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BRO. FREDERICK YOUNG

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| | |
|--|----|
| GRAND MASTER'S PAGE . . . | 1 |
| MASONIC CRITICS | 2 |
| GALLERY ONE | 3 |
| THE ANTIQUITY OF GEOME- TRY | 5 |
| MASONIC CASES | 10 |
| GRAVEL & SAND | 12 |

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Grand Master's Page



LET US MAKE OUR MEETINGS MORE EDIFYING

One problem of Blue Lodges which has been written about ad nauseam for so many years is the dwindling attendance in Lodge meetings. Various solutions have been suggested and attempted but the problem continuous to haunt us and appears to be worsening. A reason for this sad state which readily comes to mind is that many Brethren do not find our meetings interesting or edifying. Aggravating the matter is the fact that today, more than at any other time in the past, we are in competition with so many others for the time of our brethren. The movies, T.V., Betamax, ball games, social clubs, etc. are all vying for their attention. Whatever we may think of these entertainment media, we have to admit they are interesting and will probably become more so as the technological capabilities of our country improve. Against such competition the only thing Lodges can offer, which is not available elsewhere, is Masonry. To win, therefore, we must forcefully project in our meetings the beauties of Masonry, inculcate in our Brethren its wise teachings, and show to them how the practice of its noble precepts can make them better men. We must teach more Masonry in the Lodges, and not confine ourselves to the business end of the meetings. In short, we must make our meetings more informative, more edifying.


MANUEL D. MANDAC
Grand Master



Masonic Critics of Masonry

Every now and then, here and there, we hear a Brother criticizing his Lodge, its officers, and Masonry in general. Once in a while, perhaps more often than it should be, the Brother is correct. His Lodge may be suffering from any one of a great number of ailments Masonic Lodges suffer from. Some survive, many eventually go dark. Sometimes the Officers of the Lodge are not what they should be. But that is temporary. The Brethren can elect new and better ones next year. It is when the Brother criticizes Masonry in general that we must conclude the Brother is in the wrong place. He has no business being there.

Masonry has, in one form or another, outlived all other fraternal organizations, most forms of government, and some forms of religion. It is not perfect, but until something more perfect comes along, it is the most worthwhile companion a man has to accompany him through his lifetime. It give men a place to go, to meet friends, to consider the basics of living and understanding, of sharing problems and solutions, of working and playing, of serious meditation and contemplation of the ultimate destiny of man, and of preparing oneself to fulfill that ultimate destiny when God calls upon us to do so.

Such an institution obviously will not appeal to all personalities, but over the centuries it has appealed to many of the great and outstanding personalities of the world. It continues to do so as each day passes. It appeals to more men than any other fraternity in the world, and yet from time to time, we find within it, here and there, one or two who have no business being there.

The man who joined Masonry as a rough ashler, anxious to be smoothed into the perfect stone that fits into his place in the world, is the Mason who knows the error is his and is slow to criticize the Craft that has stood for ages. But the Brother who enters our doors and finds it does not meet his expectation, does not give him the escape from life for which he was searching, or the opportunity to exploit others for his personal

Turn to page 11



“HAPPINESS IS ATTENDING LODGE MEETINGS” FRANK YOUNG

BY SAMUEL P. FERNANDEZ



BRO. FREDERICK YOUNG

“I am a *balikbayan*, and I came back to see old friends in the Philippines,” said Frederick Young, who returned to the Philippines in June 1980. Brother Fred, as he has been affectionately called by his colleagues was Chief of the Financial Division of the United States Veterans Administration in Manila from 1972 to 1978. During his sojourn here, he was very active in Masonic functions. In fact, he was a standout in many stated meetings in the Luzon Bodies, which has a large American Membership. At times Brother Fred was the only American participating in the Bodies deliberations.

Brother Fred speaks little Tagalog. But he often delighted his Brethren when he managed to carry a conversation with them in the native tongue.

Though he was raised in Bunker Hill Lodge, Bunker Hill, Indiana, Bro. Fred is a life member

of Manila-Mt. Lebanon Lodge No. 1. Presently, he is a member of the Lafayette Lodge 265, Milwaukee, Wisconsin.

During World War II, Bro. Fred was assigned in the Anti-Submarine Division of the United States Navy. After the war, as a navy reserve, he found time to go to Bryant & Stratton Business College, where he majored in Business Administration and Accounting. Later, he became Fiscal Administrative Office of the USVA, with assignments in Milwaukee, Wisconsin; Sioux Falls, S.D.; Newington, Conn.; Wichita, Kansas; Chicago, Illinois; and Manila, Philippines.

Of his Filipino Brethren, he said, "They are wonderful to me. I feel very much at home in this country. I shall long remember the pleasant camaraderie of my Brothers. Indeed, Masonry is a universal Fraternity that transcends national boundaries."

Aside from attending Lodge meetings, Bro. Fred never missed the Saturday Luncheon meetings at the Scottish Rite Temple. Asked about the forum where Brethren from various Bodies gather to break bread and dialogue on varied topics, he readily answered, "I've learned a lot from the Saturday Luncheon forums. Thanks to the knowledgeable scholars whose expositions make me more aware of the issues of the times."

Brother Fred has dedicated himself to Masonry. In Milwaukee, he was a Past High Priest of Calumet Chapter No. 73, R.A.M., and a dual member of ReChaRam Chapter, R.A.M. In Sioux Falls, S.D., he was Past Thrice Illustrious Master of

Alpha Council No. 1, R. & S.M., and a dual member of Kilbourn Council No. 9, R. & S.M. A member of Ivanhoe Commandery No. 24, K.T., he is also a shiner of Tripoli Temple, A.A.O.N.M.S. This navy-man Brother of ours doesn't look for a woman in every port; in every port he seeks for a Lodge. "Happiness," he said, "is attending Lodge meetings."

Born on September 7, 1918 in Everett, Massachusetts, he married the former Mildred Pforr, with whom he has two sons, Roger and Michael. Retirement brought him back to the U.S.A. But he brought with him fond memories of his stay in the "beautiful" country in the Orient. "If I had my way, I would like to stay in this country" was his candid remark.

Brother Fred is one American with a Filipino heart. He claims he is "matanda" (old), but his Brethren in the Philippines will forever-remember him as "Young" as his name suggests.

Some months ago, Brother Fred had his sentimental journey back to the Philippines. There were no added furrows on his forehead. Ever smiling, he greeted the Brethren with "Kumusta kayo" complete with Filipino accent. The night before he went back to the States, I chanced to meet him in the Manila-Mt. Lebanon Lodge No. 1 office. He came to attend a Lodge conferral of the Third Degree, only to find that it was postponed. But he tarried a while to be with his Brethren. Being with his Brethren is, for him, more enjoyable than the mundane pleasures Manila can offer.

