



The CABLETOW

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COVER STORY

Noble Boneto K. Go, President of Philippine Shriners Association with Noble Francisco M. Lovero, 1986 Past High Shereef of Maginoo Shrine Oasis, A.A.O.N.M.S. during the October Islam Ceremonial in Manila.

GRAND MASTER'S MESSAGE

MW Raymundo N. Beltran



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MGA KABABAYAN:

Ngayon ay ipinagdiriwang natin ang ika-138 taon ng pag-silang ng ating bayaning si Marcelo H. del Pilar, na kilala rin sa taguring PLARIDEL.

Hindi ko na gugunitain ang kanyang talambuhay, mga nagawa bilang propagandista, at ang pakikibaka sa panulat upang makamtan ang ating kalayaan.

Aking bibigkasin ngayon ang kanyang buhay bilang isang kapatid na mason. Lingid marahil sa kaalaman ng nakararami sa atin, na si Marcelo H. del Pilar ay isang mason, hingaang bilang isang mason at ang mga adhikain at layunin bilang propagandista at mamamayan ay dulot ng mga adhikain at layunin na natutunan niya sa Masonaria, tulad din ng mga bayani natin na sina Jose Rizal, Apolinario Mabini, Andres Bonifacio, Gregorio del Pilar, Emilio Aguinaldo, ang magkapatid na Antonio at Juan Luna, at ang bayani natin noong ikalawang Digmaang Pandaigdig, na si Jose Abad Santos, na pawang mga mason.

Si Del Pilar ay isa sa mga nagtatag ng Logia La Solidaridad sa Madrid, sa ilalim ng Gran Oriente Espanol. Doon si Rizal nakakita ng unang liwanag sa Masonaria. Hindi nagtagal siya ay naging Punong Guro (Worshipful Master) ng nasabing Logia at si Jose Rizal naman ay ang naging Orador o tagapagsalita roon. Doon naging kaanib ang mga bayani natin na nasa Espana.

Matapos nilang maitatag ang Logia La Solidaridad, ay sinikap nila na dalhin ang Masonaria at palaganapin ang liwanag nito sa Pilipinas at maimulat ang mga Pilipino sa adhikain at layunin ng Masonaria. Kung kayat pinauwi ni Del Pilar si Pedro Serrano Laktaw dito sa Pilipinas. Sa tulong nila ni Moises Salvador na doon din nagmason sa Madrid at ni Jose Ramos buhat sa London, nagtayo sila ng mga Logia ng Mason sa Pilipinas. Itong mga logia sa Pilipinas ay kanilang pinag-ugnay sa mga Logia sa Espana, at ito ang naging "consolidated League against oppression in the homeland".

Dumami ang mga mason at nagtatag sila ng Regional Grand Council. Ngunit ito ay hindi kinilala ng Special Grand Deputy ng Grande Oriente Espanol, na si Alejandro Roji; at ang itinatag ng mga Pilipino na Regional Grand Council ay kanyang binali wala. Ang mga mason dito sa Pilipinas ay nanagsisulat kay Del Pilar at nagprotesta sa ginawa ni Roji. Sa pamamagitan ni Del Pilar, at sa pagkilala din ng mga matataas na mga mason sa Madrid sa kanyang kakayahan at "prestigio" ay nahimok niya si Morayta na ibigay ang kahilingan at ng mga Mason dito sa Pilipinas; kung kaya't noong ika-30 ng Disyembre, 1973 ay nabigyan ng Charter ang Regional Grand Council, at ang mga Oficiales nito ay naitalaga noong buwang ding yaon.

Dahil sa kanyang mga nagawa sa Masonaria at sa pagkatatag ng Regional Grand Council, si Marcelo H. del Pilar ay tinaguriang Ama ng Masonaria sa Pilipinas o Father of

Philippine Masonry.

Bayaan ninyong aking sariwain ang ilan sa mga adhikain - ni Del Pilar bilang isang Mason:

- (1) Ang ating layunin ay palaganapin ang liwanag ng kabihasanan at ipakilala sa lahat ang pangangailangan ng matataas na isipan, mabubuting pag-uugali, pakikipagkaibigan at ang walang sagabal na katalinuhan;
- (2) Ang tungkulin natin ay dalawang bagay lamang:
 - a) Tungkulin sa Dakilang Manlilikha; at
 - b) Tungkulin sa isang katauhan;
 Ang una ay sakop ng religion; at ang ikalawa ay sakop ng Masonaria;
- (3) Tinatanggap natin sa samahan lahat ng tao, ano man ang kanyang pananampalataya. Ito ay ating iginagalang at hindi pinapakialaman, at tayo ay hindi pumapanig sa ano mang religion;
- (4) Sisikapin natin na makamtan kundi man sa pamamagitan ng mga batas, ay sa kinaugalian, ang pagmamahal sa kalayaan, ang pagkapantay-pantay, at ang pakikipagkaibigan.

Dinakila si Del Pilar ng mga mason at ang Grand Lodge Temple ng Masonaria dito sa Pilipinas ay ipinangalan sa kanya. Ito ang tinatawag naming Plaridel Masonic Temple, na nasa San Marcelino, Malate, Manila.

Si Del Pilar ay nabuhay at namatay na isang Mason. Hindi nagkapalad ang ating kapatid na makauwi pa dito sa Pilipinas upang masilayan man lamang ang kanyang Inang Bayan bago siya namatay. Binawian siya ng buhay doon sa Lunsod ng Barcelona sa Espana, nuong ika-4 ng Hulyo, 1896. Makalipas ang 24 na taon, ang kanyang mga labi ay ibinalik dito sa Pilipinas noong ika-1 ng Disyembre, 1920, at dito siya pinarangalan ng mga mason. Mula doon sa Pier hanggang sa Funeraria Nacional, ang mga mason ay nagprusisyon bilang parangal sa Ama ng Masonaria sa Pilipinas. Ang nagbantay sa kanyang mga labi ay mga mason na kasama niya sa Espana tulad nila Sen. Celestino Rodriguez, Bernabe Bustamante, Baldomero Roxas, San Teodoro Sandico at Tomas Arejola. Sunud-sunod ang parangal ng mga mason sa kanya. Noong ika-8 ng Disyembre, ay nagsipagmarcha ang mga mason buhat sa Plaza Leon XIII hanggang sa Templo de Solomon at noong gabi ding yaon ay nagkaroon ng luksang parangal na pinangunahan ng Pinakadakilang Guro Rafael Palma. Nang sumunod na gabi ay nagkaroon muli ng luksang parangal na Pinangunahan naman

ng naging Pinakamarangal na Guro Teodoro Kalaw. Noong ika-10 ng Disyembre, ang labi ni Del Pilar ay dinala sa Marble Hall ng Ayuntamiento at noong sumunod na araw ay nagkaroon ng parangal na pangmadla sa Grand Opera House at ang pangunahing tagapagsalita ay ang kilalang Pinakamarangal na Guro Camilo Osias, na noon ay Pangalawang Direktor ng Bureau of Education.

Noong ika-12 ng Disyembre ay nagkaroon naman ng State Necrological Services, at ang mas pangunahing tagapagsalita ay sila Sen. at Naging Pinakamarangal na Guro Rafael Palma, Teodoro M. Kalaw, at ang kapatid na Trinidad H. Pardo de Tavera.

Matapos ang State Necrological Services, inihatid ang kanyang mga labi sa Mauseleum para sa Libingan ng mga bayani sa North Cemetery, at ang mga Pall Bearers ay ang mga kapatid na si Manuel L. Quezon, Teodoro Sandico, Rafael Palma at Rafael Alunan.

Noong nasa North Cemetery na ay nagkaroon pa rin ng huling luksang parangal at

ganito ang nalathala sa Manila Times, noong ika-13 ng Disyembre ng taong yaon:

"The Grand Masonic Lodge of the Philippines, with Past Grand Master Quezon conducting the ceremonies, pronounced the last rites over the body of Del Pilar in the mausoleum of the veterans of Philippine revolutions".

Dito inilagak ng Kap. na Quezon ang palamuti ng mason, ang Apron, at dito rin inilagak ng mga mabubunying mason na nagbigay sa kanya ng mga luksang parangal ang mga dahon ng Akasiya, na sa mga mason ay sagisag ng buhay na walang hanggan.

Itong Apron na ito at mga dahon ng Akasiya ang siyang natunghayan na hindi sinadya ng isa nating kapatid noong buksan ang puntod ng ating Bayani, upang kunin ang kanyang mga labi at ilipat sa Del Pilar Shrine dito sa Kupang, Bulacan. Ang sabi ko'y isang pagkakataong hindi sinadya sapagka't hindi man lamang inanyayahan ang mga namahala sa paglilipat ng kanyang mga labi ang mga kapatid niya sa Masoneria, marahil ay hindi alam na si Del Pilar ay isang Mason, o kung batid man ay sadyang kinalimutan ng mga oficiales ng lalawigan ng Bulacan na pasabihan ang mga Mason sa gagawing paglilipat ng kanyang mga labi buhat sa North Cemetery hanggang dito sa kanyang Shrine. Mapalad na lamang at mayroong isang kapatid na naroon na si Kap. Placido Coronel. Siya ay naanyayahan ng isang kaibigan, hindi bilang isang mason, ununi't bagama't siya ay naanyayahan lamang bilang isang kaibigan, ay ginampanan niya ang kanyang tungkulin bilang isang mason. Nang makita niya ang Apron at ang mga dahon ng Akasiya, na ang wika ng sepulturero na nagbukas ng puntod ay isang basahan at mga basura, at sana'y hahawiin at itatapon, pinigilan siya ng Kap. Coronel; kinuha ang Apron, at dahan-dahang nilikom ang mga dahon ng akasiya. Itong apron at mga dahon ng akasiya ay nasa Library ng Plaridel Masonic Temple ngayon, at iyan ay iginagalang ng mga mason, at ito'y silbing gunita at alaala ng ating Kap. na si Del Pilar.

Bilang pagkilala naman sa mabuting nagawa ng ating Kap. Coronel, ako ay nagbibigay sa kanya ngayon ng isang Gawad Pagkilala, na minabuti ko na ngayon sa ganitong pagkakataon ibigay sa kanya.

Matapos kong igawad sa Kap. Coronel ang isang nararapat na pagkilala sa kanyang kabutihang nagawa sa masoneria, ako ay nagpapasalamat sa inyong lahat na sa ganitong pagkakataon ay binigyan ninyo kami ng ilang sandali na makapagsalita bilang alaala at pagdakila sa aming Kapatid at Kapatid nating lahat na si Gat. Marcelo H. del Pilar.

Sign on a door in a suite of professional offices:

"The psychiatrist is out but feel free to come in, lie down, and talk things over with yourself."

OPTIMISTIC DAD

"Dad, I've got my first part in a play," said the budding young actor. "I play the part of a man who has been married for twenty years."

"Well, son, that's a start," replied the father. "Keep trying and one of these days you will get a speaking part."

EDITORIAL COMMENTS

TODAY'S CHALLENGE, TOMORROW VISION

Samuel P. Fernandez

In 1981 Father Pedro Arrupe, the Superior General of the Society of Jesus, declared, "The fact is that the world has changed; hence, we too must change if we wish to be of service to others as we should." The same year Father Joaquin Bernas, Provincial of the the Jesuits in the Philippines, would re-echo the Superior General's statement by saying: "What we are trying to avoid is a kind of imperialist papacy. In the light of present economic and political conditions and from the point of view of a deeper understanding of the nature of man, we cannot be of service to the faith without promoting the cause of justice. That is the acid test. There can be no love of God without love of man."

The story of the rich man who approached Jesus and asked what he should do to have eternal life demonstrates Fr. Bernas' thesis. In answer to the young man's query Jesus enumerated a litany of don'ts found in the Ten Commandments. He said: "Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, and so on."

Beaming, the young man said: "All these things have I kept from my youth, what lack I yet?"

Jesus looked at the young man and admonished him: "If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

Matthew 19:22 reads: "But when the young man heard that saying he went away sorrowful for he had great possessions."

Crises of identity? Perhaps. The rich young ruler wanted to inherit the kingdom of heaven but was not willing to go into a process of becoming. His unwillingness to give up things precious to him in order to be able to relate himself with humanity barred him from finding out the implication of losing oneself in order to be divinely accepted. Very intelligent, he knew that Jesus of Nazareth was plainly saying power and wealth would not be his lot anymore. This, he could not afford to lose. Without power and wealth, where is glory?

To the ruler, the material things in the world was the ultimate goal of one's quest. A measure of great success. To have nothing in life means to be destitute. Forsaken. He forgot that one has to lose one's glory in order to find himself. Forsaking oneself means finding one's identity. Loving God requires less loving of oneself. We may be able to keep the letter of the law like the Pharisees and the Saduccess but we can be unfeeling in our zealous regard for it. If we must understand life, we must understand our hearts. To live is to die. To follow Christ is to forsake certain mundane necessities. As Teilhard de Chardin, a great paleontologist, cosmologist and evolutionist, would put it: "Life should culminate in Christ as the 'omega point', the goal and perfection of mankind."

Perhaps we have not given Christ a chance in our lives. We depend more on our puny strength.

In this emerald archipelago of ours, we, too, have own crises of identity. Some of us who are educationally liberated would advocate change, living the past behind in the

effort to update our vision and concern. On the other hand, some of us insist that we remain "true" Filipinos.

What is really Filipino?

If we swing the pendulum of time to our historical genesis, our island archipelago was peopled by diverse races either crossing the island bridges or later on through the shaky boats they crudely constructed. When the Spanish colonizers came, we did not think as a nation but as individual tribes protecting our own clannish interests. It took several hundreds of years before we could adopt the repugnant name Philippines, a name after a mentally deranged King of Spain. Had it not been for the painful process of finding our respective identity, the Indios of this country would not even feel that they are one homogeneous group. Even now we still think that we belong to several tribes - the Ilocanos, the Visayans, the Muslims, and so on.

We are in the cross-road of choosing what is best for us. Sans the challenges there will be no vision. It was said that the famous American aviator Charles Lindberg was charmed by the gentleness of the Tasadays but at the same time he could not fathom why they lack the adventurousness that is supposed to be a part of human nature. Yet this is the explanation why the Tasadays were able to keep their culture intact: they did not care for the next hill, the next horizon. They did not have anything to do with the changing environments that afforded their Christian brothers new challenges, new visions. But what is it that we must preserve in our changing times?

If we are to believe the dailies nothing is bright. But we do believe in the Filipino resiliency to face the future with that relentless vigour to make do with what resources we have. We have one cultural advantage over our occidental counterparts; our culture gives us a predisposition to make us united in solving our respective psychological, moral, economic, and spiritual needs. Always we would like to go back to our roots while thinking of our future. This is partly the reason why a number of *balikbayans* come home to share their little earnings from the so-called "land of milk and honey," and the rest of the family enjoying not only their presence but also their presents.

If we must survive let us not concern ourselves with trying to define our being but rather our becoming. We cannot let the world stand still for us. We cannot be like the rich man trying to find the meaning of life but unwilling to face the challenge of life.

It is costly to love. Yet our visions must be seasoned with love, the kind that will not wither amidst life's vicissitude. We can be the redeeming grace in a time when wealth and power have been the primordial concerns of a given few. Let the dynamism of change be our beacon light towards attaining our socials as well as spiritual imperatives.

HARVEST

by eF. R. eN



Joy is sharing with you some pleasurable portions of the publications that have again reached our editorial desk in exchange for issues of *The Cabletow* sent to our brethren in this and other countries and in other climes.

Thank You, Tasmania!

Audi, Vide, Tace (Hear, See, Keep Silent) is the motto of the Grand Lodge of Antient, Free & Accepted Masons of Tasmania, which was established in 1890. That Grand Lodge sent us a copy of the Proceedings of its 97th Annual Communication, from which we learn that our Tasmanian brethren are preparing a pamphlet for issue to non-Masons. Such a pamphlet should also be prepared by our Grand Lodge.

Moreover, on a recent Lodge visit, M. W. Bro. H. L. William, who served as Grand Master for three terms, made reference to the difference between contentment and happiness. His distinction is worthy of note. He said:

One dictionary explains the meaning of contentment with the sentence "the cat lay stretched out beside the fire in sleepy contentment." That same dictionary defines "happy" as "joyous, elated, rapturous", etc. The one conjures up a picture of quiet passive pleasure and the other of an active, positive and exciting participation.

M.W. Bro. Ray Beltran, certainly, agrees with his Tasmanian counterpart that "those of our lodges that are promoting real happiness are more vital and vibrant than those that are content with contentment."

