



# The Cabletow

Official Organ of the Grand Lodge of the Philippines

VOL. LVI NO. 6



JUNE, 1979



Bro. Manuel T. Rivera

## GRAND LODGE OFFICERS 1979-80

|  |                          |
|--|--------------------------|
| <i>Grand Master</i> . . . . .                | JOLLY R. BUGARIN         |
| <i>Deputy Grand Master</i> . . . . .         | MANUEL D. MANDAC         |
| <i>Senior Grand Warden</i> . . . . .         | SIMEON RENE LACSON       |
| <i>Junior Grand Warden</i> . . . . .         | RUDYARDO V. BUNDA        |
| <i>Grand Treasurer</i> . . . . .             | JOSE L. ARANETA, PGM     |
| <i>Grand Secretary</i> . . . . .             | ESTEBAN MUNARRIZ, PGM    |
| <i>Asst. Grand Treasurer</i> . . . . .       | RAYMOND E. WILMARTH, PGM |
| <i>Asst. Grand Secretary</i> . . . . .       | MARCELINO P. DYSANGCO    |
| <i>Grand Orator</i> . . . . .                | RAYMUNDO N. BELTRAN      |
| <i>Grand Chaplain</i> . . . . .              | FLORENCIO MORENTE        |
| <i>Grand Marshal</i> . . . . .               | MANUEL M. SUPNET         |
| <i>Grand Standard Bearer</i> . . . . .       | MANUEL PANALIGAN         |
| <i>Grand Sword Bearer</i> . . . . .          | JUAN GARCIA              |
| <i>Grand Bible Bearer</i> . . . . .          | FRANKLIN Z. LITTAUA      |
| <i>Senior Grand Lecturer</i> . . . . .       | HERMOGENES P. OLIVEROS   |
| <i>Asst. Senior Grand Lecturer</i> . . . . . | ALEJANDRINO A. EUSEBIO   |
| <i>Senior Grand Deacon</i> . . . . .         | EDUARDO P. GONZALES, JR. |
| <i>Junior Grand Deacon</i> . . . . .         | ROSENDO C. HERRERA       |
| <i>Senior Grand Steward</i> . . . . .        | NORBERTO SAN MATEO       |
| <i>Junior Grand Steward</i> . . . . .        | RODOLFO G. GONZALES, SR. |
| <i>Grant Pursuivant</i> . . . . .            | CESAR U. SOLIS           |
| <i>Grand Organist</i> . . . . .              | ALBERTO C. REYES         |
| <i>Grand Tyler</i> . . . . .                 | BASILIO J. ENRIQUEZ      |

## BOARD FOR GENERAL PURPOSES 1979-1980

|                            |                          |
|----------------------------|--------------------------|
| <i>President</i> . . . . . | RAYMOND E. WILMARTH, PGM |
| <i>Member</i> . . . . .    | MANUEL M. CRUDO, PGM     |
| <i>Member</i> . . . . .    | DAMASO C. TRIA, PGM      |
| <i>Member</i> . . . . .    | TEODORO KALAW, JR., PGM  |
| <i>Member</i> . . . . .    | CALIXTO O. ZALDIVAR, PGM |
| <i>Secretary</i> . . . . . | MANUEL D. MANDAC, DGM    |

## *Grand Master's Page*



# **A RENEWED COMMITMENT**

Throughout the years of its existence, Freemasonry has ably performed its tasks in contributing to the development of the total man. It has proven itself commendably in the pursuit of all its objectives. And to add impetus to the Masonic goals and objectives, a Grand Lodge Temple was conceived.

To a great extent, it is indeed a tribute to our Brethren whose dedication and devotion to duty brought honor and prestige to what Masonry really stands for.

This accomplishment marks the fulfillment of the Mason's mandate under its roof and live up to the high standards of achievement that we have set.

And the move is timely for it will serve as the venue of our activities in that area towards the realization of our common aspirations.

This is only the beginning. Much is yet to come. Let this day then, be a day of unflinching involvement and renewed commitment.

  
**JOLLY R. BUGARIN**  
Grand Master



**THE CABLETOW INC.**

**JOLLY R. BUGARIN**  
Chairman

**MANUEL D. MANDAC**  
Vice-Chairman

**RAYMOND E. WILMARTH**  
President & Gen. Mgr.

**JUAN C. NABONG, JR.**  
Secretary

**RUDYARDO V. BUNDA**  
Treasurer

**OSCAR L. FUNG**  
Business Manager

**TRUSTEES:**

**SIMEON RENE LACSON**

**JOSE L. ARANETA**

**JOSE B. PEREZ**

**IRINEO P. GOCE**

**RUPERTO DEMONTEVERDE**

**JUAN C. NABONG**

**EDITORIAL STAFF:**

**RAYMOND E. WILMARTH**  
Editor

**IRINEO P. GOCE**  
Associate Editor

**OSCAR L. FUNG**  
Managing Editor

**IRINEO P. GOCE**  
Editor  
Pitak Pilipino

**CONTRIBUTORS:**

**ARTHUR SCHRAMM**

**LORENZO N. TALATALA**

**WILLIAM C. COUNCELL**

|   |    |
|---|----|
| Grand Master's Message . . . . .                        | 1  |
| Mast Head . . . . .                                     | 2  |
| Editorial . . . . .                                     | 3  |
| Bro. Manuel T. Rivera . . . . .                         | 4  |
| Some Questions on Philip-<br>pine Freemasonry . . . . . | 7  |
| History of: Gonzaga Lodge<br>No. 66, F.&A.M. . . . .    | 10 |
| Gravel & Sand . . . . .                                 | 12 |
| The Story of Two Boys . . . . .                         | 14 |
| A Father's Prayer . . . . .                             | 15 |
| Pitak Pilipino . . . . .                                | 18 |
| Grand Lodge Circulars . . . . .                         | 19 |

**PUBLISHERS ASSOCIATION**



**OF THE PHILIPPINES, INC.**

PCPM Cert. of Reg No. SP - 48

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

Distributed to all Master Masons in this jurisdiction.

