



# The Cabletow

Official Organ of the Grand Lodge of the Philippines

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BAGUIO

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## *Grand Master's Page*



# THE HEART OF LOVE

The month of February is a merry and memorable for the young hearts in love. The symbols of love are pictured in beautifully heart-shaped designs. In them are sweet expressions of sincere and warm affections.

To the Mason the month of Valentine should not only be expressions of renewal of affection for one another but should also be a re-dedication of our efforts toward the poor and the needy to make them feel that we share our love with them. On their heads we may not place a crown but down deep in their hearts let us make them feel that we have not let them down. If there be only one sterling asset that man or mason can possess it is that virtue of giving and loving. Men still refuse to understand each other because in their hearts they have hate, in their minds they have fear and in their spirits they have vengeance. Let us remember the charge addressed to the Master-elect — to have a soul “where the burdened heart may pour out its sorrows and the distressed may prefer its suit.”

  
DESIDERIO DALISAY  
Grand Master

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## Joining Hands in Building the Brotherhood of Man

It seems that the enemies of Freemasonry remain on the loose, and as time passes become even more aggressive in their attack upon our Craft. Under the guise of Christian Crusade, a publication entitled ANGLE OF LIGHT, published by Chick Publications, P.O. Box 662, Chino, CA 79110, U.S.A., carried on page 30, of Vol. 9, the following:

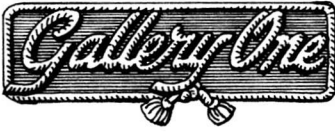
“ALBERT PIKE (SOVEREIGN PONTIFF OF UNIVERSAL FREEMASONRY) SAI, “THAT WHICH WE MUST SAY TO THE CROWD IS: WE WORSHIP A GOD, BUT IT IS THE GOD THAT ONE ADORES WITHOUT SUPERSTITION.” “TO YOU SOVEREIGN GRAND INSPECTORS GENERAL, WE SAY THIS, THAT YOU MAY REPEAT IT TO THE BRETHREN OF THE 32ND, 31ST AND 30TH DEGREES – THE MASONIC RELIGION SHOULD BE BY ALL OF US INITIATES OF THE HIGH DEGREES, MAINTAINED IN THE PURITY OF THE LUCIFERIAN DOCTRINE.” “IF LUCIFER WERE NOT GOD, WOULD ADONAY (JESUS . . . GOD OF THE CHRISTIANS) . . . CALUMNIATE HIM (BROTHER TO SPREAD FALSE AND HARMFUL STATEMENTS ABOUT HIM)?” “YES, LUCIFER IS GOD . . .”

OCCULT THEOCRACY BY LADY QUEENBOROUGH, PGS. 220-221; PUBLISHED BY EMISSARY PUBLICATIONS, P.O. BOX 642, SO. PASADENA, CA 91030”.

My brethren, you and I know the truth, because we are Freemasons. We have been initiated into the most wonderful Brotherhood of Men under the Fatherhood of God and we know the esoteric teachings of the Craft that transform the materialistic motivation of men into spiritual comprehension of the Universal Love of God, without which no brotherhood of any kind could exist.

We also know that God is the creator of all things and that is He is not a destroyer, but it is the Satan to which the quotation above applies that destroys that falls within the tentacles of his every sweeping reach. Freemasonry, ever-mindful of the design and creations of the Great Architect of the Universe, is dedicated to building here on earth Temples in the Hearts of Men. It does not condemn those who

*Turn to page 20*



# EUGENE PUCAY

By: Samuel P. Fernandez

I met our Illustrious Brother in the biggest, air-conditioned city in the country, during the Fourth National Congress of Students sponsored by the Ministry of Education and the Young Men's Christian Association of the Philippines. Taking advantage of a break in the conference proper, I took my leave to call on Bro. Eugene Pucay, Sr., and, happily, was given an immediate audience by Bro. Pucay at an eatery on Session Road. The interview was made amidst the honks and beeps of passing vehicles and the din of conversations of foreigners who happened to be in the Dainty Restaurant enjoying the cool December weather of the Pines

City.

Bro. Eugene is a study of a "mighty mite" whose enthusiasm is so contagious that, inspite his age, he is still a dynamite in community endeavors. He started his public life as a councilor during the Magsaysay administration. "In 1953 I was appointed city councilor by President Ramon Magsaysay." He served the city government for two years.

A former gentleman farmer, he shifted his interest to the real estate business. "When land prospecting was a boom in Baguio City, I subdivided my little two hectare land into small lots which were sold to various land seekers."

Before the war Bro. Pucay prepared himself to a life as a school teacher. He taught at the Easter School for 15 years until the outbreak of the second world war. At present his involvement in the field of education is more on administrative policy making. As acting Chairman of the Board of Trustees of the Baguio Central University, he is slowly realizing his dream of educating the members of the Mountain Province cultural minorities, especially those from the north. A dream which has become an obsession. "I belong to the Ibaloy tribe. My brethren and I are sponsoring several scholars coming from the northern cultural minorities who, if left alone, may not be able to afford the luxury of an education. The population of our institution is over three thousand. As acting Board Chairman I have to play the part of Santa Claus to the school children at the Baguio Central University. I am trying my best



to attract the cultural minorities to acquire the best education that they can have in this city.”

Bro. Pucay became a Mason in 1955. Before he became the Worshipful Master of Baguio Lodge No. 67 in 1977, he was, first, the treasurer and later the acting secretary. During his incumbency he was able to raise sixteen new candidates. Last year, he was coroneted 33rd degree IGH, a signal recognition for his Masonic efforts in particular and his social involvement in general. “Aside from sponsoring scholars, we engaged ourselves in cleaning the surroundings of our Lodge and involving our brethren in tree planting so our city will look beautiful.”

