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ANDRES BONIFACIO

FOUNDER OF THE KATIPUNAN

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1977



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1977-1978**

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Grand Master's Page



ON THE OFFICERS WE ELECT

It is during the next month of December when the blue Lodges elect their officers for the incoming Masonic year. It may appear trite, but nonetheless necessary, to remind the brethren that in electing their new officers careful consideration must be made of their qualifications, particularly their moral character. I have often said that it should be the concern of every Mason to make the people know what Freemasonry is by the individual conduct of the members of the Fraternity, and also by the kind of men who lead the organization. We need officers in our Lodges who are leaders by example. It is not enough that the leaders of the Lodge have the talent and popularity. It is not enough that they are proficient in Masonic rituals. More importantly, the leaders must possess virtue. They must be examples of clean living, of honesty in their dealings with people both in their private pursuits and in the performance of their duties as an officer of the Masonic Fraternity or as a government official or employee. Once elected, the Lodge officers should be those who lead not as ones who are superior as a person over their brethren, but as ones who are guided by the Biblical injunction which says: "And whosoever will be chief among you, let him be your servant."

Our Fraternity has many challenging problems - the problems relating to attendance at Masonic meetings, the declining interest in Masonry by the brethren after they have been raised to the sublime degree of Master Mason, the indifference of the brethren in improving their Masonic education, the tendency of the brethren to make their personal feelings and prejudices to prevail over their proper observance of the tenets of the Fraternity, to mention only some of those problems.

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THE ANNUAL COMMUNICATION

Our Grand Lodge was founded on December 19, 1912. For a time thereafter, the Annual Communications were held in December. As the years passed, the dates were changed for various reasons, until it became the last Thursday, Friday, and Saturday in April, each year.

Many reasons have been given for changing away from the December Communication, most impressive of which was the conflict with the Christmas holidays. The selection of April was principally based upon it being within the traditional vacation period in the Philippines.

The problem which arises is the discoordination between the fiscal year of the Grand Lodge and that of the Subordinate Lodges, as well as the difference in the election and installation of Grand Lodge Officers and those of the Lodges. This is not a new matter. It has been discussed many times before. Usually, it ends up by retaining the present system.

We editorialize it again at this time, because the matter was recently referred to the Board for General Purposes, which in turn requested the opinion of the Committee on Finance and in the end it was decided not to recommend any change for the time being. This means, that sometime in the future, the matter will be discussed again. It is a matter that should be permanently settled with the best possible solution.

Therefore, to prepare for the ultimate resolution of the issue of whether or not the fiscal year of the Grand Lodge should be changed to the calendar year and the Annual Communication moved back to December, retain the present fiscal year and Annual Communication in April, or arrive at some new arrangement that will best serve Grand Lodge and the Symbolic Lodges; we suggest each Lodge determine its position and advise Grand Lodge in time for the matter to be placed appropriately in the agenda for our next Annual Communications.

R.E.W.

FREEMASONRY AND PRAYER

By: MW Bro. (Dr.) Arthur Schram, 33^o, PGM
Honorary member, "Fraternity and Perseverance" No. 31. (India)

Although Freemasonry is not a religion, it may be stated that it is religious and a Freemason's prayer is a form of adoration of the Supreme Architect of the Universe, in whose Altar men of every race, nationality, or creed, unite in common prayer.

Freemasons regard prayer as a communion with the Supreme Architect of the Universe. Prayer is the mightiest form of energy known to man. More things are wrought by prayer than the world dreams of. In prayer, all that is best within a person rises to the surface. Prayer is not chiefly begging God for things, nor is it a self-communion with beautiful expressions, but it is the loftiest experience within the reach of any soul in communion with his creator.

In the book of Constitution of 1815, the charge concerning God and Religion states: "Let each man's religion or mode of worship be what it may, he is not excluded from the Order provided he believes in the Glorious Architect of Heaven and Earth and practices the sacred duties of morality." Thus the brotherhood of man becomes a living reality.

Freemasonry teaches us that prayer should be a habitual attitude, and not an occasional act. He who rises from his prayer a better man, has his prayer answered. It is an old expression that prayer is something in reality, the power of which can be verified only by praying. To practice prayer for the uplift of man, and to the Glory of the Great Architect of the Universe, is the duty of sincere believers in the fatherhood of God and the brotherhood of man. The tendency to pray is not only natural with us, but has been so with all classes of men through all periods of time. Because man sees God in the clouds, or hears his name in the wind, or feels his warmth in the sun, it is but natural to turn to Him in periods of stress.