Subscription rates for other subscribers: P12.00 (Philippines) \$3.50 (Overseas).

# **MORE MASONS — FEWER MEMBERS**



In addressing the perennial problem of decreasing attendance being experienced throughout the Masonic world, there have been as many suggestions offered as the root cause, as there have been authors writing for the many Masonic publications. A review of these articles can be of great help in plotting the future course of Masonry, particularly in the careful analysis of one point that appears most frequently, but none the less has not, apparently, been given much consideration in the processing of petitions for membership. It is: *the careful selection of the candidate.*

The careful selection of the candidate is a responsibility that begins with the sponsor who proposes the candidate and is equally shared by the seconder. The proposer and the seconder should not even think about - much less sign - a petition unless he *knows the candidate to be one who will be a Mason at heart* and not merely a Mason in name.

The Investigation Committee has the most responsibility in determining whether or not the candidate should be favorably recommended to the Lodge for balloting. There have been volumes written on the process of Masonic investigation, but all seem to be forgotten when the applicant is actually under investigation.

When the report of the Investigation Committee is submitted to the Lodge, the formal screening of the applicant results from the ballot. But how can there be a true determination of the applicant's qualifications before our Brethren have witnessed his behavior in the Lodge? Yet, once the ballot is taken and the applicant is favorably balloted upon, he has gained his first foothold in the Lodge.

*Turn to page 17*



## ***BRO. MANUEL T. RIVERA***

It is always an exhilarating experience meeting a brother who has such a sustained dedication to the thankless job of caring for disadvantaged and unfortunate children in the country and who has logged more than a quarter of a century of selfless service with the Masonic Hospital for Crippled Children. Indeed this is a record to crow about, but Bro. Manuel T. Rivera, Orthopedic Surgeon, refuses to dwell on it continuing on his job, without fanfare, with this Masonic organization.

A busy person with a very tight schedule Bro. Rivera is a consultant at the Department of Orthopedics of the University of the Philippines, the Medical Center of Manila, Capitol Medical Center, Mary Johnston Hospital, Manila Sanitarium and Hospital, UP Infirmary and Quezon City General Hospital. His involvement in orthopedic surgery dates back right after the Second World War when he felt helpless in coping with the problems of soldiers with fractures and broken bones. During the war, Bro. Rivera was already practicing medicine, but didn't have the expertise of an orthopedic surgeon.

"It was only during the latter part of the war, during the Liberation period, (latter part of 1944 to early 1945) when I thought of taking up orthopedics because I saw a lot of wounded soldiers with broken bones that I felt that these are the people who needed me. I took care of many of them. I was at a loss on how to handle them so I decided I might as well specialize on orthopedic surgery."

Dr. Rivera took up post graduate course in surgery in New York Polyclinic Post Graduate School and Hospital and continued his studies in orthopedics and fractures in Mommouth Medical Center, Long Branch, New Jersey.

The undergraduate education of our brother was taken from different schools in the Philippines. He graduated valedictorian at Kabanakan Elementary School and finished his secondary education at the Negros Occidental High School. He took his pre-med course at the Silliman University and, in 1941, his medical degree at the University of the Philippines. While still a student he participated actively in the church choir. He was also a member of a male quartet.



“During my pre-med days I was a member of the Silliman Male Quartet, the Silliman Concert Chorus, and the Silliman Choir. When I was in the medical school in UP I used to sing at Ellinwood Church Choir.”

Participating in campus activities at the University of the Philippines, Dr. Rivera became a member of Mu Sigma Phi fraternity, one of the two fraternities in the medical school at the time. The members of the fraternity most probably knew about his involvement in singing that during his initiation he found himself blindfolded facing the Nurses Home serenading the nurses with love songs. Life at the UP was one endless serious studying and our brother could only afford to engage in singing rather than in the politics of the day.

After graduation in 1941 he became resident physician in a Mission Hospital in Capiz, now Roxas City.

The study of medicine is a tedious process where one has to constantly expose oneself to new discoveries in the field of medicine. Graduating from different medical institutions is not enough to keep up with the knowledge explosion.

This has brought Bro. Rivera to different places in the world attending international conferences if only to keep up with the latest trends in orthopedic surgery. He has been to Oslo, Norway; in the United States, Japan, Hong Kong, Malaysia, and Taiwan conducting dialogues with other doctors as well as reading his papers on subjects relevant to his medical expertise.

“There is no end to study. If we want to know what is current, we have to read and be exposed to other ideas. A number of new medical findings may come out and if a doctor stops reading he will find himself left behind by the fast knowledge build up that is happening in our century.”

In spite of the fact that Bro. Rivera is very busy with his work, he has found time to share his ideas and expertise with different organizations. He has not confined himself to his office but has gone out to share his thoughts with different societies and associations all over the Philippines, an act which has merited him a number of certificates of appreciation. To date he has received appreciations from the Philippine Cancer Society, Philippine Medical Association, Manila Central University, Manila Hilton, Iloilo Medical Society, Nueva Ecija Medical Society, UP Philippine General Hospital, Negros Occidental Medical Society, Tarlac Medical Society, Department of Orthopedics Philippine General Hospital, Kapwa Ko, Mahal Ko, and UP PGH Medical Center. He also received Gold Medal & Scalpel for Distinguished Service from the Department of Surgery, UP PGH Medical Center and Distinguished Alumnus Award of Este-

ban Abada Elementary School in Kabankalan, Negros Occidental. He was given a Certificate of Recognition by the Tondo Medical Society, Award of Merit by the Philippine Orthopedic Association, Inc., and Service Award by the University of the Philippines.

