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The Cable Tow

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES NOVEMBER-DECEMBER 1994



PSA President Rafael J. Roxas acknowledging the applause of the brethren. With him at the head table are MW Pablo C. Ko, Jr., and Imperial Potentate Dave Dunn.



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CONTENTS

From The Grand Oriental Desk 2

Editorial 4

12th S.E. Mindanao Multi District Convention 5

Grave Remarks 11

Masonic Education 18

Counterpoint 21

Masonic Spices 25

Masonic Harvest 27

Insight 31

Beacon Light 34

Why a Past Master is Preferred as Lodge Secretary 39

Portrait of a Lodge in Resurgence 41

Five-District Convention in Ozamis City 45

Multi-District Convention in Alaminos, Pangasinan 48

8th-Tri District Convetion at Ormoc City 52

Masonry Is Alive and Well... In the Philippines 60

A Perfect Lodge 61

Cabletow News 62

Islam Temple 1994 76
Hot Sands Ceremonial
Ambassador Hotel,
October 20-22, 1994

FROM THE GRAND ORIENTAL DESK



* MW Pablo C. Ko, Jr.

In my more-than-seven-months sojourn in the Grand East, I've learned that there aren't enough hours each day to accomplish the things I'd like to do for our wonderful Fraternity.

But don't get me wrong. I'm not at all reluctant to pass the gavel of authority to RW Danny, a capable, dedicated, sincere Master Mason who has the interest of the Craft and the Grand Lodge uppermost in his heart. I know he'll accomplish those designs upon my trestle board which I may not accomplish during my year in the Grand Orient.

In the Grand Lodge, in visitations to various Lodges, in multi-district conventions, in other Masonic functions, and even in informal fellowships with individual brethren, I have had the opportunity to touch and feel our Fraternity's great heart. I've been close enough to see and hear that great heart beat because it is **you**, dear brethren, who are the **real** heartbeat of Philippine Masonry. Seeing you labor so diligently, so tirelessly, so unselfishly to accomplish the program thrusts of my term as Grand Master, as well as perusing the reports/newsletters you've sent to Grand Lodge, has made me feel that my service pales into insignificance when compared to yours.

I agree with WB Randy T.S. Chang of Hawaiian Lodge F. & A.M.., that "Masonry is alive and well . . . in the Philippines." The majority, if not all, of the Lodges/Districts in our Grand Jurisdiction have, to a great extent, demonstrated strengthened inter-Masonic family relationships, have undertaken projects designed to raise the level of public awareness and understanding of the true essence and purposes of Masonry and have, each in its own measure, actively responded to the needs of the local, national and even global communities. This is clearly seen in the reports and news items published in **The Cabletow**, newsletters, and even national dailies.

In my visitations, you have been exceptionally kind, courteous and accommodating to me and my party — and on several occasions to my wife Elizabeth. We will treasure forever the happy memories of your warm, wonderful friendships which by far outweigh the difficulties, including heartaches, of being a Grand Master.

That is why I want the highlights and sidelights of the multi-district conventions published in **The Cabletow**.

One problem I've encountered in my visitations, as may be seen from accounts of multi-district conventions, is the fact that many of the brethren register for a convention but do not stay, so that toward the end only relatively few are left behind to listen to the Grand Master's message.

How I wish such brethren emulate the edifying, inspiring example of the likes of VW Bros. Amante Alconcel and Salvador Santiago, Sr., who, despite advanced age and physical infirmity, proudly demonstrate their love for the Craft by staying in the convention from start to finish!

A multi-district convention is, to me, the proper venue for discussing issues vital to keeping Philippine Masonry strong and meaningful in today's busy world. Representatives of Lodges in the participating districts must, therefore, stay throughout the convention and actively participate in the discussion of resolutions submitted for the brethren's approval. Resolutions approved at the multi-district level shall be taken up for final action during the Ancom. I hope every Lodge will be adequately represented at the Ancom in Manila, take active part in discussions, and responsibly vote on the important matters which will come before us.

There are other problems or "ailments" facing our Craft. But we have the ability to solve them. We have the resources to do so. Above all, we have **you** to help us lick the problems. The best antidote to whatever problems our Craft has been facing is, I stress, **to have more Masonry or more Masonic Light and to share it with others**. Wrote Bro. Joseph Newton:

> "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**..."

Particularly during the seasons of Advent and Christmas, therefore, let us re-examine ourselves, including our Masonic motivation, and then renew our commitment to keeping the flame of Masonic principles ever aglow in our hearts, so that we will contaminate the people we come in contact with. This renewed commitment includes true and faithful brotherhood among Masons as well as serious consideration of acquiring Masonic maturity. This in turn entails progressive knowledge of Masonic history and philosophy, including our priceless heritage from the Dionysian Architects and other bits of Masonic teachings which are contained in the different columns in **The Cabletow**.

Particularly during Advent and Christmas, let us endeavor to be like St. John the Baptist, whose life was marked with self-humiliation, moral uprightness and courage. Let us at the same time, as St. John the Evangelist suggests, permeate our lives with Light, Word, and Fellowship. Let us, as the prophet Isaiah intimates, endeavor to receive God's grace so as to obtain and be able to bestow peace.

To bestow peace entails sharing our time with others or going out of our way to touch the hearts of less fortunate fellow humans. This is, I believe, the best way of showing our **"utang ng loob"** to him who showed us that unless a person has the humility of a child, he cannot see the light of wisdom.

It is our fond hope that you will get your copy of this edition of **The Cabletow** before the Christmas hiatus. You will receive your copy of the January-February 1995 issue earlier than you'd expect it.

On behalf on the other Grand Lodge Officers and my family, I wish you, dear brethren, and you families "MALIGAYANG PASKO AT MASAGANANG 1995."

God love and bless you!

Editorial

GIVING OURSELVES FOR OTHERS

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for him the inn." (Luke 2:7)

Christmas in the Philippines, to many, is a fiesta, a day of merry-making, a day of gift giving, a day of family reunions, a day of festivities.

Too often the person whose birthday we are celebrating is often relegated to the background. Santa Claus is more remembered and often occupies center stage that even in many of our greetings Christ becomes "X," an unknown.

True, Christ came to earth and we wrapped him in swaddling clothes, we laid him in a manger because "there was no room for them in the inn." But this does not excuse us from isolating him in our celebration. We celebrate his birthday because he gave himself as a ransom for our sins, for our undoings, for our neglect, to reach out for those who need love and care, for those neighbors hankering for our concern, for those who have less in life.

Christ's coming was a celebration of life. He showed us that beyond the material and mundane things in life, one can be happy in sharing his time with others, in going into the hi-ways and by-ways touching the hearts of those who need his grace, of living with his people and sharing their sufferings, as well as their joys, in healing the broken hearts. A man with borrowed parents, borrowed manger, borrowed time, borrowed sepulchre, borrowed tomb, He showed to the world what it is to die and resurrect that we may live for others. He was a man for others. And he expects us to be like him.

Christmas is a day of giving ourselves, of renewing our resolve. It is in giving that we receive, it is dying to our whims and caprices that others are resurrected to new life.

Let it be that as we wrap our gifts that others may be happy that we remember that the center of our celebration was wrapped in swaddling clothes with nothing material to give but his life and his love. Love is giving. We can give without loving. But, we cannot love without giving. —SPF

SIDELIGHTS

12TH SOUTHEASTERN MINDANAO MULTI-DISTRICT CONVENTION SEPTEMBER 16-17, 1994

* VW Sammy P. Fernandez

September 16

Friday evening was a long wait. I took it upon myself to be the night owl so I could wake up three eggheads - RW Danilo D. Angeles, VW Ernesto A. Malapaya and VW Mabini G. Hernandez - who decided to conserve their strength at the Lodge Guest Room.

At exactly 12 o'clock, together with the GL guard, I knocked at the door to get them ready for our 3:05 morning flight to Davao City.

Early birds catch worms kuno. So we were privileged to choose the center aisle of the PAL Air Bus and be together.

We arrived 5:40 a.m. and were met by VW Romeo A. Yu, Junior Grand Lecturer for South Mindanao; VW Antonio M. Legaspi, Jr., DDGM, District No. 32; Ben Geli, PGL; and Bro. Nilo Callao.

If the Grand Master's entourage did not have the luxury of resting, much more the Davao brethren who waited for us. A little bee told us that VW Romeo A. Yu and atbp. went to the airport as early as 3:00 in the morning.

From the airport we were whisked away to Digos, Davao del Sur where the brethren and sisters waited for us. We were treated to pancit molo and native cakes. VW Sy Advincula, DDGM, District No. 18, introduced Worshipful Master Isauro B. Gravador of Digos Masonic Lodge No. 198. Sisters Celestina Gravador, Buenafe Cagas and Gina Suizo acted as the Marthas of Digos Lodge.

The road to Kidapawan was smoother from Digos. Certainly, the Davao City to Digos road was very Masonic — rough and rugged that you would think that you were in the moon.

Worshipful Master Cesar N. Manuel of Kidapawan Lodge No. 170, host Lodge, and committee members gave a hearty welcome that soothed sleepy, tired souls. After a few social amenities we hied to the hotel for a much-needed rest.

At 4:30 p.m. Grand Master Pablo C. Ko, Jr. made a courtesy visit to the Municipal Mayor of Kidapawan, Hon. Luis P. Malaluan, M.D. Since the Mayor was out of town, WB Cesar M. Sabulao welcomed us thus: "We are sorry that we are welcomed by the rain. In Kidapawan it is not unusual to have rain during afternoons and evenings. Nature has blessed us not only with rain but with the best water from the distilled existing spring in our place. We welcome the rain. For every rain we can surely say that plants will grow."

I cannot disagree with Worshipful Sabulao. In the Manobo dialect Kidapawan comes from two words: *Tida* meaning high land and *Pawan*, spring.

Worshipful Gil Ortiz adduced that early settlers corrupted the world Tidapawan to Kidapawan.

My childhood recollection of the place

was that the weather which is suited to durian has enjoyed the blessings of nature. This is a tribute to the people in that place. Except for greed, the highland spring people worked with nature rather than against it.

The Grand Master's Night was a mini-fiesta with litson baka and litson baboy and delicacies fit for a king. Brother Bernardino Saplaco Jr. commented on the side that Masonic Conventions are hazardous to one's health.

Main event was the delicious durian offered to the Grand Master's entourage as well as visiting brethren. As to the effect of the durian, I suppose that the reader should ask those who participated in savoring the fruits of the gods. It is claimed by the natives of Kidapawan that the fruit that "smells like hell but tastes like heaven" is an aphrodisiac. Stories about the fruit, founded or unfounded, made our fellowship exotically heavenly.

The Order of DeMolay and members of the Rainbow capped the night with their cultural presentation.

September 17

After the usual reception of DDGMs, DGLs, and GLIs, presiding DDGM Lucas C. Tan, Deputy Grand Master of Masonic District No. 26, welcomed Grand Master Pablo C. Ko, Jr. and his GL entourage.

Hon Luis P. Malaluan welcomed the delegates thus:

"Grand Master, Most Worshipful Pablo C. Ko, Jr.; VW Mabini G. Hernandez, Past Deputy District Grand Master; the Officers of the Grand Lodge of Free and Accepted Masons of the Philippines; Deputy District Grand Masters of the four (4) Districts of Southeastern Mindanao, namely, Masonic District Nos. 18, 26, 32, & 37 lodges in attendance, our very own Dr. Cesar N. Manuel, Worshipful Master of the Host Lodge, Kidapawan Lodge No. 170; Gentlemen:

"Exactly fifty nine (59) years today, on September 17, 1935, was the first ever Presidential election of the Commonwealth Republic when three (3) distinguished Masons were candidates. They were Quezon, Aguinaldo and Aglipay. This was of course won by Quezon as the First President of the Commonwealth.

"That was a historic event and we consider your holding your 12th Southeastern Mindanao Multi-District Convention a history of Kidapawan with distinguished masons converging not only for its members but for our people as well.

"The Municipality of Kidapawan is greatly honored then for being chosen as your venue of the convention. This developing community was one headed by two (2) masons about one-half (1/2) of its 47 years existence.

"Your meeting here will serve as a support of our very own goals to retain its reign as the premier town not only in Region XII but in

the whole archipelago.

"Our community, with your career and yet service oriented members, offers you its unique hospitality and we wish you a successful convention.

"MABUHAY ANG MGA MASON!

Maraming salamat."

VW Mabini G. Hernandez, PDDGM-Guest Speaker, dubbed by the brethren of Kidapawan as "The Conscience of Masonry," gave a long dissertation of our Masonic responsibilities. He interjected some anecdotes if only to lighten the atmosphere in his penetrating, incisive observation.

Bro. Lt. Gen. Orlando M. Soriano, Southern Command Chief, made the brethren feel the pulse of what he is doing as a leader in South Mindanao and as a brother. He made mention that money and position are not everything and end-all to one's quest. He said that he was made closer to the Grand Architect of the Universe when he knocked at the door of our fraternity. Wherever he is, brethren of Mindanao made him feel safe as they gave their moral support and guidance. Service is his own reward and his primordial concern. True, there are kidnappings but negotiating with them rather than wasting lives through force is more important. He concluded that in attaining position of high responsibility, one has to learn high moral values, which our fraternity is not wanting in. After his lively and down-to-earth remarks, the lodge was recessed. The illustrious general and his entourage broke bread and exchanged pleasantries with the brethren. I was glad to see PM/Gen. Samson M. Mahimer who used to sing with us when the Brothers of Harmony was still existing. PM/Lt. Col. Jose Manayao also accompanied Gen. Soriano who came a long way in two helicopters just to keep this appointment.

In the afternoon Junior Grand Lecturer VW Romeo A. Yu showed the brethren that he knows his masonic ritual like the back of his hands. VW Ernesto A. Malapaya, Senior Grand Lecturer, watched with critical concern on the sideline.

Toril Lodge No. 208 exemplified how to open and close the lodge in the 3rd degree. Ritualists of the Craft bombarded VW Romeo A. Yu with questions which he ably answered like a pro, parrying every difficult question with professional excellence.

Likewise Davao Lodge No. 49 showed the brethren with precision and flare how to receive and return the flag and receive dignitaries. All told, the Masonic Education hour was a fruitful endeavor. It served as a reminder to the brethren that when the floor works are properly executed, rituals can be beautiful and meaningful.

The afternoon session attendance dwindled from 172 to an embarrassing 61. This caught the attention of VW Lucas C. Tan, DDGM, Masonic District No. 26. GM Pablo C. Ko, Jr. in a light banter remarked that he should deliver his speech at the start of the Discon. His anxiety elicits concern.

Discons unfortunately start with full blast in the roll call but end up in a whimper towards the end. By the time the Grand Master would have made his speech more than one-third are nowhere to be found. Perhaps it is in this area that the DDGM and Worshipful Masters should encourage the brethren to participate to make their attendance a fruitful encounter.

VW Froilan Tecson, on behalf of VW Nestor C. Panlaque, Sr. DDGM District No. 37, presented two resolutions which

were approved by the DisCon in attendance. The following are the texts which express the endemic need of the District:

RESOLUTION NO. 01-94/37

PAMPHLET FOR ALL FLOOR WORKS RITES AND CEREMONIES FOR USE OF ALL SUBORDINATE LODGES UNDER THE JURISDICTION OF THE MWGL OF F & AM OF THE PHILS.

WHEREAS, BASIC INSTRUCTIONS ON RITES AND CEREMONIES NEED IMMEDIATE AND SERIOUS UPDATING.

WHEREAS, SENIOR GRAND LECTURERS SERVE THEIR TENURE CO-TERMINOUS WITH THEIR APPOINTING POWER.

WHEREAS, VERBAL INSTRUCTIONS FROM THE INCUMBENT SENIOR GRAND LECTURER SOMETIMES RUN COUNTER TO INSTRUCTIONS OF PREVIOUS DISPENSATIONS.

WHEREAS, CLASHES OF OPINIONS OCCUR EVENTUALLY ON INTERPRETATIONS AND EXECUTIONS IN THE SUBORDINATE LODGE LEVEL.

BE IT RESOLVED THEREFORE, AS IT IS HEREBY RESOLVED IN THE PRESENCE OF ALL THE WORSHIPFUL MASTERS, WARDENS, GLIs, INCUMBENT DDGM & DGL OF DISTRICT NO. 37, IN A DISTRICT COUNCIL MEETING HELD ON AUGUST 28, 1994 THAT A MANUAL ON FLOOR WORKS, RITES, CEREMONIES, MASONIC DEMEANOR AND PROPER DECORUM BE PRINTED AND PUBLISHED BY THE MWGL OF F & AM OF THE PHILS. FOR EXCLUSIVE USE OF ALL SUBORDINATE LODGES UNDER ITS SOVEREIGN JURISDICTION.

BE IT FURTHER RESOLVED THAT SAID MANUAL OR PAMPHLET BE REVISED AND UPDATED EVERY TEN (10) YEARS.

AND BE IT STILL FURTHER RESOLVED THAT NO VERBAL INSTRUCTION OR PERSONAL OPINION MAY SUPERSEDE THE WHOLE OR ANY PART OF SAID PAMPHLET OR MANUAL EXCEPT THROUGH A MEMORANDUM FROM THE GM.

IT IS THE FOND HOPE OF DISTRICT NO. 37 THAT THIS RESOLUTION BE ENDORSED BY THIS MULTI-DISTRICT MET IN LAWFUL MASONIC CONVENTION, THIS 17TH DAY OF SEPTEMBER, 1994.

SUBMITTED BY DISTRICT NO. 37.

APPROVED BY:

NESTOR C. PANLAQUE, SR.
DDGM, DISTRICT NO. 37

A RESOLUTION SUGGESTING TO THE GRAND LODGE THAT THE APPOINTMENT OF DDGM BE LIMITED TO THE THREE NAMES NOMINATED &

SUBMITTED BY THE CONCERNED DISTRICTS.

WHEREAS, INCUMBENT AND SOON — TO-BE PAST GRAND MASTER REQUIRES ALL DISTRICTS IN THE GRAND JURISDICTION TO SUBMIT THREE (3) NAMES AS NOMINEES FOR THE DDGM POSITION IN THEIR RESPECTIVE DISTRICTS.

WHEREAS, THESE NOMINEES ARE THE MOST ACCEPTABLE AND QUALIFIED AS DDGMS IN THEIR RESPECTIVE DISTRICTS.

WHEREAS, IT IS THE GENERAL MEMBERSHIP IN THE DISTRICT WHO CAN FULLY APPRECIATE THE CAPABILITIES AND QUALIFICATIONS OF THEIR NOMINEES.

WHEREAS, THE APPOINTING POWER EXPECT MAXIMUM COOPERATION FROM INDIVIDUAL DISTRICTS TO CARRY OUT HIS PROGRAM.

WHEREAS, THESE DDGM NOMINEES CAN EXPECT COMPLETE COOPERATION FROM THEIR RESPECTIVE DISTRICTS IF AND WHEN APPOINTED.

BE IT RESOLVED THEREFORE, AS IT IS HEREBY RESOLVED THAT APPOINTMENT OF DDGMs BE LIMITED TO WITHIN THE THREE (3) NOMINEES SUBMITTED BY THE INDIVIDUAL DISTRICT.

IT IS THE HOPE OF DISTRICT NO. 37 THAT THIS RESOLUTION BE ENDORSED FAVORABLY BY THIS MULTI-DISTRICT CONVENTION LEGALLY AND MASONICALLY MET IN KIDAPAWAN, NORTH COTABATO ON SEPTEMBER 17, 1994.

SUBMITTED BY DISTRICT NO. 37.

APPROVED BY:

NESTOR C. PANLAQUE, SR.
DDGM

After the approval of the two resolutions, DGM Danilo D. Angeles greeted the brethren and assured them of his sincerity and purity of intentions. He further stated that he is not only "guarded" by a single angel but many angels.

GM Pablo C. Ko, Jr. took notice of the lean number of delegates who remained to listen to his closing remarks. Whatever reason the attendance thinned out should be a good "post mortem" topic to discuss. The fact is that the majority were not able to hear the policies enunciated by the Grand Master.

The Grand Master reminded that Lodges dues card to the Grand Lodge should be promptly attended to. Only the Grand Secretary can issue the dues cards.

The Grand Lodge issues free I.D. cards for the brethren's wives. Such card is good for only one year.

Again the Grand Master reminded the DDGMs, the DGLs and the WBs to send their pictures for Cabletow publication.

Those who have not received **The Cabletow** should send their correct addresses.

GM Pablo C. Ko, Jr. expressed concern that we have increased the number of Lodges but we have not grown in numbers. If the Committee on Charter is now tasked to examine minutely all the petition papers for UD it is for the simple reason that some Lodges recently instituted and

constituted merely borrowed pharaphernalia from other Lodges.

"The Grand Master's term is only for one year but the Grand Lodge program should go on forever," the GM admonished. For his punchline, GM Ko, Jr. underscored the fact that the world is in need of more "masonic light."

After the merienda the Grand Master and his party took to the road to spend the night in Davao City, some 50 kilometers or so away.

During our stay in Kidapawan we were not able to see the much-vaunted clear spring. So tight was our schedule that I can only muse the time when as teenagers we had the luxury of climbing Mt. Apo and truly enjoyed the challenge of the rainforest, the cliffs and the lintas (leeches). How different it is when you are not circumscribed with your concerned routine which has become a ritual of life.

Multi-District Masonic Convention is the corporate effort of the DDGMs. Congratulations are in order to the following: VW Lucas C. Tan, DDGM, M.D. No. 26; VW Alexander C. Advincula, DDGM, M.D. No. 18; VW Antonio M. Legaspi, Jr., DDGM, M.D. No. 32; and VW Nestor C. Panlaque, DDGM, M.D. No. 37.

Without the able assistance of Worshipful Masters the 12th Southeastern Mindanao Multi-District Convention would not have been a reality. Kudos to WB Cesar N. Manuel, WM Kidapawan 170; WB Anselmo C. Ismael, WM Davao 149; WB Teodoro C. Cruz, WM Datu Bago 197; WB Isauros B. Gravador, WM Digos 198; WB Severino C. Herrer, Jr., WM Toril 208; WB Eufracio A. de Jesus, Jr., WM Beacon 213; WB Bayani S. Aquino, WM Podomo 294; WB Roberto L. Chua, WM Kutang Bato 110; WB Enrique D. Tiemsin, WM Rio Grande 192; WB Geronimo L. Tan, WM Bantugan 223; WB Ebenezer G. Moralde, WM Midsayap 267; WB Albert G. Tan, WM Shariff Kabunsuan 266; WB Resuldo D. Malintad, WM Mati Aurora 190; WB Wendell F. Navales, WM Shangri-La 196; WB Alan R. Sombito, WM Tagum 204; WB Franklin B. Buno, WM Panabo Dalisay 237; WB Arnold O. Angcog, WM Don Salvador P. Lopez Memorial 276; WB Angel S. Daproza, WM Mount Matutum 156; WB Eligio B. Salanga, WM Koronadal 209; WB Roberto A. Tan, WM Dadiangas 225; WB Manito C. Ong, WM Daguma Mountain Range 244; WB Arturo V. Dacera, WM Kaduh 278; and WB Ziegfred T. Sendico, WM Maribulan 304.

In Davao City VW Romeo A. Yu, VW Antonio B. Leagaspi, VW Ben Geli and a number of Davao brethren treated us to native delicacies in a swanky place. We ended our evening in another restaurant owned by a brother where other brethren joined us in fellowship and relaxing evening.

