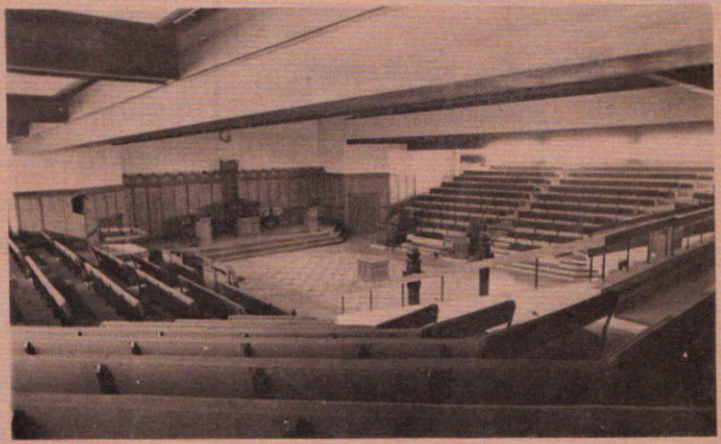
The CABLETOW

VOL. 67 NO. 4 NOVEMBER-DECEMBER 1990



EDITORIAL STAFF

REYNATO S. PUNO
Editor-in-Chief

SAMUEL P. FERNANDEZ
Managing Editor

J. FLOR R. NICOLAS
Executive Editor

EUFEMIO DELA CRUZ
Research Editor

IRINEO P. GOCE
Filipino Editor

DOUGLAS KAO
Grand Lodge Photographer

REYNALDO S. FAJARDO
VICENTE R. HAO CHIN, JR.
Consultants

MS. ALICE V. DE JESUS
Secretary/In-Charge
of Circulation

CONTENTS

REGULARS

Editorial 1
From the Grand Oriental Chair 2
Point After 5
Harvest 12
Pamana ng Lahi 19
A Smokey Mountain 45
FLASHBACK NEWS 50

FEATURES

Ten Outstanding Masons 21
Special Award 11
Tribute to the Temple Builders 32
The Challenge for Excellence 46

GRAND LODGE

Circulars 57

SLICE OF LIFE

- Strengthening Masonic Links in Asia 62
- Honoring Mason Heroes: Renewal of Kinship to Greatness 65
- MCCC & the Blue Lodge 67
- Discon 69

EDITORIAL:

The New Temple: A Christmas Gift to the Brethren

After nine (9) years, our New Plaridel Temple has been finished and its inauguration will cap the 78th celebration of our founding as a Grand Lodge. Its inauguration is a fitting climax as the completion of the new Temple has long been the cherished dream of every mason in this jurisdiction.

To be sure, the leaders of the Craft have engaged in just about every kind of cerebral exercise to put up a plan for a new Temple whose cost can be afforded by the pocketbook of the brethren. History will tell us that it was MW Jolly Bugarin, PGM and his committee who successfully put together the elusive equations in the financial formula which the brethren approved in our 63rd Annual Communication. If the financial formula succeeded, the new Temple would have been finished within three (3) years. The formula failed as the harshness of economic realities prevented a lot of the brethren from fulfilling their no penalty obligation. When the price of construction of materials and the cost of labor later made geometric jumps, our dream of a new Temple became a yearly illusion.

It is next to impossible to chronicle every effort that inexorably led to the consummation of the construction of the new Temple. Every Grandmaster since 1980, gave the Temple his best shot and to them we owe a lot. Brethren who are outstanding engineers and architects donated their valuable time and technical knowhow for a song and to them our indebtedness is eternal. Some of our more opulent brethren never got tired of giving, thus serving as paradigms of charity. There are innumerable brethren who dug deep in their pocketbooks and gave the widow's mite, and to them we tip our hats off. Needless to state, the new Temple was given the big push by the Temple Builders Club, a little band of brethren led successively by WB Bonifacio Go Tong, MW John Choa, MW Raymundo Beltran, PGM, and MW Rosendo Herrera, PGM who showed to all and sundry the value of an indomitable spirit in great undertakings. Through their perspicacity and persistence, we were able to hurdle the last stumbling blocks in the completion of the Temple.

Our new Temple is physically in place. In the midst of our gaiety, however, let us not forget the essence of a masonic temple. To quote our ritual, a masonic temple is "a place for the concourse of the wise and the good, where justice and love may rule all the actions of man and where shall be demonstrated the beauty of harmony in all the transactions of daily life." In truth, a masonic temple is a holy place, dedicated as it is to no man below but to the Grand Architect of the Universe above. Let all brethren use the new Temple with reverence and fealty to our masonic tenets but above all to the glory of the Almighty.

Merry Christmas and Happy New Year. (*RSP*)

From the Grand Oriental Chair

• MW John L. Choa

The *six-in-one affair* to be held on December 19, 1990 will be a milestone in the history of Masonry in this grand jurisdiction. On that very special day, we will celebrate our 78th anniversary, hold the finals of the oratorical contest on prohibited drugs among our youth honor all oiur Past Grand Masters (PGMs), give recognition to the Outstanding Masons, launch the printing of a Masonic Year Book, and bless as well as dedicate our new Grand Lodge Temple (GLT).

The blessing and dedication of our new GLT assumes much significance for, as its history will show us, we as a Fraternity have experienced much difficulty to finish it. Our hardships have paid off; for, as John Keats may say, our new GLT, which is, at its present state, already a thing of beauty will be a joy forever for all of us.

It may be recalled that we started constructing the new GLT in 1979, with MW Jolly Bugarin in the Grand East. Yes, it took us more than ten long years to be able to complete this temple. Why, as M.W. Reynold S. Fajardo has pointed out, it took us longer to finish our new GLT than it had taken King Solomon to finish his temple! How true, for King Solomon's temple was completed in seven years!

Be that as it may, an old Tagalog Adage read, *"Huli man daw at magaling ay naihahabol din."*

It is, indeed, a heartening surprise how we have managed to raise and spend almost ten million pesos (P10 M) since I started taking charge of the completion of the new GLT 1½ years ago. I myself have found it quite difficult to surmise how we were able to raise such a gigantic amount in so short a time, as compared with the eight million pesos (P8 M) we had raised and spent almost ten years before I took over.

That was the result of a lot of sacrifices on the part of myriads of brethren and others close to them who have contributed their shares out of love and dedication to our Fraternity.

Special acknowledgment goes to the members of the Temple Builders Club, from which much of the money spent for the new GLT came.

To Bro. Albert Awad, owner of the American Wire & Cable Co., Inc., who has contributed a substantial amount to the completion of our new GLT and has donated all the wiring requirements of the same, we are deeply grateful.

To VW Eusebio Abella, architect, who has not abandoned the difficult task of supervising the construction aspect, we are similarly beholden.

To Bro. Manuel Go, architect, we extend our sincere appreciation, for he disinterestedly accepted our personal invitation to assist us in the full-blast construction of the temple, thereby enabling us to finish this.

May the Great Architect of the Universe reward Bro. Nelson Yin, a new Mason from Ilagan, Isabela, for having donated all the expensive narra doors of our temple as well as many, many others whose names, at this point, I would not yet mention. to them, I would just say, "Thank you. Mabuhay ka-yong lahat!"

I would also like, at this juncture, to express my gratitude to those who have sent in their advertisements consisting of the officers/members of the Lodge and the Lodge's history as well as advertisements from commercial establishments for inclusion in our Masonic Year Book.

If you have not yet sent your advertisements in, please do so the soonest possible. I am sure you would not want to be excluded from this very important undertaking, i.e., the Masonic Year Book, which, I repeat, will chronicle the history of our Grand Lodge from 1912 to the present, among other things. When you submit your ads, please don't forget to enclose the corresponding payment.

We have likewise been swarmed with reservations for the 1991 commemorative car plates in celebration of the 75th (Diamond) Jubilee of our Annual Communication. Again, send in your reservations plus the payments the soonest possible, so that you will be able to receive your car plates by January 1991.

The first official meeting held at our new GLT was the October 13, or mid-year, meeting I had with the DDGMs, and Grand Line Officers. From the written reports I received I would dare say that the Craft is in good shape. I am particularly gratified to know that practically all Lodges have been complying with the whole-year program prepared by the Grand Master. The quality of members has improved as we have tried to cut off some of the bad eggs from the Fraternity.

The theme for the year, I believe, has helped each one of us become more conscious of our Masonic responsibilities, especially imposing upon ourselves

a code of ethical/moral conduct much higher than that of non-Masons.

I had the privilege of attending the 37th Annual Convention of the Grand Lodge of China. This was our way of reciprocating the gesture of the Grand Master of that Grand Lodge who had attended our last annual convention in Los Baños.

In behalf of the Brethren of this jurisdiction I would like to thank the Grand Lodge of China for having donated US$5,000 for our earthquake funds and MW Theodore Way for have donated US$1,000 for our Temple Fund. The Grand Lodge of China has, moreover, promised to send a delegation to our 6-in-1 affair on December 19.

Privileged to be invited to the consecration of Nolanum Lodge of Hongkong No. 9378 under the English Constitution, I was impressed by the dignity and solemnity with which the ceremonies were performed. I wish we could do it likewise in our jurisdiction.

As soon as we were ushered into the Masonic hall, we felt as if we were entering a holy place, a place of God. I think that is what every Mason should feel when attending a stated meeting.

Again, I have been kept quite busy attending District Conventions. The resolutions passed during the conventions have made me optimistic that Masonry in the different provinces have gained renewed strength.

The past seven months, I would say, have been very hectic; they have been full of challenges, most, if not all, of which we have been able to overcome.

In behalf of the M.W. Grand Lodge, therefore, let me extend to you and your family a very merry Christmas and, hopefully, a prosperous New Year. *Maligayang Pasko at Manigong Bagong Taon sa inyong lahat!*

Christmas is coming, the geese are getting fat,
Please to put a penny in the old man's hat;
If you haven't got a penny, 'a ha'ppeny will do,
If you haven't got a ha'ppeny, God Bless You!

• Beggars Rhyme

POINT AFTER

• Samuel P. Fernandez

CREATING OUR VALLEY OF DEATH

Man has been seen as a being-in-the-world-with-others and at the same time a being-towards-death. Death, to many philosophers and writers, is *nada* or nothingness. It is, to Tertullian, the "disunion of body and soul" and, to Cicero, "the departure of the mind from the body."

Death is seen by A.A. Hodge as "the suspension of personal union between the body and the soul, followed by the resolution of the body into its chemical elements, and the introduction of the soul into that separate state of existence which may be assigned to it by its Creator and Judge."

Death, according to the Wycliffe Bible Encyclopedia, is the servant of natural economy. But poet and Sir Henry Longfellow eloquently declares:

> "There is not death!
> What seems so is transition;
> This life of moral breath
> Is but a suburb of the elysian,
> Whose portal we call Death."

Omar Khayyam, in *Rubaiyat,* similarly looks at death as the door of Darkness. He thinks out loud:

> "Strange - is it not? that of the myriads who
> Before us passed the door of Darkness through
> Not one returns to tell us of the road
> which to discover we must travel too."

The Holy Scriptures abounds with accounts on death's meaning, of people who have experienced several types of "darkness", of the roads that mortals have taken at the end of their probationary existence on earth. Yes, scripturally, death is not seen to be the extinction of being. Take for instance the story of the rich man and Lazarus in Luke 16:19-31.

The rich man in the story gave primacy to having rather to being, for to him wealth was everything. This distorted sense of values made him impervious, nay blind, to the needs of his fellowmen, particularly such emaciated beggar as Lazarus. Royally clad in fine purple linen, he would rustle past the

dying Lazarus sans qualms of conscience.

The neighbors' dogs, in a sense, were more humane toward Lazarus because they took notice of the beggar's presence, demonstrating their canine concern by licking his wounds.

The rich man's senses, on the other hand, seemed to have gone to the dogs; for covertly he considered Lazarus a burden to society, a bane to humanity. To him, such a useless social outcast as Lazarus did not deserve to live. So, oblivious of Lazarus' commonplace presence, he went about pursuing his ends - never caring for the unfortunate, never wanting to be disturbed by trivialities, which are, to him, mere vexations to his well-synchronized schedule of activities.

Then came inevitable Death. Both the rich man and the poor beggar faced the grim reality of crossing the Great Divide. Both went to Hades, the nether world reserved as abode for the dead. There the rich man began to learn the meaning of misery; there Lazarus, conversely, got the privilege of being in father Abraham's bosom.

"Please, Lazarus," the rich man begged, "please dip your fingers in the water and come cool my tongue to assuage my terrible thirst."

"Son," Father Abraham curtly replied, "remember that in your lifetime you received good things and Lazarus bad things. It is but fair that here and now he experiences comfort and that you taste agony. Besides, between you and us has been fixed a great chasm, so that those who want to go from here to you cannot, nor can anyone cross over from there to us."

"Father Abraham," begged the desperate rich man, "please send Lazarus to my father's house to tell my five brothers that I am in torment and that they should live worthy lives."

"They have Moses and the prophets," answered Abraham. "Let them listen to these."

"No, Father Abraham," countered the rich man, sounding like a missionary. "But if someone from the dead goes to them, they will repent."

"*If they don't listen to Moses and the prophets,*" declared Father Abraham with finality, "they won't be convinced even if someone rises from the dead."

This biblical story calls on mind Jaime Cardinal Sin's letter reminding us of our Christian duties while making our life's sojourn:

> "The church's mission of reconciliation demands that our consequences of the gospel are in the economic and political life. Christians must be led to recognize situations of injustice which oppress, especially 'the little ones of the world', and be led to resolve what they can, individually and in solidarity, to actively oppose them. With care that some groups of people in our community do not turn penitential celebrations into political rallies of ideological 'teach-ins'.
>
> We can try to educate Christian conscience in this area...
>
> We seek the peace of reconciliation but of course 'we have only false reconciliation and sham peace if we pass over the

suffering and the oppression of the poor so that the surface of a social injustice remains unruffled.'"

Reconciliation, in essence, presupposes our responsibility to the less privileged or the economically disadvantaged.

One need not die physically to be in the valley of death. The breach of the Covenant in the Garden of Eden brought death to us as a consequence of sin. But God gives abundant life to the righteous, as psalmist David lyrically puts it:

He changed the desert into pools of water,
waterless land into water springs,
And there he settled the hungry
and they built a city to dwell in.
They sowed fields and planted vineyards
and they obtained a fruitful yield.

Ps. 107:35-37

God's just punishments are symbolically represented by the withdrawal of water:

He changed rivers into deserts,
water springs into thirsty ground,
Fruitful land into salt marsh:
because of the wickedness of its inhabitants.

Ps. 107:33-34.

This leads us to one of the most exciting episodes in modern history, namely, the adventure of the very wealthy Greek shipping magnate who, to the excitement of many a romantic, married an American socialite.

But, unfortunately, he spent his billions for himself and his family, throwing exclusive parties in his well-kept, high-cost yacht which the economically disadvantaged Greeks, his own people, wallowed in dire poverty, most probably dreaming of their countryman-magnate's well-appointed, earthly appurtenance.

The fate of that magnate and that of his poor countrymen parallel what Edwin Arlington Robinson dramatizes in "Richard Cory". This poem reads thus:

Whenever Richard Cory went downtown
We people on the pavement looked at him
He as a gentleman from sole to crown,
Clean-favored and imperially slik.

And he was always quietly arrayed
And he was always human when he talked

But still he fluttered pulses when he said
"Good morning", and he glittered when he walked.

And he was rich — yes, richer than a king,
And admirably schooled in every grace.
In fine, we thought that he was everything
To make us wish that we were in his place.

So on we worked and waited for the light,
And went without the meat and cursed the bread.
And Richard Cory one calm summer night
Went home and put a bullet through his head.

Yes, it is not what we have that matters, but what we are and how we face life. When the Greek billionaire met his destiny, his family put on a pompous funeral - as a fitting farewell to him?

His passing away was but a historical footnote to how the affluent flaunt their wealth without due regard to those who have less in life. He is one example of those who have ignored the scriptural challenge that those who have should aid those who have not - the disadvantaged, the deprived, the disillusioned. The best way to *have* happiness, after all, is to *halve* it.

But, of course, the Scriptures do not say that God condemns the rich simply because they are rich. It is the *love of money* and not *money* that is the root of all evils. When one uses money for exploiting the weak and uses it only for personal gain, that is tantamount to making money as God, as everything, as the zenith of one's quest in life.

We have to admit that poverty is often associated with the character of the people, with lack of vision and planning, with lack of determination to rise above one's given plight.

But, through the four Evangelists, Christ has often reminded us to lend assistance to those who, by virtue of their station in life, have become unfortunate. But love for money often blinds many an affluent person. Love for luxury often blunts many a rich person's sense of responsibilities.

