

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



BRETHREN OF BATANGAS LODGE NO. 35 AND BULUSAN LODGE NO. 38 IN SORSOGON DURING THE TOUR OF BATANGAS BRETHREN OF THE BICOL REGION.

VOL. LIV
NO. 7



JULY
1977

**GRAND LODGE OFFICERS
1977-1978**

<i>Grand Master</i>	CALIXTO O. ZALDIVAR
<i>Deputy Grand Master</i>	DESIDERIO DALISAY, SR.
<i>Senior Grand Warden</i>	JOLLY R. BUGARIN
<i>Junior Grand Warden</i>	MANUEL D. MANDAC
<i>Grand Treasurer</i>	DAMASO C. TRIA, PGM
<i>Assistant Grand Treasurer</i>	RAYMOND E. WILMARTH, PGM
<i>Grand Secretary</i>	ESTEBAN MUNARRIZ, PGM
<i>Assistant Grand Secretary</i>	MARCELINO P. DYSANGCO
<i>Grand Chaplain</i>	MAMERTO M. BUENAFE
<i>Grand Orator</i>	REYNATO S. PUNO
<i>Grand Marshall</i>	LUCAS DE LEON
<i>Grand Standard Bearer</i>	JULIO ABARQUEZ
<i>Grand Sword Bearer</i>	JUAN C. NABONG, JR.
<i>Grand Bible Bearer</i>	TEODORICO A. FLAVIANO
<i>Senior Grand Lecturer</i>	HERMOGENES P. OLIVEROS
<i>Assistant Senior Grand Lecturer</i>	TEOTIMO G. JUAN
<i>Senior Grand Deacon</i>	URBANO S. CAASI, JR.
<i>Junior Grand Deacon</i>	SOTERO TESORERO
<i>Senior Grand Steward</i>	ISIDRO VILLA
<i>Junior Grand Steward</i>	JORGE TAMAYO
<i>Grand Pursuivant</i>	PURIFICO PALOMO
<i>Grand Organist</i>	JOSE B. ABEJO
<i>Grand Tyler</i>	NICASIO P. MAYUGA

BOARD FOR GENERAL PURPOSES

RAYMOND E. WILMARTH	<i>President</i>
MANUEL M. CRUDO	<i>Member</i>
DAMASO C. TRIA	<i>Member</i>
TEODORO V. KALAW, JR.	<i>Member</i>
JOSE L. ARANETA	<i>Member</i>
DESIDERIO DALISAY, SR.	<i>Secretary</i>

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

DAVID D. ADRIAN	<i>Regional Grand Master</i>
MURRAY V. HARLAN, JR.	<i>Regional Grand Secretary</i>

Grand Master's Page



PHILIPPINE-AMERICAN FRIENDSHIP

Since the year 1962 the fourth day of July of every year has been celebrated as the Philippine-American Friendship Day.

On July 4, 1946 the Independence of the Philippines from the United States of America was proclaimed. For fifteen years from 1946, the fourth of July was celebrated as the Philippine Independence Day, which coincides with the celebration of the Declaration of Independence of the United States of America from the British rule. In the early part of 1962, however, the Congress of the Philippines enacted a law declaring June 12 of every year as the Philippine Independence Day, to confirm the historical fact that the Independence of the Philippines from Spanish rule was declared for the first time on June 12, 1898 in Kawit, Cavite, by General Emilio Aguinaldo.

The proclamation of Philippine Independence on July 4, 1946 was the fulfillment of the promise of the government of the United States of America to grant the Filipino people their independence, in recognition by the people of the United States of the right of the Filipino people to be free and independent nation. And so, when the date of the anniversary of the Philippine Independence was transferred from July 4 to June 12, it was deemed proper, considering the close relationships that existed between the peoples of the United States of America and of the Philippines, to declare July 4 of every year as the Philippine-American Friendship Day.

The celebration of Philippine-American Friendship Day on July 4 of every year should evoke in the mind of Masons in the Philippines one of the cardinal objectives of Freemasonry, which is to promote international friendship, or friendship among all peoples of the world, in keeping with the Masonic tenet of brotherly love, thus inculcating the Brotherhood of Man under the Fatherhood of God.

The truth must be recognized that the Americans, many of them Masons, have helped in building our nation on the basis of democratic

(Turn to page 11)

THE CABLETOW INC.