Early morning the group headed by RW Danny D. Angeles and accompanied by VW Ernesto A. Malapaya, VW Sammy P. Fernandez, VW Ber Saplaco, Jr., VW Mabini G. Hernandez took their flight to Manila leaving GM Pablo C. Ko, Jr. and VW Ric Uy who had to go to Cebu City to take their scheduled flight to Cagayan de Oro City for the Cornerstone Laying of Kitanglay Lodge No. 256.

When our plane had touched down in Manila all I thought was to hit the sack and have my forty winks so I could face the routine of the day.

As my great friend Shakespeare would have it:

> "Life is as tedious as a twice-told tale
> Vexing the dull ear of a drowsy man."
>
> (King John III, IV)

GRAVE REMARKS

* VW Samuel P. Fernandez
(with assistance from eF.R.eN)

Modern Practice vis-a-vis Death's Meaning

Crass materialism and almost-sacrilegious merriment have intruded into the country's burial places, particularly on All Saints (not All Souls) Day. Commerce, represented by candle makers, enterprising florists, tent makers, and vendors of all sorts, is alive before the dead. The playing of pusoy and mahjong, the drinking of bubbly beer and hearty wine and other profane activities designed for picnics have become so prevalent that one wonders whether or not people who go to the cemeteries or what are euphemiously called memorial parks on that particular day ever contemplate on the meaning of death or consider at all the deeds of the departed, especially how they, when alive, somehow or other, touched their lives.

Visiting cemeteries, churchyards, and memorial parks turns out to be an educational experience for one who reads and analyzes the messages suggested by those who were left behind relative to what they thought of their departed loved ones. Epitaphs are very revealing of character, of personality, of life's meaning.

One epitaph reads thus: "Here lies my wife, Mrs.—. She is at rest now, and so am I." The departed wife, obviously, must have been termagant.

Another epitaph reads: "Here lies Ann Mann. She lived an old maid, but died an old Mann."

A tombstone in Belturket, Ireland announces: "Here lies the body of John Mound lost at sea and never found." Still another issues a warning to those who, when alive, brag of their strength: "Ye weak, beware! Here lies the strong, a victim to his strength. He lifted 1600 pounds, and here he lies at length."

In St. Peter's churchyard in Exon, England, we read this incription on a tombstone: "God does wonders now and then. Here lies a lawyer who was an honest man." Similarly, in a churchyard in Cambridge, England, an epitaph reads, "An honest man is the noblest work of God. Here lies an honest man."

In the churchyard of Edwalton, Indiana, a gravestone reveals the departed one's lifestyle: "Here lies Mrs. Freeland. She drank good ale, strong punch and wine, and lived up to the age of 99." But the following epitaph shows the implied fear of the loved one left behind: "Many happy returns! But, dear departed, should you wish sometimes to leave your tomb, and haunt familiar friendly nooks, please omit my room."

In literature, we learn that, in search of a warmer climate because of his delicate health, Stevenson went on a voyage to the South Seas. His health improved and he setlled in Samoa, one of the tropical islands. There he spent the rest of his life; there he was regarded with deep affection by the Samoans, who called him Tusitala, or Teller of Tales. There his remains have been

interred. As he had requested, the last three lines of his poem given below compose him epitaph on a grave up on a hill.

Under the wide and starry sky
Dig the grave and let me lie:
Glad did I live and gladly die,
And I laid me down with a will.
This be the verse you 'grave for me:
Here he lies where he long'd to be;
Home is the sailor, home from the sea,
And the hunter home from the hill.

We remember, of course, Thomas Gray's classic "Elegy Written in a Country Churchyard." Let us, for a few moments, walk with Gray between the graves of the humble dead in the churchyard of Stoke Poges, a little village near London — graves that are marked only by headstones and crosses. As we walk with him, from the graves comes the message of the dead:

"Let not Ambition mock the useful toil,
Our homely joys, and destiny obscure;
Nor Grandeur hear, with a disdainful smile,
The short and simple annals of the poor.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour:
The paths of glory lead but to the grave.

Nor you, ye proud, impute to us the fault,
If Memory o'er our tombs no trophies raise,
Where through the long-drawn aisle and fretted vault
The healing anthem swells the note of praise.

Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can Honour's voice provoke the silent dust,
Or Flattery soothe the dull cold ear of Death?

Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands that the rod of empire might have swayed,
Or waked to ecstasy the living lyre.

But knowledge to our eyes her ample page
Rich with the spoils of time did ne'er unroll;
Chill penury repressed our noble rage,
And froze the genial current of the soul. . . ."

Then we reach a grave with the following epitaph:

Here rests his head upon the lap of Earth
A youth to Fortune and to Fame unknown.
Fair Science frowned not on his humble birth,

And Melancholy marked him
for her own.
Large was his bounty, and his
soul sincere
Heaven did a recompense as
largely send;
He gave to Misery all he had,
a tear,
He gained from Heaven ('twas
all he wished) a friend.
No farther seek his merits to
disclose,
Or draw his frailties from their
dread abode,
(There they alike in trembling
hope repose),
The bosom of his Father and
his God.

That was the epitaph that Gray wanted for himself.

In his Spoon River Anthology, Edgar Lee Masters makes the dead talk of their lives. One is Constance Hately, who says:

You praise my self-sacrifice,
Spoon River,
for rearing Irene and Mary,
orphans of my elder sister.
And you censure Irene and
Mary
for their contempt for me.

But praise not my self-sacrifice
and censure not their contempt.
I reared them, I cared for them,
true enough!
But I also poisoned my
benefactions
with constant reminders of their
dependence.

Another, Luncinda Matlock, describes her life thus and addresses the young generation:

I went to the dances at
Chandlerville,
And played snap-out at
Winchester.
One time we changed partners,
Driving home in the moonlight
of middle June,
And then I found Davis.
We were married and lived
together for seventy years,
Enjoying, working, raising the
twelve children,
Eight of whom we lost
Ere I had reached the age of
sixty.
I spun, I wove, I kept the house,
I nursed the sick,
I made the garden, and for
holiday
Rambled over the fields where
sang the larks,
And by Spoon River gathering
many a shell,
And many a flower and
medicinal weed—
Shouting to the wooded hills,
singing to the green valleys.
At ninety-six I had lived enough,
that is all,
And passed to a sweet repose.
What is this I hear of sorrow
and weariness,
Anger, discontent, and
drooping hopes,
Degenerate sons and
daughters?
Life is too strong for you—
It takes life to love life.

Biblical References

Death is a penalty for man's transgression of the will and commandments of God, or a punishment for man's breach of his covenant with God, as may be gleaned from Romans 5:12 "Therefore, as sin came into the

world through one man and death through sin, and so death spread to all men because all men sinned," as well as from James 1:15: "Then desire when it has conceived gives birth to sin; and sin when it is full-grown brings forth death."

The beloved Apostle John posits that Satan has instigated murder and has used his power to inflict death as a means of gripping the human race in the bondage of fear. St. Paul confirms in his letter to the Hebrews (2:14): "Since therefore the children share in flesh and blood, He himself likewise partook of the same nature, that through death He might destroy him who has the power of death, that is, the devil."

Christ's redemptive work on behalf of sinful mankind, or our deliverance by Him from both the penalty and the fear of death, called for His own death. St. Paul states, "For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scripture." (I Cor. 15:3). But St. Paul also stresses the importance of Christ's resurrection from the dead thus: "By the words, 'It was reckoned to him, were written not for his sake alone but for ours also. It will be reckoned to you who believed in Him that raised from the dead Jesus, our Lord, who was put to death for our trespasses and raised for our justification." (Romans 4:23-25). Hence, the oxymoronic statement: Christ's death is a victorious defeat.

Death, then, should be viewed as a triumph over evil. We who are followers of Christ, conscious of Christ's triumph over death, can say with St. Paul: "Therefore I endure everything for the sake of the elect, that they may obtain salvation in Christ Jesus with its eternal glory. The saying is sure: If we have died with Him, we shall also live with Him; if we endure, we shall also reign with Him; if we deny Him, He also will deny us; if we are faithless, He remains faithful — for He cannot deny himself." (II Tim 2:11-13).

Death should have no sting to those of us who believe in the resurrection from the dead. Our earthly existence is but a preparation for the life hereafter or a brief sojourn given as an opportunity for being men for others. It is when we give of ourselves that we find fulfillment. It is when we die to crass materialism and to sin that we make life a little heaven for those who are unfortunate, deprived, disenfranchised.

The grave has been robbed of its victory. This idea is emphasized by St. Paul in this manner: "For us by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ is all made alive. But each in his own order; Christ the first fruit, then at his coming those who belong to Christ. Then comes the end, when He delivers the kingdom to God the Father after destroying every rule and every authority and power." (I Cor. 15:23-24). The Apostle of the Gentiles states in subsequent verses:

"Lo, I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised imperishable, and we shall be changed. For the perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory. O death, where is thy victory. O grave, where is thy sting? But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding

in the work of the Lord, knowing that in the Lord your labor is not in vain." (I Cor. 15:51-58).

Reflection

For sure, death should be a happy occasion, as it was to Dr. Jose P. Rizal, the foremost national hero of the Philippines. In the last stanza of his valedictory poem, he told his parents and childhood friends: "Give thanks (to God) that I rest from the fatiguing day." Earlier, he said, "I am going to where there are no slaves, executioners nor oppressors, where He who reigns is God." Finally, he bade farewell from his fellow Filipinos, saying Socratically: "To die is to rest." Death, indeed, is the time we release our spirits to meet our Creator.

But, while we rejoice that death has no sting anymore and the grave is not its victory, we must see to it that our celebration on All Saints Day is one of spiritual reflection, not of commerce, not of near-sacrilegious merriment. In a land where fiestas become ostentatious, the celebration of the birth of Christ and the celebration in memory of the dead are not spared from our mundane affairs that make us oblivious of the message to be reflected on.

Our attitude on All Saints Day should be to look at the grave, not as the end nor yet a resting place for those who have gone before us, but as the beginning of eternal life.

The grave should remind us that we should so live that we can say with John Donne:

"Death be not proud, though
some have called thee
Mighty and dreadful, for thou
art not so,
For those whom thou think'st
thou dost overthrow
Die not, poor Death, nor yet
canst thou kill me.
From rest and sleep, which but
thy pictures be,
Much pleasure, then from thee
much more must flow;
And soonest our best men with
thee do go—
Rest of their bones and soul's
delivery!
Thou'rt slave to fate, chance,
kings and desperate men,
And dost with poison, war,
and sickness dwell,
And poppy or charms can make
us sleep as well,
And better than thy stroke; why
swell'st thou then?
One short sleep past, we wake
eternally,
And death shall be no more:
Death, thou shalt die!

But we can say that with John Donne only if we live just and righteous lives; if we persistently pursue noble deeds, sublime thoughts, pure actions, great achievements; if we make optimal use of life's working tools, so that when our trembling souls stand naked and alone before God's throne, there to receive judgment for the deeds done while in their bodies, it will be our portion to hear from Him who sitteth as the Judge Supreme the welcome words: "Well done, you good and faithful servants: enter ye into the joy of your Lord."

Let me end by quoting an anonymous poet:

"Do not stand at my grave and
weep.
I am not there.
I do not sleep.
I am a thousand winds that
blow.

I am the green blades of grass
that grow.
I am the sunlight on ripened
grain.
I am the gentle summer rain.

When you awaken in the
morning's hush,
I am the swift up-flinging
Of quiet birds in circling flight.
I am the soft start that shines
at night.
Do not stand at my grave and
cry.
I am not there.
I did not die."

And when we followers of Christ will have gone ahead to God's everlasting realm we may issue this message to those whom we have left behind:

Do not stand on our graves
and cry.
We are not there. We did not
die.
With the Lord up we rose.
Life is not for the weak but for
the strong.
The weak give in to materialism
gross.
The strong bravely shun all
wrong.
The weak, alas, do eat and
wine and merrymake.
The strong do live and die for
others' sake.
The weak, focused on self, are
forgotten soon.
The strong, who for others live
and die, are mankind's
boon.
By so doing and dying, the
strong
forever live in the memories
of the human throng,
forever lodge in men's hearts
and minds;
for Charity is the bond that all
men binds.

"O death, where is thy victory?
O grave, where is thy sting?"

BRETHREN WHO PASSED AWAY FOR 1994

1994	SOLOMON CABRERA	Nueva Ecija Lodge No. 73
1994	WILLIAM FLUNKER	Okinawa Lodge No.118
March 3	JOHN G. GRISSOM	Leonard Wood Lodge No. 105
May 5	BENJAMIN L. CORTEZ	Muog Lodge No. 89
May 26	GERONIMO C. VENERACION, SR.	Mount Matutum Lodge No. 156
May 17	RICHARD TAN YORK	Mount Matutum Lodge No. 156
June 1	EMANUEL S. MERCADO	Tagaytay Lodge No.165
June 4	BENEDICTO A. BARLETA, SR.	Malinaw Lodge No. 25

June 4	LUIS DE GUZMAN	Cabanatuan Lodge No. 53
June 5	FORREST BROOME	Cavite Lodge No. 2
June 8	ROMEO A. SANTOS	Nilad Lodge No. 12
June 16	JAIME A. PATACSIL	Narra Lodge No. 171
June 17	GREGORIO T. SAMOY	Pintong Bato Lodge No. 51
June 27	OSCAR L. FUNG	Biak na Bato Lodge No. 7
July 1	GERARDO ESCONDO	Malinaw Lodge No. 25
July 4	AVELINO J. DANTES	Lincoln Lodge No. 34
July 5	FELITO L. DALISAY, SR.	Sarangani Lodge No. 50
July 9	FEDERICO DIOSO	Malinaw Lodge No. 25
July 17	MIGUEL R. SAHAGUN, SR.	Zambales Lodge No.103
July 20	ROLANDO NABONG	Cabanatuan Lodge No. 53
July 20	MATEO L. TAGUINDO	Salinas Lodge No. 163
July 22	CASIMIRO O. LLOBREBA	Kasilawan Lodge No.77
Aug. 14	JOHN STYKER	Leonard Wood Lodge No. 105
Aug. 25	R. H. BERGER	Leonard Wood Lodge No. 105

A WIDOW'S WORDS

My late husband Celso always tarried among his friends, yes. But with the Masons he stayed on as though there would be no tomorrow. Only you yourselves can explain the reason of his affinity to Masonry. I did not and will not even attempt to fathom why. I simply accepted and adhered to his obsessive attachment to your brotherhood. In my own simple way, I also found strength in your friendships. More than that, I found reliability and unquestioning readiness to lend your time, your cheerfulness, your care, your brotherly love. I found refuge in you, his Mason brothers. —Sis Josie Lolarga, "Remembering Celso," Lee Sin Times, January 1994.

MASONIC EDUCATION

* VW Ernesto A. Malapaya, SGL



For the Advent and Christmas Seasons, let me share with you some thoughts about Saints John the Baptist and John the Evangelist, who were "two eminent patrons of Masonry." The subsequent paragraphs have been excerpted from Bro. Rev. Merton J. Hirsch's article published in the Year Book of the Grand Lodge of AF & AM of Scotland, Edinburgh, 1984.

THE HOLY SAINTS JOHN: SYMBOLS OF TRUTH

The chief justification for discussing two Christian Saints is that early Masonry saw in the lives and personalities of St. John the Baptist and St. John the Evangelist powerful symbols for important truths as well as powerful Patrons before the throne of God. Although our non-Christian Brethren and many of our Protestant Brethren would not acknowledge their latter role, yet Freemasonry's continued and frequent reference to them in its work indicates that all Freemasons be they Christian, Jew, or Muslim, Hindu, Zoroastrian, Confucian, Jainist or Shintu, can profit from their first role. If you will, then, see these two great Saints of Christendom as New Testament Symbols of Truths which are universal to the Craft.

ST. JOHN THE BAPTIST: SYMBOL OF SELF-HUMILIATION, MORAL UPRIGHTNESS, COURAGE

It is impossible to pinpoint the exact reasons, and in fact these matters were quite accidental and haphazard but from its earliest probable existence the Masonic Fraternity has been under the patronage of St. John the Baptist. No matter how the choice came to be made it is hard to imagine a more appropriate patron for the manly and moral preoccupations of ancient operative Masonry than the powerful, rough but articulate Baptist. John was a descendant of Levitic and Priestly parents. His birth was announced to his elderly father Zachariah while he was ministering at the Altar of Incense in the Middle Chamber or Holy Place of the Temple. John was the second cousin of Jesus whose conception occurred in the third month of the pregnancy of St. Elizabeth (John's Mother). This fact placed John's feast day exactly half a year away from the Feast of Nativity. In Christian theology John is called the forerunner whose mission it was to prepare the way of the Lord. He lived under a Nazarite vow which, by the Jewish law of his day, ranked him as "Holy to the Lord," the equal of a High Priest. The terms of his vow confined him to the wilderness, representative of the moral laxity which

he had been sent to renounce. He dressed simply in skins, ate locusts and wild honey. No wine passed his lips (lest alcohol spirits be confused with the Holy Spirit of Yahweh) and no razor touched his head or beard. For centuries Judaism had been bereft of a prophet. The scribes like Ezra and the authors of the later Wisdom of Literature assumed their place and transmitted and interpreted what had already been revealed but no new revelation was forthcoming. The situation was such that the clause "We will wait till a Prophet arises" became a cliche for a problem for which one expected no solution.

John in his lifetime was far more popular than Jesus ever became during his public ministry. John was more than just the Billy Graham of his day, for the Reverend Doctor goes from town to town seeking converts while the New Testament and contemporary Jewish sources tell us that all of the principal people of Galilee, Judea and Jerusalem went out to John at the Jordan.

John could easily have claimed Messianic status as the murderous Bar Kookba was to do a century later. Rather, he contented himself to point the finger and declare of Jesus: "This is the Lamb of God who takes away the sins of the world. This is He, the thong of whose sandal I am not worthy to stoop down and untie; for,though He comes after me, He is nevertheless preferred before me for He existed before me." John's life was one of self-humiliation, moral uprightness and courage. He publicly condemned the publicans for their thievery, the wealthy for their insensitivity to the agony of the poor, the Roman Legionaires for their arrogance and Herod for his incestuous adultery. It was this latter message which cost John his freedom and ultimately his life.

St. John the Baptist has two Feast Days - 24th June, which celebrates his birth, and 27th August, which commemorates his martyrdom. Some historians have given the impression that the medieval ages from which Freemasonry emerged were a dark drab and joyless time characterized by slave labor on the part of the mass of the populace. These historians would do well to consider that in addition to Sundays off, all medieval laborers were required by law to be given some 20 to 50 "Holy Days" upon which it was the duty of the wealthy to provide them with food and entertainment.

One popular feature of these celebrations was the performance of one-act religious plays of a biblical, allegorical or historical nature. Each Craft Guild had a play of its own which somehow related to its imagined or real virtues or origins. These plays were performed upon wagons or portable stages drawn up around the Cathedral Square. It is a theory supported by no little evidence that our ancient Brethren presented upon these occasions an allegory about Christ (The Lion of the Tribe of Judah, which title occurs only in the New Testament-Revelation 5:5 - and, surprisingly enough, describes "the Lamb of God") represented by his ancestor King Solomon, who rewards with symbolic resurrection from the dead a wise Master Builder who has fallen victim to the cruelty of three diabolical tempters. The remainder of the Craftsmen who, by virtue of their original sin, shared in the guilt of the murderers received absolution and the promise of the same reward because of the sincerity of their heart.

It is the opinion of many that this play, with the decline and outright suppression of religious drama at the time of the Reformation, came to be incorporated into the three degree system which was developing at the time in Freemasonry.

Along this line it is interesting to note that first official condemnation of Freemasonry came in 1547 during the reign of the Protestant King Edward VI who utterly abolished the Order (or so he supposed) along with a number of other "Popish Brotherhoods."

With a little imagination we can see our early Brethren rising on a bright St. John's Day morn and putting on their ceremonial aprons to march as a body from the Lodge to the Cathedral Church where, after a festal mass, they would assume the dress of medieval European Jews to present their mystery play for the entertainment and edification of the town folk.

ST. JOHN THE EVANGELIST: PREACHER OF LIGHT, WORD, FELLOWSHIP

St. John the Evangelist also had the peculiar dignity of possessing two feast days: one on 27th December, which he had occupied since at least the sixth century, and another in Easter Tide. Certainly, the advantages of being able to "put on the dog" four times a year were not lost on our Brethren of what had become far and away the most important and elaborate Craft of the Middle Ages. On the other hand, the later emergence of speculative Masonry may have produced the demand on the part of the "accepted" for a Patron Saint more suitable to their intellectual bent. At any rate, it is hard to imagine a more appropriate choice than St. John the Divine, Apostle, Evangelist and beloved Disciple. The themes of word and light permeate John's Gospel and Three Letters.

He begins his New Testament Genesis with these words about Jesus: "In the beginning was the word. The word was with God and the word was God. In Him was life and the life was the light of men. And the light shines in the darkness and the darkness has not been able to put it out... And the word was made flesh and dwelt among us."

And again in John's first letter (1:6-7): "If we say we have fellowship with Him and walk in darkness we are lying in word and deed but if we walk in the light as He is in the Light then we have fellowship with each other."

I could quote two-score other references but this will suffice to prove my point that many of the themes which are central to Masonry, Light, Word and Fellowship, are also peculiarly central to the Johanine writings. Indeed, John is a rather attractive personality. The young son of Sebedde, John, with his brother James and the unpredictable Peter, formed the inner circle of Jesus' Disciples. The care of the widow, Mary, mother of the dying Jesus, was committed to John's hands. Finally at the end of John's life we find upon his lips the most eloquent sermon ever preached for it is recorded in the writings of the Church Fathers that when John, in his dotage, was no longer able to walk or preach, he was nevertheless carried each Sunday into the midst of the Church at Ephesus where he was Bishop and from his bed would repeat again and again to the assembled Brethren the words which he had heard from the lips of his Master, "Little Children, Love one another, Little Children, Love one another."

Finally if we view the year as a circle and place two parallel lines each touching the circle at one point then we will have represented the two Saints John whose principal feasts fall almost exactly half a year apart (24th June, 27th December). They stand upon the winter and summer solstice representing in their persons the Old and New Testaments. John the Evangelist stands in the midst of December darkness to declare the victory of the light. The Baptist stands at the point where darkness once more begins to encroach upon our natural lives to herald the advent of the everlasting day where suns no longer rise nor set, for the Lamb of God is the Light thereof.

COUNTERPOINT

* VW Samuel P. Fernandez



FAITH THAT TURNS SWORDS TO PLOUGHSHARES

Isaiah 11:6-9

An Interesting Anecdote

We read in **2500 Anecdotes for All Occasions** that a green, young, quite small, and helpless-looking lieutenant was assigned to a new detachment. When he first appeared before his company, the men made audible comments about his apparent ineptness. From the rear of the ranks boomed a voice, "And a little child shall lead them." The rest roared with laughter.

The lieutenant, seemingly unperturbed, finished the business of the day. The next morning there appeared a notice on the bulletin board: "Company A will take a 25-mile hike today with full packs. And a little child shall lead them... on a dark big horse."

This anecdote calls to mind a proverb attributed to scholar Lu: "You may conquer a country on horseback but you cannot rule it from a saddle." This, the scholar gave to the first emperor of the Han dynasty, Han Gaozi (Kaotse), 202-195 B.C.

Christ did not come to earth on horseback, with intimidating shining shield and with a murderous-looking sword. He did not rule our hearts on a saddle. He did not rule us, either, to create fear and distrust like the tyrants of yore. This fact may be gleaned from the story about Christ and His Father, when the former was about to leave His heavenly kingdom.

