

# The Cable

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

MAY 1993



## SPECIAL COMMUNICATION

Kawit, Cavite



**SENTIMENTAL JOURNEY.** Col. Agustin V. Mateo (Ret.) cl '56, Grand Master of Free & Accepted Masons of the Philippines troops the line at the Philippine Military Academy in the parade held recently in his honor by his alma mater.

## IN A CAPSULE

# MW AGUSTIN V. MATEO

Gass Matti is an achiever. He breezed through the Philippine Military Academy where he not only excelled in scholastics but also in sports. He finished his bachelor in Science at the PMA in 1956.

From then on, his star streaked across the firmament.

He held responsible positions in the military as he continued to rise in position.

He had trained abroad. He had time and again represented the country in various international conferences.

Because of his excellent track record and remarkable accomplishments in the military, he was thrice nominated for promotion to Brigadier General. Fate did not favor him as politics intervened.

During the EDSA revolution, Col. Mateo was holed-up at Camp Crame from Febru-

ary 22 to 25. "Every one of those days seemed to be the last. Thus I consider my surviving the EDSA revolution as a new lease in my life, so that I intend to dedicate the rest of it to the faithful service to my countrymen," he philosophises.

He retired as a full Colonel with all his medals and fond memories of the service shortly thereafter.

Gass Matti was propelled from relative obscurity to prominence when Pres. Corazon Aquino appointed him Commissioner of the National Police Commission on April 1986, one week after his retirement from the Philippine Constabulary/Integrated National Police.

He served the Napolcom with distinction until December 31, 1990 when his term expired.

---

## From the Grand Master

### A Most Enriching Experience

The years 1992 to 1993 will always remain the most enriching experience in my lifetime.

My term as Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines will end on April 24, 1993. It was a difficult task but a very memorable and rewarding one.

I started my term with the attendant mixture of apprehensions, high hopes and great expectations.

In one year's time, my apprehensions disappeared, many of my goals have been successfully achieved, yet the expectations still run high. The reason is when one gains his momentum, it is difficult to stop.

I had my share of criticisms from the brethren, which I accepted with equanimity. I believed that it was a way the brethren prodded me to do better.

I wish to recall the advice of the Installing Officer when presenting the gavel to the incoming Master: *"I present to you the gavel, the emblem of power. In the hands of the Master, it may be the instrument of great good or of greater evil.*

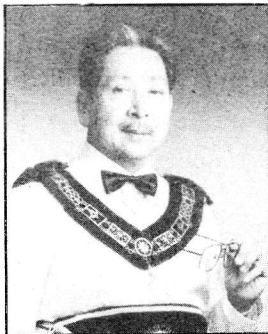
*"With it, the Master governs his Lodge; and the welfare and prosperity of the Lodge, in a great measure, depends upon its judicious use.*

*"In your hands, I am confident, it will be wielded for the best interest of the brethren."*

I did more than justice to this commitment.

To all the brethren, my most profound gratitude for your support and help to the Grand Master.

Fraternally,



AGUSTIN V. MATEO  
Grand Master

**In one year's time, my apprehensions disappeared, many of my goals have been successfully achieved, yet the expectations still run high. The reason is when one gains his momentum, it is difficult to stop.**

# Contents

## Features



### THE COVER

MW Agustin V. Mateo raises the flag at the Aguinaldo Shrine during the Special Communication held on December 19, 1992 to mark the 100 years of Filipino Masonry. With him are Grand Lodge and District 10 dignitaries

*The Cable Tow*  
A PUBLICATION OF THE GRAND LODGE OF FREE & ACCEPTED MASONS OF THE PHILIPPINES - MANILA, INC.

**J. FLOR R. NICOLAS**  
Executive Editor

**B. J. TORRES**  
Managing Editor

**RAYMOND E. WILMARTH,**  
PGM  
Editorial Consultant

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

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

### **4/Why Must a Lodge Give Due Attention to Selecting Line Officers?** by VW Agerico V. Amagna

The Master is a "key" to various functions, among which is the choice of line officers. This is an assignment that places upon the Master the serious responsibility of equipping the Lodge membership with the knowledge and training they need to perform their duties and responsibilities as Master Masons. The appointment of capable line officers is, indeed, one of the basic responsibilities accepted by the Master of a Lodge.

### **7/Import of the BGP to a Grand Master's Success**

Our present Grand Master and many a Past Grand Master agree that MW Bro. Wilmarth brings to the Board a wealth of wisdom and experience accumulated over years and years of actual and personal participation in discussions of a wide range of problems presented to the Board by Grand Masters.

### **8/"BUDDY NIGHTS"**

It is a special event to which every Master Mason in the Lodge invites a friend—one who he strongly believes is a potentially qualified member and who "will ultimately reflect honor on our ancient institution"—to attend.

### **10/The Number Three in Freemasonry**

by WB LEON ZELDIS

The Ancients, particularly the Pythagorians, called the number three, or ternary, "the perfect harmony." They considered it as the first true number since, as distinguished from 1 and 2, it has a beginning, a middle and an end.

### **12/Order of the Eastern Star**

by FE ABARQUEZ SUACO and NIEVES G. AMAGNA

It is an international fraternal organization of Master Masons in good standing and women, at least 18 years of age, with specific Masonic affiliation.

### **14/Order of the Amaranth**

by S.K. RODOLFO H. CARDONA

The teachings of the Order of the Amaranth are important and appeal in a marked degree to our better nature.

### **16/The Study of Masonic Symbolism: Some Suggested Principles** by VW B.J. TORRES

It is distressing to witness how much time and labor are spent in memorizing the "work" and how little in ascertaining what it all means.

## Of True Masons and Fully Functioning Lodges

*Indeed, a fully functioning Lodge calls forth its non-active members from their somnolent state through varied means.*

“Ang tunay na Mason ay nakikilala sa nilalaman ng kanyang malinis na puso. Ito ay sa pamamagitan ng mabuting kaisipan at mga gawa . . . Maraming mga **professional** o mabuting tao ay kumakatok sa pintuan ng ating kapatiran, subalit mayroon pa rin tayong mga kapatid na nanatili sa kadiliman at ang aral ng Masoneriya ay di pa natatanim sa kanilang puso.”

*Iyon ang sinabi ni Ka Francisco SJ Dionida, dating Guro ng Lohiya Muog 89.*

He added that a Lodge should endeavor to increase attendance in stated meetings, not so much by admitting new members as by reaching out to those brethren referred to by MW Ray Beltran, PGM, as “the lost sheep” among us.

Indeed, a fully functioning Lodge calls forth its non-active members from their somnolent state through varied means. Its officers and members exert concerted effort to make every meeting well-run, friendly, interesting, and rewarding to every member. They co-operatively call up, or visit, irregularly attending members, prodding

the latter to tell frankly why they don't attend and what would bring them out. Besides, on his way to the meeting, an officer or active member passes by the house of an irregular attender, coaxes him into attending the meeting, and offers him a ride to the Lodge. The Secretary, moreover, sends a Brother a card, reminding him of his **Masonic** birthday or anniversary as a Mason and inviting him to attend the meeting in the month of his anniversary. Additionally, the officers and active members of the Lodge invite brethren from other Lodges to attend and therefore add color and enjoyment to their stated meeting *cum* fellowship. They also help one another to become “perfect ashlar” through “mouth-to-ear” sharing of noble thoughts, wise lines, and worthwhile experiences. They so uprightly walk in their several stations in life that they are looked up to by people they come in contact with. Without funfare, they also extend benefactions to distressed or needy persons or families in their communities. *Sila'y mga tunay na Mason!* ♦



---

# Why Must a Lodge Give Due Attention to Selecting Line Officers?

by VW Agerico V. Amagna  
Asst. Grand Secretary



The Master is a "key" to various functions, among which is the choice of line officers. This is an assignment that places upon the Master the serious responsibility of equipping the Lodge membership with the knowledge and training they need to perform their duties and responsibilities as Master Masons. The appointment of capable line officers is, indeed, one of the basic responsibilities accepted by the Master of a Lodge.

## What?

Each line officer's charges and responsibilities given and accepted during the installation ceremony and those responsibilities specifically defined by stations and places in the ritual of the several degrees are the basis of our analysis of what each officer must do. Yet, by themselves, these are inadequate to describe the responsibilities of Lodge officers today. They must be expanded in keeping with Lodge practices. Thus, an officer's responsibilities may be conveniently classified into:

1. **Ritual**—specific responsibilities, including lectures and schools of instructions, regular attendance and participation in degree rehearsals and meetings;

2. **Fraternal**—Welfare and Relief, Charity, Funeral Services; and

3. **Administrative**—Petition Investigation, Budgeting, Committees (Program and Social), Grand Lodge, Planning and Organizing.

