

# The CABLETOW

THE OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

JULY - AUGUST 1985



*VW Hermogenes P. Oliveros*



**Our Cover**

One of the problems of blue lodges is the vanishing past masters. VW Oli in his earthly sojourn refused to "vanish." He labored tirelessly for the Craft up to the end.

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# We Are Beings Towards Death

To focus on old age and eschatology in this issue may seem to be inopportune since All Saints Day is not yet with us. But the articles contributed by the brethren dictated the contours of this issue. Besides, by the time you receive your copy of this edition of the **Cabletow**, it will be timely to meditate on old age and on **nada** or nothingness, which is death.

Bro. Ervin's meditation on old age is reprinted in this issue to remind the senior members of our fraternity, the sexagenarians, septuagenarians, octagenarians and even nonagenarians, that "the best is yet to be" for them.

We the younger Masons may be able to say with American poet Langston Hughes: "We have tomorrow/ Before us/ Like a flame./ Yesterday/ A night-gone thing/ A sun-down name./ /And dawn-today/ Broad arch above the road we came.// We march!" But we are also aware of man's nature: that he is a being-towards-death. This is appropriately expressed in the following quatrain entitled "Dandelion" by another American poet, John Bannister Tabb, S.J.: "With locks of gold today;/ Tomorrow silver gray;/ Then blossom - - bald./ Behold,/ O Man, thy fortune told."

**Sic est vita.** Such is life: young today, bald tomorrow. We cannot escape the journey towards death, symbolized by the big bell in this poem by Martha Baird:

In the night, those who are lonely know  
The big bell will ring,  
The big bell will not forsake them.  
It is heavy, it is made of iron,  
It has a deep, sweet voice,  
Warning the foolish,  
Admonishing the insincere,

Insisting to the lonely:  
They should not forget the hours.  
The big bell hangs in a red belfry.  
It is heavy, it is made of iron,  
It has a deep, sweet voice.  
It is a real bell.

Before the big bell tolls for us, let us, as Phillip James Bailey declared, ". . . live in deeds, not years; in thought, not breaths; in feelings, not in figures on a dial . . ." Let us live very much by thinking as true Masons, by feeling the noblest, by acting the best we can. Let us emulate the brethren who have done so, such as RW and Exc. Comp. Hermogenes D. Oliveros; WB Eusebio Geronimo, PM; and Illustrious Bro. Ben Maneze, Sr.; and other Masons like them who, in life, left the imprints of their good deeds/ for us their younger counterparts to continue.

The best way to continue with the work of the Masons who have gone to the next life is, as Bro. Judge Johnny Nabong points out, to steep ourselves in Masonic education, to train and equip ourselves with the Masonic knowledge and art, and to transmit these from generation to generation, so that, even long after our physical deaths, Freemasonry in this jurisdiction will live on. (eF-R-eN)

# COUNTER POINT

SAMUEL P. FERNANDEZ

Due to problems relative to printing, this year's maiden issue of the **Cabletow** was rather delayed. Despite the travails attendant to the birth of our house organ, however, the staffers worked with patience and with pleasure. Now they hope that the brethren would think that the publication of the **Cabletow** should become, through their contributions, a part of their hidden agenda.



I bat for a strong, independent publication, untouched by the socio-economic and political underpinnings existent or emergent in any kind of club or organization. The **Cabletow**, it is true, is governed by a general policy as ordained by established sanctions and traditions. Nevertheless, it is the man-made structures and strictures that often debilitate the free and eager efforts to record even the exigencies of the time.



The transition from one dispensation to another often puts the staff in the awkward position of getting the editorial machinery heated enough to get going. Yet the poor editor in particular gets the ire of "knowledgeable brethren" even if some of their biases are quite unfounded. Frankly, this could become a vexation to one's spirit, particularly if and when part of the problem has been inherited rather than of your own making.



Since the shortening of the corporate life of the **Cabletow** in terms of structural management, we have not really discussed on the Grand-Lodge-Communication level the mechanics of running a legal entity which has suddenly become a part of the Grand Lodge. The aid of the great legal and managerial minds among us is, therefore, sought.

A number of brethren have raised questions specifically on the handling of the **Cabletow**. This issue has not been sufficiently discussed; hence, their questions are legitimate and therefore well taken. Surely, there is a raging need for resolving some of the kinks, which could have been avoided in the first place. One of the disturbing kinks relates to the financial management of our house organ. How far, really, can an editor spend the **Cabletow**

funds? This question has to be resolved to avoid any case of overspending by the staff in the future.



We would like to solicit the wisdom of the brethren in regard to the status of the **Cabletow**. Editors come and go. Definitely. Soon there will be others who will take the cudgels to make this time-honored publication even greater. They will be able to do so if they are spared from anxieties attendant to the printing of our house organ.



My predecessors did a very fine job. Their task of collating facts and synthesizing these into a unified whole was accomplished with scholarly and artistic touch. Kudos to them!



We have opted to concentrate on district activities this year. In the third issue, we will publish the reports of the DDGMs in more detail. It is, therefore, hoped that the reports will reach us in time. Thanks to the DDGMs in advance.



Several of the DDGMs have acceded to our request for district correspondents and photographers. For this, we are thankful to them. As of press time, we have received nine nominees.

The staff is still hoping that the rest of the Districts will send not only the names of their district correspondents and photographers but also send news articles and accompanying photographs about the goings-on in their respective jurisdictions.

Let's help one another make the **Cabletow** truly representative of all districts under the Grand Lodge of the Philippines.



Fortunately, we were able to get some interesting pictures of our late Bro. Oliveros, whom Bro. Judge Johnny Nabong exalts as a member of the York Rite. Ironically, we could not find a picture for our cover without his Scottish Rite SGIG cap. We requested the late Brother's family to provide us with a picture without the emblem and insignia of any allied body, but we were not able to obtain any. Suffice it to say that VW Oliveros was not only an active Mason in the Grand Lodge but also in all the appendant and

allied bodies. He crossed the Great Divide with Masonry in his heart.



Somewhere in this issue is an article about another brother whose close associate in life was his bicycle. In death, he need not exert effort any more to go to his destination using his old reliable two-wheeled contraption. We the living will have to contend with our one-peso accommodation jeepney ride hustling in the highways and byways of our pilgrimage, slaving ourselves to the world's work, spending much of our waking hours to eke out a living for that elusive and by now badly devaluated peso.



Here's hoping you enjoy the insights and sidelights which have been recorded by your brethren and peers.



## FRIENDS LIKE YOU

Friends like you mean a look and a smile  
That left the road from weary mile;  
Friends like you mean a hand's warm touch,  
When the task you face seems a bit too much.  
Friends like you mean day's glad start  
With a brighter brain and a lighter heart.  
Sunshine, roses, skies of blue—  
That's what it means to have friends like you.

MW Antonio Gonzalez's favorite poem

# THE BEST IS YET TO BE

(A Meditation on Old Age)

*A Celebration of the 80s by Nancy Rica Schiff in an extraordinary book which presents pictures and sketches of 62 men and women of the age of 80 years and beyond. Published by Harry N. Abrams, Inc. about Sept., 1983, it contains as forward the following meditation on old age by Brother Ervin, a 33rd degree Mason and a former Senator from Morganton, N.C., USA. Brother Ervin's meditation is reprinted from The Virginia Masonic Herald, official publication of the Grand Lodge, A.F. and A.M. of the Commonwealth of Virginia, specifically for the perusal of the Senior Masons among us. — eF:R-eN*

Old age has claimed the attention of philosophers and poets since language was invented. What they have said on the subject ranges from the melancholy observations of William Shakespeare's character Jacques in the last scene of *As You Like It* to the joyous words of Robert Browning's character Rabbi Ben Ezra as he extends this invitation to his contemporaries: "Grow old along with me!// The best is yet to be,/ The last of life, for which the first/ was made. . . ."

The most impressive panegyric on old age, in my judgment, was written in 150 B.C. by Marcus Tullius Cicero, the eloquent and wise Roman orator, politician, and writer. His essay on old age, *Cato Maior* or *De Senectute*, is available to us in its original Latin or in English translation. In opening his discourse, Cicero, speaking through the character Marcus Cato, says: "Man who have no resources in themselves for securing a good and happy life find every age burdensome. But those who look for all happiness from within can never think anything bad which nature makes inevitable. In that category before anything else comes old age, to which all wish to attain, and at which all grumble when attained."

These are the four complaints of old age: (1) Old age withdraws us from active employments; (2) Old age enfeebles the body; (3) Old age deprives us of nearly all sensual pleasures; (4) Old age is the next step to death.

No one can gainsay that time ordinarily exacts a heavy toll on those whose lives are long. Since there is an exception to every rule, a few rare persons are exempt from payment of this toll. For example, Moses the Lawgiver "was a hundred and twenty years old when (he) died: his eye was not dim, nor his nature force abated."

For many years I have undertaken to cultivate a philosophic mind to enable me to confront old age and the sunset of life with calmness and courage. However, before sharing my philosophy with you, I wish to make a few observations. The worth of a life is to be measured by how it is lived, not by the length of its years, months, or days. As Philip James Bailey declared: "We live in deeds, not years; in thought, not breaths; in feelings, not in figures on a dial. We should count time by heartthrobs. He most lives who thinks most - - feels the noblest - - acts the best."

The complaints against old age are at war with the truth proclaimed in Ecclesiastes: "To everything there is a season, and a time to every purpose under the sun." Cicero elaborated further on this theme in his essay on old age: "The course of life is fixed, and nature admits of its being run but in one way, and only once; and to each part of our life there is something specially seasonable; so that the feebleness of children, as well as the high spirits of youth, the soberness of maturer years, and the ripe wisdom of old age - - all have a certain natural advantage which should be secured in its proper season."

At the same time there is more than a modicum of truth in the complaints against old age. Fortunately, however, they do not reveal all of the truth.

Physical strength, which is a prime characteristic of youth, does not diminish with the passing of years. Hence, old age weakens our bodies, deprives us of some sensual pleasures, and decreases our capacity to engage in physical activities.

Youth is designated by nature as the time for triumphs of the body. By abstaining from physical vices and living temperately, one can extend the duration of his physical strength and the time for his bodily triumphs.

As the years come and go and physical strength abates, evenhanded nature gives to those who are aging some consolations for what time takes from them. In the words of one poet: "Time still, as he flies, brings increase to her truth, and gives to her mind what he steals from her youth."

One of these consolations is the realization that the most essential tasks of life are produced by intellectual labor rather than by physical strength or the activity or nimbleness of the body.

Old age must be distinguished from ill health, which may afflict one at any stage of life. Old age does render men more susceptible to accidents and ailments, but it does not ordinarily deny them the pleasures and activities befitting it.

Although old age may rob us of these sensual pleasures that require much vigor, it permits us to enjoy the love of those dear to us, the companionship of our friends, freedom from corroding ambition, tranquility of thought, music, and the precious memories we have gathered along life's highway. As Alonso of Aragon said, old age gives us the best of four things - -

old wood to burn, old wine to drink, old friends to trust, and old authors to read.

As we age, life offers us opportunities to acquire the wisdom that only experience teaches and allows us to retain the capacity for intellectual achievement by maintaining our interest in what is happening around us and keeping our minds actively employed.

As long as he retains his mental faculties, a man possesses the most precious gift of God.

In extolling this truth in commencement speeches, I have often said: "The assertion that God made man just a little lower than the angels finds vindication in the facts that God gave man a brain and placed him in surroundings whose mysteries present a constant challenge to the unceasing employment of that brain. No man can truly claim that he has as certain possession of learning as of a book or other article of personal property. The world of the mind is an illimitable land whose boundaries are as vast as the universe itself, and thought is calling us at all times to the undiscovered countries lying beyond the next visible range of mountains."

***Physical strength, which is the prime characteristic of youth, does not diminish with the passing of years.***

The soothsayers of ancient India exalted an unending search for knowledge in this cryptic phrase: "When you attainest an hundred years, cease to learn." The Psalmist of old prayed: "So teach us to number our days that we may apply our hearts unto wisdom."

I entreat you to let nothing on this side of the grave put an end to your pursuit of learning. Fortunate, indeed, will you be if you will fondly embrace the belief that knowledge is the most lasting wealth and if you will woo her with such constancy that you will be able to say in modesty and in truth at sunset each day: I am wiser today than I was yesterday. While you may fear that knowledge will become proud because she learns so much, you may be sure that wisdom will always remain humble because she knows so little.