Part of expanding ones intellectual horizon is to join professional and honor societies. Here, a serious scholar can keep tabs on the winds of change resulting from new medical discoveries.

Bro. Rivera is a Fellow of the American College of Surgeons, Philippines College of Surgeons, Philippine Orthopedic Association and of Western Pacific Orthopedic Association and of Western Pacific Orthopedic Association. He is also a member of the Philippine Board of Orthopedic Surgery, Philippine Society of Spinal Surgeons, Philippine Rheumatism Association, Philippine Medical Association, Pan-Pacific Surgical Association and the Quezon City Medical Association. He is a founding member of the Philippine Orthopedic and Trauma Research Society, Philippine Board of Orthopedic Surgery and Past Chairman of the Department of Surgery of the Medical Center, Manila.

A member of High-Twelve No. 82, F. & A.M., and the Philippine Bodies, A. & A.S.R., Dr. Rivera has not been remiss in his Masonic duties. In his suite at the Manila Medical Center, he dreams along the lines envisioned by the founding fathers of the Masonic Hospital for Crippled Children—that of erecting a hospital building that will epitomize the dreams and aspirations of our Masonic Brethren.



“I hope that before I will have completed my earthly sojourn I will see a hospital constructed for the crippled children of our land.”

At present the Masonic Hospital for Crippled Children occupies a 20-bed ward at the Mary Johnston Hospital in Tondo. The organization that manages this ward is a non-stock, non-profit corporation and is mainly supported by annual assessments on Masons in the jurisdiction of the Grand Lodge of the Philippines. In addition to the annual assessments the MHCC receives

*Turn to page 17*

**The Cabletow**

# **SOME QUESTIONS ON PHILIPPINE FREEMASONRY**

Reynaldo S. Fajardo  
Quezon City Lodge No. 122

We read in the *Old Charges* that it is not within the power of any man to make innovations in the body of Masonry, yet we frequently witness changes in Masonic practices adopted by Grand Lodges throughout the world. Why is this so? Although the core of Masonic teachings embodies universal and timeless verities culled from the wisdom of the ages, it is equally true that some medieval customs and beliefs, which have long since been discredited or disproved, also found their way into our practices. They are no longer relevant in our day and age, but are retained in our current practices because they have become part of our tradition. Many Grand Jurisdictions, however, have chosen to break with tradition, rather than perpetuate the ignorance of a past era. Thus they are slowly but inexorably deleting our questionable legacies from the middle ages.

In this connection, I would want to draw critical attention to two of such questionable legacies: the penalties incorporated in our obligations<sup>1</sup> and the use of Anno Lucis as a Masonic calendar.

## I THE PENALTIES

At the very beginning of speculative Masonry, our ancient Brethren perceived the need to make as conspicuous as possible, in the most telling ways, the penalties that would be incurred by a breach of the oath. They, therefore, decided to include penalty clauses in the obligations. When they framed the penalties, however, they were influenced by the temper and culture of the times, the language of contemporary penal laws and the usual penalty clauses then employed in civil contracts. Thus, the cruel and inhuman penalties embodied in these penal laws and contractual clauses found their way into the penalties attached to our obligations. By way of example of contemporary penal laws, in England a thief was punished by mutilation, his body being "cast to the beasts of prey and the fowls of heaven." A murderer in Germany was thrown to the "beasts in the forest, the birds in the air, and the fishes in the sea." Regarding contractual penalties, a famous example which may be cited is the agreement

entered into by Antonio with Shylock in Shakespeare's play, *The Merchant of Venice*, whereby Antonio agreed to pay with a pound of flesh should he fail to abide by the terms of the contract.

There is no historical record of the actual infliction of the ancient penalties. In spite of this, they have proven to be constant sources of discomfort to Masons and the principal cause of external attacks upon the Craft for the past two hundred and fifty years. As early as 1698 a London fly-sheet addressed to "all Godly people" warned believers that membership in the Craft might endanger their salvation, giving as a reason the oath whereby the members "swear against all outside their Fellowship".<sup>2</sup> In 1738, Pope Clement XII excommunicated Masons through his Papal Bull *In Eminenti*, based principally upon the severity of the oath. Pope Leo XII branded the oath as "absolutely impious and criminal."<sup>3</sup> Pope Pius IX called it "dreadful" as the Brethren imprecate upon themselves "unspeakable penalties" should they prove false to their promises (*Multiplices Inter*). Other churches have also joined in the fray. In 1745, the Synod of the Presbyterian Church expressing moral, theological and practical suspicion on the Masonic oath concerned itself in Freemasonry and twelve years later, made an act requiring purgation of the "scandal" of taking the oath by sessional rebuke and admonition.<sup>4</sup> In 1927, at the Pastoral Session of the Methodist Conference, Rev. Hunt launched an attack, albeit unsuccessful, on Masonry in general and the oath in particular. Then in 1951, a group of Anglican Par-

sons, led by Rev. Walton Hannah, moved for an inquiry into Freemasonry, pointing also to the drastic penalties of the oath. Fortunately when the motion was debated by the Church Assembly in annual session it was rejected.<sup>5</sup>

The examples cited are only a few in a long and wearisome line of attacks upon the oath. Our ancient Brethren have, of course, stressed that the penalties attached to the obligations are not as barbaric as they sound. They hastened to attribute to the (the oath) violence a purely figurative or symbolic importance and explained that the penalties are merely moral and social, not physical. This has been the thrust of Masonic defense of the oath since Andrew Ramsey, Chancellor of the Grand Lodge of France, delivered his famous oration in 1737. It fails to explain, however, why Masons must or should continue employing an oath the wordings of which are not accurately expressive of its meaning.

