

# THE CABLETOW



GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

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MW Bro. Manuel L. Quezon  
Grand Master 1918



### APOLINARIO MABINI

(Born on July 23, 1864 in Tanauan, Batangas)

Together with WB Faustino Villaruel, Bro. Apolinario Mabini motivated Filipino Lodges to establish the Grand Regional Council, which they did in 1893. They elevated Bro. Ambrosio Flores as first Grand Master. Bro. Mabini kept in close touch with Ill. Bro. Marcelo H. del Pilar in Madrid via correspondence. In 1895, he informed the latter that the Spanish government had ordered the arrest of all Masons taking part in meetings and that Lodges had again suspended work. Ill. Bro. Mabini became Secretary of La Liga Filipina of Bro. Jose Rizal and eventually the "Brains of the Philippine Revolution."

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# Editorial

**T**he April-May issue of the Grand Lodge Bulletin of North Dakota carries a small article entitled "A Question of Marketing" which discussed the current struggle for survival going on not only among Masonic organizations but among other fraternal organizations as well. In fact, just about everywhere.

One of the principal reasons proffered is the competition for people's time. The menu of activities available for people today is so extensive compared to, say, 20 or even 10 years ago. We have bigger shopping malls now, more moviehouses showing more interesting, more entertaining movies. We have cable TV with over 40 channels to choose from. We have various golf courses, tennis courts, resorts and sports clubs the enjoyment of which, more often than not, coincides with the schedules of regular Lodge meetings—usually on a Saturday or Friday.

The article further stated that "If a Masonic Lodge is to compete for time, it must offer something especially interesting to attract those who may demonstrate even a slight interest in becoming a part of the organization. It is easy to say that the moral teachings offered by the Craft should be appealing enough to be more attractive. They probably are, but not at first glance in today's society. The initial appeal must be more entertaining, self-serving, and self-satisfying for the prospect. Next comes the realization of Masonic teachings as the solid foundation on which Masonry has stood for many centuries."

If we are experiencing declining attendance in Lodge activities, it's time we studied how we can compete for the "time" of our brethren. The joys of fellowship and fraternal interactions are highly marketable. It is just a question of making the right "sales pitch." 

MW Manuel L. Quezon, PGM

## The Traits and Virtues

by Bro. Rodrigo D. Gonzalez

**M**any accounts of the life and times of MW Manuel L. Quezon and his achievements have already been published: his being a revolutionary fighter, a skillful orator and debater, an astute politician and, with his handsome mestizo features, a ladies man.

His other note-worthy feats include: first Senate President of the Philippines, first president of the Philippine Commonwealth, "Father of Philippine Independence," Philippine Resident Commissioner, and the first Filipino Grand Master of a Grand Lodge of Freemasons.

A colorful man who lived during a colorful period in our country's history, President Quezon not only survived the many challenges he encountered, but overcame them. This revealed the fact that the man was not only versatile, but possessed many talents and virtues which came in handy under different circumstances.

For one, he had courage. To be able to do battle with the Americans, this virtue is a must along with patriotism, principles, and the willingness to sacrifice oneself, if need be, for one's flag and country. As a dashing lieutenant under General Emilio Aguinaldo's command, President Quezon displayed all these. (It may be worth mentioning that the Revolution of 1896 had Emilio Aguinaldo and Andres Bonifacio leading their forces against the Spaniards. Both gentlemen were Masons.)

The failure of the 1896 Revolution shifted the arena of struggle for independence from the battlefields to the Halls of the US Congress. Again, Pres. Quezon was the leading persona who tirelessly lobbied for a law granting and recognizing Philippine independence. He took part in every congressional hearing, arguing his cause before the centers of political influence in Washington. Of course, this required glibness of tongue, considerable charm, political dynamism, and commitment to a

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cause. History attests that Pres. Quezon was never wanting in this respect.

As a Grand Master, he was always aware of "the moral force of the Masonic Order in molding American public opinion," a strategy which he employed to the fullest.

A few years before he headed the Philippine Independence Mission to gain the nation's sovereignty, he engaged himself in yet another difficult task. If the aim of the mission was to wean the Philippines from America, this one aimed to unite Filipino and American Masons under one Masonic roof. With much help from William H. Taylor and Francis Burton Harrison, they succeeded, but not without difficulties.

Pres. Quezon must have employed his charisma and logic on the two (Harrison was then Governor-General of the Philippines) for them to have realized that reforms needed to be undertaken and that their help was needed towards this end.

Neither was Pres. Quezon above the use of arm-twisting methods when the situation warranted them. Informed that a Filipino Mason was secretly working against his campaign for unification, he "worked" on the man. As he himself, with some exaggeration, put it:

"That night I sent two secretas in a caritela to go to his house and bring him to me. They took him

from the floor of his house in his underclothes and brought him to me. I said, 'I know you are in this move to block what Bill and I want done. Now, let me tell you, if you do not vote the way we want you to, tomorrow night they will find your body floating down the Pasig River, having suffered the penalty of the first degree which you so richly deserve.' And then I sent him away, still in his underclothes and I have no idea how he got home nor do I care."

Only a very few would disagree that Pres. Quezon was politically ambitious. His drive, tenacity, and energy indicated that he had always set his sights on the Philippine presidency. Ambition, and the vision and planning to attain it, were traits definitely possessed by Pres. Quezon. Without any intention of malicious aspersion and with all due respect to the Father of Philippine Independence, it must be said that there must be something to connect his desire for political advancement and his ascendant presence during the birth and proliferation of Blue Lodges all over the country, a situation which surely would not be to his political disadvantage.

Another trait of Quezon was his volatile temper and his frequent use of Spanish expletives. This temper, plus his straightforward way of saying things, were evident in his oft-quoted statements.

On the rightfulness of Filipino self-rule, he had this to say: "I prefer a government run like hell



Philippines was not on the top list of countries to be liberated by the Allies during the Second World War.

What about pride, assertiveness and daring?

The "Votaries of Honor," published in 1991 during the incumbency of MW John L. Choa, PGM, recounted that period in history when some Americans attempted to put a color barrier by establishing their own exclusive clubs that barred acceptance of Filipino members. One such entity was the Baguio Country Club.

by Filipinos than a government run like heaven by the Americans."

His disgust showed when he told the Americans, rather melodramatically: "You worry about a distant cousin while your own daughter is being raped at your own backdoor," or something to that effect. This was when he found out that the

Informed of the prejudice his friends suffered right in their own homeland, Pres. Quezon pressured the owner of the lot on which was erected the Baguio Country Club to cancel the club's lease unless Filipinos were admitted. In no time at all, he got what he wanted and Filipino members were taken in. The same action was taken on the American Army and Navy Club. The result was the same. (11)

# Grand Lodge Joins MW Quezon's 117th Birthday Celebration

by Bro. Geminiano V. Galarosa, Jr.

**T**he Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines represented by Grand Master Danilo D. Angeles, together with the officers of District 9-A represented by VW Bernardino L. Saplaco, Jr. and VW Ray A. Banaag, District Deputy Grand Master and District Grand Lecturer, respectively, joined the throng of participants in the celebration of the 117th birth anniversary of MW Manuel L. Quezon, PGM and visionary architect of Quezon City and the nation, held last August 19, 1995 at the Quezon Memorial Circle.

Ably supporting them were members of Quezon City Lodge No. 122, who, at the prodding of the District Deputy Grand Master, acted as the lead Lodge during the event. Other guests included members of Capitol City Lodge No. 174, another Lodge that traces its name to the chartered city; Silanganan Lodge No. 19, from

where both the District Deputy Grand Master and the District Grand Lecturer proudly trace their membership; VW Dennis T. Gabionza, Grand Organist and member of Quezon City Lodge No. 122; VW Ramon G. Nuñez, PDDGM and secretary of Mandaluyong Lodge No. 277, whose contacts with the city administrators proved helpful to the Fraternity in getting the required representations with the organizing committee, and a sprinkling of brethren from other Lodges that comprise District 9-A whose temple is located at Kalayaan Avenue just at the back of Quezon City Hall.

The focal point of the year's celebration emphasized the use of the national language and had for its theme, "Ang Kahalagahan ng mga Adhikain ni Quezon Para sa Kabataan ng Kasalukuyang Panahon" (The Importance of the Vision of Quezon on the Youth of the Present Generation). This consequently compelled the various speakers, Mayor Ismael

Mathay, Jr. included, to deliver their respective messages in the national language, save for the program's guest of honor and speaker, Manuel Quezon III who eloquently expounded his dissertation of the theme for the benefit of the listening audience in a language he felt much at home with — English!

The guest speaker, by the way, was the grandson and namesake of our illustrious brother whose foresight led to the creation not only of Quezon City as the premier city of the country, but also the fusion of the American and Filipino Masons into one solid group the Craft now calls the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines.

The young Quezon mentioned, among others, the close relationship of his grandfather with Governor General Francis Burton Harrison, his skillfulness at adapting to the American's way

of government, and the brawling and wheeler-dealing politics of the 20th century that gave him the edge over his political rivals, most notably, Sergio Osmeña, the gentleman from Cebu who tenaciously clung to the political tactics of the 19th century. What the young speaker failed to relate was the reason behind his grandfather's close association with his American fraternal brothers, most notably Governor Francis Burton Harrison, who gave both the Craft and the country their combined influence, patronage, and prestige that allowed the elder Quezon an almost absolute rule in the country during his heyday had not WW-II intervened.

Another point the grandson failed to note was that, during his grandfather's various trips to the United States on official mission before he became president, he oftentimes was surrounded by a large number of Masons, among them, Dean Conrado Benitez,



After the usual introduction comes the posing (and smiling) for posterity.

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Quintin Paredes, Rafael Palma, Rafael Alunan. Also, while his trips do not carry the official Masonic seal, he was oftentimes swamped with invitations to attend Masonic functions in several Lodges in the US whose members were influential in the US Congress. Among them were Rep. William E. Mason who filed House Bill 5719, a bill to declare the people of the Philippines free and independent, and the committee presided over by Senator Warren G. Harding (who would later become US president). These personalities played a vital role in helping Quezon gain for the islands the liberty his predecessors failed to achieve by force of arms in 1896, and which, curiously, was not accurately chronicled in the many pages of the nation's history.

Also present to witness the event were representatives of other civic organizations that also link their chapters to the illustrious Quezon name, among them, the Quezon City chapters of the Knights of Columbus, Knights of Rizal, Rotary Club, the Quezon City Police Association, and the Quezon City Parks Development Foundation, Inc. which Ms. Charito L. Planas heads. In addition, the heads of the various offices and functionaries of the Quezon City government were also on hand, headed by the honorable Mayor Mathay and incumbent Grand Master of the Distinguished Order of Quezon, an organization established to cherish the memory of the nation's Commonwealth President.

President Ramos, for his part, expressed his felicitations through a faxed message he sent to Mayor Mathay from far-away Australia where he was having a state visit. In his message, the President extolled the virtues of Quezon.

