

# The Cable Tied

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

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**Editorial****SHOWING CONCERN FOR  
WIDOWS AND ORPHANS**

The writer of II Esdras admonishes us thus: "Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked, heal the broken and weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness. Keep the old and young within thy walls." (II Esdras 2:20-22). Similarly intoned the psalmist: "Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked." (Psalms 82:3-4, RSV) Masonic concern does not stop when our brethren have crossed the Great Divide; for we pronounce that charity extends beyond the grave, through the boundless realms of eternity. The admonition quoted above is not only Christian, it is universal. Charity in the biblical sense combines the meaning of love and concern-for and generosity towards others.

Agape, which is divine love, must be extended to the widows and orphans, as well as to the deprived, disadvantaged, and disenfranchised. We should not only know our obligation to these fellow human beings, we should do it; for, as Saint Paul put it, "Knowledge puffeth up, but charity edifieth." (I Corinthians 8:1).

Masonically, it is our bounden duty to reach out and show our concern to our deceased brethren's widows and orphans. Yet this particular concern has been left to the individual Lodges to perform. Up to the present we have not institutionalized this Masonic obligation.

It is not enough, I submit, that we remember the widows and orphans only during the ceremony of the Lodge of Remembrance. Let us identify those widows and orphans who are not affluent and do something for their welfare. It is past time that we institutionalized our concern by creating a jurisdiction-wide scholarship program for needy orphans as well as a Widows Fund, which may be used for widows who are in dire need of our Masonic assistance. In this way, we will show that charity to us is not just a catch phrase.

Let us, brethren, concretize our concern-for-widows-and-orphans program; for, as St. Paul admonished, "And now abideth faith, hope, charity, these (three); but the greatest of these is charity." (I Corinthians 13:13). - SPF

# INSIGHT

\* VW Benjamin J. Torres, AGS



This column, as you may have noticed, contains articles taken or summarized from various sources. It is hoped that the articles will enable the brethren to know more about their Fraternity, as well as stimulate them to engage in polemics or healthy exchange of ideas among themselves and with **The Cabletow**. Hence, we encourage the brethren to send us their feedback on the articles herein contained.

One book recommended for reading by every member of the Craft is **Freemasonry and the Bible** by H. L. Haywood. Following is a summarized version of an article on pp. 17-19 of the book.

## THE BIBLE AND THE LODGE

A century after the first permanent Lodge had placed on its pedestal the first written version of the OLD CHARGES, Gutenberg and Fust published the first printed complete version of the Bible (between 1450 and 1455 A.D.) — almost, one may add, half a century before the discovery of America by Columbus.

Other printed versions of the Bible followed in rapid succession. But for many generations these books continued to be a luxury of the rich because paper and printing were very costly.

The real introduction of the Book to the people at large, its freedom from the monopoly of priests, its possession as a whole and not in small portions — in brief, its real unchaining — did not come until the 17th century; for scientists and inventors had devised machinery for cheap paper and rapid printing and binding. Thence, the Book ceased to cost as much as a farm; its price came within reach of clerks, small merchants, working men, and those who had, for so long, been underprivileged in religion. These classes began to buy millions of copies of the Book.

This free or unrestrained placing of the Scripture of Christianity into the hands of the rank and file of ordinary men, rather than alterations in theological dogma, was the core, the inwardness of the Reformation.

At approximately the start of the 18th century, when to the attraction of cheap price was added the attraction of hundreds of illustrations, popular interest in the Book reached a pitch of enthusiasm in both England and America. Even children began to pore over it because they could read the pictures long before they could peruse the text.

The Freemasons shared in that enthusiasm. To their memorials of Gothic architecture and their passionate

interest in Greek-style temples and columns, they added a new and powerful interest in Solomon's Temple, which they found described at length or in detail in the Books of Kings and Chronicles. This interest was further intensified when, during the Grand Lodge period and at two different times, large-scale models of the Temple were exhibited to throngs of visitors in the City of London. If the work, with its rites and symbols, be thought of as perpetuation of the practices and usages of the early Operative Masons of the Middle Ages, then its history is found to fall naturally into what may be described as Periods of Revision.

First was the period when Lodges were as yet temporary bodies, formed when a new building was begun and dissolved when it was completed.

The second revision came when Lodges became permanent and the OLD CHARGES became the rule and guide of Masons' faith.

The third revision took place when Freemasons became absorbed by "the new style," the neo-classical or Italian and by Greek culture — with its great love for the liberal arts and the sciences, represented by Euclid and Pythagoras — which had replaced medieval gothic. The fourth revision occurred when, in the early Grand Lodge period, and in consequence of the new enthusiasm for the Bible, Solomon's Temple was added to the Greek Temple and the Medieval Cathedral.

That was the final revision. The Work that is being practiced by more than three million Freemasons worldwide is its achievement. The Higher Grades of the four Rites — the Royal Arch, the

Council, Templarism, and the Scottish Rite — are expansions, commentaries, elaborations of it.

The history of the Bible in Freemasonry, albeit a greatly simplified one, may be given in terms of those periods of revision.

Before 1350 A.D., the Craft had a body of rules, regulations, and principles, which it had preserved unwritten. At about that date, the substance of that body was written in the form of OLD CHARGES. In 1723 A.D., the OLD CHARGES were replaced on the Master's pedestal by the printed Book of Constitutions. A half-century later, the Book of Constitutions was replaced by the Holy Bible, called the Volume of the Sacred Law (VSL) in Masonic nomenclature.

That same history may also be translated into the terms of the long process by which what began as a fraternity of builders working at a trade in a few centers in England made the transition from Operative to Speculative, and from a comparatively small number of English Lodges into a worldwide Fraternity.

The history of Freemasonry which is represented by the Bible did accompany that same transformation from Operative to Speculative, and from localism to universalism.

In the beginning, the philosophy of the work which the Freemasons had found out and which they could grasp only one step at a time was kept by and among themselves as a private possession — and even as a secret. After a time, they came to see that what was true of their own work was

also true of the work of the other crafts and guilds. Next, they came to see that it is true of the many forms of work which artists, scholars, thinkers, and teachers used as much as workers with tools. Finally, they came to see that it was true for workers, not in England alone, but for workers in the whole world.

It is easy to see, then, that as Freemasons came to understand their own philosophy more and more, they would inevitably find the OLD CHARGES to be too small and too narrow as a rule and guide of their faith. Hence, they replaced the OLD CHARGES with the Holy Bible.

The Bible is a large book, as large as the world, with every thing between sky and earth contained between its covers. Therefore, like Freemasonry itself, it is filled with a universality which cannot tolerate localism, parochialism, sectarianism, or racial and religious prejudices. No fewer than three major religions and a hundred or more minor religions have been erected upon its pages. In the Bible, men are not divided into separate species, eternally separated from one another — and one above the other. It is MAN, not men, to whom it is addressed. And man is a single family, made of blood, descended from a common ancestry. God is the Father of each and every one of them. One race is in His eyes equal of any other. To Him, nobilities, titles, aristocracies and privileged classes really mean nothing but accidents.

The story that work was a curse upon Adam and Eve was an old oriental pessimistic tale too soon forgotten that the writers of the subsequent books glorified the men who worked great things for their people, built cities and found the arts out. And MAN in whom the Bible reaches its climax, who is set forth as the very type and model, who in himself has embodied what God wished men everywhere to be, not a king, not a pope, not a noble, nor yet a privileged person, but a carpenter. Yes, a carpenter for some 18 years.! Men of the world comprise one large Lodge. In the old metaphorical language of the builders, a Lodge means an organized body of workmen. The world is a Lodge room because it is in work that men everywhere spend their years.

In the Bible, one man does not own another man, nor does he prey upon him. The virtues contained in it are those of men working together in harmony, peace, kindliness, charity, piety, and good fellowship. It was these same truths — and others consonant with them — which the Freemasons saw at a time when other men did not see them at all. The Freemasons wrote these truths into their OLD CHARGES, established them in the Landmarks and taught them in the Work. When they adopted the Bible as their own Volume of the Sacred Law in place of the OLD CHARGES, they were guilty of no innovation because in doing so they were doing what they at first had begun. They needed a large book as the rule and guide of their faith because they had a large faith.

# MASONIC EDUCATION

\* VW Ernesto A. Malapaya, SGL



Your Senior Grand Lecturer would like to share with you an excerpt from "A Master's Wages," an article by Carl H. Claudy, from a compilation by the Masonic Service Association of the United States, copyrighted 1946 and 1977.

## LODGE COURTESIES

Conventions are the rules which society makes for itself, without the force of law, by which its members live together with the least friction. It is not a sin to eat with one's knife, walk on the inside of the pathway when escorting a lady or keep one's hat on in the house. But they are not 'good form' or 'good manners.' Masonry has developed its own conventions by which its members in the Lodge and the anteroom act. Not to proceed according to their dictates is not a Masonic offense; **it is merely a lack of Masonic manners.**

As you passed through the three degrees, you received instructions in the ritual and the obligation. You were carefully taught those essential things which a man must know in order to be a Mason. But unless you belong to a most unusual Lodge, or had a most wise brother for a mentor, it is doubtful if you were taught much about these little niceties of Lodge conduct. You are supposed to attend your Lodge and learn by observation.

**NOT ALL BRETHREN ARE OBSERVING THOUGH!** Consider then the following:

1. Crossing the imaginary line in the Lodge room between the Altar and the Master. A brother may have observed that his brethren didn't do it; but it is said that 'it is more difficult to note the absence of an act than to take cognizance of something done.' It is a convention for brethren not to pass between the Altar and the East. It is a courtesy offered the Master. It is rooted in the theory that, as the Charter of the Lodge is essential to regularity of a meeting, as the Charter is the particular emblem of the Master, and as its place (in some Jurisdictions) is upon the Altar, the Master should not be interrupted in his plain view of it, even for an instant. In our Jurisdiction, however, wherein the Lodge's Charter is placed right at the Master's table, the rationale is as follows: Based on ancient tradition, the imaginary line between the Altar and the East has been deemed sacred which should not be trodden upon. Upon the Altar lie the three Great Lights whose symbolical meanings have been known to us. We have been taught that the Worshipful Master draws his inspiration from them to enable him to wisely rule and govern his Lodge; hence, such space should not be

obstructed or interrupted. We also learned that King Solomon's Temple had a room called **Sanctum Sanctorum**, or Holy of Holies, which housed the Ark of the Covenant. Here, once a year, the High Priest of Israel would pronounce the secret and sacred name of the Deity. Today, the SS is represented in a regular Lodge by the Altar, the symbol of worship, of faith, the sanctuary and focus of Masonic life because its support of the three Lesser Lights is a symbol that faith supports life. During degree works, the practice of having the candidate to the Mysteries of Masonry, accompanied by the S. Deacon, pass or is placed at that particular space does not run counter to this interpretation; on the contrary, it supports the same. We could trace this to the rite of CIRCUM-AMBULATION. Circumambulation, according to Dr. A. Mackey, is the name given to that religious rite in the ancient initiations which consisted of a formal procession around the Altar, or other holy and consecrated object. Furthermore, Carl Claudy said, "In all religious antiquity, and especially among the peoples who worshipped the light, it was the custom of both priests and people to pass around the Altar following the course of the Sun from the East, by way of South, to the West, singing hymns of praise as a part of their worship. In our ritual, the Senior Deacon is the High Priest reciting the biblical passages during the perambulation or circumambulation.

2. Well-informed brethren do not take seats in the East without invitation. All brethren within the tyled door are equal; the officers are the servants of their brethren and not

their superiors. All seats, then, might well be considered open to all; but Masonry exacts long service of her officers; Past Masters have worked hard and long for the Lodge they love. The Master recognizes their devotion and their loyalty with a special word of welcome, and an invitation to them to occupy a seat with him in the East where they once sat is an honor.

3. Brethren who respect the formalities of their Lodge will not enter it undressed, i.e., without their apron or while putting that apron on. The strangeness of the new badge of a Mason and unfamiliarity with its meaning causes many to forget that it is as important to a Mason in Lodge as clean linen, properly adjusted, is to the man in the street.

4. To the Master you offer a salute when you enter or retire from a Lodge. Like any other salute, this may be done courteously and as if you meant it, or perfunctorily and as if you didn't care. The man who puts one finger to his hat brim when he speaks to a woman on the street compares poorly with his well-brought up neighbor who lifts his hat. Taking the hat off is the modern remains of the ancient custom of knights who removed their helmets in the presence of those they felt their friends, and thus, before those they wished to honor, showing that they trusted them. A man removes his hat before woman to show his respect. Touching the rim is but a perfunctory salute. Similarly, the salute to the Master is your renewed pledge of fealty and service, your public recognition, before all men, of your obligation. It is performed before the Master and the Altar to

show him your veneration of this authority, your respect for all that for which he stands. To offer your salute as if you were in a hurry, too lazy properly to make it, bored with its offering, is to be, Masonically, a boor.

5. A man inside a Lodge is the servant of his brethren if he engages in any Lodge activity. Servants stand in the presence of their superiors. Therefore, no Mason sits while speaking, whether he addresses an officer or another brother. This does not refer to conversation on the benches during refreshment but to discussion on the floor during business meeting.

6. During refreshment, the Master relinquishes the gavel to the Junior Warden in the South. This becomes, for the time being, constructively the East. All that has been said about the respect due the Master in the East now applies to the Junior Warden in the South. Too

often, at refreshment, brethren pass back and forth in front of the South; it is a Masonic discourtesy of which no well-informed Mason is ever guilty.

7. It is illegal to enter or leave the Lodge room during balloting.

8. It is discourteous to leave during a speech, or during a degree work, except at the several natural periods which end one section and begin another.

9. Smoking is permitted in some Lodge rooms during the business meeting. There are some Jurisdictions which do not interdict it during degree works. In our Jurisdiction, Edict No. 50 explicitly provides that.... "Smoking may only be allowed by the Master while the lectures of the First and Third Degrees are being delivered, while the Lodge is transacting business at its stated meetings, and while the Lodge is at refreshment."

*Passage from **Joseph Newton**, a Distinguished Masonic Writer:*

*"What the sad world needs  
What each of us needs  
Is more light, more love, more clarity of mind and  
more charity of heart  
And this is what Masonry is trying to give us  
Once we take it to heart  
It will help us see God in the face of our fellows  
To see the power of a lie and its inherent weakness  
because it is false  
To see the Glory of truth and its final victory  
To see these things is to be a Mason  
To see these things is to be SAVED....."*

## BEACON LIGHT

\*VW Amancio S. Donato, PGO



## MASONIC LIGHTS FROM ANCIENT EGYPT

In the opening statements of Bro. Manly Palmer Hall's **Secret Teachings of All Ages** found on page LVII, he mentions the manuscripts of Bro. Thomas Taylor, also an eminent Masonic writer, as follows:

*"Plato was initiated into the Greater Mysteries at the age of 49. The initiation took place in one of the subterranean halls of the Great Pyramid of Egypt. The Table of Isis (known also as the Isiac Table) formed the altar, before which the Divine Plato stood and received that which was always his, but which the ceremony of the Mysteries enkindled and brought from dormant state. With this ascent, after three days in the Great Hall, he was received by Heirophant of the Pyramid. The Heirophant was seen only by those who had passed the three days, the three degrees, the three dimensions, and given verbally the Higher esoteric teachings accompanied with its appropriate Symbol. After a further three months in the halls of the Pyramid, the Initiate Plato was sent out into the world to do*

*the Great Work of the Great Order, as Pythagoras and Orpheus had been before him."*

We might add here that practically all Adepts or Saviors of our humanity were Initiates in the Mystery Schools of Egypt, the Pyramids of Egypt being an ancient landmark of all there is to learn in the Science of all Sciences and Art of all Arts — the Art and Science of human perfection! The Pyramids of Egypt and the sacred Temples in Thebes and Alexandria were all witnesses to the great initiatory rites of Serapis, Osiris, Isis and Hermaphrodite. Let us then hurry in the sacred precincts of the Great Pyramids built in exact mathematical precision and its blocks of building rocks carried by mysterious forces of nature only the ancients knew. It is said that no modern mechanical contrivance to lift objects can be built to carry at least one block of the hewn rocks of the Pyramids. Beside the Great Pyramids, where its great halls and chambers hold still untold secrets, is the monument of the Sphinx — the devouring beast with the head of a man and the body of a lion. The riddle can now be said and repeated: "What is it that walks on fours when young, on twos when adult, on threes when old?"

Anyone who could not answer the riddle would be proverbially devoured and destroyed.

Like the Eleusinian Mystery Schools had their Lesser and Greater, so did the Mystery Schools of Egypt, which were then also charged with the training and education of would-be Pharaohs and the Priesthood. Egypt was then under the governance of the Priestly class, being a state better known as a Theocratic society. In ancient times, however, when the Mystery Schools were still active, the golden age of Egypt came into full glory until the time of Teodosius who ordered the burning and destruction of the Temples at Thebes and Alexandria and the taking away of the great statues of Isis and Serapis. The Lesser Mystery School of Egypt was concerned in communicating the mystery rites of Serapis known sometimes as Asar-Hapi, Asar-Apis or Soros-Apis — the sacred Bull of Egypt representing the World of Nature and Osiris. Like all other mystery rites, they were all given in degrees and grades most especially in the training of the Priestly class who were given only the catechisms and rituals yet rarely elevated to the position of an Initiate. The Rulers of Egypt were all made to undergo several years of training and initiated into the various rites of both the Lesser and Greater mysteries. All the Initiates in the Mystery of Isis stood before the Altar to receive their obligations and were lectured by the Heirophant and his assistants on the meanings of the great Symbols depicted and illustrated in the Table. The Veiled Isis remained a mystery until just recently when a great prodigious writer was sent into the deeply materialistic world to unveil the mystery of Isis. She came out with two volumes of that name published under the auspices of the Theosophical

Society. Helen Petrovna Blavatsky dared to unveil the Great Isis, thus giving out the philosophy and teachings of the ancients' Mystery Schools duly exposed for helping the stumbling and confused Pilgrims seeking the right gate or door that leads into the sanctuary of the Temples. The origins of these Ancient Mystery Schools are lost in the mist of time but historians place the age to be when the navel of the Earth that is Egypt was yet under water and the great evacuation and migrations of the people from the sinking Atlantis were about to be completed, which is more than 70,000 years ago.

The Mysteries preceded the introduction of the language of the Gods better known as hieroglyphics, the sacred symbols, conveying themselves some wisdom and knowledge for the regeneration of humanity. Egypt then was known as the land of Khem from where the terms **alchemy** and **chemistry** were derived. It means therefore that ancient Egypt was a great learning center, the secret being that Gods walked with men and instructed them in the proper ways of living and also giving them the hints on the Path of Return to their divine origin. As a matter of fact, the whole process of the rites presented in the Mystery Schools typifies the whole drama of life, of the progressive incarnations and the whole evolution of psychic and physiological secrets of which organized religions and their churches not even the present-day sciences know anything about. The study of the science of Theurgy, for example, has seemingly disappeared from our midst. Cicero said that an Initiate must practice all the virtues in his power and among these virtues are justice, fidelity, liberality (generosity), modesty (humility, temperance, etc.). The Initiates were also taught the Art

and Science of Soul growth and the architectonics of our own noble living. The Mystery Schools, like our own Fraternity today, heavily veiled and cleverly hid their awesome secrets in the rites and dramas presented to the candidates. Eliphas Levi said "The true Initiate dares all and keeps silent." "We may see him often sad, but not discouraged or desperate, often poor but never destitute nor humbled or wretched; often persecuted, but never cowed down or vanquished. For he remembers the widowhood and the murder of Orpheus, the exile and solitary death of Moses, the martyrdom of the Prophets, the tortures of Appollonius of Tyana, the Way of the Cross of the Savior, the trials of a Savonarola, Giordano Bruno, Swedenborg, Jacques DeMolay's own inquisition and many more." Yet the true Initiate persists in his search within the confines of the Great Pyramids until finally the Hezophant (the one Great Initiator Himself) appears before the Candidate admitting him into the Brotherhood for all Eternity; and at this point in time another God-Man has crossed the "stream" only to remain faithful to his vow to help mankind in its struggle for more Light! According to Bro. J.M. Ragon in his **Royal Masonic Encyclopedia**, "Like Freemasonry today, the ancient Mystery Schools of Egypt had three fundamental degrees, namely: the triple duty of the Candidate or Initiate to study — Whence he came; What he is — What did he come here to do; and Whither is he going (Destiny)." The first question refers to the study of a member of the Craft or Brotherhood, what composes the whole structure of his being as a Man... who are we? What is the nature of the personality? The lower self? The higher self also known as the Oversoul? What is Self Mastery? The first question answers origin, nature and the last question answers what is the ultimate human destiny? The third degree, as properly illustrated, exemplified and presented,

was used in the Egyptian Mystery School of Serapis and Isis as well as in other Mystery Schools elsewhere in the world in ancient times to include Chaldaea, Babylonian and Indian centers to reconstruct the death and resurrection of Osiris who was slain by Typhon in the same manner as the Master H.A. represented by the Candidate in our Lodges undergoes the whole drama today. Osiris actually represents the Sun God Ra, or the White Isis or the Widow which is the Lodge, also emblematic of the Earth; Horus, the Son of Osiris (the Widow's son) which is actually now the Master Mason who was considered then to be a full-blown Initiate of the Mystery School. The lessons in the Egyptian Mystery Schools are full of symbolisms and it is so hard even for our great scholars to decipher their meanings. Until now, for example, we do not exactly know why Isis is sometimes wearing the headgear of an Ibis (a bird with long legs and a tapering beak).

It is from the Egyptian Mystery Schools that Masonry got most of its symbolisms, despite the attempt of some parochial elements to water down the ritual in order to render it meaningless. For a start, the Great Pyramids and the Sphinx of Gizeh in Egypt convey the most vivid lecture to the discerning Masonic mind, a remembrance of man's true nature. We Masons today are thankful for this memento although unknowingly we are blind sometimes of their meanings and teachings. The APRON we wear conveys the message of the Great Pyramids where the base is quadrilateral and the remaining portion is a perfect triangle... representing the Triune Self of Man... our real Immortal nature. Without going into further details into the mysterious working of the Egyptian Mystery Schools, allow me to state here that all Mystery Schools have certain common practices, in the same manner as we do today:

(1) Initiatory rites were celebrated either at the vernal or the autumnal equinox.

(2) Preliminary purification rites and instructions also took place.

(3) The final ceremonies were carried out at sacred spots, temples, caves, pyramids or round towers.

(4) The candidates died a symbolic death, representing the divinity of God having been entombed in matter.

(5) Set free from the body, the Initiate travels through the underworld.

(6) After this came the appearance of Light and the Gods.

