

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



DIRECTOR ROBERT LINDER OF CARE, PHILS. TURNS OVER FIRST DELIVERY OF 500 POUNDS OF POWDERED MILK TO MW DAMASO TRIA, PRESIDENT OF THE MHCC AS BRO. JOHN BOYD (LEFT) AND MW RAYMOND E. WILMARTH LOOK ON.

VOL. LIV
No. 13



FEBRUARY
1977

GRAND LODGE OFFICERS

1976-1977

Grand Master	Jose L. Araneta
Deputy Grand Master	Calixto O. Zaldivar
Senior Grand Warden	Desiderio Dalisay, Sr.
Junior Grand Warden	Jolly R. Bugarin
Grand Treasurer	Damaso C. Tria, PGM
Assistant Grand Treasurer	Raymond E. Wilmarth, PGM
Grand Secretary	Esteban Munarriz, PGM
Assistant Grand Secretary	Marcelino P. Dysangco
Grand Chaplain	Mario C. Navia
Grand Orator	Frank L. Jison
Grand Marshal	Amancio S. Donato
Grand Standard Bearer	Rudyardo V. Bunda
Grand Sword Bearer	Irineo P. Goce
Grand Bible Bearer	Robert L. Heintz
Senior Grand Lecturer	Hermogenes P. Oliveros
Asst. Senior Grand Lecturer	Teotimo Juan
Senior Grand Deacon	Virgilio Atienza
Junior Grand Deacon	Urbano Caasi
Senior Grand Steward	Antonio Espinoza
Junior Grand Steward	Henry Ang-Hessing
Grand Pursuivant	Bayani R. Sabater
Grand Organist	Jose B. Abejo
Grand Tyler	Nicasio P. Mayuga

BOARD FOR GENERAL PURPOSES

Raymond E. Wilmarth	President
Damaso C. Tria	Member
Manuel M. Crudo	Member
Pedro Jimenez	Member
Teodoro V. Kalaw, Jr.	Member
Calixto O. Zaldivar	Secretary

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

Regional Grand Master	Moises Capule
Regional Grand Secretary	Murray V. Harlan, Jr., PRGM

Grand Master's Page



A MILLION THANKS

The Masonic Hospital for Crippled Children, a project of the Grand Lodge of the Philippines received a tremendous boost – courtesy of the Cooperative Assistance and Relief Everywhere (CARE), Philippines, when the latter gave the hospital a perpetual donation of 500 Pounds a month of powdered milk for the children in the hospital.

The donation was made by Robert Linder, Director of CARE in the Philippines thru negotiations with Bro. Marvin Boyd of Mt. Apo Lodge No. 45. The initial delivery was made last month.

I would like to take this opportunity to express the gratitude of the Brethren in this Jurisdiction for the wonderful gesture of the Cooperative Assistance and Relief Everywhere. This being a month dedicated to love, they have made it more meaningful.

A large, stylized handwritten signature in black ink, appearing to read 'Jose L. Araneta'.

JOSE L. ARANETA
Grand Master

THE CABLETOW INC.

JOSE L. ARANETA
Chairman

CALIXTO O. ZALDIVAR
Vice-Chairman

RAYMOND E. WILMARTH
President & Gen. Mgr.

JUAN C. NABONG, JR.
Secretary

JOLLY R. BUGARIN
Treasurer

OSCAR L. FUNG
Bus. Manager

TRUSTEES:

DESIDERIO DALISAY, SR.

JOSE B. PEREZ

IRINEO P. GOCE

REMBERTO EVIO

ISAAC S. PUNO, JR.

EDITORIAL STAFF:

RAYMOND E. WILMARTH
Editor

OSCAR L. FUNG
Managing Editor

IRINEO P. GOCE
Editor
Pitak Pilipino

CONTRIBUTORS:

ARTHUR SCHRAMM

LORENZO N. TALATALA

WILLIAM C. COUNCELL

GRAND MASTER'S PAGE	1
MASTHEAD	2
EDITORIAL	3
WHY I BELIEVE IN FREEMASONRY	4
THIS IS WHAT RAINBOW MEANS TO YOUR DAUGHTER	7
NEWS IN PICTURES	10
GRAVEL & SAND	13
PAST GRAND MASTER'S NOMINATE	15
NOTICE OF MEETING – CABLETOW, INC.	18
PITAK PILIPINO	19
NOTICE OF MEETING – ACACIA MUTUAL AID SOCIETY, INC.	20

PUBLISHERS ASSOCIATION



OF THE PHILIPPINES, INC.

PCPM Cert. of Reg No. SP - 48

Published monthly by the Cabletow, Inc. in the interest of the Grand Lodge of the Philippines. Office of Publication: Suite 12, Plaridel Temple Annex, 1440 San Marcelino, Manila 2801, Tel. 59-71-85. Re-entered as second class mail matter at the Manila Post Office on June 16, 1962.

Distributed to all Master Masons in this jurisdiction.

Subscription rates for other subscribers: P10.00 (Philippines) P15.00 (Overseas).

THE MASONIC COORDINATING BODY

Over the years, the several Masonic Rites have overlapped each other in some areas. The duplication of charity efforts underwent study in some depth in 1969, resulting in Edic No. 56, promulgated by M.W. Manuel M. Crudo, establishing a Masonic Coordinating Body.

