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# The Cable News

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

JANUARY-FEBRUARY 1995



**MW ROSENDO C. HERRERA**  
Third Grand Master  
Order of DeMolay  
Philippines

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## FROM THE GRAND ORIENTAL DESK

\* MW Pablo C. Ko, Jr.



During this International Year of the Youth, we Freemasons should show more concern for young people and get more involved in Masonic Youth Organizations (MYOs) and other youth groups.

The poem below, which we learned in our young days, should remind us that in today's turbulent, soul-trying times, the youth must have our time, our attention and our resources if they are to be our future, if they are to be our country's bright hope.

I found a piece of plastic clay  
And idly fashioned it one day.  
And as my fingers pressed it still,  
It moved and yielded to my will.

I came again when days had passed;  
The piece of clay was hard and fast.  
The form I gave it still it bore,  
And I could change that form no more.

The youth of today need a strong moral and spiritual foundation, which may as well be based on genuine Masonic principles. That is why, particularly this year, we must lend ourselves to the MYOs, the primary aim of which is to build better citizens through character formation. "Real progress lies within man himself," an anonymous author once said, "in the cultivation of his best instincts and the suppression of the worst." By helping create and support more DeMolay Chapters, more Rainbow Assemblies, more Job's Daughter Bethels, we will help build a more cohesive, more decisive and therefore more progressive Philippines.

Let us, both for our country's and our Fraternity's future, encourage and stimulate more young Filipino young men to join the International Order of DeMolay (IOD). The officers and members of this Order develop such virtues as filial love, reverence for things sacred, courtesy, comradeship, fidelity, cleanliness and patriotism. These are, decidedly, ...sound principles to influence our youth with... in this age of conflicting creeds and diverse distractions.

DeMolays endeavor to emulate the values of proper character traits that their Order's ritual develops, displays and demonstrates. They engage in various programs other than ritual work, such as community service, sports and many

social activities. These programs help the DeMolays understand their self-identity and true worth better. They enable the DeMolays to increase the productive use of their spare time while socializing with worthy associates in a properly directed environment — properly directed because DeMolays surround themselves with Master Masons and insist that only Master Masons have administrative control of their Supreme Council and its constituent Chapters.

The more we get involved in Advisory Councils, the more vibrant and vitalized will be the growth of DeMolay Chapters. The more we help influence and guide the thinking of DeMolays into proper channels, the more likely they will get interested in joining our Craft.

We should similarly lend ourselves to the Rainbow for Girls (IORG) and the Job's Daughter (IOJD) because the education of she who will rock the cradle is of paramount importance. Paradoxically pronounced William Wordsworth: "The child is father of the man." An adult's personality, as has been borne out by psychologists, is largely determined by the quality of his/her childhood.

Let us, therefore, motivate our own daughters as well as other qualified young women to seek membership in these MYOs, whose inspiring and revealing rituals teach love of home, school, church and country. Let us convincingly tell potential candidates that, like the IOD, the IORG and the IOJD stress a belief in the existence of a Supreme Being, the verities enshrined in the Volume of the Sacred Law, the development of a dignified character, effective leadership, cooperation with others, support to the local and national communities and service to all mankind.

This year being dedicated to the youth, we should plan programs for the MYOs. DeMolays, Rainbow Girls and Job's Daughters consider it rewarding to be able to help in the social activities or open meetings/conventions of our Lodges/Districts. We should in turn show them that it is, indeed, inspiring for us to see them in action. Let us visit their meetings, to which we are always welcome. Let us invite a DeMolay Chapter, a Rainbow Assembly, or a Job's Daughter Bethel to put on ritualistic work. Let us, at least, invite to our Lodges representatives of these MYOs to impart firsthand knowledge of their experiences. If they see our keen interest in and dedicated support for their various projects, they will aspire for nobler deeds, for higher thoughts, for purer actions and for greater achievements.

But, of course, we should not limit the giving of our time, our attention and our resources to our own children and to the MYOs. We should also support other youth groups in our communities.

