



# The Cabletong

Official Organ of the Grand Lodge of the Philippines

VOL. LV NO. 8

AUGUST, 1978



**BRO. AMADO FERNANDO**

*Story on Page 4*

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## *Grand Master's Page*



### QUEZON: HIS NATIONALISM AND MASONRY

I dedicate this message to one of the illustrious brethren in our Craft, MW MANUEL L. QUEZON, whose birthday occurs on this month of August.

The many notable incidents in his life were almost as varied as the persons involved. His kinship with our people and his love for our country were among the highlights of his lifetime struggle for the freedom of our country and whose immortal words remain in the hearts of his countrymen when he said: *"better a government run like hell by Filipinos than a government run like heaven by Americans"*. His fight for the Philippine identity and the dignity of the Filipinos were noble acts well worthy of emulation. His message to our people: "to love our country for it is the only country that God has given us, to love her with all our might, with all our soul and with all our hearts," leaves no room for controversy.

That he should at times be at odds with other leaders of our country is an acknowledgement of the soundness of the right to dissent. Whatever considerations prompted the divergence of opinion, one point remains in bold evidence - the love of our people for our country.

For the rising young leaders of our country, he had full respect and admiration and though a good number did not see eye to eye with him on vital issues of the day, his words of counsel to them were that whatever the consequences, the welfare of the country must rise over and above personal interest. How well we remember his words: "my loyalty to my party ends where my loyalty to my country begins."

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## ESOTERIC TRADITION

There has been emerging from among our newer Master Masons an increasing curiosity about the meaning of the "Esoteric Tradition." They have heard the words "Exoteric" and "Esoteric" in the rituals, they have come into contact with the "Exoteric," but nowhere can they learn about the "Esoteric Tradition" of Masonry.

Perhaps it is because the word "Esoteric" itself is not too clearly understood and distinguished from "Exoteric." According to Webster's New Collegiate Dictionary "Exoteric" means: "(1) External; exterior. (2) Suitable to be imparted to the public; hence, readily comprehensible." Whereas, "Esoteric" means: "(1) Designed for, and understood by the specially initiated alone; abstruse; also belonging to the circle initiated in such teachings. (2) Withheld from open avowal; private; as an *esoteric* purpose."

The question of where to find out about the "Esoteric Tradition" of Masonry is most important, since it appears that in our Twentieth Century Masonry we have tended to work in the "Exoteric" and overlook, if not ignore, the "Esoteric." Yet, for a member of the Masonic fraternity to be a Mason in more than name only, he must be complete "Esoterically" as well as "Exoterically."

Here now lies a distinct challenge to our Lodges. We must embark upon a revival of the "Esoteric Tradition", if we are to truly build "Temples within the hearts of men." We must not let go of our "Exoteric" competence, but we must add to it "Esoteric" competence in order to finally arrive at Masonic proficiency.

Perhaps when we again open our Lodge Meetings to more than routine business and the advancement of candidates, we may find our new members will stay with us longer. Our Masonic drop-outs in the past far exceed our dedicated members. The vast majority on our roles today are those who prefer to pay their dues so as to remain in good standing and enjoy the title of Master Mason, but prefer not to practice their profession, leaving that up to a handful of dedicated Brothers who know what the "Esoteric Tradition" really means.



## BROTHER ADING FERNANDO



## DEAN OF COMED

"If Mohammed cannot go to the mountain then the mountain will have to come to Mohammed." That is exactly what happened when Ading Fernando, accomplished film director, musician, actor, and dean of comedy scriptwriters in the Philippines, came to the Polytechnic University of the Philippines Faculty of Arts and Sciences office looking for me to be interviewed.

Ading came that rainy Tuesday morning after my colleague in the University, Mrs. Edith Amat, Development Communications Supervisor of KBS, informed him that I was desperately trying to contact him.

"I am here as I promised, Brother, although I haven't slept a wink." The previous night Ading had an all night taping session but he looked as if he were again ready for another tedious day of hustling in his profession.

"I never regretted being a Mason. Anywhere I go, when I see a brother, I feel welcome in that place. In spite of the fact that there were times I had occasion to break bread with brothers who had just been introduced to me, I felt as if I have known them all my life," Ading beamed.

"How did you get to be a Mason?" I asked as I took my camera out of my bag.

"It was a long quest. When I was young I used to pass by a Masonic Temple in Tondo and I wondered what kind of people congregated in that place. I was informed that they were Masons — men who were prominent in our society and helped shape Philippine history. Since that time I wanted to talk to a Mason who could enlighten me more about the Fraternity. It was a number of years before I was privileged to attend a party where



# Y SCRIPTWRITERS

By: SAMUEL P. FERNANDEZ

a number of Masons attended.”

“Did you talk to anyone of them?”

“Certainly I did and during the course of our conversation I made known my desire to be a part of that fraternity. A brother informed me that I don’t have to worry because one day someone will give me an application form. Unfortunately, nobody did. I found out later that if one really wanted to become a Mason, he has to go of his own free will and accord.”

I stood up, readied my camera and took several pictures before I asked if there was any brother who enticed him to join the Craft.