*Father of all in every age
in every clime adored
By Saint, by savage, and by
sage
Jehova, Jove, or Lord.*

Epictetus, the non-Christian philosopher, said:

"When thou hast shut thy door and darkened thy room, say

not to thyself that thou art alone, GOD is in the room." "Xenophon, the mighty warrior of ten thousand Greeks, led his men to battle each day with the admonition "Pray to God, at the beginning of all thy works, that so thou mayest bring them to a good ending," while the ancient Pythagoras said: "In all thou doest, first let thy prayers ascend and to the Gods thy labor first commend. From them implore success, and hope, and a prosperous end."

We should never enter into any great and important undertaking, without first invoking the blessings of the Great Architect of the Universe. And the most important of all, prayers is to ask our Creator to **TEACH US TO LOVE.**

There was a time when in my daily prayer, I asked for all the things I deemed most fair, and necessary in my life! Success, riches, ease and happiness, a host of friends, a home without alloy, a primrose path of luxury and joy, social distinction, and enough fame to leave behind a well remembered name. Ambition ruled my life, I longed to do **GREAT THINGS**, that all my little worlds might view and whisper, "wonderful." Ah, patient God, how blind we are until Thy Shepherd's rod of tender chastening gently leads us on to better things!

Today I have but one petition, **LORD, TEACH US TO LOVE.**

Indeed, it is my greatest and my only need.

Teach us to love, not those who first love us, but *all* the world, with that rare purity of broad out-reaching thought which bears no trace of earthly taint.

And teach us, dear Father, how to love the most those who stand in need of love; that host of people who are sick and poor and bad, whose tired faces show their lonely lives are sad, who toil along the road with footsteps slow, and heart more heavy than the world can know. People, whom others pass discreetly by, or fail to hear their cry for help! Amid the tumult of the crowd, whose every anguish makes them cold and proud, resentful, stubborn, bitter in their grief, bring them comfort and relief and put hands in theirs, and walk softly at their side as a faithful, fearless guide.

Oh, Love Divine, help us to feel these sad ones doubly dear, because they need so much. Help us to seek and find that which they thought was lost, to speak such words of cheer that, as we pass along the Wilderness, shall blossom into a song. Ah, Love Divine, how empty was that prayer of other days, that which was once so fair. Those flimsy baubles which the world calls joys, are nothing but broken toys. Outlived, outgrown, we thank Thee, Father, to know that those much desired dreams of long ago, are like butterflies that have had their summer's day of brief enchantment, and are gone. God above, we pray, Lord
"TEACH US TO LOVE".

**FIGHT
DRUG
ABUSE!**

THE MASTERS DUTIES

SIMEON T. GARCIA, PM
Narra Lodge No. 171
San Jose City 2331

The highest honor that can be bestowed on a Master Mason by the brethren of his Lodge is to elect him to occupy the Oriental Chair. Being the highest honor, the incumbent is given the title of *Worshipful Master*. Worshipful in the Masonic language means "WORTHY OF RESPECT". The respect befitting his title and office was shown to him by the brethren of his Lodge when they all bowed one by one before him on his assumption of office. Bowing, accompanied by the sign of the Good Shepherd, is not a sign of subservience but rather of high respect to the authority and office of the incumbent.

Such a gesture of honor should arouse in the Worshipful Master a deep sense of responsibility to the call of duty which is the only price of becoming the Worshipful Master. He must acknowledge and recognize it as the assumption of responsibility or charge to do a service without expecting any reward save only the feeling of satisfaction that it had been done.

The ritual of opening and closing of a Lodge, the performance of various degree works as well as other administrative functions are not the only duties of the Worshipful Master. The important duties of the Worshipful Master are those pertaining to the maintenance of peace and harmony in the Lodge as it is its strength and support. It is the lustre of the indissoluble chain of brotherly love and affection. The Worshipful Master should see to it that nothing weakens that chain. This is not a tall order for the Worshipful Master. Brotherly love and affection are not cut and dried words in Masonry but are words that Masons live by. Hence, it should not be too difficult for the Worshipful Master to maintain peace and harmony.