This edition of The Cabletow is focused on the MYOs; on the Appendant Bodies, with particular stress on what they are doing for the youth; on the Masonic Charities for Crippled Children (MCCC), which exemplifies the Masonic tradition of caring; and on the benevolent and other projects of the Lodges/Districts.

Yes, let us work harder in an organized way to help build up our communities, so that we will become stronger as a Fraternity. But, more importantly, let us show community awareness by conducting our individual selves uprightly and righteously and by dealing with our neighbors on the level and by the square, thereby setting ourselves as exemplars of clean living and neighborly cooperation, ever promoting the ideal of the Brotherhood of Man under the Fatherhood of God.

God love and bless you all!

**Editorial****CONCRETIZING OUR  
COMMITMENT TO THE YOUTH**

The writer of Ecclesiastes admonishes the youth thus: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in thy days of thy youth. (Old Testament, Ecclesiastes, IX, 9)

To quite a number of young people, youth refers to the days of searching for one's identity, of seeking one's direction, of following one's fancy, of dreaming how to be brave, of finding one's individuality. Thus, A. E. Housman wrote: "When I was one-and-twenty, I heard a wise man say, 'Give crowns and pounds and guineas, But not your heart away; Give pearls away and rubies, But keep your fancy free.' But I was one-and-twenty, No use to talk to me."

In another vein Byron succinctly wrote: "Oh, talk not to me of a name great in story; The days of our youth are the days of our glory; And the myrtle and ivy of sweet two-and-twenty are worth all your laurels, though ever so plenty."

Yet all through history great men have admonished the young not only to remember the Creator but to prepare themselves for life. No less than our national hero Bro./Dr. Jose P. Rizal articulated that the youth is the fair hope of our fatherland.

The distressing and fearful deeds of the young and the havoc they have wrought, not to mention their wanton disregard of law and order, have made the elders reflect with concern on how they can be of assistance to the spiritual and moral mess which has become our portion in this generation.

It is a great joy that Pope John Paul II has chosen to address himself to the young. The crisis of role models has brought desolation to our young people. Our political elders, unfortunately, have not lived lives worthy of emulation. Not even the elders who are supposed to protect our lives from scalawags in high places as well as questionable characters hiding behind the cloak of political and economic power.

It is hoped that the month of January will bring us back to our sense that the youth, indeed, are the fair hopes of the fatherland rather than feared hopes. The Grand Lodge of the Philippines has chosen January as the youth month. We can only pray that the brethren in our jurisdiction will help establish more DeMolay Chapters, Rainbows and Jobs Daughters.

Let us concretize our commitment into living reality. We need dedicated brethren who will not only talk about establishing chapters but brethren who will accept the challenge of dedicating themselves by establishing various chapters in their different lodges. If we keep in touch with the needs of the young, then and only then can we be of assistance in a concrete way to our sons and daughters who are seeking direction. —SPF

## **MW ROSENDO C. HERRERA: Third Grand Master Of the Supreme Council, Order of DeMolay, Philippines**

The active involvement in DeMolay of Dad Rosendo C. Herrera, the third Grand Master of the Supreme Council, Order of DeMolay, of the Republic of the Philippines, was felt in the early part of the 1980s which saw the establishment of the A. Mabini Chapter in Parañaque for which he received the Zerubbabel Key. Yet that could only be properly viewed as a fruition rather than a beginning, for even way before that time, Dad Herrera had already displayed deep concern for the youth in his Masonic undertakings. This was most evident in the theme "family involvement" which he adopted during his term as Grand Master of the Grand Lodge of Free and Accepted Masons in the Philippines.

Dad Herrera is a past Chairman



of the Advisory Council of the A. Mabini Chapter, Order of DeMolay, a Charter Member of the Philippine

Supreme Council, Order of DeMolay and a Past President of the DeMolay Foundation of the Philippines. He was awarded the Grand Master's Maltese Cross and has been invested with the rank and dignity of the Honorary Legion of Honor Degree.