“None. In fact, I waited and waited but no one came to show me how to become a Mason.”

“How did you chance to meet a brother?” I queried.

“I was lucky enough to overhear my close friend Maning Rivera con-

versing with his friends about Masonry. There and then I told Maning that I wanted to become a Mason. Maning got me an application form alright but told me to go to Past Grand Master Manuel Crudo for an interview. MW Crudo examined my application form and told me, ‘Judging from your application I see that you are a self-made man. We need good men in the fraternity, especially men who have excelled in their lines of endeavor.’ My heart jumped when I heard his words of encouragement. I became a Master Mason in Teodoro M. Kalaw Memorial Lodge 136 in 1972 and later a Scottish Rite Mason in the Luzon Bodies. I wish that Maning Rivera will join me as a Scottish Rite Mason later.” Ading ended his statement with a sheepish smile.

“What was your reaction when you were initiated?”

"I thought that to become part of this brotherhood one has to only fill in the application form and raise his right and presto! you are a Mason! I had to memorize my obligations in the first, second, and third degrees and learn by heart the lessons embodied in those degrees like any other brother who have gone before me. I am thankful for the experience. After I became a Master Mason, I felt like a new man ready to face the world."

"Did you enjoy memorizing what was contained in the Monitor?"

"I like the lessons and the truths revealed in the beautiful lines that have been handed to us from generation to generation, but, *Pare*, I am no longer a spring chicken. Memorizing is hard stuff for me." This time Ading's countenance was serious.

"Well, memorizing is not the monopoly of the youth," venturing an opinion. "I am sure that you never regretted memorizing lines that will guide you in life."

As we mixed our coffee I asked Ading how he became a script-writer.

"Actually, I started as a musician trying to earn my daily bread."

"A musician?" I countered.

"Yes, a musician. If I have projected an image as a person who cannot carry a tune, that is for public consumption. It is doubly difficult to feign what you are not. It takes a good ear to know that he is out of tune. That is if you really know music." Ading bubbled.

"Did you do anything else besides being a musician?"

"I tried my hand on several types of musical instruments; played with a combo, and sang with the group until somebody asked me if I can make a commercial jingle. Despite my lack of knowledge of the trade, I made several commercial jingles. Then my boss told me to write a radio script."

According to Ading he hesitated at first to accept the job but when he saw that his producer was very serious about his writing a script he accepted the challenge. He poured his heart and soul on what he was doing. He even learned to type. In this business one has to be very dedicated. There is no happy middle, it is either all or nothing.

As I took another cup of coffee I asked Ading to what he attributed his success in comedy script-writing.

"It is probably my knack for comedy. Some people have nothing but sick jokes. In Radio/TV script writing you have to think of the audience. I always think not only of the audience but also of the characters I have created complete with their strength and their foibles. Many of the actresses at present are not known as they are in person. In fact, Dolphy and Nida Blanca are often called John and Marsha by their friends. Something that I have not told anyone, everytime I make a script I could almost see the characters and hear the voices of the actors and actresses involved in my plays. Of course, John and Marsha are not Dolphy and Nida in person. Dolphy is now an affluent person. In the play, John is a poor man with a lot of pride. He is one character who

would rather die than depend on the wealth of his mother-in-law. I should think that I am John. I have no dream of becoming wealthy. It is enough that I have made people happy."

"If a beginner-writer will ask you for a formula for successful script writing, what advice will you give him?"

"Dedication and more exposure to the trade. I am a graduate of the University of Hard Knocks. I was only in my second year of high school when the war broke out. After liberation I was very busy earning a living and I didn't have time to study. But my constant exposure to the trade and the dedication I put in to the challenge given to me afforded me the feel of the psychological and sociological make up of our people. I am not saying that we should not go to college to learn the theories. In fact, this is my handicap. But one has to realize that in this trade you need more practice than mere theories."

"One last question, Ading. Knowing that you are a very busy man, how do you find time for Masonry?"

"It is a question of setting priorities. I am so happy that the

Luzon Bodies conferral team gave me a minor role in the 32nd degree. It maybe minor but I believe that there are no minor actors, only minor roles. And that is true also with the fraternity. We may be playing a minor role but if we do it with dedication we are doing a great task. We are contributing our share for the advancement of the Order."

Pack up time, a jargon we use in Mass Comm, was 2:10 in the afternoon, too late for lunch but too early for supper. The "Mountain" volunteered to treat me to a steak dinner outside the PUP campus. I engaged Ading in an intellectual excursion while breaking bread with him touching on cybernetics, transcendentalism, science of the mind, Sigmund Freud, Alfred Adler, Charles Gustav Jung, Erich Frome and Literature. On our way back to PUP campus I thought silently on how wonderful it was to be with a tireless craftsman who at one time had to write five scripts for five different Radio/TV programs, never duplicating any scene or gag. How wonderful it is indeed to have a brother Mason whose mission in life is to make the world see the brighter side of their brief sojourn here on earth.

