



The CABLETOW

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JULY-AUGUST 1993





THE FLAG OF GEN. EMILIO AGUINALDO ON DISPLAY AT THE MALACAÑANG MUSEUM.



THE AMERICAN FLAG THAT WAS FLOWN AT CORREGIDOR ON DISPLAY AT THE SCOTTISH RITE TEMPLE, TAFT AVE., MANILA

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Editorial

**Our Flag
and Its Patriots.**

The months of June and July highlight two historic events that touch upon the pride of our fraternity. We recall the events of Kawit, Cavite on June 12, 1898 and of Manila on July 4, 1946 when on both occasions, the Philippine Flag was unfurled, waved and raised up the pole to flutter before the whole world the independence of our country from foreign domination.

The June 12 event signified the birth of a new nation founded under the fatherhood of God and the brotherhood of man with the blessings of democracy. It was the period of our fraternal brothers—Marcelo H. del Pilar, Father of Freemasonry in the Philippines; Jose P. Rizal, patriot and the great Malayan; Andres Bonifacio, founder of the Katipunan; Apolinario Mabini, the brain of the Philippine Revolution; Antonio Luna, Filipino general during the Philippine Revolution; Graciano Lopez-Jaena, founder and first Editor in Chief of the newspaper, *La Solidaridad*; Emilio Aguinaldo, the President of the new Philippine Republic; Juan Luna, Filipino painter, and other worthy brothers.

They trod the path of history and greatness with their labours, sacrifices and struggles to keep our country free and independent. They served as the contribution of our fraternity to the building of the Philippine nation. It was their selfless sacrifice that made them great. They gave to the country what they could, even at the cost of their lives; they fought injustice and oppression without heeding their wounds; they toiled for freedom and independence without asking for rest; and they laboured for their fellowmen



without seeking any reward. All they wanted and dreamed of was for us to be **one nation**.

The second event was July 4, 1946. On that day, the Philippine Flag was again raised as the American Flag was lowered to mark the recognition by the United States of America of our sovereignty and independence. This period produced Manuel L. Quezon, first Filipino Grand Master and President of the Commonwealth; Manuel A. Roxas, first President of the Philippines after the world war; Jacobo Zobel, the first Filipino Freemason initiated in the Philippines; and Jose Abad Santos, Filipino jurist. As our brothers have distinguished themselves in earlier periods, so too have these brothers with equal honor to the fraternity.

We are approaching 1998, the century mark of the Philippines as a nation. When we reach that year, could the Freemasons of the Philippines draw up additional names of brothers who have made significant contributions to Philippine nationhood? Could the fraternity of our period still pride itself of the distinction of having produced among its ranks men who have excelled in their fields of endeavors?

The lessons of the past and the virtues practised by our brothers then should constantly remind us that our fraternity has a noble commitment to our Flag and to the country; that Freemasons of the Philippines are called upon not only to be good citizens, but also to be **Patriots**. CT

Masonic Heroes Day

August 30

Birthday Of Bro. Marcelo H. del Pilar

Apostrophe to the Filipino Flag

*by VW MACARIO C. NAVIA (deceased)
Hiram Lodge No. 88*

The Flag. . . . !

*As we watch the breeze caress its colors, visions arise beyond its
fluttering folds.*

*We see a milling throng of armed peasants in a secluded rendez-
vous impatient for action.*

*We see them in battle, ill equipped and unskilled, yet formidable,
not so much from inspired leadership as from faith in the righteous-
ness of their cause.*

*We see that flag thru changing tides of war, in the ramparts of
Manila, Cavite and Bulacan and elsewhere where tyranny, chal-
lenged and defied, rose with mighty, telling strikes.*

*We see the wounded and the dead strewn in rice paddies, on river
banks and jagged roads—grim reminders that liberty exacts a fearful
price.*

*We see that flag emerge from the smoke and wreckage of battle,
gory and torn, but victorious and proud. . . !*

*We see that flag again in the mountains of Bataan before a
crescendo of enemy barrage from the forests and from the skies.*

*We see it engulfed by enemy hordes pressing ever forward, its
defenders crushed.*

*We see that flag once more rise to the skies serenely waving over
a land redeemed and free. . . !*

*What do we pledge when, with hand to breast and eyes uplifted ,
we recite the solemn oath of devotion?*

More than loving that flag, we pledge loyalty to the ideals it symbolizes —

By its luminous Sun, we pledge watchful vigilance over our hard-earned freedom.

By its White, we pledge ceaseless labor for the peace and happiness of our people.

By its Blue, we pledge to be noble, for nobility is the hallmark of a people with dignity and honor.

By its Red, we pledge to be brave for the cause of Justice, Freedom and Truth.

By its Triangle, we pledge to uphold the principles of equality before the law, and the unity of our people above diversities of political persuasion, station and creed.

And finally, we pledge by its Stars to be ever mindful of Divine Providence on whom to depend for guidance, like travellers of old sighting the stars in heaven to lead them in the darkness of night on trackless deserts or boundless seas.

Wave on, flag of my country, flag of sacrifice and freedom!

Let the breeze that wafts thee in the limitless sweep of the sky proclaim to the world our resolve in the pursuit of Peace, Freedom and Honor.

And let that breeze at twilight, bringing refreshment to a weary world, infuse more profoundly into us the spirit of those who disdained sufferings and death to give thee dominion over this land of our hopes and dreams!

Reflections from the GM

Hoodlums in Aprons

During the few weeks of residence in the Grand Lodge, I cannot help but reflect on the duties of the Grand Master as defined in our Constitution. To one who is just warming his seat in the Grand Oriental Chair, the task seems enormous for it involves administrative, ceremonial as well as the mundane task of attending to the multifarious problems being presented by, for example, those seeking employment or appointment with certain offices; marital and moral problems which practically eats up a lot of time and yet requires the Grand Master's attention as these are brought to his office.

Of the many problems, what is more pressing are problems that emanate from the Lodges which result from the acts of omission or commission by some or a group of brethren. These problems involve the betrayal of the trust and confidence reposed by our Fraternity and of the Lodge upon a brother, or the Lodge's officers. These constitute serious violations of our Masonic obligation such as, for instance, not to cheat, wrong, or defraud...which have been transgressed in several instances resulting in losses of Lodge funds and disenfranchisement of those initiated, passed and raised because their corresponding fees were not remitted to the Grand Lodge.

Perhaps this is not solely the fault of the brother involved but of the leadership of the Lodge which can be faulted as well for not exercising good stewardship and control over their governance.

Many who may chance to know this may ask, "Have we become this base?" Certainly not, because this is an act of a minority among the general membership of our Grand Lodge. But the stain on our apron cast by the acts of a few individuals are indelible. A stain that may need more in terms of damage control from all of us in order to erase it. Brother Theodore Roosevelt calls this brethren "foes of our own household" whose misconduct can do far more to injure the Fraternity than was ever done by the torture chamber of the Inquisition or by the concentration camps of Hitler. Only by constant education, ceaseless vigilance and, when necessary, prompt disciplinary action can we protect our beloved institution from the attack of its worst and most dangerous enemies.

Brethren, the solution to this may elude the best amongst us but the sooner we act on this, the sooner we rid ourselves of these "Hoodlums in Aprons," the sooner we can expect to bring back the luster to our ancient and honorable Fraternity.

©71

PGM's corner**Mirrors of the Fraternity***by MW JOHN CHOA, PGM*

ll Masons, through their individual actions, serve as mirrors of the Fraternity.


The public's impression of Freemasonry will depend, for the most part, on its members and how they are regarded in the community where they belong. When a Mason is respected, people will have a high regard for the organization that he represents. No amount of propaganda can project a good image of our Fraternity if some of our members are immoral, unfair, or unjust in their dealings with their fellowmen.

It is an indubitable fact that the fortunes of our ancient craft will rise or fall depending on the actions of each and everyone of us. As a consequence, our elders admonish us: "Freemasonry should be a way of life for all of us."

Masons are involved in almost all fields of human endeavor and it is almost impossible to get them out of the limelight. It is inevitable that when a Mason assumes a responsible role in the community, in the government, in

the corporate boardrooms, and the top echelons of business and industry, he puts on the line his profession and the Fraternity.

Every Mason has a duty to his country, and it is part of his obligation to contribute to the progress and stability of his homeland. But I have always believed that we should do more and be aggressive in our Masonic charity projects because it is also our duty to help efforts that will redound to the good of our society.

During my term as Grand Master, I adopted the theme: "Freemasonry as a way of life." I believe it will always be relevant. 

(Editor's note: MW John Choa was Grand Master in 1990, the year when the new temple of the Most Worshipful Grand Lodge of the Philippines was completed after 11 years of planning and development. Half of the cost of putting up the P20 million building was raised by the Temple Builders Club during MW Choa's term.)

Masons Conduct Summer Circumcision Project

In a bid to help the boys in a depressed community undergo their traditional rite of passage, Logia Walana No. 13 and Pagkakaisa Lodge No. 282 conducted a summer "Operation Tule" in Las Pinas last May.

According to Walana Worshipful Master Hermeno Palamine, a total of 66 boys with ages ranging from 7 to 14 years old were circumcised in the Manpower Training Center in Las Pinas on May 8 by volunteer medical students of the Pamantasan ng Lungsod ng

Maynila. The students belong to a group called Medical Alliance Rendering Service to Fellowman.

"It was a busy but very rewarding day with the medics working without let-up," Palamine said. "The medics converted desks into operating tables with the members of Walana and Pagkakaisa Lodges serving as their assistants."

Circumcision is one of the most significant experiences of youth. It marks a boy's memorable and often emotional rite of passage into manhood. It is a revered Filipino tradition that no one would ever wish to break or violate.

According to stories of the past, the practice was for the young boys to line up by an elder beside the river to be cut one by one with a sharp knife. Today, however, this practice is no longer being fol-



Some brethren of Pangasinan Lodge No. 56, the Surgical, Medical and Dental Team and barangay officials of Brgy. Calmay, Dagupan City.



The dentists at work with their patients.

lowed and the procedure is usually done in hospitals by licensed doctors and nurses.

The boys who participated in the circumcision project came in groups to the center, some accompanied by their mothers.

Their names were called one at a time. Whenever a name was called, a frightened boy would raise his hand to enter the clinic. Several minutes later, he would come out holding his crutch and walking awkwardly. This happened in all the participants.

One mother told a member of Logia Walana: "I'm glad he's through with it. He is now a man."

Following a successful mission to Barangay CAA, Walana, Pagkakaisa and Muog Lodge No. 89 conducted a similar operation in the Almanza-1 Barangay Health Center in Las Pinas last May 21.

A total of 62 boys were circumcised by another group of volunteer doctors belonging to the Beta Delta Medical Fraternity and Sorority of De La Salle University.

In Dagupan City, Pangasinan Lodge No. 56 brought a team of surgeons, doctors and dentists to the island barangay of Calmay on May 16 in "a mission of charity and mercy."

Lodge Secretary Jaime Nabua said the surgeons circumcised 114 boys, while the other doctors treated 243 patients including 75 who came under the care of the dentists. The medical mission distributed free medicine and T-shirts to the people in the area, which could be reached via a 15-minute boat ride from the city.

"At the end of the day, though tired and exhausted, we all felt good for having done a good deed," Nabua said. CT



The pharmacy section of the clinic dispensing free medicines to patients.

The Grand Master's Challenge

Uphold the Legacy of Our Heroes

Grand Master Rizal Aportadera has challenged members of the Craft to uphold the legacy of distinguished Masons who have become great figures of history.

"It is now our turn to make our mark in deference to the memory of our illustrious brethren," Most Worshipful Aportadera told the 35th district convention of Masonic District II at Calamba, Laguna on June 19.