Lack of discipline, particularly self-discipline, or the laxity in its enforcement causes the disturbance of peace and Harmony as it breeds discordance and contempt.

(Turn to page 16)

It is my fervent hope that the officers whom we elect to run the affairs of our Blue Lodges during the ensuing Masonic year are brethren who embody in themselves the qualities that I have herein mentioned, and who have the dedication and the resolve to tackle the problems of our Fraternity. The future of the Masonic Fraternity in our country will always depend on the kind of officers we elect.

Calixto O. Zaldivar

CALIXTO O. ZALDIVAR
Grand Master

Republic of the Philippines
Department of Public Works and Communications
BUREAU OF POSTS
Manila

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(Required by Act 2580)

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(Sgd.) RAYMOND E. WILMARTH
Editor

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(Sgd.) SALVADOR R. AGUINALDO
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NEWS

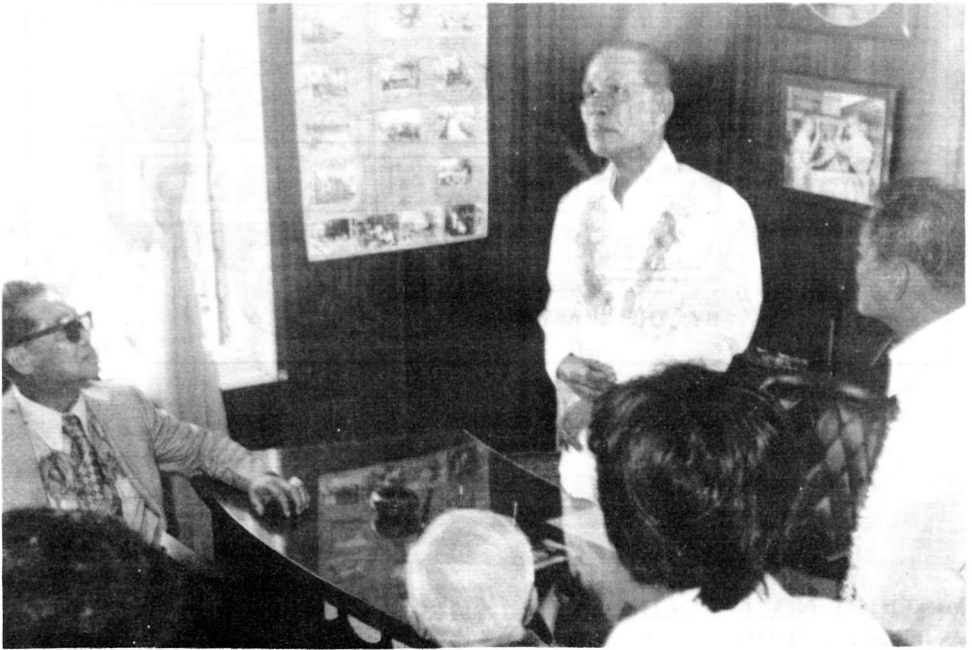
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PICTURES

MASONIC DISTRICT NO. 29 CONVENTION



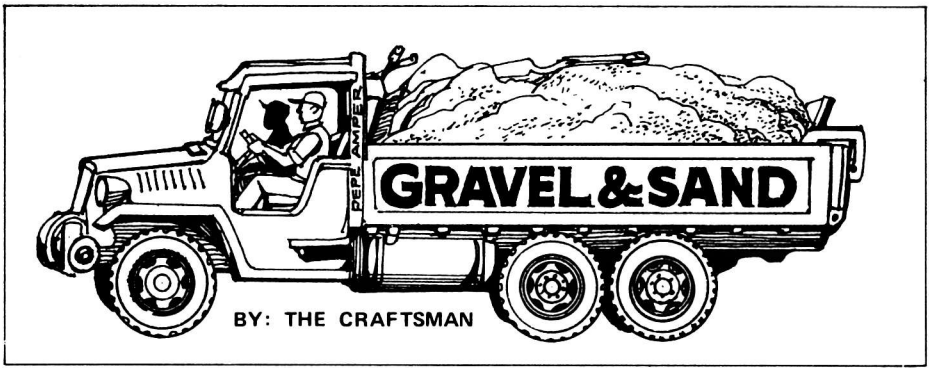
RW MANUEL D. MANDAC, JUNIOR GRAND WARDEN, RECEIVES LEI FROM MRS. ZENAIDA BELTRAN, WIFE OF WB PRIMITIVO C. BELTRAN, MASTER OF VICTORY LODGE NO. 116 ON THEIR ARRIVAL IN CAMILING, TARLAC.