Commented His Father: "Those people on earth whom I have created have forgotten me. You are to go among them as a baby for everyone loves a baby, and they will take you to their hearts."

At the gate God said, "Goodbye, Son. My blessings go with you."

Asked the Son: But, Father, what shall I tell them the secret of life is?"

"Don't tell them anything," the Father replied. "Show them that unless a person has the humility of a child, he cannot see the light of wisdom."

So, Jesus came down to earth when imperial Rome held conquered nations with the claws of death in order to have what is known as **Pax Romana**. At that time, the cruel tentacles of Roman political machinations extended over much of Europe, the Middle East, and northern Africa. So powerful and awesome was triumphant Rome that nobody dared attack it.

Political power, unfortunately, became

a burden on the shoulders of those who were under Rome's yoke. Yet, Roman Peace lasted for two hundred years. Afterwards, small wars raged throughout Europe until Rome became fragmented, disintegrated, dismembered, pulverized.

Christ, on the other hand, dignified the lowly manger as his royal cradle, amidst cattle and beasts of burden. He chose to be born in a borrowed inn — through a borrowed womb of a virgin. His borrowed father did not have any chance to get married to his spoused wife until Christ was born.

Christ, Son of God, came to earth minus the flare, pomp, and pageantry normally accorded to royalties. He came as a babe to be sought after by wise men. He came to bring peace and tranquillity to those who badly need salvation, amidst the chaos and confusion created by political leaders who thought that might was power, and that death was the solution to peace and tranquillity.

Biblical Reference

Let us, for a moment, consider Matthew 1:18-25 (Revised Standard Version)

> Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, and angel of the Lord appeared to him in a dream saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins."
>
> All this took place to fulfill what the Lord has spoken by the prophet:
>
> "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus."

Biblico-Historical Background

The Hebrew informal word for peace is shalom. Its Greek equivalent is eirene, which means unity, conquered.

From the scriptural standpoint, the word is used with reference to outward conditions of tranquillity among individuals, communities, churches and nations. The same word is used for Christian unity, and its deepest application is spiritual peace through restored harmonious relations with God.

In the Old Testament, the Hebrews made peace with God through Mosaic sacrifices: (1) those offered for the sake of communion with God and (2) those offered in communion with Him.

Those offered for the sake of communion with God were also called propitiatory. They included sin offerings and trespass offerings. Those offered in communion with God includes burnt offerings and peace offerings, such as

thank offerings, votive offerings, and free-will offerings, as well as meat and drink offerings.

The propitiatory offerings were intended to lead to the worshippers being pardoned and brought into communion with God. The rest were offered after being admitted in the state of grace.

The sacrifices offered on the same occasion were divided into bloody, i.e., those which were slaughtered, and bloodless, such as meat and drink offerings.

The materials for altar offerings were animals and vegetables. The animals included in animal sacrifices were oxen, sheep and fowls. Pigeons were intended for those who could not afford. Animal sacrifices had certain age limits, although sheep and goats were usually offered when each was a year old, and oxen when they reach their third year. All the animal sacrifices had to be free from blemish.

That kind of peace that is marked by outward conditions of tranquillity is not real peace. In The Indians (Time-Life Books), for instance, Chief Joseph said, "Better to live in peace than to begin a war and lie dead." The peace he referred to is not real peace. Real peace is one that starts in man's heart, one that men seek out in all sincerity, one that redounds to personal and communal, eccelesiastical, and national as well as international development. But such a peace involves much sacrifice.

Just as the Hebrews had to make or offer sacrifice to resume peaceful relations with God, so Christ came down to earth to become a sacrificial lamb.

We must, therefore, have a childlike faith that Christ redeemed us with his death and the humility to accept that we do not really merit such a favor. Without humility, we will not have peace with God.

Fittingly, in Imitation of Christ, Thomas a Kempis states, "First keep peace within yourself; then you can bring peace to others." As the popular song goes, "Let there be peace on earth, and let it begin with me..."

In his 1963 State of the Union message, John F. Kennedy stressed, "Arms alone are not enough to keep the peace. It must be kept by men."

Jawaharlal Nehru, as quoted in The Observer, August 29, 1954, averred, "The only alternative to co-existence is co-destruction." Earlier, as published in the Voice of America, November 11, 1951, Eleanor Roosevelt emphasized, "It isn't enough to talk about peace. One must believe in it. And it isn't enough to believe in it. One must work at it."

But it is reminiscent of these lines in Shakespeare's Henry IV, Part II, 4, ii: "A peace is of the nature of a conquest;/ For then both parties nobly are subdued,/ And neither party loses."

Mao Tse Tung seized power in 1949 and ruled China until his death on September 9, 1976. He cleansed China of the "landlord class," only to make the peasantry and the proletariat suffer. Mao and his cohorts failed to quit the saddle. Result? Mao became the first communist emperor, head of state, and chairman of the Communist Party. As such, he eliminated his supporters. Is that peace?

The Turks and the Ottomans peeled off the skins of their enemies and/or boiled them in oil to maintain peace. What peace?

The Caesars and their consuls used to parade enemy kings and leaders through the streets of Rome to maintain peace. Peace? What peace?

The Inquisition "purified" the souls in the medieval period, so that they would have peace with God. Peace? Really?

Blessed, indeed, are the peacemakers; for they shall be called the children of God. (Matt. 5:9)

Genuine repentance is a sine qua non for peace. Only when one has made peace with God does he become a peacemaker. Before we can obtain peace, before we can bestow peace, we must first receive God's grace. Only then can we appreciate Isaiah's message: "They shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up swords against nation, neither shall they learn war anymore." (Isaiah 2:4; Micah 4:3).

This is the only time "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox. The suckling child shall play over the hold of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isaiah 11:6-9, RSV).



Recognition Day — Cavaliers Square and Compass Club: Bro. Gen. Orlando Soriano receiving his plaque of recognition from the Grand Master

MASONIC SPICES



ANG "UTANG NG LOOB"

ni VW Mabini G. Hernandez

Mahal kong Kapatid:

Nuong tayo ay huling magkita ang biro mo ay, ang "UTANG NG LOOB" ay pareho o katulad lang ng "UTANG NA LOOB." At pa-Intsik mo pang sinabi, "Paleho lin." Nagkatawanan nga tayo bago maghiwalay.

Alam mo, Utol, ang UTANG NG LOOB ay isang utang na wari'y walang kabayaran. Ito ay inuugnay natin sa kasabihang, "Ang hindi marunong lumingon sa pinang-galingan ay hindi makararating sa paroroonan." Ang UTANG NG LOOB ay kaiba ang ibig sabihin sa UTANG NA LOOB. Ang UTANG NG LOOB ay sagisay at pagtanaw o pag-amin ng anumang biyaya o kabutihan na nakatulong sa problema o pangangailangan ng kumikilala ng UTANG NG LOOB. Samantala, ang ibig sabihin ng UTANG NA LOOB ay, "Maaari ba?" "Puwede ba?", "Pakiusap o Paki-suyo." Sa Ingles, ang ibig sabihin ng UTANG NA LOOB ay "Please - a request". Tulad ng, "UTANG NA LOOB, huwag kang maingay." UTANG NA LOOB, huwag mo akong pakialaman." O kaya, "UTANG NA LOOB, maligo ka naman, puwede ba?" Isang pakiusap.

Sa totoo lang, ang UTANG NG LOOB ay katutubong Pilipino. Pilipinong-Pilipino tulad ng bahay-kubo at punong kawayan. Ang pagtanaw ng UTANG NG LOOB ay kaugalian at sikolohiyang Pilipino. Bahagi ng ating Kultura o Kalinangan. Kaya, ang UTANG NG LOOB ay nagsisilbing matibay o matatag na bikling ng pagsasamahan, pagkakaisa at pagkakapatiran. Nuong sinauna, ang ating mga ninuno ay itinali ang kanilang kapalaran at kinabukaxan sa UTANG NG LOOB. Dahil dito, naging mabagal ang ating pag-unlad. Lubha na kung ang taong pinag-uutangan ng LOOB ay sakin, mapagsamantala, at walang pagmamahal sa kapwa.

Ang UTANG NG LOOB ay hindi dapat talikuran o kalimutan. Ngunit hindi rin naman dapat pagsamantalahan ang taong tumatanaw ng UTANG NG LOOB. Sa katotohanan, ang taong hindi marunong magpahalaga sa UTANG NG LOOB ay walang KAHIHIYAN. Hindi maglalaon siya ay mapaparusahan. Pagkat walang UTANG NG LOOB.

Ang UTANG NG LOOB ay hindi dapat singilin. Ang pagbabayad ng UTANG NG LOOB ay nasa taong nangungutang at wala sa taong

nagpautang. At hindi dapat ipagmalaki, ibando o ipangalandakan ang nagawang kabutihan. Una, ang ginawa ng iyong kanang kamay ay hindi mo na dapat ipa-alam sa kaliwa mong kamay. Pangalawa, ang iyong inilibing ay huwag mo ng asahan makipaglibing pa sa iyo. Ang maganda, ay kalimutan nating ang mga nagawang kabutihan sa ibang tao. Forget it, wika nga. Ikaw ba, 'Tol, ni-rereview mo pa ban ang nagawa nating kabutihan? 'Yan ay nakabaon sa balon ng paglimot at hindi na dapat kalkalin pa.

Ang UTANG NG LOOB ay napakahirap maging "Boss" o "Amo." Dahil sa pagkilala o pagtanaw ng UTANG NG LOOB marami ang lumuha. Napipilitan tayong gawain ang mga bagay na labag sa ating kalooban, paninindigan o kagustuhan. Napipilitan din tayong talikdan ang ilang bagay dahil sa UTANG NG LOOB. Hindi ba? Lubha na kung malaki ang UTANG NG LOOB.

Marahil, isa sa kamalian ay ang ugali nating lagpasan o higitan ang ano mang kabutihang ginawa o iginawad sa atin. Ang gantihang asal ay hindi masama. Maganda ito. Tunay na Pilipino. Ngunit hindi naman dapat pasobrahan. Ang masama ay kung ang taong may UTANG NG LOOB ay pananatilihin may UTANG NG LOOB - sampu ng kangyang mga magulang, mga anak, kapatid, at pati ang mga apo - sa habang panahon. Tulad ng, "Hoy, kung hindi sa akin, magiging Doktor ba ang Lolo mo? "Ni Ate mo, hindi makararating sa America. "Kung hindi ba sa Tatay ko, magkakaroon ka ba ng magandang bahay at maunlad na negosyo? "At sino ba ang nagpaaral sa iyo, hindi ba ang Mommy ko?" Tunay na mahirap ang maging bilanggo at alipin ng UTANG NG LOOB. Huwag naman sana sa habang panahon.

Dapat alalahanin na kung ano ang ating ginawa sa lalong hamak nating kapatid ay ginawa natin sa Panginoon. Kung nais natin maging karapat-dapat makarating sa kanyang Kaharian, ang ano mang bagay na ginawa natin sa ikababuti ng ating kapwa ay ating kalimutan huwag mag-antay ng kabayaran. Ang lahat ng iyan ay nasa pasiya ng Panginoon.

UTANG NA LOOB, Utol, paki-bahagi mo paminsan-minsan ang laman ng liham na ito sa iba nating mga Kapatid na kasama sa ating talakayan. 'Iyan ay tatanawin kong isang UTANG NG LOOB sa iyo.

Patnubayan nawa tayo ng Maykapal.

Gumagalang

(Utol) Mabini

AS CHRISTMAS COMES
SOFT AND STILL,
MAY THE SPIRIT OF PEACE
GENTLY FILL
YOUR HEART AND HOME
WITH LOVE AND GOODWILL

MASONIC HARVEST

* J. Flor R. Nicolas

CHRISTMAS GREETINGS

To all men of good will on earth, true peace!
All Masons for the highest motive crave
for seeking membership in Masonry.
Hypocrisy, deceit 'mongst Masons cease.
Let's in our hearts Masonic values 'grave,
so that when we will drop life's working tools
eternal peace and joy will fill our souls.

Need to Reexamine Ourselves, including Our Masonic Motivation

Advent and Christmas are opportune seasons for reexamining ourselves and our motives for joining the Masonic Fraternity. During these seasons we are reminded of the vital roles Sts. John the Baptist and John the Evangelist, who we claim were eminent patrons of Masonry, in the ministry of Jesus. The former prepared for the advent of Jesus into the world. The feastday of the latter, an exemplar of Love or Charity, falls on December 27.

During these two seasons, then, let us ponder on the deep meaning of this portion of the lecture of the first Degree:

> "Lodges at present time are dedicated to Saint John the Baptist and Saint John the Evangelist, who were two eminent patrons of masonry; and since their time there is, or should be, represented in every regular Lodge a certain point within a circle — the point representing an individual brother, and the circle the boundary line of his conduct, beyond which he should never suffer his passions, his prejudices, or his interests to betray him. This circle is supported by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, and on its top rest the Holy Writings. In tracing its circumference, we necessarily touch upon the parallel lines and also upon the Holy Bible; and while a Mason keeps himself thus circumscribed, it is impossible that he can materially err."

We know very well the usual interrogations that the Marshal propounds to the candidate in the preparation room. We know very well

that, unbiased by friends and uninfluenced by mercenary motives, a man should freely and voluntarily offer himself as a candidate for the mysteries of Freemasonry. We know very well that what should prompt a man to solicit the privileges of Freemasonry is a favorable conception of the Institution, a desire for knowledge, and a sincere wish to be of service to his fellow creatures.

Yet, by their acts, many Master Masons seem to have sought Masonic membership for financial and business profit. If such Masons do not have their motivation deepened with the years, Ill. Warren F. Schuller, 33°, a PGM of the Grand Lodge of Masons in Delaware and an Active Member of the Supreme Council, 33°, A. & A.S.R., Northern Masonic Jurisdiction, USA, points out in **The Northern Light**, May 1994, they will eventually find that financial or business profit received through Masonic membership will not satisfy them.

Other Master Masons joined the Craft apparently because they wanted to share the prestige that Freemasonry enjoys in the communities where it exists. At least, this motivation suggests that such Master Masons have a favorable concept of the Institution. Besides, the Volume of the Sacred Law teaches us that a good name is more to be desired than financial and business profit. But, advises Ill. Schuller: "The benefits derived from Freemasonry are curtailed if our motivation does not progress beyond mere prestige." Moreover, in a great measure, the prestige of Freemasonry in various communities comes from the high quality of Master Masons living therein.

How about if we joined Freemasonry because we believed that we would find personal fulfillment through the Masonic ritual and fellowship? That is, decidedly, a high motive because, as Ill. Schuller once more puts it:

> "...the Masonic ritual is not only rich in historical allusions and moral principles, but presented in beautiful, impressive phrases which seem to be disappearing in these days of frenzied activities. And there is indescribable richness in **true** Masonic fellowship (underscoring ours to distinguish it from what we usually refer to as **pilyoship**). Many of us can truthfully testify that our personal lives have been immeasurably enriched by our Masonic ritual and fellowship."

Many, indeed, are the opportunities for personal growth and development that are concommitant to active participation and dynamic leadership in Lodge and other Masonic functions.

But, of course, the highest motivation, the one we should strive for, is **progressive projection of Masonic principles into everyday living**. This point is stressed by Ill. Schuller in the following periodic sentence:

> "If we remember the Five Perfect Points of Fellowship; if we take them seriously and are ever ready to serve our fellowmen, going barefoot if necessary; if we help those needing and deserving help, kneeling in intercession for divine assistance to those we know require it; if we keep sacred the confidences of those who relieve their tensions by confiding in us; if we support those who need support in crises; if we whisper words of

wisdom and guidance to those on the road to serious mistakes, — then we will not only make the world a better place by living in it, and many of our fellowmen much happier because our pathways crossed, but also we ourselves will find Freemasonry dynamic and relevant to present-day needs, imparting to our lives blessedness and happiness that more than repays us for every sacrifice of time, energy or convenience."

We are reminded, at this juncture, of the Senior Deacon's prayer in the First Degree:

> "...grant that this candidate for Freemasonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy Divine Wisdom, that, by the influence of the pure principles of Freemasonry, he may the better be enabled to display the beauties of holiness, to the honor of Thy holy name. Amen."

How to Be a True, Faithful Brother among Freemasons

We now proudly wear the square and compasses, knowing that we have been commended to the kind care, love and protection of all other Master Masons wheresoever dispersed. These brethren in turn expect that each one of us should be that kind of Mason described by Dewitt Clinton way back in 1793. He said:

> "A Mason is bound to consult the happiness and to promote the interests of his Brother; to avoid everything offensive to his feelings; to abstain from reproach, censure, and unjust suspicion; to warn him of the machinations of his enemies; to advise him of his errors; to advance the reputation and welfare of his family; to protect the chastity of his house; to defend his life, his property, and that which is dear to a man of honour, his character, against unjust attacks; to relieve his wants and his distress; to instill into his mind proper ideas of conduct in the department of life which he is called to fill; and let me add, to foster his schemes of interest and promotion, if compatible with the paramount duties a man owes to the community." (Reprinted from the **Oklahoma York Rite News**)

We wear, hopefully with equal pride, the lambskin or white linen apron as the badge of a Mason. It is, we are told, ours to wear throughout an **honorable** life. It is, or should be, "an ever-present reminder of an emblematical or unblemished purity of life and rectitude of conduct, a never-ending argument for nobler deeds, for higher thoughts, for purer actions, and for greater achievements."

Since Christ is often metaphorically referred to as "Lamb of God," we should be opportunely reminded during the Christmas season of our Masonic obligation to possess "the merits to measure the worth of a man as a man."

The following anonymous poem,

reprinted in the Grand Lodge of British Columbia's **Masonic Bulletin** , April 1994, wants us to think about how to live truly worthy lives:

How to Live a Truly Worthy Life

Not, how did he die? But, how did he live?
Not, what did he gain?
But, what did he give?
These are the merits to measure the worth
Of a man as a man, regardless of birth.
Not, what was his status?
But, had he a heart?
And how did he play his God-given part?

Was he ever ready with word or good cheer,
To bring a smile, to banish a tear?
Not, what was his church?
Nor, what was his creed?
But, had he befriended those really in need?
Not, what did the sketch in the newspaper say?
But, how many were sorry when he passed away?

May the Advent and Christmas seasons be to us opportunities for showing to all and sundry that because we have become Master Masons, we have become better men, ever ready to contribute our share to making this world a better place to live in.



Recognition Day — Cavaliers Square and Compass Club: The Grand Master with Bro. Officers from the AFP

INSIGHT

* VW B. J. Torres, AGS



ON MASONIC MATURITY

Masonic maturity may be defined as that dignified state of being true and faithful custodian of — and strenuously enforcing, by precept and example — a strict obedience to our great Masonic heritage, those ideals and principles as taught in all the degrees of Masonry.

Masonic maturity may be attained by having a thorough knowledge and understanding of our Masonic duties and responsibilities and practicing them.

To fulfill our duties and responsibilities to God, we should never mention His name but with that awe and reverence which are due from the creature to the Creator, implore His aid in all our lawful undertakings, and look up to Him in every emergency for comfort and support. We must remember, moreover, that everything in Masonry has reference to God. We must also remember that every Lodge has been erected to God and dedicated to the holy Sts. John and labors in God's name.

To fulfill our duties and responsibilities to the Lodge, as well as to the Fraternity, we should regularly attend Lodge and other Masonic functions. But, of course, this desideratum must not interfere with one's means of livelihood or vocation, which must not be neglected on any account.

To fulfill our duties and responsibilities to our fellowmen, we must act with our neighbor upon the square, render him every kind office which justice or mercy may require, relieve his distresses and soothe his afflictions, and do to him as, in similar cases, we would that he should do unto us.

To fulfill our duties and responsibilities to our country, we should be exemplary in the discharge of our civil duties by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws under whose protection we live, and by never losing sight of the allegiance due to our country.

To fulfill our duties and responsibilites to our respective families, we should provide members thereof in such a way as to enable them to live comfortably, teach them by example how to live the good citizen's life as well as to be God-fearing and assets to society.

To fulfill our duties and responsibilities to ourselves, we must pursue such a prudent and well-regulated course of discipline as may best conduce to the preservation of our corporeal and mental faculties in their fullest energy, thereby enabling us to exert the talents wherewith God has blest us, as well to His glory as the welfare of our fellow-creatures.

To fulfill our duties and responsibilities to our Fraternity, we must preserve unsullied the reputation of Freemasonry. We must, moreover, be faithful to the

trust committed to our care, and manifest our fidelity to our principles by strictly observing our Fraternity's Constitution and by adhering to the Ancient Landmarks thereof.

Ergo, to attain Masonic maturity, we Master Masons should fulfill or practice our Masonic responsibilities.

We have a great heritage—a heritage of privileges and benefits not given to all men. But, sad to say, we are losing them — in some cases, deliberately, by complacency, and in others by simple default or omission.

In **War and Peace**, great Russian writer and philosopher Leo Tolstoi, speaking through one of his characters, divides Masonic brethren into four distinct classes:

1. those who take no interest in the transactions of the Lodge or in human affairs in general but are exclusively absorbed in the mysterious doctrines of the Order... and all the symbolism of Solomon's Temple;
2. those who seek, but are inclined to waver, not yet successful in walking the straight and intelligent way of Masonry, but all the time striving to walk in it;
3. those who see in Masonry nothing but the superficial formalities and ceremonies and who insist on the fulfillment of those external forms, caring nothing for their real essence and significance; and
4. those who believe nothing, desire nothing, and enter the brotherhood simply for the sake of bringing themselves into intimate relations with the rich young men endowed with influential connections.

Tolstoi wrote his great novel at the height of the rule of Czars in his native Russia and before the advent of communism. Conditions obtaining therein were quite different from those obtaining in present-day Russia. Decidedly, they were very different from those in ancient, as well as in present-day, Philippines. But those who are more knowledgeable about Masonry in this jurisdiction would surely appreciate Tolstoi's analysis and find a parallel between Masonry that existed in Russia and that which exists in our country.

Let us wake up **NOW** to curtail the negative trend so as to save the great institution we belong to from physical and spiritual decay.

To save our Fraternity from such a decay, we must educate ourselves Masonically. We must, for instance, know the origins of the terms scapegoat, cowan, and eavesdropper.

In King Solomon's Temple was a room called the Holy of Holies — the most sacred place. Jehovah designated a day, once a year, when He would visit this **Sanctum Sanctorum**. He called that day the "Day of Atonement." It was set aside by God for the purposes of the forgiveness of sins of the people of Israel.

In this Holy Room was a piece of furniture, viz., the Ark of the Covenant, a large chest, completely overlaid with gold, in which were the two stone tables of the law brought down by Moses from Mt. Sinai. Upon this chest were two cherubims with outstretched wings, also inlaid with gold. Between them was a place called "the Mercy Seat of God." This entire area was concealed from the people by a veil that hung from the ceiling to the floor and stretched from wall to wall, the entire room being a perfect cube, i.e., 20 feet in all dimensions. On this day the High Priest clothed himself in linen garments and entered this sacred place, taking with him a bullock and two male goats. He first slew the bullock, sprinkled or spread

its blood upon the Mercy Seat, to purify himself before God. Next he cast lots in order to determine which goat would be slain for the people's forgiveness. Its blood he also sprinkled upon the Mercy Seat, and then he put both hands upon the head of the live goat, thus transferring the sins of all the people of Israel to the living goat. This goat, called the "scapegoat," was immediately turned into the hands of a waiting man who took the "scapegoat" into the wilderness and allowed him to escape. From this rite we have derived the name "scapegoat," the one who takes the blame. (Lev. 16).