The Masonic Coordinating Body was designed to be the vehicle by which Grand Lodge, Scottish Rite Masonry and York Rite Masonry could conveniently concentrate their respective efforts under a coordinating canopy, to more effectively administer Masonic services to the needs of community welfare. While the Body has no Masonic personality in itself, by the nature of its composition it has the combined influences of Grand Lodge, Scottish and York Rites. Although it consists of the three basic Rites, it respects the status of Grand Lodge as the leading and highest body of Masonry and the Most Worshipful Grand Master as the Masonic head of all Masonry. Its single purpose is to coordinate the efforts of the Rites in all matters external to the Rites and thus present to the world, the image of Freemasonry working in harmony for the welfare of the brotherhood of man under the fatherhood of God.

Currently being undertaken by the Masonic Coordinating Body is the establishment of a Masonic Scholarship Foundation, to be funded by the Grand Lodge, Scottish Rite, and the York Rite. Throughout the Masonic Jurisdictions, various Bodies, Lodges, Chapters, Assemblies and other constituted units of Masonry have been conducting scholarship awards for deserving students which have helped the nation, the Order, and the students concerned. While their efforts have been effective in a number of small ways, by institutionalizing the effort under the guidance of the Masonic Coordinating Body, the effort will be more dynamic and effective. The aim is to attract the attention of young men to the benefits of becoming Masons, by acquainting them to at least one of the benefits Masonry renders to the student segment of the nation.

Since the great need of the Philippines today is for more and more qualified technicians of the highly skilled crafts and trades, the primary effort of the Masonic Scholarship Foundation will be to provide financial assistance to vocational students studying in the more critical areas of electronics, mechanics, and the like on a "loan without interest and pay back after employment" plan. A limited number of outright scholarship grants are planned to be awarded to outstanding students of unusual merit and preceptable potential.

The target date for initiating the plan is 1977-1978, in time to make a few loans for the start of the school year in June 1978.

WHY I BELIEVE IN FREEMASONRY

VW ISAAC S. PUNO, JR.
DISTRICT DEPUTY
DISTRICT NO. 1

I believe in Freemasonry and the causes for which it stands: belief in a Sovereign Being, the striving for perfection of its members, and obedience to the duly constituted civil authorities.

Belief in a Sovereign Being

The Holy Scriptures point out that "in the beginning, God x x x" existed in His creation. He was the Word who came down to earth in flesh. He is Omnipotent, Omniscient, and Omnipresent: All-Powerful, All-Knowing, and Everywhere.

God, who is the Supreme Architect of the Universe, smiles upon His creation and people. In biblical parlance: "And God see everything that he had made, and, behold it was very good." (Genesis 1:31). He created man in His own image "and breathed into his nostrils the breath of life" (Id., 2:7).

The Supreme Being who is called God by the Christians, *Shang-Ti* (or T'ien) by the Chinese, *Neter* by the Egyptians, *Dieu* by the French, *Gott* by the Germans, *Elohim* or *Jahweh* by the Hebrews, *Kami* by the Japanese, *Dios* by the Spaniards, and *Allah* (or *A'la* or *Alah*) by the Muslims, Hindus, and Turks is no respecter of person, color, or creed. He treats everybody alike and come

the Last Day, He will sit in His Great White Throne and pass judgment upon everyone.

While the finite mind may seek to establish the existence of God through the reasoning process, no single argument or conclusion (drawn from a series of major or minor premises) can adequately prove His existence. He may be the Perfect Being, the First Cause, the Original Design, or the Moral Lawgiver – or a combination of these four – but certain questions will always remain unanswered, especially of the unbeliever, doubter, or cynic. The observation of Daniel Webster, the great American thinker and statesman, is a *propos*: "If I can answer all questions about God, then, I shall no longer need God for I shall, myself be God."

Precisely because human beings are subject to various frailties and weaknesses – indeed, they are helpless by themselves – they need God to guide, assist, and sustain them. They need His nourishment for their physical strength, His wisdom to enable them to discern between right and wrong, and His spirit for the upliftment of their souls. In recognition of this human dependence upon the divine, no great or

important Masonic undertaking may be commenced without first invoking the blessings of God. Not only Masons, but even the public, if they are present, are asked to stand in awe and adoration in prayer. All Masonic ceremonies and activities are punctuated by religiosity, although they do not uphold any one religion. They point to the direction of God and immortality.

Thus, in Masonry, one can look forward to a life beyond the Great Divide where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain x x x no more curse x x x and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them Light: and they shall reign forever and ever" (Revelation 21:4; 22:3;5). If it were not so, Masonry will disintegrate and like a house built upon the sand, it will crumble and great will be its fall.

Masons Strive for Perfection

There is no other human institution which requires of its votaries a more faithful and conscientious discharge of duties than does the Masonic Fraternity.

Masons are reminded that by nature, they are of crude and imperfect state. They can only attain perfection through virtuous education, righteous endeavors, and the blessings of God. They are taught to regulate their every action and to let their conduct be governed by the principles of morality and virtue. They are to limit their desires in every station and never to suffer their passions or prejudices to become the masters of their judgment. They are to press forward in the

straight path of right and truth and pursue that honest and upright course in life which will lead to their elevation in the higher realms of immortality.