Let books be your friends, for, by so doing, you can summon to your fireside in seasons of loneliness the choice spirits of all the ages. Observe mankind through the eyes of charity, for, by so doing, you will discover anew the oft forgotten fact that earth is peopled with many gallant souls. Study nature, and walk at times in solitude beneath the starry heavens, for, by so doing, you will absorb the great lesson that God is infinite and that your life is just a little beat within the heart of time.

Cling to the ancient landmarks of truth, but be ever ready to test the soundness of a new idea. Accept whatever your mind finds to be true, and whatever your conscience determines to be right and whatever your heart declares to be noble, even though your act in so doing may drive a hoary prejudice from its throne. And, above all things, meditate often the words and deeds of Him who died on Calvary, for, by so doing, "ye shall know the truth, and the truth shall make you free."

Let your life forever harbor at least an echo of Ulysses' inspiring challenge: ". . . Come, my friends,/ 'Tis not too late to see a newer world./ Push off, and sitting well in order smite/ The sounding furrows; for my purpose holds/ To sail beyond the sunset, and the baths/ Of all the western stars, until I die. . . ."

My philosophy harmonizes with that of Solon, the Athenian statesman and poet, who revealed in one of his poems that he grew older each day learning fresh lessons.

Old age may be, indeed, a time of remarkable accomplishment. Henry Wadsworth Longfellow so testified in his poem "Morituri Salutamus" ("We Who Are About to Die Salute You"):

It is too late! Ah, nothing is too late  
Till the tired heart shall cease to palpitate.  
Cato learned Greek at eighty; Sophocles  
Wrote his grand Oedipus, and Simonides  
Bore off the prize of verse from his compeers,  
When each had numbered more than fourscore years,  
And Theophrastus, at fourscore and ten,  
Had but begun his "Characters of Men."  
Chaucer, at Woodstock with the nightingales,  
At sixty wrote the Canterbury Tales;  
Goethe at Weimar, toiling to the last,  
Completed Faust when eighty years were past.  
These are indeed exceptions; but they show  
How far the gulf-stream of our youth may flow  
Into the arctic regions of our lives, . . .  
For age is opportunity no less  
Than youth itself, though in another dress,  
And as the evening twilight fades away  
The sky is filled with stars, invisible by day.

If it learns life's lessons well, old age prays this simple prayer: "God grant me the serenity to accept the things I cannot change; the courage to change the things I can; and the wisdom to know the difference."

The fourth complaint against old age - - its nearness to death - - terrifies many persons of advancing years. To be sure, death cannot be far away from an old man. Nevertheless it claims the babe, the youth, and the middle-aged as well as the old; and no one of any age who is living at noon has any

assurance he will survive till sunset.

Since it is appointed for all men to die, common sense ought to teach us that death is inevitable and inescapable, and that there is no more useless folly than wasting one's moments fearing death.

After all, death has only one or the other of two alternative consequences. It either bestows on us an endless forgetfulness in which the wicked cease from troubling and the weary are at rest, or it opens for us the gate to immortality.

I accept the belief in the immortality of man. To be sure, I cannot prove its validity as a scientific fact. I accept it by faith.

As we are rightly informed by Holy Writ, faith is the substance of things hoped for, the evidence of things not seen. Faith enables men and women to walk with confidence in those areas of life that lie outside the bounds of knowledge. Faith is not a storm cellar in which men and women can find refuge from the distresses of life. Faith is instead an inner force that gives them the spiritual strength to face those distresses with calmness and courage.

I likewise cannot demonstrate as a scientific fact that God created man in His own image. I nevertheless know it to be true as I witness the daily devotion of men and women to the causes they cherish and the people they love and when I read the last verse of W. H. Carruth's poem *Each in His Own Tongue*:

A picket frozen on duty - -  
A mother starved for her brood - -  
Socrates drinking the hemlock,  
And Jesus on the rood;  
And millions who, humble and nameless,  
The straight, hard pathway plod - -  
Some call it Consecration,  
And others call it God.

I cannot believe that the God who made man in His own image will permit him to perish in the dust.

The desire for immortality is virtually universal. Even Robert G. Ingersoll, the eloquent agnostic, confessed in his oration at his brother's grave: "In the night of Death hope sees a star and listening love hears the rustling of a wing."

The desire for immortality is not to be attributed simply to the egotism of men, or their fear of the unknown beyond the grave, or their repugnance to the thought of their nothingness after death. The philosopher Schopenhauer was sadly in error in his comment that "to desire immortality is to desire the eternal perpetuation of a great mistake." The longing for immortality is prompted by most meritorious motives.

Life on earth at best is all too short and unfinished. Man entertains high hopes for an abundant life with his loved ones and undertakes worthwhile things for them and his generation. His high hopes vanish as he is

robbed of those he loves by death, and his hands drop the working tools of life while his undertakings are incomplete.

As a consequence, our hearts cry out that there must be some place after life's fitful fever is over where tears never flow and rainbows never fade, where high hopes are realized and wothy tasks are accomplished, and where those we "have loved long since and lost awhile" stay with us forever.

Revealed religion and an irrepressible intuition of the human heart unite to declare that there is such a place - - "a house not made with hands, eternal in the heavens."

We should accept this declaration "in sure and certain hope of the Resurrection to eternal life." After all, there is nothing more miraculous or mysterious in immortality than there is in our life on earth or the existence of the universe.

We shall not know while we abide here what the "house not made with hands, eternal in the heavens" is like or what our way of life will be after we pass its threshold. We can hope, however, that these things have been portrayed with some prophetic foresight by Rudyard Kipling in his poem *When Earth's Last Picture Is Painted*:

When Earth's last picture is painted and the tubes are twisted  
and dried,

When the oldest colours have faded, and the youngest critic  
had died,

We shall rest, and, faith, we shall need it - - lie down for an aeon  
or two,

Till the Master of All Good Workmen shall put us to work anew.

And those that were good shall be happy: they shall sit in a golden  
chair;

They shall splash at a ten-league canvas with brushes of comets'  
hair;

They shall find real saints to draw from - - Magdalene, Peter, and  
Paul;

They shall work for an age at a sitting, and never be tired at all!

And only The Master shall praise us, and only The Master shall  
blame

And no one shall work for money, and no one shall work for fame,

But each for the joy of the working, and each, in his separate star,

Shall draw the Thing as he sees it for the God of Things as They  
are!

Note: We are inviting the readers of *The Cabletow* to give their comments on the points raised by Bro. Sam J. Ervin, Jr. Your comments will be published in later issues of our newsmagazine.

RW AND EXC. COMP.

# HERMOGENES P. OLIVEROS

by Bro. Judge Juan C. Nabong

. . . This early evening, as Masons, we have come together to pay dutiful respects to a departed Brother - - to a Charter Member of Manila Chapter No. 2; to a Royal Arch Mason; to a member of C.W. Rosenstocks Chapter No. 6, R.A.M.; to a Knights Templar, Far East Commandery No. 1; to a remarkable man whose Masonic feat the past several decades deserves not mere sporadic admiration but an enduring emulation - - The Right Worshipful and Excellent Companion and Sir Knight Hermogenes P. Oliveros.

We the living, we whom Bro. Hermogenes has left behind, manifest no small reluctance - - and at times refusal - - to confront the stunning reality of death. And when we do have the courage to confront it, we do acts to make its impact more mellow, more malleable. We resort to euphemism. We call a funeral room a funeral parlor, a cemetery or graveyard a memorial part, and one who has died one who has only passed away. We take flowers to the graves of our loved ones as if they would savor and smell the flowers. On All Saints Day, we commonly observe particularly in the Chinese cemetery that those who honor their dead bring food and place this before or on the tomb, symbolic of their belief that the spirits of the dead still inhabit this domain and, by so doing, the living will have good fortune and happiness. In parts of the Ifugao region, a dead person is held up in a sitting position, as if indicative that he is ready to welcome folk and friends and be with the living once more. Indeed, man appears to be so preoccupied with clinging to life that it has led him to preserve the bodies of the dead as the Egyptians have done in their sepulchral pyramids. And we may glean from the libretto of the musicale *Evita* that when Eva Peron of Argentina was still on the verge of dying, gasping for her last breaths, the embalmers were already entering her room with the main purpose of working on her body, so that it would be preserved for posterity.

RW and Exc. Comp. and Sir Knight Oliveros fought against another kind of death than the grim and vehement tyrant called physical death, namely, the slow, insidious, relentless death of the spirit. Tirelessly, he worked. Masonically, he assisted others, building that House NOT MADE with HANDS, that spiritual Temple in fellowship and Brotherly Love with

his Brethren.

At a Masonic district convention in Nueva Vizcaya last year, he again combatted the curse and cunning of spiritual death. How many are dead at an early age because their values, virtues and voices have atrophied or entrenched in the course of their existence on earth? The spiritual dimension lacking in their lives, many people, indeed, find their lives meaningless, simply because they have not moved others to live fruitful lives nor have stimulated others to live meaningfully.

Go back to what our late esteemed Brother Dr. Gumersindo Garcia of the Mary Johnston Hospital referred to as moral bankruptcy, which clawed at many institutions of our society, slowly destroying the fiber of life and the luster of the nation, we cannot and should not.

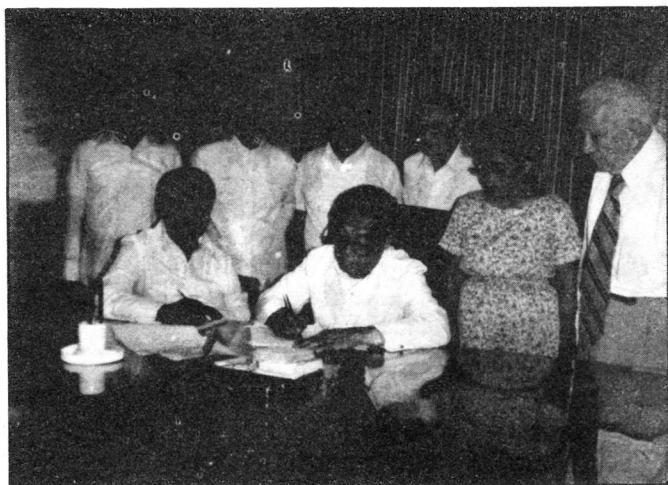
But I would like to go back to the lecture of RW and EC and SK Oliveros on Masonic symbolism. That lecture was significant in that it concentrated on the symbolism of the Square and Compass, the Masonic apron, and the attainment of spiritual renewal and eternal life. It stressed his thrust in life: to combat moral stagnation and spiritual death through understanding and living the Masonic tenets.

Hiram Abif, the Widow's son, you will be in our hearts and minds forever! Your life fills the message of RW Oliveros!

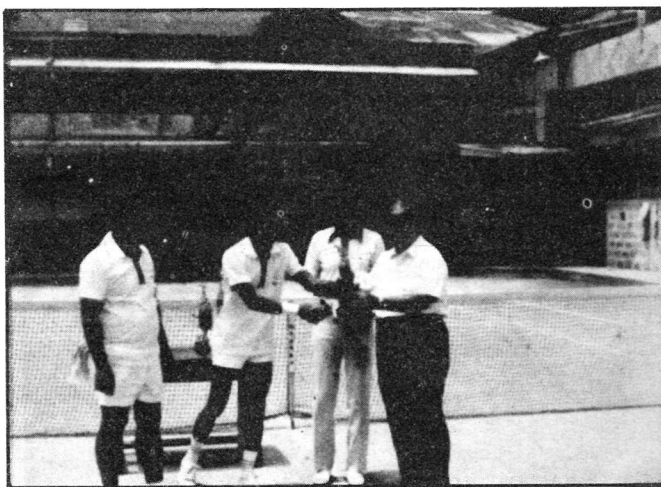
Young Masons, follow Hiram Abif, and you will have followed the call of RW Oliveros to "endeavor to imitate the GMHA"! As long as Masonry continues with Masonic education, the training and equipment of the brethren with the Masonic art and knowledge, transmitting these from generation to generation, Masonry in this jurisdiction will survive and endure. It is really here where RW and Exc. Comp. and Sir Knight Oliveros had excelled. By continuing with his work, we will have honored most his memory . . .