The term cowan, on the other hand, is a purely Masonic one, derived from the Grek kuon, which means a dog. In the early ages of the church, infidels and unbaptized profane were called "dogs".

A profane caught listening was inflicted a punishment called cowan. He was placed under the eaves of a house during the rainy weather until the water ran in at his shoulders and out of his heels. From this punishment, the term eavesdropper was born.

Indeed, there are many terms and facts and principles and precepts that we must learn and imbibe so that eventually we will attain Masonic maturity.



Recognition Day — Cavaliers Square and Compass Club: Grand Master with Bro. Officers from the Philippine Army

BEACON LIGHT

* VW Amancio S. Donato, PGO



MASONIC PRICELESS HERITAGE FROM THE DIONYSIAN ARCHITECTS

One of the most celebrated Mystery Schools since ancient times was the Fraternity of a group of Artisans known as the Dionysiac Artificers or Architects. These Dionysian Artificers or Architects were associated with the Rites of Bacchus and Dionysus which was reputed even then to have some Indian influence although the Rites were held in Greece. When the uninitiated polluted the original worship of Bacchus into some kind of orgies degenerating in malpractices, the Artisans maintained and hid themselves into the Rites of the Orphic Mysteries to counter the Bacchanalian excesses. This Mystery School had a pure and unimpaired lucidity of principles and teachings. The rites of Bacchus-Dionysus were peculiarly consecrated to the art and science of specialized construction of buildings, cathedrals and other monumental works of art built on stones and cement executed in excellence, superior designs and architectonics that reflected the dignity, power and glory of the God Dionysus (The Logos) derived from the word Dios and Nisa (Mt. Nissa or Sinai now) God Dionysus was said to be the son of Jupiter (Dayus Pitar or Dios/Padre and the goddess) Semele.

Modern Freemasonry has much to thank the Dionysian Architects as the precursor of Operative Masonry with deeply symbolic mystery Rites and philosophy which we today recreate into our speculative approaches in the lessons to be transmitted and learned from each and every degree work illustrated now in our Masonic rituals.

Author John Weisse sums up in his book **Oblisk and Freemasonry**: "They (Dionysiac Artificers) made their appearance not later than 1000 B.C. and appear to have enjoyed particular recognition, and were bound together by special ties only known to themselves. The riches of this fraternity were bound to provide for their poorer brethren. They were divided into communities governed by a Master and assisted by Wardens. They held a grand festival annually and were held in high esteem. Their ceremonials were regarded as sacred. It has been claimed that Solomon, at the instance of Hiram, King of Tyre, employed them at his temple and palaces. They were employed in the construction of the Temple of Diana at Ephesus. They had means of intercommunication all over the then known world, and from them, doubtless, sprang the guilds of

the Traveling Masons known in the Middle Ages."

The Fraternity of the Dionysian Architects spread throughout all of Asia Minor, Persia (Iran) then known as Chaldea, Egypt and India. They established themselves in nearly all the countries bordering on the Mediterrean. Then, with the rise of the Roman Empire, they found their way into Central Europe and eventually England. It is said that Pope Gregory sent this group of Architects and Builders to England with Saint Augustine amongst them in A.D. 715 and their Grand Master then was named GM Gastaldo. The rise of the Comacine and the Roman Collegia lent a deeper mystery as to how this group of Operative Masons had influenced the thinking and spiritual awakening of all Europe in the middle ages and specially during the Renaissance. The mute evidence of their magnificent works is seen even now in the majesty of the cathedrals, buildings, and public monuments unsurpassed by any architectural standards of the modern world. The interiors of these great buildings were executed in a superior manner so that the acoustics, the melody and tones of the voices and chants can likewise be reflected. These buildings all contain Masonic signs and symbols in order that any sojourning brethren of the Craft may witness the sign that the monument so built to the living spirit of Masonry is theirs to perceive and appreciate. Some of the most stately and enduring buildings in Constantinople, England, Germany, Rhodes, Greece, Rome, India, the Americas and all over the world were erected by these inspired and dedicated Craftsmen.

Among the ancient members was the Italian Vitruvius, the great architect author of De Architectura Libri Decem. Inside the pages of this book by Vitruvius are hints as to the philosophy underlying the Dionysian concepts and ideas on the principles of symmetry, proportions, depth and balance. The buildings thus erected by the D.As. are said to be "sermons in stone" where even the profane were overwhelmed and awed. Though these edifices themselves embody not only masterpieces of human ingenuity, industry and the perfect coordination of the pillars, spans, arches, domes, the scaffoldings and arrangements also provoked from the beholder desirable reactions which can readily enable his soul, refresh his ruffled spirits and calm down his tangled nerves and emotions!

The supreme wish of the Dionysian Artificers was the construction of great buildings that can create distinct impressions consistent with the purpose for which the structure itself was designed. Taking a common stand with the Kabalists and the Pythagoreans, the D.As. believed it possible to combine straight lines and curves to induce a desired mental attitude or emotion. They thus labored hard to come out with a perfect edifice in harmony with the structure of the universe reflective of T.G.A.O.T.U. It is sad to note, however, that our modern day Architects oftentimes design buildings that are not only trivial but also grotesque, creating discordant notes around the environment where these buildings are erected... Feng Shui, anyone?

Vitruvius thus defines the principle of propriety as "That perfection of style which comes when a work is authoritatively constructed on approved principles. It arises from prescription, from usage, or from nature. From prescription, in case of hypaetharal edifices, open to the sky, in honor of Jupiter Lightning, the heaven, Sun, or the Moon; for these are Gods whose semblances and manifestations we behold

before our very eyes in the sky when it is cloudless and bright. The temples of Minerva, Mars, Hercules will be Doric since the virile strength of these gods makes daintiness entirely inappropriate to their houses. In the temples to Venus, Flora, Proserpine, Spring, Water and the Nymphs, the Corinthian order will be found to have peculiar significance because these are delicate divinities and its slender outlines, its flowers, leaves and ornamental volute will lend propriety where it is due. The Ionic must be applied to the order or Temples of Juno, Diana, Father of Bacchus and other gods which will be in keeping with the middle position which they hold... an appropriate combination of the severity of the Doric and the delicacy of the Corinthian."

The Dionysian Master Builders skillfully placed distinguishing marks, signs and symbols indicative of their working tools among the ornamentals, ornate carvings and front doors as well as in the hand of saints and prophets exalted in the various niches and murals. These signs, symbols and jewels, invariably squares, compasses, rules malletsand builders tools are all common Rosicrucian and Masonic emblems. It is thus a solace and an inspiration to take note that the Master Masons' marks and symbols are to be found inscribed in concrete stones of numberless public buildings and cathedrals to include the magnificent Taj Mahal, the Jama Masjid and the Kutab Minar in India. Among the most ancient edifices where Masonic Builders marks are to be found is the great Mayan Pyramids and the Egyptian Pyramid at Gizeh, the underground walls of Jerusalem, the Roman and Grecian Pantheon and walls etc.

What precisely then is the connection of Freemasonry to the Dionysian Master Builders?

Charles W. Heckethorn (The Secret Societies of All Ages and Countries) states:

> "...Freemasonry is a tree, the roots of which spread through so many soils. It follows that traces thereof must be found in its fruits; that its language and rituals should retain much of the various sects and institutions it has passed through before arriving at their present state, and in Masonry we meet with Indian, Egyptian, Jewish, and Christian ideas, terms and symbols."

The Roman Collegia, for instance, of skilled architects and builders were a subdivision and an offshoot of the Ionian body better known as the Dionysian Architects and Master Builders. The D.As. referred to themselves then as the Sons of Solomon and one of their great symbols was the Seal of Solomon, the interlaced triangle. Although this was profoundly influenced by Islam, as may be gleaned from motifs of many Mohammedan mosques and temples, it was also used by the D.As. The Knights Templar are believed to have contacted the Dionysian Master Builders in their march through the Middle East and said to have introduced many of their acquired symbols and doctrines into medieval Europe upon their return. Freemasonry owes then most of its great mass of symbols, doctrines, teachings and rituals from the Dionysian Artificers whose signs and symbols are related to the art and science of architecture. From these ancient and illustrious precursors, modern Freemasonry received the legacy of the unfinished Temple of Humanity - that vast, invisible structure upon which the initiated Master Builders for all times labored to erect upon the brow of Mount Moriah as an everlasting memorial to

an eternal and unfinished quest. Aside from the operative aspect of the D.As. they also had a very impressive and deep speculative philosophy as a basis of their strict moral codes and ethical standards. They considered, for example, as we do now in our Craft, human society and the human person as a rough ashlar that must be trued and chiseled from the quarries of nature. The crude block taken from the quarry of both actual physical rocks and are equivalent to human societies where men live as the true object and purpose of existence of D.A. Master Builders squaring with he aid of fine carving tools and other working instruments in order to transform it into a thing of beauty.

Another aspect of their esoteric teachings is man as the rough ashlar that will eventually be released from the ensnaring bondage of matter. And through contemplation, meditation and actual performance of that which good and deliberate realization of a more profound thinking, refinements of the emotions and right actions, a glorious atonement with the Triune Self of man can find its culmination thus allowing the Master Builders (MASONS) to lay upon the Temple the last Capstone of his higher Self as the perfected Ashlar that can then be laid "into the Temple not made by hands yet eternal unto the Heavens" and to finally attain liberation from the wheels of births and deaths. The other legacy of the D.As. to Freemasonry is the veneration of the T.G.A.O.T.U. and Master Craftsman known by various names and appellations in the different great religious of the world.

Another worthy and lasting legacy given to us by the D.As. is the checkerboard floors upon which modern Freemasonic Lodges have as centerpieces to the old tracing board of the D.As. This checkerboard of black and white within the tessellated or tesserated borders has a very deep mystical symbolic meaning with still deeper metaphysical lessons. For a start, the checkerboards of nights and days of Omar Khayyam, in his famous Rubaiyyat, clearly conveys the idea that we move and count our days of human existence in terms of days and nights, yet still conveying a deeper philosophy of the necessary existence of good and evil, light and darkness, the Ida and the Pingala or the Caduceus symbol of the medical profession, the Chinese principle of the Yin and the Yang, pain and pleasure and the play of opposites in our mundane existence. But foremost of the symbolisms given to modern Freemasonry by the D.As. is the symbolism of the second Temple after the Universal Temple (SOL OM ON) where Apostle Paul so eloquently said "Know ye not that ye are the Temple of God and that the Spirit of God dwelleth in you?" (1 Cor. 3"16).

The D.As. were consecrated to the raising of their Master (The Human) spirit which is the Cosmic beauty entombed into the sepulcher of a great abyss of material ignorance, greed and selfishness by erecting buildings that truly reflect the evocative message of human redemption entombed within a materialistic world! In the true Masonic Mystery schools, the Triune spirit of man (the light Delta in our symbols) is symbolized by the three Grand Masters of the Lodge of Jerusalem where the third Master, the Master H.A. representing the eternal Pilgrim or the reincarnating spirit (Master Builder) who through all the ages erects living Temples of flesh and blood as shrines of the Most High and Tabernacle of the Holy of the Holies ever cut down as a flower at the gates of death of the physical body yet liberated again and again in

spirit until the Master H.A. by means of an elaborate ritual of transmutation, the cosmic power within each aspiring Master, transmutes potentiality into divine potency where immortality becomes the goal. The D.As. believed then, as we do now, that as we sharpen our spiritual perceptions through our senses, the Master Builder gains greater control over his various bodies (Atma-Buddhi-Manas) and the spirit of life within gradually attains greater freedom. In main, we members of this Ancient Craft count as the most important legacy to us by the D.As. the Hiramic legend which is said to embody the ideals and various vissisitudes of a moral and spiritual philosophy so essential in the resurrection and re-establishment of the goals and objectives of the Ancient Mystery schools for the helping of the world and to arrest the onslaught of spiritual and moral degeneration that always precedes the decline and destruction of a civilization. On that day when perfect order and harmony is re-established with peace and goodwill prevailing, men will no longer seek the God or happiness outside themselves because they have found the same welling within themselves!

The other contributions of the D.As. to our Noble Order may be found scattered all throughout our illustrative dramas and presentations.

It is now our duty to interpret, reflect and give meaning to them as we go along our individual pilgrimage with the indispensible group and collective membership in our great and venerable Fraternity!



Recognition Day — Cavaliers Square and Compass Club: Grandline Officers gracing the occasion

WHY A PAST MASTER IS PREFERRED AS LODGE SECRETARY

* eF.R.eN

On August 6, this year, in Olongapo City, before the start of the multi-district convention proper, MW Raymundo N. Beltran, PGM and Grand Secretary, was shown some pictures taken during the celebration of the 75th anniversary of Pampanga Lodge No. 48.

"There's no doubt," he announced, "I am the handsomest PGM in the pictures." There's no doubt, for he was the only PGM therein.

Later during the Grand Secretary's hour, he averred that he was prepared to answer questions not related to his job as Grand Secretary. In his characteristically winsome way, he revealed that:

1. Some Lodges had not submitted reports to Grand Lodge for months.
2. Some Secretaries are not familiar with correctly preparing reports.
3. Some reports are grammatically and syntactically deficient.

He also stressed that the preferred practice is to have only a Past Master as Lodge Secretary . Such a practice is not without basis. Yes, we must elect to the office of Lodge Secretay a Past Master who not only loves his work, but also has the qualifications for the job. We must, moreover, keep him in that position until he feels "Pasmado," so that he wants to be relieved of the Secretary's duties. In this way, our Lodge will ensure the keeping of its records in good condition and the continuity of its programs.

An ideal Lodge Secretary must have shown keen interest in each of the three Degrees, taken active part in the floor work of the Lodge and, generally, passed through the chairs. He must also have extensive and intensive knowledge of the Ritual, his Lodge's by-laws and regulations, and the Grand Lodge Constitution and Book of Ceremonies.

A Lodge Secretary must be prepared to answer any question on Freemasonry at a moment's notice. He must, moreover, give the Worshipful Master advice in matters pertaining to Lodge ceremonies.

Let me, at this juncture, cite the example of VW Marcelino Dysangco, PM, who served as Secretary of Noli Me Tangere No. 148 for quite some time. He often sat in on practices for degree work. He knew our Lodge's history; he, in fact, enriched and updated it.

"A Lodge Secretary," he told me, "must have a patient frame of mind to follow the order of the business of a meeting, whether stated or called; the ability to read/present minutes, petitions, letters, and circulars in an interesting, authoritative manner; and the alertness to listen to comments, point out omissions, and keep the evening's work running smoothly."

VW Dysangco also said that the

Secretary must have the notice of the Lodge's stated meeting in the mails at least a week before the night of the meeting. In this case, he said, the notice must be correct.

He added that the Lodge Secretary must send out letters to brethren who have not attended Lodge meetings. Such a letter, he pointed out, may be brief but warm. For instance: "Have you, dear Brother, been ill or out of town? We will be glad to see you in Lodge again."

A former clerk of court, VW Dysangco stressed that the Lodge Secretary must be able to write letters which are correct and easily understood not only by the brethren but also by non-Masons, particularly those in business, who judge an organization by the letters they receive.

Any other duties of a Lodge Secretary?

VW Dysangco stated that the Lodge Secretary must also (1) be ready, when requested, to suggest names for committees to the Worshipful Master, or to accompany him on visits to other Lodges; (2) give of his knowledge to officers and members who ask for it; (3) be skilled in bookkeeping, as well as know something about banking and about preparing a balance sheet of the Lodge's funds.

"If necessary," he emphasized , "the Lodge Secretary should quietly counsel the brethren relative to wise spending of Lodge funds. He should, of course, pass to the Grand Secretary the necessary forms and reports required at the end of each month and also toward the end of each Masonic year."

The bottomline of all this is that a Past Master is best qualified to serve as Lodge Secretary.



Recognition Day — Cavaliers Square and Compass Club: GM with Bro. Lini Hernandez (PA), Comm. Willie Agaloos (PN) and BJT

PORTRAIT OF A LODGE IN RESURGENCE

* J. Flor R. Nicolas (148)

Three years ago, more or less, the Lodge was in an unstable state, so that a concerned young member suggested concerted planning and development of a five-year program for the Lodge. In collaboratively drafting the program, the officers and members found their morale to have risen to a new high. Each one of them promised to be a committed, dedicated, proficient Master Mason. They resolved to become a cohesive, efficient group — one that is financially secure and stable; zealously looks after the welfare and interest of every one of the members; instills pride through and in membership; establishes viable partnership; is family-oriented; is better-known, understood and respected by the community because it is relevant to it, as well as leads and serves it; and the public would like to be a part of.

The Lodge, to date, feels transformed, rejuvenated, resurgent. Says the Senior Warden: "In terms of membership growth, our Lodge has had a batting average of two members per year since 1991... Attendance in stated meetings, likewise, has significantly grown in number. Until this time, the overall attendance is not less than 40."

The Secretary agrees, pointing out that in the stated meeting in June alone 43 brethren were in attendance: 29 regular members, many of whom are PMs, and 14 sojourners, including several PMs and WMs of other Lodges. He has sent letters to the PMs in particular, acknowledging their support, especially via attendance in Lodge meetings.

The members' active participation in Lodge projects, as well as innovations introduced to the "old" system to stimulate members to give and be their best are, according to the Worshipful Master, but two indications that the Lodge is on its way toward becoming fully functioning.

The PMs, the GLI, and even the DDGM unanimously say that the Lodge is full of resources — talents, skills, leadership, expertise in various fields, and that all are working.

The SW, for instance, prepared a quality and service-oriented program. The officers and members, moreover, hold periodic caucuses in some restaurant in the city to assess the progress of the program.

The officers have, to a great extent, created within the Lodge an environment that makes Masonry worthwhile and satisfying in every member's life. When necessary, meetings are extended, with breaks for refreshments or dinners. Guest speakers discuss practical, relevant subjects; informative and thought-provoking are the topics for Masonic education lined up by the officers, guided by the PMs and Lecturers. Soothing music is played throughout each meeting; the sound system is so maintained as to keep everyone attentive. Members are encouraged and stimulated to participate not only in rituals but in deliberations as well. Lodges of Instruction are opened for the purpose

of exemplification. As has been observed by the DDGM and the GLI, the Lodge as a whole has exhibited a high level of proficiency in the rituals.

Prizes are raffled out in every meeting as part of the Lodge attendance "come on." Another means is the posting of an attendance chart on the bulletin board, which has been made attractive by the Asst. Secretary/Treasurer and informative by the Secretary and the Senior Warden. The bulletin board, in effect, has attracted the attention not only of members of the Craft but also of laymen invited to the Lodge.

After each stated meeting, the brethren hold a forum, moderated by a PM. In the July forum, for example, they discussed the essence of the ballot box and dissected why some brethren tend to indiscriminately cast the black cubes.

The WM has impressed upon the other officers and members the necessity of showing by their acts that, by becoming Master Masons, they have become better individuals and more loving, more responsible family men. In one meeting, he articulately narrated the following anecdote by Linda Ellerbee:

"The best things in life aren't things. I'm talking about health, love, friendship, and most important, family. If you don't juggle family and career skillfully, the balance in your life is going to tilt toward your work. In the short term, this may seem okay, but it's not in the end. You can always get another job, but you may not get another chance with your family. I wish now that I could go back to when my son and daughter were children and work less. Corporations may not keep score, but children do. They'll come back to you and say, 'You missed that costume party because you were covering the election' — never mind that the election was in 1976."

Thus motivated, the brethren of the Lodge have organized projects that involve their families, who in turn have realized that Masonry does not pull the Mason away from his family, but rather, supports it. Birthdays, consequently, have come to be Masonic family affairs.

Last May, the brethren of the Lodge sponsored a Masonic family picnic in a beach resort, which was attended by members of other Lodges and concordant bodies. The affair, complete with parlor games and raffled-off prizes, served to welcome the new DDGM.

In June, a PM of the Lodge, who is also an adviser to the District Council officers, hosted a potluck dinner among the brethren and their beloved better (?) halves. Having enjoyed the evening, the brethren and ladies decided to make it a monthly affair.

In July, the Junior and Senior Stewards spearheaded another Masonic Family Day. On this occasion, the WM quoted, among others, O.A. Battista: "The best inheritance a parent can give his children is a few moments of his time each day." Then he stressed, "Don't just spend time with your children — invest it."

The Lodge also sponsored a bingo social, during which they generated P2,800, which they later turned over to the Lodge in charge of the Masonic temple renovation.

In one caucus, the WM reminded the brethren of this statement by M.B. Brumbie: "Beautiful young people are accidents of nature. But beautiful old people are works of art." That was his way of prodding the Sunshine Committee to visit old and sick brethren.

To keep themselves healthy, the officers and members of the Lodge have engaged in sports activities. In July, in fact, they sponsored an inter-Lodge bowling tournament, which grossed

P1,000 for the Temple Renovation Fund.

Desirous of seeing the temple totally renovated, they subsequently pledged an additional P19,100. They then turned over the amount of P20,100 to the Lodge in charge of temple renovation.

The Lodge, furthermore, has sponsored sports and camping activities among the Masonic youth. Its PMs have also initiated the "Oplan Balik Mason." They have sent non-attending members letters, a copy of which is given hereunder.

An Appeal to a "Long-Lost Brother"

We miss your congenial companionship at our Lodge meetings and socials, dear Brother.

Have we lost you to the pressure of your business activities and the unending pursuit of the ever elusive money, power, and influence? Or to golf or tennis and your barkadas? Or to secular organizations which seemingly preoccupy most of your waking moments?

We fondly recollect those enjoyable moments and the outflow of brotherly affection as, together, we went through the various allegories and rituals of the Degrees. The beautiful teachings and tenets of the Craft shared by us in self-discipline can be easily forgotten. We'd like to believe that when we became Masons, we became better men — more loving family men; more understanding managers, supervisors, or business partners; more efficient employees; more concerned neighbors; more trustworthy friends; better stewards of our time...

Take time out, then, our Brother, and rejoin us in Masonic fellowship. Re-discover the mystic ties that bind us and be reinvigorated.

We miss you!

From your Lodge Brethren

The brethren have followed up the letter with visits during which they ascertain the non-attending brethren's problems and find ways of helping them.

Believing that "... knowledge of the tenets and doctrines of Freemasonry are incomplete unless they are implemented in the service of the people in the community," the Lodge is also actively involved in community affairs/benevolent works. It has, for instance, finalized discussion with city and hospital authorities of the details of establishing a Masonic Orthopedic Ward in a certain hospital.

In August, they undertook at the Masonic Temple a medical/dental clinic. They supported the tree-planting project of the Order of Eastern Star by providing money for snacks. They have also been supportive of the projects of the DeMolays.

The officers and members of the Lodge, additionally, have visited other Lodges. They attended in full force the Old Timers Night sponsored by another Lodge because two of their PMs and their GLI were given due recognition for having served the Fraternity for 25

years or more. They consider each of these three long-serving brethren "...not only an epitome of dignity, commitment, discipline and patriotism, but also a Mason endowed with the gift of teaching and dedication to share his talents and wisdom with the brethren." In full force, too, they have attended and actively participated in multi-district conventions.

The Lodge has two monthly publications, copies of which are regularly sent to the Grand Lodge and to The Cabletow. The brethren unselfishly dig into their pockets to support their publications, which they find to be educational and entertaining. Serious Masons that they are, they see the Craft "as a bottomless ocean of profound wisdom which leads us to understanding the secrets of life and the universe — an unerring guide to daily thought and action." The publications help them fathom to a certain extent that "bottomless ocean."

