



The Cabletowel

Official Organ of the Grand Lodge of the Philippines

VOL. LV NO. 12

DECEMBER 1978



SAN JUANICO BRIDGE
LEYTE - SAMAR

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Grand Master's Page



PEACE ON EARTH, GOODWILL TO MEN

During Christmas, we feel an atmosphere of mixed emotions. Some have hearts filled with joy and a sense of belonging. Others are having many a varied problem. Some have a sense of triumph and accomplishment while others seem lost and defeated. But, whatever state of mind you are in, let us all join hands and say "Merry Christmas to you. Peace on earth, goodwill to men." Let us lift our hearts and cast our eyes upward in thanksgiving and gratitude for all the blessings He has so freely showered upon our lives. All of us have been blessed in more ways than we really deserve. The gift of life is His greatest gift of all. For, out of His love He created us in His own image.

This is a day that should be dedicated to recollections and resolutions. Take a good look at the past. It has its accomplishments which we would like to emulate; its victories we want to repeat. It has its failure which, tomorrow, we shall wish to avoid; its pitfalls which we desire to evade. We thank the past for its pessimism that warned us and for its optimism that encouraged us. Let us take off our hats to salute the glories of the past and then remove our coats to meet the challenges and issues of the coming days.

Do not be content with your present state. Success always begins with a fellow's will. It is always in the state of mind. If you think you will not win then, for sure, you are going to lose.

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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).

Christmas – The Time to Forgive and Forget

The joys of Christmas will soon be with us. Many will share these joys with their families and friends. The celebration of the birth of Jesus has been, for centuries past, a festive occasion calling upon all to forgive and forget the personal injuries sustained from others; and like the teachings of Jesus, turn the other cheek, that all may join together with peace on earth and good will among men.

It is on this occasion that Masons should especially reflect upon their relations with others; and where there may have been misunderstandings, injustices, or even moments of unpleasantness, search out and find the Brother, the friend, or relative involved and manifest the blessings of Jesus's teachings by forgiving, forgetting, and wishing one and all. .

**A
MERRY CHRISTMAS
AND A
HAPPY NEW YEAR**

R.E.W.

THE FIRST MASON

BY: WB REYNOLD FAJARDO

The antiquity of the venerable emblems of Freemasonry is unquestionable. The golden thread of Masonic Symbolism has stretched unsevered through the varied web of human history. Its rites and pictorial representations formed an important nucleus in the social system of every ancient nation. They are so widely disseminated that their remnants may be found in Tartary and Tibet, among the inhabitants of the Flowery Kingdom and Japan, on the slopes of the Himalayas, the Ganges, the desert sands and cities of Gobi, the shores of the Red Sea and in the fertile valley of the Nile.

Considering that the roots of Masonry may be traced to the dim recesses of the ancient past, the natural question that confronts us is: Who were the first Masons?

An appeal to etymology teaches us that the old Sumerians who

lived in the valley of the Euphrates, used the word "imga" meaning wise, holy and learned to denote their wisest sages, priests and philosophers. The Semites, who succeeded them, transformed the word "imga" to "mag" to suit their particular articulation. From the root word "mag", came the Latin word "imago" which in turn was transmitted to us as "Imagination." The Latin word "mass" which means to mould and form, and the Latin "magi" and Greek "magos" which both mean wise, learned in the mysteries, also derive from the same root word "mag" and through various transformations have come down to us as Mason, Magic, Magi. Therefore in whatever era of the dim prehistoric past the Masons lived, they were the wisest, holiest, and most revered of men.

A Mason is now considered to be a builder in stone, one who constructs. Originally, however, there was but little difference in the ancient idea of building pictures in the mind and erecting the mental idea eternally in stone. It is from this fact that we now have mental Masons and stone Masons. The

WB Reynold S. Fajardo, PM, Quezon City Lodge No. 122, author of this article is the Chairman of the Committee on Masonic Education. This article is one in a series of lectures he delivered during the stated meetings of his Lodge.

Magi were also builders, but in their work the sound of neither hammer, axe, nor saw was heard, for they were mental builders. Their labor was wrought by the imagery of thought, as the word *imagination* clearly implies. Magic is the skillful use of the imaginative faculty. Hence, the first Masons were undoubtedly magi or magicians who labored with their imagination. Thus, the Magi of Egypt and the Chaldeans, who were produced by the fusion of the racial blood of the Sumerians and the Semites, were undoubtedly Masons.