He said Philippine history is replete with the trials and achievements of Masons like Jose Rizal, the most illustrious son of Calamba whose birthday, June 19, is being celebrated by Filipinos nationwide.

To mark the occasion, the Masons in the area held a floral offering at the Rizal shrine in the town before the start of the convention in which the Grand Master and Senator Jose Lina were invited.


During the program, the Calamba town council passed a resolution

making Most Worshipful Aportadera an adopted son of the hero's birthplace.

"I find it an exhilarating and inspiring experience to be able to speak before you on the birthday of the greatest Filipino and Mason, Dr. Jose P. Rizal," Aportadera said.

He said Rizal had encouraged his countrymen to look to the past "so we may learn from the triumph as well as the pitfalls of our predecessors."

Describing Rizal as one of the "greatest men who walked upon this earth," Aportadera said the national hero had pointed to "education and industry" as a means to move our country forward.

"If our country is ever to be free, it will not be through vice and crime; it will not be so by corrupting its sons; by deceiving some and bribing others. No, it will be through education and industry," Aportadera quoted Rizal as saying. 

The Supreme Court Justice Is a Mason

The distinguished and colorful life of MW Reynato S. Puno is no secret to everyone, particularly to those who have had the good fortune of being associated with him.

Hence, it came as no surprise when our very own MW Puno was given a seat in the highest court of the land. No one could be more deserving to sit as an Associate Justice of the Supreme Court than he.

A graduate of the University of the Philippines College of Law in 1962, MW Puno obtained his Master of Laws degree in 1968 from the University of California in Berkeley, California, USA.


His academic achievements and the numerous citations and awards bestowed on him during his professional life give emphasis to the fact that, at the young age of 53, MW Puno has earned the right to be appointed as member of the country's Supreme Court. Such honor and prestige is reserved for people like him.

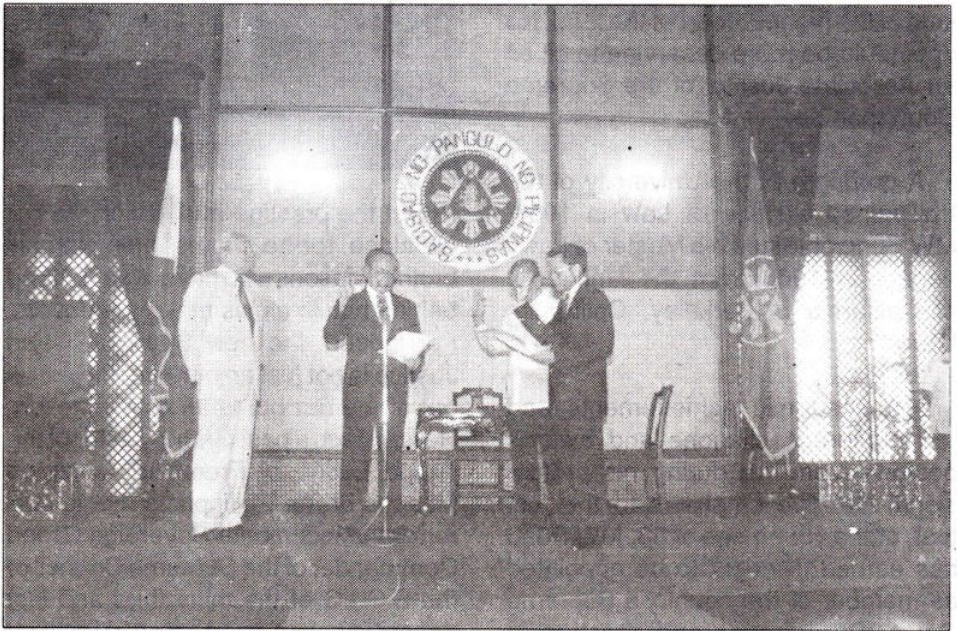


But the prestige and honor are not his alone, for he shares them with his brother Masons who have always stood behind him in all his major endeavors. For indeed, the new Supreme Court Justice is not just an outstanding member of the Bar but is an active Mason. He is, in fact, a past Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines. He is currently the incumbent Sovereign Grand Commander of the Supreme Council of the S.G.I.G of the thirty third and last degree, Ancient and Accepted Scottish Rite of the Philippines.

The chance to put into actual practice and breathe life into the Masonic principles of justice and integrity that has been so deeply etched into his mind and heart has presented itself to MW Puno as he prepares to pick up his gavel and put on his workclothes—two sets of workclothes that both signify the highest principles of service and integrity—the Masonic white apron and the Supreme Court toga. Indeed, it cannot be denied that the new Supreme Court Justice is a loyal Mason.

With regard to his life as a family man, MW Puno, who was born May 17, 1940 in Manila, is no less a success. He is happily married to the former Luzviminda T. Delgado with whom he has three lovely children—Reynato, Jr., 23; Emmanuel, 18; and Ruth, 12.

MW Puno is likewise a member of the Knights of Rizal. 



Oath-taking, L to R, Chief Justice Andres Narvasa, President Fidel Ramos, Justice Jose Vitug and Justice Reynato S. Puno.

Senior Demolay Occupies the White House

A senior Demolay who said the lessons he learned in the Order has been invaluable in his brilliant career, is occupying the White House, at 46, as the youngest man to become United States president since 1961.

William Jefferson "Bill" Clinton, who is a member of the Hot Springs Chapter in his native Arkansas, is the first Demolay to be elected to the highest office of the most powerful nation in the world.

Referring to this development, Grand Master of Demolay Jerold J. Samet said: "I am proud to be an American, and I am proud of the fact that we have, at long last, a senior Demolay in the White House."

Clinton, whose brilliant career includes the Governorship of Arkansas at age 31, was awarded the Legion of Honor in 1979 and was inducted into the Demolay Hall of Fame in 1988.

As a Demolay, he learned the Flower Talk and his assigned ritual well. He served as Master Councilor of his

chapter in 1964 and received the degree of Chevalier three years after he joined the Order.

When he was inducted into the Hall of Fame, an international newsletter of the Demolay Alumni Association quoted him as saying he loved everything about the Order—its rituals, its programs and the people.

He said he probably got more out of Demolay than did many of his contemporaries, and credited the Order for helping him learn the art of public speaking.

"The lessons I learned in Demolay have proved invaluable as I grew older and pursued a career in public life," Clinton said.

Bill Clinton is the 42nd president of the United States, the first to be born after World War II. CT



Newsbits

CN Lodge 107 Celebrates 61st Anniversary

For the first time in post-Martial Law years, the brethren and sisters of Camarines Norte Lodge No. 107 had a grand time enjoying the merriment outside the Masonic Temple during the celebration of the 61st anniversary foundation.

Led by VW Ernesto C. Tabanao, District Deputy Grand Master, Masonic District No. 13, the brethren and sisters, together with their children, held a picnic at the Bahi River, a stone's throw away from the CN-CS boundary, where the cozy rain forest, the cool waters and the fresh environment brought back memories of times past when nature was still untouched by man's greed and decadence.

In the absence of WM Constancio H. Mabalot, VW Ong Peng Lee, Senior Warden, was visibly active in this rare and important Masonic activity which was equally enjoyed by everyone.

Upon learning that WB Mabalot, who was in La Union at the time, could not make it to the festivities, VW Ong Peng Lee went out of his way to join his brethren and sisters in adding more life and luster to the 61st anniversary cel-



Tree planting activity at the Bicol National Park. Standing (L-R): Bro. Gaudioso F. Salvador, Bro. Freddie Peteza-Base, a security aide from the PNP Detachment, DDGM Ernesto C. Tabanao, Sis. Trinidad E. Peteza and VW Ong Peng Lee. Planting (L-R): VW Jose T. Seeping, Jr., VW Joselito N. Tabios, Jr. and WB Herminio F. Obusan, Worshipful Master of Daet Lodge No. 247.

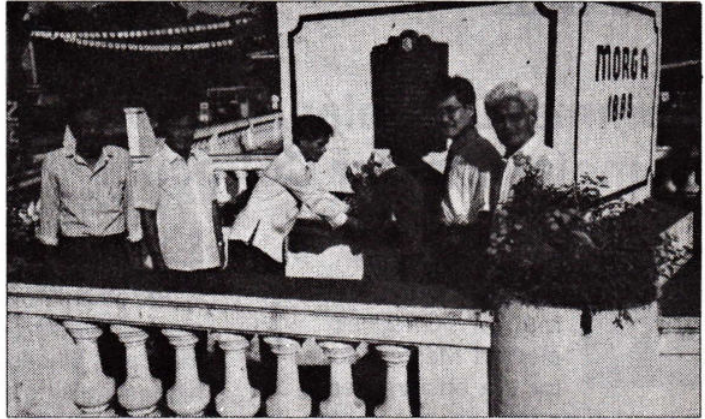
eboration which was held away from the usual noise and pollution of busy downtown Daet.

Special highlights of the anniversary celebration of Camarines Norte Lodge No. 107 was the tree-planting activity on the deforested portion of the Bicol National Park.

Among those who took part in the affair were:

1. VW Ernesto C. Tabanao, DDGM
2. VW Ong Pèng Lee, Senior Warden
3. WB Godofredo O. Peteza, Sr., Secretary
4. VW Jose T. Seeping, Jr.
5. VW Joselito N. Tabios, Jr., GLI
6. WB Ernesto C. Chicombing
7. Bro. Freddie Peteza-Base
8. Bro. Gaudioso F. Salvador
9. WB Herminio F. Obusan (WM 247)
10. Sis. Amie Tabanao and children
11. Sis. Fe S. Seeping and children
12. Sis. Salome C. Salvador and children
13. Sis. Dolores C. Chicombing and children
14. Sis. Trinidad E. Peteza

Due to circumstances beyond everyone's control, WB Jose Dy Ching,



(L-R) VW Joselito N. Tabios, Jr., VW Jose T. Seeping, Jr., DDGM Ernesto C. Tabanao assisted by Sis. Claudia V. Mabalot, Bro. Godofredo E. Peteza, Jr. during the floral offering of fresh flowers at the foot of the First Rizal Monument on June 12, 1993 during the 95th Independence Day Celebration in Daet

Treasurer, who promised to join the group later in the day failed to arrive. The same thing with Sis. Vicky L. Ching and her children.

Unfortunately, at the time of the celebration, VW Santiago M. Ferrer, Sr.; VW Santiago P. Ferrer, Jr., Junior Warden; and WB George E. Rubio, Sr., Tyler were all still in Houston, Texas, U.S.A.

After frolicking in the water, the sisters and their children partook of a sumptuous meal made up of mouth-watering native food, such as *adobong manok at baboy*, *tinuto na gabi*, fried fish, rice, cakes and softdrinks.

This unforgettable event was indeed an example of Masonic spirit and deed.

Newsbits

Rommel Danzalan: Demolay Master Councilor

Rommel Danzalan, Past Junior Councilor of A. Mabini Chapter was elected Master Councilor for the ensuing term, the second "Rommel" to be granted the distinction, the first one being Rommel Carag in 1992.

The elections were held last June 20 and was presided over by Noel Guzman, a PMC of the Ambrocio Flores Chapter. Rommel was the lone candidate for Master Councilor, giving credence to the fact that his brethren wanted him for the position. A graduate of the Mapua Institute of Technology, the Master Councilor-elect is a schoolmate of his

predecessor, Edwin Cortes.

In related news, Randy Calica was elected Senior Councilor, which automatically placed him as the second highest ranking officer in the Chapter's hierarchy. Ricky Valero was also elected Junior Councilor, a dream he has longed cherished.

Since no one was elected to the position of Treasurer, John Roldan, current Treasurer, is expected to resume his duties in the performance of his function.