Freemasonry will not be dissolved until it becomes superfluous, that is to say, when it has fulfilled its mission in the cultural and spiritual life of mankind. When every one shall see in fellow-man only his brother, when in the world at large ideal blessings shall be prized above material gain, when brotherly love and righteousness shall prevail - - then the last stroke of the hammer shall ring out in the Temple of Freemasonry - - only then, the structure at which we are now building will have been completed. - - MW Simeon Rene Lacson, PGM

# VW Hermogenes P. Oliveros' Slice Of Life



*VW Oliveros with PGM  
Mandac and Munarriz*



*And the winner . . .*

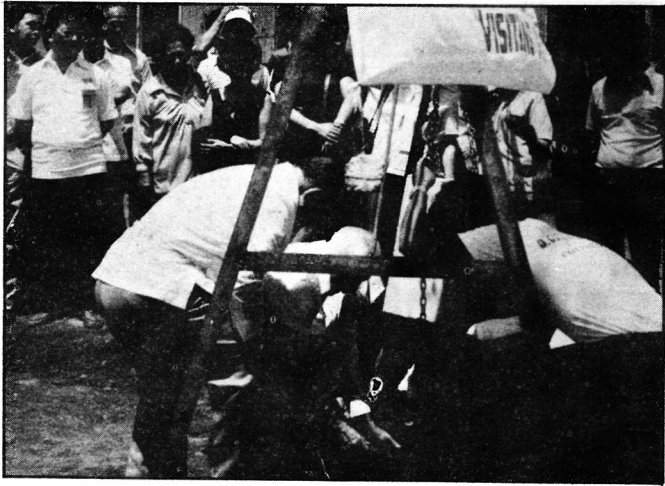


*At the restaurant in  
Taipeh, June 7, 1980*



Taken during the installation of the officers of Mount Lebano Lodge No. 80, F. & A.M., January 7, 1965 at the Scottish Rite Temple, Manila. V.W. Hermogenes P. Oliveros - Installing officer WB Adeeb Hamra - Master of ceremonies

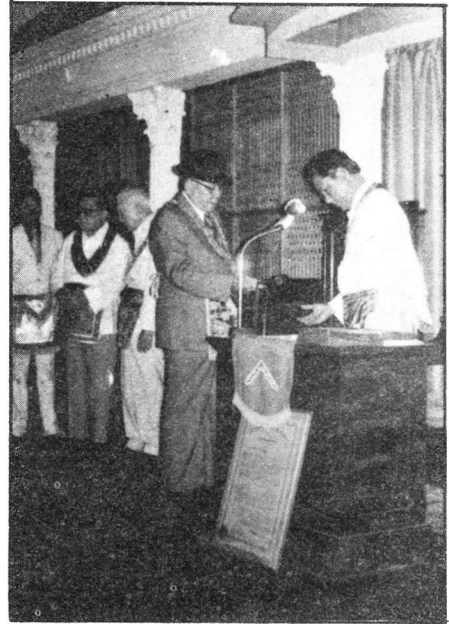
Laying of the cornerstone of Lake Lanao Lodge Temple, Marawi City, on February 17, 1979 with MW Desiderio Dalisay, Sr., Grand Master, MW Esteban Munarriz as Grand Treasurer, VW Hermogenes P. Oliveros, as Grand Marshal. VW Gerardo Padilla as deputy grand master WB Moises Dalisay as Sr. Grand Warden WB Valerio V. Rovira, as Jr. Grand Warden.



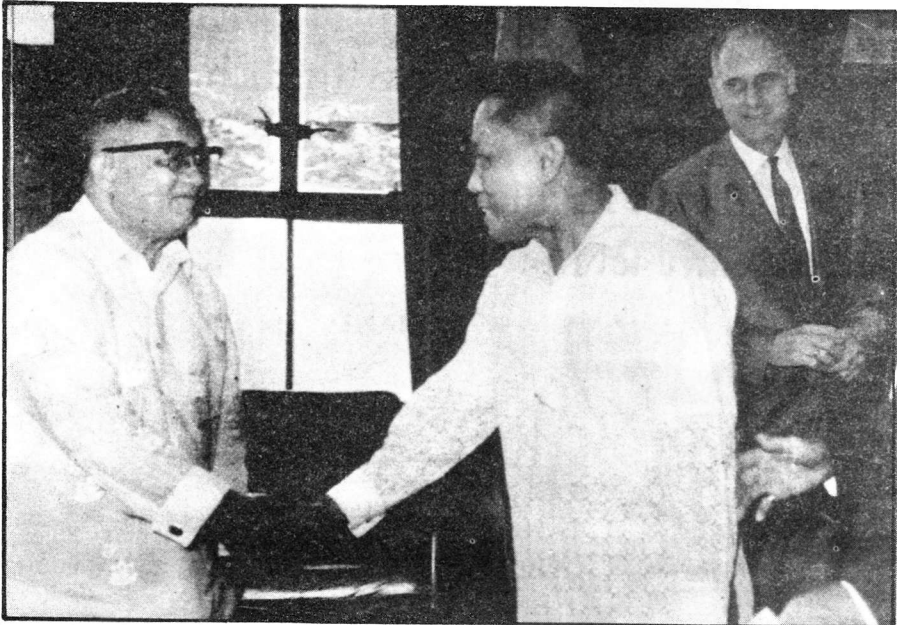
Taken in Iligan City Feb. 16, 1979.



*VW Oliveros in one of his visitations*



*VW Oliveros with other Grand Lodge officers*



*Scottish Rite Luncheon, Dec. 11, 1965 with Bro. Navarro, Director of NBI as guest speaker.*

# New Horizons

There are new horizons waiting,  
unknown challenges to meet,  
goals to set and discoveries to make...  
There are magical adventures,  
different wonders to explore,  
opportunities for each of us to take...  
There are endless possibilities  
in every present moment  
and the promise of success with each new day...  
There's no limit to the joy  
and rich fulfillment we can have  
if we only let our visions lead the way!

AMANDA BRADLEY



# PEDAL-PUSHING MASON PROFESSOR\*

WB Eugene Ong

What I remember most of WB Eusebio is his bicycle-riding days. I always picture him on top of his seemingly indispensable bicycle, that two-wheeled contraption he used in coming to and going home from the Lodge whenever good weather allowed. I could still visualize him - - that bicycle-riding Mason who looked proud to possess the physical capacity to pedal his way through.

He even pedalled his way to the University of Nueva Caceres and Naga College where he taught various engineering subjects. The sight of him on his rickety bike became a daily apparition that he gained the sole but funny title as the "pedal-pushing professor".

In a very modest way, he used to explain that it was more for the exercise and not for the money saved on gasoline or jeepney fares. In an aesthetic way, he admits that riding on his bike provides him the pleasure of viewing his surroundings more clearly and encompassingly because those inside cars and faster means of transportation could get only fleeting glances of the world around them. But in a deeper sense, biking provided him the opportunity to reach his destination at his own sweet time, through his own physical effort and unaided by artificial means. He was, indeed, a picture of contented simplicity.

Watching him give that bicycle his care and attention, one will never be wrong in presuming that he loved that bike next to his wife and children.

Unlike the French, Chinese and Scandinavians, we Filipinos are not really keen on bicycles. We can only count on our fingers the number of people in our communities who cherish and regard their bikes as if they were an integral part of their beings. Among those few was our Brother Gerry.

I wish to view that attachment to his bike as a symbol of humility ty. He could well afford the comfort of his car; yet, for some unknown reasons, he preferred his bicycle. At that retirement age\*\* and from the pleasure he seemed to impart when pedalling, I suspect that he wanted to emphasize a message, a simple note on a Masonic virtue not only of humility but of another value - - the value of human efforts even when one is nearing the very twilight of his life.

This is how I remember him - - my brother on his bike! The reflections

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\*A revised version of the eulogy delivered by the author, a PM of Isarog Lodge No. 33 and incumbent Treasurer of Naga City Lodge No. 257, during the Masonic Funeral Rites and Necrological Services for WB Eusebio Geronimo, PM, on July 26, 1985.

\*\*He was 68 when he died.

may not appear too awesome or too extraordinary to a lot of people; but, to me, it was a sight to behold! It reminds me of a brother who had so much capacity to grasp at life; to savour the freedom and enjoy the pleasure of it through his pedal-pushing way.

Just like him, perhaps, the bicycle has also reached the end of its toil-some journey. It may even be retired to a corner in the house until a member of the family, at some future period, finds another good reason for using it. Until then will I be able to look again for another virtue, another meaning.

Those are a few of the lingering memories I have of our departed brother, WB Eusebio Geronimo, whose earthly remains we are about to lay to rest. As we come to the final night, we realize that this sorrow within us is borne by the fact that his end came too abruptly and that the years he was with us were but too short.

He may no longer walk with us, join our ceremonies and participate in our rituals but we can say with confidence that he shall walk with his God in that Kingdom beyond, proud to have lived his life to the fullest.

Farewell, dear Brother. In journey beyond, you have no use for any human-made bicycles. Before that Great White Throne, you need no pedals nor wheels but the imprints of your good deeds done while in the body. You may now rest, assured and confident that your memory is safely lodged in the repository of the ever faithful breasts of your most loving brethren.

## A CODE TO LIVE BY

- I Will Not Complain  
For my troubles are my own
- I Will Show Appreciation  
For less is a poor thank you
- I Will Do My Best  
For no one can do more
- I Will Be a Good Listener  
For untold knowledge could be lost
- I Will Control My Tongue  
For it can be as deadly as a snake
- I Will Help Others  
For I may need help myself
- I Will Think  
For my brain needs use to survive
- I Will Trust In God  
For HE is with me always

# WALANA LODGE NO.13

● MW Pedro W. Guerson

*The history of your Lodge is indeed colorful. Like any Lodge with such colorful history, Walana had its own glory and distress . . . . .*

After I was installed as Grand Master, I made an official visitation of my mother Lodge in Davao City and of the Lodge in Cagayan where I am a dual member because Blue Lodges decidedly provide the base of our Masonic fraternity. Therefore, upon receipt of your invitation to visit your Lodge, I accepted it without hesitation. In fact, it is doubly pleasurable to be invited by Walana Lodge, not only because it was founded by illustrious brethren whose fame spans several decades, but more importantly because I have come to know that, after a very trying and stormy journey, the members of Walana Lodge have finally arrived.

I remember that the very name of your Lodge was a butt of jokes some years ago. When brethren gathered together, they said the word "Walana" with sheepish smile accompanied by a gesture suggestive of some kind of exasperation, as if they were saying, "WALA NANG IBUGA, WALA NA RING MIEMBRO." But that was several years ago.

Today, under a new breed of leaders, *Wala nang duda na ang Lodge na ito ay may ibubuga talaga.* I say this on the basis of VW John Choa's letter of nomination, dated February 15, 1985, and I quote:

"What makes the achievement of Walana Lodge No. 13, F. & A.M., especially outstanding and spectacular is that in 1981 when I was first appointed as the District Deputy Grand Master for Masonic District No. 1A, it was almost a dying Lodge, beset with a lot of problems especially in attendance and week leadership. But today, in a short span of four years, because of intense and sincere dedication and dynamism of its officers and members, it has made a complete turn-about and become outstanding in all aspects which resulted in their having won the 'Most Outstanding Lodge of Masonic District 1-A' (title) in our recently-concluded convention."

I said earlier that the first reason for my acceptance of your invitation was based on the history of your Lodge, which was founded at a time when to be a Mason meant courting the ire of the Spanish government and religious leaders. It is said that the brave founders of Walana No. 158 had to change the venue of Lodge meetings from Calle Azcarraga to Calle Asuncion

to avoid detection by Spanish authorities. Almost every time they had a meeting, women and children made themselves busy serving as look-outs for guardias civiles making their rounds while the brethren were having Lodge activities inside a chosen house. The word "Walana" uttered by children announced to the brethren that all was safe without.

Significantly, Faustino Villaruel, Marciano Reyes, Tranquilino Reyes, and Cipriano Castillo, who were Walana's prime movers, were also instrumental in founding Triangulo Vanguardia and the auxiliary Lodge for women. This auxiliary Lodge was in charge of Masonic banquets. Once upon a time its membership included brave and illustrious women like Rosario Villaruel, Valeriana Legaspi, Trinidad Rizal, Romualda Lanosa, Sixta Fajardo, and Josefa Rizal.

In its July 1962 issue, furthermore, the *Cabletow* has this paragraph: "Back here in the Philippines there was one woman who, it is claimed, was a Mason. She was the daughter of Bro. Faustino Villaruel of Logia Walana. It was her father who initiated the movement for a Grand Regional Council in the Philippines in 1893 together with Bro. Apolinario Mabini and several prominent Masons of the revolutionary era. No mention of her being a Mason, however, is made in Kalaw's *History of Philippine Masonry* unless it has escaped us, but the belief is persistent and seems to be widespread. The first Order of the Eastern Star Chapter in the Philippines to admit Filipino members is named after this lady."