Ancient Masons labored in the erection of Solomon's Temple. *Sol* is the Latin name of the Sun-God, Phoebus. *Om* is the Hindu name of Diety. *On* is the Sun-God of Heliopolis, Egypt. Hence Solomon undoubtedly represents the Grand Master of the Universe and the Masonic Temple is the mansion of the Sun, the universe itself, a spangled canopy of blue, so situated and so arranged as to prove the most suitable lodge-room for the initiation of the candidate, the Human Soul.

Our ancient brethren who built the celestial temple of Solomon employed symbols in their work depicting the immutable laws of nature. They did not rely on the transitory nature of these spoken word, for the words of one generation often have an opposite meaning in the next. They spoke in symbols, the Divine language of mother nature, a language which all can read, a language that defies the united efforts of both time and space to obliterate it. Symbolism is a language that is spoken by the mind and not by the lips; it is

heard by the soul and not by the ears. It has been, and will always be, the language of Nature as long as the spirit expresses itself to the Divine soul of man.

While the history of ancient Masonry can be traced to the early seats of civilization, the birth of Freemasonry in its modern sense dates back no further than the early 18th century. Modern Freemasonry is founded on the complex craft practices of the working Masons of England and Scotland which took their basic shape in the fourteenth and fifteenth centuries. Thus, it has been asserted: "The history of Freemasonry begins, not in Egypt, Greece or Rome, but here in England." The working Masons of England grouped themselves into Lodge organizations for their mutual protection and to meet their functional needs. Because of the itinerant character of their work they did not find membership in the guilds located in London of value. Operative Masons moved about all over the country and this mobility led to the generalization of practices such as the evolution of rudimentary codes of mutual help and an internal discipline operating through Lodges. The itinerant nature of the craft also explains the early evolution of a secret system of signs for mutual recognition of the members.

In time Operative Masons started to accept non-working Masons into their organizations. One of the first non-working Mason thus accepted was Elias Ashmole who was initiated in an operative Lodge at Warrington, England in 1646. Ashmole was an adept in the ancient teachings of the Magi. He imparted to

the working Masons theories of intellectual Masonry and described to them the vaporous magnificence of a universal Temple of which they could be builders and priests. To Ashmole is attributed the invention of the legend of Hiram; architect of Solomon's Temple, which now forms the central core of speculative Masonic practices, and the proposal to divide initiations into degrees. After Ashmole's initiation, changes went on forward rapidly within operative Masonry which were to lead to its virtual extinction and replacement by a new kind of Masonry in the early eighteenth century. The admission of non-operative Masons, led to the change in the status of these operative Lodges as the number of "Accepted Masons" grew; they became speculative Lodges. The trade secrets of the Operative Masons became the esoteric secrets of speculative Masons. The new speculative Masons interpreted the ideas symbolically built into the Temple by our wiser forefathers.

The word religion is derived from the Latin "re" (back) and "ligare" (to Bind), and literally means to bind back. Thus, their work was to collect truths discovered in times past and bind them together in such a manner that they might be preserved for future generations. These truths, so discovered, were incorporated into the lodge structure, dogmas and rituals and, after years of refinement and fine-tuning, have come down to us in the present rituals of Freemasonry.

By 1717, the year the Grand Lodge of England was established, there was only one clearly operative Lodge still in existence and the change to speculative Masonry can be regarded as consummated. It can also be said that in that year the birth of modern Freemasonry was a *fait accompli*.

(References:) *Ancient Masonry* by C.C. Zain, *The Light of Egypt* by Thomas Burgoyne and *The History and Practice of Magic* by Paul Christian.)



ZAPOTE LODGE NO. 29, F & A. M.

Prepared and submitted by the committee: WB Francisco C. Pangniban, Chairman; WB Pablo V. Ilagan, Member; WB Francisco L. Bonifacio, Member; and WB Filomeno S. Mariano, Member.

Zapote Lodge No. 29 owes its existence to some members of Batong Buhay Lodge No. 17 and from other Cavite Lodges which had the foresight to see the need of a Lodge located south of the town of Cavite. The request for dispensation was filed in the early part of 1915 and was granted in the latter part of the same year.

The charter members were the following: Bro. Sabas Alcid, Bro. Tomas Ernesto, Bro. Favian Pugeda, Bro. Luis Litonjua, Bro. Tomas Mata, Bro. Cesario Pelaez, Bro. Dominador Ricarte, Bro. Santiago Salazar. The Lodge was housed in a building on the main street of Rosario, Cavite facing the Elementary School. Its first Master was Wor. Bro. Santiago Salazar while the first member initiated was Bro. Eulalio Raymundo.

