mamahaling mga bato, at nagsabi:

“Sino ang lumikha ng mga kangkapang ginagamit mo sa pagtapyas at paghinang ng magagandang palamuti para sa panginoon kong hari?”

At itong huli ay kagaya rin ang naging sagot, “Ang Panday.”

Nagsalita naman ngayon ang tao kay Haring Solomon, “Tingnan niyo, mabunying Hari! Ako ang tao na kung dinudusta ng aking mga kapuwa ay tinatawag nilang Maitim na Panday, subali't kung nais nilang parangalan ay tinatawag naman nilang Anak ng Palihan. Tunay nga po ang sinabi ng ibang mga manggagawa, na ako ay hindi nila kabilang: Ako ay higit pa kaysa kanila. Kung hindi nauna ang aking pagsisikap, ang kanilang mga paggawa ay hindi mangyayari.”

“Anak ng Palihan!” pabulalas na wika ni Haring Solomon. “Ako, maging ako, ay nagpaparangal sa iyo, sa iyo na mahalagang tagapagmana ng dakilang guro, si Tubal Cain. Dito ka maupo sa aking kanaan, na sadyang inihanda para sa manggagawang pinakadakila. Ito ang luklukan para sa iyo.”

NOTICE OF ANNUAL MEETING

Notice is hereby given that the Annual Meeting of the Masonic Hospital for Crippled Children will be held on July 21, 1975, at 5:30 P.M. at Plaridel Masonic Temple 1440 San Marcelino, Manila for the Election of Directors of the Board and to consider such other business as may properly come before the meeting.

GRAND CHAPTER



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WHY ROYAL ARCH MASON?

(From a leaflet published by the
Grand Chapter R.A.M., of New
York)

Every Master Mason aspires to attain the summit of Ancient Craft Masonry. Many feel with regret that it is not practicable for them to share in all the light shed by the several bodies; but all wish most earnestly to receive all the light and instruction which pertain to the Ancient Craft – the origin and foundation of the Institution.

In the life of every Master Mason, moreover, there comes a time when he realizes that he has not yet attained that goal, that he is not yet in possession of all rights and light of a Master Mason, as there were known and understood by his ancient brethren.

But he does not realize that the goal of his aspirations is near at hand – in the Royal Arch Degree.

All Symbolic Masonry has its source in the Grand Lodge of England. Section 1 of the Constitution of the United Grand Lodge of England declares that “pure, ancient Masonry consists of three Degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch.”

The Degree of Royal Arch Mason is founded upon the destruction of the first and the building of the second Temple. The ceremonies of the Degree have an interesting and graphic historical setting, and a profound and reverential moral significance. The Royal Arch Degree is the complement of the Master’s Degree, the unfolding into a second

volume of the history of that which was lost to its final recovery. Without the Royal Arch, the Master's Degree is like a song half sung, a tale partly told, or a promise unfulfilled.

The preparatory Degrees conferred in the Chapter are those of Mark Master Mason Past Master and most Excellent Master. All are beautiful, all are interesting, all teach valuable lessons, but the Most Sublime Degree of Royal Arch Mason is more august, sublime and important than all that precedes it. It brings to light many essentials of the Craft contained ONLY in this Most Sublime Degree and explains many cryptic passages of the first three Degrees incomprehensible to the Master Mason. Without a knowledge of these the Masonic character cannot be complete.

It has been said that "The Royal Arch stands as the rainbow of promise in the Ritual; it stands as the promise of the resurrection; of that which was lost and that which shall be recovered."

The value of Royal Arch Masonry will be justly appreciated by all who are Exalted to that Most Sublime Degree, particularly by those who are seeking to complete their Masonic education. It reveals

the full light of Ancient Craft Masonry, presents it as a complete system in accordance with the original plan and confers at last the rights and light of a Master Mason in fact as well as in name. It truly leads to a fuller understanding of the purposes and spirit of Freemasonry, for standing upon this towering summit we are able for the first time to perceive the completeness of the Ancient Craft and to understand how all its forms and ceremonies, from the Entered Apprentice to the Master Mason's Degree, are the preparation for the final goal, the Most Sublime Degree of Royal Arch Mason.