(7) The Initiate was robed, crowned, a ring placed upon his fingers. Sometimes he was given an amulet or a password to be "saved."

In main, the mystery rites of Serapis depicted elsewhere in the Table of Isis or in the illustrated paintings as having the body of a man and the head of a bull is symbolic of the involvements and illusions of the lower worlds through which the soul of man wanders in search after truth! This symbolism further connotes the souls of men being entangled in the web and maze of worldly ignorance, lack of wisdom and knowledge. In a sense, Serapis, represented as a Minotaur in a figure, becomes the tryer or challenger of the Candidates or Initiates to test their moral courage and spiritual strengths... a necessary prelude to the ultimate goal of uniting the lower Candidates nature with his Immortal Self. The Egyptian Book of the Dead, like the Tibetan Book of the Dead, is really like the Book of Revelations in the Holy Bible which is a Manual for the Rituals of the Mysteries. Mr. Schure gave a free translation on what these books contain, to quote: "Blind Soul, arm thyself with the torch of Mysteries! In the night of earth shall thou uncover thy luminous double. Follow this divine guide, and let him by thy genius, for he holds the

key to thy lives, both past and present." The candidate at this point asks - "Shall I see the Light of Osiris?" To this question, the Initiator answers, "Thou are that Light... Let that Light shine. The Heirophant then replies, "That does not depend upon us. Truth is not given. It is found in oneself or not at all. We cannot make an Adept of thee. Thou must become one thyself. Long does the Lotus flower press upwards beneath the surface of the stream, before spreading its petals to the Light. Hasten then the unfolding of the divine flower. It will come in due season. Work and pray." After many further illustrations and explanations of the figures found on the walls and on the altar, the Heirophant further explains to the Neophyte... "Thou art about to enter into the mighty, ineffable communion of the Initiates; for thou art worthy by thy purity of heart, thy love of truth and power of abnegations. No one crosses the threshold of Osiris without passing through death and resurrection. Fear not, for thou art already one of our Brethren." At this point the Candidate was conducted to the King's Chamber within the bowels of the Great Pyramid, laid in the sarcophagus dressed like a mummy, and by means of the rod of Thyrsus (a highly magnetized special iron rod), the Heirophant applies this rod from the back portion of the body starting from the base of the spine onwards to the crown of the head, setting the soul (astral body) free from the material body (in full consciousness). The astral body in full consciousness starts its own journey in the underworld or nether world... starting from the lowest areas beneath the earth's surface and upwards to the Elysian Fields and possibly the higher planes of nature. The liberated soul or spirit learns the lessons in the after-death life and must learn how to help even those "distressed and lost disembodied souls" of men. The Candidate after three days in such altered states of consciousness is already

in the physical body. Amidst all the confusion and destruction of the Temples of Egypt, Thoth Hermes, the thrice greatest (Tresmigestus) says to his disciple Asclepius: "O Egypt, O Egypt! there shall remain for thee for future generations only fables that no one will believe; nothing of thee shall endure except words cut out in stone!"

Here are the jewels of the great teachings gloriously illustrated in a small book, "The Idylls of the White Lotus" dedicated to Mabel Collins, by the author, the Master Hilarion of the Great White Brotherhood, recalling His own experience in ancient Egypt:

*"Hear me, my brother," he said. "There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech."*

*"The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit."*

*"The principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception."*

*"Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."*

*"These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them. Farewell."*

Perhaps those of us who read the beautiful poems and sonnets of Robert Browning are familiar with his poem

on the life and views of Paracelsus and I quote:

*"Outward things, whatever you may believe.*

*There is an inmost center in us all,  
where truth shines in fullness;  
and around*

*Wall upon wall, the gross flesh hems  
it in.*

*This perfect, clear perception - which  
is truth.*

*A baffling and perverting carnal mesh  
Binds it, and makes all error; and to  
know rather consists in opening  
a way.*

*Whence the imprisoned splendor may  
escape.*

*Than affecting entry for a light  
supposed to be without....*

*Therefore, set free the soul alike in  
all, discovering the truth laws by  
which the flesh Aceloys the spirit."*

In the majestic language of the Lord Buddha upon attaining Enlightenment en route to the threshold of Nirvana as beautifully expressed by Sir Edwin Arnold in his **Light of Asia**:

*"Many a house of life  
Hath held me - seeking ever him who  
wrought*

*These prisons of the sense, sorrow-  
fraught;*

*Sore was my ceaseless strife!*

*But now,*

*Thou builder of this tabernacle - thou!  
I know thee! Never shalt thou build  
again*

*These walls of pain.*

*Nor raise the roof-tree of deceits,  
nor lay fresh rafters on the clay;  
Broken thy house is, and the  
ridge-pole split! Delusion  
fashioned it!*

*Safe pass I thence;... deliverance to  
obtain."*

## MASONIC SPICES

\* VW Mabini G. Hernandez



# OF TOLERANCE

Tolerance means capacity to endure pain or hardship; ability to endure the effects of a physiologic insult without exhibiting the usual unfavorable effects; relative capacity of an organism to grow or thrive when subjected to an unfavorable environmental factor; a sympathy or indulgence for beliefs or practices differing from or conflicting with one's own. In other words, tolerance means allowing things we do not agree with to happen or to go through even against our will.

But how do we stand on these disturbing questions? Should we tolerate injustices? Should we tolerate powers and forces which downgrade the dignity of the human person and which would uproot the foundations of our noble institution? Should we tolerate violations of our laws, rules and regulations which were formulated by our forebears for the guidance of a peaceful and harmonious brotherhood? Can any Master Mason with the slightest degree of self-respect be tolerant of statements hurled at our children that Masonry does not believe in God? That Masons are heretics and filibusters?

Master Masons who practice Brotherly Love, Relief, and Truth and those whose way of life is guided by Faith, Hope, and Charity should not, however, be blindly tolerant with and of those who are completely intolerant of these things. Otherwise, we become **socii criminis** or accessories in the commission of acts/ things we are against. We have to be firm and steadfast in our beliefs without displaying moral arrogance. We have to be consistent without dishing out discomfort. We have to educate and maintain uprightness without flaunting an air of Righteousness. We have to discipline thoughts without hurting.

For Craftsmen to take it lying down in the face of forces out to waylay us in the Path of Righteousness is to do a disservice to the Fraternity. When confronted by opposition, we do not have to speak ill of those who disagree with us. We do not have to pontificate and show superiority nor cruelty. We have to show Love. Maintain peace. This is where we show Tolerance for intolerance. Then shall the Great Portal swing open and our footsteps set on the Path towards HIM who has and WHO is the Lost Word!

## ... AND INTEGRITY

Integrity means uprightness, probity, honesty, purity, moral soundness and incorruptibility. A man with integrity has a firm adherence to a code of moral values.

Integrity cannot be faked. Neither is it made instantly. Integrity is holistic. No man can possess portions of it only. One cannot be honest or upright only to a certain point simply to ease a guilty conscience. And there is no iota of deception whatever. Either a man has it or does not have it at all. Nowadays, many are trapped in the milieu which rationalizes dishonest transactions, acts of corruption, immoral and shady business deals with statements like: (1) Everybody is in it, anyway. (2) Why worry? Even the Boss is in it. (3) Time will pass and it shall be forgotten. (4) No one will know it. (5) It will not be discovered. These statements intend to justify wrong acts. And just because many are doing it and the Boss is in it does not right a wrong. It is very satisfying to hear moralizing voices in the Fraternity discourse on integrity. What is detestable is pretension to integrity and failure to observe and practice the same. We shall be likened to a man who lectures on the ills of pollution but does not check the fumes emitted by his own car. A man who is not really learned but wishes to put on an air of learning carries his thick books with titles exposed. A rich man does not have to dress in luxury because he is really rich. But a man who is not, but seeks to create an illusion of wealth, puts on style. As the outside is never the test of what is inside, a poet writes:

*"Gaze not on beauty too much, lest it blinds thee  
Nor too near, lest it burns thee.*

*If thou like it, it receives thee,  
If thou hunt for it, it destroys thee."*

We cannot be individually present to choose ALL our brothers in the Fraternity. In the face of this reality, we do not have to detach ourselves. We have to show maturity and refinement. We can, however, choose those whom we should associate and fellowship with. The moment we are not in agreement with any activity, we can excuse ourselves and depart. To stay and be a part of the wrong we wish to correct shows weakness of character and a hidden desire to participate in the wrong. This is a manifestation of mental dishonesty and lack of integrity.

There is a Chinese proverb which says, "Unless we change direction, we are likely to wind up where we are headed for." But when do we have to change direction? Easy! When that "Little Voice Inside" tells us to do so. If we ignore that "Little Voice," who else shall we not ignore? Who else shall we not defy? When this shall come to pass, we shall recall to mind an elderly and learned Craftsman who said "The seeds of decay are not in the structure of the Fraternity, but rather in the heart and character of the individuals who make up the Fraternity."

Encouraging is the certainty that Freemasonry is not (yet?) for sale. The moment membership to this exalted

and venerable institution is measured by the thickness of the billfolds of petitioners, then Freemasonry has lost its **raison d'être**. It ceases to be the "salt of the earth." And if ever the Fraternity accepts and allows or "strikes hands" with human leeches which bleed their victims to despondency and ignominy, then it is time to throw the towel in, call it "Quits" and bid the Frat "Good-bye."

MW William McKinley of the Grand Lodge of Ohio said and reminded us:

*"We should bear in mind that the true strength of our Fraternity is not in numbers but in the quality of membership and the deeds accomplished. Unless the community in which we live is better for the truths we teach, unless there is greater purity and higher sense of honor in those with whom we have come in contact, we have failed in our mission. Our success does not depend so much upon the numbers we initiate as upon whether we have done things and installed those principles that will make for better members of the community in which we live."*

The problem is, "Can a man live with integrity on an empty stomach?" After a soul-searching, the answer is, YES, although with difficulty." Here is where the Craftsmen and those learned in the Craft have an advantage over ordinary mortals. Though thick clouds of despair hover over our heads, there is that "something" in the totality of

what we learned in Freemasonry that furnished Fortitude, Patience, and Hope which encourage us to live with integrity in spite of the seeming insurmountable challenges that beset us. The teachings of Freemasonry shield us from Temptations. The tenets of our profession make us strong. Our Faith in the Supreme Being which has evolved into impregnability give us the might and toughness to 'Sail On' and 'Go Forth' with Honor and Head held High. For we are taught:

*"Though we travel far and wide  
In and out the Fraternity  
And found the beauty of Integrity  
But we do carry/practice it naught  
What we thought we found,  
we lost For we really found it not."*

And ever made aware that:

*"In everybody's garden  
Lovely rain must fall  
Or life's sweetest, fairest flowers  
Would not bloom at all.  
Though the clouds hang heavy  
So heavy it seems to you  
We're sure that GOD who  
sends the showers  
Will send the sunshine too!"*

Where else shall we find such solace, such consolation, such comfort and such inspiration but in Freemasonry which directs and guides us to live with integrity on our way to HIS Garden of Everlasting Felicity!

"... let us hold fast to our Masonic convictions. They are timely and timeless. The Jubelas, the Jubelos, and the Jubelums will always taunt, harass and persecute our ranks. A true Mason will oftentimes be misunderstood, sometimes be threatened physically and spiritually and a few times be persecuted to death for his beliefs. His convictions should not be changed by the corruptions of comfort. Neither should his convictions be dictated by the demands of the majority or by the cat-calls of the minority. A true Mason clings to his conviction because in the best of his God-given light, it is the truth or the nearest approximation thereof. Let us then cling to our conviction and ... let us always remember that Masonry has never failed man, it is men that fail Masonry."

This is, I believe, the best way to render ourselves — as men and as Masons — worthy, even to a modicum degree, of the heritage our great and heroic brethren have entrusted to us. It is, I submit, the most eloquent response to the query **"Where are the Masons now?"**

### ... AND MASONS WHO DIED THIS YEAR

Since we last held Lodges of Remembrance or Sorrow, the Grim Reaper has removed many members of our Grand Lodge from this world's cares and troubles..

Not a few of these brethren patiently taught us the Ritualistic Work since

they were convinced that a firm foundation in Masonry begins with the Ritual. They also guided us in our search for the "lost word," directed our footsteps in our blind moments, and encouraged us to pursue our Fraternity's ideals and to express Masonic principles. They were veritable brothers to us. To them fittingly applies this passage:

*"One by one we miss the voices  
We loved so much to hear;  
One by one their kindly faces  
Into darkness disappear;  
No one sees the Door that opens  
Through which they pass beyond  
recall;  
Softer than the leaves of roses,  
One by one our loved ones fall."*

When they passed the torch of our Fraternity on to us, their silent but clear message was for us to keep its flame ever burning.

The best way to show our fidelity to their trust is, as we state during stated meetings, to **improve ourselves in Masonry**. The greatest tribute we can render to each one of them is to make the world look up to Masonry once again.

To accomplish this, we must, **first of all**, live the kind of life we were taught at our Lodge's altar or, as our Grand Master has put it, to "keep the flame of Masonic principles ever aglow in our hearts, so that we will contaminate the people we come in contact with."

**Secondly**, we must labor to fulfill our Lodge's charter of "Being Our Brother's Keeper." This entails (1) looking in on a deceased brother's

widow and orphans from time to time during the year to see what help we can extend to them without intruding into their privacy; (2) sending them greetings or gifts on special occasions like Christmas, Mother's Day, and Lodge Anniversary; and (3) including them in our special programs like Ladies and Past Masters Nights.

**Thirdly**, we must labor to improve relations within the Craft. This involves, at least in part, making Entered Apprentices, Fellowcrafts, and new full-fledged Master Masons feel useful, needed, and wanted by appointing them to meaningful jobs other than attending meetings and floor practice sessions. Our failure in this regard, as may be gleaned from the following "letter" of a Massachusetts Mason who never went back to his Lodge, is a frequent cause of our diminishing membership:

*"It amuses me now to think that your organization spends so much time looking for new members, when I was there all the time. Do you remember me? I'm the fellow who came to every meeting, but nobody paid any attention to me. I tried several times to be friendly, but everybody seemed to have his own friends to sit and talk with. I sat down among some unfamiliar faces several times, but they didn't pay any attention to me. I hoped that somebody would ask me to join one of the committees or to somehow participate and contribute but no one did.*

*"Finally, because of illness, I missed a meeting. The next*

*month no one asked me where I had been. I guess it didn't matter whether I was there or not. On the next meeting I decided to stay at home and watch a good television program. When I attended the next meeting, no one asked me where I had been the month before.*

*"You might say that I'm a good guy, good family man, that I had a responsible job and I loved my community. You know who else I am? I'm the member who never came back. But then another group I belong to gave me a job to do, does seem concerned about me. I guess I'll go to their meeting this week-end. After all, the Lodge doesn't miss me anyway."*

To forestall such an eventuality, we must really know our members' skills and harness these for carrying out Lodge labors; personally contact a brother who fails to attend even only one meeting; consistently go out of our way to visit and comfort a sick brother and to extend assistance to a distressed one; and heed and obey the Five Points of Fellowship, consistently offering wise counsel to a failing brother, instead of just standing back and letting him fall.

The bottom line of all this is to show to our members, active or otherwise, that we Masons are "linked together with an indissoluble chain of sincere affection." This is a **must**; for if we do not demonstrate genuine concern for one another, how can Masonry ever teach the Brotherhood of Man?

**Fourthly**, we must labor to improve our relations with the community. We must remember that, as George Santayana has put it, "Those who cannot remember history are doomed to repeat it." As has been shown by experience, the focal shift from practicing charity in the community to acquiring Masonic aptitude or proficiency in the Ritual has led a great many people to believe that Masonry has lost much of its relevance to the modern community.

This perception should impel us to take into serious consideration the following statement of Bro. Robert Burns, Poet Laureate of Kilwinning Lodge, Edinburgh, Scotland, 1787: "I wish the Great Architect of the Universe would give us the gift to see ourselves as the other fellow sees us." Hence, besides making the appearance of our Lodge buildings and grounds a credit to the neighborhood, we must "advertise" Masonry by giving meaning to these remarks with which our Grand Master concluded his inaugural address:

*"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 Masonry until you live it."*

We should at the same time get actively involved in community affairs. Let us, for this purpose, contact leaders in the community to see if there are any programs, projects, or activities which our Lodge might be able to participate in. In this case, of course, we should not commit our Lodge to anything until the Lodge approves. Besides, we should undertake only those activities that are consistent with Grand Lodge law.

Effectively telling the public the truth about Masonry and Masons is definitely not inconsistent with Grand Lodge law. We can use newsletters, magazines, brochures, signs, and even the mass media of communication for telling all and sundry that, as the Masonic leadership in New Zealand has phrased it, "Our charitable works and charitable thinking are second to none."

## Lest We Forget

Districts and Lodges should opportunely send the Grand Lodge, through *The Cabletow*, at least four issues of their newsletter so as to qualify for the **MOST OUTSTANDING DISTRICT / LODGE NEWSLETTER AWARDS** to be given at Ancom.

## Postscript

### OF THE TREEHOUSE COMPLEX ON GRAND LODGE GROUNDS

WBs Macario Ramos, Sr. and Azis Dansal were, during MW Reynold S. Fajardo's term, among the brethren who initially contributed to the building of the treehouse on the premises of the Grand Lodge. Scaffoldings for the new Plaridel Masonic Temple were also used for the purpose.

The long-forgotten portion of the Grand Lodge grounds behind the acacia tree was, during MW Teodorico V. Baldonado's term, "regained."

VW Rene C. Damian, during MW Reynato S. Puno's term, started to turn the lot into a Masonic garden. Later, MW Jose R. Guerrero had the whole complex renovated and turned into Barangay Tree House, a part of which is "Bulwagang Kapatiran," where brethren meet and exchange ideas about Freemasonry. One such idea is not to accept new members for a year, and instead, to improve the quality of the current membership. MW Guerrero

dedicated the complex to the youth and to the senior members of the Craft.

MW Rizal Aportadera instructed VW Damian to use the financial help of WB Dante Balbas of Silanganan Lodge and the concession of the Grand Lodge canteen for giving the treehouse complex the needed repairs and new coat of paint.

MW Joe Guerrero and WB Mac Ramos have gone to "that undiscovered country from whose bourne no traveler returns." One way to show our fidelity to their memories is to further improve, rather than to "tear down", the treehouse complex. Isn't it, brethren?

But, if there is a plan to use the said complex for a greater purpose — one which will benefit the whole Fraternity and every one of its members, then that plan should prevail.

### FOOD FOR THOUGHT

*If Masonry succeeds in bringing out the best in a man, it has served its purpose. A Man is a Mason only when he is a man.*

*(The Orange (Mass.) Masonic News Letter)*

## SOMETHING TO THINK AND TALK ABOUT

We will be holding Lodges of Remembrance/Sorrow soon. It is opportune, therefore, to share with you a story told in The New Mexico Freemason about an elderly Brother, who, after the Master had made a plea for the Brethren to make a better effort to attend Masonic funerals, arose and spoke.

"Worshipful Master, as most of you know, I am a Past Master of this Lodge, a Life Member and I have the 50-year Service Award. I hold a life Certificate in the work. I have devoted practically all of my adult life as a true Mason as laid down in the pages of the great Masonic trestle board.

"I have attended many Masonic funerals and have recited the last rites for many of our Brothers, never taking into consideration the weather, my personal feelings, nor the demands of my business.

"I now feel it is my duty to make known my last request as a Mason in the presence of my Brethren. My request is that when I have passed from this life to the Celestial Lodge above, I ask that no Masonic rites be recited over my lifeless remains.

"I prefer the good name of Masonry not to be defamed by poor attendance at the burial of one who has tried to give as much to Masonry as I have done.

The man, with misty eyes, slowly settled back into his seat. It was more than his 80-odd years that caused his shoulders to stoop.

There was awesome silence in the Lodge. With heavy hearts, each one therein asked himself, "AM I WORTHY?"—e.F.R.eN

*As we experience acceptance in a friendship we come to know what someone sees values in us. Being valued by someone who counts is the first step toward valuing oneself.*

## DISTRICT DEPUTY GRAND MASTER, WHOSE DEPUTIES?

• VW Arturo G. Villasan, PM, PGLI

A very interesting topic came up during the Grand Secretary's hour at the Regional Multi-District Convention held at Olongapo City on August 6, 1994.

It started with a question from the District Deputy Grand Master of Masonic District 6-A regarding an article he was supposed to have read in one of the earlier issues of **The Cabletow** that DDGMs were not supposed to hold terms for more than two years. The Grand Secretary informed the body that there is in fact a constitutional provision to this effect. He gave the additional information that in Cavite, where there are 12 Lodges, the practice is to appoint a DDGM from each of the 12 Lodges in rotation each year.

The next question on the subject was whether there was a provision or policy on the number of Lodges that should compose a Masonic District. The body was informed that there is no policy or constitutional provision on the matter.

The drift of the discussion was such that the original purpose of the establishment of Masonic Districts and the creation of the positions of District Deputy Grand Masters seemed to be lost among those present in that particular convention. From what one could gather, it would appear that a District Deputy Grand Master, as perceived by most Masons in that hall, should be a man of their choice, not of the Grand Master.

I am not a Masonic historian but I have

been a Mason for more than 30 years. I am not at all sure where the practice of nominating candidates for DDGMs first started. However, sometime in 1970, during a District Convention in Nueva Ecija which then consisted of five Lodges, the matter of nominating a candidate for DDGM was brought before the body. It was then resolved that henceforth the District Convention of Masonic District 6 would nominate at least three brethren for appointment as DDGM. The resolution did not pass without opposition. I was a young Mason although a Past Master and a Lodge Inspector at the time and had participated very actively in the discussion. The issues discussed were very relevant then as they are today.

The rationale for the existence of the position of DDGM was thoroughly discussed. Nobody disputed the fact that Masonic Districts were created by the Grand Master for the expediency of managing the Grand Lodge and that District Deputy Grand Masters were appointed by him to help him oversee these Masonic Districts he created. The concept of decentralization is very basic and elementary in management.

The discussion brought up the fact that DDGMs were, as the very name connoted, deputies of the Grand Master for that particular Masonic District. It should therefore be his sole prerogative to choose such a person. To limit his choice to those nominated by a Masonic District is an encroachment on the Grand

Master's necessary prerogatives and can be counter-productive in relation to his efficacy as the Chief Executive Officer of the Grand Lodge.

All these being considered, the body resolved to elucidate that the nomination would only serve as a guide in the Grand Master's choice of his deputy, so that he may, if he so chooses, appoint any other brother who may not be among those nominated. The consensus that evolved is a fairly accurate measure of the degree of enlightenment of those present then.

