

The Cable Tow

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

MAY/JUNE 1992



Brotherly Love, Relief and Truth
Our Continuing Commitment



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AGUSTIN VICTORIO MATEO

SOLDIER, GOVERNMENT OFFICIAL, CIVIC LEADER AND DEVOTED FAMILY MAN.

8/93
PERSONAL INFORMATION: Born on July 7, 1931, Bayombong, Nueva Vizcaya. The 16th child of Pedro Y. Mateo of Intramuros, Manila and Dionisia B. Victorio of Lubao, Pampanga. Married to Lolita G. Sintos of Butuan City with whom he has five children: Margaret, Jacqueline, Josephine, Imelda and Richard.

EDUCATIONAL ATTAINMENT: Associate in Arts, University of the East, 1952. Bachelor in Science, Philippine Military Academy, 1956. Master in Business Administration, University of the Philippines, 1971.

POSITIONS HELD: Philippine Veterans Investment Development Corporation Director. National Police Commissioner, 1986 - 1990. Chief and Director for Plans, PC/INP, 1983-86. Deputy Chief of Constabulary for Police matters, 1983-86. Chief of Staff and Chief Directorial Staff PC/INP, 1986.

AWARDS: Presidential Unit Citation Badge. 1986 February EDSA Revolution Ribbon. Distinguished Service Star. Outstanding Achievement Medal. Military Commendation Medals.

TRAINING PROGRAMS: Command & General Staff Course, AFP, 1972. Parachutist/Airborne Course, 1967-68. Depot Maintenance and Supply Management, Okinawa, Japan, 1967. Motor Transport Operations & Maintenance, Ft. Eustis, Virginia, USA, 1961.

CONFERENCES: Co-Chairman of the RP-US Mutual Defense Board, 1983-86. Seminar of the International Association of the Chiefs of Police in Bangkok, Thailand, 1988. 56th Interpol Congress, Nice, France, 1987. Seminar-observation Tour of the Japanese Police System in Tokyo and Yokohama, 1986. The 7th Congress on Crime Prevention and Treatment of Offenders in Milan, Italy, 1985. Pacific Armies Management Seminar in Hawaii, 1984.

MEMBERSHIP IN ORGANIZATIONS & ASSOCIATIONS: Philippine Military Academy Alumni Association. Vice

President for Mindanao, Professional Criminologists Association of the Phil., since 1988. Member, Knights of Rizal Taguig Chapter, since 1985. Chairman, Narra Children's Project Board of Governors, World Vision Phil. Inc., 1977-85.

PUBLISHED ARTICLES: *Watchdog of Discipline NAPOLCOM: Policing Erring Policemen. The Constable and INP Journal*, Nov.-Dec. 1988. *Higher Code of Conduct: New Frontier of Service, ibid.*, Sept.-Oct. 1989. *Need to Rationalize Reporting System of Field & Separate Units, ibid.*, July-Aug. 1975. *Seventh UN Congress on the Prevention of Crime & Treatment of Offenders, ibid.*, Nov-Dec. 1985. *INP Awards: a Step to Professionalization, Criminal Justice Journal*, Jan.-April 1985; *Napolcom's Resolution No. 87-01: Some implications for Police Officers, ibid.*, May-Aug. 1987.

MASONIC AND APPENDANT ORGANIZATIONS: 1991—Deputy Grand Master; Vice-President, Grand Guild of Past Masters; coronated 33° IGH. President, Temple Builders Club. 1990-Senior Grand Warden. 1989-Junior Grand Warden; start of membership in Board of Directors, Masonic Charities for Crippled Children. Co-founder, co-organizer, charter member and 2nd president, Square and Compass Toastmasters Club No. 4749-75; co-founder, co-organizer, charter vice-president, Square and Compass Cavaliers Club of the AFP. Honorary Member of several Masonic Lodges. Ambassador, Aloha Temple, AAONMS, Honolulu, Hawaii. Member-Lodge Perla del Oriente No. 1034, S.C.; Royal Order of Scotland; Order of the Eastern Star, Sampaguita Chapter. Served as High Shereef, Bamboo Shrine Oasis. 1986—DDGM, District 1-A; Venerable Master, Mt. Arayat Lodge of Perfection; President, Philippine Shrine Association. 1984—Invested 32° KCCH. 1983—President, Square and Compass Toastmasters Club. 1980—Affiliated with Manila-Mount Lebanon No. 1; Member of this Lodge's Board of Advisers up to present. 1979—WM, Quezon City Lodge No. 122. 1967—WM, Keystone (which was later dissolved). 1963—Initiated, passed and raised in Keystone Lodge No. 100.

FROM THE GRAND MASTER

*Brotherly Love,
Relief, and Truth are
the principal tenets of
Masonry. They are
never new, neither are
they never old.
These doctrines are
immortal.*

BRETHREN:

You have chosen me to occupy the Oriental Chair of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines.

I humbly accept the honor with mixed feelings of apprehension, high hopes, and great expectations.

I fully realize the awesome responsibilities of the position. I have to marshal all my resources, utilize every bit of support you can extend me, and invoke the blessings of God in order for me to succeed as your Grand Master.

I beseech you, Brethren, to pledge your total commitment and loyalty to the Oriental Chair and the Craft. With it, we can overcome all obstacles and achieve our goals.

We belong to the most ancient and revered Fraternity in the universe. The philosophies, teachings, and practices of Masonry have withstood the passage of time. They have inspired and driven men to achieve remarkable feats that helped shape the destinies of nations. The history of the world, including our country is replete with names of Masons who have left their imprint in all momentous and significant events that have unfolded throughout the ages.

Masons have a tremendous ob-

ligation to fulfill. We are recipients of an extraordinary and durable legacy. Let us bear them proudly in the light. Let us share these Masonic tenets and virtues to all.

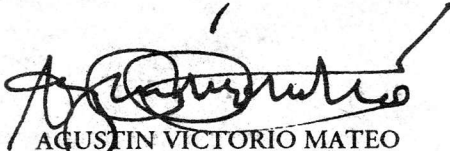
As you know, Brotherly Love, Relief, and Truth are the principal tenets of Masonry. They are never new, neither are they never old. These doctrines are immortal. In them is ceaseless inspiration and inexhaustible appeal. These lights, we must scatter. These virtues, Masons share and take comfort with so that other men may take notice.

It is my ardent desire that the brethren practice with renewed vigor the teachings and ideals of the Fraternity; strengthen the ties that bind all of us; and be more responsive to things around us, so that finally, humanity will understand and appreciate our Fraternity.

Sooner or later, men will approach us to ask: "How can I be like you? How can I be a Mason?"

Only then can we be sure that we have fulfilled our obligations to our God, our country, our fellowmen and our Fraternity.

Mabuhay kayong lahat!



AGUSTIN VICTORIO MATEO

Grand Master

Contents

The Cable Tow

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THE CABLETOW is published bimonthly by the Grand Lodge of Free & Accepted Masons of the Philippines with principal office at the Plaridel Masonic Temple, 1440 San Marcelino Street, Metro Manila.

Publisher reserves the right to accept or reject any editorial or advertising matter and assumes no responsibility for return of unsolicited manuscripts or art. No part of this magazine may be reproduced, reprinted or otherwise duplicated without written permission of the publisher.

F E A T U R E S

6/KATIPUNAN & MASONRY: Partners in the struggle for freedom

by CARLO G. MAGNO

The histories of the Katipunan and Masonry are inextricably interlocked.