Many Masons doubt whether the medieval penalty clauses of our obligations are in keeping with the times we live in. Some believe it is not proper for members to swear on the Volume of the Sacred Laws the penalties which reflect the cruelties and inhumanities of a past era. Several even go to the extent of questioning the need for the penalties in the obligations, pointing out that our ancient operative brothers did not include such horrific provisions in their oath. Still others wonder whether a reasonable modification of our rituals sanitizing the penalties would leave the Craft any the poorer, or whether a minor change would constitute a for-

bidden "innovation" of a true landmark of the Order.

The foregoing doubts and misgivings are magnified when our Brethren consider that several Masonic jurisdictions have purged the obligations of their cruel undertones. Thus, many German Masonic Lodges regarded the old oath as a matter of history only, and in its place use a simplified obligation under which they merely take a solemn vow. In 1893 the Grand Lodge of Ireland recognized that the archaic penalties of the obligation cannot be taken literally, and since said year every candidate has been made to pledge himself merely to bear in mind the ancient and symbolic penalty and to bind himself by the equally effective penalty of being branded as false and faithless. In 1964 the United Grand Lodge of England approved the following permissive variation in each of the three degrees, viz; in places of the words "under no less a penalty on the violation of any of them than that of having . . .", it now allows the use of the words "ever bearing in mind the traditional penalty on the violation of any of them, that of having . . .". In 1966 the Grand Lodge of Scotland recommended that "all daughter Lodges within the Scottish constitution should omit the 'ancient' penalties of all the obligations given in their Lodges".<sup>6</sup>

If the oldest Grand Lodges in the world, and perhaps the most conservative and most prestigious, have seen the wisdom of amending the obligation to purge it of its barbaric content, why should not our Grand Lodge at least study and consider the desirability of similarly

amending the oath which every candidate is obliged to take?

## II ANNO LUCIS

Up to the second half of the eighteenth century, the entire Christianized world felt bound to believe, and did believe, that the universe was specially created by the word of God in the course of six days a few thousand years before.

In 1654 Archbishop James Ussher of Ireland concluded from biblical studies he conducted that earth and man had been created in 4004 BC, on October 26, at 9:00 A.M. Parenthetically, he devised a system of chronology that became the source for the dates printed in margins of many Bible editions. Then in *Universal History*, a 42-volume work published in London in 1779, it was further demonstrated why 4004 BC is the actual year of creation. In this work, however, it was held that the precise date of the first day of creation was either March 21st or September 21st, 4004 BC.

Archbishop Ussher's thesis was so scholarly and convincing, almost the whole of the Christianized world was swayed to his thinking. Among those convinced were our 18th century Brethren who used his chronology as basis for our Masonic calendar, the Anno Lucis or A. L. or "In the Year of Light". In some 18th century Lodges, Anno Lucis was determined by adding 4004 to the Christian year Anno Domini, however, the custom officially observed today is to add to Anno Domini, the number 4000 only. Thus, 1979 A. D. is 5979 A.L.

*Turn to page 20*

## **HISTORY OF:**

# **GONZAGA LODGE NO. 66, F. & A. M**

BY: AGUSTIN BALISI

On January, 1920, twelve Master Masons, all residents of Tuguegarao, Cagayan de Luzon, headed by Bro. Fermin Macanaya, Provincial Governor; Jose F. Quinton, Physician; Ceferino R. Dino, Provincial Treasurer; signed a petition to establish a Masonic Lodge in that town. The petition was brought to Manila by Grand Instructor Francisco Gumila Carag and submitted the same to MW Rafael Palma, Grand Master of the Grand Lodge of the Philippines who granted a dispensation in favor of the petitioners on November 26, 1920.

Gonzaga Lodge No. 66 was named in honor of Bro. Gracio Gonzaga, a member of the cabinet of Bro. Emilio Aguinaldo and Secretary of Finance of the First Philippine Republic. Bro. Gonzaga was later appointed the first Military Governor of Cagayan province giving a big boost to the introduction of Masonry in that place.

During the Annual Communication of the Grand Lodge on January 25, 1921, the Grand Lodge, upon the recommendation of WB Francisco Gumila Carag, granted the charter of Gonzaga Lodge No. 66 with Bro. Macanaya as its first *Worshipful Master*, Bro. Quinto as

*Senior Warden*, Bro. Dino as *Junior Warden*, and Bro. Jose Liquigan as *Lodge Secretary*. The Lodge was sponsored by Mabini Lodge No. 39, F. & A. M., of Aparri, Cagayan.

On April 23, 1921, upon invitation of the members of Gonzaga Lodge No. 66, MW Edwin E. Esler, Grand Master of Masons, came to Tuguegarao with WB Carag as Grand Master of Ceremonies, to constitute the Lodge and install its officers in public ceremonies which was preceded by a parade of all the Brethren around the town. The parade started at 5:00 p.m. on that Saturday afternoon from the Provincial Government Building, which is now the Arranz Provincial Hospital, and ended at the Tuguegarao Central School Building where the ceremonies of the constitution of the Lodge and installation of officers took place.

After the constitution the Grand Master of Ceremonies introduced the Lodge officers to the Installing Officer, MW Edwin E. Esler, for installation to their respective stations and positions after which the Grand Master of Ceremonies, by authority of the Grand Lodge, proclaimed Gonzaga Lodge No. 66, F. & A. M., duly constituted and

its officers duly installed.

