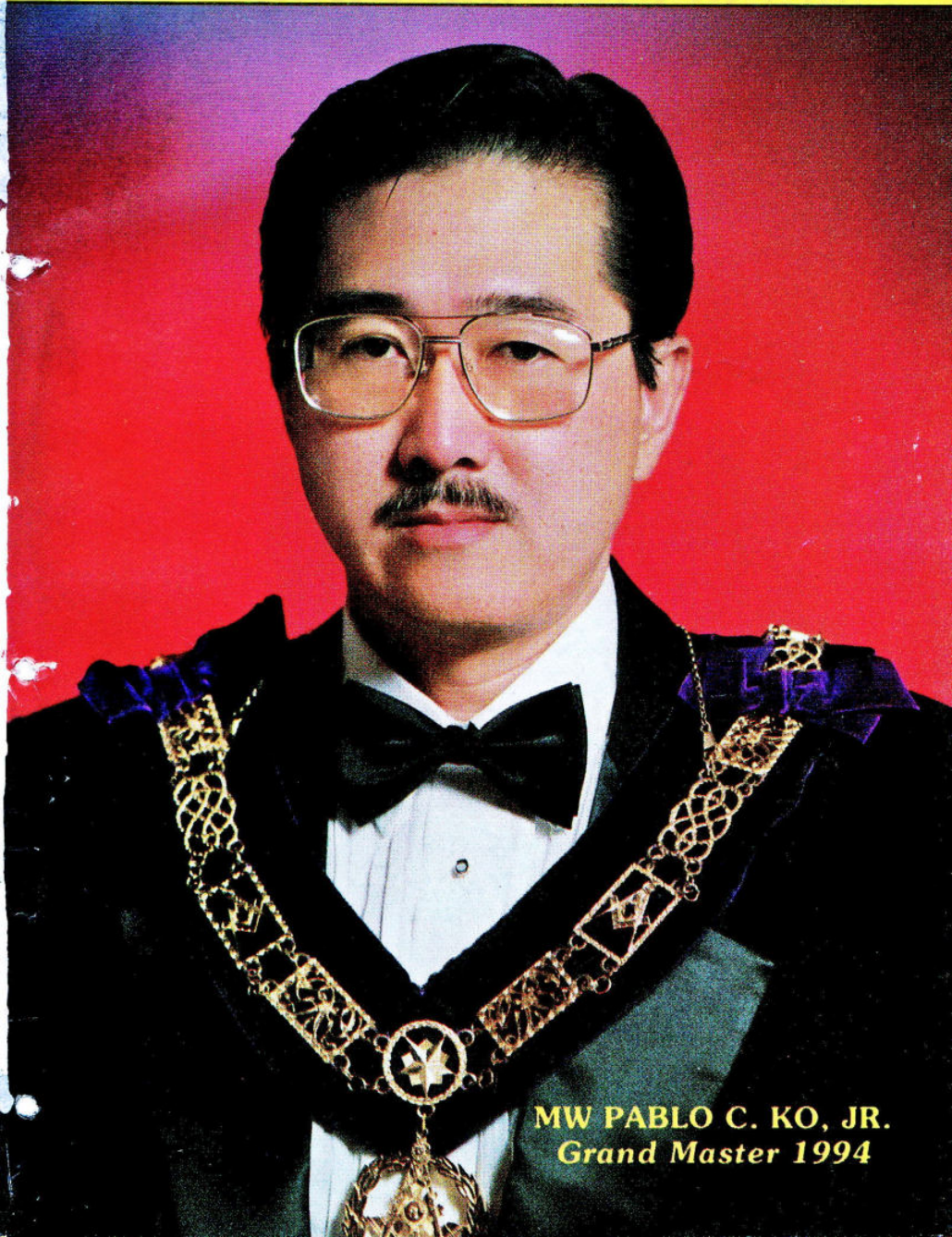


VOL. 71, NO. 1

# The Cable News

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

MAY-JUNE 1994



**MW PABLO C. KO, JR.**  
*Grand Master 1994*

79TH ANNUAL COMMEMORATION  
 OF THE FREEMASONS  
 AND LODGE OF P...



Grand Lodge Dignitaries: MW John C. Chua, President, Grand Guild of Past Masters; PGM Raymundo N. Beltran, Grand Secretary; RW Leon A. Bañez, Jr., Junior Grand Warden; RW Danilo D. Angeles, Deputy Grand Master; MW Grand Master Pablo C. Ko; RW Percival L. Adiong, Senior Grand Warden; PGM Reynato S. Puno, Grand Treasurer; and PGM Rosendo C. Herrera, Installing Officer

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## editorial

# “SHARE THE MASONIC LIGHT!”



That is the clarion call that our Grand Master has issued to us brethren who have kept our enthusiasm in things Masonic a-burning in our faithful breasts. It is reminiscent of this admonition of one of the patron saints of Masonry: "Walk while ye have the light, lest darkness come upon you." (John 12:35)

Many of our brethren, unfortunately, have fallen by the wayside. Others, albeit proud of their Masonic membership, are nowhere to be found particularly during Masonic functions. Still others have, after the third degree, vanished into the limbo of oblivion, now unknown among us, already forgotten by us. Let us work harder to reach out to such brethren and coax them to rekindle their interest in Freemasonry. It is, after all, "better to light a candle than to curse the dark."

At the same time let us make the public feel the presence of our Fraternity. If we communicate the true essence and purpose of our Fraternity to the public, our critics will soon desist from attacking us. If we share the Masonic light with the people we come in contact with, many good men and true will soon be stimulated to seek admission among us.

Let us keep our Masonic light burning until the dying embers will turn into a Masonic conflagration, firing up the hearts of men with the genuine principles and values of our ancient and honorable Fraternity.

Let us show to all and sundry that Masonry is not just a footnote in history; that it is not a mere brotherhood among brothers, either. Rather, let us inform them that Masonry is, at least in part, a Fraternity where "the burdened heart will pour out its sorrows, one to whom distress may prefer its suit, one whose hand is guided by justice and whose heart is expanded by benevolence."

Our tragedy today is not that evil abounds but that the good, through their scandalous absences, non-committal, or non-involvement, allow the least qualified, the indifferent, and the incompetent to shape our lives.

Advised St. Paul: "Be not overcome by evil, but overcome evil with good." (Romans 12:21). Montaigne, similarly, offered this reminder: "The value of life lies not in the length of days, but in the use we make of them; a man may live long yet live very little."

Let us, therefore, have more light and share that light with others, enlightening them by our deeds. The more we share the Masonic light, the more we live life.

*Una lux, lampades multae* — One light (the Masonic light), many lamps.

Idealistic? Decidedly! But institutions like Masonry must have—and relentlessly pursue—their ideals. - SPF

## MW Pablo C. Ko

# CHIP OFF THE OLD BLOCK

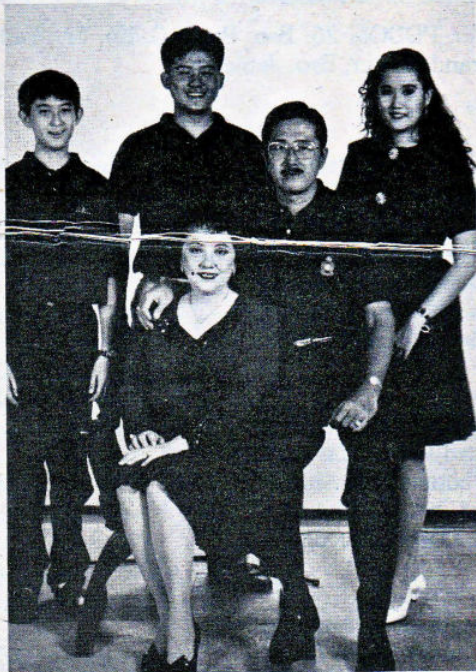
**“W**hen I was young, my father periodically took the family to Kutang Bato to attend Masonic social functions. He was so faithful in attending Lodge gatherings and so active in helping the disabled and the deprived that I got quite interested in the Fraternity. Even before I came of age, I was ready to knock at the door of Freemasonry.”

Thus reveals Most Worshipful Pablo C. Ko, Jr. of the lasting impression implanted upon his young mind by the Masonic labors of a father he loves.

Born in Cotabato City, the “Stone Forth City” of the South, on December 11, 1945, the tall, energetic, ramrod straight Grand Master-elect now resides in Cebu City. His elementary and higher studies were, however, obtained in the city of his birth. It was also there where he launched his business career.

Macoy, as he is fondly called by close

friends and relatives, saw the light of Masonry in Kutang Bato Lodge No. 110. Initiated on November 8, 1973 and passed on March 21, 1974, he became a Master Mason on May 3, 1974. And so, the son, to the extreme delight of his father, became a Brother.



Standing: Osmund, Oliver, and Anne Madalaine  
Sitting: Sis. Elizabeth and MW Pablo C. Ko, Jr.

His energy and zeal has resulted in very impressive business achievements. He is currently the President of Uni-Orient Pearl Ventures, Inc., 1st Vice President/General Manager of PKS Shipping Co. Inc. and 2nd Vice President/Asst. General Manager of Belmar Corporation. But despite the heavy toll that his corporate responsibility takes on him never has Brother Macoy's commitment to the Masonic mission waned. A clear

manifestation of his management skills.

In Cotabato City, Bro. Macoy was also a Jaycee, a Rotarian, a Lion and an active member of the Cotabato Chamber of Commerce and Industry.



VW William Ko, PDDGM-26; Bro. Pablo C. Ko, Sr., Father; MW Pablo C. Ko, Jr., Grand Master; Bro. James Ko.

When the peace and order situation in Cotabato City deteriorated, Bro. Macoy had to make a difficult and sad decision. He had to relocate to Cebu City with his family and bear the pain of leaving beloved relatives and friends with whom he had shared the most intimate experiences of his early life.

His move to Cebu City brought on new challenges. Undaunted and with his usual diligence and sound business acumen, he was soon counted among the top businessmen in the Queen City of the South.

Not long after establishing himself in Cebu City, he affiliated with Cebu Lodge No. 128. He ascended the ladder of success in his new-found Lodge in whirlwind fashion. Appointed Senior Steward in 1977, he was elected Treasurer the following year, becoming Junior Warden a year thereafter in 1979, Senior Warden, 1980 and in 1981 Worshipful Master.

The end of his term as Worshipful

Master of his Lodge did not slow down his active participation in Masonic endeavors. The Grand Lodge hierarchy, seeing his leadership trait, tapped his service thus:

- Grand Lodge Inspector  
1982-83; 1983-84
- District Grand Lecturer, District #16  
1984-85; 1986-87
- District Deputy Grand Master,  
District #16  
1986-87; 1990-91
- Junior Grand Lecturer for the  
Visayas
- Chairman/member of various  
committees

In recognition of his leadership he was elected as:

- Junior Grand Warden  
1991-92
- Senior Grand Warden  
1992-93
- Deputy Grand Warden  
1993-94

He has been active as well in allied and appendant bodies as could be gleaned from his resume' of Masonic activities.

Cebu Bodies, A&ASR

Conferred Master of the Royal Secret, 1976  
 Elected Master of Kadosh, Lapu-lapu Consistory  
 Elected Venerable Master, Cebu Lodge of Perfection 1985  
 Invested Knight Commander of the Court of Honor, 1986  
 Coronated Inspector General, Honorary, 1993

Aloha Temple, Ancient Arabic Order of Nobles of the Mystic Shrine  
 Initiated, April 16, 1982  
 Appointed Assistant Temple Director, 1984  
 Appointed Ambassador to Cebu, 1985-90

Filipinas Shrine Club  
 Charter Member, 1982  
 Secretary, 1983  
 Cebu Charter President  
 Club President, 1990

Maria Clara Chapter No. 7 Order of the Eastern Star  
 Initiated, 1977  
 Marshall, 1978  
 Warden, 1979  
 Worthy Patron, 1980 and 81

Bethel No. 11, International Order of Jobs Daughters  
 Associate Bethel Guardian

Our Grand Master-elect has been a trustee of the Filipinas Shrine Foundation, Inc., a member of the Temple Builders Club and honorary member of two Lodges: Quintin Salas Memorial #231 and Cagayan de Oro #298.

"My current aspiration," MW Ko states,

"is to share the Masonic light not only with the less informed brethren but also with the community or general public. There are a number of undertakings which we can involve ourselves in, so that by our precepts, the Craft will be placed in its proper perspective. We can attract potential members only if they know about the Fraternity and the values we uphold."

The leadership of the Grand Lodge is not for weak men. It is a job for men of resolve and perseverance. Whoever stands at the helm of our Fraternity needs all the support. Fortunately, he would not be lacking in this. Starting with his wife, Sister Elizabeth Hua Cua who has always stood by his side in all his struggles and his children, Anne Madelaine and Osmund, MW Pablo Ko, Jr. can count on legions of admirers and supporters within and out of the Craft.

His track record consistently shows his fast rise to the top of any organization he has joined. This is a clear indication of his persevering nature and organizational skills. We are optimistic that his influence will lead us well in coping most adequately with the demands of our times.

As before, the helm of the Grand Lodge is in the hands of a highly qualified and skillful Craftsman, who, like his father, wants the Masonic Light to be shared with the family and with other persons.