Masons are bound by the three principal tenets of the Order: brotherly love, relief, and truth. By observing brotherly love, they are to regard the human race as one family created by one Almighty Parent and they are to aid, support, and protect each other. Masons are to soothe the unhappy, sympathize with their misfortunes, kindle compassion for their miseries, and restore peace to their troubled minds. Because of truth, hypocrisy and deceit are unknown among Masons and sincerity and plain dealing distinguish them from others. They promote each other's welfare and rejoice in each other's prosperity.

No less than the honor and reputation of Masons are at stake in keeping faith with these trusts. There is no other substitute. For as one goes up higher in the ladder of the Craft, he learns more and is exposed to more light. It then becomes incumbent upon him to diffuse knowledge and light to others. This is also in accordance with biblical advocacy. For "whosoever shall do and teach (the commandments) x x x shall be called great in the Kingdom of heaven" (Matthew 5:19). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Id., 5:16). Any deviation from this path will not only contravene Masonic precepts, but will do violence to the Book of Holy Writings, the rule and guide of our faith, which warns

that "unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 25:29-30).

The goal towards perfection is a worthy Masonic journey. It is not only challenging, but full of excitement. The reward is fruitful and he who perseveres shall be prepared "for admission into the society of the blessed in the realms of Life and Light eternal.

Obedience to Civil Authorities

As a citizen, a Mason is enjoined to be exemplary in the discharge of his civil duties by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection he lives; and by never losing sight of the allegiance due to his country.

After a Mason is exhorted to be right with God and with himself, he is instructed to conform to the laws of his land and to respect its civil authorities. Again, this has a biblical anchorage: "Render therefore unto Caesar the things which are Caesar's and God the things that are God's" (Matthew 22:21).

Obedience to civil authorities and participation in government are logical corollaries of the recognition of a Sovereign Supreme Being who guides the destinies of men and nations. For as long as government is duly constituted and acts for the highest good of all, it deserves cheerful support. No man can dis-

associate himself from the society in which he lives and neither can he exclude himself therefrom. Even if he chooses to be a stateless citizen, he stands to derive particular benefits from it and he has definite obligations to perform. He is bound to it. The Bible is most categorical in its call for civil obedience thus:

1. "Let every person be subject to the governing authorities" (Romans 13:1).

2. "Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him" (1 Peter 2:13-14).

3. "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions" (1 Timothy 2:1-2).

4. "Be submissive to rulers and authorities" (Titus 3:1).

It is said that St. Paul saw in the State an instrument in the hand of God; the State preserved the world from chaos; those who administered the State were playing their part in that great task. Whether they knew it or not they were doing God's work and it was the Christian's duty to help and not to hinder (Barclay, "The Letter to the Romans," p. 189).

Obviously, this sentiment rings true with the Mason's duty to his country.

Truly, Masonry is worth joining and working for. It provides a way of life of which one can be proud of. It is godly; it is biblical; it is patriotic. It seeks to develop man not only for himself or for others,

(Turn to Page 20)

THIS IS WHAT RAINBOW MEANS TO YOUR DAUGHTER

(FIRST OF A SERIES)

THE International Order of the Rainbow for Girls was established in 1922 and it has, therefore, experienced many years of growth and development. It is not an Insurance Order, and yet there are many things about Rainbow that have a real value. Sometimes, when we identify ourselves with an Organization, in our more selfish mood we ask, "What will we get out of it?" This seems a fair question for if we spend our time, our talent, and our money, it is perfectly natural for us to want to know what are the returns. In Rainbow the answer is, "Your returns will be both material and spiritual." Your daughter may begin her Rainbow career when she is twelve, identifying herself with a select group of girls in the town or community in which she lives. In using the word "select" we refer to the homes of Masons and Eastern Stars, as well as homes immediately in touch with them, as forming a social and religious basis that we may easily call our best homes. The membership of Rainbow comes from this group and when your daughter becomes a member of the Order the girls from

these homes become her associates. She will not only be thrown with them during Rainbow meetings but Rainbow girls have a number of social affairs and events during the year and your daughter will have a part in these affairs. To know that she is in a group of girls that are well chaperoned, and that the form of entertainment in which they engage is clean and wholesome, should be very consoling to parents. In the Rainbow Assembly she will have an opportunity to learn to talk extemporaneously. She will be in a meeting presided over by girls, and while the meeting will be under the direction of an adult the adult will be in the background. The girl will have a feeling of freedom, a feeling, that heretofore has not been experienced. She will not only overcome her timidity and be able to talk to this group of girls but she can become one of their leaders. If fortunate enough to pass through the various stations, she may become the Worthy Advisor of her Assembly. As Worthy Advisor she will receive a training that will be

worth more to her than any other she can possibly receive so early in life.

As an officer, she will not only preside over the particular work assigned to her, but she will work and plan to make a program that will be beneficial to the entire membership. Thus, early in life, she will become a planner and in carrying out these plans which she has helped to make, she will learn to become a director.