Observing the discussions in the recently concluded Multi-District Convention in Central Luzon, one gets the impression that Masonic Districts have totally disregarded the possibility that a Grand Master might appoint a DDGM in a Masonic District who is not among the nominees.

It was even suggested that a policy be established on the minimum and maximum number of Lodges that will compose a Masonic District. If the implications were not so serious, I would laugh at the suggestion.

It is only in government bureaucracy

that an executive's key people are imposed upon him due to political and other considerations. This practice alone could readily explain why our government bureaucracies are not exactly models of efficiency.

The constitutional provision limiting the terms of DDGMs is already a very serious imposition upon a Grand Master, weakening rather than strengthening his capability to perform his sworn duties. If the trend of putting constraints on the Grand Masters', prerogatives continues, it may not be long before they become mere figureheads devoid of the necessary authority to actually manage the Grand Lodge.

I am convinced that there is no organized effort to curtail the powers of the Grand Master and in the process reduce his capacity to govern. Still, the basic rationale for the creation of Masonic Districts and appointments of Grand Master's deputies for these districts should be thoroughly amplified and expounded. This matter could be a potential source of discord in some Masonic Districts and for the sake of harmony no effort should be spared to enlighten all Masons on this particular subject.

## ANNOUNCEMENT

*Subscribers are advised to notify the GLP/The Cabletow for their change of address.*

## "LOOK BEFORE YOU LIP": A TIMELY REMINDER

We read in the June 1994 issue of **Masonic Bulletin** of the Grand Lodge of British Columbia the poem given below, which may as well serve as a timely reminder to those among us who cannot "Look before you lip." Actually, the poem appeared in the **Masonic Bulletin** some 50 years ago.

### Be Careful What You Say

In speaking of another's faults,  
Pray, don't forget your own.  
Remember those with homes of  
glass  
Should never throw a stone.

If we have nothing else to do  
Than talk of those who sin,  
'Tis better to commence at home  
And from that point begin.

We have no right to judge a man  
Until he's fairly tried;  
Should we not like his company,  
We know the world is wide.

Some may have faults, and who  
has not,  
The old as well as young?

Perhaps we may, for aught we  
know,  
Have fifty to their one.

I'll tell you of a better plan,  
And find it works full well,  
To try my own defects to cure  
Ere others' fault I tell;

And though I sometimes hope to  
be  
No worse than some I know,  
My own shortcomings bid me let  
The faults of others go.

Then let us all, when we begin  
To slander friend or foe,  
Think of the harm one word may  
do  
To those we little know.

Remember, curses, sometimes,  
Like chickens, "roost at home."  
Don't speak of others' fault until  
We have none of our own.

And we may add a paraphrase  
of Solon's advice: "Reprimand a  
Brother privately; commend him  
publicly."

*Be not forgetful to entertain strangers: for  
thereby some have entertained angels  
unaware.*

*(Hebrews 13:2)*

# PHILIPPINE MASONRY IS ON THE MOVE

eF.R.eN

There are many indications that Philippine Masonry is, indeed, on the move!

Newly constituted Lodges and Lodges Under Dispensation have focused not only on operational effectiveness and efficiency but also on making their relevant presence felt in their respective communities.

Centennial Lodges like Pilar Lodge No. 15 and F.D. Roosevelt Memorial Lodge No. 81 have remained strong pillars of the Philippine Masonic edifice; their sustained growth is for other Lodges to emulate.

Other Blue Lodges in the different districts have put themselves and the Craft in a brighter and more visible focus in the community, both local and national, by undertaking laudable projects for the benefit of people in the community—in practice of Masonic tenets and not in competition with other fraternal and civic associations.

Filipino Freemasons abroad have organized in the name of the Fraternity. Those in the United States, for instance, have formed various Masonic associations in different States; then these associations confederated into the Philippine Masonic Association of America, Incorporated (PMMA, Inc.). In early July, this year, the PMMA, Inc.

held its 10th annual convention in Manila; in connection thereof, the officers and members donated medical equipment and supplies to the Masonic Hospital for Crippled Children and distributed used clothes, shoes, and toys to less fortunate countrymen living in some depressed areas in Metro Manila.

Many individual Master Masons have stood out in different fields of knowledge and activity. Through distinguished achievement, dedicated and disinterested service to country and humanity, or emulation-worthy conduct in both private and public life, they have, without fanfare, reflected honor on our beloved Fraternity. These Master Masons are the most quietly explosive force toward making non-Masons—as well as apathetic, non-active Masons—realize that in today's fast-changing world Masonic tenets and principles are still meaningful, relevant, and worth pursuing. They are the most eloquent response to the nettling, cynical query, "Where are the Masons now?"

There are other Master Masons whose motto is "The best way to have happiness is to *have* it." This they do without publicity, without fanfare, without any other motive but to do good to fellow human beings, particularly those who have less in life. Where are they now? They are dispersed throughout the whole grand jurisdiction.

Many brethren have sent letters to the Cabletow editorial staff expressing (1) their need for more Masonic educational articles that stimulate their minds and test their skills; (2) their gratitude to Grand Lodge Officers, as well as other talented and experienced brethren, who have helped them produce thought-provoking seminar-workshops or conventions directed to the diverse needs of their respective districts; and (3) their desire to know what the Grand Lodge and the other Lodges/Districts are doing.

In response, we include several Masonic educational articles and news items about the Grand Lodge and the

Lodges/Districts. But, brethren, you have to help us make our readers get the impression that Philippine Masonry is really on the move by continually sending us stimulating articles on Masonry and Masons and news-cum-pictures of your projects/activities.

Keeping Philippine Masonry constantly on the move is, to say the least, the best tribute to the founders and builders of Philippine Masonry and of our nation, as well as other deceased brethren whose burning desire, while alive, was to see their beloved Fraternity looked up to by all and sundry as a perennially relevant because dynamic organization.



(from left to right)

**VW Saul E. Exmundo, DGL, Bro. Raoul Victorino, SW Silanganan Lodge No. 19; VW Wilfredo Cruz, DGGM; Hon. Ismael Mathay, Jr.; VW Antonio de Jesus, PDGL; WB Delfin del Rosario, District Secretary.**

(pictures courtesy of WB Dalute Balbas, WM of Silanganan Lodge No. 19)

# F.D. ROOSEVELT MEMORIAL LODGE NO. 81

• WB Renato S. Corpuz, PM

F.D. Roosevelt Memorial Lodge No. 81 is a consolidation of three Lodges: Modestia, Liwayway and Hagdang Bato.

## LOGIA MODESTIA

The oldest of the three Lodges, Modestia (Spanish for modesty or unpretentiousness), was organized by Valentino Polintan, Antonio Salazar, Jose Tolentino and other Masons under the Gran Oriente Español of Madrid, Spain either on May 2, 1892 or July 8, 1893. Two or three years later, Masons in the Philippines were ordered arrested by the Spanish authorities. Yet, reportedly, Modestia continued with its labors until nobody was left to attend its meetings because its members either had been thrown into prison or had undergone torture.

On January 27, 1900 the Gran Oriente Español issued a new Charter to Modestia, which was designated as Lodge No. 199.

The first Lodge to be re-established during the American regime, Modestia, with Polintan as Worshipful Master, must have been an outstanding one because on June 11, 1907 the Gran Oriente Español conferred to it the title "MUY LEAL DE LA ORDEN."

In 1908, however, the Grand Regional Lodge of the Philippines (GRLP), which succeeded the Gran Oriente Español, decreed the revocation

of the Lodge Charter because Dominador Gomez, who had been made a Mason in Madrid, applied for affiliation in Logia Modestia. On the evening of May 3, 1907, while he was taking his obligation in this Lodge, several members of other Lodges opposed his admission on the grounds that "several criminal cases of a political nature had been filed against him, as president of the Union Obrero Democratica de Filipinas, and that among the charges made against him was for embezzlement." In view of the objections raised, Logia Modestia suspended the ceremony of affiliation. Dominador Gomez was acquitted by the Court of First Instance of all the charges made against him. Hence, the Lodge decided on November 16 of the same year to request him to file a new application for affiliation. The Lodge's Charter was, in effect, revoked for inviting Gomez to affiliate with the Lodge without the GRLP's approval.

In December 1912, amidst protestations from the GRLP, three Blue Lodges under the Grand Lodge of California organized the Grand Lodge of the Philippine Islands. This Grand Lodge in turn started granting charters to symbolic Lodges in the country.

The two Masonic jurisdictions, the Grand Regional Lodge of the Philippines and the Grand Lodge of California, thereafter, competed with each other for supremacy until, ultimately, they were united in 1917 through the efforts of, among others, then Senate President

Manuel L. Quezon, who was to be elected Grand Master in 1918.

In 1923, Pedro Rodriguez, Santiago Reyes, Tomas Alfonso, and Ramon Basa resurrected Modestia at Governor Forbes in Manila. It was constituted on March 17, 1923 at the original Plaridel Temple in Escolta, Manila, by the incumbent Grand Master, MW Frederic H. Stevens, as Modestia Lodge No. 83.

### LIWAYWAY LODGE

Liwayway Lodge, meanwhile, was organized in Bigaa, Bulacan by the Reyes clan headed by Ildefonso and Teodoro Reyes. Liwayway (Tagalog for dawn or morning light) was constituted on March 3, 1923 by MW Stevens and given Lodge number 81.

Hence, one may glean from the Charter of F.D. Roosevelt Mem. Lodge that the Lodge was organized in Bigaa by the Reyeses and constituted on the aforementioned date by MW Stevens.

### LODGE HAGDANG BATO

In 1924, the then Muntinlupa Mayor Tomas Molina, together with Manuel Calderon, Gregorio Littawa and Alejandro Santos, founded Lodge Hagdang Bato (Tagalog for stone stairway) in San Juan del Monte, Rizal. On July 9, 1924, the Lodge was constituted at Plaridel Temple in Escolta as Hagdang Bato Lodge No. 87 by RW Francisco Delgado, who was to be elected Grand Master in 1926.

### MERGER OF THE LODGES

Both Liwayway Lodge No. 81 and Modestia Lodge No. 83 became "too small and too poor" some four years after their respective constitutions. Unable to maintain independent

existence, they merged in 1927.

The merger barely survived the Great Depression of the early 1930s.

In 1934, the merged Lodges fused with Hagdang Bato Lodge No. 87 to form what was for sometime known as Liwayway-Modestia-Hagdang Bato Lodge No. 81.

### PERIOD OF TRANSITION

On March 23, 1935, U.S. President Franklin Delano Roosevelt, a Mason, approved the Constitution of the Philippine Commonwealth, the President of which was another Mason: Manuel L. Quezon.

When World War II broke out in 1941, F.D.R. was still the U.S. President. Many Filipino Masons who were then serving in the U.S. armed services fought the Japanese invaders.

### F.D. ROOSEVELT MEMORIAL LODGE

**Founding fathers.** After the second world war, a group of Filipino Masons who served with the U.S. Navy thought of having a common Masonic Lodge of their own. In 1948 they revived the dormant Liwayway-Modestia-Hagdang Bato Lodge No. 81 and renamed it in memory of the erstwhile American President who also had been Assistant Secretary of the U.S. Navy. Grand Master Albert J. Brazee, Jr. issued a "new" Charter to the Lodge.

The charter members listed in the footnote of the Charter of F.D. Roosevelt Memorial Lodge No. 81 were Gregorio Magsaysay, Pedro Ramirez, Hermogenes Sotto, Cenon Trias, Primitivo Gripo, Dominador Villanueva, Pascual Viado,

Victoriano Perianes, Cornelio Olosa, Juan Panadero, and Gregorio Sangalang. Magsaysay was elected Worshipful Master.

**Change of name?** When he was Worshipful Master in 1978, this writer initiated moves to drop the name of F.D. Roosevelt on the ground that it had lost its relevance in so far as time and space are concerned and to change it to one that is more consistent with the nationalistic inclinations of the young brethren, who by then outnumbered the old seadogs. This was, however, met with stiff resistance from the surviving "founding fathers" who still revered FDR's memory.

Some 46 years have passed since the time F.D. Roosevelt Memorial Lodge No. 81 was granted its present Charter. Almost all of its charter members had already dropped their working tools. But what is most humbling and inspiring is the fact that the Lodge is now actually more than 100 years old, reckoned from the birth of Logia Modestia.

**Accomplishments.** True to one of its original names, the Lodge has had modest yet splendid accomplishments.

It produced a Grand Master in 1981 in the person of MW Simeon Rene Lacson, who also sat in the Lodge's Oriental Chair for two terms: 1972 and 1973.

In 1993, WB Rafael J. Roxas, the Lodge's Worshipful Master in 1991, was elected President of the Philippine Shriners Association. The Lodge and its individual officers were, for several years, cited as **Outstanding** by the Grand Lodge of the Philippines and

the Masonic District to which it belongs: 1-C.

Also, the Lodge fellowship socials are legendary in terms of attendance and camaraderie. The late WB Alberto C. Presa, Past Master and Lodge Secretary for many years, still serves as inspiring example of a perfect Lodge host to visiting brethren from other Lodges as well as to non-Mason friends. The Lodge's old office at Plaridel Temple on San marcelino Street, Manila, was never without anybody being spiritedly entertained therein.

WB Presa died in 1980. But the tradition he had established has been carried on by succeeding Worshipful Masters — this time at new venues since the building housing the Lodge's office was demolished some ten years after his death.

Here are the Past Masters who have steered F.D. Roosevelt Memorial Lodge No. 81 to greater heights:

Gregorio Magsaysay, 1948; Pedro Ramirez, 1949; Cenon Trias, 1950; Hermogenes Sotto, 1951; Victorino Perianes, 1952; Mamerto Prudente, 1953; Juan Panadero, 1954; Estanislao Gabarda, 1955; Catalino Cabacungan, 1956; Agapito Broas, 1957; Cornelio Closa, 1958; Adres Aguada, 1959; Urbano Bello, 1960.

Gregorio Leyba, 1961; Loreto Saysay, 1962; Alberto Presa, 1963-64; Danilo Sotto, 1965; Martin Adorador, 1966-67; Antonio David, 1968; Luis A. Villanueva, Jr., 1969; Oliveros Digidigan, 1970; Baltazar Liston, 1971; Simeon Rene Lacson, 1972-73; Vicente A. Galang, 1974; Teodolfo D. Yerro, Jr., 1975.

## THE CABLETOW

Charles King, 1976; Pablo R. Araneta, Jr., 1977; Renato S. Corpuz, 1978; Pedro A. Ybañez, 1979; Teodoro A. Bay, 1980; Silverio F. Ingreso, 1981; Jose C. Padilla, 1982; Angel A. Arde, 1983; Rene de la Fuente, 1984; Renato S. Corpuz, 1985.

Pablo R. Araneta, Jr., 1986;

Pedro A. Ybañez, 1987; Gaudencio A. Aguirre, 1988; Jeremias M. Benito, 1989; Leonardo T. Chua, 1990; Rafael J. Roxas, 1991; David Yang Go, 1992; and Ricardo D. Oraa, 1993.

WB Guillermo B. Roxas is Worshipful Master for 1994.



**Knights of Columbus and Grand Lodge Officers remembering  
Bro. President M. L. Quezon**

# HOW WE CELEBRATED OUR LODGE'S DIAMOND JUBILEE

\* WM Eligio "Boy" V. Soliman

We, officers and members of Pampanga Lodge No. 48, F. & A.M., woke up early on July 16, 1994 to celebrate our 75th anniversary as a Lodge.

After opening the Lodge at 8:00 a.m., we proceeded to the Provincial Capitol Compound for the wreath-laying ceremony at the monument of MW Jose Abad Santos, PGM, Chief Justice and Martyr. MW Raymundo N. Beltran, PGM and Grand Secretary, commented that no Lodge in this grand jurisdiction had yet been named after the martyred PGM and Chief Justice. VW Samuel P. Fernandez, Grand Pursuivant and Cabletow Editor-in-Chief, also prodded the brethren to rename Pampanga Lodge Jose Abad Santos.

We informed the visiting Grand Lodge officers, however, that we wanted to retain the old name of our Lodge, and that, instead, we would move for the approval by the delegates to the Fourth Multi-District Convention in Olongapo, August 5-6, of our Lodge's resolution that the Clark Special Economic Zone and the proposed Clark International Airport be renamed Jose Abad Santos and Manuel A. Roxas, respectively.

At approximately 10 a.m., we conducted in the Lodge compound the cornerstone-laying ceremony for the proposed Pampanga Masonic Center. The ceremony was led by RW Jose Percival L. Adiong, SGW; MW Beltran; VW Benjamin J. Torres, AGS; VW Sammy Fernandez; VW Danny Yang, JGL for Central Luzon; VW Bernardino

L. Saplaco, Jr., DGL for M.D. No. 9-A; and M.D. No. 7 dignitaries: DDGM Marcelino Garcia, DGL Nestor Calimon, and PDDGMs Antolin T. Naguiat and Rene Henson.

RW Adiong subsequently urged us to exert more effort to strengthen our fraternal ties with other Master Masons in this jurisdiction.

Led by Dr. Antonio Guzman, WM of Leonard Wood Lodge No. 104, we extended free medical check-up to more than 200 residents of the community adjacent to the Lodge premises. We distributed medicines solicited, through Bro. Emil G. Santos, from Medichem Pharmaceuticals. While the medical mission was in progress, we held in open Lodge a program honoring our comrades who had dropped life's working tools. WB Vicente S. Garcia, Jr. gave the invocation; this writer welcomed the widows and orphans; and VW M. Garcia, DDGM, gave some inspiring words. Brotherhood in the Masonic Fraternity extends beyond the grave, through the boundless realms of eternity — this was what we wanted to impress upon the widows and orphans in attendance. To them we presented the Scroll of Remembrance. Touching was their response. Emceed by WB Jose "Tony" Villarete, the ceremony was fittingly closed by VW Amado L. Sadsad, who, together with VW Simeon L. Torralba, has directed untiring efforts to the completion of the Pampanga Masonic Center. We look forward to the realization of this, our dream.

## JOINT CONVENTION OF MASONIC DISTRICTS 13, 16

\* VW Ernesto A. Malapaya, SGL

### En Route to, Arrival at Daet

Accompanied by RW Danilo D. Angeles, VW Dennis T. Gabionza, VW Oscar V. Bunyi, Bro. Walter Macero of Saigon 188, and this writer, MW Pablo C. Ko, Jr. left Grand Lodge at 1115 hours, July 13. Lunched at Sto. Tomas, Batangas. Reached Daet, Camarines Norte at 2020 hours.

During dinner at the Mega Hotel, VW Carlos S. Briones, VW Ariston C. Sarmiento, Jr., VW Jose T. Seeping, Jr., and VW Ernesto C. Tabanao joined us.

### Installation of VW Briones

The Grand Master installed VW Briones as DDGM. RW Angeles casually remarked that, to the best of his recollection, this was the first ever special installation of a DDGM.

Grand Lodge Officers for the ceremony: GM - MW Ko; DGM - RW Angeles; GChap - VW Gabionza; SGW - VW Manuel Lee; JGW - WB Felipe M. Jardinel; SGD - VW Nap A. Soriano; JGD - VW Bunyi; MC - this writer; GTyl - Bro. Macero; and MM - WB Herminigildo Azor.

### Courtesy Call, Fellowship Dinner

After lunch, hosted by Daet 247,

we paid Mayor Elmer E. Panotes a courtesy call.

We had fellowship dinner (also at the Lodge) with Rev. Fr. Jose G. Marabe, JCD, parish priest of Labo, Camarines Norte, guest speaker, who had spoken on behalf of Masonry in the presence of priests, bishops and lay leaders.

He informed us that in 1983, the new Code of Canon Law does not include the old Canon Law 2335 which stipulates: "Those who join a Masonic or any other sect that conspires against the Church and lawful civil authority are subject to the major canonical penalty."

He also stated that Canon Law 1374 provides: "A person who joins an association which plots against the Church is to be punished with a just penalty..." This means, he said, that only those Masonic sects which conspire/plot against the Church are included in the canonical penalty. He quickly added, however, that lifting an excommunication against Masonry does not imply the Church's acceptance of it.

Switching to "Philippines 2000," Rev. Fr. Marabe implied the difficulty of realizing the dreamt-of newly industrialized Philippines.

"Our country is still underdeveloped," he remarked, "because many are

developing under the table... That is where they are comfor-table."

He added that pilots, when grazed against the sides of our tora-tora planes, would die, not of bullets, but of tetanus.

VW J.T. Seeping, Jr. appealed for contribution to the parish priest. Initially, some P2,020 was collected. The GM poured in P2,000, VW Bunyi another P2,000, and VW Gabionza P500—for a total of P6,520.

Grateful, Rev. Fr. Marabe related this anecdote:

"When I grow up," a young boy told his mother, "I would like to be a priest."

"Why?" asked the mother.

"Because," the boy said, "only the priests receive *abuloys* or collections."

## Floral Offering Canceled

Due to incessant rain, the floral offering at Dr. (Bro.) J.P. Rizal's monument scheduled early on July 16 had to be relinquished.

## Opening of the Lodge

A composite team of convention officers opened the Lodge, as follows: WM - VW Seeping; SW - WN Nelson Dolojera; JW - WB George Yorobe; Treas. - Bro. Tito Collada, Jr.; Sec. - WB Jose Hijastro; Asst. Sec. - WB Herminio F. Obusan; SD - WB Luis Vargas; JD - WB Dominador Vidal.

Mars. - VW Santiago P. Ferrer, Jr.; Chap. - WB George E. Rubio, Sr.; SS - WB Joaquin Lee; JS - WB Rosito Bascuna; and Tyler - VW Ernesto C. Tabanao.

## Participating Districts, Lodges

Isarog 33, Camarines Norte 107, Julian Ocampo Memorial 146, Daet 247, Naga City 257 and Catanduanes 291 represented M.D. No. 13; Bulusan 38 and Mayon 61, M.D. No. 36.

## Next Discon Host

Bulusan 38 will host the next Discon.

## Masonic Education

After the welcome address of Hon. Mayor Panotes, this writer discussed some esoterics and then politely made reference to some lapses/anomalies.

VW Bunyi, assisted by VW N.A. Soriano and JW Macero, conducted further instruction on the floorworks.

## Resolutions

The following resolutions were orally presented:

1. The incoming Grand Master address all communications to an appointee of his through the Secretary of the Lodge to which the appointee belongs.
2. All members of the District be listed down together in one volume.

This writer, at this juncture, cautioned the delegates that they should seek first the GM's approval; for MLB '84, p. 151, states that it is a Masonic offense "...to publish a list of members of a Lodge or any portion of the same without the consent of the Grand Master..."

### DGM's Message

RW Angeles, speaking in Filipino, as is his wont, exhorted the brethren to attend and register in the next Ancom in Manila.