**JOIN THE FIRST ANNUAL  
MASONIC ESSAY CONTEST !  
SUBMIT YOUR ENTRIES  
N O W !**

## NILAD LODGE NO. 12, F. & A.M.

CONDENSED FROM NILAD LODGE NO. 12 YEAR BOOK ENTITLED "NILAD: A SYMBOL," PUBLISHED BY THE COMMITTEE ON HISTORY ON THE OCCASION OF THE 75TH ANNIVERSARY OF THE LODGE IN 1966).

While prominent Filipinos abroad lived and observed a life of social justice and democracy as stressed in Masonic teachings, for they joined Masonic Lodges in Spain, France and Germany and elsewhere and worked for reforms and representation in parliament, they also thought of arousing the sentiment and support of the Filipinos back home that "they would learn to make use of their freedom of thought and speech". There was therefore the need for the formation of a PIVOT, in the islands, in the "struggle for liberty and liberalism". In the formation of such a pivot, the Filipino Masons showed their share in "the struggle for greater liberty" for our people. It also showed the "true function of this fraternal organization in the efforts of man to establish peace and goodwill on earth".

For a while, the Philippines enjoy the right of representation in the Spanish Cortes. The Constitutional regime did not, however, last long and on its restoration in 1820, the Philippines sent 17 representatives and a like number was sent to parliament.

The coup d'etat in 1837 cancelled the right of representation from the oversea colonies. Cuba and Puerto Rico, however, succeeded in having their representations restored but not so with the Philippines.

Filipinos, under the circumstances, busied themselves in enlisting the support of Masons in Europe. This move was spearheaded by "La Solidaridad", a fortnightly newspaper published in Spain and the Association Hispano-Filipina in Hongkong. There was not a moment "to lose."

Del Pilar and Rizal thought then “to organize Philippine Masonry, to organize Lodges in Manila and the provinces, that would later constitute, together with those of Spain and other foreign countries, a strong, consolidated league; the league against oppression in the Philippines”.

Del Pilar, accordingly, immediately secured from Grand Master Morayta the necessary authorization to organize Philippine Masonry. In 1890, Antonio Luna, who prepared the regulations and a complete plan of organization, and Pedro Serrano Laktaw were commissioned to undertake the job of organization. Due to previous commitments, however, the former could not proceed, thus leaving Laktaw alone to come to the Philippines.

Laktaw, on his arrival in the Philippines met Moises Salvador, an initiate from Madrid and Jose A. Ramos (ISHIKAWA – his name on becoming a subject of the Mikado), an initiate from Corinthian Lodge No. 1382, E.C. of London. The three joined together in organizing the first lodge – NILAD – under the jurisdiction of the *Grande Oriente Español*. Timoteo Paez, who was initiated by Graciano Lopez-Jaena in one of his previous visits to the islands also joined them.

Thus, Nilad Lodge became the working pivot in the Masonic movement in the Philippines.

#### **ACTUAL ORGANIZATION**

On January 6, 1891, Nilad Lodge was constituted with Jose A. Ramos 9° as Worshipful Master; Moises

Salvador, 3° as Senior Warden; Lorenzo Tuason, 2° as Junior Warden; Timoteo Paez, 3° as Orator; Pedro Serrano Laktaw, 9° as Secretary; Tomas Tuason, 1° Member and Jose Kaknio, 1° Member. An interesting phase of their lives as Masons was the use of assumed names the better to conceal Masonic affiliations. Accordingly, the above-named founders had for their pseudonyms, respectively, Socorro, Araw, Kamuning, Raxa Matanda, Panday Pira, Gunting and Tumawa. On March 10, 1893, the Grande Oriente Español accorded affiliation and gave Number 144 to Nilad Lodge. Its officers were installed two days thereafter.

Nilad Lodge No. 144 obtained the title of MOTHER LODGE, as from her sprang up others and by special authority it was invested by the Grande Oriente Espanol with authority to exercise supervision and power over all the other Lodges. It was likewise known as LOGIA CENTRAL y DELEGADA (Central Lodge and Deputy).

#### **LODGE BALAGTAS, FIRST DAUGHTER OF MOTHER GRAND LODGE**

On March 1892, Nilad Lodge authorized her members Moises Salvador, Arcadio del Rosario, Numeriano Adriano, Bartolome Paez and Bonifacio Arevalo to constitute Balagtas Lodge. The following September, two eminent Filipinos were initiated by this new Lodge – Apolinario Mabini, a prominent figure among the young intellectuals and Doroteo Cortez, an old agitator for reforms.