Triangulo Vanguardia and its auxiliary Lodge for women are the contribution of your Lodge, Walana, to Philippine Masonry. Of Walana Lodge, Brother Apolinario Mabini said: "(Walana) deserves all respect and even more for all the movements leading to unity will of exceptional, transcendence for Philippine Masonry and a glorious deed for its initiative . . ."

Your Lodge was closely linked with Philippine struggle for independence, espoused by another Mason, Bro. Andres Bonifacio. During the height of the Revolution, brave sons of Walana led by Bro. Elias Asuncion, joined Bro. Bonifacio at Balara. According to Masonic record, Asuncion became the General Secretary of Zone No. 2 which embraced the town then called "Baybayin area". With Andres Bonifacio's defeat, the Lodge went into dark.

During the American regime, however, Walana was one of the few Lodges that were immediately re-organized.

During the unification period, Walana Lodge 158 was redesignated as Walana Lodge No. 13. And its illustrious sons once again made waves in their Masonic endeavors until World War II's dark days.

Again surviving the ravages of war, Walana Lodge No. 13 became active.

The history of your Lodge is indeed colorful. Like any Lodge with such a colorful history, Walana had its own share of glory and distress, symbolic of this stanza of the Philippine National Anthem: "En tu azul cielo,

en tus auras, en tus montes y en tu mar, esplende y late el poema de tu amada libertad." This stanza may be translated thus: "In your blue sky, in your atmosphere, in your mountains and in your sea *shines* and *hides* the poem of your beloved freedom."

In a sense, then, dear brethren, my acceptance of your invitation is my way of paying tribute to Walana Lodge's contribution to Philippine independence and to Philippine Masonry. It is also my way of paying tribute to the recent leadership and membership of this Lodge who, despite the many trials and tribulations that beset them, have managed to make Walana emerge victorious.

It is the sincerest hope of your Grand Master that the disciplined dedication of the founding fathers of your Lodge, which some of you have already imbibed, will make Walana even stronger and dynamic as ever. It is my fondest hope that, like your predecessors, you will actively involve your ladies and children in Masonic activities. It is my challenge to you that you engage in the laudable project of making the poem of freedom in the Philippines shine in places where Walana Lodge officers and members work for the amelioration of the human condition. Finally, I have great expectations that during your centennial anniversary, seven years from now, your number will be so doubled and your presence felt by all that it will be said by other brethren: "Sino ang tatalo sa kanila? Wala na - - -talagang wala na."

More power to you.

Two things indicate a weak mind: to be silent when it is proper to speak, and to speak when it is proper to be silent. Persian Proverb

Sizes are frequently deceiving; sometimes a small woman's thumb has a man under it.

Usually the first screw to get loose in a person's head is the one that controls the tongue.

If you are not afraid to face the music, you may yet rise to lead the band.

The greatest asset in a Masonic Lodge is the character standard of the men being initiated today. The standard will determine the Lodge of tomorrow.

# THE BALANCE SHEET OF BEING A MASON

● Vicente Ongkingco

After thirty years of being a Mason, I thought it was high time that I take an inventory to determine the profit and loss sides of my venture into Freemasonry.

The following statements relate to my own experiences. If you have a profitable one, perhaps my narration will encourage or persuade you to share yours with me.

Thirty years ago, I submitted my application for Masonry. I had to wait for more than one month before I was informed of my acceptance. All the while, I was so confident that I would be accepted. Today, in reminiscence, I must admit that it was not that easy. It was rather an unnerving experience. Let me tell the story.

Together with my application, I paid P120 membership fee. One hundred twenty pesos in 1955 was a lot of money. It was already a month's pay for an ordinary worker, and perhaps the equivalent of P1,200 today. This was not a small sum for me, but it represented a small investment in a big venture into the future.

During the waiting period after my application was submitted to the Lodge, I did not realize that my name was published and circulated not only throughout the Philippines but also the Far East, including Japan, Korea, Okinawa and Vietnam and even in Guam and the Ryukyu Islands. Had I known about this beforehand, I would have been scared enough to withdraw. To me, this meant that all Masons (there must have been around 10,000 at that time) must entertain no objection to my application for membership. How could it be possible that not even one would object? Luckily, my name was not so important for anybody to notice and object to my membership.

However, the mere recollection of that in itself was very exhilarating. It means that more than ten thousand people accepted me to join this time-honored fraternity without any objection. At this juncture, I presumed that I was accepted. Not yet. It was just the beginning.

The Lodge created a committee, especially and specifically to investigate my worthiness. Was I that important to deserve such special attention? At any rate, the Committee, in a month's time after investigating directly or indirectly, submitted a favorable report. Had I known that, I should have

felt relaxed. Again, this was just another part of the beginning.

A regular meeting was scheduled to ballot on my petition. The balloting was held more sacred than the election of the President of the Republic of the Philippines - that is, with the ballot box placed before the altar, each member cast his vote reverently and secretly one by one.

Decisions on any issue in the United Nations General Assembly are decided by majority vote only, but mind you, the decision over my candidacy must be by unanimous vote. What an important issue!

There was one negative vote! Only one negative vote was enough to kick me out. Carefully that Lodge reballoted to assure that there was no mistake. Fortunately, this time, it was unanimous. I was finally accepted. I could probably draw a deep breath of relief. But then again, this was not yet the end of the ordeal.

I was later informed that any objection coming from any part of the world or even any whisper to the Worshipful Master against my candidacy was equivalent to a negative vote so that my candidacy would be denied. So far, nobody cared to object to my petition.

*To be a mason, I must eliminate or, if not possible, at least minimize these weaknesses and shortcomings . . .*

I submitted myself for initiation. I thought, like in all civic clubs, a group of five or ten people would be called to line up and raise their right hands to take an oath of membership and that was all. It was not to be that easy. It was a two-hour interrogation and lecture session, so soul-searching and so exhausting. It must be stressed that the meeting was called, and fifteen or twenty people met and devoted one whole evening just to make me, "the very important!", a member.

I thought again, this time I could call myself already a Mason. Again, to my surprise, this was just another beginning.

Besides, that, had anybody objected to my candidacy even at this time, I would be out. I was given a small book to memorize. Here is the acid test where many candidates could not get through. Poor candidate, day by day, hour by hour, the man who is trying very hard to become a member. I was told that I had to pass three oral examinations in open Lodge before some twenty to thirty people. So far, my brain cooperated nicely. I went through the three degrees and passed all the examinations. And finally, this time in the true sense, I was accepted as a member.

Now again, after some introspection after going through the ceremonies, I realized that this again was just the BEGINNING!!!

I am now a member but not yet a Mason in the real sense. Hard days are yet ahead. My Masonic membership opened up my awareness of my

many weaknesses and shortcomings.

To be a Mason, I must eliminate or, if not possible, at least minimize these weaknesses and shortcomings. I began to work on it. I found out that it was a tough job to work against my own weaknesses. It was always easier to find fault in someone else, but very difficult to improve oneself. I also discovered that it was more difficult to be aware of my weaknesses than to minimize or eliminate them. The Masonic lesson to see the light is an even more difficult one to master.

As I culled through volumes of books, spent hours in meditation, plowed through emotions, searched into inner souls, more and more, I found that hard labors are still ahead. All of these, plus the monthly dues and other charitable contributions, time consumed in meetings and functions, travels and visitations - the cost of being a Mason was building up.

We now arrive at the question of whether the cost of being a Mason is too high. Let us now take a look at the other side of the balance sheet.

What did I get out of Masonry?

Money? No. In terms of pesos, I lost in Masonry. I lost them willingly and will continue willingly to lose. If money is the consideration, we may as well put it on the other side of the balance sheet. But indirectly, I have always attributed my material advancement to my being a Mason. We will come to that later.

Going back to the days before I was a Mason, I was an average young man with a narrow perspective about life. Although I have a little amount of education, I considered it sufficient to earn my livelihood by; and although I had my own business, I never looked beyond that scope. Although my relationship with others was amiable, I never stretched my concern to others outside my intimates. There are those appendices and shackles of religious, political and racial prejudices which are as narrow and as biased as those of any average individual. My world was only the small and limited confines of a provinciano.

Today, I am certainly not the same person. What caused the change and when the change took place can not be ascertained. There was no way to confirm the exact cause and effect of Masonic influence. I will, however, try to state what lessons I have learned from Masonry.

I consider Masonry as a fraternal organization working towards universal brotherhood by improving its basic unit MAN!

I learned from Masonry that humanity is one big family, that nationalism is only provincialism by degree and that racism is as condemnable as tribalism.

I believe that Masonry is a continual search for the truth and that diverse opinions are to be respected for their own value, because all of them represent small steps toward the same direction - truth.

I believe that the light that Masonry is searching for is the faculty which affords us the access to the inner core of knowledge which may lead to the eventual truth.

I believe that Masonic labor is the unending effort toward making men better men, the community a better community, and the world a better world.

I know God by His office, as the Creator of all and the governing power of the universe. Not by His name, in whatever language He is being called.

From the symbolism of divestment, I learned the lesson to avoid being presumptuous and prejudging, not allowing preformed opinion to block the entry of other ideas.

From the message of freedom, I learned to detach myself from emotional entanglement and intellectual bondage.

From the prayer, I learned that communication between the children and the Creator may be established at all times, and in any circumstances through the spirit and not through any other agency.

From the twenty-four inch gauge, I learned to plan daily transactions and to avoid abuses in the use of time.

From the common gavel, I learned that to befit myself as a material

***I see the world with a wider perspective of macrocosm and universality. From the teachings of brotherly love, I cultivated my heart and inner self. These were then transmitted into actuations everyday. . . .***

for the eternal edifice, I must continually chip off more superfluities to attain greater refinement.

From the demand for deposit, I learned that Masonry values the intrinsic qualities and not superfluities.

From Geometry, I learned that rational reasoning should precede any conclusion. Analytical intellectualism is always better than blind dogmatism.

From the wages of a Fellowcraft, I learned the lesson of a well-balanced life.

From a Master Mason's wage, I learned that compensation is due only to one who is qualified and deserving.

From the points of fellowship, I learned that rewards are given to one who makes himself ready to receive them.

From the Masonic lessons, I have developed a friendly attitude toward all, for I consider all as members of one big family.

I became more receptive and less antagonistic toward contradictory opinions of others, therefore, implanting some rapport within myself and thus developed open-mindedness.

I see the world with a wider perspective of macrocosm and universality. From the teachings of brotherly love, I cultivated my heart and inner self. These were then transmitted into actuations everyday. As I smiled at people, people smiled at me. As I am friendly and cooperative at situations, the situations become friendly and cooperative. The action and reaction creates a world of friendship and trust around me. I began to reap bountiful rewards from it. The subjective cultivation of self within became objectively compensated by reciprocal reactions from people or the world around me.

Mathematically, the subjective "I" is one, and the objective "YOU" and "THEM" are multiples. That is to say, the investment is one, while the returns are in multiples. It is therefore simple mathematics, that by investing friendship and love, by investing brotherly attitude toward all, the world reciprocates and the rewards are in leaps and bounds.

At this juncture, looking at both sides of the balance sheet, you and I can easily see how productive my investment in Masonry was, and how much material rewards I reaped from Masonry. The intellectual, moral and spiritual rewards are intangibles which can not be qualified.

The above statement is a revelation of my trade secret. I hope that you have undergone the same experience and may have harvested more. I demand that you share yours with me.

## HOME GROWN HEROES

It is said that when God choses a door, He opens a window - for those who have the wit to discover it. Among the ill, the handicapped, the disfigured are agonizing number of persons who have found their "windows". In quiet resurrections they have risen out of their pain and despair and shattered hopes of new ambitions, new satisfactions, new happiness. Though largely unsung, these men and women have in them the stuff of heroes. Their battles, of necessity, are fought alone (oh, so alone) in endless hours and days and months. But in those battles they somehow develop a very special kind of courage and, sooner or later, the breakthrough comes. Then, in spite of all the odds against them, they dare say: "I may not have much candle left, but with what I have, I'll shed a light."

# MISSOURI LODGE OF RESEARCH

Chartered September 30, 1941  
By the Grand Lodge of Ancient,  
Free and Accepted Masons  
Of The State of Missouri

A book on the Masonic life of President Harry S. Truman, written by noted author Allen E. Roberts at the commission of The Missouri Lodge of Research, will be available in the winter of 1985, according to Thomas C. Warden, editor of the MLR.