To re-ignite the enthusiasm of members whose interest may have waned, our Tasmanian brethren have sponsored innovative projects in which involvement of the appendant bodies and the Masonic youth groups is considered essential. Result? Many of the "lost sheep" in that jurisdiction have become active in the Fraternity. Again, let us take a cue from Tasmania.

By the way, the copy of the Proceedings contains a register of the Lodges in Tasmania. Any Mason interested in the register may visit the office of *The Cabletow*.

A Grand Master Shares Short Story

In the May-June 1988 issue of *The New Mexico Freemason*, M.W. Bro. Jesse O. Martindale, Grand Master, shares a short story he found in his Masonic library.

The story runs thus:

HOLD in my hand a little scrap of paper, 2½ x 3¾ inches in size. It is of no intrinsic worth, not a bond, not a check or a receipt of value, yet it is my most priceless possession. It is my membership card in a Lodge of Free and Accepted Masons.

It tells me that I have entered into a spiritual and material kinship with fellow Masons; to practice charity in word and deed; to forgive and forget the

faults of my Brethren; to hush the tongue of scandal and innuendo to care for the crippled, the hungry and the sick and to be just to all mankind.

It tells me that no matter where I travel in the world, I am welcome to visit a place where good fellowship prevails among Brothers and friends.

It tells me that my loved ones, my home and my household are under the protection of every member of this great fraternity, who have sworn to protect and defend mine, as I have sworn to protect and defend theirs.

It tells me that should I ever be overtaken by adversity or misfortune, the hands of every Mason on the face of the earth will be stretched forth to assist me in my necessities. And finally, it tells me, my Brethren, that when my final exit from the stage of life has been made, there will be gathered in my Lodge room friends and Brothers, who will recall to mind my virtues, though they may be few, and will forgive and forget my faults, though they may be many.

It tells me all this and a great deal more, this little scrap of paper, 2½ by 3¾ inches in size.

Together with M.W. Martindale, our Grand Master urges each Mason to check his membership card (*NOW*) and see if his scrap of paper reflects the same story.

What Does "A.F. & A.M." Mean?

Very few, indeed, know what "A.F. & A.M." mean. Let us, therefore, spell it out, so that the general public, whom we are trying to reach, can understand what *Masons*, *Masonry*, and *Masonic* mean. But, of course, we should not only tell their meaning, but show it as well.

As the title of an editorial of the June 1988 edition of *Grand Lodge Bulletin* of the Grand Lodge of Iowa, USA, puts it, "Let's say the word 'mason' OUT LOUD."

Wanted: More Involvement of Masons in the DeMolay Cause

We believe that the more DeMolay Chapters we can establish in this country, the surer are we that our young boys will rightly use the working tools of life. Hence, like our Virginia brethren, we do not tire repeating the DeMolay's appeal to our Masonic brethren for help.

We know that a great many Masons in this jurisdiction would like to join in the sponsoring of Chapters. But let us translate that desire into action. Busiest men find time. Hence, let us give the necessary time to serve as Advisers for the Chapters now in existence. Let us mention DeMolay to the boys in our different communities and offer to sponsor them in the Chapters near us. DeMolay needs our help, and this is the way in which we can give it.

Probably this will infringe on the leisure hours we may have. But don't you think the sacrifice will be worthwhile inasmuch as the youth of today will be the leaders of tomorrow, the backbone of our country, the Master of our Lodges --and perhaps Officers of our Grand Lodge--and the fathers of another generation -- of youth? Our most valuable asset, they should not be sold short by us for the lack of a little time.

Dr. Peale Speaks

Dr. Norman Vincent Peale, now 89 years old and a Lodge member for some 60 years, recently addressed the Grand Masters Conference on North America.

"Our Fraternity," he said, "will never be destroyed from outside sources, but rather from the internal strife and confusion in our Lodge rooms."

So, brethren, let us put an end to petty arguments and disagreements in our Lodges; for peace and harmony will not prevail until such time as we start settling our differences in an equitable manner. We can resolve any indifference if all of us will truly remind ourselves of our Third Degree obligation, rededicate ourselves to that obligation and then live in such a way that we can truly be proud to be Masons.

As may be gathered from the April-May-June 1988 issue of *The North Dakota Mason*, Dr. Peale pointed out that our only problem in the Fraternity today is lack of confidence in ourselves, as well as lack of pride in Masonry. He added: "Problems are a sign of life. The more alive you are, the more problems you are bound to have. If you have no problems, you should get down on your knees and pray, 'Grand Architect, why have you no trust in me? You haven't given me a problem. Please give me two or three or more. I've got to have a problem! In our town there are 10,000 people without a single problem. They are all in the cemetery.' *Let us begin to practice Masonry in our daily lives and the problems we face will take care of themselves!*"

Masonry will not be any stronger than we see it to be. If we are positive in our thinking and convert that thinking into action, Masonry cannot but grow -- and glow!

An Imagined Interview with Sis. Mueller

Jeanne Mueller, Supreme Inspector in Missouri, has written a brief, interesting article entitled "Somewhere Over the Rainbow Lies the Pot of Gold". With apologies to *The Freemason*, official publication of the Grand Lodge of Missouri, *The Cabletow* converts the article into an imagined interview.

TC: Why is your Order called the International Order of the Rainbow for Girls?

JM: At the end of the Rainbow, according to an ancient tradition, lies a pot of gold and across the plains and over the mountains, where the end of the mystic symbol seemed to touch the bosom of mother earth, countless thousands have gone in search of its hiding place. It always vanishes as the searcher approaches, or its position changes and it is seen later on . . . Through the symbol colors of the Rainbow and the pot of gold to be found at its end, the IORG has sought to convey some of life's greatest truths.

TC: Can you explain the nature, goals, and ideals of the IORG?

JM: The IORG is a character building organization for teenage girls and has as its purposes, goals and ideals the encouragement of the teachings of: (1) a belief in the existence of a Supreme Being; (2) the great truths of the Holy Bible; (3) church membership, attendance, and active participation; (4) patriotism and love of country; (5) love of home and family; (6) dignity of character; (7) effective leadership; and (8) service to humanity. The supreme effort of this Order is to create strong, effective leaders and develop a beautiful young womanhood -- the future wives and mothers of our homes.

TC: Who may become a member?

JM: Any girl between the ages of 12 and 18, who can properly be recommended by an Eastern Star or Master Mason. She does not have to be a member of a Masonic or Eastern Star family to belong. Likewise the girl may invite her friends to join and enter into fraternal life. Girls are well repaid in the tremendous benefits they derive and the poise and social graces they learn from the time they enter at age 12 and retire from active membership at age 20 when they receive their majority certificate.

TC: What are the principal activities?

JM: The four principal activities or categories are: (1) Service projects; (2) Charity projects; (3) Money-making projects (Assemblies are self-supporting); and (4) Social projects.

TC: Who may witness the ritualistic work?

JM: Only Master Masons and Eastern Stars in good standing may view the beautiful ritualistic work. Installation of officers is by credential or invitation.

TC: How often do Rainbow Assemblies meet?

JM: Meetings are held twice monthly, and most Assemblies hold their meetings from 7:30 to 9:30 p.m. . However, this varies slightly depending on the needs of the individual assembly.

TC: What can a girl gain from membership in Rainbow?

JM: If she is willing to support the activities of the assembly and attend meetings regularly, she can build a strong base from which to launch her future and prepare for the responsibilities of adulthood. But like any other activity a girl only gets out of belonging to Rainbow what she puts into it. If she enters wholeheartedly into the activities of her assembly, which range from service to others, charitable projects, offering a hand of friendship to other girls, and just plain having fun in social activities, she will find that the returns can never be measured. She will form lasting friendships with other fine girls and learn the meaning of true womanhood.

TC: How is an Assembly organized/governed?

JM: Every Rainbow Assembly is organized and governed by the Uniform Code of By-Laws of the Supreme Assembly of the IORG. The girl elected by an Assembly to serve as its Worthy Adviser, for a term of four months, is responsible for the performance and conduct of the Assembly. However, the Assembly at all times, directly under the guidance of the Mother Advisor, who must be a member of the Order of Eastern Star, or a majority member of Rainbow and serve as the adult to assist the Worthy Advisor. In addition to the Mother Advisor, there is an adult Advisory Board, consisting of members of the Masonic Lodge, Eastern Stars, and Rainbow majority members. The policies under which the Assembly operates are under the constant guidance and assistance of the Advisory Board. The final authority on all matters pertaining to Rainbow lies with the Supreme Inspector or Supreme Deputy in each state, who is the representative of the Supreme Assembly.

TC: How large an organization is the IORG?

JM: Rainbow Assemblies are to be found in nearly every area in the USA and in

many foreign countries like your country, the Philippines.

TC: Any final word?

JM: I would encourage the Filipino girls to join Rainbow. Somewhere over the Rainbow lies the pot of gold. May more young Filipinas join in the search.

TC: How may a young Filipina petition for membership?

JM: A petition for membership may be obtained from any Rainbow girl, the Mother Advisor or members of the Advisory Board. On the petition, the character of the girl must be vouched for by two active Rainbow girls and a Master Mason or Eastern Star.

Zaidan Hojin

That is the Nippongo for Tokyo Masonic Association, which sent us a brochure. Founded in 1955, the T.M.A. aims "to promote, encourage and practice the true teachings of charity and benevolence, assist the feeble, guide the blind, raise the down-trodden, shelter the orphan, support the government, respect the principles and reverse the ordinances of religion, inculcate morality, protect chastity, promote learning, love man, fear God and implore His mercy and hope for happiness." To accomplish these objectives, the T.M.A. maintains premises, conducts charitable activities, and contributes relief funds to those suffering from natural disasters in addition to those who exist in less fortunate circumstances.

Our blue lodges, like the T.M.A., are committed to help those who cannot help themselves. But we have to do more in this regard.

Macajalar Sends Bulletin

Macajalar Lodge No. 184 in Cagayan de Oro City is an accomplished Lodge, having been voted Most Outstanding Lodge of the Philippines in 1985 and 1987, Most Outstanding Lodge of District 17 from 1984 to 1987, and WB Peter Lim Lo Suy the Most Outstanding Worshipful Master of the Philippines in 1985.

The said Lodge sent us its May-June 1988 issue of *The Trowel*, its official bulletin. In addition to the reports of WM James C. Go, Secretary Ben Sy Chu Eng, and Treasurer Edgardo Sytiongsa (Sunshine Committee), there is an interesting account by Cyra Michelle Bullecser of the activities of Anthurium Assembly No. 5, International Order of the Rainbow for Girls.

In June, the Lodge conducted its 3rd Masonic Education workshop.

Worthy Matron Perlaminda Ramiro, Cadena de Amor Chapter, Order of the Eastern Star, considers the designation of Bro. Lim Lo Suy as DDGM of District 17 well deserved; hence, it should be appropriately recognized. The recognition ceremony sponsored by the Chapter fittingly opened with the following words:

It is a pleasure for us tonight
 To greet you with words and a song
 For we have watched you through the years
 And feel that to us you belong.
 You've walked the path of the Eastern Star
 As you worked with industry and love

And we realize that a power unseen
 Is now guiding you from above.
 We want to help you on the way
 To do anything in our power
 And since the bluebird brings happiness
 We have found one for your power.

In "A View from the Acacia", WB Danny S. Mendoza, PM, says, among others, that the Worshipful Master, together with the other officers, can spur the members to develop a better attitude towards a lodge program through leadership, motivation, education, and finance.

In his speech, VW Peter Lim Lo Suy, DDGM, expounded on the Grand Master's administrative program and challenged the brethren of his "very active and well motivated district" to make their district the number one in the whole Philippine jurisdiction.

VW Eduardo Ralloma, Sr. runs a column, "Random Thoughts", which features the various goings-on in the District.

As gathered from "Lodge Inter-action" by WB Ildefonso G. Agbuya, four lodges -- Macajalar 184, Maguindanao 40, LT Panares 220, and Carmen Valley 250 -- had a joint installation of officers. This is a lead to follow.

The "Laff-sa-tion" provides a comic relief; it is followed by "The Widow and the Craft" and the Masonic Education Corner, featuring Masonic Demeanor and Proper Decorum in Lodge Meetings.

To the officers and members of Macajalar 184, we say, "Congratulations, and keep sending us copies of your bulletin."

Et Tu, Ari-Tau Lodge!

Ari-tau Lodge No. 279 in Aritao, Nueva Vizcaya also sent us a copy of the fourth issue of its *Bulletin*. We send our congratulations to that Lodge for a successful celebration of its first anniversary (July 9), as well as for the approval of its Lodge seal.

Congratulations to Masonic District No. 3 for the successful conduct of the oratorical contest and on-the-spot essay writing contest among the high school students in the district.

Reminder

Lodges with newsletters or monthly bulletins are encouraged to enter the Journalism Award. Such Lodges should select at least four issues of their newsletters or bulletins and forward them to the Grand Secretary's Office or to *The Cabletow*.

Other Publications Received

Grande Oriente d'Italia keeps on sending copies of its monthly publication, *Hiram*. If only we can read Italian, we would share you some of the contents of the issues we receive. Any Brother who knows Italian is invited to visit the office of *The Cabletow* and translate some of the interesting articles.

Thanks to the Grand Masonic Lodge of Brazil, for the copy of the souvenir program

of its *jubileu de prata* (silver jubilee), 1963-1988. The printed program contains the history of the 25 Lodges under the jurisdiction of the Grand Masonic Lodge of Brazil. Again, if only we knew the idiom of Brazil! Ah, but we can translate this statement by Francis Bacon: "*A leitura faz culto o homem, a conversa o faz agil e o escrever o faz preciso.*"

Recibimos tambien una copia de *Revista Masonica de Chile*, edicion Mayo-Junio de 1988. A'un estamos traduciendo algunos articulos en la dicha edicion. En la siguiente edicion de nuestra revista partiremos con nuestros lectores algunas de nuestras traducciones.



The audience: From left – SW Protacio L. Depakakibo, Bro. Rogelio S. Crudo, PGM Manuel S. Crudo, VW Bienvenido G. Ongkiko Jose Teppang. Standing – WB. Benjamin R. Villanueva. The Occasion: 24th Anniversary of Capitol Lodge No. 17, September 17, 1988.



Guest Speaker of Capitol City Lodge No. 174 24th Anniversary R.W. John V. Choa extolling the brethren.



COUNTER POINT

Samuel P. Fernandez



When brothers gather together, they delight themselves with some light incidents, some of which are repeated but still enjoyed. Many of the fumbblings and foibles that take place inside and outside Blue Lodges do spice Masonic camaraderie. That is why VW Bienvenido G. Ongkiko shares in his column "Anecjokes" some of the delightful "stories" he has collected.

If you, dear brethren, have any anecdotes and jokes, particularly those that touch on the doings of Masons, you will help in lightening the rather heavy stuff *The Cabletow* is usually composed of.

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Beginning with this issue our newsmagazine has an added feature, the column "Pamana ng Lahi" edited by WB Irineo P. Goce. Hopefully, this will pave the way for the brethren who are comfortable in writing their thoughts and feelings in the national language to send essays or other "masterpieces" in Filipino.

VW Agerico V. Amagna, too, starts his column "Random Thoughts" in this edition. He deals on the goings-on in the Grand Lodge and other informative matters.

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WB Eufemio de la Cruz continues his translation of important articles from *La Solidaridad*. Such translation enables us to get a glimpse of the golden nuggets of truth written by our brethren in Spanish during the Propaganda Movement.

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News not printed in *The Cabletow* may get lost in the dustbin of our memory. We sound the clarion call, therefore, that Blue Lodge as well as District correspondents send us materials on their accomplishments. These accomplishments are an edifying evidence that Masons do put their hearts and souls into making our activities fruitful and purposive.

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One common *tampo* or complaint received in our editorial office is that *The Cabletow* has not given much importance to the unsung heroes of our fraternity, namely, the Grand Lodge Inspectors.

We are requesting all Grand Lodge Inspectors throughout the jurisdiction to send us their 2½" x 2½" black and white pictures, together with brief biographies.

The Worshipful Masters, too, should be featured in one of the issues of *The Cabletow*. We are conscious of the fact that the majority of us brethren will serve as Worshipful Masters of our Blue Lodges once in our lives. Hence, we would like to officially introduce the Worshipful Masters to our readers.

In this connection, we are also requesting all Worshipful Masters for this Masonic year to send us their photos and their short biographies. Featuring you in our newsmagazine is a humble tribute the Grand Lodge is giving you for the work you are doing for the Fraternity.

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Our Girl Friday, Ms. Alice V. de Jesus, is practically breaking her back so as to trace those who have been receiving four or five copies of each issue of *The Cabletow* all these years. You know—and this may be for the Guinness Book—not one has ever complained receiving extra copies of our publication.