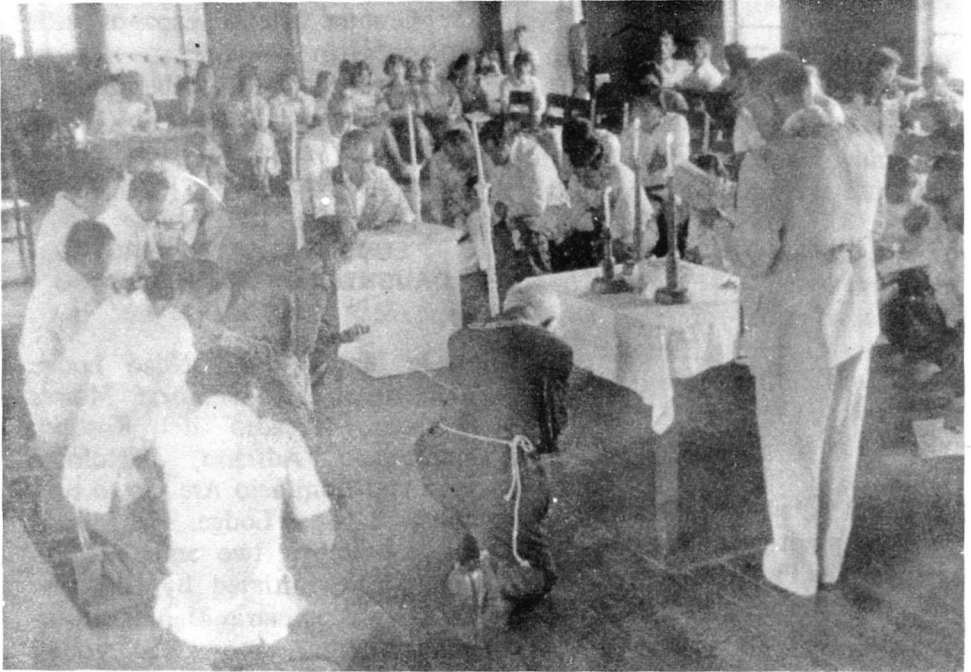
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**NEWS**

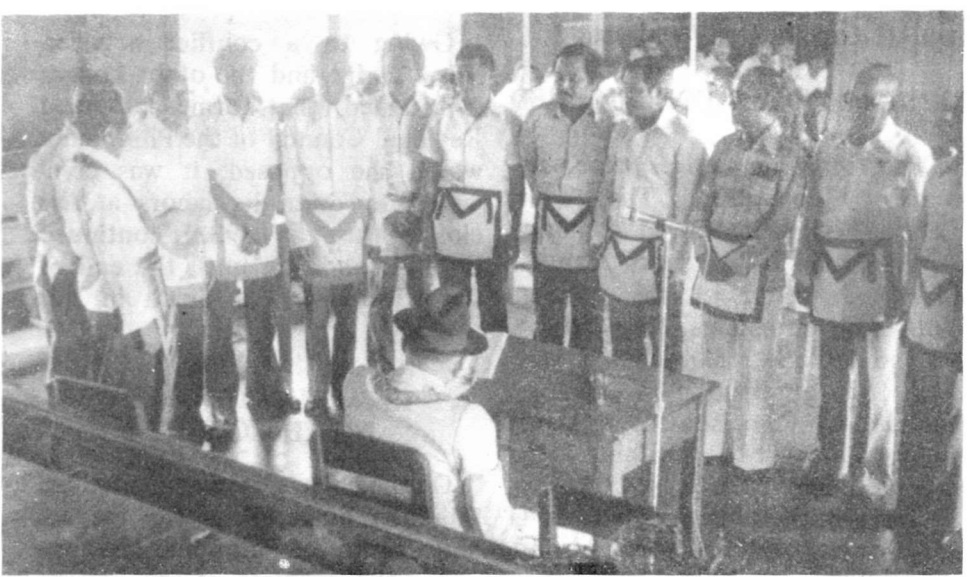
**IN**

**PICTURES**

**IFUGAO LODGE NO. 218 F. & A.M. CONSTITUTED**



**MW DESIDERIO DALISAY, SR., GRAND MASTER (STANDING) PRESIDES OVER THE CONSTITUTION RITES OF IFUGAO LODGE NO. 218.**



THE OFFICERS OF IFUGAO LODGE NO. 218 BEING PRESENTED TO THE GRAND MASTER.



WB MENELEO MENDOZA ACKNOWLEDGING THE SALUTE OF THE BRETHREN DURING THE INSTALLATION CEREMONY.

## OTHER LODGES CONSTITUTED

The following Lodges were subsequently constituted. They were: Labong Lodge No. 153, at Malabon, Rizal, founded by Pedro Camus; Masala Lodge No. 154, at San Fernando, Pampanga, founded by Cecilio Hilario; Majestad Lodge No. 155, at Bacolor, Pampanga, founded by Francisco Joven; Dampulan Lodge No. 156, at Jaen, Nueva Ecija, founded by Arturo Dancel; Bathala Lodge No. 154, at Ermita, Manila founded by Ambrosio Flores; Walana Lodge No. 158, at Binondo, Manila, founded by Faustino Villaruel; Taliba Lodge No. 165, at Trozo, Manila, founded by Jose Dizon, Dalisay Lodge No. 177, at Santa Cruz, Manila, founded by Sixto Celis and Lusong Lodge No. 185, at Tondo, Manila, founded by Timoteo Paez and Paulino Zamora.