Our membership consists only of those who have been regularly initiated, passed and raised to the Sublime Degree of Master Mason in a just and duly constituted Lodge of Free and Accepted Masons, who are properly vouched for, in good standing in their respective Lodges and in the community in which they reside.

We would have all such receive the light and instruction which can be communicated only in the Royal Arch Degree. Any Royal Arch Mason can give full information on how to proceed to that end.

FREEMASONRY . . . *from page 7*

door to gain admission.

Brethren, I believe that I have pointed out some similarities between Freemasonry and Science. Both can contribute to the development of the New Society and the

improvement of the Bagong Pilipino. Kaya mga kapatid, inaasahan kong magtutulungan tayong lahat sa ikauunlad ng Bagong Lipunan para sa kapakanan, kalusugan, at kaginhawahan ng Bagong Pilipino.

MASONIC LEADERS MEET IN WASHINGTON

BY: WILLIAM C. COUNCELL, PGM

The Annual Conference of Grand Masters of North America, together with the Annual Convention of the George Washington Masonic National Memorial Association opened on February 17, 1975 in Washington, D.C.

Fifty four of the 60 active members answered roll call represented by their Grand Masters. The following distinguished Masons were invited to the podium to extend greetings to the assemblage: Henry C. Clausen, Sovereign Grand Commander, A. A. S. R., S. J.; George A. Newbury, Sovereign Grand Commander, A. A. S. R. N. M. S.; Gordon Merrick, General Grand King, General Grand Chapter; Hoyt McClendon, General Grand Master, General Grand Council; Roy Wilford Riegle, Grand Master, Grand Encampment.

Shortly before noon, the President of the United States was admitted to the meeting. Amidst thundering applause, Brother Ford approached the stage where he was formally greeted by the President of the George Washington Memorial Most Worshipful Raymond C. Ellis, P.G.M., New York. After appropriate remarks by Brother Ellis, a Galvano plaque honored Gerald R. Ford as the 14th Masonic President of the United States was unveiled. The following introduction and response by illustrious Brother Ford has Masonic significance and was given to the Cabletow by Most Worshipful Brother Council the Far East representative of the George Washington Memorial.

REMARKS OF THE PRESIDENT, BROTHER GERALD R. FORD

Most Worshipful Brother Ellis, Most Worshipful Brother Fowler, Grand Masters and other officers of the fraternity, Brothers and friends:

Let me, at the outset, express my deepest personal gratitude to Brother Ellis for his more than generous observations and comments that he has made concerning the past. I am deeply grateful for those very kind words.

The dedication of this medallion

gives me a great personal pleasure and, of course, is an honor that I will always cherish.

When I took my obligation as a Master Mason — incidentally with my three younger brothers — I recalled the value my own father attached to that order. But I had no idea that I would ever be added to the company of the Father of our Country and 12 other members of the order, who also served as Presidents of the United States.

Masonic principles – internal, and external – and our order’s vision of duty to country and acceptance of God as Supreme Being and guiding light have sustained me during my years of government service. Today, especially, the guidelines by which I strive to become an upright man in Masonry give me great personal strength.

Masonic precepts can help America retain our inspiring aspirations while adapting to a new age. It is apparent to me that the Supreme Architect has set out the duties each of us has to perform, and I have trusted in His will with the knowledge that my trust is well-founded.

As our Nation approaches its 200th anniversary, we do live in very challenging times. It was almost 200 years ago in the darkest days of our war for independence that George Washington answered a question that is sometimes asked today. The question is whether times are as bad as some say.

George Washington answered, and I quote: “We should never despair. Our situation before has been unpromising and has changed for the better, so I trust it will again. If new difficulties arise, we must only put forth new exertions and proportion our efforts to the exigency of the times.”