It is very important, therefore, that the Master is continuously on the alert for potential candidates for line offices. This entails definite and continuing observation as well as periodic assessment of active Lodge members who may be considered good line officer materials.

Here are some suggestions for achieving that purpose:

1. Periodic evaluation of line officer materials and giving them due recognition for the purpose of motivating them to continue their good work, and

2. Encouraging and showing them how to improve their Lodge involvement when

they are not able to reach the standard requirements of a prospective leader.

The Master-elect would do the Lodge a grave injustice if he makes a line appointment without a specific organization of responsibilities. In fact, he would do a greater injustice to the man of his choice if he does not lay before the latter complete details of the workload he is to assume (if he accepts the appointment). If uninformed, a Brother will accept because of the honor associated with the title; if informed, he will accept because of the challenge of the responsibilities and a real desire to serve the Lodge.

### **How?**

Based on the assumption that the appointed officer will eventually be elected as Worshipful Master, the elements of evaluating an appointment are:

1. **Acceptability**—Has he the ability to get along with others and maintain their respect and confidence? This is the ability to establish constructive contact with people and to elicit a ready response and desire to cooperate. It is the quality of making people feel that he always thinks, speaks, and acts in their best interests. It results in the inclination on the part of others to want him included in plans, activities, etc.

2. **Leadership**—Does he have the ability to inspire others towards a greater unity of purpose? Leadership is the ability to inspire teamwork, with a high degree of morale, and direct it towards an objective. It is the ability to get others to do willingly what is to be done. It can best be measured in terms of results or accomplishments.

3. **Organization and Planning**—Can the prospective line officer arrange for accomplishment of a project or program in an orderly and efficient manner? Can he properly delegate responsibility? This also requires the proper selection and development of people who will assume the responsibilities delegated. The planning portion of this element involves the ability to look ahead and anticipate the demands of his responsibilities.

4. **Responsibility**—Is the prospective

line officer willing to assume and conscientiously discharge obligations? This requires him to have a realistic appreciation of his obligations; it also considers the manner in which he assumes and carries out the obligations.

5. **Judgment**—Has he the ability to accurately evaluate the performance of others? Can he, when delegating authority, select the right people who will make maximum use of their talents, qualifications and abilities?

How, you may ask, do we evaluate a new man for the line by these elements, considering that we have limited knowledge of the man being considered? It has been standard practice for the Master-elect to make public his appointments to the line prior to his installation. Technically, however, he announces his new appointments after his installation. But prior to the announcement, the other elected line officers must have given their input on all the candidates being considered.

### **Who?**

Whose appointment is the Master-elect's first and certainly most critical decision to make? Obviously it is that of the Senior Deacon. It is from there that the Master-elect must progress downward according to rank until every officer's place will have been filled. But the appointments must be made on the basis of the elements given above or equivalent standards—and only after a complete and thorough evaluation.

### **Why?**

The progression of appointed officers through the several places is not usually required in the Grand Lodge Constitution or Regulations or any Lodge By-Laws. It has been established through practice. And this precedent is more difficult to change than written regulations. But let us face one fact squarely: In this progression system, the most important officers are filled by appointments previously made by Masters who are now years removed from active line work! We have all experienced or witnessed the results of a poor choice progressing through the line.

**The progression of appointed officers through the several places is not usually required in the Grand Lodge Constitution or Regulations**

Now, to implement this progression scheme and eliminate the problems, headaches and worries, elected officers must feel incumbent to exercise the additional responsibilities of **training and appraisal**. We have yet to see a definite plan or program providing for specific instructions and training of appointed officers. Even more disappointing is the absence of an appraisal plan to measure performance.

A Blue Lodge's training program should be as specific as the educational system in the Grand Lodge, tailored to fit the progression and experience level of each officer. If we recognize that we can only "learn by doing," we should develop our training program on the precept of "guided experience."

The training program should include (1) Ritual—delivery, expression, meaning, etc., not only accuracy (attendance at Schools of Instructions); (2) Lodge By-Laws; (3) Grand Lodge Constitution, Regulations, etc.; (4) Investigating Petitions; (5) Committee Work; (6) Secretary's Job-reports, forms; (7) Treasurer's Job-investments, budget, etc.; (8) Conferences; (9) Visitations—other Lodges, as well as Masonic functions, lectures; (10) Instructive Reading—Masonic books, periodicals, and the like; (11) At-

tendance at District Conventions; and (12) Attendance at Grand Lodge Annual Communications.

### **Performance Appraisal**

This is the most important phase of office development. It requires a complete evaluation of the performance of pre-assigned tasks in accordance with the responsibilities laid down in the Lodge's program of work. Even this will not be adequate unless the results are discussed completely and open-mindedly with the officer being appraised.

From such a frank and complete discussion of the appraisal, the appraiser will be able to determine the training or experience needed by the prospective line officer and can set his program accordingly. The appraised one will recognize and appreciate those areas in which he must concentrate more effort to attain the level of growth required as he progresses from year to year.

With a well-developed, sound, and complete knowledge of his responsibilities and an effective training and appraisal plan, our Lodges can be guaranteed of exceptional officers and the "new appointee" will enthusiastically respond to the task he has accepted: ♦

"IF YOU CAN FILL UP THE UNFORGIVING  
MINUTE WITH SIXTY SECONDS OF DISTANCE RUN,  
YOURS IS THE EARTH AND EVERYTHING  
THAT'S IN IT, AND WHICH IS MORE  
YOU'LL BE A MASON, MY SON!"



**RUDYARD KIPLING**

# Import of the BGP to a Grand Master's Success



administration."

Thus acknowledged MW Agustin V. Mateo on many occasions. His predecessors did likewise.

The BGP, as provided for in Article VI, Chapter II, Part I of the Constitution of the Grand Lodge of Free and Accepted Masons of the Philippines, "shall be composed of five members who shall be Past Grand Masters and shall be appointed by the Grand Master." It "shall function as a consultative and advisory body to the Grand Master and, subject always to his direction and control, he may make use of it as a planning group and/or as an implementing agency."

The BGP in this jurisdiction was created by MW Cenon S. Cervantes through Edict No. 35 issued on March 10, 1951. This was patterned after Section 76 of the Ordinances of the Grand Lodge of California.

Apparently the creation of a Board for General Purposes by the Grand Lodge of California and other Grand Lodges was influenced by the Grand Lodge of England, the Board of General Purposes of which has authority to hear and determine all subjects of Masonic complaints/irregularities relating to Lodge or individual Masons when regularly brought before it, and

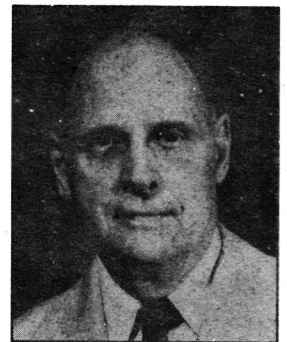
generally to take cognizance of all matters relating to the Craft.

The Chairman/President referred to by MW Mateo is MW Raymond Everett Wilmarth, our Grand Master in 1966. He has rendered the longest and most consistent service in the BGP. He was a member of the Board from 1967 to 1975. From 1976 to 1989 he served as Chairman/President. In 1990 he was not appointed to the Board; it was MW Damaso Tria who presided over the BGP. But in 1991 and in 1992 he reassumed the chairmanship/presidency.

Why have almost all of our Grand Masters during the last 25 years sought the service of MW Wilmarth in the BGP?

Our present Grand Master and many a Past Grand Master agree that MW Bro. Wilmarth brings to the Board a wealth of wisdom and experience accumulated over years and years of actual and personal participation in discussions of a wide range of problems presented to the Board by Grand Masters. His incisiveness and his great understanding of human nature gained from years of involvement in labor relations are brought to bear on every problem. He thus reaches to the very heart and core of a problem and invariably arrives at recommended solutions characterized by kindness, charity and fairness to all concerned.