The Worshipful Master, quoting from S. Ambirajan's book, has challenged the members and officers of the Lodge to have the ambition to achieve the best; the tenacity of purpose and dogged perseverance to attain the goals despite the trials and tribulations; the self-confidence to boost the group's morale; the industry and hard work to supplement a long and sustained effort; and, most importantly, the fairness, honesty, and moral courage to face the variety of difficulties and adversities.

Because, guided by the GLI and the PMs, the WM knows how to delegate authority, the members of the Lodge have been united into "one solid band or society of friends and brothers, among whom exists no contention, but rather emulation, of who best can work and best agree." They have, in great measure, become, in the GLI's words, "co-bearers of the burdens for the benefit and welfare of mankind."

"One thing is sure," the SW avers, "that beautiful fabric woven from strands composed of men of diversified beliefs, of different cultures, separated by age, exists in Iligan Lodge No. 207."



Kalaw Chapter 9 "dance troupe" getting ready to do their number

FIVE-DISTRICT CONVENTION IN OZAMIS CITY

M.D. Nos. 19, 25, 33 (host), 38 and 40 held their joint convention at the Mt. Malindang Lodge building in Ozamis City on August 12-13, 1994.

Group meetings and a press conference were the main features of the first day.

MW Pablo C. Ko, Jr., GM, and RW Danilo D. Angeles, DGM, met with DDGMs, DGLs, GLIs, PDDGMs, WMs and PMs. Among the administrative matters tackled were financial obligations of Districts/Lodges with the Grand Lodge and the imminent arrest of a Lodge's charter due to deficiencies.

The GM exhorted the group to more vigorously implement the strategies geared towards achieving his program thrusts.

RW Jose P.L. Adiong, SGW, and VW Ernesto A. Malapaya, SGL, on the other hand, met with the few Lodge Secretaries and Treasurers present. They stressed the common concerns raised by the Grand Secretary in a previous Central Luzon convention (which were published in last issue).

The Grand Master and party, together with the brethren, enjoyed the dinner sponsored by Bro. Mariano "Boy" Tan and the Shriners.

In the after-dinner press conference, the press corps, headed by Sis. Delia Rosal, manager of a local radio station, raised such questions as:

1. What are your plans during your incumbency?
2. What can Mt. Malindang 130 do in effectively implementing the GM's program thrusts?
3. Are only rich people qualified to become Masons?
4. What are required of a man to become a Mason?
5. Do you discuss politics and religion?
6. What is the jurisdiction of Philippine Masonry?
7. Can the GM visit all Lodges in the Philippine Jurisdiction in only one year?
8. How many Lodges are involved in this five-District Convention?
9. What are the GM's impressions about Mt. Malindang 130?
10. With members of different religious backgrounds, how can peace and harmony be maintained?
11. How does Masonry perceive the obtaining economic issues?
12. What are the DDGM's works and duties?
13. What are WM Rico M. Medina's current functions in the Craft?
14. How come Ozamis City Mayor Benjamin Fuentes has been long associated with the Craft?
15. What are the Senior Grand Lecturer's functions, and how does he fulfill them?
16. How does the Senior Grand Warden perceive what the Craft is doing, what it has done, as well as the methods used for doing them?
17. What are the Deputy Grand Master's thoughts on the Craft as a whole?

Observed VW Malapaya: "The Grand Master spelled out the theme and thrusts of his administrative program. He answered all questions directed to him with clearness and conciseness and

now with characteristic ease (devoid of coughing) strongly indicative of the invigorating effect of the few days rest recommended on him by his physician."

The DGM, DDGM Bernardo E. Roa, WB Rico M. Medina, Bro./Mayor Benjamin Fuentes, and VW Malapaya, likewise, gave brief replies to the questions propounded.

"On the other hand," the SGL pointed out, "the Senior Grand Warden expounded on what the Craft is continuously doing, especially for the crippled children, for the various communities, and for disaster victims. He was so animated, stressing his points with gestures and voice inflections. There were even one-on-one interviews immediately after the press conference, possibly in his capacity as Deputy PNP Director for Administration, only to discover the following morning, to his consternation, that he had lost his voice."

During the tyled convention the following day, the Grand Master cited the parable of the sowing of seeds and the turtle that hears but does not understand.

"Some among us, such as those who lack the true spirit in attending Lodge meetings," he said, "are like the seed that fell on rocky ground and the turtle." He then challenged the brethren to regularly attend their Lodges.

In the Masonic education portion, the Senior Grand Lecturer pointed out, among other things, that:

1. Lodge opening rituals need more polishing.
2. Chaplain's hand should rest on the altar's edge, not on the Great Ligths. The Chaplain is also addressed as Worshipful. He does not salute the Master before and after delivering the invocation.
3. The apron's cabletow should be tied encircling the coat or barong tagalog.
4. The gavel should be handed over handle first.
5. While in motion, the flag is tilted to a maximum of 30 degrees from the vertical; it is vertical at the altar.
6. In declaring the Lodge opened/closed, the Master should place the gavel on his breast, not with the hand stretched at 45 degrees angle in front.
7. As a Masonic symbol, the Square should be spread at 90 degrees and the compasses at 60 degrees.
8. The Marshal should wear baldric band without the jewel. No collar need be slung around his neck. He leaves the Lodge hall to get the flag from the custodian; he does not leave the Lodge hall on retiring the flag—he merely hands the flag to the Tyler.

VW Danny Mendoza, JGL for Northern Mindanao, demonstrated the proper handling of the rod by Deacons, explained the reason for giving 3x3 batteries in private reception as well as the clapping in public reception and Grand Honors in rapid 3x3 batteries and what hand of the dignitary (Mason or non-Mason) is to be held by the Marshal during reception.

The SGL and the DGM then answered questions raised during the open forum.

Ironically, no resolution was presented.

It was moved that nominations for DDGM be left to the respective Districts. This motion was carried.

Pagadian City Lodge No. 153, through its SW, submitted the only bid for hosting the 3rd Multi-District Convention.

The SGL, however, reminded the convention delegates (now numbering only 69 from the morning's 137, although 208 registered) that since 1993, Pagadian City 153 had been warned by the Grand Lodge regardng its deficiencies. Hence, the Presiding Officer accepted the bid only tentatively, i.e., until Pagadian City 153 can resolve the issue of its deficiencies with the Grand Lodge.

RW Danny Angeles reiterated that brethren who are negligent in paying their dues should be suspended. Alluding to the statement in Matthew "You are the light of the world. . . . Don't hide the light in the bushel," he stressed that Freemasonry has contributed the finest of men to the world since time immemorial.

He again punctuated his message with the reminder that the brethren should "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."

MW Pablo C. Ko, Jr. talked on the suspension of a brother for nonpayment of dues, dues cards, life membership, and The Cabletow. He also reiterated that DDGMs should go around visiting Lodges and report back to Grand Lodge their findings.

"A Lodge's continuing deficiencies," he told them, "will mean arrest of its charter."

In regard to his "Share the Masonic Light" program, the Grand Master said that all he is asking for is everyone's cooperation. "All the good things come in small ways," he concluded. "What the sad world needs and what we need is more light."

Some 200 attended the Grand Master's Night, fellowship dinner, presentation of awards, song and dance numbers, and ballroom dancing. One and all enjoyed. —eF.R.eN (based on VW Malapaya's report)



Can you identify the above brethren? Send your answer to the Cabletow Office and receive a surprise gift from the Worshipful Master of Noli Me Tangere 148

MULTI-DISTRICT CONVENTION IN ALAMINOS, PANGASINAN

The Northwestern Luzon Freemasons held their 8th multi-district convention at the Last Resort Hotel & Restaurant in Lucap, Alaminos, Pangasinan, September 9 and 10, 1994, with Hundred Islands Lodge No. 201 as host.

September 9

Civic Action cum Leisure

After breakfast, by batch and in a couple of motorized passenger boats, the brethren proceeded to Quezon Island in the Hundred Islands Group. After a brief tour of the island, MW Pablo C. Ko, Jr., RW Danny D. Angeles, VW Ernie A. Malapaya, VW Willie Rañaga, VW Dennis T. Gabionza, VW Jose O. Lustre, and VW Ber L. Saplaco, Jr. went a-fishing. The poor SGL had to painstakingly prepare every gear and handline with each angler's needs including the attaching of baits.

"Two guys who were mere EAMs during the Subic Bay sortie," the SGL pointed out, "really proved themselves MMs this time."

The troupe found their activity so absorbing that they returned to shore willy-nilly to partake of the truly sumptuous lunch, which principally consisted of seafoods (assorted broiled fish, fish sinigang, shrimps and oysters) and lechon. After lunch, minus the GM and the DGM, they returned to their angling which they once more enjoyed so that, losing track of time, they did not realize that most of the brethren had already returned to shore.

The Grand Master, assisted by VW Jose Yuchongtian, DDGM of MD No. 24, and WM Wilmer S. Panabang, presided over the planting of the artificial reef. This consisted of a junk body of Volkswagen. The PNP provided an 18-foot double-hulled Cruiser for the laying down of the artificial reef.

When Masons Meet on the Level...

In the evening at the Last Resort Hotel prevailed a warm fellowship. The buffet dinner was followed by entertainment numbers rendered by the Young Once Combo, the boss of which is SW Boy Bona of Leonard Wood Lodge NO. 105. Alaminos Mayor Leon N. Rivera, Jr. not only gave a welcoming talk but also rendered a couple of songs: "This Love of Mine" and "A Certain Smile."

Representatives from different Lodges contributed songs and jokes. Among the songsters were WB Panabang; SW Noel Encarnacion of Angalo Lodge No. 63; WB Oscar Angeles, PM, Abra Lodge No. 86 (the Monching Mitra of the convention); Bro. Aliggayu of Agno Lodge No. 75; VW Pong Lustre; VW Amang Mariano; and many others. Among the jokesters were WI Brian Lebutt of Union Lodge No. 70, VW Pong Lustre, and SW Jesus Manuel Misa.

The Grand Master said, "My voice is a little cold, but ang puso ko'y nagagalak sa ating pagtitipong ito. Let me, for tonight, set aside protocol." VW Pong, VW Amang and he then belted their joint rendition of "Ni higugma ko." SW Noel Encarnacion

later joined them in singing "Pobreng Alindahaw."

September 10

Motorcade, Floral Offering, Benevolent Work

The brethren, headed by the Grand Master, motorcaded to the town hall of Alaminos and had floral offering at the Rizal and Bonifacio monuments.

They then proceeded to the provincial hospital, at the lobby of which Hundred Islands Lodge No. 201 donated 1000 bottles of dextrose.

"Thank you for extending a helping hand," Dr. Maramba said. "I hope the Masonic Fraternity will continue extending assistance to us."

WB Panabang announced that the next project of his Lodge is blood-typing in different baranggays.

"I am glad that you are carrying out part of my program of sharing the Masonic light," the Grand Master told the host Lodge. "I hope the other Lodges will do likewise."

Convention Proper

During the convention proper, Mr. Alfredo Corpuz, Mayor Rivera's representative, focused on the efforts of Alaminos to turn itself from third-to-second-class municipality.

The roll call by Lodge revealed that only 165 of the 185 registrants were inside the hall.

Sisters Elizabeth C. Ko, Angelita Angeles, and D.C. Yang were also recognized for their presence.

Bro. Jose Bandong, Jr. of Pagkakaisa Lodge No. 282, WPD Deputy Director, served as stand-in for Bro. Gen. Hemogenes Ebdane, WPD Chief Superintendent, who could not attend the day's affair because he had to attend the reunion of PMA Class '71, of which he is president.

Bro. Gen. Ebdane, in his message, cited some vignettes from our country's history, including current crime statistics and how the PNP is coping with containing lawlessness.

The host Lodge then presented plaques of appreciation to Bro. Gen. Ebdane (received by Bro. Bandong); VW Mariano Garantoza; WB Ban Ramos, PM; Mayor Rivera; VW Mitz Nava; Bro. Enrique Villanueva, for spearheading the planting of the artificial reef; Bro. Teodoro N. Ferrer, for donating a 550-square-meter lot to the Hundred Islands Lodge No. 201; and to VW Jose Unchongtian, founding father of the Lodge, for continuing assistance to Masons.

The Masonic education portion was divided into three sections. The first section consisted of reading by the SGL of a digest from the Masonic Holy Bible of the piece "The Bible and Early Masonry." The second consisted of commentaries on some of the day's observations: the apron, handling of the rod by SD/JD, the chaplain, flag ceremony, grand honors, proper way of addressing dignitaries in the East, seating arrangement in the East, and the square and compasses.

With VW Leonard P. Chua, JGL for Northern Luzon, as moderator, the following composed the team that exemplified the opening and closing ceremonies of the Lodge and reception of the Flag: Conrado Dolor of Union 70 — **WM**; Florention Paragas of Baguio 67 — **SW**; VW Danny Chan, DGL from Baguio 67 — **JW**; VW F.A. Albino of Baguio 67 — **SD**; WB Oscar Rodriguez of Union 70 — **JD**; WI Brian Lebutt, IPM, Union 70 — **Marshal**; and Wilfredo Camba of Hundred Islands 201. The exemplification stressed the fine points of the rituals like the handling of

the rod, the carrying of the rod, the transference of substitute for the M's word, the f-p-o-f, the use of the informal form in addressing the Warden's station, the formal form in inquiring about the Master's station.

The SGL satisfactorily answered queries regarding some observed lapses during reception of dignitaries, smoking inside the hall during the convention, the committee assigned to investigate petition for degrees, availability of copies of the newly approved MLB, and dues cards for Masons' wives.

The DDGMs of the participating Districts (4, 5 and 24) reported the accomplishments of their respective districts. The report of the previous multi-district convention held in San Fernando, La Union and hosted by Siete Martires Lodge No. 177 was read and approved without any corrections.

From the floor were presented two resolutions: (1) that the installation of District Council Officers be institutionalized and (2) that Hundred Islands Lodge No. 201 be congratulated for successfully hosting the 8th Multi-District Convention.

VW Justice Amante Alconcel was unanimously nominated for the position of DDGM of District No. 4. VW Andresito M. Capati, PDGL, VW Eduardo Dalusong, Jr., DGL, and WB Jaime L. Nabua were District No. 24 nominees. But the nominees of District No. 5 will be submitted to the Grand Lodge later.

District No. 5 again submitted a bid to host the next Multi-District Convention, to be hosted by Baguio Lodge No. 67. Laoag City Lodge No. 71, MD No. 4, most probably will host the 1996 Multi-District Convention to coincide with the celebration of its diamond anniversary.

The SGL advised the Convention that, following the provision in the new Masonic Law Book (1994), the report on the convention proceedings should be sent to the Grand Lodge within 30 days after the convention.

RW Danny Angeles congratulated the host Lodge. "This is the first convention I've so far attended which devoted one day virtually free for the brethren to enjoy their time and everybody's camaraderie."

He then mentioned that somebody had suggested that his house in Cabanatuan should have a sign that says "Masons stop here!" so that brethren could easily locate it.

"I may not have the influence of an Adiong, nor the wisdom of a Puno, nor the resources of an Herrera or a Ko," he said, "but I have the sincerity of purpose and the protection not only of a single angel but of so many angels." But, of course, for he is an Angeles!

In regard to the headline "Catholics Assail Masons in the Government" that appeared in the **Sunday Times** several Sundays ago, he said that the Board for General Purposes had suggested that the Committee on Work issue pamphlets, primers and the like for the bethren's benefit. This committee, he revealed, has started its assigned task.

He concluded his message by citing what would serve as the background concept to the theme come his term, viz., the WM's injunction to the newly raised Brother: "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."

MW Pablo C. Ko, Jr. opened his message by introducing the Grand Lodge Officers in his party. He then congratulated the brethren, particularly the organizers, for successfully holding the present convention.

"The Grand Master's speaking ahead of any brother in a gathering prevents anyone from speaking up later," he

jokingly said. "But he becomes the victim in a convention like this one because, by the time he speaks up, attendance would have already dwindled."

True enough, by this time, there were only 60 brethren inside the hall.

The dues card the Grand Lodge is giving to a Mason's wife, he said, is good for only one year. He then urged Lodges to settle their accounts with the Grand Lodge. He stressed, "Lodges should make their remittance to the Grand Lodge regularly."

Next he enjoined District Officers to submit their pictures to **The Cabletow** not later than October. Focusing on his theme, he stated, "I'll be your Grand Master for only one year, but our program will be there for life... Truth and light are the heritage of life... What the tired world needs and what each of us needs, Joseph Newton said, is more light."

In closing, the Grand Master quoted Bro. W.H. Moran: "It is true that no society can attain a standard above the average of its members and the world can never be better than the men who inhabit it. One man living a brotherly life is worth a thousand lectures or articles on brotherhood."

WM Wilmer S. Panabang, assisted by SW Manny Misa, awarded the Grand Master with a Plaque of Appreciation. Then VW Yuchongtian closed the Lodge and the Convention in short form.

The Grand Master and the remainder of his party remained at Last Resort Hotel after the convention.

September 11

The following day we went to the Manaoag Shrine on a pilgrimage, lunched in Dagupan, stopped over at RW Danny and Sis Lita's residence in Cabanatuan for merienda, and motored back to Grand Lodge. —eF.R.eN (based on the report prepared by VW Ernesto A. Malapaya, SGL, and on his own notes)



The rolling twenties? **Sampaguita Chap. #3, OES, boldly presents an exciting number at the Scottish Rite Temple.**

8TH TRI-DISTRICT CONVENTION AT ORMOC CITY

* J. FLOR R. NICOLAS

September 23

Having eagerly looked forward to feeling sincere fraternalism and enjoying warm fellowship and camaraderie among delegates from Masonic Districts 15, 16 and 39, MW Pablo C. Ko, Jr., RW Danilo D. Angeles, VW Benjamin J. Torres, and I were already awake at a little past 2:00 a.m., the previous day's busy schedule notwithstanding. VW Amang Mariano drove us to the Manila Domestic Airport, where we were joined later by MW John L. Choa.

Delayed Arrival, Warm Welcome

The plane took off for Tacloban, Leyte at 4:15 a.m. But more than half an hour later came the not-so-unexpected announcement that due to a minor engine trouble the pilot had to steer the plane back to Manila.

Apparently, MW John was a little worried because he kept on asking what the real trouble was. Yet, when he found out that the pilot was a Brother Mason, he settled down, feeling he was in the hands of a true and trustworthy friend in whose fidelity he could with the utmost confidence rely.

True enough, after approximately 10 minutes at the airport, the plane took off again and without any mishap reached Tacloban Airport, where we were warmly welcomed by cane-wielding VW Salvador Santiago, Sr., PDDGM; VW Noel Bañez, PDDGM; Bro. Edward Chua, SW; VW Andres Perez, DGL; WB Arnaldo R. Bonifacio, WM, Tacloban 221; et al.

While breakfasting with the brethren at VW Andy Perez's residence, we were joined by several members of the Morning Star Chapter No. 12, OES, led by Worthy Matron Antonieta D. Coruña.

We were driven to Ormoc City, more than two-hours drive away. A couple of banners along the way and another one at the facade of Hotel Don Felipe announced the hosts' warm welcome of the Grand Master and his party as well as the delegates from other Districts. Again, we were warmly welcomed at Hotel Don Felipe by hosts and delegates alike, led by VWBs Ramon C. Omega, Leonard U. Lim and Pablo Z. Aragon, Jr., DDGMs of the participating districts.

Beauteous wives of Masons and several Ormoc 234 brethren led by Bro. Archilles Silva busily registered delegates and guests at the hotel lobby. They gave us our kits, cowboy-style hats, and name tags.

The Reception, Transportation and Accommodation Committee, led by WB Rogelio Allosa, Bro. Albert Villanueva and Bro. Rafael Lucero, had done their assignment well; for two suites had already been reserved for the Grand Master and his party.

We learned, moreover, that the Sports Committee, composed of WB Federico Pasana, WB Mervyn Añover, VW Wilfredo Dirilo, and Bros. Victor

Domingo and Allan Lee, had mobilized delegates for golf competitions at the Leyte Golf & Country Club in Macabug and bowling at the Sports, Recreation and Amusement Center (SRAC) in Cogon.

Floral Offering, Lunch

Since Ormoc City Mayor Eufrocino M. Codilla, Sr. had gone to Tacloban to be with President Fidel V. Ramos, who had arrived to check preparations for the forthcoming celebrations in commemoration of Gen./Bro. Douglas MacArthur's Leyte Landing, we conducted floral offering at the Rizal monument in front of City Hall led by MW Pablo C. Ko, Jr. After some picture taking, we ambled back to the hotel. The brethren further renewed old fraternal ties and established new ones.

The hosts treated us to luncheon, a la lauriat, at Chito's Chow, a stone's throw from the hotel. Several OES sisters graced the luncheon with their presence.

Free Time, Informal Fellowship

Since 1:00-5:00 p.m. was declared free time, many brethren decided to tour the city. Others, like MW Pablo, MW John, and RW Danny, took a much-needed nap. VW B.J. and I fellowshipped with brethren at the coffee shop.

Said VW Omega, a product of Catholic education: "Our urgent task is to enlighten the apprehensive sectors of our society that we Freemasons strive to propagate the bountiful seeds of peace and prosperity... Having found out I had become a Freemason, the nuns paid me a visit and told me that half of my body was already in hell. I retorted that they did not and would not understand Freemasonry."

WM Arnaldo R. Bonifacio of Tacloban 221 agreed that only by dedicating ourselves to our Fraternity's tenets could we dispel the darkness enveloping our society. (He sounded like his uncle, Bro. Andres Bonifacio!)

WM Pascacio R. Dy of Makabugwas 47, similarly, was apparently bothered by prevailing misconceptions about Freemasonry. "To dispel such misconceptions," he said, "we have gotten involved in civic and social affairs of the community."

WM Rexes Morales of overall coordinator Ormoc 234 added, "We've tried our best to establish harmonious relationships with members of the community so as to remove from their minds the cobwebs of prejudice and misconceptions."

VW Andy Perez informed us that the brethren and sisters would revitalize the DeMolay Chapter and Job's Daughter Bethel.

"The DeMolays and the Job's Daughters are active only during vacations, for most of them are studying in Manila, in Cebu, and in other educational centers," he stated.

During the informal fellowship the brethren asked VW B.J. a variety of questions, all of which he candidly and satisfactorily answered.

Meeting at the Second-Floor Function Room

At 5:00 p.m., the Grand Master, the Deputy Grand Master, the Grand Guild of Past Masters of the Philippines (GGPMP) President, and the Assistant Grand Secretary met with the DDGMs, DGLs, GLIs, WMs, Lodge Secretaries, and other officers at the second-floor function room.

The GM urged the brethren to remit

dues promptly to the Grand Lodge so that the latter would issue the corresponding new dues cards.

Asked by the GM to speak up, I told the brethren that the second issue of **The Cabletow** would be off the press next week, that the third was being printed, that the two issues would be mailed almost simultaneously, and that the fourth issue would soon go to press.

Some brethren, at this juncture, asked for press cards. The press cards having been left behind in the Cabletow office, I promised to send them to the brethren through the DDGMs.

"Cabletow copies should be sent to the Worshipful Master, who in turn will distribute the copies to the members," VW Andy Perez, DGL, suggested.

"That was tried before," MW John L. Choa pointed out. "But it was found to be ineffective."

The GM pronounced that a Lodge should request the Grand Lodge that copies of **The Cabletow** be sent to the WM for distribution to the members; otherwise, copies will be mailed to individual members.