CALIXTO O. ZALDIVAR
Chairman

DESIDERIO DALISAY, SR.
Vice-Chairman

RAYMOND E. WILMARTH
President & Gen. Mgr.

JUAN C. NABONG, JR.
Secretary

MANUEL D. MANDAC
Treasurer

OSCAR L. FUNG
Bus. Manager

TRUSTEES:

JOSE L. ARANETA

JOSE B. PEREZ

IRINEO P. GOCE

JOLLY R. BUGARIN

RUPERTO DEMONTEVERDE

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 MESSAGE	1
MASTHEAD	2
EDITORIAL	3
HEROES OF '76	
-Elmo (Al) Correll	4
NEWS IN PICTURES	8
CRYPTIC MASONRY	12
PITAK PILIPINO -	
Kap. Irineo P. Goce	15

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).

MASONRY AND THE PURSUIT OF HAPPINESS

Man's basic motivation in life is to satisfy his ego. Whether man is "good" or "bad" according to the standards of other men, largely results from the activities of man in the satisfaction of his ego. If he does those things which conform to constituted society he is classified as "good." But, if he acts independently of constituted society, he is at least judged a non-conformist and depending upon the extent of his non-conformity, he may be classified anywhere between "bad" and "evil," and if he violates man's established legal code; even "criminal."

The pursuit of happiness being the primary concern of man, the degree of happiness which individual men will experience in life, will depend upon their channelling their motivations along courses which will encounter the least opposition from others in their pursuit for happiness. Here arises the problem. How can a man find happiness when his efforts conflict with another's?

Everyday we encounter countless numbers of experiences in which our will is pitted against the will of another. For either to emerge happily from the encounter, victory is essential. The end result is for every victory a defeat – for every defeat an unhappy person.

Some experts have argued that all criminals are unhappy people, their life of crime having begun from some or perhaps many unhappy incidents in early childhood. Determined to grab from the world the happiness which they cannot get by means conforming to constituted law and society, they strike out on their own to force their will upon others. In the accomplishment of their criminal act they may derive a momentary satisfaction for their misdirected ego, but when the forces of constituted law and society close in upon them, their momentary happiness is outweighed heavily by the punishment other man will invoke upon them by removing them from the comforts of the society they have utterly disregarded in their criminal act.

So far, we have considered man in the pursuit of happiness in the material and social environment of other men, regulated by the customs, traditions, and laws of other men which together constitute a society. We have not considered the pursuit of happiness from the greater law of God. Since we are a brotherhood of men under the fatherhood of God, is it not possible that Masonry could be a common denominator for all men who are in the pursuit of happiness?

(Turn to page 16)

HEROES OF '76

ELMO V. (A1) CORRELL

About 1878 Brother E.B. Jones, Past Grand Master of the Grand Lodge of Kentucky, composed a ritual of a side degree and called it "The heroes of '76."

Its innocent and enjoyable nature made it most popular with the Craft and it was known throughout Kentucky for many years.

During the lifetime of Brother Jones no one conferred the degree in that State but himself. Before his death he gave a copy of the ritual to Brother Thomas J. Flournoy, later Grand Commander of the Grand Commandery of Knights Templar of Kentucky with the authority to confer the degree on some brethren in Iowa.

After the death of Brother Jones, many Craftsmen insisted that Brother Flournoy revive the degree. This he did, conferring the degree upon Masons of many States including Tennessee, Illinois, and Georgia.

He conferred this degree upon several in Chicago, among them this writer, and later gave him a copy of the ritual with authority to confer the degree, as a sufficient number of Masons in Chicago had entered.

This ritual was revised and adapted, and while all essentials remain the same, the work was unified.

Brother Flournoy died at Rockmart, Georgia on September 5, 1925.

It was considered in 1922 that the National Sojourners was the proper home for the degree and that they should have the privilege of conferring it. The first meeting in the Chicago Chapter was held in July, 1922.

At the meeting of the National Sojourners in Washington in June 1923, a sufficient number of members were taken in, and the Washington Camp was organized. Since then Camps have been instituted in practically all chapters of national Sojourners.

The work has been governed by a grace and eclat which makes everyone who has the privilege of witnessing the degree leave with the thrill of pleasure. The degree never was commercialized and the founders never intended that it should be, or that it have any other purpose than to give enjoyment and innocent pleasure to brother Masons and Sojourners.

It never has had either initiation fees or dues. Once a Hero, always a Hero. As the occasion arises for the need of funds, it is very simple to make necessary provision.