**The Leadership of the Grand Lodge is not for weak men. It is a job for men of resolve and perseverance.**

## GRAND LODGE PROGRAM 1994-1995

### “SHARE THE MASONIC LIGHT”

#### THRUSTS

Our program of administration for this Masonic year has the following thrusts:

1. Enhance the brethren's commitment to the tenets, values and principles of Masonry
2. Strengthen relationships among the members of the Masonic Family
3. Raise the level of public awareness and understanding of the true essence and purpose of Masonry
4. More actively respond to the needs of the community, as well as to problems of global concern affecting quality of life

#### PROGRAMS

##### 1. REKINDLING/INTENSIFYING THE MASONIC LIGHT

In February 1990, the Opinion Research Corporation of Princeton, New Jersey, submitted its research findings on the views of Masons and non-Masons alike to the Conference of Grand Masters in the U.S. The July-August 1990 *Cabletow* editorial also presented the findings under the title *QUO VADIS, MY BROTHER?* Some highlights of the

findings are as follows:

- Emphasis on being a “secret” organization,... has hurt membership acquisition.
- Questions are raised about Masonry's relevance to the community. Are we too self-centered, or too inward-turned for the 1990's?
- The Craft seems to be struggling with the concept of change.
- It is the younger, more active member who supports change to improve Lodge attendance.
- To a significant degree, Masons are inactive in their organization.
- It appears that Masons do not need to attend Lodge functions to achieve satisfaction. They maintain membership because of pride. Dues are not a factor.
- The concordant bodies suffer from the same problems as the symbolic Lodges and are equally at risk.
- Left to its own devices, with prospect of little change, the Craft could be one-half its present size in the year 2000 and one-half less again in 2010. The financial consequences of this

loss are difficult to imagine.

Although the research environment was in the U.S., the disturbing findings have the familiar ring of truth and applicability in our jurisdiction.

A sustained program of rekindling/intensifying the Masonic light shall, therefore, be adopted, and shall have the following **implementing** activities:

- a. Every regular Lodge is to devote a 10-15 minute period during its monthly stated meeting, to continuing Masonic education. The use of audio-visual aids is being encouraged for more effective presentations.
- b. Conduct a Lodge of Instruction in each District at least on a semi-annual, or preferably quarterly basis with certificates of attendance given to participants.
- c. Encourage inter-Lodge conferrals/visitations.
- d. Each DDGM is to strongly urge all incoming Worshipful Masters in his district to submit a program of his administration before installation.
- e. Maintain close coordination with all Appendant Bodies within the District, especially with regard to annual activities.
- f. Develop/expand the Masonic library in the Lodge/District.

## 2. STRENGTHENING TIES WITHIN THE MASONIC FAMILY

The logical place to start sharing

the Masonic light is the individual Mason's home. The promotion of Masonic values in our homes undoubtedly will strengthen relationships therein. We should also get our families more involved in Masonic functions.

Every Lodge/District shall, for instance:

- a. Require the Investigation Committee to involve the applicant's/candidate's wife and children in the interview.
- b. Organize activities designed for the presentation of ladies and children to its members, and vice versa.
- c. Conduct regular fellowship involving families of its members.

## 3. RAISING THE LEVEL OF PUBLIC AWARENESS, AND UNDERSTANDING OF MASONRY

The image that the public has of Freemasonry (or any organization for that matter) is influenced, in no small measure, by the manner and extent its members communicate, and live by, its purpose and principles. What follows then is a public attitude that may be supportive, indifferent, or hostile to our Craft.

Throughout the years, our Craft has "met with opposition at times intense and unrelenting." Then, as now, "anti-Masonic sentiment has prevailed and continues to flourish in certain quarters" notwithstanding the considerable and detailed discussions on the purpose, aims, and principles of Freemasonry.

There is need, therefore, to continue with our efforts to correct misconceptions

about Freemasonry that may still be lingering in the minds of the public in general, and of certain quarters in particular. We should "not hide our light under the bushel." Rather, we should **let our light shine forth** that the public may know correctly the essence and purpose of our Craft, and the charitable and related projects that we are undertaking on a continuing basis.

For the **implementation** of this program, the following activities shall be expected of each and every District and Lodge:

- a. Every Lodge is to strengthen its Lodge System of Masonic Education, especially for petitioners. The four (4) sessions enunciated in the LSME should be strictly followed. Again, use of audio-visual aids (on items/materials proper to be printed or written) is encouraged.
- b. Each District, assisted by the Blue Lodges under its jurisdiction, is strongly urged to put up monthly or quarterly publications, e.g., newsletters, magazines, brochures, to disseminate information regarding District and Lodge activities, and the ideals and tenets of Freemasonry.
- c. Harness, where feasible, available local or national media facilities to further disseminate relevant information on Freemasonry.
- d. Invite local leaders and prominent personalities to important Masonic functions such as public installations of officers, district conventions and the like.
- e. Each District, in coordination

with the public school authorities, is to select and present a corresponding award to the outstanding public school teachers in the District/Province (per province if the District's jurisdiction covers more than one province).

- f. Each District is to continue with its scholarship grants to poor but deserving students.
- g. Each District is to involve the Appendant Bodies, e.g., the Guild of Past Masters, the Higher Bodies, Order of the Eastern Star, Order of the Amaranth, Job's Daughters, Rainbow for Girls, and the DeMolay, in relevant District activities.

#### 4. RESPONSIVENESS TO COMMUNITY NEEDS

"Reach out and touch someone!" is a heart-warming and beautiful injunction. There are many beautiful faces to Masonry, and many lives that it can touch: the child who is enabled to walk through life instead of crawling; the child who goes to sleep minus the pangs of hunger; the child who, at least for a moment, escapes the slum and sees nature in full bloom; the youth who can further their education because scholarship grants are available; the Masonic widow who is given support to face life after her loss; the fallen brother who, ever so gently, is lifted back to his feet; the community whose residents breathe clean, instead of polluted air, because its ecosystem is cared for and kept in balance.

Many, indeed, are the needs of the community. Responsive to these needs have Masons been, and will continue

to be, in the spirit of what St. Paul said in Corinthians 1:3:

“And although I bestow all my good to feed the poor,... and have not charity, it profiteth me nothing.”

A whisper for help, a whisper for charity - here is an opportunity to put Masonry back in the community as in yesterday. Then will our Masonic family grow richer in spirit knowing that we are living the creed that forms the foundation of our Fraternity.

In furtherance of this program, the following **implementing** activities shall be pursued:

- a. Each District shall carry out, in its own way, the “Reach Out and Touch Someone” program, starting with the widows and orphans of our deceased and fallen brethren.
- b. Each District/Lodge should coordinate with the local DSWD office in the planning and

implementation of charity-related projects.

- c. Each District is to conduct an oratorical or essay writing contest among the youth on either of these themes:
  - “How to Save Mother Earth” or “Imperatives for a Balanced Ecosystem”
- d. Each District is to coordinate with the DENR/DA local office(s) regarding our continuing participation in the greening project.
- e. Each District is to plan and implement charity programs jointly with our Appendant Bodies.

Working together harmoniously and without contention, we can realize the above program thrusts this Masonic year 1994-1995, to the eternal glory of the Supreme Grand Master, the Great Architect of the Universe.

**“A whisper for help, a whisper for charity — here is an opportunity to put masonry back in the community as in yesterday. Then will our masonic family grow richer in spirit knowing that we are living the creed that forms the foundation of our fraternity.”**

## INAUGURAL ADDRESS

# MAKING MASONRY GLOW AND GROW

Men who toil for the love of work are rewarded with work for the love of men. This is, to me, the Grand Oriental Chair.

The burden attached to this highest and most honored office – that of the Grand Master of all Philippine Masons may be heavy and onerous, yet I am grateful to you, dear brethren, for elevating me to this position that many desire yet few ever attain and also for the trust reposed in me. I will never betray that trust and forthwith I will give you the best that is within me.

I also want to express my gratitude to MW Reynato S. Puno and MW Rosendo C. Herrera for their role as installing officer and master of ceremonies, respectively, in today's installation ceremonies.

Likewise, I wish to acknowledge with deep appreciation the presence of our overseas dignitaries who came a long way just to grace this occasion. We have in our midst the Grand Master of the Grand Lodge of China, MW Rouvier Yeh and party, who incidentally are the largest delegation among the overseas dignitaries.

The Grand Master of the Grand Lodge of Hawaii, MW Frederick Overstreet and party, who I believe is the first Grand Master of Hawaii ever to visit and attend an annual communication in the Philippines.

The District Grand Master of the District Grand Lodge of Hong Kong and the Far East, RW Peter H. Y. Wong and party.



"... I stand on the shoulders of our PGMs."

The three years of Masonic labor I rendered as Grand Line Officer gave me insights of the complexities of running a Grand Lodge. It honed my managerial skills different from that of running a shipping firm. I had the privilege to observe closely the brethren at work and to feel the pulse of the Craft and the needs of the Lodges. I know that a united effort will tide us over any obstacle that may rise during my administration. I am personally confident because I know I stand higher and see farther, not because I am tall, but because I stand on the shoulders of our Past Grand Masters who will be there to support and advise me.

Brethren, ladies and gentlemen, there are upright Masons who have walked before us. They have influenced our lives to a certain degree because they care... because they care to share the Masonic Light. One of them is my father, an ideal Mason and an illustrious father of a now Most Worshipful Son, who has instilled in his children the tenets of Masonry. It is by his example that I choose the program "Share the Masonic Light".

Teaching is sharing and sharing knowledge is teaching. You can never share much of the contents of a cup unless it overflows. In the same token you can never share Masonic knowledge unless you fill your gray matter with Masonic education and let it spill on barren land for it to grow. We shall collectively endeavor to cast the light of knowledge not only on our brethren but also on the general public that they may have good impression of our Craft.

It is hoped that this light of reason and knowledge will minimize if not eliminate bigotry and greed that has enveloped the world today.

This program has four main objectives, namely:

1. Sustain the brethren's commitment to the basic tenets, values and principles of Masonry.
2. Promote Masonic tenets, values and principles among members of our families and involve them in Masonic functions.
3. Raise the level of the general public's awareness and understanding of the true essence and purpose of Masonry.
4. More active response to the needs of the community as well as to problems of global concern affecting quality of life.

The program of activities will involve the Grand Lodge, Districts and the Lodges. Guidelines will be disseminated instead of specific goals because the strength of the membership varies from Lodge to Lodge. The goals will therefore be dependent on the capabilities and capacities of your membership. Let us band together and set aside all discordant passions within us and harmonize ourselves with the motto "Who best can work and best agree". Let us draw strength from each other in a spirit of teamwork. Let us build our Fraternity not because we have to do it, but because we want to do it. Let us recoup the value that our Fraternity had during the time of our forefathers. Let us make Masonry glow and grow as a beacon light that men in the entire Philippine jurisdiction who value life may take due notice thereof. This way Masonry will be a byword in the lips of men, and Masons, a rare gem among men.

Brethren, ladies and gentlemen, allow me to summarize my thoughts and apprehensions in a Rudyard Kipling style... The manner by which Bro. Rudyard Kipling wrote his famous poem "If".

If each and everyone of us demonstrates

# THE CABLETOW

a sustained commitment to keep the flame of genuine Masonic principles ever aglow in our hearts, so that we will contaminate the people we come in contact with...in the family; in the community; in schools; in the workplace; nay, everywhere we go;

If every one of our Lodges strives to be fully functional through dynamic leadership and effective programming;

If in every District all segments of the Masonic family work together in perfect harmony so as to make our District/Multi-District conventions and other Masonic endeavors a showcase of Masonry;

If we tell and show our families and even strangers who we Masons are and what we do;

If we get our families involved in Masonic functions;

If, through a coordinated public relations program, we package our fraternity as a quality product and light up its neon lights with more radiance, so the community will notice us;

Then our Fraternity will have its presence felt by the public and many true and good men, as a result, will seek admission among us. Then and only then will we feel certain that Freemasonry in this jurisdiction will not merely survive but thrive.

I would like to close my message with these remarks: "It's not a bell until you ring it. It's not a song until you sing it. And it's not brotherhood until you give it. And it's not Freemasonry until you live it".

Let us, dear Brethren, live our Masonry and share its light with others.

## DONATIONS from the BRETHREN during the FELLOWSHIP GRANDMASTERS NIGHT (April 28, 1994) of the 78th ANNUAL COMMUNICATION:

For the Masonic Charities for Crippled Children Program:

1. Australia	=	P 3,110.00,	Aus \$70
2. China	=	3,000.00	
3. Korea	=	2,000.00	
4. Guam (District No. 20)	=	1,000.00,	US \$222
5. Joe Tan	=	50,000.00	
		P 59,110.00	US\$222, Aus 70

**For the Filipinas Shrine Foundation:**

1. Joe Tan	P	100,000.00	
2. Anonymous		10,000.00	
3. Jack Galbreath		5,000.00	
4. Hawaii		3,500.00	
		P 118,500.00	
		59,110.00	

Total Amount Remitted: .