10/DDGM: The GM's Alter Ego

by SAMUEL P. FERNANDEZ

Time was when our Grand Lodge was so small that there was no need to appoint extensions of the Grand Master's personality. Time came when during his one-year term the Grand Master (GM) found it difficult to visit our Masonic Districts (now 42) and Blue Lodges (now some 250), particularly because our country is archipelagic and some of our Blue Lodges are on foreign soil.

13/QUO VADIS, Brethren?

by SONNY

The crying need of the hour is Inspired Leadership.

D E P A R T M E N T S

5/COUNTERPOINT – Of various kinds of communication.

8/HARVEST – An amusing anecdote.

15/LIGHT MOMENTS – A light to see, to learn and to shine.

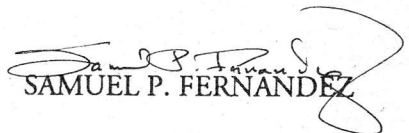
16/IMPRESSIONS – Auspicious beginning.

Dear Readers,

“The BEST EXECUTIVE is the one who has sense enough to pick good men to do what he wants done, and self-restraint enough to keep from meddling with them while they do it.” Thus Bro. Theodore Roosevelt divined.

I am happy to have the support of “good men” and of a Grand Master who is sensitive enough to respond to the exigencies of the time. If the “change” soothes your eyes, this is the result of group dedication, and labor of love.

Happy reading.


SAMUEL P. FERNANDEZ

Invariably, as Arnold Toynbee put it, all progress, all development comes from challenge and a consequent response.

Decidedly, a Grand Master's burning desire is to be able to push, in his own measure, our great institution forward during his brief stint in the Grand East. Usually, however, he finds it quite difficult to transform that desire into reality, not so much because there is a dearth of hard-working, dedicated Masons who give so freely of their time and talents, serving in our boards, committees, training programmes and similar bodies, but rather because he finds monetary and material resources to be inadequate.

The Grand Master's challenge of partnership

Consequently, Grand Master Agustin V. Mateo embarked upon a campaign for cash donations and additional equipment to augment the budget of the Grand Lodge and improve its operations.

Naturally he started his campaign among new Grand Lodge officers and brethren he is familiar with; for to him they are his principal partners in carrying out our administrative program for this year. With this inimitable candor and disarming sincerity, he challenged them to take the lead, *within the limits of their capability*, in enhancing the Grand Lodge's capability to promote the state of Freemasonry in this jurisdiction.

The brethren responded favorably to their Grand Master's request for assistance; they accepted his challenge of partnership. They consented to serve their Craft by giving what they can to Grand Lodge.

Many of them contributed cash to help Grand Lodge in financing the last Annual Communication. Many others have subsequently done similarly to help Grand Lodge pursue its other projects.

Other brethren have acceded to the Grand Master's request for much needed equipment.

Contributions, both cash and in kind are still coming in. All these will be acknowledged and accounted for in due time.

Many other Masons, we are sure, are just waiting to be asked for assistance by the Grand Master; for true Masons readily exemplify the Masonic dictum "the open hand is a fit companion of the pure heart."

Pax vobiscum.

The past Masonic year, which was a year of hibernation for me, was quite a respite. Now, more than ever, I am committed to the punctual printing and mailing of issues of *The Cabletow* in order to make this an effective nexus between the Grand Lodge and the membership of the Craft.

Sure, the subscribers to *The Cabletow* deserve a much better publication. But they must get involved in the task of realizing that goal.

The Craft has within its fold a great number of professional journalists, writers and researchers in the different districts. The involvement of such brethren will lead to much-improved edition of *The Cabletow*. Alas, a dismal number accepts the job of handling the publication; for it is a thankless job and it entails not only writing ability but also a certain degree of "feel" of the Frater-

Of various kinds of communication

nity, i.e., acculturation to the esoteric and exoteric way of life of the Craft. One with such a "feel" will be able to refrain from use of the language of the profane.

Moreover, the brethren know that year in and year out *The Cabletow* has suffered from budgetary constraints. They agree that adequate budget will greatly help the editorial board give *The Cabletow* an improved creative presentation as well as to solicit quality articles from talented brethren who deserve to be given at least a small material recognition or incentive.

No, we're not asking the Grand Lodge to raise our approved budget. We aren't cursing the dark, either. We want *The Cabletow* to become a beacon light by streamlining its financial operation.



Laus Deo, the Grand Master has approved several changes in editorial policy. One of these changes is the assignment of a Business Manager for *The Cabletow*. The brother tapped for the job is VW Bro. Max Tuason, a creative writer in his own right and an experienced, hard-working PR man. He'll assist the editors make *The Cabletow* financially solvent, principally through solicitation of advertisements. Some quarters, we know, will frown upon this new editorial policy. But, as many other Grand Lodges have found out, it is a practical way of having "a much better publication."

The policy will allow the editor-in-chief and the other members of the editorial board to focus their energies on their creative functions instead of worrying about pecuniary matters.



"Everything flows; nothing stays still." That Greek philosophical statement has held water up to this era of computers, cellular telephones, fibre-optics, and other technological innovations. Hence, after much deliberation and consultation with knowledgeable brethren, we've also decided to change the format of *The Cabletow*, so that reading it will be a pleasant, enjoyable experience.

The Cabletow has changed in appearance; but, essentially, has remained what it is: *our, the subscribing brethren's, magazine*. It is not a cotton-dry journal for a coterie of eggheads among us. It is not the Grand Master's mouth-piece, either. It is the subscribers' publication.

But, dear brethren, we get the publication we deserve. You must supply us in the editorial staff with information, including Lodge and District happenings, personal essays, testimonies, historical, vignettes, pictures and other publication-worthies. Remember, nothing has happened until it is recorded.

That's why the Blue Lodges and District correspondents are considered the *lifeblood* of *The Cabletow*. If they responsibly perform their functions, *The Cabletow* will become a publication to be proud of.

Let us, brethren, rendezvous with destiny. With your valued support, *The Cabletow* will yet become "a much better publication" you expect it to be. ▲



by **SAMUEL P. FERNANDEZ**, Noli Mi Tangere 148
Dean of Student Services. PUP

K MASONRY

T I P U N A N

Partners in the struggle for freedom

The histories of the Katipunan and Masonry are inextricably interlocked.

One hundred years ago, in 1892, the Katipunan was organized by Andrés Bonifacio, his brother-in-law Teodoro Plata, and Jose Dizon, all Masons. Earlier in the same year, *Lodge Nilad*, the first Filipino Masonic lodge in the country, was issued its charter.

Initiated by Marcelo H. Del Pilar and Jose P. Rizal, who were both active Masons in Spain, *Lodge Nilad* in Manila had its first Venerable Master in Jose A. Ramos.

The same ideals of liberty, equality, and fraternity fired the imagination of those who joined Masonry and, later on, the Katipunan.

The Filipino students in Spain found a country vastly different from their native land. In Spain, unlike in the Philippines, there was freedom of thought; one could criticize, orally or in writing, the government policies. In Spain, the hegemony which the religious orders exercised in the Philippines was absent. There was in fact a pervasive anti-clerical feeling. In 1834 and 1835, mobs burned religious houses and murdered many of their occupants.