Hence, if there are many who are poor among us, we who have little concern for our fellowmen are partly to blame. Exploitation by the rich makes many a socio-economically disadvantaged person a mere pawn mercilessly at the mercy of those who give primacy to the pursuit of material wealth.

Aesop, through one of his fables, seems to tell us that men are like the lion and the other animals who, one day, went hunting and were able to catch a deer. The lion, the head of the hunting group, claimed the first quarter as his share, precisely because he was the king of the forest; he also claimed the second quarter of the deer as his share for leading the pack; and then he claimed the third quarter of the deer as his share for participating in the kill. Finally, the lion roared, claiming that the fourth quarter of the booty also belonged to him. What could the other animals do? They simply slank away,

probably intending to sulk their frustration elsewhere.

Many a "lion" among men, indeed, tends to grab everything when the killing is good. Many a technologically advanced country, too, does out its leonine aid with strings attached, to further impoverish the disadvantaged countries. Because of such exploitation, the native are left with practically nothing except economic crumbs with which they could put body and soul together.

Poverty in Third World countries is more dramatically apparent. Instead of saying *bahala na,* the inhabitants of such poor countries should say "Kami ang bahala", meaning they should drop their begging bowls and, instead, face their future with resolve to fight and to fend against those who are responsible for their economic plight. They should, instead of perpetually kneeling before the altar of the rich and praying for sustenance, stand on their feet and squarely meet the economic ails that have bedeviled them.

Let us take the Philippines for instance. Industrialist Enrique Zobel wrote: "From the Spaniards, we Filipinos inherited the same indifference to agriculture and impatience with its slow and uncertain results. From the example of colonizers, we learned the attitude of 'taking the money and running' to spend it elsewhere. None of that changed with independence. The foreigners, for the most part, are gone, but the locals who have replaced them are far more rapacious."

Those who are at the acme of the political pyramid in this country, sad to say, have turned to be carpetbaggers. They have, as Zobel has observed, become rapacious, feeding on their own kind.

We can only hope that one day, somehow, those who have the power and the wealth will wake up from wanton disregard of their fellowmen and, instead, become crusaders in the task of emancipating their people from economic strictures.

Observed Dr. Jose P. Rizal: "Deprive a man of his dignity, and you will not only deprive him of his moral stamina - you also render him useless even to those who want to make use of him. Every being in creation has his spur, his mainspring; ...take away his self-respect and he becomes a corpse, and he who demands activity from a corpse will find only worms."

We can thus redeem ourselves from creating a chasm between father Abraham and Hades when we realize that we can achieve reconciliation when we *will* it. Else, we find ourselves in Death's Valley even before Hades.

There should be no room for fear of death; for, as Francis Bacon puts it, "it is as natural to die as to be born." William Hazlitt puts this in another way: "There was a time when we were not: this gives us no concern - why then should it trouble us that a time will come when we shall cease to be?"

"There is no such thing as death," Charles Mackay poetically summed up. "In nature nothing dies. From each sad remnant of decay/ some forms of life arise."

At any rate, we will not have fear of dying if we serve our neighbor out of love of God. As a poet once said, "Everything can be suffered if we suffer with

love, until the sorrow of dying ceases to be a sorrow."

Christian responsibility, then, or "the saving of souls" is of paramount importance in this world, as emphasized by the 1974 International Congress of World Evangelization, which was participated in by churches from 150 nations, in Lausanne, Switzerland. Here is how that Congress defined Christian social responsibility.

> "We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead. (Acts 17:26, 31; Gen. 18:25; Isa. 1:17; Psa. 45:7; Gen. 1:26, 27; Jas. 3:9; Lev. 19:18; Luke 6:27, 35; Jas. 2:14-26; John 3:3, 5; Matt. 5:20; 6:33; II Cor. 3:18; Jas. 2:20)."

Death and decay does not end life's existence on earth. Rather, it merely teaches us that lack of concern follows the apocalypse. If we close our eyes to our social duties, then we enter into the valley of death even long before we will experience Hades. How sad that when we will be in the condition of the rich man mentioned by St. Luke, we will not be able to cross the great chasm fixed by God. When we are called to the great beyond, this presupposes the end of our earthly labors and the beginning of our realization relative to how we have translated our horizontal relationship with men in response to our vertical commitment to the mandate of the Divine.

But if we truly live as "beings-in-the-world-with-others," trying to achieve our goal of become the persons we are meant to be and at the same time

making the world we live in into one that is conducive to personal development as well as being concerned with the welfare of the others living in that world, we will have the metaphysical temper which drove John Donne to say:

Death, be not proud, though some have called thee
Mighty and dreadful, for thou art not so,
For those whom thou think'st thou dost overthrow
Die not, poor Death, nor yet canst thou kill me.
From rest and sleep, which but thy pictures be,
Much pleasure, then from thee much more must flow;
And soonest our best men with thee do go-
Rest of their bones and souls' delivery!
Thou'rt slave to fate, chance, kings and desperate men,
And dost with poison, war, and sickness dwell,
And poppy or charms can make us sleep as well,
And better than thy stroke; why swell'st thou then?
One short sleep past, we wake eternally,
And Death shall be no more: Death, thou shalt die!

- oOo -

SPECIAL AWARD

Bro. Albert Awad
American Wire & Cable
Co., Inc.

VW Eusebio Abella
Architect-Private
Practitioner

HARVEST

• J. Flor R. Nicolas (eF.R.eN)

ADVERTISING MASONRY

In my childhood one of my models was an uncle who, I believed, was a man of sterling character, a man to admire because, as a physician, he treated his penurious patients *gratis et amore.* In the province, of course, such patients expressed their *utang na loob* (debt of gratitude?) in the form of victuals, livestock, or any such kind. Aware of the Asian trait of saving face, my uncle, willy-nilly, accepted such "fees" in kind.

Another idol of mine during my childhood was the governor of our province who, instead of enriching himself, as is the wont of other government officials with perverted values, went out of his way to talk to the people in order to know and, within the limits of his gubernatorial powers, to satisfy their needs.

Neither my uncle nor our former governor advertised by word of mouth that they were Masons. But both were great influences in my becoming a Mason. It was, in a word, what I saw in the two of them - how they behaved, how they conducted themselves in their professions and in the community, and the quality of their lives - that pushed me, gradually, toward the door of Freemasonry.

That is why I have particular bias for our theme this year: Freemasonry — Our Way of Life.

Correlatively, Most Ill. Francis G. Paul, 33°, Sovereign Grand Commander, Supreme Council, 33°, A.A.S.R., Northern Masonic Jurisdiction, USA, gives this enunciation: It is "word-of-life advertising", not "word-of-mouth advertising", that makes a man want to become a Mason. (*The Northern Light,* August 1990, 2).

SGC Francis G. Paul adds that to be a Mason requires us not only to "love the craft and work diligently to apply Masonic principles in our daily dealings," or to be men of character, but also to "share the Light of Freemasonry — to let other men know that we are Masons and proud of it." *(Ibid.)*

My final conversion to Freemasonry, I remember very well, is the work of a close friend of mine. Knowing my family and educational background, he did not sell Freemasonry to me by word of mouth — although, in the English department head's office at La Salle Greenhills, where we taught for quite a long time, we did discuss the contributions of Masons — men of admirable, emulation-worthy character — in the Filipinos' fight for longed-for freedoms, including the "fifth freedom", *viz.,* the freedom to be one's best. Instead, he coaxed me into attending Scottish Rite Saturday luncheon forums. Smart, the

guy was! He knew I had always admired famous personages like Conrado Benitez and Camilo Osias who had done things important with their lives. He introduced me, moreover, to some officers and members of the craft.

For several years my friend persisted in taking me to Masonic activities and in making me meet more Masons. After such an activity or fellowship, he would with casual cleverness ask me to tell him what Masonry is all about. He asked me, finally, why I would like to become a Mason.

Before I knew it, I was knocking at the door of Lodge Perla del Oriente No. 1034, S.C.

That close friend of mine, who later was also instrumental in making me serve several Grand Masters starting with MW Rody Herrera and in my being with *The Cabletow,* is VW Sammy P. Fernandez.

-oOo-

GRAND GOAL

How to attract new members and inspire current ones to actively participate in their blue lodges (and in the higher bodies) - that, too, is the challenge facing Freemasonry.

What is needed is, many point out, Masonic renewal in this Grand Jurisdiction. Most probably we will insure our fraternity's growth and vitality through one-new-member-per-lodge-per-month program.

-oOo-

SOMETHING TO EMULATE

The Valley of Milwaukee, USA, had taken top honors for an outstanding Scottish Rite Family Life Week program. Right after finishing with the 1989 week, they started planning for this year's program.

We can, of course, equal - if not surpass - that!

-oOo-

A TRUE MASON'S MAIN AIM

In *Shoes of the Fisherman,* Morris L. West writes, "It costs so much to be a full human being that there are very few who have the enlightenment or the courage to pay the price."

Says, M.W. George W. Farley: "The true Mason has that light and that courage." (*Virginia Masonic Herald,* October 1990, 3).

Do you - do I - have that light and that courage?

-oOo-

"ON BEING A MASON"

MW John L. Choa's insistence that we demonstrate high ethical/moral standards in daily life finds eloquent justification in these statements of MW Cabell F. Cobbs, PGM:

> Freemasonry is a moral force. It is erected on a belief in God and its foundation stones consist of those immutable principles of decent behaviour which have characterized the true builder of temples since the beginnings of time. It is a school in which men are taught the proper standards by which we must measure our conduct. It is a brotherhood bound together by the common desire so to behave toward one another and toward the world in general that we indeed will be a shining light before all men.
>
> This is the teaching of our great Ritual, yet so few seem to grasp its implications. Thus, as entered Apprentices, we are, at the end, congratulated on being a just and upright Mason and charged to continue as such. In the Master's degree, we symbolically leave our old life and are raised to a new existence as Master Masons. In our new role, we are to shed the bad habits and lower standards of our profane existence to become new beings, governed by new obligations, new standards of behaviour, and an entirely new relationship not only toward each other but toward all mankind. In short, we are raised men, bound over to walk and act as such. *(Ibid.,* 9).

The continuing challenge for us, therefore, is to live as *true Masons,* so that we will find our ancient fraternity come once more to be respected by all and sundry and assume once more the strength and vigor it once enjoyed.

One guiding principle we should observe as Masons is: Act, not react.

-oOo-

DID YOU KNOW?

Winston Churchill and Marquiz deLafayete, who were the only men in history to have received Honorary American Citizenships, were Freemasons. *(Ibid.,* 11.)

Sir Alexander Fleming, discoverer of penicillin, was Past Master of two Lodges and active in other bodies. *(Ibid.)*

The discoverer of the Hawaiian Islands, Capt. James Cook, was a Mason, too. *(Ibid.)*

When told that *The Cabletow* has no working typewriter, Sis. Anching Herrera would like to donate at least one typewriter for the office. MW Rody Herrera, however, believes that the Grand Lodge will in due time give *The*

Cabletow the typewriter(s) it so direly needs. MW John L. Choa, certainly, has been solicitatous of the needs of *The Cabletow.* But, of course, we will welcome the donation of at least one typewriter - even second-hand!

In the July-August issue of this publication, one section of *Harvest* had this heading: "Response to Injuries on the Newsletter Competition." But I thought I had edited it to read: "Response to Inquiries..."

Well, as I have always told my students, ironically: "In writing, include one misspelled or wrong word or two like *alligator* for *alleger.* In that way, you will make your readers laugh."

But, really, even the best publications cannot avoid typographical errors.

Incidentally, there is a felt need for a style book for Masonic publications in this jurisdiction. Should we, for instance write *Masons* or *masons, Craft* or *craft, Fraternity* or *fraternity, Brethren* or *brethren?*

—oOo—

UNITED GRAND LODGE OF ENGLAND CELEBRATES 75th ANNIVERSARY

The United Grand Lodge of England marks the 75th anniversary of its formation by supporting mentally handicapped adults, as follows:

- 1,250,000 pounds for building a village for mentally handicapped adults under the auspices of Cottage and Rural Enterprises;
- 500,000 pounds for building homes for people with mental handicaps, integrating them as far as possible in the local communities, under the auspices of the Home Farm Trust;
- 250,000 pounds under the auspices of the Camphill Village Trust, which works with mentally handicapped adults in villages, hotels and training college communities; and
- 50,000 pounds, under the auspices of the Elizabeth Fitzroy Homes, which cares for the mentally handicapped of all ages.

That, indeed, is "a most imaginative and fitting manner in which to mark a very special occasion in Grand Lodge's history."

-oOo-

WORD FROM SAO PAOLO

We are glad that, as reported by Grand Secretary Joao Zimermann Filho, PM, the M.W. Grand Lodge of the State of Sao Paolo has been regularly receiving copies of *The Cabletow.*

We wish M.W. Salim Zugaib success during his term as Grand Master in that jurisdiction.

-oOo-

DID YOU KNOW...?

The Grand Lodge of New Zealand celebrated the centennial of the election of its first Grand Officers on April 29, 1990. Focus of the celebration was a church service.

-oOo-

SECRETARIES SCHOOLS

The Grand Secretary of the Grand Lodge of Illinois, together with his Deputy, has conducted seminars for Lodge secretaries. In such seminars, with the use of the overhead projector, all forms required of the lodge secretary are explained. Each lodge, in addition, obtains a 20-page booklet prepared by the GS's office, for the lodge secretary's use.

The Committee on Masonic Education, meanwhile, has come out with a new proficiency program to help new candidates learn the principles and values of Freemasonry while becoming proficient in the ritual.

The new proficiency program consists of five paperbound booklets - four for the candidate and one for the instructor. The first booklet for the candidate is entitled "YOU Want To Be A Mason? An Introduction to Freemasonry" and the other three are proficiency booklets from the three degrees.

The wife accompanies the candidate in the orientation to Freemasonry. In this way the wives of the candidates are made to accept and support the value and behavior changes expected of the new Mason as he progresses in the Fraternity.

The officers and members of the Lodge are involved in the instruction and coaching process, which takes place in an informal setting. This binds up the candidates in the social network of their Lodge and not be as apt to drift away following the degrees. (Newsletter, Grand Lodge of the State of Illinois, July 1990 issue).

-oOo-

CARTA DE LA GRAN LOGIA DE GUATEMALA

Siguientes son dos parrafos de la carta del Hermano Jose Luis Franco de Leon, Gran Secetario y Canciller, Grand Logia de Guatemala.

"Con mucho jubilo hemos tenido el agrado de recibir un ejemplar de v.: revista informative 'The Cabletow' volumen 66, numero 4, los meses de noviembre-diciembre 1989 que tan gentilmente nos enviaron. Aparte de la ilustracion fotografica que evidencia sus diversas actividades que han desarrollado en bien de la Humanidad trae una magifica parte musical que daremos s conocer a los miembros de nuestra Augusta Orden.

"Al expresarles nuestro agradecimiento, con toda consideracion me suscribo fraternalmente."

If we will get a copy of the publication of the Grand Lodge of Guatemala, we will try to translate some of the articles therein.

-oOo-

HOW WOMEN CAN ASSIST US IN FREEMASONRY

I had the opportunity to be with the brethren of Tagaytay Lodge No. 165 recently. Before the Lodge meeting the brethren's ladies serve the brethren during the pre-stated meeting fellowship. While the brethren had their meeting, the ladies - wives, mothers, daughters, etc. - had their own conference. The brethren, certainly, were proud of what their ladies were contributing to the Lodge.

Similarly, Ms. Carol Weller, a New South Wales Mason's wife, believes that we should involve our families, particularly in the initial stage. Says Mrs. Weller:

> "I believe the candidate is asked before he is accepted into the Lodge: 'Is your wife and family in agreement with your desire?' But, do they know exactly what is involved - time, cost, but also the good it does? If I may make a suggestion, would it not be good to talk to the wives, when a nomination is handed in, and a pamphlet on Freemasonry be given to the wife to read, so she knows a little more. When my husband first joined, I was totally ignorant of why, or when he was going to Lodge. All I knew was that he would get a paper in the mail, and would then say, 'Dear, I am going to Lodge on such and such dates', and on those nights, off he would go with his little black bag.
>
> "I was still ignorant of what Masonry was until I heard a lecture given in this very same Lodge. A brief outline of the Lodge and the history of Freemasonry was given and my eyes were opened to the meaning of Freemasonry. I learned a lot through that lecture and after it I was able to answer some questions asked of me by other women, the main question being 'What is Masonry?' I am now able to give that brief outline and also let them know some of the famous men that have been in Freemasonry... Through Masonic wives talking to non-Masonic wives, this may go back to their husbands and possibly those husbands may start thinking of Masonry."