P 117,610.00	+ US\$222	+ Aus\$70	
vvvvvvvvvvvvvv	vvvvvvv	vvvvvvv	

Note:

P cash	= P	12,610.00	
P check	=	165,000.00	
		P 177,610.00	

**Submitted by:**

**Felix J. Vicuna, Jr. M.D.**

## GRAND LODGE OFFICERS 1994 - 1995

Grand Master	-	MW Pablo C. Ko, Jr.
Deputy Grand Master	-	RW Danilo D. Angeles
Senior Grand Warden	-	RW Jose Percival L. Adiong
Junior Grand Warden	-	RW Leon A. Banez, Jr.
Grand Treasurer	-	MW Reynato S. Puno, PGM
Grand Secretary	-	MW Raymundo N. Beltran, PGM
Asst. Grand Treasurer	-	VW Mariano Sih Chay Huat
Asst. Grand Secretary	-	VW Benjamin J. Torres
Grand Orator	-	VW Ricardo P. Galvez
Grand Marshal	-	VW Roy M. Chu
Grand Chaplain	-	VW Felix J. Vicuna, Jr.
Grand Standard Bearer	-	VW Ricardo G. Uy
Grand Sword Bearer	-	VW Edgardo N. Reyes
Grand Bible Bearer	-	VW William Ranaga
Senior Grand Lecturer	-	VW Ernesto A. Malapaya
Junior Grand Lecturers:		
Metro Manila	-	VW Robert Pe Liao
North Luzon	-	VW Leonardo P. Chua
Central Luzon	-	VW Danilo C. Yang
South Luzon	-	VW Oscar V. Bunyi
East Visayas	-	VW Cesar C. Sinco
West Visayas	-	VW Edgardo R. Elechicon
North Mindanao	-	VW Andres Alfredo S. Mendoza
South Mindanao	-	VW Romeo A. Yu
Overseas	-	VW Douglas A. Nakamura
Senior Grand Deacon	-	VW Bobby L. Go
Junior Grand Deacon	-	VW Fernando F. Mariano
Senior Grand Steward	-	VW Abelardo L. Aportadera, Jr.
Junior Grand Steward	-	VW Feliciano T. Salvador
Grand Pursuivant	-	VW Samuel P. Fernandez
Grand Organist	-	VW Dennis T. Gabionza
Grand Tyler	-	VW Jose O. Lustre

## BOARD FOR GENERAL PURPOSES

MW Reynato S. Puno, PGM	-	Chairman
MW Raymundo N. Beltran, PGM	-	Vice-Chairman
MW Rudyardo V. Bunda, PGM	-	Member
MW Rosendo C. Herrera, PGM	-	Member
MW John L. Choa, PGM	-	Member
RW Danilo D. Angeles	-	Secretary

## District Deputy Grand Masters 1994-1995

1A	VW Alexander B. Madamba	18	VW Alexander C. Advincula
1B	VW Peter C. Chua	19	VW Abdul-Mubin T. Nuno
1C	VW Rafael J. Roxas	20	VW Antonio P. So
2	VW Edilberto R. Fragante	22	VW George B. Sinclair
2A	VW John B. Duclan, Sr.	23	VW Abraham C. Domingo
3	VW Romulado E. Bediones, Jr.	24	VW Jose Yuchongtian
4	VW Edward N. Leong	25	VW Ronnie Z. Albulario
5	VW Fernando A. Albino	26	VW Lucas C. Tan
6A	VW Jaime D. Austria	27	VW Jose Gladwyn F. Treyes
7	VW Marcelino S. Garcia, Jr.	29	VW Antonio W. Perez
8A	VW Mauricio L. Valdez	30	VW Anthony S. Vascoellos
8B	VW Serafin Q. Roman	31	VW Proceso C. Bonotan, Jr.
9A	VW Wilfredo D. Cruz	32	VW Antonio M. Legaspi, Jr.
9B	VW Peter T. Aragon	33	VW Bernardo A. Roa
10	VW Valeriano M. Espiritu	34	VW Dennis E. Provencher
11	VW Reynato S. Macalalag	35	VW Feliciano O. Delfin, Sr.
12	VW Romeo L. Villanueva	36	VW Edwin C. Cortes
13	VW Carlos C. Briones	37	VW Nestor C. Panlaque, Sr.
14	VW Leon B. Gellada, Jr.	38	VW Paulino S. Perez
15	VW Ramon C. Omega	39	VW Pablo Z. Aragon, Jr.
16	VW Leonard U. Lim	40	VW Ruben B. Tagaloguin
17	VW Jimmy C. Ting		

## District Grand Lecturers 1994-1995

- |     |                               |    |                             |
|-----|-------------------------------|----|-----------------------------|
| 1A  | VW Benito C. Ang              | 16 | VW Eugene A. Lim            |
| 1B  | VW Jasper T. Tan              |    | VW Jaime O. Cantos          |
|     | VW Medardo Apacible           | 17 | VW Sison M. Uy              |
|     | VW Pablo Elauria              |    | VW Edilberto P. Cabardo     |
| 1-C | VW Edgardo S. Delmo           | 18 | VW Cornelius A. Callao      |
|     | VW Julio Cabali               | 19 | VW Ahmad E. Bagis           |
|     | VW Renato Corpus              |    | VW Emilio F. Enriquez       |
| 2   | VW Renato B. Aquino           | 20 | VW Robert H. Browne         |
| 2-A | VW Ernesto M. Guinid          | 22 | VW Robert S. Wittwer        |
| 3   | VW Edmundo Pacursa            | 23 | VW Nicomedes A. Collado     |
|     | VW Alvaro S. Rumbaua          |    | VW Arturo R. Toledo, Sr.    |
| 4   | VW Ernesto S. Cua             | 24 | VW Eduardo J. Dalusong, Jr. |
| 5   | VW Danny L. Chan              |    | VW Protacio V. Merza        |
|     | VW Arturo G. Llavare          | 25 | VW Johnny T. Po             |
| 6-A | VW Reynato G. Zabat           | 26 | VW Roland V. Sublay         |
|     | VW Edward O. Josen            |    | VW Elpidio F. Masbad III    |
|     | VW Inocencio B. Sagun, Jr.    | 27 | VW Edgar B. Quisumbing      |
|     | VW Antonio S. Nangel          |    | VW Antonio U. Chua          |
| 6-B | VW Vicente V. Cireneo         | 28 | VW Dewey O. Yap             |
|     | VW Jose R. Dizon              |    | VW Celso B. Sarmiento       |
| 7   | VW Nestor Calimon             | 29 | VW Meinrado S. Dalisay      |
| 8-A | VW Emilaino V. Leonor         | 30 | VW William R. Muico         |
| 8-B | VW Avelino R. Batungbakal     | 31 | VW Ernesto P. Boaquina      |
| 9-A | VW Saul R. Exmundo            |    | VW Romeo S. Momo            |
|     | VW Bernardino L. Saplaco, Jr. | 32 | VW Jesse G. Chiongson       |
| 9-B | VW Hernanie Lopez             |    | VW Isidro R. Valles, Jr.    |
| 10  | VW David G. Villaflor         | 33 | VW Lemuel M. Tortola        |
|     | VW Virgilio F. Sarmiento      | 34 | VW George M. Kabawata       |
|     | VW Mario E. Crisostomo        | 35 | VW Eduardo D. Chan          |
|     | VW Roberto R. Crucena         |    | VW Credo B. Rubio           |
| 11  | VW Eduardo R. Albotar         | 36 | VW Eddy W. Tan              |
|     | VW Perfecto L. Alibadbad      | 37 | VW Edgar C. Dypiango        |
| 12  | VW Ramon D. Borja             |    | VW Juanito U. Astillero     |
|     | VW Jaime L. Capuli            | 38 | VW Romeo T. Culanculan      |
| 13  | VW Ariston C. Sarmiento, Jr.  | 39 | VW Ponciano Rosales         |
|     | VW Godofredo O. Peteza, Sr.   | 40 | VW Victor Asuelo            |
| 14  | VW Jesus D. Decolongon        |    | VW Eulogio Pedrano          |
| 15  | VW Andres L. Perez            |    |                             |

## Schedule of Visitations & Multi-District Conventions for 1994

<u>VISIT NO.</u>	<u>DISTRICTS COVERED</u>	<u>AREAS COVERED</u>	<u>DATE OF CONVENTION</u>	<u>HOST &amp; VENUE</u>
I	11, 12 & 28	Southern Luzon	June 17-19	Makiling #72 Los Baños, Laguna
II	2, 2A, 3 & 23	Northeastern Luzon	July 08-09	Bontoc Lodge #40 Bontoc, Mt. Province
III	13 & 36	Bicol	July 15-16	Daet Lodge #247 Daet, Cam. Norte
IV	4, 5 & 24	Northwestern Luzon	July 22-23	Hundred Island #201 Alaminos, Pangasinan
V	6A, 6B, 7, 8A 8B & 29	Central Luzon	Aug. 05-06	District No. 8A Olongapo City
VI	19, 25, 33, 38 & 40	Western Mindanao	Aug. 12-13	Mt. Malindang #130 Ozamis City
VII	14 & 27	Western Visayas	Aug. 26-27	Iloilo City
VIII	18, 26, 32 & 37	Southern Mindanao	Sept. 16-17	Kidapawan #170 Kidapawan, Cotabato
IX	15, 16 & 39	East Visayas	Sept. 23-24	Ormoc Lodge #234
X	OVERSEAS LODGES		November	Emon Lodge #179 Guam
XI	17, 31 & 35	Northern Mindanao	Nov. 25-26	Mt. Mususan #155 Bukidnon
XII	10	Cavite	Nov. 30	Pintong Bato #51 Bacoor, Cavite
XIII	1A, 1B, 1C, 9A & 9B	National Capital Region	Dec. 03	District No. 1A GLP Temple

## Grand Guild Officers (1994-1997)

Grand Guild President	MW John L. Choa, PGM
Grand Guild Vice President	MW Agustin V. Mateo, PGM
Grand Guild Treasurer	VW Mariano Sih, AGT
Grand Guild Secretary	VW Ernesto A. Malapaya, SGL
Grand Guild Chaplain	RW Danilo D. Angeles, DGM
Grand Guild Marshal	RW Percival Adiong, SGW
Grand Guild Auditor	VW Benito Ty, PGSB
Grand Guild P R O	WB Tomal Del Castillo, PM
Grand Guild Inner Guard	VW Benjamin Geli, PSGL
Grand Guild Outer Guard	VW Napoleon A. Soriano, PDDGM

### WORKING TEAM

VW Robert Pe Liao	-	JGL, PDDGM
VW Alfred T. Li	-	PDDGM
VW Ramon Go	-	PDDGM
VW Samuel Fernandez	-	PGSB, GLP
VW Romeo Yu	-	PDDGM, PJGL
VW Marcelino Dysangco	-	PAGS
VW Lucas Ty	-	PDDGM
VW Rodolfo Beltran	-	PDDGM
VW Antonio Ko	-	PDDGM
VW Peter Lim Lo Suy	-	PDDGM
VW Romeo Argota	-	PDDGM
VW Leonard Lim	-	PDDGM
VW Ediberto Carrabacan	-	PDDGM
VW Leonardo Chua	-	PDDGM
VW Fernando Mariano	-	JGD
VW Geoarge Chua Cham	-	PDDGM
VW Andoni Dumlao	-	PDDGM
VW Ernesto Cua	-	PDDGM
VW Joven Chua	-	PDDGM
VW Luis Reyes	-	PDDGM
VW Becker Young	-	PDDGM
VW Oscar Bunyi	-	JGL

## ANCOM SIDELIGHTS

# Few Days of Intense Masonic Harmony and Concord

• VW Samuel P. Fernandez

### April 27

While some brethren preferred the jet pace en route to the Ancom, others (yours truly included) took the sweet, more enjoyable, more memorable option, boarding the *Princess of the Orient*. On board were some 400 brethren from different provinces. We cemented relationships once more, renewing old ties, breaking bread together, practically dominating all sing-along decks. We sang our favorite songs to our hearts' content. Some sang in tune, others out of tune. But that did not matter. What mattered was the "together, brethren" spirit, the peace and harmony, that prevailed among the brethren.

The day seemed too short; too short seemed the night, as we *Travelers* exchanged reminiscences of outside-Manila Ancoms we have attended.

### April 28

Early morning, we were met in the historic wharf of Cebu by the Ancom Committee on Transportation and by RW Pablo C. Ko, Jr., of course.

In no time at all the five waiting buses were filled with human cargo. We were hied to different hotels and pension houses in the metropolis.

Some of us chose to go straight to Cebu Plaza, a hotel perched on a mountain, lordling over the buildings in the vicinity.

So organized was the Committee on Registration that the delegates did not have difficulty registering.

We spent the rest of the day sight seeing and exploring the ancient city of brave Humabon and patriotic Lapulapu, described in a ballad by Flavio Zaragoza Cano as "valiant, warlike, and proud rajah."

### April 29

Cebu Vice Mayor Alvin Garcia welcomed the delegates with this statement: "We Cebuanos are rather sorry that we killed the first tourists who came to our shores. But don't fear. All of you are welcome to savor Cebuano hospitality. We will see to it that your stay will be a pleasant experience."

Staying in Cebu was, to say the least, worth it. The Cebuanos did not show any homicidal tendencies.

The Grand Master's Night was well attended. Food was more than adequate. Nobody went away dissatisfied.

April 30

Quite a number of issues were taken, including cases that needed the brethren's close and careful attention.

Saigon Lodge submitted a resolution for us to re-write "the history of the revolution." The resolution certainly got the brethren's attention.

"What do mean by 're-write'?" asked Grand Master Rizal Aportadera.

At that instant I was reminded of what W. H. Auden wrote in *The Dyer's Hand*: "Man is a history-making creature who can neither repeat his past nor leave it behind."

**"Many Masonic involvements have been glossed over by some of our historians. It is, therefore, past time for us to rectify some areas of Masonic concerns. No one can deny that Masons have contributed much to the Philippine libertarian movement!"**

Many Masonic involvements have been glossed over by some of our historians. It is, therefore, past time for us to rectify some areas of Masonic concerns. No one can deny that Masons have contributed much to the Philippine libertarian movement. Time was when identifying heroes who were Masons was suspect. But today even Jesuit scholars openly admit the contribution of Masons to Philippine history.