Let us today rededicate ourselves to new efforts as Masons and as Americans. Let us demonstrate our confidence in our beloved Nation, and a future that will flow from the glory of the past.

When I think of the things right about America, I think of this order with its sense of duty to country, its esteem for brotherhood and traditional values, its spiritual high principles and its humble acceptance of God as the Supreme Being.

Today, we honor our first President, who was also our first Masonic President. In a letter in 1798, to the Grand Lodge of Maryland, Washington used some words which are now especially appropriate.

Washington told the order that he “conceived it to be the indispensable duty of every American to come forward in support of the government of his choice and to give all the aid in his power towards maintaining that independence, which we have so dearly purchased.”

Such involvement by every American is as essential today as it was in George Washington’s Day.

I express to all of you my deepest thanks for this tribute and I ask that we resolve together to honor George Washington and America by perpetuating the national heritage he engendered through the principles which guide our order – friendship, morality and brotherly love.

I thank you very, very much.

* * *

Sorry – the name of our RW CALIXTO O. ZALDIVAR, a member of the Board of Trustees of the Cabletow, Inc. was inadvertently omitted in our May Issue.

We are sorry for the omission.

CHAPTER IV ARTICLE VI, SECTION 1 [Page 60]

Charges may be preferred against a member of a Lodge or any Mason residing within its jurisdiction, excepting the Master of a Lodge, the Grand Master and any incumbent or past officer of the Grand Lodge, for violation of the Ancient Landmarks of the Order, the Constitution, Edicts, Rules and Regulations of the Grand Lodge, or of the By-Laws of his Lodge, or of any portion of the Masonic or moral law, and/or for unmasonic conduct or abuse and/or usurpation of power, and/or for breaches and offenses against other Masons and/or for breaches and offenses against the Grand Lodge and/or its constituted officers.

CHAPTER IV ARTICLE XII, SECTION 2, e) [Page 50]

He [the Secretary] keep the following books of the Lodge on the prescribed form;

Tyler's Register – where each attending officer, member, and visitor shall record his name in ink before entering the Lodge and in case of a visitor, also the name, number, and location of his Lodge.

CHAPTER VI ARTICLE IX, SECTION 4 [Page 48]

For the neglect or violation of any duty imposed by this Constitution, By-Laws, Edicts, Rules and Regulations, the Master shall be subject to deprivation of office, suspension or expulsion by the Grand Master.

CHAPTER III ARTICLE IV, SECTION 1 [Page 25]

Each Grand Lodge Inspector shall be a Past Master residing in the District comprising the Lodge to which he is appointed.

SECTION 2, c)

He shall have the following powers:

To examine the records, books, and transactions of the Lodge, and to inspect and correct the work of the Lodge.

The answer is obvious. We must enforce our Constitution. Should there be Lodges that cannot meet the minimum requirements of our Constitution, we must either lower the standards or enforce the Constitution. Rather than wait for such a drastic action, wouldn't it be better for such Lodges to seek affiliation with another?

Remember, in unity there is strength. Let us unify the weak Lodges into strong ones. Let us abandon such malpractices as falsifying the Tyler's Register just to keep weak Lodges angonizing. If the end must come, let it come by choice, not by lifting of the charter.

R.E.W.

ANSWER TO "DO YOU KNOW. . ."

The brother is Ill. Jose C. Velo, Past Secretary General of the Supreme Council, 33^o A. & A. S. R. of the Philippines.

THE FACELESS MASON

By AUGUSTO M. PANAJON

I'm sure it was my Brother Masons! cried Tony, as twin rivulets of tears raced down his craggy cheeks. "Nobody else could have done it, Mama".

Tony, at 75, was bedridden for the past two years. As he laid back his head, his mind drifted back through the years to his first Lodge Meeting as a Master, sitting in the East, his eyes wandered to Mario across the Hall, to Rey at the Junior Warden's chair and over the rest of the member seated around the

room. "Thank God, for small favors", he mused, "with officer and members like these, we'll always have a strong Lodge".