The book, titled "Brother Truman: The Masonic Life and Philosophy of Harry S. Truman", will be published by Anchor Communications, Drawer 70, Highland Springs, VA, 23075-0070.

Roberts, whose Masonic best-sellers include "House Undivided", "The Craft and Its Symbols", "Freemasonry's Servant", "Key to Freemasonry's Growth", and "G. Washington: Master Mason", among others, says the book will be the "story of the foremost Freemason of the twentieth century who, because of his love of the Craft, added credibility to its principles."

Part of Roberts' extensive research for the volume took him to the Harry S. Truman Library in Independence, Mo. Much of the contents will be in Truman's own words and contain never-before-published material gleaned from the Library and some exclusive sources.

The book, which will have over 300 pages, will include photographs and a comprehensive index as well as a full color dust jacket.

Members of the Missouri Lodge of Research will receive a copy of the book, and it will also be available commercially through Anchor Communications, which is offering special pre-publication prices through Sept. 30, 1985: One to four copies, \$11.50 each; five to 24 copies, \$11 each; 25 to 99 copies, \$9.75 each; and 100 or more copies, \$8.75 each.

The Missouri Lodge of Research, P.O. Box 480, Fulton, Mo. 65251, was chartered on Sept. 30, 1941, with Truman playing a key role in its organization and founding. The Lodge's most recent publication, in July 1985, was "The Case Collection: Biographies of Masonic Notables," a compilation of historical vignettes by James Royal Case, another Masonic author of reknown.

"The Missouri Lodge of Research is delighted to be working in concert with Mr. Roberts on this project," Warden noted. "The Lodge has promised a book on Harry S. Truman to its membership for 15 years, and that effort is finally reaching fruition."

# THE GRAND MASTER'S FIRST VISITATION

Most Worshipful Pedro W. Guerzon was elected and installed on April 26, 1985 as the **68th GRAND MASTER OF THE** Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines for the year 1985-1986.

In less than amonth he sat in the Grand Oriental Chair, not withstanding his hectic schedules, many callers and outside invitations, he never forget to render as his obligation to make his **FIRST VISITATION** to his "Mother Lodge" - **Davao Lodge No. 149, F. & A.M.** of District No. 18, Davao City.

At about 11:30 AM of May 18, 1985, Grand Master Guerzon arrived home in his mother Lodge in Davao City via PAL Jet all the way from the M. . W. . Grand Lodge in Manila, just to attend the stated meeing of Davao Lodge No. 149 at 6:00 PM.

He was met at the airport by the Officers and members of his Lodge headed by his Worshipful Master Eriberto S. del Pilar, Jr. Also met him the District Deputy Grand Master for District No. 18, VW Benjamin S. Geli and some masons of Lodges in District No. 18. The pilot of the plane "PAL" flight No. 113 happens to be Bro. Reynaldo Paz, also joined the group during

the picture taking and short gathering at the airport.

At the stated meeting MW Guerzon cited in his speech the reason for his choice of Davao Lodge No. 149 as the "FIRST" in his official iterinary. He thanked the brethren of his Lodge for giving him the light and nurturing him to what he is now in Masonry. He has picked the theme of his administration "TODAY'S DISCIPLINE, TOMORROWS MASONS". Further he accentuated the urgency of the goal if only to strengthen our relations with one another. He exhorted the cooperation of all masons particularly members of Davao Lodge No. 149 and masons of District No. 18 to support him in his program. As an outright response to his request for support, the Worshipful Master, Eriberto S. del Pilar, Jr. immediately handed to the Grand Master the amount of **P8,500.00** as advance remittance for **Per Capita dues** of 85 members for the year 1985. This advance remittance will help the Grand Lodge ease financial problems.

Later, a fellowship meeting was held at the Men Seng Restaurant in Davao City. He requested the Officers, Masters and Wardens, of the different lodges in District No. 18 to

consider the lamentable low finances of the Grand Lodge and the very inexorable cooperation he is wanting from all.

W M Guerzon and the group of Davao Lodge No. 149 and brethren of Davao City motored to Panabo, Davao del Norte to lay the cornerstone for the monument of Bro. Jose P. Rizal situated in front of the Municipal Hall. This is a project of brethren from Panabo - Dalisay Lodge No. 237 headed by W M Ricardo Lacsam. The Grand Master spent lunch in Panabo together with W M Desiderio Dalisay, PGM, V W Benjamin S. Geli, V W Paul T. Arcangel, Bro. Esparagoza - Municipal Councilor, W M Eriberto S. del Pilar, Jr., of Davao Lodge No. 149, W M

Rufino Yao of Sarangani Lodge No. 50, W M Ricardo Lacsam of Panabodalisay Lodge No. 237 and other brethren of Davao City and Panabodavao.

Afterwards, he proceeded back to Davao City to witness the Installation of Officers for the year 1985 - 1986 of the Scottish Rite's Marcelo H. del Pilar Chapter of Rose Croix, Davao Bodies A. & A. S. R.

The following day, May 19, 1985 he was accompanied to the airport by V W Benjamin Geli, V W Socrates Cesar, W M Eriberto S. del Pilar, Jr. and W B Antonio Legaspi, Jr. PM for his flight to Cagayan de Oro City to attend the stated meeting of Macajalar Lodge No. 184.

God hath made mankind one vast brotherhood, Himself their Master and the world his Lodge.

Friendship, Fraternity, Fellowship - this is the soul of Freemasonry of which charity is one gesture with a thousand meanings.

The only man who has nature on his side is he who builds on the fact that man is a social being and therefore, that he can never be happy until he is in harmony with his fellow.

I dreamed in a dream, I saw a city invincible to the attacks of the whole of the rest of the earth;

I dreamed that was the new city of friends; nothing was greater here than the quality of honest love - it led the rest.

**FLASHBACK FLASHBACK FLASHBACK**

## **Cagayan Valley Lodge No. 133 Donates Rizal Bust**

In commemoration of the 124th birth anniversary of Dr. Jose Rizal, the brethren of Cagayan Valley Lodge No. 133, led by WM Antonino R. Santos and Sr. Deacon Isagani C. Nilo; the chairman of the Lodge's Community Development Committee, donated a bust of the late Bro. Rizal to North Central Elementary School, Santiago, Isabela. Bro. Dominador Z. Cabasal, Division Superintendent of Schools for Isabela and a member of Isabela Lodge No. 60, accepted the donation in behalf of

the MECS.

A floral offering at the hero's monument followed the unveiling and turn-over ceremonies.

In the presence of PTA Pres. Pascual de la Cruz, the North District Supervisor and staff, teachers and students of the school and some members of the Sangguniang Bayan, honored guest Mayor Antonio M. Abaya called on the youth to emulate the national hero's many virtues and praised the brethren for the undertaking. (Magtanggol A. Nuevo, PM)

## **MARCELO H. DEL PILAR**

### **LODGE NO. 272 CONSTITUTED**

June 22, 1985 was a red-letter day for the brethren of Marcelo H. del Pilar Lodge No. 272, whose constitution and installation of its officers were solemnly held at Tem-

ple Plaridel in Malolos, Bulakan.

The Lodge was indeed honored by the presence of RW Reynold S. Fajardo who participated in the constitution ceremonies, acting in

behalf of the incumbent Grand Master, MW Pedro W. Guerzon, who was abroad at that time. With RW Fajardo were the following honored officials: RW Teodorico V. Baldonado, Senior Grand Warden; RW Raymundo Beltran, Junior Grand Warden; RW Domingo F.M. Domingo, Grand Secretary; VW Benjamin J. Torres, Assistant Grand Secretary; VW Jose R. Guerrero, Grand Marshal; VW Oscar L. Fung, Senior Grand Deacon; VW James R. Ruckman, District Deputy Grand Master, Dist. No. 7; VW John L. Choa, District Deputy Grand Master, Dist. No. 1-A; VW Renato O. de Belen, District Grand Lecturer, Dist. No. 1-C; VW Antonio R. Manio, District Grand Lecturer, Dist. No. 7; and WB Antolin T. Naguiat, PDDGM of Dist. No. 7.

After the constitution ceremonies, the first set of officers of M.H. del Pilar Lodge was installed, with WB Crisostomo P. Palma, PM and WB Rogelio J. Cachola, PM (both of Teodoro M. Kalaw Memorial Lodge No. 136) acting as Installing Officer and Master of Ceremonies, respectively.

Installed were the following brethren: Jaime Camino, Jr., PM, Worshipful Master; Marcelino C. Cruz, Sr., PM, Senior Warden; Bartolome C. Matela, PM, Junior Warden; Flaviano P. Villas, PM, Treasurer; Manuel A. Leander, PM, Secretary; Teodoro A. Bay, PM, Chaplain; Marmerto Agudo, Marshal; Renerio O. Arceo, PM, Senior Deacon; Felix C. Flor Cruz, Junior Deacon; Jose B. Montejo, Jr., Almoner; Joselito E.

Manalac, Lecturer; Benjamin T. Araniego, Jr., PM, Auditor; Benjamin T. Bartolo, Senior Steward; Alexander T. Bernardino, Junior Steward; and Antonio S. Cruz, PM, Tyler.

Despite the strong winds and heavy rains brought by the passing storm, the momentous proceedings of the Constitution and Installation Ceremonies were undampened. Nor did the flooded streets discourage the brethren from Pampanga, Nueva Ecija and Metro Manila from attending the important occasion. The storm howled without; within the brethren cheerfully witnessed the creation of the second lodge in Bulacan.

Adding wisdom to the grandeur of the ceremonies were the speeches by WB Jaime Camino, Jr., Installed Master; WB Pacifico Aniag, Incumbent Master, Malolos Lodge; VW James R. Ruckman; RW Raymundo Beltran; RW Teodorico Baldonado; and RW Reynold Fajardo. These speakers, in sum, congratulated the Brethren for a job well done and urged them to carry on with zeal and enthusiasm with the forethought that someday this youngest Lodge might blossom into one worthy of emulation in remembrance of the Masonic career of our illustrious Bro. Marcelo H. del Pilar after whom the Lodge was named.

Thus the dream of the 49 charter members was launched into a reality. These charter members are the fifteen newly-installed officers and the following brethren: Aldaba, Rodolfo; Alido Alfredo B.; Aniag,

Francisco Jr. B.; Aniang, Pacifico B.; Arandia, Eliseo Jr. A.; Buenaventura, Valiant O.; Cabauatan, Reynaldo C.; Cajanding, Ricardo Jr. P.; Caraballo, Danilo Sr. T.; Cruz, David L.; Elauria, Pablo M.; Fernando, Regelio N.; Galang, Abelardo P.; Gavilan, Jose Jr. E.; Gutierrez, Martin M.; Jacinto, Ramon D.; Liwanag, Ricardo P.; Madlangbayan, Noli A.L.; Mendoza, Juan M.; Ramos, Norberto M.; Reyes, Benjamin P.; Reyes, Danilo P.; Reyes, Epifanio R.; Reyes, Generoso V.; Roxas, Alfredo M.; Sandoval, Virgilio O.; Santiago, Enrico G.; Sto. Domingo, Gregorio T.; Tanjutco, Ysaac S.; Untivero, Jesus M.; Vangco, Ricardo M.; Yap, Teodulo; Zafra, Delfin B.; and Zafra, Filemon Jr. B.

Desirous of emulating the Masonic career of the Father of Philippine Masonry, who is himself a Bulakeno, the charter members also want to disperse Masonic light in the province of Bulacan, so that the Craft in Bulacan will be as strong and zealous as that in Cavite.

The newly-born Lodge was originally conceived by a handful of brethren residing in Malolos and in adjoining towns.

WB Pacifico Aniang, incumbent Master of Malolos Lodge No. 46, urged the brethren to put up a second Lodge in Bulacan; WBs Manuel Leander and Antonio Cruz made initial moves, persuading certain brethren to support the worthy project.

On Sept. 15, 1984, a group of brethren met at WB Renerio Arceo's residence at Pines Ville Subdivision, Meycauayan to discuss matters per-

taining to the lodging of a petition for dispensation to form a new Lodge. Present were Bros. Aldaba, Aniang (Pacifico), Caraballo, Cruz (Antonio), Flor Cruz, and Leander, all of Lodge 46; Bros. Arceo, Bartolome, Cruz (Marcelino), Matela, Villas, and Yap, of Lodge 79; and Bros. Araniego (21), Bay (81), Camino (136).