Mrs. Weller further suggests that we have more Ladies Nights with open lectures and with wives, families and friends in attendance. We may, furthermore, revitalize Christmas parties, which may at the same time serve as fund-raisers. Women, after all, are unequalled in the fund-raising field. So, we may ask the Ladies to form a District Committee. Then on our Lodge Nights, they meet to assist the Lodge with its various functions. This could ease the burden

of the Master and officers and at the same time bring together the Ladies in a common interest.

Suppose a Mason suddenly dies. If the wives knew each other, it would be much easier for us to approach the family, with our wives accompanying us.

Concludes Mrs. Weller: "If you involve your women folk more in your social activities, you also involve the family and the sons. For Freemasonry to survive, you need the sons, but you also need the wives!" (*The NSW Freemason,* February-April 1990, 17-18).

A MAN WHO HAS JOINED FREEMASONRY AND HAS NOT BECOME A MORE ACTIVE AND MORE LOYAL MEMBER OF THE CHURCH OF HIS OWN PARTICULAR FAITH HAS NOT GRASPED OUR MASONIC LESSONS. ***Ibid.,*** **24**

ON THE LEVEL **ANTONIO T. UY, PM**

PAMANA NG LAHI

• Irineo P. Goce

MGA PANIMDIM SA GUNITA — III

Magdadalawang-libong taon na ang nakaraan pagkatapos awitin ng mga anghel buhat sa kalangitan ang magandang pahiwatig: "Kapayapaan sa daigdig, para sa mga taong butihin!" (Peace on earth, to all men of goodwill!).

Ngunit bakit waring lubhang napakailap ang kapayapaan sa ating daigdig? Sa Iraq at Kuwait, sa Gitnang Silangan, ay nakalambong ang maitim na babala ng napipintong digmaang pandaigdig. Maging dito sa aking bakuran, ang mithing kapayapaan ay nananatiling isang malayong panaginip.

Dahil sa kagusutan sa Gitnang Silangan, kabilang ang tahanan ko sa karamihang mga bansa na dumaranas ng paghihikahos, at ibayong pagdaralita ng aking mga anak. At dahil sa kasamaang-palad na ito, ang aking mga angkan na rin ang nagsisipag-away, nagpapatayan! Mga magkakapatid laban sa kapatid, magulang laban sa mga anak! At ang ipinapawis ko'y dugo ng matinding dalamhati!

Nariyan ang mga kabataang estudyante, kaagapay ang mga manggagawa, na tumututol sa pamamalagi ng mga dayuhang pasilidades sa loob ng aking bakuran. Nariyan ang mga trabahanteng humihingi ng dagdag pasahod, at ang mga kapitalista naman ay nagkakait magbigay sapagka't lubhang kalugihan ang sasapitin ng kanilang puhunan. Nariyan ang mga guro na ayaw nang gampanan ang tungkulin nilang magturo sa mga paaralan. Nariyan ang pagtaas ng presyo ng mga bilihin, at ang higit na maraming dukha ay tumututol.

Sa loob ng Gobyerno, ang mga lider ay sungalngalan. Siraan nang siraan! Mga kabuktutan sa tungkulin ng isa't-isa ang kinakaladkad sa larangan ng media. Sa labas ng pamahalaan naman ay may mga nagrarali, nagwewelga, nagdedemonstrasyon!

Nariyan ang mga sundalo at mga pulis, na masusing pinangangalagaan ang mga pasilidades militar, at ang kapayapaan at katiwasayan ng mga dayuhang nanatili sa mga pasilidades na iyon ay kanila ring pananagutan. Abalang lahat ang aking mga angkan sa ganitong mga kagusutan!

Napapabayaan ng mga estudyante ang kanilang pag-aaral. Ang mga titser at mga trabahante ay hindi sumasahod ng suweldo, at lalong humihirap ang kanilang buhay. Kung magtaas naman ng suweldo ay lalong higit at malabis ang nagiging pagtaas sa presyo ng mga bilihin. Ang karamihang mga dukha na maraming sinusustinihan sa malawak nilang mga pamilya ay lalong naiiwan sa pangkabuhayang pangangailangan. At ang mga walang trabaho,

at walang inaasahang suweldo ay sukdulang pamumulubi ang dinaranas. Bakit kaya ganito ang nangyayari?

Kung may mga rali, o demonstrasyon, nagpupukol ng mga bomba ang mga demonstrador; at ang mga sundalo't pulis ay nambubugbog naman o di kaya'y nagpapatay ng kanilang mga kalahi! Inanak ng aking mga angkan ang laban-laban. Napapabayaan ang kanilang mga gawain at hanap-buhay. Napakahabang oras ang inaaksaya at nasasayang, na sa halip magkaroon ng produksyon ay pagkawaldas ng kabuhayan ang nagaganap!

May pahiwatig sa akin ang ilan sa mga mapag-isip kong mga anak. Na sa mga nagaganap na kaguluhan ay pinaiiral ang bisa at lakas ng salapi, at palihim na pagsuhol sa mga lider ng iba't-ibang mga pangkat. At hindi ito na-babatid ng karamihan sa mga walang-muwang na tagasunod! At ang taktikang ito na pag-instiga ng mga kaguluhan ay nagbubuhat sa labas ng bansa, sa mga lihim na kaaway ng aking tahanan, na paibabaw sa pagpapanggap na tagasuporta at tagapagligtas ng aking tahanan.

At kung samaing-palad na magkaroon ng kaguluhan, ang pinagmulan nito ay kagagawan din ng ibang bahagi ng mga kampon ng aking kaaway na lihim; na silang nagtatanim ng piniling masasamang elemento ng aking lipunan, upang sila ang magpasimula ng gulo. Ang naghahasik ng kaguluhan ay kabilang sa ilang mga binabayaran ng lihim, nilalasing sa durug, at hindi na namamalayan ang kasamaan ng kanilang kilos.

Sabi pa nila, ang mga nagaganap ngayon sa aking bakuran ay tulad rin sa mga pangyayaring naganap sa Timog Amerika nung dakong 1950s, na isiniwalat ni Philip Agee; at nung nagrebelyon ang mga pinunong militar sa Indonesia, na ang mga suporta ay palihim na dito nanggaling umano sa base militar dito sa aking bakuran, sang-ayon sa anak kong si Ninoy na kamakailan lamang ay nasawi rin sa isang madugong pagbabalik sa aking kandungan.

May lihim nga kayang kaaway ang tahanan ko? At anong dahilan? Upang panghinain ang aking lipi, at manatiling nasasaklaw ang kabuhayang-tahanan, ang mga pag-iisip at damdamin ng aking mga inanak? Nakapanglulumo!

Lubhang malagim ang ganitong mga pahiwatig. Subali't huwag sanang magkatotoo. Huwag sanang magkatotoo!

A Man that is young in years, may be old in hours, if he have lost no time. But that happened rarely.

TEN OUTSTANDING MASONS

1990-1991

Recommended by the Special Committee for Ten Outstanding Masons, headed by MW Reynato S. Puno, PGM, and approved by the Grand Lodge.

Bro. Senator Mamintal Tamano
Legislature

Bro. Governor Douglas Cagas
Executive

Br. Justice Nathanael Grospe
Judiciary

Bro. Bishop Estanislao Q. Abainza
Religion

Bro. Domingo Bascara
Civic Work

Bro. Colonel Voltaire Gazmin
Military

MW Bro. Raymond Wilmarth
Business

Bro. Architect Manuel Go
Architecture

Bro. Dr. Emmanuel Lagare
Science

Bro. Dr. Ernesto Malabanan
Medicine

SENATOR MAMINTAL ABDUL JABBAR TAMANO

* Education (College Degrees) University/College
  — Ph. D. in Philosophy (Candidate) University of Sto. Tomas

* Lodge
  — Maranaw Lodge No. 111

* Membership in Civic, Professional and Business Organizations
  — *Civic Organizations*:
    1. Governor, Philippine National Red Cross, 8 years
    2. President, Philippine Lawyers League
    3. National Vice-President, Philippine Veterans Legion, 1 term
    4. Director, The Magsaysay Society
    5. Director, Amang Rodriguez Foundation

* Present Position
  — Re-elected Senator of the Republic, 1987

-oOo-

ATTY. DOUGLAS "DODO" RA. CAGAS

* Education (College Degrees) University/College
  — Bachelor of Laws, University of the East
  — 1967 BAR Fourth Placer

* Lodge
  — Digos Masonic Lodge No. 198

* Membership in Civic, Professional and Business Organizations
  — *Civic Organizations*
    1. Digos Jaycees
    2. Lion's Club of Davao del Sur
    3. Rotary Club of Digos
    4. Free Legal Aid Group (FLAG)
    5. Knights or Rizal - Digos Chapter
    6. Knights of Columbus - Digos Council

  — *Fraternal Organizations*
    1. Tau Lambda Kappa Fraternity

2. Digos Masonic Lodge No. 198
   Free and Accepted Masons of the Philippines

— *Professional Organizations*

1. Integrated Bar of the Philippines - Davao del Sur - Davao City Chapter
2. Trial Lawyers Asso. of Davao
3. Practicing Lawyers Asso. of Davao del Sur
4. Representative of President Aquino to the WORLD BANK, May 1986
5. Grantee - KONRAD ADENAUER Foundation, Study Tour - West Germany, Italy, France, Netherland, Belgium, Switzerland, Austria 1988.
6. Graduate - Asia Institute of Management - Regional Development Program 1989.
7. Regional Chairman - Peace and Order Council
8. Grantee - USIS International Visitors' Program to Hawaii, California, Washington, D.C., North Carolina, Arkansas and Mississippi, August 15-September 1989.
9. KABISIG Coordinator for Mindanao
10. Godfather of NAKASAKA, Davao del Sur
11. Provincial Chairman - Rice Action Program (RAP)
12. Provincial Chairman - Southern Mindanao Agricultural Program (SMAP)

*Present Position

— Executive Vice President - Governors' League of the Philippines

*Awards/Decoration/Plaques

— *Community Service Award*

1. University of Mindanao, March 27, 1988

— *Outstanding Alumni Award*

1. Silliman University Alumni Association, Davao City Chapter

Plaques of Recognition

1. DSNHS-PARENTS-TEACHERS Association, Digos, Davao del Sur, December 1, 1987
2. Kagawaran ng Edukasyon, Kultura at Isports Region XI, May 31, 1989
3. Philippine Institute of Civil Engineers Davao City Chapter, July 16, 1988
4. The Digosenian Association of Metro Manila, April 28, 1986

— *Plaques of Appreciation*

1. Department of Social Welfare and Development, December 15, 1989
2. Rotary Club of Bansalan, August 20, 1988

3. UM Bansalan College, March 26, 1990
4. Kagawaran ng Pamahalaang Lokal, Rehiyon XI, December 22, 1988
5. Davao Sur Electric Cooperative, May 26, 1984 - May 31, 1986
6. Association of Regional Executives of National Agencies in Region XI, February 22, 1988

-oOo-

JUSTICE NATHANAEL M. GROSPE

* Education (College Degrees) University/College
  — Bachelor of Laws (Ll.B)- University of the Philippines 1952
  Passed 1952 Bar Examinations, Rating: 86.3%

* Lodge
  — Cabanatuan Lodge No. 53

* Members in Civic, Professional and Business Organizations
  1. Former Member and Director - Cabanatuan Jaycees
  2. Past President - Y's Men's Club, Cabanatuan City
  3. Past Master - Cabanatuan Lodge No. 53, Cabanatuan City (1971)
  4. Past President - Wesleyean University - Philippines Alumni Association, 1963-1968
  5. Former Chairman - Administrative Board, Cabanatuan City Congregation, Evangelical Methodist Church of the Philippines (IEMELIF)
  6. Former Officer (various offices) - Government Prosecutor's League of the Philippines
  7. Former Adviser - U.P. Alumni Association, Lanao del Norte-Iligan City Chapter
  8. Member - U.P. Law Alumni Association
  9. Delegate - Manila World Law Conference - August, 1977
  10. Participant - ASEAN Law Conference - November, 1981

* Present Position
  — Associate Justice - Sandiganbayan, December 12, 1988 to date
  — Professorial Lecturer - College of Law, Pamantasan ng Lunsod ng Maynila (PLM), July, 1989 to present

* Awards/Decoration/Plaques
  — *Honors Received:*
  1. Nominated One of the Ten Outstanding City Fiscals of the

Philippines (1971) - Department of Justice - thru the Chief State Prosecutor
2. Chosen Most Outstanding Judge of Lanao del Norte and Iligan City (1977) by the IBP, Lanao del Norte Chapter
3. Cited by the media of Lanao del Norte and Iligan City for his performance as CFI Judge
4. Chosen Oustanding CFI Judge of Pampanga (1980) by IBP, Pampanga Chapter
5. One of 10 Finalist - Search for the 5 Most Outstanding CFI Judge of the Philippines - Conducted by Integrated Bar of the Philippines - 1980
6. President, Association of Regional Trial Judge, Third Judicial Region (Region 3), August 1984 to 1988
7. Elected Director for Region 3 - Philippine Judges Association, July, 1987 to 1988

— *Other Awards:*

1. Award of Merit for Distinguished Public Service as Elected Member and Majority Floor Leader of the Municipal Board (1962) - Municipal Board of Cabanatuan City
2. Certificate of Recognition for Demonstrated Leadership as President, Y's Men's Club of Cabanatuan City (1971)
3. Certificate of Appreciation for active participation in the 1975 Judicial Dialogue given by Chief Justice Querube Makalintal of the Supreme Court
4. Certificate of Recognition for Active Involvement in Civic and Community Affairs (1965 - Wesleyan University, Philippines)
5. Certificate of Appreciation for valuable services rendered to the U.P. Law Center (1977)- U.P. Law Center
6. Plaque of Merit for exemplary Judicial Decorum and Integrity in the Administration of Justice (1978) - Provincial Board of Lanao del Norte
7. Chosen Most Outstanding Alumnus - Wesleyan University (Phil.) - February 9, 1980
8. Chosen Outstanding Son of Cabanatuan City in the field of Judicial Service - City Government of Cabanatuan - January, 1987
9. Plaque of Commendation - Phil. Judges Association - For outstanding performance as Judge of the Regional Trial Court - February, 1989
10. Plaque of Recognition - Cabanatuan Lodge No. 53 - For distinction obtained in the field of law and public service - March, 1989
11. Plaque of Recognition - Regional Trial Court Judges of Nueva Ecija - For exemplary leadership as Executive Judge of the

Regional Trial Court of Nueva Ecija with station at Cabanatuan City, December 1988

12. Plaque of Recognition - Wesleyan University Philippines - For outstanding performance in the field of law, February, 1989

-oOo-

BISHOP ESTANISLAO Q. ABAINZA

* Education (College Degrees) University/College
  — Ed.D (39 units)

* Lodge
  — Walana Lodge No. 13

* Membership in Civic, Professional and Business Organizations

* Ministerial Activities
  1. Internship at the United Church of Christ in the Philippines, Carigara, Leytem, 1949-1950
  2. Minister - Pagsanjan Evangelical Chruch (UCCP), Pagsanjan, Laguna, 1954-1961
  3. Minister - United Church of Manila, corner: Claro M. Recto-Sergio Loyola, Sampaloc, Manila, 1962-1965
  4. Minister - Parañaque Community Church, Tambo, Parañaque, MM, 1965-1968
  5. Minister - The Church of the Evangel, Almanza, Las Piñas, MM, 1988

* Present Position
  1. Re-elected member of the Executive Committee of the General Assembly of the United Church of Christ in the Philippines
  2. Member - Retirement Committee of the United Church of Christ in the Philippines
  3. Member - Board of Trustees, Philippine Christian University (PCU)
  4. Member - Commission on Theological Education - Union Theological Seminary, PCU
  5. Member - Commission on Evangelism and Ecumenical Relations - National Council of Churches in the Philippines
  6. Re-elected member of the Commission on Evangelism, National Council of Churches in the Philippines
  7. Member - Mission and Evangelism Committee, United Church of Christ in the Philippines
  8. Member - People's Caucus

9. Member - Peace Advocates Panel to discuss Peace Process with Cluster E of the Executive Committee of the Governments

-oOo-

BRO. DR. DOMINGO C. BASCARA

* Education (College Degrees) University/College
  — Doctor of Laws, Honoris causa, George Williams College, Chicago, 1957

* Lodge
  — High Twelve Lodge No. 82

* Membership in Civic, Professional and Business Organizations
  — *Civic Organizations*
    1. Life honorary member and consultant, National Board, YMCA Philippines
    2. Civic Assembly of Women of the Philippines, 1979
    3. Emeritus President of the Rizal Leadership Training Foundation
    4. Emeritus Member of the Community Chest of Manila, Conrado Benitez Heritage Award

* Present Position
  — Consultant, National Board, YMCA Philippines

* Awards/Decoration/Plaques
  — 33° Masonry
    1. Emeritus Member Supreme Council Scottish Rite Degree, Philippines
    2. Initiator and installer of the Philippines, Masonic Heroes Hall, at the Scottish Rite Building, Taft Avenue, Manila
    3. DeMolay Legion of Honor Award, 1988
    4. Guest of Honor - Speaker of the Rotary Club's of Manila, Portland, Toronto, San Diego, Dallas, Baltimore, San Antonio, Baguio City and other local Rotary Club's, Masonic Meetings, Gathering and Conventions, generally on the subject of youth work and community service.