Following the installation of officers speeches were delivered by WM Fermin Macanaya, Bros. Jose Quinto, doctor, Ceferino R. Dino, Honorio Lasam, ex-governor, Victoriano Luna, doctor and Lodge Secretary Liquigan. Responses were given by Grand Master Elser and VW Gumila Carag.

The Past Master's Jewel was presented to Bro. Macanaya, for his term as Worshipful Master while Gonzaga Lodge No. 66, was under dispensation, by Bro. Miguel Concepcion who was the Representative for the first district of Cagayan. Bro. Macanaya was proclaimed Past Master of Gonzaga Lodge No. 66 by MW Edwin E. Elser while Bro. Quinto acted as Master of the Lodge.

Early in the organization of the Lodge, the ritual prescribed in the conferral of degrees was given in the Spanish language in as much as the majority of the officers and members speak Spanish. After a decade of gradual transistion, Lodge instructions and ritualistic works were being delivered in the English language and was apparent during the ensuing incumbencies of Bros. Teodorico Taguinod, Pablo Fugaban, Benito Reyes, Lorenzo de Leon, Pedro R. Perez, David Romero and Bonifacio Mequi whose term of office was interrupted by World War II, on December 8, 1941.

Since its constitution until the outbreak of the second World War, Gonzaga Lodge No. 66 continually increased it membership under the leadership and guidance of subsequent Masters. It has gradually spread the teachings and tenets of

Freemasonry, not only in the province of Cagayan, but also throughout the country.

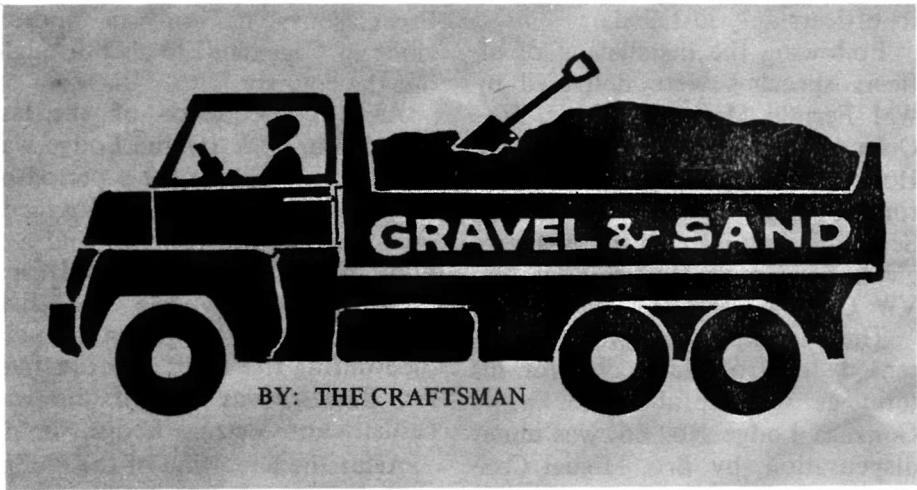
As a consequence of the last global war (WW II) the Lodge was thrown in darkness for a period of more than four years. Bro. Victoriano Luna, in whose honor and memory the V. Luna Memorial Hospital was named, who was the first Medical Chief of the Army and who died during the bombing of Mariveles, Bataan, was one of the war casualties of Gonzaga Lodge No. 66.

After the liberation of the Philippines from the Japanese Occupation Forces, the Lodge was reconstituted on October 26, 1946 by seventeen surviving members, namely: Bros. Juan B. Pagulayan, Lorenzo de Leon, Roque Taguba, Juan N. Diego, Hilario de Yro, Estanislao B. Pagulayan, Guadalupe Bayuga, Marcelo Paguyu, Agustin Balisi, Simeon Sorita, Pedro M. Gammad, Perfecto P. Lingan, David Romero, Pedro Turingan, Bernardino Pagalilaun, Bonifacio Mequi and Buenaventura Marcelo.

Beginning with practically nothing, holding meetings in a temporarily rented house with no equipment and paraphernalia to work with, Gonzaga Lodge No. 66 was able to increase its membership to 43 active members within six years from 1948. By January 1955 under the emcumbency of WB Balisi, Gonzaga Lodge No. 66 was one among the fully-reconstituted Lodges under the Grand Lodge of the Philippines.

As the Lodge was gradually rehabilitated, the Brethren desired to build a Temple of their own. With the proceeds from the war damage

*Turn to page 16*



## ***MT. DIWATA LODGE NO. 236, F. & A. M IN SURIGAO CITY CONSTITUTED***

Mt. Diwata Lodge No. 236 in Surigao City was constituted in ceremonies held on June 30, 1979 at the San Nicolas College Gymnasium, Surigao City. MW Esteban Munarriz, PGM, Grand Secretary planed in to attend the affair. A big delegation met MW Munarriz and VW Dysangco at the Surigao City Airport.

The Brethren proceeded to the monument of Bro. Jose P. Rizal at the Luneta, Surigao City for the wreath-laying ceremonies.

The special team that performed the constitution ceremonies was composed of: RW Manuel D. Mandac, as *Grand Master*; VW Wilfredo T. Mendoza, as *Deputy Grand Master*; VW Pedro Melendez, as *Senior Grand Warden*; WB Leonardo T.