As a fitting finale to the program of activities, the city's vice mayor, Hon. Herbert Bautista — the concrete symbol of the youth that now hold the reins of government — delivered the "icing on the cake" when he said that the chance to die for one's country may not come to many, but the opportunity to serve one's people is there for the taking, by emulating the precepts, the examples and the visions which the late Manuel L. Quezon shared with the youth of his day. (C)

**Freemasonry is a  
fraternity, not a  
religion.**

**As a fraternal association  
dedicated to making good  
men better, Freemasonry  
respects the religious  
beliefs of all its  
members. Freemasonry  
has no theology and does  
not teach any method of  
salvation. In particular, it  
does not claim that good  
works gain or guarantee  
salvation.**

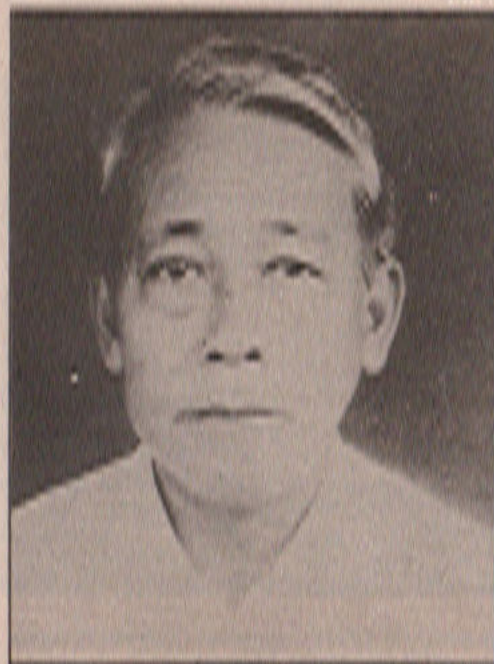
## WB Eduardo T. Malinis, Insurance Commissioner

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**W**B Eduardo T. Malinis, PM, Pintong Bato Lodge No. 51, has been appointed by President Ramos as the Chairman of the

Insurance Commission taking over from former Chairperson Adelita Vergel de Dios who resigned to resume civilian life in a bank.

WB Malinis, who hails from Bacoor, Cavite, first saw the Light on September 9, 1961 and Raised on October 21 of the same year. He became Worshipful Master of his Lodge in 1969.



A lawyer, bar reviewer, and professor before he joined the commission, WB Malinis subsequently rose to the position of Deputy Commissioner in 1987.

In concurrent capacity, he held the positions of General Manager, Cooperative Insurance System of the Philippines, a voluntary arbiter at the Department of Labor and special attorney of the Office of the Solicitor General. 

**NEWS**

# Gonzaga Lodge No. 66 Joins 97th Independence Day Celebration

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**G**onzaga Lodge No. 66, led by WB Renato Gongora, the officers and members of Tuguegarao Court No. 32, Order of the Amaranth, led by the Royal Matron H.L. Perlita Gongora, and some members of Itawes Lodge No. 215 attended the 97th

Independence Day celebration held at the Rizal Park, Tuguegarao, Cagayan at 7:00 a.m. which was sponsored by the Provincial Government of Cagayan.

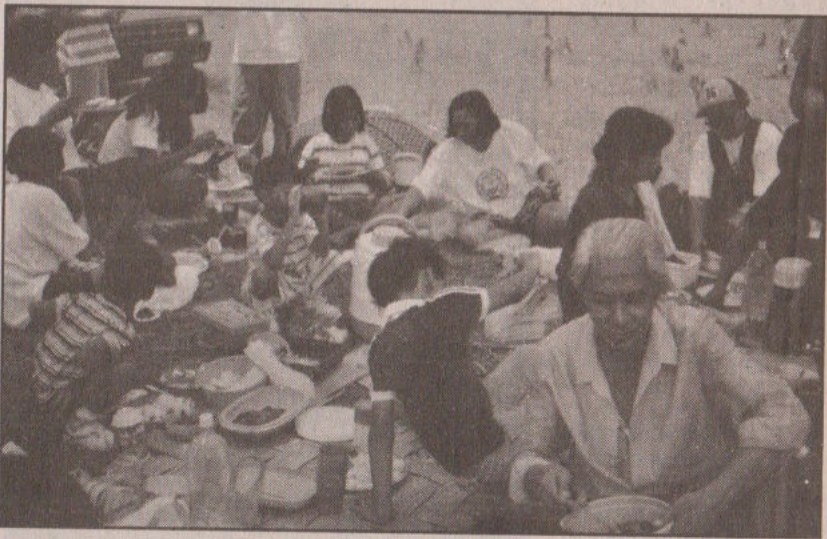
The festivities were set off by the Invocation of Msgr. Marcelo Bassig followed by the raising of the Philippine flag by the members



The officers and members of Gonzaga Lodge No. 66 and Tuguegarao Court No. 32 during the 97th Independence Day celebration held at Tuguegarao, Cagayan.



Wreath-laying ceremonies at the foot of the statue of Bro. Jose Rizal.



The brethren of Gonzaga Lodge No. 66 with their families during a lunch break at Brgy. Dapan, Enrile, Cagayan.

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of the Cagayan Veterans Association. The highlight of the event was the wreath-laying at the foot of the statue of Bro. Jose Rizal by representatives from the different national and provincial offices, schools and universities, and NGOs. Hon. Rodolfo Aguinaldo, the Provincial Governor, in his brief speech, reiterated the appeal of President Fidel V. Ramos for unity. He urged everyone to set aside politics and instead contribute to the development of Cagayan Province.

Immediately after the ceremonies, the brethren, along with their wives and children and some members of the Tirso H. Gador Chapter, Order of DeMolay, motored to barangay Dapan, Enrile, Cagayan for the annual tree-planting activities and picnic which has been held for the last three years in an 8.6-hectare public land aptly named, "Masonic District No. 2 Tree Farm."

▼  
WB Fortunato B. Tumaluan with wife, Gloria, and grandchild during the annual tree-planting ceremonies at Brgy. Dapan, Enrile, Cagayan.

Everybody enjoyed planting his own tree — narra, acacia, melina and others. At about 11:30 a.m., a sumptuous lunch consisting of different dishes brought by the brethren was served to the delight of everyone. After relishing the experience of eating under the shade and squatting on the ground, the group found themselves heading back to Tuguegarao for a much-needed siesta. ☺



# In Proper Masonic Attire

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**I**t is a sight to behold: officers, members, and visiting brethren attending stated meetings of Alfonso Lee Sin Memorial Lodge No. 158, all in proper Masonic attire. It is working wonders, that full-sized mirror placed at the door of the Lodge, with the inscription, "Am I in proper Masonic attire?" It is a question that pricks the mind and conscience of a worthy Mason. It

is also a subtle reminder that one should always come to stated meetings in proper Masonic attire.

A project of the Membership Development Committee, headed by VW Andresito M. Capati and RW Clemente M. Nava, the idea is paying dividends for Alfonso Lee Sin Memorial Lodge No. 158.

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Lee Sin Times, July 1995

"I have an abiding faith in our people. I know that they have all the faculties needed to become a powerful and enlightened nation. The Filipino is not inferior to any man of any race. His physical, intellectual, and moral qualities are as excellent as those of the proudest stock of mankind. But some of these qualities, I am constrained to admit, have become dormant in recent years."

**Manuel L. Quezon**

NEWS

# Kidapawan Lodge No. 170 in Medical Outreach Project

by *WB Gaudencio B. Ortiz, PM*

**K**idapawan Lodge No. 170 conducted a medical outreach project, dubbed as "Doctor sa Templo," at the Federation of Senior Citizens Association Building in mid-June, this year.

Led by three medical practitioners, namely, WB Max Pacifico, WB Cesar Manuel, and SW Roberto Omandac, members of the Lodge were able to extend free medicines and medical services to some 170 senior citizens in the town proper and in



(L-R) WB Cesar Manuel, PM examining remaining senior citizen while Bro. (SW) Bert Omandac, M.D., keeps record. Both are practicing physicians. At background are some of the elderly citizens.



From L-R numbered: 1. WB Cesar N. Manuel, IPM, M.D.; 2. Sis. Nelda Martin, OES member; 3. WB Genevivo Yuag, P; 4. Bro. Roberto Omandac, M.D. (SW); 5. WB Marion Martin, PM; 6. WB Renato Ybañez, WM; 7. Col. (Ret.) Agustin Quiroz, Pres. of Senior City. The rest are senior citizen beneficiaries and Jobs Daughters.

several far-flung barangays of Kidapawan.

Assisting the members of Kidapawan Lodge No. 170 were brethren from the Mt. Apo Chapter No. 17, OES; members of Bethel No. 14, Job's Daughter; and nurses and attendants from WB Pacifico's clinic.

The free medicines were donated by residents of Milwaukee, Wisconsin, USA, through Princess Emraida Kiram, daughter of our late Brother, Sultan Omar Kiram, who serves as secretary to the Filipino medical

practitioners in that American state.

WM Renato S. Ybañez approved the plan of the Medical Outreach Committee to hold this medical outreach project once a month.

Now in its 32nd year of existence, Kidapawan Lodge No. 170 has concretized the Masonic Fraternity's commitment to charity through such projects as books dispersal, aid to victims of typhoons and other calamities, "operation tuli," assistance to crippled children, beautification of the town, and tree-planting.

# Temple of San Pedro Lodge 292

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**T**he Temple of San Pedro Lodge No. 292 located at the Pacita Subdivision Complex in San Pedro, Laguna was dedicated on July 8, 1995 with the following serving as Grand Lodge Officers for the day during the ceremony:

MW Danilo D. Angeles, Grand Master; MW Pablo C. Ko, Jr., PGM, Deputy Grand Master; VW Cesar P. Dizon, DDGM of MD No. 11, Senior Grand Warden; VW Emmanuel A. Briñas, DGL of MD No. 11, Grand Treasurer; VW Roberto Q. Pagotan, DGL of MD No. 9-B, Grand Secretary; VW





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RIZAL DAY — June 19 in Calamba, Laguna

Benjamin J. Torres, PAGS, Grand Chaplain; VW Ernesto A. Malapaya, SGL, Grand Marshal; VW Alberto L. Escultura, JGL for Southern Luzon, Grand Lecturer; WB Rector G. Briñas, WM (#25), Senior Grand Deacon; WB Manuel B. Mendoza, WM (#270), Junior Grand Deacon; VW Roberto C. Santos, DGL of MD No. 11, Senior Grand Steward; VW Perfecto L. Alibadbad, PDGL, MD No. 11, Junior Grand Steward; VW Eduardo R. Altobar, DGL, MD No. 11, Grand Bible Bearer; WB Vicente Salazar, PGLI, Grand Sword Bearer; WB Pablo V. del Mundo, Jr., WM (#26), Grand Tyler; Bros. Joel S. Adato, Arthur Austria, and Celedonio Tayao - PMs with Lighted Tapers; and Bro. Orlando Ortueta, PM bearing Book of Constitution.