Being not a man of means, he said, he would welcome all assistance the brethren proffer. He urged the brethren of the two Districts to suggest their nominees (three per District) so as to facilitate his decision to appoint the next DDGMs.

### GM's Address

The GM requested the brethren through Lodge Secretaries to advise Grand Lodge on their correct mailing addresses.

"Once a copy of **The Cabletow** is returned to sender (GLP), succeeding issues are to be held back until the correct address is furnished the Grand Lodge."

Again, he dealt on the new computerized dues card, pointing out that the Grand Lodge was able to ferret out **fake Masons**, that is, those who didn't have records in the Grand Lodge of any degrees conferred. Only the Grand Lodge, not the Lodge Secretary, will be issuing dues cards.

"Did you know," he asked, "that there are **current** dues cards still bearing PGM Munarritz's signature?"

He further stated that the Committee on Charters is thoroughly screening

petitions for U.D., and that it is scrutinizing lists of Charter members.

"After purging the list of Charter members of a newly constituted Lodge," the GM said, "the Committee on Charters found out that the Lodge was left with only nine members."

The GM further pronounced that Lodges are increasing in number but the Fraternity's active membership is not increasing.

As preface to the growing concern about our declining membership, he quoted the old Chinese adage: "If you want to plan for a year, plant a grain; if you want to plan for a decade, plant trees; and if you want to plan for a century, plant men."

Additionally, the Grand Master stressed, "Quality membership cannot fail to strengthen the Craft. It may even increase membership."

He then reminded the brethren that even non-voting Masons may attend and register for Ancom. He also admonished them to be circumspect about posting on bulletin boards Grand Lodge Circular No. 12, which the Grand Secretary issues every ten days.

"Such a list," he reminded them once more, "is intended for Master Masons' eyes only."

Re-emphasizing his program thrusts, he concluded, "Truth and light, taken not separately but together, are Masonry's heritage."

# GM's JOURNEY TO DAVAO

\* VW Ernesto A. Malapaya, SGL

## Warm Welcome, Dinner

MW Pablo C. Ko, Jr., VW Bernardino L. Saplaco, Jr. (DDGM-9A) and this writer were warmly met at the Davao Airport, July 22, 1994, by VW Alexander C. Advincula (DDGM-18), VW Romeo A. Yu (JGL-S. Mindanao), VW Antonio M. Legaspi, Jr. (DDGM-32), and a host of other brethren (complete with a streamer).

VW Yu hosted dinner for the GM's party and the welcoming brethren.

## Very Orderly Ceremonies

Early the next day (July 23), we motored to Tagum, Davao, some 50 kilometers north of Davao City.

After paying Mayor Victorio R. Suaybagio, Jr., PM of Tagum 204, a courtesy call, we opened the Grand Lodge at an enclosed room of the Tagum Makulay Restaurant. Thence, in a very orderly procession, we trekked through the town's main thoroughfare to the site of the cornerstone-laying and consecration ceremonies of the Tagum Masonic Temple about a kilometer away.

Grand Lodge Officers for the occasion were: *Grand Master* - MW Ko; *Deputy Grand Master* - VW Legaspi; *Senior Grand Warden* - VW Amado F. de Borja, Jr.; *Junior Grand Warden* - VW Advincula; *Grand Treasurer* - WB Melchor S. Perdido; *Grand Secretary* -

VW Edgar Grapa; *Grand Chaplain* - VW Sergio Dalisay, Sr.; *Grand Marshal* - this writer.

*Grand Lecturer* - VW Isidro R. Valles; *Grand Standard Bearer* - WB Florentino Adriano; *Grand Bible Bearer* - WB Gerardo A. Abrina;

*Grand Sword Bearer* - WB Ricardo G. Tiu; *Senior Grand Deacon* - VW Elmer F. Alias; *Junior Grand Deacon* - VW Rico B. Ibonia; *Senior Grand Steward* - WB Ludovico Parreno; *Junior Grand Steward* - WB Isidro Palubon, Jr.

*Grand Tyler* - VW Marcelino Z. Claudio; *PM Bearing Book of Constitution* - VW Reinaldo M. Uy; *Principal Architect* - WB Ricardo R. Eusebio; and *Master of the Lodge* - WM Alan R. Sombito. Orderly procession back to the temporary Lodge Hall for the closing of the Grand Lodge.

*Kudos to the brethren involved in the preparations for the ceremonies, especially VW Yu, VW Legaspi, and WM Sombito.*

## Luncheon, Fund Raising

Attended by some 100 brethren, a few Sisters, and guests, the luncheon served as springboard for raising funds for building the said temple. VW Amado F. de Borja challenged those present to be "temple builders."

VW Ber Saplaco, Jr. and this writer each started with P500 seed money. The Grand Master personally gave P5,000, and VW de Borja matched the amount. The day's total was some P15,000.

### Visit to a Senior Mason

We visited WB Teofilo Bermudez, PM, Tagum 204, who looked hale and hearty even at an advanced age of more than 80 years.

### Tree Planting Sessions

The construction of the temple of Panabo-Dalisay 238 on a 600- square meter lot donated by WB Ricardo Lacsam has already been started. On that site the Grand Master, assisted by the brethren, planted six molave seedlings.

At the Masonic Cemetery in Davao City, the Grand Master and this writer planted a tree each. The cemetery, a two-hectare land with rolling terrain, was put up by American brethren, some of whom were buried therein. It was later bequeathed to the Davao Masonic Temple Association (DMTA), which now manages and administers the same.

### Visit to Another Senior Mason

We visited WB Patricio P. de Leon, PM of Sarangani 50. At 94, he is already hard of hearing and feebly moves with support from a daughter.

We were informed that WB de Leon, who had attended a Lodge meeting a few months back, is being regularly sustained by the brethren with Sustagen and other health foods.

### Visitation to Davao 149

The Grand Master and his party attended the stated meeting of Davao 149 in Davao City. We were, of course, accorded a grand reception.

A Brother whose Mother Lodge is Mt. Matutum 156 took his oath as dual member of Davao 149.

This writer then conveyed to the brethren his observation, both pluses and minuses, of the night's rituals. He also delivered an excerpt from the Masonic Bible entitled "The Bible and Early Masonry."

The GM informed the brethren on the progress of **The Cabletow** and on the ongoing preparation of a new instruction manual for Lodge Treasurers and Secretaries.

"Computerization of records is not yet complete," he said. "Some Lodges are still issuing out the old dues card. The new computerized dues cards are issued only by the Grand Lodge."

He also mentioned the recommendation to the Board for General Purposes that a petition for U.D. should already include the existing Lodge membership (both Mother and dual) in the list of Charter members — lest the new Lodge be thinly left with a few bonafide members.

### A Visiting Australian W.M.

An incumbent Master of a Lodge in Australia, accompanied by his parents (and escorted by a Davao Brother) joined us at dinner on the ground floor of the

temple. He came in to ask for the hand in marriage of a lass in Butuan.

### Blood Letting

Our Davao City brethren have adopted a Blood Bank program because they are aware that the Philippine Red

Cross is short of blood and need their assistance. Hence, led by Toril 28, they sponsored a blood-letting as an opportunity to do something for others by giving of themselves. The opening portion was graced by the presence of the Grand Master before he and his party departed for the airport.

## Mason Daw Talaga?

**WB Roberto Q. Pagotan**

Worshipful Master, Pagkakaisa Lodge  
No. 282

*Meron akong kakilala  
Mason daw siyang talaga.  
Lahat ng kanyang sasakyan  
Tadtad ng parapelnalya.  
Siya'y member ng Oasis  
at York Rite pa rin talaga.  
Member pa rin ng Scottish,  
Shirner pa rin ang pang bola.  
Pabasahin mo ng coded  
Kinakalawang na daw siya.  
Lahat ng Stated meetings  
Sa Special mas lalo na,  
Ni anino di makita.  
Ang lagi niyang sinasabi  
Walang oras laging busy,  
Pero ayaw siyang umamin  
Na siya ay hindi worthy.  
Ilan ba ang Brod natin  
Na magaling lang sa porma,  
Pagsiningil ng assessment  
Mas makunat pa sa goma  
Ngunit pag siya ay nagipit  
Sa mga worthy ang punta.  
Ang ugali niyang pangit  
Marapat lang na maiba.*

## Olongapo Multi-District Convention

\* eF.R.eN\*

### GRAND LODGE OFFICERS GO A-FISHING

Fishing at the Subic Bay Metropolitan Authority waters in the morning of August 5, 1994 was a truly enjoyable experience to VW Ernesto A. Malapaya (SGL), VW Roy M. Chu (Grand Marshal), VW Dennis T. Gabionza (Grand Organist), and VW Bernardino Saplaco, Jr. (DGL, M.D. No. 9-A). They were ably assisted by VW Emiliano Leonor, DGL of convention host M.D. No. 8A, and WB Ramon E. Gavino of Zambales Lodge No. 103.

These brethren found fishing so absorbing that they wolfishly lunched only at 4:45 p.m.

"Had the Grand Master, an angler in his own right, been there," the SGL told us, "he should have seen the one that got away — at least, that was what the three apprentices (Roy, Dennis and Ber) seemed to be conveying to all and sundry."

### DINNER, FELLOWSHIP HEAVILY ATTENDED

The dinner and fellowship at the Marmont Resort Hotel, Olongapo City, in the evening of August 5 was heavily attended by brethren, some of whom brought in their better halves. In attendance were military brethren, General Willy Cruz, who provided some of the hearty wine, and General Artemio Tadiar, who even served as

emcee. Enjoyable was the fellowship. Our OES Sisters and the DeMolays performed dance medleys (cha-cha, swing, lambada, and waltz); the Job's Daughters, together with the DeMolays, on the other hand, showed their prowess in modern dancing. A very young Sister Susan rendered a couple of songs.

### DGM, CITY MAYOR LEAD FLAG- RAISING, WREATH-LAYING CEREMONIES

RW Danilo D. Angeles, DGM and Acting Grand Master for the day, and Hon. Cynthia G. Cajudo, Olongapo City Mayor, led the brethren in the flag-raising and wreath-laying ceremonies at the Rizal monument beside City Hall, 8:00 a.m., August 6.

The City Mayor's father, WB Hiram S. Gregorio, PM, gave the invocation.

After the ceremonies, the brethren motored back to the Marmont Resort Hotel, venue of the convention of M.D. Nos. 6A, 6B, 8A, 8B, and 29.

### DEMOLAYS, JOB'S DAUGHTERS' FUND RAISING

While the delegates and visiting brethren waited for the start of the convention proper, DeMolays and Job's Daughters selling raffle tickets as part of their fund-raising project warmly accosted them. They could not help but shell out some money.

MW Raymundo N. Beltran, PGM and Grand Secretary, "discovered" that one of the raffle-tickets sellers is his grandson. The discovery started the speculation that the PGM and the DGM are relatives, after all.

Lucky, indeed, were the three brethren who won the prizes raffled off during lunch, August 6.

VW Serafin Q. Roman, by the way, had some of his "*supgo*" and "*alimango*" harvests brought in from Bataan for the day's lunch.

Observed VW Ernesto A. Malapaya: "The *alimango* were so delicious that a certain man of letters and of the academe reached along the length of the presidential table for the remaining half-plateful of *alimango*."

### SINGING OF THE GRAND LODGE HYMN

Not many of the delegates to the said convention knew the Grand Lodge Hymn. Our Nueva Ecija brethren did know how to sing it, but they finished singing it ahead of the recorded version.

Clearly, Blue Lodge officers and members must exert more effort to know our Grand Lodge Hymn by heart and to sing it with fervor in solemn Masonic functions.

Should knowing how to sing the Grand Lodge Hymn be part of the proficiency examination for candidates?

### EAGER CONVENTION OFFICERS

VW Mauricio L. Valdez, DDGM of

host District 8A and therefore convention presiding officer, gave his welcome address ahead of the invocation.

Understandably, he was excited and raring to welcome the delegates, express gratitude to God for not sending rain, and thank those who had unselfishly helped in the preparations for the convention.

Delegates from the participating districts were asked to stand to be recognized. But the visiting brethren, particularly the Grand Lodge Officers, were not.

WB Romeo P. Ramos, PM, said that the guest of honor and speaker was born in 1954. Apparently, he forgot that it's wiser not to reveal, even indirectly, a lady's age.

Despite this, the convention delegates and visiting brethren came to be proud of Hon. Cynthia G. Cajudo because she belongs to a family of Masons. She herself is an erstwhile Honored Queen of Bethel No. 1, Job's Daughters. Her initiatives in putting up deep wells and an efficient garbage collection system resulted in receipt by Olongapo City of the *Galing Pook* Award from Malacañang. She expressed the hope that every Mason and every Filipino for that matter would avoid the mentality of the local *alimango*, which tends to pull down others in the process of trying to get out of a predicament or to reach the top of the "basket."

### HON. CYNTHIA G. CAJUDO ADDRESSES MASONS

Hon. Cynthia Gregorio Cajudo, City

Mayor of Olongapo, was guest of honor and speaker during the Convention. She expressed her hope that, through their programs and their virtuous lives, the Masons would be partners toward the realization of Philippines 2000.

She lauded the Grand Master in regard to his program thrust, more especially the community upliftment projects and quality membership. "Before we can share the light," she said emphatically, "we must know the source of the light, which is God, Jesus Christ himself, to whom all power has been given. We must not only believe in him but also proclaim and obey him. Before we can share the light, we must know the meaning of the light and then seek it."

Among her projects as City Mayor is the teaching of the people to have *pagsasarili* or self-reliance, to avoid crab mentality, and to have *pagkakaisa*, instead.

She thanked the Masons for the International Order of Job's Daughter; for the life of Job has taught her the true meaning of righteousness, piety, steadfast faith in God and finding strength in God toward triumph. She then urged her audience to proclaim the good news of the Lord, to live truly Christian lives, so that they will be lights in their families, in their communities, nay, in the country.

The guest speaker expressed optimism that Masons will be chosen in the 1994 Search for Model Families. She closed her speech with a reminder that in the past Masonry was relevant because there was a revolution in which the Masons were actively engaged in. Her query: "What revolution should

the Masons of today engage in to make their Fraternity as relevant as before?"

A plaque of appreciation was then presented to the Hon. City Mayor by the Convention Chairman, VW Valdez.

### GRAND SECRETARY'S HOUR

MW Beltran congratulated the host district for introducing the Grand Secretary's Hour as a unique feature.

He then voiced out certain misgivings relative to Lodge reports. In the open forum, the Grand Secretary clarified that no DDGM is to be appointed for more than two consecutive terms.

The consensus arrived at was to have clear-cut policies on the minimum number of Lodges that can form a District as well as on the formation of a Lodge.

### MASONIC EDUCATION

The exemplification team, composed of VW Oscar V. Bunyi (JGL-S. Luzon), VW Fernando F. Mariano (JGD), VW Napoleon A. Soriano (PDDGM, PGSB), and VW Danilo C. Yang (JGL-C. Luzon & Moderator), did an outstanding job.

They exemplified handling of rods by deacons and stewards, reception of dignitaries and reception and retirement of the Flag. The Flag, according to our rituals, is at a maximum tilt of 30 from the vertical while in motion, vertical at the altar, and directly diagonal from the SW corner of the pavement to the altar. During the open forum, VW Willie Cruz, DDGM of M.D. 9A, commented that, in the military (Philippines and USA), the Flag is always carried upright — never tilted. He expressed readiness to submit a thesis on this. The SGL

gave commentaries on observations of the day's rituals/proceedings such as on the Chaplain, working tools, proper manner of addressing the GM, the 3-4-5 arrangement of the lesser lights at the altar, reception and retirement of the Flag and manner of presenting the gavel to the dignitary. He then read before the brethren the article "The

Bible and Early Masonry."

# **M.D. 6B TO HOST FIFTH MULTI-DISTRICT CONVENTION**

Only Masonic District No. 6B submitted an oral bid, which was unanimously carried. Host Lodge will be San Jose Lodge No. 309.



Home is a place where,  
when you have to go there,  
then have to take you in!  
— Robert Frost

## ANCOM '95 TO BE HELD IN PICC

"The next Annual Communication will be held at the Philippine International Convention Center (PICC), Manila, on April 27-28, 1995."

This was revealed by VW J. Austria, DDGM of M.D. No. 6A. He informed the brethren that registration forms are now available, and that car stickers will be given free to early registrants. The Executive Committee for Ancom '95 has started preparing the souvenir program. VW Austria stated that Lodges/Districts would help the Nueva Ecija Masons to prepare early for the next Ancom by opportunely answering every correspondence sent them. "The list of delegates," he announced, "should be ready by the end of February." Those present in Don Juan Hall, Marmont Resort Hotel, that afternoon responded that they would give full support to their Nueva Ecija brethren and especially to the next Grand Master.

### SGW ADIONG STRESSES NEED FOR MASONIC UNITY

RW Jose Percival L. Adiong, Senior Grand Warden, challenged the delegates to unite with their other brethren so as to ensure our Fraternity's survival into the 21st century. "Let us go back to the basics," he emphasized. Among the basics we have to adhere to are obedience to Masonic authorities at all levels and showing to all and sundry that we are a Fraternity of "who can best work, best serve, and best agree." The Senior Grand Warden reminded the brethren that the founders of Philippine Masonry had proved their spirit of nationalism by demonstrating

unity, deep sense of truth and consistent commitment to Masonic principles.

It is in that way, he stressed, that we will help our Fraternity from decaying; it is in that way we will help keep the Philippines from decaying.

He pointed out that he was in agreement with his erstwhile classmate, VW Willy Cruz, DDGM of M.D. No. 9-A, relative to the movement of the Filipino flag. But, he added, pending resolution of the issue, let the Edict remain in force.

### RW ANGELES REVEALS THEMATIC FOCUS OF HIS YEAR IN GRAND EAST

Acting as Grand Master in the absence of MW Pablo C. Ko, Jr. whose illness had kept him from attending the Fourth Regional Multi-District Convention at Olongapo City, August 5 and 6, disclosed the thematic focus of his administrative program as next Grand Master of Masons in this grand jurisdiction.

The basis of his program will be the Charge of the Third Degree, specifically the second-to-last paragraph: "... The eyes of the Fraternity are now upon you. Be faithful, be just, be true and convince the world by your acts that, upon becoming a Master Mason, you have become a better man ..."

He urged the brethren to be present at his elevation to the Grand Oriental Chair and to help him push his administrative program to a fruitful finish.

"Let us," he stressed, "all subscribe faithfully to the working tools of the Craft and persistently apply their symbolic meaning to our lives."

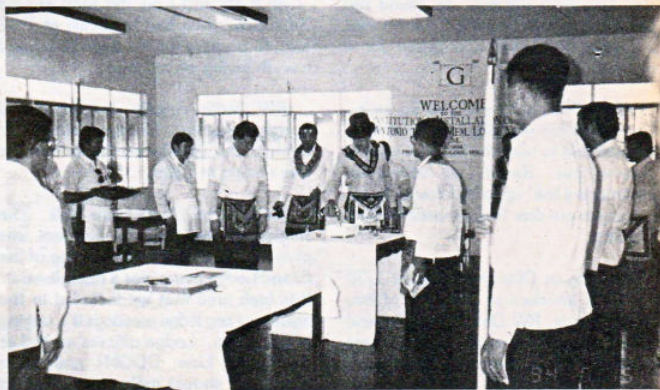
RW Angeles acted as Grand Master in Olongapo City for the second time, the first being when he took then GM Rizal Aportadera's place in a Shrine affair at the same venue.

In a light banter, RW Danny said that every time the Grand Master talks at length, even on the phone, his Acting as Grand Master may be extended by at least 10 days; for the Grand Master has been advised by his physician to refrain from talking for 10 days. Hence, should the Grand Master keep calling him, additional extensions of his "Acting" capacity may keep ensuing.

MW Pablo C. Ko, Jr., through the DGM, conveyed to the brethren that

he will make up for his absence from the convention by attending any subsequent important Masonic function in the region; Grand Lodge will expeditiously act on the brethren's requests, even through the telephone; the brethren should opportunely remit to Grand Lodge payment of dues; the policy on the new ID will be strictly enforced; and Grand Lodge will issue clear-cut regulation on the division of Districts.

Earlier, the DGM commented that it is hurting to observe that after listening for the whole day during conventions as this one, the attendance by the brethren had already dwindled when it is time for the highest officer to deliver his message. The incoming Grand Master's thematic focus is quite similar to our present Grand Master's, which is based on a statement in Chapter 5 of Matthew: "You are the light of the world."



## Sidelights

\* VW Samuel P. Fernandez

# **FOURTH REGIONAL MULTI-DISTRICT CONVENTION**

## **Marmont Resort Hotel, Olongapo City**

### **August 5-6, 1994**

#### **August 5, 1994 (Friday)**

Notwithstanding the wet and ducky weather, eF.R.eN and I braved high waters to catch up with the rest of the Grand Master's entourage who went ahead a-fishing with their new guru, VW Ernie Malapaya. (Off the cuff... VW Bernardo Saplaco, Jr. found the short cut to catching fish. He hooked a caught barracuda and posed for a picture.)

eF.R.eN and I were not so lucky. The aircon bus was filled to capacity so that we had to take the hot and uneasy ordinary bus. Result: we looked like the "missing link" up to Malolos, Bulacan, clinging to our dear lives as space became a luxury.

Arriving in Olongapo City at 1:30 a.m., we knocked at the door of two sleepy heads, RW Danilo Angeles and VW Ernie Malapaya. Both were comfortably in the arms of Morpheus.

eF.R.eN and I joined Benny Joco and company for a night cap. Though we missed the Fellowship Night, we

enjoyed the involved opinions of the brethren. Their discussions were therapeutic experience, a change from a humdrum encounter we have in the asphalt jungle of cosmopolitan Manila.

#### **August 6, 1994 (Saturday)**

eF.R.eN and I hit the sack around 3:00 a.m., then had breakfast at 7:00 a.m. to prepare for the flag-raising and wreath-laying ceremonies.

RW Danilo Angeles led the Grand Lodge entourage. He represented MW Pablo C. Ko, Jr. who on doctor's advice was resting in Cebu.

Back at the Convention Hall. The singing of the National Anthem was glorious. In contrast, the singing of the Grand Lodge hymn was a near disaster. It is high time that we included in the agenda of any lodge meetings the singing of our hymn. Lodge officers as well as the Grand Line, DDGMs and other dignitaries should make serious effort to memorize the hymn.

Hon. Cynthia Gregorio Cajudo,

Mayor of the City of Olongapo, exhorted the brethren and raised the questions: How relevant is Masonry now? What kind of "revolution" are we engaging ourselves? Mayor Cajudo was a Job's Daughter and a daughter of Past Master Hiram A. Gregorio. The honored guest believed that as a fraternity we can do much in answering the challenge of the day. What struck me was her statement: "Good or bad, we Filipinos are the best." That was a mouthful. And, a paradox?