Appointed Scribe was Ivan Galarosa, the Editor-in-Chief of *The Sublime*, the monthly newsletter of A. Mabini Chapter, Order of DeMolay, Makati. **CT**

A New Lodge Is Born

Last July 3, 1993, Grand Master Rizal Aportadera, together with the other Grand Lodge officers, presided over the very solemn and significant event, the birth of a new Lodge in Masonic District No. 24—the constitution of Mabuhay Urdaneta Lodge No. 302—which was also witnessed by several Past Masters of Pangasinan Lodge No. 56.

During the momentous event, GM Aportadera set forth his challenge to

the Master Masons present and tasked members of Masonic District No. 24 to help nurture the new Lodge and guide it towards the achievement of its goals. He likened the new Lodge to an infant, who needs gentle care and guidance.

The members and officers of Pangasinan Lodge No. 56 were one in accepting the challenge and in welcoming the new member Lodge to its fold. **CT**

News Pictorial

ANCOM 1993

Welcome...



WELCOME BRETHREN to the
77th ANNUAL GRAND COMMUNICATION
APRIL 22-24, 1993





Opening Ceremonies...



Intermission...



Gabi ng Parangal sa Grand Master



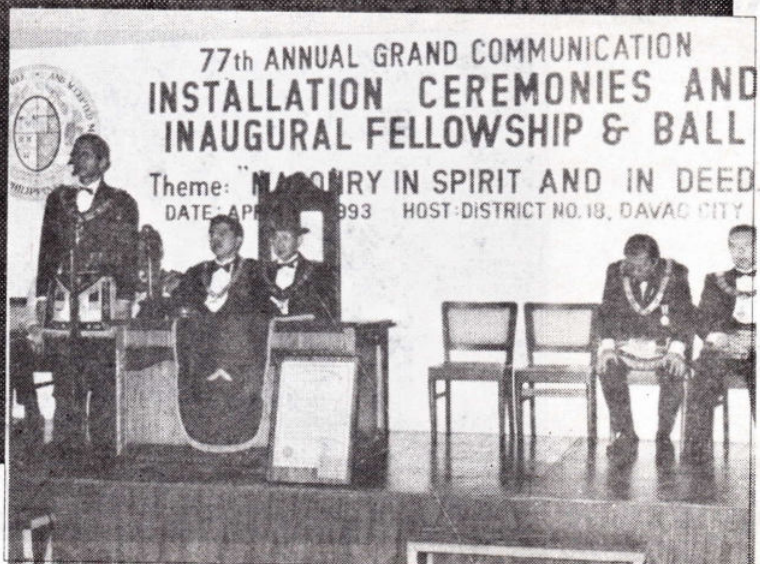
Presentation of Past Grand Master's Jewel to MW Agustin V. Mateo



9th ANNUAL Convention of the Guild of Past Masters of the Philippines



Installation of Grand Lodge Officers



Constitution of Baliuag Lodge No. 301 May 14, 1993 Bulacan



Independence Day Celebration June 12, 1993, Kawit, Cavite



Independence Day Celebration June 12, 1993 Luneta Park, Manila



Ground Breaking St. Agustin Lodge No. 300 Tanza, Cavite June 12, 1993



73rd INTERNATIONAL SUPREME COUNCIL SESSION and 26th INTERNATIONAL DEMOLAY CONGRESS June 23 - 27, 1993



Presentation of the Plaques of Appreciation by the Supreme Council, Order of DeMolay of the Republic of the Philippines to Hon. Don W. Wright, PGM, and Hon. David J. Morgan, PGM, of the International Supreme Council, Order of DeMolay, in commemoration of the 10th anniversary of the granting of the charter to the Supreme Council, Order of DeMolay of the Republic of the Philippines.

Standing, from left to right:

Hon. Jerold J. Samet, GM, ISC

WB Francisco M. Lovero, EA to the Ambassador to the ISC

Hon. Don W. Wright, PGM, ISC

WB Van Cornelius D. Luspo, Ambassador of the SC, Order of DeMolay of RP, to the ISC, Order of DeMolay

Hon. David J. Morgan, PGM, ISC

The plaques were presented during the ISC Luncheon Meeting last June 24, 1993 at the Omni Shoreham Hotel, Washington, D.C.. USA.



WB Francisco M. Lovero, PM, Exec. Asst. to the Ambassador, with ISC Sr. DeMolay Hall of Famer Hon. Mark Hatfield, Senator, USA, during the Senior DeMolay Night.



Active DeMolay Lawrence Van L. Luspo, Senior Councilor of Baguio Chapter, Order of DeMolay, with Hon. Jerold J. Samet, incumbent GM of the ISC, together with Philippine Supreme Council, Order of DeMolay - Ambassador WB Van D. Luspo, and the EA WB Francisco M. Lovero.

RW Percival Adiong: In Pursuit of Ideals

Right Worshipful Jose Percival L. Adiong was recently elected as Junior Grand Warden during the Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippines held recently in Davao City.


RW Percival has been an active Mason for the past 26 years having been initiated at the Plaridel Masonic Temple on February 14, 1967, passed on February 28 and raised on March 4 of the same year.

He is likewise a member of several appendant bodies such as the Ancient and Accepted Scottish Rite, Manila Bodies, the Ancient Arabic Order of Nobles of the Mystic Shrine, the Order of the Eastern Star, and the Order of Amaranth.

In 1979, RW Percival was elected Worshipful Master of the Bagumbayan Lodge No. 4. He also became the Royal Patron of the Order of Amaranth. In 1980, he was chosen Grand Marshall of the Grand Lodge of the Philippines and in 1981, as Deputy District Grand Master for District 1-B.



RW Percival's dedication in his pursuit of a brilliant military career has earned him tremendous honors and respect from both his colleagues and subordinates. Brig. Gen. Adiong is a man of integrity and dedication—the marks of a true and loyal Mason.

To share his illustrious life, RW Percival has his loving family made up of his wife, the former Gloria Carbajal and his six children Melanie, Marina Joy, Jose Frederick, Napoleon Omar, Paul Jephthah and Mark. 

Speech of Pres. Fidel V. Ramos

(Delivered During the 77th Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippines, Central Bank Convention Hall, Davao City, April 22, 1993)

I've always admired the ceremonies and symbols of Freemasonry which date back to the 18th Century — and even further back, to the temple of the wise King Solomon. It is a fortunate house that can trace its roots to Solomonian wisdom — and I congratulate you, Col. Mateo, for being the Grand Master of such a Lodge in which its members are steeped in ceremony, symbol, wisdom, tradition, as well as myth.

The renowned scholar of myths, Joseph Campbell — who, incidentally, was a great annotator of such Masonic signs as the pyramid, the Solomon's seal, and the Pythagorean tetrakeys — tells us that the presidency is a mythological role. It gives the person who assumes it a larger-than-life significance as a "representative of an eternal office."

Joseph Campbell goes on to say that the person who is president must sacrifice his personal desires and even his life possibilities to the mythic role he has assumed. The president — far from being a Grand Master — is really the



grand servant of the people because he serves, in my case, all Filipinos.

Indeed, the presidency is a very humbling office. But it is most humbling when there are so many of our countrymen with basic needs, and not even I can solve half of the problems or meet half of the needs. But your president tries his best. Every once in a while, though, our work of nation-building could use some help and guidance from the Great Architect of the universe.

Freemasonry, which is firmly anchored on faith in God and love of country and fellowmen, has spawned many heroes and architects of nation-building. Included in the rolls of the Masonic fraternity are no less than four previous presidents of the Philippines — Emilio Aguinaldo, Manuel Quezon, Jose Laurel, and Manuel Roxas. And let us not forget the most famous member of your brotherhood, our national hero, Dr. Jose Rizal.

These great men once infected the Masonic brotherhood with their nobility and nationalism — virtues that our country needs so much nowadays. It is not surprising, therefore, to find the ideals and virtues of our country's heroes still alive and strong in your ranks.

Now, as I look over your Fraternity's program of action, I am assured by the affinity and kinship I see between us. Your purposes indeed run parallel to my official — and personal — aspirations for our people.

For instance, I commend you on your Masonic charities for crippled children. Mrs. Ramos and I have supported the cause of the handicapped and disabled throughout the years. The government also officially espouses their cause as crucial to the empowerment of people, especially the marginalized and disadvantaged. I am therefore pleased to know that you have consistently pursued your work for crippled children for decades. I recall that former President Corazon



Aquino gave this particular Masonic charity the prestigious Apolinario Mabini Award in 1987.

Your two most recent commitments — made through separate memoranda of agreement signed by your Grand Master—are also worthy of mention.

The first is an agreement with the Department of Environment and Natural Resources, in which you pledged to take an active role in the protection of the environment. It may interest you to know that today happens to be Earth Day, the annual celebration of the earth and the environment, which is observed all over the planet. Let me commend you on your environmental concern, which rightly springs from your belief that the earth, in its own right, is a temple - the one and only temple of creation.

Your second commitment was made to the Department of Health, in which you pledged to participate in the delivery of integrated health and family planning services all over the country. The entire nation should benefit from your rational response to the largely religious controversy surrounding family planning. Indeed, for developing countries like ours with rapidly growing populations, family planning has become a matter of national development—perhaps even national survival—and should transcend the moralistic arguments against it.

Let me also add that sustainable development is a key strategy of our "Philippines 2000" plan.

We must seek to become a new Philippines — a dynamic and confident country, built from a solid foundation of democracy, freedom and justice, and brotherhood and caring. What I have in mind is not unlike what the American founding fathers had in mind when they dissolved the political bonds that tied them to the Old World to create a young, energetic and idealistic United States.

It may not surprise you to know that most of the American founding fathers were Masons.

In the great seal of the United States — constructed mostly out of Masonic symbols — there is a Latin inscription which says, "Novus Ordo Seclorum." - "A new order of the World." With your help, we may be able to create a new order out of the old Philippines we have inherited. Our children, and our children's children, will thank us for it.

I wish you success in the building of temples in the hearts of men, and in kindling the flame of brotherhood under the Fatherhood of God.

Mabuhay ang mga Mason!

Mabuhay ang Pilipinas!

Mabuhay tayong lahat!

Maraming salamat po.

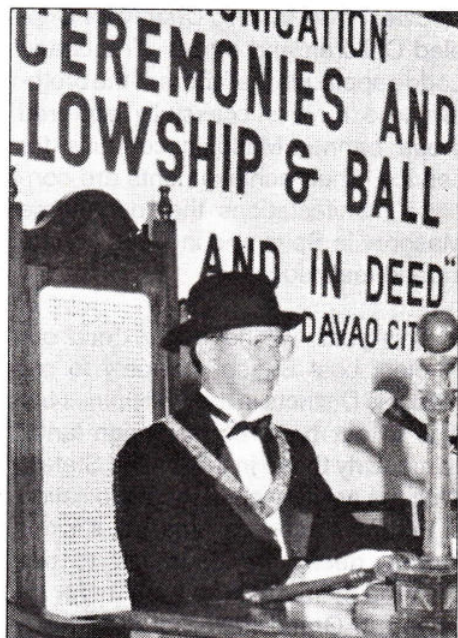
CT

The Grand Master's Message

Delivered during his installation as Most Worshipful Grand Master of Free and Accepted Masons in the Philippines

Brethren, the journey of a thousand miles has just ended and a voyage of many oceans is about to begin. We are all assembled here today to embark on a voyage, an exciting but dangerous adventure through the many tributaries of Masonic service on a common carrier, the Grand Lodge of the Philippines and your humble self, the captain you have chosen. Like the mythical Jason on a quest for the "golden fleece," this expedition may be arduous, over an ocean beset with challenging and hazardous waters with some areas heretofore unknown, uncharted, and unexplored. Nevertheless, all signs portend that this journey will be an enlightening experience because we shall all be going together.