After a series of informal meetings, as sponsoring Master and as spokesman of the other 48 brethren, WB Pacifico Aniang filed a petition with MW Reynato S. Puno for a dispensation "to open and hold a new Lodge at said municipality of Meycauayan . . . and brethren WB Jaime Camino, Jr., WB Marcelino C. Cruz, Sr. and WB Bartolome O. Matela being recommended therein for appointment, respectively, as Worshipful Master, Senior Warden and Junior Warden of said proposed new lodge."

On Jan 21, 1985, MW Puno granted the required dispensation, thereby empowering and authorizing the petitioning brethren to form and open a Lodge to be known and designated as Marcelo H. del Pilar Memorial Lodge. The dispensation granted was to be in full force until the 31st day of March, unless sooner revoked by the Grand Master.

Then came the announcement during the proceedings of the 1985 Annual Communication held at Plaridel Masonic Temple last April 25-27 that M.H. del Pilar Memorial Lodge was granted the number Lodge No. 272. The announcement clearly indicated that the Charter would be given by the MW Grand Master in recognition of the efforts

of the Meycauyan brethren after having surrendered their books of records, by-laws, and reports of their doings at the time the Lodge operated under dispensation. Thereupon, VW James Ruckman, DDGM, Dist. No. 7, designated WB Vicente S. Garcia of Pampanga Lodge No. 48 as the Grand Lodge inspector of the Lodge.

#### Dist. No. 27 DGPM Officers Inducted

Masonic District No. 27's District Guild of Past Masters (DGPM) had an organizational meeting at Punong Ko, Cadiz City, last March 16. Appointed DGPM officers by VW Antonio K. Ko, DDGM, are as follows: District Guild Master- -WB Franklin J. Demonteverde; Deputy District Guild Master- -WB Edgardo B. Quisumbing; Treasurer- -WV Jose L. Justiniani, DGL; Secretary- -WB Roberto L. Hinolan; Chaplian- -WB David J. Lozada Sr.; Marshall- -WB Gary C. Villaruz; Auditor- -WB Casiano T. Ibrado Jr.; Inner Guard- -WB Jose Y. Tan; and Outer Guard- -WB Jose R. de Leon. Lodge Coordinators are: Kanlaon 64- -WB Angel S. Tiangson Jr.; San Carlos 186- -WB Restituto Dayon; Negrense 200- -WB Amando K. Alcantara; Lantawan 210- -WB Moises A. Villamaria; and Mangkas 260- -WB Loreto Valera.

The term of office of the appointed officers will expire on Aug. 23, when the DGPM will have its first election of officers. This will be on the occasion of the Annual Masonic District Convention in San Carlos City, Negros Occidental, the host of

which is San Carlos Lodge No. 186.

The appointed officers were inducted into office by WV Antonio K. Ko.

Meanwhile, the Council of Elders in the district had its first meeting last June 1 also at Punong Ko. It is composed of the following brethren: VW Antonio K. Ko, DDGM, Chairman; VW Jose L. Justiniani, DGL, Co-Chairman; WBs Jesus J. Aurelio, David J. Lozada Sr., Franklin J. Demonteverde, Vivencio T. Ibrado Sr., Edgardo B. Quisumbing, Emilio G. Jison Jr., Moises A. Villamaria Jr., Jose R. de Leon, and VW Enrique P. Maravilla, PDGL. All G and Lodge Inspectors are ex-officio members. (Adelo P. Daroy, Dist. Correspondent)

#### FORMATION OF NEW CLUB DISCUSSED

RW Reynold S. Fajardo and RW Raymundo N. Beltran met with the Task Force and the Ways and Means Committee to discuss the formation of the proposed club, the primary objective of which is to raise funds to complete the construction of the new temple within a given timetable, preferably three years.

Bro. Bonnie Go Tong said that if the proposed club would be approved to be a continuing body, it might assist blue lodges in constructing their lodges. According to him, the club membership should be through careful screening of all applicants. Voting members will be limited to 100, each of whom shall be assessed P10,000.00; non-voting members, on the other hand, shall be limited to 400, each with an as-

essment of P5,000.00.

Bro. Go Tong also stated that the collected funds should be considered as a loan and should be held in trust, provided that the donor may withdraw his money at any time.

It was felt by the brethren in attendance that the indorsement and cooperation of the incumbent DGM, SGW and JGW are needed to insure make sure the funds would be spent only for the purpose they have been raised.

RWs Fajardo and Beltran assured that they would sanction the pro-

posed club.

Tentatively, the organization of the club, shall be made through an Edict to be drafted by RW Raymundo D. Beltran.

Membership campaign strategies and other suggestions were also deliberated on.

Besides RW Bros. Fajardo and Beltran and Bro. Go Tong, the others present in the meeting were WBs Andres Tan, Henry Koa, Rene Damian; Oscar Fung, (who served as Secretary); Ben J. Torres and Bro. Alfredo Li.

# THE GRAND GUILD OF PAST MASTERS OF THE PHILIPPINES

by Bro. Modesto G. Rico  
Working Team, GGPM

The Past Master's service is  
grounded on an avowed commitment  
and challenge: he truly serves  
who gives and shares of his self.

The Grand Guild of Past Masters of the Philippines (under the jurisdiction of the Most Worshipful Grand Lodge of the Philippines) was created pursuant to Edict No. 84, Aug. 31, 1984 (Puno) and made operational through Memorandum No. 5 Sept. 19, 1984 (Puno). The Grand Guild aims to give meaning and substance to masonic labors for service, growth, and revitalized endeavors to exemplify the tenets of Freemasonry. A working team, organized by Most Excellent Rosendo G. Herrera, PGM, First Grand Guild Master, labored and developed the designs upon the trestleboard where Past Masters "can do justly by the square, walk uprightly upon the level, and act by the plumb, within the compass of brotherly love, relief and truth -- a brother and a builder of love for man and God."

In this context, the Constitution and By-Laws of the Grand Guild, the Uniform Code of By-Laws for the District Guilds were prepared; the logo designed; and the Grand Officers' jewels manufactured. All these were duly approved in open session during the first Annual Convention of the Grand Guild at the Plaridel Masonic Temple on April 24, 1985. The approval of all the plans, proposals and their details were readily secured during the said Annual Convention, because in the course of the preparations of the plans and their implementing details, regular and frequent consultations were made with the incumbent Grand Lodge Officers and the Past Grand Masters, as consultants and advisers respectively of the Grand Guild of Past Masters.

The Most Worshipful Grand Lodge of the Philippines has many service concerns and development plans; service to our worthy distressed past masters, their widows and orphans included. This latter service responsibility can now be delegated to the Grand Guild of Past Masters; for indeed, concern for senior masons, past masters, their widows and orphans has been a long felt need. The success of the Grand Guild of Past Masters will be the success of the MW Grand Lodge, for the Grand Guild is under the jurisdiction of the MW Grand Lodge of the Philippines. The delegation of this service responsibility runs throughout all the District Guilds of Past Masters.

Most Excellent Rosendo C. Herrera is the first President of the Grand Guild of Past Masters. The other officers include RE John L. Choa, Deputy; RE Victorino M. Ramos, Treasurer; RE Marcelio P. Dysangco, Secretary; VR Remedios E. Racela, Chaplain; VE Jose R. Guerrero, Marshall; VE Educarado P. Gonzales, Jr., Auditor; VE Abelardo M. Lumague, Inner Guard; and VE Jovito G. Tamayo, Outer Guard.

## ERRATUM

James R. Ruckman, DDGM, Masonic Dist. No. 7, has sent a letter to MW Manuel M. Crudo, PGM. The letter reads in part:

"I am writing this in order to set the record straight concerning the amount reported in the Sept-Oct 84 CABLETOW, as having been contributed by me personally to the Calamity and Disaster Fund.

"Although the amount of P4000.

listed on page 123 was correct, and a portion of my individual contribution was included, the total should have been listed as being from Masonic District No. 7.

"When I saw the list in the CABLETOW I immediately checked my records and noted that the error was mine, not the Grand Lodge or the CABLETOW - I should have been more specific when I forwarded the donation for that worthy cause."

The Daet sojourn may, in all aspects appear too routinary and casual but the warmth, reception and fellowship shared by all will enhance the harmony prevailing within the lodges in Masonic District No. 13. . . .

# An Unforgettable Lodge Visitation in Daet

By CARLOS S. BRIONES  
District Correspondent

What could have been an ordinary lodge visitation in Daet, Camarines Norte on a wet Saturday evening (6 July, 1985), turned out to be a real life drama (near midnight) to seven visiting brethren on their way home.

Led by VW Tomas Reyes, DDGM for Masonic District No. 13, the party figured in a rescue operation which saved the lives of four out of five passengers seriously injured in a vehicular accident involving a south-bound Philtranco bus and a north-bound tricycle along the Maharlika Highway in Barangay Del Rosario, Pamplona, Camarines Sur, some 17 kilometers from the City of Naga.

Junior Grand Lecturer Jesse Amihan, Grand Lodge inspector and PM Jesus Raquitico and this writer (Bro. Carlos S. Briones) had to vacate the service vehicle offered by VW Amihan to rush the victims to a hospital in Naga.

Romeo Abesola, a Sipocot Camarines Sur resident, died while in transit as four others, Gilda Gayanilo, a local contractor, Leonor Isla, Armando Magpantay (all of Sipocot) and the unidentified tricycle driver survived after immediate operations and medical attention at the Mother Seton Hospital in Naga City.

Reyes and party, cramped and packed like sardines in his super beetle, practically had to crawl their way to follow the rescue vehicle due to a heavy downpour.

Earlier that day, Brothers Amihan, Raquitico and this writer left Naga ahead of the DDGM's group who motored in the afternoon with Brothers

Eugene Ong, another Grand Lodge Inspector, Naga City Lodge No. 257's Junior Warden Santy Magat and Chaplain Gorgonio Portuguez.

many past masters as possible from Daet's two lodges (Naga City Lodge No. 247 and Camarines Norte Lodge No. 107) for the formation of a district past masters' guild.

107) for the formation of a district past masters' guild.

The venue for the informal meeting (prior to the official lodge visitation) was a newly-constructed Bureau of Forest Development resthouse along the shores of idyllic Bagasbas Beach.

Even as the rains came in intermittent torrents, several Daet brethren led by Naga City Lodge No. 247's Worshipful Master Ong Ping Lee accorded the visiting group a most hospitable welcome and a sumptuous dinner at one of Daet's best restaurants.

Lodge 247 opened at seven in the evening with grand honors to the DDGM and his party. In the deliberations of the day's business, WB Amihan impressed the host brethren with his carefully prepared and mimeographed handouts on common mistakes and misconceptions in rituals necessary in enriching masonic education among the brethren. Amihan, in his address, promised to make the distribution of handouts a regular undertaking in District 13.

This novel idea was given total acceptance and approval of the Daet Masons and no less than PM Santiago Ferrer, Sr., himself a former District Grand Lecturer, lauded the resourcefulness and initiative of VW Amihan. WB Ferrer said that he had been a lecturer in the past yet the novelty of Amihan's impressive idea was something that has never been adopted. He then urged the brethren to put into actual practice the essence and substance of Amihan's contribution to masonic education. This was met with a warm round of applause.

VW Tomas Reyes, on his part, deliberated on the Grand Lodge's immediate need for the formation of a district past masters' guild. Afterwards, he handed over to Lodge Secretary Santiago Ferrer, Jr., copies of the uniform constitution and by-laws of the proposed guild including recent communications from the grand lodge.

Humility getting the better of the DDGM, Reyes requested that the brethren refrain from giving him grand honors in future visitations. This, Reyes said, is to set aside too much formality in ceremonies which he expects to be conducted in more casual and brotherly way without necessarily sacrificing the dignity of his office. Again, this was given a thunderous applause.

A modest fellowship followed after the lodge closed at 9:15 in the evening and animated conversations ended in mutual invitations for exchange visits among lodges. The Isarog and Naga City brethren were then escorted to their vehicles for that unexpected but eventful trip back home.

The Daet sojourn may, in all aspects, appear too routinary and casual

but the warmth, reception and fellowship shared by all will enhance the harmony prevailing within the lodges in Masonic District No. 13 and may further cement the ties that bind the lodges together. Above all, the fatal accident along the way revealed a masonic compassion that may linger only in the memory of seven homewardbound brethren. With many a word of thanks from the victims themselves or their relatives, the world may never even know that on that fateful night seven shivering masons dispersed their working tools to save lives.