Several brethren, at this point in time, gave me their new addresses.

The GM reminded the officers to send the Grand Lodge their pictures if they wanted their pictures to appear in **The Cabletow**.

"We are now computerizing lists of Lodge members," the GM next announced. "We will provide Accounting with an additional computer. Please update membership lists of your respective Lodges, including the affiliate and dual members, and make due corrections; for even dead members are still being listed. The Grand Master's Office needs updated Lodge membership data before hooking up with Accounting."

The GM further stated that copies of the new Masonic Law Book (MLB) would be sent to the DDGMs, who in turn should reproduce copies of the same for distribution to the brethren, so that they could give their feedback before the printing of the new MLB.

MW John informed the brethren that his committee had been meeting every Wednesday specifically to refine the new MLB.

"The DGM," he said, "will incorporate the printing of the new MLB, which will cost around P100,000, in the budget he will submit for approval."

The GM revealed that most probably he would issue an Edict making the singing of the Grand Lodge Hymn a part of the proficiency of the MM degree. He then reminded the brethren that in case of doubt regarding edicts, circulars, and other regulations, they should consult the DDGMs, who in turn should lodge their queries with Grand Lodge when they are in doubt.

Someone commented, at this juncture, that the DDGMs deserved another term since they had performed very satisfactorily. (Laughter)

"If you have any objection against a candidate," the GM stressed, "express it while the candidate is still petitioning."

In regard to dispensation/reballoting of candidates within the prescribed 12 months, the GM pointed out that dispensation fees should be sent to the Grand Lodge through the DDGM, and that the Grand Lodge would issue the corresponding receipts to the Lodges.

It was suggested that such transactions should pass through the DDGMs, so that the latter would be duly apprised regarding the same.

The GM also stated that remittances would be checked against the December 1994 reports of the Lodges. He added: "I'll issue a circular to follow up MW Mateo's Edict that brethren without proficiency exams be ineligible for election/appointment to any Lodge

office/position. No proficiency exam, no MM diploma. GLIs should ensure strict observance of this regulation. The WMs and the Lodge Secretaries, too, should remind instructors to prepare MMs for proficiency exams and give them more Masonic education."

The Grand Lodge, the GM said, issues proficiency cards through Lodge Secretaries.

Other matters stressed during the meeting:

- The Lodge should show proof that it had sent due notice thrice to the concerned member regarding his imminent suspension due to nonpayment of dues.
- Circular 12 should be either read aloud in Lodge, at least passed around during the meeting for the brethren's examination, or posted on the bulletin board (if any) before the meeting.
- Acacia premiums should be sent only after the candidates have been accepted into the Craft, i.e., after raising.
- The report of the proceedings of a tri-district convention should be sent to the Grand Lodge not later than 30 days thereafter.

Welcome Fellowship, Installation of DDPM Officers

After the meeting, we were driven to SRAC for the welcome fellowship and the installation of the officers of District 15's Guild of Past Masters.

Bro. Archilles Silva led the invocation, WM Rexes Morales welcomed the visitors, and Bro. Rogelio Uy introduced the Grand Master and his party as well as other visiting dignitaries/brethren.

MW John L. Choa, PGM, President of the Grand Guild of Past Masters of the Philippines (GGPMP), then installed the officers of District 15's Guild of Past Masters. RW Danny Angeles and VW B.J. Torres served as Master of Ceremonies and Acting Chaplain, respectively.

Officers installed: VW Ramon C. Omega, DDGM - District Deputy Grand Guild President; WM Walderico Bonifacio - District Guild (DG) President; VW Juanito dela Cruz - DG Vice-President; WM Rogelio P. Allosa - DG Treasurer; WM Julio M. Tugado - DG Secretary; WB Wilfredo A. Fiel -DG Chaplain; WB Patricio Coruña - DG Marshal; VW Salvador Santiago, Jr. - DG Auditor; WB Jerry Go - DG Inner Guard; and WB Damian Nadera - DG Outer Guard.

The other 16 members of the DGPM witnessed the installation.

DG President Walderico Bonifacio appealed for support and cooperation; our OES sisters, together with several brethren, entertained us with a dance number; and WM Fiel introduced the guest speaker: GGPMP President John L. Choa.

MW Choa presented the District Guild Officers with PM pins, families of PMs who had dropped their working tools with P2000 each, and sick PMs with P1000 each.

"The clear message of the wonderful dance performance of our sisters and brethren," he said in a light vein, "is that District 15, particularly this resilient, booming city of Ormoc, is ready to host the next Ancom."

Having told a couple of audience-awakening, laughter-evoking stories, he traced the history of the GGPMP and summed up its accomplishments.

"The Grand Guild," he revealed, "has received voluntary cash contributions from several brethren."

He then invited the audience to the Ancom in April 1995.

"Also come and witness and

exemplification team of Victoria Masons perform on the third Wednesday of April," he concluded.

VW Omega presented him with a plaque of appreciation.

Ballroom dancing ensued. Our Leyte brethren, palpably, were good dancers. But, as was pointed out by MW Pablo C. Ko, Jr., a graceful dancer in his own right, the ladies were much better.

VW Ricardo Uy, GSB, was a terrific dancer, too. Methinks he bore the Grand Lodge standard, at least in ballroom dancing. (VW Sammy Fernandez sorely missed the event!)

September 24

At 7:00 a.m. we had our breakfast in the coffee shop with VW Omega and VW Ricardo Uy.

Convention Proper

In Open Lodge, the GM congratulated the hosts for the wonderful preparations and warm hospitality.

Several brethren from Maktan 30 sang the Grand Lodge Hymn. (Once again, the need for the brethren to learn the hymn by heart and to sing it with fervor came into bold relief.)

VW Juanito dela Cruz gave an eloquent invocation.

The roll call of Lodges revealed that there were only 62 delegates. (This would impel the DGM to state that all brethren should register, whether attending or not.)

After his welcome address, VW Ramon C. Omega announced that the guest of honor, Gen. Rogelio Pureza, Region 8 PNP Commander, could not make it at the appointed hour because of FVR's arrival. Hence, the convention proceeded with the DDGM's reports.

Refreshments.

Upon resumption of the convention, the Lodge was tyled. VW Omega announced the presence of VW Johnny Astillera from Mindanao and Bro. Cecil R. Chen of Punta Sulawan Lodge No. 243 in Misamis Oriental.

"The Secretary and Worshipful Master," the AGS emphasized, "shall ascertain that all petition forms are duly accomplished, and monthly Lodge reports properly filled out and regularly sent to the Grand Lodge."

With VW Cesar Sinco, JGL, as moderator, a team of MMs from District 16 exemplified the opening and closing of the Lodge, flag ceremony, and reception of dignitaries both in private and public forms.

The following brethren composed of exemplification team: WM Rogelio Sanchez, Cebu 128; SW - William Chu, Mt. Moriah 252; JW - Eddie Go, Maktan 30; SD - Jason Limkimso, Cebu 128; JD - Sixto Rey Orig, Cebu 128; Marshal - Roche Palileo, Mt. Moriah 252; Chaplain - Galdino Varona, Cebu 128; Secretary - Josel Catacutan, Mt. Kaladias 91; Treasurer - Susing Arcamo, Dagohoy 84; and G. Master - VW Leonard U. Lim, DDGM - 16.

VW Eddie Cantos, DGL, and VW Samuel Morgia, PDGL, assisted VW Sinco in practicing the team, whose performance was rated by RW Danny Angeles to be between 85 and 90%.

During the open forum, brethren asked such questions as the following:

1. Why isn't the Tyler addressed as Worshipful Brother?
2. How many can open a Lodge of MMs to transact business?
3. Is the Chaplain required to salute the WM?
4. Shouldn't we videotape floorworks toward better proficiency in the rituals?

To the brethren's amused satisfaction, the DGM answered all questions with authority and with a humorous touch.

(Hende mategas ang dela ne Right Worshepful! He is not a Visayan. He is not a physician or a dentist, either. He is an engineer.)

Several wives of Masons/OES sisters and children joined us during the palate-satisfying lunch.

The tyled Lodge resuming, several resolutions were orally presented, namely:

1. Regional convention be organized to enable delegates to meet a greater number of brethren.
2. Newly raised brethren be expeditiously given copies of **The Cabletow**.
3. District 15, particularly overall coordinator Ormoc Lodge No. 234 be congratulated/commended for successfully hosting the convention.
4. A member who has not attended his mother Lodge for quite a time due to transfer to another valley be severed from the Lodge and encouraged to join a Lodge in the valley he is residing in.
5. By virtue of a circular to be issued by the Grand Lodge, a sojourner be credited for attending a meeting of another Lodge, as certified by the Lodge's WM.

Comments on the resolutions/suggestions:

1. GM: A regional convention was held in Dumaguete. Iloilo was supposed to host the second one, but this did not take place. Unless the brethren in the region extend utmost cooperation, it is difficult to host a regional convention. In any case, the Lodges are encouraged to explore the possibility of resuming regional conventions.
2. AGS and GM: Send the Grand Lodge names and addresses of newly raised brethren, and we'll send them their copies of **The Cabletow**. But **The Cabletow** is not the only means of making new members feel assimilated, of informing them. There are many reading materials in the Grand Lodge you can procure for the same purpose. Such reading materials should be part of the candidate's application/orientation.
3. (The third resolution/suggestion was unanimously approved.)
4. You should be grateful that non-attending brethren are paying, that they are not a financial burden to the Lodge. Even if a Brother has been a Lodge member in good standing for the past 25 consecutive years, a resolution that he be awarded life membership by longevity is still required.
5. Brethren are encouraged to attend meetings of other Lodges, but such attendance is not a substitute for attendance in their respective mother Lodges.

At first, VW Pablo A. Aragon, Jr. told the convention that District 39 was not ready to host the next tri-discon. But the other two districts insisted that District 39 should be the next host. Recess was called.

After the recess, WM Manuel Lao, Jr. of Mt. Huraw Lodge No. 98 in Catbalogan, Samar announced acceptance of the challenge to host the next tri-discon (Applause).

To a query from WM Tim Reyes, the AGS answered that if there is a communication from the Grand Lodge the WM shall cause the brethren to rise.

RW Danny Angeles again congratulated the hosts for the fruitful convention, the warm reception, the

wonderful hospitality. He then invited the delegates to witness his elevation to the Grand Oriental Chair.

"I am the first Senior Grand Lecturer to be elevated to the Grand Oriental Chair," he said. (VW Ernie Malapaya, here's your cue.) And the first GM-to-be who is not a millionaire?

To persuade the audience to attend the coming Ancom, RW Danny announced "There will be raffles every night."

He also emphasized that the best, most eloquent answer to attacks against the Fraternity is to act as true Master Masons, as true Christians/Moslems, thereby showing all and sundry that Masons fear and love God. He further averred that if we apply the teachings of Masonry in daily life, we cannot err. He then reminded his auditors of the injunction: "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."

MW Pablo C. Ko, Jr. also congratulated the organizers. "I feel at home with my Visayan brethren," he added. He reiterated the points raised during the meeting the day before.

"We have sent computerized records to Lodges," he said. "Please go over those records and send us your notations/corrections and fill in proper information, so that we'll soon be able to hook up with Accounting."

He then urged the brethren to aim at quality membership; to implement and observe edicts and circulars; to make new members proficient as well as to give them continuing Masonic education, so that they will relentlessly search for the light of knowledge and truth, which in turn will dispel bigotry and intolerance.

The Grand Lodge, he said, expects not only Districts and Lodges but also each and every Mason to implement the program thrusts planned for this Masonic year.

"I have given you simple guidelines," he said. "Big things come in small packages. With the help of your think tanks, you will come out, I'm sure, with laudable projects. I urge you to unselfishly participate in attaining the objectives of our Share-the-Masonic-Light program."

He concluded with a quotation from Bro. Newton.

The Lodge, finally, was closed in short form — to the relief of the delegates?

Culminating Programme

We returned to the convention hall at 7 p.m. for the culminating activity.

VW Juanito dela Cruz again led the invocation. VW Andy Perez, DGL, extended the tri-discon organizers' appreciation to the Grand Lodge Officers, District Grand Officers, sponsors, visiting brethren, sisters and friends of Masonry.

Boy, the hosts were killing us with cornucopious food!

After dinner, VW Omega, assisted by WB Rogelio P. Allosa, gave out awards to sports competition winners, as follows:

Golf: WB Winifredo D. Dirilo, Tacloban 221 - Champion, Class C; Bro. Victor Domingo, Tacloban 221 - Champion, Class B; Bro. Vic Reyes, Makabugwas 47 - Champion, Class A; Bro. Allan Lee, Makabugwas 47 - Runner-up, Class A; Reynaldo Acebedo - Lowest Net Score; and WB Mervyn N. Añover, Tacloban 221 - Lowest Gross.

Bowling: WB Pat Coruña, Tacloban 221 - Highest Score and Highest Pinning. Makabugwas Lodge No. 47 was Champion Team.

Our OES sisters again regaled us with a dance number.

Gen. Roger Pureza informed the audience that he was a DeMolay in his high school days and that certain criminal elements in the region had been neutralized. He urged the public to report the bad elements as well as to commend the exemplary ones in the police force. Expousing civilian supremacy, he challenged the community at large to make the police force irrelevant or obsolete.

VW Omega then awarded Gen. Pureza and MW Ko with plaques of appreciation.

Ballroom dancing ensued. To the dance floor took Gen. Pureza and all the Grand Lodge officers seated in the East.

The GM stayed behind for he would proceed from Ormoc to Cebu. The rest of his party, willy-nilly, left Ormoc for Tacloban City. We stopped for a while at MacArthur's Landing Site, dropped VW Salvador S. Santiago, Sr. at his residence, and the proceeded to VW Andy Perez's residence for a few hour's sleep.

Cane-wielding VW Salvador S. Santiago, Sr. met us at the airport and was with us in Ormoc during all functions. How I wished the other delegates would emulate his example!

September 25

Waking up early on Sunday morning, we were driven by VW Perez to the airport. We took the 6:15 a.m. flight to Manila.

We were met at the airport by the eldest son of MW John L. Choa, who took me home.

Masons are, indeed, linked together by an indissoluble chain of sincere affection. The hosts among them go all out to make their visiting brethren go home with hard-to-forget pleasant memories.



MW Pablo C. Ko, Jr., MW Jolin Choa, RW Danny Angeles, Gen. Rogelio Pureza, and other Grand Lodge dignitaries admiringly watch the OES members of Ormoc City display dancing prowess.

"MASONRY IS ALIVE AND WELL... IN THE PHILIPPINES"

Thus reported WB Randy T.S. Chang, PM, WM of Hawaiian Lodge, F. & A.M., in the 2nd Quarter 1994 issue of Cable-Tow.

WB Chang was in the company of MW Fred Overstreet, Grand Master of the Grand Lodge of Free and Accepted Masons of Hawaii, who attended the Ancom in Cebu City. His report on the Ancom continues thus:

> For 4 days, we enjoyed the company of the Grand Masters, or their representatives, of Hongkong, Taiwan, Australia, India, Scotland, England, along with approximately 1500 brothers from all over the islands, including Guam and Saipan. I believe that we were the only Grand Lodge there from the United States.
>
> The atmosphere was friendly and comfortable outside the Lodge Room and very formal within. We were ushered in with fanfare and applause, formally introduced west of the altar and escorted to seats in the east.
>
> The hospitality was outstanding and unforgettable, and most importantly, it was sincere. The brothers of the Philippine Masonic District No. 16 could not do enough for us. All the ground transportation, baggage handling, the dinners, entertainments and security was handled flawlessly, and also, I might add, gratuitously for the Hawaiian contingent.
>
> Masonry is very serious business in the Philippines and the brethren there practice the precious tenets of our Craft with gusto and enthusiasm. I feel very fortunate to have met them.
>
> I'm very hopeful that this pride of Masonry will carry over from the Philippines to the brothers of the Hawaiian Grand Lodge and its constituent lodges. For by our actions alone, we may be able to attract other good men to our Fraternity. In the words of MW Pablo C. Ko, Jr., "It is not a song until you sing it, it is not a bell until you ring it, and it is not Masonry until you live it.

Grand Historian Herbert G. Gardiner, PGS, is serializing the history of Philippine Masonry. Part II of the series, "The Big Three of Freemasonry in the Philippines," is printed in the same issue of **Cable-Tow**, which also contains the poem below, contributed by a Brother from Ontario, Canada.

A PERFECT LODGE

* Bro. John Miller

I think I will never see
A Lodge that's all it ought to be,
A Lodge whose members never stray
Beyond the straight and narrow way.

A Lodge that has no empty chair,
Whose Master never needs despair,
A Lodge whose members always pay
Their dues on time, without delay.

Whose gossips never peddle lies,
Or make complaints or criticize,
Where all are always sweet and kind,
And to all others' faults are blind.

Such perfect Lodges there may never be,
But none of them is known to me,
But still we work and pray and plan
To make our Lodge the best we can.

No, there may never be such perfect Lodges. But we should be proud to be members of the worldwide Masonic Family which, as reported by the Masonic Service Association (MSA), doled out in 1990 alone a total of approximately $525 million for philanthropic programs. The MSA has been a clearing house for contributions to various hurricane, flood, and fire disasters through donations from Grand Lodges throughout the USA.

Did you know that, through the MSA, some $83,258 has been given to relieve victims of Philippine floods? That Masonic Relief given through the MSA has amounted to approximately $16.5 million?

Should you be asked by non-Masons as to what benefit is derived from Masonry, states Editor-in-Chief William H. Wong, tell them that, among many programs:

- The Scottish Rite gives scholarships to eligible students and maintains schools for children 2 to 5 with language disorders at no cost to parents.
- The York Rite has the Cryptic Mason Medical Research Foundation, which supports arterioclerosis research.
- The Royal Arch Research Assistance Program supports research into auditory perception disorders in children.

- The Knights Templar Eye Foundation supports eye surgery and prescription glasses at no cost to those eligible.
- The Order of the Eastern Star supports cancer research.
- The Shriners Hospitals for Crippled Children and Shriners Burns Institutes provide orthopedic services to children and treatment for burns victims at no cost.

The Grand Lodge of the Philippines hopes to receive succeeding issues of CABLE-TOW of Hawaiian Lodge, F. & A. M. This Lodge is now 142 years old. It was under the jurisdiction of the Grand Lodge of F. & A. Ms. of California from May 1852 to May 1989. On May 20, 1989 it was chartered by the Grand Lodge of F. & A. Ms. of Hawaii. — eF.R.eN

CABLETOW NEWS

* **WB Heneage Mitchell**



HIRAM LODGE NO. 88, 70 YEARS YOUNG

Hiram Lodge No. 88, F. & A.M., celebrates its 70th anniversary with a dinner and dance at the Manila Midtown Hotel on December 10, 1994, at 7:00 pm.

Often referred to as the "Father and Son" lodge for the disproportionate number of sons who have joined their fathers as members of the lodge, Hiram is one of the most active lodges in Masonic District 1-C.

In this, their 70th year, Worshipful Master Rolando Fyl Chan, has pursued an impressive program of Masonic Activity, from joint Medical & Dental Missions to family outings; from Graduation Awards Nights (to member's children and families) to the publication of a thick and well supported Souvenir Program (almost 100 ads solicited last time we looked) to accompany their big night at the Midtown.

Hiram has published a monthly newsletter for the last four years under the editorship of VW Julio M. Cabali, PM, which is sent to its members along with their notices (unfortunately, the **CABLETOW** has only recently learned of its existence, but we are assured by VW Cabali that future copies will be forwarded to us so that the workings of this exemplary lodge may be disseminated to Masons everywhere).

Hiram Lodge, 70 years young; long may you continue to flourish! From all of us here at the CABLETOW, Happy Anniversary, Hiramites, and many happy returns.

ALFONSO LEE SIN, LAM-ANG FORMALIZE SISTERHOOD PACT

The brethren of Alfonso Lee Sin Memorial Lodge No. 148 and Lam-Ang Lodge No. 164 had agreed to earnestly cultivate camaraderie and brotherhood among themselves by formally signing a "sisterhood" pact.

The appointed setting: the newly constructed Alfonso Lee Sin Masonic Social Hall, July 6, 1994.

Typhoon Meding did not prevent the brethren of Lam-Ang 164 in Candon, Ilocos Sur from fulfilling their appointment, thereby raising the already high spirits of the Alfonso Lee Sin brethren.

The Worshipful Masters and Secretaries of both Lodges ceremonially signed the pact, with VW Jose Yuchongtian and VW Reynato C. Olvena, DDGMs of M.D. Nos. 24 and 5, respectively, acting as principal witnesses.

To demonstrate their approval and solidarity, the brethren of both Lodges lined up facing each other during the signing ceremony; at the appointed time, they met each other at the center with the usual Masonic handshake and embrace.

What a scene to behold! How spontaneous was the warm applause! How delighted was the Worshipful Master of Lam-Ang to receive some token memorabilia to further cement the pact of sisterhood!

For this accomplishment, the Committee on Inter-Lodge Relations deserves an encouraging pat on the back.

Surely, younger generations of Masons will be proud of this achievement of their predecessors. —JLN

ALFONSO LEE SIN VISITS LAM-ANG, FULFILLS ENGAGEMENT WITH LAOAG

* VW Eduardo J. Dalusong, Jr., DGL

Neither the fury of Typhoon Pacing nor the imminent danger posed by Super-Typhoon Ritang prevented us, brethren of Alfonso Lee Sin Memorial Lodge No. 158, from returning the visit of Lam-Ang Lodge No. 154 to our Lodge and from fulfilling an engagement with Laoag Lodge No. 71.

Gathering at the Dunkin Donuts along Arellano Street in Dagupan City early in the morning of August 6, 1994, RW Clemente M. Nava, VW Jose Yuchongtian, VW Pedro Lopez, WB Rafael de Peralta, Jr., VW Mariano Garantoza, Sr., Bro. Alex Aurelio, Bro. Michael Nava, Bro. Primus Singson, Bro. Marlowe Garantoza, Bro. Armando

Gonzales, and this writer found VW Andres Capati waiting. Siguro hindi siya natulog.

Shortly after 6 a.m., our three-vehicle convoy proceeded non-stop to Candon, Ilocos Sur. Arriving there at 8:45 a.m., we found only one Brother waiting: the Lodge Secretary. He accompanied us to breakfast in a Brother-owned eatery, while VW Mariano and Bro. Marlowe Garantoza hied to visit their relative nearby.

At about 9:30. Lam-Ang Lodge was duly opened. Members of the Lodge were introduced by a PDDGM, while we were introduced by VW Pedro Lopez. VW George Chua Cham, who arrived shortly before the closing of the Lodge, was properly introduced, too.

The WM of Lam-Ang treated us to lunch at his residence in Sta. Cruz, Ilocos Sur. Lechon, kampukan, and roast pig (pinugpog muna bago inihaw) plus wine and beer — these were so abundant that we were satiated. But, as Robert Frost wrote, "But we have promises to keep and miles to go before we sleep." Hence, politely we excused ourselves at about 1:00 p.m.

We motored to Laoag City, checked in at the Texicano Hotel, and were in the Lodge building at 4:30.

The meeting of Laoag Lodge No. 71 was in progress. We had to wait for almost an hour before we were received. During the wait, we partook of the merienda on tables on the ground floor.

When, finally, we were allowed to enter the Lodge, we were told we had to wait because of insufficient number of available chairs.