Brethren, I have painstakingly enlisted with your assistance the crew for the voyage. They passed the triple "A" prerequisites of Acceptability, Ability and Availability to lead. At this juncture, may I request all the Grand Line officers, DDGMs, JGLs, DGLs, GLIs to please rise and be recognized. Before you, brethren and friends, are crew members tasked to perform the yeoman's job of sailing with us in our voy-



age guided by our mission and vision of "Masonry in Spirit and in Deed." As I offer you my sincerest congratulations, I hope that as soon as these ceremonies are over, even before you depart from this room, you shall be rolling up your sleeves to prepare for the busy year ahead of you. Our brethren expect so much from you. I am confident that you will live up to their expectations with pleasure to yourselves and honor to the Fraternity.

Our voyage for this Masonic year will take us to familiar waters. Some of which have been sailed upon by our illustrious predecessors. We choose to take this course not because it is familiar and convenient, but [because] we see a need to institutionalize tried and time-tested projects. I am referring to the "Lost Sheep" project, project "Trowel," the Masonic Charity for Crippled Children and others. The Grand Lodge applauds the labors of the brethren who have successfully explored these banner Masonic conduits for service. Their achievements are concrete manifestations that our theme Masonry in Spirit and in Deed can be indeed realized.

This year, we hope to extend our "Project Lost Sheep" not only to our Masonic Districts in the Philippines but also to our brethren in foreign lands particularly those in the United States. With the assistance of the Association of Filipino Masons in America, it is our fervent desire to reach out to our brethren overseas who wish to get involved in Grand Lodge of the Philippines projects like scholarships, Masonic relief and other works of charity. We shall re-establish our Cabletow with our brethren who missed the opportunity to update their membership during the many years of sojourning in foreign countries.

Another avenue of charitable service we hope to optimize is the multi-awarded Masonic Charity for Crippled Children, our showcase of Masonic charity and concern for disabled chil-

dren. We plan to extend its services to benefit infirmed children in the islands of the Visayas and Mindanao by establishing a protocol of treatment whereby these less-fortunate children could avail of medical attention in their localities minus the burden of transportation costs to Manila.

In my sojourn to different Masonic Districts, I found out that our charitable assistance need not be limited to these institutions alone. There are other existing channels which we can explore. I refer to the Cataract and Harelip Project of the Manila, and Mt. Lebanon Lodge, and the Maharlika Charity Foundation in Davao founded in 1973 by PGM Desiderio Dalisay. Their doors are open to those who are truly in need. The lives these two projects have touched are living testimonies of genuine Masonic virtues. This demonstrates that Masonry can be more dynamic and meaningful when translated into actual deeds. Brethren, you are the Masons' Mason. Your acts are recognized to be emulated by all of us. May your tribe increase. As you continue propagating the seeds of these noble ventures, remember this ancient Persian saying: *Help thou thy brothers' boat across and lo, thine own has touched the shore.*

We are now entering into a centenary of Philippine Masonry and, coincidentally, of Philippine independence as well. Unfortunately, however, we find ourselves buffeted by familiar tempests of prejudice and indifference. Despite the odds, we shall dare to

proclaim with pride and honor, that our independence from Spain and America would not have been possible without distinguished Masons who were forefront in asserting the individual's right and freedom to worship God according to his conscience and the right for self-government under a constitutional framework. Will the next generation of Freemasons be able to also proclaim with pride our achievements?

Ladies and gentlemen, the torrents of forgetfulness and complacency are drowning the memories of Rizal, Bonifacio, del Pilar, Mabini, Aguinaldo, Quezon, Roxas and a host of other exemplary men and Masons. It will be inevitable that the present generation may not be able to recall their heroic deeds. It is, therefore, incumbent upon us to make their cause our cause not only in spirit but in deed. We must hold high the light of their patriotic lives as a beacon for the youth of today—a flame to rekindle in their hearts and minds the same zeal and fervor of patriotism from

whence they can draw their strength for nation building. This will be the sword and shield against the onslaught of beguiling philosophies and ideologies slowly seeping into the minds of the present generation. This much we owe to our country and to our children.

As our journey continues, we venture into an area that appears calm on the surface but tempestuous below. I specifically refer to our sluggish growth in membership. PGM Mauro Baradi in his Grand Oration in 1949 spoke of a total membership of 9,000 members including those holding dual status. Whatever gains we had in new members, have been equally negated by losses through deaths and suspension. With an increasing number of members beyond the meridian of life, we can expect many Lodges to pass into the annals of antiquity. This year, we shall address this problem with more dedication and vigor. We have to open our doors wider to new members without resorting to indiscriminate recruitment

but by attracting them through our exemplary conduct as Masons in Spirit and in Deed. In the challenge of the present day struggle in the human arena, we hope to win the hearts and minds of many to the beauties and teachings of our ancient and honorable Fraternity.



Society today is permeated with many socio-civic organizations. This should provoke and challenge us to

respond with a dynamic rather than passive policy of promoting public interest in our Fraternity. Our strength lies not in our collective numbers but within the individual member himself. How we carry our beacon light of virtues, with our lives as examples for others to emulate, will help dispel the shadows of prejudice, superstition and black propaganda. We can easily win the senti-

ments of the community and potential members to the teachings in our ancient and honorable Fraternity through our own conduct as law-abiding citizens, honest and principled public servants, and dignified professionals. In the words of Past Grand Master Woodrow Morris: We do not ordinarily think of Masonry as a mission nor of Masons as missionaries, but if we believe deeply that we espouse and would win the world to our way of living and believing, it must be done out there where the action is, and where the people are.

Brethren, I strongly beseech you, never to adulterate or modify our Masonic teachings to suit your purposes.

Like any good medicine, its strength and beneficial effect would be lost if its principal ingredients are modified or altered. There should be no deviations whatsoever from our ritualistic practice and ancient landmarks.



Let us put masonry first and above all before we consider our own personal interest and aspirations. In so doing, each one of us must guard our words and exercise with due care and tact the manner in which we indulge in discourse

with a brother Mason. Compromise and objectivity must prevail above all. Remember, the cabletow that binds us together may be strong, but it is up to us to make it even stronger if we reinforce it with prudence, compassion, tact, and temperance.

As the second physician to ascend the Grand Oriental Chair of our distinguished Fraternity, allow me to indulge in my prerogative as a practitioner of the healing arts to guide me in my conduct, decisions, and pronouncements as your Grand Master. I have assessed the state of health of our Grand Lodge. After careful and painstaking deliberation, I find that, like our nation, it is also suffering from occa-

sions of disunity and disharmony. Therefore, its capacity to respond to the challenges of the present time is refractory because idiosyncrasies and diverse viewpoints prevail over what is best for our Fraternity and for the good of the majority. Freemasonry teaches us to be better men—noble and ethical individuals committed to champion the tenets of brotherly love, relief, and truth. I know that petty differences in opinions and interests will be overshadowed by the mere fact that we have all knelt on that same altar and uttered that very same obligation before the eyes of the Grand Architect of the Universe. Brethren, we are indeed our brothers' keepers.

I speak of a malignant disease in its early stages; an affliction that would eventually evolve into a cancer of intrigues, factionalism, and discord. Early diagnosis as you all know, greatly improves the prognosis and increases the chances for recovery. One need not be a physician to diagnose what ails our Grand Lodge. My brothers, you are aware of these problems. The prescription is a bitter pill. One that may be difficult for all of us to swallow. I shall not profess nor boast that it is I and I alone who possess the ability to cure this malady that has befallen us. For like any other physician, there will always be limits to my abilities to heal. And in all humility, I must concede that the task is a herculean one—one that cannot be carried on my shoulders alone. Brethren in the Fraternity, our structure is hierarchical. But confronting the affliction of our Grand Lodge and its Subor-

inate Lodges cannot be left solely to the Grand Master and all your officers. It is the collective responsibility of all those who bear the distinction of being called a Master Mason. Therefore, I will be needing your assistance and sincere cooperation in this great endeavor. This heavy task which rests upon my shoulders will no longer be called a burden if I have you, my brothers, sharing the load with me. Each one must paddle his own oar; contributing our talents and resources if need be to insure a safe journey towards recovery and well-being.

Moreover, this diagnosis and prescription will mean nothing until the principles and purposes of our Fraternity are ingrained in the convictions of the travelers setting out in this crucial and momentous journey. We will have to weigh the counsel of the voices of fear and hope contending within our hearts. For in the end of our journey, we are answerable to our conscience and not to any jury.

Brethren, there is no holding back. You can now board the SS Grand Lodge on its voyage of adventure and service. Cast off the rope that tethers us to the harbor of shortcomings, cynicism and skepticism of the past. We see the strong headwinds of your aspirations unfurl our sails. The most qualified crew has been convened. Together, we sail towards a new horizon of service with confidence and dispatch. Onward Grand Lodge! Onward Philippine Masonry! God bless you all! Together, Brethren!

Historical Notes

Our Masonic Heroes

Bro. Jose P. Rizal— Born June 19, 1893 in Calamba, Laguna, he wrote two novels, *Noli Me Tangere* and *El Filibusterismo*, which exposed the excesses and cruelty of the Spanish colonizers, especially the members of the Catholic Church during their colonization of the Philippines. These novels made him very unpopular with the Spanish friars.

On June 26, 1892, he organized the La Liga Filipina which aimed to unite all the Filipinos in the fight to set themselves free from the shackles of their Spanish colonizers through the promotion of commerce, industry and agriculture.

His unpopularity among the Spaniards led to his execution on Dec. 30, 1896 at the Luneta in Manila on charges that he was spreading ideals of revolt among the Filipino natives.

Bro. Apolinario Mabini—Born July 23, 1864 in Tanauan, Binondo, was the adviser of Gen. Emilio Aguinaldo. He is called the “Brains of the Revolution” for

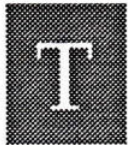
his help in outlining the Malolos Constitution. He was captured by the Americans on September 10, 1898. During his captivity, he wrote the *Rise and Fall of the Philippine Republic*. On January 5, 1901, he was exiled to Guam as a result of his articles, notably, “El Semil de Alejandro” in *El Liberal*.

Bro. Gregorio H. Del Pilar— Born August 30, 1850 at Bulacan, Bulacan, he was the youngest general in the Revolutionary Army. He is remembered as the “Hero of Tirad Pass.” History details this young general’s heroic deed of holding back the strong invading Americans with only a handful of men, thus giving Aguinaldo ample time to escape the attackers. Despite the one-sidedness of the battle, this young general fought bravely for which heroism he paid dearly with his life. He was shot and killed on the same day, December 2, 1899.

MW Manuel L. Quezon PGM — Born August 19, 1878 at Baler, Quezon, he served as the first president of the Philippine Commonwealth.