Of course, our brother is not only involved in Masonic activities. He hates idleness. “I am a member of other civic organizations. In fact, I am the president of the Benguet Family Planning Chapter

since 1971. I am also a member of the Baguio YMCA and the Lions Club for many years and of the Baguio General Hospital Advisory Board. This is the only hospital, to my knowledge, that has an advisory board. This board is composed of fifteen members and the president is Dr. Fernando Bautista, Jr., and its function is to solicity funds for the purchase of medicine for indigent patients. We also meet once a month to decide on minor issues involving patients-doctors-nurses relations which could otherwise create misunderstandings if left unresolved.”

Bro. Pucay is also a warden of the Baguio Episcopal Church and as such it is his duty to assist the priest in his ecclesiastical activities. “When we do not have a priest around, it is my responsibility to find one. I am also a member of the Committee of Bishop Advisers since 1952.”

When I touched on the history of Baguio City, Bro. Pucay beamed from ear to ear recalling its humble beginnings up to its present grandeur that has made the city not only the summer capital of the Philippines but also the favorite place for civic and social organizations for holding their seminars and conferences. An old timer of Baguio City, he fondly recalls, too, the genesis of the city of Pines. "I saw Baguio grow. I was born on July 4, 1901. The present city was a virtual wilderness then. I witnessed the creation of Burnham Park and the subsequent clearing of trees and the transformation, out of the wilderness, into what is now called Pines City. Now the real forest can only be found five kilometers from the city proper. Baguio is said to be a city sitting on a potential gold mine. If the government had allowed mining companies to dig further under historical places like the Mansion House and the present grounds of the Philippine Military Academy, these landmarks would have been destroyed long ago. I am happy that the authorities stopped these corporations in their endless diggings. Because the Great Architect of the Universe has endowed this place with a cool weather, it has attracted the affluent and the tourists and foreigners to the city where they spend their dollars not only to the benefit of our city but to our country as a whole. It is my dream that this place will be a paradise for tourists."

Just as I was about to ask another question, Bro. Manny Sison, who was supposed to be with me to assist in the interview but

had to act as guide to some delegates, came to fetch me so I hurriedly asked our brother what he would like to say about Masonry. "I suggest that those who are very active in the Lodge activities should not confine their influence to the Craft but rather to get involved in the activities of other clubs. This is one way of making their influence felt in the community where they are. I believe in total Masonic commitment. There is no place for nominal Masonic membership. Either one has to deeply involve himself in the rituals, works and social commitments; or he will find himself stagnant and ineffective in his social outreach. I wish that we have more members who are not only members in name but members with missions in life to make this world a better place to live in."

I ordered my fourth cup of coffee and shifted our conversation to other topics. On our way down to meet Bro. T. G. Sharma, Bro. Manny Sison commented, "How come a brother of his (Bro. Pucay) social status can be that unassuming and unaffected?"

I countered philosophically: "When a man has concretized his dreams and aspirations, what need is there to advertize his virtues?"

Bro. Pucay has silently and faithfully been doing his task — that of educating his people. His ambition is far from being accomplished. But along with his brethren his faith in the power of the mind is worth emulating. He believes in enlightened leadership. And blessed are the recipients of the scholarships that he and his brethren underwrites.

## MAGUINDANAO LODGE NO. 40

### Introduction

In December 1910, Bro. Fulgencio F. Pangan, a member of Nilad Lodge No. 144 made his first trip to the municipality of Cagayan, now Cagayan de Oro City, in Mindanao. He was previously employed in the U. S. Geodetic Survey Department in Manila but he resigned his position in the said office and came to this city, at a reduced salary, to join the Court of First Instance as a clerk.

In the said trip, he happened to be the cabin mate, on board the steamship Robert Poizart, of one Antonio T. Cosin who later joined Maguindanao Lodge No. 40 and became one of its Worshipful Masters. Bro. Pangan confided to Cosin of his intention to establish a Masonic Lodge in this city. Upon his arrival in Cagayan de Oro he discovered that three Master Masons were residing here, namely: Bros. Nicolas Capistrano, Isidro Vamenta and Emilio Pineda.

### Organization of Maguindanao Lodge No. 334

Armed with the necessary authority, he organized a "Triangulo" (Lodge U. D.) and started initiating, passing and raising applicants. By July 14, 1911, a date coinciding with the fall of the Bastille (an event so momentous to the cause of liberty) the "Triangulo" held its first formal meeting with the following present: Bros. Fulgencio F. Pangan, Emilio Vamenta, Nicolas Capistrano, Apolinar Velez, Uldarico Akut, Juan Roa Valdeconcha, Ricardo Reyes and Celedonio Abellanosa. Bro. Nemesio Chavez failed to attend due to illness. They met in the Entered Apprentice Degree and discussed the need for establishing a Lodge in Cagayan; and the plan was approved. The name of the proposed Lodge was taken up and several names were proposed. The final choice was "Maguindanao."

At the meeting held on July

16, 1911, (which was the second meeting) the three lights were chosen: *Worshipful Master*, Bro. Fulgencio F. Pangan; *Senior Warden*, Bro. Isidro Vamenta; *Junior Warden*, Bro. Emilio Pineda.

These officers were installed at the third meeting held on July 17, 1911, in a Lodge of Entered Apprentice Masons since many of the members were either Apprentices or Fellowcrafts. Bro. Vamenta installed the *Worshipful Master* and the latter, in turn, installed the other officers.

It appears in the minutes of the July 22, 1911 meeting that the name of the new Lodge should be "Maguindanaw" instead of "Maguindanao," as previously approved. In said meeting a committee was formed to frame the by-laws, which, together with the request for a Charter, were submitted in November 2, 1911, thru Nilad Lodge No. 144 and the Gran Logia Regional Filipinas, to the Gran Cons. de la Orden del Grande Oriente Español de España.

Fulgencio Pangan was a perfect gentleman and a thorough Mason but he did not live long enough to realize that he had indeed planted the roots of Freemasonry in Mindanao – not even long enough to see the Charter which was granted to Maguindanao Lodge and the installation of its officers on March 26, 1913. He died soon after presiding over the meeting on March 26, 1912.