Above all, the Filipinos found in Spain a country strongly influenced by Masonic thought. In 1868, a Masonically-led revolution overthrew Queen Isabela and catapulted Masons into positions of power. Promptly, the new national leaders

by **CARLO G. MAGNO**

injected Masonic tenets into national policies which later became part of the law. Spanish Masonry imposed no racial barriers. One by one, Filipino students joined the fraternity. In December 1889, the *Logia Solidaridad* No. 53, the first all-Filipino lodge in Spain, was organized. Members, aside from Rizal and del Pilar, were Graciano Lopez-Jaena, the Luna brothers Juan and Antonio, and Pedro Serrano Laktaw, among others.

with invitations to banquets and conferences, which he attended. Within ten days of his arrival, he was arrested by the Spanish authorities and deported to Dapitan.

It was within this short period, however, that he, at the urging of his brother Masons, organized the *Liga Filipina*. When Rizal drew up the statutes and regulations of the *Liga*, he based them on Masonic practices. Just

Salvador and Domingo Franco. By 1896, all lodges were closed.

Philippine Masonry had to resurrect itself from the sea of blood to lead in the restoration of democracy in the forthcoming years.

The struggle of the Katipunan led to the proclamation of the Philippine Independence by Gen. Emilio Aguinaldo, a Mason, on June 12, 1898. The majority of his cabinet, led by

The successful Revolution of 1896 . . . was an achievement we owe, largely to Masonry and to Masons.

Filipino Masons in Spain perceived that the fraternity is "the supreme manifestation of democracy, an organization which could redeem and transform the Philippines from a neglected and downtrodden Spanish colony, poor and sickly, into a dignified, free, and prosperous nation."

Thus the Filipino colony in Spain headed by del Pilar and Rizal conceived the idea of founding lodges composed of Filipinos in Manila and the provinces, which could later constitute, together with those of Spain and other countries, a strong, consolidated league against oppression in the Philippines.

Expounding on his ideas, del Pilar told his brothers in Solidaridad Lodge:

"If the despotic regime now in force in the Philippines oppresses without doing any constructive or progressive work, then it is our duty to carry beyond the seas the light of Masonry. Let us strive, therefore, to extend to the remotest corner of the Philippines, the principles of our august order, teaching the people by precept and example, if not by legislation, the love of liberty, equality, and fraternity."

Masonry in the Philippines was progressing by leaps and bounds when Jose Rizal arrived in Manila on June 26, 1892. His return caused a sensation in Manila. Rizal was inundated

like Masonry, the *Liga* had initiation rituals, required the members to use symbolic names (Rizal was *Dimasalang*, Andres Bonifacio was *Sinukuan*), and was organizationally composed of lodges.

Realizing the need for secrecy, the Katipunan also patterned its rules after Masonic practices, but simplified them to adapt the practices to the grade and culture of members, who belonged to the workmen and peasant classes.

One of the two organizations patterned after Masonry, *La Liga* withered after Rizal was deported to Dapitan. The other, the Katipunan, prospered. In August 1896, the Katipunan was discovered. The authorities confused the Katipunan with Masonry and unleashed a reign of terror against Masons.

Philippine Masonry was inseparably intertwined with organizations struggling for reforms, and as time went on, it became very difficult to distinguish between the acts of the members as Masons and their acts as revolutionaries.

When the Katipunan was discovered by Spanish authorities, quite a number of Masons were imprisoned, tortured, exiled and put to death. Prominent among these martyrs were Jose Rizal, Faustino Villaruel, Moises

Apolinario Mabini, were Masons.

No matter how one looks at it, the importance of 1892 in our history cannot be minimized. This was the year Filipinos themselves ushered in Masonry for Filipinos in their own country. It was also the year when Filipinos employed Masonic teachings, organizational structures, etc., to fuel their political aims, which eventually led to the Revolution of 1896. It was because of 1892 that Emilio Aguinaldo was able to say years later:

"The successful Revolution of 1896 was Masonically inspired, Masonically led and Masonically executed; and I venture to say that the first Philippine Republic, of which I was its humble President, was an achievement we owe, largely to Masonry and to Masons ."

In the centennial of the Katipunan and Filipino Masonry, the incumbent Grand Master of the Grand Lodge of Free Accepted Masons of the Philippines, Agustin Mateo, urges all Masons to celebrate these two very significant events which changed the course of the Philippine history. ▲

This feature article is based on the materials supplied by MW Reynold S. Fajardo, PGM.

All your desires will be crowned with success if you have serenity, constancy, reasonableness and confidence in all your endeavors.

There lived in ancient China a farmer with only one horse and only one son.

One dark day the horse got loose from the corral and galloped away, prompting the neighbors to say, "How unfortunate you are!" But the farmer simply said, "Maybe."

Several days later the horse returned with three other horses. Thus commented the neighbors: "You are fortunate after all!" Once more the farmer replied, "Maybe."

A fortnight later the farmer's only son fell down a cliff and broke his leg. When,

Craft in this jurisdiction and will maintain broadness of view consistently and sufficiently above partisan bickerings, which have weakened the Fraternity.

But, pardon the platitude, it takes two to tango. If we expect mature leadership at all levels of the Craft, we, too, are expected to demonstrate responsible, enthusiastic, active followership. This includes, *inter alia*, increase in Masonic knowledge, intercommunication and involvement in Masonic affairs.

An Amusing Anecdote

expectedly, the neighbors told him that he was, indeed unfortunate this time, the farmer again laconically answered, "Maybe." Then, unexpectedly a group of men went to the village looking for young men to enlist in the emperor's army. They enlisted many a villager's healthy son, except the boy with a broken leg.

"Ah, this time you are the most fortunate father in the whole village!" the neighbors explained. Shrugging his shoulders, the farmer gave them the same retort: "Maybe."

Maybe, dear brethren, we are fortunate to have as our Grand Master for this Masonic year a retired colonel with an impressive record of military service behind him, an erstwhile paladin of police discipline, and an MBA degree holder. Maybe he will optimally use his honed administrative skills for making the Grand Lodge structure more efficient than before and for reconciling the brethren's opposing views. Maybe, together with other Grand Lodge officers, he will embody in himself the consensus of the

Qualities of Leadership to Consider

The decalogue given below is an adapted version of some leadership qualities catalogued by MWTommie F. Brant in *Masonic Light*, January 1988. Maybe, we thought, officers at all levels, particularly the new and young ones will find it a useful guide as they serve their several stations *ad majorem Dei gloriam, ad humanitatis progressionem, et ad Fraternitatis salutem*.

1. Don't take your duties and responsibilities lightly; for, as Bro. Andres Bonifacio pointed out, "Our responsibility in the performance of our duties will be the example that our countrymen (our brethren) will imitate."

2. Aim at maintaining harmony among the brethren at all costs since it is the chief strength and support of all well-regulated institutions, but more especially this of ours.

3. Delegate authority to talented members who are willing to help. Successful leadership, after all, consists in inspiring others to help you get things done.



by Flor Ramos Nicolas, Noli Mi Tangere 148

Chief, University Publications, PUP

GRAND LODGE OFFICERS 1992-1993

4. Judiciously adjust your plans to the Grand Master's monthly calendar of activities. Then lay out events and dates far enough in advance so that others know what is going on. Encourage others to give feed back on your plans.

5. Remember, it doesn't matter who gets the credit as long as the Craft, particularly the Lodge, benefits. But, of course, give credit where credit is due. A good leader remains in the background much of the time.

