

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Esteban Munarriz, PGM, Grand Secretary (in coat) lays floral offering at the foot of the Bonifacio monument in Panique, Tarlac.

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NOVEMBER
1976

GRAND LODGE OFFICERS

1976-1977

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Grand Master's Page



LODGE OFFICERS

Another year is about to end. It is time to consider the line up of brethren, whom we are going to elect to run the affairs of our Lodges during the ensuing year.

The continued success of a Lodge will depend on the ability of those we are going to vote into office come December. Are they proficient in ritualistic work? Are they conversant with the Constitution and its interpretation? Do they possess the leadership qualities that will ensure the fullest cooperation of the brethren of the Lodge? These are some of the points that we should consider in choosing the officers that will run our Lodges.

For those who will become officers, now is the time for you to prepare your program of activities for the coming year. Plan ahead. Integrate your plans with those of your respective communities to make the success of any of your undertaking more relevant and meaningful to your country as a whole and your community in particular.

JOSE L. ARANETA
Grand Master

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Masonic Honors, Awards, and Citations

Our Immediate Past Grand Master, M.W. Teodoro M. Kalaw, Jr., broke precedent by not awarding any Diplomas of Merit or extending any other honor or citation during his incumbency because he could not find in our Constitution, or other basis of authority, any yard stick or guidelines by which a just selection could be made. A Diploma of Merit is to be given as a reward for meritorious services rendered. Unfortunately, most recommendations received from Lodges merely listed names, without reciting the achievements. Some listed achievements which appear on the surface to be the regular duties of a Mason, expected to be accomplished by every Mason in the fulfilment of his obligations. Rarely was there a recommendation accompanied by a detailed citation of the unusual Masonic services rendered by the honoree. Therefore, to render Masonic justice to all, M.W. Kalaw decided to award none, but request all Lodges to re-submit their recommendations complete with justifications in a form to be developed by a Grand Lodge Committee for the purpose.

One of the first actions taken by our M.W. Jose L. Araneta following his installation as Grand Master was to appoint the Deputy Grand Master, Rt. Wor. Calixto O. Zaldivar, Chairman of the Committee on Honors, Awards, and Citations with the mission of developing a new and just system of honors, Awards, and Citations for our Grand Lodge.

The Committee has been at work and is presently developing the new system. It will include the Diplomas of Merit displayed on page 226, of our Constitution, (Revised 1972), and authorized in the Proceedings of 1941, pp. 33 and 142. The Diploma for Outstanding Masonic Achievement which accompanies the Jose Abad Santos Medal for Masonic Service created during the Annual Communications in 1949 and cited on pp. 140-141 of our Constitution will also be included. Together therewith, will be new awards and honors such as those appearing on page 56 of the 1967 Transactions, and others designed to spark a new motivation in our Lodges, and among our brethren. The Grand Master's Cup, for the outstanding Lodge will be supplemented by additional awards to inspire Lodges into greater activity.

For any award or honor to have meaning, it must represent some achievement of significance. To be respected by others, the qualifications of the honoree must be known to, and recognized by others. The system must not only be an effective system, but it must be acceptable to all Masons, and the yard-stick by which they will be measured must also be known and accepted by them.

The harder it is to get, the more it will mean to those who receive it.

THE LEGACY OF THE GREAT PLEBIAN

BY: VW ISAAC S. PUNO JR.
DISTRICT DEPUTY
DISTRICT NO. 1

The story of Andres Bonifacio which is replete with excitement and tragedy is the story of Freemasonry in action with its share of abundant success and heart-breaking frustrations.

It is said that it is only in the Philippines where the outstanding leader of the revolutionary or liberation forces – in this instance, personified by Andres Bonifacio – is not the national hero. This is not to downgrade Jose Rizal, our own national hero and a brother Mason, who certainly deserves the honors that have been bestowed upon him, but it has been strongly suggested by reputable historians that Bonifacio should be placed at par with Rizal insofar as national estimation is concerned (Agoncillo and Alfonso, "A Short History of the Filipino People," 1960 ed., p. 189).

A recapitulation of the life of Bonifacio will show beyond any cavil of doubt his relevance both to contemporary events in our quest for survival and recognition as a nation and in the unending struggle of our Masonic Fraternity for the attainment of the supreme good in our earthly journey.

Bonifacio was born in Tondo, Manila (in a house in front of the present Tutuban Station) on November 30, 1863 of poor parents. He grew up in the slums and never savoured the blessings of prosperity. He had to give up schooling when he was orphaned early as he had to support three younger brothers and two sisters. He made and peddled canes and paper fans. When he found extra time, he drew posters for business firms. He was employed as a clerk-messenger in a commercial firm, and later, as an agent in another company.

Though deprived of the benefits of formal education, he consumed volumes of books by the lamplight at home to enhance his intellect. He read Rizal's "Noli Me Tangere" and "El Filibusterismo," "The Ruins of Palmyra," Victor Hugo's "Les Miserables," Eugene Sue's "The Wandering Jew," the lives of the presidents of the United States, International Law, the Penal and Civil Codes, some novels, and a book on the French Revolution.

On July 7, 1892 when the banishment of Rizal to Dapitan was officially announced by the Spanish authorities, Andres Bonifacio,

Valentin Diaz, Teodoro Plata, Ladislao Diwa, Deodato Arellano, and a few others met secretly at a house on Azcarraga (now C.M. Recto Avenue) near Elcano Street, Tondo, and decided to form an association called "Kataastaasan Kagalang-galang na Katipunan nang manga Anak ng Bayan," or Katipunan, for short. Gathered around a flickering table lamp, they performed the ancient blood compact and signed their membership papers with their own blood. They agreed to win more members to their society by means of the triangle method in which an original member would take in two new members who did not know each other but knew only the original member who took them in.