Its name, of course, carries some idea of its representation. To speak of patriotism to men who wear or have worn the uniform of service to their country seems almost like "painting the lily, gilding the gold, and adding perfume to the violet," as patriotism always is a part of them.

As in our prayers, however, we should not be simply lip servers. Consequently, a reminder of the deeds of our early heroes causes us to pause with pride and thrill with laudable impulse for their worthy service and extend feelings of gratitude to these early patriots.

We remember Washington, his vigor in battle, his grandeur at Valley Forge, his statesmanship as our first President, and his enduring truth and sacrifice toward men as a Mason.

We honor Franklin, the scientist, diplomat, the philosopher and the patriot; the man and the Mason.

We applaud with the world the most wonderful sea fight in history when our Brother John Paul Jones, father of the glorious American Navy, returned to port on board the conquered vessel while his own, the Victor, sank riddled and burned out, with the flag of victory still waving in the breeze.

We honor these brethren whose efforts built the foundations of our Nation; who established as cornerstones liberty, justice, relief, and truth, and laid these in the

eternal foundation with the cement of brotherly love.

We take, where possible, the names of these heroes or the events connected with our Revolutionary history, as the names of our various Camps.

The ceremonies incident to this degree are simple and quite short.

If the time comes in our history when we fail to give our great men the honor, esteem and gratitude which is their due on account of their honest labors for the welfare of the country, we at that time will enter into an age of decadence.

Worship is primarily intended for the Great Architect of the Universe. Honor and esteem is due to His creatures who merit it.

When an American receives no quickening of the pulse at the mention of Trenton, Valley Forge, King's Mountain, the Oregon Trail, he is lost in ignorance or dead to patriotism, love of country, and achievement.

When the words independence, constitution, the prairies, "A garden of the desert for which the speech in England has no name" fail to enthuse, then our interest in the rights of man and the pioneers who extended these rights in a great empire are destroyed.

There is in the hearts of all men a love of human companionship, particularly among those of mental affinities. We all enjoy harmless fun when it is clean and without bitterness, from which is engendered a pleasant smile and which tightens the bond of good fellowship. We all enjoy a happy secret which gives quick recognition to our association.

Nature has made many of the roads of existence rather rough in spots and if we can remove some of the obstacles to happiness along the path of life while traveling toward the purple curtain of the west, we inject an elixir of joy which lasts throughout the journey.

We believe in our country, its past history, its present development, and its future hopes. Everything is all right with our people when we follow these precepts given us by our patriot founders.

Perfection is a divine attribute and we mortals may not attain it, but as far as human nature will permit, we have the best in this country that mortals have yet devised. We have faith in our country. We believe in its institutions and we pledge our support to its aims and purposes. Our country, "may she always be right."

The first is patriotism, and I quote from the ritual. . .will you please rise. . .

"Breathes there a man with soul do dead, who never to himself has said: 'This is my own, my native land.'

"Whose heart within him has burned, as homeward his footsteps he has turned, from wandering on a foreign strand.

"If such there breathes, go mark him well. For him no minstrel raptures swell.

"High though his title, proud his name, boundless his wealth as wish can claim,

"Despite those titles, power and pelf, the wretch concentered all in self, shall living, forfeit far renown,

"And doubly dying shall go down to the vile dust from which he sprung, unwept, unhonored and unsung." Amen.

Will you please remain standing for the second, Fraternity and Happiness. . . and again I quote from the ritual:

"The thing that goes the farthest toward making life worth while, that costs the least and does the most, is just the pleasant smile. A smile that bubbles from the heart that loves its fellowman will drive away the clouds of gloom and coax the sun again. It's full of worth and goodness, too, with manly kindness blent. It's worth a million dollars and it doesn't cost a cent."

You may now be seated.

The Heroes of '76 is a national organization, at all times subordinate to National Sojourners, and each Heroes Camp is subordinate to the Chapter of National Sojourners. No Camp may be organized without prior approval of the national officers.

Extreme care should be taken in the selection of officers in order to carry on the splendid traditions of the order. The Heroes are a rapidly growing body of good and true men. It is unique in that there are no initiation fees or dues. However, it must at all times be understood that continuous membership depends upon the standing of the members in the Chapter of Sojourners.