KALIDOSCOPE

THE ANTIQUITY OF GEOMETRY

In speculating about symbols, especially Masonic symbols, we are naturally led to think of geometric figures. Mindful of the frequently asserted claim that modern Speculative Freemasonry is the inheritor of "the secret tradition" or learning of the ancient priesthoods, who thereby exercised the decisive power of knowledge over their rulers and kings, we assume that these symbols were created or discovered by the learned men of the priestly class.

While that is undoubtedly true of many of the more complex and theoretical figures developed by ancient geometers, a little more speculation should lead us to the realization that the most ancient, the most primitive geometrical symbols used by homo sapiens were discovered and developed by ordinary men for very practical reasons. Without knowing it, the earliest scientific investigators were the original Speculative Masons, who "curiously traced Nature to her innermost recesses" and thereby initiated the art of geometry, the one most revered by Freemasons.

And because they were the first discoverers of theoretical truths which had to be expressed in symbols (primitive language being completely inadequate, and the symbols being the practical techniques of their investigations), they acquired a special advantage by which they were able to achieve unusual status and power.

Primitive man had to climb from a rude state of brutish survival on an individual basis to a simple state of social organization (like a group of families or clan, which could specialize to some extent by developing the practical arts of agriculture, the hunt for meat, storing surpluses, etc.), before he could allow the weak or the elderly to survive. It was probably such individuals who first had leisure to investigate, to speculate, in the simplest possible form of that activity. But when their efforts gave them knowledge by which they were able to advise and direct the activities of the tribe, they realized its power and kept it secret to preserve their status and influence. It was passed on to disciples who were

sworn to secrecy. The "secret tradition" was originally a practical necessity, for self-preservation.

Such a development probably occurred many centuries ago—long before the ancient civilizations of which we have any historical records. Nor did it come about quickly, in three of four generations. It must have taken millenia of puzzled observation and the slow accumulation of simple facts to arrive at even the crudest kind of symbol which encompassed more than an observation of shape or direction.

The sun and the moon have always been the foremost luminaries of nature influencing the lives of men on this planet. Both are round or circular in shape. Even the most untutored savage probably recognized a crudely drawn circle in the sand as a pictograph of those heavenly bodies. But since the moon changed its shape regularly each month, it could be differentiated from the sun by representing it as a crescent, a shape in which it appeared much more frequently than it did as a circle.

The circle, therefore, became a universal symbol of the sun, because it was always round when it could be observed. And because it was obviously the one great heavenly body which brought life-giving light and warmth for the growing seasons, it became the first great object of wonder, cosmic fear, and adoration. In other words, it was man's first god; and the symbol of the sun, the circle, became the first representation to denote the divinity that shapes our ends.

But when the organization of human societies, even in their sim-

plest state, made possible the survival of some of the physically weaker and elderly members of such groups, a "leisure class" came into existence, which had time to observe natural phenomena more closely, to investigate "the immutable laws of nature,"—to speculate.

One of the earliest observed phenomena of the sun was probably its gradual change of position on the horizon at its rising and its setting. But not until this change of position was studied and noted with something akin to exactness (the "scientific method") did primitive man derive some useful knowledge from his observations.

Among the oldest relics of man's initial science, the observation of the sun, are crude markings on stone which depict the arc of a circle formed by points of the rising or setting of the sun between the summer and the winter solstices.

Such an ancient monument as that at Stone-hedge, England, is a highly refined and sophisticated representation of such solar observations. It's comparatively modern.

While it must have taken long periods of time to develop such a simple representation of the sun's journey from season to season, try to imagine the superstitious awe and wonder of the primitive sun-gazers when they began to realize that the circular sun was drawing a great circular arc on their earth's surface, that the great sun-god was recreating his shape right before them.

And when they had amassed enough information to realize that

the sun in its rising and setting always turned in the other direction at a definite time, repeated annually, they not only had knowledge which determined a beginning and end for certain seasons, they had "unlocked a secret of nature," which gave them power to advise and to regulate the lives of their neighbors and tribesmen! They had learned the hard way that "Knowledge is power"; and to preserve that power, they made it a secret among those who had been chosen to search for light. The circle, therefore, became the first and oldest symbol containing "wise and serious truths" for the "initiated."

Probably one of their first achievements was to predict the summer and winter solstices. Undoubtedly they made those days significant and "sacred." They became a "priestly class." With their secret knowledge they established the earliest religious festivals, which Masons still observe as Saints John Days.

If this speculation is reasonable, we conclude that the circle was the first geometric figure constructed by primitive man. It was not merely a drawing; it was literally a *construction*, resulting from arcs eastward and westward from a central point of observation, curved segments which resulted from joining the points which marked the sun's daily rising and setting from one solstice to the other.

If the central point of observation had been fixed by a pole or solid stone pillar, the shadow cast by the pillar from hour to hour gave the primitive observers a series

of straight lines by which they could construct a whole circle of dots equidistant from the central point of observation.

What made the circle so sacred and mystic a symbol was the fact that it was a *construction*, not a mere representation of a shape, as if the fiery lord of the sky had revealed himself to the children of men, and thereby unlocked other secrets for the initiated to discover and to guard.

The lines which connected the stone-marked points where the sun arose and set each day, as well as the lines of the shadows created by the central stele or pillar as "the sun passed overhead each day," obviously created patterns of crossing lines which undoubtedly aroused the curiosity of those primitive "speculatives."

After generations of observers had been at work, there must have come a day when one of them recognized the symmetry of the cross-ines which created four right angles, the cross within the circle. Since that probably occurred when night and day were practically equal, the equilateral cross who became a sacred figure, fraught with special meaning and symbolism. And from that geometric construction, another "revelation from the All Highest," probably developed its use as a religious symbol, especially in festivals linked to the vernal equinox, when the dead seed was quickened into life again'

But the equilateral cross, one may surmise, was the second fundamental geometric figure constructed by the primitive observers of

the sun; it resulted from their representations on the earth's surface of the lines drawn by the sun god himself, as he moved from east to west, or cast a shadow from the central point of their simple solar observatories.

As a figure, it probably first suggested the concept of space—especially as a direction. An equilateral cross drawn in a circle immediately suggests the directions in which natural phenomena take place, like the sun's passage across the sky, or the directions from which the four winds of heaven blow. As a simple but as yet undefined compass, it was a useful tool of knowledge, whose practical applications were veiled from the uninitiated, who were given mystical and supernatural explanations of the cross' meaning.