The principal objectives of the Katipunan were three-fold, namely, *political*, which was to work for the separation of the Philippines from Spain; *moral*, which was to teach good manners, hygiene, good conduct, and to attack obscurantism, religious fanaticism, and weakness of character; and *civic*, which was to advocate the principle of self-help and the defense of the poor and the oppressed.

Historians claim that Bonifacio who was already a Mason — being a member of the *Taliba* Lodge — when he founded the Katipunan was deeply impressed by the structural set-up of the Fraternity and utilized it as a pattern for the methods and organization of his revolutionary group (Agoncillo and Alfonso, *supra.*, p. 176). It would also appear that Bonifacio was inspired by the platform of the early

Filipino Masons which declared that —

"We want a dignified, free and prosperous country in whose horizons can be seen the splendor of the sun of justice and civilization. We want a democratic regime, a genuine and effective autonomy of the human individual as against the enslaving pretensions of an ambition that nourishes its life in the absorption of the rights of the people and that waters its happiness with the tears of the needy. We want a good government and a good administration. x x x we want reforms, reforms, reforms" (Teodoro M. Kalaw, "La Masoneria Filipina," p. 99).

The Katipunan had three governing bodies: the "Kataastaasang Sanggunian" or the Supreme Council, the "Sangguniang Bayan," or the Provincial Council and the "Sangguniang Balangay," or the Popular Council.

There was also a "Sangguniang Hukuman" or Judicial Council which sat as a court of Justice to pass judgment on any member who violated the rules of the society or to mediate between quarreling brethren or factions. The Judicial Council did not have any occasion to impose the death penalty on any member, but a Secret Chamber composed of Bonifacio, Emilio Jacinto, and Pio Valenzuela sentenced some members to be expelled for having allegedly violated the secrets of the organization.

In October, 1892 Bonifacio and the original members of the Katipunan discarded the triangle method of taking in members as it was observed to be slow and clumsy and they agreed that any member could bring in as many new members as he could get. When the membership of the association ex-

ceeded one hundred, Bonifacio divided them into three grades. The first grade was called "Katipon" with the password being "Anak ng Bayan" or Son of the People. The second grade was called "Kawal" or Soldier with the password being "Gom-Bur-Za," taken from the names of the three martyrs, Gomez, Burgos, and Zamora. The third grade was called "Bayani" or Patriot with the password being "Rizal."

The "Katipon" could become a "Kawal" by bringing in several members into the group, while the "kawal" could be promoted to the ranks of the "Bayani" by being elected an officer of the society.

To recognize each other in public, the members had a sign. A member meeting another member placed the palm of his right hand on the breast and as he passed the other member, he closed his hand, bringing the index finger and the thumb together.

To preserve the secrets of the Katipunan, Bonifacio evolved a system of codes which was adopted by the members in communicating with one another. The codes were changed as circumstances warranted to preserve the secrets of the order.

Towards the middle of 1893, Bonifacio admitted into the ranks of the Katipunan "patriotic and scrupulous women who had the virtue to keep their tongues in place." He limited the membership to the wives, daughters, and sisters of the male members to be sure that no woman of dubious character could penetrate the secrets of the organization. The women helped to shield

from the suspicious eyes of the Spanish authorities the meetings of the male members. Thus, while the men were holding their meeting in the backroom, the women danced and sang in the sala in full view of the passers-by.

Bonifacio promulgated rules to be observed by all the members which became known as his True Decalogue, they were:

I. Love God with all your heart.

II. Bear always in mind that the love of God is also the love of Country, and this, too, is love of one's fellow-men.

III. Engrave in your heart that the true measure of honor and happiness is to die for the freedom of your country.

IV. All your good wishes will be crowned with success if you have serenity, constancy, reason, and faith in your acts and endeavor.

V. Guard the mandates and aims of the K.K.K. as you guard your honor.

VI. It is the duty of all to deliver, at the risk of their own lives and wealth, anyone who runs great risks in the performance of his duty.

VII. Our responsibility to ourselves and the performance of our duties will be the complete example set for our fellow-men to follow.

VIII. Insofar as it is within your power, share your means with the poor and the unfortunate.

IX. Diligence in the work that gives sustenance to you is the true basis of love – love for your own self, for your wife and children, and for your brothers and countrymen.

X. Punish any scoundrel and traitor and praise all good work.

Believe, likewise, that the aims of the K.K.K. are God-given, for the will of the people is also the will of God.

In sum, Bonifacio's True Decalogues inculcated love of God, country, fellowmen, and the Katipunan. That he was influenced by the teachings of Freemasonry could be gleaned from the fact that the Fraternity advocates nothing less than love of God, country, fellowmen, and the Order. Bonifacio merely gave his interpretations of all that Freemasonry stands for in his True Decalogues.

While Freemasonry has three *degrees*, the first, second, and third degree, otherwise known as the Entered Apprentice, Fellowcraft, and Master Mason degrees with their respective passwords, the Katipunan had three *grades*, the first, second, and third grade, or the "Katipon," "Kawal," and "Bayani" each having its own individual password.

Both Masons and Katipuneros have secret signs to recognize one another in public and both have a set of codes to keep from the uninitiated certain written communications.

There are no extant records to show that Bonifacio was exposed to the precepts of the Order of the Eastern Star and the Order of Amaranth where the wives, daughters, sisters, and mothers of Master Masons congregate together in fellowship with Master Masons in an atmosphere of fraternal brotherhood and sisterhood, but the act of Bonifacio in admitting into the ranks of the Katipunan only the

wives, sisters, and daughters of the male members cannot help but strike one's imagination, because of the outstanding parallelism between the two distinct groups.