CT

Did Rizal Make a Masonic Visit to the United States?



he diary of Bro. Jose Rizal shows that he was in the United States for almost a month in 1888. He arrived in San Francisco on April

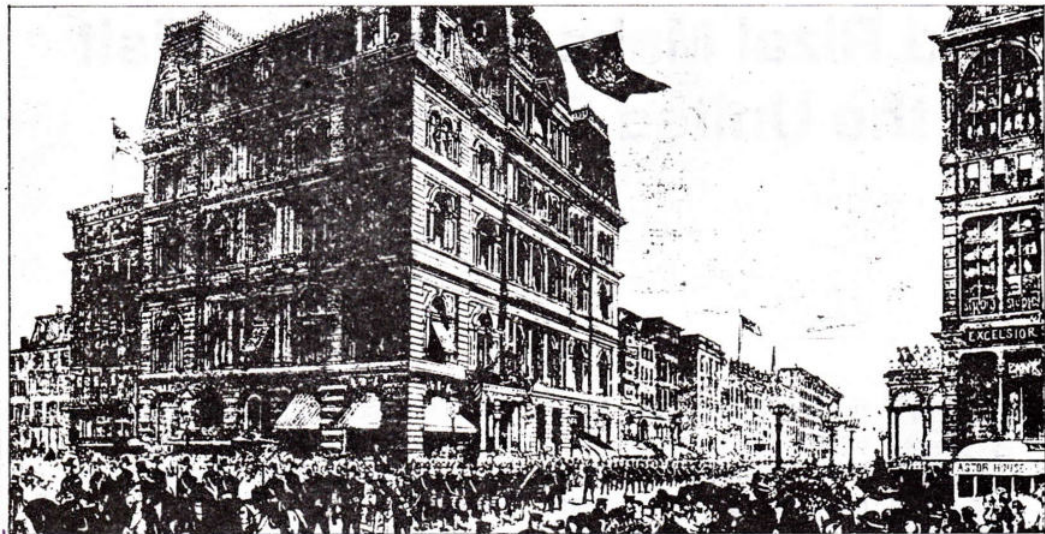
28, but was quarantined for six days. The quarantine ended in the afternoon of May 4 and on May 6, he started on a transcontinental tour of the United States. On May 7, he passed by Reno, Nevada and the following day, he was in Utah. On the ninth, it was Colorado. On the tenth, he arrived in Omaha and on the eleventh, in Chicago. He visited the Niagara Falls on the twelfth and on the thirteenth, he arrived in New York. He stayed in New York up to his departure for Liverpool on the sixteenth.

Many Masonic brothers have been wondering if Rizal made any Masonic contact during his brief visit to the United States considering that it was his undeviating practice to gravitate towards Masons in every country he visited. Thus, we know that in Spain he joined Lodges under two Grand Orientes, the **Gran Oriente de Espana** and the **Gran Oriente Espanol** and his friends included such famous Masons as Presi-

dent Francisco Pi y Margall, Prime Minister and Grand Master Manuel Becerra, and Professor and Grand Master Miguel Morayta.

In Germany, Father Luis Visa assures us that Rizal received the Fifth Degree. His Lodge acquaintances included Doctor Virchow, the great anatomist, Doctor F. Jagor, author of *Travels in the Philippines*, and Doctor F. Ratzel, originator of the revolutionary New History. In England, he is said to have received the Fourth Degree and among his Masonic friends was Dr. Reinhold Rost, the Sanskrit authority. In France, there is a document showing Rizal's affiliation with the Temple de l'Honneur et de l'Union in Paris.

In Hongkong, among his Mason friends could be counted the members of the medical board which licensed him to practice as a physician, the British North Borneo Officials with whom he arranged for an agricultural colony for Filipinos in that British territory, and the Editor in Chief of the Hongkong Telegraph, Frazier Smith. Moreover, the famous Rizalist, Austin Craig, claims



OLD PRINT OF A MASONIC PARADE, 1875

One of several surviving views of 19th century Masonic parades, and one of a few satisfactory views of new York's most famous Masonic Hall, 1873-1910.

The parade is moving west on 23rd Street; the Sixth Avenue entrance to masonic Hall faces the observer on

Rizal attended the meetings of St. John's Lodge and that the Tyler's register of this Lodge for November 1891 carries his signature as a visitor. When he returned to the Philippines in 1892, the first persons he contacted were his brother Masons. His brothers tendered banquets for him and helped him found the "La Liga Filipina." If Rizal made Masonic contacts in these places, why not in the United States?

Bro. Rizal recorded his sojourn in the United States in his diary, which runs to only three printed pages, but made no direct mention of Masonry. Judging from the fact that during his transcontinental tour from May 6 to 13 he was always on the go, it is doubtful if he had a chance to visit any Masonic center during that pe-

riod. Napoleon LeBrun, noted American architect of his day, prepared the plans. The cornerstone was laid June 8, 1870. On June 3rd of the same year, the Grand Lodge met for the first time in its own (partially) completed) new Hall and dedicated it. Twenty-three thousand Masons took part in the public procession.

riod. From his diary, however, we can see that he had free time in San Francisco from the afternoon of May 4 to May 6 and in New York from the afternoon of May 13 to May 16. Did he make any Masonic visits during those free days?

Reading through his diary from May 4 to May 6, one cannot find any inkling of any Masonic contact, but his diary covering his stay in New York provokes a welter of conjectures. His account is very brief — just one paragraph — so we are reproducing it in full:

"Sunday, 13 May — We awoke near Albany. It is a large city. There are various vessels in the Hudson River,

which run along its side. We cross it on a bridge. The landscape is beautiful and it has not much to envy the best in Europe. We travel along the banks of the Hudson. The banks of the Hudson are very beautiful although a little lonely in comparison with the Pasig. There are steamers and boats, trees, and hills, mostly cultivated. The Hudson is wide. There are beautiful boats. The masses of granite had been cut to give way to the railroad. In some parts, it is very long. There are beautiful houses amidst trees. The day is mild. Our grand transcontinental travel ended on Sunday, 13 May, at 11:10 in the morning. We passed through various tunnels. The Art Age, 75 W. 23rd Street. We left New York on 16 May 1888."

One sentence in the just-quoted diary of Rizal is intriguing for it is completely out of place — "The Art Age, 75 W. 23rd Street." It has absolutely no relation with the rest of his narrative. Why then did Rizal suddenly insert this short sentence in his diary without any explanation?

The Art Age was a magazine store in New York City specializing in art and has since disappeared. No significance could be attached to this store. But the address where it was located is of great Masonic interest. 75 W. 23rd Street is just across the street from the Grand Lodge of New York which is at 71 W. 23rd Street. The Art Age was both located on the corner of 23rd Street and 6th Avenue. The entry places Jose Rizal almost right at the doorstep of the Grand Lodge of New York.

The Grand Lodge of New York was a very imposing structure on 23rd Street at the time of Rizal's visit. Built in the 1870s, it dominated the other buildings in the area as could be seen from the 1873 print accompanying this article. Anyone standing across the street from the Grand Lodge could not help but notice it. Rizal definitely must have seen it and if he was only a few steps away from the Grand Lodge, could he, an ardent Mason, have resisted the temptation to pay it a Masonic visit?

Considering the circumstances, there is a strong possibility that Rizal entered "Art Age" in his diary merely to camouflage his visit to the Grand Lodge, so that in case his diary fell into the wrong hands it could not be used as evidence against him. We should remember that, at that time, Rizal was already hounded by the enemies of Masonry. Just a year before, he had to cut short his visit to the Philippines because of the constant persecution of the Friars. Thus, Rizal avoided any mention of his Masonic and political activities, as well as his contacts, in his diary. We should also consider that Rizal's diary was intended for his private reading and not for publication. He read it to remind himself of "faded impressions," because then it "consoles the soul when nothing remains of its former treasures." In several parts of his diary, Rizal employed codes. He also made cryptic entries which were intelligible to him alone. Was the "Art Age" in his diary one of those cryptic entries?

Masonic Trivia

by *VW BENJAMIN S. GELI, SGL*

ANCIENTS

The oldest Lodges in the world still in existence are in Scotland, namely; Mother Kilwinning (Number 0), Lodge of Edinburgh No. 1 and Melrose St. John No. 1-bis. These Lodges were instituted before 1598. Lodge of Aberdeen No. 1-ter claims to be the oldest, but has no written records to support its claim except an entry in the burgh records of the City of Aberdeen dated June 27, 1483 referring to the "Masowny's of the Lodge." Incidentally, Perla del Oriente Lodge No. 1034 in Manila is under the Grand Lodge of Scotland.

The first Grand Lodge, however, is the United Grand Lodge of England, a fusion of the Ancients and the Modern.

MASONIC COLORS

In symbolic Masonry, they are white, black and blue. White stands for purity, innocence and rectitude of conduct and black as a symbol of death and sorrow. Blue, being the color of the "blue vault of heaven" was adopted as a symbol of

Masonry's universality, and now "Blue Lodge" and "Blue Lodge Masonry" are terms commonly used in the Masonic world.

DO IT RIGHT

To give the due guards and signs, the keys are: right angle, horizontal, perpendicular, regal. Thus, for our sign of fidelity, the upper right arm should be perpendicular to the floor or parallel to the body, the lower right arm horizontal to the body to hand, also on a horizontal position resting on the left breast.

Walk within the Lodge in squares to remind you of the valuable lesson symbolized by this Masonic instrument.

REMEMBER WHEN?


The first Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines was held at No. 250 Calle David, Manila on Tuesday, February 4, 1913 at 4:00 P.M.

The first issue of *The Cabletow* was published on June 1, 1923 when MW Frederic H. Stevens was Grand Master. The Editorial Board was composed of the elective officers of the Grand Lodge and George R. Harvey, Teodoro M. Kalaw, and Leo Fischer as Associate Editors.

From the Proceedings of the 8th Annual Communication held on Tuesday, January 27, 1929, we find the following interesting information:

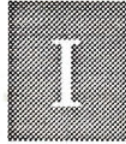
March 29, 1919 was the day the Pampanga Lodge No. 48 was constituted at San Fernando, Pampanga. A special train and several automobiles carried approximately 100 Masons from Manila to San Fernando. The attendance was over 1,000 of which number many were ladies and about 300 were Masons. Can we get the same number of attendance from Masons today?

ADDENDUM

Have you read VW Mabini G. Hernandez's book entitled *Dear Son*? Those who like "common sense and practical Masonry" will find this book very relevant. To any member of this jurisdiction, who can tell the Grand Lodge the full name of VW Mabini's son, a very attractive prize awaits you. Just see our Asst. Grand Secretary, VW Roberto C. Reyes, as soon as you have the correct answer. 

Reactions from a Mason's Wife

by SIS. N. AMADOR




I am a wife of a Mason and I can say that the Masonic Fraternity is one of the most unique organizations.

Others may think it odd and very different to be a Mason but I've been a witness to this incomparable spirit between Masons—one thing that makes it different from the others.

Being with the Masons, one can find in it a different meaning for, as they say, they were taught in Masonry to build temples in the hearts of men. They train their hearts to give sympathy and their hands to help their brethren, thus making the brotherhood that has been strong even stronger. Such is manifested and proven in so many instances. Be it emotional, psychological, spiritual, social, and financial, they are always ready to extend help and they've been, as always, concerned about everyone's welfare.

I am very thankful that I've been a wife of a die-hard Mason and that, too, is gratitude to Masons and Masonry.

(Editor's note: Mrs. N. Amador is the wife of Bro. Manuel G.A. Amador. She is currently a teacher at the Notre Dame of Marbel University.) 

Freemasonry Purposes and Objectives

Build Character

The primary purpose of Freemasonry is to build character, a man's most valuable possession.

Faith in a Respect for Individuals

Freemasonry is the world's oldest and latest fraternal organization with members in virtually every country in the free world.

Composed of men of various political beliefs, nearly every national origin and religion, Masons are taught to have faith in and respect for every human being.

Promote Individual Liberty

Based on Ethical and Moral Values

Any inquiry into the history, ideals and everyday actions of Masons will reveal that Freemasonry has a grand design to champion and foster the cause of individual liberty and justice for the betterment of mankind. Masons believe that the strength of the family, the church, the community and the country rests with persons of strong conviction, firm ethical conviction and moral values; persons sharing a devotion to our republican form of government and to free public education which

provides the enlightened citizens so essential to the permanence of our democracy.

Accepted Individual Responsibilities

Masons help each other to intensify their devotion to those enduring values which follow the basic tenets of brotherly love, relief, truth, hope and an abiding faith in God's supreme law.