After the Mother Lodge had commissioned many of its members to organize Lodges in the different sections of the country, the following remained as officers of the Lodge

Wor. Master - Jose A. Ramos (Socorro); Senior Warden and Expert - Mariano Moreno (Guerillero); Junior Warden and Rev. Arch. - Diego Alba (Trajano); Orator - Dionisio Ferraz (Roeroy); Secretary - Pedro Serrano Laktaw (Panday Pira); Almoner and Tyler - Timoteo Lanuza (Adan); Master of Ceremonies and Deacon - Eustaquio Javier (Tagalog).

## MOTHER LODGE CEASE ITS LABORS

Owing to a conflict between Nilad Lodge and the other Lodges it founded, that formed a Grand Regional Council of the Philippines which she opposed, it was compelled to cease its labors at the close of the year 1893. It continued in this condition until the end of the sovereignty of Spain in this country.

## RE-ACTIVATION OF NILAD LODGE

On the change of sovereignty, the Filipinos made plans for the reorganization of Philippine Masonry under the auspices of the *Grande Oriente Español*. The first Lodge to be reorganized was Modestia Lodge, the founders of which were Valentin Polintan, Epifanio Cuisia, and Jose Reyes Tolentino.

Dalisay Lodge was also reorganized, its founders were Sixto Celis, Moises Celis and Alejandro Reyes. Sinukuan Lodge was likewise reconstituted. It was so named in honor of Andres Bonifacio, whose symbolic name was Sinukuan. On August 24, 1906, Nilad Lodge was reorganized by members of Sinukuan Lodge, with the following officers:

Ramon Diokno, 3<sup>o</sup>, Venerable Master; Pablo D. Palma, 4<sup>o</sup>, Senior Warden; Anastacio Monzon, 3<sup>o</sup>, Junior Warden; Tomas Umali, 3<sup>o</sup>, Orator; Angel Ponce de Leon, 3<sup>o</sup>, Secretary K.O.S.; Pascual Concepcion, 4<sup>o</sup>, Senior Deacon; Emilio Campomanes, 3<sup>o</sup>, Treasurer; Ramon Victorio, 3<sup>o</sup>, Tyler.

On April 16, 1910, the Grand Council of the Order resolved to confer upon Nilad Lodge, the title of BENEMERITA DE LA ORDEN,

for the acts of beneficence and services rendered to the Masonic Order during the year 1909, while Bro. Juan N. Aragon was Venerable Master.

The Triangle *Ilaw* was organized in the valley of Masbate in 1908.

The organization of Maguindanao Lodge, in the valley of Misamis, on the island of Mindanao was the work of Nilad Lodge; it rendered all sorts of assistance to that Lodge, which was admitted into the old federation in 1912.

In the year, 1912, it encouraged the organization of Malinaw Lodge, in the valley of San Pablo, Laguna, the majority of the charter members were members of the Nilad Lodge.

By decree of December 21, 1914, the Grand Council of the Order of the Grande Oriente Español conferred the tilte of DOS VECES BENEMERITA upon Nilad Lodge, for services rendered to the Masonic Order during the years 1913-1914 while Bro. Enrique V. Filamor was Venerable Master.

Later, Nilad Lodge authorized and aided Bro. Eulalio Causing to organize what is now Maktan Lodge, in the valley of Cebu, Cebu, which was admitted into the old federation on September 14, 1914.

It also gave rise to the organization of Batangas Lodge in Batangas Province, by members of Nilad Lodge residing in that valley.

On February 13, 1917, Nilad Lodge affiliated with the Grand Lodge of Free and Accepted Masons of the Philippine Islands, the present Grand Lodge of Free and Accepted Masons of the Philippines. It carried the number 12 in the roster of subordinate Lodges in this juris-

diction.

## REHABILITATION OF THE LODGE

World War II which occupied the years 1942, 1943 and 1944 had compelled Masonic Lodges to suspend their labors.

The war rendered the Lodge "destitute" — no paraphernalia and all records were either lost or burned. Nilad members and sympathizers pooled their resources and gave generously to the Lodge everything they could spare. Among the donors and their gifts were: from Bro. Ramon C.L. Tan, one narra wardrobe with glass slides; from Bro. Timoteo Certiza, three tanguile chairs (armless) and one canvas piece for initiation; from Bro. Patricio E. del Rosario, one wooden paper rack; from Bro. Raymundo Manahan, one card filing cabinet and a blackboard; from Bro. Gregorio A. Vicente, one wooden baton, one senior deacon rod, one junior deacon rod one senior steward rod, one junior steward rod, two wooden columns, three wooden gavels and one box for working tools including one metal, sharp instrument, one wooden square, one metal compass, one wooden plumb, one wooden level, one 24-inch rule, one common gavel and one metal trowel; from Mrs. Anacleto Edralin viuda de Racela (mother of the incumbent WM), thirteen metal officers' jewels, thirteen officers' aprons and collars embroidered personally by the donor; from Bros. Fidel and Enrique Aquino,

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# GRAND LODGE CIRCULARS

CIRCULAR NO. 1

Series of 1978 - DALISAY

SUBJECT: RESEARCH COUNCIL (IMPLEMENTATION)

TO: ALL OFFICERS AND MEMBERS OF SUBORDINATE LODGES

Dear Brethren:

On pages 134-135 of the Constitution of the Grand Lodge of Free and Accepted Masons of the Philippines the resolution of the 1947 Proceedings appears thereon setting up a Council of Research which the Grand Master has voted to be implemented without further delay.