Dad Rody was born in the humble fishing village of Bancaan, Naic, Cavite, where he completed, in only five years, his primary education. He finished high school at the Arellano University and graduated valedictorian at the Philippine Maritime Institute with the Degree of Associate in Nautical Science. In 1982, he was cited as the "most outstanding marine deck office of the year" by the Professional Regulations Commission. He represented the maritime industry in 1986 as a member of the Presidential Party of President Corazon C. Aquino during her state visit to Japan.

Dad Rody's steadfast determination, remarkable brilliance, and uncompromising integrity have aided him well. From a young school boy who sold newspaper and shined shoes, he now has established a group of companies involved in such diverse fields as ship management, real state, agriculture, fisheries, and manufacturing.

Dad Rody is married to Mom Esperanza S. Herrera, the President of the Federated Mother's Club of the Philippines. They are both

blessed with four children, Cynthia (Rivera), Ramon, Agnes, and Antonio, all of whom have, in their own measure, contributed to the DeMolay movement.

A dedicated Mason, Dad Herrera is a member of Pilar Lodge No. 15 F & AM, a Past Master of Cosmos Lodge No. 8 for two terms, and an Honorary Member of several Blue Lodges, including Jose Rizal Lodge No. 1172 at the State of New York, U.S.A. He is a Royal Arch Mason of Cavite Chapter No. 13, a Royal and Select Master of Luzon Council No. 9, and a Knight Templar of Luzon Commandery No. 9. He is likewise a member of the Order of the Eastern Star, the Philippine Shriners Association, the Royal Order of Scotland, and the Most Puissant Sovereign of the Asoka Conclave, Order of the Knights of the Red Cross of Constantine. He is an Honorary Senior Grand Warden of the Grand Lodge of Scotland and an Honorary Senior Grand Warden of the United Grand Lodge of England, District of Hong Kong.

Dad Herrera was, at the young age of 44, elected as the 66th Grand Master of the Grand Lodge of Free and Accepted Masons in the Philippines. He was in attendance at the 250th Anniversary of the Grand Lodge of Germany in West Berlin in September 1990 and was the Representative of the Grand Lodge of the Philippines to the 250th Anniversary of the Grand Lodge of

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Scotland. He is an honorary member of the Grand Lodge of Free and Accepted Mason of the State of New York. For seven years, he was President of the Grand Guild of Past Masters and for three years, he was President of the Confederation of Grand Masters of Masons of the Asia-Pacific Region. Currently, he is the Sovereign Grand Inspector General of the Supreme Council of Ancient and Accepted Scottish Rite of Freemasonry of the

Republic of the Philippines for the Orient of Cavite.

It is with the same zeal and diligence with which he was performed his previous duties, that Dad Rody Herrera has now assumed the office of Grand Master of the Philippine Supreme Council, Order of DeMolay, guiding our young leaders in the DeMolay Movement in their quest for greater heights to craft a brighter tomorrow.



**2nd Biennial Session of the Supreme Council,  
Order of Demolay, November 25-26, 1994.**

**From left to right: Grand Chaplain Luvimino D. Samaniego, International Supreme Council Grand Representative to the Philippines Frederick T. Dunsmoor, Grand Master Rosendo C. Herrera, Immediate Past Grand Master Roberto C. Reyes, MW Theodore L. Way, Grand Treasurer Victorino Q. Juico**

# LIHAM NG ISANG MASON SA KANYANG ANAK

Ika-2 ng Enero ng 1995

Minamahal kong Anak:

Kagabi'y hindi ako dinalaw ng antok, dahil iniisip ko kung papaano ko maaring ipaabot sa iyo ang aking mga saloobin. Hanggang sa mag-uumaga na ay wala pa rin akong maisip na wastong paraan.

Ngayong papasikat na ang araw ay ninais kong sulatan ka at iparating sa iyo ang mga bagay na itong nagiging gabay ko sa aking paglakad tungo sa buhay.

Bilang isang Mason ito ang aking nagsisilbing mga gabay. Sana ay matutuhan mo ring umayon sa mga bagay na ito.