Come May 23 MW Bro. Wilmarth will turn 83. But the Masons in the Philippines, particularly the other PGMs and our present GM, feel—and do pray—that he has many more years to dedicate to the Craft in general and to the Board for General Purposes in particular. (FVP) ♦



**Why have almost all of our Grand Masters during the last 25 years sought the service of MW Wilmarth in the BGP?**

---

# “BUDDY NIGHTS”

## An Alternative to Rising Dues and Declining Membership

In his article, “*Brother Brings a Friend Night*,” which appeared in the December 1990 issue of the **Short Talk Bulletin**, WB Richard C. Friedman of Ancient Craft Lodge in Rochester, New York suggested certain techniques of gaining new Lodge members. His suggestions have been applied by many Blue Lodges in the Commonwealth of Virginia with gratifying results.

Rockingham Union Lodge 27 in Harrisonburg, Virginia, for instance, has set aside as many as four “Buddy Nights” a year. This strategy has resulted in increased membership for the Lodge.

What is a “Buddy Night”?

It is a special event to which every Master Mason in the Lodge invites a friend—one who he strongly believes is a potentially qualified member and who “will ultimately reflect honor on our ancient institution”—to attend. Generally, it starts with dinner, usually served by members of the Order of the Eastern Star or the Order of the Amaranth. After an hour of food and fellowship, everyone proceeds to the Blue Lodge room for introductions and a program. Each Master Mason introduces his “buddy.” Then officers of the Lodge talk on certain topics, such as Masonic history and famous Masonic figures, what Masonry offers, how to join the Fraternity, the degree system, how the Masonic Fraternity relates to the community, etc. After the presentations, the non-Masons are given an opportunity to ask questions. At this juncture, pamphlets and other publications on Masonry are given to the “buddies.”

The question-and-answer period over,

everyone retires to the fellowship hall where dessert is served.

Is this membership development event against our Masonic tradition of “not asking”? Is it a violation of our charge to “refuse to recommend anyone to a participation in our privileges unless you have strong reasons to believe that he will ultimately reflect honor on our ancient institution”? No! Before the event, the inviting Brother must have explained to his “buddy” that a candidate comes of his own free will and accord; that no Mason has ever been asked to join; that, instead, the candidate should ask.

During the event, which is composed of a mixed company, prudence should direct the brethren. Each one of them should be particularly careful “never to let fall the least sign, token or word whereby the secrets of Masonry might be unlawfully obtained.”

“Buddy Nights,” as Bro. William C. Robinson of Hay Market Lodge 313 puts it, “are an alternative to the status quo of rising dues and declining memberships.” They also provide us with an opportunity to share with worthy and qualified friends Freemasonry’s ideals—those ideals we learn and live by through the lessons our Ritual teaches us, which we claim to be our greatest contribution to humanity.

Considering the foregoing points, we in this grand jurisdiction should institutionalize “Every Brother Brings a Friend Nights” or “Buddy Nights.”

If we will, we’ll reap rich dividends. ♦

## The Tribulations of a *Cabletow* Staffmember

*As usual, we got brick-bracks and nasty criticisms for our efforts. However, what warmed our hearts were the praises and letters of commendations (these were more numerous) which the brethren sent us.*

I have been in the staff of several magazines and newspapers in the past but “putting to bed” the **Cabletow** is the most difficult task I have ever experienced.

“Putting to bed,” a jargon in print production, is putting the final touches in the materials so that the publication can be finally printed.

Although my name did not appear in the staffbox of the **Cabletow** (I requested it), I was in charge of production - from layout to printing.

Thank God, this is the last issue for this Masonic year. My ordeal is finally over.

The problem started with the squabblings on the management of the magazine which haunted us all the way until this last issue.

This led to the replacement midway of the editor. This did not affect the **Cabletow** much, however, as far as the schedule of the publication of its issues was concerned. The ever-helpful Past Grand Master, **MW Reynold S. Fajardo**, came to our rescue resulting in two splendid issues (Jan.-Feb., and Mar.-Apr.).

The four other issues including this one came out equally good. They were the fruits of the blood and tears of the staff.

Making drastic changes in the size and layout from the original **Cabletow** sapped much of our creative energies.

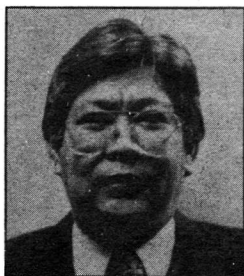
Many evenings of discussions among the staff punctuated by spirited and sometimes angry arguments resulted in a much-improved **Cabletow**.

As usual, we got brick-bracks and nasty criticisms for our efforts. However, what warmed our hearts were the praises and letters of commendations (these were more numerous) which the brethren sent us.

What also kept us going was the supportiveness of the Grand Master, **MW Agustin V. Matco**. Without his open-mindedness and his positive attitude towards change, we would not have been able to implement our plans.

Nonetheless, working for the **Cabletow** was a rare and meaningful experience. It made me realize my capabilities as a Mason.

My most profound gratitude to all those who lent us their support and help. ♦



by **WB Carlo G. Magno**, T.M. Kalaw Lodge 136

---

# The Number Three in Freemasonry

by WB Leon Zeldis, 32°  
Ad-Vitam, Grand Lodge of Israel

## Introduction

The Ancients, particularly the Pythagorians, called the number three, or ternary, "the perfect harmony." They considered it as the first true number since, as distinguished from 1 and 2, it has a beginning, a middle and an end. To them, it represents the universe in general (the macrocosm) and man in particular (the microcosm).

As an integer, three is the sum of one (the first odd number) and two (the first even number). The odd represents the masculine, active principle, called **yang** by the Chinese; the even is the feminine, passive principle, termed **yin** by the Chinese. Hence, three is the combination of the masculine and feminine principles, the sum of **yāng** and **yin**, the symbol of the totality of possibilities.

Whence comes the imperious, suggestive, secret force of three? It comes, first of all, from space, which has three dimensions: length, width and height. Secondly, from time, which also offers us three aspects: past, present and future. Thirdly, from the very existence of living things, which constitutes the successive expression of birth, life and death. Ergo, the three fundamental questions of philosophy: Whence did we come? Who are we? Whither are we going?

Indeed, the ternary abounds in religions, legend, history, philosophy and Freemasonry.

## The Three in Freemasonry

The number three occupies a privileged place within Freemasonry. It is found in the symbolism of distinct rituals, partly because of our Fraternity's intimate relation with the esoteric movement of the Renaissance.

There are, to start with, three degrees of symbolic Freemasonry: Entered Apprentice, Fellowcraft, Master Mason. These three fundamental degrees form the Freemasonry of St. John or Blue Lodges. In certain rites, there are no other degrees. In the Scottish Rite, which has 33 degrees, the three initial degrees are considered the most important.

The number three is peculiar to the first degree, both in the Masonic age and in the battery, the march and the acclamation.

The apprentice's apron, with the top raised, represents, according to some authors, the triangle over the square, meaning the spirit over matter (the quaternary—the four elements, etc.). Jules Boucher claims that the raised triangle serves to cover the epigastrium or belly, the locale of the solar plexus and the center of affectivity. This is similarly the locale of the umbilical cord in the tantric system of yoga. When the apprentice covers his belly, therefore, he takes his guard against the affective influences, which could disturb the serene judgment and the rational work in which he is engaged.

---

*Note: This is a free translation of the last section of WB Zeldis' article "El Numero Tres," in his book Estudios Masonicos.*

Three is the  
combination of  
the masculine

While the candidate finds his breast pierced with the point of the compass, the W.M. gives three raps with the gavel, saying: "Learn to direct your steps by the regularity of the compass." That is to say, each step a Mason takes must be measured. A Mason cannot act in an unthinking, irreflexive, pressured manner. Rather, he should act with the measure of a well-directed, "compassed" march, striving to achieve the perfection of the circle.

In the Chamber of Reflection, the candidate observes three chemical principles: salt, sulphur, mercury. Sulphur is the active, masculine principle (yang); mercury, the passive, feminine principle (yin); and salt, the neutral principle, which synthesizes the first two. The three chemical principles may be represented by a triangle.

Boucher has indicated that the following ternary is the principal symbolism of the Luminous Delta: light, darkness and time. This trilogy is integrally contained in the Chamber of Reflection.

Inside the Lodge, this triad is repeated and multiplied as an image reflected by two parallel mirrors.

There are three Great Lights of Freemasonry: the Volume of the Sacred Law, the Square, and the Compass. There are also three Lights of the Lodge, reflections of the three preceding ones: the W.M., the Sun (S.W.), and the Moon (J.W.).

In Horapolos' hieroglyphics, we find the following symbolism: When they want to symbolize eternity, they draw the sun and the moon since these are eternal elements. The W.M. completes the trilogy. This, therefore, becomes a bond between the eternal and the temporal.