"Brethren Tony declared, our charity project shall continue until you decide otherwise. Our donations shall always anonymous to anyone outside of our Lodge and Donors shall always be faceless Masons in our midst".

"Yes, Mama, the money you found under Tessie's pillow was the faceless Mason's gift to us".

* * *

OKINAWA LODGES CELEBRATE MOTHER'S DAY

May 11, 1975 was a relaxing and happy day for the mothers on Okinawa. They enjoyed a Brunch with a delicious menu, served by the Rainbow Girls while the fathers did the cooking. Dining tables were beautifully decorated with red roses and color family group pictures were taken and presented to the mothers as a remembrance of this day's celebration in tribute to all the mothers. The mothers were also treated to a delicious and beautiful Mothers Day cake, while their youngsters were being treated to a variety of games and many prizes by some of our Masonic Brothers.

Highlighting the day activities was a Mothers Day program at which the Demolay Boys delivered the "Flower Talk" and the Rainbow Girls looked most gracious in presenting their Rainbow Girl Garden Ceremony.

Harmony, joy and masonic fellowship was manifested among the more than 260 Brothers and mothers that attended this special day's activities. This event was supported by all the Masonic Bodies on Okinawa and coordinated by Worshipful Brother Feliciano, Master of Okinawa Lodge No. 118.

DISTRICT DEPUTY GRAND MASTERS
1975-1976

DISTRICT

- No. 1 Desiderio Dalisay, Sr.
- No. 2 Leandro Resurreccion
- No. 3 Salvador C. Aquino
- No. 4 Pablo L. Edrozo
- No. 5 Pacifico C. Marin
- No. 6 Eulogio S. Sta. Maria
- No. 7 Generoso O. Sison
- No. 8 Nestor N. Niguidula
- No. 9 Teofilo C. Leonidas
- No. 10 Angel O. Daño
- No. 11 Ricardo C. Buenafe
- No. 12 Victor A. Mendoza
- No. 13 Vicente N. Ongtenco
- No. 14 Valerio V. Rovira
- No. 15 Fidel Fernandez

DISTRICT

- No. 16 Florentino B. Almacen
- No. 17 Manuel D. Mandac
- No. 18 Ricardo A. Cruz
- No. 19 Pablo Sebastian
- No. 20 Paul C. Hall
- No. 21 Kenneth M. Crabtree
- No. 22 David E. Braner
- No. 23 Pablo D. Baguioen
- No. 24 Camilo C. Calimlim
- No. 25 Gregorio O. Calit
- No. 26 Isagani S. Bella
- No. 27 Robert A. Barton
- No. 28 Ernesto Malabanan
- No. 29 Eduardo E. Pascual
- No. 30 George F. Krause

JUNIOR GRAND LECTURERS
1975-1976

DISTRICT

- No. 1 Espiritu B. Cardenas
- No. 2 Julio B. Laceda
- No. 3 Jesus D. Cadiente
- No. 4 Severino A. Hermosa
- No. 5 Pedro L. Fajardo
- No. 6 Emilio J. de la Rosa
- No. 7 Edgardo A. Ramos
- No. 8 Federico Magat
- No. 9 Mario F. Racela
- No. 10 Apolonio Barcega
- No. 11 Rodolfo R. Soriano
- No. 12 Fortunato L. Penilla
- No. 13 Damaceno J. Ago
- No. 14 Mario B. Hidalgo
- No. 15 Juanito C. de la Cruz

DISTRICT

- No. 16 Eliezer La. Casul
- No. 17 Felix Caburian
- No. 18 Rizal D. Aportadera
- No. 19 Luis M. Sirilan
- No. 20 Fred Dumlaog
- No. 21 Herbert M. Harvey
- No. 22 Chester S. Deptula
- No. 23 Federico P. Ambatali
- No. 24 Manuel S. Sayson
- No. 25 Jose M. Lagahit
- No. 26 Cesar M. Sabulao
- No. 27
- No. 28 Teodoro Alcantara
- No. 29 Ciriaco Suarez
- No. 30 Garland W. Chaviers

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