The Supreme Body, which is the governing Body of the Order, has developed through the years, with the assistance of Rainbow girls, a number of worthwhile things. For instance, the Grand Assembly. It is the state organization, holding annual meetings and selecting from the local Assemblies its Grand Officers. These Grand Assemblies plan a state-wide program. They raise money for various charitable and beneficial purposes. Under their direction are held Schools of Instruction in various parts of the state. If your daughter becomes a Rainbow she is entitled to attend the Grand Assembly in her own state, or, in any other state where she might visit. Her current official dues card entitles her to admission to all Grand Assemblies.

Rainbow girls learn how to direct their work so it will be interesting and therefore stimulates attendance. In many local Assemblies, there is a study class in which various questions are discussed. There is a study course on the "Power of Color," entitled, "The Seven Valleys and Seven Colors." It is offered to them as one of the several means of keeping interest. Some Assemblies have proficiency tests and most Assem-

blies offer merit badges and bars for services rendered. Everything in Rainbow is constructive, it is a colorful life that appeals to girls.

If your daughter enters Rainbow and is a faithful worker, she has an opportunity of having her services recognized by being made a Master of the Grand Cross of Color. This is an honorary degree that is conferred upon Rainbow girls in recognition of services rendered. Only those rendering outstanding services receive this distinct honor.

In addition to the Inspectors and Deputies, each one representing a sovereign state, there are hundred of Mother Advisors who are ready and willing to advise with Rainbow girls. These are women who have made a study of girl life and understand the right approach to her problems. Girls, in fact men and women themselves, many times have problems they want to talk over with someone outside their immediate circle. The Mother Advisor will listen to these problems, which to the girls is most important. It means just as much to her to have the proper advice in her early life as it does later, and perhaps more so. In many instances, the girl has already talked it over with Mother and Father, but she wants to get some outsider to give her their opinion. Our Mother Advisors have grown very close to their girls, both have developed a lovely devotion for each other during the time they have worked together. This is a service that money cannot buy. The finest kind of teachers that can be found are volunteers, whose teachings naturally flow out of their own lives and who serve because they love.

Your daughter, as a Rainbow girl, will have this kind of a teacher and chaperon.

Most Assemblies have two regular meetings each month. The regular attendant therefore has two evenings already provided for. In the Assembly room, she will find a jolly bunch to mingle with awhile before the meeting begins. Then the gavel sounds and there is quiet. An Assembly room is a beautiful place for, as a rule, girls like to surround themselves with things that are attractive. The floor setting of an Assembly is always interesting and invites immediate attention. The more you see it and study it the more interesting it becomes. It is in this environment that the Rainbow girl spends at least two evenings a month and many times more. Here, she hears over and over about the power of color in her life and what the Rainbow means to her. Events like this leave their everlasting impression of peace and tranquility, on each and every member. And yet, this is only a few hours that are

truly worthwhile in the experience of the Rainbow girl.

These are only a few of the outstanding advantages that will come in your daughter in the Rainbow program. Possibly, finer than all these, there will come to her, as there has come to many others, a spiritual awakening and the realization of the fact that as a Rainbow, with Love and Service as her watchword, life has been organized and developed under the inspiration of beauty and color.

Thousands of letters, praising Rainbow, have been received in the office of the Supreme Assembly from former Rainbow girls. Many of them are now wives and mothers who occupy places both in the business and professional world, or they wear the uniform of their country in the service of their country. No one can estimate the real worth of the Order or what it means to be a Rainbow girl.

THE SUPREME ASSEMBLY INTERNATIONAL ORDER OF THE RAINBOW FOR GIRLS



NOTICE OF THE ANNUAL MEETING OF THE GRAND LODGE OF THE PHILIPPINES

The Grand Lodge of the Philippines will hold its Annual Communication on April 28, 29 and 30, 1977 at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, starting at 9:00 a.m.

Registration of Delegates will be April 25 to April 27, 1977.

(Sgd.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

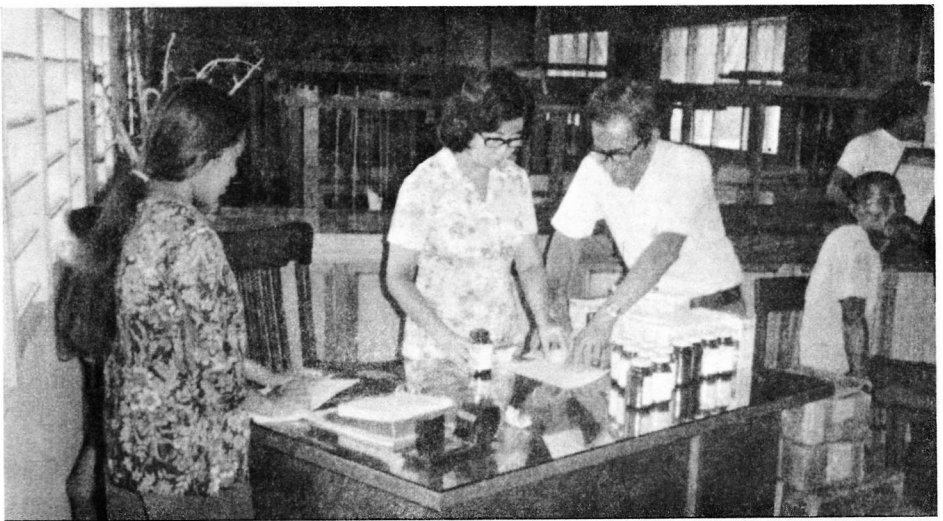
NEWS

IN

PICTURES



SAMPAGUITA COURT NO. 2, ORDER OF THE AMARANTH, INC. LAUNCH A "FREE MEDICAL CONSULTATION AND MEDICINE" PROJECT IN COTABATO CITY. PHOTO SHOWS THE MEMBERS OF THE PROJECT IN FRONT OF THE CLINIC.