Masons strive to develop character by stressing civic and social morality; to exercise charity through universal love and compassion; to accept individual responsibilities as a Mason to his God, his Country, his neighbor, himself and his family.

A Man's First Step

To the man who is looking for the healthy relationship resulting from companionship and friendship, with deeper meaning in life and who wants to be part of a fraternal organization, committed to his inner growth and improvement, Freemasonry is filled with limitless possibilities.

A man must take the first step in Freemasonry himself. He must say "I want to be a Mason."

CT

Masonic Education

“From Darkness to Light”

by VW FILOMENO C. ADI, PDDGM
Davao Lodge No. 149

Symbols of Freemasonry

It has been correctly stated that “the symbol constitutes the very essence of Freemasonry.” Freemasonry is essentially a science of symbolism.

In the English lectures, Freemasonry is defined as “a peculiar system of morality veiled in allegory and illustrated by symbols.” It might be better to say that Freemasonry is a system of morality developed and inculcated by the science of symbolism. It is this peculiar character as a symbolic institution, this almost exclusive adoption of the method of instruction by symbolism, which gives its whole identity to Freemasonry and causes it to differ from every other institution that the ingenuity of man has devised. It is this unique characteristic that has bestowed upon Freemasonry that attractive form and cement of brotherhood which has always secured the attachment of its disciples and contributed largely to its perpetuity.

The Science of Symbolism

A symbol or an emblem—two words that are often used synonymously—is an occult representation of something unknown or concealed by a sign or a

thing that is known. It is the expression of an idea which is derived from the comparison or contrast with some object with a moral conception or attribute. Thus, a square is in Freemasonry an emblem or symbol of morality; a plumb line, of rectitude of conduct; the level, of quality; the beehive, of industry.

A symbol may be the representation of an idea by a visible object. It is then both a symbol and an emblem. Or it may be the representation of an idea incorporated in a narrative, a myth, or a legend, brought before the mind only by words; it is then a symbol only and not an emblem.

The Origin of Masonic Symbol

Freemasonry was founded as a speculative science on an operative art. It therefore took the working tools of the profession which it spiritualizes and made them the symbols for the communication of instruction in the mysteries of the Order. Terms of architecture, the Temple of Solomon, and everything that is connected with its traditional history, have been adopted as the symbols of its great moral and philosophical teachings. Many of the sublimest forms of instruction in Freemasonry are

mythological and legendary, and, for the most part, are symbolic and impress the mind with great spiritual and philosophical truths. The legends of Masonry are parables, and a parable is only a spoken symbol.

Symbolic Degrees

The germ and nucleus of all Freemasonry is to be found in the three primitive degrees: the Apprentice, the Fellow-Craft, and the Master Mason. At one time, however, they were under a modification which included the Royal Arch - the only degrees known to or practised by the Craft, and hence they are often called "Ancient Craft Masonry," to distinguish them from those comparatively modern additions which constitute what are designated as the "high degrees." They are also called "Symbolic Degrees" since the striking peculiarity of these primitive degrees is that their prominent and almost exclusive mode of instruction is by symbols. This cannot be said of the "high degrees," although they are by no means free of "symbols" particularly the mystic and legendary type. Hence, it will be observed that the symbol herein given in the journey "From Darkness to Light" are confined almost entirely to the three primitive degrees, including the Royal Arch which was formerly a part of these degrees.

We cannot here enumerate and explain these numerous symbols, but they are fully set forth and explained in the progressive course of a Mason. **CT**

WHAT CAME WE HERE TO DO?

FOOT TO FOOT, NO MATTER WHERE,
 THOUGH FAR BEYOND MY DESTINED ROAD,
 IF BROTHER NEEDS A BROTHER'S CARE,
 ON FOOT I'LL GO AND SHARE HIS LOAD.
 KNEE TO KNEE, NO SELFISH PRAYER
 SHALL EVER FROM MY LIPS ASCEND,
 FOR ALL WHO ACT UPON THE SQUARE,
 AT LEAST, HENCEFORTH, MY KNEE SHALL BEND.
 BREAST TO BREAST, AND THIS I SWEAR,
 A BROTHER'S SECRETS HERE SHALL SLEEP,
 IF TOLD TO ME UPON THE SQUARE,
 SAVE THOSE I AM NOT BOUND TO KEEP.
 HAND TO BACK, OH, TYPE OF LOVE!
 FIT EMBLEM TO ADORN THE SKIES,
 BE THIS OUR TASK BELOW, ABOVE,
 TO HELP POOR FAILING MORTALS RISE.
 CHEEK TO CHEEK, OR MOUTH TO EAR,
 "WE ALL LIKE SHEEP HAVE GONE ASTRAY."
 MAY WE GOOD COUNSEL GIVE AND BEAR
 'TIL EACH SHALL FIND THE BETTER WAY.

Masonic Symbolism

The Sprig of Acacia

by **BRO. RENATO S. YBANEZ**,
Junior Warden, Kidapawan Lodge No. 170



The acacia is an interesting symbol in Freemasonry. It grows abundantly in the vicinity of Jerusalem even up to this time, and, in the Philippines, it is the most common shade tree that grows along highways and in many public squares or plazas of various towns and cities. The acacia is both a shade as well as an ornamental tree.

Today, with the current emphasis on the development of the cottage industry, there is a fast-growing business of handcarved wooden products. The hard part of the acacia's trunk, known as the core, has proven to be the most suitable material for crafting various kinds of decorative as well as useful wooden articles such as fancy and artistic center tables, tableware, serving dishes, salad bowls, and decorative items which display the acacia's characteristically exquisite grains, fascinating natural colors and durability.

In the Scriptures, the acacia is called "shittah" or "shittin" in plural, and was esteemed as sacred wood among the Hebrews. Out of the acacia, Moses



made the tabernacles, the ark of the covenant, the table for shewbread and other sacred furniture. This tree, therefore, has always been consecrated from among the other trees of the forest by the sacred purposes for which it was devoted.

In the mystic system of Freemasonry, the acacia is prominently the symbol of immortality of the soul. The evanescent nature of its flower which "cometh forth and is cut down" reminds us of the transitory nature of human life. This was also mentioned by King Solomon when he prayed at the head of the grave in the second section of the third

degree when he said, among other things, that "man that is born of woman is of few days and full of trouble. He cometh forth as a flower and is cut down; he fleeth also as a shadow, and continueth not . . ." In the impressive funeral service of our Craft/Order, it is said that "This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us which shall survive the grave and shall never, never, never die." And again, in the closing sentence of the lectures of the third degree, the same sentiment is repeated and we are told that by "the evergreen, and ever-living sprig," the Mason is strengthened with confidence and composure to look forward to a blessed immortality.

The acacia is also considered as the symbol of initiation. In fact, this symbolism is the most interesting and is believed to be the original and primary in the ancient practice of initiations and religious mysteries. Because of its peculiar esoteric meaning, this plant was consecrated and occupied an impor-

tant position in the celebration of the rites so that the plant, from constant use and prominence in the ceremonies of initiation, was adopted as the symbol of that initiation.

The lettuce was the sacred plant that assumed the place of the acacia in mysteries of Adonis; the lotus in the Brahmanical rites of India; the erica or heath in the osirian mysteries of Egypt; the mistletoe of the Druids of Britain; and the myrtle in the mysteries of Greece.

"While the saved plant [acacia] was the symbol of initiation, the initiation itself was symbolic of the resurrection to a future life, and the immortality of the soul. And if we remember the mystery of the death of Jesus, the wood of the Cross takes the place of the acacia, and in this apparently insignificant symbol, which is really the most important and significant in Masonic science, we have a beautiful symbolism of all the mysteries of life and death, this and eternity, of the present and of the future. **CT**

Article XIV

The Secretary

Sec. 1. It shall be the duty of the Secretary:

XXX XXX XXX

(i) To keep a complete file of the Cabletow in his Lodge records.

XXX XXX XXX

(Masonic Law Book, Revised 1984)

Masonic Privileges and Opportunities

(Editor's note: The following are excerpts from the Dissertations of the late Bro. Roland H. Goipeng, Chaplin '92, Mount Matutum Lodge No. 156, District No. 37, General Santos City, during the Stated Meeting of July 25, 1992.)

The wages of a speculative Mason are often received as (1) cherished privileges in which we can each find pleasure, and (2) intangible opportunities that are ours for the taking.

While it is a Masonic privilege to mingle with the Brethren, acquaintance in the Lodge leads to the opportunity to take pleasure in comradeship which matures into harmonious friendships with the kinds of men we admire and respect. To receive the teachings of Brotherly love, Relief, and Truth; of Temperance, Fortitude, Prudence, and Justice; and of Masonic citizenship,

public spiritedness, and love of country together with your Brethren, is an experience to cherish.

Are your wages cherished privileges or opportunities? Of the intangibles, which are the most worthwhile, the most valuable to you? Your Master Mason knows that your rewards exceed the effort you extend to merit them, if you but seek them, no matter how diligently your extortions in the quarries may be. Brethren, attend Lodge meetings! Don't miss your opportunity to enjoy your privileges! Travel in foreign countries and receive Master's Wages. So mote it be!

CT



Towards the Adoption of a Masonic Rules of Order

The Agenda

by VW Raul A. Laman, JGL-MM


In every meeting, whether it be of the Craft or of the social clubs, an agenda is prepared and announced by the Secretary or the Presiding Officer. The agenda lists the subject matter to be discussed according to the sequence by which the discussion shall proceed. This serves to guide the Presiding Officer and the members during the meeting and insures a smooth flow of discussions and deliberations.

In Masonry, the agenda is provided for by the Uniform Code of By-laws of Subordinate Lodges. However, as mentioned previously, the Master can

introduce subjects outside of what is provided by the By-laws. Moreover, as the power of the Master in Lodge is almost limitless, he can make his own agenda for a stated meeting.

Nevertheless, it is suggested that the agenda as provided for be strengthened further in the following format:

- Reading of the minutes of the previous month's stated meeting;
- Secretary's collection report;
- Treasurer's report;
- Committees' report (except that of the Investigations Committee);
- Communications from the Grand Master and others;
- Business proposals;
- Balloting (if any);
- Petitions received;
- Masonic education;
- Collections for Almoner's Fund;
- Recognition of visiting brethren;
- Allegiance to the flag; and
- Closing rite.

Of course, the receptions of the Dignitaries and the Flag take precedence in the stated meeting. 



Masonic Information

Acacia Mutual Aid Society, Inc.



The Acacia Mutual Aid Society, Inc. is a mutual benefit association primarily incorporated to fulfill the Masonic tenets of providing financial aid and comfort to members, their widows and orphans.

Incorporated on June 12, 1958, the Society is duly registered and regulated by the Securities and Exchange Commission and the Insurance Commission and continues to comply with all the reportorial, financial and valuation requirements of these government regulating agencies.

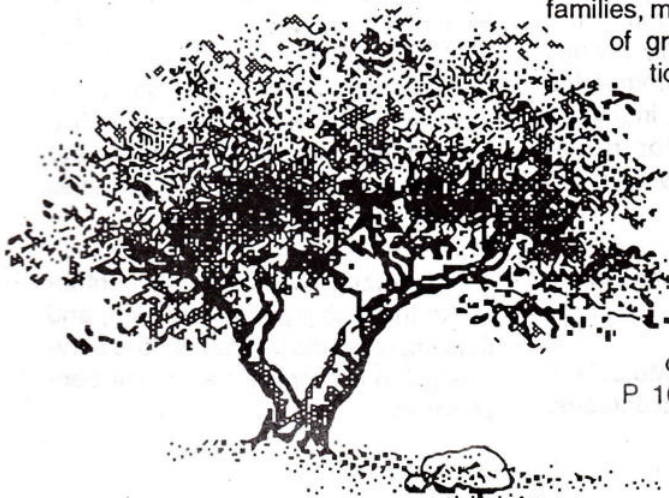
More than P15 million in benefits have been paid to members and their heirs, as of yearend 1992, in the form of death benefits, maturities, loans, surrenders and dividends.