At the meeting of the Lodge on March 26, 1913 a letter of the Gran Logia Regional de Filipinas dated March 18, 1913 was read which directed the *Worshipful Master* to convoke the members

to work as a "Triangulo" to raise two Fellowcrafts and later to proceed to elect a new set of officers. The letter also directed the immediate holding of the constitution of Maguindanao Lodge No. 334 and the installation of its officers thereof.

The constitution of the Lodge and the installation of its officers were held on March 26, 1913 by the following who were commissioned for the purpose: Bros. Ramon Vanta, Manuel Villavicencio and Simon Arlante, all of Sinukuan Lodge No. 272. Maguindanao Lodge was subsequently granted a Charter with the number 334. In compliance with the directive received by the "Triangulo," Bros. Nemesio Chavez and Mariano A. Velez were first raised to the Sublime Degree before the election of officers was held and installed. The new officers installed were: Apolinar Velez, *Worshipful Master*; Nemesio Chavez, *Senior Warden*; Mariano A. Velez, *Junior Warden*.

In the next meeting held on April 20, 1913, Bro. Tirso Neri declined his election as Secretary, so that a new election was held with the result that Bro. Manuel A. Roa was duly elected to the position.

In the next meeting held on March 13, 1913, the other officers were elected in a Lodge of Entered Apprentice Masons: Emilio Pineda, *Orator*; Tirso Neri, *Secretary*; Celedonio T. Abellanosa, *Treasurer*; Nemesio Yamano, *Almoner*; Uldarico Akut, *Expert*; Victorico Chaves, *Tyler*.

#### **Maguindanao Lodge No. 40**

When the Grand Lodge of the Philippine Islands was constituted,

following the fusion of the Lodges working here under the Grand Orient of Spain and the American Lodges under the Grand Lodge of California, Maguindanao Lodge No. 334 became No. 40 under a Charter issued under the Grand Lodge Seal on February 13, 1917, A. D., signed by William H. Taylor as Grand Master and Newton C. Comfort as Grand Secretary with the following Trustees: Juan Roa Valdeconcha, *Master*; Apolinar Velez, *Senior Warden*; Nemesio Chaves, *Junior Warden*. However, our seal shows the date as March 16, 1917.

Maguindanao Lodge No. 40, however, continued to work in the Scottish Rite Ritual until 1922 when the Grand Lodge of the Philippine Islands sent Bro. Francisco Guimla Carag, Grand Lodge Instructor to instruct the members of Maguindanao Lodge No. 40 in the York Rite (California) ritual which had previously been adopted for use by the subordinate Lodges.

### **Important Dates, Events and Achievements Worth Recording**

Due to the religious antipathy towards the Fraternity, the Lodge had not progressed much. But in 1923, with the election of members belonging to the younger generation as Lodge officers, younger candidates applied for membership; and interest was further augmented on account of the unexpected death of President Harding of the United States, on which occasion the Masonic Fraternity here decided to hold memorial services for him. For this purpose, permission for the use of the only "cinehouse" in town

was secured from the owner, Bro. Clementino Chaves. Bro. Bartlet, then Superintendent of Schools, and Bro. Stevens, a retired Constabulary Colonel, were two of those who participated in the ceremonies and all participants wore mess jackets. The building was full to overflowing and the solemnity of the ceremonies seemed to have deeply impressed those who attended.

Some years later, Bro. Pedro Diaz, an ex-secretary of the Lodge, died and for the first time a Masonic funeral was held in this town. The attendance was quite big.

Those two occasions, which had been held for the first time in this place, marked the emergence of a strong Maguindanao Lodge from one which could hardly obtain a quorum for its labors to one that exerted an active and strong influence on the activities of this town.

Thus, Maguindanao Lodge became the mother Lodge of several other subordinate Lodges in this part of Northern Mindanao: Maranaw Lodge No. 111 in Iligan City; Musuan Lodge No. 155 in Malaybalay, Bukidnon; Agusan Lodge No. 160 in Butuan City; Apo Kagoy Lodge No. 166 in Gingoog City; Macajalar Lodge No. 184 in Cagayan de Oro City.

### **Maguindanao Masonic Temple Association**

One of the most notable achievements and events in the life of Maguindanao Lodge No. 40 was the building of a Masonic Temple. This was made possible through the acquisition, during its early years through the purchase

at a nominal cost, a lot of 2,380 square meter area at the corner of Heroes de Cagayan and Real Streets (now C. Pacana and N. Capistrano Streets) by Bro. Cipriano Vamenta. The Lodge has been holding its meetings in a rented building but after the acquisition of this lot, a Masonic Temple was erected. Due to the ravages of war this building was destroyed and after the liberation from the Japanese, Wor. Bro. Clementino Chaves offered to construct a quonset hut to be used free of charge as a Masonic Lodge Hall with the condition that he could construct some other buildings on the rest of the Masonic lot. Said buildings would become the property of the Lodge after a lapse of one year unless extension is granted by the Lodge.

In 1949, through the untiring efforts of Wor. Bro. Ubaldo D. Laya, the Maguindanao Masonic Temple Association was organized and duly incorporated, with an authorized capital stock of P100,000.00 at a par value of P100.00 a share. It began to secure subscriptions with Maguindanao Lodge No. 40 subscribing to 51% of the stocks. As a part payment of this subscription, it transferred to the association the ownership of its lot of 2,380 square meters at a value of P23,800.00. With the payments received from the subscriptions of other Masonic organizations (Maguindanao Lodge of Perfection, Maguindanao Lodge and other Lodges) the building construction was begun. It was the plan to construct a main building with two wings on either side but to begin with, it was agreed to cons-

truct the left wing first. However, available funds was not enough to finish this wing so loans were secured from the Philippine Bodies, A. & A.S.R. The Lodge hall was on the second floor and the same was used by other Masonic organization: the Mindanao Bodies and the Filipinas Order of the Eastern Star. When Macalajar Lodge was constituted, they agreed to pay rental, as with the other fraternities, but it was not until recently that they were able to comply with the agreement. The first or ground floor was rented out but the occupants do not stay for any reasonable length of time and although the rates are low the tenants would give up the space as there was not apparent reason for them to continue to occupy the space when they could get cheaper space elsewhere.