VW Serafin Q. Roman, District Deputy Grand Master of Masonic District No. 8-A, gave some inspiring closing remarks. An aside: Our lady guest speaker touched on our "talangka mentality." VW Roman harvested from his farm delicious crabs for our lunch. Far from having "talangka mentality," the brethren showed no mercy to the crabs!

An added feature of the Multi-Convention was the Grand Secretary's hour and open forum. It was an enlightening hour indeed! MW Ray Beltran jokingly announced he would answer all questions outside his assigned topic. My only regret was that there was no Cabletow hour. *Sayang!* eF.R.eN and I would have given some hints on how the brethren can be part of Masonic history by learning the basics on how to write news, news feature, etc. The Masonic education conducted by VW Ernesto A. Malapaya with the assistance of VW Danilo Yang enlightened the brethren. Demonstrating how to carry the rods were VW Oscar Bunyi, VW Fernando Mariano, and VW Napoleon Soriano.

VW Ernesto A. Malapaya titillated the brethren with some observations to rectify some ritual omissions and commissions, capping the session with the significance of the Bible.

Except for the resolution presented by Pampanga Lodge No. 78 to rename Clark Airbase as Jose Abad Santos, and Subic as Manuel Roxas, there were no other resolutions. How the presentation of resolutions is being neglected in District Conventions is beyond me. Are we more interested in form than substance? If edicts are issued by GMs, this shows our lack of concern in this area of responsibility.

All told, the Convention was a fellowship, a renewing of acquaintances and exchanging knowledge.

RW Danilo Angeles conveyed the message of MW Pablo C. Ko, Jr. and added his wisdom by calling for the cooperation of the brethren. We went back to Manila, braving the wet and ducky weather full of memories...

Back, I recalled Shakespeare's Sonnet XXX:

*"When to the sessions of  
sweet silent thought  
I summon up remembrance  
of things past.  
I sigh the lack of many a  
thing I sought  
And with old woes new wail  
my dear time's wastern."*

## CABLETOW NEWS

\* Heneage Mitchell



### HIRAM AWARD MEDALS, SOUVENIR TROWELS NOW AVAILABLE IN MASONIC SUPPLY STORE

The Hiram Medal costs P350. It is round, 2 1/4" in diameter, with a one-inch square link support to hold a blue gross ribbon of 36" length. Its design is as follows: *three layers*, back to back. *Front side*: square & compass super embossed, surrounded with lettering "Hiram Award, Dedicated Service" gold plated. Wreath of laurel leaves surrounds outside layer with gold-plated mounting. *Back side*: engraved with the letter "Grand Lodge of the Philippines, F & A.M., to," with an open space for the name of the recipient.

The Hiram Award Medal is sold to

*Lodges only*. Its order/purchase shall be accompanied by Lodge Resolution, including justification for this award and name of prospective recipient.

No "charge account" allowed; it shall be on "pay as your order" basis.

There is, on the other hand, no restriction on the purchase of the Souvenir Trowel, which costs P160.

Specifications of the Souvenir Trowel: rhombus shape; 2 1/4" x 3; wooden handle, 3" long; chromium-plated metal, Grand Lodge seal/square and compass on top.

Lodges and brethren, take due notice and govern yourselves accordingly. — eF.R.eN

### VW RAMON GONZALES MAY BE ABLE TO SPEAK AGAIN

VW Ramon Gonzales, honorary member of Mencius Lodge No. 93, lost his power of speech as a result of a stroke he suffered last summer.

But the Sunshine Committee of the same Lodge, led by WM Pete Phoa Yong Chip, SW Wilson Keh, S.C. Chairman Mariano Cleto — together with VW Benito Ang, VW Mariano Sih, WB Andy Lim, WB William Co Dy, WB John Yu, and Bro. Mike Lim Chee We, who joined them — found out that VW Gonzales could still move freely and walk without

assistance. The brethren also found out that he was still mentally sharp. In fact, he presented them with the due guards of the three Degrees. They in turn presented him with medicine, fruits and monetary assistance.

"If he receives regular rehabilitation and medicine," his physician revealed, "he may be able to speak again."

The brethren visited other senior members of the Lodge namely: PMs John Ong Lin Siu, Federico Chiu Suy, Angeles Linguat, Te Liong Bio, and VW Benjamin Gotamco.

## PAGKAKAISA AMENDS ITS BY-LAWS

The amendments of the By-Laws of Pagkakaisa Lodge No. 282, as adopted by the Lodge in its April 15, 1994 stated meeting, was approved by MW Pablo C. Ko, Jr.

The Lodge, chosen by the District (9-B) Council as Most Outstanding Lodge, continues to publish its monthly newsletter, **The Trowel**.

Among the interesting features of the newsletter is its comic strip by WB Roberto Q. Pagotan, a most outstanding Past Master.

Here are some examples:

### 1. Fork and Spoon Mason

"Bro, ikaw ba laging umaatend ng stated meeting n'yo?"

"Talaga, kailan? Pagfellowship kasi, masarap lagi ang chibogan at toma!"

### 2. Busy Mason

"I consider myself a privileged Mason. Whenever I need assistance, I get it

from the Brotherhood."

"Do you attend stated meetings?"

"No, I don't. I'm always busy."

"So, you're a paying and asking Mason!"

### 3. Mason Nurin

"Dear, plantsahin mo itong barong ko. Aatend ako ng stated meeting."

"Anong aatend! Ipagdrivdrive mo ako at magshoshoping ako ngayon sa Makati!"

"Yes, dear, kaya nga paplanstahin ko ito, e, para ipagdrivdrive kita ngayon, e!"

### 4. Promising Mason

"I want you to know that there's nothing I wouldn't do for this Lodge, WM Sir."

"Oh, I know that, my brother... Isn't that what you've been doing for all these years?"



## WB IRINEO P. GOCE RECEIVES RECOGNITION FROM THE OFFICE OF THE PRESIDENT OF THE PHILIPPINES

WB Irineo P. Goce, retired soldier of the AFP and director of the OES, O.P., was given due recognition by Pres. Fidel V. Ramos, President of the Republic of the Philippines, for his invaluable services for the advancement of the Mother Language and the Motherland, as may be evidenced by his leadership as a founder of the O.P. Pamana ng Lahi, Inc. and as President Emeritus of the "Sentro ng Pagkakaisa sa Pambansang Wika, Pangkat Manunulat Nasyonalismo sa Malacañang."

The plaque is also in recognition for his relevant writings like "Tinig sa Ilang," "Hibik ng Inang Wika sa Inang Espanya," "Wikang Filipino," and others.

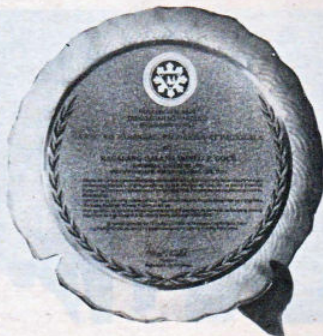
Malacañang was, above all, grateful to WB Goce for his heroic stand for the country and for teaching the Presidential Security Guards free of charge.

With heart and tongue, the following Lodges and Bodies join WB Goce, 32° KCCH, in rejoicing due to the award received: the Grand Lodge of the Philippines; Laong Laan Lodge No. 185; Lodge Perla del Oriente No. 1034, S.C.; District No. 9-A; Quezon City Bodies, A. & ASR; the Supreme Council, A. & ASR; and the Order of the Amaranth. All of these he has unselfishly served.

We also rejoice in our comrade's recognition; for he was with **The Cabletow** as Editor, "Pitak Pilipino," 1973-1980; member, Board of Trustees, 1974-1980; Associate Editor, 1980-81; and Filipino Editor, 1988-90.

The editorial staff of the **Far Eastern Freemason** also rejoices with WB Goce.

**MABUHAY KA, KAPATID!**



## WB ESTEBAN G. REQUIERME RETIRES AS AMASI ADMINISTRATIVE MANAGER

"Thank you very much for presenting me this Plaque of Appreciation and the Check for Gratuity Benefit in recognition of my services with Acacia Mutual Aid Society, Inc." Thus stated WB Esteban G. Requierme, PM, Walana Lodge No. 13, in his speech during the testimonial luncheon given in his honor on May 27, this year.

He expressed hope that the AMASI would continuously increase in membership and optimism that his

successor, VW Rodolfo H. Cardona, would assist the AMASI management in maintaining the Society's standard operation.

WB Requierme was AMASI Administrative Officer from 1967 to 1994. He was also GLI for Cosmos Lodge No. 8 in 1990-91; Officer, Grand Lodge Exemplification for Conferral and Masonic Funeral Services; and officer, District 1-A Lodge of Remembrance.



WB Esteban G. Requierme receives plaque from MW Pablo C. Ko, Jr.; others in picture (L to R): VW Bayani B. Ibarrola, also a long-time member of the Board of Trustee of AMASI; VW Eduardo M. Espejo, President of AMASI; VW Agerico V. Amagna, Jr., V-President, WB Requierme's successor as Administrative Manager

## BRETHREN CONTRIBUTE FINANCIALLY OR OTHERWISE TOWARD MAKING THE ILIGAN FREEMASONS A QUALITY PUBLICATION

The brethren of Iligan Lodge No. 207 contribute not only articles but also financial support to make their newsletter, **THE ILIGAN FREEMASONS**, a quality publication.

The latest issue, for instance, contains an enlightening article by Senior Warden Ervin S. Aspiras, entitled "The Masonic Light — a Beacon of Hope."

Bro. Aspiras' article reads in part:

"... Let us never allow our light to be blown out, as illustrated by this story.

"One Sunday morning, a girl asked her mother to explain the message of the minister's sermon on letting your light shine. The mother replied that it simply meant that each one should let his or her light shine by being good and obedient. A moment

later, a cry of the daughter's playmate was heard coming from the children's playground. Then came the daughter's shout: 'Mother, I think I just blew out my light!'

"Brethren, let us heed the call of our Grand Master. The Masonic Light becomes useful only when we put it to good use. Let our Masonic Light shine brightly before men. Let us take the example of the little candle in the poem below."

*I shine because I am a light.  
And because I shine, I am a light.*

*I don't shine in order to be seen.*

*I shine because it gives me joy to  
Shine, and to be a light.*

"All progress, all development, come from challenge and a consequent response. Without challenge there is no response, no development, no freedom."

— Arnold Toynbee

# A MASTER, A SENIOR WARDEN, AND A DDGM SPEAK

"To lead the Lodge and the members entails time, effort, patience and, above all, perseverance and sacrifice," WB Vic G. Mariano of the same Lodge 207 stated. "The Master must be equipped with wisdom and fairness so that no member may go away dissatisfied. He must always bear in mind this charge given him by the installing officer: 'You should be example of discretion and propriety; for it is only by due regard for our laws and regulations that you can expect obedience to them from others.'

Bro. Ervin S. Aspiras describes the Senior Warden's function in this manner:

"To prepare himself for the Oriental Chair, the Senior Warden must be mindful of his own actions and observe well the Worshipful Master in the administration of the Lodge. He must always remember the charge given him during the installation ceremony: '...what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should yourself avoid. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care.'

"Aside from the basic duty of assisting the Worshipful Master

in opening and closing the Lodge, the Senior Warden is tasked to 'pay the brethren their wages'. He must, moreover, take the Master's place in his absence, to set the Craft at work and to govern the Lodge."

"The Senior Warden is ever reminded by the distinctive badge of his station: the level. He should treat others fairly and equally, and serve as exemplar in promoting harmony, peace and happiness among the brethren. To do so, he must remember the installing officer's words when he was invested with the level: '...he who is placed in the lowest spoke of fortune's wheel may be entitled to our regard because a time will come, and the wisest know not how soon, when all distinction save that of goodness may cease, and death, the mighty leveler of human greatness, reduces us to the same state.'"

"By word and by deed, the Senior Warden should show to the brethren that one must be on the level with others so as to reach greater heights."

VW Salvador "Dodong" Ll. Laya, DDGM of Masonic District 25, pointed out to the brethren: "While Freemasonry frowns on advertising our good deeds, it cannot expect to attract good men

into our membership if its activities are not known to the public. Keeping the public well informed of the real essence of Freemasonry and the great charities sponsored by our Lodges should be one of the concerns of both officers and members of the Craft. The Lodge must reach out to the community and inform the public of what we are, what we stand for and what we do without violating Masonic Law or our well-established customs, particularly those relating to our ritual or work."

VW Laya urged the brethren to execute the ritualistic floor work with precision and reminded the officers to implement the candidate instruction program compre-hensively.

"We all love the Fraternity," he said. "We should therefore exert all-out effort to make every candidate well imbued and enthused with the ideals and spirit of Freemasonry, so that, in the end, he will take his proper place in his Lodge with credit to himself and honor to our beloved Fraternity." — eF.R.eN

### **SAMBOANGAN LODGE NO. 310 COMES OUT WITH MAIDEN ISSUE OF ITS QUARTERLY NEWSLETTER**

Samboangan Lodge No. 310, which was constituted in appropriate ceremonies by MW Pablo C. Ko, Jr. at the Zamboanga Garden Orchid Convention Center on June 24, this year, came out with a four-paged maiden issue of **The Beehive**.

It was WB Victor C. Ho who fathered the Lodge. On the night of July 30, 1993, he met at Palmeras Restaurant with WB Suresh U. Paramanand, Bros. Luis S. Alvares Jr., Daniel A. Tan, Nestor P. Mendoza, Antonio M. Bagaporo, Hilarion D. Llano, and Arthur B. Balaga to discuss the formation of a Lodge, which they eventually named "Samboangan."

A petition for Dispensation to form the new Lodge, signed by some 40 brethren, was filed with the Grand Lodge of the Philippines on July 31, 1993.

On September 29, 1993, MW Rizal D. Aportadera issued the Dispensation to Samboangan Lodge.

The Lodge was formally instituted on November 3, that year.

The Lodge has so far admitted nine new members. It has also undertaken several benevolent works at the Zamboanga Abandoned Children Foundation.

**The Beehive** is chaired by Bro. Edgardo M. Santos, who is ably assisted by WBs Rogelio Hernandez and Felino S. Salvador Jr. and Bro. Tomas R. Rivera Jr.

The Lodge will soon implement its clean and green program as well as its medical, civic action, and other Masonic endeavors with zeal and vigor and unity.

## BICOLANO MASONS UNDERTAKE JOINT PROJECTS

"Against the backdrop of the first Rizal monument ever erected in the country," VW Godofredo O. Peteza, Sr., District 13 DGL, reported, "a handful of brethren gathered to offer fresh flowers on both Independence Day and the 133rd birth anniversary of Bro. Jose Rizal, whose quest for unity and freedom is, to us, the symbol of his undying fraternal concern for Freemasonry."

VW Peteza expressed his dismay over the fact that other brethren who often advocate nationalism and profess the virtues of Dr. Rizal did not go out of their shell to join their brethren on both occasions.

He was quick to point out, however, that the Bicol Masons are, more often than not, united in sponsoring worthwhile projects.

Camarines Norte Lodge No. 107, Daet Lodge No. 247, and the Daet Lodge of Perfection, Bicol Bodies, A. & A.S.R., in cooperation with the National Manpower and Youth Council (NMYC) Provincial Office and the DECS Camarines Norte Division, conducted a 200-hour training program in dressmaking for 43 out-of-school youths and unemployed adults at the Masonic Center, Gov. Panotes Ave., Daet, Camarines Norte.

Ms. Henrietta S. Riñon, a teacher of San Felipe National High School, served as expert trainer.

In the simple but impressive closing

ceremonies, Dr. Herminio S. Visitacion, OIC of the DECS Nonformal Education Office in Daet, confirmed 26 of the 43 enrollees graduates in dressmaking.

"The dressmaking graduates will have to undergo the necessary Trade Test to be conducted by the Regional Manpower Office, so that they will qualify for government positions. If they pass the test, they will be considered civic service eligibles."

WB Eduardo S. Freyra, Training Director of Camarines Norte No. 107, announced that the next nonformal education course to be offered in July this year would be the Pipe Fitting or Plumbing Course.

"Your benefactor, VW Vicente N. Ongtengco, whose business ventures have reached Vancouver, British Columbia," he told the 26 graduates, "is so interested in skills development of poor but deserving out-of-school youths that he promised to grant another P25,000 to replenish the Nonformal Education Trust Fund of Camarines Norte Lodge No. 107."

Venerable Master Peteza, 32° KCCH, of the Daet Lodge of Perfection, Bicol Bodies, A. & A.S.R., WM Jose T. Seeping Jr. of Daet Lodge No. 247, and WM Santiago P. Ferrer, Jr. of Camarines Norte Lodge No. 107 called on the out-of-school youths and unemployed adults to take advantage of the skills development program of the Freemasons in Camarines Norte.

The Freemasons in that province are, indeed, active. They adopted a resolution condemning CANO-RECO on alleged deliberate nightly brownouts, which had caused consumers inconveniences and damaged household appliances.

They have also jointly organized the Keystone Foundation, Inc. as a key to resource management. Through the Foundation, they will be able to carry out vital projects.

Among the projects of the

Foundation are providing scholarships to sons and daughters of Masons in the province and renovation/expansion of the Masonic Center. An annex will provide a dormitory on the ground floor, complete with clean rest rooms, for students of the college nearby and for itinerant brethren from other Lodges. On the second floor will be an open-air social hall, where Masonic activities will be held. This will be made available to private associations for their social activities.

— eF.R.eN



Brethren and their ladies pose for memento of the joint 62nd and 13th charter anniversaries of Camarines Norte Lodge No. 107 and Daet Lodge No. 247, respectively.

## PANGASINAN LODGE NO. 56 IMPLEMENTS COMMUNITY SERVICE PROJECT

WM Leon L. Palaganas, Jr. and the members of Pangasinan Lodge No. 56 recently held a medical clinic, particularly Operation Deworming, at Barangay Tebeng, Dagupan City, of which the re-elected **kapitana** is Sister Juanita Calimlim.

More than 140 children and adults were served by the medical team composed of brethren-doctors Mariano G. de Guzman, Roy Serrano, Mariano Meneses, and Jesus Canto (who brought along with him his medical friends/staff).

Several brethren contributed cash and medicine, while others helped in the orderly flow of patients and in dispensing free medicine.

Pepsi Cola, through Bro. Constante Uson, donated three cases of Pepsi and the streamer announcing the medical clinic. VW Camilo and Sis Juanita Calimlim provided snacks and lunch for the medical team.

***Note:** We encourage the Lodge to continue publishing its newsletter, **The Level**.*



← The Barangay Captain, Sis. Juanita Calimlim wife of VW Camilo Calimlim and the brethren of Pangasinan Lodge No. 56 taking charge of the "Pharmacy" section of the Medical Clinic



→ The Barangay Staff checks the pre-listed names of patients.



## THE COUNTRY'S 25TH IOJD CHAPTER

Bethel No. 22 in Baguio City formally became, just last summer, the country's 25th Chapter of the International Order of Job's Daughters (IOJD).

Elected charter officers are

Lorraine Marie Luspo, Honored Queen; Ivy Trinidad, Senior Princess; Lorelie Ventura, Junior Princess; Yumina Leslie Bumarlong, Guide and Antoninette Lucero, Marshal.

## PHILIPPINE MASONIC ASSOCIATION OF AMERICA, INC. (PMAA)

\* Bayani E. Diokno

The Philippine Masonic Association of America, Incorporated, is now composed of eight independently organized Chapters: (1) the Association of the Filipino Freemasons of Illinois, founded in 1972; (2) the Philippine Masonic Association of America, New York Chapter, founded in 1978; (3) the Hiram Club of Tidewater, Virginia, founded also in 1978; (4) the Travelers of Washington DC, founded in 1979; (5) the Travelers of Charleston, South Carolina, founded in 1980; (6) the Philippine Masons of Texas, Inc., founded in 1987; and (8) the Travelers of Northwest Florida, Valley of Pensacola, founded in 1989.

From 1978 to 1984 existing social groups of Filipino Masons in America and in Canada exchanged exploratory visits and communications.

RW Manuel O. Obligation, founder and most eminent leader of the PMMA, New York Chapter, together with Bros. Ricardo G. Talusan and Augusto Forbes, diligently searched for and designated representatives in the States of California and Illinois.

The Hiram Club of Tidewater, Virginia hosted a meeting in 1983. It was attended by delegates from Washington, DC Metro Area and Charleston, South Carolina, and a representative from Quebec, Canada. In 1984, the Travelers from South Carolina sent an envoy to Jacksonville, Florida.

In 1984, too, delegates from New York, Virginia, Maryland, Washington DC, and South Carolina, headed by Bros. Ricardo Talusan, Jose Caymol, Rogelio Balut, and Adolfo Banguilan, entered into an agreement to unite and organize at a national level. Bro. Talusan was elected President; Bro. Arthur de Guzman, 1st Vice-President; Bro. Rogelio Balut, 2nd Vice-President; Bro. Crisanto Jorda, Secretary; Bro. Reynaldo Ibañez, Treasurer; Bro. Conrado Bersamina, Public Relations Officer; Bro. Adolfo Banguilan, Auditor. The Trustees were RW Manuel O. Obligation, Bro. Joe Caymol, and Bro. Magdaleno Morga. RW Obligation was National Adviser.

The following year, the first Annual National Convention was held in New York from August 31 to September 2. It was during this convention that the spark of a dream, patiently nurtured with sincere caring for a "kababayan," flickered into a flame that spread the warmth of LOVE to the Brethren in Chicago, Florida, and Texas.

The PMMAI is not a Lodge. It is a social organization. It relies, however, on the invaluable teachings of the Lodge in conducting its business.

As Brothers and Sisters, we endeavor to (1) promote charity; (2) encourage and assist members to actively take part in the works and activities of their respective Lodges; (3) preserve Filipino ideals, traditions, customs and cultural

traits that exemplify Masonic principles; (4) establish open communication among Filipino Masons in the United States, specifically to promote a sense of national direction; and (5) maintain liaison with the Grand Lodge of the Philippines.

We believe that charity may be in the form of kind words that help soothe those in sadness or noble deeds that comfort those who are less fortunate. We humbly extend generous and timely relief to victims of natural disasters at home and abroad. For instance, we donated medical equipment and supplies to the Masonic Hospital for Crippled Children in Manila. We also distributed used clothes, shoes, and toys to inhabitants of some depressed areas in Metro Manila.

We are committed to provide annual scholarships to needy but deserving students in our respective communities in the United States and in the Philippines.

We do communicate to promote and protect each other's welfare. We aim to be good members and respected citizens of our respective communities. We patiently endure the dictates of changes to preserve the moral values

that keep our families strong. We also help keep our environment free from pollution.