## TWO POEMS

# MAGHIHINTAY AKO

*Elpidio A. Adalia*

*Tamaraw Lodge No. 65*

*-- Calapan, Or. Mindoro*

*Ang hagkis ng hangi'y matinding totoo,  
Pilit na lumagos sa lama't buto ko.  
Araw ay lumubog, nagdilim ang mundo,  
Angking kalayaa'y naglahong tinamo,  
Sa luhang umagos ay naanod ito,  
Nagbuntong-hininga't, galit sumilakbo.*

*Ang bayang pighati'y sakmal na mahigpit,  
Nagpupumiglas ding abutin ang langit.  
Kalayaang taglay ngayo'y napipiit,  
May busal ang bibig, dila'y naging umid,  
Kahit na panulat may akma ng kalis,  
Mga tanikala'y lalong humihigpit.*

*Mabangong bulaklak laging kaulayaw,  
Ang mga bubuyog nahithit ng nektar.  
Ubos na ubos na'y ayaw pang bumitaw,  
Gayun din ang hari na sakim sa yaman.  
Baliw at lasing pa sa kapangyarihan,  
Ay hampas ng langit at dagil sa bayan.*

*Batingaw ng buhay malungkot ang tunog,  
Pagkat kalayaa'y luoy na at umog.  
Mga kalupitan sa trono'y niloklok,  
Trono ay babagsak, araw matatapos.  
Maghihintay ako sa Araw ng Tubos,  
Langit ang gaganti, pasabing tibubos.*

# PAGBATI SA MGA PAST MASTERS

Cagayan Valley Lodge 133, F & AM  
Santiago, Isabela

Sinulat ni

Hon. Jorge Getulio Amado Tinio, Sr. 32<sup>o</sup>\*\*

(Manunulat-Makata-Mananagalog)

\*\*Naging kolumnista ng the Valley Express sa  
wikang Pilipino, sumulat ng Mga Sukat;  
Masabi Ukol sa Wika; at  
nagsalin ng Longfellow's Evangeline.

*Kung pagsasaulang bakasin sa isip  
Mga nakaraang mandí'y panaginip,  
May madadalumat pa kaya ang bait  
Maliban sa mga nangagpakasakit?  
Yaong kung бага sa tayo'y nasa tubig  
Ang ating sasakyan, kulang man sa katig,  
Bawat patunguhang pampang nasasapit  
Sa talino't sikap nilang magsiugit.*

*Bugtong ng hinagap na munting arcadia  
Merdekka na waring marilag na Logia;  
Magbuhat sa laot, maliit na vinta  
Taglay yaong labi ng mga patriota,  
Ilinuwa ritong anaki'y serena  
Niyong karagatan tatlumpung taon na,  
At ang nagsigaod, pilotong nagdala  
Mga magigiting na Past Masters, sila!  
Sila, silang naging gabay nati't sukat  
Ng MORALE AND DOGMA sa atin nagmulat;  
Hindi pala kisig ng 'salag at senyas'  
Ang tunay sa atin dito mamamalas,  
Kung hindi sa yaong ang doctrina, batas  
Mga Obligation ay natatalastas;  
Ang mga 'hiwaga' di ibinubunyag  
Sa hindi Kapatid, yaon ma'y kaliyag.*

*Ito, Fraternidad ay ng mga tao  
Sa Amang Bathala, Dios na totoo;  
Bakas sa daigdig ng banal na Templo  
Ni Haring Solomon na siya ang Ulo;*

*Gintong pananalig: "Buhay, espiritu  
Ay immortal - - - walang kamatayan - - - ito."  
At sila na naging Adorable Maestro  
Ang nagsipagsilbi na ating puntero.*

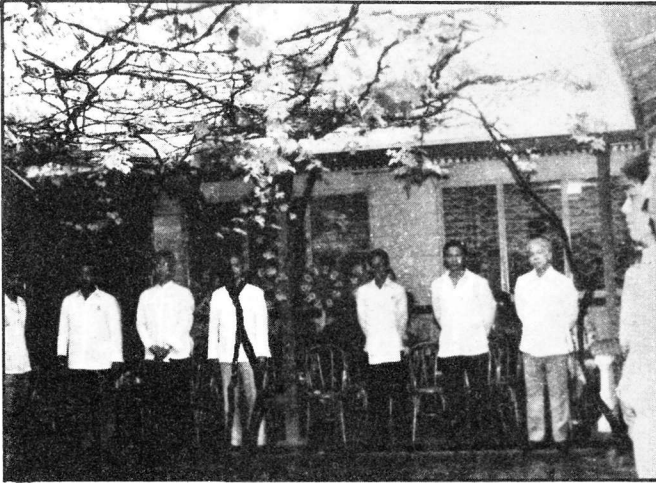
*Kaya, ang pagbati, naming mga mahal  
Nag-Worshipful Master naming mararangal;  
Nawa, maging laging 'tapat na katipan'  
Plansa't arindela hanggang mabitiwan;  
At ipagpatuloy nating tuwang-tuwang  
Mga pagawain na nakatiwangwang.  
Una, itong Logia, hanggang maging tunay  
Sumukob sa ating langit habambuhay.*

*Langit? guniguni lamang na tinamo  
Na ang minimithi o ang tagumpay mo;  
At para marating ang lalong ibayo  
Maging parang isang magsikawag tayo - - -  
Lahat, bawat isa, kung magtototoo  
At itatalaga ang mga kamao,  
Sa kinanti-kanting walang puknat nito  
Ay maiusad ang 'higanteng bato'.*

*Mga ginigiliw na nangamatnugot  
Nangaging ulirang piloto sa laot,  
Nagsipagsumikap humawak ng gaod  
Sa madlang daluyong nagsipagtaguyod;  
Di pinanghinaan ng lakas ng loob  
Lunday sa malaking dagat di nagtaob;  
Saksi ng ganito ninyong paglilingkod  
"Jewels" sa dibdib na iyang namumukod.*

*Sa "Jewels" na iyan, Mga Exelente  
Gayang na higit pa sa ginto't brillante - - -  
ESKWALA, AGUHON, at mayoskulang "G"  
- - - Ay hindi balakid mahal na pasahie;  
Sa inyo ng lahat ito nasasabi  
Kapatirang tunay na pang-buong Orbe;  
Kaya sa daigdig ng ngalang Masonry  
Kayo ang emblema ng Dangal at Puri!*

# PEOPLE.. PLACES.. EVENTS...



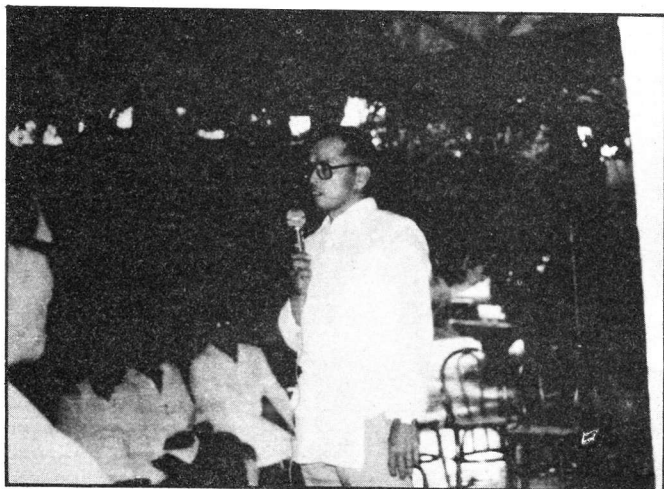
*Some of the brethren present during the cornerstone laying rites of Jose P. Rizal (Calamba) Lodge No. 270*



*MW Pedro W. Guerzon dedicating Dr. Jose P. Rizal 270.*



*Bro. Benito L. Lit presents WB Emilio C. Capulong, Jr. with the deed to the lot where Jose P. Rizal, (Calamba) Lodge No. 270 will erect their temple while Lady Lit looks on.*



*WB Emilio C. Capulong, Jr. Master of Jose P. Rizal, (Calamba) Lodge No. 270 delivers the welcome address to the cornerstone laying rites of the Lodge Temple.*



*VR Benito J. Reyes, Jr., Grand Chaplain leads the invocation at the cornerstone laying rites of Calamba Lodge No. 270*



*The time capsule is being placed in the cornerstone by WB Emilio C. Capulong, Jr., Master of Jose P. Rizal (Calamba) Lodge No. 270. He is assisted by Bro. Benito L. Lit, Junior Warden of the Lodge.*



*WB Eugenio A. Antonio Jr., leads the invocation at the convention hosted by San Carlos Lodge No. 186, F. & A. M.*

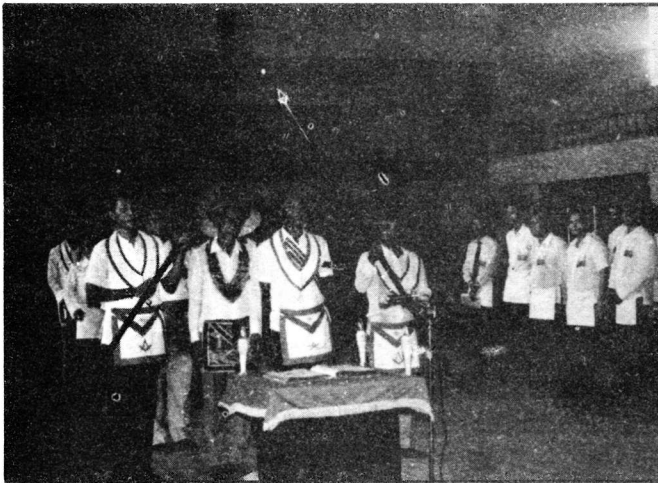


*MW Pedro W. Guerzon congratulates the Ladies of Mason of M.V. Ko Memorial Lodge No. 210 during the fellowship dinner program after the dedication rites of the new temple.*



*MW Pedro W. Guerzon presides over the dedication ceremonies of the Manuel V. Ko Memorial Lodge No. 210.*

*VW Antonio Ko, District Deputy Grand Master for Masonic District No. 27, declares the district convention open.*

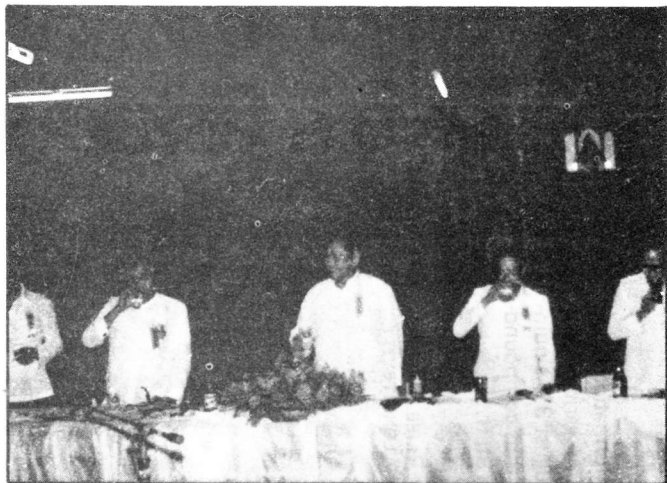


*VW Antonio Ko, District Deputy Grand Master of Masonic District No. 27 and members of his party were received with grand honors at the district convention held at the San Carlos Civic Center*

*VW Antonio Ko, DDGM of Masonic District No. 27 receives gavel from WB Samuel SM. Lezama, Master of San Carlos Lodge No. 186, F & A.M, host of the convention.*



*A toast to the Grand Master at the fellowship dinner at the compound of Bro. Marzo Agarao after the dedication rites of the Manuel V. Ko Memorial Lodge No. 210 in Victorias.*



*The Ladies or Masons of Manuel V. Ko Memorial Lodge No. 210 (formerly Lantawan Lodge No. 210) who were mainly responsible for the construction of their new temple in Victorias.*

*Fr. Roberto Bayona officiating at the blessing of the M. V. Ko Memorial Lodge No. 210 premises.*



# For Your Information

This is our first attempt to compile and consolidate information based on the annual report submitted to us by the secretaries of various Blue Lodges under our Grand Jurisdiction. As of press time (August 31) a number of Lodges have not yet submitted their annual reports, thus compounding our problem as to how to address our subscribers — The Staff.