For guidance of all Lodges under this Grand Jurisdiction, there are hereunder reproduced the following provisions of the Constitution, to wit:

“That every subordinate Lodge is hereby declared to be a branch of the said Masonic Research Council and, as such should extend its cooperation and collaboration for the attainment of the ends herein set forth, the Worshipful Master and officers to prepare yearly a program of Masonic Education for their members with the right to request assistance from the Executive Committee, and to submit for the consideration of the said Committee any suggestion which may be conducive to the realization of the purposes and objectives of the said Masonic Research Council;

“That all brethren are requested to send immediately to the Executive Committee all written articles, pamphlets, speeches, orations, conference or other documents which they think are important in Masonic Education so that the said Executive Committee could study and examine them and make such use of the same as it believes most suited to the proper information of the Lodges and brethren in general.”

We have been receiving resolutions from Masonic Districts and Subordinate Lodges recommending that the Grand Lodge promulgate

Decreases or rules and regulations which will give more impetus for comprehensive masonic education among Masonic leaders within this Grand Jurisdiction. In the light of these resolutions, continuous Masonic education has become the imperative need in our subordinate Lodges. It, therefore, becomes a relevant necessity that all Lodges under this Grand Jurisdiction should exert serious efforts to implement the provisions provided for by the Constitution under the subject "RESEARCH COUNCIL."

This Circular shall be read in open Lodge at the stated meeting next following its receipt, and such fact shall be recorded in the minutes.

Manila, July 29, 1978.

  
DESIDERIO DALISAY  
Grand Master

ATTEST:

  
ESTEBAN MUNARRIZ, PGM  
Grand Secretary



CIRCULAR NO. 2  
Series of 1978 - DALISAY  
SUBJECT: DALISAY CUP

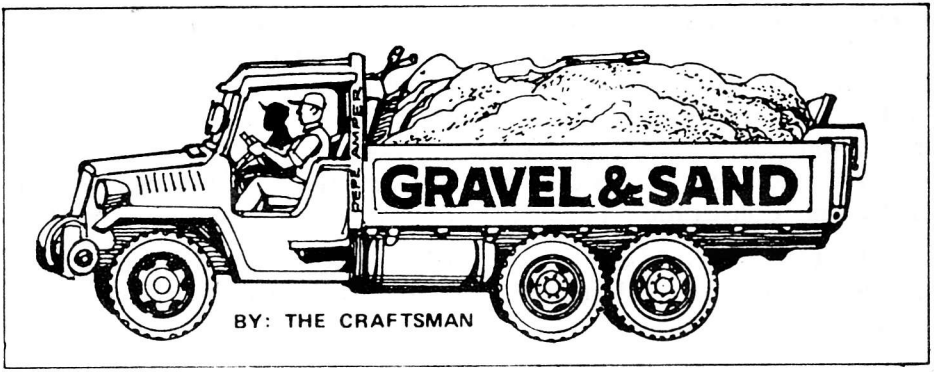
TO: ALL OFFICERS AND MEMBERS OF SUBORDINATE LODGES.

G r e e t i n g s :

One point I have emphasized in my message as Grand Master is a call for the growth of our fraternity by "the creation and constitution of more subordinate Lodges without impairing the quality of its membership." Borrowing the words of the late Past Grand Master, MW Camilo Osias, "I hereby entreat all Lodges and all members to rally to the imperious call of the hour: "MORE MASONRY AMONG MASONS, MORE MEN IN MASONRY."

Compared with other countries of the world, like the United States, England, Scotland, and many others, the growth of Masonry in our country is very far from being satisfactory. The reason for this situation is obvious. We are all aware that a large sector of our people was so prejudiced against Masonry. But now, the situation has changed. No less than our Immediate Past Grand Master has repeatedly pronounced that "the

*Turn to page 17*



## IFUGAO LODGE NO. 218 CONSTITUTED

MW Desiderio Dalisay, Sr., Grand Master, accompanied by MW Esteban Munarriz, PGM, Grand Secretary and VW Domingo F. M. Domingo, Executive Assistant to the Grand Master motored to Kiangan, Ifugao on July 29, 1978 to constitute Ifugao Lodge No. 218, F. & A.M.

The Grand Master headed the team that conducted the constitution rites. Immediately after the ceremony, the new set of Lodge officers were installed into office. They were: Meneleo A. Mendoza, Master; Andres Morales, Sr., Senior Warden, Timoteo N. Baptista, Junior Warden; Robert N. Boney, Treasurer; Gregorio P. Francia, Jr., Secretary.

Sixto Amita, Chaplain; Constante Mendoza III, Marshall; Teodoro

Anudon, Senior Deacon; Manuel Villamor, Junior Deacon; Pablo Macaraeg, PM Lecturer; Bernabe B. Briosos, Auditor; Irineo S. Tilan, Almoner; Ventura G. Bolla, Senior Steward; Ruperto L. Bayabos III, Junior Steward and Rolando F. Pila, Tyler.