The process is tedious, for it involves typing individual names on the index card. We invite our brethren to come to the office and find out for themselves what a mess this has caused us. This is not to say that for every extra copy sent to four different addresses to the same person means draining our depleted budget.

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Reviewing our record of complimentary copies sent to Foreign Lodges as well as to individual friends of the Grand Lodge of the Philippines, we discovered that we have names of the brethren who are also receiving their copies here in our country. The new list will rectify the situation.

We are sending *The Cabletow* to one hundred thirty eight (138) Grand Lodges all over the world.

To send copies to different libraries here and abroad, we will continue.

And to the Grand Lodges faithfully sending us their publications, *maraming salamat* (many thanks)!

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WB Atilano B. Calvario, Sr., Secretary of Manuel L. Quezon Memorial Lodge No. 271 of Quezon, Bukidnon sent us a tracer informing us that they have made their subscription to *The Cabletow* but have not been receiving copies of the publication.

May we inform our good brother that as of press time we have not received the list of Master Masons of the said Lodge.

But, of course, Manuel L. Quezon Memorial Lodge No. 271 is not alone. As of press time we just received the reports of the following Lodges: Malolos 46, Bayawan 248, Mid-sayap 267, Rio Grande 92, Kidapawan 170, Kutang Bato 110, Jose Rizal 22, Capitol City 174, Mt. Kaladias 91, and Mencius 93.

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We are strongly suggesting that the Secretary of each Lodge constantly provide us with changes of addresses of brethren and provide us, too, with names of raised members of our Fraternity.

Rocky Aguirre and Ms. de Jesus, the two brave souls composing our working staff, will continue receiving all complaints from the brethren with a smile.

Surely all subscribers deserve to receive their copies of *The Cabletow*.

We thank WB Atilano B. Calvario, Sr. for communicating with us. We hope all Lodge Secretaries will have a similar concern for their peers.

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Some brethren are quite uneasy with the candid pronouncements of this column. Any human institution has its latent, endemic problems with respect to its peculiar organic structure and stricture. This column seeks to ventilate ideas that will unshackle us from our created problems.

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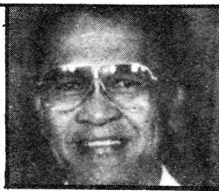
The cover of the second issue of our magazine was executed by a very talented student artist Luvielle, son of Bro. Luvimino Samaniego introduces "Curious Ikko" for your pleasure and enjoyment in this issue.



Medical-Dental outreach program sponsored by Masonic District No. 1-C last October 23, 1988 in San Andres Bukid. Left to right WB Alexander B. Dairocas, Bro. Luis T. Tuason, Bro. Rafael Roxas, Bro. Bernardo C. Cables, VW Rene Damian, WB Francisco M. Lovero, WB Paquito B. Valenzuela, WB Cesar C. Mendoza, Bro. Gregory S. Ong, WB Waldemar V. Valmorez, Back Bro. Ernesto K. dela Cruz.

RANDOM THOUGHTS

by VW Agerico V. Amagna, Jr.
Administrative Assistant to the Grand Master



- * The proposed Grand Lodge of the Philippines Organizational Structure, Staffing Pattern and Job Description of employees was unanimously approved by the Elective Offices during their meeting at the office of the Grand Master on September 27, 1988.
- * Traditional principles of organization, such as unity of command, span of control, scalar or chair of command and departmentation, are now observed in the present office setup.
- * The personnel have been grouped on the basis of related functions. Such grouping is designed to achieve efficiency and simplicity in the day-to-day operation of the Grand Lodge of the Philippines.
- * Authority has been adequately delegated to subordinates so that red tape will be reduced and the higher-level officials freed from administrative details and relieved of unnecessary involvement in routine office management matters.
- * Job descriptions were prepared for the employees, so that their work methods would be improved and the direct responsibilities and duties of the Grand Lodge of the Philippines personnel clarified, delineated and pinpointed.
- * MW Raymundo N. Beltran's Team Approach is a clear manifestation of the old adage, "Two heads are better than one." It is at the same time a potent vehicle for gaining understanding, cooperation, support and information.

MCCC UPDATE:

"We would like to acknowledge with gratitude and appreciation all brother Masons, our generous benefactors and donors, whose unselfish support has helped our handicapped children live normal lives. The crippled children will forever be grateful for the miracle that have touched their lives, through your continuing support."

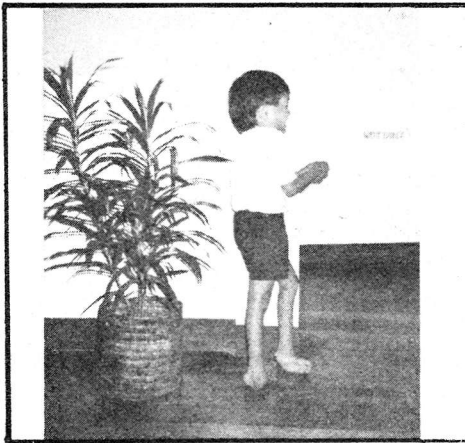
Thus stated the members of the Board of Trustees of the Masonic Charities for Crippled Children (MCCC), namely: MW Damaso C. Tria, PGM; MW Reynato S. Puno, PGM; MW Rosendo C. Herrera, PGM; RW John L. Choa, SGW; RW Domingo F.M. Domingo; VW Agerico V. Amagna, Jr.; VW Bienvenido G. Ongkiko; WB Honorio L. Carreon; and WB Lucas T. Ty.

The election of the members of the Board took place on September 19, 1988. On October 11, the following were elected officers of the MCCC: MW Ria, president; MW Puno, 1st vice president; RW Choa, 2nd vice president; VW Amagna, secretary; and RW Domingo, treasurer.

Appointed auditor was WB Honorio Carreon; asst. secretary, VW Ongkiko; legal counsel, WB Antonio L. Llanes; medical director, Bro. Manuel T. Rivera; and asst. medical director, Bro. Michael Z. Rivera.

Following are pictures of the crippled children we have helped.

"Help us find those who need us," said the MCCC Board, which released the following guidelines on how to apply for admission:



BEFORE OPERATION



AFTER OPERATION

How to Apply for Admission

1. All applications shall be in writing giving (a) age, (b) sex of child, and (c) nature and description of infirmity and its duration.
 2. Application shall be addressed to the Secretary of the MCCC at Plaridel Masonic Temple, 1440 San Marcelino, Manila.
 3. The application shall be sponsored by at least one Mason or Lodge. But a Mason who is a physician and has examined or treated the patient may not sign an application as sponsor.
 4. The applicant's parents or legally appointed guardian must sign the application. A guardian's signature will be accepted only when accompanied by evidence of appointment.
 5. The child's photographs should be provided: one front, one side, as well as the rear view of the deformity. These should be attached to the application.
 6. No child over sixteen years of age or below four years will be admitted for confinement.
 7. A child suffering from contagious or infectious disease shall not be eligible for admission into the Hospital.
 8. The priorities for admission are as follows: (a) children with infirmities that can be quickly relieved and (b) children of indigent families.
 9. The applicant, together with parents or guardian, shall report to the MCCC after receipt of notification that the application has been approved.
- The MCCC Board, moreover, reported that our Masonic Ward activities are as follows:
1. post-poliomyelitis (deformities and paralysis)
 2. congenital deformities (clubbed foot; myositis fibrosa; pseudo arthrosis--tibia, left; scoliosis)
 3. condition due to infection (Pott's disease and osteomyelitis -- hip tibia)
 4. acquired deformities (flexion contracture of knees and ankle, post traumatic; cubitus varus post-traumatic; and non-union, left--femur fracture).

THE PROPAGANDA MOVEMENT

Samuel P. Fernandez

The period from 1872 when GOMBURZA were executed at the Luneta after a secret trial implicating them in the Cavite Mutiny marked the beginning of the Propaganda Movement. When Rizal was exiled to a lonely place in Dapitan in 1892 the twenty-year-old movement graduated into a revolutionary agitation. The patriotic intellectuals who dared go against Imperial Spain were writers and orators who went abroad and found freedom of expression in HongKong, Singapore, Barcelona, Madrid, London, Paris, Germany, and other foreign cities. Binding together and consecrating themselves in seeking for reforms through their aggressive pen and tongue, they blazed the trail of libertarian cause that ignited the patriotic feelings of their compatriots.

I. THE RISE AND FALL OF LIBERALISM

The chronic revolution in Spain that started in the early 1800's to 1875 paved the way for the aggressive posture of the sons of middle-class families to pursue their education here and abroad. In Spain the Liberals and the Conservatives were in constant political loggerhead. In 1868, the Liberal government of Queen Isabela II was summarily overthrown and in lieu of it was established a revolutionary government which set up a monarchy. After its political demise, a Republic was established. Four (4) republican presidents within one year failed to control the government leading to the establishment of military dictatorship. General Arsenio Martinez Campos installed Alfonso XII, son of Isabela II, as king of Spain in 1874.

When Madrid sneezed, Manila caught colds. When the Liberal Party won, Manila had a Liberal Government only to be replaced later by a conservative governor, when the Conservative Party in Spain was in power. It should be noted that about forty-one gubernatorial changes occurred during the first seventy-five years of the nineteenth century in the Philippines, making the political situation in our country very unstable. To confound the unstable situation, anti-clericalism pervaded amidst inefficient and corrupt governance of the political affairs. Too often, the natives were denied their individual rights and liberties; worse, representation to the Spanish Cortes was not restored. These gave rise to the *inteligencia* and the aggressive writing against the abuses of the colonial administration, calling upon their compatriots to unite with them despite the fact that they did not have homogeneous feelings but thought as Ilocanos, Pampangenos, Visayans, Bicolanos, etc.

In Manila the rivalry between the *criollos* (of Spanish parents but born in the Island) and the *peninsulares* (born in Spain) became intense that the *criollos* felt that the preference were given to the *peninsulares* in terms of higher governmental positions. *The peninsulares*, on the other hand, felt that the *criollos* were seditiously advocating for separation from Spain. Meanwhile, the natives who were called *indios* were relegated to the background.

When the rumors reached Governor Rafael de Izquierdo about the impending uprising, he did not heed the warning believing that all situation was under control. Then came the Cavite Mutiny. On January 20, 1872, the troops in Cavite revolted and took

possession of the Fortress. Some eleven persons residing in the fortress were killed by some 250 persons composed of native artillery, infantry, marines, and a few of the working men of the arsenal.

On January 21, two (2) native infantry regiments were sent to attack the fortress of Cavite. Some forty mutineers were shot and the rest taken as prisoners. Implicated in the mutiny were native priests, lawyers, and several traders all *mestizos*. The uprising would have ended had it not been for the execution on February 17, 1892 of Fathers Jose Burgos, Jacinto Zamora, and Mariano Gomez. Archbishop Meliton Martinez of Manila refused to defrock the three (3) priests and told the governor that they were good and loyal priests.

On the other hand, the Spanish governor offered no reasons for the three (3) priests' execution. Many compatriots were affected by the turn of events. Paciano, the older brother of Jose Rizal, had to stop schooling for fear that he would get into political complications as the family were friends of Father Burgos. This made Jose change his family name when he enrolled at the Ateneo de Manila in 1877. Father Toribio H. del Pilar, brother of Marcelo, was exiled to the Marianas Island. Later his brother would become one of the most articulate campaigners against the abusive colonial government in Manila. The event that happened in Cavite in 1872 changed Jose Rizal's ambition to become a Jesuit and made him remember the atrocities committed by those in power which were later reflected in his two (2) immortal novels *Noli Me Tangere* and *El Filibusterismo*.

II. AIMS OF THE PROPAGANDA MOVEMENT

From the writings of those who were involved in the Propaganda Movement, we can certainly surmise that those who were involved were not seditious. They had for their aims the following:

- 1) Assimilation of the Philippine Archipelago as a regular province of Spain;
- 2) Restoration of Philippine representation in the Legislative Body, the Spanish Cortes;
- 3) Secularization of the Philippine parishes;
- 4) Guaranteeing of freedom of speech, freedom of the press, and the freedom meet and petition for redress of grievances similar to what they enjoyed in 1869 when Carlos Maria Dela Torre was the governor;
- 5) Equality of natives and Spaniards before the eyes of the law.

Carlos Maria Dela Torre's brief reign as Governor General encouraged liberal reforms to both *Criollos* and *Indios*. Prominent supporter of the Torre administration was Father Burgos considered as champion of secularization. Dela Torre abolished censorship of the press and scandalized the conservatives when the natives serenaded him in his palace to drink and tossed to *liberte, egalite, and fraternite*, French Masonic battlecry of revolution. In 1870, a decree was ordered to transfer the University of Sto. Tomas from Dominican ownership to secular government control making the Conservatives more incensed. Not contented with his shocking reforms, Dela Torre allowed the missionaries to give up their priestly and religious vows and lived as laymen helping their parishes. This antagonized the clerical community against Liberalism that in 1871 Don Rafael de Izquierdo, a conservative, immediately revoked the liberal decrees and made Manila once more conser-

vative. Unfortunately, for Spain the seed of Liberalism did not die in the hearts of the idealistic youth. With the death of Fathers Jose Burgos, Jacinto Zamora, and Mariano Gomez, the fire of patriotism spread not only in the island-archipelago but all over Europe where young Filipino patriots studied.

Lack of moral and financial support brought the Propaganda Movement to its final demise. *La Solidaridad* stopped publication and three (3) of its patriotic exponents died in Spain: Jose Maria Panganiban of Ilocos Norte on August 19, 1898; Marcelo H. del Pilar of Bulacan on July 4, 1896; and Graciano Lopez y Jaena of Iloilo on January 20, 1896. The founder of *La Liga Filipina*, Dr. Jose Rizal, was arrested and exiled to Dapitan for four (4) years (1892-1896). Despite all these odds, the Propaganda Movement planted the seed of patriotism, paving the way for the Philippine Revolution that finally brought about the end of Spanish dominion in the Philippines.

III. PROPAGANDISTS

The flowering of the youth then and now has its genesis in the academic community. This can be said of the giants that towered the Propaganda Movement in Europe. They ventilated their respective sentiments while still students and later as young professionals. Below is a schema showing the institutions where they matriculated and their academic degrees they took.

NAME	UNIVERSITY	DEGREES
1. Dr. Jose Rizal Physician	Ateneo de Manila, University of Santo. Tomas, Universidad Central de Madrid	Philosophy and Letters, Medicine
2. Marcelo H. del Pilar Lawyer	College of San Juan de Letran, University of Sto. Tomas	Law
3. Graciano Lopez y Jaena Orator	University of Sto. Tomas, Seminary of San Vicente Ferrer, University of Valencia.	Medical course
4. Mariano Ponce Physician	College of San Juan de Letran University of Sto. Tomas, Central University of Madrid.	Medicine
5. Antonio Luna Pharmacist	Ateneo de Manila, University of Sto. Tomas, University of Barcelona, Central University of Madrid.	Licentiate in Pharmacy, Dr. of Pharmacy
6. Juan Luna	Ateneo de Manila, Don Lorenzo	Painting

- | | | | |
|-----|---|--|--|
| | Painter | Guerrero Academy of Fine Arts,
Academy of Fine Arts in Madrid. | |
| 7. | Felix Resurreccion Hidalgo
Painter | Ateneo de Manila, University of Sto. Tomas, School of Fine Arts of Don Agustin Sais, Academy of Fine Arts in Madrid. | Law |
| 8. | Dr. Pedro A. Paterno
Lawyer | Ateneo de Manila, University of Salamanca, Central University of Madrid | Philosophy and Theology, Dr. of Laws |
| 9. | Jose Maria Panganiban
Linguist | San Juan de Letran, University of Sto. Tomas, University of Barcelona. | Medicine |
| 10. | Jose Alejandrino
Engineer | | |
| 11. | Fernando Canon
Engineer | Ateneo de Manila, University of Madrid, Royal School of Electrical Engineers. | Medicine
Engineering |
| 12. | Pedro Serrano Laktaw
Teacher and Lexicographer | Normal School for Men, University of Salamanca, University of Madrid | Maestro Superior, First Filipino to qualify as professor in any college or University in the Spanish Empire. Appointed tutor of the young Prince of Asturia, later became Alfonso VIII, Bourbon King of Spain. |
| 13. | Isabelo Delos Reyes
Folklorist | Seminary of Vigan, College of San Juan de Letran, University of Sto. Tomas. | Law, Paleography, Notary Public |
| 14. | Dominador Gomez
Physician | | |

IV. LA SOLIDARIDAD

On February 15, 1889, Graciano Lopez y Jaena, first editor of *La Solidaridad*, carried in its first issue with the following aims:

- 1) To encourage and work for peaceful political and social reforms;
- 2) To invite the attention of the Spanish authority to the said economic and political condition of the Philippines;

- 3) To advocate libertarian ideals;
- 4) To support the aspirations of the natives of life and democracy; and
- 5) To counteract the negative influences of Medievalism.