The association had been incurring losses for some years now and the building was found to have been faultily constructed. Whenever there is a heavy rainfall, the gutters become clogged and the rains leak into the interior of the building, so much so, that the ceiling had become rotten. After a careful check it was discovered that even the electrical wiring insulations had peeled off which presented the danger of a likelihood of a fire. This led the Board of Directors to consider making an extensive repair job on the building but after some studies, it was found that it would take a considerable amount to make the proper changes so that it was deemed more appropriate to remodel the building and make or build an extension thereto. It was

also decided to raise the upper floor a little to make it possible to construct a mezzanine.

To generate funds for this renovation, the Masonic Temple Association negotiated the sale of 2,000 square meters of the 2,380 square meter lot for the amount of P300,000.00. The purchaser was planning to build a supermarket and a movie house. In the meantime, the renovation of the Masonic Temple was well under way and was expected to be finished in a few months. The third floor will be used as the Lodge Hall with offices in the rear while the ground floor and second floor will be rented out. At this stage, the Lodge received several offers which was expected to enable the stockholders to receive dividends for their investments in the future. It should be stated in this connection that the renovation of the Masonic Temple was made possible due to the untiring efforts of Wor. Bro. Ubaldo D. Laya, Bros. Johnny Wilson, Pastor Argayoso, Primo Santiago, Felix Caburian and Mariano Alcantara all of whom labored without any kind of fee or reward.

#### **Other Events**

The Third Regional Masonic Convention of Lodges in Mindanao and Sulu was held in Cagayan de Oro City on February 28, 1959, at which event her daughter Lodge, Maranaw Lodge No. 111 was represented. Maguindanao Lodge No. 40 celebrated its Golden Jubilee on July 14, 1961 with a fitting program. The 13th Regional Convention of Mindanao, Sulu and Basilan Lodges was also held in this city on March 14-15, 1969

under the joint sponsorship of Maguindanao Lodge and its daughter Lodge, Macalajar No. 184. Delegates from other Lodges, far and wide, had come to attend the convention;

#### **Worshipful Masters Since the Founding of the Lodge**

The following were the Past Masters since this Lodge was constituted: Fulgencio F. Pangan, 1911; Apolinar Velez, 1912-1915, 1919-1922, 1924, 1926, 1928-1929; Isabelo de Silva, 1916; Juan Roa Valdeconcha, 1917; Nemesio Chaves, 1918; Antonio T. Cosin, 1923; 1930, 1955; Antonio A. Pabayo, 1925; Manuel C. Fernandez, 1927, 1932; Maximo T. Suniel, 1931; 1933; Timoteo Quimpo, 1934; Alfredo P. Shapit, 1935; Primo Santiago, 1936; Vicente Hipona, 1937; Ubaldo D. Laya, 1938, 1941-1942, 1945, 1950; Clemente dela Cruz, 1939; Ramon Santos, 1940, 1947; Clementino Chaves, 1946; Dionisio Q. Erfe, 1948; Max B. White, 1949; Mariano Alcantara, 1951; Juan S. Paguio, 1952; Pastor C. Argayoso, 1953; Felix Caburian, 1954; Johnny Wilson, 1956; Santiago Ermino, 1957; Wadih Saab, 1958-1959; Holquiades P. Varias, 1960-1961; Wadhunal Dharamdas, 1962; Benjamin Hidalgo, 1963; Graciano Navalos, 1964; Esteban C. Sarmiento, 1965; Marcial V. Saberola, 1966; Florencio S. Gorgonia, 1967; Jose M. Rubirico, 1968; Pedro D. Melendez, 1969; Primo S. Somana, 1970; Gabino O. Poblete, 1971; Benjamin V. Santos, 1972.

**HAVE YOU PAID  
YOUR LODGE DUES?**

## PAST GRAND MASTERS RECOMMEND . . .

At a meeting on February 5, 1979 of Past Grand Masters presided over by the Grand Master, the three brethren whose pictures appear below, were recommended for the position of Junior Grand Warden. The selections are intended to assist the brethren in electing the Junior Grand Warden in April, 1979, and do not in any way deprive them of their inherent right to vote for any quality brother for the position.



**BUNDA**



**DONATO**



**ROVIRA**

Rudyardo V. Bunda was born on November 4, 1934 in Noveleta, Cavite. He is married to sister Trifena A. Bunda, a member of the Eastern Star and blessed with two sons, Ephraim and Reuel.

WB Bunda was the Master of Bagong Ilaw Lodge No. 97 in 1970, 1971 and 1972 and a past Grand Standard Bearer. An active member of the Philippine Bodies he was recently awarded and invested the rank of Knight Commander of the Court of Honor.

He is also a Director and 2nd vice-president of the Masonic Hospital for Crippled Children, a member of the Widows Sons Fraternal Charity Association and serves as an investment adviser to several Masonic organizations. For his various Masonic activities he is the recipient of several awards.

WB R. V. Bunda is a Senior Vice President of Bancom, the first and largest investment house based in Makati. He is also the President of the Banahaw Finance Corporation and the Banahaw Pawnshop in Cavite. He is a partner in the Financial Entrepreneurs Associates, Treasurer of Capital Growth Company and Controller of the Financial Development Managers, Inc.

WB Bunda, in various public, civic, and religious undertakings, is a member of the Sangguniang Panlalawigan ng Cavite, member of Sangguniang Pambayan ng Noveleta; member of the Paul Harris Fellows for the Rotary International; member of National Association of Accountants (Phil. Chapter); member of Philippine Institute of Accountants (PICPA); member of International Chamber of Commerce (Phil. Chapter); member of the Boys Scouts of the Philippines and the United Way, Phil., Inc. He is also a member of the SLJC Executive Committee of the UCCP and the Insurance and Retirement Committee for Church Ministers and Pastors.