LODGES	TOTAL MMs 1984	With LOCAL ADDRESSES	With O'SEAS ADDRESSES	DUAL MEMBERS	LIFE MEMBERS LONGITEVITY	LIFE MEMBERS PURCHAS	With UNKNOW ADDRESS
MANILA—MT. LEBANON	1	70	87	20	48	58	19
CAVITE	2	214	166	14	—	78	—
ST. JOHNS—CORREGIDOR	3	59	76	16	40	33	—
BAGUMBAYAN	4	92	23	4	23	53	—
ISLAND—LUZ—MINERVA	5	29	7	1	6	6	18
BIAK—NA—BATO	7	46	27	13	3	30	—
COSMOS	8	48	55	11	30	24	2
ILOILO—ACACIA	11	83	10	4	16	—	—
NILAD	12	60	3	2	11	1	—
WALANA	13	50	2	5	1	—	—
DALISAY	14	34	1	9	1	3	—
PILAR	15	297	26	3	9	182	—
SINUKUAN	16	30	—	2	2	—	—
BAGONG BUHAY	17	276	126	12	22	176	—
ARAW	18	65	12	3	—	—	—

SILANGANAN	19	45	45	—	3	4	4	—	6
DAPITAN	21	54	46	8	8	5	5	—	—
JOSE RIZAL	22	81	78	3	9	—	—	8	—
MALINAW	25	100	96	4	—	10	5	—	—
PINAGSABITAN	26	91	89	2	—	—	—	—	—
BATONG--BUHAY	27	43	38	5	11	8	—	—	—
BALINTAWAK	28	15	15	—	—	2	—	—	—
ZAPOTE	29	—	—	—	—	—	—	—	—
MAKTAN	30	67	60	7	4	14	9	—	—
AGUINALDO MEMORIAL	31	380	368	—	12	20	148	—	—
ISAROG	33	84	80	4	4	4	7	—	—
LINCOLN	34	488	188	300	3	—	—	—	—
BATANGAS	35	78	65	13	1	21	15	—	—
KALILAYAN	37	44	44	—	1	7	—	—	—
BULUSAN	38	47	45	2	—	—	—	—	—
MABINI	39	70	—	—	—	7	3	—	—
MAGUINDANAO	40	0	—	—	—	—	—	—	—
TAYABAS	43	32	32	—	5	4	2	—	—
MOUNT APO	45	95	95	—	8	8	—	—	—
MALOLOS	46	44	40	4	1	6	—	—	—
MAKABUGWAS	47	38	33	5	2	11	10	—	—

MOUNT MAINAM	49	202	176	26	2	13	111	-
SARANGANI	50	172	163	9	5	27	10	-
PINTONG BATO	51	260	232	28	3	21	113	-
PINATUBO	52	104	81	18	5	10	34	-
CABANATUAN	53	186	166	20	10	26	9	-
MAKAWIWILI	55	22	21	1	-	-	-	-
PANGASINAN	56	110	110	-	4	11	1	-
LUZON	57	47	41	6	1	-	15	-
LABONG	59	29	29	-	-	7	-	-
ISABELA	60	113	111	2	8	15	1	-
MAYON	61	49	46	3	3	4	-	-
ANGALO	63	66	66	-	2	7	-	-
KANLAON	64	77	62	-	1	14	-	-
TAMARAW	65	118	118	-	5	4	-	-
GONZAGA	66	89	89	-	2	7	1	-
BAGUIO	67	83	72	11	5	4	-	-
MAGAT	68	164	161	3	10	8	2	-
PRIMERA-LUZ-FILIPINA	69	249	228	21	3	20	87	-
UNION	70	-	78	15	-	-	-	-
LAOAG	71	-	48	-	-	-	-	-

MAKILING	72	35	34	1	3	-	-	-
NUEVA ECIJA	73	78	78	-	4	8	-	-
PLARIDEL	74	17	17	-	2	-	-	-
AGNO	75	78	75	3	2	14	2	-
KASILAWAN	77	-	-	-	-	-	-	-
HAMTIK	78	23	23	-	4	-	-	-
TAGA-ILOG	79	-	37	3	-	-	-	1
F. D. ROOSEVELT	81	39	27	12	-	3	5	1
HIGH TWELVE	82							
DAGOHOY	84	40	40	-	2	8	-	-
ABRA	86	23	-	-	1	3	-	-
HIRAM	88	110	92	18	5	6	-	-
MUOG	89	65	53	12	4	-	16	-
MEMORIAL	90	139	124	15	3	-	-	2
MOUNT KALADIAS	91	75	66	9	1	12	4	-
MENCIUS	93	86	79	7	5	-	1	-
SERVICE	95	67	38	29	5	27	-	-
ISAGANI	96	46	45	1	1	9	21	-
BAGONG-ILAW	97	145	140	5	7	24	-	-
MOUNT HURAW	98	48	48	-	1	8	-	-

PALAWAN	99	11	11	—	10	1	—	—
BUD DAHO	102	102	102	—	—	18	18	—
ZAMBALES	103	44	43	1	4	7	—	—
BATAAN	104	65	55	10	2	7	13	2
LEONARDO WOOD	105	416	34	382	6	87	74	47
CAMARINES NORTE	107	72	69	3	2	3	1	1
KUTANG BATO	110	78	78	—	1	6	—	—
MARANAW	111	139	139	—	5	16	73	—
INDANG	115	72	61	11	—	3	15	11
VICTORY	116	31	31	—	1	3	—	—
OKINAWA	118	898	—	898	—	44	214	—
MARIKINA	119	20	20	—	9	1	—	—
QUEZON CITY	122	26	60	6	4	5	21	1
MILTON C. MARVIN	123	248	—	248	—	—	43	—
CEBU	128	93	92	1	6	11	1	—
SIXTO LOPEZ (BATULAO)	129	26	—	—	—	—	—	—
MOUNT MALINDANG	130	122	122	—	7	—	2	—
CAGAYAN VALLEY	133	112	108	4	2	13	1	—
T.M. KALAW MEMORIAL	136	46	35	11	5	5	—	—
JUAN S. ALANO	137	44	42	2	1	1	—	—
BONTOC	140	48	46	2	3	—	—	—



TAGAYTAY	165	99	83	16	23	-	-	-
APO KAHAY	166	27	27	-	1	8	52	1
GENERAL MANUEL TINIO	167	106	-	-	12	8	52	1
GENERAL LLANERA MEM.	168	-	56	7	12	-	-	-
JUAN SUMULONG MEMORIAL	169	31	25	6	14	-	-	4
KIDAPAWAN	170	-	47	3	1	-	-	3
NARRA	171	110	110	-	7	-	-	-
MICRONESIA	173	55	-	-	17	-	-	-
CAPITOL CITY	174	71	71	-	6	1	9	-
SIETE MARTIREZ	177	45	45	-	1	-	-	-
CORDILLERA	178	65	62	3	22	-	-	-
EMON	179	131	-	129	2	-	32	-
MAHARLIKA	180	43	43	-	-	-	-	-
SIERRA MADRE	181	53	51	2	-	1	-	-
RIO CHICO	182	89	87	2	-	1	-	1
MACATHUR	183	136	-	136	9	-	-	-
MACAJALAR	184	-	-	-	-	-	-	-
LAONG-LAAN	185	73	69	4	11	-	8	2
SAN CARLOS	186	28	28	-	5	-	4	-
KALANTIAO	187	39	38	1	2	-	-	-

MATI—AURORA	190	74	74	1	1	1
MALLIG PLAINS	191	30	30	11	—	—
RIO GRANDE	192	47	46	1	4	13
SARANAY	193	61	60	1	7	—
GRACIANO LOPEZ JAENA	194	34	32	2	4	—
MABINI—KALAW	195	41	41	—	5	1
SHANGRILA	196	41	41	—	5	1
F DATU BAGO	197	56	56	—	18	—
DIGOS	198	38	38	—	—	—
ANDRES BONIFACIO	199	46	46	—	19	—
NEGRENSE	200	—	—	—	—	—
HUNDRED ISLANDS	201	25	25	—	4	—
JACOBO ZOBEL MEMORIAL	202	52	52	—	18	17
PANTABANGAN BONARI	203	55	55	—	10	6
TAGUM	204	36	35	1	4	—
AKLAN	205	27	27	—	1	—
VILLAVERDE	206	44	44	—	—	—
ILIGAN	207	43	42	1	15	12
TORIL'	208	52	51	14	—	—
KORONADAL	209	54	54	—	6	9

LANTAWAN	210	25	25	9	-	-	-
NORTHERN SAMAR	211	18	18	1	2	2	-
ZOZIMO MONTEMAYOR	212						
BEACON	213	34	32	4	-	-	-
BERNARDO A. NERI MEM	214	31	31	4	-	-	-
ITAWES	215	28	28	13	-	-	-
SALUG VALLEY	216	-	-	-	-	-	-
RED ARROW BIVISION	217	48	48	1	1	-	-
IFUGAO	218	19	19	4	-	-	-
TIMBERLAND	219	30	29	8	-	-	4
BUGO DE ORO	220	30	26	10	-	-	4
TACLOBAN	221	30	30	-	2	14	-
KAPATAGAN VALLEY	222	40	40	12	-	2	-
BANTUGAN	223	58	58	18	-	4	-
LUIS J. REYES MEM.	224	54	54	9	-	20	-
DADIANGAS	225	58	58	20	-	5	-
CALINOG	226	21	18	20	-	-	3
LAKE LANAO	227	34	34	13	-	4	-
KAPATIA KAPATIRAN	228	110	110	33	2	9	-
TIGBAJUAN	229						
LAKE PINAMALLOY	230	36	36	8	-	-	-

QUINTIN SALAS MEMORIAL	231	25	24	-	-	-	-
EAST GATE	232	22	21	1	6	-	2
SANCHEZ MIRA	233	22	21	1	-	-	1
	19	19	18				
ORMOC	234	14	14	-	3	3	-
APOLINARIO MABINI MEM.	235	51	50	1	26	-	-
MOUNT DIWATA	236	26	26	-	6	1	-
PANABO-DALISAY	237	20	20	-	13	-	-
MAGDIWANG	238	99	99	-	31	-	16
PALILAN	240						
RED MOUNTAIN	241	33	33	-	-	-	6
PUNTA SULAWAN	242	34	32	2	8	-	-
MANTICAO	243	33	33	-	19	-	-
DAGUMA MOUNTAIN RANGE	244	31	29	2	17	-	3
BUKIDNON	245	26	26	-	8	-	-
SIBUGUEY VALLEY	246	34	34	-	25	-	-
DAET	247						
BAYAWAN	248	22	22	-	16	5	-
HALCON	249	23	22	1	14	-	-
CARMEN VALLEY	250	38	38	-	11	-	-

TUMAUINI	251	22	22	7	-	-	-
TUPAS	252	33	33	-	14	-	-
DON CAMILO OSIAS MEM.	253	22	20	2	3	-	-
ARCABIO EVANGELISTA MEM.	254	25	25	-	2	1	-
KAMAYO	255	23	23	-	16	-	-
KITANGLAY	256	24	24	-	6	-	-
NAGA CITY	257	24	24	-	11	-	3
INDUSTRIAL CITY	259	37	36	1	13	-	-
MANGKAS	260	32	32	-	24	-	-
MOLAVE	261	31	31	-	19	-	-
MANUEL L. QUEZON	262	38	38	-	7	-	-
ZARAGOZA	263	15	15	-	4	-	-
MOUNT AMURONG	264	29	29	-	12	1	-
DON LORENZO TAN MEM.	265						
SHARIFF KABUNSUAN	266	33	33	-	26	-	-
MIDSAYAP	267	26	26	-	14	-	-
MERIDIAN	268	27	27	-	-	-	-
LA NAVAL	269	68	68	-	53	-	2
DR. JOSE P. RIZAL	270	18	18	-	7	-	-

I walked in the valley as the rising dawn spoke the secret  
of eternity,  
And there a brook, on its course, was singing, calling and  
saying:  
Life is not only a merriment;  
Life is desire and determination.  
Wisdom is not in words;  
Wisdom is meaning within words.  
Greatness is not in exalted position;  
Greatness is for he who refuses position.

A man is not noble through ancestry;  
How many noblemen are descendants of murderers?

Not everyone in chains is subdued;  
At times, a chain is greater than a necklace.

Paradise is not in repentance;  
Paradise is in the pure heart.

Hell is not in torture;  
Hell is in an empty heart.

Riches are not in money alone;  
How many wanderers were the richest of all men?

Not all the poor are scorned;  
The wealth of the world is in a loaf of bread and a cloak.

Beauty is not in the face;  
Beauty is a light in the heart.

Perfection is not for the pure of soul;  
There may be virtue in sin.

This is what the brook said to the tree upon its banks;  
Perhaps what the brook sang was of some of the secrets  
of the sea.

by Gibran

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