Some 61 brethren — 24 Lodge members and 37 visiting brethren — attended the ceremony which was followed by a mixed Korean, Japanese, Spanish, Hungarian lunch at the Maro Restaurant located in downtown San Pedro.

Stated SGL Ernie Malapaya: "The San Pedro Lodge No. 292 Temple structurally resembles a provincial vacation house, newly constructed, made of native materials, measuring about 50 by 30 feet located inside a 4,760-square meter lot, secured on a landlease basis for 50 years from the developers. This land area represents the 'open space' allotted by Pacita Complex, owners of the subdivision. The Lodge has fenced off this land area." **CT**

# GM Attends Cornerstone-Laying of Cupang Lodge No. 295


by *WB Nestor B. Calimon, DDGM*

**N**o less than MW Danilo D. Angeles, Grand Master of Masons in the Philippines, graced the laying of foundation stones of Cupang Lodge No. 295, F&AM in Bulacan, Bulacan on August 30, 1995.

Assisting the Grand Master was Senior Grand Lecturer, VW Ernesto A. Malapaya and VW Bernardino L. Saplaco, District Deputy Grand Master of Masonic District No. 9-A.

The ceremony was conducted right after the celebration of the 145th birth anniversary of Bro.

Marcelo H. del Pilar, Father of Philippine Masonry, in Cupang, Bulacan, Bulacan, where our Grand Master was also one of the guest speakers.

The procession, under the direction of the Grand Marshal, marched to the site of the proposed building at exactly 11:00 a.m. Witnesses of the performance of the significant duty were the brethren of Malolos Lodge No. 46, the Marcelo H, del Pilar Memorial Lodge No. 272, Baliwag Lodge No. 301, and Cupang Lodge No. 295. The Grand Lodge was closed at 1:15 p.m. followed by a fraternal luncheon and fellowship. 



▼

"We are gathered here today to establish the foundation of a house wherein justice and love may rule the actions of men, wherein the beauty of harmony in all the transactions of daily life shall be demonstrated."

# Bro. Marcelo H. del Pilar's 145<sup>th</sup> Birthday Celebration

*by Bro. Reynaldo C. Cruz, Junior Warden*

**U**rdaneta Lodge No. 302, F. & AM, and the Urdaneta Chapter of the Order of DeMolay offered flowers at the foot of Rizal's monument in festivities held on August 30, 1995 in observance of the 145th birthday of Bro. Marcelo H. del Pilar and Masonic Heroes Day.

Using the theme "The Relevance of Filipino Masonic Heroes' Virtues to Me and My Community," the simple affair was led by WB Roberto C. Rebodos and WB Rufino Ramil Z. San Juan V, PM and Chairman of the Advisory Council, Order of DeMolay, respectively. **CT**



Urdaneta Lodge No. 302, F. & A.M., and the Urdaneta Chapter, Order of DeMolay offered flowers at the foot of Rizal's monument held on August 30, 1995 in observance of the 145th birthday of Bro. del Pilar and Masonic Heroes Day.

# Bessang Pass Lodge No. 314 Constituted

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**T**adian, Mountain Province is a town located in the heartland of the Cordillera Mountains. Very few people are familiar with this town whose claim to fame is a mountain pass that is within its boundaries. This pass is considered by some as historic as it was the site of one of the bloodiest battles of World War II when the Japanese imperial forces made their last ditch stand against the American Armed Forces and the Filipino guerrillas.

The name Bessang Pass itself was not exactly a household name even years after the battle was fought. The place only became familiar to many when the loyal followers of former President Marcos began labelling him as the hero of Bessang Pass.

Congressman Bonifacio Gillego, then an exile in the United States, however, published a series of stories in the *We Forum* disputing the role of President Marcos in the bloody battle of Bessang Pass.

In retaliation, President Marcos padlocked the *We Forum*, the only opposition paper at that time. As a result of the controversy, Bessang Pass became a famous landmark.

Today, several unsung Filipino heroes who fought together with the American Forces still reside in the Mountain Province. Thus, when a group of brethren, led by WB James Copanut, decided to organize a Lodge in Tadian, they named the Lodge Bessang Pass. In June 24, 1995, on the feast of St. John the Baptist, the Lodge was constituted with Grand Master Danilo D. Angeles as Guest of Honor and Speaker. GM Angeles was accompanied by brethren from Nueva Ecija, led by VW Jimmy Austria, Asst. Grand Treasurer; VW Santiago Centeno, DDGM of District 6-A; and VW Edgardo Cayanga, DGL, who also acted as Master of Ceremonies at the installation of the officers of the Lodge.

After passing through Dalton Pass (named after an American

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general whose head caught a sniper's bullet at this pass), the Grand Master's party was met by the group of RW Leon A. Bañez, SGW, who had to pass through Ariwong Pass at Bagabag, Nueva Vizcaya.

The Grand Master presided over the Constitution of the Lodge and VW Jimmy Austria, Asst. Grand Treasurer, installed WB James B. Copanut as Worshipful Master of the newly constituted Lodge with Bro. Mathias B. Golocan as Senior

Warden and Abraham B. Akilit as Junior Warden.

The brethren of Bessang Pass Lodge 314 spared no efforts in the fellowship and luncheon that followed the ceremonies.

Their task done, the Grand Master's party continued on its circuitous route towards Baguio and finally down to Cabanatuan City. The whole journey took three days. (7)

"Socially, we are inefficient. We look upon our Government as the fountain source of living, to which we are reluctant to give anything but from which we expect every bounty and help. We work slowly and scantily. We are afraid to exert ourselves in toil. We prefer a life of ease and take pride in it, not knowing that there is dignity only in work. We feel no compunction in living on the labors of others. . . ."

**Manuel L. Quezon**

## District 28 Holds Convention

**M**asonic District No. 28 held its convention recently at the Balayan (Batangas) Children's Center. It was hosted by Sixto Lopez (Batulao) Lodge No. 129, presided by VW Alfredo P. Bihis, DDGM, and participated in by five other Lodges; namely, Batangas 35, Tamaraw 65, Mindoro 157, Mabini-Kalaw 195, and Halcon 249.

The event was marked by a parade to the town center where floral offerings were made to the monuments of Apolinario Mabini, Galicano Apacible, and Jose P. Rizal to the delight of curious on-lookers. The delegates also paid a courtesy call on Balayan Mayor Benjamin E. Martinez, Jr., who expressed his curiosity about Masonry which GM Angeles kindly accommodated.


During the event, VW Oscar V. Bunyi, DDGM-12, took the opportunity to invite the delegates to the joint convention of Masonic Districts 11, 12 and 28 in Lucena City on August 11-12. In response, VW Bihis reported that his District

would be adequately represented in the forthcoming convention in Lucena City.

The following resolutions were approved at the convention:

- The Grand Master would be given a free hand in choosing the DDGM for a Masonic District.
- The Lodge's Treasurer, Secretary, and Auditor are to be included as representatives to the District Council.
- The Secretary and the Treasurer of the Lodge, like its Auditor, should be Past Masters.
- The Lodge's Treasurer, Secretary, and Auditor should be included as voting delegates to the Ancom.

A seminar-workshop designed to help improve attendance at Lodge meetings and facilitate the conduct of community projects was held for three-and-a-half hours by VW Felipe Sanchez, DGL.

A fellowship social capped the convention activities complete with ballroom dancing which the delegates and visiting dignitaries thoroughly enjoyed. 

# Tayabas, Quezon Hosts Tri-District Convention

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**T**he assemblage of Masons in Lucena City on August 11-12 was, in the words of VW Oscar V. Bunyi, DDGM for host District 12, "more of a fellowship than a convention." It served as an occasion not only for talking about certain Lodge problems and finding solutions, but for renewing and strengthening fraternal ties and commitments.

The event was attended by some 136 brethren, a majority of whom were from the participating districts: 11, 12, and 28. The rest came from districts in Metro Manila, Nueva Ecija, Cavite, Bicol, Isabela, Cagayan, Kalinga-Apayao, and even as far as Mindanao.


The Grand Lodge was adequately represented by GM Danny D. Angeles; MW Ray N. Beltran, PGM and GS; MW Rody C. Herrera, PGM, GT, and Grand Master, Supreme Council of DeMolay Philippines; RW Leon A. Banez, Jr., SGW; RW Enrique L. Locsin, JGW; VW Ernie A. Malapaya, SGL; VW Nards Chua,

JGL for Northern Luzon; and VW Dennis Gabionza, Grand Organist. With the Grand Master were his wife, Sister Angeling; VW Saplaco, Jr., DDGM for 9A; VW Bert Pagotan, DGL for 9B; and VW Rody Cardona of AMASI.

Shortly after the arrival of the Grand Master and his party at the Sulo sa Quezon at about 2:00 p.m., the tennis tournament was started. The GM and the GS, as well as Quezon Governor Eddie T. Rodriguez, participated in the tournament. They were not, however, as lucky as VW Oca Bunyi, who, together with his DGL, VW Popoy Brinas, bagged runner-up positions. Bro. Ed Roca of Mabini-Kalaw Lodge No. 195 and WM Rector Briñas of Malinaw Lodge No. 25 emerged overall champions.

These winners received their trophies from Sports Committee Chairman Benny Salvatierra, PM of Tayabas Lodge No. 43, towards the end of the Fellowship Social, dubbed "A Tribute to Past District 12 Officers," at the Ciudad Maharlika Club House.

Honorees during the fellowship social were PDDGMs Benjamin Yamson, Victor Habito, Ric Tan, Romeo Villanueva, Jesus Decena, and Ladislao Argona, and PDGLs Rubino Pagayon, Ramon Borja, Roy Rojas, Leonardo Buendia, Guillermo Rabuel, and Jaime Capuli. They received certificates of appreciation from the district.

The fellowship social was attended by some 90 brethren and a baker's dozen Sisters led by the Worthy Matron of Mt. Banahaw Chapter, OES. It was made all the more hearty by *lambanog*, served a la *tagay*, Quezon style, plus roast cow, lechon, and many others. 

**“Social decorum is fast becoming prostituted by a mistaken conception of so-called modernity. A wrong adaptation of foreign customs creates in us, especially among the young, a feeling that politeness is commonplace, and that smartness and insolence are the equivalent of good breeding. We do not seem to realize that civility is the consummate flower of culture and civilization, for it embraces all the virtues and, in turn, sustains and enhances them all.**

**Manuel L. Quezon**

## Order of the Amaranth Forms Tuguegarao Court

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**I**t has long been the dream of the brethren of Gonzaga Lodge No. 66 to establish a Court of the Order of the Amaranth to foster closer relationships among their wives and children in view of the fact that it is only during Christmas parties and installation programs

that they are able to mingle with each other. That dream was finally realized when PGRM Esther Ambatali and other members of Isabela Court No. 14 proceeded to Tuguegarao to help organize what is now called Tuguegarao Court No. 32.

In the organizational meeting, PGRM HL Ambatali and her group




HL Perlita Gongora, Royal Matron and SK Renato Gongora, Royal Patron of the newly constituted Tuguegarao Court No. 32 of the Order of the Amaranth, march under the swords during the coronation ceremonies held at Tuguegarao, Cagayan on May 13, 1995.