**Una** - Paniwalaan mong mayroong isang Diyos na lumikha sa sandaigdigang na nakatunghay sa lahat mong gawain, at lagi nang laan upan ikaw ay kanyang patnubayan sa lahat ng sandali. Pasakop ka ng lubos sa kanya ng hindi ka mapariwara at maligaw ng landas.

**Pangalawa** - Pakatandaan mong ang pamahalaan ang siyang sandigan ng isang pamayanan. Na ang pamahalaan ay walang katuturan kung ang mga mamamayan nito ay walang pagpapahalaga sa kanyang batas na sadyang itinakda upang maging gabay ng isang maunlad, maayos, at tahimik na pamumuhay.

**Pangatlo** - Lagi mong isaisip ang iyong kapwa. Sila ang katuwang mo sa iyong paglakad. Pangalagaan at

pahalagahan mo sila katulad sa pagpapahalaga mo.

**Pang-apat** - Pagsumikapan mong makatulong sa pagpapaganda ng iyong paligid. Mahalaga ang malinis at sariwang hangin na maari lamang matamo kung tutulong ka sa pagpapanumbalik ng mga punong-kahoy na winasak at pinagpuputol ng walang pakundangan.

**Panglima** - Igalang mo at bigyang halaga ang mga ibon sa parang at ang mga hayop sa kagubatan at kabundukan. Sila rin katulad mo ay may buhay na dapat ding makinabang sa lahat ng bagay na nilikha.

**Pang-anim** - Igalang mo at panatilihin malinis ang iyong pagkatao. Sampung ulit mong pakaisipin ang lahat ng iyong sasabihin at gagawin, nang sa gayo'y hindi ka makasakit sa iyong kapwa.

**Pampito** - Panaligan mong ang katandaan ay karanasan at ang karanasan ay karungan, at ang karunungan ay siyang batayan at sandigan ng isang wastong pamumuhay.

**Pangwalo** - Bigyang daan mo sa iyong paglakad ang kabataan sapagkat sa kabataan ka nagsimula at ang kabataan ang sinasabing pag-asa ng ating kinabukasan.

**Pangsivam** - Ipagsangalang mo ang kahinaan ng mga bata at igalang mo ang Kababaihan. Sapagkat babae ang iyong ina at abata ang iyong

magiging mga anak. Sila'y sadyang nilikhang may kahinaan. Pagsumikapan mong maipagsanggalang sila sa kaninumang tao na may maitim na balakin.

**Pangsampu** - Paniwalaan mong mayroong buhay na walang hanggan nang sa gayo'y maunawaan mong lalo ang iyong katayuan sa harap ng iyong Lumikha at mapagsumikapan mong mabuti na taglayin sa buhay na ito ang wastong pakikipamuhay sa iyong kapwa

at lalong ikagagaling ng iyong paligid tungo sa tahananang sadyang nilikha para sa iyo.

Hanggang dito na lamang, at sana ay huwag mong kalilimutan ang aking mga tagubilin. Patnubayan ka nawa ng ating Poong Maykapal sa lahat ng iyong gawain at sana ay mapagtagumpayan mo ang lahat ng iyong naisin sa buhay.

Ang nagmamahal mong Ama,  
TOTO ROMY (S. MUSNGI)

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## THE BEST IN OFFBEAT HUMOR

A bow-legged girl married a knock-kneed boy and when they stood side-by-side, they spelled OX ... She had every other tooth missing, and so did he and when they kissed, they zippered.



"My psychiatrist said that I was in love with my raincoat. This is ridiculous. I don't love my raincoat. I like my raincoat, but I don't love it. I don't ever kiss it. I may hug it a little. But I don't love it. I love my galoshes.



Tammy and a friend were discussing Tammy's new husband. "George and I have an understanding," Tammy explained. "He goes his way, and I go with him..."



She was quite swept away when her boy-friend offered her an engagement ring.

"Oh, darling," she cried, "this is so sudden, at last!"

# MASONIC HARVEST

\* J. Flor N. Nicolas (148)

This column focuses on the DeMolay, this being the Year of the Youth.