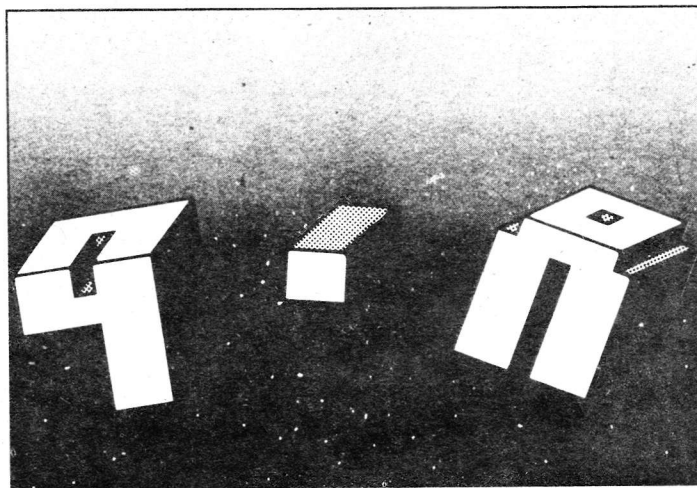
Three pillars support the Lodge: Wisdom, Strength, and Beauty, respectively represented by the W.M., the S.W., and the J.W. In the Tracing Board these pillars are represented by columns in Doric, Ionic and Corinthian style, which retain images of three principal figures in Masonic history, to wit: King Solomon, King Hiram of Tyre, and Hiram-Abif. In some Masonic Lodges, three statues are found in three corners: Minerva,

goddess of wisdom (NE); Hercules, symbol of vigor and strength (NW); and Venus, goddess of beauty and grace (SW).

In some Masonic rituals, three lights around the altar are turned on at the opening of the Lodge. Besides, each of the three Lights of the Lodge has a small column at his station.

The Lodge has three movable jewels: the Square, the Plumb and the Level. It also has three immovable jewels: the Rough Ashlar, the Perfect Ashlar and the Tracing

**There are three Great Lights of Freemasonry: the Volume of the Sacred Law, the Square, and the Compass.**



Board. In the Tracing Board, which is exposed during the entire meeting of a Lodge that works under the York Rite, appear three barred windows, supposedly located at the walls in the East, South and West of the Lodge. According to Boucher, they are not for looking from within toward the outside, nor vice-versa. Rather, they are there to permit the entry of sunlight, so that this will illumine the apprentices during their travel (to the North). These windows, furthermore, bring to mind those of the Temple of Solomon, mentioned in 1 Kings 6:4. In his palace, we should recall, Solomon also placed windows at three sections. The Masonic Lodge, moreover, has three ornaments: the Mosaic Pavement, the Letter G, and the Indented Tessel.

A visitor to a Masonic Lodge, according to Wirth, bears three things: "health, prosperity and well-being to all brethren." Other three things come into play at the Lodge: "To

(Page 18, pls.)

---

# Order of the Eastern Star

Fe Abarquez Suaco, Deputy to the MWGP in the Phils.  
and Nieves G. Amagna, DWWGM, O.E.S.

## What is the Order of the Eastern Star (O.E.S.)?

It is an international fraternal organization of Master Masons in good standing and women, at least 18 years of age, with specific Masonic affiliation, i.e., wives, daughters (both natural and legally adopted), mothers, widows, sisters, half-sisters, granddaughters, stepmothers, stepdaughters, and stepsisters of affiliated Master Masons, Master Masons in good standing, and Master Masons in good standing at the time of death.

## What is the purpose of the O.E.S.?

The O.E.S. teaches its members to dedicate themselves, both by precept and by example, to pursue Charity, Truth, and Loving Kindness. It specifically stimulates them to provide for the welfare of wives, daughters, mothers, widows, sisters, etc. of Master Masons.

## What are the landmarks of the O.E.S.?

(1) One must believe in the existence of a supreme Being. (2) There are five degrees: Adah, Ruth, Esther, Martha, and Electa. (3) The name of the Order, the names of the degrees, and the modes of recognition cannot be changed. (4) The lessons of the Order are scriptural, its teachings moral, and its purposes beneficial. (5) The obligations of the Order are based upon the honor of those who have obtained its secrets; they are framed upon the principle that it is incumbent upon the wives, daughters, granddaughters, mothers, widows, and sisters of Masons to reciprocate whatever benefits Masons have dutifully extended to them. (6) The obligations of the Order are perpetual; that is, there is no release from

the force of them. (7) The ballot must be unanimous; it must be accomplished without debate and with inviolate secrecy. (8) The degrees must be conferred by a Brother, except in cases of extreme emergency. (9) Every member shall be amenable to the laws of the Order he/she belongs to or to those issued by the Chapter under whose jurisdiction he/she may be. (10) Every member has a right to appeal to the General Grand Chapter. (11) Every Chapter has the right to decide who among eligible candidates shall be admitted to membership. (12) Every member has the right to visit any Chapter unless lawful objection is made.

## Who was the Master Builder of the O.E.S.?

Robert Morris—noted scholar with great vision; recipient of degrees in almost all fraternal bodies associated with symbolic Masonry in the USA and in other lands; Charter Master of Royal King Solomon's Mother Lodge No. 293 in Jerusalem; crowned Poet Laureate of Masonry in 1983; author of the 56-volume Universal Masonic Library, 72 other volumes of Masonic literature, and innumerable poems.

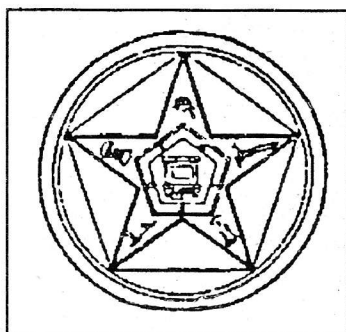
## In the O.E.S. a part of Freemasonry?

No, but it is associated with it through family ties. More than one million Master Masons are members of the Order.

## How many Chapters are there in the Philippines?

So far, 26. They are here enumerated, so that those interested to join the Order may know where to go:

(1) *Mayon*, Scottish Rite Temple, Manila; (2) *Rosario Villaruel*, Plaridel Masonic Temple, Manila; (3) *Sampaguita*, SRT, Manila; (4) *Teodora Alonzo*, Davao Masonic



Center, Davao City; (5) *Rebecca Parish*, Lincoln Masonic Temple, Olongapo City; (6) *XIII Martyrs of Cavite*, Bagong Buhay Lodge No. 17, Cavite City; (7) *Maria Clara*, Cebu City; (8) *Kalaw*, Quezon City Masonic Temple; (9) *Josefa Llanes Escoda*, Masonic Temple, Dumaguete City; (10) *Mt. Arayat*, Leonard Wood Lodge No. 105, San Fernando Pampanga; (11) *Morning Star*, Masonic Temple, Tacloban City; (12) *Maria Cristina*, Iligan City; (13) *Bukagan Hill*, Ozamis City; (14) *Sinagtala*, Masonic Temple, Batangas City; (15) *Cadena de Amor*, Maguindanao Masonic Temple, Cagayan de Oro City; (16) *Mount Apo*, Kidapawan, North Cotabato; (17) *Maqueda*, Catbalogan, Western Samar; (18) *Bukang Liwayway*, Pintong Bato Lodge No. 51, Bacoor, Cavite; (19) *Pagadian City*, Pagadian City; (20) *Cattleya*, Digos, Davao del Sur; (21) *Bai-a-Labi*, Marawi City; (22) *Maria Makiling*, Mt. Makiling Lodge, Los Baños, Laguna; (23) *Orchid City*, Dipolog City; (24) *Mana Para*, Bacolod City; (25) *Rosal*, Mati, Davao Oriental; and (26) *Kinampay*, Tagbilaran City.

#### **How is an O.E.S. Chapter established?**

1. A Masonic Lodge shall pass a resolution that it will sponsor the organization of an O.E.S. Chapter. The Lodge Secretary shall send the resolution to the Deputy to the Most Worthy Grand Patron for his/her consideration.

2. The Deputy to the Most Worthy Grand Patron shall send petition forms to the sponsoring Lodge.

3. Now fewer than 40 persons (13 of whom must be women) petition the Most Worthy Grand Patron (MWGP) for the formation of a Chapter. The petitioners must be members of the Order or candidates for membership, i.e., Masons in good standing and women with specific Masonic affiliation (as mentioned earlier). They shall send to the Deputy the petition together with

other required forms, which will then be forwarded to the MWGP for his approval.