-oOo-

COLONEL VOLTAIRE GAZMIN

* Education (College Degrees) University/College
  — BS Chem. University of the Philippines, 1961-1963

BS PMA Class 1968
MPA, MLQU, 1988-1990

* Lodge
— Maranaw Lodge No. 111

* Present Positions
— Group Commander, Presidential Security Group, Malacañang Park, Manila, March 8, 1986 to date

* Awards/Decorations/Plaques
1. Award of the Distinguished Service Star with First Bronze Anahaw Leaf, 22 of January 1988
2. Award of the Distinguished Service Star, Nov. 16, 1988
3. Award of the Gold Cross, January 21, 1988
4. Award of the Bronze Cross Medal with First Bronze Anahaw Leaf, 21 May 88
5. Award of the Military Merit Medal with 4th Bronze Anahaw Leaf, 1 Oct. 83
6. Award of Military Merit Medal with Bronze Spearhead, 30 Dec. 1978
7. Award of Command Plaque (CMO Officer of the Year 1982) 22 Apr. 1983
8. Cavalier Award PMAAA for Combat Operations, 1984
9. Long Service Medal with 1 Bronze Star, 12 Apr. 84
10. Martial Law Citation Badge, 21 April 1982
11. Award of the Combat Commander's (Kagitingan) Badge w/3 Bronze Star, 9, Feb. 1979
12. Award of the Philippine Republic Citation Badge with 4th Bronze Star, 17 Sept. 1973
13. Award of the Anti-Dissidence Campaign Medal, 14 Jul. 1976
14. AFP Senior Parachutist Badge, 6 Sept. 1984
15. Award of the AFP Basic Parachutist Badge, 15, Nov. 1968
16. Award of Luzon Campaign Medal, 23 Dec. 1976
17. Award of Mindanao-Sulu Campaign Ribbon, 5 Jan. 1977

-oOo-

MW BRO. DR. RAYMOND EVERETT WILMARTH

* Education (College Degrees) University/College
— A.B. (Mathematics Bryant College)
— B.S.E. (Economics) Boston University
— M.S.B.A. (Economics) Quezon College
— Ph.D. (Economics) University of Santo Tomas

* Lodge
  — Biak-na-Bato Lodge No. 7

* Membership in Civic, Professional and Business Organizations
  — *Professional Organizations*
    1. Philippine Council of Management - Board of Governors, 1968, 1969 & 1970
    2. Association of Mgt. & Industrial Engineers of the Philippines - Member 1965-present, Director 1972-1980
    3. Arbitration Association of the Philippines - Incorporator and Charter Member, 1972-present, Director 1972-1980

* Awards/Decoration/Plaques
  — University of Santo Tomas - Highest HONOR AWARD FOR ACHIEVEMENT, name permanently inscribed on the Honor Roll of Outstanding Achievers in the Hall of Fame of the University of Santo Tomas and listed in "Who is Who in Santo Tomas."

-oOo-

BRO. MANUEL GO

* Education (College Degrees) University/College
  — BS Architecture, Mapua University of Technology, 1953
  — Architect, 4th place, January 1955 Board Exam

* Lodge
  — Cavite Lodge No. 2

* Membership in Civic, Professional and Business Organizations
  1. Charter Member, Rotary Club of Raha Sulayman, Manila
  2. Past Director, Philippine Institute of Architects
  3. Member, Philippine Institute of Architects
  4. Fellow, College of Fellows, Phil. Institute of Architects
  5. Past Vice President, Philippine Institute of Architects
  6. Vice-Chairman, Philippine Savings Bank

* Award/Decoration/Plaques
  — Recipient of various awards for outstanding community works

-oOo-

BRO. DR. EMMANUEL M. LAGARE

*Education (College Degrees) University/College
— 1. Ph.D Mathematics, Ateneo de Manila University, 1987
2. M.S. Mathematics, University of Tenn.-Knoxville, 1977
3. B.S. Mathematics, Mindanao State University, 1971

* Lodge
— Lake Lanao Lodge No. 227

* Membership in Civic, Professional and Business Organizations
— *Professional Organizations*
1. Mathematical Society of the Philippines
2. South East Asian Mathematical Society
3. Iligan Bay Computer Society

* Present Position
— Professor of Mathematics

* Awards/Decoration/Plaques
— 1. Outstanding Young Scientist for 1990 NAST, July 11, 1990
2. Outstanding Foreign Student UT-K, 1975-1977
3. College Leadership Award, MSU, 1971

-oOo-

BRO. DR. ERNESTO H. MALABANAN

* Education (College Degrees) University/College
— 1. Associate in Arts, U.P., 1938
2. M.D., U.P., 1943

* Lodge
— Batangas Lodge No. 35

* Membership in Civic, Professional and Business Organizations
— 1. Medical Officer Gagalac Guerrilla Unit, 1943-1945
2. 1st Lt., M.C. Phil. Army, 1945-1947
3. Medical Residency, Goldwater Memorial Hospital, New York, 1954-1955
4. Residency, Cardio-Pulmonary Bellevue Hospital, New York, 1955-1956
5. Residency, Pulmonary Diseases, Cleveland City Hospital, 1956-1957

6. Post Graduate Course, Cardio-Pulmonary Diseases, conducted by American College of Chest Physicians, New York, 1957
7. Post Graduate Course in Cardiology, July to December 1956, Western Reserve University, Cleveland, Ohio
8. Post Grad. Course in Electrocardiography, Columbia University, New York, 1955
9. Fellow, International College of Angiology
10. Fellow, American College of Chest Physicians
11. Fellow, Intenational College of Chest Physicians and Surgeons
12. Fellow, Philippine College of Chest Physicians
13. Fellow, Philippine College of Cardiology
14. Fellow, Philippine Academy of Family Physicians
15. Life Member, Philippine Hearts Association
16. Consultant: Adult Cardiology, Philippine Heart Center. Medicine: St. Patrick Hospital; Golden Gate Hospital; Lyceum Hospital
17. Past President, Phil. Federation of Private Medical Practitioners, Batangas Chapter, 1963-1965
18. Past President, Batangas Medical Society, 1967-1969
19. Past President, Philippine College of Cardiology and Philippine Heart Assn. Southern Tagalog Chapter, 1980-1982

— *Civic Organizations*

1. Past President, Batangas Lions Club, 1967-1969
2. Zone Chairman, 1968-1969
3. Deputy Governor, 1969-1970; 1972-1973

* Awards/Decoration/Plaques

— 1. Philippine Medical Association: Most Distinguished Physician, Batangas Province, 1966
2. Diploma of Honor, Phil. Medical Association, 1965
3. Certificate of Appreciation, Quezon Medical Society, 1980
4. Certificate of Appreciation, Batangas Provincial Hospital as Guest Speaker, 1979
5. Lion Governors Achievement Award, 1969-1970
6. Governors Award of Merit, 1972-1973
7. Lions International, Membership Development Award, 1972-1973
8. Plaque Testimonial of Appreciation and Recognition, 1989

Reading maketh a full man; conference a ready man; and writing an exact man.

TRIBUTE TO THE TEMPLE BUILDERS*

• MW Reynato S. Puno, PGM

Two days ago, I got a letter from MW Rosendo Herrera informing me about tonight's affair. My initial reaction was to beg off as I was nose deep in other engagements. I can sense, however, the urgency in MW Herrera's letter when he wrote that accepting the presidency of the Temple Builders Club is his final contribution to the construction of our new temple. Thinking of the endlessness of the herculean efforts being spent by some of our brethren in the building of our new temple, efforts that have not been dulled by disappointments, efforts that bespeak of their loftiest love for the brotherhood, I felt I would be committing an unforgiveable offense resisting a molecular role in the construction of the new temple. And so with the constraints of time, let me do this tribute to our Temple Builders.

I wish to start with the baseline proposition that no great undertaking is an instant job. Let me therefore revisit the past and establish your historical linkage to our previous temple builders, brethren of kindred mind, brethren of the same indomitable spirit, brethren who were likewise unawed by impossible odds.

I refer to the builders of the Plaridel Masonic Temple. The Plaridel Temple was built in 1914 for the German nationals in the Philippines. It was known as the Deutscher Klub. Coincidence of coincidences, it was built by a Master mason, W.B. A.J. Gabler-Gumbert.

When war broke out, the property was leased, with option to purchase, to the International YMCA. It was used by YMCA as a clubhouse and home for soldiers in the Philippines for more than three years.

Using its option, YMCA then bought the property and then leased it to the Plaridel Temple Association for the same price it had paid for it. The Plaridel Temple Association, your then counterpart was a Philippine Corporation composed exclusively of master masons in good standing and was formed to provide a home for lodges and provincial visiting brethren and a place where regular masons could get together for recreation and social purposes. The Association was incorporated on December 19, 1919 with a capital stock of P100,000. This was increased to P200,000 when it decided to buy Plaridel Temple at a cost of about P181,000, the balance to take care of the cost of its renovation as a masonic temple. YMCA formally ceded the temple to the Association in 1937 and forthwith its remodelling was accomplished. After

*Address delivered by MW Reynato S. Puno PGM on October 13, 1990 honoring the Temple Builders Club at Manila Hotel.

its remodelling, it boasted of a billiard room and bowling alleys. Its remodelling was accomplished during the term of MW Jose Abad Santos, GM in 1938 and later to become Chief Justice of the Supreme Court, and a martyr to the cause of freedom.

The beauty of the renovated Plaridel Temple was not destined to behold the public eye for long. During the battle for the liberation of Manila in 1945, the Temple was one of the casualties. Only its walls remained standing after the fierce fight. As soon as the war ended, however, the brethren rebuilt the temple in 1946 using its old plan. And so the grandeur of the Temple was restored thru the blood and sweat of brethren who just survived the devastation of war. The difficult restoration was accomplished during the term of MW Michael Goldenberg. Let me quote MW Goldenberg on how they did the job:

> The Plaridel Temple is the home of the Grand Lodge. It was among the first edifices commandeered by the Japanese invaders and was purposely burned and destroyed by them upon their withdrawal from Manila in the face of the onslaughts of the victorious American Liberation Forces. In view of this destruction, we had to establish our temporary quarters at the building owned by W. Bro. Floro. At the same time, however, and in order to secure some income, I managed to lease the Plaridel premise to the Army of Occupation at P300.00 a month, said lease having been terminated on June 30, 1946. Bro. Floro was thoughtful enough to charge a nominal monthly rental of P300.00, which is far below the prevailing rental level in Manila, with the understanding, however, that we would occupy it only until September last. For this reason, we were forced to reconstruct our own temple without delay with whatever limited means we then had at our disposal. This was the only solution to our housing problem as it was impossible to move to any other place. I personally supervised the reconstruction of our temple and convened the committee frequently in order to give its members the necessary instructions as to what was needed and what was to be done.
>
> Long before we ever thought of rebuilding the Plaridel Temple, I foresaw the necessity of obtaining long-term loans from abroad for its reconstruction as well as the reconstruction of our subordinate lodges in the provinces, but all our efforts were unfruitful. That was why we were compelled to begin the reconstruction of our Home at all cost. Furthermore, I did not feel it justified that we should be a continuous burden to Bro. Floro, knowing as I did that he needed his building for his business more than we needed a temple of our own.
>
> As I have said, we rebuilt the Plaridel Temple with our own funds, without utilizing any of the relief funds which we had received from the Grand Lodge of California, although we were obliged to transfer such sums as were needed to finance the work by way of

loans from the General and Home Funds. Our old home and temple has been properly planned and reconstructed, and will surely serve the urgent needs of the Grand Lodge and those of the subordinate lodges in Manila.

From 1947, the Plaridel Masonic Temple continued to be the mecca of masonry in the Philippines. By the late 50's, however, the brethren started thinking of building a new temple. Plaridel Masonic Temple was getting old and could hardly service the multifarious needs of the Craft. The 1960 Annual Communication gave the go-ahead signal to the GM to start the ball rolling in the construction of the new temple. A building committee was created to draft the plans of the project. It was chaired by MWB Michael Goldenberg and among the members were PGM Vicente Orosa, Howard Hick, Macario Ofilada, RW William Quasha, WB Teodoro Kalaw, Jr., and Bro. Albino Sycip. Then the Senior Grand Warden, RW Quasha was doing the hardest pushing to construct a magnificent 12 story new temple. The economic disarray of the country, however, was frustrating the efforts of the brethren. By 1962, the Committee has to be reorganized with the chairmanship torch passing to MW Cenon Cervantes. In the report of then Deputy GM Quasha to GM, Alano he courageously said:

> x x x My opinion is that this project is far from dead. We are all aware of the tightness of money and credit which makes any ambitious enterprise difficult to launch but in view of what I regard as the fundamental soundness of the project, I believe that we must ride out our temporary difficulties and that given time, patience and perseverance, we shall be able to construct a sound, adequate and very much needed new GL building which will be a credit to the community in general and to our MW GL in particular.

By 1963, the dream of MW Quasha was dimming. In his GM's report, in our 47th ANCOM, he lamented:

> During the year I have devoted as much time as I could endeavoring to advance the Grand Lodge Building Project.
>
> The situation is this: We need to obtain an availability of ten million dollars at a reasonable rate of interest. I hoped to be able during my trip to the United States to obtain this money, but I found that the time I had to do the job was entirely inadequate. My presence was urgently needed in Manila and I could not extend my trip beyond the time I had alloted for it. I received a certain amount of encouragement from my friends in the United States. As everyone knows, it is impossible to obtain in the Philippines substantial amounts of money as long-term loans for real estate. One insurance company that has the money informed me it could not lend the

money at less than 12%. My analysis indicates that the project would not be feasible if people who bought the space had to pay that rate of interest. Consequently, I have to recommend that this Annual Communication authorize the Building Committee to continue in being and endeavor to accomplish completion of this project. I pledge myself as a humble member of this Grand Lodge on my forthcoming trip to the United States to continue to work and negotiate for the needed funds. I am convinced that the project is a sound one; that when it comes into being, our Grand Lodge can make a net profit of about half a million pesos a year, which will enable us to engage in many worthy projects, such as our own Masonic Hospital for crippled children and an appropriate Masonic Home, School and Dormitory.

After MW Quasha bowed out of office, his lofty dream died. So it was reported by MW Charles Mosebrook in 1964 during our 48th annual communication:

x x x For the last 5 years, our plan to construct a suitable building for the GL has been delayed due to the decision of the past Grand Lodge Annual Communications not to proceed with the plan submitted by our immediate PGM, MW William H. Quasha. In as much as said plan has become inpracticable due to the huge amount involved, I have appointed a new building committee to study and submit a suitable plan for the construction of a new building.

The new committee appointed by Pedro Gimenez was chaired by MW Vicente Orosa, PGM, MW Emilio Virata, PGM, MW Charles Mosebrook, RW Raymond Wilmarth and WB Manuel Crudo. The Committee adopted the building plan of MW Mosebrook, - "to construct a building at the present site of our GL by making the front and the back commercial and the middle to be used as our Temple and dormitory." The cost was pegged at no more than P400,000. It proposed the following financing scheme: The construction to be financed from the Home, School and Dormitory Funds plus a construction loan to be secured by the building itself. The San Marcelino frontage will be renovated to provide for commercial store spaces to be leased and the funds would come from a bank loan.

Again, the brethren hemmed and hawed on the feasibility of the financing scheme. And so the painstaking search for viable alternatives continued in annual communication after annual communication. In the meanwhile, the need for a new temple grew more pressing as Plaridel Temple was condemned as a fire trap in the 1970s. Finally in 1976, the brethren attending the 63rd Annual Communication made the big decision - proceed with the constructon of the new temple. The building committee that succeeded in convincing the brethren to give the go ahead signal where others have failed consists of the

following: then RW Jolly Bugarin, Chairman and as members, PGMS William Quasha, Calixto Zaldivar, RT W. Manuel Mandac, and WBs Domingo Bascara, Atanacio Bayan, Aurelio Aquino, Benjamin Gotamco, Norberto San Mateo and Urbano Caasi, Jr. Let me quote their historic report and recommendation:

REPORT OF THE COMMITTEE BUILDINGS
AND MASONIC TEMPLE

Most Worshipful Grand Master and
Members of the Grand Lodge of Free and Accepted
Masons of the Philippines

Greetings:

Your committee, at its meeting on June 23, 1976 aware of the great risk involved and of the spirally increasing cost of construction materials appertaining to the improvement of the San Marcelino property, further deliberated on several approaches and solutions to the Grand Lodge's inevitable and imperative necessity; to put up a complex structure or edifice to replace the present obsolete, fire-hazard and unwholesome building which depreciates in usefulness and material with rapidity.