It was known all over the world, in the most primitive societies, from northern Europe to India, from China to the steaming jungle civilizations of Central America. Its frequent appearance in the religious symbolism of the Toltec and Aztec Indians of Mexico frightened the Roman priests who followed Cortez to the conquest of Tenochtitlan; and one of the principal reasons why they ordered the destruction of so many of the artifacts and records of those civilizations was their fear of a pagan cross.

The cross assumed a myriad of forms, many of them having a speculative or religious symbolism, from the so-called Latin cross, which is the cross on which Jesus was crucified, to the swastika (a good luck amulet), to the Lorraine cross, with double or triple traverse, a

symbol familiar to Masons of the Scottish Rite. One writer has identified 385 different crosses, but the majority of them have little interest except for those engaged in the decorative arts and the science of heraldry.

Most writers on the subject agree that the equilateral cross, like the circle, the line, the crescent and the triangle, forms so simple and natural a geometrical figure that it must have been one of the earliest geometrical constructions which primitive man "stumbled upon" as a representations of the principal directions of space—the earth, the sky, the rays of light, the wind-rose, etc.

It naturally became a symbol of man with outstretched arms, of birds on the wing, of a double-headed hammer, of the bow and drill for making fire. But as a part of the esoteric knowledge of the most primitive scientists, the observers of the sun, it contained more meaning than a simple pictograph. It embodied concepts of radiation or space. As a symbol of the rays of the sun, it veiled knowledge of the use of these lines in solar observations and became a symbol of "the tree of Life" on which depended the death and renewal of life resulting from the annual changes of the seasons.

However, if primitive man, by simple geometric constructions, discovered the knowledge whereby he could predict the solstices (by the circle of stones of his solar observatories), sooner or later he must have run into the problem of measuring time, i.e., how to count by using units of time. The day

was undoubtedly the first unit he used, since the sun automatically measured it for him—and the sun was the object of his study and veneration. A day, moreover, was a lapse of time which he could remember in his first attempts to classify and to store information for future use.

But it is extremely doubtful that he originally had either the language or the mental capacity to count quantities as large as the number of days between the summer and winter solstices, even though he had arranged a stone for each day on the solar circle which he had laid out on the ground. He had learned by generations of observations that when the rising sun touched one end of the arc, it was the first day of summer, and that when it touched the other end, the sun would turn again and seek each day a more southerly point of arising. But that he had a language of numbers by which to express that extent of the passage of days, one may seriously question.

We know, however, that primitive man used numbers to indicate quantities; but the records they have left on stone suggests an ability to use only the simplest, the rudimentary numbers suggested to them by the ten fingers on their hands and the ten toes on their feet.

Among their chiselled records on stone, the numbers found most commonly are five, represented by five strokes attached to a stem (the hand), and a rake-like figure consisting of a bar from which depend seven short strokes, a repre-

sentation of the number seven.

Whence came that particular number, which in subsequent civilizations and religions was especially revered? Was its very antiquity one reason for its universal importance?

Why are there seven of man, and seven liberal arts?

Why are there seven gods of happiness in Japanese folk-lore?

Why are there seven sages in the folk-lore of ancient Greece?

Why did Sioux Indians have seven council fires?

Why did the Romans boast of the seven hills on which their "eternal city" was build?

Why is the number seven so frequently used in the Bible, especially in the Old Testament?

And why does the week have seven days?

The following speculations is offered with no proof whatsoever; it is sheer guess-work to suggest a possible reason why the number seven became so important in the intellectual and cultural development of mankind. It was a "Mystic" number because it was one of the earliest discoveries of the primitive scientists, the observers of the sun. It was a primordial unit to measure the passage of time which resulted from the earliest discoveries that "God is always geometrizing."

If the year was a concept involving numbers of days too large for the mind of primitive man to handle, he probably turned to observations of the other great luminary in nature, the moon, to observe the passage of time.

Turn to page 20

MASONIC CASES:

POWER OF GRAND LODGE TO PRESCRIBE LANGUAGE IN WHICH PRECEEDINGS OF SUB- ORDINATE LODGES SHALL BE CONDUCTED

*GRAND LODGE I.O.O.F., OF NEW JERSEY VS. WEILAND
LODGE NO. 113, I.O.O.F., ET. AL. (93 N.J., EQ. 129, 115, ATL. 305)*

FACTS: Wieland Lodge No. 113 was organized as a German-Speaking lodge under the Grand Lodge of New Jersey. Its ritual and constitution, supplied by the Grand Lodge, were in German, and for nearly 40 years its proceedings and Lodge work were conducted in the German language with the knowledge and permission of the Grand Lodge. In 1918 the Grand Lodge, by a vote of 165 ayes and 32 nays, adopted an amendment to its code of laws, providing that on or before June 30, 1919, all subordinate Lodges working in any other than the English language should surrender their rituals in exchange for rituals printed in English and that after December 31, 1919 all work and business of such subordinate lodges should be conducted in the English language.¹

This amendment to the code of laws was displeasing to the members of Wieland Lodge and they resolved not to surrender their German rituals.

HELD:

"When Wieland Lodge was organized, one of the by-laws adopted by it (printed in German and translated on the hearing) reads as follows:

'All business and procedure of this Lodge shall be made in the German language, and no proposition for the change of the business language shall be adopted as long as there are still five members of this Lodge who know the German language and who wish to retain it.'

"This by-law amounted to an agreement among themselves that they proposed to adhere to the use of the German language, but it was subject to the right of the

¹In the Philippines the official languages of the Craft are the National Language, English and Spanish (Proceedings 1922 & 1946).

Grand Lodge to enact general legislation governing all subordinate Lodges and to regulate the written work of the Order. The Grand Lodge might permit Lodges to conduct their work in other than the English language, but when in the judgement of the Grand Lodge it was deemed advisable, for the good of the Order, that the form of the ritual, or of the working of the Order, should change, or that the English Language should be used by all subordinate Lodges, it has the reserved power, under the constitution and under the charter granted to Wieland Lodge, to so determine at a duly constituted session of the Grand Lodge. When its action was taken November 20, 1918, it had 19 German, 6 Italian, and 1 Swedish subordinate Lodges. The charters of these subordinate Lodges defined the extent of the powers and rights

of each Lodge, and expressly provided that such Lodges would act according to the laws of the Order and in conjunction with and obedient to the Grand Lodge, adhering to and supporting the constitution and laws of the Grand Lodge. Inducing men to join a Lodge in 1880, in which German might be the language used, and permitting the conduct of the work in that language over a period of years, no more constitutes a contract that the use of such language would forever be permitted, than the printing of a ritual, delivering it to a Lodge, and permitting its use for many years, would constitute a contract that no other form of ritual would ever be used. The Grand Lodge had the right to legislate that English should be the only language used in its subordinate Lodges in this state."