H.L. REMY BAGIS AND SK SALEM BAGIS PREPARE MEDICINE FOR DISTRIBUTION IN THE CLINIC



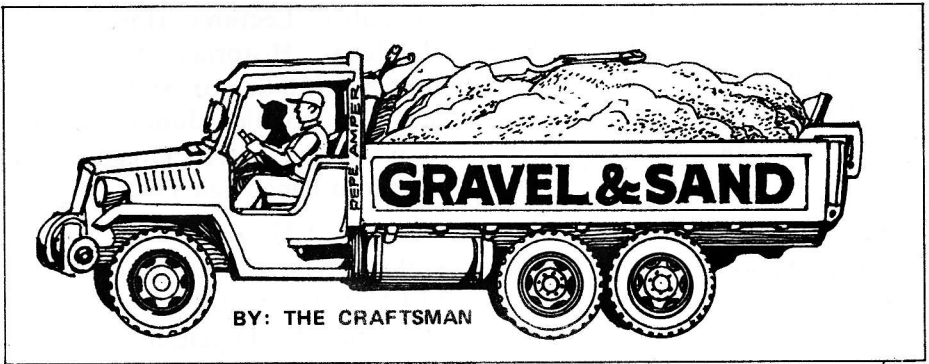
MEMBERS OF THE TEAM DISPENSING MEDICINE AS PRESCRIBED BY DOCTORS, HL FLORIDA IBRAHIM, HL LINDA MARTIN, HL REMY BAGIS AND HL BOBBY APORTADERA.



A MALE MOSLEM PATIENT BEING EXAMINED BY H.L. PAT BELLA



H.L. PAT BELLA, EXAMINES A CHILD IN ONE OF THE FREE CLINICS



MHCC RECEIVES MILK DONATIONS FROM CARE

The Masonic Hospital for Crippled Children was the recipient of a 500 pounds a month donation of Powdered milk from CARE.

The donation was made thru the representations of Bro. Marvin Boyd with Robert Linder, Director of CARE. The first 500 pounds of milk was delivered to the Masonic Hospital for Cripple Children on January 15, 1977.

RACELA BROTHERS DONATION

WBs. Jose Edralin Racela and his brother Remedios donated a portion of their Property (about 1,000 square meters) to the Municipality of Sarrat, Ilocos Norte, as part of the Beautification Project of the town.

Mrs. Francisca Edralin Sibayan Soriano, head of the project, has named the property as Apo Ramon Racela Memorial, in memory of the Grand Old Master Musician who trained and schooled young boys and girls who were interested in music.

The Memorial site will form the center of a Promenade about one kilometer long to be built along the dike of the river west of the town.

BONTOC LODGE No. 142 INSTALLATION

The officers of Bontoc Lodge No. 142 was installed in ceremonies held at the newly constructed temple in Bontoc, Mountain Province on January, 1977.

WB Isaac E. Dizon, Past Master of Baguio Lodge No. 67 and Past Deputy for Masonic District No. 5 was the Installing officer.

Superintendent of Public Schools, Paquito Bolislis of Mt. Province was the guest speaker.

The musical numbers were rendered by the United Church of Christ Choir headed by Mrs. P. Laron, Sis. Amelia C. Cervantes, Past Royal Matron of the Baguio Court No. 7, Order of the Amaranth delivered the inspirational talk.

Installed were: Cesar L. Romano, Worshipful Master; Claro G. Apigo, Senior Warden; James B. Copanut, Junior Warden; Jose Ma. Salalmon,

Treasurer; Severo G. Pimentel, Sr., Secretary; Celerino T. Ruiz, Chaplain; Guidion Baloguing, Marshall; Warren E. Luyaben, Lecturer; Conrado D. Herera, Senior Deacon; Leon A. Badival, Junior Deacon; Jaime K. Gomez, Orator; Patricio L. Laron, Auditor; Baldomero U. Apolinar, Almoner; Jose L. Bustamante, Junior Steward; Ruperto P. Dichen, Senior Steward; Isidoro V. Bandonil, Organist and Gaudencio de Vera, Tyler.

PAMPANGA LODGE NO. 48 INSTALLATION

Pampanga Lodge No. 48, F. & A M held its installation of officers for 1977 at the Jose Abad Santos High School, San Fernando, Pampanga at 2:00 p.m. on January 15, 1977.

Rev. Fr. Jose David, Parish Priest of San Isidro, Guagua, Pampanga gave the Invocation.

WB Generoso Q. Sison was the Installing Officer while WB Orlando S. Nicdao was the Master of Ceremonies. Both are Past Masters of Pampanga Lodge No. 48.