6. Willingly admit mistakes. Learn from failures.

7. Cultivate good judgment. In evaluating the soundness of your methods, seek the advice of those more experienced than you. Follow the lead of the Grand Master, who consults with the Board for General Purposes.

8. Maintain high moral standards, so that you will earn and deserve the respect of the Craft.

9. Never lose your temper no matter how trying the situation is. Exhorted Bro. Andres Bonifacio once more: "All your desires will be crowned with success if you have serenity, constancy, reasonableness and confidence in all your endeavors." (underscoring ours)

10. Make yourself familiar with the laws and regulations of Masonry. Study our Constitution and By-Laws as often as possible. It is suggested that you share it in small doses with the brethren. Look it up if in doubt.

Decidedly, the most successful leaders among us have learned to master all of these qualities and many more.... ▲

Grand Master Deputy Grand Master Senior Grand Warden Junior Grand Warden Grand Treasurer Grand Secretary Asst. Grand Treasurer Asst. Grand Secretary Grand Orator Grand Chaplain Grand Marshal Grand Standard Bearer Grand Sword Bearer Grand Bible Bearer Senior Grand Lecturer Junior Grand Lecturer (Metro Manila) Junior Grand Lecturer (Regions 1,2 &3) Junior Grand Lecturer (Regions 4 & 5) Junior Grand Lecturer (Visayas) Junior Grand Lecturer (Mindanao) Junior Grand Lecturer (Overseas) Senior Grand Deacon Junior Grand Deacon VW Senior Grand Steward Junior Grand Steward Grand Pursuivant Grand Organist Grand Tyler	MW Agustin V. Mateo RW Rizal D. Aportadera RW Pablo C. Ko, Jr. RW Danilo D. Angeles MW Reynato S. Puno, PGM MW Rudyardo V. Bunda, PGM VW Mariano Sih Chay Juat VW Agerico V. Amagna, Jr. VW Amancio S. Donato VW Erlando G. Briones VW Roberto T. Lastimosa W Napoleon A. Soriano VW Clyde G. Quintos VW Enrique L. Locsin VW Ernesto A. Malapaya VW Protacio L. Depakakibo, Jr. VW Joselito C. Villarosa VW Francisco L. Yap VW Benjamin K. Chua VW Chris Chua Tek An VW Gregory B. Blas W William E. Webb VW Virgilio F. Sarmiento VW Severo L. Castulo VW Felix R. Rodil VW Joselito L. Santos VW Lamberto A. Aguilar VW Ramon G. Nuñez
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BOARD FOR GENERAL PURPOSES

Chairman MW Raymond E. Wilmarth, PGM
Vice-Chairman MW Reynato S. Puno, PGM
Members MW Rudyardo V. Bunda, PGM MW Reynold S. Fajardo, PGM MW Raymundo N. Beltran, PGM
Secretary RW Rizal D. Aportadera, DGM

Time was when our Grand Lodge was so small that there was no need to appoint extensions of the Grand Master's personality. Time came when during his one-year term the Grand Master (GM) found it difficult to visit our Masonic Districts (now 42) and Blue Lodges (now some 250), particularly because our country is archipelagic and some of our Blue Lodges are on foreign soil.

It is time, I thought, I adduced some comments, nay gentle reminders, on the duties and responsibilities of the District Deputy Grand Master (DDGM) mainly because some senior members of our fraternity still entertain the illusion that the powers and responsibility of managing our Grand Lodge and its constituents are, or should be, concentrated on the GM.

Genesis

In 1952, the Office of the DDGM was created as extension of the office of the GM. As his title indicates, the DDGM shall assist the GM in the performance of his duties and, therefore, shall report 60 days before the annual communication at the latest, all transactions and doings of his District.

by SAMUEL P. FERNANDEZ

DDGM: the GM's ALTER EGO

Since the DDGM is tasked to promote harmony, peace and order among the brethren in

his Jurisdiction, we should let the GM select the Brother he deems worthy of his outmost trust.

Need for Permanent DDGM's Office

Up to now, however, we hardly see in each District a permanent office of the DDGM housing the District's transactions and doings down the years. Such a permanent structure is a desideratum because the brethren (and other researchers for that matter) may get inspiration from the precious documents it is supposed to contain. If such documents are faithfully and properly kept and maintained, each District would have some kind of continuity of purpose and direction.

DDGM's Duties/Responsibilities

As the GM's alter ego, the DDGM shall:

▲ Whenever possible, visit Lodges in his District;

▲ Request the Worshipful Master (WM) to convene his Lodge for the purpose of examining his records, book of account and transactions, which, if not properly handled, should be corrected;

▲ Report to the GM any WM's failure to convene his Lodge for inspection, as requested by him;

▲ After consultation with the District Grand Lecturer (DGL), recommended to the GM, the appointment of a Grand Lodge Inspector (GLI) for every Lodge in his District;

▲ Report to the GM the failure to qualify within 60 days subsequent to his election of any Master-elect or Warden-elect in his district; and

▲ Obtain the GM's approval of any program involving Grand Lodge officers before it is printed.

If all the DDGMs strictly fulfill their mandated duties/responsibilities, the burden of reminding the leadership of each Lodge would be eased, if not altogether cast off.

District Convention

The DDGM is tasked to convene

the Lodges in his jurisdiction for an Annual District Convention and to preside over this.

In some Districts, however, the host Lodge's WM is the presiding officer at the District Convention most probably in recognition of the efforts of the host Lodge toward the successful conduct of the convention. But me-thinks this a malpractice since the DDGM must be the one to receive the GM and his party during the Convention.

Multi-District Conventions

Not a few districts have held multi-district conventions. Commendable! Definitely commendable, for the GM's task of visiting the Districts is made less tedious in that way.

But . . .

Each District has its own peculiar, endemic problems. Hence, Multi-District Conventions should be encouraged only after each District has convened for transacting its own business. In a District Convention, the Blue Lodges can zero in on the real problems confronting them. They cannot, experience shows, do this in a Multi-District Convention.

Regional Conventions?

Many Masonic leaders like RW Rizal Aportadera believe we should have Regional Conventions, so that the GM's time and effort spent in visitations would be cut and channeled instead to administrative work in the Grand Lodge.

This wisdom avidly I support, so that the GM would have ample time working on the problems/issues affecting the whole Jurisdiction.

The DDGM and the GLIs

The DDGM shall remind the GLIs under their authority and supervision to diligently supervise the annual election of officers of the Lodges to which they have been respectively assigned, as

well as to oversee the preparation, accomplishment and transmittal of the Lodges Annual Reports, including payments therein, to the Grand Lodge. No, the GLIs should not let the WMs and officers do this task by themselves.

To be appointed a GLI is, indeed, an honor and at the same time a responsibility-fraught position because, among other things, the GLI shall visit, as often as possible, the Lodge to which he has been assigned. He shall also render to the DDGM a regular report of his activities.

Dispensations

The DDGM is empowered to grant dispensations and to collect the fees attendant thereto. He shall forthwith remit to Grand Lodge a report on any dispensation he has granted. Such dispensations cover the following cases:

▲ Holding of election of officers at times other than the regular period;

▲ Receipt of and action upon petitions of rejected applicants for the degrees of Masonry, if these petitions are filed within a period of less than 12 months; and

▲ Deferment of the lecture of the first and third degrees.