The officers and members of Tuguegarao Court No. 32 led by HL Perlita Gongora and SK Renato Gongora together with RGM Juliet Labitoria and RGP Eugenio Labitoria pose for a picture after the constitution, initiation, installation and coronation of Tuguegarao Court No. 32 of the Order of the Amaranth.

promised their full support to the initial group of 46 members consisting of Master Masons, their wives, and children. Thereafter, an election of officers was held.

On May 13, 1995, the GRM HL Juliet Labitoria, and GRP SK Eugenio Labitoria together with other officers of the Grand Court, officers and members of Isabela Court No. 14 and Nueva Vizcaya Court No. 18, arrived in Tuguegarao for the initiation, constitution, coronation, and installation of the officers and members of Tuguegarao Court No. 32. It was a whole-day affair and the ceremonies, especially the coronation, were very solemn and colorful. 

**“The best way to see ourselves is to do so as non-Masons.”**

Bro. Robert Burns  
*Poet Laureate of  
Kilwinning Lodge,  
Edinburg, Scotland*

## Acacia Approves Scholarships

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**A** cacia Mutual Aid Society, Inc. (AMASI) has approved two scholarships for DeMolays, Job's Daughters, Rainbow Girls, and other children of Masons who have the aptitude to take the courses in Actuarial Science and Computer Science.

The scholarships are for four years and can be taken in any school in Manila accredited by the Department of Education, Culture, and Sports (DECS) and approved by Acacia. The scholarship includes a full tuition fee, allowance for books and

school materials, and a monthly stipend.

Any high school graduate or College student who is now taking the above courses may apply for this scholarship. Competitive examinations will be given to the applicants and final selection will be determined by a panel of interviewers.

Interested applicants may submit their application, and scholastic records to: The Administrative Manager, Acacia Mutual Aid Society, Inc., Plaridel Masonic Temple, 1440 San Marcelino Street, Ermita, Manila.

### **Whence came the custom of the Master of a Lodge wearing a hat?**

Removal of the hat in the presence of superiors in Christian nations has been a mark of respect. The Oriental uncovers his feet when he enters a place of worship. The converse of this is also true. To keep the head covered while all around are uncovered is a mark of superiority of rank or station.


# Acacia Declares Record Cash Dividends

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**A** cacia Mutual Aid Society, Inc. (AMASI) declared a record cash dividends of P922,597.00 for the fiscal year 1994. This represents a 68-percent increase from the previous year's dividend of P549,868.00. This amount is far above the cash dividend declared five years ago which was only P106,432.00 and 10 years ago of P57,060.00.

Beneficiaries of these dividends are members of the Individual Membership Plans (IMP) with cash values and the Pure Endowment Plans (PEP) who have kept their membership plans enforced. Members of Pure Endowment Plans enjoy the highest dividend opportunities because their PEP deposits are all entitled to the maximum of 4.5 percent if deposited at the start of the calendar year.

A cross-section of PEP members are retirees who have deposited their retirement fund with AMASI, Master Masons who put their savings in PEP, and Lodges and Appendant Bodies who deposit their Trust Funds as PEP. Instead

of placing the funds in banks and other investment instruments, they receive more from Acacia in guaranteed interest earnings and dividends. 

"There is no substitute for suffering and privation to bring out the finer qualities in man, just as physical struggle develops his sinews. This is in accord with biological laws . . . Stern necessity, the urge that comes from fear of destruction, the loss of honor or of freedom, reacting upon latent human faculties, bring out the best that is in man. . . ."

**Manuel L. Quezon**

**FOREIGN NEWS**

# Jose Rizal Lodge No. 1172 Installs Officers

by RW Enrique L. Locsin, JGW

**J**ose Rizal Lodge No. 1172, a Masonic Lodge in the Manhattan District of New York of the Grand Lodge of the State of New York, elected its officers for the coming Masonic Year—May 1995 to 1996—and installed them into their respective offices at a public ceremony held at the Grand Lodge building, 71 West 23rd Street, New York City, on June 23, 1995.

Owing to the dynamic leadership of the incoming Master and the rigid preparations that he undertook, the installation was a resounding success

as observed by RW Bro. Ricardo G. Talusan, a high-ranking officer in the district, who referred to the installation as “second to none in the district.” The successful affair was attended by Masons and non-Masons alike. Almost all Lodges within the district were



▼  
WB Edward Usita  
installed as Master of Jose  
Rizal Lodge No. 1172,  
New York, New York  
1995-1996.



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Family of WB Ed Usita:  
Wife Claudette and  
children; Dickie Jones,  
Danica Mae and Danielle  
Marie.

## THE CABLETOW

represented by their respective officers.

Leading the inductees was WB Edward U. Usita who was elected Worshipful Master of the Lodge. WB Ed, a Civil Engineer by profession, is a leader not only in the social community but also in the business world. He is a member of the different Masonic bodies and fraternities: Knights of Rizal, New York and in the Philippines; Constitution Chapter of New York of the Grand Royal Arch Chapter of the State of New York; New York No. 1 Commandry of Grand Commandry of the State of New York; Ancient Accepted Scottish Rite (AASR), Valley of New York; Ancient Arabic Orders of Mystic Shrines (AAONMS), Mecca Temple of New York; Royal Order of Scotland; Angalo Lodge No. 63 of Vigan, Ilocos Sur of the Grand Lodge of the Philippines; and a Charter member of Solidarity Lodge No. 1457 of Houston of the Grand Lodge of the State of Texas. As a businessman, WB Ed is the president of the Edward's Travel Agency operating in New York with subagents from different cities of the USA, an auditor of the Filipino-American Society of Travel Agents (FASTA).

In his stirring message, WB Ed challenged his audience, particularly the non-Masons, to inquire more about Masonry adding that even the concept of liberty and freedom, enshrined in the United States Constitution, had been greatly influenced by Masons for out of the 56

signatories to the constitution, 52 were Masons.

The others installed with WB Ed were the following: Bro. Carlo H. Almira, Senior Warden; Bro. Eutemio A. Colarte, Junior Warden; RW Bro. Crisanto N. Jorda, Secretary; WB Romero N. Dagdayan, Treasurer; RW Bro. Valentino L. Chua, Chaplain; Bro. Jaime C. Alejandro, Senior Deacon; Bro. Arthur Z. Aurellano, Junior Deacon; Bro. Rufino T. Singson, Senior Master of Ceremony; Bro. Jose Loreto E. Aquino, Junior Master of Ceremony; Bro. Thomas P. de los Reyes, Jr., Senior Steward; Bro. Francisco A. Almendral, Junior Steward; RW Bro. Gaddiel C. Gallardo, Organist; Bro. Hernane S. Castro, Marshall; WB Bartolome O. Matela, Tyler; and WB Alfonso A. Iberri, Trustee. (7)

"National strength can only be built on character. A nation is nothing, more or less, than its citizenry. It is the people that make up the nation, and therefore, it cannot be stronger than its component parts."

**Manuel L. Quezon**

**FOREIGN NEWS**

# Fil-American Masons Offer Services

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**S**unrise Lodge 840 of the Grand Lodge of California, USA, has announced that they have launched a project to help all Masons coming from the Philippines to find jobs in the United States. The project was launched since the Lodge became predominantly Filipino.

The Lodge has a menu of available jobs/careers from which Filipino brethren can make suitable choices. The assistance to find the right jobs is not limited to their list. The brethren of Sunrise Lodge 840 assures everyone that they are also ready to look for other suitable employment for any Filipino Mason.

The brethren of the Lodge, led by Bros. Eduardo Hernandez, Sid Pongco, (Gen. Llanera 168, GLP) and Gani Hernandez, Jr. will also extend their expertise to acquaint brethren and their families on the techniques of passing job tests and interviews and how to qualify for positions they desire by selling

themselves as suitable for a career in their chosen fields.

Filipino Masons who intend to stay in the US may come to the Lodge or call Gani R. Hernandez for career placement at tel. number (805) 285-35-37, Fax/Voice mail (805) 285-35-37 Fax/Voice mail, (818) 385-87-36, Pager.

There is only one pre-requisite demanded by the brethren of Sunrise Lodge 840 and this is for Filipino Masons migrating to the US to become dual members of their Lodge.

Sunrise Lodge No. 840 has the following proposed officers for the year 1996.

**Worshipful Master -**  
EDUARD HERNANDEZ  
Reseda 666, USA

**Senior Warden -**  
GANI R. HERNANDEZ, JR.  
Davao 149, GLP

**Junior Warden -**  
ROBERT HUANG HAO  
Moneta Lodge, USA


**Senior Deacon -**  
RENATO UMALI  
Rafael Palma Lodge, GLP

**Junior Deacon -**  
MARCELINO PANTALEON  
Westgate Loyalty Lodge, USA

**Treasurer -**  
ANTONIO FAJARDO, PM  
Siete Martires Lodge, GLP

**Chaplain -**  
ROMEO JULATON  
Sarangani Lodge 50, GLP

The Lodge is inviting GM Danilo D. Angeles to be the Guest of Honor at the coming installation of its incoming set of officers.

Should MW Angeles decide to attend the installation, the brethren of Sunrise Lodge will make arrangements to hold the installation at the Al Malaikha Shrine Auditorium, the largest proscenium in the world where many big-time movie awards are held. 

*Freemasonry has no single  
spokesman.*

*Freemasonry is made up of many individuals in numerous organizations, all subordinate to the Grand Lodge within their jurisdiction (i.e., state). None of these members of organizations can speak for Freemasonry; that is the responsibility of each Grand Lodge within its jurisdiction. No Masonic body nor author, however respected, can usurp the authority of a Grand Lodge.*

**NEWS PICTORIALS**

Brethren of the Urdaneta Lodge No. 302 pose with ladies of Masons and visiting brethren in front of the Rizal Monument after a floral offering.



Floral offering in observance of the 2nd charter anniversary of Urdaneta Lodge No. 302, F. & A.M.



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Brethren of the Urdaneta Lodge led by WM Roberto C. Rebodos (at left) make a courtesy call on Mayor Rodolfo Parayno of Urdaneta, Pangasinan.



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2nd Charter Anniversary Celebration of Urdaneta Lodge No. 302, F. & A.M., Urdaneta, Pangasinan held on July 3, 1995.





Courtesy call on Mayor Benjamin Martinez last July 22, 1995 (Saturday), Balayan, Batangas—District Convention: (Counter clockwise) VW Alberto Escultura, JGL - Southern Luzon; MW Danilo D. Angeles, GM; VW Servando Lara, DGL- Dist. 28; and VW Alfredo Bihis, DDGM- Dist. 28.



▼  
 VW Andoni Dumlaog, PDDGM, greets VW Ricardo T. Gloria, Grand Chaplain and DECS Secretary, during the 10th National Boy Scouts Jamboree held in Lipata Hills, Surigao City, where he was the principal guest of honor.