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Amancio S. Donato was born in Tuguegarao, Cagayan on April 8, 1930. Graduated Bachelor of Laws from the Far Eastern University; Doctor of Philosophy at the Ohio Christian College (U.S.A.); and Diplomate in Hypnotism and Hypnotherapy, Pamantasan ng Lungsod ng Maynila, and a member of the Philippine Bar.

WB Donato is a Special Assistant to the Minister of National Defense, a Professor of Law in San Sebastian College; and Major JACS (AFP reserve.) He was Chief, Public Assistance Office, DND, 1973-1974; was Chairman, Panel of Examiners (on invitation of AFP Command and General Staff College, Ft. Bonifacio); Dean of Student Affairs, Pamantasan ng Lungsod ng Maynila.

Among the honors and distinctions he has received are: Gold Medal, FEU Oratorical & Debating Club, 1958-1961 and a Plaque of Distinction as an outstanding lawyer from the Greater Manila writers and Radio-TV Commentator Guild in 1967.

He is a member, Manila Council, BSP, Past Master, Dalisay Lodge No. 14, F. & A.M.; Member, Luzon Bodies, A. & A.S.R.; Director, Bamboo Oasis, Afifi Temple, AANMS; Past Senior Grand Deacon, and incumbent Deputy for Masonic District No. 1. He has written a number of articles on various subjects and co-authored several books. He is also an inventor of several items which have been patented in the Philippines and validated in West Germany.

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Valerio V. Rovira was born in Cajudiocan, Romblon on April 18, 1909. He is the presiding District Judge of Branch IV, Court of First Instance of Iloilo and Executive Judge of the same until November 30, 1977.

Before the war, he was a Justice of the Peace of Lanao and Sulu. He organized the guerilla force in Lanao against the Japanese in 1942, and in 1946, he was inducted into the Armed Forces with the rank of Major, JAGS. Bro. Rovira was elected Vice-Governor of Lanao del Norte

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# CONFUSION IN THE TEMPLE

BY: Reynold S. Fajardo  
Chairman Committee on Masonic Education  
Quezon City Lodge No. 122

There were only two grades in Masonry when the first Grand Lodge was constituted in England in June 1717.<sup>1</sup> Within a few decades thereafter, however, a wave of inventiveness spread through the matrix of Freemasonry and before it subsided some 75 Masonries, 52 rites, 34 orders, 26 androgynous masonries and more than 1,400 grades had been established. The rites, orders and obediences were so numerous no single Mason could claim familiarity with all. Many did not even know the Masonry practised by others. Indeed there was "confusion in the temple."

Several factors animated the efflorescence of Masonic innovativeness in the 18th century. After Pope Clement XII excommunicated Masons in 1738, many members sought to emphasize the Catholic and legitimistic nature of Masonic ancestry. Also, fashion-conscious Frenchmen wanted to identify a more aristocratic ancestry for the Craft than the work-

ing Masons of the operative Lodges of England. Similarly alchemists, occultists, kabalists, Rosicrucians, thaumaturgists, etc., joined the Craft and were eager to cross-fertilize Masonry with their beliefs. Masonry, therefore, was a fertile bed for innovators, and all that was necessary was a spark to set off the flames of change. This spark was supplied by the celebrated speech in 1737 of Andrew Ramsay, Orator of the Grand Lodge of France entitled "Apology for Free and Accepted Masons." In his speech, Ramsay traced the ancient traditional history of the Order and then identified the crusading era as the great period of revival. According to him it was during the Crusades that "our Order formed an intimate union with the Knights of St. John of Jerusalem." "This union," he continued, "was made after the example set by the Israelites when they erected the second Temple who, whilst they handled the trowel and mortar with one hand, in the other held the sword and buckle." Ramsay also claimed the existence of a thirteenth century Scots lodge, the splendors of

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<sup>1</sup>The third grade (Master) was formally recognized by the Grand Lodge in 1730.

which were preserved by later Scotsmen to whom "the Kings of France confided during many centuries the safeguard of their royal persons."

The speech of Ramsay received wide publicity. It was distributed in 1742 with the French translation of Anderson's *Constitutions* and was read in Lodges after the initiation of new Masons. It is also said to have achieved the distinction of being burned in Rome in 1738.

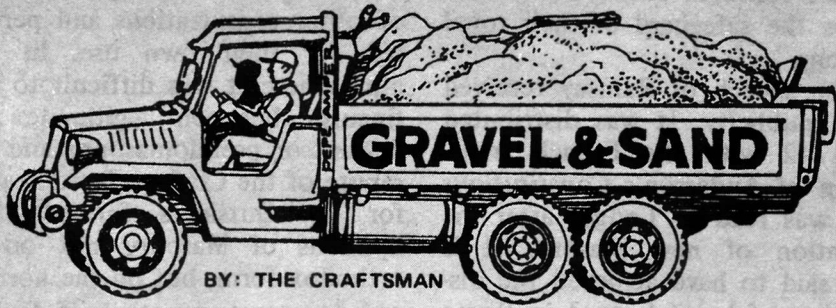
Soon after the speech of Ramsay, new Orders stressing the legendary connection of Masonry with the Templars started to sprout all over France. New degrees, rites and obediences were created. Soon afterwards the same trend was observed in other countries. The secrecy of early Masonry and the financial independence of Lodges made it difficult to restrain the speculative fancies of Freemasons. Once started, new degrees embodying new doctrines quickly acquired the strength of vested interests. New obediences sought to extend their influence by authorizing new Lodges, and the individual Lodges, in turn, engendered daughter Lodges. In time, a prestige came to be attached to real or imagined Scottish connections and a tendency to justify and seek prestige for any innovation by linking it to a Scottish origin became apparent.

The urge to proliferate muddied Masonic waters. Schismatic and degenerate offshoots of Freemasonry started to appear. Some obediences were deliberately founded independently from Freemasonry but which borrowed much of their

ritual and organization from the Craft. Also, some Masonic Lodges were "captured" by representatives of other organizations and perverted for their own use. In this atmosphere it was difficult to distinguish between legitimate and deviant or pseudomasonry and the repute of the Craft suffered heavily for it. Outsiders formed their opinions of Masonry not on its orthodox form, but on the horrific and degenerate practices of deviant Lodges.