Many worthy alternatives were presented in the June 23, meeting such as:

1. Sell the whole San Marcelino property and with the proceeds buy a cheaper lot at Quezon City and build a modest temple adequate for the present needs of the Grand Lodge; and
2. Sell one-half of the same property and with the proceeds build a new temple at the remaining property.

After the lengthy deliberations, the Committee is still inclined to adopt the alternative previously agreed upon:

That a portion of the property having an area of two thousand sq m be segregated where a Grand Lodge temple facing the East or Gen. Luna Street will be constructed for Masonic activities and needs; and that a multi-storied commercial building be constructed on the remaining lot along the San Marcelino Street by way of lease or loan or joint-venture.

Considering that so many approaches to the challenge have been examined and tried, with the conclusion for every approach that the total cost of the building and of money needed would be too high for the Grand Lodge capacity to undertake, it is believed by the Committee that, since time is of the essence, a new modest temple should be constructed on the 2,000 sq m at the initiation and responsibility of all Masons in the Jurisdiction, each Brother to be

assessed equitably and according to some formula to be approved in a Grand Communication. The remaining property along the San Marcelino Street may then be leased to any land developer, the income derived thereat to be used in the improvement and maintenance of the new Grand Lodge Temple.

The Committee is of the opinion that we could materialize our plan to have a Grand Lodge building worthy of its name within the next three years because our present needs demand that we have a new temple. In order to realize this plan, we appeal to all Masons in this jurisdiction that an equitable assessment be approved by this communication, according to the following:

Grand Master	P2,000.00
Immediate Past Grand Master	2,000.00
Past Grand Masters	500.00
Elected Grand Lodge Officers	1,000.00
District Deputy Grand Masters and Junior Grand Lecturer	300.00
Appointed Grand Lodge Officers	300,00
Incumbent Worshipful Masters	200.00
Master Masons	200.00

From the above donations we expect to raise at least Three Million Pesos. We should have a masterplan for the Temple and when the above amount is collected we can start putting up the foundation of the building and all the necessary parts for our Grand Lodge Office and Blue Lodge Malls. This is the only means whereby we can erect a modest temple for our needs, and without risk. All we need is additional sacrifice. There are no gains without pain. In this manner we can realize our dream of having a Temple presentable to the whole world.

Fraternally submitted:

(Sgd.) JOLLY R. BUGARIN, DGM
Chairman

The die was cast. MW Bugarin then issued his Circular No. 1 entitled Temple Building Fund Campaign enjoining every brother to pay P200.00 to finance the construction. He forthwith organized a task force and a secretariat to collect the assessment. On July 5, 1980 MW Bugarin assisted by the officers of the Grand Lodge laid the cornerstone of the new Temple. Soil boring and soil testing was conducted on January 10, 1980. In March 1980, excavation began for the laying of its foundation.

Let me say that the laying of the cornerstone was not without difficulty. If you remember, back of our Temple was a tennis court managed by some brethren. Unfortunately, the construction of the new temple cannot be started without dismantling the tennis court. The officials of the tennis court would not entertain any thought of moving out claiming they had a contract with the GL. It was a king size headache. The dispute can not be the subject of a suit for a court case would be long drawn out and by all calculations would take at least 5 years to finish. But MW Bugarin was a gutsy GM who could not be cowed by any legal threat. One day, the construction materials came and presumably by his order, were all dumped in the tennis court. The tennis players were bristling with anger and so from the tennis court they went to our courts of law. A lot of our GL employees found themselves accused in the City Fiscal's Office. Happily, all of them got a dismissal of their cases. How they did it is a masonic secret.

But while criminal suits could not stop the construction of the new temple, the slow motion payment of the P200.00 assessment did. Going by the original game plan, all the P200.00 assessment was to paid during the term of MW Bugarin and the temple was also to be finished within three years. By the end of his term, however, MW Bugarin was already sounding the clarion call for the brethren to speed up their payment. At that point of reckoning, only close to 1/4 of a million pesos has been collected by the Grand Lodge.

P250,000.00 was a drop in the bucket as the Temple was estimated to cost P3.5 M. It was not any surprise, therefore, that in his inaugural address as GM, MW Manuel Mandac has to stress to the brethren that time is of the essence. In ringing terms, he said: it is time to build a temple whose spire will rise into the heavens, x x x a temple for Filipinos, Americans and Moslems, a temple that can serve mankind, humanity and God." MW Mandac, the bemedalled general that he was, would not run away from a good fight. Sensing the Temple Fund Assessment of P200.00 was fast drying up, he drew up a bold Raffle Fund Raising Project designed to raise P10,000,000. Unfortunately, the raffle was ran by brethren with an overabundance of interest but with an undersupply of professional competence. The raffle was supposed to held at the end of our '65 Ancom in 1981. It had to be postponed due to the relatively small amount generated, the difficulty of accounting for all tickets unsold and unreturned, as well as other technical problems. Despite all the problems, MW Mandac was able to report to the brethren before he bowed out of office that the temple was "... about 35% complete in the concrete work with an actual expenditure of P1,672,142 as of March 31, 1981." Significantly MW Mandac was able to complete the floating type foundation of the temple up to its mezzanine before the rainy season ushered in. The total value of the temple rose to P2,307,556.

Despite GM's Mandac heroic efforts, the brethrens' contributions came in trickles. Worse was the onslaught of inflation which forced the construction to ground to a halt. In his inaugural address in 1981, MW Simeon Lacson wept in lament and he was unsparing in words. I quote him: "The empty shell of our

unfinished edifice now stands woefully forlorn and abandoned. We cannot steal a glance at this ugly nakedness without invoking within our hearts a frantic sense of challenge to its eventual completion." MW Rene Lacson then picked up the pieces, painstakingly reviewed the system in place and devised strategies to finish the delayed Raffle Fund Raising Project. He created a new committee to take charge of the project and selected then RT W. Rosendo Herrera, SGW as Chairman. After mounting a fresh drive for donation, the Committee was able to hold the Raffle on December 12, 1981. It grossed P844,366.92 and netted P548,480.53. The conclusion of the raffle saved the Grand Lodge from a lot of embarrassment. More important, it generated fresh money for the resumption of the construction which was only 28% completed when stopped.

By then, however, the cost of construction has already skyrocketed. The 1982 chairman of the committee on Building and Masonic Temple, then RT W. Rudyardo Bunda, DGM, reported that the temple would already cost P10,388,400 to finish. But like his predecessors in office, MW Bunda was undaunted by the challenge. I quote his call to the brethrens in his inauguration:

> Our second area of concern is the completion of our new temple.
>
> As reported by the Committee on Building, we have spent almost P1.9 million to complete about 28% of the new temple. Records show that collections on temple fund assessments is a poor 30%. Thus, I appeal to all for the full payment and remittance of the temple fund/assessments. With the total temple assessments in, we expect to collect about P2.5 million. However, this may not be enough to finish the building. This is the reason why we have to appeal for fresh contributions.
>
> My brethren, you should see our new temple which is being intended "to reflect the wisdom and beauty of Freemasonry." It is supposed to show the magnificence of what masons can do. It stands for masonic dignity, unity and strength. But the project has been stopped more than one year ago for lack of funds, and the unfinished temple now stares right in our very faces - a sad reflection of a defeated spirit - a nagging reminder of an unfulfilled dream.
>
> The new leadership of our fraternity has decided to resume the construction. But we need the active assistance and support of the entire fraternity. Indeed the temple cannot rise with the effort of one or two or three brethren. We need the help of each and every Mason. In the same manner as the entire people of Israel were harnessed and deployed in the building of the Lord's Temple in the time of King Solomon, I now ask each brother mason to stand up and be counted and contribute in whatever manner he can in the building of this temple.

x x x

Edmund Burke, the English parliamentarian and philosopher, said: "the evil triumphs when good men do nothing." I have confidence that all of us here are ready to build something good to prevent the victory of evil over good. Together, let us then build that new temple as a monument to the Masonic spirit - strong, undaunted and victorious.

MW Bunda was not a financial virtuoso for nothing. Thru his financial wizardry, he was able to raise P1,009,329 for the temple. Under his term, construction work of the temple was resumed and before he finished his reign in the Grand Orient, he was pleased to report to the brethren that the construction of the Temple was resumed and before he finished his reign in the Grand Orient, he was pleased to report to the brethren that the construction of the Temple was 55% finished. More specifically, he was able to finish the contruction of the reinforced structural parts from the ground floor, the mezzanine and the second floor and the installation of necessary plumbing and electrical materials in said areas. The structural parts include stairs, shear walls, columns, beams, girders and floor' slabs. The second floor area is designed to carry a big liveload as this will be the area where Grand Communications and public conventions would be held.

With the resumption of construction, we were back in the groove. The brethren were ready to rise to the inspiration of a new leader. MW Rosendo Herrera ascended the Grand East and was well prepared for the great challenge. He knew the immensity of the problem and he spelled it out in black and white in his inaugural address. I quote him:

Another program, which is also most important, is the construction of our temple.

The Grand Temple is the fraternal home, of every mason. It represents our ideals, our aims. It also represents our personality as men and as masons.

Now, in its present condition, it represents the individual capacity of each and every mason, of this jurisdiction.

I would be very frank to tell you, that I would, in my very person, help financially, and physically for the building of our Grand Temple.

I know you understand, that this cannot be done alone. We, as masons, should put our resources together, to help the building completed. For our own use, and for our dignity, as masons.

As I said, no administration will be effective, without the cooperation of each and every member.

Unless we masons join hands, and work and help together to complete the temple, it maybe left lying idle, and exposed, to the element of weather. The Grand Lodge Temple is for us masons. Let us do something, and make it a temple of dignity, and prestige,

which we, and our fraternity the Freemasonry, represents.

MW Herrera was indefatigable in his solicitation of funds for the temple. Surrendering to his seductive strategies, the brethren let loose on their purses. His zealous efforts brought more than P1 M to the coffers of the GL. This enabled him to finish Phase III of the temple. Phase III includes the shear walls, stairs, columns, beams, slab, plumbing, roughing in and electrical rough in from the second floor. A lot of brethren were delighted as they saw the shape of the temple being hammered out even at an excruciating pace. MW Herrera's collection then topped all marks and it is not difficult to divine the reason why he was able to convince the brethren to give and give generously. The reason is because everybody knows that the single biggest individual contributor to the construction of our new temple is none other than MW Herrera.

In 1984 it was my turn on the bat. I had to finish phase IV of the project - the roof of the temple. In my inaugural speech, I made it clear to the brethren that this was my target in my reign as GM. I said:

> The continuation of the construction of our new Temple needs special mention. Despite the valiant efforts of our PGMs, we are still far away from our target. Our deepening economic crises has aggravated this problem. But we cannot pause on our efforts. This year, we have to finish the roof of our temple. That roof alone will cost us a cool million. If the cost is shocking, the penalty of failure is more alarming. We stand to lose to the elements all that we have so far constructed. If therefore, we have to contract an obligation to construct that roof we shall not hesitate to do so. The construction of the roof is a key move.

The burden was a heavy one. I reviewed my options and they were nil. I could not rely on the P200 assessment. That was as dead as the Dead Sea. I was embarrassed to approach the more affluent brethren. They have already been approached before and they have given more than their equitable share. I could not sponsor a fund raising campaign. The previous raffle burned us and its ugly scar was still fresh. I did not also want to start a new round of assessment on the brethren as the economic crunch in our country in 1984 was marginalizing a lot of Filipinos, the brethren not excluded. After sessions of pencil pushing, we decided to contract long term soft loans from lodges and brethren who could afford. We were approaching near the P50,000 mark when we hit the jackpot. The brethren from Okinawa Lodge No. 118 sent word that they were advancing their member's dues worth $50,000 without any interest. $50,000 is P1 M and that solved our roofing problem. During our 69th ANCOM, I personally thanked the brethren from Okinawa Lodge for their generous gesture. VW Bill Bozzel then DDGM retorted: No thanks, MW Sir. Just tell the brethren when the temple is finished and they happen to look up to the GAOTU and see the roof, to please remember Okinawa Lodge 118." In round figures, I was able to raise P1.3 for

the new temple. As I saw that it would take time to finish the new temple, I also did some improvements on the old Plaridel Temple. We had it tiled in marble at a cost of P66,000 and repainted inside and out, consumming 100 gallons of paint in the process. We also re-established its Library and Museum and improved the canteen. I was satisfied for I was able to fulfill my little promise to the brethren.

Still the search for the elusive strategy that would finish the Temple kept on. MW Pedro Guerzon, then wielded the gavel in the Grand Oriental Chair. For all his many deeds, MW Guerzon would best be remembered for issuing Edict No. 89 which created the Temple Builders Club of the Philippines on May 20, 1985. The club has on abiding passion - to finish the construction of the Temple by all means. The Temple Builders Club was formally launched on February 23, 1986 just as the People Power revolution was gathering strength at EDSA. Bro. Bonifacio Go Tong, Ed Sheridan and Pedro Ochoa were the moving spirits behind the Club. Right at the start, the Temple Builders showed its potential - it raised P600,000 from membership fees and donation. Here at last, are the brethren who could do the mission impossible. They stirred a new well spring of hope from the members of the craft. When I presented the PGM jewel to MW Guerzon I did not know that I was engaging in prophesy. I said in 1986:

> MW Guerzon has also maintained the momentum of building our new temple. I consider his most important edict that creating the Temple Builders Club. The Club can very well be the key to our problem of completing the new temple. It is composed of brethren who are very dedicated and with a variety of ideas on how we can raise enough funds to finish our temple. In a span of two months, the Club has raised some P600,000. I have no doubt that given the encouragement and support of the Grand Lodge, the Temple Builders Club will be able to achieve that great goal of finishing the Temple within a few years. Through the unrelenting drive of MW Guerzon we now behold our new temple not only with a new roof but properly walled. It is now indeed the site of a lot of masonic functions.

1986 ushered the reign of MW Reynold Fajardo. Just as he was girding to give the new temple construction his own distinct push, the technical committee stumbled on a major problem - it discovered that the plans for its construction were not yet complete. MW Fajardo virtually had to start from scratch to complete the plans as he has to hire the services of experts who had no previous involvement in the construction of the temple. Solving this problem ate away a lot of time. In any event, MW Fajardo, during his term was able to start working on the outer shell of the Temple as well as its Loft and Library/ Museum.

1987 was our Diamond Jubilee and MW Teodorico Baldonado came

marching in as GM. Installed in Davao City, he thundered in his inaugural speech: "From the laying of the cornerstone up to this very day, exactly 7 years and 9 months have elapsed... It has taken longer and more grandmasters to build our grand lodge temple than it took King Solomon's temple to construct... The time for action is now. Mga minamahal kong kapatid sa masoneria, kailangang tayo ay magkaisa sa pagpapatuloy ng paggawa ng templo. Kung hindi tayo magkakasama-sama upang tapusin ang templo, sino ang aasahan natin?" An earthquake of medium intensity answered the thunderous call to action by MW Baldonado. The record shows that another P1 M was spent for the construction of the new temple during the term. The amount was spent in the construction of two stairs on the third floor, concreting of parapet wall along Gen. Luna St., complete pre-cast of parapet wall, installation of all steel window frames and finishing with synthetic adobe of walls near the windows.

We were inching nearer and nearer to our objective of finishing the temple. MW Raymundo Beltran, our 1988 Grand Master and two-time President of the Temple Builders Club, could sense it in his inaugural address. In rallying the brethren, he said: "There will be an all out campaign to finish the new Grand Lodge Temple - the symbol of our unity, the symbol of our strength, the symbol of our harmony. The Temple Builders Club has been organized to help in raising funds for this purpose. Everybody must give, everybody must share. x x x With your support we will realize our cherished dream of seeing the completion of our new Grand Lodge Temple in the near future." By that time we have sunk in P7 M in the project but by experts' estimate we still needed P10 M to swing its completion. But by that time too, the Temple Builders Club had already solidified its rank and at its helm was RT W. John Choa. The Club took up MW Beltran's challenge. It sponsored a fund raising campaign thru raffle. On Dec. 30, 1988 it raised P4.8 M. On the second draw, April 1989, the funds neared the level of P6 M. MW Beltran was ecstatic. In the 1989 ANCOM, he confidently predicted: "x x x So I am confident that this new Grand Lodge Temple can be completed, if not next year during the term of our coming GM, it will certainly be completed under the term of RW John H. Choa."