In this connection, allow me to point out the fact that some letters requesting for the collection of officers at times other than the regular period and others complaining about rejected applications for the degrees of Masonry have been forwarded by the requesters/complainants themselves directly to the GM. Every lodge, therefore, should be reminded that such letters are to be addressed to the DDGM, not to the GM who must be spared from doing such minute activities.

Closing the Lodge during Public Installations, Discons

The Lodge, generally, must be opened and closed in due and ancient form. The only exception to this rule, as far as I know, is the existence of a

calamity/emergency. In this case, the WM may close the Lodge in short form, provided the closing prayer is given. The prerogative to close the Lodge in short form is vested by the GM's authority on the DDGM.

Protocol: Some Points

The DDGM, with hat on, shall be received with Grand Honors. In unannounced visits, the Lodge shall be called up upon his entrance into the hall. The DDGM is to be escorted to a seat in the East and in the usual manner the WM

But, of course, with a few exceptions, Masons in this jurisdiction are not unaware of this important protocol!

A Final Word

A DDGM, as enumerated in a module issued by then Grand Master John L. Choa, should be:

- ▲ Competent to lead and direct;
- ▲ Worthy of his brethren's respect;
- ▲ Impeccable—unimpeachable

the brethren in his Jurisdiction, we should let the GM select the Brother he deems worthy of his outmost trust. This means, among other things, that no District should impose upon the GM their choice of a DDGM—even if there has been a long-standing "gentlemen's agreement" in the District as to who should occupy the DDGM's position. Masonic leaders in the District may give "an instructive tongue" to the GM, who may in turn "lend an attentive ear". But once the GM has appointed the DDGM of his choice, the Brethren should respect the decision

The Lodges/Brethren should consult the DDGM relative to their problems before elevating their respective cases to the Grand Lodge.

presents the gavel to him. Whenever he is present as the GM's representative, the DDGM shall sit in the east.

Every Mason in the District and in the other Districts for that manner should give due respect to the DDGM as the extension of the GM's personality. The brethren may dislike his ways, but they should not hate him as a person. More, they should always hold his office in high regard.

One way of showing this is for the Lodge to course through the DDGM's office any communication inviting the GM to a special occasion.

Certainly, for this purpose, the WM should form a Committee to receive the GM. But the DDGM should be there to personally welcome him whose personality he is an extension of.

At dinner or similar functions, formal or informal, the DDGM shall be seated at the head table - to the right of the GM. If the meal is served a la buffet, the DDGM fittingly follows the GM at the head of the queue. In a Lodge-sponsored public function, in short, the DDGM should be accorded the courtesy due his office.

even—in character;

- ▲ Impartial in treating his brethren;
- ▲ Sagacious and trustworthy in counsel;
- ▲ So inspired by such zeal and vision as to be a veritable leader in his District and to be worthy Deputy to the GM; and
- ▲ Able to keep and maintain peace and harmony among the brethren.

A DDGM with such qualities can very well settle problems of Lodges in his District and give the proper instruction and guidance. The Lodges/Brethren should, therefore, consult the DDGM relative to their problems before elevating their respective cases to the Grand Lodge. The GM should be spared from attending to the Brethren's minor misunderstandings, private piques, inconsequential intrigues, and other outburst of egoistic emotions, all of which lead to disharmony and disunity in the Blue Lodge and in the Grand Lodge.

Since the DDGM, as extension of the GM's personality, is tasked to promote harmony, peace and order among

and should give the appointee their wholehearted support and cooperation. Then they should keep whatever disagreements/complaints they have relative to the GM's choice in the repository of their breasts always faithful to the Fraternity they love and cherish. ▲



I am not church, or party,
or school, yet my sons bear
their full share of responsibility
to God, to country, to
neighbors and to themselves.
They are Free Men, tenacious
of their liberties, rights and
obligations. Always have I
taught immortality, even as I
raise men from darkness into
light.

I am a way of life, I am
Freemasonry.

Dear Dad,

The crying need of the hour is Inspired Leadership.

“We need a leader with moral and intellectual authority that is acknowledged by the heart and the mind. We need a leader with vision who can perceive with eyes of idealism what he will attempt to achieve. After appraising the past and assessing the present, he must be able to anticipate the future. He must lead the way. He must be a leader with sagacious judgment. Out of the multitude

QUO VADIS, Brethren?

of causes, values, and events he must be able to distinguish the most vital and essential. He must possess the ability to measure resources at his command and choose the best means for fulfillment. He must be a leader with moral strength. A leader possessed of character. He must have the courage to endure enmities, withstand oppositions, bear criticisms without swerving away or severing his umbilical cord from what he believes is right. He must not compromise principles. He keeps his ideals undimmed when pestered by doubts, discouragements and failures. He must be a man of eloquence to inspire his brethren with his own determination and sense of purpose. And through his own examples and affirmation evoke active participation in our noble and common cause” - the brotherhood of men under the fatherhood of God.

Without Inspired Leadership, QUO VADIS, Brethren?

The above is hereby humbly submitted for the kind consideration of all Filipino Master Masons of this generation. I must confess, Dad, that I cannot be honest should I fail to tell you that I am deeply touched by the ‘feelings’ of our concerned brother Master Masons.

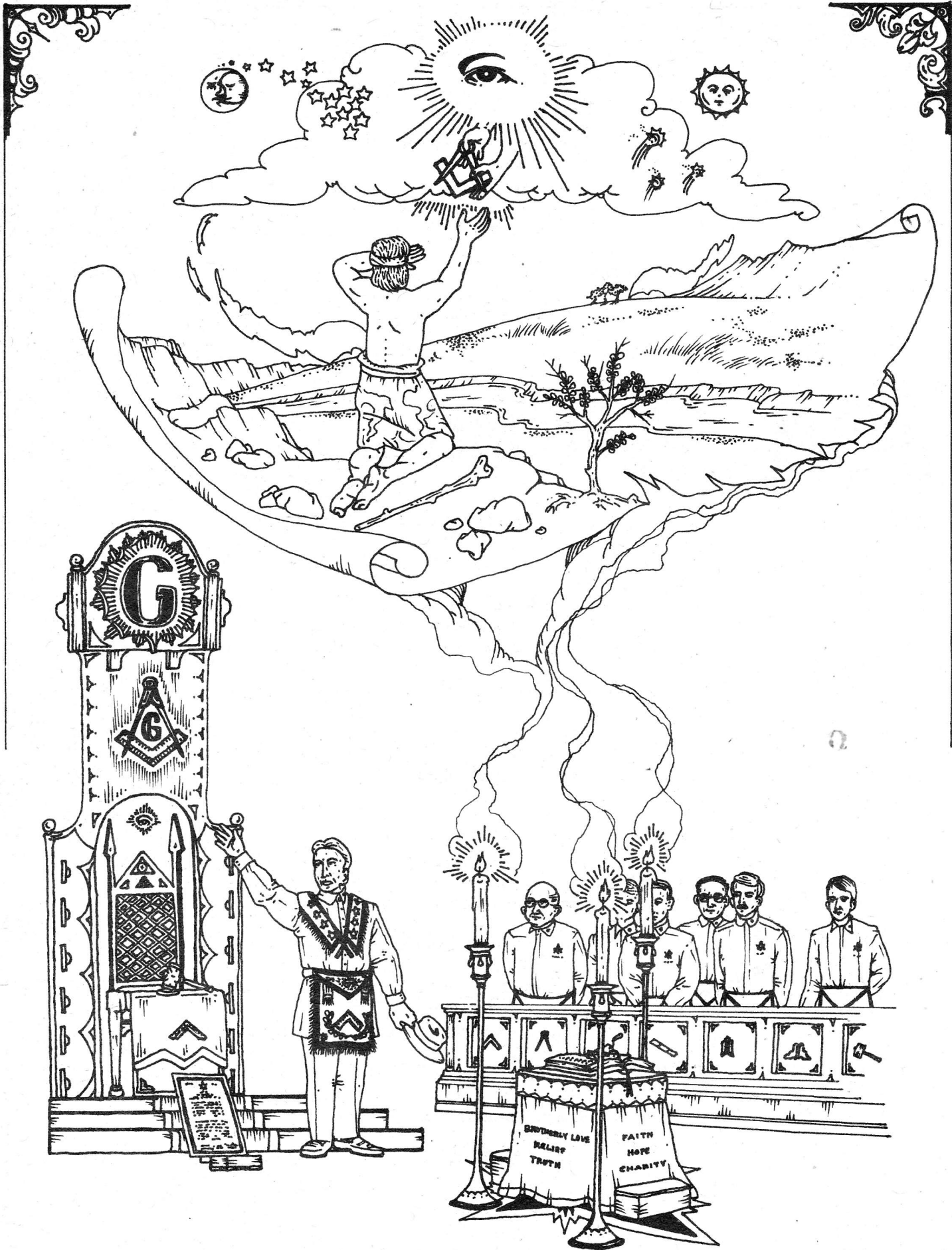
Regards and God bless.