Among the more important innovations during the 18th century were the "Grades of Vengeance" or "Grades d'Elus," and Templar Masonry. The grades of vengeance centered around Hiram's murder and quickly became widespread. After the habitation of the assassins of Hiram was discovered. It was claimed Solomon sent forth chosen masters (maitres elus) to kill them or bring them back for punishment. Some one hundred new grades commemorated these men. Various dramatic forms were employed usually involving swords, skeletons, horrific oaths and the decapitation of dolls representing Hiram's assassins. The legend connecting Freemasonry with the medieval Templars, on the other hand, gave Scottish Masonry a solid historical and aristocratic basis. It gave rise to new chivalric and knightly grades with ornate and impressive titles. It was said that before the execution of Jacques deMolay, he passed on the secrets of the Order and revealed the hiding place of their wealth to Templars who in turn passed them on from age to age to new mem-

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## SIETE MARTIRES LODGE NO. 177 COMMUNITY SERVICE PROGRAM

Siete Martires Lodge No. 177 recently launched its community service program with a free medical and dental clinic in Barangay Paraoir, Balaoan, La Union. The Brethren and their families together with Brother Romulo Munar of Union Lodge No. 70 boarded four jeeps, two cars and an ambulance to go to Barangay Paraoir.

Medical services were rendered by Dra. Juanita Z. Ledda, Chief of Hospital of the Northern La Union Maternity and Children's Hospital of Balaoan, La Union. Dra. Arceli T. Cruz, a physician of the La Union Provincial Hospital on detail with the NLUMCH; and Bro. (Dr.) Reynaldo C. Olivena, Junior Warden of Siete Martires Lodge No. 177. Dr. Ledda is the sister of three Master Masons, a sister-in-law and an aunt of Master Masons.

The dental services was rendered by Bro. N. Nicha, Senior Warden of Siete Martires Lodge No. 177.

The medicines and medical supplies used and distributed were procured from funds donated by the Grand Lodge and the Brethren.

There were 169 patients from Barangay Paraoir and neighboring barangays who were treated.

The community service turned out to be a big family affair. The Brethren served the community while their families had fun with a "pot luck" lunch.

## SERAFIN V. AGUILAR CHAPTER, IODM COMMUNITY PROJECTS

The Serafin V. Aguilar Chapter, International Order of DeMolay of Bacolod City recently completed a series of projects for the upliftment of Barangay Lakaron of Villadolid, Negros Occidental. A special action group composed of Past Master Councilors and selected ac-

tive members of the Chapter were designated as the "Guard du Corp" that spearheaded the implementation of the projects.

The projects were A) Drill Training Program of the Barangay Auxillary Police the unit adjudged the Best Auxillary Police Unit of Villadolid; B) Barangay Cleanliness, Sanitation and Food Production Project; C) First Aid courses tailored to the capabilities of the barrio housewives, with the cooperation of instructors from the Red Cross; D) Donation of Illuminating Devices for the Barangay Health Center and E) Turn-over of medicine kits donated by the Armed Forces of the Philippines, Home Defense Command to the said Health Center.

The Chapter also donated garden tools, empty fuel drums and high-grade vegetable seeds. They also planted encalyptus trees around the premises of the Maria Palacios Elementary School of Barrio Lakaron. The school was recently adjudged first prize winner for its Food Production and Nutrition Program in Region VI (Western Visayas).

The Serafin V. Aguilar Chapter is a community oriented DeMolay Chapter, having been engaged in various community projects in different places since the early 70's. Prominent among these is the continuing Summer Community Assistance and Development Project on an 18-hectare island called Na-Uway, identified as the Island Protectorate of the Serafin V. Aguilar Chapter.

The Guard du Corp is headed by Bro. Rene Aurelio, PMC, who is also the incumbent Jurisdictional Master Councilor of the Visayas

Jurisdiction. He is ably assisted by Bros. Teodoro A. Evangelista, PMC; Raymundo Vargas III, Raul Astorga and Freddie dela Paz.

The S.V. Aguilar Chapter is actively supported by its sponsoring Masonic body, the Kanla-on Lodge No. 64, F. & A. M. The Advisory Council is presently headed by WB Manuel Buma-at, PM, as Chairman and the Chapter Advisor since the reconstitution of the Chapter in 1969 is WB Alipio Ykalina II, PM.

### **BRO. MAXIMIANO LEDDA LAYS DOWN WORKING TOOL**

Bro. Maximiano Ledda of Union Lodge No. 70 and Siete Martirez Lodge No. 177 laid down his working tools on October 29, 1978 at the age of 82.

A Masonic funeral service was conducted under the auspices of Baguio Lodge No. 67, Union Lodge No. 70, Bontoc Lodge No. 140 and Siete Martires Lodge No. 177 at the residence of the deceased. VW Pedro L. Fajardo, Jr., Junior Grand Lecturer for District No. 5 presided over the rites. Eulogy were delivered by WB Tulsiram Sharma, WB Anselmo Flores, WB Severo Pimentel and Bro. Mauro N. Nicha in behalf of Baguio Lodge No. 67, Union Lodge No. 70, Bontoc Lodge No. 140 and Siete Martires Lodge No. 140 respectively. Ex-Mayor Joaquin Ostrea and Vicente Concepcion spoke in behalf of the Municipality of Balaoan and Ruben L. Lopez spoke in behalf of the Municipal Treasurer's Office Personnel.

The Public School Teachers headed by Mrs. Presentacion O. Ostrea, District Supervisor, contri-

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bers, preserved in the form of Freemasonry. Later the Templar legend became conflated with the grades of vengeance resulting in the transmogrification of Hiram's legend. His murder came to be understood as the symbolic representation of the death of De-Molay. Thus, the "Elus" avenged the death of de Molay and not that of Hiram. In other versions, the story was taken to mean revenge on the heirs of Philip the Fair and Pope Clement V, the two men who conspired to destroy the Order of the Templars.