MAYOR CABRERA OF CAMILING WELCOMES THE DELEGATION LED BY VW MANUEL D. MANDAC AND MW ESTEBAN MUNARRIZ WHO PAID A COURTESY CALL ON THE MAYOR.



THE GRAND OFFICERS, DELEGATES AND THEIR LADIES POSE FOR A SOUVENIR PICTURE AT THE FOOT OF THE RIZAL MONUMENT.



DISTRICT NO. 6 HOLD ANNUAL CONVENTION

Masonic District No. 6 composed of Cabanatuan Lodge No. 53, Nueva Ecija Lodge No. 73, Memorial Lodge No. 90, Gen. Manuel Tinio Lodge No. 167, Gen. Llanera Lodge No. 168, Narra Lodge No. 171, and Pantabangan Bo-na-ri Lodge No. 203 held its annual convention on October 29, 1977 in San Jose City with Narra Lodge No. 171 as host Lodge.

RW Manuel D. Mandac, Junior Grand Warden, MW Esteban Munariz, Grand Secretary and party were received with grand honors. The flag ceremony followed the reception. Bro. William A. Ramos, Chaplain of Narra Lodge No. 171 gave the invocation after which WB Ruben C. Azarcon turn over the gavel to VW Eulogio C. Sta. Maria, District Deputy Grand Master to preside as Chairman of the convention. He welcomed the guests and all the brethren of the District

and thanked them all for coming.

The roll call of the Lodges was made. There were 166 Master Masons in attendance with Narra Lodge 171 having the biggest attendance with 48 members.

RW Manuel C. Mandac in his speech said among other things that the strength of Masonry depends on the individual Mason to make Masonry grow and become strong. He further stated that while all Masons are given the opportunity to serve, those who give their time and effort for the sake of Masonry should be supported and that those electic to position must have the diligence in the performance of their duties.

Lunch was served at the residence of Wb. Anselmo Solis.

The session was reconvened at 1:30 in the afternoon.

The discussion regarding the District Charity Fund of Masonic

SAIGON LODGE NO. 188 IN RETROSPECT

District No. 6 attracted the interest of the Conventionist. The brethren of the district contributed toward the fund. It was conceived to aid brethren who are sick and needs hospitalization. WB Doroteo M. Joson, Chairman of the Committee of the District Fund reported that the Guidelines for the disposition of the Fund was already released; that, so far the Committee has not yet received any application; that, contributions to the Fund are still coming in from the brethren of the District.

MW Teodoro V. Kalaw, Jr., PGM gave from his personal fund the amount of ₱1,000.00. WB Basilio Ng Tian Kee, Master of Pantabangan Bo-na-ri Lodge No. 203, also donated the amount of ₱1,000.00 and RW Manuel C. Mandac, Junior Grand Warden gave the amount of ₱200.00 to bolster the fund.

One of the resolutions approved was to request to the Grand Lodge that the Installation of the District Deputy Grand Master be done in their respective Districts. It is the belief of the Conventionist that the Installation of the District Deputy Grand Master in their respective District will underline the importance of the duties of these worthy brethren to the fraternity and give them the honor which is due them.

Awards of the District level were given to many brethren of the District. RW Manuel C. Mandac with the assistance of the District Deputy Grand Master handed the awards.

The Convention was adjourned at 4:30 P.M.

Brother Bruce Gogolin, accompanied by Bro. Bob Bradley came to Manila recently from Indonesia. The purpose of the trip was for Bro. Gogolin to make his Masonic advancement in Saigon Lodge No. 188.

Bro. Gogolin was the last petitioner of Saigon Lodge to be initiated before the South Vietnamese City was overrun by Vietcong forces in 1975.

The arrival of Bro. Gogolin and Bradley coincided with the annual convention of Masonic District No. 1. They were able to meet brethren from Lodges in Manila. Brother Bradley was commended by the brethren for going out of his way to help brother Gogolin become a Master Mason.