Another issue discussed in that august hall was an old issue, *viz.*, whether or

not Past Masters are allowed to vote. The touchy issue was shelved for the simple reason that such an exercise will disturb the configuration of giving equal privilege to individual Lodges.

Nonetheless, not a few brethren just could not accept why a member (a PM) of the Grand Lodge cannot exercise his suffrage.

Can the Treasurer and the Secretary vote? On that question, someone invoked the Albert G. Macky's unwritten law, that landmarks that only three elected Lights can vote (see Landmark Twelfth).

Of the 25 ancient landmarks, Albert Pike recognized only four. So, which one of the landmark was referred to by the invoker? Is Landmark Twelfth relevant?

Unfortunately the mighty gavel was banged. Otherwise, the question, Why are PGM's, DDGM's and Grand Line Officers exempted from the rule? would have been raised.

Allowing the Secretary, the Treasurer, and the Auditor to vote certainly will not destroy the equal representation of votes given to Blue Lodges. Perhaps an Edict or Lodge resolution would solve the problem that all Secretaries and Treasurers should be Past Masters since this is the requirement for the Lodge Auditor.

The public saw the usual Masonic pomp and pageantry during the Grand Master's Installation at Cebu Plaza Hotel. It was a day to remember, particularly because Masonic dignitaries from other countries and from our own jurisdiction were in their colorful, kaleidoscopic regalia.

Newly installed Grand Master Pablo

C. Ko, Jr. delivered a stirring inaugural address. It overwhelmed and touched the brethren's hearts. Whoever said that Masons are not "sentimental sandwiches"?

When the new Grand Master requested his father to rise, quite a number of brethren remembered their Mason fathers faithfully exposing them to Masonic gatherings. Many prominent Masons of yore died without Masonic funeral services. Masons' wives and children never understood the dedication of their husbands/fathers. Lucky, indeed, is our new Grand Master because he has a Mason father who saw to it that his family would be exposed early to the ways of the Craft.

The reception was a sight to behold with more than a thousand members and visitors breaking bread together. One can only appreciate the labors of our Cebu brethren who hosted the 1994 Ancom.

Kudos to VW Victoriano Go, DDGM (overall chairman); VW Benjamin Tan, DGL; VW Robert Uy, DGL; and VW Robert Savellon.

Also to VW Leonardo Lim, PDDGM; VW Cesar Sinco, DDGM of District No. 16; VW Antonio Uy, PM; WB Larry Latorena, PM; WB Eugene Lim, PM; Bros. Petroño Militante, Salvador Ang, Ben Tio Peng Seng, Roberto Rafanan, John Uy, Galvino Varona; and Ms. Lilian

Angel, Ancom '94 Secretary.

### May 1

The brethren bade goodbye to Cebu, carrying with them pleasant memories. Only a few took the boat homeward.

The four days experience is something to cherish. Our varied experiences in Cebu consist another chapter in our lives — a chapter worth recalling.

To some brethren, visiting Cebu was a "first" experience. But those of us who have seen the Queen City of the South a number of times will bear witness that this cradle city of Christianity in the Orient, the oldest city in the Philippines, is an interesting place that combines the relics of the past and the luxuries of the present.

Goodbye, Magellan's Cross. Goodbye, Basilica of the Holy Child, Fort San Pedro, Pigafetta Monument, Plaza Independencia, University of San Carlos, Taoist Temple. Goodbye!

Perhaps in another time we will return to remember the goodness and hospitality of the city.

Perhaps in another time we will return to remember the tireless energies of our brethren who made our time stop in our three days encounter with destiny.

But, for now, goodbye.

**Lucky, indeed, is our Grandmaster because he has a Mason father who saw to it that his family would be exposed early to the ways of the Craft.**

# Masonic Harvest

• J. Flor R. Nicolas

Apparently, we Masons of latter-day vintage, have emphasized being a "secret" organization. Apparently, we have become "too self-centered" or "too inward-turned" because, apparently again, we have retreated to the confines of our Lodge buildings, focusing on conferring ritual behind closed, tyler-guarded doors and having fellowship among ourselves after the ritual. With that focus, we have, apparently, reduced our benefactions to the community.

If we really want to *thrive*, and not merely *survive*, in this rapidly changing world, we must resolutely *strive* to make — and accept — those changes which the Grand Lodge leadership deems will benefit the Fraternity and every one of its members. We must take the positive steps that will enable us to make the Masonic Light shine forth in our Grand Jurisdiction.

## Step 1. RENEWING/DEEPENING OUR COMMITMENT TO KEEPING THE FLAME OF MASONIC PRINCIPLES EVER AGLOW IN OUR HEARTS

This step will oblige us to regularly attend and actively participate in Lodge and other Masonic functions; for if we are inactive in our own organization, then it is preposterous to think that qualified men will ever realize that, in today's hectic world, we are still an organization worth their time, effort, and money.

But, of course, *active followership presupposes dynamic leadership at all levels of the Craft.*

"Out there" are many organizations, as well as books, movies, television, and a host of other entertainment/

activities, that can lure a Mason away from the Lodge meeting. The Mason, moreover, must spend valuable time in his profession, in his family, in his church.

Considering all this competition, officers must exert all-out efforts to pull their members into the Lodge. They must take their members feel the need for attending Lodge functions to achieve satisfaction. They must create within the Lodge an environment that makes Masonry worthwhile and satisfying in every member's life.

They must *concertedly plan and develop a many-sided program with some out-of-the-ordinary, special occasions* — one which provides every member, as well as his family, with opportunities for growth, development, and fellowship.

In the process of spelling out such program, officers shall bear in mind that the unique thing we have to give to our members is *more Masonry or more Masonic Light.*

More Masonic Light means not only participation and proficiency in the Ritual, but also progressive knowledge of Masonic history, jurisprudence, and philosophy.

Masonic history informs us that Speculative Masonry was part of the enlightened movement in the 17th century that waged a triumphant struggle against forces of censorship and oppression. As such, it attracted good men who wanted to be free to learn and to teach, to question and to answer, to doubt and to believe, sans fear of persecution.

Yet, our country continued to suffer censorship and oppression for approximately two more centuries. It was only in the last quarter of the 19th century that Filipino intellectuals, particularly the advocates of reforms and the various freedoms, joined Masonry and, subsequently, brought the Masonic Light to our shores. Despite being targets of persecution, they did strive to make Philippine Masonry not only survive but thrive.

We can now look back with pride on the accomplishments of Filipino Mason heroes, who laid a strong foundation not only for Philippine Masonry but for our nation as well.

We to whom they passed on the torch of our Fraternity can render them no greater tribute than to re-dedicate ourselves to the never-ending search for more Light.

It is Light, or Truth, after all, which we, as candidates, professed to seek when we knocked at Masonry's door; it is what we, when asked, most desired.

In the light of all this, officers must not only expand or develop their Lodge's Masonic library, but also give their members small doses of the Masonic education serum during stated meetings — with audio-visual aids, if need be, to make the "injection" efficacious.

*How Lodge meetings are conducted* does make a big difference in attendance, the peace and harmony among the brethren, and the general good health of the Lodge. Hence, officers ought to meet for the purpose of pre-planning every Lodge meeting. In this way, they will control the tempo of the activities during the meeting and, therefore, no one will go away dissatisfied.

*How to choose and teach candidates* is another factor Lodge leaders must focus on; for it is a vital part of the process of producing Masonic leaders, instructors, and scholars.

Generally, we have been concerned with taking in members, rather than with making Masons. We have sown to the wind with indifferent, hurried, and incomplete investigation or some petitioners/candidates. Consequently, we now reap the whirlwind of unconcerned apathy to the practice of the moral and social virtues upon which our Fraternity was founded.

To deny misfits and undesirables admission to the Craft is, as we know very well, more prudent than to reform them while dwelling in our midst. *Ergo*, officers shall make sure that every petitioner, as well as his family, really subscribes to Masonic beliefs and teachings, and that he is really interested in learning more about Masonry or about his duties as a Mason.

Toward this end, we shall strictly adhere to the required number of sessions for candidate/petitioner organization. We shall, moreover, urge recommenders not only to attend the Degrees of those they have recommended for Degrees, but also to serve as guides to their recommendees in the search for the "lost word."

Officers shall, in addition, *appoint Entered Apprentices, Fellowcrafts, and new full-fledged Master Masons to meaningful jobs* other than attending meetings and floor practice sessions, so that these brethren will feel useful, needed, and wanted.

*Other marks of dynamic Lodge leadership are training/developing members with potentials for officership; getting non-attending members to attend Lodge just "one more time"; stimulating active members to attend other Lodges; undertaking benevolent works/civic projects jointly with other Lodges, Appendant Bodies, Masonic Youth Organizations (MYOs), and other fraternal/civic societies; and promptly submitting periodic reports to the Grand Lodge through the DDGM.*

The DDGM and other District officers are, of course, expected to set the example of dedicated and disinterested leadership. They shall commit themselves to *sharing the Light of their Masonic knowledge and experience with Lodge officers*, so that these will be able to improve the operation of their respective Lodges.

Among *their duties* are (1) conducting Lodges of Instruction; (2) expanding/developing the District's library and museum; (3) promptly submitting periodic reports to the Grand Lodge; and (4) coordinating the joint projects of the different segments of the Masonic Family in the District.

Our Grand Master has pointed out that if segments of the Masonic Family cannot work together in close harmony in practicing Masonic principles, it is ridiculous to claim that we are the greatest fraternity in the world.

Through *concerted and well-coordinated action*, on the other hand, we will be able to make our district/multi-district conventions, as well as other important Masonic endeavors, as "showcases" for Philippine Masonry.

The Grand Line Officers, in consultation with Past Grand Masters, particularly the Board for General Purposes, shall exemplify dedication and commitment to achieving the objectives of our "Share the Masonic Light" program.

They, *as a team*, shall (1) publish/provide suggestions/materials on how to renew interest of current members and on other concerns; (2) stimulate individual Masons, Lodges, and Districts toward excellent performance or distinguished service through an expanded system of awards; and (3) expand/augment the Grand Lodge Library and Museum (GLLM), so that this will house adequate collections of books, periodicals, artifacts, and memorabilia of varied significance.

Our Grand Master is optimistic that the brethren and friends of Masonry will contribute toward making the GLLM *a gem in the diadem of Philippine Masonry*.

**Step 2. SHARING THE MASONIC LIGHT WITH OUR FAMILIES; INVOLVING THEM IN MASONIC FUNCTIONS**

The art of public relations has been briefly defined as "the truth well told." We will start practicing this art in our homes. Specifically, we will (1) by word and by deed, *effectively communicate to our families the truth about Masonry*

— what it is, what it stands for, and how meaningful it is for all in today's world; (2) *encourage and motivate our families to peruse Masonic literature and to join our Appendant Bodies and MYOs*; and (3) *organize projects/activities that involve our families*, so that they will realize that Masonry does not pull the Mason away from his family, but rather, supports it.

*Examples of such projects/activities are:* (1) Acquaintance Evening between the brethren and their families; (2) making the fellowship time before each stated meeting a family dinner affair; (3) celebrating Lodge Anniversary as "Family Day"; (4) Ladies Night, in which we give special recognition and praise to wives/sweethearts and daughters, including our deceased brethren's widows and orphans; (5) inter-Lodge picnics/outings; (6) other special events like Christmas program and Installation of Officers; and (7) contests among our children and MYO members.

Remarks our Grand Master: "We will also involve our families in our benevolent and civic projects... If we have the family involved, we have the member involved."

### **Step 3. RAISING THE LEVEL OF PUBLIC AWARENESS AND UNDERSTANDING OF MASONRY AND MASONS**

This thrust of the present Grand Lodge leadership sounds almost arrogant, doesn't it? It is, nevertheless, not inconsistent with Masonic tradition.

Our Masonic forebears, we are told, were "other-oriented". They fulfilled the ancient charges: "*Feed the hungry — clothe the naked — protect the widow — support and educate the orphan — and provide decent sepulchre for the dead.*"

They showed to all and sundry that "To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection." They did not pay mere lip service to, but rather, practiced this Masonic principle: "To soothe the unhappy, to sympathize with their misfortune, to compassionate their miseries, and to restore peace to their troubled minds is the great aim we have in view." On this basis, we are told, our forebears formed their friendships and established their connections.

They were, consequently, in evidence — and recognized — as benefactors in their communities.

Our forebears, we are further told, advanced Masonry's credit to so high an eminence that men preeminent for their moral and intellectual attainments *encouraged and promoted its interests.*

Masonry, consequently, became a much-sought-for "quality product". It was "bursting at the seams". It was thriving.

Then came the ironic twist.

Apparently, we Masons of latter-day vintage have emphasized being a "secret" organization. Apparently, we have become "too self-centered" or "too inward-turned" because, apparently again, we have retreated to the confines of our Lodge buildings, focusing on conferring Ritual behind closed tyler-guarded doors and having fellowship among ourselves after the Ritual. With that focus, we have, apparently, reduced our benefactions to the community.

Other organizations, meanwhile, have stepped forward to fill the vacuum we have left.

It is past time for us, therefore, to move back into the mainstream or to direct our efforts back to the community, so that the public would feel once more our Craft's relevant presence in their midst.

In the next issue, I will deal in more detail on what other Grand Jurisdictions have done to solve the general "invisibility" of their membership.

On our part, we will effectively tell the public the truth about Philippine Masonry; about our active involvement in community affairs; about our participation in charity/civic projects sponsored by other entities; and, above all, about our own benevolent undertakings.