MW Juan Nabong, Jr. was next to hold the scepter in the Grand East in 1989. Ever humble, MW Nabong declared in his inaugural speech: "You would think I have not prioritized the construction of the new Plaridel Masonic Temple. I commend the Temple Builders Club for its magnificent work in the latest fund raising campaign. I must not promise to complete the construction and the finishing but there will be much activity and progress in its different construction phases." "With money around, MW Nabong continued the construction preparing for the ultimate thrust.

The brethren picked up 1990 to be the make or break year for the temple. They elected to the Grand East the right man at the right time. MW John Choa, the man with the midas touch, was well familiar with all the dimensions of the problem. He was not terrorized by the thought that he has yet to raise millions to write *finis* to the problem. He knew he could grapple down this financial problem to the ground just as he has beaten down just about all the adversities

of life. One thing going for MW John is that he has got the cooperation of the brethren who count, brethren who will give all to assure that he completes the Temple. There is no mason in this jurisdiction who has campaigned for more funds than MW Choa. And so with God's grace, we shall finally inaugurate the new Plaridel Temple this coming December, an appropriate climax to the celebration of — our year as a Grand Lodge.

That brothers and sisters are the rough seas and slopes which the Grand Lodge has to negotiate for ten long and arduous years to complete the new temple. The ten year struggle brought out the best and the worst from us. I like to think that like the wandering of Moses in the wilderness in search of the Promised Land, our ten years of constructing the Temple reveals our institutional as well as individual strength and weaknesses. For tonight, let us forget the negative but stress the positive. One of its positive effects is the visible emergence of a new breed of brethren whose concern for the Craft transcends the contrary demands of personal comfort, brethren who will not give up on the fraternity even when its horizon is enveloped by hopelessness, brethren who will remain steadfast with the fraternity till the last decibel of time shall be no more. I refer to our temple builders and I use temple builders in its generic sense, to include not only the illustrious members of this Club but all brethren who have contributed to the building of our Temple. I salute all the brethren who have tithed their time, talent and treasure to translate our vision of a new temple to a living reality. I will not dare to hazard an educated guess as to who contributed the most to this worthy endeavor. When it comes love gifts and to labors of love, there is no fail proof way of adjudging who is the greatest giver. The Holy Bible, the rule and guide of our Faith, tells us that the widow's mite has more value than the mighty million. That is why some maintain that the greatest giver is one who gives until it hurts; others say the greatest giver is he who gives until it satisfies. But tonight that vagabond thought should neither be here nor there. We are all here as temple builders celebrating the occurrence of a future yet certain event - the inauguration of the Temple by MW John Choa to climax the - anniversary of the Grand Lodge come December 19, 1990. We are happy and humbled by the thought that by means, both large and small, we all have contributed to the building of a masonic temple - "a place for the concourse of the wise and the good, where justice and love may rule all the actions of man and where shall be demonstrated the beauty of harmony in all the transactions of daily life."

Difficult things take a long time; the impossible takes a little longer.

A SMOKEY MOUNTAIN

• **Mabini G. Hernandez, PDDGM**

Dear Dad,

Some brethren have started a movement — a crusade for "house cleaning." They agreed to gather all trashes, garbage, and rubbish and build a Smokey Mountain of discards. I have agreed to join them to look and search every nook and corner for the following:

- *Left over food of THOUGHTLESSNESS*
- *Empty cans of UNFULFILLED PROMISES*
- *Empty boxes of GOSSIPS and HARSH WORDS*
- *Old rags of UNKINDNESS*
- *Soiled handkerchiefs of ARISTOCRACY*
- *Worn out clothes of SIN*
- *Old shoes of LAZINESS*
- *Broken chinaware of DISCOURTESY and DISRESPECT*
- *Foul and dirty socks of HARDHEADEDNESS/DEFIANCE*
- *Destroyed furniture of DISCONTENT*
- *Rusty tools of INTRIGUES and VIOLENCE*
- *Old hats of SWELLHEADEDNESS and CONCEIT*
- *Dilapidated frames of EGOCENTRICITY and AVARICE*
- *Used plastic bags of DOUBTS and DISTRUST*
- *Faded ties of NEGLECT and OMMISSIONS*
- *Tattered shirts of SELFISHNESS and GREED*

Once we have built a heap of these discards, we shall burn them. Not a trace nor their memories will haunt nor remind us of our failures and misgivings in life. Spaces of Hope shall be filled with the Air of Faith and Acts of Grace and Charity. Our bodies shall be cleansed. Our spirits overjoyed. And our souls lifted heavenwards as we chart our ways and work anew towards the glorious Kingdom of the Great Architect of the Universe.

We hope that you and other brethren will join this crusade, Dad. We call on our brethren to cleanse their hearts, free their minds, open their eyes and keep on searching for rubbish and form their own Smokey Mountain of discards - later to be burned into oblivion.

Regards and may God bless us all.

With love,

Sonny

THE CHALLENGE FOR EXCELLENCE

• Bro. Abundio G. Cardenas

A BROTHER SHOULD HAVE KNOWN himself before he could become one of us. Shouldn't he? Does he know that he is unworthy to become one and does not even know that: "He lusted against the Spirit against him, and these are contrary to one another, so he is unable to do," (even to challenge a problem or an enemy), "the things that he would."

Before he seeks the Light, he was in total darkness obviously gropping in the dark. Isn't he? His heart is blinded by the work of darkness. He is yet conformed with the world. He needs, therefore, to a change, in heart, and mind. There must be a renewal and a new life. If there is no renewal the lust thereof is still in the heart. One needs to be totally changed to be able to seek the Light, which a brother must have in his life. He must not be conformed with work of this world but be transformed. His renewed mind and heart and spirit makes him a totally new creature.

He is now one of the Lights of the world. His light shines before man. He becomes an example to his brethren and the rest of the world. He is delivered from the lust of this world. He must be. Darkness will no longer abide in him. The light he receives always expels itself. This was confirmed when he had confessed by his mouth to the Lord our Master and believed in his heart that God raised him from the dead, "thou shalt be saved." He was saved and the Lord is now the light of his life. God, He who would guide him even in the midst of all tribulations now and his future life.

Then he was convinced and renewed to offer himself a candidate to the craft by his own will. He was admitted, received, and was voted in. He was tried, challenged, given a chance, lectured upon all the ramifications of the craft and all the rites therein be known to him. He was truly edified or built up and comes up a good and a better man.

He passed the examinations. He graduated. He was congratulated as he was given a Diploma of Merit and for excellent performance he now receives the MASTER'S DEGREE the Craft conferred upon him.

My Master's Degree means a lot to me when I became a Mason. I am a bona-fide Master Mason recognized all over the world. My fellowship extends to the heavens because of my Fatherhood of God while my brotherhood of man extends only to the world. I belong to the Fatherhood of God and Brotherhood of man and exercise the privilege everyday of my life. Mason's fellowship is different from the world as we belong to a glorious peculiar people. We are all new creatures in His eyes. We are the Apple of His eye. We are citizens of heaven. What a transformation of life. It was from sinner to saint. Let's carry on till we reach that Grand Lodge in Heaven which the Lord had prepared for

each one of us. Our life is just, perfect, and holy. We can resist the tempter's wiles anywhere, anytime. We are being challenged more than many ways. We know, however, that we are more than conquerors. We can resist the tempter and he will flee from us.

I remember when I was in grade school. My classmates spoke differently from me. They cursed and spoke against each other and used the name of God in vain. It was repugnant to my ears. Their vocabulary was awful but I did not dare correct them. Instead I tried to imitate them at home. When my father heard me, I was given two lashes which hurt me very much. I was raised in a home where the fear of Lord prevails. My father was an Exhorter and a Lay Preacher till God took him to the Grand Lodge in heaven. I never repeated that curse word I had spoken. I won the challenge. I was a victor after that experience at home at my early teens.

As a Mason, one can say only those words which will edify one's self and others who hear him. He can hold himself in peace, not judgmental, but wise in his decision with authority. He has a good discretion not discrimination. He is careful with what he does and with what he says. A brother mason has in heart the cardinal virtues which are temperance, fortitude, prudence and justice.

We carry our own burden and sometimes, when it is too heavy we tend to give up. Here comes the challenge. When a brother goes wrong we want to help him... "Or when a Brother is in want, we must relieve him if we can, or direct him how he may be relieved." Let us not give up to help a brother until he is relieved. Our Great Light says: "Bear ye one another's burden, and so fulfill the law of Christ." Let us remember also this, "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

The Lodge has its burdens and every Brother is well informed about it. Every Brother Mason is challenged to carry a part of the burden. He should rejoice about his part and he should give his share of the burden without fanfare. He loves the burden by doing his duty not only to his LODGE but also to the Master Almighty Creature of the Universe. If God has given him abundance and riches he should give more to lighten the burden of Lodge. Here comes our Second Mile. There is always this kind of challenge: to give more than what is necessary. We can be all Second Miler, can't we? The Good Book requires us to do this: "And whosoever shall compel thee to go a mile go with him twain." Also it says; "Give every man that asketh thee; and of him that taketh away thy goods ask them not again."

I know of only One Word in the whole world that manifested itself and dwelt among us to challenge, to charge, to confront, to confound, to call everyone to become the friend of that Word.

The WORD called itself The Light, (John 8:12); The Bread, (John 6:35); The Door, (John 10:7); The Vine, (John 15:1); The Way, The Truth, The Life, (John 14:6); etc... The I AM who became the WORD, (John 1:1) and dwelt in the world, both in us and among us, lives in the hearts of men who receive the Word, and among those who have rejected, denied The Word, and at the same

time received not The Word — these are the enemies of The Word.

Today, it saddens many hearts, for still countless, number of people do not know or do not want to know the WORD. The WORD came to us to challenge every one of us to come to the WORD. But unfortunately, one or more of us keep on hanging to his unbelieving faith in and of the WORD.

Come now, let us reason together to know the Word for the WORD will set us free from the inequity in our hearts. Today, if we know the Word we shall become instantly citizens of the kingdom of the Word. For we become born again, Brethren of the WORD. Precisely, we are here to serve the Great Master of the Grand Lodge of Heaven. Let us hearken to the challenge of the Word so we can be one of the lights of the Great Light of the World.

The WORD is GOD.

One of our omission is failure to attend meetings of this kind: stated, initiation, and raising a Brother, etc. There must be a reason why?, e.g. when an adversary overwhelms us, succumbing to his seduction, indeed serving the enemy, Satan. This happens many times past, doesn't it? I know pretty well as I am one of his victims. But let us face squarely our situation. You are what you do and what you say. We fail when we do not resist the temptation and resist by saying the word appropriately. We must know our enemy which is ourselves. Let us speak to ourselves and say: "your name, get thee behind me Satan, or I resist thee and rebuke thee go and don't come back again." Then we can overcome the temptation, victory will be ours. Finally, we shall be there in the Lodge attending with the Brethren our meeting.

Of course, we do not need to become Satan ourselves. For the works of Satan are these: to steal, to kill, and to destroy. The devil steals from us by not doing our bounden duty to the craft. Satan kills our good fellowship by sowing misunderstanding within our ranks. And finally Satan will destroy our Craft by causing expulsion of its members because we do not pay our dues or we violated our obligation to the fraternity. We did directly or indirectly because we do not care about the consequences of our act.

Another thing I have in mind. As a Brother Mason, do you take a stand? Are you neither "FOR" or "AGAINST" anything? In other words, are you NEUTRAL? Are you "HOT" or "COLD" or neither? A Brother must be committed to the cause. Neutrality has no place in the fight for good against evil. Let me quote the words of the Sacred Writing: "I know your works, that thou art neither cold or hot; I would that wert cold or hot. So then because thou art lukewarm and neither cold or hot, I will spew thee out of my mouth."

I believe that none of us should be lukewarm vis-a-vis our problems. We know our weakness as well as our strength. We know our responsibilities. But I heard my co-worker in the steel mill once say, (he is not a mason), "I know nothing, I see nothing, and I will say anything." By statement, he does not want any responsibility at all. A Brother Mason may be tempted to imitate this do-nothing, say-nothing stance, a viruient kind of neutrality. Running away from responsibility is destructive to the craft.

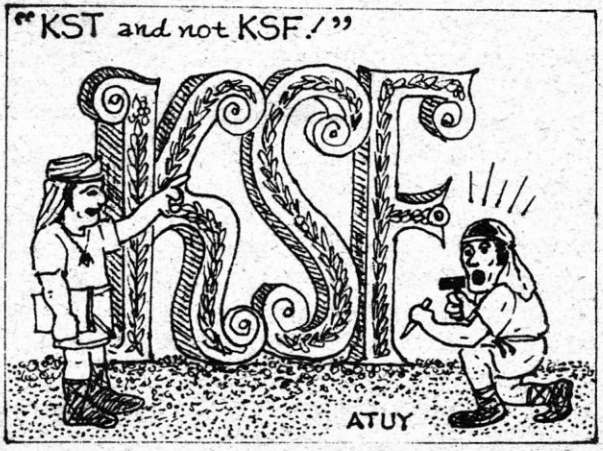
We belong to a fellowship because we believe in the Fatherhood of God and the Brotherhood of men. We fellowship with Him everyday; thus, striving for the best of relationship with Him is most important. Our fellowship binds us together like a threefold cord which gives us strength. (Ecc. 4:9).

Let me therefore conclude by saying a Brother Mason must above all things, put his TRUST in God, the Supreme Grand Master and Creator of this Universe, and in trusting HIM he should be prepared to lose his life for the LORD for he can only find life by losing it to the Lord.

Finally, I pray for all true and worthy Brother Masons to be victorious, (in God we are winners), in all temptations or challenges of their lives and for eternity. So mote it be.

ON THE LEVEL ANTONIO T. UY, PM

ON THE LEVEL ANTONIO T. UY, PM



PANGASINAN 56 TURNS 71

Pangasinan Lodge No. 56, F. & A.M., celebrated the 71st anniversary of the approval of its charter at the PNR Site, Dagupan City, October 18, 1990.

WM Jaime L. Nabua gave an eloquent tribute to the Lodge's Past Masters, who, through VW Godofredo Sayson, PDGL, warmly responded to the tribute.

VW George Chua Cham, DDGM, District 24, who was introduced by VW Peregrino G. Cornel, Jr., urged the brethren to rise up to the challenge passed on by the founders of the Lodge, namely, to spread brotherly love, relief and truth. He also challenged the brethren to keep on with their labors, so that Pangasinan 56 will remain "the premier Lodge of Masonic District No. 24."

The occasion was highlighted by the awarding of plaques of appreciation to the guest speaker, the First United Methodist Choir and the SEABEES Group, as well as by the presentation of a copy of the Lodge's Anniversary Directory to the Grand Lodge.

The Lodge fittingly gave recognition to the services of its members who have labored in Masonry for the past 25, 30 and 50 years.

-oOo-

WB VALENCIA GIVEN TRIBUTE

The remodeled dining room-kitchen of Leonard Wood Lodge No. 105 was dedicated on November 20 to the memory of WB Israel D. Valencia, the first Filipino initiated into the Lodge in 1976 and the first Filipino Master of the Lodge in 1980.

"WB Israel D. Valencia," said WM Roy H. Worstell, "was a real gentleman, a true brother and everyone's friend."

Sister Valencia placed her late husband's portrait on the wall of the dining room, MW John L. Choa made the dedication, and VW Rene Henson, DDGM of District No. 6, installed the plaque of dedication.

Present were Grand Lodge and District dignitaries and their wives and of course members of Leonard Wood Lodge and their ladies.

Meanwhile, the brethren of Leonard Wood No. 105 donated more than P17,000 for the flattened Baguio Lodge. Bro. Jerry Miller, through the help of his company, Dunhan & Smith, donated $18,000 of relief good, and VW Bro. James R. Ruckman took up a collection at his hometown lodge, Sumter Lodge, in Sumter, South Carolina and gave Leonard Wood Lodge a very generous donation to pass along for our brethren victimized by the July killer earthquake.

(Congratulations to Leonard Wood 105 for an informative newsletter, 3rd

quarter issue.- Ex. Ed.)

-oOo-

CAMARINES NORTE MASONS UNDERTAKE CIVIC ACTION

The Freemasons of Camarines Norte, in coordination with the United Church of Christ in the Philippines (UCCP), sponsored a free medical-dental clinic at Buenavista, San Isidro, Talisay, Camarines Norte on September 8, 1990.