In Germany, Masonry was infused with hermetic lore. The "Order of the Gold and Rosicrucians" was set up which spawned a new rite of Rosicrucian Masonry. It had an elaborate hierarchy of nine degrees, the highest being that of Magus. The members were organized in circles of nine and swore oaths of secrecy and obedience. The Germans also injected Martinism into Masonry. Thus, the Philalethes, originally a Masonic system of twelve grades, soon displayed Martinist and alchemical influences. In 1758 a "new system of Clermont" was established which brought together new rituals with an occult flavor. As stated by J. M. Roberts, "It embodied 'chevaliers de la Rose-Croix, geosophy, alchemy, cabalist learning, theosophy and a central science transmitted by the original 'Chevaliers Ecossais' to the Templars."

Soon the craze for hermetic knowledge, mystery and the Templar legends was taken advantage

of by fakers and adventurers to advance their fortunes. Thus, Cagliostro, the famous charlatan of the 18th century, set up his "Egyptian rites" which catered to the wealthy and from whom he collected enormous initiation fees. Baron Hund also established the "Strict Observance," which came to dominate German Masonry for two decades. The Strict Observance claimed superior antiquity system which it referred to as "Late Observance." It also claimed direct derivation from the Templars of original Masonic secrets entrusted to them. Another adventurer, John Augustus Stark, then founded "Clerks Templar" which claimed descent not from the Knights Templar but from the Clerics of that Order, the alleged true custodians of its secrets and lores. In time Hund and Stark joined hands when another break-away Templar Order, the "System of Zinnendorf" was making headway. The Strict Observance and Clerk's Templars were fused and became known as "United Lodges."

Subversives also joined the Masonic bandwagon. Conspiratorial societies established during the pre-Revolutionary, Napoleonic and post-Napoleonic periods borrowed heavily from Masonic rituals and structures. They invented recognition signs, oaths of secrecy and initiatory rites patterned after Masonry. Such structural similarity with Masonry engendered confusion in the public mind, which further deepened when individual Masons were discovered to have joined, and in some instances even led, these societies. In time, Ma-

sonry itself was tagged as subversive. Indicative of such confusion is Pope Leo XII's *Quo Graviora* (March 13, 1825), which condemned political secret societies and Freemasons alike, stressing their essential unity.

It would be beyond the scope of this article to discuss all the rites and obediences established during the period of Masonic efflorescence. Suffice it to mention that some of the other more important rites set up were: Chevaliers Bienfaisants de la Cite Sainte, Sublimes Princes du Royal Secret, Chevaliers Bienfaisants et de la Maconnerie Rectifies, Free Knights of St. Andrew, Chevaliers de l' Aigle Noir et Rose-Croix, the Swedish System, Architects Africains, the Ancient Masons, the Rites of Memphis consisting of 92 grades, and the Rites of Misraim with 90 grades. The last two

rites mentioned are said to have established Lodges in the Philippines. Among the political secret societies established which were flavored with Masonic experience are: the Illuminati, the Sublime Secret Masters, the Spilla Nera, the Knights of the Sun, the Society of Universal Regeneration, the Decisi, the Contri, the Adelfi and the Carbonari.

In time the urge to innovate died out and a period of consolidation and synthesizing set in. Many rites failed to outlive their founders, others were forgotten through desuetude. Several, however, gained wide and lasting acceptance and were incorporated in the body of present day Masonic practices. Some of those incorporated were subjected to mere cosmetic changes, but others had to be thoroughly humanized and sanitized.

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

The Grand Lodge of the Philippines will hold its Annual Communication on April 26, 27 and 28, 1979 at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, starting at 9:00 a.m.

Registration of Delegates will be April 24 to April 27, 1979.

**ESTEBAN MUNARRIZ, PGM  
Grand Secretary**

**NOTICE OF MEETING**

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

Pursuant to the provisions of Sec. 1, Art. II, of the By-Laws as amended, you are hereby notified that on THURSDAY, APRIL 26, 1979 1:00 P.M. the Annual General Meeting of the regular members of ACACIA will be held at the Social Hall of the Plaridel Masonic Temple, Manila.

**L.R. SALVOSA  
President & Actuary**

*Past Grand Master Recommend . . . from page 13*

in 1959, while he was a Dean of the College of Law, St. Peter's College in Iligan City.

He is presently a professor of Civil and Remedial Law in the University, Iloilo since 1964.

Past Executive Vice-President, Lanao Council, Boy Scouts of the Philippines; Corporate member and past Board member, YMCA Iloilo; Life member, Philippine Veterans Legion. Organized the Lion's Club in Catarman, Samar; and a member of the Lanao del Norte Chapter Integrated Bar of the Philippines.

Married to Maria Reyes Imperial. They have five children, Valerio, Jr., Voltaire, Marrieta, Victoire and Miriam.

Initiated, passed and raised in Maranaw Lodge No. 111 in 1938. He served as Master of his Lodge in 1954. Deputy for District No. 14, 1966-1976.

Sovereign Grand Inspector General of the Supreme Council A.V.A. A.R. Philippines; Deputy, Valley of Western Visayas. Recipient of the Jose Abad Santos Medal of Merit.

Past Royal Patron, Iloilo Court, No. 5, Order of the Amaranth, Inc. His father, the late Juan R. Rovira was a member of Marble Lodge in Romblon. His wife is a Past Royal Matron of the Amaranth. His son, Valerio, Jr., Victoire, and Voltaire are Masons, Daughters Marrieta and Miriam are members of the Order of the Amaranth, Inc.