Due to the exemplary display of unity among the delegates to the 8th Annual National Convention in Houston in 1992, MW Jerome Paul Vogel, Grand Master of the Grand Lodge of Texas, led the charge to establish the Solidarity Lodge No. 1457, the majority of the members of which are Filipino Brothers. This is the second of its kind, the first being the Jose Rizal Lodge No. 1172, which was duly constituted in New York in 1984.

As we continue to strengthen the love that binds us together, we confidently look forward even beyond the year 2000, hoping that, through our Association, we will courageously and vigorously promote Brotherly Love and Charity at a global scale.

*(Note: We will feature the Chapters of the PMMAI in the next or succeeding issues. Perhaps the PMMAI will also consider donating much needed equipment to **The Cabletow** to enable the editorial staff to go to desk-top publishing. **Joke Only!**)*

Flattery is a sort of bad money,  
to which vanity gives currency.

— La Rochefoucauld

## FILIPINO MASON IS GRAND REPRESENTATIVE OF THE GRAND LODGE OF WESTERN AUSTRALIA NEAR THE GRAND LODGE OF NEW YORK

He is RW Gaddiel C. Gallardo, a former resident of Kawit, Cavite and presently a resident of Queens, New York.

He was initiated, passed, and raised at the Aguinaldo Memorial Lodge No. 31 in Kawit, Cavite in 1971. He served as Junior Warden and Senior of the same Lodge in 1978 and 1979, respectively.

He served as Senior Warden of Park Lodge No. 516 under the jurisdiction

of the Grand Lodge of Free and Accepted Masons of the State of New York in 1988 and as Master in 1989 and 1990.

An affiliate member of Jose Rizal Lodge No. 1171, RW Gallardo served as Youth Committee Chairman of the 4th Manhattan District in 1991.

Married to the former Mila Recio, he has two sons: Carlito (currently Worshipful Master of Park Lodge 516) and Arnold.



## **BEFRIEND AND RELIEVE EVERY BROTHER: FREEMASONRY DURING WARTIME**

That is the title of a book by Bro. Richard E. Shields, Jr., a member of Waxhaw Lodge No. 562, A.F. & A.M., in North Carolina. The book consists of over 100 stories of one Freemason helping another or another's family during wartime.

Although a few stories cannot be proven, the majority are true, collected from before the American Revolution to the Persian Gulf War from the American Civil War, and from before World War II to the Korean War.

The reader will be fascinated by such stories as how a young girl saved her brother by giving the Masonic Sign of Distress, the Masonic club in a German prison in World War II and the Indian Chief who saved three Masons during the American Revolution.

The book costs \$26.95. Send your order(s) to the Carolina Trader, P.O. Box 769, North Carolina, USA, 28111-0769.

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## **PHILALETHES SOCIETY MOVES INTO THE 21ST CENTURY**

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In October 1992 the Masonry Forum was inaugurated on Compu Serve, and on this Forum the Cornerstone Chapter of the Philalethes meets.

During the first 20 months over 7800 Masons and non-Masons have joined in this "Electronic Lodge Room." Here Freemasons from the British Isles, France, Germany, Italy, South Africa, Japan, Australia, New Zealand, Canada, USA, Central and South America have found the means of regularly exchanging ideas and mutually assisting each other.

The Forum Libraries contain hundreds of files and articles about Freemasonry. These include poems, graphics and suggested Masonic reading lists, as well as news and views on current issues affecting and shaping the future of our international Fraternity.

Wanna be member of the Philalethes Society or find out more about it? Then write to P.O. Box 70, Highland Springs, Virginia, USA, 23075-0070. Annual membership costs \$30 US, life membership \$300 US.

**Editor's note:** We hope that this news item will elicit more help from caring brethren and friends of Masonry to the children who are so desperately in need. We hope, too, that you will find Bro. Winship's article interesting. The *Master Mason* magazine, incidentally, ceased publication many years ago.

## WB DAVID KANE SHOWS CONCERN FOR CEBU STREET CHILDREN, CONTRIBUTES PRODUCT OF HIS RESEARCH TO PHILIPPINE MASONRY

WB David Kane, PM of Harmony Lodge No. 18, F. & A.M., Toms River, New Jersey, and his wife, Sis. Julie, have taken upon themselves the noble task of trying to alleviate the suffering of unfortunate Filipino children, particularly those in the Parian Drop-In Center in Cebu.

In early July, they sent to the Center, through Mrs. Margot Osmeña, two packages containing 154 pieces of good children's clothes for the ages 2-16. Toward the end of the same month, they sent to Mrs. Osmeña a check in the amount of \$320. "This money was collected from Masons and personal friends," WB David Kane said in his July 29, 1994

letter to MW Pablo C. Ko, Jr. "I am quite sure it will help the children of the Parian Drop-In Center to quite some extent."

In the same letter, the Past Master of Harmony Lodge No. 18 enclosed an article by Bro. Lionel Winship, entitled "What Happened at Calbayog," in the *The Master Mason*, New Jersey Edition, Vol. II, No. 8, February 1927, 147-152.

Wrote WB Kane once more: "The article is probably not known to too many Masons, and I thought you would like to have it. It has a beautiful ending of what Masonic brotherhood truly means when in great peril."



**David Kane, PM**  
Harmony Lodge #18



**Mrs. Julie Kane**

*We added subtitles and deleted some phrases/clauses to make perusal of the subsequent article a bit easier. The article, we reiterate, was discovered by WB David Kane, PM, a Masonic researcher in his own right.— eF.R.eN*

## WHAT HAPPENED AT CALBAYOG, ISLAND OF SAMAR IN APRIL 1900

\* Bro. Lionel Winship

### Fierce American Campaign, Its Aftermath

During the spring of 1900, when the American army began a drive against the insurgent forces in Luzon, a fierce campaign ensued, the immediate result of which was to cut in two the army of Aguinaldo. Wheeling toward the left, General Lawton pressed Aguinaldo's following Northward, while General Bell with the 48th and 49th colored infantry turned on the division of General Lukban, Aguinaldo's second in command, and forced it steadily toward the Southern end of the island.

Aguinaldo was not only a very efficient native general, he was also a Freemason ... General Lukban, supposedly half Japanese in blood, was a graduate of Japan's West Point, a strategist of no mean order, a cultured gentleman and a Freemason ...

General Bell's colored troops campaigned to such good purpose that Lukban was forced to the alternative of surrendering or evacuating Luzon. He chose the latter course and transferred his division to the island of Samar,

which lies almost due south from Luzon. At this time Samar was occupied by part of the 43rd regiment, U.S. Volunteers, and this force was scattered among many towns.

### American Garrison in Calbayog

The village of Calbayog was situated on a beautiful bay. During April, 1900, it was garrisoned by the second battalion of the 43rd regiment, consisting of Companies F, G, H, and E, under the command of Major Gilmore.

At the extreme end of one side of the Plaza were G Company barracks, flanked on the right by the customary church, while immediately behind this edifice were the barracks of Company E. On the other side of the plaza, opposite Company G barracks, was the guardhouse, distinguished as Post 1. A short distance from the guardhouse were headquarters, Post 2, while at the extreme end of the street was located the hospital, Post 3. This was at the village limits, a thousand yards from headquarters. At this particular time it was occupied by wounded men from Company H and a few sick soldiers

from the various companies, perhaps a dozen men in all. The only guard was the sentry at Post 3.

### Two Recruits

While the 43rd United States Volunteer Infantry was at Hoboken, en route to Manila via Suez, several men deserted and recruits were taken on in their places. Among the recruits were two in particular — Joseph Jordan ... and one Allport, a Yale man of Herculean proportions. Both Jordan and Allport were at the time on their way to South Africa to join the British army in the war against the Boers; but, deciding to fight for their native land rather than under foreign colors, they cast in their lot with the men of the 43rd. And so the spring of 1900 found these would-be soldiers of fortune with Company H in Calbayog, Island of Samar.

### Ambuscade at Matigneou

During the last of March, eleven men under command of Lieutenant Sweeney had been sent out on an expedition to map a route across the island. It was not known at the time that the redoubtable Lukban had transferred his seat of operations to Samar, but that fact soon became apparent. Near a place called Matigneou, the detachment

was ambushed while filling canteens at a little brook running through a deep ravine. A sudden burst of rifle fire was the first indication of danger. As though by mutual consent the men scurried up the bank, entrenched at the summit and began a hurried return fire at an enemy nowhere visible.

Corporal Jordan suddenly ejaculated as he pointed toward the bottom of the ravine, "They've plugged Webster!" He glanced inquiringly toward his bunkie, Allport. "What do you say?"

"Sure," grunted the ex-Yale man, and together the two soldiers plunged down the bank in an effort to rescue their comrade. When they reached the bottom of the ravine, they found that Webster had died. And now, almost simultaneously, Jordan's right shoulder was shattered by a bullet and Allport was terribly wounded in the abdomen.

Notwithstanding his own wound and his inferiority in size, Jordan succeeded in carrying his sorely stricken comrade up the bank to temporary safety. When Sweeney's detachment was eventually rescued by a relieving patrol, every man was wounded. Thus it was that the hospital at Calbayog became occupied by Company H men, including Corporal Jordan.

## Your Help We Need

Please send us reports on the activities of your Lodges, articles of lasting value, and pictures of your activities.

## Five Protagonists: All Peculiar Characters

### 1. *Jordan*

All veteran soldiers are more or less grumblers and growlers, which is as it should be. When the men are growling, it is a sign that everything is going along smoothly. But the growling of Corporal Joseph Jordan was different. He was wont to criticize more or less openly the actions of his superiors, particularly their judgment. His wound did not preclude future criticism. He bitterly railed against official wisdom that would permit the location of a hospital filled with wounded men so far from headquarters; it was distant about one thousand yards and there was but one guard.

For these reasons Corporal Joseph Jordan insisted that he be allowed to keep at the head of his bunk his loaded Krag-rifle. At first the surgeon objected strenuously; but finally, in view of the man's valor at Matigneou and his well-known characteristics, permitted Jordan to keep his weapon within reach during the time that his shattered shoulder was healing.

### 2. *Unzin*

Joseph Jordan was not the only peculiar character in the second battalion. Adam Unzin was a native of Holland: dark, supposedly educated, a baker by trade; had a form of great rotundity, a stature of exceeding briefness and a penchant for murdering the English language. In due time he became a dog-robber; which is to say, orderly cook to Major Gilmore. Hence, he abode at headquarters.

### 3. *Campbell*

Also at headquarters was another orderly of distinctive attributes. Campbell was his name, and his origin undeniably Highland Scotch. Red hair, bony frame, a burr to his tongue that fairly rasped the air, he seemed a reincarnation of one of those bloody Highlanders who charged at Killiecrankie, or campaigned with Bonny Prince Charlie to the very end at Culloden.

### 4. *John Doe*

There was Sergeant John Doe, originally of Company I, but now through some exigency of the service located with the second battalion at Calbayog. Of sturdy brown form, lowering visage, hoarse voice, powder marks on his face, tattoo marks on his arms and breast, he needed only a wooden leg and a red handkerchief tied about his head to be a dead-ringer for the old sea dog who came to the Admiral Benbow Inn. One would not have been surprised to have heard him break forth into the weird ditty, immortalized by Stevenson:

*"Fifteen men on the  
deadman's chest —  
Yo-ho-ho, and a bottle  
of rum!"*

He was at least forty-five years of age. It was surmised that "John Doe" was an alias, and it was rumored that he had been a soldier of fortune under many flags, and that he was a Freemason. He was simply another one of those divergent types that seemed to render the 43rd regiment an unique

organization; one of the hardest-fighting corps in the history of the American army, and the only one of the various regiments in the Philippine Insurrection whose exploits can be found recorded at some length in the pages of the Congressional Record.

### 5. *Malarky*

Then there was Dennis Malarky with all the virtues and many of the vices of his race. Although his favorite drink was, of course, whiskey, he soon accepted the native *beno* as a good substitute. In consequence he spent much of his time in the guardhouse.

He had not been in Samar long when he had an experience that almost caused him to take the pledge. One day while sitting on a box preparatory to going on outpost duty, he idly permitted his hand to rest upon something that felt clammy. Dennis allowed his gaze to fall. Then, "Howly Mither!" he screamed as he sprang six feet in the air, fired his rifle before he touched the floor, and bolted from the building. He had been

patting the head of a black snake that protruded from a hollow in the box. At this time Dennis did not know that in the Philippines harmless black snakes are customarily kept for mousers, in lieu of cats.

And the same night while yet on outpost duty, Dennis saw something white moving eerily in the bushes. He fired, but obviously missed. The next second an uncouth form hurtled out of the gloom and sped directly at the excited sentry. Marlarky dropped his Krag, scuttled up a tree, swallowing his cud of tobacco during the process, and beheld below the form of a bellicose Billy goat.

This story lost nothing in the telling as rendered by the sergeant of the guard, who had hastened to the relief of Malarky at the sound of the rifle shot. The net result of the two incidents was to convince Dennis that in the Islands things were not what they seemed, and that it would be well in the future not to take alarm easily, if he were to retain what little reputation he had left.



### "Outpost Duty"

When our troops first went to the Philippines, guard was mounted as a matter of course and sentries walked post as in the States. But the result of a few months experience gained in campaigning against the natives proved the futility of this. A boloman, snugly hidden in the tall grass, could neatly remove the head of a passing sentry without the soldier's comrades having an inkling of danger. Walking post was therefore discontinued and in its place was substituted so-called "outpost duty." Here the guards selected a place of concealment in the weeds, brush or rocks and endeavor thus to protect the camp. Some lives were undoubtedly saved in this manner, but it was difficult for the tired soldier to keep awake during the long hours of darkness following a day of strenuous hiking. The penalty for sleeping on post in time of war is death, although this is rarely exacted.

### Faithful Mascot

The men of the second battalion at Calbayog had a mascot in the form of white spaniel which had come ashore from a tramp steamer. This dog had saved many a soldier's reputation, if not his life, by making the rounds of the outposts during the sleepy hours and gently tugging at the collar of a derelict guard. It is probable that the dog's actions had a bad effect, so far as the safety of the camp was concerned. Many a tired sentry grew to rely too much on the round of his faithful canine friend.

### One Fateful April Night

It was about two weeks after the ambushade at Matigneou that a large

hiking party was sent out on a trip calculated to last days. Perhaps not more than fifty men fit for service were left in the barracks at Calbayog. And on the very day that witnessed the departure of the column, a merchant ship came to anchor in the bay. Her captain, a Spaniard, invited the commandant of the post, Major Gilmore, to dinner. The invitation was accepted and the major, accompanied by the surgeon, was rowed out to the ship during the early hours of evening. The officers might be gone all night; no one knew.

Among those on outpost duty this particular night were Sergeant John Doe and Private Dennis Malarky. After stationing his men, the sergeant sought out a secluded nook for himself, filled his pipe—contrary to orders—and lay back thoughtfully gazing into the starry sky. It was a quiet, peaceful evening; the tall grass and the brush scarcely waved in the night breeze and the moon cast a deceptive radiance over forest, field and stream.

### John Doe Taken as Captive

Thinking of his varied career in many lands, the sergeant eventually relapsed into slumber...

Sergeant John Doe, feeling a tug at his collar, smiled. "That faithful purp!" he murmured. But the next instant he sprang to his feet with a startled ejaculation, groping wildly for his Krag. All about him forms were passing in the moonlight. "Come!" ordered a hoarse voice, while against the throat of the sergeant was held the point of a bolo.

Four native soldiers of Lukban's division led Sergeant John Doe away.

## Malarky Killed

At his appointed place Private Dennis Malarky thought at one time that he saw weird forms flitting in the gloom. But Dennis had grown to be a skeptic in certain matters. "Tis but some devilish goat or other," he murmured. "Er a black snake, maybe." And so too late he delayed to give the alarm. Then, when he essayed to fight, he died without being able to discharge his Krag.

## Other Guards' Fate

So it was with the rest of the guards—some captured, others perished, but on the still night air rang no sound of alarming rifle shot.

## Unzin Cut into Pieces

Back at headquarters, Private Adam Unzin had an inspiration. Though but a dog-robber, he fain would once more sleep in a real bed. Now the major would undoubtedly be gone all night. At least... "I will into de major's bed roll mineself" grunted Unzin. And, taking the bull by the horns, so to speak, he laboriously climbed the stairs to the second story where the major's sleeping room was located, tumbled into bed and almost immediately began to snore.

It could not have been far from midnight when the stairs leading to the second story at headquarters creaked slightly. It really was unnecessary for them to creak more than slightly, for the man who climbed them at this time was of insignificant form and scantily clad. But in his right hand he bore that implement which from early childhood the Filipino is taught to use both as a weapon and an agricultural tool—the bolo. With the bolo a native can cut down a tree, split wood—or an enemy's

poll, peel the bark from a log or sever a trooper's head from his shoulders. He uses it either as an axe or a sword, or can throw it with great accuracy. What the machete is to the Cuban, the bolo is the Filipino; that and far more.

The prowling native, during the preceding day a harmless *Amigo*, now a warrior bold, catfooted along the hall, peering from little snake-like eyes first one way, then another. He heard a snore. Did not all officers snore? Especially Major Gilmore? "Si, si." It was even so. "Bueno!"

The native darted through the doorway, surveyed but a moment the bulky form in the major's bed, then with great dispatch proceeded to cut the unfortunate dog-robber into several pieces. Unzin's flitting from this world to the next was so sudden that he never, in all probability, realized it.

## Campbell's Retaliation

Now directly across the hall slept Orderly Campbell. The noise of the bolo shearing through bone and flesh awakened him. Seizing his Colt 45, he stepped into the hall, then glided toward the native. All six chambers of his weapon did Campbell empty into the quivering form of the erstwhile *Amigo*; then, because he was descended from the wild Highland race, he took the Filipino's bolo and cut him into two parts, both of which he threw out of the open window to the plaza below. Thereupon Campbell secured his Krag and descended the stairs with the intention of seeking other victims.

## Jordan's Courageous Stand

Calbayog's military hospital was located on the second floor of a log

and frame building. The only means either of entrance or exit was an outside stairway of rough board construction. At the foot of this stairway stood a guard, the sentry of Post 3; but other than the solitary soldier, no able-bodied man was about the hospital this night.

The wound of Corporal Joseph Jordan had not healed well. He had lost much blood at the fight of Matigneou, the climate of the Islands did not agree with him and as a result he had not left his bed since entering the hospital. On this night he felt especially down-hearted.

His thoughts reverted to his old home back there in the States, to the church at the crossroads where nearly every Sunday he had attended services. He thought he was *there*.

It was summer and the smell of newly-cut clover came on the breeze. It was hot, the roads were dusty, the farmers came in wagons, deposited their loads in front of the church, then drove to the sheds and tied their teams. Following this, many of the men gathered on the shady side of the church near the door and talked about the crops. Some crouched down on their heels and whittled as they conversed in drawling tones.

Clad in their Sunday best, the boys stood awkwardly along the side of the church and grinned at each other. Some of them stooped and cleaned the dust from their shoes with their handkerchiefs. Out in the grass a little to one side a yellow dog was jumping about furiously, teasing a snake. The air was full of the humming of bees. Jed Brown's collar was too high for him—and too tight.

And his face was as red as his necktie as he helped Mary French out of his new shiny buggy and accompanied her to the door of the church amid the stares of the men and the giggling of the boys.

Deacon White came to the door. Within sounded the lugubrious tones of the cabinet organ. They all went in... The seats were hard and the backs uncomfortable... Seth Sparrow didn't hit the right key then, when he started, "Faith of Our Fathers."... The preacher gave out the text...

Then through the open door came the sound of shots—six of them. The women looked over their shoulders. Some of the deacons fidgeted. What unprincipled wretch was it shooting woodchucks on the Lord's Day?... There would be an investigation...

Corporal Joseph Jordan sat up in cot number 1 at the Calbayog Military Hospital, rubbed his eyes for a moment and reached for his Krag! He slid his feet out of the bed and essayed to rise. He could not do it—too weak. Well, he could crawl.

Painfully Jordan made his way across the floor of the hospital until he came to the door that opened on the little platform at the head of the rough stairs. The door was ajar. With his Krag held in his left hand, the corporal crawled out to the platform. Around his neck was a belt of cartridges.

At the foot of the stairs something gleamed in the moonlight. The head of the sentry at Post No. 3 rolled for a few yards before it stopped.

Corporal Joseph Jordan thrust the barrel of his Krag over the edge of the platform, placed the butt of the piece against his injured shoulder and fired.

And then they came! There were hundreds of them. The plaza seemed full of white-clad figures; the pale moonlight beamed on bolo, kris and bayonet. Mausers spanged, bullets rapped against the walls of the hospital, yells... They were close to the foot of the stairs now. Jordan fired again, working the bolt action of his Krag with his left hand.

A thousand yards away, more than half a mile, a bugle screamed. This would be at headquarters. Too far away. Help could never get to the hospital in time. All the wounded men would be butchered, and the natives would be gone before any relief could possibly come.

Two insurgents sprang upon the steps. Jordan's Krag spanged twice and the Filipinos rolled to the foot of the stairs. Natives came so fast that they hindered each other; for the stairway was narrow and very steep. Only one man at a time could well negotiate the passage.

It bothered Jordan to reload his piece when the magazine became empty, but he managed to effect it just in time. A native was already lunging at him four steps below the top when the rifle cracked again. The Filipino swayed dizzily for a moment, crumpled, then went bumping down the steps. His comrades, just behind, clung to the railing and let the body go past. The stair was now full. Bang! bang! bang! went his Krag as fast as Jordan could work the bolt. At the foot of the ascent a great heap of bodies grew so rapidly that the

screaming, clawing natives could hardly climb over it. Prone on the platform with only his head visible, Jordan presented a target that to the Filipino rifleman was almost impossible. Then, too, he was in the shadow of the building.

And now at headquarters a company was forming. Deep-toned cheers came down the night wind. But they were more than a half-mile away.

Again the natives swarmed about the foot of the stair. Some seized the bodies of their dead and tried to wrench them from the gruesome pile. Others managed to climb over the obstruction and leap like cats up the steps. But ever, as methodically as the ticking of a clock, barked Jordan's rifle. The pile of bodies grew apace.

A rush of heavy shoes sounded near. A native yapped a command. His men turned and fired one innocuous volley at the charging soldiers, then silently stole away.

Thus did Corporal Joseph Jordan hold the stair at Calbayog Military Hospital, saving the lives of all the wounded men. And the price he paid was breaking again his partially healed shoulder. He was promoted to a sergeancy and was given the Medal of Honor.

