

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



DELEGATION FROM MAGUINDANAO LODGE NO. 40,
MACAJALAR LODGE NO. 184, THEIR WIVES AND DE
MOLAY BOYS WELCOME MW TEODORO V. KALAW, JR.
AND HIS PARTY TO CAGAYAN DE ORO CITY.

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1975



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Grand Master's Page



M E S S A G E

To exemplify the singular importance of every individual Mason in our Fraternity, it takes only one vote — one single solitary Nay — to blackball an aspirant from joining the ranks of Free Masons. Only a single vote by one Free Mason is enough to exclude a candidate from being one of the Brethren.

One Mason's vote is thus of great value; it represents both a great privilege, as well as a grave responsibility.

Fortunately, it also offers to all of us a real opportunity to demonstrate our own selflessness and our dedication to the high ideals of Free Masonry.

Today, because many myths and public misconceptions about Free Masonry are being dismantled, the Masonic brotherhood is growing at a faster rate.

But, it appears to me, that one of the hindrances that could prevent our Fraternity from flourishing in full bloom, is the unfortunate use of the blackball to keep out a good man from joining our ranks. If an aspirant, no matter how well qualified and how well regarded in our community, can have occasioned a personal bitterness from one of our Brethren in the past, then he could not hope to be a Mason, unless we rise above our personal limitations and cast our vote, not colored by personal emotions, but viewed against the larger interests of our Fraternity.

Keep in mind therefore that a blackball, because of business rivalry or personal rancor, is unworthy of a Mason. Neither from enmity nor for vengeance should another good man be kept from joining the Brotherhood.

But if, all things considered, you still believe you must cast a negative vote: so be it. No one begrudges you of this; it remains your privilege and your right.

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HOW THE "CABLETOW" CAME INTO BEING

By: W. C. Councell, P.G.M.

It will be interesting to our readers to know how THE CABLETOW came into existence.

"Great floods have flown from simple sources," says the Bard of Avon, and we shall go back to the "simple source", namely, a resolution by Bagumbayan Lodge No. 4 at its stated meeting of January 11, 1922.

In this resolution, Bagumbayan Lodge recommended to the Grand Lodge that it adopt at its Tenth Annual Communication legislation on various subjects deemed of vital interest to the Craft in these Islands, one of them being as follows:

The foundation of a masonic newspaper, either weekly, semi-monthly or monthly, which shall be the official organ of the M. W. Grand Lodge of the Philippines and the exponent of Ancient Craft Masonry in these Islands, and shall be published under the auspices of the M. W. Grand Lodge."

This resolution was read in Grand Lodge on January 24, 1922, and referred to the Committee on Jurisprudence, and, on the same evening, the Committee recommended that the same be referred to the incoming Grand Master with recommendation "that steps be taken by him at as early a date as practicable to carry out each and every one of the recommendations contained in the said resolution, all of which will, in the opinion of your Committee, if properly undertaken, redound to the benefit of the Craft." The report of the Committee was approved.

M. W. Grand Master: Quintin Paredes proceeded to carry out the terms of this resolution by making a contract with Bro. Manuel Artigas, well-known as an active Mason, writer, and historian, for the publication of a monthly review, with a contribution of P200.00 monthly from Grand Lodge, funds, sixteen pages of the paper to be at the disposal of the Grand Lodge, and three copies of it to be furnished to each subordinate Lodge and a few to the Grand Secretary's office. The publication was to make itself self-supporting with the help of advertisements.

The publication which finally came out, denominated *The Level*, was altogether unsatisfactory, owing, principally to the insufficiency of

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THE INVESTIGATION COMMITTEES

BY: MW WILLIAM C. COUNCELL, PGM

As I constantly search for reasons why our meetings are so sparsely attended and why so many of our members simply drop out due to lack of interest after they receive the degrees, I am becoming more and more convinced that the listless attitude of most of our Investigation Committees is the primary cause. One Scottish Rite Body does not even make the effort to investigate candidates, much less give the members a chance to ballot. I was told investigation of candidates is merely a formality. I wonder how many symbolic Lodges in the Jurisdiction also consider it a formality and not a necessity. I have checked on a few by asking candidates if anyone called on them prior to their conferral and the answer was invariably in the negative.

Here, perhaps, is the weakest link in the entire Masonic chain. After a petition for the (Masonic) Degree is received, the first test the candidate must pass is the inquiry of the Investigating Committee. Approved by this Committee, only a

dark ballot will prevent his initiation into the Lodge. Once in, about all that will get him out is non-payment of dues. Expulsion is very rare. Expulsion is very rare. Having taken him the Lodge is stuck with him.

Obviously, therefore, the responsibility of the Investigating Committee is grave indeed, and in the proper discharge of this duty the skill of a biographer, the integrity of a saint and the wisdom of a judge are required. Because of this, members selected to serve on these committees should be chosen with care. Preferably, they should be brethren little if at all acquainted with the petitioner to avoid any possibility of bias, consciously or unconsciously exerted.

Some investigations amount to little more than looking to see who recommended the petitioner. If the names of active or prominent members are on the petition, a Past Master or two perhaps, or maybe personal friends of one or more of the investigators, the inclination to end the investigation right there, or

at best to make only a gesture, is strong. If those brethren know the man and approve him, why check further?

One reason is this: many a petition gets before a Lodge simply because the recommending brothers lacked the courage, tact or loyalty to risk offending a friend or acquaintance by refusing to sign his petition. This unpleasant duty can be avoided by passing the responsibility to the Investigating Committee, or, consequently to the Lodge, where rejection can be made anonymously. Such procedure is un-Masonic, but it does happen, and many an undesirable member gets in through that back door.

It is also true that, in spite of a strict injunction to use great care in recommending applicants, many among us hesitate little at signing almost any petition whether we know the petitioner well or not. If some brother whom we know the petitioner well or not. If some brother whom we know asks us to sign a petition for him, too often we do it without any real consideration of what is involved. This again is un-Masonic and puts a real burden on the committee chosen to investigate the petitioner.

Knowing these faults and facts, how should an Investigating Committee function? Some of the information required is more or less routine and is easily gathered. The vital question the Investigating Committee must be able to answer is: Is he worthy and well qualified? This is where the real investigating

comes in and is where failure is most often found. It is not necessary to inquire just how much money a man has in the bank, or how much insurance he carries, or what his salary is. His signed petition declares he is able to meet his obligations as a member, and how many petitions are rejected on one of these points anyway?