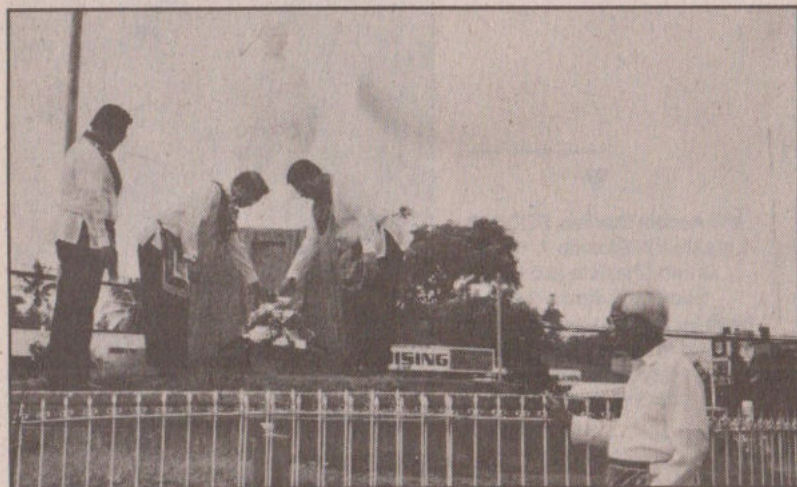
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MW Danny Angeles and his party, together with District 28 officers and brethren, before Rizal's monument in Balayan, Batangas.



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The Grand Master and the DDGM of District No. 28 offer flowers at Rizal's monument.





Sis. Lita and Sis. Chit pose with our Lucena Sisters before the start of the fellowship social at Ciudad Maharlika Clubhouse in Brgy. Isabang, Lucena City.



The sisters flash smiles of satisfaction toward the end of the fellowship social.

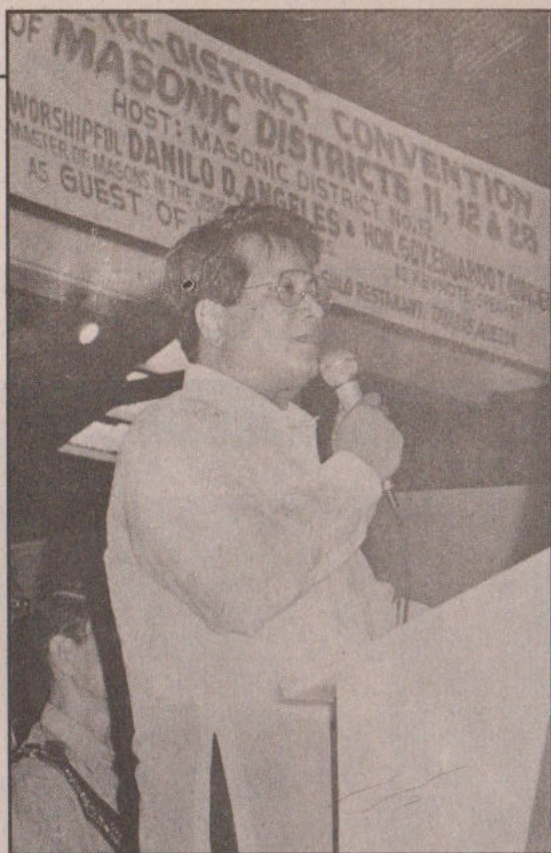


The Grand Master delivers his message to the  
Tri-District Convention, Tayabas, Quezon.



## THE CABLETOW

Gov. Eduardo T.  
Rodriguez, Keynote  
Speaker.  
Tayabas, Quezon



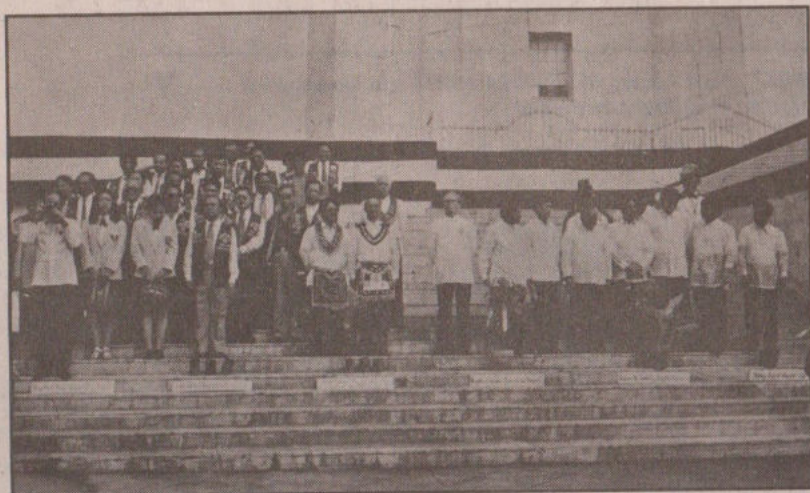
Lucena City,  
Quezon ▼  
Fellowship night,  
August 11. (Left-  
right) RW Bafez,  
GM Angeles, VW  
Oca Bunyl and  
RW Locsin.



RWBs Enrique Locsin and Percival Adiona are welcomed at Pagadian multi-district convention. ▼



## MW QUEZON'S BIRTHDAY CELEBRATION August 19, 1995



The Grand Master, District 9A Officers, and brethren join other groups at the Quezon Memorial Monument on August 19, 1995.



Masons led by MW Danny Angeles, with Hon. Ismael Mathay, Quezon City Mayor, and Hon. Herbert Bautista, Vice-Mayor, at the Quezon Memorial Circle on Quezon day, August 19, 1995.

# A Closer Look at the Three Great Tenets

**A**s Entered Apprentice, we all learned about "the three great tenets": Brotherly Love, Relief, and Truth but do we understand what they mean? So many times they are just glossed over in the degree work of the Lodge and we never return to them until the next candidate makes his entry into Masonry. Let's look at them for just a moment with a closer eye.

How many times, Brothers, have we turned our backs or excluded someone because of a preconceived notion or thought that we were better? By exercising Brotherly Love we defeat this type of prejudice. We look into the persons and not at them. We see them for what they are and not as they appear. So many times, we misjudge someone because we did not take the time to know the person and then we find out later, to our amazement, how wrong we were.

Relief comes in many forms. Very often, it is thought of only in monetary terms. Many times, a warm smile, an understanding

heart, a quiet tongue, and a listening ear can be just the relief a person needs.

A friend and I once sat in the home of a former Pastor of our church just after his wife had experienced a severe stroke. It became obvious very quickly that our being there was meant to be. We just listened as this faithful husband sobbed in his hands and told us many stories about his marriage, family, and duty to God. He told us before we left that evening how grateful he was that we had been sent to him. We had been ministering to the minister!

James Russel Lowell once said, "The greatest homage we can pay to truth is to use it." A Mason's word should carry weight. When



BROTHERLY LOVE

## THE CABLETOW



RELIEF



TRUTH

a Mason speaks, he should have the confidence and respect of the people around him. This only comes through fair dealings, an honest reputation, and being true to your word. We are taught, "Truth is a divine attribute, and the foundation of every virtue." You cannot put it any clearer than that statement of fact.

These three tenets, if studied, and applied to our daily living, can change our lives for the better—if we let them. Can you imagine what a better world this would be if we could only gain a better understanding of them? All that we are asked to do as Master Masons is to try.

*(Source: Masonic Light)*

**What does the ground floor of the Lodge represent?**

It is a representation of Mt. Moriah on which the Temple of King Solomon was built. It was remarkable for three events as recorded in the Scripture. It was here that Abraham prepared to offer up his beloved son, Isaac; it was here that David, when his people were afflicted with a pestilence, made peace offerings and burnt offerings to appease the wrath of God. It was here that Solomon, upon completion of the Temple, dedicated that magnificent edifice to the service of Jehovah. The Cabalists delight to invest it with still more solemn associations, and declared it was the spot where Adam was born and Abel slain.

MASONIC EDUCATION

# Among the Profane

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by *VW Ernesto A. Malapaya, SGL*

**M**any brethren, young and old alike, are in a dilemma as to whether they should talk to the profane or the uninitiated about our Fraternity or to keep silent when asked about it. On the one hand, the brethren say, we are encouraged, nay, urged, to carry the message of Masonry to our families, friends and acquaintances, and the general public in order to discard our label as a "secret," "inward-turned" organization.

On the other hand, they add, we are hesitant to talk to the profane about our Fraternity because we are mindful of the significance of the four perfect points of entrance which are exemplified by the four cardinal virtues.

Their dilemma is real. Our Fraternity depends on us, its members, to carry its message to the non-Masonic public. Silence is not golden when it comes to Freemasonry. In fact, it is harmful because it deprives many of

knowing about our Craft. And yet we have been admonished to practice temperance constantly or to avoid excesses or the contracting of any licentious or vicious habits, so as not to be led into disclosing some of the valuable secrets we have promised to conceal and never reveal.

We have been admonished, likewise, to be imbued with fortitude, a virtue which is equally distant from rashness and cowardice, because this is a safeguard or security against any illegal attempt which may be made, by force or otherwise, to extort from us any of the valuable secrets with which we have been so solemnly entrusted.

We have been admonished, moreover, to adopt prudence as our peculiar characteristic, regulating our lives and actions agreeably to the dictates of reason both while in the Lodge room and while abroad in the world. This virtue teaches us to be particularly careful, in all strange and mixed companies, never to let fall the least sign, token, or word whereby

## THE CABLETOW

the secrets of Freemasonry might be unlawfully obtained by the profane.

We have been admonished, finally, to practice justice invariably, or to render unto every man his just due without distinction. We have been charged by our respective Masters to ever walk and act justly and uprightly.

Considering all this, we need to consider some of the ways of answering queries from the profane suggested by MW Carl H. Claudy, PGM, in "Master's Wages," which was published and copyrighted by the Masonic Service Association of the U.S. in 1946 and again in 1977.

When you are asked by a profane, "How many members does your Lodge have?" you need have no hesitancy in answering. The fact is a matter of record.

When asked whether Juan de la Cruz is a Mason, say so, by all means, if he is. We Masons are or should be proud of being Masons. No one of us makes or should make a secret of belonging to the Order.

When asked how we dress in Lodge or why we wear aprons, say nothing.

Now, one of the hardest things for the young Mason—and even for the senior one—to learn is whether or not he should talk of Masonry in public. But this is vital.

We should not, as a general rule, discuss Masonry in public, even with fellow Masons. We should, in fact, never discuss the Fraternity in public with anyone.

Suppose, as it often happens, you are in a gathering and someone decries the Fraternity; slanders it, says something about it which is untrue. What are you going to do? MW Claudy offers this suggestion: "Let not your heart be troubled. You need feel no disloyalty in silence. Masonry needs no defenders; and with the best intentions in the world, those who rush to her defense in public are apt to do more harm than good."

But it is a different situation when, in public conversation, a profane asks you intelligent and respectful questions regarding the Craft. In this case, you may give circumspect answers regarding the Craft. But listen to this caution from MW Claudy again: "... draw a careful line between the question which seeks real information, which may be given, and that dictated merely by curiosity to know that which may not be told."