4. A committee is appointed to investigate the request.

5. If the result of the investigation is favorable, the MWGP approves the request and issues a Dispensation to organize the Chapter. He, or the Deputy, upon advice of those interested, appoints the first four elective officers.

6. Upon institution of the chapter, the other elective officers as well as the Worthy Matron are elected by the members. The Worthy Matron in turn shall appoint other officers.

7. When, after at least one year, the MWGP is satisfied with the progress of the Chapter, he (or his Deputy) will constitute the same under a Charter issued by him and the Most Worthy Grand Matron.

#### **How much expense is involved in establishing an O.E.S. Chapter?**

Initial supplies would cost about US\$300 and the Dispensation costs about US\$220. In order that it will not be hard on your group to raise the necessary funds, it is suggested that each member be assessed initiation fee of about P200, Temple fee of P30, and annual dues of P200."

#### **How may one belong to the O.E.S.?**

The prospective member must be of desirable mental, moral and spiritual quality. Such a person may secure a petition form from the O.E.S. Chapter nearest his/her residence.

He/she must submit the filled-out petition form to the Chapter, accompanied by the initiation fee (which varies by Chapter) and a once-in-a-lifetime contribution of \$1.00 or its prevailing equivalent in pesos for the maintenance of the International Temple of O.E.S. in Washington D.C.

---

# Order of the Amaranth

by S.K. Rodolfo H. Cardona  
Grand Secretary, Grand Court of the Philippines, O.A.;PM, Walana  
Lodge No. 13; Past District (1-A) Grand Lecturer

## **The Amaranth: Beginnings and Organization**

Robert Macoy of New York wrote the first Ritual for the "Royal and exalted Degree of the Amaranth," which was originally one of the degrees in an organization known as "The Rite of Adoption of the World." He was the Supreme Royal Patron of this organization for many years (1873-1895), with Mrs. Frances E. Johnson as Supreme Royal Matron (1873-1897).

The Supreme Council, Order of the Amaranth, was incorporated in the State of Ohio in 1915. It is the highest governing body for all the Grand Courts in the world.

Each Grand Court is empowered to charter Courts under its jurisdiction.

## **Its Development in the Philippines**

Far East Court No.1 (Manila) was chartered under the Supreme Council on July 18, 1918.

In 1974 the following were formed: Sampaguita Court No. 2 (Cotabato City), Negros Occidental Court No. 3 (Bacolod), Manila Court No.4, Iloilo Court No.5, Tarlac Court No.6, Baguio Court No.7, and Tandang Sora Court No.8 (Quezon City).

On July 25, 1975 Shangrila Court No. 9 (Davao City) was chartered under the Supreme Council.

Then on December 6, 1975 the Grand Court of the Philippines was chartered under the able leadership of Mrs. Ma. Elizabeth J. Araneta, Past Royal Matron of Manila Court No. 4 and PGM Jose L. Araneta. HL Elizabeth and SK Jose were the first Grand

Royal Matron (GRM) and first Grand Royal Patron (GRP), respectively.

Other Past Grand Masters who became GRPs were SKs Damaso C. Tria (1981-82), Reynold S. Fajardo (1983-84), and Manuel D. Mandac (1984-85).

HL Elizabeth Araneta became the Supreme Royal Matron (SRM) in 1983-84.

To date, there are 21 active Courts: 12 in Luzon, one in the Visayas, and eight in Mindanao.

The Philippine jurisdiction is divided into seven Amaranth Districts.

The present Grand Royal Matron is HL Lourdes R. Galam, PRM of Nueva Vizcaya Court No. 13; the Grand Royal Patron is SK Francisco C. Galam, PRP of the same Court.

## **Objects of Organization and Incorporation**

The principal objects for which the Corporation is formed are fraternal, social and charitable, to wit:

1. to unite in one Body and its subdivisions known as Courts Master Masons in good standing and Master Masons' wives, mothers, daughters, granddaughters, legally-adopted daughters, stepdaughters, sisters, half-sister, widows, nieces and grandmothers;

2. to encourage and promote among them the practice and the principles of Truth, Faith, Wisdom and Charity;

3. to establish subordinate Courts and Grand Courts; and

4. to maintain a Supreme Council that shall have sovereign jurisdiction over all the

The teachings of the Order of the Amaranth are important and appeal in a marked degree to our better nature.

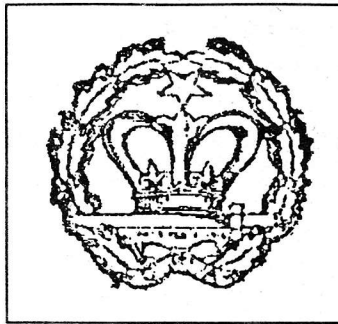
Grand courts and subordinate Courts.

### **Landmarks of the Order**

1. The name, character and mode of recognition of the Order are unchangeable.
2. The Order of the Amaranth is a distinct organization; it is not a part of any other fraternal Order.
3. The lessons are pure, its teachings upright and honorable.
4. The obligations are based upon the honor of those who obtain the degrees, and framed upon the principle that whatever benefits are due from the Masonic Fraternity to the wives, mothers, daughters, granddaughters, legally-adopted daughters, stepdaughters, sisters, half-sisters, widows, nieces and grandmothers of Master Masons, corresponding benefits are due from them to the Brotherhood.
5. The sovereign power is vested in a body called the Supreme Council, Order of the Amaranth, Inc., or in the prerogatives of the Supreme Matron or her authorized representatives when the Supreme Council is not in assembly.

### **How to Form a Court**

Any group of Master Masons in good standing and women with Masonic affiliation (at least 24 in number) may petition to



form a Court in any town or city. At least two Master Masons are required for the organization of a Court, Under Dispensation (UD).

When the requirements are satisfied, the Grand Royal Matron, assisted by a group of Honored Ladies and Sir Knights, will formally charter the Court, U.D., and install the first set of officers.

Thereafter, the Court will operate under the supervision, as well as governed by the Rules and Regulations, of the Grand Court of the Philippines (GCP).

The Office of the Grand Secretary of the GCP is ready to assist in the formation of a new Court. Printed guidelines are available at his office.

### **Final Word**

May I quote a statement from the Preface of the Ritual of the Order of the Amaranth, Inc. as conclusion:

The teachings of the Order of the Amaranth are important and appeal in a marked degree to our better nature. The ceremonies are intended to impress upon us our duty to our God; to our Country; to one another, and to be means of doing good; to live contentedly with our fellow beings, possessing a forgiving spirit and exercising an influence for good upon our associates. ♦

**"WE WHO BEST CAN WORK  
AND BEST AGREE".**

---

# The Study of Masonic Symbolism: Some Suggested Principles

by VW B.J. Torres, PM  
Rafael Palma Lodge 147



“... e who would become an accomplished Mason,” writes Masonic philosopher par excellence Albert Pike in **Morals and Dogma**, “must not be content merely to hear or even understand the lectures, but must, aided by them, and they having as if marked out the way for him, study, interpret and develop the symbols for himself.”

The best way to appreciate Masonry's philosophy is, indeed, to study its symbolism; for it is the portal of its temple and through it one can gain access to its “sacellum” (place consecrated to God), where its “aphoreta” (holy things in the ancient mysteries made known only to initiates) are concealed.

A student of Masonic symbolism must be guided by certain principles suggested by some Masonic writers, such as the following:

1. Since Masonic rituals are based on some events and personages in the Holy Bible, the Masonic student must have a practical knowledge of, as well as continue studying, the Holy Scriptures. In fact, the Bible, as one Masonic scholar has put it, is “the best book any student, Masonry should first study.”

In addition, of course, the Masonic student must have a practical knowledge of the Order's history and development, its

laws, and its rules and regulations.

2. There is no authorized interpretation of Masonic symbols. In this respect, Freemasonry is like Protestantism which teaches that the essence of the reformed faith is the right of individual interpretation and which rejects the idea that any man's statements are infallible. Freemasonry does not dictate the interpretation of its symbols, either. It merely presents them as guides for meditation and reflection on the meaning of human life.

A Mason is free to derive his own interpretation of any or all symbols. His interpretation should be based on his own faith.

3. The Masonic student should have these inspiring words of Albert Pike deeply imbedded in his mind: “Every symbol is a religious teacher, the mute teacher also of morals and philosophy. It is in its ancient symbols and in the knowledge of their true meaning that the preeminence of Freema-

---

sonry over all other Orders consists. Each symbol is an embodiment of some great, old, rare truth." These words also give clues to Freemasonry's rich and profound philosophic and religious speculations.