WB Meneleo Mendoza, Master presented the Master's Mason's Diploma and Lamb Skin Aprons to eight newly raised brethren. He was assisted by the respective wives of the recipients. Due to his inability to attend the affair, Hon. Zozimo Paredes, Provincial Governor of Ifugao requested an aide to read his speech for him.

The Grand Master delivered the closing remarks after which the brethren and guest partook of a fraternal lunch prepared by the wives of the brethren.

**BRO. ROMEO P. PEREZ RECEIVES  
VINCENT CAPARARO AWARD**

Bro. Romeo P. Perez, a member of Batangas, Lodge No. 35, F. & A.M., in Batangas City was recently voted the Most Outstanding Chief Resident for excellence in Gynecology and Obstetrics by the State University of New York (SUNYAB) postgraduate program.

He received the Vincent Capraro Award Certificate, a plaque and a cash prize.

Brother Perez is the Chief Resident of the Buffalo General Hospital where is permanently residing.

Brother Perez is the son of WB Bro. Ernesto V. Perez and the grandson of WB Roman L. Perez, former Mayor of Batangas City. He was initiated December 15, 1973, passed to the Degree of Fellowcraft on January 12, 1974 and Raised to Master Mason on March 16, 1974, in Batangas Lodge No. 35. He is a Senior Demolay and was a member of Jose Abad Santos Chapter in Manila.



**CIRCULAR NO. 2 . . . . from page 15**

climate for Masonry today is much better than ever before." Let us therefore take full advantage of the situation. By putting more dedication to project the good image of our fraternity, we will succeed in increasing our rank and file without sacrificing our standard of quality and to be in no way violative of our ancient Landmarks and the traditional standard of Freemasonry.

By way of implementing the program of my administration, I am pleased to announce that I am donating a trophy known as "DALISAY CUP" to be awarded to any Lodge within this Grand Jurisdiction who can raise the greatest number of Master Masons with returned proficiency every Masonic Year.

I am likewise pleased to announce that I am donating P500.00 to any newly constituted Lodge with the greatest number of new members and P1,000.00 to any newly organized Lodge in a place where there is no existing Blue Lodge only for this Masonic Year.

This Circular shall be read in open Lodge at the stated meeting next following its receipt, and such fact shall be recorded in the minutes.

Manila, July 29, 1978.

  
DESIDERIO DALISAY  
Grand Master

ATTEST:

  
ESTEBAN MUNARRIZ, PGM  
Grand Secretary

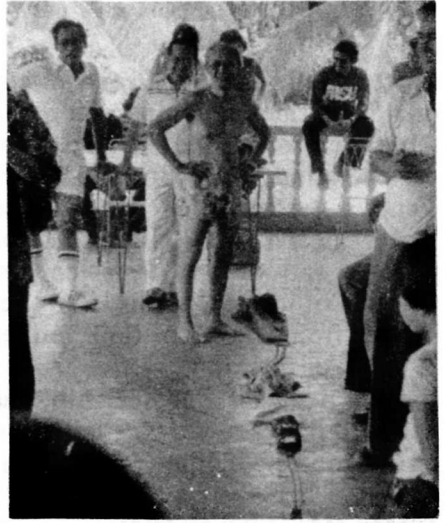
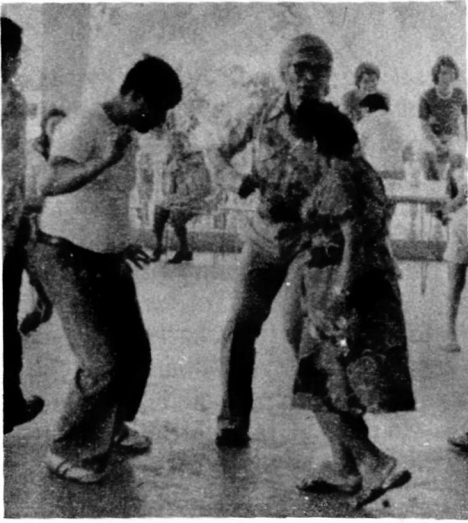


**BRO. DELFIN BEDIA OF JOSE RIZAL LODGE NO. 22 RECEIVES HIS PRIZE FROM VW ELISEO ARANDIA, JR. FOR BRINGING THE BIGGEST NUMBER OF FAMILY MEMBERS TO THE OUTING.**