With love,

Sonny



MABINI HERNANDEZ
Asst. to the President, MLQU



B.D. GIMMERS

"LIGHT MOMENTS"

The science of Masonic philosophy is the answer to the questions pertaining to the end of man and the meaning of his life.

Why is this column "Light Moments" born? To combat *dark moments*. A Mason needs light in order to come to light in the light of lighting up! This column teaches as well as entertains as a refreshment for relaxation and a light to see, to learn and to shine. Light illumines. Example: *Lighter!* Light also strikes. Example: *Lightning!*

▲ ▲ ▲

Masonry has three (3) great lights. The Junior Warden lighting a match in the South; the Senior Warden clicking his lighter in the West; and the Worshipful Master awaiting a time of impatience for the Junior and Senior

about the Masons. The otherwise?

▲ ▲ ▲

Masonry is a system of moral philosophy. In short, a philosophical science dealing with the morality of human acts. Behavior of some Masons requires moral *ax* to properly act.

▲ ▲ ▲

Some Masons think that life is a meaningless tragedy. Other brethren think of life as a meaningful comedy.

▲ ▲ ▲

The science of Masonic philosophy is the answer to the questions pertaining to the end of man and the meaning of his life. This

A light to see, to learn and to shine

Wardens to approach the East to light his candle. Reason: *Brownout!* It's candle-light! No sunlight, moonlight, electric light nor flashlight!

▲ ▲ ▲

"In whom will you put your trust?" An entered Apprentice answered: "Ouch!!!" (*Aray*) — feeling a prick of sharp instrument piercing his nipple. A real, sincere thrust!

▲ ▲ ▲

Freemasonry is a fraternity which advocates and promotes friendship, morality and harmony among men in the "absence of women."

▲ ▲ ▲

Who constructed the Temple? The Masons. Who instructed the Masons? King Solomon. Who is King Solomon? The wise. How

philosophy points out the right way to a Mason's ultimate ambition — the Oriental Chair.

▲ ▲ ▲

Logic is the science of correcting thinking. Masonic philosophy is the science of correct doing. Correct practice makes perfect!

▲ ▲ ▲

Biological sciences treat man as a living organism. Masonic philosophy considers man as a moral being, subject to moral duties, and possessor of moral rights.

▲ ▲ ▲

The easiest to do is to violate. The hardest is to stay inviolate. Some are simple violet, in bluish-purple colour, full of passion without compassion.



by MANUEL E. TANDOC, Araw Lodge No. 18

A Lt. Col. in the AFP, he is the Chief, Military Values, Educ. Div.

Childhood Thoughts on Masonry

I remember the days
I used to pass by
That seemingly ancient building,
Three stories high,
What must it be? My child's mind did pry.

I seemed so out of place
In a world so engrossed
With its own materialistic pace
It looked like an island on its own, a fortified
place.

But what is it for? And what goes on inside?
I never had a hint, I never had a notion
But look it said, "Freemasonry builds its
temples
In the hearts and minds of men, and among
nations."

A Masonic Temple it is then!
But what are Masons, and why a Temple?
Such questions I had then,
And I was barely ten.

And so I grew up and had my own life,
But something deep inside kept telling me
To seek my own, my place and identity.
At the Scottish Rite Temple, there lay my
destiny.
Now I know why it had a strange attraction on
me.
Those nagging questions that bothered me
Spurred me to get the answer to life's troubling
reality.
Thus I found my place . . . in Freemasonry.

Bro. Ed Z. Paredes
COSMOS LODGE NO. 8

Masonic philosophy teaches the brethren to learn when and why their actions are good or bad, right or wrong with regard to their obligations without emphasis on rights.



Anthropology investigates the origin of the human body and the behavior of the primitive man. Masonic philosophy deals with the principles of right conduct as applied to men of all times, exclusive of men with primitive mentality.



Light and lightning are divine instruments. To light is to illumine, to clarify, to educate. Lightning strikes to remind, to discipline. "Light Moments" as a column is just that - sometimes presented in "sarcasm" only for those who can read in-between.



Sociology describes the general structure and attitude of social groups: the family, government, working class and so on. Masonic philosophy studies the social groups with reference to the moral social order amidst disorder.



Psychology discusses man's intellect and free will. Masonic philosophy directs the intellect to know, and the will to practice the moral truth.



Jurisprudence is the knowledge of the origin and interpretation of laws. Masonic philosophy is the knowledge of the natural or moral law, common to all man.



Masonic philosophy teaches the brethren to learn when and why their actions are good or bad, right or wrong with regard to their obligations without emphasis on rights.



A Mason who performs his obligations faithfully necessarily enjoys his rights and privileges equally. To be free is to be obligated. The best exercise of freedom is self-restraint. Masonry approaches the matter from the opposite direction.



Like Logic, Masonry is a philosophico-practical science. But while the science of logic guides man's intellect in the acquisition of the truth, Masonry guides the intellect in the acquisition and application of moral principles.



Not only does Masonry point out the way to right living, just as the signposts on the road indicate the right direction to a place, but it also compels a Mason to follow the direction to his ultimate destiny - the Supreme Architect of the Universe. ▲

Congratulations are due to the hosts and sponsors of the convention.

Mandaluyong Lodge No. 277 and District 9-A handled the event with efficiency and order.

This year's Annual Communication held last month at the Grand Lodge Temple was quite a revelation to me because in my sixteen years of being a Mason, this was the first time that I attended an ANCOM.

Congratulations are due to the hosts and sponsors of the convention. Mandaluyong Lodge No. 277 and District 9-A handled the event with efficiency and order. Food and drinks were plentiful. And there was no scrambling for them. PGM John Chua was a terrific emcee in the first day's program.

I met old friends like PM Joe Galvez of

ful Agustin Mateo was a classic example of brevity, sincerity, and simplicity. He did not promise anything to the brethren except to do his best to achieve the goals of his term. He beseeched all Masons to help him in the endeavor.