To attend a Camp, a member must be a Sojourner in good standing with dues paid for the current year in the Chapter. In considering

a man as a recruit, care must be exercised to select only outstanding members of the Sojourners, those brothers who really know what it means to be a Sojourner.

The authorized badge for Heroes is blue, on which are the words "Heroes of '76" and the letters I.E.A.R. and E.I.A.R. in buff or gold.

We therefore let the light of faith and hope burn in our midst.

And now I will present this little ceremony that appeals to our souls, our minds, and our bodies. His sorrows and his loss are changed into joys of realization. He leaves with his heart filled with courage for the service by a feeling of gratitude and good fellowship for his brother Heroes.

I will now read you the song of the Heroes of '76. This song is sung while candidates are being initiated.

SONG OF THE HEROES

*"The fields of Lexington — Bridge at Concord, too
"Are stained with dark crimson from men brave and true
"With guns a'spurting from fence, hedge, and tree,
"A nation's a'building where all men are free
"The snow of Valley Forge is pressed by devout knee,
"The Bon Homme Richard is Victor on the sea,
"With masts a'falling...swords flashing in fight,
"The good old flag waving, always in sight.
"The clothes of the Heroes of most every hue
"Were torn to shred and patch by reckless crew,
"With hearts a'beating with knives in every hand
"Everything is all right in this glorious land."*

CHORUS

*"With yells for the Heroes. . . with hail to the gang,
"The soldier, the sailor who worked the hot guns*

*"All honor and glory to freedom they sang
"They built a nation from the colonies for our sons."*

I will now read the Toast to the Flag that all Heroes of '76 should know by memory. Will you please rise.

TOAST TO THE FLAG

*Here's to the Red of it;
There's not a thread of it,
No nor a shred of it
In all the spread of it
From foot to head
But Heroes bled for it,
Faced steel and lead for it
Precious blood shed for it
Bathing it Red.*

*Here's to the White of it;
Who knows the might of it,
But thrills at the sight of it
Through day and night
Womanhood's care for it
Made manhood dare for it;
Purity's prayer for it
Kept it so White.*

*Here's to the Blue of it;
Beauteous view of it
Heavenly hue of it
Star spangled view of it,
Constant and true;
Diadems gleam for it
States stand supreme for it
Liberty's beam for it
Brightens the Blue.*

*And here's to the whole of it,
Stars, stripes and pole of it
Body and soul of it
Oh, and the role of it
Sun shining through;
Hearts in accord for it
Swear by the sword for it
Thanking the Lord for it
Red, White and Blue.*

You may now be seated.

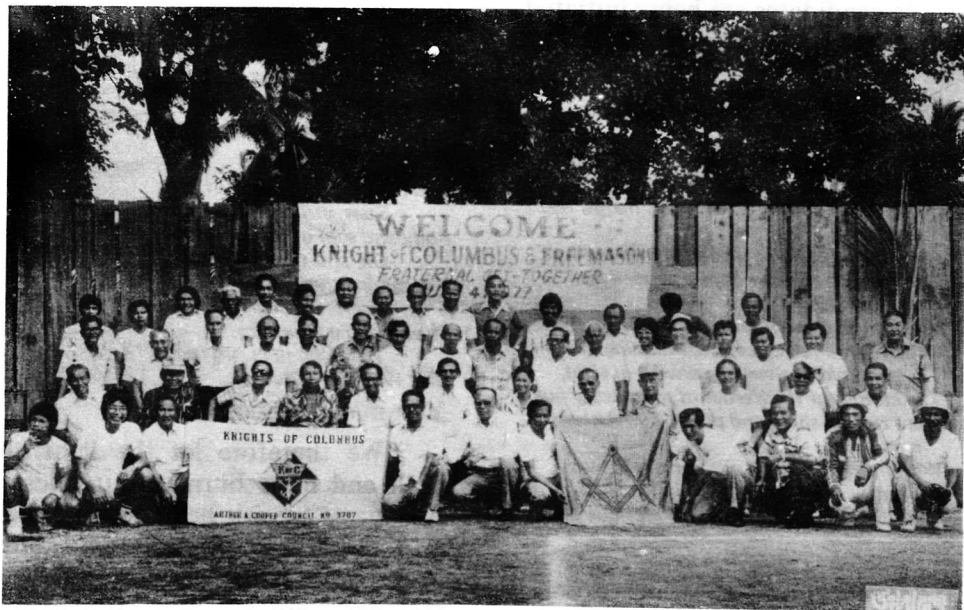
We therefore let the light of faith and hope burn in our midst. Ah, many a noble heart was hushed in the battle's din that day; and many a life's hope was crushed in that dark and sad away. But never a heart more brave and true than

(Turn to page 16)

NEWS

IN

PICTURES



BRETHREN OF LANTAWAN LODGE NO. 210 AND KNIGHTS OF COLUMBUS, ARTHUR COOPER COUNCIL NO. 3707 HELD A FRATERNAL GET-TOGETHER AT THE RESIDENCE OF WB ANGEL TIANGCO IN CADIZ CITY ON JULY 4, 1977.