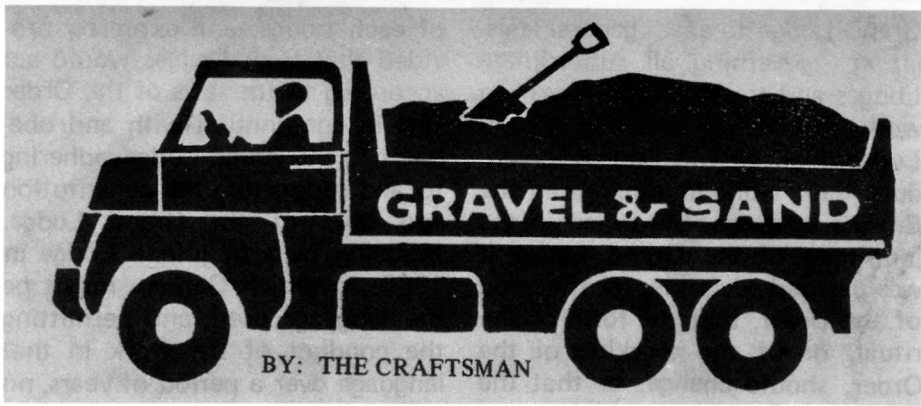


Masonic Critics of Masonry ... from page 2

satisfaction is quick to criticize the antiquated, out moded, obsolescent Masonic way of life and in his effort to attract attention to himself, becomes an activist for Masonic reform and change.

How well it is to dwell in harmony. If harmony is the strength of all societies, especially of ours, let's exercise a better conscience, before we speak ill against our Craft. And, if we feel we can't, then let us in quiet, humble, respect for self and others withdraw, for we would have no place in being there.

R.E.W.



RED MOUNTAIN LODGE NO. 241 CONSTITUTED

Red Mountain Lodge No. 241, F. & A.M., in Tandag, Surigao del Sur was constituted in ceremonies held at the Tandag Municipal Gymnasium on May 17, 1980. MW Manuel D. Mandac assisted by other Grand Officers presided over the constitution rites.

MW Mandac, accompanied by RW Rosendo C. Herrera, *Junior Grand Warden*; VW Hermogenes P. Oliveros, *Senior Grand Lecturer*; VW Pedro W. Guerzon, *Grand Marshall*; VW Wilfredo T. Mendoza, *DDGM, District No. 31*; VW Abraham Alviola, *DGL, District No. 31* and WB Leopoldo G. dela Rosa motored from Butuan and Cagayan de Oro City to attend the affair. Delegations from Mati-Aurora Lodge No. 190 and Cotabato were also on hand to grace the occasion.

A luncheon was tendered by WB Prudencio S. Afalla, *Master of the Lodge*, at the Bureau of Forestry Office immediately upon the arrival of the Grand officers and visiting Brethren.

In the afternoon, the delegation led by the Grand Master paid courtesy calls on Surigao del Sur Governor, Dr. Gregorio P. Murillo and Dr. Mario Serra Ty; *Municipal Mayor*.

The delegation then proceeded to the Rizal Monument at the Municipal plaza for the floral offering rites.

At the Lodge, MW Mandac assisted by the Grand Officers opened the Grand Lodge in ample form for the constitution of the Lodge.

The team that constituted the Lodge was composed of: MW Manuel D. Mandac, as *Grand Master*; RW Rosendo C. Herrera, as *Deputy Grand Master*; VW Wilfredo T. Mendoza as *Senior Grand Warden*; VW Pedro W. Guerzon as *Junior Grand Warden*; VW Benjamin Go as *Grand Treasurer*; WB Leopoldo G. dela Rosa as *Grand Secretary*.

WB Vicente Manginsay as *Grand Chaplain*; VW Hermogenes P. Oliveros as *Grand Marshall*; WB Ed-

mundo B. Luza as *Grand Sword Bearer* WB Jesus Robleza as *Grand Bible Bearer*; VW Abraham Alviola as *Grand Lecturer*, WB Casimiro Desierto as *Senior Grand Deacon*; WB Alberto Ravelo, as *Junior Grand Deacon*; Bro. Quintin de la Torre as *Senior Grand Steward*; Bro. Melencio Cometa as *Junior Grand Steward*; Bro. Robin Tan as *Grand Tyler*.

Immediately after the Lodge was constituted, the officers of the Lodge were installed. VW Rosendo C. Herrera was the installing officer. He was assisted by VW Wilfredo T. Mendoza as Master of Ceremonies.

Governor Gregorio P. Murillo, Tandag Mayor Mario Serra Ty, Judge Homero Elpa, Msgr. Daniel Orteza, Vicar of the Diocese of Tandag Roman Catholic church. Rev. Enrico Baltomo, Minister of Evangelical Bible Mission attended the ceremonies. Msgr. Ortega and Rev. Baltomo delivered the joint invocation during the ceremonies.

A fraternal dinner was tendered after the rites.

TEMPLE FUND CONTRIBUTIONS

AS OF APRIL, 1980.....

ST. JOHN CORIGEDOR NO. 3—Isaac M. Arribas, 200.00; Juanito F. Cleto, 200.00.

WALANA LODGE NO. 13—Ambrosio Lorenzo Sr., 200.00; Ambrosio Lorenzo, Jr., 200.00; Deogracias Meneses 200.00.

NOLI-ME-TANGERE NO. 148—Peter Tolentino, 200.00.

JOSE RIZAL LODGE NO. 22—Gregory A. Floro, 200.00.

OKINAWA LODGE NO. 118—Thomas G. Curran, 210.30; William S. Emberson, 221.37; Thomas C. Reitmire, 210.30; William C. Verkest, 210.30; Hugh A. Starling 210.30; Members of this Lodge, 1,007.17.

MAKILING LODGE NO. 72—Members of this Lodge, 2,700.00.

MANILA MT. LEBANON NO. 1—Bayani R. Sabater 200.00.

ISLAND LUZ MINERVA NO. 5—A.W. Olsen, 227.37; Amando D. Duyo, 220.00; Luke Yap Ching-asuan, 200.00.

SANCHEZ MIRA LODGE NO. 233—Nepomoceno Callo, 100.00.

ROOSEVELT-LODGE NO. 81—Gregorio Magsaysay, 200.00; Teodoro D. Yerro, 200.00; Fruto Ybanez, 200.00; Pedro Ybanez, 200.00.

PILAR LODGE NO. 15—Marvin D. Abueg, 200.00; Narciso M. Pote, 200.00; Elagio Caoile, 200.00; William H. Morris, 220.00; Louie V. Decena, 200.00; Edgardo C. de Castro, 200.00; Rafael V. Arnayro Jr., 200.00; Luis H. Sapinosa, 200.00.