From February 15-October 31, 1889, the fortnightly periodical was published in Barcelona. From November 15, 1889 the paper was published in Madrid and on December 15, Marcelo H. del Pilar succeeded Lopez y Jaena.

The contributors to *La Solidaridad* were mostly Filipinos adopting pseudo names:

1. Graciano Lopez y Jaena - Diego Laura
2. Marcelo H. Del Pilar - Plaridel
3. Dr. Jose Rizal - Laong Laan
4. Mariano Ponce - Naneng, Tigbalang, Kalipilapo
5. Antonio Luna - Taga-ilog
6. Jose Maria Panganiban - Jomapa
7. Dominador Gomez - Ramiro Franco
8. Pedro A. Paterno
9. Isabelo Delos Reyes
10. Antonio Maria Regidor - Luis V. Rances
11. Jose Alejandrino
12. Eduardo de Lete
13. Pedro Serrano Laktaw - Pandaypira

Friends of Filipino intellectuals wrote and supported the Propaganda Movement notably Austrian ethnologist Professor Blumentritt, Spanish professor, statesman, and historian, Dr. Miguel Morayta. For lack of funds the paper folded up on November 15, 1895.

V. ASOCIACION-HISPANO FILIPINA

The Spanish-Philippine Association was organized in Madrid on January 12, 1889 with the goal of securing reforms for the Philippines and had its first president Don Miguel Morayta. General Felipe dela Corta who stayed in the Philippines for sometime became its vice president. The secretary of the association was Dominador Gomez. The association was divided into three (3) sections:

- 1) Political section, headed by M. H. del Pilar;
- 2) Literary section, headed by M. Ponce and
- 3) Recreation section, headed by Tomas Ariola.

Members met once a month for discussion sessions sharing news that concerned Philippine-Spanish matters.

VI. LA LIGA FILIPINA

La Liga Filipina (The Philippine League) was Rizal's idea of establishing a civic organization. Jose Maria Basa, one of those exiled in HongKong in 1872, assisted Rizal in writing its constitution. The motto of *La Liga Filipina* was "Unus instar omnium (One Like All)". Its constitution provided for a Supreme Council for their Philippine Archipelago, a provincial council for every existing province, and a popular council in every town. Its first officers were:

- 1) Ambrosio Salvador - President
- 2) Agustin Dela Rosa - Fiscal
- 3) Bonifacio Arevalo - Treasurer
- 4) Deodato Arellano - Secretary.

Membership was thrown open to Filipinos who love their country. On the night of July 3, 1892, Rizal formally founded the Liga in the house of Ilaya Street, Tondo with the following aims:

- 1) Uniting the whole archipelago into one compact, vigorous, and harmonious body;
- 2) Protecting one another in case of necessity;
- 3) Working against violations and injuries;
- 4) Engaging in education, agriculture, and commerce; and
- 5) Enforcing reforms.

With the arrest of Dr. Jose P. Rizal the Liga became a memory, a radiant comet, a part of the genius of the past.

CAPITOL CITY LODGE NO. 174

VW BIENVENIDO G. ONGKIKO

- Assistant Grand Secretary -

At the close of 1963, there were already two (2) Lodges existing in Quezon City. The Brethren residing in this City, who are members of the Manila Lodges believed that for a rapidly growing city, two Lodges were inadequate to bridge the gap for closer relationship among the residents. To attain this purpose, they conceived of a new Lodge in order that civic projects, socio-economic and public welfare activities of the fraternity could be more systematically planned and effectively implemented. The first organizational caucus was held on December 13, 1963 in Quezon City. This caucus was attended by WB Pedro A. Alood, P.M., Brother Saturnino Magturo, Cosme S. Quinto, Mariano G. Plan, Tiburcio Morales, Ernesto Sia-Cunco, Silverio S.J. Cruz, Jose L. Teodoro, Jaime Romano, all of Island Luz Minerva Lodge No. 5 (Manila) and WB Leonardo G. Padilla, P.M. of Quezon City Lodge No. 122. Worshipful Brothers Pedro A. Alood and Leonardo G. Padilla were chosen Chairman and Secretary, respectively, of the organization committee. The Chairman informed the Brethren present that he had previous dialogue regarding the matter with Brothers Norberto S. Amoranto, Mayor of Quezon City and Generoso del Rosario, Assistant Superintendent of Public Schools of Quezon City and both were very enthusiastic about the idea. From among the suggested names for the Lodge, CAPITOL CITY LODGE was chosen by the organizers, it being that Quezon City is the Capital City of the Philippines.

The petition for dispensation was then drafted by WB Leonardo G. Padilla and signed on January 11, 1964 by forty-six (46) petitioners. It was recommended to the Grand Lodge by Quezon City Lodge No. 122 and was granted on February 20, 1964 by Most Worshipful Grand Master Pedro M. Gimenez and Right Worshipful Grand Secretary Esteban Munariz, PGM.

The scheduled meeting of the Lodge was the last Saturday of every month at 5:30 P.M. in the Theosophical Society Building, corner of Iba and P. Florentino Sts., of Mayon

St. near Espana Rotonda, Quezon City. The first stated meeting under the dispensation was held on February 29, 1964 and was attended by twenty-seven (27) brethren. The first candidate, Mr. Jose L. Llanes, was initiated in the 2nd stated meeting in the same place. Before the Charter was granted, there were four (4) special meetings held wherein the three (3) candidates, Messrs. Mariano G. Padilla, Jr., Ponciano Milan and Alfonso S. Cruz were initiated together with the passing and raising of Bro. Jose L. Llanes. In the stated meeting of the Lodge (UD) in March 28, 1964, Worshipful Brothers Pedro A. Aloat, Leonardo G. Padilla, Teofilo C. Leonidas, Dominador Vicente and Manuel T. Paz were chosen delegates to represent the Capitol City Lodge (UD) to the Grand Lodge Annual Communication on April 28, 1964.

The Charter of the Capitol City Lodge was granted and signed on April 28, 1964 by Most Worshipful Grand Master Charles Mosebrook and Right Worshipful Grand Secretary Esteban Munariz, PGM., assigning number 174 to it, thus becoming Capitol City Lodge No. 174. Worshipful Brother Norberto S. Amoranto was named as its Worshipful Master, Brother Placido M. Pilar and Pedro N. Ylagan was Senior and Junior Wardens, respectively. The Lodge was constituted on September 26, 1964. During its stated meeting on December 26, 1964, the first election of officers under the new charter was held and the officers were elected for the Masonic Year 1965.

Before the end of 1965, the Lodge was notified by the caretaker of the Theosophical Society Building that the meeting of the Lodge may not be held anymore in the same building after June, 1965. Fortunately, the Lodge at that time had already gained six (6) Chinese members who were then officers and members of the Philippine Chinese Chamber of Commerce and Philippine Institute in Quezon City. With the offer of Brother Dy Piak Liang and Go Thian Tek to accommodate the Lodge for free in the hall of their building at 62 Kitanlad St., Quezon City, the Problem to locate a place where the Lodge could be housed was immediately solved. From June 25, 1966, the Lodge continued to meet at this new location until June 27, 1970.

In the election of November 25, 1965, WB Saturnino V. Bermudez was elected Secretary for Masonic Year 1968, succeeding WB Leonardo G. Padilla, who served the Lodge as such for four years. On November 23, 1968, when the Master as WB Bienvenido G. Ongkiko, the Lodge had its turn to host the convention of Masonic District No. 9, consisting of nine (9) Lodges in Rizal Province and Quezon City. The five (5) Lodges in Rizal are: Silanganan Lodge No. 19, Muog Lodge No. 89, Marikina Lodge No. 119, Teodoro M. Kalaw Lodge No. 136, and Juan Sumulong Memorial Lodge No. 169. The four (4) Lodges in Quezon City are: Quezon City Lodge No. 122, Rafael Palma Lodge No. 147, Laong-Laan Lodge No. 185 and Capitol City Lodge No. 174.

In the election of the officers of the Lodge on November 30, 1968, WB Bienvenido G. Ongkiko was elected Secretary to succeed WB Saturnino V. Bermudez.

At midnight of July 11, 1970, when WB Ramon S. Alviolla was the incumbent Worship Master the Philippine Chinese Chamber of Commerce building was burned causing the loss of all jewels, paraphernalia, equipment and all other properties of the Lodge, except for 25 white aprons. Tylar's record book and sword and all the records of the Lodge, which at the time were in the residence of the Secretary, who brought them home after the District No. 9 Convention in Pasig, Rizal, on July 4, 1970. The incident wrought havoc in the hearts of the officers and members of the Lodge. Many of the Brethren view-

ed the critical situation of the Lodge with a sense of insecurity as the Brethren were helpless without anything belonging to the Lodge in their possession with which to continue their labours. The Lodge being homeless, it had to locate another place where they could hold meetings. Again this time, the Officers of the Lodge approached VW Domingo F.M. Domingo, who without second thought gladly permitted the Lodge to use not only the Lodge Hall of the Teodoro M. Kalaw Lodge No. 136 in San Juan, Rizal, but also their complete equipment and paraphernalia necessary to conduct its meetings normally. Two meetings were held in San Juan, Rizal, and during the meeting it was visibly observed that attendance was considerably decreased. The Officers decided to go back to Quezon City. WB Chris Malahay, then Master of Quezon City Lodge No. 122, offered the Chapel of the United Church of Christ in the Philippines at 939 Epifanio de los Santos Avenue, Quezon City, for the Lodge to hold meetings every month. From September 26, 1970 up to December 26, 1970, the Lodge met in the said chapel.

During the period from 1966 up to 1970, all the Lodges in Quezon City were temporarily housed in different buildings. The officers and members of the said Lodges, together with those of the Quezon City Bodies, made strong representations with the members of the Board of the Capitol Masonic Corporation for accommodation in its building on Matalino Street, Quezon City, at the back of the new Quezon City Hall. With the graciousness of the members of the board of the said corporation, these five (5) Masonic groups held their meetings in the aforementioned building. The subsequent meetings of the 5 Masonic groups were held in the rooms of the commercial building of the Capitol Masonic Corporation at Matalino St., Quezon City. The only problem that the brethren had with the building was that since the concrete partition of the room was knocked down there was left in the middle of the room a post which blocked the communication between the Master and the Senior Warden.

The corporation considered to build another building near the side of the Quezon City Hall but with only one floor. The brethren approached the members of the board of the said corporation with the suggestion that the building be made into two storey so that the second floor can be exclusively for the Lodge Hall. Since the problem of the corporation at the time was funds, the Lodge offered to campaign for buyers of stocks to finance the construction of the second floor. All the Lodges in Quezon City and many of its members had become stockholders of the Masonic Corporation then.

The membership of the Capitol City Lodge had been steadily growing not only in quantity but quality as well. Hopefully, with the aid of the Divine Providence and with the steady support and cooperation of its members, the Lodge is looking forward to having its own "dream house" - reflective of the ancient Temple of King Solomon.

THE LAMPLIGHTER

VW CONDRADO V. SANGA, PDDGM



1. In what sense is the Third Degree "Incomplete"?
 - *** It does not say whether the Temple was completed and dedicated and whether that which was lost was recovered. The substitute does not give any hint as to the nature of that which was lost, except that the Word consists of 3 letters and that it be given only only by 3 persons.
2. In the funeral and Memorial services - "The Holy Bible should be opened at the 12th Chap. of Ecclesiastes with the square on one page and the Compasses on the other. Why?
 - *** This indicates that the Square and Compasses have symbolic interpretation other than those given in the Rituals. The key is given by the verse "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." When a man dies, his body which is made of dust from the ground (Genesis 2:7) shall return to the ground (Gen. 3:19). This is symbolized by the Square. His spirit, breathed into his nostrils (Gen. 2:7), shall return to God who gave it. (Ecclesiastes 12:7). This is symbolized by the compasses.
3. What is the symbolic import of the universal symbol of Freemasonry - The Square and Compasses with the letter G in the space between them?
 - *** It teaches that the man who puts his trust in God learns to regulate (by the square) his every action, and lets his conduct be governed by his principles of Morality and virtue and limits his desires (by the Compasses) in every station, and never suffers his passions or prejudices to become the masters of his judgments.
4. Who were the sons of light?
 - *** The initiates in the ancient Mysteries of Egypt were called "Premassen" that is children of the sun. The Egyptian word Pre means the sun and the word massen, the plural of mass, means children. The sons of light were accordingly the Egyptian premassen who had received the light of knowledge. It is claimed that masonry under the name of LUX (latin for light) was already ancient even at the building of King Solomon's Temple.
5. When asked --What makes him a mason? - he answers "my obligation". Is it the obligation taken is the Altar?
 - *** The obligation taken at the Altar. A Mason promises to do certain things, or refrains from doing certain things. This binds him to the fraternity. The obligation referred to is that which he owes to the Deity-to love Him and to practice out of the Lodge those great moral duties inculcated in it, and to improve himself in Freemasonry.
6. Why are the 3 Principal Officers of the Lodge spoken of as "Lights"? (See Installation Service)

- *** a). "For a pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within its circle". In like manner it is your province to spread and communicate light and instruction to the Brethren of your Lodge." And the Wardens are charged "You are assiduously to assist the Master in the discharge of his trust; diffusing light and imparting knowledge to all whom shall place under your care."
- b). The Master and Wardens in the Lodge represent the Sun, Moon and Stars, the letter being represented by Mercury, metaphorically called "Master of life and light." Ritualists later substituted "Master of Lodge". It should be recalled that the Master and the Wardens represent the 3 important positions of the sun during the day. First - Rising in the East; Second - at meridian height or high noon in the south of the Zenith (in reality in places whose latitudes are above the Tropic of Cancer, 23.5° , North latitude) and Third - its setting in the West.
7. Is it true that there are 2 substitute Words in actual use? Yes.
- *** The one known to MM raised in accordance with the American Rituals in the universal Word known to all Freemasons, although much "corrupted in pronunciation." The other is used in the Continent of Europe and is given as a second Word to British Freemasons. M . . . n - signifies marrow in the bone.
8. What significance is three to Masons?
- *** Everywhere among the ancients, three was deemed most sacred of numbers. There are in all degrees three principal Officers, three supports, three Great and lesser lights, three movable and immovable jewels, three precious jewels (Fellow craft), three principal tenets, three Orders in architecture, three ruffians, three degrees. The latin Poet Virgil is quoted as saying "God delights in odd numbers".
9. What does Right-Angled Triangle represents?
- *** Nature - Male, female and offspring, the living trio. The perfect equilateral triangle formed by the three principal officers, all are illumined by the great and lesser lights.
10. Is there a third Ashlar? Yes.
- *** Entered Apprentice - still profane until the ceremonies are completed, then a Rough Ashlar.
Fellowcraft - polished Ashlar or perfect - alludes to his attainment of Physical perfection, now ready to adorn and support an edifice. The spiritual is just beginning.
Master Mason - Third Ashlar - The fellowcraft must be reborn again. He must undergo spiritual regeneration: (1) his heart (2) his mind (3) his soul. He must be purified and made to conform to the grand design laid down by the GAOTU upon our spiritual trestle board. The ultimate consummation of his goal rests largely upon his service to his fellowman; only thus can he divest himself of all the vices and superfluities of life thereby fitting himself as living stone for that spiritual building - that house not made with hands, eternal in the heavens.
11. What is the symbolism of the three Ruffians? Schools of Thoughts -
- *** To those who believe we inherited our system of symbolism from the ancient SOLAR WORSHIPPERS - the 3 evil ones represent the three winter months; so it is the plot to destroy the beauty and glory of summer and the life giving warmth of the sun.

Those who prefer to think that the origin of Masonry was in the Ancient mysteries of Egypt, the legend is represented by the drama of Thypoos, the evil spirit slaying Osiris the spirit of God, who was, according to legend, resurrected, thus rising triumphant over death

Some scholars would like to think of the legend as indicative of the death of our Lord Jesus Christ who was put to death outside of the gates of the City upon the command of the three of the most ruthless ruffians: (a) the Priest (b) the Politician (Pontius Pilate) (c) the MOB (the people). Some thought and believed that Masonry grew and developed from the downfall of the Knights Templars and represented by the three faithless Knights who brought false charges against the Order as planned and instigated by King Philip, the Fair and Pope Clement to abolish and burn its Grandmaster, Jacques deMolay.

Albert Pike was of the opinion: 1) Priestcraft 2) kingcraft 3) the ignorant MOB. They conspired together to destroy one's freedom and liberty of thought without which no man can make progress.