That Freemasonry played a pivotal role in shaping the thinking of Bonifacio and launching him in the determined path to win the freedom of his country is undebatable. The obvious need not be stressed. But let it also be said that Bonifacio was not a man of violence *per se* as some quarters believe, because he spearheaded the Philippine revolution. He opted for the extreme measure of revolution with all its attendant sufferings of which he was fully aware only when he realized that Spain, particularly its rulers in the Philippines, had turned a deaf ear on the Filipinos' plea for reasonable and constructive reforms in their societal setting which made life unbearable for them. Bonifacio would not have risen up in arms had not his people been exploited and oppressed by their Spanish conquerors beyond human endurance which sought to deprive them of their respect and dignity as individuals. Masons are taught not to be concerned in plots and conspiracies against their civil government for as long as the latter speak and act for the public welfare. Bonifacio was a sad witness to the failure of government which had become a free-wheeling vehicle for intrigue, harassment, and degradation. It had forfeited all claim to being a government for the people. The tragic consequence of it was inevitable. It was just a matter of time.

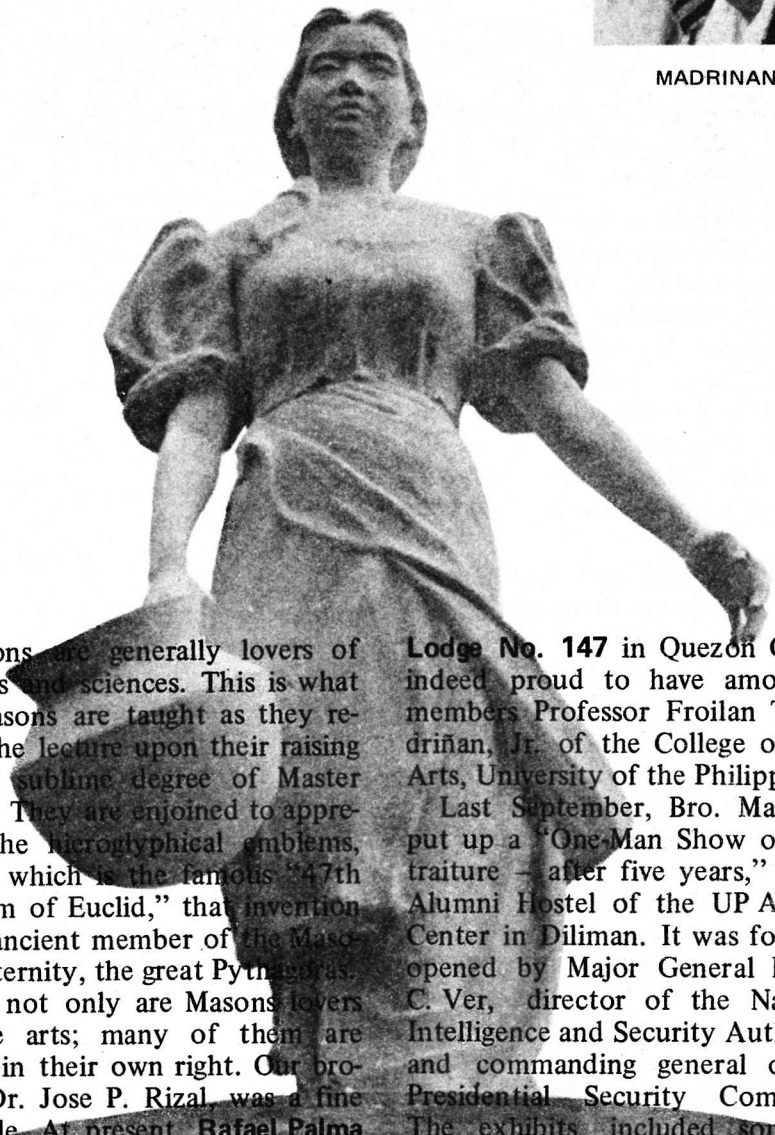
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THE MASON AS ARTIST

BY IRINEO P. GOCE, PM



MADRINAN

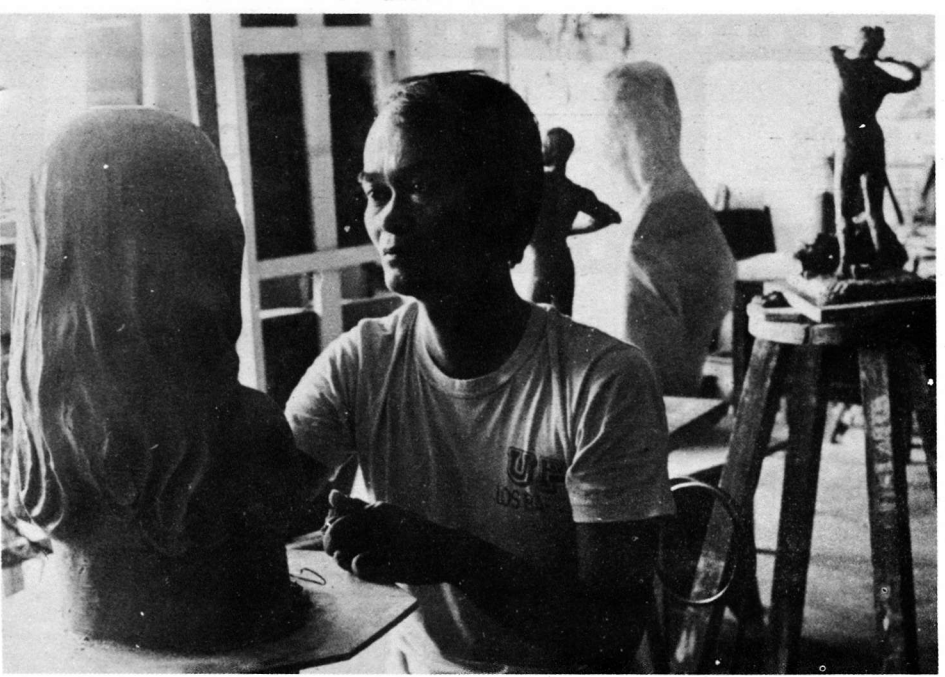


Masons are generally lovers of the arts and sciences. This is what Freemasons are taught as they receive the lecture upon their raising to the sublime degree of Master Mason. They are enjoined to appreciate the hieroglyphical emblems, among which is the famous "47th Problem of Euclid," that invention of an ancient member of the Masonic fraternity, the great Pythagoras.