The question, "Is he worthy and well qualified?" must be answered in the affirmative before the candidate can proceed further. This means he must possess both character and reputation meriting acceptance by the Craft and which will form the basis of Masonic life. Character is not created overnight. It is the distilled essence of a man's reaction to the life forces that affect him. Its formation begins at birth, or even before, if we accept the principle of heredity. What it is when he applies for the degree of Masonry has been determined largely by its past development, and this, in turn, will determine to some extent his progress in Masonry. Therefore, wholly neutral but diligent inquiry should be made covering an adequate period of the petitioner's past.

Frequently, visits to the petitioner in his home are omitted entirely, and this is one of the gravest mistakes made by an Investigating Committee. Other inquiries will develop what his reputation is and has been. Skillful interviews with the man himself in his home will go far to reveal what he actu-

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THE DEMANDS OF MASONIC COMMITMENT

BY: WB ISAAC S. PUNO

Every Masonic District Convention is an auspicious and heartwarming happening. For here are congregated officers and members not only of one Lodge, but of several Lodges, to enhance and widen their circle of fellowship which is unique and pervasive to them, to broaden their intellectual horizon, and to pool their cooperative endeavors in offering creative proposals for the betterment and greater appeal of the Most Worshipful Grand Lodge of the Philippines.

A District Convention is a fertile agora of idea, plans, and projects. Almost always, at the end of its painstaking labors, a District Convention comes up with a lot of resolutions which are then passed on to the Annual Communication of the Grand Lodge for appropriate information, guidance, or action. No doubt, many of these resolutions are nobly motivated and highly commendable. They are the product of the collective enthusiasms and buoyed-up energy of the group. At the very least, they provide fresh insights into the thinking of the participants which, in turn, could supply valuable tips on the direction that the Grand Lodge should take.

At the same time, a word of caution is in order. It is always propitious to analyze and dissect the true role of a District Convention in the structural set-up of our Fraternity. How can we buttress the District Convention so that it can assume a more aggressive lead in exemplifying Masonic precepts and teachings in its particular area of operation? What are the definite responsibilities of the individual members constituting it?

First and foremost, a District Convention seeks to unify Masonic brethren residing within its territorial jurisdiction. It gives them a sense of belonging and affords them a meaningful forum for instructive communication among themselves and with the Grand Lodge.

It has been the practice among District Convention, though, to meet annually — once a year — and on a single day to take up proposals, which, more often than not, have as their principal target the Grand Lodge. They seek to improve and propel the workings of the Grand Lodge. Amendments of its Constitution and By-Laws are proffered. This is not objectionable *per se*. As earlier pointed out, there is merit in this cause of action. But

this misses the value and real essence of a District Convention.

A District Convention exists to wrestle with Masonic problems and exigencies within its locality. It is primarily concerned with working relationship among Lodges within its area of responsibility and their respective officers and members. Ergo, a District Convention should be more deeply involved in bringing about activities which center on these Lodges and which would make people in their communities understand and inquire more about the Fraternity. The curiosity of non-members should be aroused with the end in view of attracting good men into the Order so as to make better men out of them. This is a simple, but tall order.

It has been a common observation that District Conventions in the provinces are more animate, fruitful, and productive for the reason that the brethren within the Lodges live closer together and thus know each other more. This is expected to generate more interest and greater creativity within these District Conventions. But this does not seem to happen as anticipated.

Which brings out a relevant point. Why do District Conventions meet only once a year? Why can't they gather together more often? That way, they can have more planning and brainstorming sessions. But more important, they can pursue vigorously their agreed program of activities.

It may be argued that there are formidable obstacles to holding

more meetings. For one, the holding of a District Convention entails substantial expenditures, and, for another, members may not have material time to attend if the District Convention is to meet more than once a year.

In answer to that, do we not find a good number of professing Masons in any District Convention who are officers and key members in civic clubs and organizations who always manage to find time to attend their weekly – not annual – meetings and share generously in the attendant expenses? Do they relish their presence in these civic aggrupations, simply because every little accomplishment they achieve is publicized, exposed under the glare of lights, introduced by the beat of drums and the sound of trumpets – all of them trimmings alien to the Fraternity? When will we ever discover the true joy and pleasure in freely giving our time to worthy Masonic causes and sharing our largesse in support of these? A Mason is morally obligated and duty bound to share his time, resources, and talents with others. A miser cannot be a Mason for a Mason has the moral obligation to aid and assist not only a distressed brother, but his widow and orphans. If put into practice, this calls for sacrifice beyond the call of duty. A Mason will not, cannot, and must not allow himself to degenerate into a miser who is a most lonely, insecure, unhappy, and unloveable creature – a well-padded bank account notwithstanding.

So, if a District Convention can meet more often, unify its members, and show forth a strong resolve to inject harmony and achievements within their ranks, these members can be doubly proud of their Masonic affiliation. They will be giving meat and substance to the poetic words of the psalmist which are exalted in the Entered Apprentice degree, which say:

"Behold, how good and how pleasant it is for brethren to dwell together in unity!

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments:

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

(Psalm 133)

A District Convention which is blessed with the previous time, the valuable resources, and the imaginative talents of its members can actively pioneer in community involvement and development. No fanfare will be needed to proclaim their best efforts. For their actions will speak for themselves – louder and clearer than any paid advertisement. A good deed can never be hidden for like the biblical candlestick, "it giveth light unto all that are in the house" (Matthew 5:15).

But in the process of serving the community, care should be taken that the time, talents, and resources of the brethren are not fragmented. They should not seek to accomplish so much within a limited time and space which could backfire into nil results. They should aim high, but be realistic. Thus, they could

zero on only one or two definite objectives the accomplishment of which would, however, create a singular impact in the community. They know best the situation in their local settings. The logical choice is theirs.

The Grand Lodge Constitution, however, directs Blue Lodges "to cooperate with and support the Law Enforcement Agencies" and "to support the Public School System" in the country (Pars. 384-386). If seriously considered, this would mean an all-out aid and assistance in bringing about law and order in the larger community embraced by a District Convention and the advancement of public schools in all strata of our society. A sustained and concerted drive by all our Lodges and District Conventions in attaining these twin goals can leave a lasting mark in the annals of our history.