The clinic was organized by Rev. Jorge E. Rubio, JW of Camarines Lodge No. 107. The UCCP donated P10,000 of medicines, anesthesia and prophylactic materials.

Part of the activity was a program in which the principal tenets of Masonry — Love, Truth and Relief — were discussed. Present were the Hon. Tomas V. Mancenido, Mayor of Talisay, VW Jose P. Tabios, Sr., PM,/PDGL and incumbent Lodge secretary.

The medical team, which included nurses, was headed by Dr. Ricardo R. Herrera, PM, Medical Director of Santo Niño Hospital. The dental group, on the other hand, was coordinated by Dr. Enrico Dorado.

More than 50 persons were beneficiaries of the clinic. — Godofredo O. Peteza, Sr., Camarines Norte 107 Correspondent.

-oOo-

MADRINAN ELECTED DISTRICT 9-A PAST MASTER GUILD PRESIDENT

WB Froilan T. Madrinan, Jr. (147) was elected president of the Past Masters Guild of District 9-A.

Other elected officers were: WB Eluderio S. Salvo (122), vice president; WB Zito C. Ochoa (147/119), secretary; WB Ulrico A. Baladad (147/169), treasurer; WB Guillermo R. Lazaro (147/119), chaplain; WB Rogelio Flores (147/277), marshall; WB Joselito Piamonte (169), auditor; WB Conrado C. Veneracion (122), inner guard; and WB Manuel Esmundo (147/199), outer guard.

The officers were installed in a simple but impressive ceremony by Past Master Guild President Rosendo C. Herrera, PGM and incumbent Grand Secretary of the Grand Lodge of the Philippines.

In his brief message to the members of the District Guild, MW Herrera urged them to work together to bring about good program for the year in order to serve the needs of old and deserving colleagues. On his part, president-elect Madrinan exhorted the members to derive inspiration from the tireless efforts and noble spiritual leadership of the organizer of the past Masters Guild.

Refreshments were served at the social hall of the Capitol Masonic

Corporation Temple.

-oOo-

WB SALVO RECEIVED DISTINGUISHED PROFESSIONAL AWARD

WB Eluderio S. Salvo, immediate Past Master of Quezon City Lodge No. 122, was recently awarded the distinguished professional award by the Philippine Federation of Professional Associations for his dedicated and exemplary involvement in the advancement of sanitary engineering profession and for projecting the capabilities of the Filipino engineers not only in the ASEAN region but also in the World Federation of Engineering Organizations.

WB "Ebbs" Salvo is a graduate of the UP College of Engineering.

-oOo-

SEPTEMBER AFFAIR OF CAMARINES NORTE LODGE NO. 107

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

That was the prevailing atmosphere during the fellowship of Camarines Norte Freemasons at Bagasbas beach resort recently.

Together with their ladies and children, the members of Camarines Norte Lodge No. 107 and Daet Lodge No. 247 partook with gusto the individually prepared foods after a bathing spree in the open sea.

RW Santiago M. Ferrer Sr., VW Santiago P. Ferrer, Jr., VW Jose P. Tabios, Sr., VW Hoselito N. Tabios, Jr., WB Ernesto C. Chicombing and Bro. Godofredo O. Peteza, Sr., Bro. Glicerio Infantado, and Bro. Aurelio Aguilar were there. WB Jose Seeping, Sr. arrived later and enjoyed the company of his brethren and their families.

Among the ladies present were Sis. Lourdes N. Tabios, Sis. Dolores Chicombing, Sis. Trinidad E. Peteza, Sis. Alicia C. Tabios and Sis. Marlyn Infantado and children.

SK Melchor Clasio, a member of the Knights of Columbus, Leon Hernandez Chapter in Naga City, mingled with us and enjoyed the merriment, said Godofredo O. Peteza, Sr., Camarines Lodge 107Correspondent.

-oOo-

MASONIC CHARITIES FOR CRIPPLED CHILDREN

The Masonic Charities for Crippled Children (MCCC) held its annual meeting at the canteen of the Plaridel Masonic Temple, September 17, 1990.

In attendance were Masters and representatives of Lodges in the

jurisdiction of the M.W. Grand Lodge of the Philippines.

Elected officers for 1990-1991 were: MW Raymundo N. Beltran, PGM, President; RW Agustin V. Mateo, 1st Vice President; RW Rizal Aportadera, 2nd Vice President; VW Bienvenido G. Ongkiko, AGS, Treasurer; VW Lucas T. Ty, Secretary; WB Dr. Honorio L. Carreon, Auditor; VW Benito T. Ty, VW Alfred Li, and WB William Webb, members; and Bro. Antonio L. Llanes, Legal Adviser.

Reappointed as Medical Director and Asst. Medical Director, respectively, were Brothers Manuel T. Rivera, M.D. and Michael Z. Rivera, M.D.

Masonic Charities for Crippled Children is supported by Masons in this jurisdiction.

"If you know of crippled children who are victims of poliomyelitis or who have club feet," stated the MCCC, "you may recommend them for free treatment or surgery in our Masonic Ward in the Mary Johnston Hospital, Tondo, Manila."

Added the MCCC: "The Lodges can sponsor these crippled children. Let us all stretch forth a helping hand to assist our less fortunate children."
— VW Lucas T. Ty

-oOo-

F.D. ROOSEVELT MEMORIAL LODGE FUND-RAISING DRIVE

F.D. Roosevelt Memorial Lodge No. 81 undertook a fund-raising drive for the benefit of the victims of the July earthquake.

In his report to the Grand Master, WB Leonardo T. Chua, WM, stated that the drive was able to realize P5,200, disbursed as follows: P2,000 for Cabanatuan Lodge No. 53, P1,000 to the Kapit-Bisig Project of Channel 13, P1,000 to the Grand Lodge, and P1,200 of dust masks for the rescuers through the Grand Lodge.

Bro. David Young Go, M.D., Junior Warden and Outreach Committee Chairman of the Lodge, volunteered his medical assistance in Baguio City to minister to the victims.

According to VW Ramon L. Go, other Lodges in District 1-C also contributed their share to the victims of the killer earthquake.

-oOo-

REPORT ON RELIEF DISTRIBUTION FOR BENGUET EARTHQUAKE VICTIMS

Bro. Galo D. Weygan, PM, who was designated by the Grand Master to take care of the distribution of relief goods to the earthquake victims in Baguio City and in Benguet, submitted a thorough report of how he distributed the 300

pieces of Ilocano blankets, various vegetable seeds, 10 rolls of plastic hose, 200 pieces of plastic hose, and P10,000 for buying rice.

He also reported that he was given medicines and relief clothes by the Full Gospel Businessmen's Fellowship, Manila; second-hand clothes by the Philippine Chamber of Commerce; and 15 sacks of rice and some canned goods by the Rotary Club of Sta. Mesa. All these were distributed to residents of Kabayan and Bokod in Benguet.

-oOo-

COMPULSORY ADVANCE REGISTRATION FOR ANCOM '91

"The Distric Council has unanimously agreed on the compulsory advance registration of all the brethren of District No. 27 for the forthcoming Annual Cummunication to be hosted by the District on April 25-27, 1991."

Thus wrote VW Carlitos E. Magno, DDGM, who mentioned that discounted rates were being offered as incentive for the brethren to make an advance registration. The discounted rates are as follows:

— Registration on or before December 31, 1990 - P400;
— Registration on or before February 28, 1991 - P450; and
— Registration after February 28, 1991 - P500.

Meanwhile, VW Gil N. Octaviano, Jr., Asst. Chairman, and WB Jose P. Gomez, Chairman, Ways and Means Committee, had capped their campaign in the Visayas for attendance in Ancom '91. They will fly to Manila in the company of VW Magno and VW Leo G. Cuachon, District Secretary, to drup up support for Ancom '91.

-oOo-

"2-IN-1" AFFAIR IN SEPTEMBER

The Bacolod Square and Compass Toastmasters Club, which is composed exclusively of Masons of District No. 27 and their ladies, held a "2-in-1" affairs on September 28.

The affair consisted of the Charter Presentation (Charter No. 3434-75) and the installation of the Charter Officers (1990-1991).

The Charter Officers installed were: TM Franklin J. Demonteverde - president; TM Jesus D. Angodung - educational vice president; TM Eufemia F. Octaviano - administrative vice president; TM Leo G. Guachon - secretary; TM Jose P. Gomez - treasurer; TM Wilfredo A. Caro - sgt.-at-arms.

Entertainment during the affair was provided by Disharmonica 64.

Meanwhile, on Sept. 28, 29 and 30, MD Nos. 15, 16 and 39 held a tri-district convention in Dumaguete City. The Grand Master and the Senior Grand

Lecturer graced the occasion.

-oOo-

ASSISTING DISTRESSED BRETHREN

The United Grand Lodge of Victoria continues to maintain the Masonic Advisory Service (MAS), an employment advisory service for brethren who wish to place employment vacancies, or to register for employment assistance for themselves or their immediate families.

Freemasons and other direct families who are unemployed are invited to register with this Service and some assistance may be available.

All Freemasons in that jurisdiction who are involved with employment of staff are asked to use the Service to find suitable employees.

The Service is operated by volunteers, hence, there is not cost to either employer or employee. (*The Victorian Mason,* Winter 1990).

"We have a MAS, too," explained DGM Jose R. Guerrero, "All we have to do is to strengthen it."

-oOo-

M.D. 18 OFFICERS IN M.D. 37 CONVENTION

Officers of Masonic District No. 18, led by VW Romeo A. Yu, RW Rizal D. Aportadera, and VW Ben Geli, attended the Masonic District No. 37 Convention at General Santos, September 14-15.

Later, on September 16, the brethren and their families and friends attended the enhancement-of-family-togetherness program, hosted by Beacon Lodge No. 213 at the Davao Masonic Center.

Gracing the occasion were: MW John L. Choa, GM; RW Rizal Aportadera, JGW; VW Danilo Angeles, SGL; VW Samuel Fernandez, GSB; VW Ben Geli, JGL for Mindanao; and other dignitaries.

M.D. 18, furthermore, held the following activities at the Davao Masonic Center: District Board Meeting, October 3; Past Masters Guild Meeting, Oct. 6; Widows Day, Oct. 28; and Lodge of Remembrance, Oct. 31 (hosted by Beacon Lodge No. 213).

The Davao Masonic Center, by the way, was reconsecrated and rededicated by our Grand Master on Nov. 22.

Throughout October 1990, M.D. 18, with Toril 208 and Digos 198 as hosts, undertook charity and community projects in line with the Grand Lodge program.

Meanwhile, the 8th multi-district Masonic convention took place at Kabacan, North Cotabato, Nov. 23-24.

-oOo-

FLASHBACK ON DISTRICT 9-A ACTIVITIES

District 9-A, which was adjudged Most Outstanding Masonic District for MY 1989-90, had undertaken several significant activities under the leadership of VW Roger S. Talastas, DDGM.

It held a symposium on lodge management, May 27, with VW Bro. Fernando V. Pascua, Jr. and Bienvenido Ongkiko as resource persons. It conducted another symposium, July 21, this time on Philippine Masonic History, Jurisprudence and Masonic Symbolism. VW Fernando V. Pascua, Jr., MW Raymundo Beltran, and MW Reynold S. Fajardo were resource persons.

Lodges in the District have held Lodge Instruction on Masonic Education during stated meetings, including important aspects on duties, powers and responsibilities of Lodges, WMs and other offices, as well as individual MMs.

In May the District held two fund-raising activities in the form of benefit luncheon meetings at Adam's Ribs Restaurant. In August it sponsored a movie-premiere benefit show at Greenhills Theater. All these projects were geared to raise enough funds for the District projects.

The District remitted P7,000 to the Earthquake Calamity Fund of the Grand Lodge.

The District, furthermore, participated in national official affairs, such as the Independence Day celebration at Kawit, Cavite, June 12; and MW Manuel L. Quezon's birth anniversary at the Quezon Memorial and Mausoleum, August 19.

A big number of District 9-A brethren, additionally, participated in the inauguration of Jose P. Rizal Lodge No. 270 at Calamba, Laguna.

The District also devised a Grand Lodge Inspector's Management Audit Quarterly Report as a means of assisting the District GLIs in properly auditing Lodge affairs.

The District also collected used clothes and other items which, together with funds raised, were used for its civic action projects for the benefit of selected deserving barrios in Quezon City.

The District, furthermore, held a symposium on Lodge Assets and Financial Management, Sept. 29.

Prosperity is not without many fears and distastes; and Adversity is not without comforts and hopes.

CIRCULARS

CIRCULAR NO. 23
Series of 1990 - CHOA

TO : ALL MASTERS, OFFICERS AND MEMBERS OF LODGES UNDER THIS JURISDICTION

SUBJECT : MASONIC ASSISTANCE ON EMPLOYMENT

For the guidance of the Brethren whose sons and daughters are seeking assistance for employment, efforts are being made to provide the appropriate venue which the Grand Lodge can effectively dispense help through referrals to the appropriate person or persons who are perceived to be in the best position to provide the assistance sought.

Attached is a copy of an offer by a company to recruit their manpower requirement from the sons and daughters of the Brethren in this jurisdiction who may qualify for employment to the positions called for.

This circular shall be read in open Lodge at the Stated Meeting next following its receipt and action thereon duly recorded in the minutes.

Given under my hand and seal of the Grand Lodge of the Philippines in the City of Manila, this 2nd day of October 1990.

JOHN L. CHOA
Grand Master

ATTEST:

ROSENDO C. HERRERA, PGM
Grand Secretary

One of the greatest pains to human nature is the pain of a new idea.

September 19, 1990

Grand Master
Ancient Free and Accepted Mason of the Phils.
San Marcelino, Manila

Dear Sir;

We are an integrated electrical company. We are interested to recruit manpower for our plant and various project in the field.

Mr. Peter C. Chua our Vice-President (Administration) is a member of your organization and he is willing to recruit the sons and daughters of the member of your organization.

We hope that this letter would reach to the attention of the members of the organization who have potential sons & daughters that will qualify in the manpower requirement which we have attached.

Thank you.

Yours truly,

BERNARD L. ALEJANDRIA
Personnel Officer

MANPOWER REQUIREMENTS

A. PROJECT ENGINEER
- — Male, not more than 30 yrs. old
- — Licensed Asst. Electrical Engineer
- — With knowledge in estimation of N.V. Distribution line and L.V. installation (Industrial type)
- — An actual experience in the construction of electrical system is an advantage

B. CADET ENGINEER
- — Male, not more than 25 yrs. old
- — Preferably BSEE graduates
- — With good moral character

C. SECRETARY
- — Female, single
- — Proficient in stenography, typing, English & grammar
- — With pleasing personality

D. DRIVER
- — With professional driver license, Restriction Code #2 & 3

E. SHEET METAL WORKERS
- — Male, 24-30 yrs. old at least high school graduate
- — At least 3 yrs. experience in sheet metal or panelboard fabrication
- — Must know how to weld and use metal form machine

F. INDUSTRIAL ELECTRICIAN (Apprentice)
- — Male, 20-22 yrs old at least high school graduate
- — Must have basic knowledge of wiring industrial motor control

G. SHEET METAL (Apprentice)
- — Male, 20-22 yrs. old, at least high school
- — Must have basic knowledge and ability to use basic metal forming machine

H. MACHINIST
- — Male, 20-22 yrs. old, at least high school graduate
- — Must know how to use lathe machine and others

For position A, B, C please send your letter of application with resume (include tel. no.), transcript of records and 2 x 2 photo.

For position D, E, F, G, H please bring bio-data & high school diploma w/ photo at:

Personnel Officer
#25 Pacific Street, TS Cruz Subd.
Baesa, Quezon City
Tel. No. 344913; 342875

CIRCULAR NO. 24
Series of 1990 - CHOA

TO : ALL DISTRICT DEPUTY GRAND MASTERS AND DISTRICT GRAND LECTURERS
SUBJECT : SEMINAR ON LODGE MANAGEMENT

The observation has frequently been made that a successful Lodge is but the shadow of its elective officers. Likewise, it can be said that a prosperous, active and highly respected Lodge is the reflection of the leadership that the Lodge enjoys. This is the reason why at the Lodge level we need to learn and practice the principles of good management.

For this purpose, we are reminding all concerned, the Lodges and Districts, to conduct a seminar on Lodge Management for the benefit of the three (3) elected lights of the Lodge, the Treasurer, the Secretary and the Grand Lodge Inspector, in November, 1990 as provided for in the Grand

Master's Program and Lists of Handouts distributed during the 74th ANCOM held at UPLB, Laguna, last April 26-28, 1990.

This Circular shall be read in open Lodge at the Stated Meeting next following its receipt and action thereon duly recorded in the Minutes.