Zapote Lodge No. 29 was formally constituted and granted its Charter on March 17, 1917. The officers of the Lodge under the new Charter were: Worshipful Master – Bro. Luis Litonjua, Senior Warden – Bro. Eulalio Raymundo, Junior Warden – Bro. Cesario Pelaez.

In its desire to portray the Lodge worthy of the fraternity a building was constructed to house the Lodge sometime in 1923. Although it was situated in a place far from other houses, it mysteriously burned down in 1924 with all the records of the Lodge. The Lodge again built a modest building on a lot owned by Bro. Cenon Araw in the town proper.

It may be said in passing that Bro. Cenon Araw remained a loyal member of the Lodge for the last 52 years. He consistently attended

stated meetings regardless of weather conditions, with his health permitting.

The last meeting held at Rosario, Cavite was in November, 1941 with Wor. Bro. Marcelino Constantino presiding. As fate would have it, — a resolution was passed on that fateful day that the next meeting would be held at Plaridel Masonic Temple in Manila in as much as only Bro. Cenon Araw was the sole active member residing in Rosario while all the others come from Manila and the nearby towns. The Second World War commenced on December 7, 1941 and the next meeting was held at a building at Gunao St., Quiapo, Manila in April 1945.

It counted among its members Provincial Governors and other officials of the province of Cavite as well as professionals and businessmen who excelled in their respective callings. The greatest achievement of Zapote Lodge was in its ability to forge a closely knit brotherhood which exemplified a brotherhood and fraternity that every member is proud of. The testimonies to this achievement are the petitions of members from other Lodges for affiliations. An example of which is the affiliation of Sen. Mamintal Tamano, the worthy brother from the South.

It counts among its members Americans, Chinese as well as Filipinos from different provinces. The reason why the stated meeting has to be held at 2:00 o'clock in the afternoon every third Saturday of the month is to permit the brethren residing in the province to attend and return to their homes on the same day even if it has to deprive

itself of the memberships of professionals and businessmen residing in Manila.

The honorary members of the Lodge as of this date are the following: MW Mauro Baradi, WB Patricio del Rosario. The masters of the Lodge since its organization to the present are as follows: Luis Litonjua, 1917-1918; Zapote Lodge No. 29; Luis Ferrer, 1919, 1920, 1921; Miguel Bonifacio, 1922, 1923, 1924; Jose G. Escalada, 1925; Ambrosio Salud, 1926; Jacinto N. Beltran, 1928; Pablo Borja, 1928; Sabas Alcid, 1929, 1930; Pablo V. Ilagan, 1931; Raymundo V. Samala, 1932; Vicente Poblete, 1933; Maximo Beltran, 1934; Frank J. Crawford, 1935, 1936; Francisco L. Bonifacio, 1937; Gregorio Magsaysay, 1938; Pedro Raqueno, 1939; Petronilo de los Reyes, 1940; Marcelino Constantino, 1941; Fidel Encarnacion, 1945, 1946; Emilio Overson, 1947; Lorenzo Cruz, 1948; Francisco C. Panganiban, 1949; Calixto B. Antonio, 1950; Ysidro Trias, 1951; Eustaquio A. Asuzano, 1952; Ruben A. Mendoza, 1953; Lorenzo Varias, 1954; Ramas Quisol, 1955; Alejo S. Santos, 1956; Nestorio B. Melocoton, 1957; Filomeno S. Mariano, 1958; Silvestre B. Moscoso, 1949; Nicanor M. Espineli, 1960; Alfredo P. Nibut, 1961; Teofilo C. Leonidas, 1962; Felisberto B. de los Reyes, 1963; Mario F. Racela, 1964; Serafin A. Justo, 1965; Ponciano B. Dionido, 1966; Jose P. Buhay, 1967; Filadelfo Tugade, 1968; Alfredo R. Madriaga, 1969; Jose T. Martinez, 1970; Antero T. Jocson, 1971; Alfonso Cagarungan, 1934, Isabela Lodge No. 60; Roman B. Ramos, 1959, Rafael Palma Lodge No. 147.

THANK YOU!

October 23, 1978

The Board of Trustees
Maharlika Charity Foundation, Inc.
Davao City

Attention: *Mr. Desiderio Dalisay, Sr.*
President

Dear Sir:

I could still clearly recall that early this year our family were in the midst of misery and depression after knowing that I am a victim of a "Malignant Pituitary Tumor" as diagnosed by a competent Maharlika physician. The doctor said that the only hope to prolong my life is to send me immediately for operation to one of the most prestigious hospital in Manila, where modern facilities for cases like this is available. He also added that the operation would entail us close to P100,000.00 for professional services, medicines, etc.