Panares; WB Wilfredo Bacarisa, as *Grand Treasurer*; MW Esteban Munarriz, PGM, *Grand Secretary*; VW Vicente M. Manginsay, as *Grand Chaplain*; VW Marcelino P. Dysangco, AGS, *Grand Marshall*, WB Edmundo Lozar, as *Grand Sword Bearer*; VW Gervacion J. Riconalla, as *Grand Bible Bearer*; VW Manuel T. Lee, as *Grand Lecturer*; WB Benjamin Tulio, as *Senior Grand Deacon*; WB Sotero Roque, as *Junior Grand Deacon*; WB Abraham Alviola, as *Senior Grand Steward*; WB Delfin Collao, as *Junior Grand Steward*; WB Benjamin O. Go, as *Grand Tyler*; WB Reynaldo Fernandez, WB Felipe T. Jimiera and WB Tomas Garcia, *Taper Bearers*.

Immediately after the constitution rites, the officers of the Lodge

were installed by VW Gernacio J. Riconalla, DDGM for District No. 25, as Installing Officer and VW Wilfredo T. Mendoza as Master of Ceremonies.

Installed were: Pio C. Castro, *Master*; Jui-ian E. Go, Jr., *Senior Warden*; Andoni T. Dumlao, *Junior Warden*; Manghu Sadhwani, *Treasurer*; Pedro F. Belcina, *Secretary*; Pablo Colindong, *Assistant Secretary*; Jose T. Avis, *Chaplain*; Leo A. Pantejo, *Marshall*; Ruben P. Tan, *Senior Deacon*; Franklin G. Calo, *Junior Deacon*; Alfredo L. Cuezon, *Orator*; Desiderio Boyles, *Auditor*; Quintin De La Torre, *Lecturer*; Sabas Clarito, Jr., *Almoner*; Antonio I. Codina, *Senior Steward*; Raymundo R. Culala, *Junior Steward* and Edwin N. Navalta, *Tyler*.

After the installation, a fraternal luncheon was held.

The Governor of Surigao Province and the Mayor of Surigao City were among those present during the ceremonies.

## **TEMPLE FUND**

The report of the Masonic Temple and Building Committee was approved by the Brethren in the annual communication. The report called for the assessment of the Brethren, in this jurisdiction, to build up a fund for the immediate construction of the new Masonic Temple, as envisioned. The approved recommendation carried the following assessments: Grand Master, P2,000; Immediate Past Grand Master, P2,000; Past Grand Masters, P2,000; elective Grand Officers, P1,000, District Deputies and appointive Grand Officers, P300; and all Master Masons P200.

MW Jolly R. Bugarin, Grand Master of Masons has issued an Appeal-Circular to this effect. All Master Masons in this jurisdiction should send in their contributions to their respective Secretaries or Treasurers for remittance to the Grand Lodge, as soon as possible, so that the erection the new building may be started.

As of this writing the following have sent in their share: Samuel Capistrano, P100; Desiderio Dalisay, P5,000; Jolly Bugarin P2,000; Anselmo Almasan, Diosdado Kibir, Amante Q. Alconcel and Samuel Fernandez, P200 each; Murray Harlan \$100; Dennis Provencher, \$75.00; Ishmael Aguda, P200; Norberto San Mateo P300; Antonio Que Hanko P200; Generoso Halikan, P200; William Conde, P200; Franklin Z. Littaua, Jr., P300; Eliseo A. Arandia, P200; and Charles Lim, P200.

The Grand Master is urging the more affluent Brethren to give more for this project.



**GIVE  
TO THE  
TEMPLE  
FUND**

## **THE STORY OF TWO BOYS**

The following story is taken from the address of M.W. Bro. J.B. Tomhave, P.G.M. of the Grand Lodge of Minnesota, at the banquet of the Grand Lodge of Saskatchewan in 1958.

“A young English boy on a visit to a rural community in Scotland set out to enjoy a swim in a small lake. He was seized with cramps while some distance from the shore; his cries for help were heard by a young farm boy working in a nearby field.

“The country lad plunged into the lake, towed the drowning swimmer to the shore and administered first aid. In a short time the visitor recovered and was able to return to his home in London.

“Years passed before the two boys met again. This time the city youth came to the rural community to ask the farm boy who had saved his life what plans he had formulated for the future. When the youth frankly confided that his ambition had been to study medicine, the youth from London revealed that he and his parents were ready, in fact eager, to place at the young farmer’s use the money needed for his education.

“More years passed; the farm boy attended a medical school, graduated with high honours, and embarked upon a career of scientific, reasearch. Eventually, in 1928, he made a discovery that was to save uncounted millions of lives. In his laboratory he found germs could not exist in certain moulds. He discovered penicillin.

“The one-time farm boy had become Dr. Alexander Fleming, internationally known scientist and benefactor of mankind.

“But what about that London youth whose life Fleming saved and through whose financial assistance Fleming had been able to scale the heights he once regarded as unattainable?

“Well, that is a rather interesting, essential part of the story.

“One winter that Londoner was stricken with pneumonia while on an important conference trip to the Near East.

“The Stateman’s condition became alarming. Back in England the drug invented by the one-time farm boy was readied, then sped by a plane to the sick man’s bedside. Within a few hours, the miracle-producing penicillin had performed its mission, had added another illustrious name to the long list of those whose lives had been saved by its amazing properties. For the second time Alexander Fleming had saved the Londoner’s life.

“Winston Churchill was the boy who went swimming in that little lake over sixty years ago.”

—From The New Zealand  
Craftsman

# **A FATHER'S PRAYER**

“Build me a son, O Lord, who will be strong enough to know when he is weak, and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, and humble and gentle in victory.

“Build me a son whose wishes will not take the place of deeds; a son who will know thee- and that to know himself is the foundation stone of knowledge.

“Lead him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties and challenge. Here let him learn to stand up the storm; here let him learn compassion for those who fail.