We will, furthermore, invite local leaders or prominent personalities, including educators, to special Masonic events. Who knows, probably some of them might get interested in becoming Masons!

The Grand Lodge will send copies of *The Cabletow* and other Masonic publications to libraries and prominent personalities in the local and national communities. It will continue giving awards to outstanding District and Blue Lodge Newsletters. Within established

policy guidelines and financial resources, it will develop and distribute news releases, brochures, audio-visual presentations, and other communications materials for member, non-member, and media information and education.

## CONCLUSION

Yes!

We will renew, if not deepen, our commitment to the persistent practice of Masonic principles, which necessarily includes active followership and strong, dynamic leadership in Lodge and other Masonic initiatives, and share the Light of those principles with our families, relatives, and friends, as well as the general public, so that they will have a positive attitude toward Masonry and Masons.

We will, in other words, proudly stand as a great team of players, no matter what positions we play, with the single goal of putting the Grand Lodge and its constituent Lodges in a brighter and more visible focus in our communities.

We will not allow negative thinking to sidetrack us from that goal.

Will we, brethren? It's up to us!

**"It is past time for us, therefore, to move back into the mainstream or to direct our efforts back to the community, so that the public would feel once more our Craft's relevant presence in their midst."**

78th AnCom Guest Speaker

# REFLECTIONS ON NATIONALISM, NATIONHOOD AND REVOLUTIONARY IDEALS

DR. SERAFIN D. QUIASON

Chairman and Executive Director,  
National Historical Institute

It is truly an honor and pleasure to be here this morning. At the outset, please accept my sincerest thanks for inviting me to grace your Annual General Assembly in the ancient city of Cebu made famous by Rajah Humabon — the prosperous and enterprising head of the super baranganic state prior to the coming of the *conquistadores* about 470 years ago.

In the pages of our annals, I would like to share with you some thoughts on a very complex era, the commemoration of which was declared on June 13, 1991 by former President, Mrs. Corazon C. Aquino and was reiterated by President Fidel Ramos y Valdez in an Executive Order No. 128 creating the National Centennial Commission on October 4, 1993.

During the Centennials of Nationalism, Nationhood and Revolutionary Movement, we are given the opportunity not only to look back with reasoned pride and reverence at that great upheaval against colonialism led by Filipino martyrs and heroes of the 1880's, 1890's and 1900's, but also to reflect on their legacy of values and ideals — values and ideals which are now as valid and as important as

ever. Our heroes loom even larger with the passage of time and all lived by their high moral precepts and ideas, giving strength and inspiration to the generations after them. Our heroes are giants compared to many leaders of our own age.

Like many professional historians, Dr. Jose Rizal also subscribed to the old dictum that "the past shapes the present and the present the future." To be able to foretell the future, one must have a correct reading of the past and a proper understanding of the present.

Our history is a glorious past. It is well on this historic moment to refresh our minds on the nation's history and heritage and to recall to our people that the 1898 independence, individual liberty and justice were won with the blood and toilful struggle of the revolutionary heroes. These precious gifts have been also nurtured with care and affection through the decades only because there are men and women in every generation ready to fight and to die, if necessary, to defend them.

By the 1890's, only small fragments of the once mighty Spanish Empire

had remained. After the break-up of the Spanish Empire in the 1820's, the friars in *Filipinas* remained to be the unchallenged guardians of the closed colonial society. Change was extremely slow in coming. The formal opening of Manila to world trade in 1834 led to no structural changes in the colonial order. It was the friars' monopoly of power based on their vast estates in the *circum* Manila area and their heavy spiritual hold on the "indios" that sustained the closed colonial society.

After the 1872 Gomburza incident, the first generation of Filipino *intelligentsia* was almost wiped out. The cream of the elite was either exiled or imprisoned. In spite of this harsh reactionary measures, the friars failed to set the clock back in the Spanish Philippine Colony. The principal factor for this was that the intellectual power had now passed to a new class of *ilustrados* and *filibusteros* who saw in the frailocracy only a barrier to the material well-being and happiness of the "indios".

A careful examination of the works and writings of the *ilustrados* reveal the penetration of the thoughts by the Age of Enlightenment. The ideas of liberty, equality, brotherhood of men, patriotism, love of country, anti-frailocracy, practical reforms and economic progress were all key components of the Age of Enlightenment. The feeling of anti-frailocracy was a main propaganda weapon and became one of the principal pillars of the 1890's brand of nationalism.

Our brand of national struggle was unique because it sprang from two main sources — the rural-based tributaries and the urban-based stream. These two streams merged to form the major

course of the Filipino national upheaval in 1896 which was propelled further by the establishment of *La Liga Filipina* and the secret maneuvers of the K.K.K. And these twin streams of resistance against the Spanish presence reinforced each other at the outbreak of the war of independence in 1896.

The organization of the K.K.K. was inevitable and such a secret revolutionary society was set up to fill in a vacuum of leadership which was brought about by the deportation of Dr. Rizal. In the recruitment of the members, the K.K.K. made good use of freemasonic symbols and rituals. The triad was made fully aware of the idyllic conditions of their forefathers in the past, the sad state of affairs they all lived in, and the bright hope which would be stored for them and their children's children. Bonifacio, Jacinto, Plata, and others, who challenged the colonizers in the initial stage of the Revolution, followed by Aguinaldo, Ricarte, Llanera, and others who dealt a serious blow to the Spanish power in Cavite and Nueva Ecija, were clearly remarkable. Each one of them gave his modest bit in the revolutionary struggle. Each one of them played a distinct role in the formation of the national community. To pit one hero against the other is rather divisive and uncalled for because it does not help in the strengthening of the nation-state. The other principal task during the celebrations of the various centennials of the Revolution of 1896-1898 is to be able to bring from obscurity to light and recognition many of the unsung heroes in our regions. We must give our unsung heroes their proper place in our history.

Our bloody struggle for independence was not indeed the work alone of one man or a small clique but by the collective efforts of many Filipinos

whose accretion of ideas over many years of study plus their bitter experiences under the heavy yoke of oppression and exploitation fanned the flames of the revolutionary movement.

The will to win the 1898 independence which we enjoy today occurred in Kawit, Cavite and was spearheaded by a young, strong and determined leader: General Emilio Aguinaldo y Famy. Amidst the intense emotional outpouring of the revolutionary forces, the proclamation of independence of June 12, 1898 was preceded by the raising of the National Flag and the spirited playing of the National Anthem called *Marcha Nacional Filipino*.

As we well know also, it was in Malolos, Bulacan where the newly born Republic actually began to build the democracy with its basic human rights enshrined in the Malolos Constitution. Into the making of the edifice of the Republic went the untold hardships, supreme sacrifices, and sufferings of many heroes who deeply felt that they formed a polity sharing common historical experience and common cultural roots, a nation of ethnic peoples, *isang dugo, isang diwa, isang sambayanang Filipino at isang layunin*. Personal sacrifice for the sake of the new Republic was our heroes' way of communicating their ideals and aspirations to us and our young to emulate. It was also here in Malolos, where the founding fathers actually began to project the concept of freedom they sought for the *Sambayanang Filipino*. One of our greatest sources of strength is the unwavering love of individual liberty (malaya), and personal freedom which our revolutionary leaders had secured for us with courage and sustained determination. For the love of freedom has made possible our unique diversity

and it has fueled our Filipino spirit of resiliency. The love of individual liberty has allowed us what we have attained so far and in the near future this same strength will allow us to do what we now wish to do.

Our heroes of the 1890's and early 1900's did entrust the care of the Republic to the strong not the weak or indecisive, to the doer not the timid, to the vigilant not the complacent, to the visionary not the mediocre, and lastly, to the real nationalists and patriots, not the *compradores* or pro-colonials. Such was their most solemn resolve that the revolutionary leadership had forged with the *Sambayanang Filipino* and which the pure revolutionary leadership of Aguinaldo, Mabini, Antonio Luna, Paciano Rizal and others had handed down to us in sacred trust.

As the centennials of the Revolutionary movement draw nearer, we are given a golden chance to pay tribute to the living memory of the rare breed of patriots. Our heroes had common qualities which set them off from the rest of us. Indeed, a lot in common — courage, sacrifice, integrity and capacity for sharing. They were above the ordinary mortals from whom we can learn much about them on the true meaning of independence, sovereignty, self-reliance, austerity and leadership and about how to attain from within the spirit of greatness, and the transformation of our national community into a modern nation-state.

Two months after the proclamation of independence, General Aguinaldo solemnly told the town *presidentes* in Kawit, that national independence has its own price. Thus he said:

“... I repeat that you should promise and engrave upon your

breast, thus making it known to all, that in case any foreign power should attempt to deprive us of any part of this Archipelago, we should exhaust all our energies and resources and struggle as long as the breath of life remains in defense of national integrity..."

These are moving words which have still a solid ring of truth. In the post-Cold War period and especially today, we need real heroes as models for more generations to come. Our revolutionary heroes visible as they are on their height and from our distance, we can best comprehend their gifts and achievements for our *Inang Bayan*.

The bedrock of moral values which our pantheon of heroes and heroines shared in common are embodied in their immortal works, for instance, in Rizal's *Noli and Fili*, in the *La Solidaridad*, in E. Jacinto's *Liwanag at Dilim*, in A. Bonifacio's *Pag-ibig sa Tinubuang Lupa*, in M.H. del Pilar's *Soberania Monacal*, and in A. Mabini's *El Verdadero Decalogo* to mention but a few. In our common efforts toward national renewal, we can draw from the reservoir of values and ideals our heroes lived by and died for and can bring into sharper focus the positive indigenous values we all cherish. The values that can help us in the transformation of our country into a modern state are *tulungan, tiyaga, sipag, sinop, kapatiran, makabayan, damayan, pagsasarili, and pagkamatao*. These positive indigenous values are invaluable and enduring as ever. In revitalizing these positive Filipino values, we can give real meaning and substance to the sense of pride and national identity we now want our people to take hold of.

The mystique of the Philippine

Revolution was about to be developed into a cohesive form of solidarity and sense of national identity to encompass all the various ethnic groups in our island-archipelago, but its development, however, was nipped in the bud by the entry of the American power. The advent of American colonial power, the Japanese interlude, and the Cold War era are examples of period of disruptions and discontinuities in our yearning for free and independent development befitting a true nation-state and self-reliant people since 1898.

Perhaps you may ask what functions do the celebrations of the Centennials perform in our present-day-society? I could start by saying that the usable past is not out of date or irrelevant. It does not become a matter of sentimentality. Its strength lies in the relevant and usefulness of the sound teachings of Rizal, Jacinto, Bonifacio, del Pilar and Mabini that we must defend against assault. The Decade of Nationalism will enable us Filipinos to reflect on our usable past with a sense of pride, to reconcile with the present and to be optimistic about our future. It may help us to cure deficiencies or damages done in our national culture. It may offer us a sense of fulfillment in finding out how we Filipinos have reached our present condition — a chance to rectify the many tragic aspects of our past national experience, and to know what is edifying in the Filipino spirit. Of course, in fostering the spirit of modern nationalism, there is the element of continuity which must keep our social fabric together. Without it, society disintegrates.

For us and our Asian neighbors, nationalism is no doubt the most important revolutionary development in the 20th century. Nationalism does not change with time and circumstances.

It is very-alive in our present-day world. It hates all forms of imperialism. Neither does it have room for racial hatred nor does it condone the subjugation of ethnic groups by another. It arises out of grievances against exploitation by aliens.

Nationalism as an instrument of change and industrialization has got to be liberal and democratic. As a tool for honest-to-goodness reforms, it has to tackle squarely the serious problems of bureaucratic inefficiency, graft and corruption, huge foreign debts, environmental degradation, human rights violations, political turncoatism, and internal armed conflicts. As a vehicle for national renewal and self-strengthening, it has to solve age-old socio-economic problems such as grinding poverty, massive diseases, appalling illiteracy, abysmally low standard of living of the great bulk of our people, and huge unemployment. There are still undoubtedly many unresolved problems facing us today as in General Aguinaldo's time. In fact, if history is our true guide, it will be difficult for us to admit to ourselves just how much trouble we are in or to admit that these pressing national and regional concerns are very serious in character and nature today than ever before in our historic development.

Nationalism can be generated among our teeming millions by making them aware of our sluggish economy and of growing desire for the calling of a new Constitutional Convention. Because of the breakdown of the old colonial apparatus which we have all inherited from the past, we must also make our people aware of the need for a new class of farmers, a new labor force, a new bureaucracy, a new set of political institutions and organizations.

It is therefore our arduous task, our sacred obligation and our moral duty to

begin as quickly as possible to solve with dedication and integrity the mounting problems plaguing the Inang Bayan. Our people cannot rise above the cumulative challenges of our times unless they are led by a pure and strong leadership. To be able to forge an inner political unity and a vibrant economy, we must radically overhaul our old ways of doing things and our antiquated global outlook. We have got to wake up. We have got to stop bickering among ourselves. We have to get away from the near-sighted infatuations with comfort and luxury. We have got to get in the serious business of achieving internal peace with our brothers who are fully armed to the teeth. The art of peace we have been seeking is one of the unfulfilled or illusive dreams of the last half of this century. We all want peace with freedom, justice, and the attainment of a truly sovereign state. Looking ahead, beyond the headlines of the day, is imperative. Tomorrow is our hope — the bright light at the end of the tunnel. Most of the forces that will be at work in the next millennium are emerging. They are already with us. Likewise, many of the socio-economic, political and religious tendencies will mature over the years ahead and will reach their impact at the beginning of the 21st century.