Due to this predicament, my parents lost hope. We are very indigent and our family composition is quite big. We can not do anything except to wait what fate God had planned for me. We can't really afford this amount even by our widest dreams; It's very impossible.

Luckily, we came to know Maharlika Charity Foundation from many reliable sources and without hesitation and ardent hope, we tapped this Charitable Organization. Fortunately, without many questions, we were required to submit the necessary requirements and they approved my meritorious case for assistance and made everything ready so that I can be sent to Manila as early as possible.

Through the hand-in-hand works of the Members of the Board of the Foundation, I was sent to Philippine General Hospital. Maharlika gave me cash assistance and wrote the specialist in Manila.

The President of the Foundation, Mr. Desiderio Dalisay accommodated us in their house at Dasmariñas Village, Makati with free board and lodging. Mr. & Mrs. Dalisay gave personal cash assistance. The family also let us used their cars and free radio messages from Manila to Davao. Mr. Dalisay ordered from Japan the *Pitressin*, the most needed medicines for my operation. Dr. Victor Reyes, fresh from the United States and Japan, and a famous Neuro Especialist not only in the Philippines but also abroad, operated me at Medical Center Manila. He rendered his professional services free and purely for charity. Our bill at Medical Center Manila for the used of operating room, laboratory, and other facilities was substantial and the same, was paid by Dr. Reyes. Many welfare agencies in Manila helped us materially. And some religious sectors extended spiritual and moral support.

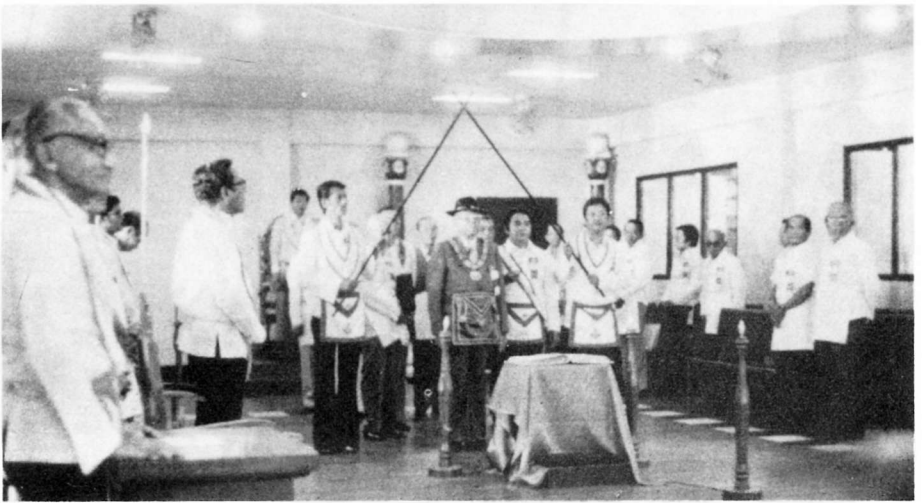
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KALEIDOSCOPE

20 VISAYAS ANNUAL REGIONAL CONVENTION



MW DESIDERIO DALISAY, GRAND MASTER RECEIVES A LEI FROM MRS. RICARDO LIM.



MW DALISAY AND HIS PARTY WERE RECEIVED INTO THE LODGE WITH GRAND HONORS AFTER THE COURTESY CALL ON CATBALOGAN CITY MAYOR RAUL C. MUÑOZ AND THE FLORAL OFFERING RITES AT THEIR IZAL MONUMENT AT THE CITY PLAZA.



WB ANTONIO LAOHOO (LEFT) WELCOMED THE DELEGATES WHILE VW VALERIO ROVIRA (RIGHT) DELIVERED THE KEYNOTE ADDRESS.



THE BRETHERN DIVIDED THEMSELVES INTO THE THREE STUDY GROUPS. THE THEME OF THE CONVENTION: LEADERSHIP IN AND OUR OF THE LODGE!



VW ELEIZER CAZUL OF MAKTON LODGE NO. 30 (HOLDING BANNER) WAS THE FIRST REGISTRANT OF THE CONVENTION. HE IS FLANKED BY WB VALERIO ROVIRA (LEFT) AND MW DESIDERIO DALISAY.



WB ROVIRA CLAPS HIS HAND APPROVINGLY AS MW DALISAY RECEIVES THE GIFT PRESENTED BY THE BRETHERN IN CONVENTION.