### John Doe's Fate

With three other soldiers, who had escaped the fate of the majority on outpost duty that night, Doe was led away by the retiring party of natives. It was whispered that the Yankees were to be taken to Lukban's headquarters in the mountains and there questioned about the American forces. Should they refuse to answer, they would be tortured.

Should they still persist in their refusal to divulge military information, they would be killed.

For many weary miles the captives were conducted along mountain trails, across rushing torrents and dismal swamps. At last came the time when they were brought face to face with the great native leader.

Then spoke Sergeant John Doe: "General Lukban, your attention, please!"

Forthwith the sergeant gave the ancient sign, known to the initiated of all races. And seldom indeed is it given in vain. It was not in vain at this time.

"My Brother!" murmured General Lukban, and clasped the piratical looking non-com about the neck. Then, after the manner of certain people, Lukban kissed John Doe on both his cheeks. Feasting him for a time, he eventually brought his captive under a flag of truce to the American lines and gave him freedom...



...Olangapo, sweet Olangapo!

# DIRECTORY OF LODGES - ADDENDUM

## DISTRICT NO. 1-A

### BIAK NA BATO LODGE NO. 7

Secretary : WB Benjamin L. Padilla  
 Sec. Address : c/o GLP

WM Address : Unit 1903-c Gotesco, Regency  
 Twin Towers Concepcion,  
 Manila  
 Sec. Address : 504 Nueva St., Binondo, Manila

## DISTRICT NO. 1-B

### ARAW LODGE NO. 18

Secretary : JOEL F. DESCALLAR  
 Sec. Address : #22 Scout Fernandez, Q.C.

### DAPITAN LODGE NO. 21

Secretary : WB MARCELO AGUSTIN  
 Auditor : WB FRANCIS MAHER

## DISTRICT NO. 1-C

### F.D. ROOSEVELT MEM. LODGE NO. 81

Address : 1440 San Marcelino, Manila  
 Stated Meeting : 2nd Saturday 4:00 PM  
 Worshipful Master : GUILLERMO B. ROXAS  
 Senior Warden : JUAN LUIS FAUSTMANN  
 Junior Warden : CARLOS VILLANUEVA  
 Treasurer : PEDRO YBANEZ  
 Secretary : RENATO CORPUZ  
 Auditor :  
 WM Address : 150 Lauan St., Ayala Alabang  
 Sec. Address : #9 Nini Ramos St., B.F. Resosrt  
 Vill., Las Piñas

### SERVICE LODGE NO. 95

Address : 1440 San Marcelino, Manila  
 Stated Meeting : 2nd Friday 6:00 PM  
 Worshipful Master : VICTOR A. YU  
 Senior Warden : NESTOR M. LOCSIN  
 Junior Warden : PAUL Y. CHUA  
 Treasurer : RUDDY C. TAN  
 Secretary : BOBBY L. GO  
 Auditor :

## DISTRICT NO. 2

### SANCHEZ MIRA LODGE NO. 233

Address :  
 Stated Meeting :  
 Worshipful Master : HERMAN C. ASANIAS  
 Senior Warden : ISIDRO MARAMAG  
 Junior Warden : JESUS C. RARALJO  
 Treasurer : BIENVENIDO C. CACATIAN  
 Secretary : JULIAN J. TOLENTINO, JR.  
 Auditor : MANUEL B. MACABUGAO  
 WM Address :  
 Sec. Address :

## DISTRICT NO. 6-A

### TALAVERA LODGE NO. 273

Address : Talavera, Nueva Ecija  
 Stated Meeting : 3rd Saturday 2:00 PM  
 Worshipful Master : LEONARDO T. TING  
 Senior Warden : FRANCO S. MANAHAN  
 Junior Warden : FLORENCIO M. GLORIA  
 Treasurer : FELICIANO P. HIERCO  
 Secretary : DANIEL M. FERRER  
 WM Address : Caliphan, Talavera, Nueva Ecija  
 Sec. Address : Pag-asa Dist., Talavera,  
 Nueva Ecija

### SAN JOSE CITY LODGE NO. 309

Address : San Jose City, Nueva Ecija  
 Stated Meeting : 4th Saturday 2:00 PM  
 Worshipful Master : DR. ROLANDO VALENCIA  
 Senior Warden : DR. WILFREDO BOBILA  
 Junior Warden : FILOTEO JIMENEZ  
 Treasurer : ANSELMO MUNSAYAC  
 Secretary : ANDRES R. GARCIA  
 WM Address : Bonifacio St., San Jose City,  
 Nueva Ecija

# THE CABLETOW

Sec. Address : Malasin, San Jose City, Nueva Ecija

## DISTRICT NO. 7

**MARCELO H. DEL PILAR MEM.  
LODGE NO. 272**

Worshipful Master : GILBERT B. BARROQUILLO

## DISTRICT NO. 9-A

**RAFAEL PALMA LODGE NO. 147**

Secretary : VW Froilan T. Madri, an  
Sec. Address : Pook Amorsolo, UP, Diliman, Q.C.

**CAPITOL CITY LODGE NO. 174**

Address : Quezon City  
Stated Meeting : Last Saturday 3:00 PM  
Worshipful Master : PEDRO U. PAGUNURAN  
Senior Warden : JUSTO WAYLAND M. CABANBAN  
Junior Warden : PUBLIO JUSTO E. CALIP  
Treasurer : RODOLFO D. RIMANDO  
Secretary : BENJAMIN R. VILLANUEVA, PM

Auditor :  
WM Address : 61-c Gregorio Roxas St., Manress, Q.C.  
Sec. Address : 1306 Quiricada St., Tondo, Manila

**LAONG-LAAN LODGE NO. 185**

Address : Quezon City  
Stated Meeting : 1st Saturday 9:00 AM  
Worshipful Master : MARLON B. AQUINO  
Senior Warden : JAIME N. FEBRE  
Junior Warden : ADAM E. JIMENEZ III  
Treasurer : BERNARDINO C. CABADING  
Secretary : GENEROSO R. CORTEZ  
Auditor :  
WM Address : 71 Sto. Toribio San Juan, Metro Manila  
Sec. Address : 272 J.P. Rizal, Proj. 4, Q. C.

**ANDRES BONIFACIO LODGE NO. 199**

Address : Katarungan St., Cor. Kalayaan Avenue, Q.C.

Stated Meeting : Last Friday 6:30 PM  
Worshipful Master : ERNANI S. CASTELO  
Senior Warden : DANIEL F. DE LEON  
Junior Warden : RAYNOR L. TAROY  
Treasurer : ALLAN O. BONTUYAN  
Secretary : ALEJANDRO G. FRIAZ, JR.  
WM Address : 11 Dunhill St., Fairview Park, Q.C.

Sec. Address : 86-L 27 Lagro Subd., Novaliches, Q.C.

**MANDALUYONG LODGE NO. 277**

Address : Capitol Masonic Temple, Quezon City  
Stated Meeting : 3rd Saturday 3:00 PM  
Worshipful Master : JOSE GUILLERMO  
Senior Warden : PEDRO R. FALCON, PM  
Junior Warden : RUBEN SIKAT  
Treasurer : ROMEO L. SARENAS, PM  
Secretary : RAMON G. NUÑEZ, PM  
Auditor : LUCILO T. HONORIO, PM  
WM Address : 28 Sweden, Better Living, Parañaque, M.Mla.  
Sec. Address : 12 St. Paul St., Horseshoe Vill., Cubao, Q.C.

## DISTRICT NO. 10

**PINTONG-BATO LODGE NO. 51**

Address : Bacoar, Cavite  
Stated Meeting : 2nd Saturday 4:00 PM  
Worshipful Master : MIGUEL T. JIMENEZ  
Senior Warden : ANTONIO Y. DE GUZMAN  
Junior Warden : NICASIO C. PAGTAKHAN  
Treasurer : DELFIN G. GAWARAN, PM  
Secretary : ANGELITO R. MIRANDA  
Auditor :  
WM Address : Wed. St., Saint Joseph Vill., Bacoar, Cavite  
Sec. Address : Banalo, Bacoar, Cavite

**PRIMERA LUZ FILIPINA LODGE NO. 69**

Address : Binakayan, Kawit, Cavite  
Stated Meeting : 1st Saturday 5:00 PM  
Worshipful Master : DOMINADOR V.R. EUGENIO  
Senior Warden : VICENTE DE GRANO  
Junior Warden : ELIANI D. CAMANTIGUE  
Treasurer : JULIO G. AGANA, SR.  
Secretary : EULOGIO I. ARNAN, JR.  
Auditor : ANGELITO S. CAGUIAT

WM Address : 718 Iunas St., Manadaluyong,  
Metro Manila  
Sec. Address : 47 Palico St., Imus, Cavite

**BAGONG ILAW LODGE NO. 97**

Address : Noveleta, Cavite  
Stated Meeting : 1st Saturday 5:00 PM  
Worshipful Master : ESPERIDION A. ZAPANTA  
Senior Warden : OLIVER C. CUEVAS  
Junior Warden : TEODULO P. CLEOFFE  
Treasurer : MIGUEL P. ALVAREZ  
Secretary : AQUILINO H. REYEL  
Auditor : GUILLERMO O. SALUD, JR.  
WM Address : Josephine Subd., Panamitan,  
Kawit, Cavite  
Sec. Address : 130 San Jose, Noveleta, Cavite

**INDANG LODGE NO. 115**

Address : Indang, Cavite  
Stated Meeting : 2nd Saturday 2:00 PM  
Worshipful Master : RUPERTO S. SANGALANG  
Senior Warden : HERADEL B. FERANIL  
Junior Warden : DAMIAN B. PERIDO  
Treasurer : ELIPIDIO E. LEGASPI, PM  
Secretary : LEOVIGILDO R. ROMEROSA,  
PM  
Auditor : RUBEN C. VIDALLON, PM  
WM Address : DSAC, Indang, Cavite - 4122  
Sec. Address : 44 San Gregotio St., Indang,  
Cavite

**TAGAYTAY LODGE NO. 165**

Address : Tagaytay City  
Stated Meeting : 3rd Saturday 2:00 PM  
Worshipful Master : GILBERTO S. TOLEDO  
Senior Warden : WILFRIDO S. VELAZCO  
Junior Warden : ERNEL J. DE GUZMAN  
Treasurer : VW VIRGILIO F. SARMIENTO  
Secretary : WB ANTOLIN B. GEMANIL,  
PM  
Auditor :  
WM Address : 72 P. Montoya St., Silang,  
Cavite  
Sec. Address : 118 E. Gonzales St., Silang,  
Cavite

**MAGDIWANG LODGE NO. 238**

Address : Noveleta, Cavite  
Stated Meeting : 2nd Saturday 5:00 PM

Worshipful Master : CIPRIANO T. PASCO  
Senior Warden : RAPIALINO J. DIAZ  
Junior Warden : JESUS J. MEDINA  
Treasurer : ROMEO C. CASTRO  
Secretary : WB LEONARDO R. PINEDA,  
PM  
Auditor : VVB IRENEO RACIMO  
WM Address : Amaya, Tanza, Cavite  
Sec. Address : San Rafael II Noveleta, Cavite

**LA NAVAL LODGE NO. 269**

Address : Sangley Point, Cavite City  
Stated Meeting : 3rd Saturday 5:30 PM  
Worshipful Master : NEMESIO I. DABAL  
Senior Warden : RENERIO M. ECHANO  
Junior Warden : WILBERTO M. FAMOSO  
Treasurer : FEDERICO D. DELA CRUZ,  
PM  
Secretary : GODFREY A. ALONDAY, PM  
Auditor : VVB ARTURO Y. CAPADA,  
DGL  
WM Address : 523-D La Naval Rd., Sangley  
Point, Cavite  
Sec. Address : 563-A Ladesma St., Sangley  
Point, Cavite

**SAINT AUGUSTINE LODGE NO. 300**

Address : Tanza, Cavite  
Stated Meeting : 4th Saturday 6:00 PM  
Worshipful Master : WB HERMOGENES F.  
ARAYATA, JR.  
Senior Warden : ROLANDO C. MANAS  
Junior Warden : RAYMUNDO DEL ROSARIO  
Treasurer : NORBERTO VILLAMAR  
Secretary : ANGEL RICA ALVAREZ  
Auditor :  
WM Address : Tanza, Cavite  
Sec. Address : Tanza, Cavite

**DISTRICT NO. 11**

**MALINAW LODGE NO. 25**

Address : San Pablo City, Laguna  
Stated Meeting : 2nd Saturday 5:00 PM  
Worshipful Master : ODILON C. AQUINO  
Senior Warden : RECTOR G. BRIÑAS  
Junior Warden : JOSELITO O. FOLLOSCO  
Treasurer : NICETAS B. GAVINO, JR.  
Secretary : NICANOR C. BELSONDA, PM  
Auditor : FELIZARDO O. AQUINO, PM

## THE CABLETOW

WM Address : c/o San Pablo Mfg. Corp. 140  
W.P. Schetelig Ave., San Pablo  
City  
Sec. Address : M. Leonor St., San Pablo City

### PINAGSABITAN LODGE NO. 26

Address : Sta. Cruz, Laguna  
Stated Meeting : 1st Saturday 2:00 PM  
Worshipful Master : ILUMINADO MONZON  
Senior Warden : PABLO DEL MUNDO  
Junior Warden : MAURO NEQUINTO  
Treasurer : RUBEN FALAGUE  
Secretary : ONOFRE REYES  
Auditor :  
WM Address : Villa Silangan Subd., Sta. Cruz,  
Laguna  
Sec. Address : Sto. Angel Central, Sta. Cruz,  
Laguna

### MAKILING LODGE NO. 72

Address : Demarse Subd., Los Baños,  
Laguna  
Stated Meeting : 4th Saturday 2:00 PM  
Worshipful Master : ESTEBAN C. GODILANO  
Senior Warden : GREGORIO J. TABUENA  
Junior Warden : ALEXANDER G. FLOR  
Treasurer : EUGENIO P. ENRIQUEZ, PM  
Secretary : MAGDALENO B.  
DIMARANAN, PM  
Auditor : BONIFACIO T. MERCADO,  
PM  
WM Address : IRRIGIS Laboratory College  
Laguna  
Sec. Address : 49 Dinorado St., Sta. Fe,  
Laguna

### SIERRA MADRE LODGE NO. 181

Address : Hi-way Paete, Laguna  
Stated Meeting : 2nd Saturday 2:30 PM  
Worshipful Master : ROLANDO A. BAGABALDO  
Senior Warden : LAURITO C. VILLARIN, JR.  
Junior Warden : NILO B. GAVIA  
Treasurer : BENIGNO V. CADAWAS, JR.  
Secretary : ROMULO P. ALCALA  
Auditor : VW LEANDRO B.  
BALQUIEDRA  
WM Address : Paete, Laguna  
Sec. Address : Sta. Cruz, Laguna

### JOSE P. RIZAL (CALAMBA) LODGE NO. 270

Address : Calamba, Laguna  
Stated Meeting :  
Worshipful Master : FRANCISCO L. TAN  
Senior Warden : MANUEL B. MENDOZA  
Junior Warden : NARCISO G. CANSICIO  
Treasurer : OSCAR JAURIQUE  
Secretary : CALVIN P. ESTUDILLO  
Auditor :  
WM Address :  
Sec. Address :

### SAN PEDRO LODGE NO. 292

Address : San Pedro, Laguna  
Stated Meeting : 1st Saturday 2:00 PM  
Worshipful Master : FELIZARDO P. TIRADO, PM  
Senior Warden : MICHAEL V. CASIPIT  
Junior Warden : LORENZO C. DIAZ  
Treasurer : VICENTE D. SALAZAR, JR.,  
PM  
Secretary : PERFECTO L. ALIBADBAD,  
PDGL  
Auditor : EUFRACIO R. MANARIN, PM  
WM Address : 46 Rizal St., Phase 3 Pacita I,  
San Pedro, Laguna  
Sec. Address: 73 New Years Ave., GSIS-Holiday Hills,  
San Pedro, Laguna

## DISTRICT NO. 12

### BALINTAWAK LODGE NO. 28

Address : Gumaca, Quezon  
Stated Meeting : 1st Saturday 2:00 PM  
Worshipful Master : LEONARDO LLAVANES  
Senior Warden : DARWIN PRIETO  
Junior Warden : ZOSIMO MARASIGAN  
Treasurer : ROMEO LOPEZ  
Secretary : JUAN R. PALADAN  
Auditor :  
WM Address : Gumaca, Quezon  
Sec. Address : Atimonan, Quezon

### KALILAYAN LODGE NO. 37

Address : PNR Station, Lucena City  
Stated Meeting : 2nd Saturday 4:00 PM  
Worshipful Master : LUIS LC VIZCOCHO, JR.  
Senior Warden : FILIMON P. CAGAWAN, JR.  
Junior Warden : REYNALDO O. CALAYAN,  
JR.

Treasurer : ISAGANI P. ABARICIA  
 Secretary : WILFREDO P. FRONDOZA, PM  
 Auditor : REYMUNDO M. VALBUENA  
 WM Address : c/o Wimpys Yumburger, Lucena City  
 Sec. Address : c/o City Health Office, Lucena City

**TAYABAS LODGE NO. 43**

Address : Tayabas, Quezon  
 Stated Meeting : 3rd Saturday 3:00 PM  
 Worshipful Master : BENITO Q. SALVATIERRA  
 Senior Warden : MAXIMO V. BUNYI  
 Junior Warden : BUENAVENTURA CABUYAO  
 Treasurer : FERNANDO PASANG  
 Secretary : BEN-HUR T. SACOPLA  
 WM Address : 25 Katipunan St., Lucban, Quezon  
 Sec. Address : Mira-Monte Subd., Lucban, Quezon

**PLARIDEL LODGE NO. 74**

NO DATA AVAILABLE

**DISTRICT NO. 13**

**ISAROG LODGE NO. 33**

Address : Concepcion Pequeña, Naga City  
 Stated Meeting : 2nd Saturday 5:30 PM  
 Worshipful Master : GEORGE S. YOROBÉ  
 Senior Warden : AMADOR D. CUVIN  
 Junior Warden : JOSE JAIME O. NALDOZA  
 Treasurer : PIO O. FLORES  
 Secretary : GAVINO LL. PLOPENIO  
 Auditor :  
 WM Address : 50 Peñafrancia Ave., Naga City  
 Sec. Address : 67 San Felipe, Naga City

**CAMARINES NORTE LODGE NO. 107**

Address : Daet, Camarines Norte  
 Stated Meeting : 2nd Saturday 7:30 PM  
 Worshipful Master : VW SANTIAGO P. FERRER, JR.  
 Senior Warden : ENRIQUE D. LUKBAN  
 Junior Warden : ANTONIO T. ABEREA, JR.  
 Treasurer : HONORIO S. SAMANTE

Secretary : GODOFREDO O. PETEZA, SR.  
 Auditor :  
 WM Address : Taft St., Daet, Camarines Norte  
 Sec. Address : Magallanes Iraya, Daet, Camarines Norte

**JULIAN OCAMPO MEM. LODGE NO. 146**

Address : Univerity of Saint Anthony  
 Stated Meeting : Last Saturday 6:00 PM  
 Worshipful Master : BENJAMIN S. NGO  
 Senior Warden : BENITO S. NGO  
 Junior Warden : SANTIAGO D. ORTEGA, JR.  
 Treasurer : MICHAEL S. NGO  
 Secretary : JOSEFINOR. CATANGUI, JR.  
 Auditor :  
 WM Address : NGO and Sons Trading Hardware, San Roque, Iriga City  
 Sec. Address : Lourdes Hospital San Roque, Iriga City

**DAET LODGE NO. 247**

Address : Daet Masonic Center, Daet, Camarines Norte  
 Stated Meeting : 3rd Saturday 7:30 PM  
 Worshipful Master : VWB JOSE T. SEEPING, JR., PM, PDGL  
 Senior Warden : JERBERT O. YAO  
 Junior Warden : AURELIO R. AGUILAR  
 Treasurer : TITO C. COLLADA, JR.  
 Secretary : HERMINIO F. OBUSAN  
 Auditor :  
 WM Address : Pandan-Lagon, Daet, Camarines Norte  
 Sec. Address : Basud, Camarines Norte

**NAGA CITY LODGE NO. 257**

Address : Naga City  
 Stated Meeting : 3rd Saturday 6:00 PM  
 Worshipful Master : ROSITO S. BASCUÑA  
 Senior Warden : HARGUN K. RAMCHAND  
 Junior Warden : EFREN R. BADONG  
 Treasurer : ELMO P. PILAPIL  
 Secretary : JOSE P. HIJASTRO, PM  
 Auditor : VW EUGENE L. ONG, PM, PDDGM  
 WM Address : Pili, Camarines Norte  
 Sec. Address : Bello Bldg., Naga City

## THE CABLETOW

### CATANDUANES ISLAND LODGE NO. 291

Address : Virac, Catanduanes  
Stated Meeting : 4th Saturday 6:00 P.M.  
Worshipful Master : LUIS VARGAS  
Senior Warden : ROMEO CARAAN  
Junior Warden : AMADOR SABADO  
Treasurer : ROBERTO RODULFO  
Secretary : ALEXANDER CANING  
Auditor : ARISTON SARMIENTO, PM  
WM Address : Concepcion, Virac  
Sec. Address : Our Lady's Village, Virac

### DISTRICT NO. 14

#### ILOILO-ACACIA LODGE NO. 11

Address : Iloilo City  
Stated Meeting : 1st Saturday 5:00 PM  
Worshipful Master : EDGARDO L. CATILO, PM  
Senior Warden : VW ROMEO H. MEDIODIA, PDDGM  
Junior Warden : CESAR R. REGALADO, PM  
Treasurer : JUANITO L. VELOSO, PM  
Secretary : CESAR V. SALIENTE, PM  
Auditor : LEON B. GELLADA, JR., PM  
WM Address : NHA, Mandurriao, Iloilo City  
Sec. Address : P.O. Box 208, Masonic Temple Iloilo City

#### MAKAWIWILI LODGE NO. 55

Address : Roxas City  
Stated Meeting : 4th Saturday 5:00 PM  
Worshipful Master : BENITO SIHYON  
Senior Warden : REY ANTONIO ALTAVAS  
Junior Warden : IVAN CHU  
Treasurer : LOUIE TE LU ENG  
Secretary : ARTHUR YOUNG  
Auditor : MARIANO DIOSO, JR.  
WM Address : Roxas City  
Sec. Address : Roxas City

#### HAMTIK LODGE NO. 76

Address : San Jose, Antique  
Stated Meeting : 2nd Saturday 9:00 AM  
Worshipful Master : VW JOSUE L. CADIAO, PDDGM  
Senior Warden : RAMON M. ABIERA  
Junior Warden : ROMULO F. DELA CRUZ  
Treasurer : RODOLFO T. GARFIN  
Secretary : DOMINGO Z. UY

Auditor : VICTORIANO V. VILLAGRACIA  
WM Address : Villa Julita, Badiang, San Jose, Antique  
Sec. Address : Bugasong, Antique

#### KALANTIAO LODGE NO. 187

Address : Iloilo City  
Stated Meeting : 3rd Saturday 5:00 PM  
Worshipful Master : EFRAIN V. BALDAGO, PM  
Senior Warden : ALEJANDRO O. QUE  
Junior Warden : BENITO K. COO  
Treasurer : VICENTE TANG  
Secretary : RENATO V. ALBA, PM  
Auditor :  
WM Address : LJ Ledesma Subd., Jaro, Iloilo City  
Sec. Address : 236 Sambag, Jaro, Iloilo City

#### GRACIANO LOPEZ JAENA LODGE NO. 194

Address : Sara, Iloilo  
Stated Meeting : 4th Saturday 3:00 PM  
Worshipful Master : ROMEO A. GILDORÉ  
Senior Warden : TERESO PEÑAFLORIDA  
Junior Warden : FLORESO B. TUGBANG  
Treasurer : SALVADOR B. MALLO, JR., PM  
Secretary : ALFREDO A. BEBOSO, PM  
Auditor : ANTONIO G. SY, PM  
WM Address : Sara, Iloilo  
Sec. Address : Sara, Iloilo

#### AKLAN LODGE NO. 205

Address : Andagao, Kalibo, Aklan  
Stated Meeting : 2nd Friday 5:00 PM  
Worshipful Master : VICTOR J. NABIONG  
Senior Warden : SIMEON M. ARCE, SR., PM  
Junior Warden : HERBERT Y. ILEDAN, PM  
Treasurer : PEDRO M. CORDOVA, PM  
Secretary : MANUEL G. BRASILENO, PM  
Auditor : ROBERT L. CHENG, PM  
WM Address : c/o Metro Bank, Kalibo, Aklan  
Sec. Address : Capitol, Subdivision, Kalibo, Aklan

#### TIGBAUAN LODGE NO. 229

Address : Iloilo  
Stated Meeting : 2nd Saturday 2:30 PM  
Worshipful Master : JOSE T. CANTO, JR.