The vision for the Asia-Pacific Country beckons us onward in this era of cataclysmic events, of challenges, and of crises. Certainly, in the remaining years of the 20th century, the clash of economic systems will be more intense and we need to be aware of the dynamic in these warring systems that impede severely our internal growth and development.

We need to reconstruct our society inspired by the principles and ideals of the revolutionary leaders — a dynamic

society which is honest to the core and which provides pure and strong leadership to our teeming millions — a society ennobled by a high purpose that will maintain at all costs the hard earned freedom and liberty of our people from foreign and domestic threats. For whatever the costs involved, whatever the sacrifices we need to do or the price we need to pay, if we strive to preserve the Republic intact by calling for a new Constitutional Convention, then our revolutionary heroes would not have died in vain. All that matters is that we do what needs to be done properly and systematically right now for our teeming millions, that we sacrifice whatever it takes to pay for the price of a real sovereign state. We must do now for our people and the future generation what our revolutionary leaders had done for us. This is the most crucial task that awaits all of us to be

achieved with sacrifice, liberty, courage, nobility of purpose, and team spirit.

May I conclude by saying that it is in this spirit of the Decade of Nationalism that we should strive to know what is best in our usable past, to rectify the fatal mistakes which the old, coopted key leadership committed, to give the simple many among us a genuine break in their never-ending life of misery and squalor, and to avoid the pitfalls that lie ahead of us. These thoughts are also echoes of the giants of our race and our revolutionary leaders, thoughts which I trust will give us time to reflect and a time to respond with dedication, hardwork, and integrity during the celebrations of the centennials of the Philippine Revolution of 1896-1898.

*Maraming Salamat po at Mabuhay kayong lahat!*

## BIG DIFFERENCE

By WB Roberto Q. Pagotan

The Boss drives his men,  
The Leader inspires them;

The Boss depends on authority  
The Leader depends on good will;

The Boss evokes fear,  
The Leader radiates love;

The Boss says "I",  
The Leader says "WE";

The Boss shows who is wrong,  
The Leader shows what is wrong;

The Boss knows how it is done,  
The Leader knows how to do it;

The Boss demands respect,  
The Leader commands respect;

So be a Leader,  
Not a Boss.

## JOSEPH E. SCHON: Masonic Pilot Guiding the Craft to Its Destination

A U.S. Navy Lieutenant Commander, who saw action from 1942 to 1946 in the Atlantic and South Pacific areas, declared:

"Over a span of centuries, our Fraternity has always stood at the forefront whenever freedom is threatened. Our history is one of militant protectionism over the rights of individuals under legally constituted authority. This has been endangered. Masons have always had the courage and ability and, above all, the responsibility to run to its assistance."

This declaration from M.W. Bro. Joseph E. Schon, 51st Grand Master of the Grand Lodge of the Philippines, makes one feel that he was still waging war; for, strangely enough, it came from his inaugural address, entitled "A Call to Arms."

Impressive is the Masonic bio-data of him who was raised to the Sublime Degree of Master Mason on March 17, 1937, in Harmonic Lodge No. 356, St. Tomas, Virgin Islands, a U.S. Territory.



MW JOSEPH E. SCHON  
GRAND MASTER, 1968

On October 11, 1961, M.W. Schon affiliated with Mt. Kaladias Lodge No. 91, Dumaguete City, of which he was the Worshipful Master in 1963 and in 1964.

An active Royal Arch, he was dubbed Knight Templar, York Rite on May 22, 1965, and then Red Cross of

Constantine on April 22, 1968. He was, furthermore, a Worthy Patron of Joseph Llanes Escoda Center, Order of the Eastern Star at Dumaguete City in 1965.

Aside from being a Shriner, Nile Temple, Seattle, USA, as well as an Honorary Member of Afifi Temple,

Tacoma, Washington, this 33rd Scottish Rite Freemason is a member of the LapuLapu Consistory, A&ASR.

M.W. Bro. Joseph E. Schon, who was born in Baltimore, Maryland, USA, January 6, 1913, finished his secondary education at St. Joseph College and his tertiary education at the College of Engineering, John Hopkins University, Baltimore, Maryland.

Honorably discharged from the U.S. Navy, he worked as Manager with Bull Insular Lines. Later he acted as Owner's Representative, Pacific Far East Line Inc. both in Hongkong and in the Philippines until 1948.

Also in 1948 he married Helen Bennett and then became a farmer gentleman in Kanlaon City, Negros Oriental.

M.W. Bro. Schon's rise to the exalted position was, indeed, one long preparation. This can be gleaned from these lines in his inaugural address:

"My Brethren, the preparations for this flight have been long in the making, ever since the year 1937, when this wondrous Fraternity first opened its arm to me.

" However, my preparations must have been faulty during most of the time, because no vehicle to make the flight was ever entrusted to me for it - first as Flight Steward or Junior Grand Warden. The Chief Pilot at that time was a man of great stature and nobility Most Worshipful Serafin L. Teves, Grand Master of Serenity and Harmony... who, incidentally, is my guiding light in Masonry.

"My training continued more intensively when I was promoted to

Flight Navigator, or Senior Grand Master, under another Great Pilot, the inestimable and lovable Raymond E. Wilmarth, Grand Master of Tact and Philosophy.

"The finishing touches to this training period were applied as Co-pilot, or Deputy Grand Master, by our stalwart, incomparable, strict but kindly taskmaster, Chief Mariano Q. Tinio, Grand Master of Labor and Achievement."

M.W. Bro. Schon subsequently said that, with our vehicle — the Fraternity — about to take off on another trip, he was happy to observe that the crew — the Grand Lodge Officers — were the finest in the world and that the vehicle has had the most superb maintenance of any craft on the earth by our eminent Past Grand Master, the ground crew. And he continued:

"Now it is all up to the Pilot. Course, distance, and speed are his to determine. He prays to the Greatest Architect of the Universe that there shall be no pilot error—that the Craft may reach its destination in safety."

Pilot Schon expertly guided the Craft to its destination. In the course of his pilotship, having fallen deeply in love with things Philippine and having imbibed traits deemed Filipino, our M.W. Brother exhibited the courage and the ability and the responsibility to make this country his haven and our "heaven".

**" Over a span of centuries our Fraternity has always stood at the forefront whenever freedom is threatened."**

## CHRISTIAN WILLIAM ROSENSTOCK'S INDELIBLE MARK OF GREATNESS

Somewhere in the beautiful plains of Salem, Oregon on May 16, 1880, to Gilbert C. Rosenstock and Rebecca Jane Davis was born a boy to be later christened Christian William and educated in the public school system of Portland, Oregon. In Oakland, California on July 21, 1899, Christian William married Ada May Chestmore. With her, he was blessed with three girls: Wanda Dolores, born in Alameda, California on May 9, 1904; Dorothy May, Born in Manila, Philippines on May 9, 1904 and Virginia Evelyn, born also in Manila on November 23, 1906.

It was in 1900 that Christian William, then barely 20 years old, brought his wife and few-months-old baby to the Philippines, which would later become his adopted country. He served as Chaplain in the U.S. Army Officers Reserve Corps for 18 years; then he was appointed Director of Real Estate, U.S. Army Philippines.

He compiled, edited, and published the Rosenstock's City Directory and co-founded Yangco, Rosenstock & CO., Inc., one of the first modern department stores in the City of Manila.

During the Japanese occupation, Christian William, like the rest of the people, suffered from the vicissitudes of war. On January 5, 1942 he and his wife were interned at the University of Santo Tomas. Entirely lacking in racial prejudice and endowed with attractive and mild manners, he made himself the friend of many Masons and non-Masons alike during

those days of terrible imprisonment. On February 3, 1945, he was finally released by the American Armed Forces.

After the war, as chairman of the Committee on Relief, he contacted, through the Grand Lodge of California, all the Grand Lodges of America for aid. Through the pecuniary aid and relief goods given by the brethren abroad, the Grand Lodge of the Philippines was able to help the widows and orphans of war.

MW Bro. C.W. Rosenstock was made a Mason in Corregidor Lodge No. 386 of the Grand Lodge of California in 1912. Two years afterward, he became one of the principal founders of Bagumbayan Lodge No. 4, the first subordinate Lodge organized under the Grand Lodge of the Philippine Islands. In 1914, he became the Senior Warden of Bagumbayan Lodge and, in 1915, its Worshipful Master.

In the Grand Lodge of the Philippines, he honorably held various offices in different years, viz.: Junior Grand Steward, 1915; Junior Grand Warden, 1916; Grand Chaplain, 1917; Grand Master of Ceremonies, 1921; Junior Grand Warden, 1922; Senior Grand Warden, 1923; Deputy Grand Master, 1924 and Grand Master, 1925. He was also the Chairman of the Committee on Jurisprudence and the Grand Representative of Montana

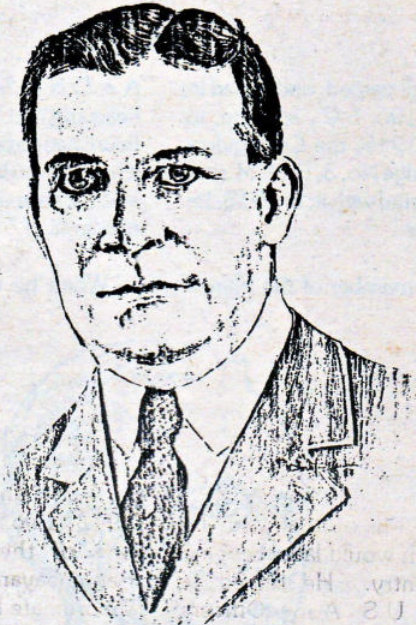
On October 23, 1950, this consummate believer in the moral worth

of his fellowmen crossed the Great Divide.

In the York Rite he was a Deputy General Grand High Priest, General Grand Chapter, Royal Arch Masons, for the Philippines, Guam and Japan. He was, likewise, the High Priest, Manila Chapter, U. D. , R.A.M., and a member of the Oriental Chapter No. 1, R.S.M. Furthermore, he was Past Eminent Commander, Far East Commandery No. 1, K.T., and Intendant General, Philippine Division, Red Cross of Constantine of the United States of America, Mexico and the Philippines. In addition, he was a 32 KCCH, a Scottish Rite Mason and a Past Worthy Patron of Mayon Chapter No. 1, Order of the Eastern Star.

During his incumbency as MW, C.W. Rosenstock gave special attention to the Masonic Hospital for Crippled Children, as well as "to the improvement

of foreign relations, to the establishment of standard plans for Masonic temples, and to the fostering of other activities of the Grand Lodge." He was responsible, in particular, for the innovation of the presentation of Bibles



to newly obligated members of the Lodge and for the establishment of Assistant Lecturers to improve the ritualistic work of the Grand Lodge.

On September 13, 1950, MW Bro. C. W. Rosenstock attended the stated meeting of Bagumbayan No. 4. It was his last

attendance since a little over a month later - on October 23, 1950 - this consummate believer in the moral worth of his fellowmen crossed the Great Divide. He was, decidedly, an irreparable loss to the Grand Lodge. But, to Masonry in particular and to humanity in general, MW Bro. Rosenstock left behind a mark of his greatness - one that is indelible for us, his brethren, and other men to emulate. (SPF)

# LUTHER BOONE BEWLEY

## Firmly Believes

### Fremasonry is an inspiration to men of goodwill

He was initiated, passed, and raised in Logia Cebu No. 1106, S.C., at Cebu, in 1914. When, in 1915, the Corregidor-Southern Cross Lodge No. 3, F&A.M. was organized, he affiliated with it; in 1918, he served as its Master.

He was, too, a member of the Manila Bodies; in fact, at the time of his death, he was Sovereign Grand Inspector General of the same. Besides, he was very active in committee work at the Supreme Council. When he laid down his working tools, he was Grand Chancellor and Chairman of the Committee on Foreign Affairs.

When he was eighty-four he was elected Grand Master of the Grand Lodge of the Philippines - its 43rd.

This Shriner of Nile Temple,

A.A.O.N.M.S., stood with the Fraternity, believing that "Freemasonry has lived and flourished throughout the centuries because it has been an inspiration to men of goodwill and because of its unselfish work in behalf of mankind."

When he welcomed the delegates to

the 45th Annual Communication, his challenge was for the brethren "to continue working for the enfranchisement of one's limited intellectual horizon." He said in part: "Now is the time for inventory and appraisal. With world conditions as they are today, we Masons have a greater

responsibility than ever before. We must go on working for the good and for human freedom."

The author of these words was born in



Mosheim, Tennessee on April 28, 1876. In 1901, he received his A.B. degree at Maryville College; in 1918, his M.A.; and in 1921, his Ph.D

"Luther B. Bewley served the Course of Education in the Philippines with confidence and dedication. He was one of the pioneers who came to our country on mission to help establish our educational system. He started from the bottom and rung by rung he ascended to the position of responsibility. that he reaped with honor and credit to his country."

On December 20, 1901, he entered the service of the education in the Philippines. Later, he became principal of the Camarines High School; in 1909, Superintendent of Ambos Camarines. Two years later, he was Assistant Director of Education. From 1933 up to his retirement in June 1954, he served as Educational Adviser to the President of the Philippines.

Aside from being a member of Rotary Club and of Elks Cub, he served in the Board of the Philippine-American Red Cross for 28 years and in that of the S.P.C.A. for 37 years. In 1958, he was cited by the Philippine Society for the Prevention of Cruelty to Animals as "being one of the most ardent and zealous champions of humane education in the Philippines," and therefore awarded a plaque.

He married Eleonor G. Morris on August 16, 1919. And their marriage was blessed with daughter Virginia Geeslin.