## 1. Why Not a DeMolay Philippines Hall of Fame?

Yes! A DeMolay Hall of Fame should be established, so that the DeMolays of today and tomorrow will aspire to belong to such an elite, enviable, emulation-worthy group.

The Northern Light, August 1994, informs us that DeMolay founder Frank S. Land started the DeMolay Hall of Fame in 1937 specifically to recognize the athletic achievements of Active and Senior DeMolays. The initial inductees were: LARRY FRENCH AND STAN HACK, pitcher and third baseman, respectively, for the Chicago Cubs; DICK BARTEL, shortstop for the New York Giants; DON BUDGE, national tennis champion; LOWELL SPURGEON, football captain of Harvard University; and ARCHIE SAN ROMANI, olympic track miler.

In 1986 the Hall of Fame was reorganized to recognize Senior DeMolays who have "significantly added to our quality of life through their professional or career achievements, and who have brought honor to themselves and to the Order of DeMolay."

Members of the DeMolay Hall of Fame include politicians/government men, such as BILL CLINTON, U.S. President; MARK HATFIELD, U.S. Senator; HENRY (SCOOP) JACKSON, Congressman and Senator; JAMES C. WRIGHT, Speaker of the U.S. House; BOB MATHIAS, former U.S. Olympian and Congressman; CECIL ANDRUS, Governor of Idaho; REUBIN O'DONOVAN ASKEW, former Governor of Florida; CARROL CAMPBELL, JR., Governor of South Carolina; LEE S. DREYFUS, former Governor of Wisconsin; and WALTER FLOESER, government leader. DeMolay Hall of Famers in the sports world include WALTER "RED" BARKER, sportscaster; ERNEST (E.P.) BARUTH, college coach; HARMON KILLEBREW, baseball player; TOM OSBORNE, football coach; PETE ROSE, baseball player; and FRAN TARKENTON, football player.

Those in the entertainment world/mass media include MEL BLANC, entertainer; GARY COLLINS, actor and television personality; WALT DISNEY, cartoonist extraordinaire; PAUL HARVEY, radio personality; BURL IVES, entertainer; ELMER LOWELL, broadcast journalist; JOHN CAMERON SWAYZE, newscaster; and JOHN WAYNE, actor.

Others are VANCE BRAND, astronaut; COLONEL FRANK

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BORMAN, astronaut and business leader; RONALD ROSKENS, educator, researcher and administrator; and COLONEL JAMES (NICK) ROWE, POW and author.

The following have been elected and will be inducted at a future date:

CARL ALBERT, former Speaker of U.S. House; MELVIN E. CARNAHAN, Governor of Missouri; STUART SYMINGTON, Congressman (deceased).

WALTER CRONKITE, newscaster; BUDDY EBSEN, actor; CHET HUNTLEY, press/TV journalist; DAN RATHER, newscaster; WILLARD SCOTT; television weatherman; DICK AND TOM SMOTHERS, entertainers.

JOHN S. BAILEY, educator; WILLIAM SHIRER, author; JOHN STEINBECK, author; ALVIN DARR, baseball player; and GIBBY GILBERT, JR.

### 2. "OPEN LETTER" to DeMolay Officers

Sk Rogel S.J. Corral, KT, PJC, sent a missive asking permission to reproduce in The Sentinel, the official newsletter of the Jose Abad Santos Chapter, a modified version of an article, "Qualities of Leadership to Consider," which appeared under this column in the May-June 1992 edition of The Cabletow. He should use the article to remind those DeMolays who are veering off course or are in momentary hibernation that they should fulfill their pledges as they continue their pilgrimage, often marching over thorns and among shadows.

"May you never tire not only in

illuminating the Craft but also in molding your sons in DeMolay to become citizens and leaders of tomorrow." This final statement in Rogel's letter gave me the exhilarating feeling that what I am writing in The Cabletow is not unread. It also prompted me to imitate the epistolary style popularized by VW Mabini G. Hernandez, PDDGM, of "Dear Son" and "Dear Dad" fame. Hence, the "open letter" that follows

Dear DeMolay Officer:

I'm happy to learn that you are desirous of progressively developing the qualities of leadership, so that you'll reap distinguished honor to yourself and to the Order of DeMolay.