“Build me a son whose heart will be clear, whose goal will be high; a son who will master himself before he seeks to master other men, one who will reach into the future, yet never forget the past.

“And after all these things are his, add, I pray, enough of a sense of humor, so that he may always be serious, yet never take himself too seriously. Give him humility, so that he may always remember the simplicity of true goodness, the open mind of true wisdom, and the meekness of true strength.

“Then I, his Father, will dare to whisper, ‘I HAVE NOT LIVED IN VAIN.’”

— Bro. Douglas MacArthur

# **FREE MEDICAL CLINIC**



**BATONG BUHAY LODGE NO. 17, IN COOPERATION WITH THE MEDICAL STAFF OF THE CAVITE MEDICAL CENTER CONDUCTED A FREE MEDICAL CLINIC IN BARANGAY 29, LAU-LAU IN CARIDAD, CAVITE CITY RECENTLY. SHOWN ABOVE ARE THE PATIENTS BEING ATTENDED TO AND GIVEN MEDICINES.**

## **GONZAGA LODGE ... From page 11**

claims and subsidies from financially able members the plans for the building was laid out. When the preliminary arrangements for the building of the Temple was completed, it was started during the term of office of WB Perfecto B. Lingan under the immediate supervision of Bro. Jose M. Torres, an engineer as well as architect of the works. The cornerstone was laid in the north-east corner of the lot which had been acquired by Lodge. The Temple was finally completed on December 31, 1951 at a cost of

₱8,000.00. The members are very happy that the building is now income-producing with the ground floor and the west wing being rented out to various enterprises and an additional portion of the lot under lease contract with four different tenants.

Gonzaga Lodge No. 66 continues its labors as well as its socio-civic projects for community benefits and stands in bold relief, strong and vigilant taking every opportunity to further propagate the precepts of Masonry.

## **RIVERA ... From page 6**

donations, legacies and subscriptions to life memberships. Organized in July 1924, the hospital furnishes free and skilled attention to crippled children under 12 years of age. There are no restrictions on religious and fraternal affiliations and very few of the children admitted come from families of Masons.

The Masonic hospital not only provides free medical care to its patients but also all the necessary equipment (like braces, crutches, etc.) to help deformed children grow, develop and live normal lives. To maintain such kind of medical service, a ward (hospital) requires the superior skills of a medical and surgical staff and in spite of the prohibitive costs of maintaining this facet of charity work the Masonic Brethren have continuously maintained their support and, with the

administration of Bro. Rivera, we hope that the Masonic hospital will continue to be a success.

Dr. Jose Abuel who specialized in Germany was the first doctor to take charge of the ward followed by another specialist, Dr. J. V. de los Santos. Bro. Manuel T. Rivera took over the work right after he came from the United States, in 1953, as a trained orthopedic surgeon.

"I have faithfully given myself to the job of providing medical assistance to children whose circumscribed financial abilities limit them from getting admitted into the hospital. We have a number of problems attendant to the maintenance of the ward what with the spiralling of prices but I am hoping that with the support of the Brethren we will be able to continue serving our community through this medium."

— SAMUEL P. FERNANDEZ



## **EDITORIAL ... From page 3**

True, he can be stopped before he proceeds further, but it is at the point of balloting we are most concerned. Some Lodges having deep concern for their membership and being most critical of whom they favorably ballot upon, hold monthly Masonic socials to which prospective members who have filed their petitions are invited. Some form of Masonic education is given as a preparation for the applicant to insure that he knows what he is getting into. No secrets are disclosed. No ritual revealed. But an in-depth discussion of all things Masonic which can be "taught out of the Lodge" are taught to the applicant before he is finally reported upon by the Investigation Committee and ballotted upon in the Lodge.

It is better to have fewer members on our rolls - but have all members be dedicated Masons. To accomplish this means we must start somewhere and sometime. The time is NOW, the place is IN your Lodge.

R.E.W.



## **ISANG PAGSUBOK**

Ni Elpidio A. Adalia

Humibik ang pita sa iyong kariktan,  
Malaong kinuyon sa dibdib ng lumbay;  
May buntong hininga't pag-aagamagam,  
Sa pagpapahayag, pagsintang dalisay.

Ang aking sarili'y kung malas-malasin,  
Dahop at pulubi sa iyong luningning;  
Kahit na itampok lahat kong tulain  
Dayukdok pa ako sa ganda mong angkin!

Ngunit nagtago ka sa kumpol ng ulap,  
At ipinagkait ang ganda mo't dilag;  
Hikbi ng pag-ibig iniring mong kagyat,  
Binigo mo ako't puso ay hinamak.

Nag-alab pang lalo ang gintong mithiin,  
Sa tindi ng nais na ginugupiling;  
Laging nananalig, matimtimang birhen  
May habag ang puso sa dumadalangin.

Itong pagbabata dahil sa pag-ibig,  
Ay isang pagsubok at utos ng langit;  
Korona ng buhay hindi makakamit  
Ng sinumang taong walang pagtitiis.



# GRAND LODGE CIRCULARS

## CIRCULAR NO. I

Series of 1979 - BUGARIN

**SUBJECT: Temple Building Fund Campaign**

**TO: ALL OFFICERS AND MEMBERS OF SUBORDINATE LODGES**

Dear Brethren:

After careful deliberations, the construction of a modest but appropriate Temple for the Grand Lodge was considered imperative. To hasten its realization, the committee on Building and Masonic Temple presented a resolution, which was unanimously endorsed by the delegates to the last (63rd) annual communication, assessing every Brother Mason in this Grand Jurisdiction as follows:

|  |           |
|--|-----------|
| Grand Master .....   | ₱2,000.00 |
| Immediate Past Grand Master .....                                    | 2,000.00  |
| Past Grand Masters .....   | 1,000.00  |
| Elective Grand Officers .....  | 1,000.00  |
| District Deputy Grand Masters<br>and Appointive Grand Officers ..... | 300.00    |
| All Masters Masons .....   | 200.00    |

The resolution was approved with great applause, throwing the project into the hands of every Mason who will now have the opportunity of helping build our own Temple, for us and for all future Brethren.