In his relatively checkered life, he was, above all, a teacher. Selfless, he devoted his lifetime to the Filipino people's education. Hence, this remark by M.W. Bro. Cenon S. Cervantes upon the presentation of the past Grand Master's Jewel.

"His (Brother Bewley's) work on Philippine education is of common knowledge. When he shall no longer be among us, those remaining behind will remember him as a teacher. He held no political office, but an office that has had far-reaching effect upon the nation."

This statement would rather be reinforced by Dr. Carlos P. Romulo who was, at the time of Bro. Bewley's death, the Secretary of Education and concurrently the President of University the Philippines. Romulo said:

"Luther B. Bewley served the course of education in the Philippines with confidence and dedication. He was one of the pioneers who came to our country on a mission to help establish our educational system. He started from the bottom and rung by rung he ascended to the position of responsibility that he reaped with honor and credit to his country."

... and to his Fraternity, I dare add.

Bro. Bewley, our 43rd Grand Master, was a strong pillar in Masonry and as one of the last "Thomasites," a boon to Philippine education. (SPF)

**"In his relatively checkered life, he was above all, a teacher. Selfless, he devoted his lifetime to the Filipino people's education."**

# ANG ILAW AT KAPATIRAN: ISANG HIBLA NG PAGLALARAWAN

Efren A. Turla, MM

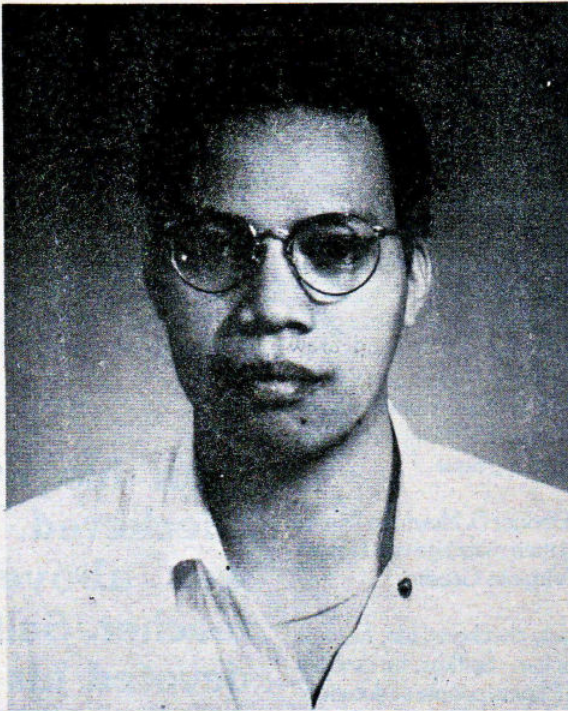
Noli Me Tangere Lodge No. 148

Matagal-tagal na din naman simula nang una kong makatagpo ang isang kapatid mula sa lohiya, taong 1987, dangan nga lamang at salat pa ako sa kaalaman kundi man blangkó kaya minabuti kong maglaan ng malayang pag-aaral at pagkukuro hinggil sa napakatagal ng institusyong ito.

Ang sumunod ay mga tatlong taon nang pakikipag-ugnay sa mga dati kong mga kaibigan na aktibo sa kani-kanilang mga lohiya upang mailinaw ko man lamang sa aking sarili ang marami at patuloy pang dumaraming mga

tanong, at sa proseso ay isa pang kaibigang guro sa Kagawaran ng Pagtutuos sa aming pamantasan ang siyang naitalaga bilang pinuno ng Lohiyang Noli Me Tangere bilang 148 at sa puntong ito ay nagkusa na ako na

muling mabuksan ang pagnanais kong kumatok sa pinto ng kapatiran pero sa puntong ito ay simula lang pala ng pagsusuri sa aking mga tunay na layunin at batayan ng pagnanais sa pagpasok sa pinto ng Masoneriya.



Di pa man ako kinikilala bilang ganap na kapatid ay malaya akong nakadadalo sa mga pagsasalusalu-saluo o pagtitipon na kung saan ay naipakilala ko na rin ang aking sarili at mga samut-saring bagay hinggil sa akin.

**Ang Isang Kaibigan**

1992 at sa yugtong ito ay isang malapit na kaibigan na ang pinuno ng Lohiya pero hindi naging dahilan ito para ako ay pormal na makapasok at parang sandali lang na nagdaan ang

mga araw at nailipat na ang pamumuno, isang taon matapos na ako ay makadalo sa Public Installation ng aking KAIBIGAN at iba pang mga naglingkod na opisyal at kagawad ng Noli.

## AKO AT ANG MGA KAPATID

1993, patuloy pa rin ang pagbubukas nila sa akin ng mga kaparaanan sa patuloy na talakayan. Hanggang sa mga huling araw ng Disyembre, 1993, ako'y pinasabihan na maghanda sa pagpasok na taong 1994.

12 Enero 1994 ng matanggap ko ang isang telegrama na nagsasabing sumang-ayon na ang Lohiya at lahat sa aking petisyon, lubos ko itong ikinasiya.

22 Enero 1994, bumukas ang pinto ng kapatiran at mula sa dilim ng kamangmangan ay liwanag ng kabatiran ang sumalubong sa aking pagpasok. Dito'y magkasanib na pagkapukaw, paminsan-minsan pagkagitla, paglilimi at kagalakan ang tumimo sa aking isipan. Ang mga ito'y dala ko hanggang sa mga sumunod na araw.

16 Pebrero 1994, dalawang araw makaraan ang araw ng mga puso ay higit pang luminaw at lumalim sa aking ang kahulugan ng pag-ibig. Alam kong alam na alam ko na ito dahil ako'y nagmamahal naman sa aking mga kapatid at magulang, asawa at dalawang anak, lamang ay binigyan diin ng kapatiran ang pag-ibig at kawanggawa. At dahil dito ay nagkaroong katiyakan na marapat lamang na magpatuloy ako sa aking mga gawain sa Diyos na mapagpalaya, sa bayan, sa kapwa.

4 Marso 1994, niyakap ako ng kapatiran bilang isang ganap na kapatid, itinaas ang aking mababang-loob sa dangal ng matagal ng institusyon at sa puntong ito ay itinuoan ang aking pansin

sa mga tala at aral ng makasaysayang institusyon ng Masoneriya. Tunay na makasaysayan, maaaring personal, pero sa araw na ito, ako ay naging bagong tao hindi sa puntong relihiyoso kundi sa araw na ito ay araw ng aking kapanganakan. Araw din na natiyak ko na ang Masoneriya at pagiging makabayan ay magkapatid, ang pagkilala sa Mapagpalayang Diyos ng Kasaysayan at pagkalinga sa kapwa, sa Bayan at sa sarili ay magkasundo, magka-ugma.

Sa seremonya na gumabay sa akin bilang isang ganap na mason ay nakita ko ang aking sarili na tinatanong kung boluntaryo ang aking Kapasyahan sa pagpasok sa Lohiya ng mga ganap na mason at sumumpang tutupad sa mga pananagutan at sa bahaging tinatalakay na ang mga kilusin ng kapatiran ay naramdaman ko rin ang lapat na kabuluhan ng Masoneriya sa ating lipunan lalo na ngayon sa ating kalagayan na marami ang naghihirap, nagugutom at inaapi. At dito'y naramdaman ko ang kapatiran bilang institusyon na kumikilos sa direksyon ng katotohanan at paglilingkod sa sangkatauhan. At kahit pa nga ang Masoneriya ay pinaparatanghan dahil na rin sa kamangmangan ng mga nagpapatang dito, higit kong nadarama ang papahigpit kong pagyakap sa kapatiran na laging elemento na ng kasaysayan.

5 Marso 1994, dumalo ang mga kaibigan, kamag-anak at mga kapatid sa isang sama-sama, sa isang pampublikong instilasyon ng Lohiyang Noli Me Tangere blg. 148 at sa harap ng publikong nagsidalo ay sumumpang kami, ang lohiya, ang kapatiran — NA MAGPATULUY.

Marahil ay hindi ko nailahad ang lahat ng aking panganganinag sa maikling sanaysay na ito at tunay na hindi kayang ikahon sa limitadong pahina

ang liwanag dahil patuloy itong pumapalaso sa dakong Silangan ng Kapatiran.

Sa mga kapatid sa lohiya, VW Samuel P. Fernandez, WB Rene Ang, VW Rene

Damian at sa lahat ng mga kapatid sa Lohiyang NOLI ME TANGERE Blg. 148 na dinaluyan ng liwanag patungo sa akin bilang nakababatang kapatid, ako'y sumusumpang MAGPAPATULUY...



Kalaw Chapter No. 9, Order of the Eastern Star, installation of 1994 Officers with Sis. Claire Miravite-Agulto as Worthy Matron and Bro. Reuben Abenojar, PP, Worthy Patron

**Brethren: Keep on  
sending your articles to  
the Cabletow!**

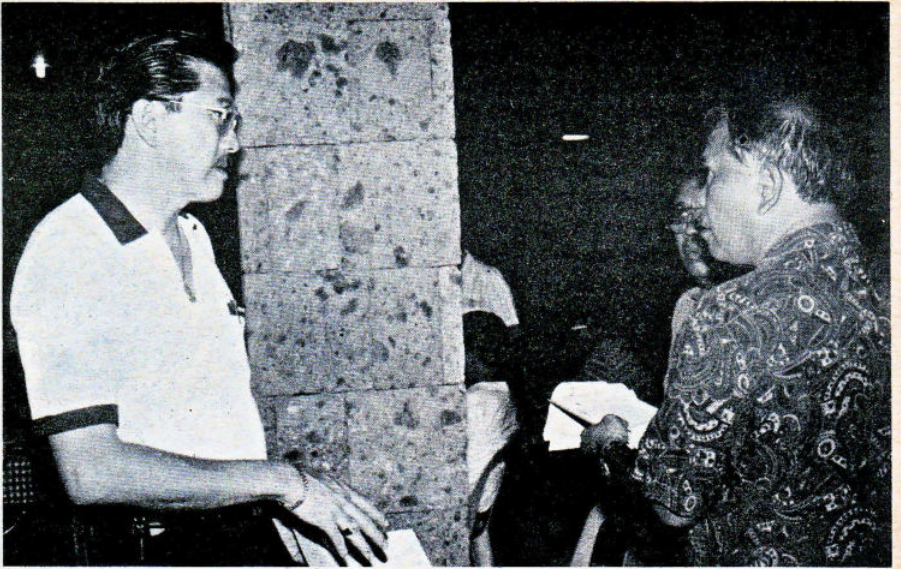


# 1994 AnCom Executive Committee at Work



To successfully host the AnCom means





Work, work, work...