MEMBERS OF DOUGLAS MacARTHUR CHAPTER 10DM AND PERLA ASSEMBLY, IORG WENT TO THE NBI REHABILITATION CENTER RECENTLY TO DONATE SPORTS EQUIPMENT FOR THE PATIENTS OF THE CENTER. THE DEMOLAYS AND RAINBOWS WERE ACCOMPANIED BY THEIR ADVISERS DURING THE TRIP.



THE RAINBOW GIRLS DOING A MUSICAL NUMBER TO THE DELIGHT OF THE PATIENTS AT THE REHABILITATION.



H. L. ELIZABETH J. ARANETA, GRAND ROYAL MATRON AND S. K. JOSE L. ARANETA, GRAND ROYAL PATRON, ORDER OF AMARANTH, INC. POSED FOR A PICTURE WITH THE OFFICERS AND MEMBERS OF MUNOZ ROYAL COURT NO. 17 DURING ITS ORGANIZATION AND CONSTITUTION ON MAY 28, 1977 AT MEMORIAL LODGE NO. 90 MASONIC TEMPLE, MUNOZ, NUEVA ECIJA.

principles, and of the proper regard for human rights and human values. Our American brother Masons had helped strengthen the ramparts of democracy in the Philippines, the building of which had been started by the delegates to the Malolos Congress of 1898 during the Philippine Revolution, such that democracy has become a part of the social and political fabric of Filipino life. Likewise, our American brother Masons had strengthened Freemasonry in the Philippines and made it a more effective factor for good in our country. The fourth day of July of every year, therefore, should be an occasion for Masons to rededicate themselves to Masonry which "unites men of every country, sect and opinion, and causes true friendship to exist among those who might otherwise have remained at a perpetual distance". It may well be said that the Masons, both Filipinos and Americans, have contributed to the enduring friendship that unites the American and the Filipino peoples.

The Masons of the Philippines should endeavor to preserve the friendship not only of the Masons in the Philippines and of the Masons in the United States of America, but also the friendship between the peoples of these two countries, regardless of the irritants that may at times arise in relation to the national interests of their respective countries. Of course, the Masons of the Philippines should also be concerned with friendship amongst peoples of all nations of the world, and help promote international understanding, justice and peace.



CALIXTO O. ZALDIVAR
Grand Master

*God grant me the serenity
To accept the thing I cannot change;
The courage to change the things I can;
And the wisdom to know the difference.*

GRAND CHAPTER



E. L. ALBERT
G.H.P.

GRAND COUNCIL



M. BUMAAT
I.G.M.

GRAND COMMANDERY



D. C. TRIA
G.C.

**YORK RITE GRAND BODIES OF THE PHILIPPINES
AND APPENDANT ORDERS**



U.G.I.C.
R.C.C.
Asoka Conclave
G. CARRIAGA
Sovereign

H. G. ESGUERRA
Grand Secretary-Recorder

R. E. WILMARTH
Intendant General
for the Philippines



CONVENT GENERAL
K.Y.C.H.
Filipinas Priory No. 61
R. S. DEMONTEVERDE
Eminent Prior

CRYPTIC MASONRY; or, The Council of Royal and Select Masters

Cryptic Masonry is composed of the following Degrees: Royal Master, Select Master, and in some jurisdictions, including ours, the Degree of Super-Excellent Master. The latter degree which is of American origin, is not conferred by all Councils, but is regarded by some as an honorary degree. Only Royal Arch Masons are eligible for these Degrees, except in Virginia and Maryland, where they are conferred in Chapters prior to the Royal Arch degree.