What marred the otherwise almost - perfect occasion for me was this rude American selling pins at the side entrance of the Temple who mistook this writer for a thief among a congregation of brethren.

All-in-all, nonetheless, the ANCOM was an unqualified success. ▲

Auspicious Beginning

Union Lodge, PM Rene Cruz of Araw Lodge, VWs Boy Abella, Gene Torres, and Peter Aragon.

The installation of Grand Lodge officers was impressive. The officers in their dark suits and bowties bedecked with their jewels were a sight to behold. The plenary hall, first time to be used for an installation, with its purple carpeting and blue covered chairs enhanced the grandness of the occasion. Despite the scorching heat outside the hall, filled up with over 600 people, was comfortably cool.

PGM Reynato Puno was an eloquent installing officer while PGM Rudyardo Bunda was the perfect master of ceremonies.

The inaugural speech of Most Worship-

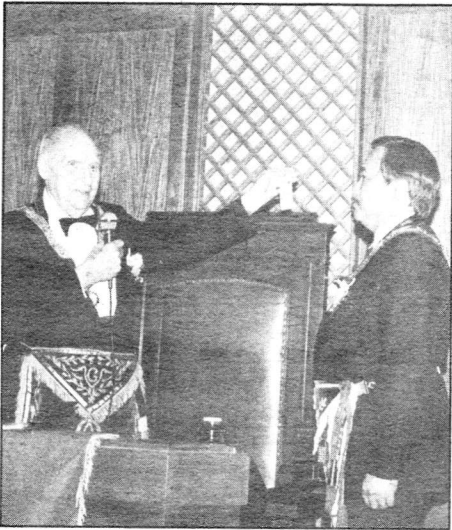


by **CARLO G. MAGNO**, PM, T.M. Kalaw Lodge 136

He is contributor to magazines and newspapers.

INSTALLATION CEREMONIES - April 25, 1992





F O T O N E W S

MW A. V. Mateo greets FVR



In a letter to President Fidel V. Ramos dated July 3, 1992, Most Worshipful Agustin V. Mateo congratulated him on his assumption to the office of the President of the Republic of the Philippines.

The letter in full:

His Excellency Fidel V. Ramos
President of the Republic of the
Philippines
Malacanang, Manila
Dear Mr. President:

In behalf of the 16,000 Freemasons and their families of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines and the allied and attendant bodies composed of Masonic relatives and friends of Masons, I congratulate you on your assumption to office as President of our beloved Republic.

We pledge to you, Mr. President, our full support and our unqualified cooperation in your administration of government and we are one with you in your programs.

Godspeed and best wishes to you and the first family.

Respectfully,
Agustin V. Mateo
Grand Master, 1992-1993

PGM J.L. Choa honored by Grand Lodge of England

Lawyer, businessman, and civic leader John L. Choa, President of the Grand Guild of Past Masters of the Philippines and Past Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines, recently arrived from England after attending the biggest assembly of Freemasons worldwide which celebrated the 275th



anniversary of the formation of the United Grand Lodge of England, the mother Grand Lodge of the world, which was established in 1717.

The assembly also marked the 25th anniversary of the installation of the Duke of Kent as Grand Master and the 40th anniversary of the acces-

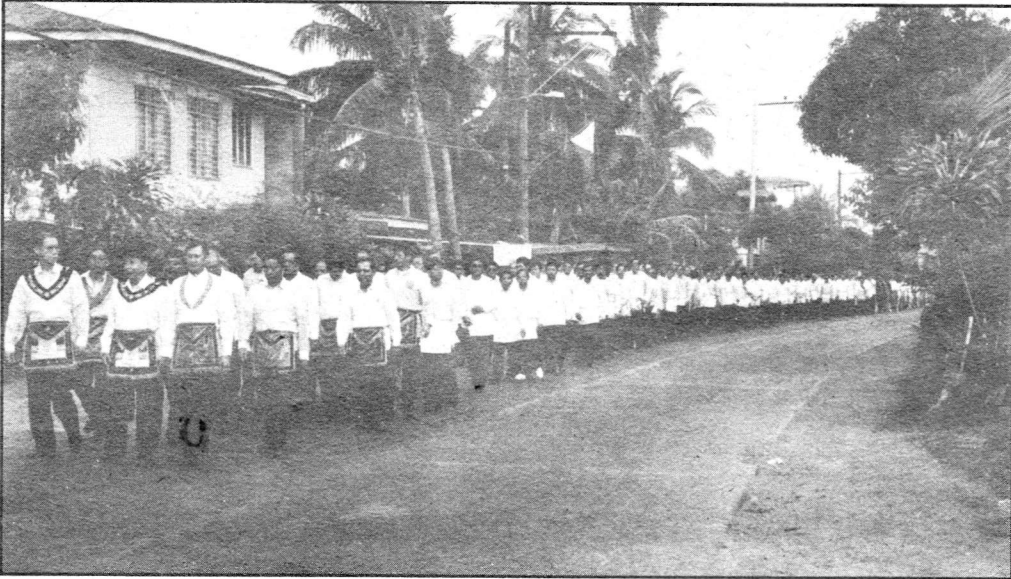
sion of the queen.

The affair was the biggest gathering of the international Masonic family in modern times. It was attended by 84 Grand Masters and Past Grand Masters representing their respective Grand Lodges and attended by more than 12,000 delegates from all over the world.

Highlight of the affair was a conference-workshop with the subject "The Freemason — Today—Tomorrow—2000". Discussed during the conference were "The Freemason in Society," "Public Perception of Freemasonry," and "Freemason and Charity."

MW Choa was honored as honorary past Senior Grand Warden of the United Grand Lodge of England by the Duke of Kent, Grand Master of England, on recommendation of Christopher Haffner, the District Grand Master for Hong Kong and Far East. MW Choa is the only Filipino Mason to receive the award.

F O T O N E W S



Freemasons led by GM A. V. Mateo, DGM R. Aportadera, PGM Raymundo Beltran, and DDGM Ceferino Bautista in a parade to the Kawit shrine during The Independence Day celebrations on June 12, 1992.



MW A.V. Mateo with Vice President Salvador Laurel, Mrs. Celia Laurel, and Sen. Leticia Shahani, and Bro. Mayor Hit Poblete during The Independence Day celebrations in Kawit, Cavite on June 12, 1992.

F O T O N E W S



**VW Froilan Madrifian turns over
the Distirct 9-A Chairmanship to
VW Jose Lustre for Masonic
Year 1992-1993**



**Walana Lodge 13 headed by WM
Genesis Aquino celebrates its
Centennial with Grand Lodge
dignitaries MW A.V. Mateo, PGM
J.L. Choa, and PGM R.S. Fajardo**

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L E T T E R S

The Cabletow encourages the brethren to write letters to the editor, particularly those that contribute to further Masonic education, such as the one that follows.

If we so act, a family member, a neighbor, a friend, or a co-employee will soon ask, "How can I become a Mason?" Which, in effect, is equivalent to "How can I be like you?"

Dear Editor:

Me thinks this Masonic year's theme is no different from these of preceding years because all of them boil down to one query: "Is each member of the Craft active and productive?"

Let me cite a few examples of what an active and productive Mason is from personal and vicarious experiences.