4. The Masonic student must make sure that his interpretation of every symbol is consistent with Freemasonry's meaning. That is to say, the meaning he draws from a symbol must be in accord with what Freemasonry is, what it stands for, etc. In this regard, he must always bear in mind (a) the Order's great tenets or ornaments, Brotherly, Love, Relief and Truth, which he has been charged to maintain carefully in their fullest splendor; (b) its main teachings, such as the brotherhood of men under the Fatherhood of God and the immortality of the human soul; (c) the four cardinal virtues: temperance, fortitude, prudence and justice (which emblematically exemplify the four perfect points of entrance). He must strictly follow these precepts, so that he will not go off the path of proper perception and fall into wild speculations and wrong interpretations.

5. The Masonic student must analyze, collate and correlate the symbols so as to arrive at a more conclusive interpretation.

He must avoid the human propensity of making trivial and simplistic interpretations. Says Pike once more: "To translate the symbols in the trivial and commonplace is the blunder of mediocrity." Bearing in mind that what lies on the surface is often of minor value, the Masonic student must dig deeply for real treasures, those that are obviously beyond just anybody's comprehension.

There is no denying the fact that to attach adequate meanings to some symbols is often difficult. Masonic symbolism, after all, is not a facile subject. Yet it is a very important and significant aspect of the Craft.

Asserts Bro. Oliver Day Street in his book **Symbolism of the Three Degrees**: "In the broadest sense, the Mason who knows nothing of our symbolism knows little of Freemasonry. He may be able to repeat every line of the Ritual without any error, and yet, if he does not understand the meaning of the ceremonies, the signs, the words, the emblems, and the figures, he is an ignoramus Masonically. It is distressing to witness how much time and labor are spent in memorizing the "work" and how little in ascertaining what it all means."

Bro. Street does not underrate the importance of letter-perfect rendition of our Rituals. Invariably, these are vehicles by which Masonic lessons are conveyed; they are Freemasonry's adornment. But its soul is symbolism.

---

**It is distressing to witness how much time and labor are spent in memorizing the "work" and how little in ascertaining what it all means.**

---

## **The Number Three...**(from p. 10)

---

conquer one's passions, to mature in character, and to make new progresses in Masonry." We mention here three fields of mental activity: affections (passions), volition (will) and intellect (progress in Masonry).

In the Scottish Rite, the calls during the meeting are repeated thrice. Each order of the W.M., for example, is repeated by the two Wardens.

In the ceremony of initiation, the candidate makes three symbolic trips; successively, he is purified by air, water and fire. Earlier (in the Chamber of Reflection) he was purified by earth. Now we find the esoteric formula  $3 = 4$ . Earth, Boucher points out, corresponds to the physical body and material life; air, to the mind and philosophy; water, to the soul and religion; and fire, to the spirit and the initiation. The neophyte, Boucher adds, sees himself successively liberated from connections with the material life, philosophy and religion in order to finally arrive at pure initiation.

This process of divestment of the spirit to reach Initiation was represented by the Musulman sect of the Assassins with three red horizontal bars, which signified affective death, intellectual death and physical death. There were also three assassins in the famous Masonic legend.

We should recall, too, that the neophyte receives the light at the third rap of the gavel, and that, after giving three raps in the Chamber of Mysteries, the W.M. receives the neophyte as a Brother.

The Mason is recognized by three things: sign, word and token. That is to say, explains Wirth once more, the Mason is known through his invariably frank manner and equitable conduct, his sincere and frank language, and the fraternal solicitude with which he is united by bonds of solidarity. The Masonic signs, furthermore, are done through the square, the level, and the plumb. That is to say, they are inspired by the ideas of justice, equality and rectitude.

The battery of the apprentice degree

has been interpreted by Wirth as "Ask and it will be given you, seek and you will find (the truth), knock and they (the doors of the Lodge) will be open unto you." Wirth, additionally, has interpreted the age of the apprentice to be such as "to deserve being initiated into the mysteries of the first three numbers."

The common gavel, one of the apprentice's working tools, has the form of Tau or the Greek cross, which represents the universe or the infinite. . . . T. is the initial of Three in almost all Indoeuropean languages. Besides, the cross, together with the triangle, forms the chemical sign of sulphur, active and masculine principle, symbol of the resolute will with which the common gavel must be blandished.

Another working tool of the apprentice is the 24-inch gauge, which symbolizes the 24 hours of the day, divided into three parts: eight hours for work, eight for study, and eight for rest and recreation.

In some grand jurisdictions, above the seat of the W.M. is found the luminous sign, in triangular form, with an eye drawn in the centre. This symbol, according to Wirth, is composed of three parts: the triangle itself, with the eye representing intelligence or the conscious, knowing principle; the rays which emanate from the triangle, which express activity or constant expansion of being; and a circle of clouds, which return the expansive emanations. The whole, therefore, is a scheme of being in the infinite multiplicity of manifestations. This symbol also signifies that in every act three factors intervene: the agent, the object and the effect produced. It is interesting to note, in regard to the Luminous Delta, that some ancient drawings have as a motif, e.g., three fishes grouped around a triangle which constitutes a head common to the three, with only one eye at the centre. This symbol was already used in Egyptian drawings of the 17th-20th dynasties. Later it reappeared in medieval Europe.

It is likewise interesting to study the explication that Wirth gives to the Masonic triangle, represented by the three points: Think well, speak well, do well. Their

negative counterparts in the Chinese tradition are: Don't see evil, don't hear evil, don't speak evil.

The three points of the Masonic abbreviations, as J.C.A. Fisch has opined, have their origin in the Egyptian hieroglyphics. The Egyptians, according to Fisch, wrote the name of a plant by placing three lotus flowers after the initial of the generic name. In the same manner, they drew three points behind the initial of the name of a mineral, and three wavy bars after the initial of a liquid.

The historic start of the use of the three points by Masons seem to be December 3, 1764, when its use was approved in the deed of elections of the Orient of Becanson. There, however, the placement of the three periods was different from the present one, with two periods vertically placed over the other and the third one in right angle to the to the right.

The three periods, according to Jean de Pavilly, had been used by the "Compagnons," confraternities of artisans, before they were used by Masons. The trinket is a heraldic figure formed by three doubled legs with a common origin, forming a kind of star of three points. It is a symbol analogous to "Triskell" or crossed triple S, which is a solar symbol. The swastica is an example. . . .

### **Did You Know?**

1. The Temple of Solomon had three principal sections: "Ulam" (the Sala), "Kodesh (the Holy), and the "Kodesh Kodashim" (the Holy of Holies).

Only three materials were used in building the temple: stone, wood and gold. Stone, says Boucher, represents stability, wood vitality, and gold spirituality.

2. In the legends of Oedipus, the Sphinx posed the triple question: "Which animal walks on four canes in the morning, on two at noon, and on three in the afternoon?" The answer is MAN; for the child crawls, the adult walks, and the old man is aided by a cane. But here is a more profound explication:

At the start of his spiritual development,

man only appreciates the evidence of his senses, i.e., the quaternary or physical world. Next, he comes to consider the world as an opposition of dualities (the binary). Finally, when his spiritual development reaches maturity, he conceives of a perfect, intemporal, immutable unity, symbolized by the ternary.

3. A Chinese proverb reads: "Before dying, a man must do three things: have a child, plant a tree, and write a book." And Omar Khayam wrote: "Paradise consists of three things: a book of verses, a jar of wine, and one's beloved." ♦

---

### **The O.E.S. . . . (from p. 12)**

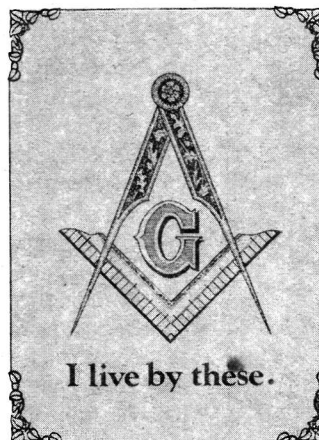
---

His/her eligibility shall be carefully investigated by the Chapter.

His/her admission into the Chapter shall be determined by a unanimous vote of the members. ♦

### **Final Word**

It is hoped that members of the Masonic family will manifest increased interest and involvement in the O.E.S. and other appendant bodies. ♦



## ELEVATOR INSTALLED

The elevator of the Grand Lodge was finally installed and dedicated recently in ceremonies led by GM Agustin V. Mateo. The elevator was financed through a loan from the Acacia Mutual Aid Society, Inc.