12. The three strikes - what do they symbolize? and their lessons.

- 1) the first blow - at the throat - thus tending to destroy freedom of speech
- 2) strikes at the heart - tending to destroy freedom of conscience and cutting of the rays of the Divine Light by which man finds his way along the path of life.
- 3) the third strike on the head - thus destroying the brain, which is the origin of freedom of thought.

13. What are the duties of the three principal lights of a Lodge?

*** JUNIOR WARDEN — 1) to observe the time 2) call the craft from labor to refreshment (3⁰) 3) superintendent them during refreshment, to see that none convertshours of refreshment into that of intemperance of excess.

SENIOR WARDENS — To assist the WM in opening and closing. 2) pay the craft their wages at the close of day, if any be due and 3) see that none may go away dissatisfied.

MASTER — 1) Presides 2) sets the craft to work with good and wholesome instructions; 3) or causes the same to be done, In like manner the WM forbids all profane language; or any disorderly conduct whereby the peace and harmony may be interrupted.



ANECJOKES

by VW Bienvenido Ongkiko

Power Failure

An elderly Brother known for chain smoking, gambling and other vicious habits attended the meeting of his Lodge after several months of absence.

"Brod," another Brother greeted him with excited joy, "you look a new man this time!"

"Oh yes," the elderly one retorted, "I am because I have stopped smoking."

"How did you stop smoking?"

"Will power."

"How did you stop your gambling?"

"Will power, too."

"And how did you stop your other vicious habits?"

Sheepishly, the elderly Brother said, "Power failure."

Excited Applicant

An applicant for the position of night guard came to the office. When interviewed, he stated, among other things, that he had military experience. Then he was asked to fill out the information sheet. Some of the questions on the information sheet are as follows:

"Have you been in the Army?"

Answer: Yes.

"State the cause of separation."

The applicant was so excited at the prospect of getting hired that he wrote "Dis-honorable charge" instead of "honorable discharge".

Naturally, he was rejected.

On Inspection Tour

A police major who was about to go on inspector tour of duty ordered one of the sergeants to accompany him.

Policeman X on duty was caught sleeping on post. Thus the police major made this outright report: "I caught Policeman X with the Sergeant sleeping on post. Suspension is hereby recommended."

"Sir," the sergeant appealed to the police major, "please change your report because I was with you when we caught Policeman X sleeping on post."

Said the major, "That is exactly what I mean."

Coffee

A middle-aged man brought his papers to a certain office for action. The clerk who went over the papers readily remarked, "This is lacking in copy." *

Believing that the clerk was asking for coffee, the middle-aged one said, "It is all right. Let's go to the canteen."

Closing

The boss of a certain office was always requested to give the closing remarks. In one of these remarks, he related an anecdote about a very loving couple about to go to bed.

"Dear," the wife asked, "have you closed the door?"

"Yes, darling."

"Have you closed the windows?"

"Yes, darling."

"Dear, have you put off the lights?"

"Yes, darling."

"What have you not closed, dear?"

Already peeved, the husband answered, "Your mouth, darling."

The whole night, as a result, was very quiet.

One Man Only

A Brother from the province who came to visit his friend and Brother in the Grand Lodge greeted the latter, "Why did you not run as Secretary?" And he was answered thus: "In my position (appointive position) I have to please only one man, the Grand Master. But to be a Grand Secretary I have to please $\frac{1}{2}$ plus another man."

Electric Typewriter

A young secretary to an executive in a newly established firm requested for an electric typewriter.

Fully aware of their financial capability, the executive told his secretary, "We cannot afford to buy an electric typewriter in the meanwhile. Besides, we have to match it with an electric chair."

Rooster for Roster

A policeman who had been promoted to the rank of sergeant approached an action clerk, who in turn went over the appointment papers presented to him by the promoted one.

Now, to know the ranking of the officers, the clerk needed the police roster.

The clerk immediately prepared the draft of the action, stating, among other things, that the roster of the police force be submitted. The policeman looked over the shoulders of the clerk as this one typed. The policeman noticed that the word "rooster" was typed. So, he immediately stopped the clerk, saying, "Do not waste your time, I'll bring what you want tomorrow."

The next day the policeman brought a red rooster.

WOMEN IN THE BIBLE - 1

A NAMELESS WOMAN'S RIGID TEST OF FAITH

Judges 13:1-7

- Samuel P. Fernandez -

THE FERVENCY OF PRAYER AND THE SINCERITY OF PURPOSE OF THIS UNKNOWN WOMAN WHO BECAME THE VESSEL OF GRACE WAS SUCH THAT GOD DID NOT ONLY ANSWER HER PRAYERS BUT GOD ALSO LISTENED ONCE MORE TO THE CRIES OF THE WELL-MEANING ISRAELITES WHOSE BROTHERS AND SISTERS COULD NO LONGER SEE THE DIFFERENCE BETWEEN RIGHT AND WRONG, BETWEEN THINGS SANCTIFIED AND OBJECTS DEDICATED TO MAMMON, BETWEEN FAITH AND BLIND CREDULITY. THIS ANONYMOUS WOMAN AMIDST THE AGE OF FANATICISM DARED TO BELIEVE IN THE POWER OF GOD AND ALLOWED HERSELF TO BE THE INSTRUMENT OF GOD'S MIRACLE.

In the Old Testament three women had to undergo severe test of faith before they were able to bear offsprings. Like Sarah and Hanah who lived in a state of barrenness first before giving births to Isaac and Samuel, the wife of Manoah was childless for some time before giving birth to Samson the last judge of Israel. But unlike Sarah and Hanah whose names merited printing in the Scriptures, Manoah's wife was not even identified notwithstanding her being the mother of the strongest man in the world and the deliverer of Israel. Why her name was not mentioned in the Scriptures, that we do not have explicit answer. But in the brief scriptural account of Manoah we can only surmise that for Samson to be born, the nameless wife had to undergo an acid test of faith. The anonymous wife had to offer ardent supplications to the high heavens that her life's existence be justified by her bearing a child. And the Lord did not give her just a son but a deliverer. In this instance we find that between hope and reality, one must learn to offer fervent prayers in order to be able to get some answers for one's quest, moral or spiritual.

In the book of Judges chapter 13 we find that the children of Israel did evil in the eyes of the Lord so that they were delivered into the hands of the Philistines for forty years. There is no record that the wayward Israelites ever repented. It would seem that they were absorbed in the ways of the Philistines who were deeply religious as evidenced by their celebrating their victories in the house of their idols (I Samuel 31:9). The Philistines carried their gods into battle (II Samuel 5:21). One of their favorite gods, Dagon, the "fish god" was represented by a face and hands of a man and the tail of a fish (I Samuel 5:4). They also worshipped Ashtaroth (I Samuel 31:10) corresponding to the ancient goddess of propagation, Ishtar, as well as Baal-zebubu (Lord of the Flies), a mocking distortion of Baal-zebul (Lord of the Divine abode (II Kings 1:2). Of course, we know that Baal-zebub in the Jewish theology became the prince of the demons

(Matthew 12:24). The Philistines no doubt mixed paganism with religious dogmas taken from other faiths. But although their religiosity was nothing but empty rituals sans the sanctifying grace or atoning sacrifice that God required of His children at the time, the Israelites were absorbed in such religious culture and lifestyle. So deep was the apostasy of the Israelites in spite of their being the circumcised people of the Old Testament who made a covenant with God that they were sanctified and set apart from the heathenish and uncircumcised Philistines. It was then unfortunate that even if these chosen people of God had the form of piety of the Philistines the substance of the promise was lost in their compromise with sin.

And so it was that "a certain man of Zorah named Manoah, from the clan of the Danites, had a wife who was barren. The angel of the Lord appeared to her and said; 'you are sterile and childless but you will conceive and give birth to a son. No razor may be used on his head because the boy is to be a Nazarite, set apart to God from birth and he will begin the deliverance of Israel from the hands of the Philistines'" (Judges 13:2-5). As a Nazarite this son of this nameless woman had to take a vow to be set apart from the others for the service of God which is to deliver His people from the evil one.

The unexpected but long-awaited encounter of the wife of Manoah with the angel of the Lord was immediately conveyed to her husband. Excitedly she informed her husband thus: "A man of God came to me. He looked like an angel of God, very awesome. I didn't ask him where he came from, and he didn't tell me his name. But he said to me, 'you will conceive and give birth to a son. Now then, drink no wine or other fermented drink and do not eat anything unclean, because the boy will be a Nazarite of God from birth until the day of his death'" (Judges 13:6-7).

With profound joy in his heart Manoah prayed to the Lord thus: "O Lord, I beg you, let the man of God you sent to us teach us how to bring up the boy who is to be born" (Judges 17:8). From the scriptures, we see that Manoah was equally religious and one of the few Israelites who remained undefiled despite the moral and spiritual degeneration of his people. Upon hearing Manoah's supplication God sent his angel once more to assure the couple of God's promise. Like any excited individual unprepared for such a delightful exhilarating encounter, Manoah asked a question often asked by one groping for things to say: "What is your name, so that we may honor you when your words come true?" The angel of the Lord simply replied: "Why do you ask my name? It is beyond understanding". (Judges 13:17-18)

Gladdened by the distinct honor of the angel's visit the couple offered a burnt offering and as the flames blazed from the altar towards heaven the Scriptures declare that the angel ascended in the flame. The couple fell with their faces to the ground in fear but happy that their supplication ended with the assurance of grace.

The couple name their child Samson, which in the Hebrew is Shimson, meaning "little sun". How significant the name was, for Samson the mighty was dependent on the Greater Sun for everything. The boy was the "little sun", the life to the woman and the couple. Also, the spiritually depraved Israelites certainly needed the radiance of the "Little Sun" in their darkest and deepest apostasy. They were virtually spiritually blinded by their compromise with the idolatrous and heathenish Philistines and it took the son of an unnamed woman to extricate them from the shackles of moral and spiritual degradation.

The promise deliverance came for the Israelites but its genesis was the barren name-

less woman surmounting the great test of faith and her supplications reached the high heavens.

The fervency of prayer and the sincerity of purpose of this unknown woman who became the vessel of grace was such that God did not only answer her prayers but God also listened once more to the cries of the well-meaning Israelites whose brothers and sisters could no longer see the difference between right and wrong, between things sanctified and objects dedicated to mammon, between faith and blind credulity. This anonymous woman amidst the age of fanaticism dared to believe in the power of God and allowed herself to be the instrument for God's miracle.

When Samson became prominent, Manoah's wife didn't even become a footnote in the Jewish history. She didn't have a tag by which to identify her but who was the progenitor of an Israelite judge whose life and adventure is romanticised through the ages. Seldom will any man of the cloth make Samson's mother an object lesson of faith and prayer. Few will note the agony of barrenness that she bore in silence and the intenseness of the supplications she sent to God in the stillness of her closet. But the nameless gave life to the mighty. Supplication and faith made Samson the unidentified woman's gift of grace and without her simple faith Israel could have wallowed in the quagmire of sin for some time.

Manoah's wife's acid test of faith did not warrant a line in the Holy Scripture, but the sweet smelling savor of her sacrifice of prayer to the Lord is an inspiration to those who seek solace in the power of prayer for as the Scriptures say: "Ask and it will be given you; seek and you will find; knock and the door will be opened to you" (John 14:14).

WOMEN IN THE BIBLE-2

JEHOSHEBA: THE SILENT WORSHIPPER

II Kings 11:1-4

- Samuel P. Fernandez -

FAITHFUL DEVOTION TO ONE'S COMMITMENT AND VOW TO THE LORD IN OUR DAILY LIVES IS WHAT THE WORLD NEEDS. SADLY HOWEVER, MANY WORSHIPERS TODAY END UP THEIR SERVICES TO GOD IN THE CONFINES OF THEIR CHURCHES. GOD IS CONFINED IN PHYSICAL STRUCTURES BECAUSE TO THEM TEMPLES ARE BUILT WITH WOOD.

Jehosheba's life story is a tale of least significant people in the history of Israel but they were the people who did their bit in the redemptive plan of God without pomp and pageantry. Little is known about this royalty except that she was responsible for saving the life of infant, Joash, the only link between the Davidic line and the promised Messiah. Two chapters in the Book of II Kings is devoted to King Joash but the dramatic saga of his ascendance into power is better appreciated against the backdrop of the participation of King Jehu in God's divine plan for the child Joash and how Princess Jehosheba clandestinely hid the boy in the temple before his assumption of the throne.

The prophet Elisha was commissioned to anoint Jehu king to be God's instrument in putting to an end Baal worship and the cruel, vicious, and murderous Baal zealot, Ahab, who wantonly killed God's prophets and people. Strangely, Jehu's avowed mission

of ridding the land of Baal votaries resulted in the temporary seizure of the throne of Judah by the Baal fanatic, King Jehoram who by virtue of his marrying King Ahab's daughter, Athalia, became a member of Ahab's family. To succeed this Baal bigot king was his son Ahaziah also a Baal adherent. When this successor was slain his mother, Athaliah, resolved to seat herself upon the throne of David.

The story as recorded in II Kings states that when the grief-stricken mother, Athaliah saw her son Ahaziah dead, she proceeded to annihilate the whole royal family. Fortunately, Jehosheba, King Ahaziah's sister and daughter of King Jehoram took Amaziah's son, Joash and in the meantime that Athaliah ruled Judah she nursed the child at the temple for six years.

In the seventh year, Jehosheba's husband, Jehoida the high priest, courageously summoned the commander of the units of a hundred, the mercenary Carites, and the guards of the temple of the Lord to make a covenant with them and put them under oath thus:

"This is what you are to do: you are in the three companies that are going on duty on the Sabbath, a third of you guarding the royal palace, a third at the Sur Gate behind the guard, who take turns guarding the temple and you who are in the other two companies that normally go off Sabbath duty, are all to guard the temple for the king. Station yourselves around the king, each man with his weapon in his hand. Anyone who approaches your ranks must be put to death. Stay close to the king wherever he goes." (II Kings 11:5-8).

In acquiescence with the command of the high priest who gave them the temple spears and shields that belonged to King David, the commander of the units of a hundred performed as ordered. At the appointed time Jehoida brought out the seven year old Joash, crowned him King, presented him with a copy of the covenant and anointed him as the trumpeteers heralded the new regime. Thus was the coronation and installation of King Joash taking his place on the royal throne while all his people cheered, rejoiced, and proclaimed him king of the land.

According to the Ungers Bible Dictionary "Jehosheba" means Jehovah her oath. Such a fitting name for a worshipper of Jehovah who dared to take a bold step of defying an order from a vicious ruler. It had been conjectured that she was not a daughter of Athaliah but of King Jehoram by another wife; yet by her the infant Joash was saved from wanton murder. She and the infant secreted in the palace at first and then at the temple. It could be that Joash was brought up with Jehosheba's sons who also assisted at his coronation.

Only a verse records the simple heroism of Jehosheba; yet, in her own small way she, without ostentation, performed a gigantic task of preventing the Davidic line from complete annihilation. What could be great about keeping an inculpable boy in concealment? What could be great about a natural human compassion for an innocent child about to be murdered? What could be great about Jehosheba's motherly instinct of protecting the boy Joash from heinous murder? But Jehosheba the Jehovah devotee took her stand for the right of the boy against Athaliah's cruelty and bizarre murders. She took the giant step of simply hiding the boy and her stand made the difference for it saved the Son

of the Anointed from being loathsomely slain.

Not all great things are accomplished by great men. Many an ordinary person like Jehosheba worship God in their own humble way. They do their bit in building God's kingdom and no mention are made of them. But they do a mighty task of taking their stand for God and doing what is right in His sight. And like Jehosheba whose choice of doing right was instrumental in the fulfillment of God's promise to His chosen people, their choice too will make a difference in His divine plan.

Many a time the lineage of David was almost discontinued but because there were people like Jehosheba who took her stand to do a simple task of counceling the boy, the promised Messiah came as prophesized. Thus David's prayer when he was annointed was kept alive:

"And now, Lord, do as you have promised concerning me and my family. And may you be eternally honored when you have established Israel as your people and have established my dynasty for you. For you have revealed to me O Lord of Heaven, God of Israel, that I am the first of a dynasty which will rule your people forever; that is why I have been bold enough to pray this prayer of acceptance. For you are indeed God and your words are true; and you have promised me these good things--so do as you have promised! May our dynasty continue on and on before you; for you, Lord God, have promised it."

When King David prayed this prayer, he did not know that one day through the faithful ministry of this unassuming, gentle, quiet, brave, and silent worshipper of Jehovah, his lineage could be saved from extinction. Because Jehosheba hearkened to God's voice His promised Messiah to redeem the world came as foretold by the prophets of the Old Testament. Because of Jehosheba's willful obedience to God the fulfillment of His promise to His chosen race came.