CHARLESTON LODGE NO. 196—Socrates Cesar, 500.00.

MALINAO LODGE NO. 25—Members of this Lodge, 3,150.00.

PAMPANGA LODGE NO. 48—Alfredo B. Jimenea, 200.00; Robert T. So, 200.00; Fernito D. Lusung, 200.00; Horacio S. Mendoza, 200.00; Simeon Torralba, 200.00; Justino C. Dalusung, 50.00; Pedro D. Lusung, Jr., 200.00.

CABANATUAN LODGE NO. 53—Danilo C. Angeles, 200.00 ;

Jose F. Calderon, 100.00; Manuel T. Seeping, 180.00; Luis V. Vicente, 200.00; Ceferino A. Zaide, Jr., 200.00.

ISABELA LODGE NO. 60—Members of this Lodge, 1,836.00.

CORDILLERA LODGE NO. 178—Francisco T. Cabanag, 300.00; Agrifino C. Mercado, 200.00; Robert N. Boney, 200.00.

IFUGAO LODGE NO. 218—Andres Morales, 200.00; Joel O. Ruiz 200.00.

KANLAON LODGE NO. 64—Angeles Villasor, 200.00; Antonio Ko, 200.00.

MT. APO LODGE NO. 45, Members of this Lodge, 6,400.00.

MORNING CALM LODGE NO. 189—Members of this Lodge, 2,638.71.

MINDORO LODGE NO. 157—Felix Flores, 200.00.

MAKTAN LODGE NO. 30—Members of this Lodge, 2,671.00.

LOPEZ-JAENA LODGE NO. 194—Aurelio P. Lopez, 2,000.00.

BATANGAS LODGE NO. 35, Teodoro A. Alcantara, 200.00; Joventico Velasquez, 200.00.

UNION LODGE NO. 70—Members of this Lodge, 1,500.00; Samuel P. Capistrano, 200.00; Eduardo S. Alcaraz, 400.00.

MT. MATUTUM LODGE NO. 156—Rudy Go Huy, 5,000.00; Tan Eng Kim, 5,000.00; Jose Diya Lim, 2,000.00; Go Eng Hua, 500.00; Froilan G. Tecson, 300.00; Felix C. Enojado, 200.00; Eustaquio S. Panlaque, 200.00; Ng Lau, 200.00; Jackie Tiu King, 200.00.

KALILAYAN LODGE NO. 37—

Apolinario Villaverde, 100.00.

KAPATAGAN LODGE NO. 222—Members of this Lodge, 1,200.00.

LINCOLN LODGE NO. 34—Nestor Niguidula, 300.00.

KASILAWAN LODGE NO. 77—Herminio A. Liwanag, 200.00.

TAMARAW LODGE NO. 65—Members of this Lodge, 850.00.

NARRA LODGE NO. 171 —Leonardo Ordanes, 200.00; Mel Ablan, 200.00; Tereso de Belen, 200.00; Reynaldo Abulencia, 200.00; Clemente D. Grospe, 200.00; Ernesto Garcia, 200.00; Danilo Yuson, 200.00; Ernesto Talplacido, 200.00; Bernardo Talplacido, 200.00; Dante Pascual, 100.00; Perfecto Gallardo, 100.00; Mariano Magpala, 200.00.

DADIANGAS LODGE NO. 225—Roberto K. Ang, 200.00; Jackson King, 200.00; Nelson Q. Yu, 200.00; Sy Liang Sang, 220.00; Dominador Guevara, 200.00; William Tan, 200.00; Anatalio Villanueva, 200.00; Richard Tan Yok, 200.00; Emilio Escobillo, Jr., 200.00; Rudy Go Huy, 200.00; Antonio Lao, 200.00; Mariano Miranda, 200.00; Roland Geipeng, 200.00; Carlito Lim, 200.00; Genaro Valencia, 200.00.

MABINI LODGE NO. 39—Candido Cue Dy, 100.00; Julio Chua Co, 100.00; Benito Yap, 100.00; Juanito T. Mendoza, 100.00; Honorato Ong Chua Chin, 200.00; Alexander Facunda, 200.00; Nemesio Chua Orio, Jr., 200.00; Mauro Pe, 100.00; Eduardo Galza Co, 100.00; Luis Uy Reyes, 100.00; Arturo Say, 200.00; Jose Chua, 200.00; Que Kim Pua, 200.00; Eduardo Con-

cepcion, 200.00; Enrique G. Cedeno, 200.00; Martin Chua Lim, 200.00.

NILAD LODGE NO. 12—Nicolas S. Cruz, 300.00; Catalino Mata, 200.00.

PANGASINAN LODGENO. 56—Members of this Lodge, 200.00;

BATONG BUHAY LODGE NO. 27—Catalino T. Aslaron, 200.00.

EMON LODGE NO. 179—Members of this Lodge 4.487.67.

MT. KALDIAS LODGE NO. 91—Hermigildo Villanueva, 100.00; Vicente Banogon, 200.00.

BAGUIO LODGE NO. 67—Juan Medina, 200.00; Conrado Medina, 200.00; Reynaldo Abellaba, 200.00; S. Tabanda, 200.00; Dominador Ibalio, 120.00; B. Rullan, 200.00; Samuel Bernal, 200.00; Naraindas Budrani, 200.00; Esteban Bangaan, 100.00; Rene Marin, 50.00; J. Ordona, 50.00; Ernesto Toquero, 50.00; Erineo Wayan, 200.00; Felino Babia, 200.00; A. Oacasin, 200.00.

CAVITE LODGE NO. 2—Members of this Lodge, 200.00.

DAPITAN LODGE NO. 21—Mariano Lucero, 500.00;

SAIGON LODGE NO. 188—Talton S. Hargis, 200.00.

BAGONG BUHAY LODGE NO. 17—Melvin L. Spitzer, 200.00.

GEN. TINIO LODGE NO. 167—L.G. Magsaysay, 100.00; M. Orzame, 200.00.