## DDGM OF 4<sup>th</sup> MANHATTAN DISTRICT IS FILIPINO

RW Alfred B. Dais of Jose Rizal Lodge 1172 is the first Filipino to be appointed DDGM of the Fourth Manhattan District of the Grand Lodge of the State of New York. He will serve as such until 1994.

The Grand Lodge of Free & Accepted Masons of the Philippines wishes him a successful term as DDGM.

## 1<sup>ST</sup> SHRINE NATIONAL CONVENTION

The Philippine Shrine Association (PSA) held its first national convention at the Ninoy Aquino Stadium on Vito Cruz, Manila, March 6, 1993, to celebrate the realization of the brethren's dream of having their own Shrine Temple in the Philippines.

Elected during the convention were: Noble Benny M. Joco, president; Noble Rey V. Paz, 1st vice-president; Noble Adam Sim, treasurer; and Noble Cris Fernandez, recorder.

The approval of the establishment of a Philippine Shrine Temple was paved by a special meeting of the PSA delegation, headed by Noble René Cruz, and the Dispensations and Charters Committee chaired by Illustrious Sir Graves Trumbo at Orlando, Florida, June 28, 1992.

## FY 1992: ACACIA MUTUAL SOCIETY'S RECORD YEAR

Despite the uncertainties of the change in government leadership and the natural calamities that plagued the country, the Acacia Mutual Aid Society achieved a big leap in assets—from P8.3 million in 1991 to P10.5 million in 1992. This was reported by Acacia's President Eduardo M. Espejo.

Likewise outstanding was the performance in other areas. Contributions (premiums), mostly coming from individual membership plans like Pure Endowment and traditional insurance plans, went up to P4.218 million, as compared to P2.316 million in 1991.

Benefits extended to members amounted to P3,797,275, distributed as follows: death benefits—P113,296; maturities—P698,439; cash surrenders—P1,755,153; certificate loans—P1,042,845; and dividends paid to members—P176,532.

Mean Insurance Reserve rose from last year's P5.352 million to P7.588 million, while other reserves and funds rose from P1.136 million to P1.187 million.

The increase in contributions was primarily due to the pure endowment fund deposits made by Lodges and appendant bodies. Blue Lodges' life membership by purchase trust funds were also good source of contributions for Pure Endowment Certificates.

## 1992 PPSA OPEN: A SUCCESS

The "shoot for a cause" open tournament, sponsored by the Grand Lodge of the Philippines and the AFP/PNP Cavalier Square and Compass Club (CSCC), in cooperation with the Philippine Practical Shooting Association (PPSA), was successfully held at the Villamor Air Base Firing Range, December 9-13, 1992.

According to Bro. (B/Gen.) Clemente Mariano, AFP/PNP CSCC President, the tourney raised some P750,000 for the victims of Mt. Pinatubo and for other charitable projects of the Grand Lodge of the Philippines. It also promoted practical shooting as a sport.

Among the participants were top shooters from civilian gun clubs, both local and foreign, and from the AFP, the PNP and the NALECC. Masons from all over the country also participated.



## SPECIAL TESTIMONIAL AWARDS

April 3, 1993

### Lady Achievers

1. Sister Cora Amihan
2. Sister Maria Paz Galan-Daarol
3. Sister Lorma R. Galarosa
4. Sister Esperanza S. Herrera
5. Sister Serafina Hofilena
6. Sister Auring Jaring
7. Sister Gloria T. Mendoza
8. Sister Norma Rosqueta Montemayor
9. Sister Violeta Puzon-Oandasan
10. Sister Fe Abarquez-Suaco

### Government Service

1. WB Angel Rica Alvarez
2. WB Jose B. Aquino
3. WB Hermogenes F. Arayata, Jr.
4. WB Edgardo B. Basilio
5. WB Juanito L. Bernardo
6. VW Santiago Centeno, Sr.
7. VW Mohd Trans T. Daarol
8. VW Moises Dalisay, Sr.
9. VW Samuel delos Reyes
10. VW Amancio S. Donato
11. Bro. Billy G. Emphasis
12. VW Leodegario M. Esquillo
13. Bro. Romulo D. Estrada
14. Bro. Joselito O. Follosco
15. WB Jose P. Gatus
16. WB Simeon L. Guevara
17. VW Eugenio G. Labitorio
18. WB Perfecto C. Lacuesta
19. VW Salvador Li. Laya
20. WB Dominador P. Navarro
21. WB Felipe A. Panganiban
22. Bro. Herminio M. Pava
23. Bro. Federico A. Poblete
24. Bro. Antonio A. Ramos
25. Bro. Ted C. Rey, Sr.
26. VW Serafin Q. Roman
27. VW Manuel M. Supnet
28. VW Santiago M. Turingan
29. VW Becker P. Young

### Military/Law Enforcement

1. Bro. Merardo C. Abaya
2. Bro. Anthony J. Alcantara
3. Bro. Bernardo R. Alejandro
4. WB Felino B. Amodia
5. WB Victor B. Bantigue
6. Bro. Benjamin L. Benjamin
7. Bro. Reynaldo I. Berroya
8. Bro. Jesse B. Cabanacan
9. WB Gregorio M. Camiling
10. WB Arturo Y. Capada
11. VW Severo L. Castulo
12. WB Wilfredo C. Cruz
13. Bro. Porcawa Dia
14. VW John B. Duclan, Sr.

## SPECIAL TESTIMONIAL AWARDS

April 3, 1993

15. Bro. Hermogenes C. Ebdane
16. Bro. Rene Leandro P. Ebro
17. VW Vicente C. Escala, Sr.
18. VW Alberto L. Escultura
19. WB Isidro S. Fajardo
20. Bro. Danilo G. Flores
21. WB Jose M. Galaro
22. VW Robert E. Ganzon
23. Bro. Lini I. Hernando
24. Bro. Librado S. Ladia
25. VW Servando V. Lara
26. Bro. Benjamin L. Libarnes
27. Bro. Arturo C. Lomibao
28. Bro. Samson M. Mahimer
29. Bro. Leverne L. Manangdao
30. Bro. Walberto L. Mandin
31. WB Samuel M. Manginsay
32. VW Asislo Nuestro
33. Bro. Fernando C. Pace
34. VW Roberto Palmero
35. Bro. Santiago Prejido
36. Bro. Will Prestige
37. Bro. Edgardo C. Quinto
38. Bro. Avelino I. Razon
39. VW Felix Rodil
40. Bro. Jose Antonio C. Salvacion
41. Bro. Leocadio SC Santiago
42. Bro. Orlando V. Soriano
43. Bro. Andres M. Superable
44. WB Petronio H. Vicedo
45. Bro. Wilson P. Victorio

### Community Service/ Humanitarian

1. Rev. Bro. Gregorio M. Bailen
2. Baguio Lodge No. 67
3. Bro. Antonio C. Cabangon Chua
4. WB Manuel Collado
5. Bro. Fermin Galarosa
6. Iligan Lodge No. 207
7. WB Van Cornelius D. Luspo
8. Bro. Victor Monsanto
9. VW Clemente Nava
10. Quezon City Lodge No. 122
11. Bro. Eduardo G. Ralloma
12. VW Conrado V. Sanga
13. WB Ariston C. Sarmiento
14. Bro. Dante M. Sison
15. WB Eduardo R. Victa
16. VW Cesar S. Zuniga

### Business/Industry

1. Bro. Solomon Juan Abellera, Jr.
2. VW George Chua Cham
3. VW Carlos de Castro
4. WB Alberto C. Dy
5. VW Benjamin Flores
6. WB Dennis T. Gabionza
7. VW Aurelio C. Lee
8. VW Antonio G. Lim
9. WB Andres M. Lim Chao
10. VW Jose O. Lustre
11. VW Teodoro G. Mendoza



12. Bro. Roberto Q. Pagotan
13. WB Paulino S. Perez
14. VW Jorge C. Roque
15. WB Domingo Rusgal Ruga
16. WB Bernardino L. Saplaco, Jr.
17. WB Dy Un Suy
18. WB Benito T. Ty
19. VW Jose Yuchongtian