Now, here is a rule which has been violated by not a few brethren: "Never discuss with anyone the presence of a brother in Lodge or his absence from it." MW Claudy tells us why: "A Lodge is a man's Masonic home. He has as much right of privacy in his comings and goings therein as he has in his family home. When he

comes and when he leaves are his own business."

As we know very well, the most emphatic of prohibitions is this: "Never, under any circumstances whatever, no matter how urgent they may seem, ask or invite, persuade or argue with any man, looking to his becoming a Mason." This law is unwritten, but it is all the stronger for being so. Here is MW Claudy's explication for the prohibition:

"Masonry is bigger than any man. Its principles are greater and more far-reaching than the influence which any man can possibly wield. To have Masonry seek the man is to belittle the greatest philosophy, the most beautiful of brotherhoods, the finest of associations, and make it less than a reputation of an individual. Never the monarch, king, potentate, or president who was worthy of being asked to join the Masonic Order. Many of them have joined it, from Washington on, many of our presidents have been proud to be Masons and humble in their gratitude for the opportunities it offered them to better understand their countrymen. But no man is big enough to be asked. A father should not ask his son, a brother should not ask his brother, to join. The initiative must come from them."

Suppose you ask a man, as you are entitled to do, whether he is a Mason and he answers that he is

not. The conversation is closed. But if he answers, "I am not. But I want to be," you may close the conversation or continue it at your pleasure and in your best judgment.

Remember, the unwritten law against asking the profane to be a Mason is universal. When a man expresses interest in joining the Craft, just where you may begin to talk to him about the Fraternity is always a matter of individual judgment. It must be based on your knowledge of the man.

When someone says to you: "I want to be a Mason, how do I go about it?" then you have every right, if you wish to say, "I shall be glad to take your petition into my Lodge." But there is no obligation for you to do so. If the inquirer is not known to you, it may be wise to say, "Ask some friend to take your petition into his Lodge."

Now listen to this statement by MW Claudy: "Never wear regalia, jewelry, or badges in public; except, of course, the small pin, watch charm, or ring which is your pride to have about you. But never use an apron except in a Lodge (or a public procession, as at a funeral). When, if ever, you wear a Past Master's jewel or other Lodge decoration, wear it only where it is known, understood, appreciated, and respected."

Next, I would like to point out why we should not make the minutes of a Lodge meeting part

of a Lodge bulletin or newsletter. You see, we are prohibited from talking about Lodge matters with the profane, even if those matters are not in themselves secret. Here is MW Claudy's explanation for this: "Masonry makes no boast of her good works. The charity that you do is to be done Masonically; that is, silently, without ostentation. The 'dirty linen' which all Lodges must wash once in a while when some member makes a bitter mistake is not to be aired in public. It is Lodge business, Masonic business, and therefore, the business only of those Masons concerned."

Let us also remember, brethren, that it is against Masonic law to say of any man, "He was rejected for degrees." Why is this un-Masonic? MW Claudy explains: "Too many men are rejected for purely personal reasons by some member for the

rejection to be, actually, a stigma of disgrace. Yet the world never inquires the reasons for the rejection. It judges only the facts and says, 'He wasn't good enough for the Masons.' Even if it were not illegal, you would have no right to prejudice anyone against a man about whom you know nothing, save that someone, for some reason, held him undesirable for membership."

Yes, our Fraternity depends on us, its members, to carry its message to the general public. No, silence is not golden when it comes to Masonry because it deprives others of knowing about our Fraternity. But we have also to bear in mind that silence and circumspection are Masonic virtues. There is no better way of showing our love for, as well as loyalty to, our brethren than having a well-guarded tongue among the profane. **CM**

***"More Masonry among Masons,  
more men in Masonry."***

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**CAMILO OSIAS**

SENIOR MASONS

# WB BIENVENIDO PARCERO: Passion for Freemasonry

**N**ot even the ravages of time has dimmed his passion for Masonry and concern for the welfare of Walana Lodge No. 13 where he was the Worshipful Master in 1976.


WB Bienvenido A. Parcero, who joined Walana Lodge in 1972, called on the brethren to be faithful to the Lodge and help carry out its mission. *"Tinatawagan ko ang lahat ng kapatid sa Walana na maging masunurin at tapat sa logia,"* he expressed, in an interview conducted in his house in Quezon City. *"Kung kayo ay mawalan ng pag-ibig sa logia, iyon ay napakalungkot."*

WB Parcero, 79, is now mainly housebound because of a sickly wife who constantly needs his attention. He and his wife live in a huge house in Quezon City.

In the 1970s, when Walana was moribund because of declining membership, WB Parcero was one



of the Lodge officers who played a key role in its revival.

A happy father to a son who is also a member of the Craft in Canada, Parcero said he never regretted joining Walana Lodge No. 13 which he described as rich in history and legend. *"Kaya ako pumasok sa Walana dahil mga martyr ang mga miyembro. Sana kayong mga bagong miyembro ay ilagay palagi sa isip ang bagay na iyan,"* he said. 

## SENIOR MASONS

# WB CRISOSTOMO DIOKNO: Better Men in Masonry

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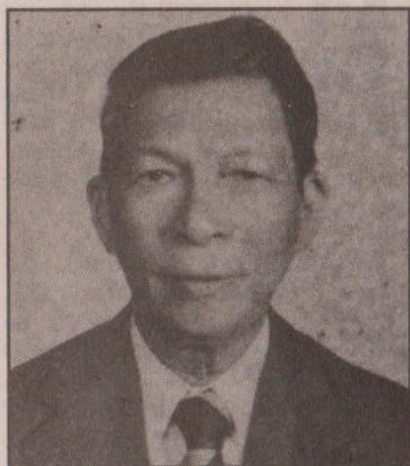
**W**

B Crisostomo Diokno who has joined his father in the list of Past Masters of Walana Lodge No. 13 believed that Freemasonry helps build better men and said he would be glad to recommend his own son if the latter sought membership in his Lodge.

Pointing to the rich history of Walana Lodge, WB Diokno said members depend on it in many ways, especially in the development of a person's character.

"Our Craft has given us the so-called character of a Mason which means that a person should possess integrity, sincerity, and love for his fellowmen," he said in an interview.

Succeeding his father, WB Esteban Diokno, who occupied the Oriental Chair 56 years ago and was Master in 1935, WB Crisostomo Diokno became Master of the Lodge in 1991,



setting a record as the only family to serve the Lodge in two separate generations.

Diokno, 76, who was trained as a lawyer but chose to serve God as a Minister, said a man could do no wrong if he followed the teachings of Masonry.

"Masonry is not only about friendship and fellowship. It is something that is treasured for all eternity," he said. (C)

## SIS. CONCHITA D. RAMOS: Our Apologies

**O**ne article that was featured in the May-June issue of the *Cabletow* was a very relevant insight of Freemasonry as perceived by a Catholic lady.

On the day the *Cabletow* came out, we received a visit from Mrs. Conchita Ramos who brought along with her a photocopy of the article which was printed by the *Morning Times* of Salt Lake, Ohio, USA, by the *Frankfort Morning Times* on October 5, 1958. In fact, according to the editor's note contained in the article, the publisher of the *Frankfort Morning Times* himself, Bro. Max Fowler, and his wife had personally met with Mrs. Ramos in Manila during the former's travel in the Philippines.

This remarkable article, according to Mrs. Ramos, has been reprinted in several Masonic publications in the Philippines, including the *Cabletow* way back in 1958. Several Lodge and District newsletters within the GLP have also reprinted the same article. In

fact, MW Juan Nabong, during his incumbency at the Grand Oriental Chair, tried to have at least 1,000 copies of the article printed for dissemination to the brethren.

The penetrating insight of a wife of a Mason who is a devout Catholic (Mrs. Ramos is the widow of the late WB Benjamin G. Ramos, Past Master of Hiram Lodge No. 88) on the nature of our Fraternity has indeed attracted several Masons so that her article has endured and is still as timely now as it was 47 years earlier.

The article being highly relevant to the theme, "By Your Acts Shall Masonry Be Judged," of Grand Master Danilo D. Angeles, it is not surprising that Sis. Merlou Quisumbing sent portions of it to the Editor-in-Chief of the District Newsletter way out in Pagadian, Zamboanga del Sur who, in turn, immediately had it reprinted in the first issue of their resurgent newsletter after five years of hibernation.


The article must be really remarkable because the very

discriminating editors of the present *Cabletow* saw it fit to reprint the article of Mrs. Ramos in their first issue.

There was, however, a regrettable error. Through a misunderstanding, VW Asuelo, DGL and Editor-in-Chief of the Newsletter for Masonic District No. 40, inadvertently by-lined the article in the name of Sis. Merlou Quisumbing. The same error was picked up by the *Cabletow*.

We have to admit that our faces are red with embarrassment. We are, therefore, apologizing to Mrs. Conchita D. Ramos and printing this lengthy explanation.

Mrs. Ramos is a familiar figure among Filipino Freemasons. She has been regularly furnishing Masonic paraphernalia to the Grand Lodge for a number of years now. She used to be secretary to the York Rite Masonic Bodies in Manila.

Not many persons can boast of a work that has endured as long as her treatise had. We dare say that future generations of Masonic publications will someday reprint this work with the generous consent of Sis. Conchita Ramos. 

### **Mother's Fruit Salad of Success**

*by Bro. Mabini G. Hernandez, PM*

#### INGREDIENTS

A can of fruit cocktail of  
LEARNING and EXPECTATIONS

Apples and pineapples — cut in  
cubes of CURIOSITY

Grapes peeled gently with JOY  
and SINCERITY

Other fruits of your choice  
available in the marketplace of  
WILLINGNESS and INDUSTRY

#### PROCEDURES

Drain all fruits in strainer of  
PATIENCE and SIMPLICITY

Mix in bowl of TRUTH and fold  
in with ladle of DISCIPLINE

Garnish with grated cheese of  
HUMILITY to increase flavor

THEN

Serve in cups of LOVE,  
SERVICE, GENEROSITY, and  
CHARITY

AND

Share with glass of water filled  
with GODLINESS and PIETY!

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*Warning: This recipe has been  
tried and tested and proven to make  
husbands/fathers come home early  
and whetchildren's appetites, making  
them yearn for more!*

# The Great Masonic Commandments with Commentaries

by *VW Amancio S. Donato, GO 1995-1996*

**E**lsewhere in the pages of the *Morals and Dogma* by Ill. Bro. Albert Pike, we come across the great **M a s o n i c** commandments which is the Law, strict Code of Conduct and ethical standards for all Masons. To all Masons, the reading and study of as well as compliance with the Masonic Commandments is not only a duty but an obligation.

The commandments are as follows:

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## FIRST COMMANDMENT

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God is Eternal, Omnipresent, Immutable Wisdom and Supreme Intelligence and Exhaustless Love.

Thou shalt adore, revere, and love Him.

Thou shalt honor Him by practising virtue.