KUTANG, BATO LODGE NO. 110—Beethoven C. Alimario . 200.00; Manuel P. Atienza, 200.00; Tomas P. Atienza, 200.00; Primitivo S. Bella, Jr., 200.00; Romeo

M. Castillo, 200.00; Rogelio L. Chavez, 200.00; Roberto Chua, 200.00; Valentino L. Chua, 200.00; Yu Beng L. Chua, 200.00; Yu Sing L. Chua, 200.00; Benedicto Co, 200.00; Esteban Co, 200.00; Apolinario Corpuz, 200.00; Simeon A. Datumanong, 200.00; Jorge W. Go, 200.00; Ramon C. Go, 200.00; Leonardo C. de Guzman, 200.00; Pablo Ko, Sr., 200.00; William C. Ko, 200.00; Eduardo C. Rabago, 200.00; Antonio Lim, 200.00; Jose P. Lim, Jr., 200.00; Lu Eng Yat, 200.00; Romeo W. Ma, 200.00; Victor B. Martin, 200.00; Jose O. Medina, Sr., 200.00; Hector P. Najaros, 200.00; Manuel C. Ong, 200.00; Rodrigo E. Rivera, 200.00; Eugenio U. Soyao, 200.00; Jose G. Tan, 200.00; Lucas C. Tan, 200.00; Gaudencio Tingtat, 200.00; Wee Han Suh, 200.00; Lorenzo P. Wee, 200.00; Wee Siok L. Wong, 200.00; Yeo Boon Siu, 200.00; Ernesto C. Yu, 200.00; Rodrigo B. Gutang, 200.00; Francisco M. Lontok, 200.00.

GONZAGA LODGE NO. 66—Ireneo L. Ng Bagasin, 200.00.

TIMBERLAND LODGE NO. 214—Jose T. Villegas, 200.00 and Eduardo B. Luza, 200.00.

UNION LODGE NO. 70—Eduardo S. Alcaraz, 200.00.

NARRA LODGE NO. 171—Mariano Magpale, 200.00.

AS OF MAY, 1980.....

RISING SUN LODGE NO. 151—VW Ivan A. Miller, P1,486.60; Kenneth L. Louderback, 215.00; John S. Denniston, 215.00.

CEBU LODGE NO. 128—Jose Tampo Fortas, 1,000.00.

MOUNT APO NO. 45—Members of this Lodge, 1,500.00.

GENERAL LLANERANO.168—Felipe C. Garcia, 200.00; Rene L. Pongco, 100.00.

MAYON LODGE NO. 61—Vicente Cu, 200.00; Manuel Ong, 100.00; Antonio Ong, 100.00.

PILAR LODGE NO. 15—Eduardo Espejo, 200.00; Rolando M. Castaneda, 200.00; Jose H. Tapacio, Sr., 200.00; Manuel G. Landas, 200.00; Luis A. Campana, 200.00; Silvestre D. Lapan, 200.00; Eugenio V. Arias, 200.00; Roger S. Topacio, 200.00; Simeon S. Quintana, 200.00; Jesss L. Clamor, 200.00.

OKINAWA LODGE NO. 118—William Gallina, 1,486.60.

AGUSAN VALLEY LODGE NO. 160—VW Abraham S. Alviola, 200.00.

MANILA-MOUNT LEBANON LODGE NO. 1—Ernest F. Fary, 178.03; Cheng Cu Lu, 200.00; Irwin S. Rubin, 200.00; Stanley D. Phillips, 200.00.

ST. JOHN'S CORR. NO. 3—Eduardo S. Sepulveda, 200.00; Hans Inhelder, 200.00; Robert A. Clark, Jr. 224.04; Herle H. Blick; 209.10; Modesto Jordana, 209.10; William H. Hughes, 209.10; Reuben Levy, 209.10; David M. Figart, 209.10; Darrala M. Mitchell, 209.10; Edgar Cox, 209.10; Norris N. Everett, 209.24; Maurice C. Wood, 209.24; Marvey B. Burley, 209.24; Vito A. Brussolo, 246.63; Donald R. Schrover, 209.24; Marwyn C. Gilmore, 209.24; Clyde A. Carson, 209.24; Lawrence R. Moran, 200.

00; Rafael Rubrico, 200.00; Ernest F. Morgado, 209.24; William O. Wallace, 209.24; Irwin Cowan, 209.86; Ernest W. Ellis, 209.86.

WALANA LODGE NO. 13—Armando Mora, 200.00; Estanislao Abainza, 200.00.

ITAWES LODGE NO. 215—Illuterio Cruz, 600.00.

ANGALO LODGE NO. 63—Denis T. Rivas, 200.00; George J. Villanueva, 200.00; Nemesio Arenas, 200.00; Placido Lazo, 200.00; Fidencio Raquepo, 200.00.

WILDER LODGE NO. 83—Robert Huff, 100.00.

ARAW BENEVOLENT, 100.00.

ARAW LODGE NO. 18—Mabini Hernandez, 100.00; Carlito P. Munda, 200.00; Crispino Meru, 200.00; Larry Famadico, 200.00; Eliseo Miranda, 200.00; Samson Mahimer, 100.00; Fernando Canayo, 100.00.

BATANGAS LODGE NO. 35—Ernest H. Malabanan, 500.00.

MAKTAN LODGE NO. 30—LUDO & LU YM CORPORATION—Cayetano Ludo, 5,000.00.

GEO DIAMOND, 3,729.00.

MAKILING NO. 72—Eleuterio C. Dinulos, 200.00.

JOSE RIZAL NO. 22—Aniceto Agres, 200.00; Alberto Bulatao, 200.00.

F. D. ROOSEVELT MEM. LODGE No. 81—Estelito Potenta, 200.00; Ireneo Ragumton, 200.00; Roy Leano, 200.00; Teodoro Bay, 200.00.

BIAK-NA-BATO LODGE NO. 7—Romeo Fojas, 200.00.

MILTON C. MARVIN LODGE NO. 123—Theodore Eiban, 186.45.

MABINI LODGE NO. 39—Edmundo B. Lim, 200.00; Domingo Alcaras, 200.00; Victoriano Uy, 200.00; Francisco Mallari, Jr., 200.00; Fernando Pascua, 100.00; John Sy Cheng, 200.00; Mariano Teng, 200.00; Irineo Chan, 100.00; Ali-pip Toribion, 200.00; Paulino Y. Lim, 200.00; Federico Ong, Jr., 200.00; Manuel Damasco Ty, 200.00; Maximo Ma. Ong, 200.00; Catalino Tan, 200.00; Pedro Tan, 200.00; Wilfredo Chua Rodriguez, 200.00.

SARANGANI LODGE NO. 50—Simeon Chuah, 1,000.00.

MOUNT HURAW LODGE NO. 98—Lorenzo Laohoo, 300.00.

BAGONG BUHAY LODGE NO. 17—Josefino Goco, 200.00; Magno Herreradura, 200.00; Edgardo dela Cruz, 200.00; Isidro Go Roxas, Jr., 200.00; Benjamin Ramirez, 200.00; Fidencio Pullon, 200.00; Joseph Palacpac, 200.00; Cesar S. Cervantes, 200.00; Eduardo T. Sy, 200.00; Raulito F. Galgana, Jr., 200.00.