Installed were the following: Glenn E. Spence, Worshipful Master, Nicolas B. Cunanan, Senior Warden, Justino Dalusung, Junior Warden, Amado L. Sadsad, Treasurer, Venancio G. Reyes, Secretary, Hector P. Ocera, Chaplain, Eliseo Y. Bungay, Marshal, Albert L. Merrill, Senior Deacon, Rodolfo M. Pagsanjan, Junior Deacon, Edilberto K. Lacson, Auditor, Antonio C. Santos, Almoner, Roberto G.

Quiambao, Lecturer, Horacio S. Mendoza, Historian, Charles R. Bridges, Jr., Senior Steward, Herman D. Chandler, Junior Steward, Marcelo Cervantes, Organist and Bernardo Pangilinan Tyler.

The Past Master's Jewel was presented to the outgoing Master, WB Roberto G. Quiambao by VWB Marcelino P. Dysangco and Bro. Dominador P. Canlas.

A special award was given to Bro. Estanislao P. Estacio and a Master Mason's Diploma was presented to Bro. Abraham Pa. Gorospe.

WB Filemon B. Zafra, Jr., Grand Lodge Inspector for Pampanga Lodge No. 48, gave an inspirational message.

The Sunshine Choral Group of Sta. Catalina, Lubao, Pampanga, provided the musical entertainment.

WB Glenn E. Spence is the first American brother elected as Master of Pampanga Lodge since its constitution on January 29, 1919.

JOINT INSTALLATION

Maguindanao Lodge No. 40 and Macajalar Lodge No. 184 held their Joint Installation of Officers on January 22, 1977 at their Lodge Hall, General Capistrano Street, Cagayan de Oro City.

Rt W. Desiderio Dalisay, Sr., Senior Grand Warden of the Grand Lodge of F. & A.M. of the Philippines was the Installing Officer. He was assisted by WB Melquiades P. Varias, Sr., as Master of Ceremonies.

(Turn to Page 17)

PAST GRAND MASTERS RECOMMEND. . . .

At a meeting on February 9, 1977 of Past Grand Masters presided over by the Grand Master, the three brethren whose pictures appear below, were recommended for the position of Junior Grand Warden. The selections are intended to assist the brethren in electing the Junior Grand Warden in April, 1977, and do not in any way deprive them of their inherent right to vote for any qualify brother for the position.



FERNANDEZ



MANDAC



HIENTZ

FERNANDEZ, FIDEL — Born January 7, 1900 in Caridad, Cavite. He graduated as Bachelor of Laws from the Philippine Law School in 1924. He retired as a Judge of the Court of First Instance. He was initiated, passed and raised in Makabugwas Lodge No. 47 and served as its Master in 1932, 1938, 1971 and 1972. He was the deputy for district No. 15 from 1961 to 1968.

MANDAC, MANUEL D. — Born in Laoag City on May 27, 1909. Graduated from the University of the Philippines as a Civil Engineer. Graduated from the Engineer School, from Belvoir, Virginia; Infantry School, at Ft. Benning Georgia; Command and General Staff College, Armed Forces of the Philippines and the US Pacific Command Joint and Combined Planning School.

His Military career included his services as Commanding Officer, Engineer Cadre of the 10th military district. PA (Mindanao & Sulo) in 1938-1940 and Military District Engineer of the same district; Commandant Ground Combat School, PA; Commanding Officer, 16th BCT, 11MA (Huk Campaign); Officer-In-Charge, Sulu, Task Force. (Kamlon Campaign); Chief of Staff, IMA, PA; Commanding Officer, 20th BCT First Regular Division (Combat Ready) PA; Head, Dept. of Infantry, Command and General Staff College, AFP, and Commanding General, IVMA/4 Infantry Division, PA.

WB Mandac is a member of various Civic, Religious Business organizations, having held important positions in them. Among these organizations are: Philippine National Red Cross; Young Men's Christian Association (YMCA); Boy Scout of the Philippines; Rotary Club, Commission on Human Development; Bukidnon Cattle Raisers and Marketing Cooperative, Inc.; Southern Tagalog Veterans Agro-Industrial Corporation; PHIL-VIDEC Industrial Estate Authority and Association of General and Flag Officers in Command, AFP.

WB Mandac was raised on February 14, 1959 in High Twelve Lodge No. 82 and became a dual member in Maguindanao Lodge No. 40. He served as Master of Maguindanao Lodge No. 40 in 1973. He is a member of Mindanao Bodies, A. & A S R and serve as its Treasurer in 1973 and Venerable Master in 1974. He is the incumbent Deputy for district No. 17 and Supervisor for Mindanao Bodies, A. & A S R. He was coroneted Inspector General honorary by the Supreme Council, A. & A.S.R. on February 11, 1977.

He is a recipient of the Frederic H. Stevens Award (1972) of the Supreme Council. A. & A.S.R.. Among his military awards and decorations are: the Distinguish Service Star Medal (AFP); the Gold Cross Medal and the Military Merit Medal with Anahaw Leaf and other medals awarded by the Philippine and United States governments.

WB Mandac is married to Noiemina Lorenzana. Their children are Merci-Norma, Evelyn, Manuel, Jr. (deceased) Emma-Ruth, Elizabeth. Cecilia-Alma.