We live in the midst of revolutionary, but exciting times and circumstances. We are fortunate that we can bear personal witness to the changes going on around us which seek to improve our way of life. But we cannot afford to be mere passive on-lookers. Neither can we be complacent hitchhikers nor carpetbaggers in the bandwagon of progress. Individually and collectively as Masons, we have to be involved in the creation of a just and humane society which will have as one of its grand imprints the influence and labors of dedicated and patriotic members of the fraternal Order of this time and age.

PANTABANGAN-BONARI LODGE NO. 203 CONSTITUTED

Pantabangan-Bonari Lodge No. 203, in Rizal, Nueva Ecija was constituted June 31, 1975.

MW Teodoro V. Kalaw, Jr., Grand Master, led the Grand Officers and members of the Grand Lodge who motored to Nueva Ecija for the ceremonies. Among those with him were: VW Marcelino P. Dysangco, Assistant Grand Secretary, RW Desiderio Dalisay, Junior Grand Warden, VW Amancio Donato, Senior Grand Deacon VW Simeon Rene Lacson, Grand Bible Bearer and VW Jolly R. Bugarin, Grand Orator who went by helicopter.

The Lodge was granted its Charter during the Annual Communication in April, 1975.

After the constitution rites, the officers of the Lodge were installed by VW Simeon Rene Lacson, Grand Bible Bearer with VW Marcelino P. Dysangco as Master of Ceremonies.

Installed were: WB Basilio Ng Tiang Kee, Master; Bro. Eugenio P. Bitantes, Senior Warden; Bro. Marcelino E. Guerzon, Junior Warden; Antonio Limos, Treasurer; Bro. Sergio Rubin, Secretary; Bro. Salustiano Rollolazo Chaplain; Bro. Ismael Tan, Marshall; Bro. Raynaldo Abulencia, Senior Deacon; Bro. Ashley Silao, Junior Deacon; Bro. Rogelio Billote, Senior Steward; Bro. Estanislao Mateo, Junior Steward; WB Rodolfo Beltran, PM, Auditor;

SALUTE THE BIRTH OF A NEW LODGE
PANTABANGAN-BONARI LODGE NO. 203*

Arsenio E. Aban
IntroductionJose A. Concepcion
Band Director, CLSU

Wel come the birth of a new Blue Lodge, my friends -
And of-fer songs and pray-ers to - day.
Pantabangan BO-NA-RI mem-bers,
pire for no-ble deeds in life
Dugri fly and praise this glo-ri-ous day;
Pure and spot-less as the Ma-son's badge;
In a song we raise our voices so clear,
And go on deep-ly in search of truth and light,
To an-nounce hon-ors Lodge born to-day; BO-NA-RI
And bring our Lodges, BO-NA-RI
Let's un-fold the wings of fath and true Love
We shall work as a team in a-ny wealth-er
Spread the sweet No-man-ly of-fer-ri-ly
For the Na-tion's cause we give our share
And ded-i-cate our lives to man and God
We sink or swim we bey-law
All the way through life's tur-bu-lent sea
Let's as-and-or-der so that this Lodge will stand
for ev-er.

Bro. Claro C. Mipalar, Almoner; Bro. Felipe N. Villajuan, Jr., Orator; Bro. Claro Agar, Organist, and Bro. Felino A. Aleta, Tyler.

WB Arsenio E. Aban, in collaboration with Bro. Honesto P. Grageda and Jose A. Concepcion, Band Director of Central Luzon State University prepared a song especially for the occasion.

THREE NEW LODGES CONSTITUTED

Toril Lodge No. 208, F. & A.M. was constituted on June 28, 1975 at 8:30 A.M. at the Greater Davao Temple Building Association, in Davao City.

MW Teodoro V. Kalaw, Jr. Grand Master presided over the constitution ceremonies. He was assisted by RW Jose L. Araneta, DGM; RW Desiderio Dalisay, JGW, VW Ricardo A. Cruz; WB Ramon Tesorero, MW Esteban Munarriz; PGM, GS; VW Tiburcio Cervantes, GP; VW Hermogenes P. Oliveros; SGL; WB Aniceto Belisario, WB Filomeno Adi; WB Samuel C. Pangan; WB Benito Maneze; WB Prudencio Afalla; WB Pio Elevanto; WB Raymundo Yu and WB Teodoro Venus.

After the ceremonies of Constitution, the Officer of the Lodge was held. RW Jose L. Araneta was the installing Officer and VW Hermogenes P. Oliveros was the Master of Ceremonies.

Installed were: Ricardo V. Azarcon, PM, Master; Manuel Inigo, Senior Warden; Socrates C. Cesar, Junior Warden; Antonio Alegre, Treasurer; Samuel C. Pangan, PM, Secretary; Patricio Calolot, Sr., PM, Chaplain; Romeo L. Sabio, Marshall, Manuel Mora, Senior Deacon; Patriciano J. Fuentes, Junior Deacon;

Prudencio S. Afalia, PM, Orator; Panfilo E. Sabio, Sr., Almoner; Felipe B. Capili, PM, Lecturer; Ruben G. Feliciano, PM, Lecturer Petronilo Contreras, Auditor; Amadore E. Siapno, Senior Steward; Laurente Ilagan, Junior Steward; Greg Tan, Organist and Ricardo A. Cruz, Sr., PM, DDGM, Tyler

VW Ricardo A. Cruz, DDGM for District No. 18 presented the Grand Master, Teodoro V. Kalaw, Jr. who keynoted the affair.

After the ceremonies the Grand Master's party motored to Tagum for the constitution rites of Tagum Lodge No. 204 held in Shangri-la Lodge Building at 2:00 P.M.

Again, the Grand Master, MW Teodoro V. Kalaw, Jr. presided over the constitution ceremonies. He was assisted by RW Jose L. Araneta, RW Desiderio Dalisay, Sr., VW Ricardo Cruz, WB Primo Dalisay, MW Esteban Munarriz, VW Tiburcio Cervantes, VW Hermogenes P. Oliveros, WB Aniceto Belisario, WB Rodolfo P. Reyes, WB Samuel C. Pangan, WB Benito Maneze, WB Claudio Guerrero, WB Teodoro Venus, WB Eduardo S. Cuyugan and WB Socrates Cesar.

The installation of the officers of the Lodge followed the consti-

tution rites. RW Jose L. Araneta, Deputy Grand Master installed the officers. He was assisted by VW Hermogenes P. Oliveros, SGL, as the Master of Ceremonies.