The two brothers met some of the brethren who were formerly stationed in South Vietnam. These meeting brought back memories of the days before the City fell into communist hands and the Lodge fell in darkness. They recalled the unselfish acts of the brethren who hurriedly packed the Lodge paraphernalia and records, neglecting most of their personal belongings and brought them out of the city during the evacuation. Among the things that were save were the eight flags representing the nationalities of the brethren of Saigon Lodge No. 188.

The membership of the Lodge was dispersed throughout the world. Some of the members were stationed in Guam, and a greater number in Manila. We also recalled the decision of VW Teodoro V.

MASONIC DISTRICT NO. 1 CONVENTION



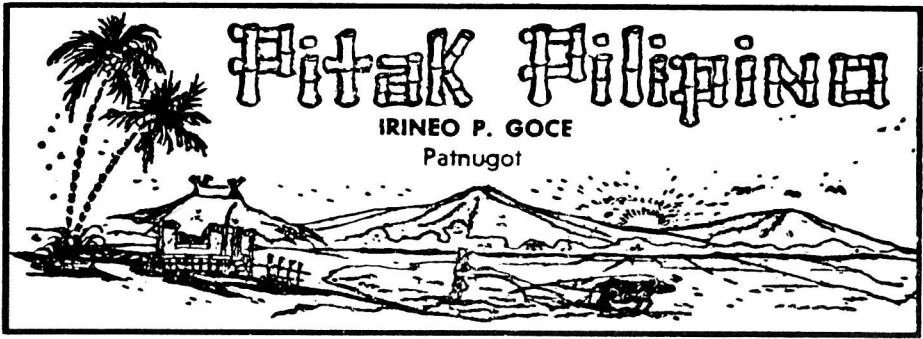
MASONIC DISTRICT NO. 1 OFFICERS AT THE FLORAL OFFERING AT THE RIZAL MONUMENT AT THE FOYER OF THE GRAND LODGE.



MW CALIXTO O. ZALDIVAR (LEFT) AND WB FLORENTINO FLOR (RIGHT)
GUEST SPEAKER DURING THE CONVENTION.



DELEGATES AND THEIR FAMILIES RELAXING AT THE BEACH AFTER THE CONVENTION.



ANG GAYUMA NG MASONERIYA

Kap. Simeon T. Garcia
Narra Lodge No. 171

Ang gayuma ay isang bagay na umaakit sa sinumang ibigin ng sa kanya ay umakit. Ako ay nagayuma ng Masoneriya. Dahilan sa sumusunod na mga bagay, hinangad ko na sumapi sa marangal na Kapatirang ito.

Nang ako ay isilang nuong 1921, ang aking Ama ay isa ng Mason sa Nueva Ecija Lodge No. 73 at nang ako ay magkaisip ay nagsinan ko ang kagandahan at kabutihang idinudulot ng Kapatirang Masoneriya.

Ang aking Ama ay Inga-Yaman sa bayan ng Quezon, Nueva Ecija, na bagama't dukha ang kalagayan ay nabubuhay naman ng marangal. Nagtaka ako kung bakit sa kabila ng aming karukhaan ay malimit na maraming panauhin ang aking Ama sa bahay. Ang karamihan sa kanila ay mayaman at may kakayahan sa

buhay, at ang iba naman ay nanunungkulan sa Kabeserang Pamahalaan ng Kabanatuan, at matataas ang katungkulan kaysa aking Ama. Walang natatangi sa kanila na para silang tunay na magkakapatid kung magtinginan. Ang aking Ina naman ay abalang-abala kung mayroon silang mga panauhin at madalas pang mayroon siyang itinatahi ng camisa de chino at Barong Tagalog sa kanilang mga panauhin gayong maraming mahuhusay na mananahi sa Kabanatuan kaysa kanya.

Kung Pasko, kami ng aming Ina ay isinasama ng aming Ama sa kaniyang piging. Ang lahat ng mga bata ay busog sa pagkain at binibigyan pa ng mga laruan at pera bago umuwi. Natanim sa aking puso ang magagandang alalahaning ito.

Pagkaraan ng maraming taon na nakikintal sa aking isipan ang ganong mga bagay ay binawian ng buhay ang aking Ama. Gayon na lamang ang aming kalungkutan at paghihinagpis lalung-lalo na ng marinig namin kay Ina na wala siyang sapat na magugugol sa pagpapalibing. Halos lahat ng kaunti nilang pera ay nagugol sa pagkakasakit ng aking Ama.