KASILAWAN LODGE NO. 77—Arjan Gurnamal, 200.00; Jose Vergara, 200.00.

QUEZON CITY LODGE NO. 122—Sancho Niedo, 100.00.

AGUINALDO MEM. NO. 31—Ladislao Villanueva, 200.00; Angel S. Saqueton, 100.00; Antonio C. Saqueton, 100.00; Jaime B. Nadal, 373.65; Baltazar P. Hernandez, 200.00; Francisco Chua, 200.00; Leandro Aquipel, 50.00; Remigio Sales, 200.00; Jose M. Yambao, Jr., 200.00; Romeo G. Legaspi, 200.00; Geraldito G. Legaspi, 200.00.

ISAGANI LODGE NO. 96—

Felix Flaminiano, 200.00; Benjamin G. Agustin, 200.00.

PAMPANGA LODGE NO. 48—Leonard M. Irving, 200.00; Romeo M. Liwanago, 200.00; Hugo M. Gutierrez, Sr., 200.00; Johnny T. Kho, 200.00.

BANTUGAN LODGE NO. 223—Robert C. Yu, 300.00; Ernesto O. Uy, 200.00; Kong Hua O. Lim, 200.00; Michael O. Mastura, 200.00; Moya Yu Ekey, 200.00; Samuel M. Fiu, 300.00; Santos, P. Pilién, 200.00; Jorge B. Manaos, 200.00; Abdulbarri S. Ramos, 200.00; Roberto S. Yap, 200.00; Antonio D. Chi, 200.00; Fortunato P. Wee, 200.00.

PRIMERA LUZ FILIPI NA LODGE NO. 69—Israel M. Sauler, 200.00; Arsenio M. Paredes, 200.00; Gene Ignacio, 200.00; Edgardo C. Perez, 100.00; Luis Legaspi, 200.00; Conrado Luna, 200.00; Ricardo V. Salvador, 224.19.

BAGUMBAYAN LODGE NO. 4—Aurelio Aquino, 200.00; Mamer-to M. Buenafe, Sr., 1,000.00; Me-sias A. Buenafe, 200.00; Adolfo Katigbak, 200.00; Hernani Liwanag, 200.00; Benjamin Mendoza, 200.00; Narciso C. Roque, 200.00; Estanilao R. Lopez, 200.00; Tiburcio R. Baja, 200.00; Demetrio Cunanan, 200.00; Members of this Lodge, 2,000.00.

MAKABUGWAS LODGE NO. 47—Members of this Lodge, 1,850.00.

BAGUIO LODGE NO. 67—Benjamin Duque, 200.00; Dominador Ibalio, 80.00; Udharam Valiram, 200.00; Shankernal Punjabi, 200.00; Samuel Manginsay, 50.00; Enrique Cuadra, 50.00; Patrick Uma-

yat, 200.00; Teodoro Capalia, 200.00.

CABANATUAN LODGE NO. 53—Efren V. Garcia, 50.00; Benjamin Casiano, 100.00; Patrick Chua Peng Hian, 200.00; Pantas V. Makapagal, 100.00.

COSMOS NO. 8—John R. Howell, 700.00; Donald O. Thurnau, 300.00; Charles M. Holmes, 200.00; Russel E. Appleman, 200.00; Ralph A. Flood, 200.00.

SAIGON NO. 188—Rogelio Chan Chico, Jr., 200.00.

NILAD LODGE NO. 12—Magno S. Gatmaitan, 200.00; Eusebio Langbayan, 200.00.

KANLAON LODGE NO. 64—Emmanuel Abello, 200.00.

MALINAO LODGE NO. 25—Members of this Lodge, 1,000.00.

CHARLESTON NO. 44—Members of this Lodge, 404.73.

CAGAYAN VALLEY NO. 133—Members of this Lodge, 1,200.00.

PANGASINAN LODGE NO. 56—Faustino dela Vega, 200.00; Jose Ban Ramos, 200.00; Camilo Calimlim, 250.00; Faustino Quiedo, 200.00; George Chua Chan, 200.00; Domingo Chua Cham, 200.00; Melencio Matro, 200.00; Inocencio Nonato, 200.00.

PINAGSABITAN LODGE NO. 26—Rustico F. delos Reyes, 200.00; Eufronio L. Abayari, 200.00; Eduardo Altobar, 200.00; Ricardo C. Buenafe, 200.00; Rosauro M. Magcalas, 200.00; Conrado Z. Tiburcio, 200.00; Carmelino Arrieta, 100.00.

HI-TWELVE NO. 82—Joseph Riccarde, 200.00.

LOO CHOO-CORAL NO. 142—Jerry D. Cornelius, 74.95; Philip N. Emigh, 374.75; Kenneth Fields, 149.00; John K. Hassenblug, Sr., 213.60; Carroll J. Hillerbrand, Sr., 112.42; Melvin J. Jorgensen, 224.85; Robert E. Long, 224.85; Roy A. McCracken, 224.85; Walton R. Moore, 123.60; Carl E. Peters, 224.85; John J. Richards, 224.85; Henry Crankshaw, III, 224.85; Alvin W. Allen, 224.85; Mason C. Folven, 224.85; Charles C. Grimm, 224.85; Ronald D. Nickolett, 224.85; Robert J. Norton, 224.85; Francis D. Parmentan, 224.85; Walter R. Reid, 224.85; Richard A. Ries, 224.85; Carl M. Tanaka, 224.85; John M. Winters, 224.85.

SINUKUAN LODGE NO. 16—Alberto S. Sunio, 200.00.

AS OF JUNE, 1980.....

CABANATUAN LODGE NO. 53—Benjamin E. Tumangan, Jr., 200.00; Reynaldo E. Tumangan, 200.00; Ricardo D. Valeriano, 100.00.

SALINAS NO. 163—Members of this Lodge, 2,308.00.

LINCOLN NO. 34—Philip O. Sams, 200.00; Harry Featherstone, 160.00; Louis Hurak, 207.00; Jack Z. Hansen, 200.00; Paul Clarke, 199.20; Deward Smallwood, 240.00; Osman P. Church, 360.00; George P. Finley, Jr., 200.00; Lester E. Powell, 200.00; Mark E. Coker, 200.00; Gavino Rose, 200.00; Joseph Aguilar, 200.00; Cois G. Burchatt, 200.00; Romeo Arienda, 200.00; Harvey S. Smith, 200.00; Frank H. Lewin, 200.00; Benjamin R. Asuncion, 200.00; Eldred B. Waltermann, 200.00; Rocco Mini-

chiello, 200.00; Walter F. Brown, 217.00; Marvin L. Chamberlin, 200.00; Harlan D. Bridgewater, 216.00; Ronald M. Kelly, 216.00.