### Professionals

1. Bro. Emmanuel V. Albania
2. VW Rodolfo C. Beltran
3. VW Carlos Briones
4. Bro. Reynaldo Cruz
5. Bro. Santiago T. Gabionza, Jr.
6. Bro. Emiliano Langomez, Jr.
7. WB Pedro C. Lopez
8. VW Clyde G. Quintos
9. VW Voltaire I. Relova
10. WB Eutiquio G. Rulla
11. VW Jose M. Santos
12. VW Antonio T. Soriano
13. VW Napoleon T. Soriano
14. WB Evodio A. Toledo
15. VW Federico R. Vinluan

### Academe & Arts

1. WB Leonardo Asuelo
2. VW Victor M. Asuelo
3. VW Jimmy Y. Balacuit, Sr.
4. WB Damaso M. Bangaoet, Sr.
5. VW Tereso I. de Belen
6. WB Teodoro L. Jesalva
7. VW Froilan T. Madrinan, Jr.
8. WB Manuel A. Ridao

### Masonic Endeavors

1. WB Ronnie Z. Albulario
2. VW Agerico V. Amagna, Jr.
3. VW Jesse B. Amihan
4. Bro. Joselito Angara
5. WB Jaime C. Aquino
6. VW Amado V. Araes
7. VW Romeo B. Argota
8. VW Ruben O. Azarcon
9. VW Camilo C. Calimlim
10. Bro. Pedro V. Calixto

11. WB Felixberto C. Castro
12. WB Antonio S. Catibog, II
13. VW Rolando A. Chiu
14. VW Leonardo P. Chua
15. VW Marcelino P. Dysangco
16. VW Eduardo M. Espejo
17. VW Ignacio Galindez
18. Bro. Benjamin L. Go
19. VW Ramon Gonzales
20. WB Brian W. Lebutt
21. VW Peter Lim Lo Suy
22. VW Pantas Macapagal
23. VW Rogelio T. Manoto
24. VW Andres Alfonso S. Mendoza
25. VW Dalmacio S. Miranda
26. Bro. Jesus Manuel M. Misa
27. VW Leslie Moreno
28. VW Conrado G. Puno
29. Bro. Amador Sabado
30. VW Lorenzo Talatala
31. VW Ismael A. Tan
32. VW Nicasio Villareal
33. VW Joselito Villarosa

### Centennial Lodges

1. Nilad Masonic Lodge 12 - Original Lodge
2. Walana Masonic Lodge 13 - 2nd Lodge
3. Bagumbayan Masonic Lodge 4

### Past Grand Masters

1. MW Raymond E. Wilmarth
2. MW Damaso C. Tria
3. MW Jose Locsin Araneta
4. MW Jolly del Rosario Bugarin
5. MW Simeon Rene Lacson
6. MW Manuel D. Mandac
7. MW Rudyardo V. Bunda
8. MW Rosendo C. Herrera
9. MW Reynato S. Puno
10. MW Reynold S. Fajardo
11. MW Teodorico V. Baldonado
12. MW Raymundo N. Beltran
13. MW Juan Cruz Nabong, Jr.
14. MW John L. Choa

# December 19 Special Communication

To fittingly commemorate the 100 years of Filipino Masonry, the Grand Lodge of the Philippines called a Special Communication on December 19, 1992.

In recognition of the significant role that Cavite (District No. 10) has played in the growth and development of Freemasonry in this jurisdiction, MW Agustin V. Mateo decided that the first part of the Special Communication be held at the Aguinaldo Shrine in Kawit, Cavite.

At the Shrine, together with VW Ceferino M. Bautista (DDGM, District No. 10), Bro. Federico Poblete (Honorable Mayor of Kawit), and other dignitaries, the Grand Master led the raising of the Filipino flag and RW Danilo D. Angeles, JGW, the solemn salute to it.

Introduced by fellow-PGM Reynato S. Puno, MW Reynold S. Fajardo gave an interesting, scholarly talk on the history of Filipino Masonry.

The ruffles, flourishes and taps that accompanied the wreathlaying at the tomb of Bro. (Pres.) Emilio Aguinaldo reminded one and all of the courageous role that Masons had played in the Filipinos' struggle for independence from Spanish domination and American neocolonial rule.

The 60th Annual Convention of Masonic District No. 10, hosted by Aguinaldo Lodge No. 31 in Kawit, ensued. WB Eduardo R. Vita and VW Bautista welcomed the Grand Master, other dignitaries and brethren—and, of course, the delegates. The Grand Master encouraged the brethren to





build on the century-old gains of Filipino Masonry, urging them to make it attuned to the needs of the local and national communities.

After the fraternal luncheon at the host Lodge, the Grand Master and brethren hied to the Plaridel Masonic Temple in Manila, where a national oratorical contest on "The Relevance and Significance of Freemasonry to Society After 100 Years" was to take place.

Among the guests who intently listened to the four eloquent finalists were MW Richard A. Cripe, Jr. of the Grand Lodge of Japan, Sis. Lolita Mateo, PGMs William Quasha, Rene Lacson, and Rosendo Herrera—and his wife, Sis. Anching.

The judges—MW John L. Choa, PGM (chairman), WB Aresenio Reyes of Labong Lodge No. 59, WB Celestino Yokingco of Silanganan Lodge No. 19, VW Ponciano Arrieta, and Distinguished Toastmaster Pete Genato—had a difficult time deciding the ranking. After some suspensful, silent sec-

onds, they finally came out with the results:

3rd runner-up — Victor Pirol, Jr., sponsored by VW Leonard U. Lim, DDGM of District 16 (Visayas), who received a trophy donated by MW Ray N. Beltran and P3,000;

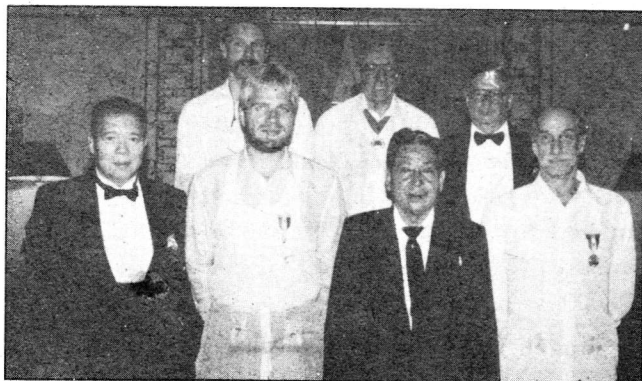
2nd runner-up — Nichelle R. Nisperos, sponsored by VW Ismael A. Tan, DDGM of District 6-B (Luzon), who was awarded a trophy donated by MW Reynold S. Fajardo and P5,000;

1st runner-up — Ma. Monalisa Rañeses, sponsored by VW Renato A. Angeles, DDGM of District 36 (Luzon), who received P8,000 plus a trophy donated by Grand Secretary Rudyardo V. Bunda, PGM; and

The champion — Michelle Valbuena, sponsored by VW Chris Chua Tek An, DDGM of District 16 (Mindanao), who garnered the trophy donated by Grand Treasurer Reynato S. Puno, PGM, and P10,000.

Bro. Miguel Valbuena of Iligan Lodge No. 207 and Sis. Merle, Past Worthy Matron

of Maria Cristina Chapter, O.E.S., were justifiably proud of their champion-daughter because, though only a 2nd-year student at the Mindanao State University, she has been



active not only in her school's official publication and student council but also in the Job's Daughter.

Right after the oratorical contest, the elevator shaft was blessed, with MW Quasha and VW Eduardo Espejo as sponsors.

The statues of Bro. Marcelo H. del Pilar and Andres Bonifacio were unveiled by the Grand Master and his wife, assisted by the donors—brethren of Bulacan Lodges, led by VW Felix Flor Cruz, and those of Andres Bonifacio Lodge No. 199.

A cocktail/dinner at the Champagne Saloon, Manila Hotel, in honor of Past Grand Masters and overseas dignitaries/brethren, capped the Special Communication.



## GRAND LODGE OFFICERS 1992-1993

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



## BOARD FOR GENERAL PURPOSES

Chairman

MW Raymond E. Wilmarth, PGM

Vice-Chairman

MW Reynato S. Puno, PGM

Members

MW Rudyardo V. Bunda, PGM

MW Reynold S. Fajardo, PGM

MW Raymundo N. Beltran, PGM

Secretary

RW Rizal D. Aportadera, DGM



**TO POSTMASTER: If undelivered, please return to**

## **The Cabletow**

Plaridel Masonic Temple  
1440 San Marcelino Street, Manila D-2801

Entered as second class mail matter  
Manila Post Office on June 16, 1962  
IMPORTANT: Readers are requested to send address  
changes and corrections to us to insure prompt delivery of  
THE CABLETOW.