**RETRACING THE STEPS OF DR. JOSE RIZAL FROM
THE CHAPEL CELL AT FORT SANTIAGO TO THE
EXECUTION SQUARE AT BAGUMBAYAN FIELD
ON 30 DECEMBER, 1896**

**BY: WB VICENTE DEL CARMEN, P.M.
TAGA-ILOG LODGE NO. 79, F. & A.M.**

Brother Joser Rizal spent the last fifty-seven days of his short life at Fort Santiago, where doomed Filipinos hostile to Spain were kept incomunicado. From November 3rd, when he was brought back from Barcelona, Spain (accused of rebellion) up to December 30, 1896, he languished in this God-forsaken place in Manila awaiting a fate that he had foretold since he left Hongkong for the Philippines in 1892.

The Spanish Court Martial sentenced him to death by musketry on December 26th but the decision was read to him only at six o'clock in the morning of the 29th. He was then transferred from his prison cell, where he remained for 56 days, to the Chapel Cell where he was to stay for the only remaining 23 hours of his earthly existence. A proof that the Spanish authorities saw to it that he did not cheat death, Bro. Rizal was

never left alone in his cell up to the moment of his march to Bagumbayan Field.

With him in his Chapel Cell were three Spanish Army officers who alternated in watching him personally while three soldiers were stationed outside the cell and were relieved every six hours. Aside from these, frairs and Jesuit priests visited him in turn all thru-out the time left to him for meditation and self analysis.

The writer's research covered the following six Rizalist authors which dealt with the subject under study:

- (1) Rafael Palma's "Pride of the Malay Race" as translated by Justice Roman Ozaeta into English; (2) Jose M. Hernandez's "Rizal"; (3) Gregorio F. Zaide's "Rizal's Life, Works, and Writings"; (4) Aus-

tin Coates's "Rizal, Philippine Nationalist and Martyr"; (5) Jesus M. Cavanna's "Rizal's Unfading Glory"; and (6) Carlos E. da Silva's "Discovery of Rizal's Improved Chapel Cell" published in the June-September 1961 issue of the Journal of History which provided this writer with the materials needed to explain the subject matter.

In retracing the death march of our hero, special attention should be given to such relevant details as the following:

- (1) Time of the start of the death march
- (2) Position and arrangement of the security detail
 - (a) Advance guard
 - (b) Escorts
 - (c) Rear Guard
 - (d) Rizal's place and dress
- (3) The march itinerary-exact places passed
- (4) Time of Rizal's death

With respect to the time the death march started, authors Rafael Palma, Austin Coates and Gregorio F. Zaide are in agreement that it started at half past six o'clock in the morning of 30 December 1896. The little time differences observed by the three other authors may be due to the period spent in the last preparations from Rizal's Chapel Cell to the lining up at the courtyard prior to the start of the march.

The position and arrangement of the security detail consisted of a platoon of the Fort Santiago Second Battalion which was spread

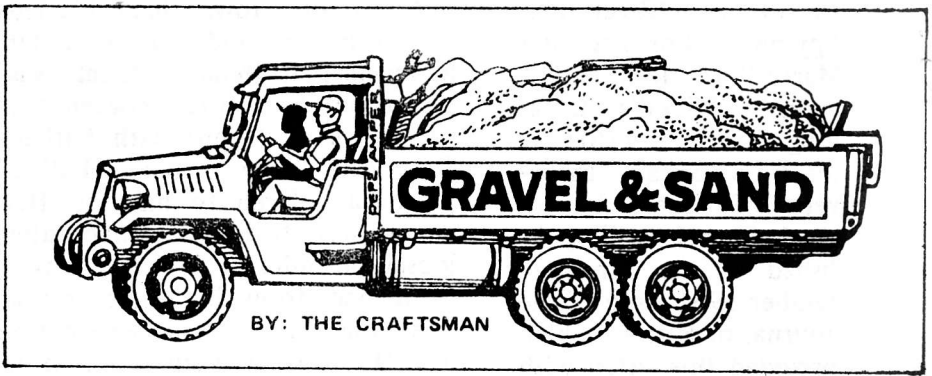
out in double rows, single file led by drummers and bugler under a Spanish lieutenant. Rizal was placed in the center between the two rows of troops with Father Jose Villa to his right and Father Estanislao March to his left. His elbows were tied from behind quite loosely in order to allow free movement and from his right arm a small black rosary was seen hanging. He wore a white vest, in a black suit, black necktie, black derby hat and black shoes.