I consider my friends-turned-brethren to be active and productive Masons. You see I sought admission into Freemasonry mainly because Mason friends in academe, by word and by example, provided

me with a favorable conception of Freemasonry. I envied their fraternal closeness. I admired their persistent search for and courageous defense of truth. During free periods and even after office hours, they engaged in informal discussions of Freemasonry, thereby helping one another deepen their love for and devotion to the Fraternity. They also helped one another grow in stature not only in the academic world but in the Fraternity as well. They, moreover, exhibited readiness to be of service to their fellowmen, especially the poor masses of our people.

All of them were present during my initiation, passing and raising. Many of them participated in impressively rendering the ritualistic ceremonies of the Masonic degrees.

"In these ceremonies," they told me later, "are contained all the philosophy and teachings of Freemasonry. Hence, their effective rendition greatly helps in shaping and molding candidates into active, productive Mason."

I noticed that they actively participated in the effective conferral of Masonic degrees not only in their respective Lodges but in others as well.

My friends-turned-brethren did not only regularly attend Lodge meetings, but

also helped the officers to make every meeting rewarding to every member. This behavior was contagious, too.

Additionally, they actively participated in Lodge and District projects and activities. Indeed, many of them served in Grand Lodge committees.

Whenever they could, they frequented Grand Lodge. Besides, they joined appendant bodies to further expose themselves to the philosophy, teachings and principles of the Fraternity. Some of them bought books on Freemasonry, some of which they lent to me. Others borrowed reading materials from the Grand Lodge Library.

By and large, my friends-turned-brethren endeavored to carry out the teachings and principles taught in the lodge room outside of it. Occasionally, some of them did have lapses in this regard. But the others were quick to whisper wise counsel, which amounted to this;

"Please exercise circumspection. Remember our conduct in both public and private life has an important bearing and plays a significant role on those who are motivated to seek admission into the Craft."

Occasional lapses notwithstanding, they are looked up to in academe and in their respective communities.

The important lesson I learned from my friends-turned-brethren may be summed up in this manner: We can help the Craft attain its objectives, not by a display of emblems, not by empty preachings, but by projecting a favorable image of the Fraternity to all those we come in contact with. If we so act, a family member, a neighbor, a friend, or a co-employee will soon ask, "How can I become a Mason?" Which, in effect, is equivalent to "How can I be like you?"

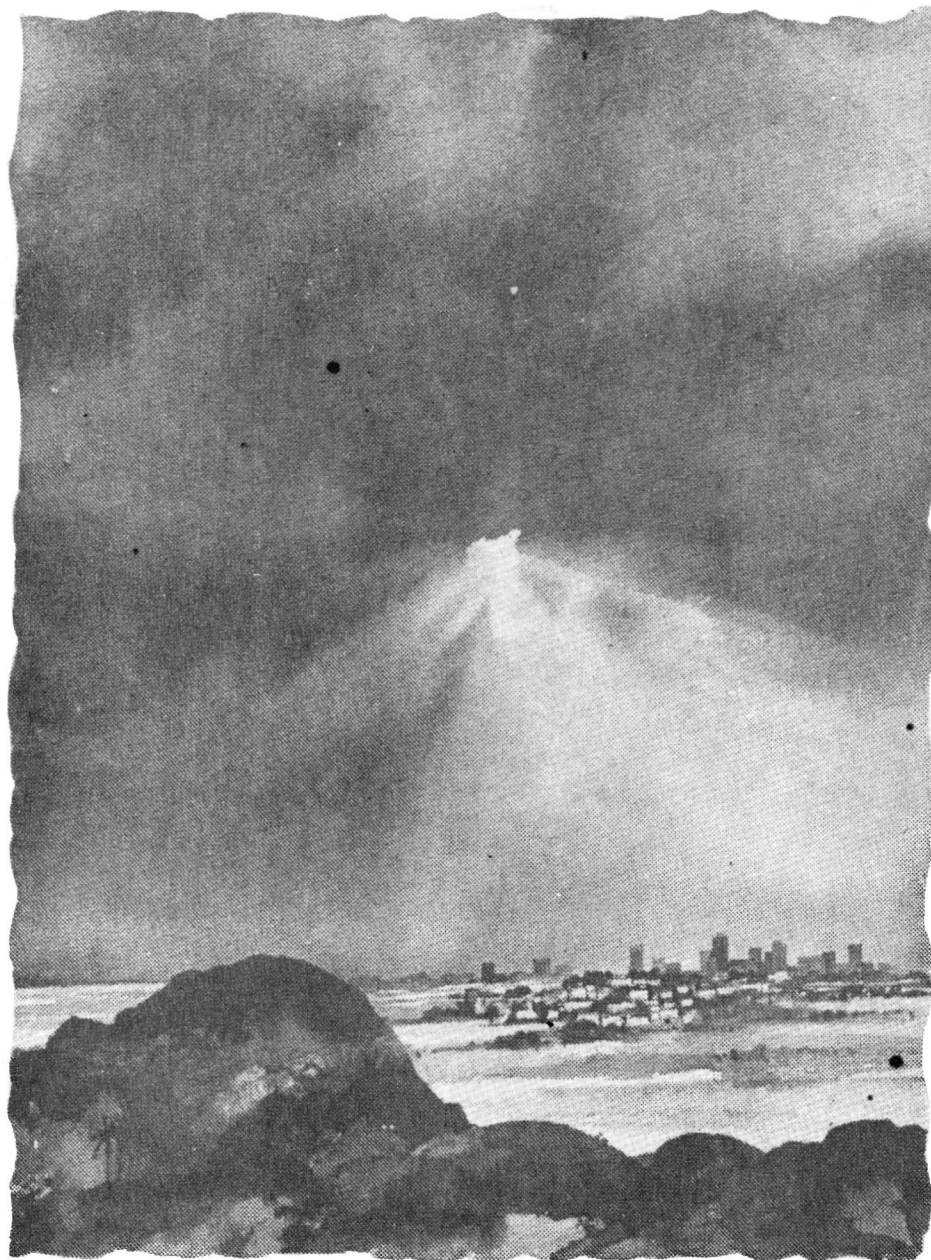
I hope to see this printed in *The Cabletow*.

Fraternally,

Rene Ang

WM, Noli Me Tangere 148

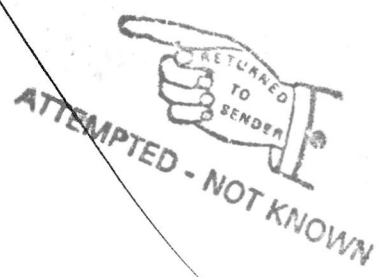
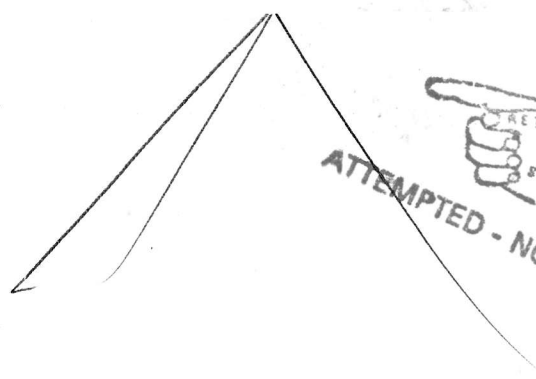
THE REWARDS OF PLANTING SEEDS ON CLOUDY DAYS GLOW
BRILLIANTLY WHEN THE SUN SHINES.



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