Faithful devotion to one's commitment and vow to the Lord in our daily lives is what the world needs. Sadly however, many worshippers today end up their services to God in the confines of their churches. God is confined in physical structures because to them temples are built with wood. So these Jehovah worshippers come to physical churches and become Christlike there and then. Outside of their churches, in their offices, place of work, at home, or elsewhere, their christianity is not visible. Their choices for doing things is all for self aggrandisement rather than for a choice of doing what is right in the eyes of the Lord but they will vehemently profess that they are true christians. Some noisy minority of these "christians in churches" suggest what the worship rituals should be and how the Lord should be served. The silent majority keep their graveyard peace. But may the faithful fulfill their promise to God by their act of devotion to what is rightful in the eyes of the Lord as Jehosheba did.

RESEARCH

Eufemio de la Cruz



EL ALARMISMO FRAILUNO

Y

LA MASONERIA FILIPINA

Los fraileros tienen un argumento invariable y estereotipado contra todo aquello que entienden puede poner en evidencia la caducidad de los frailes en Filipinas, a saber:

El peligro de la integridad nacional!

Que se pide la representación en Cortes de Filipinas? Pues no conviene, porque peligraría la integridad nacional.

Libertad de imprenta? Abolición de la previa censura, ya que esta abolida por el sentido común? Pues no, que peligraría la integridad nacional, si la prensa filipina fuera libre.

Que se mejore la instrucción pública, que intervengan el poder constituido en el régimen de los centros docentes? Tampeligro de la integridad nacional.

Que sea una verdad la disciplina eclesiástica y se organice la administración parroquial con arreglo a las prescripciones inspiradas por el Espíritu Santo al Concilio de Trento? Mucho menos que el Espíritu Santo no tiene voz ni voto en el peligro de la integridad nacional. Que será de España, que será de los españoles, sino fueran los frailes los perceptores del dinero de las parroquias!

Que en la ortografía tagala se suprimen las letras c y q, usando en lugar de ellas la letra k con arreglo a las exigencias del idioma? Pues esto es grave, gravísimo! La letra k que duda cabe! es un peligro para la integridad nacional.

El peligro de la integridad nacional es el ora pro nobis de la frailocracia a toda idea de progreso, de civilización, de justicia, que surja en o para Filipinas.

Es que los frailes están convencidos de su verdadera situación en aquellas islas; su influencia solo puede ser sostenida por las bayonetas de un gobierno inconsciente.

Con el mismo peligro de la integridad nacional, viene declamando su órgano en Madrid contra la Masonería filipina.

Y en tono melodramático espera a los masones peninsulares la siguiente tremenda;

“Llevais a aquella tierra, dignos peninsulares, como con canto de sirena desde allí se os llama, una sociedad secreta? Poneis un arma de combate en manos tranquilas? Sembráis en aquella tierra de paz el germen de la insurrección? (Atención! que viene lo gordo). Pues bien; quien tal hace, olvida sus deberes de patriota, olvida sus sagrados deberes de nacional, y con relación a aquella tierra española, sin sospecharlo tal vez, renueva la triste historia de los Opas y D. Julianes.”

Esta perorata que duda cabe! tiene que abrumar a los masones peninsulares. Eso de ser los Opas y D. Julianes es un argumento muy aplastante.

THE MONASTIC APPREHENSION AND PHILIPPINE MASONRY

The friar sympathizers employ a stereo-typed and invariable argument against anything which they consider would bring more light on the weaknesses of the friars in the Philippines, like the following:

- the danger involving national integrity and security;
- the petition for a Philippine representation in the Spanish Cortes- which they considered disadvantageous because this would only endanger national security;
- the freedom of the press whose previous censorship was abolished by common sense. There was no way for this as this would likewise endanger the Philippine islands once the Philippine press were to be set free;
- the improvement of public instruction and the State's intervention in the administration of the centers of learning. Not even these, because their improvement and the State's intervention in their administration would equally jeopardize national security;
- that a true and real ecclesiastical discipline would be secured and the parishes would be run and administered in accordance with the provision of the Holy Spirit-inspired Council of Trent; not even this. And very much less because the Holy Spirit does not vote and never has a voice referring to the problem of national security.

What would happen to Spain and the Spanish people if the friars were not going to get or receive the money in the parishes?

- that in the Tagalog orthography the letters "c", "y", and "q" were to be stricken out placing in their stead the letter "k" according to the idiom's exigencies- well, this is quite serious- very serious, indeed, as the letter "k" undoubtedly is fraught with danger, hence, hazardous to national integrity.

The danger in national security is the response "ora pro nobis" of Frailocracy to any idea involving progress, civilization, justice, . . . that could rise up in behalf of or for the Philippines.

The reason behind this is that the friars understood well their true situation in those islands. And they knew that their influence could only be supported by the bayonets of an insensible government.

With the same issue of national security, their media in Madrid disseminate the pronouncements against Philippine masonry. And in a melodramatic tone, they indulge in a tirade against the peninsular masons through the dreadful indictment:

"You bring into that land, worthy peninsulars, as though the song of a siren calls upon you, a secret society? Are you entrusting a combat weapon unto peaceful hands? Are you sowing in that land of peace the seed of rebellion?"

(Beware, as the most awful follows!)

"All right. Whoever does such a thing, forgets his duties as a patriot and his sacred obligations as a citizen. And referring to that Spanish territory, without being suspicious of such a thing, he relives the unfortunate history of the Opas and the Julians."

Undoubtedly this pronouncement brings great pains to the peninsular masons. The very mention of the Opas and the Julians is more than devastating to them.

Pero tememos que el peroratero no haya contado con la huespeda; y aqui la huespeda es el sentido comun, que al hacer comparaciones entre la masoneria y el monaquismo filipinos se encontrara con lo siguiente:

Que la obra masonica en Filipinas consiste en fraternizar las razas que pueblan dicho territorio. Y la obra fraileria, en antagonizarlas para dominar a unas y otras.

Que la fraternidad de las razas viene a vigorizar alla la bandera espanola. Y el antagonismo de las mismas viene a debilitar el vinculo de union entre Espana y Filipinas, aunque fortifica el predominio de los frailes.

Ante estas diversas tendencias, quien renueva en Filipinas la negra historia de los Opas y D. Julianes?

Que la masoneria contribuyo a la independencia de Mejico -- Si?--Nosotros creiamos que el principal apoyo de Iturbide en la obra de aquella independencia, fueron los frailes. Esto/temian que las nuevas ideas imperantes en la Metropoli mermasen en Mejico los bienes de los conventos y apoyaron a Iturbide, cuyo programa lleva por cabeza la intolerancia religiosa del catolicismo romano.

Nosotros entendiamos que los enemigos de Iturbide fueron los masones. Nosotros, en fin, creiamos que si el plan de Iguala se formo a gusto de los frailes y se realizo con el dinero de los conventos; el plan de Casa de Mata germino en las logias masonicas.

Y esto nos lo enseno el mismisimo autor favorito del quincenario que refutamos, el senor D. CARLOS NAVARRO Y RODRIGO, cuyas palabras conserva como oro en pano el citado quincenario.

Pero prescindiendo de la historia mejicana para concretarnos a la filipina no registra esta casos de gravisimas perturbaciones, de gravisimos atentados a la patria, debidos a intrigas frailunas? no ha habido frailes que al ver mermados sus ingresos pecuniarios predicaron desde los pulpitos que antes tenian que ser catolicos que espanoles?

La masoneria es una sociedad humana, y como tal tiene que tener sus defectos. Estamos dispuestos a combatir estos defectos.

Pero no creemos racional prejuzgaria. Si los prejuicios fuesen admisibles que mejor prejuicio que el que autoriza la constitucion masonica?

Esta, en su declaracion de principios, consigna lo siguiente:

IV. La Masoneria ABOMINA todo procedimiento de fuerza; y atenta unicamente a la propaganda legal y pacifica, ACATA las instituciones existentes y cualesquiera otras que existir puedan."

Y en la parte disciplinaria de la misma Constitucion se establece el siguiente precepto fundamental.

"ART. 11. Los Talleres tienen derecho disciplinario sobre sus miembros y sobre todos los masones que asistan a sus trabajos.

"Pueden impedir los debates sobre actos de la autoridad civil y sobre TODA INTERVENCION MATERIAL de la Masoneria en las luchas religiosas y politicas.

Ante estos preceptos, los prejuicios alarmistas solo pueden apoyarse en aquello de: piensa mal y acertaras.

Y si esto cabe aplicarse a los masones, por que no a los frailes? Ninguna de esas instituciones es impecable.

Citense casos de inconsecuencia masonica con el principio y precepto constitucionales arriba citados, y LA SOLIDARIDAD cooperara en la obra de censuraria.

We are afraid, however, that the speaker might not have taken into consideration the guest herself. And in here the guest is our common sense which in making comparisons between masonry and the Philippine Friar group, will come across the following:

That the masonic endeavors in the Philippines consist in introducing brotherhood or fraternizing the various ethnic groups populating such territory; while the friars' mission brings nothing but antagonism among these groups in order to subjugate one and the other.

That the brotherhood among the ethnic groups lends to the stabilizing of Spanish sovereignty there, while the antagonism among the same groups contributes to the weakening of the ties between Spain and the Philippines despite its strengthening of the Friars' superiority.

Before these conflicting tendencies, who has the guts to revive in the Philippines the black marks of history related to the Opas and the Julians?

Whether masonry has contributed to Mexico's independence, yes- we were inclined to believe that the main support of Iturbide in his quest for that independence, were the friars. These (the friars) people feared that the modern ideas then prevalent in the metropolitan areas would mark the achievements of the convents in Mexico. Thus, they relied on Iturbide, whose program was mainly based on religious intolerance of Roman Catholicism.

We came to know that the adversaries of Iturbide were the masons. Finally, we believed that if the Iguala plan was conceived in accordance with the wishes of the friars and was carried out with the help of the finances supplied by the convents, the Casa de Mata began to sprout in the masonic lodges.

And this is the impression conveyed to us by the same favorite author of the 15th anniversary, with whom we intend to clear up matters, Mr. Carlos Navarro y Rodrigo, whose words delicately enfold like gold under wraps the events that transpired in that anniversary celebration.

Nevertheless, in setting aside Mexican history in order to focus our attention directly on that of the Philippines, does this (Philippine history) not contain events related to very serious disturbances, of very critical attempts against the country due precisely to intrigues among the friars and their followers? Were there no friars at all who, upon finding their pecuniary interest or incomes jeopardized or imperilled, preached from the pulpits that first they were to be Catholics before being Spaniards?

Masonry is a human society and as such it is bound to have its own defects. We are indeed willing to overcome such defects. However, we do not consider it logical to prejudge the case. If these biases were quite likely, what better bias could there be than to authorize the masonic constitution?

This, in its "Declaration of Principles", provides the following:

"IV - Masonry rejects all processes involving violence solely for a legal and peaceful propaganda, and respects all existing institutions and similar ones which may in time come to exist."

And, in the disciplinary portion of the same constitution, it establishes the following fundamental precept:

"Art. II - All workshops have their disciplinary rights over their members and over all masons tending to their jobs."

Pero lejos de esto, el quincenario de los frailes viene publicando palabras atribuidas al Gran Maestro, y estas palabras constituyen precisamente el cumplimiento del art. 11 citado, imponiendo a los masones filipinos la abstencion de todo debate sobre actos de la autoridad, y de todo acto que significase intervencion de la Masoneria en las luchas religiosas y politicas.

Lea el articulista las palabras que atribuye al Gran Maestro, comparelas con los textos arriba citados de la Constitucion masonica, y comprendera que si su objeto es combatir a la Masoneria, ha cometido verdadera torpeza.

Son injustos los cargos dirigidos a los masones peninsulares, al acusarlos de haber fomentado la masoneria en Filipina. Los masones peninsulares han merecido bien de la patria, como lo vamos a exponer.

Hace ya algunas decadas existen logias masonicas en Filipinas, se componian de peninsulares exclusivamente, que estos habian hecho cuestion de patriotismo cerrar las puertas de la masoneria para los hijos de Filipinas, asi de la raza cruzada como sin cruzar.

Los filipinos tampoco solicitaban, ni pensaban, ingresar en la masoneria, pero desde 1888 el M.R.P. fray Jose Rodriguez empezo a hacer propaganda de la masoneria, aunque vituperandola. Publico folletitos en castellano y en tagalog, llamando mason a Rizal (sin serlo) y masones a cuantos filipinos se distinguian en el ejercicio de la virtud civica; y esto provoco la curiosidad primero, y el mas ardiente deseo despues, de conocer lo que era la masoneria, y pertenecer a ella si en efecto su bandera era la rendencion de la humanidad.

Todo filipino encontro cerradas las logias de peninsulares y como se habia acentuado ya la emigracion filipina, infinidad de filipinos se iniciaron en Madrid, Barcelona, Londres, Paris y la inmensa mayoria en Singapore y Hongkong.

Al regreso de estos masones filipinos a su pais, encontraron perfectisimamente abonado el terreno de la masoneria; y en unpar de meses, las iniciaciones masonicas llegaron a millares.

Ante estas circunstancias hubiera sido patriotico en los peninsulares dejar que la masoneria filipina de desarrollara independientemente de Espana, o se acogiera bajo los auspicios de un Oriente o Federacion extranjera? Hubiera si mejor dejar a los masones filipinos trabajar bajo la obediencia de Inglaterra, que es la potencia masonica mas proxima a Filipinas y en mejor contacto con los filipinos?

Ya se sabe que una vez germinada la Masoneria en un pais, no hay poder humano capaz de arrancarla. La tirania del despotismo solo sirve para arraigarla y vigorizarla. Los masones profesan la doctrina de Jesucristo, que declara bienaventurados a los que padecen persecucion por la justicia.

Ademas; las deportaciones gubernativas, los destierros arbitrarios de personas inocentes, contribuyen poderosissimamente al progreso de la Masoneria. Cada deportacion de esta naturaleza es un ensanche de la propaganda masonica; cada deportado resulta un propagandista, aunque se mantenga mudo en el punto de su deportacion.

Hubieran obrado bien los masones peninsulares, si hubieran dejado que las corrientes masonicas, cada dia mas vigorosas en Filipinas, estuviesen en manos del extranjero?

Nosotros entendemos que ha sido una obra de verdadero espanolismo para los masones peninsulares el haber tomado la parte directiva del movimiento masonico en Filipinas.

Que es peligrosa toda sociedad secreta, como lo es la Masoneria filipina?

Y quien tiene la culpa de que sea secreta aquella asociacion! 15 de diciembre de 1893.

"They may restrain debates concerning the acts of civil authority and regarding all material intervention of masonry on religious and political disputes."

In the face of these provisions, the frightening biases can only be sustained by the saying: "Think ill of no one and you will get it right." And if this really applies to the masons, why can't this be true to the friars? Neither one of these two institutions is exempt from error.

Cases of masonic inconsequences in regard to the constitutional principle and provision mentioned in the foregoing may be mentioned and "La Solidaridad" will readily cooperate in the task of passing censure on them.

Far from being so, however, the 15th anniversary of the Friars keep on publishing statements attributed to the Grand Master. And these statements constitute precisely a fulfillment of the aforesaid Article II which imposes upon all Filipino masons the duty to abstain from all disputes concerning the acts of authorities and from all activities that might signify an intervention on the part of Masonry in matters of religious and political disputes.

The reader should go over the statements attributed to the Grand Master and compare these with the provisions of the masonic constitution mentioned in the foregoing, and he will understand that if his intention is to contend against masonry, then he has committed a real blunder.

The charges directed against the peninsular masons accusing them of having promoted masonry in the Philippines is rather unfair. The peninsular masons have acquitted themselves as worthy citizens, as we will try to expose this.

A few decades ago, the masonic lodges have already been in the Philippines, composed exclusively of peninsulars. These had brought about the issue of patriotism, the denial of the entry into masonry for the native filipinos, whether Christian or non-Christian.

The Filipinos, however, never sought nor thought of joining masonry, but from the year 1888, the Very Reverend Friar Jose Rodriguez started to mount a propaganda regarding masonry even if these were to discredit the society. He started publishing handbills in Spanish and in Tagalog, mentioning Rizal as a mason (although he was not) and other Filipinos who were reknown for their civic-mindedness as masons.

This, at first, provoked the curiosity of the public and, later on, their most ardent wish to know what masonry stood for, and to belong to it if in effect its banner stood for the redemption of mankind.

All the Filipinos discovered that the lodges of the peninsulars were closed, and as the filipino emigration process was being stepped up, countless filipinos got initiated in Madrid, Barcelona, London, Paris and the great majority of them in Singapore and Hongkong.