With the death march arrangement in working order, the itinerary of the execution procession follows:

"FROM THE GATE OF FORT SANTIAGO, THE MILITARY COLUMN PROCEEDED STRAIGHT TO PLAZA DEL PALACIO AT THE LEFT SIDE OF THE MANILA CATHEDRAL, CONTINUING TO CALLE ARZOBISPO, TURNING RIGHT TO CALLE POSTIGO, HENCE TO POSTIGO GATE OF THE WALLED CITY EMERGING INTO THE PASEO DEL MALECON (NOW BONIFACIO DIRVE). THEN, PROCEEDED AND AFTER PASSING THE URDANETA-LEGASPI MONUMENT, THE PARTY TURNED RIGHT TOWARD THE EXECUTION SQUARE ON BAGUMBAYAN FIELD (NOW THE LUNETTA)."

TIME OF RIZAL'S DEATH BY MUSKETRY: 7:03 A.M.

Two brother masons, Bro. Michael Goldenberg and Bro. Rafael Palma personally witnessed the affair described herein.



20TH VISAYAS REGIONAL CONVENTION

Mt. Huraw Lodge No. 98, F. & A. M. hosted the 20th Visayas Regional Masonic Convention held November 10-11, 1978, in Catbalogan, Samar.

The theme of the convention: "Leadership, In and Out of the Lodges".

The Grand Master, MW Desiderio Dalisay, Sr. accompanied by Mrs. Patricia Sienes Dalisay, MW Esteban Munarriz, Bro. Domingo Chua and this reporter planed into Tacloban City on November 9, 1978 where they were met by a delegation from Tacloban City headed by VW Santiago L. Chua, Deputy for Masonic District No. 15.

From Tacloban City, the delegation proceeded to Catbalogan via the scenic San Juanico Bridge. In Catbalogan, the Grand Master's party was billeted at the residence of Bro. Ricardo Lim.

At 8:00 A.M., November 10, the Grand Master led a group of convention delegates and paid a courtesy call on Hon. Raul C. Muñoz, Mayor of Catbalogan, at the latter's office. The delegation then laid floral offerings at the foot of the Rizal Monument in front of the municipal hall.

At the convention hall, MW Desiderio Dalisay, Sr. and his party were received with Grand Honors.

WB Antonio Laohoo, Master of Mt. Huraw Lodge No. 98 delivered the welcome address.

VW Valerio Rovira delivered the key note address.

The morning session was presided over by VW Santiago L. Chua.

A resolution was presented, duly seconded, to "Amend the constitution of the Grand Lodge to empower the Grand Master to divide the jurisdiction into regions and

appoint a "Regional Deputy Grand Master" to head each region. The resolution was approved.

A motion was presented calling for the revival of the resolution presented to the Grand Lodge regarding the requirement of black cubes to reject a candidate.

The session was recessed for the fraternal luncheon tendered by WB Antonio LaoHoo, Bro. Felipe To Chip and Bro. Busi Dy, the three lights of Mt. Huraw Lodge No. 98 at the *Tiong Gui* Temple.

The afternoon session was presided over by VW Florentino B. Almacen, Deputy for Masonic District No. 16.

A resolution calling for the revision of the constitution of the Grand Lodge to provide for the holding of the Annual Communication outside of the City of Manila.

Other resolutions on matters pertaining to the region were also discussed and approved.

In the evening, the Grand Master was honored with a dinner at the *Tiong Gui* Temple tendered by WB Ricardo Lim, Lorenzo LaoHoo, Bonifacio Nardo; Bros. Simon Uy, Vicente Lao Hoo, Alfredo Lee, William Tan, Felix Tan King Ho, Manuel Lao, Antonio Uy Sobremonte, Ramon Co and Gil T. Jao.

The delegates then divided themselves into three groups to discuss the topics: "Improving Masonic Leadership Through Community Involvement"; "Improving Lodge Leadership"; and "Effects of Good Leadership." The groups were headed by VW Florentino B. Almacen, VW Fidel Fernandez and VW Valerio Rovira respectively.