But not only are Masons lovers of the arts; many of them are artists in their own right. Our brother, Dr. Jose P. Rizal, was a fine example. At present, Rafael Palma

Lodge No. 147 in Quezon City is indeed proud to have among its members Professor Froilan T. Madriñan, Jr. of the College of Fine Arts, University of the Philippines.

Last September, Bro. Madriñan put up a "One-Man Show on Portraiture - after five years," at the Alumni Hostel of the UP Alumni Center in Diliman. It was formally opened by Major General Fabian C. Ver, director of the National Intelligence and Security Authority, and commanding general of the Presidential Security Command. The exhibits included some 40



BRO. FROILAN T. MADRIÑAN AT WORK IN HIS STUDIO

sculptures — bust and head portraits, bas-reliefs, live masks, and compositions. The show was very successful; almost all pieces were sold out on the first day.

The various media utilized by Bro. Madriñan in his artistic works include marble, plaster of Paris, bronze, synthetic bronze, wax, and wood. Among his notable subjects were His Excellency, President Ferdinand E. Marcos, the First Lady, Mrs. Imelda R. Marcos, former UP Presidents Rafael Palma and Salvador P. Lopez; and incumbent President Onofre D. Corpuz. There are a score of others.

Prof. Madriñan's artistic skill earned proper recognition by no less than the First Lady, following his faithful restoration of "Dalam-Banga," which used to be a neg-

lected statue at the entrance to the UP College of Agriculture compound in Los Baños. Originally done by Moises S. Villaluz, to represent Maria Makiling as immortalized in Philippine lores by Dr. Rizal, this statue of a woman carrying a water jar had lost its head and arms, and had become a forgotten relic.

This did not hold true with our beloved First Lady, who can be rightfully honored as the mother of Philippine cultural renaissance. In one of her visits to the National Arts Center, she felt aggrieved to see the decapitated statue of a famous goddess in Philippine legend.

Mrs. Marcos talked to Chancellor Abelardo Samonte, and the latter commissioner Prof. Madriñan to do the job.