Installed were: Sergio F. Dalisay, PM, Master; Vicente L. Espero, Senior Warden; Ephraim F. Lancero, Junior Warden; Victorino R. Suaybaguio, Jr., Treasurer; Ruben G. Feliciano, PM, Secretary; Jackson U. Go, Chaplain; Amaure S. Dalisay, Marshall; Lorenzo G. Micabani, Jr., Senior Deacon; Teofilo Bermudez, Junior Deacon; Antonio Lagunsad, Orator; Alfredo Asuncion, Jr. Lecturer; Rodolfo Narmal, Lecturer; Eliseo Soriano, Almoner; Celso Navales, Auditor; Levi Abul, Senior Steward, Rodolfo Rama, Junior Steward and Jesus T. Torres, Tyler.

The Grand Master's party then took a plane for Iligan.

Iligan Lodge No. 207, F. & A.M. was constituted on June 30, 1975 at the Masonic Temple, Quezon Avenue, Iligan City.

MW Teodoro V. Kalaw, Jr., Grand Master, presided over the constitutional rites. He was assisted by RW Jose L. Araneta, DGM; RW Desiderio Dalisay, Sr. JGW; WB Gregorio Calit; Aniceto B. Belisario, PDDGM; VW Esteban Munarriz, GS, PGM; Bro. Rufin Seril, VW Hermogenes P. Oliveros, SGL, Mansur D. Baulo, Bro. Timoteo Uy, Bro. Jose Lagahit, WB Glicerio A. Lim, Sr., Bro. Francisco Tan, Bro. Johnny Wilson, Bro. Timoteo Abucay, Bro. Feliciano Sabayle.

A fraternal Luncheon was ten-

dered by the Brethren in honor of the visiting firemen.

At Two O'clock in the afternoon, the Lodge was opened. The Grand Master and his party was received with Grand Honors.

The invocation was delivered by Rev. Francis Cruise, CSSR. The welcome address was given by Bro. Moises Dalisay, Sr.

After the constitution ceremonies, the officers of the Lodge was installed into office. RW Jose L. Araneta was the installing officer and VW Hermogenes P. Oliveros was the master of ceremonies.

MW Teodoro V. Kalaw, Jr. key-noted the affair.

The newly installed officers are: Gerardo B. Padilla, PM Master; Juan B. Escarda, Senior Warden; Moises F. Dalisay, Sr., Junior Warden; Camilo G. Empleo, Treasurer; Gervasio J. Riconalla, PM, Secretary; Venancio K. Kuan, Chaplain; Tarciano B. Pallones, Marshall; Salvador Ll. Laya, Senior Deacon; Benigno P. Reyes, Junior Deacon; Pedro F. Belcina, Auditor; Benjamin M. Legaspi, Senior Steward; Henry C. Dy, Junior Steward; George C. Miras, Organist; Manuel S. Gaité, Assistant Secretary; Voltaire I. Rovira, Lecturers; Perfecto O. Mutuc, Orator; Eduardo Maruhom, Almoner and Rolando A. Aniceto, Tyler.

FIGHT DRUG ABUSE

WHAT WILL I GET OUT OF MASONRY?

by
Donald H. Smith
Grand Commander, Kentucky

Sir Knight Donald H. Smith, from his own 20 years of world-wide experience, expresses his own deep regard for Freemasonry and provides his answer to a question often asked, directly or indirectly, by members of the Craft.

What Will I Get Out of Freemasonry?

A question of this type can only be answered in a personal way. Every worthwhile endeavor we put our hands to should remind us that we will get from it as we give to it.

If Masonry is only knowing something other men don't know, then we have it. If it is a ring, a tie-tac or a lapel pin, then we have it. If it is more than this, we can have it, but we must seek it. We must give of ourselves.

Twenty years ago, the Senior Warden of Atlanta Lodge No. 59, F. & A.M., Georgia, was lecturing a group of six Entered Apprentice Masons behind the bread racks in his grocery store after closing time. One of his statements to this small group of anxious learners was, "You're going to get out of Masonry in direct proportion to what you put into Masonry."

I was one of the Entered Apprentices and that was the first time I heard it; I have heard it a thousand times since and have probably repeated it a like number of times.

Is it true, Sir Knights? Have you received as you have given to Masonry? As for me, I have received a thousand fold more in fellowship, in learning and in my faith than I have contributed. However, both are incalculable, so I will say I was lucky. I could test the truth of the saying in many places.

When I was Raised, I was a career soldier. The first effect of Masonry on me was to give me a social outlet other than that of the Army post where I was stationed. I had fellowship with civilians who welcomed me as a Brother. They invited me to work with them. They welcomed me to their organization and gave me a place in the organization. I soon learned more and be-

came a part of the ritual team. I was receiving in a much greater proportion than I could give.

Then, as if some new force had entered my life, I found that there were groups of Masons who met on Army posts and I soon found myself with other armed forces personnel as a member of the National Sojourners. I was soon initiated into the Heroes of '76.

Next I served in Germany where I found that Masonry transcends language barriers, where the saying "to travel in foreign countries, to work for and receive," was a reality; where former wartime enemies became closer than friends, they were Brothers.

I have also visited Masonic clubs in the Far East and found the same gentlemanly fellowship that Masonry has for all its members.

I came to the city in which I now live as a soldier at a post with only six military personnel. I found the fellowship at the local Lodges as heart warming and hospitable as any I had experienced. They also found work for my temporarily idle Masonic hands and I again found the Brotherly affection I had known in Masonry.

Here I was Exalted, Greeted and finally created a Knight Templar. Here I have been elected to serve by my Brothers and Companions. From local work we have become part of the Grand Commandery and through it received membership in the Grand Encampment.

I have made many close personal friends across the Commonwealth

and even across the nation through the York Rite of Freemasonry.

In the years of privileged service I have been honored by being permitted to obligate, or dub and create, hundreds of Knights Templar. They have included mechanics, a governor, house painters, a mayor, merchants, clergymen, doctors, teachers, members of the armed forces and men from many other occupations. All these men have two things in common: they are men and they are Masons.

All of this began because that Senior Warden who gave of himself told me what I could get out of Masonry. Do you suppose he knew how great would be my portion in the time that has passed? It was behind the bread racks in his grocery store that I found the beginning of Masonic wisdom and I believe it is my duty to pass it on to others.