## COMMENTARIES

This commandment reveals to Masons the nature of T.G.A.O.T.U. as Eternal, therefore, without beginning, without end; Omnipresent, therefore everywhere; Immutable Wisdom, hence is Ageless and Changeless Wisdom; Supreme Intelligence, hence All-Knowing including the thoughts in the minds of men. The last portion of the first stanza of the first commandment speaks of boundless love. From this, we can only infer that God is the all-embracing Love that governs infinite space — manifest or unmanifest. Love is total harmony that keeps all life in unity. As we may feebly comprehend it, it is the binding force that keeps all things and all forms as well as all creation in perfect order and harmony with the One Source.

This commandment reinforces our Masonic teachings elsewhere illustrated in our rituals that God is the fount of everything in the universe which is an expression

## THE CABLETOW

of Himself. Moreover, it gives a clue that T.G.A.O.T.U. is not necessarily a personal Deity or anthropomorphic but an All-Pervading Principle or Spirit whose center is anywhere and whose circumference is everywhere. The Ever-Present Principle or Spirit or Force or Energy by whatever name we may call it is ever-ready to be awakened into potency by the Builder whose consciousness has reached that perfect understanding of himself in relation to the universe, thus we say — "The Builder is now ready to place the capstone of the Temple!"

The MRS/MM is further commanded to approach God in complete adoration, reverence, love, and to honor that Principle or Spirit through the constant practice of the virtues. In this point, it may well serve us properly to re-examine our previous ideas or concepts of God. God has no definite form but embraces all forms. He has no bodies yet occupies those bodies. Let us not continue any longer the practice of returning a favor of creation by creating God in our own images. Voltaire once said that "in the beginning, God created man in His image and since then man has not stopped returning the compliment by creating God in man's own image!" The truth of this is so simple: God created man in His image!

This misconception of the divine nature within man has

perhaps caused all the discord and troubles in the world today. It has also been the root cause of our failure to comprehend the basic principles of Brotherhood of Man under the Fatherhood of God. By whatever direction we turn, our God is there and the apparent separation between man and man physically may not be a hindrance to the realization of the basic unity of the One Life. To quote the beautiful words of Mabel Collins in her little book, *Idyll of the White Lotus*: "The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception."

Our failure to grasp the wonderful meaning of this concept stems perhaps from the limitations we have arbitrarily imposed upon ourselves due to abysmal ignorance engendered by centuries of wrong beliefs, conditionings and superstitions as well as errors in perceptions and judgments. The Master Builder seeks to build a Temple not made by hands yet eternal unto the heavens! Where else can we lay the foundations of that Temple except in the human breast where the human heart lies? Again the Scripture says: "Know ye not that ye are the Temple of God and the Spirit of God dwelleth in you."

The two aphorisms following the first stanza commands the

true Mason to adore, revere, love, and honor God by practicing the virtues. It is needless to state here that whenever we approach the Altar it must always be in complete reverence, adoration, and love. This Altar may be set up anywhere but is likewise carried anywhere where man goes because that Altar is also each other. WORSHIPFUL! Need we go further? We can then expand this message further by including all mankind within the periphery of our oneness with all.

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SECOND COMMANDMENT

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Thy religion shall be to do good because it is a pleasure to thee and not merely because it is a duty.

That thou mayest become the friend of the wise man, thou shalt obey his precepts. Thy soul is immortal. Thou shalt do nothing to degrade it.

COMMENTARIES

To do good must be the religion of every Master Builder not because it is a duty but because it is pleasurable to do so. In short, it is an imperative as well as a source of joy. The true Mason must reflect the awakened divinity within himself to the outside world by doing good regardless of the rewards and punishments, if any. The second stanza or aphorism speaks of becoming a friend of

the wise man whose precepts must be obeyed. Here there is an identity made with goodness and truth as well as life. There is also a growing tendency to identify God with Truth. Goodness and Life itself and the sages of all races have proclaimed time and again in their various precepts, a reaffirmation to return good for evil. In this way we are paving the path that leads to the Life eternal because we must make a religion out of our performance of All-Good. This commandment does not recognize the existence apparently of its opposite which we label as evil. Perhaps this is due to the non-existence of such word as evil in the world despite the apparent embodiments of what is bad or evil in events and of what people do. A Great Teacher once said: "Evil has no existence per se. Nature is destitute of goodness or malice; she follows only immutable laws. . . . The real evil proceeds from human intelligence. . . the progeny of human selfishness and greed. The origin of every evil is human action in man whose intelligence makes him the one free agent in nature." Aware of this principle, the Builder must make it a consuming obsession to be always doing what is good without compromise or condescension.

The third aphorism of the second commandment is very emphatic saying that the soul is immortal and that we should not do anything to degrade it. Again, we encounter a doctrine in the

form of aphorism saying that man is immortal. In the same book of Mabel Collins previously quoted, she says: "The soul of man is immortal whose growth and splendor hath no limit." The existence of man entombed temporarily in a body must follow a cycle of necessity which we call birth and death. The physical vehicle may go back to the earth whence it came yet the total consciousness must return to the plane where it came from. This cycle of necessity must go on and on until the real Builder has decided finally to end the cycle by a deliberate effort on his part to build a vesture fit for the true divinity which is his true heritage since the beginning.

We call this stage of a more glorious life — the Union of Man with God, the return of the Prodigal Son or, in our accepted language, the finding of the Lost Word and the Builder at last is now in a position to place the ultimate capstone of the Temple. In the East, it is called LIBERATION from birth and death; in the West it is called SALVATION. There is, however, one life to live — the life of the spirit, as it filters down into the physical plane even physical becomes a joy.

To dissociate the life of the soul from the body is again a mistake since within this physical vesture of man is life immortal, always present and ever ready to respond to the slightest prayers of the man who 'knocks at the door.'

Thus we say that within this physical body lies the Temple where the Holy of the Holies resides. We must be wary, however, lest we mistake the desires of the physical body to be our true Self, not even emotions nor our minds or the thoughts that affect it. These three aspects of the lower personality have their own desires but it must be the real Self of man that must gain absolute control over them. We now call this controlling factor — the soul that must now be the sole ruler of any given situation in life. The craftsman is thus given his "working tools" to guide him on his way that the Tabernacle may be reached. Man is therefore now becoming the 'sole arbiter of his own glory or gloom to himself; his own absolute lawgiver; the decreer of his rewards and punishments and the absolute determiner of his own destiny!'

*(to be continued in the next issue. Ed.)*

**Freemasonry is  
open to all men of  
good character who  
believe in God.**

Freemasonry does not  
discriminate on the  
basis of race,  
religion, or social  
class.

# Grand Oration Delivered at the 79<sup>th</sup> ANCOM

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*by VW Ricardo P. Galvez*

**N**inety-eight years ago, several men of pith, coming from different walks of life, banded together and rose as one to forcibly remove that yoke of oppression and foreign subjugation that had burdened the Filipino people for centuries.

That was not the first time that our people had risen in arms. As historians have catalogued, centuries earlier, the Filipinos had inexorably fought but failed to free themselves from the shackles of domination from without. Starting from that time when Magellan died on our shores, so many lives had been spent, so much blood spilled, so many conflicts and uprisings initiated and staged, but to no avail, demonstrating beyond cavil how difficult and arduous is the travel across rough and rugged roads in quest of that freedom which had eluded the Filipinos in the past.

But none of these rebellions staged was as successful as that initiated during the remaining years of the nineteenth century by men, most of whom belonged to the Masonic Fraternity. The teachings of the Craft welded these men together like tempered steel and carried them through so many tribulations. And we are indeed proud to be members of that same Fraternity to which these courageous and gritty men belonged.

History has taught us that Freemasonry had run through a long gauntlet or ordeals visited upon it by many a kingdom in Europe, until there came a time that even royalty, fascinated by the teachings of the Craft on symbolisms, joined our ranks and exchanged their scepters for the trowel. These men, throughout the ages, members of the Masonic Fraternity, ruled empires, kingdoms, and governments, that the time came when the Craft became the object of so much envy, hate, and suspicion.

Thereafter came the onslaught of bigotry. Those who had schemed against Freemasonry succeeded in convincing heirs and pretenders to thrones that Freemasonry was institutionalizing a mockery of a true religion; that the members of the Craft were ostensibly garbed in goodness but secretly obsessed with evil intentions. Then, the dark age of persecution of the Masons came. Jacques DeMolay was the first to fall. The Knights Templar were relentlessly pursued and put to death. But this did not deter the growth of Freemasonry although, for a time, it became known as a secret society.

But in spite of the havoc wreaked upon Freemasonry by religious bigotry and fanaticism, the hands of ignorance, and the devastation of time, it continued to thrive, to the point that its teachings and philosophies spread beyond boundaries of countries.

Freemasonry became the exponent of liberal and democratic ideals of government as exemplified by the lesson of the Square and the Level. The Masons of France, presenting themselves as Jacobins, revolted against the country's monarchy. The fall of Bastille began the establishment of a democratic form of government and in which their slogans "Fraternity, Equality, and Liberty" is a known Masonic principle.

The Americans who revolted against England, their mother country, were Freemasons. George Washington, Benjamin Franklin, Madison, Paul Revere, Lafayette, a Frenchman who aided his American brethren fighting, and Thomas Jefferson who wrote the American Constitution based on Masonic principles, were all active Freemasons. Roosevelt, Truman, and that great orator, Winston Churchill of England, were all active Masons. Garibaldi and Manzini of Italy were leaders of Italian unity.

The Decembrists launched in 1825 a liberal revolution against Tsarist Russia, but unfortunately, the 13 members were arrested and executed. Masonic philosophy played an important role in Tolstoy's "War and Peace".

In South America, Freemasons were instrumental in gaining the independence of many countries. Among them were Simon Bolivar after whom Bolivia was named. Juan Perez de Martin of Argentina did not only strive to have his country get its independence but exported that same ideology and thinking to his brother Freemasons at nearby countries.

The Philippines itself is so full and rich with historical gems involving Freemasons in its fight for independence. We have Rizal, Bonifacio, the Del Pilar brothers, Graciano Lopez Jaena, the Luna brothers, Aguinaldo, Mabini, and

a host of others, whose names are too many to enumerate.

The Decalogue of Mabini was used as a foundation in drafting the Malolos Constitution. Rizal's *La Liga Filipina* was based on Masonic principles. Bonifacio, Plata, and Ladislao Diwa were named as the *Kataastaasan, Kagalangalang Katipunan* which, when translated to English, means the Supreme and Venerable Council, closely associated with Scottish Rite of Freemasons. The first presidents of our four republics were all Freemasons: Aguinaldo, Quezon, Laurel, and Manuel Roxas. Jose Abad Santos, whose inspiring words, "It is a rare opportunity to die for one's country," was a Freemason.