HIENTZ, ROBERT LEO— Born in Illinois on 16 October 1926. He joined the US Navy at Chicago on April 15, 1944 and was selected for the aviation program.

He received training as an aviation radioman at Memphis, Tennessee and as an aviation gunner at Jacksonville, Florida. He received air crew training at Banana River, Florida (now Cape Kennedy), and was assigned to sea planes. He received his combat air crew wings flying antisubmarine patrols near Cuba and the Panama Canal Zone.

At the close of World War II, he spent the next few years flying in the naval air transport service and in 1950 returned to anti-submarine patrol squadrons.

His flying duties brought him into contact with every state and most large cities in the USA, every noteworthy island in the North and South Pacific, and all Asian countries in the Far East. He spent 20 years in naval aviation continuously flying, and never served aboard a ship.

He holds awards, medals and/or ribbons. American Theatre Ribbon, World War II Victory ribbon, American Campaign Medal, China Service Medal, Good Conduct Medal (6th Award), Air Medal, and Gold Star in lieu of the Second Air Medal.

He was stationed in the Philippines in 1946-1948 and again in 1959-1962. He retired from the US Navy in 1964, and as his family were, and still are, Filipino citizens, he selected the Philippines as his permanent re-

sidence.

He was employed by Philips Electrical Lamps, Inc. on April 16, 1964 and is presently their Service Manager.

He was initiated, passed and raised in Cavite Lodge No. 2, in 1960 and became a dual member in Corrigedor Southern Cross No. 3 (now St. Johns-Corrigedor Lodge No. 3). He served as master of St. John's-Corrigedor Lodge No. 3 in 1974 and treasurer in 1975. He was appointed Junior Grand Deacon in 1975-1976 and Grand Bible Bearer, 1976-1977.

In the York, he was exalted in 1960 in Cavite Chapter No. 13, R.A.M., Greeted in Kalayaan Council No. 4 and created a Knight Templar in Far East Commandery in 1975. He served as Illustrious Master of Kalayaan Council No. 4, in 1962. He is incumbent High Priest of Luzon Chapter No. 1, and Eminent Commander of Luzon Consistory. He is also a Grand Council Representative and Grand Council Inspector, Grand Commandery Inspector and Grand Sword Bearer, 1976-1977. He was conferred the degree of Master of the Royal Secret in 1962 in the Philippine Bodies, Ancient & accepted Scottish Rite of Free Masonry. Bro. Heintz joined the XIII Martyrs Chapter No. 6 Order of the Eastern in 1961.



GRAVEL & SAND . . . From Page 14

The invocation was given by Bro. Conrado Quemada, Jr. while the welcome address was delivered by WB Waldo Roa, P.M. Short talks were delivered by WB Leonardo T. Panares of Maguindanao Lodge No. 184. Rt. W Desiderio Dalisay, Sr. keynoted the affair. He was introduced by WB Pedro Melendez. VW Manuel D. Mandac DDGM for District 18 gave the closing remarks.

Installed were: Maguindanao Lodge No. 40 – Leonardo T. Panares, Master; Eutropio Magdale, Senior Warden; Esteban Requinton, Junior Warden; Oscar Llamera, Treasurer; Quirino Parilla, Secretary; Conrado Quemada, Jr., Chaplain; Luis Borja, Jr., Marshall, Rey E. Duero, Senior Deacon; Benjamin Tulio, Junior Deacon; Maruo Gempesao, Orator; Pedro Dimaisip, Al-

moner; Sosipatro Medel, Lecturer; Melquiades Warias, Jr., Senior Steward; Galileo Padero, Junior Steward; Vicente Onandia, Organist; and Benjamin Go PM, Tyler.

Macajalar Lodge No. 184 – Manuel T. Lee, Master; Sixto Alesna; Senior Warden; Danilo Tobias, Junior Warden; Lino Chan, Treasurer and Gregorio Iyoy, Secretary.

Prudencio Plaza, Jr., Chaplain; Albino Ching, Marshall; Eduardo Chan, Senior Deacon; Napoleon Lim, Junior Deacon; Vicente Emano, Orator; Filemon Kho, Almoner; Nestor Valmoria, Auditor; Andres Wong and Victorino Bunales, Lecturers; Heldegario Tiozon, Senior Steward; Henry Uy, Junior Steward; Celestino Lim, Organist; and Pedro Guerzon, PM, Tyler.

—Rey P. Duero

THE CABLETOW, INC.
Plaridel Masonic Temple
1440 San Marcelino, Manila

NOTICE OF ANNUAL MEETING OF THE CORPORATION

TO ALL MEMBERS:

NOTICE IS HEREBY GIVEN that the annual meeting of The Cabletow, Inc. will be held on APRIL 29, 1977, at 1:00 P.M. at the Jose Abad Santos Hall, Plaridel Masonic Temple, 1440 San Marcelino, Manila, for the purpose of electing the trustees of the corporation and for the transaction of such other business that may properly come before the meeting.

If you can not attend the said meeting, kindly accomplish and sign the hereinbelow proxy and return the same without delay so that it will reach the Office of the Cabletow at least 48 hours before the said meeting.