Upon the return of these Filipino masons to their homeland, they found the terrain very well fertilized and cultivated for masonry. Thus, in a couple of months, the masonic initiations rose up to thousands. Under these prevailing circumstances, could it have been patriotic indeed for the peninsulars to just allow Philippine masonry to evolve by itself independently from Spain, or have it under the favorable influences of an oriental or foreign federation? Could it have been better to consign the Filipino masons to work under the guidance of England which has the masonic clout suited to the Philippines and in

better touch with the Filipinos?

It is a well-known fact that once masonry sprouts in a country, no earthly power is capable of uprooting the same. Despotism and tyranny only serve to spread its roots and give life and energy to it. The masons believe in the teaching of Christ Who designates as happy and fortunate those who are persecuted in the name of justice.

More than these: the political deportations, arbitrary exiles of innocent persons only contribute immensely to masonry's advancement. Every deportation of this nature only emboldens the masonic propaganda and each banishment becomes a propagator even if at the outset one may keep mum about it.

Could those peninsular masons have done well had they tolerated the masonic endeavors which grew stronger in the Philippines every day, to remain in the hands of foreigners?

We understand that this has been an effort of true, hispanic concern for the peninsular masons for their having taken part in the masonic movements in the Philippines.

That all secret societies like the Philippine masonry are dangerous indeed--
Then whose fault would it be that an association has to be a secret one?

15 December 1893

ANSWERS

OF CROSSWORD PUZZLE

ACROSS :

- 2. fortitude
- 10. decree
- 11. es *es*
- 14. on
- 17. cerbit
- 20. sit
- 21. inv.
- 23. Beltran
- 24. altar
- 25. pare
- 27. wines
- 29. eat
- 30. Inc.
- 31. Prudence
- 34. ere
- 35. Amen
- 38. no
- 39. Solomon

DOWN :

- 1. ado
- 2. FC
- 3. or
- 4. recite
- 5. tent
- 6. I
- 7. temperance
- 8. USA
- 9. ego
- 13. universe
- 16. saints
- 19. Bible
- 25. Pep
- 26. R turn
- 27. wines
- 28. Inc.
- 32. Deo
- 33. Leo
- 35. AO
- 36. MM

PAMANA NG LAHI

Irineo P. Goce



PAGBABALIK!

Sa pagbabalik nitong Pitak Filipino (F na sa halip na P, bilang pagtalima sa bagong Konstitusyon ng Republika) sa ating CABLETOW, ang bahaging ito ay nagpupugay sa lahat na mga kapatid. Maligayang araw po!

Ang kapatirang masoneriya ay isang balangkas ng bansang Pilipinas (framework of the Philippines). Kasapi rito ang mga nagbuhat sa iba-ibang mga rehiyon ng bansa. Magka-kaiba ang mga salita (Tagalog, Bisaya, Waray, Ilonggo, Bicol, Pampango, Pangasinan, Maranaw, atbp.) at maraming sambahayan din na sa wikang Ingles nag-uusapan.

Sapagkat ngayon ay buwan ng Agosto,* at ang Linggo ng Wikang Pambansa ay ginugunita taun-taon tuwing ika-13 hanggang 19 ng Agosto simula pa nuong 1936 (puwera nung pagkasakop ng Hapon, 1941-1944) o kalahating siglo nang nakaraan, kaya angkop marahil na dito sa ating babasahin ay sikapin din natin ang paglinang, mapalaganap at dakilain ang Inang Wika.

Bilang panimula nitong nagbabalik na pitak ay nais mag-anyaya, at dito ay kinukumbida ang sinumang kapatid na Mason na may nais o hilig magsulat sa wikang Filipino tungkol sa anumang paksa na puwedeng pakinabangan ng ating kapatiran. Higit nating mapagyayaman ang Inang Wika kung ang mga taga Bisaya, Ilocos at iba pang mga rehiyon ay magsusulat din sa wikang Filipino -- yung hindi purong Tagalog, kungdi may kahalong mga salita buhat sa ibang mga diyalekto ng bansa. Sa ganoong paraan natin mapalalago ang pambansang wika.

Ang pagkumbida sa mga kapatid upang magsulat ay batay sa isang paniwala, na paraan sa pagsulat ay puwede tayong mabuhay ng walang hanggan. Sa kasaysayan ng daigdig, karamihan sa mga tanyag na manunulat, ang pangalan nila at alaala ay pawang walang kamatayan. Ang mga propeta -- sina Moises, Abraham, Solomon, Job, Mohammed, at ang mga disipulo ni Cristo Jesus -- na nagsipagsulat, hanggang ngayon ay buhay ang kanilang alaala. Sina Homer, Dante, Shakespeare, Dumas, Santayana, Confucius; at maging sa lahing Pilipino, sina Balagtas, Rizal, Lopez-Jaena, Del Pilar, Kalaw, Mabini, at marami pang iba -- lahat sila ay nabubuhay ng walang hanggan dahil sa kabutihan ng kanilang mga sinulat!

Kaya, tayo nang magsipagsulat. Ipadala ninyo sa opisina ng CABLETOW ang inyong sinulat, na sa palagay ninyo ay dapat pakinabangan ng ating mga kapatid saan mang dako ng daigdig.

Mabalik tayo sa paksa ng Inang Wika. Ang sanlinggo na paggunita sa Wikang Filipino, at limampu't-isa namang linggo na patuloy nating paggamit sa wikang hiram ay para bagang sumpa ni Sisyphus, ayon sa mitolohiya ng Griego. Isang masakim na hari si Sisy-

* Nang ito ay sinulat

phus na nagkasala kay Zeus, ang amang diyos ayon sa kanilang paniwala. Dahil doon, si Sisyphus ay pinarusahan ni Zeus na magtulak ng isang malaking bato, paakyat sa isang burol sa Hades (ang impiyerno ng mga Griego); nguni't dahil sa hirap, halos pag-abot sa tuktok ng burol ay hindi na niya makaya pang itulak; mabibitiwan niya ang bato at ito ay gugulong na pabalik sa malalim na pinanggalingan. Habang panahon na gagawin iyon ni Sisyphus.

Ang sumpang iyan kay Sisyphus ang katumbas ng ating Linggo ng Pambansang Wika. Sanlinggo nating itinutulak ang pagdakila sa Wikang Filipino, nguni't limampu't-isa namang linggo na dinadakila natin ang wikang dayo. Sa kalagayang iyan ay walang pag-asa na lumago at lumaganap ang ating Wikang Pambansa. Pagkaraan ng Agosto 19 ay maghihintay na naman ng santaon bago muling ungkatin at gunitain ang kahalagahan ng Inang Wika.

Ang kakulangan sa ating gobyerno ay hindi pa rin kinikilala na sa wikang sarili malding maiintindihan ng bayan ang mga batas, kautusan at mga regulasyon ng pamahalaan. Kapakanang dayuhan at negosyong banyaga ang higit na nakikinabang sa umiiral na sistema ng ating kabuhayan. Ang marami sa higit na matalino nating mga kabataan ay sa kanila nagsisilbi, kaya wala nang kikit-balikat, walang pakialam, kahi't ang dukhang mga kalahi nila ang nalalamangan o naaapi ng mga dayuhan.

Isang bagay pa rin na hindi napapansin ay ang katotohanan na habang patuloy tayo sa paggamit ng salitang hiram sa administrasyon ng gobyerno at sa pagtuturo sa mga paaralan ay hindi kailanman magkakaunawaan ang gobyerno at ang bayan; malaking antala o atraso at aksaya sa gugol para sa pag-aaral ng ating mga anak, at ang inaral nila ay naluma na bago sila magsipagtapos, sapagka't may mga bago nang tuklas sa mga bansang hini-raman natin ng kaalamang itinuro. At upang magdalubhasa sila, dapat pa rin silang pag-aralin sa ibang bansa. Puro kalugihan ang sistema nating umiiral! Kaya ang pagka-ahon natin sa kahirapang-buhay ay nasasalig sa paglago, pagdakila at paglaganap ng ating Inang Wika.

Ang ehemplo ng Israel ay dapat magbukas sa isip ng ating mga lider. Muling binuhay ang Hebrew, o Ivrit, bilang lenguwaheng sinasalita, kaagapay sa muling pagtatag ng bansang Israel nung 1948, pagkaraan ng 17ng siglo na ang Hebrew ay natinggal.

Hindi sapat ang sanlinggo sa santaon na pagunita sa Wikang Filipino. Ang dapat ideklara marahil, at iproklama ng pamahalaan ay Dekada ng Wikang Filipino.

LANGUAGE AND EDUCATION

Reviving An Ancient Tongue

The language in Israel is Ivrit — Hebrew, a tongue which had not been spoken generally for some 17 centuries.

How this ancient language became the modern language of Israel is an amazing cultural achievement. We offer a report on this phenomenon, reprinted from "Keshet, Cultural News from Israel," October 1984.

The determination to revive Hebrew as a spoken language was immediately associated with the Zionist effort for Jewish national rebirth towards the end of the 19th century. As in other struggles for national independence, e.g. in Ireland, the speaking of Hebrew became part and parcel of the Zionist ideology.

Although not spoken as an everyday tongue for some 17 centuries, Hebrew had remained a language of literature and prayer, never forgotten and always cherished.

Already in the middle of the 19th century, Hebrew was being spoken in Jerusalem, where it provided a link between Ashkenazi and Sephardi Jews who had no other language in common. As early as 1865, a group of Jewish notables convened in Jerusalem to discuss the establishment of a new school and held their discussions in Hebrew.

Sporadic tendencies

The tendency, however, was sporadic and ill-defined until the arrival in the city of Eliezer Ben-Yehuda in 1881. He had launched his single-minded campaign for the revival of Hebrew as a spoken language while he was still in Europe. In 1879, he had suggested the foundation of Jewish state with Hebrew as its official language, and in 1880, he published a withering attack on the prevalence of foreign languages, particularly "German and French, in the Jewish schools in Palestine."

At first Ben-Yehuda's campaign was greeted with scorn and disbelief in Jerusalem. But he was adamant, writing, "if you want our children to remain Hebrew, he must train them in the Hebrew language . . . We must make our sons and daughters forget the corrupt foreign dialects which tear us to shreds."

In 1883, Ben-Yehuda introduced his *Ivrit be-Ivrit* (Hebrew in Hebrew) teaching system in a girls' school run by the Alliance Israelite Universelle in Jerusalem. When the first high schools opened in Palestine — in Jaffa in 1906 and in Jerusalem in 1908 — their language of instruction was Hebrew.

Ben-Yehuda was not satisfied with the growth of Hebrew in the schools alone. He also wanted it to be the general language of conversation among adults. In 1883, together with Yehiel Pines, he organized a society called *Tehiyat Israel* ("The Revival of Israel"), whose members swore to speak to one another solely in Hebrew "even in the market-places and streets without being ashamed". The following year, he founded the *Safa Brura* ("Pure Language") society to disseminate conversational Hebrew.

Ulpans instituted

The Orthodox religious elements in Jerusalem were openly hostile to the everyday use of the holy tongue, which they deemed fit only for discourse with the Almighty.

Stalwarts of Yiddish and Ladino (the languages spoken by the Ashkenazi and Sephardi Jews respectively) were apprehensive that the development of Hebrew would lead to the neglect of their languages (as indeed it eventually did).

Moreover, there were objective obstacles the language still lacked the elasticity for instruction; there were no textbooks or reading books in Hebrew, and there were no recognized linguistic standards.

To bring order into this diversity, Ben-Yehuda in 1890 organized the *Va'ad Hehas-*

hon ("Language Committee"), whose task was to coin new terms, define orthography, prepare specialised dictionaries and standardize pronunciation.

On the last point, the committee decided that the pronunciation of the Sephardic Jews should be standard, as it bore the closed resemblance to the Hebrew spoken in ancient times.

In 1922, the British Mandatory authorities gave Hebrew official status as one of the three languages of the country – along with English and Arabic. It was henceforth used on coins, stamps and so on.

Open hostility

Hebrew became the official language of the State of Israel on its establishment in 1948. The mass immigration of the ensuing years posed difficult problems which were met with original approaches. Outstanding among these was the institution of the ulpan, the intensive Hebrew courses for newcomers to the country.

In 1953 the Ministry of Education established a special department to work with new immigrants. Special techniques were devised for learning quickly, including a functional vocabulary of 1,000 words, which served as the basis for special books, newspapers and radio broadcasts.

A SHRINER'S PRAYER

Dear God give strength for me to do,
The kind of job you want me to do,
We need your help so we might hold,
All the children in our fold.

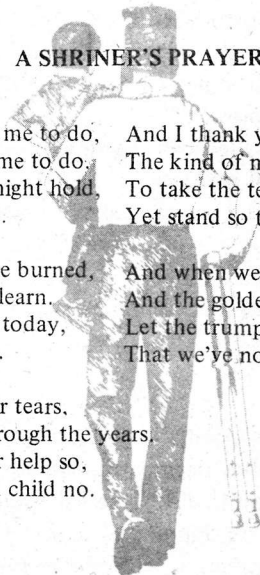
And I thank you for the chance to be,
The kind of man you ask of me,
To take the test and hold the weight,
Yet stand so tall and walk so straight.

Some are crippled, some are burned,
Help us Lord that we may learn,
The work that we must do today,
To never turn a child away.

And when we bid this life farewell,
And the golden scrolls of our life tell,
Let the trumpets in the heavens sound,
That we've not let our children down.

I could not bear to see their tears,
And hold their memory through the years,
If but one child needed our help so,
And we must tell this small child no.

AMEN.



November 18, 1988

TO : MW/RW/VW/WB/ & BRETHREN
 FROM : THE PRESIDENT, TEMPLE BUILDERS CLUB
 SUBJECT : NATIONAL FUND RAISING CAMPAIGN FOR OUR NEW GRAND LODGE TEMPLE & FIRST NATIONAL AMATEUR SINGING CONTEST

Dear Brethren:

I am happy to report to you that to date we have just hit the million mark hence forth, all your remittance will represent net funds for our new Grand Lodge Temple.

Kindly intensify your collections and remit the same immediately together with the number of the certificates of donation so that it can be validated in our computer for inclusion in our first draw on December 30.

To date, all the appreciation prizes have been bought and are now on display at the lobby of the Grand Lodge awaiting the lucky donors to claim it on the first draw date.

Simultaneous with our draw for lucky donors, we will be holding the "First National Amateur Singing Contest" wherein each district is entitled to one contestant.

The total prizes worth TWENTY THOUSAND PESOS (P20,000.00) have all been donated by brother masons.

Champion P10,000.00
 Sponsor : Sycwin Coating & Wires, Inc.
 Bro. Jimmy See Hun Lam

1st runner up 5,000.00
 Sponsor : Chakra Trade Corporation
 VW Ramon Go

2nd runner up 3,000.00
 Sponsor : Yana Commodities
 VW Alfred Li

3rd runner up * 2,000.00
 Sponsor : Edison Electric Integrated, Inc.
 WB Peter C. Chua

With the warm response and support of our brethren all over our jurisdiction, we all can look forward to a dream coming into reality, a beautiful magnificent edifice of our new Grand Lodge Temple, one that we all can be proud of.

GIVE YOUR SHARE AND BE A TEMPLE BUILDER!

Fraternally yours,
 RW JOHN L. CHOA, SGW
 President, TBC

Temple Builders Club

Inaugural speech of RW John L. Choa, Senior Grand Warden when he was installed as President of the Temple Builders Club. The occasion also served as the launching of the club's fund campaign.

July 9, 1988 will henceforth be calendared as a very significant and historical date in the history of the construction of our new Grand Lodge Temple, for it marked the beginning of a group of dedicated masons who bounds themselves together in a serious attempt to raise the necessary funds to finish our new Grand Lodge Temple once and for all. Unknown perhaps to most of you, the Grand Lodge has commissioned Bro. Flor R. Nicolas to be the historian of this New Temple and certainly, today will play an important role in the history of our new Grand Lodge Temple in the years to come.

Recently, I read a book entitled "The Winning Edge". It shares with the readers a formula for success, the key for unlocking one's potentials to become a winner in every aspect of life. This book became a bestseller in America, that the University of Arizona have developed it into a course in their academic curriculum.