Acacia is managed by Trustees elected from among its members, whose expertise in insurance and investment management contributes to the sound and efficient operation of the Society.

Membership Plans Available

To fulfill its mission to deliver service to Freemasons and their immediate families, membership plans in the form of group term insurance, traditional individual insurance, and pure endowment plans are offered.

Group Membership Plans (GMP), for lodges and their appendant bodies, provide a yearly renewable term coverage of up to a maximum of P 10,000 for each member of



these eligible groups. Group Permanent Whole Life Plan (GPP) is also available to smaller groups who desire a larger coverage.

Individual Membership Plans (IMP) are also available to individual Masons and their dependents. These membership plans are in the form of traditional insurance plans at preferred rates. Free accidental death benefit is given to members aged between 16 to 65. The sum assured under these plans depend on the individual's preference and affordability. These membership plans include:

WHOLE LIFE

10-, 15-, 20-year endowment

20 PAYMENT LIFE

Endowment at age 60, 65

Pure Endowment Plans (PEP) are available to individuals who are no longer insurable due to advanced age or physical disability, or to Lodges as a juridical body. This membership plan provides a guaranteed interest, compounded monthly for contributions, in three- or five-year terms. Pure endowment plans are actually savings and investment plans recommended for the Lodge's trust funds, individual savings fund intended for future use, and for individual Mason's old age funds.

Advantages under Acacia's Protection

Membership with Acacia Mutual Aid Society, Inc. has many advantages.

Among them are:

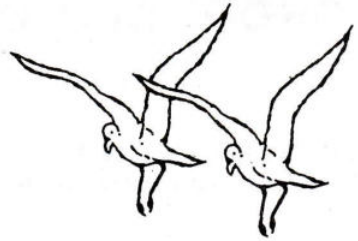
- **Servicing of claims** is more efficient. Claims require less red tape and are delivered with the help of the Lodges.
- **Higher dividends** are experienced due to tax exemption privileges, low overhead, proven management expertise and stewardship of Trustees, and strict adherence to regulatory requirements of the OIC and the SEC. Dividends could be used to lower contribution rates or to be paid out in cash or left with Acacia to earn interest and be added to the total benefits.
- **Free accidental benefits** are provided to qualified members between the ages of 16 and 65.
- **Whole life plans are paid up at age 65.**
- **No minimum premiums or sum assured** are required for membership, unlike most commercial companies where they require minimum premiums or contributions or a minimum level of sum assured.
- **Reinsurance** for higher sums are provided under a reinsurance treatise with bigger life insurance companies to make sure that the Society's liabilities to members are fully secured.
- **Patronizing Acacia** would contribute to the stability of the system, and thus improve and perpetuate the services given to members and their beneficiaries.

How Does One Become a Member?

Just fill out an Application for Membership form for any of the membership plans available and send it directly to Acacia Mutual Aid Society, Inc. or course it through your Lodge Secretary. Accompany your application with a deposit for contributions so that your application will be underwritten immediately, and the corresponding Membership Certificate will be issued, if approved. Application for Membership forms are available from Acacia's head office.

GMP and GPP require an application signed by the Master and Secretary of the Lodge or appendant body and a list of at least 80% of all members in good standing, in good health and residents in the Masonic jurisdiction, with their corresponding birthdates and beneficiaries. The Lodge may be designated as beneficiary, but it shall be tasked to give the benefits to the rightful heir of the member in case that he drops his working tools.

IMP would require an application form, signed by the Master Mason and/or the insuring dependent, indicating the sum and type of plan desired. Applications beyond the established nonmedical limits may require a medical examination by authorized medical examiners in the applicant's locality. **CT**



REMEMBERING THE DEAD

The only thing that, perhaps, indisputably distinguishes man from the brute creation is the attention which he pays to those who have passed away and, wonder of wonders, this characteristic seems to be more deeply rooted in proportion to the lack of civilization.

(Noli, page 82)

Absent Masons

by VW PEDRO H. GUASA, JR., PM, PDGL
Zosimo Montemayor Lodge No. 212

In the 77th Annual Communication of the Grand Lodge of the Philippines in Davao City on April 22 to 24, 1993, it was mentioned that membership in our Fraternity has been going down due to deaths, NPDs and others, and the number of new Master Masons has not offset the losses despite the fact that the number of Blue Lodges and of Masonic Districts has been increasing.

Why are there many NPDs or why are there many Masons who simply quit attending Blue Lodge meetings? Or, why are there very few who attend Lodge meetings in spite of the many members in the Lodge?

The following are a number of possible reasons why the problem of NPDs continues to hound our Fraternity or why many Masons quit from Masonry.

FIRST The Lodge itself has failed to enlighten the new Master Mason about the lessons he heard when he went through the three degrees. Like myself, modesty aside, had I not intently listened during my initiation and immediately deciphered the EAP Monitor by myself, memorized and delivered

the EAP lecture before I even passed, and learned by myself the great lessons in the Monitor, I would have probably quit Masonry. More often than not, the candidate is unable to listen carefully as this is aggravated by his apprehensions of being hoodwinked, or by the unclear language of the participants in the Floor Work.

SECOND After a candidate is raised to the Sublime Degree, he fails to read and understand the Monitor because despite the admonition of the WM to seek the help of a brother to decipher the Monitor, the new member fails to do so, except on the portions related to his examination.

THIRD Some MMs do not understand what it means "to seek further light in Masonry," or even if they do, they refuse to travel further. The new member believes that Raising is the be-all and end-all of being a Master Mason. Ours is the only Fraternity in the world that provides a continuing education for each member and one who fails to travel further is just like any other member of any other organization. That is why we say that "Masonry is a great moral science, taught by degrees only."

FOURTH Even if every Mason is able to read the Monitor, I sincerely believe there are many who are unable to understand its esoteric language. For example, how many understand: "had you proven refractory, a cable length from shore, by the length of my cabletow, cabletow, from whose bourne no travellers return, the point within a circle . . . beyond which he should never suffer his passions, prejudices and interests to betray him?" Just like the Holy Bible, the Holy Koran, the Torah, and other Volumes of the Sacred Law, they need priests, pastors, rabbis, or imams to preach to us in order to give us a deeper insight into their messages.

FIFTH The twenty-four-inch gauge as a symbol of the proper budgetting of our time has not been truly internalized; hence, the convenient alibi for nonattendance in Lodge meetings is being busy. There is always a time for everything — a time to be born, a time to love, a time to laugh, a time to die, a time to be busy, and a time to attend Lodge meetings.

SIXTH Besides failing to understand the Monitor, others do not bother to read the *Cabletow*—the wellspring of our Masonic education and continuing loyalty to the Fraternity—and other Masonic literature.

SEVENTH Lodge meetings often become boring for lack of continuing programs and projects, and most importantly, for lack of Masonic education. Besides, for want of important

things to discuss, meetings are also too long. On many occasions, discussions in stated meetings are mostly centered on Lodge finances — how to collect annual dues and other fees and how to raise funds for certain projects.

EIGHTH The low physical attendance in Lodge meetings is the result of a Mason's letting "his being in good standing" attend meetings. I have often debated with myself who is the better Mason: one who conscientiously attends Lodge meetings and other Masonic functions despite his failure to pay his annual dues and fees, or the one who lets his money attend meetings for him?

NINTH Because of his lack of understanding of the Fraternity, a Mason who is constantly threatened with excommunication and ostracism by his religious leaders and brethren would rather quit Masonry than endanger or jeopardize his religious beliefs and his spiritual salvation. He lacks the moral persuasion and Masonic arguments against attacks and criticisms levelled on Masonry.

Many NPDs are not really due to the Mason's failure to pay his dues. They stem from a deeper cause — the failure to internalize Masonic lessons.

"Masonry is a way of life" and any Mason worth his cabletow should know what it means. In fact, I have often said that if all men were Masons, there would be peace, harmony and understanding for all mankind.

CT

In Memoriam

MW Pedro W. Guerzon, PGM

The Grand Lodge of Free and Accepted Masons of the Philippines held a Masonic funeral service for the late MW Pedro W. Guerzon last March 22, 1993 at the New Plaridel Masonic Temple in Ermita, Manila.

MW Pete was the 68th Grand Master of the Free and Accepted Masons of the Philippines. He was an active mem-



(August 3, 1927 - March 20, 1993)
ber for the past 23 years and his involvement in Masonry started when he was raised as a Master Mason on December 20, 1962 in Davao Lodge No. 149, Davao City.

In 1963, MW Guerzon transferred to Cagayan de Oro City to assume Getty Oil (Philippines) distributorship for Misamis Oriental, Iligan, and Bukidnon. He later became the charter Junior Warden of Macajalar Lodge No. 184 of Cagayan de Oro City in 1965. He served in this position until 1967. From 1968 to 1970, he served as Senior Warden and 1971 as Master of the Lodge.

In 1967, he was elected Worthy Patron of Cadena de Amor Chapter No. 16, Order of the Eastern Star and served as such until 1980, aside from District Deputy Grand Master for District No. 17 for the years 1977 to 1979. In 1980, he was appointed Grand Marshall by MW Manuel D. Mandac. This year also marked the birth of Anthurium Assembly No. 5, International Order of the Rainbow for Girls in Cagayan de Oro City. MW Guerzon was chosen as the Assembly's "Rainbow Dad" and served as a member of its advisory board. In May of the same year, he was also appointed Grand Representative of the Grand Lodge of Scotland.

An awardee of the Grand Cross of Color of the International Order of the Rainbow for Girls, MW Guerzon was elected Junior Grand Warden of the Grand Lodge of Free and Accepted Masons of the Philippines in April, 1982;

Senior Grand Warden in 1983; Deputy Grand Master in 1984; and finally, Grand Master, the following year.

Aside from his Masonic activities, MW Guerzon was also busy with civic projects, being a Past President of the Cagayan de Oro (Host) Lions Club and a Past District Governor of Lions District 301-E of Lions International. He was likewise a life member of the YMCA and a member of the Provincial Medicare Commission of Misamis Oriental.

MW Guerzon was married to the former Charo Dino Viray, a CPA, who is equally active in the Order of the Eastern Star. She is Deputy to the Most Worthy Grand Matron, General Grand Chapter, DES, for Visayas and Mindanao since 1983.

MW Guerzon and Sister Charo have a daughter, Mary Grace (Kelly) Guerzon who joined the Anthurium Assembly No. 5, IORG, Cagayan de Oro City, right after her 12th birthday.

A NOTE FOR MW GUERZON, PGM

How would an ordinary person confront the pressure that comes when one is experiencing some financial difficulties at about the same time that he is about to assume the Oriental Chair as Grand Master of the Grand Lodge of F. & A.M. of the Philippines? And to top it all, a few days after he is installed as Grand Master, his sister passes away?

Any ordinary mortal would have a spiritual breakdown. But not our late

Most Worshipful Pedro Wong Guerzon. He took everything in stride and became one of our better Grand Masters.

Being a businessman, the first thing he did was to institute cost-saving reforms. He had all the cubicles in the Grand Lodge office removed and he enforced strict office hour schedules to save on power cost. Then he appealed to the subordinate Lodges with sizeable arrears to the Grand Lodge to settle their accounts and became the bill collector of the Grand Lodge. The Lodges happily responded to his call and turned in their checks. Through judicious spending, the Grand Lodge was able to set aside some funds until after his term.