Subali't nabawasan ang aming kalungkutan at paghihinagpis ng magsidating ang mga kapatid na Mason ng aking Ama. Sinabi ng isa sa kanila na huwag mag-intindi ang aking Ina sapagka't sila ang bahala. Pinagyaman nila ang bangkay ng kanilang kapatid hanggang sa libingan na sa buo kong buhay ay nuon lamang ako nakakita ng ganuon kaayos at uri ng paglilibing. Pagkatapos ng libing ay inabutan pa ng pera ang aking Ina.

Akala ko ay tapos na ang Masoneriya sa aming buhay, sapagka't ganoon namang talaga ang karaniwang nangyayari sa maraming samahan. Hindi pala! Bago nagbukas ang mga paaralan ay kinausap ng mga Mason ang aking Ina at inalok na pag-aaralin nila sa Nueva Ecija High School ang isa sa aming magkakapatid. Ang pinili ng aking Ina sa aming magkakapatid ay pinagaral ng Nueva Ecija Lodge No. 73 sa Nueva Ecija High School. Hindi siya nakatapos dahil sa pagsiklab ng digmaan.

Nang panahon sa pananakop ng mga Hapon ay nawala sa aking isipan ang Masoneriya. Pagkatapos ng digmaan ay lumipat ang buo naming pamilia sa Makati, Rizal upang dito na manirahan. Pagkatapos pa ng ilang taon ay nag-asawa ako sa isang dating kamag-aaral, at

ako'y bumalik sa San Jose, Nueva Ecija, ang bayan ng aking napangasawa.

Sa bayang ito ay nakatagpo ko ang isang Mason na hindi ko kilala subali't ng batiin ko ang kaniyang singsing ay itinanong niya kung bakit ko nakikilala ang singsing na iyon. Sinabi ko na anak ako ng isang Mason na malaon ng namatay. Pagkatapos pa ng ilang pagbabalitaan ay kinuha niya ang lugar ng tinitirahan ng aking Ina na akin namang ibinigay at pagkatapos ay naghiwalay na kami. Subali't ng dumalaw ako sa Makati pagkatapos ng mayruong isang buwan ay gayon na lamang ang aking pagkamangha nang ibalita sa akin ng aking Ina na mayroong paanyaya sa kanya ang Nueva Ecija Lodge No. 73.

Nagtungo kami sa Guimba nang sumapit ang araw na sinabi sa paanyaya. Isa palang pagtitipon ng mga Mason ang araw na iyon. Naron ang Mason na nakatagpo ko sa bayan ng aking asawa at nandoon din ang maraming mga Mason na aming nakilala. Magkahalong tuwa at kalungkutan ang naramdaman ko sa aking sarili — tuwa sapagka't nakita ko ang dating kasamahan ng aking Ama, at lungkot dahil naalala ko ang aking Ama na kung nabubuhay lamang sana ay nasa pagtitipon ding iyon.

Pagkatapos ng salu-salo ay pinagkalooban ng isang "diploma" ang aking Ina at iba pang regalo ng Nueva Ecija Lodge No. 73. Tumutulo ang luha ng aking Ina na tinanggap ang lahat ng ipinagkaloob sa kanya at pagkatapos kami ay nagpaalam na.

Malayo na kami sa Guimba ay hindi pa ako makapagsalita sapag-

GARCIA . . . *from page 6*

The Worshipful Master is the one specifically charged with laying the "Corner Stone" of the newly initiated Mason whereupon the latter erects his future moral and Masonic edifice.

It becomes his duty to enforce discipline, particularly self-discipline, as a necessary ingredient to orderly behaviour. He should have the moral courage to gently admonish his brethren when they err and in the most friendly manner endeavor to bring about a reformation. Of course, Masons are a disciplined people who entered the Fraternity to improve themselves in Masonry, but there could be no discipline in any group of people where there is no peace and harmony.



GARCIA *(from page 15)*

ka't binabakas-bakas ko sa aking sarili ang magagandang alalahanin tungkol sa buhay Mason ng aking Ama at tinatanong-tanong ko ang aking sarili na kung anong uring Kapatiran ang Masoneriya, gayong malaon ng naililibing ang kanilang kapatid ay inaalala pa ang asawa at mga anak nito.