The Degree of Royal Master, the first of the Degrees conferred in a Council of Royal and Select Masters, is intimately related to the Royal Arch degree. "The place of meeting", says Mackey, in his Encyclopedia of Freemasonry, "is called the 'Council Chamber,' and represents the private apartment of King Solomon, in which he is said to have met for consultation with his two colleagues during the construction of the Temple. Candidates who receive this degree are said to be

'honored with the Degree of Royal Master.' Its symbolic colors are black and red – the former significant of grief, and the latter of martyrdom, and both referring to the chief builder of the Temple.”

In the Select Master's Degree, the place of meeting represents a “Secret Vault” or crypt beneath the Temple, hence the name Cryptic Masonry. The word *cryptic* is from the Latin *Cryptious*, which is derived from the Greek *kruptikos*, meaning hidden, secret, occult. “In the ancient Mysteries,” says Mackey, “the vault was symbolical of the grave; for initiation was symbolical of death, where alone Divine Truth is to be found. The Freemasons have adopted the same idea. They teach that death is but the beginning of life; that if the first Temple of our transitory life, be on the surface, we must descend into the *Secret Vault* of death before we can find that sacred deposit of truth which is to adorn our second Temple of eternal life.”

“The historical object of the degree is to commemorate the deposit of an important secret or treasure which, after the preliminary preparations, is said to have been made by Hiram Abif. x x x The symbolic colors of the Degree are black and red, the former significant of secrecy, silence, and darkness; the latter of fervency and zeal. A council is supposed to consist of neither more nor less than twenty-seven; but a smaller number, if not less than nine, is competent to proceed to work on business. The candidate when initiated, is said to be ‘chosen as Select Master.’ ”

According to Mackey, in His “History of Freemasonry in South Carolina”: that for many years there have been three distinct claims for jurisdiction over these Degrees in America – first, by the Supreme Council of the 33rd Degree; next by some of the Grand Chapters of Royal Arch; and lastly by the Grand Councils of Royal and Select Masters, composed of the Subordinate Councils of each State.

Connected with this question of jurisdiction is another claim in reference to the historical origin of the degrees and as to the person or persons who first introduced them in America. The Masons of Maryland and Virginia contend that the “Royal and Select Degrees were introduced by Philip P. Eckel of Baltimore, one of the most distinguished and enlightened Masons of his day, who in 1817 communicated them to Jeremy L. Cross, and gave him authority to confer them in every Royal Arch Chapter which he might visit in his official capacity.”

It may therefore be said that the history of Cryptic Masonry commences with the year 1818, and that it owes its present existence to the zeal of Jeremy L. Cross. It has been clearly established that Cross received the Degree of Select Master from Philip P. Eckle at Baltimore in May, 1817 and thereupon actively entered into the work of its dissemination; that early in 1818 he, in some manner, became ‘possessed’ of the Degree of Royal Master Mason, which, prior to that time, had been mainly controlled by Thomas Lownds and his asso-

ciates, and that he then conceived the project of uniting the two and forming a new system, to which he gave the name of Royal and Select Masters. The exact time when this was consummated has never been definitely ascertained, but Josiah H. Drummond, who was later to become the first General Grand Master of the General Grand Council of Royal and Select Masters, fixes the event at some period between May and August of the year 1818. It does not seem, however, that the plan was fully perfected until the year following (1819). From this period then, may be dated the commencement of the Cryptic Rite and its existence as an organized branch of Freemasonry.

At a convention held in New York City, June 12, 1872, at which 14 Grand Councils were represented, a resolution was adopted declaring that "no one shall be recognized as a regular Companion of the Rite who has not received the Degrees in a lawfully constituted Council or by authority of the Supreme Council of the A.A.S. Rite, previous to this date, or who has been lawfully healed." At a subsequent meeting held in New York, June, 1873, at which 19 Grand Councils were represented, it was declared to be the sense of the convention that a General Grand

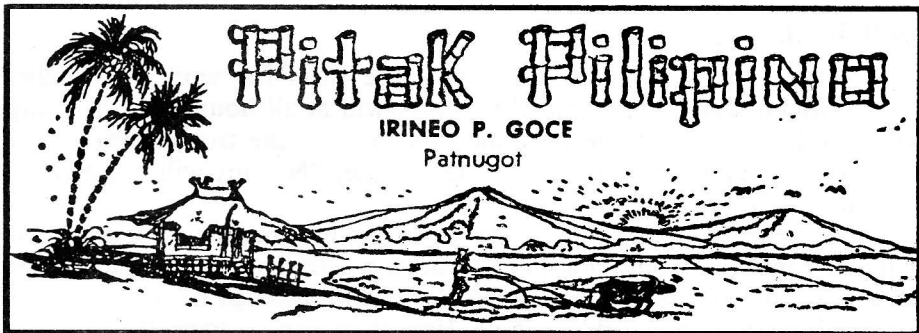
Council should be formed. It was also voted that "the order of the succession of the degrees be, first, Royal Master; second, Select Master; and that it be left optional with each Grand Council to confer the Super-Excellent Master Degree as an honorary degree."