NEWS

IN

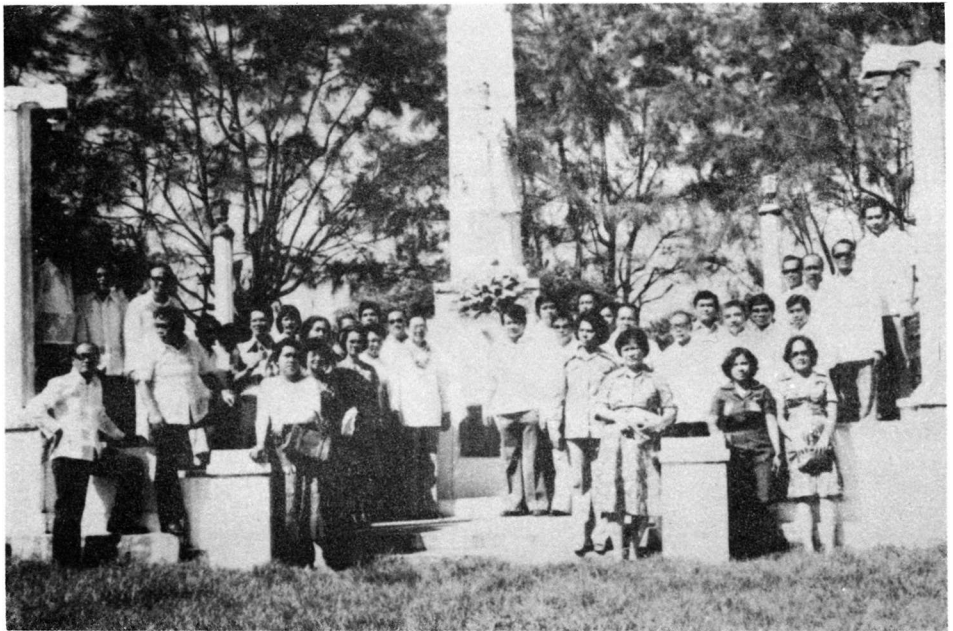
PICTURES



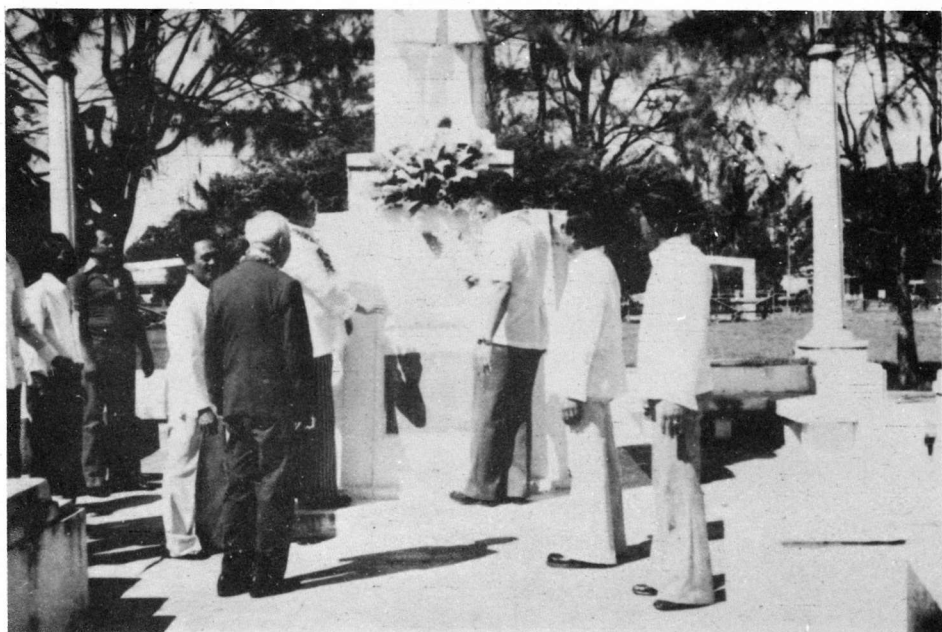
ANCHOR LODGE NO. 159 TEMPLE WHERE 18TH ANNUAL CONVENTION OF DISTRICT NO. 29 WAS HELD.



MW JOSE L. ARANETA SHAKES HANDS WITH PANIQUI MAYOR VIVENCIO TAYAG DURING THE COURTESY CALL ON THE LETTERS OFFICE



THE CONVENTIONISTS AND THEIR LADIES POSED FOR A PICTURE AFTER THE FLORAL OFFERING AT THE RIZAL MONUMENT.

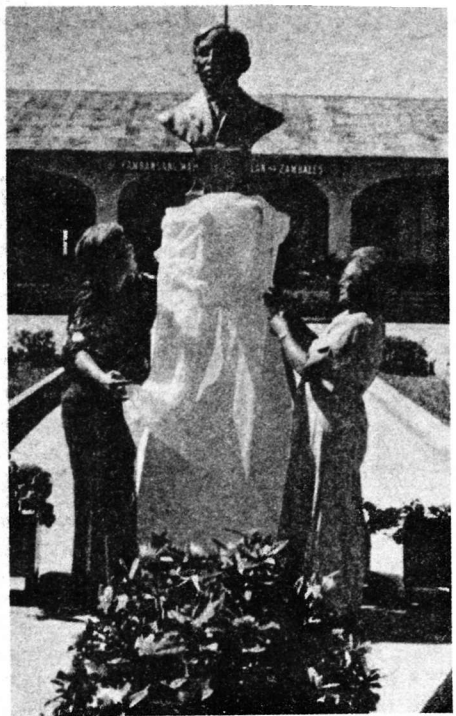


MW JOSE L. ARANETA ASSISTED BY MAYOR VIVENCIO TAYAG LAYS FLORAL OFFERING AT THE RIZAL MONUMENT.



BRO. ROMEO GATAN, COMMANDER OF THE FIRST PC ZONE KEYNOTED THE CONVENTION.

19th ANNUAL CONVENTION
MASONIC DISTRICT NO. 4
F. & M.
OCTOBER 23, 1976



H.L. ELIZABETH J. ARANETA ASSISTED BY MRS. PERCIVAL ROSETE, WIFE OF THE MASTER OF ZAMBALES LODGE NO. 103 UNVEIL THE BUST OF BRO. JOSE RIZAL, BELOW, (L) BRO. JESSE A. MACKAY, REGIONAL COMMANDER OF THE KNIGHTS OF RIZAL AND MW JOSE L. ARANETA RECALLED THE VIRTUES OF OUR NATIONAL HERO.





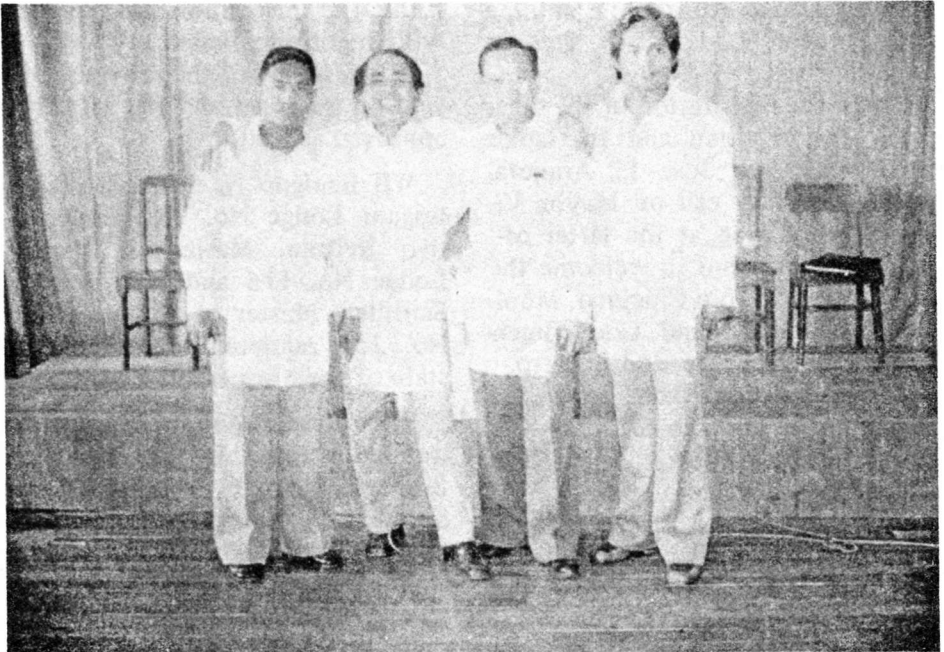
PACIANO R. VELOSO (L) KEYNOTED THE CONVENTION. H.L. ELIZABETH J. ARANETA (C) TALKED ON THE ORDER OF THE AMARANTH AND VW NESTOR NIGUIDULA (R) HANDS A CHECK TO WB PERCIVAL ROSETE. THE CHECK REPRESENTED CONTRIBUTION FROM THE DISTRICT TO THE BUILDING FUND OF ZAMBALES LODGE NO. 103.