Leadership, my son, is sometimes defined as "the knowledge and the skill to construct the organization's vision to guide and influence shared participation in accomplishing goals and mission."

The first thing you and your fellow officers should do is to formulate policies or general guidelines that provide direction to your Chapter's functioning elements. Second, put together a meaningful, many-sided program of activities designed to accomplish objectives for at least one year. Involve members in the programming task.

Third, through effective communication, make sure that fellow officers and members

alike know the goals, plans, programs, operations and resources. Harmonize and coordinate all this in such common action or effort as to facilitate effective and efficient achievement.

Despite your best efforts, however, things will not always go well. Problems and even failures are bound to happen. If you observe, as SK Rogel Corral did, that many DeMolays are seemingly oblivious of their duties and obligations, don't get disheartened. Learn, rather, to stand adversity, or, as Ernest Hemingway put it, to maintain grace under pressure. Constantly keeping your organization's goals in mind, keep your head. Relax lang. A century ago, Bro. Andres Bonifacio issued a similar precept to the katipuneros, namely: "All your desires will be crowned with success if you have serenity, constancy, reason and confidence in every one of your endeavors."

When faced with a difficult situation, carefully examine it, judiciously determine and weigh alternatives, and the consequences to which the alternatives may lead. Confer with fellow officers, and consult with members of the Advisory Council.

Having done all this, make your decision. If you cannot take a stand on a certain issue, you don't deserve to be in a position of authority.

For sure, you'll make some decisions which, in some of your brethren's minds, aren't proper. As a decision maker, you must act rather than react. If some of your brethren will criticize your decision, sort out what in the criticism is constructive and what is malicious. Learn from the constructive criticism, but ignore the malicious one.

Sincerity and plain dealing should distinguish not only Masons but DeMolays as well. Hence, without mincing your words, let the critics know that you firmly believe your decisions, unpopular though they may be to some, to be the right decisions because you consistently use the Order's rules and regulations, the laws of human dignity, and the will of Almighty God as bases for making them. In no case, however, should you suffer your passions, your prejudices, or your personal interests to influence your decision. You should remember that, as an anonymous author put it, prejudice is a luxury only little people can afford.

When, occasionally, you fail to uphold the expectations of some of your brethren, beg their forgiveness. You cannot occupy a position of authority without learning valuable and lasting lessons in real humility.

Since management is getting things done through other people, wisely observe

the principle of subsidiarity. That is to say, discreetly and judiciously delegate authority. Know, then, the skills and abilities that other officers and members possess; then harness their abilities and skills for achieving given ends. If you let your brethren know that you would like them to work and help the Chapter, you'll find out that most of them would happily oblige, precisely because you've made them feel they are needed.

But, of course, don't fail to give credit where credit is due. Just praise and recognize jobs well done. If you try to take credit for everything, you won't lead: on the contrary, you'll only frustrate those under you.

In case a brother to whom you've delegated authority commits a mistake, don't ever try to avoid the responsibility for his mistake. An effective leader always assumes command responsibility.

Finally, always strive after dynamism and constant growth. Persistently study, investigate, inquire into the operations, conditions, practices, attitudes, perceptions and preferences of your Chapter and its members.

The DeMolay cause is noble and therefore worth devoting time, toil and talents to. Who knows, you'll someday be elected and inducted as member of the DeMolay

Philippines Hall of Fame yet to be established.

Dad eF.R.eN

### 3. Senior DeMolay Challenges Younger Brods

We learn from The Iligan Freemasons, July 1994, that Senior DeMolay Eugene Legaspi served as inspirational speaker during the 38th installation ceremony of the Tomas L. Cabili Chapter. He used to be the Chapter's Scribe for six consecutive years and at the same time Associate Advisor for Masonic Relations, Ritual and Finance. For two years he handled the affairs of the Northern District of Mindanao DeMolay Clubs.