Even our national flag is Masonically inspired. It may be a perfect coincidence but the three stars, which we were taught represents Luzon, Visayas, and Mindanao, may also symbolize the three lesser lights in Freemasonry. The sun at the center represents the Great Light of Freemasonry or the Blazing Star. As you may observe, the sun and the stars are located within an equilateral triangle. As we all know, equilateral triangles in Freemasonry represent the perfection of man and the symbol of Deity. Even its color is Masonically inspired. The red represents the red color of Scottish Freemasonry, the white, the York Rite Masonry, and the blue—

which is supposed to be sky blue and not navy blue as some flagmakers distort—represents the Blue Lodge.

It is, however, truly a sad commentary upon the Freemasons of today that we now do nothing but reminisce upon the past glory of yesteryears. We do nothing but call to memory the time that Freemasonry was at its best. It is indeed a sad commentary that we now remain silent on many burning issues of the day when our voices need to be heard. Is this how we should enjoy the wages of Freemasonry? Can we perpetuate the continued existence of the Fraternity in the millenium to come by simply bragging about past history? True, during our time, we have produced distinguished and honorable men. But in the same breath, we had also lured and accepted as brothers, scallawags in aprons and hoodlums in jewels.

I therefore hurl this challenge to each and every one present in this august hall.

First, as Truth is one of the Three Masonic Principles, let us then practice it by rewriting the history of the Philippine Revolution, by giving honors and recognition due our departed brethren who gave their lives that we may see the light of day. To the unsung Masonic heroes—Diwa, Plata, Ambrosio, Flores, Paez,

Buencamino, Lukban, the 13 martyrs of Cavite, and many others who shed their blood that the generation after them would live in an atmosphere of freedom and dignity—let us put their names in proper perspective by honoring them with such a book. Let us do our best to lay stress on the role of Freemasonry in achieving independence for the Philippines.

Last year's ANCOM approved a resolution to this effect. What have we done about it?

The Philippine Government created three years ago a Commission that will celebrate the Centennial Anniversary of Philippine Independence in 1998. The book will be launched at the celebration. This is indeed a rare opportunity for us to contribute something to rewrite history and give to the Fraternity the credit that it deserves.

Let us lift Freemasonry out of the oblivion where it now seems to be buried. Let us endeavor to persuade our education officials, our government, to re-institute the teachings of Rizal's *Noli Me Tangere* and *El Filibusterismo* to the second years as had been done decades ago. Let our Districts and Lodges donate flags to schools, conduct seminars for our young generations on the symbolisms of the flag as conceived by the

Freemasons who designed it. Let us instill once more the fervor of nationalism in our young and make them aware that Freemasons were instrumental in bringing about the freedoms that they now enjoy.

Finally, my brethren, let us practice out of our Lodge those great moral virtues which have been taught in it. Let us convince mankind that, on becoming Masons, we become better men, that we are part of this moral society.

The fate of Freemasonry in the future shall depend, to a large extent, on what we will do during our time.

Thank you.



# A Call for Personal Commitment

*by VW Ricardo T. Gloria, Grand Chaplain*

**M**asonry is not a social organization whose members convene only for fellowship or for camaraderie. It is a worthy way of life or a dynamic movement of good and true men — each of whom is truly committed to his Lodge, to his family, and to his community, local and national alike.

## **Commitment to One's Lodge**

Each one of us members of the Masonic Fraternity is duty-bound to regularly attend the meetings of our Lodge and to actively participate in its projects and activities.

We should concertedly improve the physical and functional conditions of our Lodge. We should improve its facilities so that these will be conducive to strengthening our fraternal ties and movement.

We should also create within our Lodge an environment that provides every member, as well as his family, with opportunities for growth, development and fellowship. This means that Lodge officers and members must work together in properly planning, programming, and implementing projects and activities. Officers must focus on the needs of members, giving them the chance to participate in solving the problems of the Lodge and empowering them in implementing the solutions.

Members, on the other hand, must demonstrate enthusiastic cooperation with, as well as all-out support to, the officers. We, Masons, should always be people working together in close harmony toward common objectives. Doing things together, accomplishing things together, sharing in sincere love and fellowship — this is, to me, what Masonry is all about.

### Commitment to One's Family

To maintain, if not to enhance, our feeling of closeness to one another, we need to develop a very good social program — one that involves the members of our families.

By making members of our own families aware of and understand Masonic principles and values as well as by involving them in Masonic functions, we will establish closer ties not only among ourselves but also among members of our families. This will, in the long run, benefit our fraternal movement. It will also help strengthen the Filipino citizenry.

### Community Participation

After strengthening the Masonic Family, we must move on to our communities which are actually communities of families. We must actively participate, if not lead, in creating a better community life for all.

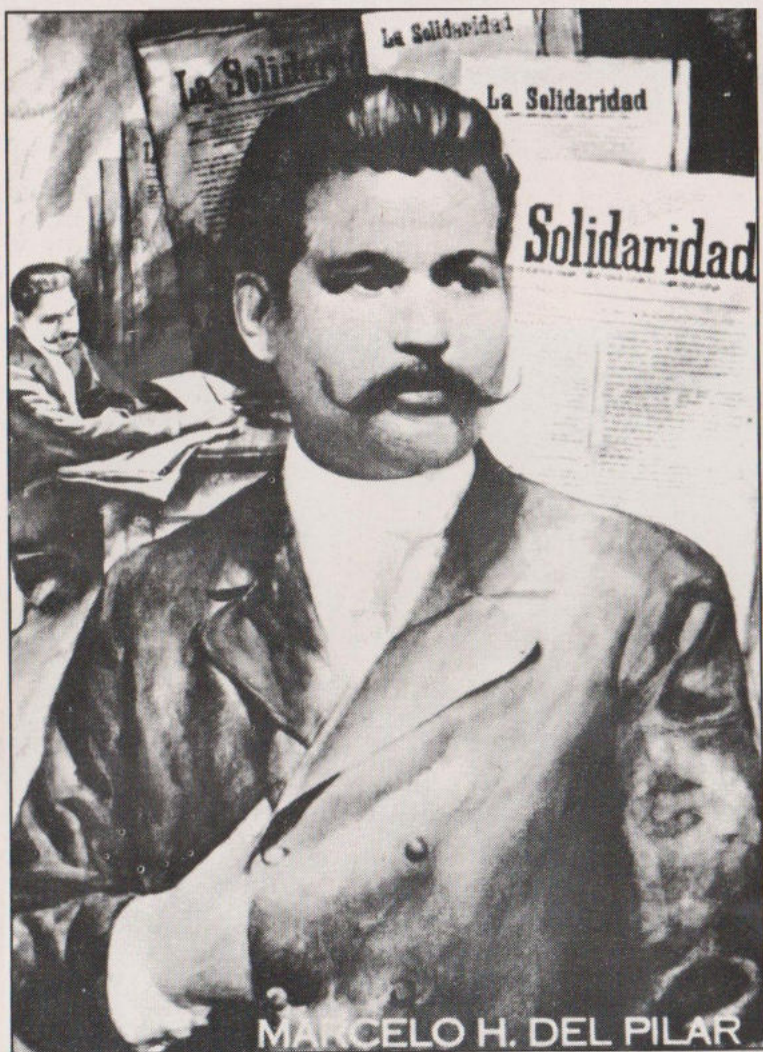
Let us bring every one of our Lodges closer to the people in the community by ensuring that the basic services of health, education, and social welfare are attended to by government. Let us, in addition, contribute our personal resources, especially personal services, whenever these are needed.

If and when our projects are community-inspired, we will make Masonry a movement that makes a difference in our fellowmen's lives.

### Conclusion

Let us, dear brethren, rethink our movement along the greater and more challenging mission of further developing this nation founded by our Masonic forebears. We, Masons, more than any other group, must accept more responsibility and accountability toward achieving our goals of people empowerment and global competitiveness in Philippines 2000. More than before, we are called upon to make Freemasonry spell a difference in the lives of our countrymen. **CL**





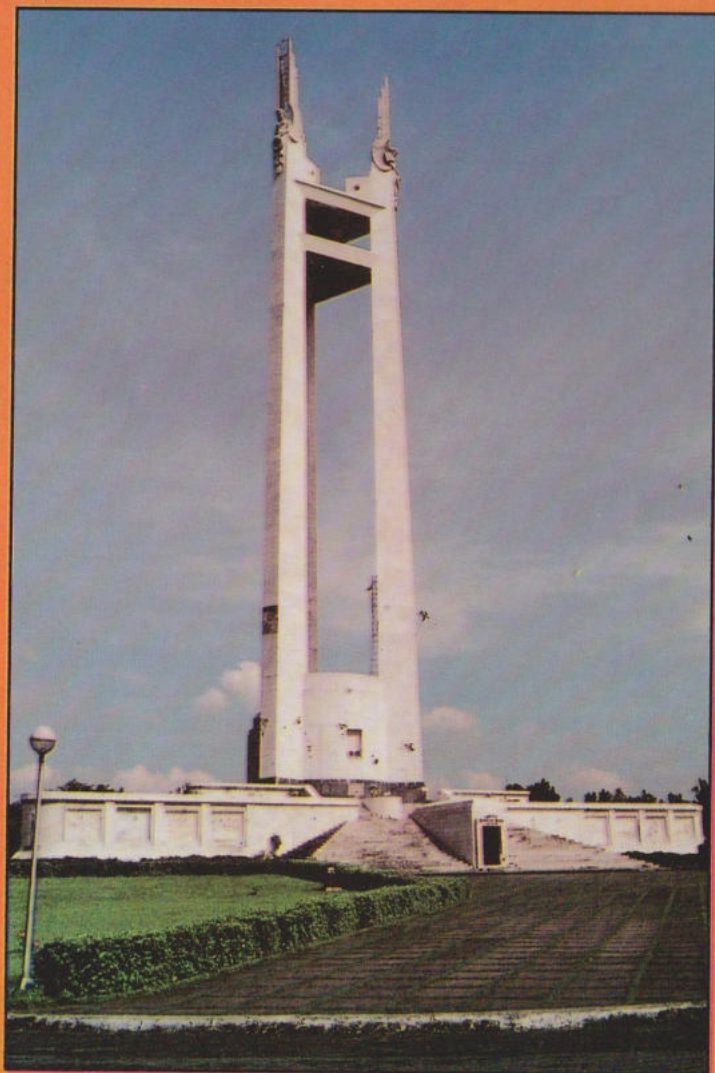
**MARCELO H. DEL PILAR**  
(Born on August 30, 1850 in Bulacan)

Charter member of *Logia Revolucion*, which was founded in Spain in 1889 and the majority of whose members were Filipinos. Installed Senior Warden of *Logia Solidaridad* No. 53 in Madrid by no less than Grand Master Miguel Morayta. He conceived and laid the foundation for the establishment of the first Philippine Masonic Lodge—*Logia Nilad*. Known as the “Father of Philippine Masonry,” it is after his pen-name, “Plaridel,” that our Grand Lodge building has been named. Bro. “Plaridel” became a 33° Mason and a member of the Supreme Council of the *Gran Oriente Español* in 1895

## The CABLETOW

Plaridel Masonic Temple

1440 San Marcelino St., Manila D-2801



**Quezon Memorial, Quezon City**

*Wisdom, Strength, and Beauty*