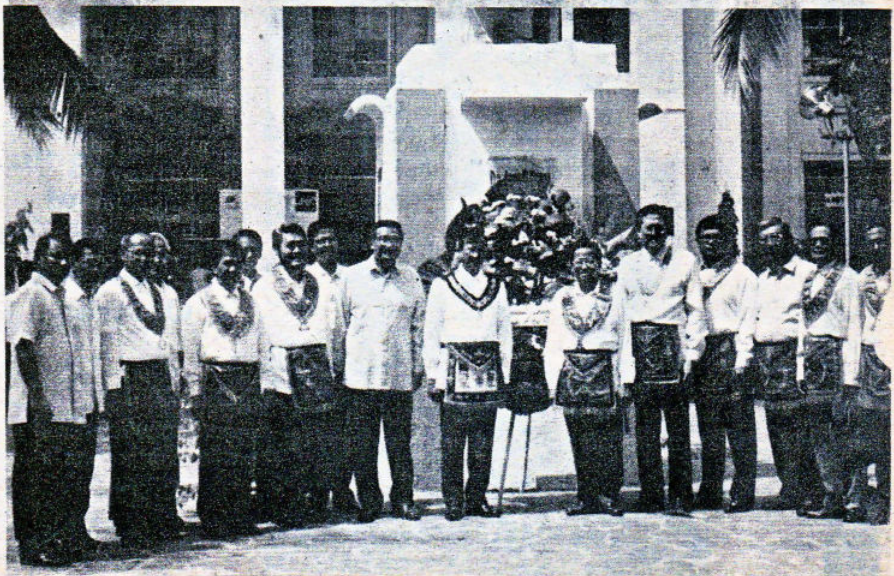




**Meetings, meetings, meetings...**

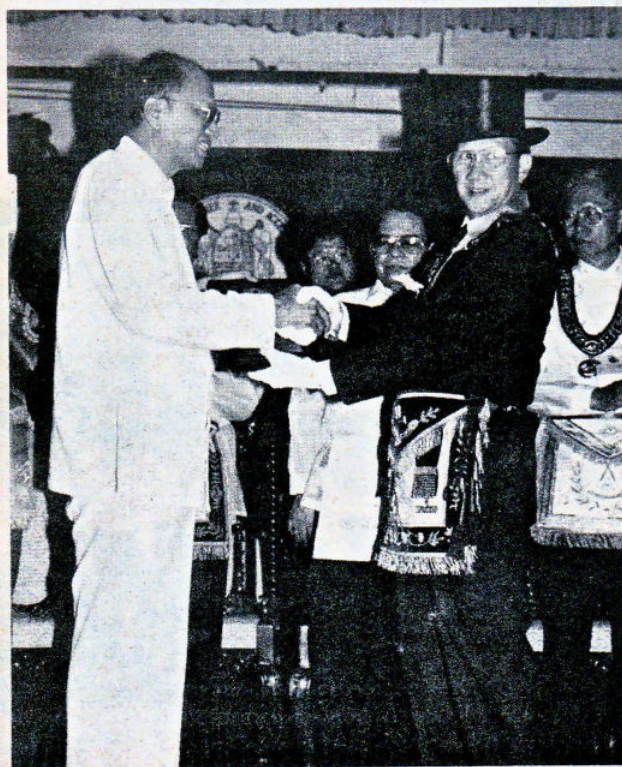


Floral offering at the Rizal Plaza, Cebu City Hall

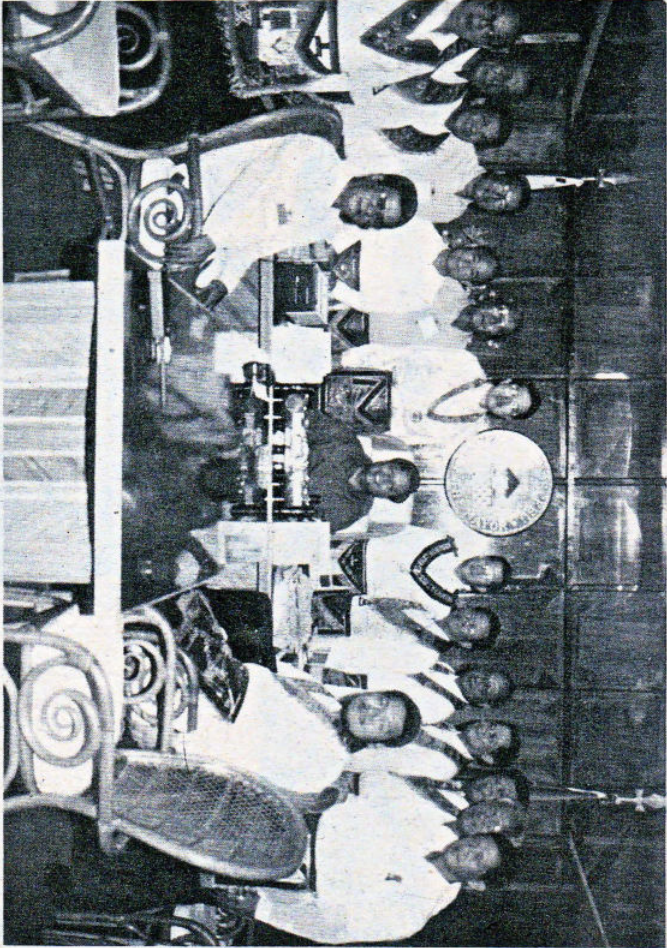




**Hon. Serafin D. Quiazon delivering his speech**



**MW Rizal D. Aporladera presenting the plaque of appreciation to Dr. Serafin D. Quiazon**



**Courtesy call on the City Mayor. Vice Mayor Alvin Garcia welcomes delegates in his office.**



**Vice Mayor Alvin Garcia welcomes RW Pablo C. Ko on behalf of Hon. Tomas R. Osmeña**



**PGM John L. Choa addresses the delegates**



**PGM Rosendo Herrera receives a plaque of appreciation for his stewardship as past president and for his support of the Grand Guild of Past Masters of the Philippines**

Delegates from other Grand Jurisdictions





**MW Rouvier Yeh, Grand Master of China, leading the largest delegation**

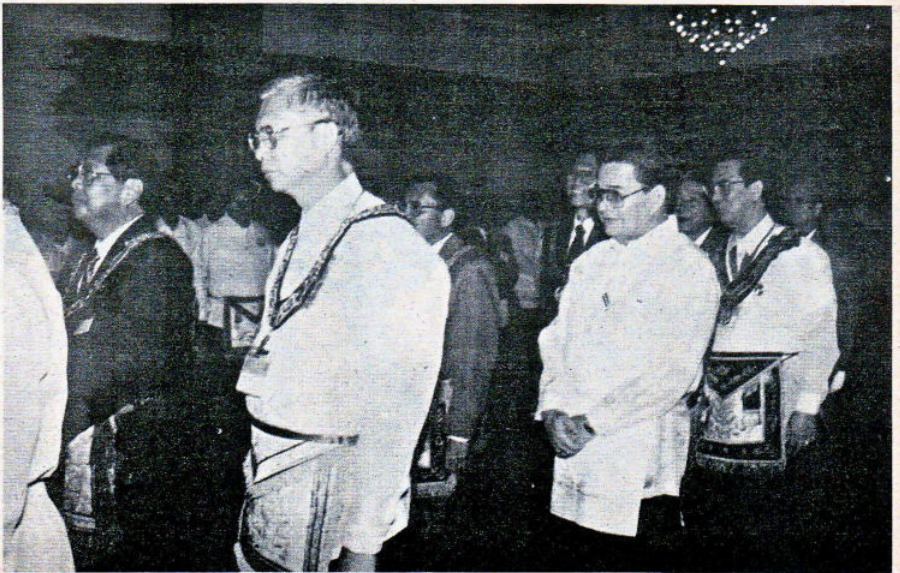


**MW Rizal D. Aportadera receives  
Vice Mayor Alvin Garcia**





**Past Grand Masters headed by  
MW Rene Lacson**



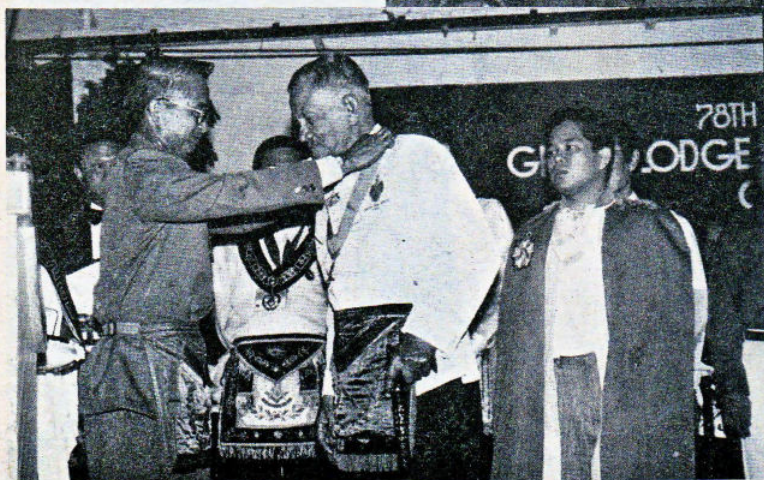
Jose Abad Santos Awardees



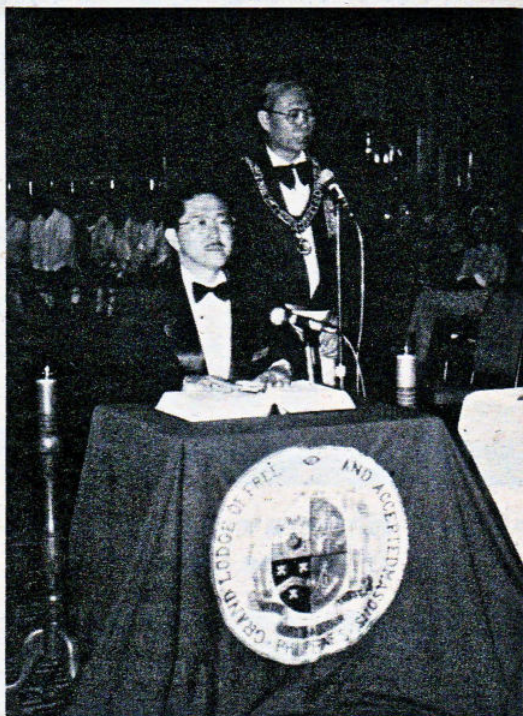
**Gold medal:** MW Raymond E. Wilmarth, PGM

**Silver medal:** VW Benjamin O. Go, PDDGM

**Bronze medal:** VW Florentino B. Almacén, Sr., PDDGM



**Installation of Grand Lodge Officers**

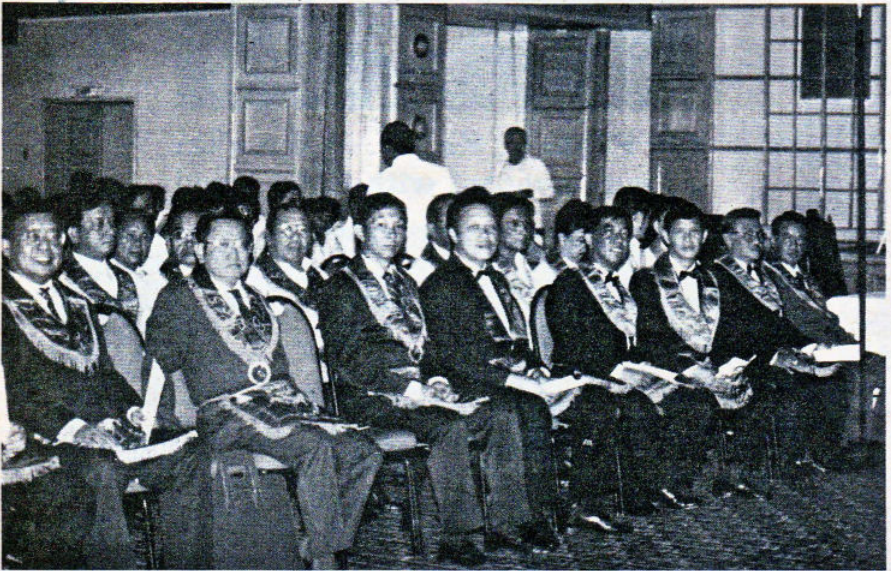


**GM Pablo C. Ko, Jr. at the altar  
... and invested with GM's jewel**





**MW Rosendo S. Herrera conducting MW Pablo C. Ko, Jr. to the Grand East**



**Grand Officers**

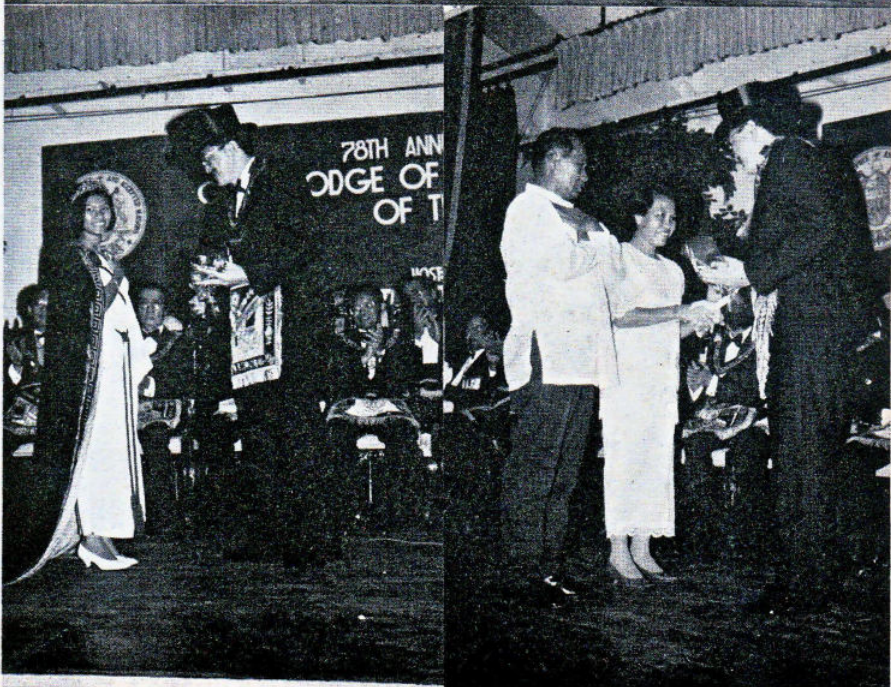


**RW Danilo D. Angeles installed as Deputy Grand Master**



**MW Reynato S. Puno presents the gavel, emblem of power, to MW Ko.**

Tokens from the youth



**Presentation of Tokens**



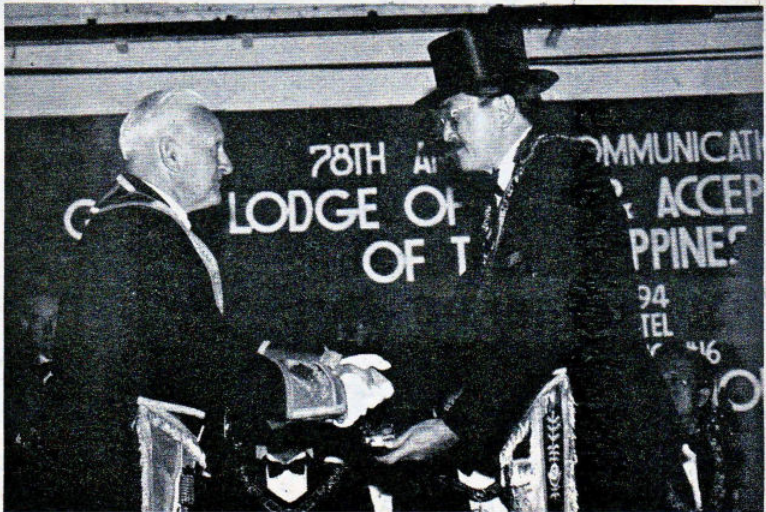
**MW Reuvier Yeh presenting his token**



**PGM Rosendo Herrera's token**



**RW Peter Wong of the District Lodge of Hongkong of the Far East under the United Grand Lodge of England presenting his token**





**A token from PGM Reynato S. Puno**



**MW Rizal D. Aportadera accepting the PGM medal from her daughter**



1994 Elected and Appointed Grand Lodge Officers



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