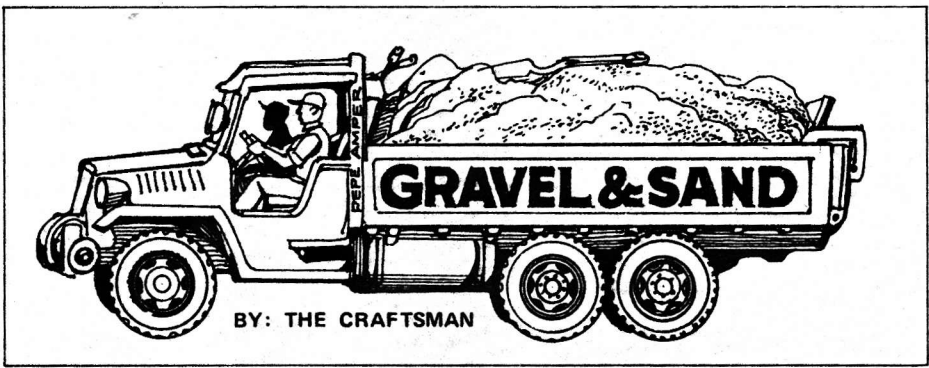
TWO MEMBERS OF BETHEL NO. 1, IOJD THRILLED THE DELEGATES WITH THEIR FOLK DANCE NUMBER.



THE VENTURES IN FAITH, A SINGING GROUP PROVIDED THE MUSICAL NUMBERS DURING THE CONVENTION.



MASTERS OF THE FOUR LODGES IN CONVENTION POSED FOR A SOUVENIR PICTURE.



DISTRICT NO. 29 CONVENTION

The Fifth Annual convention of Masonic District No. 29 was held in Paniqui, Tarlac on October 9, 1976. Host Lodge for the convention was Anchor Lodge No. 159. District No. 29 is composed of Isagani Lodge No. 96, Tarlac, Tarlac; Victory Lodge No. 166, Camiling and Anchor Lodge No. 159 in Paniqui, Tarlac.

After the registration of the delegates, the brethren and the ladies headed by MW Jose L. Araneta, paid a courtesy call on Mayor Vivencio M. Tayag at the latter office. Also on hand to welcome the delegates were Jose Chicioco, Municipal Secretary and Councilmen San Diego, Manlotac, and Bacarro.

The delegation then proceeded to the town plaza to offer flowers at the statue of Bros. Jose Rizal and Andres Bonifacio. MW Jose L. Araneta and Mayor Vivencio Tayag laid flowers at the Rizal Monument while MW Esteban Munarriz and the Vice Mayor laid the flowers at the Bonifacio monument.

At the Lodge hall, MW Jose L. Araneta, accompanied by MW Es-

teban Munarriz, Grand Secretary and VW Rizal B. Perez, Junior Grand Lecturer for District No. 29 were received with Grand Honors.

The welcome address was delivered by WB Eleno S. Santillan, Master of Anchor Lodge No. 159, while the invocation was said by WB Gregorio R. Bailen.

The Minutes of the previous convention was read and the same was approved as read.

WB Benigno N. Chua, Master of Isagani Lodge No. 96, WB Primitivo Beltran, Master of Victory Lodge No. 116 and WB Eleno S. Santillan, Master of Anchor Lodge No. 159 rendered reports on the state of their respective Lodges.

The presentation of resolutions was interrupted by the arrival of Bro. Romeo G. Gatan, Guest Speaker of the occasion. Bro. Gatan is a Brigadier General and the Commander of the First Philippine Constabulary Zone. He was received into the Lodge. After the reception, VW Eduardo E. Pascual, District Deputy for District No. 29

declared a recess for lunch.

During the social hour after lunch, Bro. Wilfredo Macaraeg, introduced the guest speaker. Bro. Romeo Gatan urged the delegates, their ladies and friends to practice the duties of good citizenship by going to the polls in the forthcoming referendum-plebiscite. Present in the luncheon were provincial officials.

Musical numbers were rendered by: Sister Zenaida P. Beltran, wife of the Master of Victory Lodge No. 116, and Bro. Romulo Ibarra, Junior Warden of Victory Lodge No. 116.

After the social hour, the plenary session of the convention was resumed.

A resolution to assess each member in the jurisdiction two pesos towards a fund to help the two nurses, Leonora Perez and Filipina Narciso, now accused before the court in the United States, was approved. Another resolution presented calls for the suspension of a brother who fails to attend four consecutive meeting of his Lodge without justifiable cause was also approved. Still another resolution approved was for the scrapping of the election of nominees for the position of District Deputy.

VW Eduardo E. Pascual was elected to be the nominee for District Deputy.

An open forum capped the plenary session. The Grand Master, the Grand Secretary, District Deputy and Junior Grand Lecturer took turns in answering the questions of the brethren.

The closing remarks was delivered by MW Jose L. Araneta.