Since my portion is great, I owe a great deal. It is like all love: the more we give away, the more we receive.

My Brothers, Companions, Sir Knights: What do we get from Freemasonry? The Brotherhood of men under the Fatherhood of God. It is available to all who do as I have done. We must all try to give in direct proportion to what we receive.

Grand Commander Smith may be reached
103 Southland Drive, Richmond, Kentucky
40475.

— Knight Templar

* * *

JOSE ABAD SANTOS CHAPTER IODM INSTALLATION

The Jose Abad Santos Chapter, International Order of DeMolay held its 59th Public Installation of Officers for the second term 1975 last Sunday, July 20, 1975 at the Jose Abad Santos Hall, Plaridel Masonic Temple at 4:30 in the afternoon.

Installing Dignitaries during the installation ceremonies were: Arturo S. Medrano PMC, Installing Officer; Angelito L. Martinez, PMC, Installing Senior Councilor; Edward E. Luarca PMC, Installing Junior Councilor; Virgilio C. Leynes, Installing Senior Deacon; Johnson V. Agar PSC, Installing Marshal; Rolando E. Macawili, Installing Chaplain; Sis Grace Aquino, IOJD Bethel 2 Manila, Installing Organist, Pioquinto A. Leviste, PMC, Master of Ceremonies.

The Officers Installed were:

Master Councilor, Antonio E. Sarrosa; *Senior Councilor*, Francisco M. Lovero, RD; *Junior Councilor*, Edgard A. Roxas; *Treasurer*, George G. Taruc, *Scribe*, Lersan A. Biacon; *Senior Deacon*, Orlando S. de los Reyes; *Junior Deacon*, Erwin C. Donato; *Senior Steward*, Joe Solon M. Sarmiento; *Junior Steward*, Isagani L. Aquino; *Standard Bearer*, Paul H. Ocampo; *Marshal*, Nestor A. Rizaldo; *Chaplain*, Narciso D. Sanchez; *Orator*, Roy E. Ferraren;

Almoner, Benedicto Chua; *Organist*, Cesar S. Atanacio, Jr.; *Sentinel*, Manuel A. Roxas, Jr.; *First Preceptor*, Edgard E. Luarca; *Second Preceptor*, Emmanuel G. Olympia; *Third Preceptor*, Eduardo D. Flores; *Fourth Preceptor*, Mario F. Tinio; *Fifth Preceptor*, Abraham H. Mendoza; *Sixth Preceptor*, Eduardo P. Capili; *Seventh Preceptor*, Cenon Aranilla; *Aide to the Master Councilor*, Bro. Rowel A. Borja.

The chapter sweetheart for the term was Miss Elizabeth Angeles Aytona U.E. Panorama coed. She succeeded Sis Cristina Grace V. Agar, Senior Princes IOJD Bethel No. 2 Manila of the first term 1975.

Dad Domingo F.M. Domingo, chairman of Advisory Council gave the opening Remarks and Dad Mario C. Navia, Chapter Advisor introduce the distinguished guest speaker: MW TEODORO V. KALLAW, JR., Grand Master, Grand Lodge of the Philippines. The members of the International Order of Job's Daughter, Bethel No. 2 Manila, International Order of Rainbow for Girls, Perla Assembly No. 1, Loyalty Chapter, Order of DeMolay and the Ambibaliw Croud lead by Bro. Manny Martinez, gave a series of musical numbers and Bro. Narciso D. Sanchez delivered the flower talk.

Members of the Advisory Council are: Dad George A. Mella, Representative DeMolay Advisor, Dad Daniel D. LISANIN, Dad Nicanor B. Lim, Dad Eliseo A. Arandia, Dad Isaac Arribas, Dad Restituto F. Cruz. Associate Advisors for the Chapter are: Pro. Pioquinto A. Leviste, PMC, PCM-MSA, BHK, RD, PMA, Bro. Johnson V. Agar, PSC,

Bro. Joel F. Capistrano, JASC, Bro. Joseph F. Capistrano, FJC. and Bro. James R. Ludan, PJC.

At the outset of his term, the Installed Master Councilor plans to sure more stability and harmony within the Chapter in conjunction with our aims to promote greater relationship among the members of the masonic family.

JOINT VISITATION

Maguindanao Lodge No. 40 and Macajalar Lodge No. 184, in Cagayan de Oro City held a joint meeting on July 1, 1975 for the visitation of MW Teodoro M. Kalaw, Jr. and his party

Bro. Sixto U. Alesna presented the Philippine Flag. Bro. Benjamin O. Go recited the salute to the flag.

The welcome address was delivered by VW Manuel D. Landac, Deputy for District No. 17.

WB Leonardo T. Panares, Master of Maguindanao Lodge No. 40 and WB Francisco T. Tan, Master of Macajalar Lodge No. 184 gave short remarks.

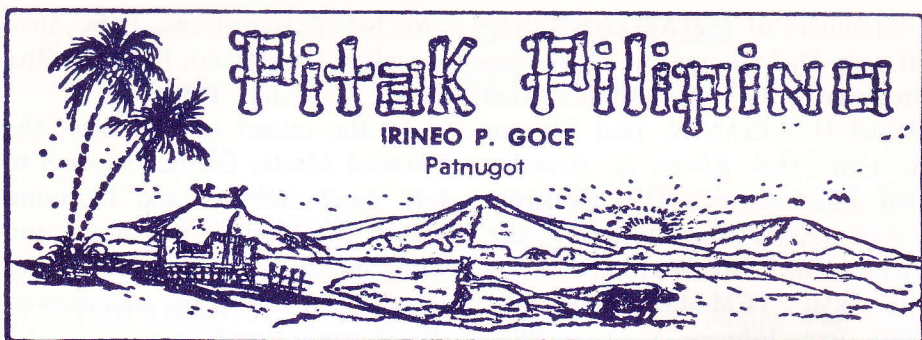
VW Manuel D. Mandac presented the Grand Master.

After the closing of the Lodge, the Brethren form a motorcade to the Lumbia Airport to bid the Grand Master and his party Bon-Voyage.



DO YOU KNOW THIS MASON?

He is called "URUHU" in Africa. He is a past Grand Master and past Grand Secretary of the Grand Lodge of the Philippines and at present Philippine Ambassador to Kenya.