Senior Warden : RODULPHUS M. PESQUERA  
 Junior Warden : CIPRIANO E. QUEROL, JR.  
 Treasurer : ROLANDO R. PLATON, PM  
 Secretary : PASTOR L. TORRES, JR.  
 Auditor :  
 WM Address : 195 Jalandoni St., Jaro, Iloilo City  
 Sec. Address : Lot 7 Bldg. 14 Lauan Vill.,  
 Balantang, Iloilo City

**QUINTIN SALAS MEMORIAL LODGE NO. 231**

Address : Dumangas, Iloilo  
 Stated Meeting : 3rd Friday 5:00 P.M.  
 Worshipful Master : MATIAS T. APISTAR  
 Senior Warden : TOMAS O. QUE, PDDGM  
 Junior Warden : AURELIO L. LOPEZ, JR., PM  
 Treasurer : TEOTIMO A. ARANDELA, PM  
 Secretary : MANUEL B. DEASIS, PDDGM  
 Auditor : VICENTE P. PARCIA, PDGL  
 WM Address: Ledesco Village, Jaro, Iloilo City  
 Sec. Address: Don Francisco Village, Jaro, Iloilo City

**DISTRICT NO. 15**

**MAKABUGWAS LODGE NO. 47**

Address : Tacloban City  
 Stated Meeting : 1st Saturday 6:00 PM  
 Worshipful Master : PASCASIO DY  
 Senior Warden : EDWARD CHUA  
 Junior Warden : LINO AGUILAR  
 Treasurer : SIMEON MENDOZA  
 Secretary : MERVYN N. ANOVER  
 Auditor : ALLAN LEE  
 WM Address : Tacloban City  
 Sec. Address : Paraiso, San Jose, Tacloban City

**TACLOBAN LODGE NO. 221**

Address : 62-64 P. Burgos St., Tacloban City  
 Stated Meeting :  
 Worshipful Master : ARNALDO R. BONIFACIO  
 Senior Warden : VICTOR DOMINGO  
 Junior Warden : JUAN TEOCO  
 Treasurer : ABELARDO M. MORGE, JR., PM  
 Secretary : CELSO Z. LUMANIOG, PDDGM  
 Auditor : PATRICIO CORUÑA, PM  
 WM Address :  
 Sec. Address :

**ORMOC LODGE NO. 234**

Address : Ormoc City  
 Stated Meeting : 3rd Friday 5:30 PM  
 Worshipful Master : REXES MORALES  
 Senior Warden : RAFAEL LUCERO  
 Junior Warden : JOVENCIO DONALDO  
 Treasurer : ROGELIO UY  
 Secretary : GABRIEL RAYMUNDO  
 Auditor :  
 WM Address : Brgy. Linao, Ormoc City  
 Sec. Address : Public Market, Ormoc City

**DISTRICT NO. 16**

**MAKTAN LODGE NO. 30**

Address : 70 A. Borromeo St., Cebu City  
 Stated Meeting : 2nd Friday 6:30 PM  
 Worshipful Master : EDDIE K. GO  
 Senior Warden : FELIX M. MATUGUINA  
 Junior Warden : RAUL T. CABALAO  
 Treasurer : ALEX T. CHAN  
 Secretary : ROBERT E. SAVELLON  
 WM Address : 183 Leon Kilat St., Cebu City  
 Sec. Address : Cor. P. del Rosario-Don Pedro  
 Cul Sts, Cebu City

**DAGOHY LODGE NO. 84**

Address : Tagbilaran City  
 Stated Meeting : 2nd Saturday 5:30 PM  
 Worshipful Master : MOISES C. MILLANAR  
 Senior Warden : SUCESO A. ARCAMO  
 Junior Warden : ELMER T. FUDALAN  
 Treasurer : TELESFORO LAPAT  
 Secretary : NICETO L. DORON  
 Auditor :  
 WM Address : City Engineers' Office,  
 Tagbilaran City  
 Sec. Address : Graham Ave., Booy Dist.,  
 Tagbilaran City

**MOUNT KALADIAS LODGE NO. 91**

Address : Dumaguete City, Negros Oriental  
 Stated Meeting : 3rd Saturday 3:30 PM  
 Worshipful Master : (ATTY.) ARTEMIO A. REYES  
 Senior Warden : JOSE B. CADUYAC  
 Junior Warden : ROMEO A. CORRAL  
 Treasurer : JOSE K. QUIAMBAO, PM

# THE CABLETOW

Secretary : (ATTY.) NOEL P. CATACUTAN  
 Auditor : ANTONIO S. RAMAS UYPITCHING, PM  
 WM Address : Larena Drive, Motong, Dumaguete City  
 Sec. Address : City High School Compd., Mangnao, Dumaguete City

## CEBU LODGE NO. 128

Address : Cebu City  
 Stated Meeting : 2nd Tuesday 7:30 PM  
 Worshipful Master : ROGELIO C. SANCHEZ  
 Senior Warden : PETER Y. FLOR  
 Junior Warden : GALDINO G. VARONA  
 Treasurer : JACK S. GAISANO  
 Secretary : JESUS M. RAVANES, PM  
 Auditor :  
 WM Address : 27 Amihan St., Gentle Breeze Subd., Subangdaku, Mandaue City  
 Sec. Address : EENT Archbishop Reyes Ave., Lahug, Cebu City

## MT. MORIAH LODGE NO. 252

Address : Cebu City  
 Stated Meeting : 2nd Tuesday 6:30 PM  
 Worshipful Master : WILLIAM S. CHU  
 Senior Warden : EUGENIO REGIS, JR.  
 Junior Warden : SIKATUNA Z. FONACIER  
 Treasurer : DANILO L. KIMSENG  
 Secretary : RAFAEL G. RUBRICO  
 WM Address : Red Circles Snack Bar Century Plaza Complex Juana Osmeña St., Cebu City

## DISTRICT NO. 17

### MAGUINDANAO LODGE NO. 40

Address : Cagayan de Oro City  
 Stated Meeting : 1st Saturday 5:30 PM  
 Worshipful Master : LEON C. GO  
 Senior Warden : RUDY P. BRIOSO  
 Junior Warden : RUBEN M. PARAS  
 Treasurer : VICTORIOSO M. CURAMING  
 Secretary : FLORENCIO B. MAGHINAY  
 Auditor : VW BENJAMIN O. GO  
 WM Address : Leon's Motor Parts Osmeña St., Cagayan de Oro City  
 Sec. Address : Bayabas, Cagayan de Oro City

### APO KAHoy LODGE NO. 166

Address : Gingoog City  
 Stated Meeting : 4th Saturday 6:00 PM  
 Worshipful Master : NICANOR MAGSACAY  
 Senior Warden : IRENEO O. PASCUAL  
 Junior Warden : DOMINADOR HERNANDEZ  
 Treasurer : ANTONIO F. LUGOD, PM  
 Secretary : SALVADOR MERCADO, JR.  
 Auditor : WILLIAM NAVIDAD  
 WM Address : Doña Graciana St., Gingoog City  
 Sec. Address : Guanzon Ext., Gingoog City

### MACAJALAR LODGE NO. 184

Address : Cagayan de Oro City, Misamis Oriental  
 Stated Meeting : 1st Friday 5:30 PM  
 Worshipful Master : MONTANO F. SALVADOR  
 Senior Warden : EDUARDO C. CHAN  
 Junior Warden : LORENZO C. TAN  
 Treasurer : ROBERT L. TAN  
 Secretary : BRICCIO A. BULLECEER  
 Auditor : BEN L. SY CHU ENG  
 WM Address : MPSC Recto Ave., Cagayan de Oro City  
 Sec. Address : 346 Arch. Hayes St., Cagayan de Oro City

### LEONARDO T. PAÑARES LODGE NO. 220

Address : Cagayan de Oro City  
 Stated Meeting : 1st Monday 6:00 PM  
 Worshipful Master : TEODORICO B. CAPUYAN  
 Senior Warden : ABELARDO F. PLAZA, JR.  
 Junior Warden : MICHAEL JORGE R. DOSDOS  
 Treasurer : RONALD G. BILLENA  
 Secretary : ALBERT T. YU, PM  
 WM Address : c/o Office of the R3, Camp Alagar, Lapasan, Cagayan de Oro City  
 Sec. Address : c/o Phil. Airlines T. Neri St., Cagayan de Oro

### PUNTA SULAWAN LODGE NO. 242

Address : Alubijui, Misamis Oriental  
 Stated Meeting : 2nd Saturday 2:30 PM  
 Worshipful Master : HENRITO A. REVAMONTE  
 Senior Warden : AVELINO C. PAKINO  
 Junior Warden : ELMER DE LA RIASTE  
 Treasurer : NILO BATINGA  
 Secretary : COSAIN D. BAULO

WM Address : Richland Agri. Supply, Ipil St.,  
Carmen, Cagayan de Oro City  
Sec. Address : Bonbon, Opol, Misamis Oriental

**CARMEN VALLEY LODGE NO. 250**

Address : Cagayan de Oro City  
Stated Meeting : 2nd Saturday 7:00 PM  
Worshipful Master : GEORGE G. LIM  
Senior Warden : WILSON L. SIA  
Junior Warden : GIL G. BOLLOZOS  
Treasurer : RUBEN T. UY, JR.  
Secretary : FRANCISCO Y. LIM  
Auditor :  
WM Address : DENR, Region X, Boy Scout,  
Cagayan de Oro  
Sec. Address : Frankton Hardware, Borja St.,  
Cagayan de Oro

**KITANGLAY LODGE NO. 256**

Address : Initao, Misamis Oriental  
Stated Meeting : 3rd Saturday 2:00 PM  
Worshipful Master : DIOSDADO T. RATUNIL  
Senior Warden : SOLFE T. ENGRACIA  
Junior Warden : HERNAN P. CARBONILLA  
Treasurer : QUINTIN V. CARLOS  
Secretary : RUDY J. BALURAN  
Auditor : GUIDO V. SAMSON  
WM Address : Manticao, Misamis Oriental  
Sec. Address : Initao, Misamis Oriental

**CAMIGUIN ISLAND LODGE NO. 296**

Address : Mambajao, Camiguin  
Stated Meeting : 4th Saturday 2:15 PM  
Worshipful Master : RUPERTO I. GUANGCO, JR.  
Senior Warden : TEODORO A. GALES  
Junior Warden : JESUS PACURIBOT  
Treasurer : RENATO QUIBLAT  
Secretary : SOC ANTHONY DEL  
ROSARIO  
Auditor :  
WM Address : DPWH, Mambajao  
Sec. Address : Prov'l Capitol, Misamis Oriental

**CAGAYAN DE ORO LODGE NO. 298**

Address : Cagayan de Oro City  
Stated Meeting : 2nd Saturday 5:30 PM  
Worshipful Master : VW STEPHEN S. LIM  
Senior Warden : FLORIDO J. AKUT

Junior Warden : ROLAND C. RAMOS  
Treasurer : DANILO J. BONDOC  
Secretary : JAIME N. LIÑAN  
Auditor :  
WM Address : CDO Fashion Wear Limketkai  
Center, Cagayan de Oro  
Sec. Address : 93 Abellanosa St., Cagayan de  
Oro City

**PUNTA GORDA LODGE NO. 303**

Address : Villanueva, Misamis Oriental  
Stated Meeting : 4th Saturday 2:00 PM  
Worshipful Master : CARLITO V. TABACULDE  
Senior Warden : CARLITO D. PACE  
Junior Warden : VICENTE B. CO  
Treasurer : REYNALDO B. BUSTILLO  
Secretary : DENNIS E. GUITARTE  
Auditor :  
WM Address : c/o PNP Prov. Command  
Headquarters Villanueva,  
Misamis Oriental  
Sec. Address : Villanueva, Misamis Oriental

**DON ANTONIO T. COSIN MEMORIAL  
LODGE NO. 308**

Address : Tagolan, Misamis Oriental  
Stated Meeting :  
Worshipful Master : IGNACIO B. MORENO  
Senior Warden : ROMUALDO S. LAGSA  
Junior Warden : DANILO P. LAGBAS  
Treasurer : NUZAR N. BALATERO  
Secretary : CAYETANO III W.  
PADERANGA  
Auditor : LEONEL B. CABALLERO  
WM Address :  
Sec. Address :

**DISTRICT NO. 19**

**SAMBOANGAN LODGE NO. 310**

Worshipful Master : LUIS S. ALVAREZ, JR.  
Senior Warden : DANIEL A. TAN  
Junior Warden : NESTOR P. MENDOZA  
Treasurer : BENJAMIN H. TAN  
Secretary : WB REYNALDO D.  
LABUANANA  
Auditor : WB SURESH PARMANAND

**DISTRICT NO. 23**

**ISABELA LODGE NO. 60**

Address : Ilagan, Isabela  
Stated Meeting : 1st Saturday 2:00 P.M.  
Worshipful Master : Conrado L.I. Gabriel, Jr.  
Senior Warden : Vicente T. Bulan  
Junior Warden : Erico M. Santos  
Treasurer : Santiago Caronan, PM  
Secretary : Leopoldo P. Jaramillo  
Auditor : Victorio T. Cayaba, PM

**DISTRICT NO. 34**

**OKINAWA LODGE NO. 118**

Worshipful Master : LARRY G. PRICE, SR.  
Junior Warden : NELSON MACABASCO  
Auditor : M.V. HARLAN, JR.

**DISTRICT NO. 38**

**BERNARDO A. NERI LODGE NO. 214**

Worshipful Master : ERICSON T. JUMALON,  
PDDGM

**DISTRICT N. 40**

**ILLANA BAY LODGE NO. 274**

Address : Pagadian City  
Stated Meeting : 3rd Saturday 4:30 PM  
Worshipful Master : JULIAN NOVIDA, JR.  
Senior Warden : JACINTO C. TAMBOLERO  
Junior Warden : ISAGANI ERRO  
Treasurer : ANECITO BERSALES  
Secretary : ABDULKADIL T. MANICK  
Auditor : GUILLERMO D. GARCES  
WM Address : D.T.T., Pagadian City  
Sec. Address : 20403 Alano St., Pagadian City

*Let another man praise thee, and  
not thine own mouth; a stranger, and  
not thine own lips. —Proverbs xxvii, 2*

*Allow no man to be so free with you  
as to praise you to your face. Your vanity  
by this means will want its food. At the  
same time your passion for esteem will  
be more fully gratified; men will praise  
you in their actions: where you now receive  
one compliment, you will then receive  
twenty civilities. — Steele*

## PAMPANGA LODGE NO. 75TH FOUNDING ANNIVERSARY

Photos by: Bro. Ruben O. Bautista



Pampanga Masonic Lodge No. 48 Diamond Anniversary



Floral offering at the monument of the late Bro. Chief Justice Jose Abad Santos led by WB Eligio V. Soliman and MW Raymundo N. Beltran, PGM



Floral offering preparations included the repair of the railings and repainting of the monument voluntarily done by the Brethren of PML #48



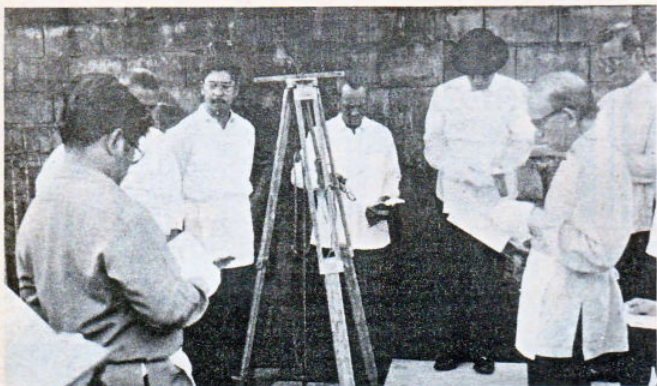
VW Samuel P. Fernandez, Grand Pursuivant, reminded the Brethren of the famous and illustrious deeds of the late Bro. Justice Jose Abad Santos. MW Raymundo N. Beltran noted that no Lodge under the Jurisdiction of the MW GLP is named after him



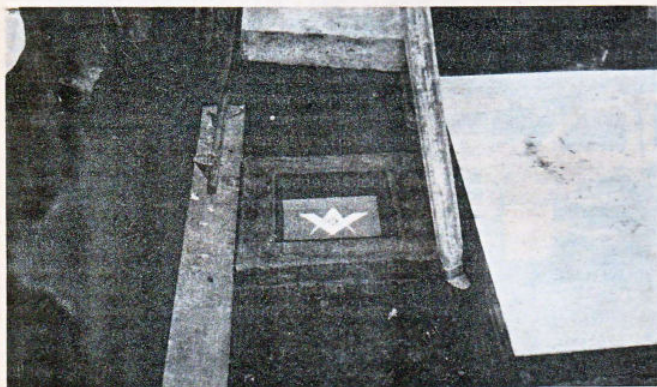
**RW Jose Percival L. Adiong, Senior Grand Warden, with GL Officers, VW Samuel P. Fernandez, VW Bernardino Saplaco, and VW Danny Yang graced the occasion and lead the cornerstone laying ceremonies of the proposed Masonic Center in San Fernando, Pampanga**



**VW Benjamin J. Torres, AGS, directing the procession from the Lodge Hall to the cornerstone laying ceremonies at the Northeast corner of the Property**



**VW Bernardino Saplaco, WB Eligio V. Soliman, WV Carmelo T. Naguiat, VW Amado L. Sadsad, RW Jose Percival A.L. Adiong, VW Samuel P. Fernandez, MW Ray N. Beltran and VW Horacio Mendoza participants all in the cornerstone laying ceremonies**



**The casket containing important documents of the Pampanga Masonic Center properly placed for future generation to discover**

## KITANLAY LODGE NO. 256 CORNERSTONE LAYING AND CONSECRATION CEREMONY

*Unless our Craft were good and its  
calling honorable, it could not, by human  
providence,*





*have existed for so many centuries, nor would it have been favored with the patronage and care of so many virtuous and illustrious men.*



*In the character of Masons we are gathered here today before you all to establish the foundation of a house, which, we pray God,*





*may become and continue to be a place for  
the concourse of the wise and the good;  
wherein justice and love may rule the  
actions of men,*





*and where shall be demonstrated the beauty of harmony in all the transactions of daily life.*



## PAGKAKAISA NO. 282 ON THE GO...



VW B.J. Torres, AGS, emphasizing a point. Masonic education plays an important role in Masonry

Bros. Pascual, Espiritu, Jimenez, WB Pagotan, Bros. Jeminez, Panahon at the house of VW Pineda Visitation in Pagkakaisa must



VW B.J. Torres, WB R.Q. Pagotan, Bro. G. Mendoza of Marikina Lodge, Bro. D.C. Sims of Lodge No. 6246 and Bro. A. Espino pose for posterity

**WB R.Q. Pagotan and  
VW B.J. Torres watch  
the birthday celebrants  
(headed by WB  
Delloso) blew the  
candles**



**Pagkakaisa brethren  
with recovering WB  
Dronida who had a  
delicate triple by-pass  
operation**

**Pagkakaisa brethren  
with Bro. de los Santos  
and family at San Juan  
de Dios Hospital**





**Pagkakaisa "waiters"**



**Pagkakaisa brethren pose with some of the early arrivals for the "Meal for a Cause" project**



**Pagkakaisa brethren "waiters" in action. The Lodge served free lunch to "adopted" children**

**Pagkakaisa brethren  
with Bro. de los Santos  
at the Perpetual Help  
Hospital**



**Pagkakaisa brethren with WB Joseph Miller,  
an honorary member of the Lodge, who is  
recovering**



**Pagkakaisa brethren pose with Bro. Dong  
Flores (with cap center) who is on vacation  
from his job overseas**



**Pagkakaisa brethren with Manila Mining players posed for posterity after a friendly game**



**Pagkakaisa brethren working with nature**



**Brethren of Pagkakaisa 282 unloading seedlings prior to planting at Pilar Village**



**Brethren of Pagkakaisa 282 with Bro. Frank Hidalgo**



**Last October 2, 1994, Pagkakaisa brethren visited Bro. Quimpo and wife who is scheduled to return to his job abroad**

**Installation of officers of District 10 of Past Masters Guild.  
MW John L. Choa, I.O. and MW Agustin Mateo, M.C.  
Photos by VW William Ranaga, GBB**



# "FILIPINO" SAYINGS

CONCEPT BY:  
SAMUEL P. FERNANDEZ

ART BY:  
VIEL F. SAMANIEGO



RTJ



Partly not found  
3/9/98

3/10/98

3/13/98

3/14/98

2/16/98



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