The Grand Master's office was open to all and sundry during his term. He listened with an attentive ear to all complaints, suggestions, and recommendations; and took necessary action to solve the problems and implement suggestions and recommendations which he deemed feasible with the least expense as well as the most beneficial to the Grand Lodge and the Brethren.

There was nothing plastic about his relationship with the Brethren, whether said brethren be a past Grand Officer, incumbent Grand Officer or an ordinary Master Mason. He was always beyond reproach in his actions, words, and commitments.

This was how we knew Pete, and this is how he will be remembered always. **CT**

A Letter from a Scottish Brother

1-5-93

Bro, Junior Deacon,
 Craig Magee,
 146, Viewlands Rd. West,
 Perth, Scotland
 PH1 1EE

Dear Sir and Brother,
 Fraternal Greetings from Scotland.
 My name is Craig Magee, I am 26 years old,
 I hold the position of Junior Deacon in my Mother Lodge
 Perth Royal Arch, No 122 on the role of the Grand Lodge
 of Scotland.

I work for the British postal service, which
 brings me nicely to the reason I am writing
 to you.

While at work a few weeks ago, I came
 across a magazine called "The Cable Tow",
 your address on it, so I thought I would write
 to ask if you could send me a copy.

I am also interested in learning more
 Freemasonry world-wide, so I wonder if there
 any Bro who may be interested in writing to
 and exchanging views and information.
 With this letter, I send you fraternal greet-
 ings from my Mother Lodge - Perth Royal Arch - No 122
 and I look forward to hearing from you
 Bro Craig Magee

AIR MAIL

The Cable Tow
 Plaridel Mc
 1440 SAN MA
 MANILA,
 D2801
 PHILLIPENS.

05-7

15-4

P. 56 60

District Deputy Grand Masters for Masonic Year 1993-1994

District No.		District No.	
1A	- VW Alexander B. Madamba	17	- VW Ildelfonso G. Agbuya
1B	- VW Romeo S. Musngi	18	- VW Feliciano T. Salvador
1C	- VW Leonardo T. Chua	19	- VW Donato R. Mares
2A	- VW Manolo A. Cipriano	20	- VW Celso S. Gianchand
2B	- VW John B. Duclan, Sr.	23	- VW Marcelino C. Cabucana
3	- VW Sabino B. Deliso, Sr.	24	- VW Florentino S. Naniong
4	- VW Solomon J. Abellera	25	- VW Sotero Q. Trinidad
5	- VW Rodolfo M. Jubinal	26	- VW Nestor J. Villanueva
6A	- VW Manuel L. Collado	27	- VW Oscar B. Quisumbing, Jr.
6B	- VW Jaime S. Marcelo	28	- VW Gregorio A. de Chavez
7	- VW Faustino C. Garcia	29	- VW Francisco V. Sumat
8A	- VW Mauricio L. Valdez	30	- VW William Muico
8B	- VW Oscar S. Jaring	31	- VW Ludovico M. Sabang
9A	- VW Juanito P. Abergas	32	- VW Rafael I. Erfe
9B	- VW Luis B. Reyes, Jr.	33	- VW John K. Go
10	- VW Alfonso D. Dualan	34	- VW Amado P. Arnaiz
11	- VW Reynato S. Macalalag	35	- VW David M. Porticos
12	- VW Felipe A. Berroya, Sr.	36	- VW Alberto L. Escultura
13	- VW Ernesto C. Tabanao	37	- VW Ernesto B. Salazar
14	- VW Manuel B. de Asis	38	- VW Ericson T. Jumalon
15	- VW Salvador P. Santiago	39	- VW Gil T. Jao
16	- VW Cesar C. Cinco	40	- VW Rey F. Quisumbing

District Grand Lecturers for Masonic Year 1993-1994

District No.		District No.	
1A	- VW Florencio Y. Sy		VW Ludovico R. Madrid
1B	- VW Medardo B. Apacible	14	- VW Paul O. Que
	VW Pablo M. Elauria	15	- VW Wilfredo D. Dirilo
	VW Adam Y. Sim	16	- VW Benjamin S. Tan
1C	- VW Angel A. Arde		VW Roberto Y. Uy
	VW Amado R. Briones, Jr.	17	- VW Stephen S. Lim
	VW Paquito B. Valenzuela		VW Francisco T. Tan
2A	- VW Renato H. Cruz	18	- VW Rufino A. Simon
3	- VW Francisco C. Salinas, Sr.	19	- VW Abdul-Mubin T. Nuno
	VW Gregorio Buenavista		VW Antonio J. Rabulan
4	- VW Carlos B. Barbero	20	- VW Casiano M. Bostre
5	- VW Fernando A. Albino, Sr.	23	- VW Flaviano Almiron
	VW Oscar G. Rodriguez	24	- VW Pedro C. Lopez
6A	- VW Jaime C. Austria		VW Fidel L. Fernandez
	VW Harthus E. Mabalay	25	- VW Ronnie Z. Albulario
	VW Pablito S. Lacanilao	26	- VW Abelardo Q. Balanag
6B	- VW Thomas Maxdoley C.	27	- VW Alfredo dela Paz
	Leyva		VW Miller V. Serondo
	VW Anselmo E. Munsayac	28	- VW Ulysses A.M. Gonzales
7	- VW Nolito Adate L.		VW Patrick M. Casao, Sr.
	Madlangbayan	29	- VW Carlito B. Evangelista
8A	- VW Emiliano V. Leonor	31	- VW Proceso C. Bonotan, Jr.
8B	- VW Cezar S. Zuniga		VW Pedro S. Giron
9A	- VW Safiro A. Vinarao	32	- VW Marcelino Z. Claudio
	VW Gerardo E. Francisco		VW Edgar M. Tan
9B	- VW Isidro P. Banaria	33	- VW Ismael V. Bolando
	VW Mauricio R. Valdez	34	- VW Mariano A. Cantos
10	- VW Romulo B. Pisig	35	- VW Alberto Dizon
	VW Arturo Capada		VW Eddie Estrella
	VW Rene Racimo	36	- VW Edwin Cortes
	VW Rolando Landas	37	- VW Jose P. Lim, Jr.
11	- VW Eduardo R. Altobar		VW Carmelo C. Panlaque
	VW Perfecto L. Alibadbad	38	- VW Paulino Perez
12	- VW Roy D. Roxas	39	- VW Cesar P. Velarde
	VW Romeo L. Villanueva	40	- VW Daniel U. Berenguel
13	- VW Jose Dy Ching		VW Victor M. Asuelo

Cabletow: Special Delivery

It was a typical brownout-filled afternoon at the Cabletow office when the telephone suddenly rang. It was a Brother complaining that he has not received any copy of the *Cabletow* for the past several years despite his diligently paying his subscription dues.

Luckily, it was Bro. Ramon B. Protacio, Cabletow Circulation Manager, who received the call. Bro. Protacio learned that the caller was

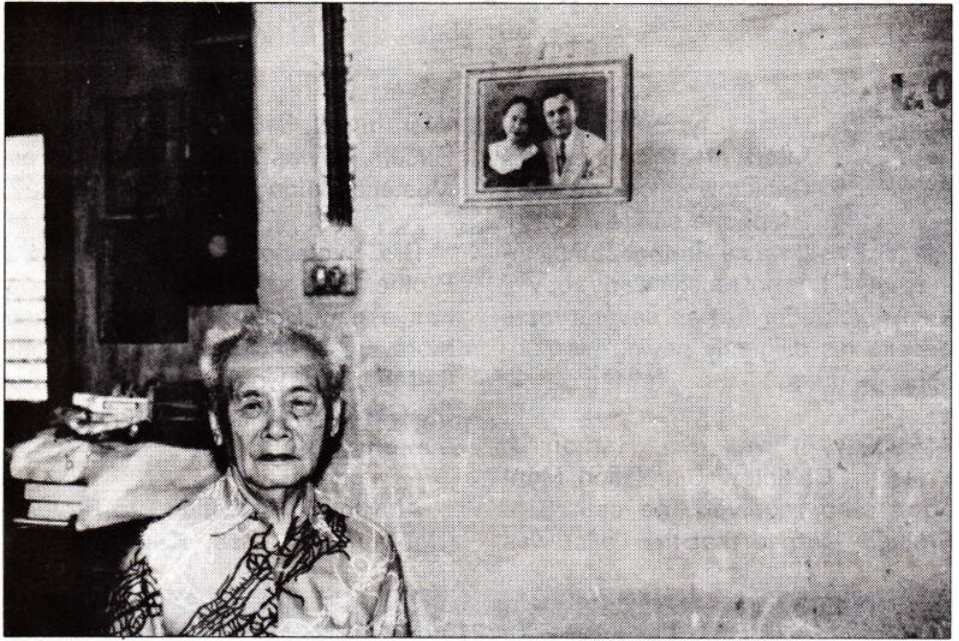
Worshipful Brother Remedios E. Racela. He was 87 years old and a Past Master of Batong Buhay Lodge No. 27.

Bro. Protacio informed Worshipful Brother Racela that the publication now has a new Editorial Board. Furthermore, Bro. Protacio assured WB Racela that the latter would receive copies of the *Cabletow* for 1993-94 on time from now on.

After the conversation, Bro. Protacio together with Bro. Karl Megerle,



Bro. Ramon B. Protacio, Circulation Manager of the Cabletow, handing over the copy to WB Remedios E. Racela, PM.



WB Remedios E. Racela, PM of Batong Buhay Lodge No. 27 posing, upon his request, beside the photo of him and his wife, Sis. Valentina Guerrero (now deceased).

Cabletow Photo Editor, scheduled a visit to the modest home of WB Racela in Quezon City. They brought along a copy of the recent issue of the *Cabletow* (Vol. 70, No. 1, May-June 1993 issue) and personally handed the same to WB Racela.

The encounter of the Junior Masons with the Senior Mason was indeed a nostalgic one, particularly because WB Racela expressed his appreciation for the visit, and related to his younger brethren the Masonic labors he had

undertaken during his youth when he was still strong and able.

Unfortunately, he said, at present, he could no longer attend his lodge meetings on his own. Thankfully, he said, he had brethren from his lodge who were kind enough to go out of their way to fetch him so he could attend meetings.

The visit with Worshipful Brother Racela proved quite fulfilling for the members of the Editorial Board. **CT**

EVOLUTION OF THE FILIPINO FLAG



1892 FIRST PHIL. FLAG



1892 KATIPUNAN WAR STANDARD
Kataastaasan, Kagalanggalangan
Katipunan ng Bayan



1st BATTALION



2nd BATTALION



3rd BATTALION



1892 A SISTER FLAG



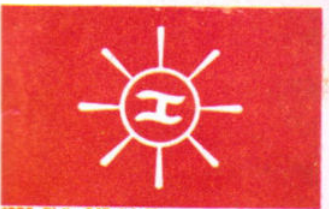
1893 used by
Gen. Mariano Llanera



1894 used by
Andres Bonifacio



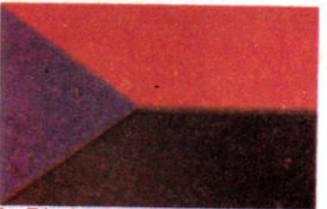
1895 used by
Gen. Pio del Pilar



1896 Phil. Official Flag
used by Gen. Aguinaldo



1897 2nd OFFICIAL FLAG



1st Tri-colored banner
used by Gen. G. del Pilar



1898 - PRESENT FLAG

Made by Mrs. Marcela de Agoncillo and Mrs. Delfina Herbosa at Morrison Hill, Hong Kong.

The CABLETOW
Plaridel Masonic Temple
1440 San Marcelino, Manila D-2801



Raising of Philippine Flag and Lowering of American Flag, July 4, 1946.