(Sgd.) JUAN C. NABONG, JR.
Secretary

.....
PROXY FORM: CABLETOW - (Cut along dotted line and send to corporation)

THE CABLETOW, INC.
Plaridel Masonic Temple
1440 San Marcelino, Manila

KNOW ALL MEN BY THESE PRESENT

THAT I, the undersigned, MEMBER-SUBSCRIBER of THE CABLETOW, INC. and the magazine THE CABLETOW, do hereby name, appoint, and constitute _____

_____ as my PROXY to represent and vote for me and in my name and stead, at the annual meeting of the corporation to be held on April 29, 1977 at 1:00 P.M. at the Jose Abad Santos Hall, Plaridel Masonic Temple, 1440 San Marcelino, Manila.

In case I am present at the said meeting, this proxy shall stand suspended during the said meeting.

In case the hereinabovenamed proxy shall not be able to attend the said meeting, I hereby authorize and empower the Chairman of the said meeting to fully exercise all rights as my proxy at the said meeting.

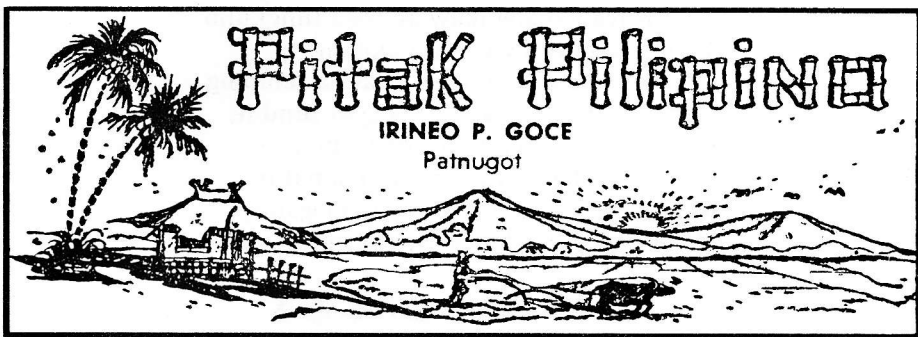
IN WITNESS WHEREOF, I have hereunto signed this document on this _____ day of _____, 1977 at _____

Name of Lodge and Number

Print Name Above Line

Residence Address

Signature of Member-Subscriber



HALIMBAWA

Ni Lazaro M. Mercado, NG (35)
Lungsod ng Batangas

Halimbawang ikaw ay may katungkulan,
Sa loob ng Lohiyang ating Kapatiran;
Sadyang gantimpala sa 'yong kakayahan,
At iyong nasapit rurok ng tagumpay;
Hindi dahil dito'y magiging gahaman,
At waling bahala ang nasasakupan;
Ang magpakababa'y isang kabanalan,
Upang mahalín ka't lubusang igalang. . . .

Halimbawang ikaw ay talagang pantas,
Sadyang may talino't tanungan ng lahat;
Ang pagkakamali ng iba'y itumpak,
Sa lalong magandang mga pangungusap;
Kapag ang sa iyong ginamit ay dahas,
Huwag kang umasang susunod sa atas;
Sapagka't ang api na iyong hinamak,
Ay di na muli pang gagalang ng ganap. . . .

Halimbawang ikaw ay may karapatang,
Punahi't iwasto ang may kamalian;
Huwag naman sanang kutyaing tahasan,
Sa gitna ng mga taong karamihan;
Ang lahat ng tao ay may kahihyan,
Na kung yurakan mo'y kasamaang asal;
Malapit humantong sa di inasahang
Samaan ng loob at pag-aalitan. . . .

Kaya habang ikaw ay nasa tungkulin,
Yaong Kapatira'y dapat dakilain;
Sa gawa't sa wika'y mag-ingat na tambing,
Nang upang lalo kang igalang at sundin;
Pagunita itong dapat ngang lirinpin,
Sa pagpapalakad nitong Lohiya natin;
Kapag ang gawa mo ay laging magaling,
Maka-aasa kang dangal ay kakamtin. . . .!



WHY I BELIEVE . . . *From Page 6*

but for the next world. It endeavors to harness and maximize the best in him. Can any one ask for more?

Therefore —

CREDO

I believe in Masonry because it is

firmly rooted in the God of all creation.

I believe in Masonry because its benignant rays emanate from the Holy Bible, the Word of God.

I believe in Masonry because it is founded in love, and God is Love.

NOTICE OF MEETING

TO: ALL MEMBERS OF THE ACACIA MUTUAL AID SOCIETY, INC.

Pursuant to the provisions of Sec. 1, Art. II, of the By-Laws as amended, you are hereby notified that on THURSDAY, APRIL 28, 1977 1:00 P.M. the Annual General Meeting of the regular members of ACACIA will be held at the Social Hall of the Plaridel Masonic Temple, Manila.

L.R. SALVOSA
President & Actuary

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 C. 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


Mr. Hilario C. Esguerra, 16
1382 Burgos St.,
Faco, Manila

TO POSTMASTER: If undelivered, please return to

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

Published monthly by The Cabletow, Inc.
Suite 12, Plaridel Masonic Temple
1440 San Marcelino, Manila D-2801

Re-entered as second class mail matter at the
Manila Post Office on June 16, 1962

IMPORTANT! Readers are requested to send address changes and corrections to us to insure prompt delivery of the THE CABLETOW.