At any rate, RW Nava introduced our delegation. Our WM announced that the visiting brethren accompanied RW Nava, who was to lecture on successful Lodge Management. VW Yuchongtian invited the brethren of Laoag 71 to attend the Tri-District Convention at Alaminos, Pangasinan, September 9-10, to be hosted by Hundred Islands Lodge No. 201.

We were treated to merienda-cena at a Chinese restaurant in the city proper. The host was a PDDGM, who also served as our guide in touring Fort Ilocandia, where some brethren tried their luck at the casino, others preferred to watch TV and still others had voice calesthenics at the videoke room.

At around 8:00 a.m. the following day, the cats-and-dogs rain notwithstanding, we left Laoag City.

While having smorgasbord lunch at a modest restaurant in Narvacan, Ilocos Sur, I noticed that VW Capati was visibly worried because we had not been able to buy anything in Laoag City.

"Where can we buy bagnet (a native delicacy)?" he kept on asking.

(Siguro tatamaan siya sa Cabanatuan pag wala siyang dala.)

At 2:30 p.m. we reached Dagupan.

What an exhausting yet enjoyable trip!

We wish our readers during this Christmas season, peace and cheer and joy, prosperity throughout the New Year.

The Cabletow Staff

BATAAN 104'S ONGOING COMMUNITY PROJECTS

Bataan Lodge No. 104 in Orani, Bataan, in cooperation with the Municipal Government, whose Mayor is a Brother Mason, has undertaken an ongoing malnutrition project. Lodge officers and members, their wives, teachers and other volunteers work closely together for the purpose of feeding the children of the poor with nutritious foods and other nutritional products.

The Lodge also supervises a day-care center, in which volunteers take care of children of working mothers.

MASONIC TWINS A FIRST?

It was brought to our attention recently that, of all the lodges under the MW Grand Lodge of the Philippines, only one lodge, so far as we know, has a set of twins as members. Jose and Manuel Aldanese are keen sportsmen who enjoy a game of basketball. Both wee members of the Meralco team in the 1975 PBA season. Later on, they independently developed an interest in the craft. Manuel was initiated into Saigon Lodge No. 188 on April 11, 1984, passed May 16, 1984 and raised June 20, 1984. Jose followed, being initiated July 10, 1985, passed October 16, 1985 and raised November 27, 1985. Both are still active members of Saigon Lodge.

Does anyone know of any other Masonic twins out there? Please write and let us know at the Cabletow.

ALFONSO LEE SIN CONDUCTS "UNANG LUNAS, MAHALAGA"

"Unang Lunas, Mahalaga" was the first aid/cpr training program Alfonso Lee Sin 158, under the leadership of WM Rafael de Peralta, Jr., recently sponsored. It was attended by some 95 participants from Dagupan City, including 55 representatives from 28 of the City's 31 barangays; and six participants from nearby municipalities.

The Lodge conducted this worthwhile undertaking in cooperation with the PNRC (Dagupan City Branch), which provided the trainor, Mr. Nelson Tiangson.

The undertaking's main objective was to gather civic-minded Filipinos, make them fully aware of the importance of first aid, and teach them the basics of properly implementing first aid.

The activity, which is part of the Lodge's continuing commitment to community service, was spearheaded by the Community Service Committee headed by Bro. Bebot Campos and

Bro. Rocky Doctor.

Thanks to the brethren who gave contributions in cash or in kind. Thanks, too, to SW Michael Nava, Bro. Sec. Alex Aurelio, and VW Eduardo Dalusong, Jr., without whose help the undertaking would not have been possible.

According to Bro. Edlario E. Campos, the Lodge also carried out their "Save the Earth, Plant a Tree Project" dubbed "Kung Hindi Ngayon, Kailan?" They planted 150 fruit-bearing trees in San Fabian, Pangasinan, in coordination with the Department of Agriculture. They solicited lumber for fencing the area from lumber companies. And, they picnicked nearby, potluck style.

On November 20, 1994, the Lodge implemented "Gamutan sa Barangay," a medical-dental mission. They solicited medicines from drug companies.

In coordination with brethren in the medical and allied professions, they fielded at least five doctors, five dentists and five nurses.

On December 18, the Lodge will carry out its "Bigay Kasiyahan Krismas Palaro" on the Lodge grounds. The beneficiaries are orphans and street children. Members of the Lodge and other interested brethren will be divided into four teams, each to be responsible for foods and gifts. The brethren and their families will join the beneficiaries in the fun games to precede the gift-giving.

ALFONSO LEE SIN'S DREAM BECOMES A REALITY

Alfonso Lee Sin Memorial Lodge No. 158 in Tapuac District, Dagupan City, has been continuously improving its functional facilities and structure as well as its architectural landscape.

Its Masonic Social Hall, which was constructed at a cost of approximately P250,000, was blessed and dedicated to God by Rev./Bro. Victor C. Vinluan on July 6, 1994.

Assisted by Ill. Clemente M. Nava, VW Jose Yuchongtian, WB Rafael B. de Peralta, Jr., and other officers/ dignitaries of the Craft, Ill. Alberto C. Reyes, Grand Secretary General of the Supreme Council, A. & A.S.R., performed the ceremonial cutting of the inaugural ribbon.

Bro. Victorino Juico of Hiram Lodge No. 88 and Bro. Sammy Flores of Bagumbayan Lodge No. 4 accompanied Ill. Reyes.

In attendance were 34 members of Alfonso Lee Sin 158, seven from Pangasinan 56, three from Hundred Islands 20, one from Lingayen 161, one from Jose Rizal 1172 in New York City, and 14 from Lam-ang 164.

Collectively determined to make their dream come true, the officers and members of the Lodge envisioned the Masonic Social Hall to be the venue of many Masonic functions to which the public at large will be invited.

This augurs well for the program of the Grand Lodge to inform the public of the workings of Freemasonry. This will somehow erase the misconceptions of some non-Masons that Freemasons work in secrecy.

The project was overseen by the Committee on Lodge Beautification and Improvement headed by VW Dalusong and Bro. Marlowe Garantoza.

PANGASINAN BODIES HOSTS SCOTTISH RITE SEMI-ANNUAL SESSION

Pangasinan Bodies hosted the semi-annual session of the Supreme Council, 33°, A. & A.S.R., on September 16-17.

The Executive Committee as well as other committees formed by Ill. Clemente M. Nava, 33°, SGIG for North Central Luzon, worked very hard to forestall any problems or hitches.

Bro. Andresito M. Capati, Venerable Master of Pangasinan Bodies, and the other officers and members also worked hard because they wanted to make Dagupan City known as excellent venue for Masonic conventions.

Ill. Rudyardo V. Bunda, 33°, Sovereign Grand Master Commander, expounded on the session's theme: "Scottish Rite Masons Make the Difference."

Pangasinan Bodies, meanwhile, made a difference in the life of Charly Urtula; it granted him a scholarship, thereby enabling him to finish the degree of Bachelor of Science in Civil Engineering.

"After graduation from college," Charly wrote, "the review course in Manila for five months was again another problem for me. RW Clemente Nava came to my rescue by offering to pay for my review and bedspace in Manila."

During the review, Charlie studied very hard, so that he readily passed the board examinations.

Civil Engineer Charly Urtula is another beneficiary who will forever be grateful to the Masons of Pangasinan for their financial support.

SARANGANI 50 PRODUCES NEW JUDGE

Bro. Wenceslao E. Ibabao was recently appointed by President Fidel V. Ramos as presiding judge of a newly created branch of Davao City's Regional Trial Court - Branch 33.

Prior to his appointment, Bro. Ibabao had been an active trial lawyer for 30 years. He was partner of the Dominguez, Paderna, Ibabao & Tan Law Office Co. in Davao City.

Bro. Ibabao was raised in Sarangani Lodge No. 50 on July 5, 1972.

The Lodge, meanwhile, raised Bro. Odilon Marlon L. Gaviola, a civil engineer, last July 16. It initiated as EAMs Bro. Richmond E. Alejo, an insurance executive, and Bro. Ildefonso B. Berdan, a bank officer, on July 30.

Our Davao brethren, moreover, conducted a cholesterol count and diabetes test at the Davao Masonic Center, August 7.

PANGASINAN 56 HOSTS INSTALLATION OF OFFICERS, ORDER OF DEMOLAY, PANGASINAN CHAPTER

Pangasinan Lodge No. 56 hosted the installation ceremonies of the new set of officers of the Order of DeMolay, Pangasinan Chapter, July 24, 1994.

Installed were Claro E. Lacap, Master Councilor; Gener Marquez, Senior Councilor; Jerome S. Nabua, Junior Councilor; Wilson Rosario, Treasurer; and Ken Archie Millan, Scribe.

Appointed were: Christopher Chiu, Chaplain; Vincent Chiu, Senior Deacon; Ariel Fernandez, Junior Deacon; Jason Fonseca, Senior Steward; Dennis C. Imatong, Junior Steward; Buenaventura Benavides III, Marshal; Mark Lester Buscaino, Orator; Gideon O. Leonin, Standard Bearer; Jaylord R. Vidal, Sentinel; and Eugene Ortiz, Almoner.

Ryan Dean Barrozo, William U. Manalo, Jenuel C. Clavel, Janbliss A. Garay, Meynard V. Cruz, Arnold R. Lomibao, and Rodolfo E. Manangan were designated Preceptors.

Past Immediate Master Councilor Lech Denmark B. Palaganas thanked his fellow DeMolays and the Advisor Council, headed by Dad Camilo Calimlim, for having supported the many activities of the Chapter during his term.

Dad/Mayor Alipio F. Fernandez, Jr., guest of honor and speaker, challenged the DeMolays to be examples for other young people to emulate.

Our Brother, the Honorable Mayor, by the way, had made available to the Lodge a Masonic Tree Park. He secured from government entities trees big enough so that the brethren did not have to spend for the fencing of the area to protect the trees from stray animals.

WM Leon L. Palaganas, Jr. commented, "This is one occasion where we showcased our Lodge to non-Masons. Hopefully, whatever misconceptions some people have about our Fraternity and its appendant bodies will be erased."

He added that given proper motivation and guidance, our DeMolays will be a force to reckon with in the community.

"These are our future Masons," he stressed. "It is our duty to help mold their character in order that our Fraternity will continue to prosper."

The members of the Advisory Council of Pangasinan Chapter, Order of DeMolay, deserve commendation for giving time, talent, and resources for these future Masons' sake.

Pangasinan Lodge No. 56 has started its campaign to encourage attendance at stated meetings.

VW Jose Yuchongtian, DDGM, and VWBs Protacio J. Merza and Eduardo Dalusong, Jr. DGLs, meanwhile, appealed for support and cooperation to make the convention of Districts 4, 5 and 24 in Lingayen, Pangasinan, September 9-10, a resounding success.

I MET A BROTHER IN THE PINES CITY

* VW Godofredo Peteza, Sr.

My wife, Sis Trining, was on vacation in the Pines City for almost a month. I decided to follow her, at least for a week-long respite.

A day after my arrival in the Summer Capital, I asked my son-in-law if he knew of a Mason I could meet and exchange pleasantries with. He readily gave the name of VW Federico I. Paragas, PM of Baguio Lodge No. 67 and PDGL, PDDGM of District No. 5

VW Paragas and I agreed to meet at a restaurant along Session Road on a Saturday, July 2. After the snack, he brought me to the Masonic Temple, where some Job's Daughters were rehearshing for the raising of new members. But the brethren had already gone home or to some other places. Hence, we interviewed each other.

A CPA, VW Paragas is still energetic and full of vigor. Like many a Master Mason of good standing, he genuinely loves his family. Unassuming yet amiable, ever ready to extend assistance to brethren who he knows require it.

When darkness began to engulf the city and the fog became chilly, we parted ways.

Indeed, Masons, wheresoever dispersed, generally feel a common fraternal bond. Freemasonry is, invariably, a brotherhood of man under the Fatherhood of God.

M.D. 1-A CONDUCTS NEAR-FLAWLESS LODGE OF INSTRUCTION

The District Council of M.D. No. 1-A organized a team composed mostly of brethren from Cosmos No. 8 and one from Walana No. 13 for the main purpose of conducting Lodges of Instruction.

The date was set; met were the guests, including Lodge Lights of the district, dignitaries like VW Bros. Ernie A. Malapaya, SGL, and Lucas Ty, PDDGM, and other brethren.

"Impressive!" the PDDGM exclaimed. The SGL, who is known for his strictness relative to rituals and floorworks, commented, "Near-flawless!"

VW Alex A. Madamba, DDGM for 1-A, was very pleased with the team's A-1 performance. He then exhorted the brethren of his district to contribute to the accomplishment of the Grand Master's program thrusts. He also encouraged them to submit articles to **The Masonic Lightbearer**, M.D. 1-A's newsletter edited by Bro. Ed Z. Paredes.

Reacting to the disturbing because distorted news item in the August 14 issue of **The Manila Times**, the editor of **The Masonic Lightbearer** wrote: "Be firm, be resolute and carry on the noble traditions of our illustrious forebears. Their eyes are upon us now, and our Masonic ancestors expect us to keep the Masonic flame burning in our hearts." —eF.R.eN

BATONG BUHAY 27 TURNS 77 IN NOVEMBER

Batong Buhay Lodge No. 27, which, by virtue of Edict No. 167, was excluded from M.D. No. 1-B and placed under the jurisdiction of M.D. 9-B, celebrated its 77th charter anniversary on November 18 at the Jacobo Zobel y Zangroniz Masonic Temple.

WM John B. Llamas announced in the maiden (August 1994) issue of the Lodge's newletter, "On this occasion, we will give due recognition to the services of Lodge members who have labored in Masonry for the past 25 years and are therefore elegible for the 25-year Silver Button Award."

The brethren conducted a fund-raising project in the form of a Souvenir Program geared to raise enough funds for the Lodge's projects, such as the ongoing Scholarship Program for poor but deserving high school students.

In this connection, WM Llamas created the (Ads) Solicitation Committee: Bro. Antonio M. San Luis, Jr., Chairman; Bro. Alexander C. Costales, vice-chairman; WB Ramon B. Manzana, WB Ben C.A. Macmurray, Bro. Salvador S. Collantes, Bro. Arjan T. Hasarram, and Bro. Antonio M. Fernando — members.

The celebration was capped with an austere fellowship dinner.

The fellowship dinner that follows every stated meeting is the responsibility assigned to Bro. Dave A. Jiz de Ortega, assisted by Bros. Norman C. Cases, Jack C. Tan, Jr., Gabby Gomez, Chito Enriquez, WB Carling D. Blanco and birthday celebrants of the month.

The Committee on Rituals and Degree Works, chaired by WB Ricky T. Misa, conducts Monitor reading and basic floorworks before and/or after stated/special meetings toward creating a well-trained, proficient, competitive conferral team.

The Lodge started its Scholarship Program this school year (1994-95).

It subsidized the tuition and miscellaneous fees of ten enrollees at the Emiliano Tria Tirona Memorial High School in Gahak, Kawit, Cavite. These are morally good students, whose parents could not afford to send them to school due to pecuniary lack.

The following brethren provided voluntary contributions for the monthly stipend of each scholar: Bro. A.T. Hasarram, Bro. D.A. Jiz de Ortega, Bro. P.C.J. Enriquez, Bro. A.M. San Luis, Jr., WM J.B. Llanes, WB Mario Q. Angeles, WB R.B. Manzana, and WB Ben T. Maturan.

As of July 31, 1994, the Lodge has 44 members. Of these, one is life member by longevity, 14 PMs in good standing, four members who are PMs of other Lodges.

Said WM Llamas: "There are six members working abroad, three working outside Metro Manila and 20 who are airline pilots. The average age of members is approximately 46, and the average number of members attending Lodge is 15.

The newsletter announces not only the members' birthdays but also the anniversaries of their becoming Master Masons.

Note: We in The Cabletow congratulate you, our Batong Buhay brethren, for coming up with a newsletter. The Masonic education articles you chose for the maiden issue are, indeed, worth reading. Mabuhay kayo! — eF.R.eN

MT. KALADIAS 91 PLANTS "MW PABLO C. KO, JR. TREES"

Mt. Kaladias Lodge No. 91 in Dumaguete City, which was recently strengthened when Serafin L. Teves Memorial Lodge No. 248 merged with it, was visited on August 20 by VW Leonardo U. Lim, DDGM, M.D. No. 16; VW Jaime O. Cantos, DGL; VW Sammy Morgia; and VW Cesar C. Sinco, JDGL for East Visayas.

VW Cantos and VW Morgia gave Masonic education lectures in furtherance of our Grand Master's theme, "Share the Masonic Light." VW Lim, moreover, discussed his plans and programs for the District, as well as urged the brethren to attend and actively participate in the 8th Tri-District Convention, September 23-24, Ormoc City.

TOWARD IMPROVING JACOBO ZOBEL Y ZANGRONIZ MASONIC TEMPLE

VW Raul A. Laman, President of the Jacobo Zobel y Zangroniz Masonic Temple Association, appointed as new temple administrator WB Edwin E. Ventura, a PM of Jacobo Zobel Memorial Lodge No. 202.

Among the proposed projects are (1) trestle board for the brethren's information; (2) greening of the temple's surroundings; (3) painting of the temple's exterior and interior; (4) repolishing/repair of the Masonic emblem/logo at the temple facade; (5) art painting of a replica of the star-decked heaven on the ceiling above the altar; (6) provision of multi-colored lights at the garden trees to brighten Masonic public gatherings/parties; (7) repair of exterior plywood ceiling and (8) installation of audio/sound system inside the Lodge.

Approved was the proposal that every petitioner for degrees in a Lodge holding regular meetings at the Temple be assessed a one-time Temple Fund Fee of P1,000, which shall be remitted directly to the Temple Association.

One man living a brotherly life is worth a thousand lectures or articles on brotherhood. — Bro. W.H. Moran

— MASAGANANG 1995! —

MT. DIWATA 236 SPONSORS OPERATION TULI

The brethren of Mt. Diwata Lodge No. 236, F. & A.M., led by WM Rogelio Cañedo, sponsored Operation Tuli at WB Cecilio Toledo's Masonic House — so called because his beach house is "a monument of Masonic social interaction and brotherly love" — in Sabang III, a depressed barangay that stretches along the coastline of Surigao City.

A total of 27 children, aged 6 to 16, were circumcised and went home with free medicines.

Bro. Danny Perral, a prominent medical practitioner and an active member of the Craft, performed the circumcision.

EASTERN VISAYAN MASONS REPORT ACCOMPLISHMENTS

"All Lodges were officially visited. GLIs were formally installed and, subsequently, Masonic education, demeanor and floorworks were conducted. The Officers of the District Guild of Past Masters were duly installed by VW Bro. Cesar Sinco, JGL."

Thus reported VW Leonardo U. Lim, DDGM, MD No. 16. All Lodges in the district, he emphasized, have actively participated in civic projects and each of them has its own program of benevolent works.

We learned from VW Lim that:

In July, together with the Balik Bohol medical team from New York in the USA, Cebu 128 undertook a surgical mission to Loon, Tagbilaran, Bohol.

In August, Mt. Moriah 252 carried out a barrio medical clinic at Bliss Housing, Talisay, Cebu.

In August, too, Mt. Kaladias participated in the Silliman University Founder's Day Parade, with a float on which was conspicuously inscribed "MASONS HELP CRIPPLED CHILDREN WALK."

In early September, Maktan 30 had a dental extraction clinic at Mactan Island, Lapu-Lapu City. Dagohoy 84, assisted by University of Bohol students, initiated repair of artesian wells in Bilar, Bohol. It also planted trees in the Masonic cemetery.

"Masonic District No. 39 has also participated in civic projects, and the Lodges have undertaken medical/dental missions in Samar," VW Pablo Z. Aragon, Jr., DDGM, stated. "Mt. Huraw 98 has given scholarships to poor but talented students." he added.

MD No. 15, of course, focused its attention on hosting the 85th tri-district convention in Ormoc City, Sept. 23-24. VW Ramon C. Omega said Masons in Leyte are actively involved in community, municipal, and provincial civic projects. — eF.R.eN

KUTANG BATO SPONSORS "DOCTOR SA TEMPLO", HOSTS 3RD DISTRICT ASSEMBLY

Kutang Bato Lodge No. 170 is sponsoring a series of free medical services and dental extractions through its funds and through sponsorships. Venue is the Masonic Temple at Rosary Heights, Cotabato City.

Dubbed "Doctor sa Templo," the project started last May 1. Sponsors were several civic-minded local companies.

On July 9, sponsored by the Minrico Lumber, the project benefited some 255 patients: 185 for free medical services and 70 for free dental extractions.

On August 9, the sponsor was the Lu Eng Yat Foundation; on September 3, the Compact Construction Co.

The Lodge also hosted the 3rd Assembly of District No. 26 on July 16. During the assembly, several problems of the District/Lodges were discussed and solved, and certain goals were set.

In attendance, besides the host Lodge, were Bantugan 223, Shariff Kabunsuan 266, Midsayap 267, and Rio Grande 192.

Bro Kasan I. Macapendeg was raised to the sublime degree of Master Mason by an exemplification team.

The first section was performed by WB Benny U. Chi, **WM**; WB Joseph M. Shua, **SW**; Bro. Wilfredo T. Siao, **JW**; Bro. Carlo A. Uytaranco, Jr., **Treas**; VW Roland V. Sublay, **Sec.**; WB Juan J. Ty, **Chap**; WB Romeo M. Castillo, **Mars.**; WB Lorenzo C. Cando, **SD**; Bro. Henry A. Venzon, **JD**; Bro. Rolly L. Co, **SS**; Bro. Amancio G. Avellanosa, Jr., **JS**; and WB Kong Hua O. Lim, **Tyler**.

The second section was exemplified by WB Tomas P. Atienza, KS; WB Antonio D. Chi, H of T; WB Gerardo A. Tan, SD; Ronnie A. Uy, 1st C.; Bro. Rizalito E. Hornido, 2nd C.; WM Albert G. Tan, JA; Bro. Roberto D. Ang, JO; and WB Amil S. Sing, JM.

VW Roland V. Sublay gave the Lecture, and VW Abelardo Balanag the Charge.

MARANAO 111 TAKES LEAD IN RECOGNIZING LONG-SERVING BRETHREN

Maranao Lodge No. 111 recognized last July 9 living Masons who have been 25 years or more in Masonry.

Among those recognized were:

- WB Felixberto "Buddy" Castro, incumbent GLI of Iligan Lodge No. 207, who has been in Masonry for 48 years. He joined Masonry in Maguindanao Lodge No. 40 in Cagayan de Oro City in 1946.
- WB Johnny B. Escarda, the 2nd WM of Iligan 207, who has been in Masonry for 34 years. He became MM in Kaladias No. 91 in Dumaguete City in May 1960.
- WB Henry K. Ang, PM, who has been active in Masonry for the past 25 years since his raising in Maranao 21 in 1969.

VW Henry C. Dy, meanwhile, donated two school buildings to two barangays in Iligan City.

WB MOYA YU EKEY, PM: MOST OUTSTANDING MASON FOR 1993-1994

WB Moya Yu Ekey, PM, was honored as Most Outstanding Mason for 1993-1994 with a testimonial dinner, dubbed "Marbles of August," held at the Casa Blanca Restaurant, Cotabato City, on August 5, 1994.

WB Ekey is, according to the Secretary of Bantugan Lodge No. 223, a full-blooded native of Cotabato City. Of Chinese-Muslim parentage, he was born 63 years ago. Like other typical Chinese youths of the past, he spent most of his growing years as tindero, kargador and bodeguero subservient to elder Chinese traders. Because of the will to succeed in his personal endeavors, he was able to build a twin hardware store. His industry is natural, business acumen inborn, and physical stamina unusual.