ISLAND LUZ MINERVA NO. 5—Arturo G. Roa, 200.00; Conrado S. Tionson, 200.00; Samuel S. Young, 200.00; Ben Hower, 200.00.

GEN. LLANERA NO. 168—Marcelino M. Casuco, 200.00; Raul O. Borja, 200.00; Lirio L. Garcia, 200.00; Dominador Cabrera, 200.00.

DADIANGAS NO. 225—Genaro Valencia, 200.00; Jacinto Omila, 200.00; Johnny Ang, 200.00; Terry Y. Ang, 200.00; Leonilon Escobillo, 200.00; Samuel K. Ang, 200.00; Danny K. Ang, 200.00; Nestor Villanueva, 200.00; Dante Romano, 200.00.

MT. MATUTUM NO. 156—Ismael R. Ang, 200.00; Rodrigo E. Rivera, 200.00.

WALANA NO. 13—Doroteo B. Daguna, 200.00; Crisostomo Diokno, 200.00.

ST. JOHN'S CORR. NO. 3—Ronald A. Fullerton, 200.00. Jacob Nasser, 200.00; Alexander B. Jeff, 200.00; Bruce Martin, 200.00; Albert W. Onstott, 200.00.

MAGUINDANAO NO. 40—John R. Naldoza, 1,000.00.

CAVITE NO. 2—Eduardo O. Rue, 200.00; Romulo M. Zamora, 200.00; Nestor Morada, 200.00.

MENCIUS NO. 93—Inn Lin, 200.00; Chan Peng Hian, 200.00; Chan Peng Hian, 200.00; Pedro Chua, 200.00; Mariano Sih Chat Juat, 200.00; Renaldo Tang, 200.00.

MANILA-MT. LEBANON NO. 1—

Joseph S. Ang, 200.00.

MANUEL ROXAS NO. 152—Benito Maneze, Jr. 200.00; James W. Fronde, 200.00.

OKINAWA NO. 13—Lonnie M. Lnae, Jr., 223.89; Cecil M. MacGregor, 212.69; Andrew A. McAlphine, 212.69; Bobby J. Whitlock, 212.69;

MT. KALADIAS No. 41—Joseph E. Schon, 3,000.00.

MANUEL ROXAS NO. 152—Ramon Sandejas, 50.00; Hazzar M. Mingoa, 200.00.

NILAD NO. 12—Crispin A. Loyola, 200.00; Roman Careaga, 200.00; Roman Careaga, 200.00; Alberto C. Dy, 200.00; Napoleon Co, 200.00; Yee Fon Romeo, 200.00; Mauricio Son Keng Po, 200.00.

PINAGSABITAN NO. 26—Rodolfo Rodil, 200.00; Manuel San Mateo, 200.00.

PILAR NO. 15—Eduardo Espejo, 100.00; Tomas C. Sico, 200.00; Sonny R. Ferre, 200.00; Roberto L. Joya, 200.00; Jose P. Ruiz, 200.00.

PINTONG BATO NO. 51—Apolonio S. Barcega, 200.00; Conrado S. Barcega, 200.00; Conrado S. Barcega, 200.00; Manuel M. Trias, 200.00; Jonathan B. SyQuimsiam, 200.00; Levy M. Narvaez, 200.00.

PANGASINAN NO. 56—Benedicto Cendrada, 200.00; Arthur Tagulinao, 200.00; Lazaro Tanedo, 200.00; Bonifacio Tan, 200.00; Brigido Tumaliwan, 200.00; Protacio Muerza, 200.00; Mauro C. Javier, Jr., 100.00; Mario de Guzman, 100.00.

MT. HURAW NO. 98 —Francisco Ilagan, 200.00.

MAYON NO. 61—Frank Yap,

100.00; Robert Lee, 100.00; Solomon Teh, 50.00; Robert Cua, 50.00; Joaquin Lee, 50.00.

MAHARLIKA NO. 180—Manuel C. Mendoza, 200.00.

QUEZON CITY No. 122—Francisco A. Aquino, 100.00; German R. Aquino, 50.00.

ILOILO ACACIA NO. 11—Roman Mosqueda III, 200.00.

JUAN S. ALANO NO. 137—Alexander Y. Ong, 200.00.

ZAPOTE LODGE NO. 29 — Heliodoro M. Espinelli, 200.00 ; Antero T. Jocson, 200.00; Benedicto R. Marcelo, 200.00; Alfredo T. Jocson, 200.00; Rufo Ilog, 200.00; Emiliano Mojica, 100.00; Alejo S. Santos, 200.00; Pantoleon J. Santos, 200.00; Teodulo B. Villa-

nueva, 200.00; Silverio B. Moscoso, 200.00; Atanacio S. Fernandez, 200.00; Filadelfo Tugade, 200.00; Aquilino R. Saulgg, 200.00, Lorenzon Martines, 200.00; Jose A. Mendoza, 40.00; Candido Pabelona, 200.00.

MATI AURORANO' 190—Members of this Lodge, 500.00; Casimiro T. Desierto, 200.00; Alberto V. Ravelo, 200.00.

BATANGAS NO. 35—Rosauro L. Magtibay, 300.00; Lucio Magsino, 50.00.

MT. MALINDANG 130—Celso Mantua, 200.00; Lunching Ngo, 200.00; Geronimo Marawe, 200.00; Timoteo Uy, 200.00; Constancio Uy, 200.00; Teopisto Uy, 200.00; Felipe Garcia, 200.00.



THE ANTIQUITY ... from page 9

We can only speculate. Could the ancient geometricians have joined the four points of the cross within the circle to form a square and discovered that each side of the square was related to one arm of the cross (the radius of the circle) in the approximate ratio of 7 to 5? If so, they had made the first crude application of the Pythagorean formula, but at the same time discovered that the perimeter of the square measured 28 units, the duration of the "lunar

year" in days. The square having four equal parts of 7 units, the phases of the moon divided the "lunar year" into four equal parts of 7 days, or week.

By speculating on the long and agonizing process by which primitive man developed his intellect and spiritual insights, imperfect as they still are, modern Masons may increase their respect for man and his potentialities. So mote it be.

From: The Short Talk Bulletin

FIGHT DRUG ABUSE



IF

IF THERE IS RIGHT IN THE SOUL,
THERE WOULD BE BEAUTY IN THE PERSON;
IF THERE IS BEAUTY IN THE PERSON
THERE WILL BE HARMONY IN THE HOME :
IF THERE IS HARMONY IN THE HOME
THERE WILL BE ORDER IN THE NATION;
IF THERE IS ORDER IN THE NATION
THERE WILL BE PEACE IN THE WORLD.

CONFUCIUS

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