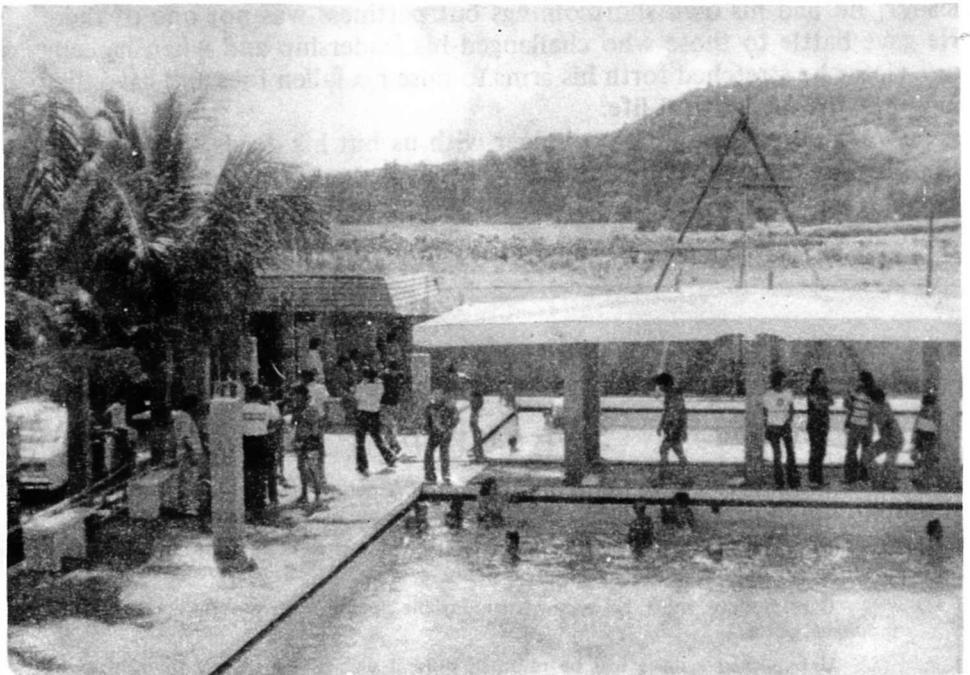
### **MASONIC DISTRICT NO. 1 FAMILY OUTING**



**THE SEAFOODS SECTION WHERE OYSTERS, TAHONG, GREEN MANGOES WITH BAGOONG AND LUMPIA WERE SERVED DURING LUNCH.**



**BRO. WILFREDO A. HERNANDEZ (IN T-SHIRT) DOING A "TRAVOLTA" NUMBER WITH MRS. REMEDIOS RACELA AND BRO. TOMAS PAGALILAWAN. RIGHT PHOTO SHOWS VW MARCELINO P. DYSANGCO, ASSISTANT GRAND SECRETARY DOWN TO HIS SWIMMING TRUNKS TRYING TO WIN A PRIZE IN A PARLOR GAME AS VW AMANCIO DONATO DEPUTY FOR MASONIC DISTRICT NO. 1 AND WB JOSE CALDERON LOOKS ON.**



**SOME OF THE BRETHERN AND MEMBERS OF THEIR FAMILIES ENJOYING A DIP IN THE POOL!**

thirteen solid metal officers' jewels, one solid metal compass for the Altar and one solid metal square for the Altar; from Bro. Hilario F. Venoya (resident in the United States), seven lamb skin aprons for officers and four officers' collars. Several other donations were received from time to time, either in cash or in kind.

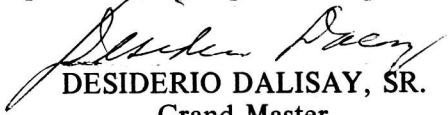
Our depleted membership had began to increase with the initiation of members of the Occupation

Liberation United States forces, notably Brothers Eugene Kenneth Burgess, Charles H. Dahlen, Theodore Robert Denton, Robert D. Miller, William Harry Moore, Howard Harrison Raines, Edwin M. Sabin, Jr., William Virgil Stanley, Charles B. Torche, Frank Weston Ward II, Charles Alfred Wheeler, Stanley William Winch, Reginald F. Wyon and Richard Carl Zauther. Other initiations followed as the years went by.

**GRANDMASTER'S MESSAGE . . . . from page 1**

As a good Craftsman, he never paraded himself as a Mason but his actuations and decisions were motivated by the pure principles of our Craft, namely, brotherly love, relief and truth. He "judged with candor, admonished with friendship and reprehended with justice." As a man and leader, he had his own shortcomings but pettiness was not one of them. He gave battle to those who challenged his leadership and when he came out victor he stretched forth his arms to raise his fallen foes and gave them new breaths of political life.

We mourn that he is no longer with us but his deeds of statesmanship, his love for our country and his benevolence for his fellowmen shall always remain as living fires that will inspire us to scale greater heights.

  
DESIDERIO DALISAY, SR.  
Grand Master

**W A N T E D**

The Cabletow welcomes contributions of first person articles from the Brethren.

The articles must be true, hitherto unpublished narratives of unusual personal, Masonic experiences, which may be dramatic, inspirational or humorous, but must have qualities of narration and interest.

Contributions must be typewritten, double spaced and must not exceed two thousand words.

Unpublished articles will be returned only if accompanied by a stamped, self-addressed envelope.

Remuneration for published articles, equivalent to one year lodge dues of the author, will be paid by The Cabletow, Inc.

## 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 Dumlaog
- 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 - Felix M. Caburian
- 32 - Sergio F. Dalisay
- 33 - Jose M. Lagahit
- 34 - Ernest L. Albert, PRGM



N 8187

Mr. Edwin O. Zecher  
6753 North Kendall Drive, Apt. B-216  
Miami, Florida 33156

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