Given under my hand and seal of the Grand Lodge of the Philippines in the City of Manila this 4th day of October 1990.

JOHN L. CHOA
Grand Master

ATTEST:

ROSENDO C. HERRERA, PGM
Grand Secretary

CIRCULAR NO. 25
Series of 1990 - CHOA

TO : ALL DDGMs, DGLs, GRAND LINE OFFICERS, MASTERS, OFFICERS, AND MEMBERS OF SUBORDINATE LODGES IN THIS JURISDICTION
SUBJECT : TICKETS FOR THE SIX-IN-ONE AFFAIR

In connection with the holding of our Six-In-One Affair on December 19, 1990, distribution of the tickets has already started last Saturday, October 13, 1990, during my Mid-Year Meeting with DDGMs and DGLs at the Plenary Hall of the New Plaridel Masonic Temple Building. Each ticket will entitle the holder to the following:

a) One (1) Raffle Stub
b) One (1) Lunch Stub
c) One (1) Dinner Stub

The price of each ticket is P200.00 but it will be sold for only P100.00 as the Grand Lodge will subsidize the other half (P100.00).

You are, therefore, required to inform the Grand Lodge of the number of Brethren attending the Six-In-One Affair not later than November 30, 1990, so that the Committee in charge of preparations could have a basis for making reservations especialiy for the Fraternal Dinner in the evening of December 19, 1990.

This Circular shall be read in open Lodge at the Stated Meeting next following its receipt and action thereon duly recorded in the Minutes.

Given under my hand and seal of the Grand Lodge of the Philippines in the City of Manila this 15th day of October 1990.

JOHN L. CHOA
Grand Master

ATTEST:

ROSENDO C. HERRERA, PGM
Grand Secretary

CIRCULAR NO. 26
Series of 1990 - CHOA

TO : ALL DDGMS, DGLS, GRAND LINE OFFICERS, MASTERS, OFFICERS AND MEMBERS OF LODGES UNDER THIS JURISDICTION

SUBJECT : EXTENSION OF SUBMISSION OF ADVERTISEMENTS FOR MASONIC YEAR BOOK

In response to the clamor of our provincial Brethren and in order to afford them more time to solicit Advertisements and to be included in the Masonic Year Book, we are extending the deadline for submission of advertisements to December 19, 1990.

Early submission of solicited Advertising Contracts to the Grand Lodge to avoid last minute inconvenience is hereby directed.

This Circular shall be read in open Lodge at the Stated Meeting next following its receipt and action thereon duly recorded in the Minutes.

Given under my hand and seal of the Grand Lodge of the Philippines in the City of Manila, this 25th day of October, 1990.

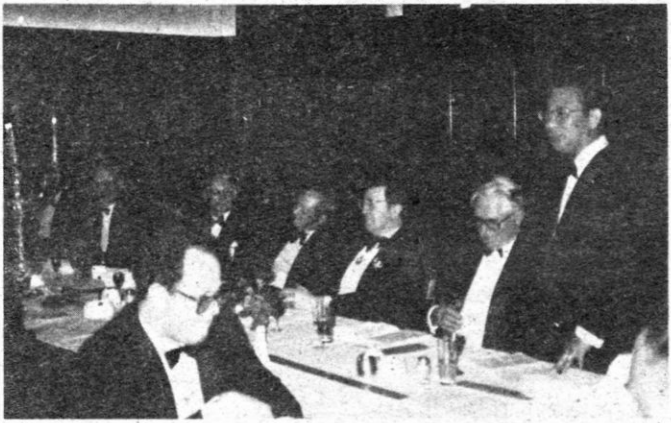
JOHN L. CHOA
Grand Master

ATTEST:

ROSENDO C. HERRERA, PGM
Grand Secretary

...Strengthening Masonic Links In Asia

MW John L. Choa together with other District Grand Officers of Hongkong. GM John L. Choa and Party attended the Consecration of Rotarian Lodge of Hongkong No. 9378



MW John L. Choa addressing the brethren of Hongkong during the Consecration of Rotarian Lodge of Hongkong Lodge No. 9378

MW John L. Choa with MW Tomy Weng of the Grand Lodge of China.

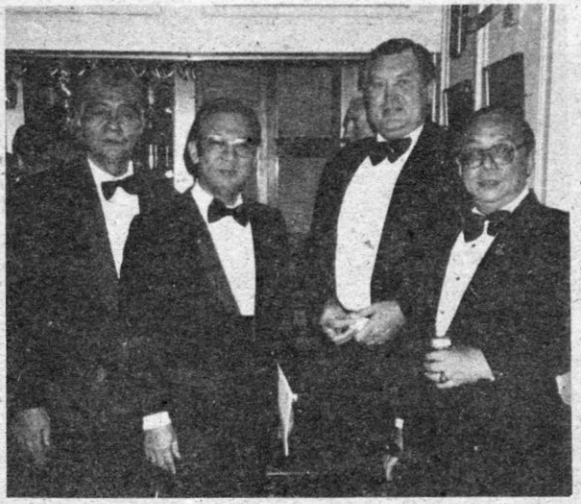
MW Tommy F.H. Weng, Grand Master, Grand Lodge of China, presents US $5,000 to MW John L. Choa for the earthquake fund of our Grand Lodge.

MAW John L. Choa presenting a souvenir gift to MW Tomy Weng, Grand Master of China

MW John L. Choa with Masonic dignitaries of China, Japan and Hongkong during his visit to Grand Lodge of China on the occasion of its 37th Annual Communication

MW Tomy Weng of China, MW John L. Choa of Philippines, MW Yoshio Washiyu of Japan and MW Ian Lin PGM of China with Bro. Douglas Kao, GLP Photographer.

MW Tomy Weng GM and RW Bill Hao, Grand Secretary of Grand Lodge of China send off GM John L. Choa and Party.



At Hongkong Grand Lodge, Lefthand Hall, VW Vicente A. Cu, Grand Master John L. Choa, VW Terence Orsler, Chief Superintendent of HK Police, VW Douglas Kao. (L-R)

"Lives of great men all remind us that we can make our lives sublime. And the departed leave behind footprints on the sand of time."

HONORING MASON HEROES: RENEWAL OF KINSHIP TO GREATNESS

District 9-A officers laying wreath at the statue of Gat Jose Rizal, Calamba, Laguna, June 19, 1990.

MW John L. Choa, GM, flanked by the officers and members of District 9-A in front of the new J.P. Rizal #270 before its dedication, June 19, 1990.

The ceremony of Dedication of the new Lodge Temple of J.P. Rizal No. 270, Calamba, Laguna, June 19.

MW John L. Choa leading the parade to the Quezon Mausoleum, Aug. 19, 1990

Grand Lodge officers led by MW John L. Choa with the officers and members of Dist. 9-A in front of Quezon Mausoleum, Aug. 19, 1990.

Breakfast at the Little Quiapo Restaurant after the celebration ceremonies of Quezon Day. Picture shows RW Jose R. Guerrero, DGM with brethren from District 9-A.

MCCC, the Blue Lodge: Continuing the Masonic Tradition of Caring for the Less Fortunate and the Misled...

(L-R) WB Florencio Sy, WV Lucas Ty and Bro. Dr. Michael Rivera, Asst. Medical Director, MCCC

Conferring for more assistance (L-R): VW Ed Lachica, WB Andy Valle, VW Lucas T. Ty, WB Florencio Sy and WB Reuben Abenojar

Patients of the Masonic Charities for Crippled Children War at the Mary Johnston Hospital enjoy visits of the Brethren.

Wheel Chairs donated by Dalisay Lodge No. 14 (MD-IB) (L-R): VW Lucas Ty, Secretary, MCCC; VW Eduardo Lachica, DGL-MD-IB; WB Carrol Tang; WB Florencio Sy; WB Reuben Abenojar; WB Andy Valle and WB Trias.

Wheel Chairs donated by Jose Rizal Lodge No, 22 (MD-IB) and Kasilawan Lodge No., 77 (MD-IB): prima-facie evidence of Masonic Charity

Masonic District I-B donates television set with which patients may while away their time.

VW Alfred Li, District Deputy Grand Master MD-IB, together with WB Adam Sim, Dist. Secretary chats with patients at the MCCC Ward.

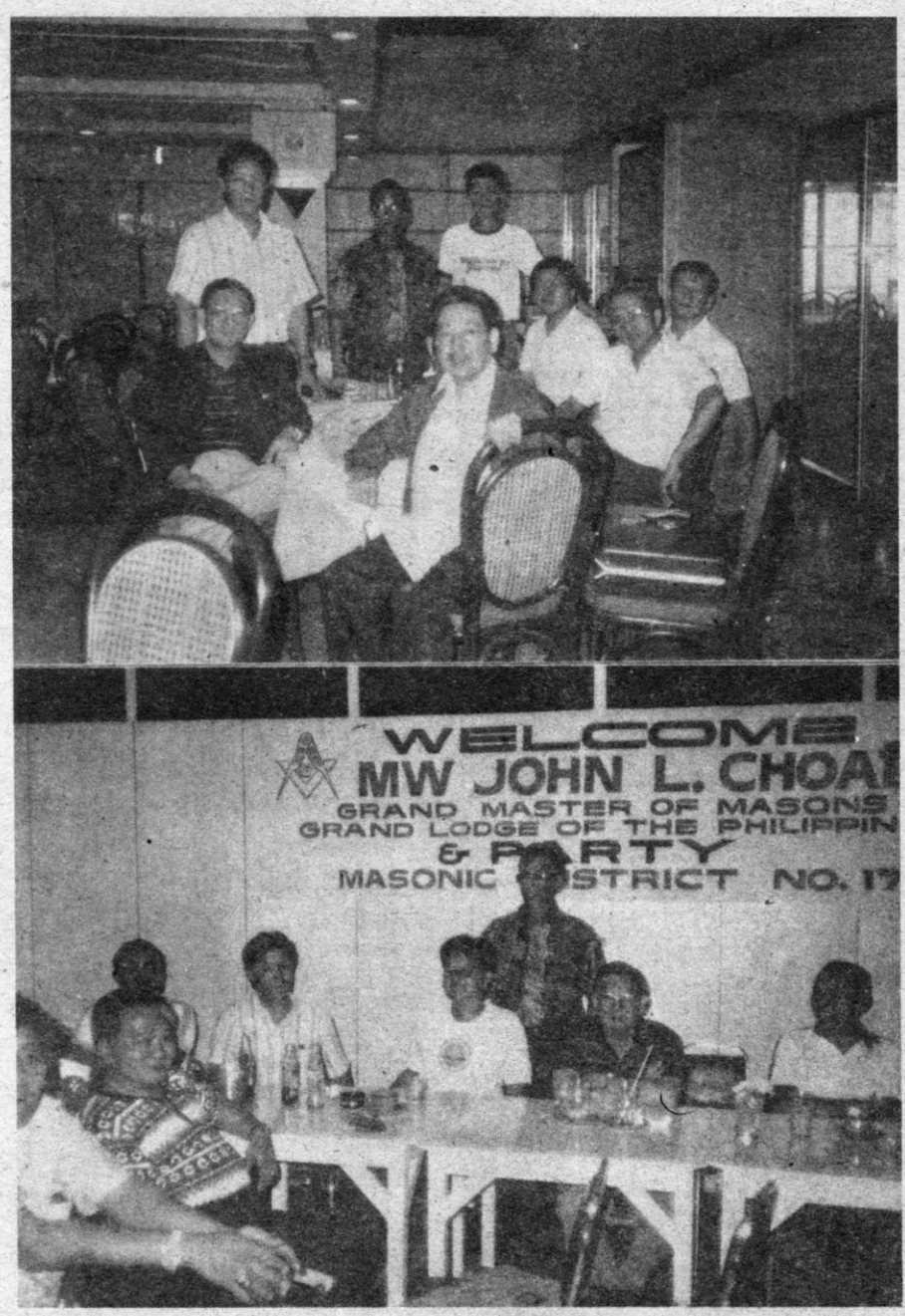
DISCON = $\frac{\text{WORK} + \text{PLAY}}{\text{MASONIC DISTRICTS (Grand Lodge)}}$

GM Choa and Party are welcomed by Brethren and Sisters of Masonic District Nos. 17, 31 and 35

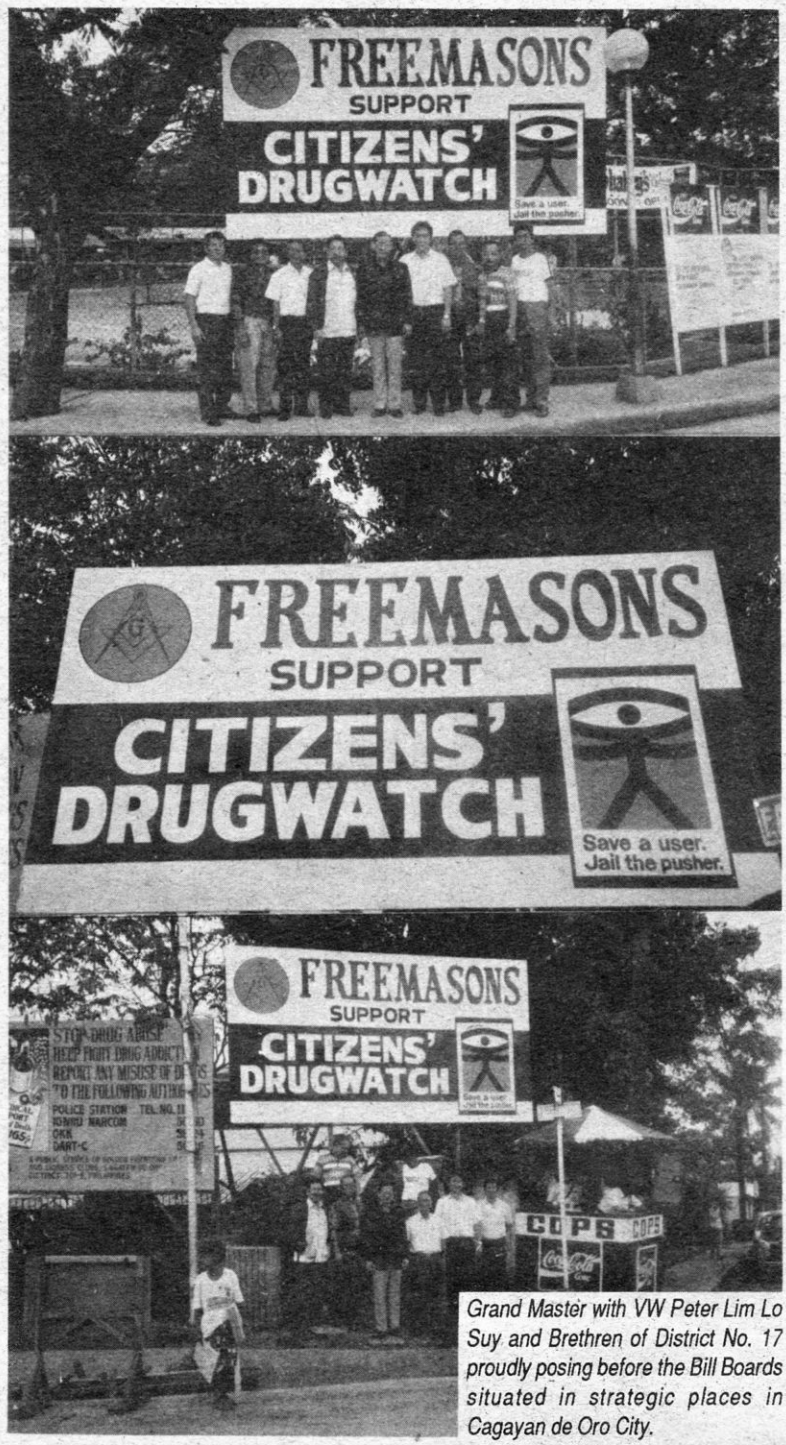
GM John L. Choa, VW Danny Angeles and VW Samuel P. Fernandez with some Dignitaries of District Nos. 17, 31 and 35

Sign Board of the Mayor's Community Calendar includes welcoming GM John L. Choa and Party

Clinic constructed by Shriners of Aloha Temple in Cagayan de Oro City.



DDGM Peter Lim Lo Suy and Brethren of District No. 17 welcoming GM Choa and Party in Cagayan de Oro City.



Grand Master with VW Peter Lim Lo Suy and Brethren of District No. 17 proudly posing before the Bill Boards situated in strategic places in Cagayan de Oro City.

CURIOUS IKKO

ART BY:
L. SAMANIEGO
CONCEPT BY:
S. FERNANDEZ

TO POSTMASTER: If undelivered, please return to

The CABLETOW

THE OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

Plaridel Masonic Temple
1440 San Marcelino, Manila D-2801

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

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