He told his young listeners that Tomas L. Cabili Chapter was, for many years, the "flavor of the month" in the Masonic family but had gone down "because of misdeeds." He therefore challenged his younger brods to pick up and carry on the things their elder counterparts had planted.

Inflicting physical pain as a means of accepting membership, according to the inspirational speaker, is a malpractice, a deviation from DeMolay statutes and, therefore, should now be stopped.

"The physical pain inflicted on me was incomparable with the proud feeling of being accepted with joy I saw on the face of every DeMolay," he stressed. "As you will grow older and mature, you will come to realize the irrationality of the "old tradition" as against the feeling of that true brotherhood extended to another boy when you call him brother."

He urged his younger brods to purge and purify their Chapter of any scalawags and misguided members, as well as to work together in close harmony.

"...It is the effort of everybody that is needed to enable this Chapter to once again rise up to greater height. Be in one accord. Emulate the character of that great martyr hero whom we adore...."

Finally, he told the officers, "You are given only one opportunity to serve the Chapter. Give your best to do good. There are still others who will come after you, who will tread on your footsteps. Lead them as we led yours. Prove to them that you are true DeMolays, not just in name, but in spirit and in deed."

#### **4. Associate Advisor for Membership Prods A. Mabini Chapter**

A. Mabini Chapter, IOD, which is based in Makati, Metro Manila, is currently led by Master Councilor Ivan R. Galarosa, Senior Councilor Ruben Carlo G. Espejo, Junior Councilor Glenn B. de Guzman (whose sister, Maria Theresa, is Chapter Sweetheart), Scribe Vincent L. Garcia, and Treasurer Aldrin O. Santos.

Ricky G. Valero, Associate Advisor for Membership, as may be learned from The Sublime, September 1994, likened the Chapter to a basketball team. To become a "dream team," he said, requires talents, hard work, dedication, discipline, sacrifice, loyalty, teamwork, direction from coaches, and all-out support from families, relatives and friends. The most important of these is discipline

— discipline to be in the best physical shape and in the best mental frame, discipline to always think of the team and not of oneself.

After a long preparation, the members of the team are given the chance to play inside the court and to show their know-how in handling different situations. Some have to sacrifice by committing fouls just to make sure the opposing team does not score. Others may commit mistakes. But, what matters is for them to learn from their mistakes.

Young men have to qualify to be part of the big DeMolay team, one teaching of which is for one to think twice before speaking or acting once.

One of the qualifiers for the A. Mabini Chapter's "dream team" is Chris Echarri. Because he has widened his knowledge of the Chapter by asking many questions, once he is inside the court, he plays well and contributes some points.

Another is Leonard Osorio. A keen observer, he has learned to penetrate the opponent's defenses.

A third, Treasurer Aldrin Santos, contributes in and out of the court.

A fourth mainstay is talented Ramir Landas who consistently applies his knowledge and skills.

The fifth is Melvin Martin, a truly dedicated player. He travels from Gen. Trias, Cavite all the way to Makati just to attend a Sunday "workout."

These, as well as other players, contribute to the best of their abilities, ever trying to avoid petty jealousies

and selfish ambitions, ever trying to be veritable DeMolays.

The Chapter Dads and Moms are the head coaches. The Senior DeMolays are erstwhile players who have become assistant coaches, referees or announcers. Such are Sherwin Banasig, Gerry Sarmiento, Jaime Tejada, John Roldan, Joel Combras, Danny Aviso, Steven Alejandro, Eddie Boy Labindao and Ricky Valero himself. All of them have vowed to return to the Chapter, to communicate with it, and to continuously support it to the best of their abilities so as to prove that they can play well on and off the court. They all believe that the Active members can duplicate or even surpass their performance.

"The ball lies in your hands", S.D. Ricky Valero told the current officers. "Give it your best shot."