The Temple Fund Campaign is on and we are, each one of us, called upon to share in the sacrifice, that we may soon share in the glory of seeing our Temple rise in our time.

The Temple must be built and the time is Now! Every Mason is urged to give his utmost, for by doing our best we can hope for God Almighty to the rest.

All contributions for the building of the Temple shall be made through the Treasurer/Secretary of every Lodge, who shall immediately remit the same to the Grand Lodge.

*Turn to next page*

This appeal-circular shall be read in open Lodge at the stated meeting next following its receipt, and at two stated meetings following, and such fact shall be recorded in the minutes.

Manila, May 8, 1979.

JOLLY R. BUGARI;  
Grand Master

Attest:

ESTEBAN MUNARRIZ, PGM  
Grand Secretary



— NOTICE —

The Committee on the First Annual Masonic Essay Contest is extending the competition to December, 1979. Send your entries to your Deputy Grand Master.



**SOME QUESTIONS...From page 7**

The enlightened world today no longer accepts Ussher's theory on the date of creation. Even the church to which he belonged has abandoned his thesis. Contrary to its connotation, Anno Lucis no longer stands for enlightened thinking, but symbolizes a throw-back to an age of mental darkness. Why then do our Lodges continue to use Anno Lucis as a Masonic calendar?

and in witness that a promise will be kept. An obligation is a binding agreement. (B.E. Jones, *Freemason's Guide and Compendium*, 1956 ed., p. 275) For the purposes of this article, I will use "oath" and "obligation" interchangeably.

- 2 Early Masonic Pamphlets, Knoop, Jones and Hamer (Manchester, 1945) p. 347.
- 3 Quo Graviora, 1825
- 4 Scots Magazine, August 1757.
- 5 Pick and Knight, *The Pocket History of Freemasonry*, 6th ed., 1977, pp. 129-130.
- 6 It is to be noted that the changes made by the Grand Lodge of Ireland are compulsory upon all its daughter Lodges, while those approved in England and Scotland are merely permissive or recommendatory upon the Blue Lodges.

1 In medieval days the Craft apprentice took an *oath*. Today the speculative apprentice takes an *obligation*. The two are not quite the same. An oath is a solemn appeal to God in support of the truth of a declaration

**DISTRICT DEPUTY GRAND MASTERS  
1979-1980**

**DISTRICT NO.**

- 1 – Reynato S. Puno
- 2 – Leon A. Banez, Jr.
- 3 – Eugenio S. Labitoria
- 4 – Jacinto B. Morales
- 5 – Jack E. Gesner
- 6 – Eulogio Sta. Maria
- 7 – Felimon 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 – John D. Estes
- 21 – Kenneth M. Crabtree
- 22 – Clarence E. Grant, Jr.
- 23 – Pablo D. Baguioen
- 24 – Peregrino L. Cornel, Sr.
- 25 – Gervacio J. Riconalla
- 26 – Robert C. Yu
- 27 – Manuel V. Ko
- 28 – Buhay A. Medina
- 29 – Jesus V. Evangelista
- 30 – George F. Krause
- 31 – Wilfredo T. Mendoza
- 32 – Socrates G. Cesar
- 33 – Ruben J. B. Neri
- 34 – Ernest L. Albert

**JUNIOR GRAND LECTURERS  
1979-1980**

**DISTRICT NO.**

- 1 – Eliseo A. Arandia, Jr.
- 2 – Leandro B. Resurreccion
- 3 – Paulino Corrales
- 4 – Juan F. Santos
- 5 – Pedro L. Fajardo
- 6 – Antonio Pascual
- 7 – Horacio S. Mendoza
- 8 – Antonio D. Salvador
- 9 – Reynold S. Fajardo
- 10 – Romeo B. Argota
- 11 – Carmelo M. Arrieta
- 12 – Apolinario A. Villaverde
- 13 – Jose Baccay
- 14 – Dominador H. Aujero
- 15 – Juanito C. dela Cruz
- 16 – Samuel K. Morgia
- 17 – Manuel T. Lee

**DISTRICT NO.**

- 18 – Samuel D. Pangan
- 19 – Jose R. Luna
- 20 – Donald Calvo
- 21 – John B. Davis, Jr.
- 22 – Ivan A. Miller
- 23 – Arsenio V. Maramag
- 24 – Peregrino G. Cornel, Jr.
- 25 – Rasuman Macalandong
- 26 – Froilan G. Tecson
- 27 – Enrique Maravilla
- 28 – Rosauo L. Magtibay
- 29 – Cosmo Antonio
- 30 – Anthony Vasconcellos
- 31 – Vicente M. Manginsay
- 32 – Sergio F. Dalisay
- 33 – Timoteo Uy
- 34 – William Bozel, Jr.

9/3/79  
RETURN TO SENDER  
number at Lapaz  
at Lapaz

Mr. Juanito L. Veloso 11  
~~202 E. Lopez St.,~~  
~~La Paz, Iloilo~~



*[Handwritten signature]* 10  
*Lapaz*

TO POSTMASTER: If undelivered, please return to

# The Cabletow

Suite 12, Plaridel Masonic Temple  
1440 San Marcelino, Manila D-2801

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

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