Ito ang naging gayuma sa akin ng Masoneriya kung kaya't hinangad ko na sumapi sa Kapatirang ito upang alamin ang lihim nito na nagpapatibok sa puso ng bawa't Mason upang ibigin ng lantay ang kanilang kapatid. Natagpuan ko ang kasagutan, at ako ay hindi nabigo.

It is also the duty of the Worshipful Master to constantly remind the brethren of the valuable use of the compass as well as the importance of the five points of fellowship on which all Masons were raised as a never ending argument for all good Masons becoming better men and better men good Masons.

Last but not the least, the Worshipful Master should be the model of good behaviour aiming his brethren in and out of the Lodge which standard he should maintain even after the expiration of his term and be an example of a good Mason that had really improved himself in Masonry. Otherwise, the highest honor was wrongly bestowed on him.

GRAVEL *from page 11*

Kalaw, Jr., the Grand Master of the Grand Lodge of the Philippines to grant the dispensation for the Lodge to hold its meeting in Manila.

With the help of a number of brethren from Lodges in Manila, who affiliated with Saigon Lodge, the Lodge held its first installation of officers at the Plaridel Masonic Temple in 1976 and continue to hold its meetings at the Temple.

—Alejandro T. de la Cruz

DISTRICT DEPUTY GRAND MASTERS

DISTRICT NO.

- 1 – Amancio S. Donato
- 2 – Leon A. Bañez, Jr;
- 3 – Jesus Cadiente
- 4 – David T. Lara
- 5 – Samuel R. Capistrano
- 6 – Eulogio C. Sta. Maria
- 7 – Filemon B. Zafra
- 8 – Nestor N. Niguidula
- 9 – Jose B. Perez
- 10 – Raymundo N. Beltran
- 11 – Ricardo C. Buenafe
- 12 – Cesario Villareal
- 13 – Jose Baccay, Sr.
- 14 – Panfilo B. Enojas
- 15 – Santiago L. Chua

DISTRICT NO.

- 16 – Florentino B. Almacen
- 17 – Pedro Guerzon
- 18 – Ricardo V. Azarcon
- 19 – Antonio Espinosa
- 20 – Frederick Dumlao
- 21 – Kenneth M. Crabtree
- 22 – Ivan A. Miller
- 23 – Pablo D. Baguioen
- 24 – Peregrino Cornel , Sr.
- 25 – Gerardo Padilla
- 26 – Isagani S. Bella
- 27 – Cayetano Palmares
- 28 – Ernesto Malabanan
- 29 – Federico Tan
- 30 – George F. Krause

JUNIOR GRAND LECTURERS

DISTRICT NO.

- 1 – Eliseo A. Arandia, Jr.
- 2 – Julio B. Laceda
- 3 – Narciso P. Tomas
- 4 – Jacinto V. Morales
- 5 – Pedro L. Fajardo
- 6 – Emilio J. de la Rosa
- 7 – Horacio S. Mendoza
- 8 – Federico S. Magat
- 9 – Bienvenido G. Ongkiko
- 10 – Jose B. Legazpi
- 11 – Rodolfo R. Soriano
- 12 – Apolinario R. Villaverde
- 13 – Damaceno J. Ago
- 14 – Dominador Aujero
- 15 – Juanito C. de la Cruz

DISTRICT NO.

- 16 – Jesus T. Limkimso
- 17 – Felix Caburian
- 18 – Samuel G. Pangan
- 19 – Fredinel A, Martinez
- 20 – William A. Mcalister
- 21 – John B. Davis, Jr.
- 22 – Herbert F. S. Chock
- 23 – Federico P. Ambatali
- 24 – Albino A. Fernandez
- 25 – Jose M. Lagahit
- 26 – Pio Elevazo
- 27 – Enrique Maravilla
- 28 – Teodoro Alcantara
- 29 – Rizal B. Perez
- 30 – Daniel K. L. Yee

- 10 - Florinda B. Almaraz
- 11 - Felicitacion G. Aragon
- 12 - Ricardo V. Aragon
- 13 - Antonio Espinoza
- 14 - Felicitacion Dumala
- 15 - Kenneth M. Castillo
- 16 - Juan A. Miller
- 17 - Felicio D. Baganon
- 18 - Felipino Cortes
- 19 - Fernando Padilla
- 20 - Rogelio S. Balis
- 21 - Cayetano Palmitan
- 22 - Ernesto Melancon
- 23 - Feliciano Tan
- 24 - George F. Kraus

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