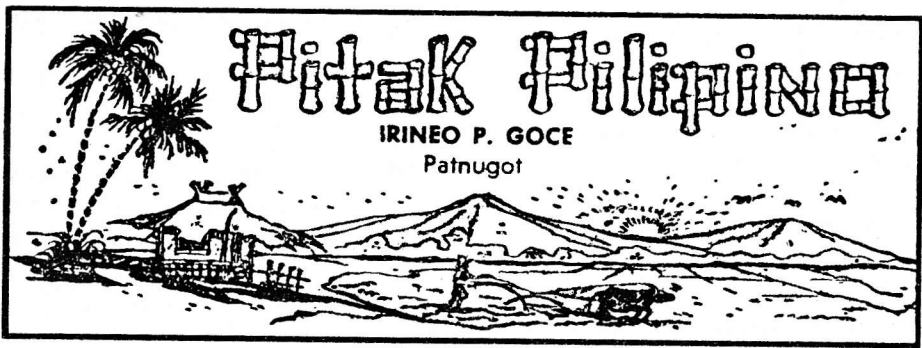
DISTRICT NO. 8 CONVENTION

The 19th annual convention of District No. 8 was held at the North Zambales High School, Iba, Zambales on October 23, 1976. District No. 8 is composed of Lincoln Lodge No. 34, Olonfapo City; Pinatubo Lodge No. 52, San Narciso, Zambales; Zambales Lodge No. 103, Iba, Zambales and Bataan Lodge No. 104, Orani, Bataan. Zambales Lodge No. 103 was the host Lodge of the convention.

HL Elizabeth J. Araneta, Grand Royal Matron of the Grand Court, Order of the Amaranth, Inc. assisted by Mrs. Francisca A. Rosete, wife of the Master of Zambales Lodge No. 103, unveiled the bust of Bro. Jose Rizal at the campus of the North Zambales High School. The unveiling rites was followed by floral offerings from MW Jose L. Araneta, Grand Master; VW Nestor Niguidula, District Deputy; WB Armando C. Limcangco, Master of Lincoln Lodge No. 34, WB Luperio F. Villanueva, Master of Pinatubo Lodge No. 52, WB Percival F. Rosete, Master of Zambales Lodge No. 103 and WB Cesar S. Suniga, Master of Bataan Lodge No. 104. The eulogy was delivered by WB Jesse A. Mackay, Regional Commander, Central Luzon II, Order of the Knights of Rizal. MW Araneta also extolled the virtues of Bro. Jose Rizal.

At the convention hall, MW Jose L. Araneta, accompanied by MW Esteban Munarriz, PGM, Grand Secretary and VW Robert L. Hientz, Grand Bible Bearer were received with Grand Honors.

The invocation was said by WB
(Turn to page 19)



PAGPAPATIBAY SA BIGKIS NG KAPATIRAN

NI LAZARO M. MERCADO, NG (35)

Ang pamamalaging masigla at matapat na pagkakaisa ng mga kasapi o mga kapatid sa Masoneriya ay nasasalig sa isang matibay at maalindog na pagpapalagayan at pantay-pantay na pakikitungo sa bawa't kasapi, na walang pagtangi-tangi sang-ayon sa katayuang pangkabuhayan at panlipunan.

Ang tulong na ipinagkakaloob ng Kapatiran sa bawa't kasapi ay pinagtibay na may saligang paman-tayan. Sa ganyang dahilan, ito ay inilalaan hindi sa iilan lamang kundi sa lahat na mga kinauukulan. Ang iba-ibang pagtingin o pagkakaloob ng tulong ay nagiging dahilan kung bakit may mga kapatid na nanlalamig sa pagdalo sa mga miting ng Lohiya. Kung minsan, ang walang taros na paghamak o

nakasakit na salita ng isang kapatid sa kapuwa ay isa pa ring dahilan ng panlulupaypay ng mga kasapi. Ang isang kapatid na nagtiis sa ganyang pasakit ay malamang na iiwas sa pagdalo sa mga pulong upang di na muling maranasan ang paghamak sa kanya.

Hindi lamang sa loob ng Lohiya kundi sa labas pa rin nito ang matimyas na pagpapalagayan ay siya ring dapat pairalin upang mapanatiling matingkad at mapalaganap ang tunay na mga adhikain at layunin ng Kapatiran. Lalong dapat ipamalas sa iba ang mga ginintuang katangian at kadalisayan ng ating dakilang Orden.

Kapag ang pagdalo ng isang kasapi sa mga pulong ng Lohiya ay hindi natutumbasan ng kaukulang

pagpapahalaga o pansin ng mga kapatid, sa malao't madali ang kapatid na ito ay magiging matamlay sa sinumpaang tungkulin sa Masoneriya. Ang kasiglahang dulot ng ating mga kapaligiran ay siyang ningas na nagpapa-alab sa damdamin at tumatanglaw sa atin upang lalong mapamahal sa ating puso at diwa ang nasabing Kapatiran.

Ang pagpapahalaga sa mga pagsikap ng ating mga kapatid, ang pagtitimpi o pag-iwas na sumugat sa



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Edgaro Elgincolin while VW Nestro Niguidula delivered the opening remarks.

WB Eduardo Espejo, Secretary of the Acacia Mutual Aid Society, Inc. took the floor to speak on the history and the mechanics and benefits offered by the Society. He also answered the questions propounded by the brethren regarding the Society.

A resolution requesting the Grand Lodge to ammend the Constitution to allow the holding of the annual communication outside the City of Manila was approved. Another resolution passed by the Convention calls for the holding of seminars for the five elective officers of the Lodge before these officers are installed. A resolution exempting Master Masons raised during the last three months of the year from paying dues for the same year and other Grand Lodge assessments was approved. Other resolution pertaining to the District were also approved.

VW Nestor Niguidula was unanimously endorsed to the incoming

damdamin ng ating kapuwa, at ang pag-iral at pamamalagi ng kawalang pagtatangi-tangi at di pantay na pagtingin sa lahat na mga kapatid ay siyang matibay na tanikalang magpapatatag sa pagkakabigkis ng mga kasapi sa ating mabunying Kapatiran. Sa mga paraang iyan natin makakamit, at magiging ganap na katotohanan ang dakila nating mithiin na mabigkis ang buong daigdig sa iisang banal na pagkapatiran, sa ilalim ng Iisang Dakilang Ama ng Sangkatauhan.