MGA TAONG HINDI TANYAG

NI KAP. IRINEO P. GOCE

Karamihan sa mga Mason ay hindi natatanyag. Ang dahilan nito ay sapagka't ang mabubuting mga gawain ay hindi natin dapat ilathala.

Kung minsan ay naitatanong natin sa sarili kung bakit mayroong tao na napakaraming mga kaibigan, at ang iba ay kakaunti lamang. Kung bakit kaya mayroong mga tao na higit ang pagtingin sa ibang mga kung sinu-sino kaysa pakikitungo sa atin.

Bakit nga kaya mayroong tao na higit na pinapansin sa mga pagtitipon, o dili kaya'y siyang laging hinihintay ng karamihan kung ang mga ito ay nagkakatipon? At bakit mayroong tao na nais kaibiganin ng

lahat?

Isang tanyag na manunulat ang nagtangkang magpaliwanag nito sa pagsasabing ang mga tao ay karaniwang mapag-isip ukol sa sariling kapakanan. Ang marami sa atin ay nais makamtan ang sukdulang maaring matamo sa buhay. Nais nating lumigaya at gagawin ang lahat upang makamtan ang kaligayahan. Ang pagmimithi sa kaligayahan ay siyang ugat ng lahat nating ginagawa, ayon sa manunulat.

Mayroon nga namang mga taong higit na tanyag o popular kaysa kanilang mga kapuwa. Ang dahilan nito ay sapagka't naniniwala ang mga tagahanga na higit nilang paki-

kinabangan ang pakikipagkaibigan sa ganoong taong popular kaysa makisama sa taong hindi tanyag. Nais ng marami na ang taong popular ay maging kaibigan sa paniwalang ang pakikipagkaibigan dito ay sa kanilang ikabubuti at sa kanilang sariling kapakanan. Sa pagiging malapit sa kaniya ay makababahagi sila sa kaniyang mga kaalaman, mga biyaya, o mabuting kapalaran kaya.

Mayroon din namang mga tao na waring walang naidudulot kungdi mga kaguluhan. Ang mga ito ay bait-bata at laging nadadawit sa mga basag-ulo o kagipitan. Lagi na lamang silang nangangailangan ng tulong.

Ang marami sa atin ay umiiwas sa ganitong uri ng tao sapagka't ito ay higit pang nagiging pananagutan kaysa kapakinabangan. Mga tao lamang na matitibay ang loob, taimtim ang pananalig sa Maykapangyarihan, may kakayahang magpayo, at matapat sa hangaring dumamay ang nakapagtitiyagang lumapit o lapitan kaya ng mga taong mahirap pakitunguhan. Subali't walang hangad ang mga ito kungdi tumulong at wala namang inaasam na gantimpala.

Ang taong malungkutin na halos hindi ngumingiti ay talagang hindi kanaisnais kasamahin o pakitunguhan maliban sa tanggapan ng isang taga-payo. Para bagang hinihilangsalungat, wika nga, at mahirap makibagay sa ganiyang uri ng tao.

Ang taong tahimik naman, karaniwan ay kakaunti ang kaibigan sapagka't sa pagiging tahimik ay hindi siya nakikilala ng marami at

hindi mapagpasyahan kung makabubuti o makakasama kaya ang pakikipagkaibigan sa kaniya. Subali't kung may mga katangiang napansin sa ganitong taong tahimik, ay marami na rin ang maghahangad lumapit sa kaniya.

Mapapansin natin na sa pakikipagkapuwa at pakikipagkaibigan, ang lahat ay nasasalig sa pagkakaroon ng mga bagay na pakikinabangan o kapakipakinabang. Ang karaniwang mga tao ay hindi karakang naguukol ng kanilang pansin, pakikipagkapuwa o pag-ibig man kung wala silang inaasahang maging kapalit na biyaya o katumbas na kabayaran. Ang sinuman ay hindi magugustuhan ng kapuwa kung siya ay hindi talagang kaibig-ibig; hindi makaaakit kung talagang hindi makaaakit kung talagang hindi mapang-akit. At talagang malabis nga na hilingin natin ang paglingap at paggiliw ng iba kung talagang tayo ay hindi nararapat lingapin at kagiliwan.

Ang lalong mahalagang bagay na dapat pagbatayan ay kung gaano ang ating maibibigay sa ating kapuwa. Ang sabi nga sa Banal na Kasulatan: "Sa iyong pagbibigay ikaw'y makatatanggap; sa iyong pagkamatay ay mabubuhay kang muli."

Tayong mga Mason ay sa ganiyang simulain nananalig. Nagbibigay tayo na walang hangad makatanggap ng kapalit. Sapagka't ang Makapangyarihang Diyos lamang ang Siyang nakauunawa ng lahat, at Siya rin ang nakatatalos kung sino ang karapatdapat tumanggap ng ka-ukulang gantimpala.

the funds at the disposal of the management. It saw only four issues, the last of which was not distributed.

At the 11th Annual Communication of the Grand Lodge, a resolution was presented providing for the continuation of the publication of this review, with a board of three members to act as editorial staff and board of control and have charge of the administration thereof, the Grand Lodge to turn over to said board each month the sum necessary to pay the expense of this official publication, and each subordinate Lodge to contribute /24.00 per annum towards the support of the same.

This resolution passed to a special committee, together with the portion of the Grand Master's report on *The Level*, and, on the following day, the resolution was reported back recommending favorable consideration, with the recommendation that five copies of the review be furnished to each subordinate Lodge.

The Grand Lodge adopted the report of the special committee.

Shortly after his installation, Grand Master Frederic H. Stevens set about to carry out the Grand Lodge resolution above referred to: but Bro. Manuel Artigas, from professional pride, absolutely refused to submit to the terms of the resolution.

The *Level* being the property of Bro. Artigas, the Grand Master called a meeting of the Grand Lodge officers to consult what course to pursue, and it was found to be the sense of the meeting that the review should be published, with the elective officers of the Grand Lodge acting as board of control, under a name other than "The Level."

M. W. Grand Master Stevens, an experienced printer and publisher, thereupon engaged Bro. Samuel Stickney, who has had many years of experience in the journalistic field, as business manager of the new review, and appointed M.W. Bro. George R. Harvey and Wor. Bros. Teodoro M. Kalaw and Leo Fisher as associate editors, the brother last named to be at the same time official translator.