It was unanimously agreed that

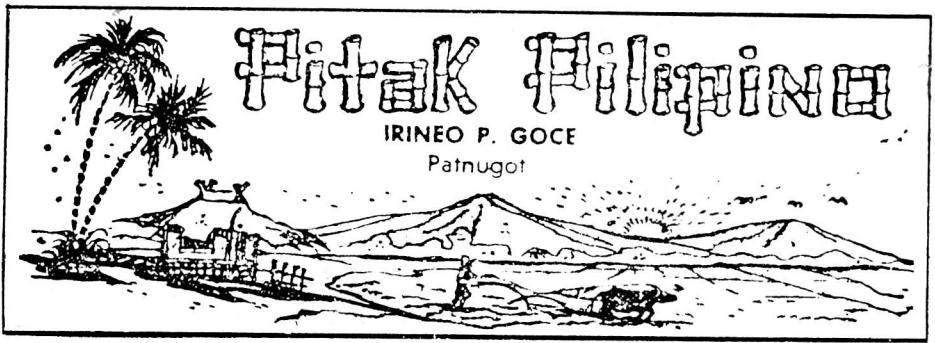


MW DESIDERIO DALISAY (BACK TO CAMERA) ADMIRES THE MACARTHUR MEMORIAL COMMEMORATING THE HISTORIC LEYTE LANDING.

the site of the next regional convention will be Iloilo City.

After the closing of the convention, a 'LAKAD-MASON '78' was scheduled wherein the conventionists will walk from the Lodge Hall, to Payao Beach, a distance of five kilometers where a picnic lunch was prepared. Due to the light rain that prevailed, the brethren rode to the picnic site.

In the afternoon, the Grand Master and his party left for Tacloban City. In Tacloban City, the brethren led by VW Santiago Chua showed the visitors the sights before seeing them off, Sunday afternoon.



ANG TAO AT ANG LUPA

Ni Venancio M. Ferrer
(Lohia Kabanatuan Blg. 53)

Tayo'y tao . . . taong buhat sa kawalan,
Kinipil na putik ng Katalagahan;
Alabok ng lupang may buto, may laman,
May diwa, may puso't hininga ng buhay;
Mga sangkap itong naging kabuuan
Ang taong sa Diyos na naging larawan;
Sapagka't ang tao'y may hustong isipan,
Walang kasiyahan sa lahat nang bagay;
Tao palibhasang may imbot sa yaman,
Ang lupa'y ninasang maging aring tunay.

Itong lupa . . . lupang galing kay Bathala,
Isang kayamanang hindi masisira;
Lupang sa paningin ay hamak na lupa
Nguni't masasabing hamak na dakila;
Dakila sapagka't ang mga biyaya
Ng Sangkatauha'y dito nagmumula;
Ang Sangkalupaa'y saganang-sagana
Sa kailanganin ng bawa't nilikha;
Kaya nga ang lupa'y yamang pinagpala
At lahat nang tao'y nagsisipagnasa.

Itong kalupaa'y ating natatalos
Na maraming bagay ang inihahandog;
Nakikita natin ang maraming bundok
Na sa troso't metal ay mayamang lubos
Sa lawak ng bukid na hindi masayod,
Gintong-gintong kulay ang palay na hinog;
Ang sariwang gulay sa mga bakod,
Sa pagal na diwa'y nag-aalis pagod;
Anupa't ang lupa'y pamana ng Diyos,
Batis nitong buhay na di matatapos.

Ang lupa't ang tao'y laging magkaugnay
Na ang kaugnaya'y walang katapusan;
Pana at palaso'y halimbawang lantay;
Ang isa sa isa'y sadyang kailangan;
Mawala ang tao – ang lupa'y tiwangwang
Mawala ang lupa – tao'y mamamatay!
Patotoo itong ang gulong ng buhay
Ay nagpapatuloy sa pagtutulungan;
Tumulong sa kapuwa ay kadakilaan
Pagkaitan ito'y isang kasakiman.

Sa tao, ang lupa'y kayamanang likas
Na habang panaho'y kaakiakibat;
Mayaman ang lupa't sa yamang nagkalat
Patuloy ang buhay, ang sigla at lakas;
May batis, may sapa, may ilog, may dagat,
May mga bukiri't gubat na madawag;
Ang lahat nang ito'y may dulot na bukas
Sa mga nilikhang may tiyaga't sipag;
Sa mukha ng lupa tayo inianak,
Sa sulat ng lupa tayo magwawakas!

Indeed, it was a very successful operation. It was the first *Transphinoidal Hypophysectomy* performed with a splendid result. Many doctors who have witnessed my case were amazed of the latest modern techniques used by the doctor in the operation. I recovered very fast and lived back to my normal daily activities. I am now recovering and per advice of the doctor, I will be fitted to work normally later part this year.

I strongly believed that this wonderful achievement is only one of the many laudable performances extended by the Maharlika Charity Foundation to the needy like me in the community. It is very apparent that the Foundation will always achieve and will continue to achieve an inevitable success because your cause is Just and Noble!