*Editorial . . . from page 3*

misinterpret the word of God or use the teachings of Jesus to selfishly postulate that they are the only ones who will find the Father who is in Heaven. It holds for them, and all others in this wonderful world of ours, a way of life, which if followed completely in accordance with the Divine Law contained in the Holy Bible which is always open on the altar in every Lodge, will not conflict with any belief in God, but will give to all believes in God, the means by which they may **NOT BY WORDS ALONE BUT BY THEIR DAILY DEEDS RENDER UNTO GOD THAT WHICH BELONGS TO GOD AND BY THE PRACTICE OF UNIVERSAL LOVE RENDER UNTO THEIR FELLOW MEN THAT WHICH BELONGS TO THEM.**

If only the authors of destructive works would transform their talents into building greater Temples in the Hearts of Men, even though many may not agree with how it should be done, at least we could agree on what must be accomplished – The True Brotherhood of Men under the Fatherhood of God.

*R.E.W.*

# THE CHORD OF BROTHERLY LOVE

By: Elpidio A. Adalia

*The Chord of Brotherly love,  
Is the tie that binds the heart  
Of a brother to another,  
And girdles around the earth,  
To build temples of love and peace,  
In the hearts of Nations and Men.  
This Chord is too castly to maintain,  
Too sweet to Cherish and Keep,  
Yet, too brittle to play with,  
And readily breaks to pieces,  
When faith in God and man is lost,  
When love gets weak and sour,  
When brotherly love turns to infidelity,  
But true brotherly affection,  
Closer in and makes us remain  
Steadfast within the Lodge.  
Even when others hate and fail us,  
We stay as one and united brethren,  
Within the Chord of brotherly love,  
Although the whole world goes out.*



WB TACIANO S. REY RAISED HIS TWO SONS AT ISAROG LODGE NO. 33, F. & A.M. RECENTLY. SEATED ARE (L-R) BRO. TACIANO VIC REY II, VW ERNESTO DEL MUNDO, WB TACIANO S. REY AND BRO. TACIANO JUSTINO REY IV. OTHERS IN PICTURE ARE MEMBERS OF THE CONFERRING TEAM.



## KUNG IKAW AY MASON

Ni Elpidio A. Adalia

Kung isa kang Mason, ay may kapalaran,  
Sa pananaliksik ng katotohanan;  
Iyong madalumat na Diyos ang lumalang  
Sa buhay ng tao at sandaigdigan.

Kung ikaw ay Mason, nanggaling sa dilim,  
Matagal nang araw mata'y nakapiring;  
Paghanap ng tanglaw ay iyong narating  
Altar nitong Lohiya, puspos ng luningning!

Isa ka nang Mason, nagtungo sa liwanag,  
Iyong sinisikap isipa'y madilat;  
Sa mga binulag ng mga alamat —  
Sari-saring turo na wala sa Aklat.

Mason ka na bagang may paninindigan,  
Sa aral at turo n'yaring Kapatiran;  
Taimtim sa puso na iniingatan,  
Pagka-bigkis natin at pagmamahalan?

Mason ka rin kayang may lihim na angkin,  
Sa sinumpaang puso ay taimtim;  
Dakilang pangako'y iyong tutuparin,  
Kapalit ay buhay kung ito'y agawin?

Isa ka bang Mason na inaatasang  
Magtayo ng templo sa puso ng bayan;  
Banal na layunin ang paniwalaan,  
At gawang mabuti'y walang kamatayan?

Mason ka rin bagang may magandang-loob,  
Sa babaing balo at ulilang musmos;  
Ang kaawang-gawa'y itinataguyod,  
Sa ngalan ng *Charity, Relief at Truth?*

Oo, Mason ka nga na naninirahan,  
Sa gusaling lupa na may kamatayan?  
Nguni't batid nating sa Sangkalangitan,  
May isang Gusali, di yari ng kamay.

Isa ka ring Mason na parang bulaklak,  
Sa kaumagaha'y sariwa ang katas;  
Kung tanghali nama'y lanta na at kupas,  
At kung gabi na'y, putol na at lagas.!

At ikaw ay Mason ding may paniniwala,  
May ikalawang buhay doon kay Bathala;  
Kung mundo'y tapos na at ikaw'y mawala,  
May putong ng buhay, isang gantimpala.



(*Gravel & Sand . . . from page 17*)  
buted a musical number — “Rock  
of Ages.”

Bro. Ledda was born to Cornelio Ledda and Juana Jacusalem on September 26, 1896 in Balaoan, La Union. He married the former Adela Lopez with whom he had seven children — Josefa and Melanio, who are Public School Teachers; Antonio and Benjamin, who are Agriculturists; Adelaida, Nurse (Abroad); Lolita, a Pharmacist (Abroad) and Trinitario

(Deceased) a Law graduate.

He joined Freemasonry in Union Lodge No. 70 where he was initiated on April 23, 1926, passed on July 3, 1926 and raised on December 3, 1926.

He helped organize Siete Martires Lodge No. 177 and became a charter member of the same. He was awarded a 50-year service button and diploma in 1976. He maintained his dual membership in Siete Martires Lodge up to the time of his death.



**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. Almacén
- 17 - Pedro W. Guérzon

**DISTRICT NO.**

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- 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.**

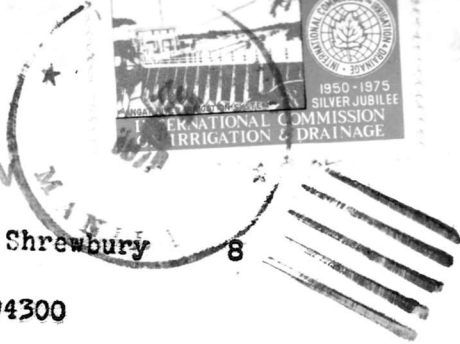
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- 2 - Leandro B. Resurrección
- 3 - Paulino A. Corrales
- 4 - Jacinto V. Morales
- 5 - Pedro L. Fajardo
- 6 - Antonio P. Pascual
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- 9 - Bienvenido S. Ongkiko
- 10 - Romeo B. Argota
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- 14 - Dominador H. Aujero
- 15 - Juanito C. de la Cruz
- 16 - Jesus T. Limkimso
- 17 - Manuel T. Lee

**DISTRICT NO.**

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- 20 - Achoy Lau
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- 29 - Eduardo E. Pascual
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