The first number of the new publication, for which the name THE CABLETOW was chosen, at the suggestion of Bros. Stickney and F. J. Herier, was for the month of June; it was ready for distribution on May 29 and was a credit to the Grand Lodge and Philippine Masonry in general, from the literary, typographical and all other points of view. Copies were mailed to all Lodge secretaries, in sufficient numbers to give each member his copy. The large number of advertisements showed that the business manager had been "on the job", and the Brethren concerned in the publication were the recipients of numerous compliments and congratulations.

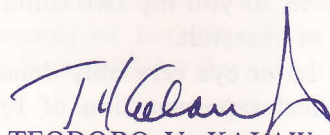
There was some criticism and opposition; but as the second, third and fourth numbers came out and the Brethren began to realize that the new review was there to stay and would be an unqualified success, silence fell on the anvil chorus and many of those who had doubted and scoffed became warm advocates and supporters of the CABLETOW.

THE CABLETOW is an official gazette and a library of reference for the Craft in the Islands. It keeps the Brethren in the outposts of Masonry posted on Masonic activities in Manila and in the Masonic world at large. It furnishes them instruction and entertainment. It shows them that the Grand Lodge of the Philippine is a going concern, with officers and members constantly on the alert in the interest of Masonry in general and of the Craft in the Philippines.

MESSAGE *From page 1*

Viewed from the perspective that every single thread contributes to the creation of the Grand Tapestry, we should examine the qualifications of those who wish to join us — with prudence, always; with due deliberation and great care; but above all, with the spirit of Charity.

This will enable us to embrace into our fold, every good man and free spirit, who aspires to join us in upholding the highest traditions of Free Masonry.



TEODORO V. KALAW, Jr.
Grandmaster

WHY WORRY?

People worry too much. There are really only two things to worry about, either you have good health, or you don't. If you have good health then there's nothing to worry about; if you are sick, there are only two things to worry about. You will either get well or die; if you get well there is nothing to worry about . . . if you die there are only two things to worry about; you'll either go to heaven or to the other place; if you go to heaven there's nothing to worry about, and if you go to the other place, you'll be so busy shaking hands with old friends you won't have time to worry.

— MASONIC LIGHT

GRAND CHAPTER



RUPERTO S. DEMONTEVERDE
G.H.P.

GRAND COUNCIL



RAYMOND E. WILMARTH
I.G.M.

GRAND COMMANDERY



MANUEL BUMAAT
G.C.

THE YORK RITE IN THE PHILIPPINES

JOSE E. RACELA, PGHP, PIGM, PC – GRAND SECRETARY-RECORDER, – P.O. BOX 1921, MANILA

THE YORK RITE – ROYAL ARCH

BY: JOSE E. RACELA, PIC, PIGM, PC

Volumes have been written on the subject by many eminent and illustrious authors, but allow me to present to you my two centavos worth of research.

The letter Y very ably denotes symbolical representation of Freemasonry and its two great branches or rites. (A Rite is an aggregation and succession of any number of Degrees given by one or more Bodies, but by the authority of a single Supreme Government – Pike).

The stem of the “Y” typifies symbolic Masonry, or the “Blue Lodge”, with its three degrees of EA, FC & MM; the two branches of the letter, the York and Scottish Rites, respectively. Both Rites are dependent on Ancient Craft Masonry, and draw their life-blood from it. The “Blue Lodge” is the very bedrock of all Masonry, with-

out which it could not exist. We are only concerned with the York Rite, particularly the Royal Arch.

To begin with, the York Rite is a misnomer. It should properly be called the American Rite, because it differs distinctly in its organization from that of Great Britain, and in European countries is practically unknown. The York Rite system includes the Royal Arch Chapter, the Council of Royal and Select Masters, and Commandery of Knights Templar. These Bodies are separate and distinct from each other and under their own system of government, although there has been afoot a unification of the three Bodies in the U.S. (The Scottish Rite, with its elaborate system of degrees, is a continuous and unbroken whole).

The Royal Arch Degree is founded upon the destruction of the

first and the building of the second temple. This Degree is the complement of the Master Mason 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.

Capitular Masonry or the Royal Arch Chapter is composed of four Degrees as follows: **Mark Master**, **Past Master**, **Most Excellent Master**, and **Royal Arch**. The Royal Arch is the oldest of these Degrees and constitutes the **summum bonum** of Ancient Craft Masonry. The Royal Arch Degree was already known to Anderson and Desaguliers in 1723 as the concluding part of the third degree. Its symbolical color is red, to typify the zeal and ardor which should animate the possessors of the Degree. Mackay, in his **Encyclopedia of Freemasonry**, refers to the color red as the symbol of the regeneration and purification of souls. Hence, there seems to be a congruity in adopting it as the color of the Royal Arch, which refers historically to the regeneration or rebuilding of the Temple, and symbolically to the regeneration of life.

The membership of the Royal Arch was described by Dr. Designy in 1744 as "a body of men who have passed the chair." At that time, 1744, the Degree of Installed (or Past) Master was unknown. It would therefore appear that the Degree of the Royal Arch was the complement of the Master's grade.

Out of this was evolved the Degree of Installed Master. In other words, no one was admitted to become a Royal Arch Mason unless he had been a Lodge's Master.

In 1758, several brethren were exalted to the Degree of Royal Arch at a meeting of a "Modern" Lodge, in Bristol, England. As only Past Masters were originally eligible for this Degree, the camouflage of "Passing the Chair" was arranged to enable Master Masons to take the impressive and elegant ceremony of the Royal Arch.

The Royal Arch is a natural evolution, as it were, of the third degree. It is conferred on neither more or less than three persons at the same time. Its legend has to do with the destruction of the first Temple at Jerusalem and the building of the second temple, together with discoveries made on the return of the Jews from the Babylonian captivity.

"In England, Scotland and the United States the legend of the Degree is the same," say Mackey, in his **Encyclopedia of Freemasonry**, "although varying in some of its details, but the ceremony in Ireland differs much, for it has nothing to do with the rebuilding of the Temple as narrated by Ezra, but with the repairing of the Temple by Josiah, the three chief officers or principals being the King (Josiah); the Priest (Hilkiah); and the Scribe (Shaphan), not as in England — Zerubbabel, Haggai, and Jeshua; or as in America — High Priest, King, and Scribe." "Who-

ever carefully studies the Master's degree in its symbolic significance," continues the learned Mackey, "will be convinced that it is in a Mutilated condition; that is, that it is imperfect and unfinished in its history, and that, terminating abruptly in its symbolism, it leaves the mind still waiting for something that is necessary to its completeness. This deficiency is supplied by the Royal Arch Degree."