WB Ekey has shown tireless and unquestionable effort in ameliorating the lives of the low clâsses by providing them with a space and place of worship. Indeed, our Worshipful Brother has built chapels and mosques in Cotabato City and its peripheral communal units.

Genuinely interested in community service, WB Ekey has been a patron to the less fortunate and less educated. To the lowliest Christians, Muslims and people belonging to the minorities, he has been a true friend, ready to encourage and help.

A Freemason for approximately 16 years, he has continuously served the Fraternity with disinterested dedication. His labor and industry may be gleaned from the following index file:

1. Bantugan Lodge No. 223, F & AM
   - Initiated : 16 October 1978
   - Passed : 17 November 1978
   - Raised : 08 December 1978
   - Worshipful Master : 1988

2. Cotabato Bodies
   - Master of the Royal Secret : 20 October 1979
   - Venerable Master : February 1984
   - KCCH : 15 October 1988
   - Wise Master : 1990
   - Valley Supervisor : 1991
   - IGH : 1993
   - Valley Deputy 1994

3. Sampaguita Court No. 2, Order of the Amaranth
   - Sir Knight : 1979
   - Royal Patron : 1987
   - Grand Associate Patron : 1 May 1990
   - Deputy Supreme Royal Patron to Hawaii : 1992-1993
   - Deputy Supreme Royal Patron to Taipei : 1993-1994

An active Rotarian, he was at one time instrumental in releasing seven units of dialysis machine for distribution to the different health centers in Mindanao through his networking with

different agencies of the Philippine government and the US government. He also made representation in distributions of books and reading materials to aspiring education institutions.

His other activities include: Philippine Blood Coordinating Council, Director; Our Lady of Peñafrancia Association, Cotabato Chapter, President; Tuka-Intan Mosque, President; Namfrel, Coordinator; Family Planning Organization of the Philippines, member; Boy Schots of the Philippines; Our Lady of Immaculate Concepcion Parish Council, member; Community Chest Council, member; Cotabato City Institute Parents and Teachers Association, director; United Way, director.

He and Sis. Elena have been blessed with children who are all professionals: Narciso (BA-BSE, De La Salle University); Nieves (BS Music, UP); Ma. Ramona (BS Management, UP); Raymund (BS Math, UP); and Mary Judith (BS Med Tech, UST).

During the testimonial dinner tendered WB Ekey by WM Geronimo L. Tan and the other officers and members of Bantugan Lodge No. 223, MW Rizal D. Aportadera, PGM, was guest of honor and speaker.



Recognition Day — Cavaliers Square and Compass Club: GM with Bro. Officers from Philippine Navy

BESSANG PASS LODGE, U.D. INSTITUTED

MW Pablo C. Ko, Jr. instituted Bessang Pass Lodge, U.D. in Baguio City at Baguio Lodge No. 67, F. & A.M., on September 8, 1994.

With the Grand Master were his wife, Sis Elizabeth; RW Danny and Sis Lita Angeles; VW Ernesto A. Malapaya, SGL; VW Willie Rañaga; VW Dennis Gabionza; VW Jose Lustre; and VW Ber Saplaco, Jr.

ISLAM TEMPLE 1994 HOT SANDS CEREMONIAL AMBASSADOR HOTEL, OCTOBER 20-22, 1994

*** WB Heneage Mitchell, PM**

The 1994 Islam Ceremonial, held at the long suffering Ambassador Hotel on Mabini St., Ermita, was, despite seeming to have the odds stacked against it, a resounding success and another feather in the cap of the Philippine Shrine Association and its officers, led by President Rafael "Raffy" J. Roxas.

By 4 pm on Thursday afternoon, October 20th, Bamboo Shrine Oasis had established the beachhead, setting up the registration table in the foyer of the hotel. Noticeable for the first time in years at the outset was the annual "Red Book," the official Ceremonial publication, which usually doesn't appear until the Potentate's Ball on the last night of the Ceremonial.

Nobles from around the country started arriving, and the incoming batch of Islam Temple Shriners, known as novices, were quickly assigned their rooms and given their respective uniforms.

A word to the uninitiated: Shriners are a jovial bunch of fellows, all Master Masons, who have gone on to the 32 degrees of the Scottish Rite or become Knights Templars of a York Rite Body prior to crossing the "Hot Sands of the Shrine" at an approved Ceremonial, of which one is held in the Visayas and one on Luzon annually under the auspices of one or other of the American Shrine "Temples" who make regular "Caravans" to the Philippines for the express purpose of conducting said Ceremonials. Shriners across the world are known for the outstanding work they perform assisting crippled and burned children. That is the underlying reason for the existence of the Shrine, and it is to ensure that prospective candidates are fully aware of the work of the Shrine and the responsibilities they will assume to contribute to the continuance of that work that they are required to subject themselves to 2 days of good natured camaraderie and instruction by dedicated Shriners (Nobles) who have passed this way before. These Nobles are known as Camel Herders, in keeping with the Arabic symbolism adopted by the Shrine.

By 8:00 pm that Thursday night, after a free medical clinic, the 34 Novices assembled to hear the words of wisdom imparted by PSC Chief Camel Herder Noble Adam Sin. Noble Adam advised them of the simple rules laid down in antiquity by which they may make their preparations for the journey across the Hot Sands.

Looking resplendent in their respective Oasis' uniforms (an Oasis is sort of a Shriner's club under the auspices of the Philippine Shrine Association), the novices frolicked in the pool for a while before retiring for a good night's sleep.

The following morning, the Camel Herders of Maginoo Oasis fed the novices a sumptuous breakfast and proceeded to entertain them with Fun Fun Fun until 7:00 am when Saigon took over. It should be pointed out that during the night a severe typhoon had descended upon Manila, thereby curtailing some of the poolside activities that all novices enjoy so much: still although the inclemency of the weather may have dampened some Nobles' desire for outdoor activities, there was no such dampening of the spirits of the 33 remaining novices (one having unfortunately retired during the night due to ill health).

After a hearty lunch, served by the generous Cavite Camel Herders, the novices and Nobles alike were treated to an outstanding performance by some of the children under the care of Mt. Arayat Oasis. These kids, some of the many children who have benefited from the philanthropic concern of Mt. Arayat Nobles and the PSA, sang, danced and won the hearts of everyone there. No-one watching could have failed to be moved by their performances, and the fez of fraternal assistance passed around the audience yielded over 4,000 pesos for the continuation of the great work of assisting those less fortunate than us to enjoy a more fulfilling and rewarding life, a life with hope and relief from the misery crippling afflictions and burns inflict upon the innocent children the Shrine is dedicated to helping.

The novices were then auctioned off to the highest bidder by Cavite Oasis, a good-natured "Slave Auction," which raised over 30,000 pesos for the PSA. Special guest of honor at the auction was Grand Master MW Pablo C. Ko, Jr., a dedicated Shriner himself.

At about this time, the generator of the Ambassador Hotel, which, like most of Metro Manila, was suffering from extended power outages due to typhoon damage to the power lines, coughed and spluttered and died, leaving the ceremonial in darkness.

However, this in no way diminished the enthusiasm of the participants, who enjoyed a candle lit fellowship dinner in the company of Islam Temple Potentate Illustrious Dave Dunn and his party, whose plane had been temporarily diverted to Cebu. Throughout the evening, scores of red fezzed and red faced Shriners could be seen in the dim light huffing and puffing their way up and down the winding stairways of the Ambassador Hotel, no doubt reminiscing wistfully of the days when they were novices themselves and constrained to use the stairs as a matter of course.

The weather being still blustery the following morning, the annual Shrine Parade was cut short much to the chagrin of the novices who were keen to be recognized by as much of Manila as possible. However, the Shrine Clowns were very much in evidence, and the raucous procession, replete with marching band, Clown musicians and a (relatively) tame ape marched around Malate drawing amazed stares wherever they went.

Islam Temple were unable to bring enough Nobles with them to perform the first section of the ceremonies, but, as Illustrious Dave Dunn pointed out later, the Maginoo Conferral Team, under the competent command of Noble Cornelius Van C. Luspo, PHS, performed flawlessly and magnificently, instilling the candidates with the awe and respect such a moving drama necessarily demands.

After lunch with the Potentate, the Novices enjoyed the final (2nd) section of the ceremonies of the Shrine, that of actually crossing the Hot Sands under the expert guidance of Noble Amang

"Aswang" Mariano, Chief of the PSA Wrecking Crew, at the end of which 33 successful candidates were greeted by their fellow Shriners as Nobles!

All the old hand agreed that this year's Ceremonial, despite the appalling weather, consistent power outages and concurrent potential for confusion, was nonetheless a triumph of order over chaos (and the easiest on the novices yet seen). This is attributable solely to the immense efforts exerted by PSA President Noble Raffy Roxas and his loyal team in the planning, preparation, organization and execution of the Ceremonial.

Even that evening's Potentate's Ball at the Westin Philippine Plaza, an event which is often marred by delays and which can run on well into the night, was punctual, lively and entertaining. The excited (but tired) new Nobles of Islam Temple were wined, dined and fezzed by 9:00 pm, surely a record in the annals of the PSA!

Illustrious Dave Dunn, in his address to the Nobility, congratulated all those who contributed to the success of the event and enjoined the new members of Islam Temple to carry on with the work of the Shrine.

MW Pablo C. Ko, Jr. in his closing remarks likewise reminded the Nobility that, like the Masonic Charities we support through our various dues and commitments, Shriners old and new should maintain their current standings with their Temples and Oasis, as well as continue to support and maintain the work of both the Grand Lodge and the Shrine, that the great Light of Masonry may continue to reflect well upon the faces of the needy and underprivileged whose needs we are forsworn to address.

Shrine Ceremonials are the highlight of every Shriner's year, but it is timely to remind Shriners everywhere that the work of a Shriner is never done: While there are yet crippled children to assist, and young burns victims' pain to relieve, Shriners have a role to perform. And there is no greater reward for a Shriner, no wage or salary more worthwhile, than that of seeing the smile of a child where once there was only despair and to see the joy on a face where once there was naught but suffering. God Bless the Shrine!



MW Pablo, MW John, and VW Andy Perez were lured to the dance floor by beauteous Eastern Stars of Ormoc City.

ISLAM TEMPLE 1994
HOT SANDS CEREMONIAL



Oh how we danced!



Why are you making us do all this?



Novices smile (?!)



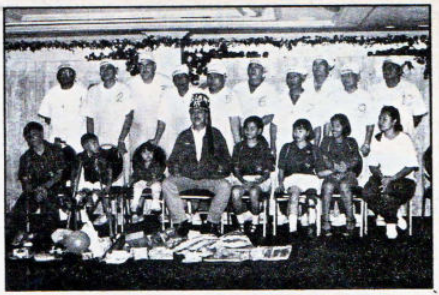
No, these are not medical interns. They are initiates dreaming of Shrinedom



Future Maginoo (Indian) tribe?



To become a Noble is doing even the ridiculous and enduring the "hot sands"



PSA President Raffy Roxas with clown, initiates, and several crippled children.



Pres. Raffy tells Clown, "the crippled children are supported by Nobles and novices."



"And the cripples gaily dance while novices enjoy the sight"



Master Albert Tan and "slave"



Here come...



the Nobles and the clowns!



Parading, they the public's gaze to hold



Shriners are a sight to behold!



They march under the rain to prove they are bold



They suffer all just to be Nobles.



A clown makes others happy.



MW Pablo and Sis. Elizabeth Ko flanked by Ill. Potentate Dunn and MW John L. Choa, PGM.



VW Benny and Sis. Myrna Ty with PSA Pres. Raffy and Lolita Roxas.



The Roxases with MW Theodore and Sis. Shirley Wei. MW Wei is PGM of the Grand Lodge of China and honorary PGM, Grand Lodge of the Philippines

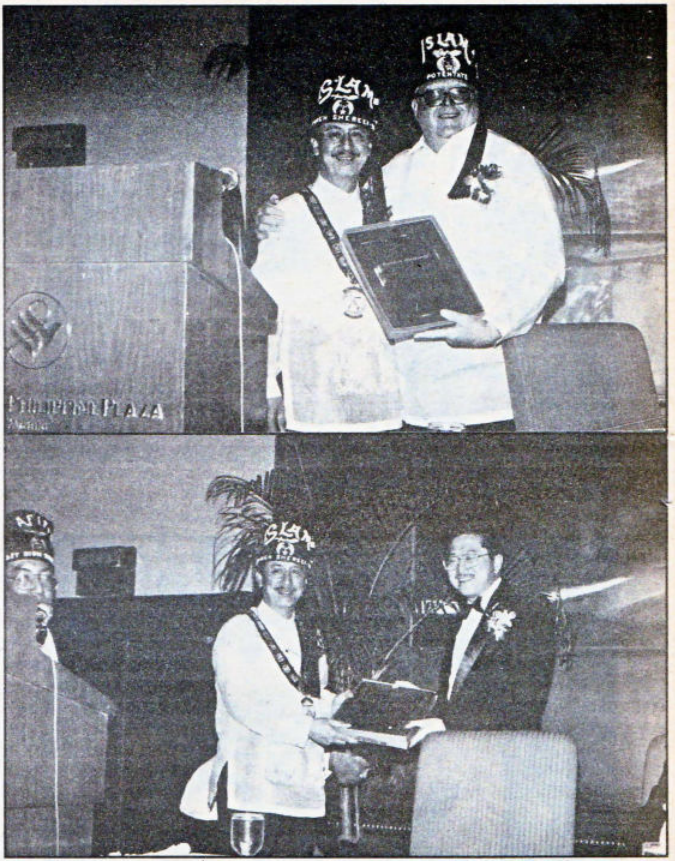
3096 c.1



MW Pablo C. Ko, Jr. thinks of what he is going to say to the Shriners and guests.



Ill. Potentate David Dunn and PSA Prexy Raffy Roxas



From the PSA to the Ill. Potentate and to the Grand Master with much appreciation for gracing the occasion.

Pangasinan Lodge No. 56 reaches out to the community.



The beneficiaries...



and the benefactors

A. Lee Sin is a-buzzin'



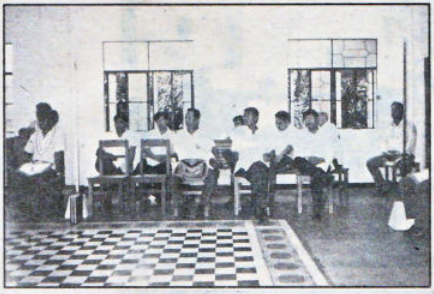
Now a land mark in Dagupan City...



After a successful project, a picture for souvenir.



Alfonso Lee Sin and Lam-ang turn "sisters".



Alfonso Lee Sin in Laoag Lodge



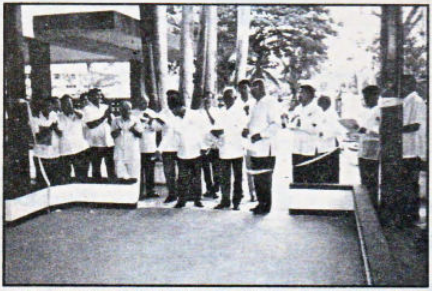
"Thank you, VW Sir, for your lecture."



ALS brethren in Sta. Cruz, Ilocos Sur, before going to Laoag, pose for a picture







A new social hall: product of concerted effort of ALS brethren


OPERATION TULI
SABANG-III SURIGAO CITY
Sponsored by: MT. DIWATA LODGE
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Mt. Kaladias Plant: a Rare Bread





DDGM Lim, JGL Sinco, DGL Cantos, VW Morgia, GLI Mamarocon, WB Tim Reyes, WB Alamillo and other Mt. Kaladias brethren plant "MW P.C. Ko, Jr. Trees," which they hope will share their Masonic shades with future generations of Filipinos.





Mt. Kaladias 91 brethren pose with visiting dignitaries at the tree-planting site.


2nd MULTI-DISTRICT CONVENTION
District Nos. 19, 25, 33, 38 & 40
August 12-13, 1994
Ozamiz City

KUTANG BATO LODGE NO. 110

Exemplification of the 3° (tragedy) on July 6, 1994, 3rd District Assembly, Masonic District No. 26, hosted by Kutang Bato Lodge No. 110.



from left: (Craftsman) WB Ronnie Uy, (Jo) WM Albert Tan, (Ja) Bro. Roberto Ang, (Jm) WB Amil Sing, (Craftsman) WB Gerardo Tan and (King Solomon) WB Tomas P. Atienza



Left to right: VW James Yap, WB Antonio Chi, WB Amil Sing, WM Albert Tan, Bro. Roberto Ang, Bro. Wilfredo Siao, WB Ronnie Uy; at center, (King Solomon) WB Tomas P. Atienza.



"Doktor sa Templo" project of Kutang Bato Lodge No. 110, F. & A.M., with Lu Eng Yat Foundation...



and Minrico Lumber as sponsors

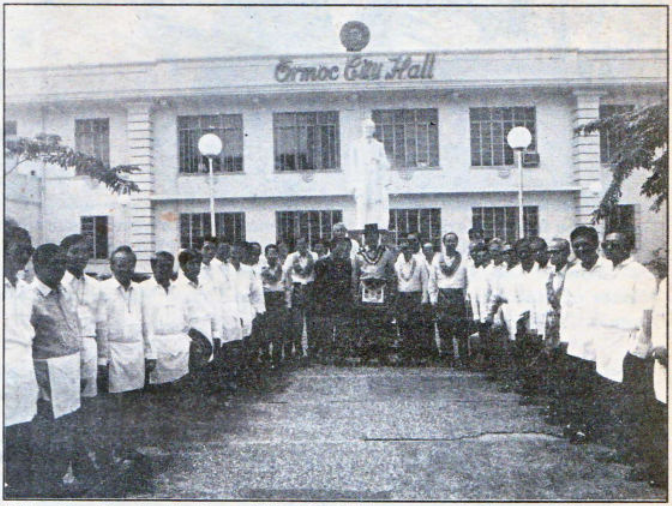


Bro. Ibrahim Ibay and VW Eduardo Rabago in action



Bro. Johnson Ng; MW Rizal Aportadera, PGM; VW Eduardo Rabago; WB Moya Yu Ekey; and WM Albert Tan

Ormoc 8th Tri-District Convention



After the floral offering at the Rizal Monument in front of the Ormoc City Hall - middle section (clockwise): VW Cesar Sinco, Junior Grand Lecturer for Visayas and Mindanao; VW Ramon C. Omega, DDGM, District 15; MW John L. Choa, Past Grand Master; MW Pablo C. Ko, Jr., Grand Master of Masons; RW Danilo Angeles, Deputy Grand Master; and VW Leonard Lim, DDGM, District 16.



During the floral offering at the Rizal Monument. In front, clockwise: VW Andres Perez, District Grand Lecturer, District 15 (partly hidden); VW Leonard Lim, DDGM, District 16; MW Pablo C. Ko, Jr. Grand Master of Masons; MW John L. Choa, Past Grand Master; and VW Ramon C. Omega, DDGM, District 15.



MW Pablo C. Ko, Jr., Grand Master; MW John L. Choa, Past Grand Master; and VW Ramon C. Omega, District Deputy Grand Master, District 15.

FELLOWSHIP NIGHT, SEPT. 24, 1994
HOTEL DON FELIPE, ORMOC CITY



VW Ramon C. Omega, DDGM-15, assisted by DGL Andy Perez, presents a Plaque of Appreciation to MW Pablo C. Ko, Jr.



(Seated, clockwise): WM Rexes Morales of Ormoc 234, WB Wilfredo A. Feil, Bro. Vicenta Sia, Bro. Jovencio Donaldo, Bro. Archilles Sivla, the Grand Master, and VW Juanito U. Astilhero (DGL-37).
(Standing, clockwise): Bro. Dario Sarit, Bro. Albert Villahermosa, Bro. Cecil R. Chen of Punta Sulawan 242, WB Roger P. Allosa, and Bro. Rogelio Uy.

12TH SOUTHEASTERN MINDANAO MULTI-DISTRICT CONVENTION



Courtesy call on the mayor, whose absence, was conspicuous. A Brother, instead, gave us a reception gracious.



Grand Lodge dignitaries variedly react to presentation.



MW Pablo C. Ko, Jr. greeting Mayor/WB Ceasar M. Sabulao



Lt. Gen. Orlando M. Soriano with Editor S.P. Fernandez



Gen. Samson M. Mahimer with old buddies VW S.P. Fernandez and VW Mabini G. Hernandez



The smiles that refresh



Apron colors show Masonic ranks. But,



when Masons fellowship, all are on the level.

Bataan 104's Ongoing Community Projects



Feeding children of the poor

is a JOY



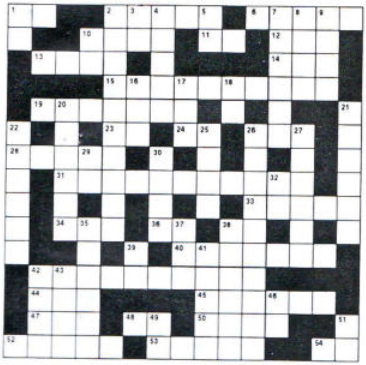


to Masons and their ladies, teachers and other volunteers.


Á
JOSE RIZAL

Crossword Puzzle

By WB RQ. Pagotan



Across

1. Head of Blue Lodge
2. GM's first name
6. Upright style of printing type
10. Home of Ariel Lodge No. 7 in Columbia
11. VW Benjamin Torres, Asst. Grand Sec.
12. Revelation
13. Lodge No. 89 in Parañaque
14. The self
15. Lodge No. 286 in Makati
19. Home of Tamaraw Lodge No. 65
23. Surname of our Grand Master
24. Father of Sec. G. Arroyo (initial)
26. A___. A copper coin of India
28. Lodge No. 271 in Bearden, Arizona
31. Lodge No. 134 in Blytheville, Arizona
33. Home of Crittendan Lodge No. 607 in Arkansas
34. Lodge No. 444 in Orick, Missouri
36. Deadly disease
38. Avoir dupois
40. _____e. Ointment
42. Lodge No. 44 in Agana, Guam
44. ____on. Elder brother of Moses
45. In agreement with the points of the compass
47. Infantry
48. Ramon Magsaysay
50. Male ruler of a state
52. Home of Manford Lodge No. 249
53. Grand Lodge Administrator (Nickname)
54. Initial of the editor-in-chief of Cable Tow

Down

1. Wallnut Ridge (Lodge No. 390 in Royal Arkansas)
2. Lodge No. 282 in Las Piñas
3. Alabama
4. A great size of white metallic chemical element (two words)
5. Obligation
7. Lodge No. 101 in Portland, USA
8. Powerful
9. Lodge No. 3569 in Eveshaw, England
10. Incharge
16. Lodge No. 45 Zamboanga City
17. Independence
18. Contained by
20. Lodge No. 258 in Mou Lawley, Australia
21. Lodge No. 66 Berryville, Arkansas
22. Lodge No. 13 in Manila
25. The highest Master
26. Lodge No. 744 in evening shade, Arkansas (two words)
27. Home of Mabini Lodge No. 39
29. New Hampshire
30. ____3. Lodge No. 79 Xanthi, Greece
32. Bachelor of Arts
35. _____eld. Home Clinton Lodge No. 15
37 Usually following regular route
38 Aso in Tagalog
39 Of like
41 Home of Oklahoma, Lodge No. 4 in Oklahoma
42 Brother of Abel
43. The part of the arm be the wrist
46. For example
49. in Chem. Masurium
51. Unity and Friends (Lodge No. 8173 Blackburn, England)

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