History and contemporary events abound with examples of winners. Helen Keller who was born deaf and blind, dedicated her life to serve the less fortunate, she became so successful that a motion picture was produced about her life which became a box office hit. The title of that movie was the "Miracle Worker". Dr. Albert Einstein, who failed his college entrance exam, went on to develop the Theory of Relativity. Recently a man who had been dubbed as the miracle man, Mr. Lee Iacocca, lost his job at mid life but rebounded to become the astute business leader he is today. He brought Chrysler Motor from bankruptcy to prosperity. In his book he shared with us the secret of his success, one chapter of that book that specially caught my attention was about the "Equality of Sacrifice". When he was confronted with the problems of bankruptcy, he immediately talked to the strong and radical labor union and shared with them the problems of the company and challenged all of them to sacrifice in order to save Chrysler Motor Corporation. To concieve the strong labor union leaders, he told them that he was willing to lead establishment by offering to received the amount of 1 dollar a year for his compensation as the chief executive officer of the company. He challenged the workers to do the same for the sake of survival of everyone. The strong and radical labor union was convinced of his sincerity that they readily accepted his challenge. This was the first time in history that the labor union in America was convinced to reduced their pay instead of demanding for higher wages. The rest is already history.

The miracles which Mr. Iacocca hoped would happen is now a reality. Chrysler Motor rebounded to success and today it is enjoying its prosperity, simply because Mr. Iacocca practiced the formula of "Equality of Sacrifice".

Recently I read in the Fortune Magazine that Mr. Iacocca was receiving more than 14 million dollars annually as his share in creating that miracle that happened with Chrysler Motor. Today he is reaping the success of the company, simply because he was willing to sacrifice.

What have all these people I have mentioned in common. They all have the "Winning Edge". They had the winning attitudes and qualities that made them rise above their

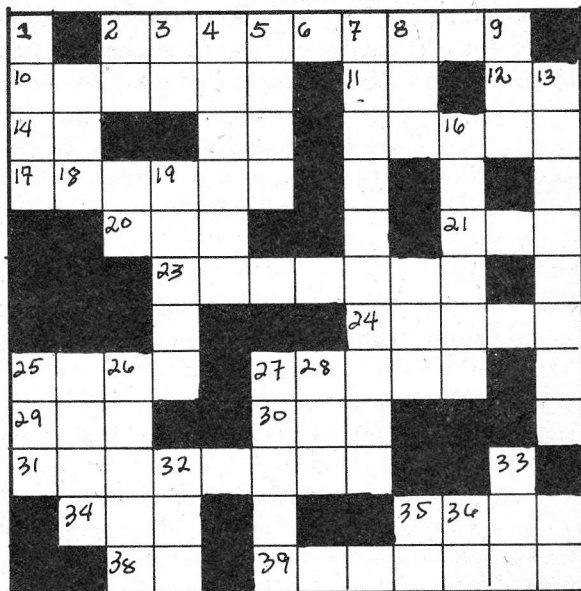
surroundings and stayed at the top. They were winners who set goals that benefited not just themselves but others. They not only visualized things, they executed them. They not only dreamed dreams, but they made dreams we all masons can learn in the process of trying to finish our new Grand Lodge Temple. We all must develop that habit of the "Winning Edge".

Henry Ford was once interviewed by a young journalist. When asked, "Sir, what is the secret of your success?" his immortal answer was, "Ordinary people like you see things that are and asked WHY?" But I, Henry Ford, dreamed of things that never were and asked WHY NOT?

In the process of trying to build and finish our new Grand Lodge Temple, we masons must all developed into our system that formula to become successful not only in our masonic fraternity but equally in our daily life. Let us all just like Henry Ford dream of that beautiful edifice of our new Grand Lodge Temple and asked WHY NOT? Why can we not finish it? For as long as a symbol of shame to all of us - a monument of our indifference and apathy, a monument of our inability to achieve the goals which we have set 10 years ago - a monument that will always cast a shadow of doubt into the unity, strength and harmony of every masons in this jurisdiction. Let us all be like our Illustrious Brother Dr. Norman Peele a 33^O mason, a very famous and prominent author of books about positive thinking. He said and I quote, "we need to dream, for to have no dream is to have no hope and to have no hope is to have no reason to live". Today I urge all of you to dream with me. Let us all dream of that beautiful edifice of our new Grand Lodge Temple and ask ourselves WHY NOT? For it is the moral obligation of every mason to lend their helping hand in the completion of our new Grand Lodge Temple, specially our Past Grandmasters, whom the members of the craft would always look upon for inspiration and guidance. Let us, like an optimist see an opportunity in every calamity. Let us gran this opportunity and take pride in our collective effort in finishing our new Grand Lodge Temple. Let us prove and show the whole world that we masons in the Philippines have the will and capacity to succeed in all our undertakings. Let us once again, convert to ourselves from being a speculative to a operative mason. Let us roll our sleeves and in unity and harmony finish the task left unfinished for almost 10 years. Let us complete that beautiful temple of ours, today, for a thing of beauty is a joy forever. Give your shares and be a Temple Builders.

John Choa
TBC-President

CROSS WORD PUZZLE



WB RAFAEL P. CREENCIA
Palawan Lodge No. 99
Puerto Princesa, Palawan

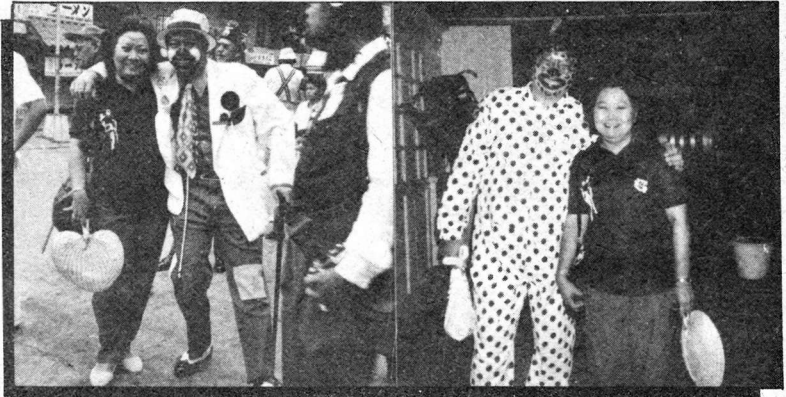
ACROSS :

2. cardinal virtue of a mason
10. edict
11. spanish verb
14. code for corn
17. unit of measure
20. pose
21. mason's never -----ite membership
23. Grandmaster
24. centrally located in a lodge
25. lily-white is for (root word)
27. wages of a fellowcraft.
29. consume.
30. incomplete (abbrev.)
31. another virtue of a mason
34. before
35. prayer ending
38. negative reply
39. first Grandmaster

DOWN :

1. fuss
2. second degree mason
3. partner of either
4. repeat from memory
5. temporary shelter
6. first pronoun (person)
7. another virtue of a mason
8. america
9. self
13. represented by globe
16. John de Baptist & Evangelist
19. rule and guide of every mason
25. vigor
26. -----, come back
27. quality improve with age (plural)
28. incorporated (abbrev.)
32. God
33. Zodiac sign
35. overacting (inverted)
36. third degree mason

OCTOBER SHINERS CEREMONIAL



Cris Fernandez and Eugene Chan adding color to the final journey of the novices in Ermita, Manila, Where are the clowns? With Baby Paz, lady of the year of the Maginoo Shriners.



Baloons everywhere. Novices preparing the baloons for children witnessing the spectacle.



The longest journey. The longest day. Noble Rey Paz directing the novices on how to carry the "longest" rope.



Look Ma aren't we cute?



Lazy goats participating in the ceremonial. Goats? Yes, kissing goats.



BLOWING BUBBLES EVERYWHERE. Brethren from different Temples celebrate life at the Historic Manila Hotel.



Posing with Potentate Marvin D. Taylor and Party, the new Noble proudly wore the fez with pride after crossing the hot sands of the desert.



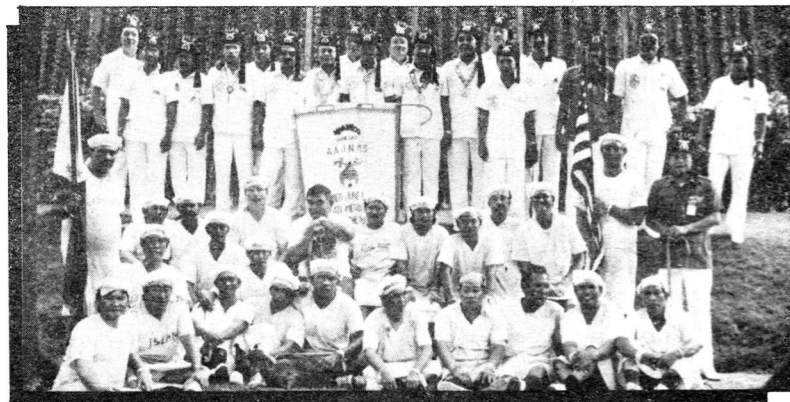
Roommates and classmates Nobles Samuel P. Fernandez, Peter Saad and Rafael "Raffy" Roxas with High Priest and Prophet Robert K. Churchill.



The visit. Aloha Potentate paying a courtesy visit to MW Raymundo N. Beltran, Grand Master of Masons of the Grand Lodge of the Philippines.



Islam Divans participate in the Shriners parade.



The masters and the slaves pose for posterity. Maginoo Divans and members proudly present the largest class in the October ceremonial.



The Temple Builders Club

GRAND NATIONAL FUND RAISING CAMPAIGN FOR NEW GRAND LODGE TEMPLE AND MASONIC CHARITIES FOR CRIPPLED CHILDREN



NISSAN SENTRA SLX W/ MAGWHEELS, STEREO & AIRCON

1ST DRAW DECEMBER 30, 1988

- 1st - Nissan Sentra SLX
With Aircon, Stereo & Magwheels
- 2nd - Yamaha Wonder Cab,
Passenger Type
- 3rd - Honda Motorcycle 155 CC
- 4th - IBM Compatible XT Computer
With Monitor & Printer
- 5th - IBM Electronic Typewriter
- 6th & 7th - Sam Sung Color TV 20"
- 8th - 12th - National Refrigerator
5 Cu. Ft.
- 13th-17th - Stereo Cassette Player
With AM-FM Radio
- 18th-22nd - Imarflex Oven Toaster
- 23th-25th - Imarflex Rice Cooker
- 26th-30th - Consolation Prizes



2ND DRAW APRIL 27, 1989

- 1st - Nissan Sentra SLX
With Aircon, Stereo & Magwheels
- 2nd - Yamaha Wonder Cab,
Passenger Type
- 3rd - Honda Motorcycle 155 CC
- 4th - IBM Compatible XT Computer
With Monitor & Printer
- 5th - IBM Electronic Typewriter
- 6th & 7th - Sam Sung Color TV 20"
- 8th - 12th - National Refrigerator
5 Cu. Ft.
- 13th-17th - Stereo Cassette Player
With AM-FM Radio
- 18th-22nd - Imarflex Oven Toaster
- 23th-25th - Imarflex Rice Cooker
- 26th-30th - Consolation Prizes



WB Pons Arrieta invoking the blessings of God.



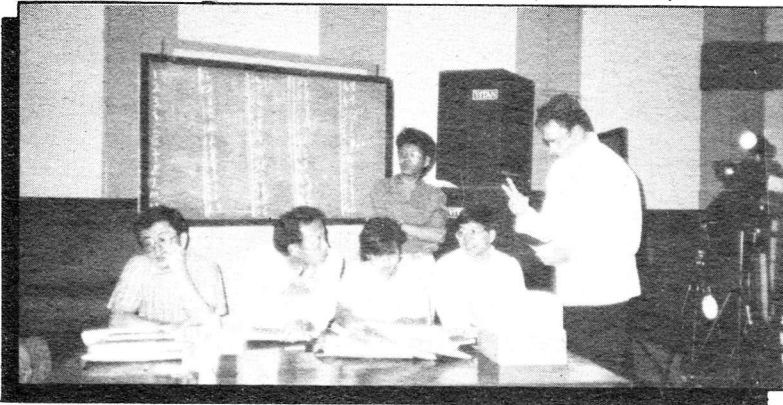
RW John L. Choa – Senior Grand Warden, delivering his appreciation speech for the Masonic support given him by the Temple Builders club members and friends of Masons.



Bro. Henry, Sis. Lydia Tapia, Prof. Redentor Romeo and Mr. Leo Baluyot enjoying the Amateur Contest. Who says that all work and no play is dull?



Grand Prize Winner, Sis Myrna Caranto of Vigan Ilocos Sur belting the theme song of Seoul Olympics "Hand in Hand." Sis. Myrna won P10,000 and trophies.



VW Bill Bozel, Grand Marshal, requesting for additional certificates of donation before the draw.



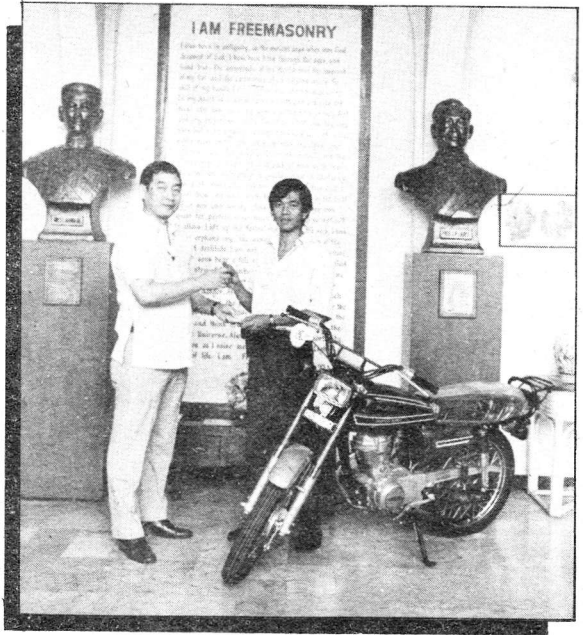
Willy Koa receiving an Oven Toaster with VW Ben Ongkiko and VW Ramon Go witnessing the event.



MW Raymundo N. Beltran welcoming VW William Bozel who came all the way from Okinawa to attend the 1st Grand Draw and Amateur Singing Contest.



MW Raymundo N. Beltran and RW John L. Choa juvelant and proud over the successful Grand Draw and Amateur Singing Contest.



Boni Tong, France Commercial Attache, congratulating Zaw Min Yu for winning a Honda Motorcycle.



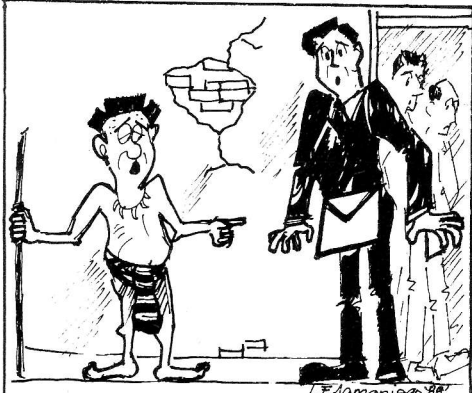
Bro. Eugene Lim receiving the key of his Nissan Centra SLX from Grand Master Raymundo N. Beltran.: left to right — Brothers Peter Saad, Francis Lovero, Boni Tong, Ramon Go, John L. Choa, Eugene Lim, Raymundo N. Beltran and Alejandro A. Eusebio.

MASONIC CHARITY FOR CRIPPLED CHILDREN



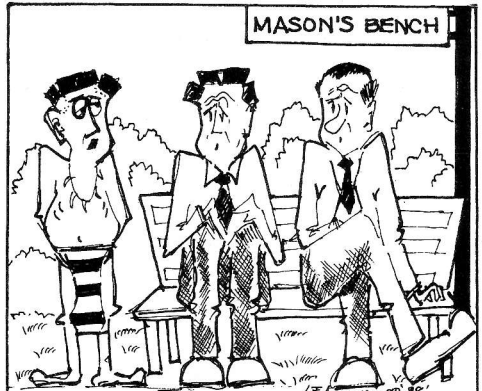
The Masons have said they
will do all they can
To lessen the sorrows of our
crippled bound
So God, won't you please
see what you can do
For a lot of us kiddies
Who are praying to you?

— W.S. Brown



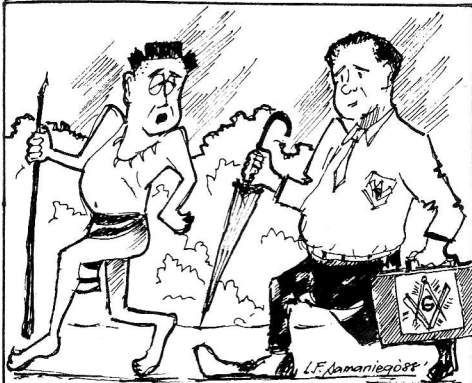
WHY DO YOU HAVE TO COVER YOUR PANTS ?

L.F. Samaniego '88



Busy doing nothing? You must be sick with AIDS (As If Doing Something).

L.F. Samaniego '88



What do you mean you are a member of UHAW. (United Husbands Afraid of Wife)?

L.F. Samaniego '88



Why is the arrogance of the wealthy and the powerful matched by the ignorant arrogance of the deprived and the needy?

L.F. Samaniego '88

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