Grand Master for reappointment as Deputy of the District.

Bro. Ruben Manrique, Senior Warden of Bataan Lodge No. 104 requested that Bataan Lodge No. 104 be the Host Lodge for the 1977 convention since the Lodge is celebrating it's Golden Anniversary next year.

After lunch, the convention was opened to the public and the ladies of the brethren were admitted into the convention hall.

WB Percival Rosete introduced the keynote speaker, Paciano R. Veloso, Provincial School Superintendent, Division of Zambales. The guest speaker said there was not enough technical manpower in Zambales to meet the needs of the Subic Naval Base. He urge the Lodges in the province to sponsor scholarships in technical courses to meet the employment demands of the naval base thus creating more opportunities for the people of Zambales.

WB Pedro Ela handed several checks to WB Percival Rosete re-

(Turn to page 20)

THE LEGACY (From page 7)

The political, moral, and civic objectives of the Katipunan which find their rootage in Masonic principles still have to be pursued in our present setting, albeit, with greater vigor. True, politically, nothing in Freemasonry would literally support Bonifacio's struggle for the separation and independence of the Philippines from Spanish sovereignty — a fact which has been accomplished — but Freemasonry has always stood for good government and responsible citizenry. This is a continuing task which is a haunting challenge to all well-meaning Filipinos. So it has been. So it will always be.

Morally, the trumpet call to good manners and right conduct is always relevant and never anachronistic. There is no substitute for a well-behaved, mild-mannered, courteous, and respectful person. On the other hand, there can only be scorn and contempt heaped upon an individual who is boorish, insolent, and irresponsible in his outlook. Strength in the collective character of a people make for a healthy nation, especially if their intellectual and religious viewpoints are rational, enlightened, and ecumenical. We cannot veer away from



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presenting contributions of the Lodges in the District towards the building fund of Zambales No. 103.

HL Elizabeth J. Araneta spoke on the Order of the Amaranth.

Two grand daughters of Bro. Blas Bubdang who are members

this direction.

Civic-wise, Bonifacio's firm advocacy of self-help and the defense of the poor and the oppressed strikes a responsive chord in the light of certain existing national and international events which affect us all like poverty, exploding population, pollution, and energy crisis. While interdependence among nations is the order of the day, self-help among the peoples will solve a lot of human problems without being too dependent on others. We must rely on our own resources and energy for our own progress and prosperity, but we must not be oblivious of the poor, the need, and the oppressed both here and abroad — and to gladly extend an assisting hand to them — for, in scriptural parlance, "inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

Andres Bonifacio, Founder of the Katipunan and Father of the 1896 Revolution, was a Mason in action. He has left us an undying legacy to emulate and a roaring challenge to pick up. Let us act decisively and opportunely, lest we be adjudged guilty of betraying the supreme cause for which he unselfishly sacrificed his life.

of Bethel No. 1, International Order of Job's Daughters delighted the conventionists with a folk dance number.

The Ventures in Faith provided the musical numbers.

MW Jose L. Araneta delivered the closing remarks.

DISTRICT DEPUTY GRAND MASTERS

DISTRICT

- No. 1 Isaac S. Puno, Jr.
- No. 2 Leandro Resurreccion
- No. 3 Jesus D. Cadiente
- No. 4 David T. Lara
- No. 5 Arcangel I. Cervantes
- No. 6 Eulogio S. Sta. Maria
- No. 7 Gene A. Wykle
- No. 8 Nestor N. Niquidula
- No. 9 Mario F. Racela
- No. 10 Raymundo N. Beltran
- No. 11 Ricardo C. Buenafe
- No. 12 Victor A. Mendoza
- No. 13 Jose Baccay, Sr.
- No. 14 Valerio V. Rovira
- No. 15 Fidel Fernandez

DISTRICT

- No. 16 Florentino B. Almacen
- No. 17 Manuel D. Mandac
- No. 18 Ruben Feliciano
- No. 19 Pablo Sebastian
- No. 20 Frederick G. Dumlao
- No. 21 Kenneth M. Crabtree
- No. 22 Richard R. Rahm, Jr.
- No. 23 Pablo D. Baguioen
- No. 24 Peregrino Cornel, Sr.
- No. 25 Gregorio O. Calit
- No. 26 Isagani S. Bella
- No. 27
- No. 28 Ernesto Malabanan
- No. 29 Eduardo E. Pascual
- No. 30 George F. Krause

JUNIOR GRAND LECTURERS

DISTRICT

- No. 1 Alejandrino A. Eusebio
- No. 2 Julio B. Laceda
- No. 3 Narciso P. Tomas
- No. 4 Jacinto V. Morales
- No. 5 Pedro L. Fajardo
- No. 6 Emilio J. de la Rosa
- No. 7 Horacio S. Mendoza
- No. 8 Federico Magat
- No. 9 Bernardino Cabading
- No. 10 Apolonio Barcega
- No. 11 Rodolfo R. Soriano
- No. 12 Fortunato L. Penilla
- No. 13 Damaceno J. Ago
- No. 14 Panfilo B. Enojas
- No. 15 Juanito C. de la Cruz

DISTRICT

- No. 16 Jesus T. Limkimso
- No. 17 Felix Caburian
- No. 18 Samuel G. Pangan
- No. 19 Artemio B. Cuevas
- No. 20 William A. McAlister
- No. 21 Herbert M. Harvey
- No. 22 Dennis Evans
- No. 23 Federico P. Ambatali
- No. 24 Manuel S. Sayson
- No. 25 Jose M. Lagahit
- No. 26 Guinaid Guiani
- No. 27
- No. 28 Teodoro Alcantara
- No. 29 Rizal B. Perez
- No. 30 Garland W. Chaviers

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