Meetings were held at New Orleans, December, 1874, and in Buffalo, N.Y., August, 1877 to promote the establishment of a General Grand Council. At a convention held at Detroit, Mich., August 25, 1880, a constitution was adopted which when ratified by 9 Grand Councils, was to become effective.

On February 23, 1881, the Grand Councils of New York, Minnesota, Ohio, Indiana, Maryland, Tennessee, Massachusetts, Alabama, and Louisiana ratified the Constitution, whereupon on March 1, 1881, the General Grand Master, Josiah H. Drummond of Maine, issued a proclamation declaring the General Grand Council duly organized.

Thru the efforts of the late Most Illustrious Antonio Gonzales, Sr. who became the first Grand Master of the Grand Council of Royal and Select Masters of the Philippines, our Grand Council was organized on December 30, 1957, or twenty years ago come December 30, 1977.

FIGHT DRUG ABUSE!!!



IKAW BA AY MASON?

ni RUBEN MANRIQUE

KUNG IKAW AY MASON,

abot mo ng kamay ang maayang langit,
nais mong pasanin pati ang daigdig;
lirip mo ang mga aliw-iw ng batis,
tanaw mo ang tula't libong mga awit.

KUNG IKAW AY MASON,

pangarap ng diwa'y magbigay liwanag,
damtin ng paraan ang ibang pangarap;
ang mga tugatog, nais mong isulat,
maging gabay man lang ng mga hinagap.

KUNG IKAW AY MASON,

nais mong gisingin ang tulog na pita,
silaban sa init ng mga pag-asa;
ang durog na mithi ni Adan at Eba,
wika mo'y di dapat akuin ng dusa.

KUNG IKAW AY MASON,

ang "Banal na Aklat" ang tanging patnubay,
sa maayang lakad na takbo ng buhay.
bagaman ang puso'y puno ng kundiman,
ang mga kilos mo ay sinusukatan.

KUNG IKAW AY MASON,

nakaparisukat ang mga hangarin
na tinataglwan ng "Tatlong Bituin".
sa dibdib ng bawa't naligaw sa dilim,
ang sinag ng araw, nais mong itanim.

(Turn to next page)

EDITORIAL . . . from page 3

Reflect for a moment upon a passage from the work in a higher degree which states: The true Freemason will at all hours say, "Not my will, my Father, but thine be done." Is this not the true answer to the pursuit for happiness in the lives of all people, "Not my will, my Father, but thine be done?"

If all men reflected upon this single thought before enforcing their will upon another, would not all men find a greater happiness? There must be a purpose for life. As Freemason's we acknowledge the existence of God and a life in the world to come. How then, can we logically conclude a means by which the greatest happiness can be found in our few years of earthly life? Can we not agree:

The greatest happiness in life comes from doing God's will, being constantly in communication with God through prayer, and in harmony with Him in the fulfillment of the great and holy design He has for each and everyone of us in this life.

R.E.W.



CORRELL . . . (from page 7)

the martyred Heroes who fell first in the course of liberty on the heights of Bunker Hill. It swept the country like a funeral knell, the sorrowful tidings. . . how Warren fell.

There are three elected officers and six appointed officers. Elected officers include Camp Commander; Chief of Staff; Adjutant. Appointed officers include Assistant Chief of Staff; Officer of the

Day; Senior Lieutenant; Junior Lieutenant; Sergeant of the Guard; Chaplain.

This has given you a short description of the purposes and rituals of the Heroes of '76. It was never intended that the Heroes degree be for other than good fraternal fun and to direct our attention to the gallant sacrifices of our brethren during the American Revolutionary war.



From page 15

KUNG IKAW AY MASON,

pangako mo'y sumpang dapat na asahan,
sumpa mo'y pangakong walang kamatayan.
ikaw'y nabubuhay habang nagmamahal
at nagmamahal ka habang nabubuhay.

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 – Erenesto 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

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**.