My parents, brothers and sisters and all our relatives, friends are extending our heartfelt thanks and gratitude to all members of the Board of Trustees of the Maharlika Charity Foundation, Inc., and all supporters of the Foundation. Because of you, Maharlika, you made my life anew! We owe you a lifetime gratitude and we hope to repay you in one way or another.

Once again, thank you so much!

Very truly yours,

Imelda P. Narciso
29 years old, Tugbok,
Davao City, suffering
from "Pituitary Tumor".

(SGD.) IMELDA P. NARCISO



Grand Masters Message . . . from page 1

Remember that all victories had their initial failures. Edison failed in so many experiments before he succeeded in giving us the incandescent light; Lincoln lost in so many political battles yet became one of the best loved presidents of the American nation. And Christ whose birth we are soon to celebrate did not win all the hearts of men. Only after he had been nailed on the Cross was victory won. Therefore, be not discouraged with your present lot. Work hard, be faithful in the performance of your present duties, and in Nature's good time, you will have your reward.

Together then, let us lift our hearts and minds to Him Who has upheld us and sustained us by the right hand of His power.


DESIDERIO DALISAY
Grand Master

**DISTRICT DEPUTY GRAND MASTERS
1978-1979**

DISTRICT NO.

- 1 - Amancio S. Donato
- 2 - Leon A. Banez, Jr.
- 3 - Salvador C. Aquino
- 4 - Salvador M. Valdez
- 5 - Arcangel Y. Cervantes
- 6 - Emilio J. de la Rosa
- 7 - Filemon B. Zafra
- 8 - Nestor N. Niguidula
- 9 - Jose B. Perez
- 10 - Cecilio S. Villanueva
- 11 - Ricardo C. Buenafe
- 12 - Cesario Villareal
- 13 - Ernesto del Mundo
- 14 - Panfilo B. Enojas
- 15 - Santiago L. Chua
- 16 - Florentino B. Almacen
- 17 - Pedro W. Guerzon

DISTRICT NO.

- 18 - Ricardo V. Azarcon
- 19 - Antonio A. Espinosa
- 20 - Frederick Dumlao
- 21 - Kenneth M. Crabtree
- 22 - Robert A. Gibson
- 23 - Pablo D. Baguioen
- 24 - Peregrino L. Cornel, Sr.
- 25 - Gerardo Padilla
- 26 - Isagani S. Bella
- 27 - Cayetano Palmares
- 28 - Pedro E. Palacio
- 29 - Jesus V. Evangelista
- 30 - George F. Krause
- 31 - Wilfredo T. Mendoza
- 32 - Socrates G. Cesar
- 33 - Gregorio O. Calit
- 34 - David D. Adrian

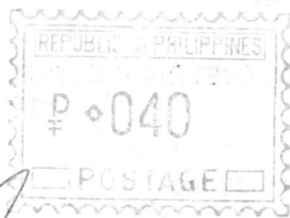
**JUNIOR GRAND LECTURERS
1978-1979**

DISTRICT NO.

- 1 - Eliseo A. Arandia, Jr.
- 2 - Leandro B. Resurreccion
- 3 - Paulino A. Corrales
- 4 - Jacinto V. Morales
- 5 - Pedro L. Fajardo
- 6 - Antonio P. Pascual
- 7 - Horacio S. Mendoza
- 8 - Federico S. Magat
- 9 - Bienvenido S. Ongkiko
- 10 - Romeo B. Argota
- 11 - Rodolfo R. Soriano
- 12 - Apolinario A. Villaverde
- 13 - Lorenzo Talatala
- 14 - Dominador H. Aujero
- 15 - Juanito C. de la Cruz
- 16 - Jesus T. Limkimso
- 17 - Manuel T. Lee

DISTRICT NO.

- 18 - Samuel G. Pangan
- 19 - Jose R. Luna
- 20 - Achoy Lau
- 21 - John B. Davis, Jr.
- 22 - Clarence E. Grant, Jr.
- 23 - Esmeraldo Mirasol
- 24 - Peregrino G. Cornel, Jr.
- 25 - Gervasio J. Riconalla
- 26 - Pio Elevazo
- 27 - Enrique Maravilla
- 28 - Rosauo L. Magtibay
- 29 - Eduardo E. Pascual
- 30 - Anthony Vasconcellos
- 31 - Feiix M. Caburian
- 32 - Sergio F. Dalisay
- 33 - Jose M. Lagahit
- 34 - Ernest L. Albert, PRGM



Nr B137

Mr. Raymond C.F. Hanson
3030 Knott Terrace,
Coos Bay, Oregon 97420

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