"The true symbolism of the Royal Arch system is founded on the discovery of the **Lost Word**. It can never be too often repeated that the **Word** is, in Masonry, the symbol of Truth. This truth is the great object of pursuit in Masonry — the scope and tendency of all its investigations — the promised reward of all Masonic labor.

This Truth, which Masonry makes the great object of its investigations, is not the mere truth of science or the truth of history, but is the more important truth which is synonymous with the knowledge of the nature of God — the truth which is embraced in the sacred Tetragrammaton, or Omnic name, including in its signification. His eternal, present, past, and future existence."

The loss of the **Word** is the loss of Divine Truth, which in this age of scientific materialism is so patently illustrated.

To know the true nature of Deity is the object of Freemasonry; the never-ending, unsuccessful search. Unsuccessful, because in this life the veil of matter (called by the

Egyptians, the Veil of Isis) shuts out from us the glory of spirit. But we shall know more when after death we shall draw nearer unto the light.

Bro. Charles A. Conover, another learned Masonic historian, says in his "**A History of the Origin and Development of the Royal Arch Degree**", "The Degree of Royal Arch, as it is now acknowledged and practiced by us under the English Rite, contains in the truest sense of the term, the very quintessence of orthodox Masonic philosophy. Its symbolism is of the most exalted and sublime type, and its beautiful and most attractive ritual is expressive of the very highest ideals which are significantly associated with the intimate search for, and the ultimate recovery of, Divine light and Divine Truth, the chief aim and object of all speculative Masonry. x x x It may then indeed most truly be said, that the 'Golden Legend of the Craft' is to be found only in the Royal Arch Degree, a Degree which may justly be regarded as being the Alpha and the Omega, the Center and Circumference, of the Ancient Masonic Symbolic system as we at present recognize it."

Royal Arch Masonry, or the York Rite Masonry, for that matter, is relatively young in the Philippines, the Grand Chapter of Royal Arch Masons of the Philippines, having been organized only sometime in 1953. In the United States there is in each State a Grand Chapter of Royal Arch Masons,

which has jurisdiction over the subordinate chapters in its particular territory. There is also a General Grand Chapter composed of all the State Grand Chapters, except Pennsylvania, Virginia and Texas. The first General Grand Chapter, organized at a convention held at Hartford, Connecticut on January 24, 1798, had jurisdiction over New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York, and was called the "Grand Royal Arch Chapter of the Northern States of America." But at a convocation held at Middletown, Connecticut, on January 9, 1806, the name of the organization was changed to "General Grand Chapter of the Royal Arch Masons for the United States of America," thus extending jurisdiction over the entire United States.

The Order of High Priesthood, which is unknown outside of the United States, is conferred as an honorarium upon the High Priests of Royal Arch Chapters. "When the Order or Degree was first inven-

ted or conferred," says Bro. Clegg (Clegg's Mackey's History of Freemasonry, Vol. 6, p. 1705), "has been a matter of conjecture. x x x From a ritual point of view the degree is similar throughout the United States. The principal feature or theme is the blessing by Melchizedek of Abraham."

The Royal Arch deals with profundities in man's nature. If thoroughly studied and appreciated, it will lead the aspirant from the earthly to the heavenly. I shall therefore close by quoting an appropriate poem:

*Human passion, mad ambition, bound me
to this lower Earth,
Even in my changed condition, even in my
higher birth.
But by earnest, firm endeavor, I have
gained a height sublime;
And I ne'er again — no, never! shall be
bound to space or time;
I have conquered! and for ever! Let the
bells in triumph chime!
"Come up higher!" cry the angels, "Come
up to the Royal Arch!
Come and join the Past Masters, in the
soul's progressive march,
O thou neophyte of Wisdom! Come up
to the Royal Arch!"*

BAQUIDAN BLANDO FUNERAL

Bro. Baquidan Blando, a member of Abra Lodge No. 86 passed away on June 17, 1975.

WB Mariano Agosto presided over the funeral rite held under the auspices of the Lodge.

Brethren residing in Manabon and

other neighboring towns came to witness the ceremonies and accompanied the remains to the place of interment.

Bro. Blando is survived by his son, Jesus.

—WB Basiliso Pasuca, Jr.

THE INVESTIGATION . . . *From page 5*
ally is and thinks. Much can be learned by observation alone. Attempted discussion of Masonry would be pointless since he knows nothing of it. But adroitly managed discussion of subjects with which Masonry is concerned, such as religion, government, neighborliness, duty, faithfulness to obligations, charity, education and self-control, will bring out the required facts. When all that has been learned is assembled the investigator who has served honestly will know whether or not the petitioner is worthy and well qualified. And to discover that is the high and vital duty of each and every brother appointed on such a committee.

Recommendations:

It seems that in this generation we find that we have to make duty convenient if we are to expect people to perform the way our Fathers once did without question.

At the beginning of each Masonic year, let the Master appoint at

least nine members of his Committee on Investigation. They will be trained by a competent Grand Lodge Instructor at a number of sessions. When this committee of nine has been properly trained and the Lodge has need for their services, the Master will pick any three of the Committee, these three committee members will sit as an Investigation Committee in the Temple to interview possible candidates to see if they are worthy and well qualified to become Masons. This can be done at the Temple asking the candidates to meet with the Committee instead of the committee members to seek out the candidate which they are not doing. The Master can choose any three of his Committee of Nine alternating his Committee of Three from time to time. The real value of this recommendation is to have the Candidate come to the Committee because from past experience we know that seldom do members of the Investigation Committee seek out the Candidate.

ANSWER

Our featured personality in our June issue's "DO YOU KNOW. . ." corner is MW RAYMOND E. WILMARTH.

In this issue, it is:

MW MAURO O. BARADI

A KINDLY THOUGHT

A KINDLY thought and a helping hand,
Thou little they cost in the giving,
May cheer a heart when the clouds are rife
Renewing its strength for the daily strife
And brighten for someone the path of life
And make it worth the living

—Author Unknown.

**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 Q. 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. Almacén
- 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 Samuel G. Pangan
- 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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