### **5. MacArthur Chapter Participates in Reforestation, Environmental Preservation Project**

Hiram Lodge No. 88, F. & A.M., by virtue of a Memorandum of Agreement with the Department of Agrarian Reform (DAR), has been authorized to administer the Reforestation, Wild Life and Environmental Preservation Park/Camp Site at Lower Cagsapinit, Barangay Tagumpay, Real, Quezon Province. The area covers 11,000 hectares.

The Lodge, through Bro. Dodo Fabroa, persuaded MacArthur Chapter, IOD, to contribute its share in this reforestation and environmental preservation project.

"It gives us an inner flow of

achievement to see that the fruit trees we planted last May 25 at the cleared area near the waterfalls have considerably grown," Master Councilor Ariel Becina told us. Following is his reminiscence of how they came to plant the fruit trees.

"At 4:00 a.m., May 24, together with Dad Dodo Fabroa, Senior Councilor Arnold Ortencio, Scribe Regil Abellow, DeMolays Eugene Barenaga, Marsden Cortes, Gerardo Clemente and Romeo Belen, and I left Alabang, Muntinlupa. We reached Kinalumbakan, Real, Quezon at 1:30 p.m.

"After a 30-minute respite, we climbed the mountain — four kilometers upwards — arriving at Dad Fabroa's rest house in Barangay Tagumpay at about 4:30 p.m.

"Famished albeit fatigued, forthwith we prepared dinner. Our jokes and laughter were fittingly complemented by a one-hour sharing on 'The Dignity of Man' moderated by Dad Fabroa.

"Cold was the night but brightened by starlight.

"Starting out early the next day, we reached our destination, the Camp Site, at 11:30 a.m. Without delay, we went swimming at the waterfalls. After lunch, we planted fruit trees.

After some picture taking, we left at 3:30 p.m. One hour and a half later we were back at Dad Fabroa's rest house. After dinner, Dad Fabroa talked on 'Man as God's Image and Likeness'. The open forum, which focused on man's dutiful stewardship of God's creation, was followed by songs, declamations, humorous stories.

"During breakfast the next day (May 26), we told Dad Fabroa that we would invite other DeMolay Chapters to participate in the project. After breakfast, we left for Kinalumbakan."

We wish the other DeMolay Chapters will send The Cabletow their newsletters and/or news items about their activities. We wish, too, that all Chapters will demonstrate increased vitality during this Year of the Youth.

Marie Gri\_o, Recorder Jem Jyl Juarez, and Treas. Twilight Dream Assin.

Just outside the Lodge hall, they sold t-shirts, soft drinks, sandwiches, and other items to raise funds for their projects.

The DeMolays and Jobbies literally shoued for joy upon learning the approval of a resolution assessing each Master Mason in Iloilo an additional P40—20



**DeMolays, Jobbies cease labor to pose for The Cabletow**

**6. DeMolays, Jobbies Get Added Boost from Iloilo Masons**

Quite visible during the joint convention of M.D. Nos 14 and 27 in Iloilo City, November 18-19, 1994, were officers of Graciano Lopez Jaena Chapter, Order of DeMolay. They were led by MC G. Catelo, S. L. Pascua, JC N. Primavera, Treas. P.E. Gri\_o, and Scribe R. Geollegue (PMC). Likewise visible were officers of Bethel No. 4, IOJD, led by HQ Mullien J. Gaje, SP Charissa June De Ocampo, JP Ruth

each for DeMolay for Job's Daughter.

During the final fellowship at Mansion House Restaurant, November 19, the fund-raising for the Jobbies initiated by WM Emilio L. Young netted a little less than a thousand pesos.

All the more DeMolays and the Jobbies sang their hearts out during the fellowship.

They often undertake joint projects. Last September 11, for instance, they



**GM, together with a Jobbie, sings one of his favorite songs. The Jobbie, in effect, becomes another admirer of the GM.**

planted trees at the Philippine Science High School in Bito-on, Balabago, Jaro, Iloilo. Last October 30, they had a halloween party. In December, they caroled to raise funds for the purchase of a karaoke for the temple. In January, during the Dinagyang Festival, they had another fund-raising. They will also have a joint Valentine's party.

But, of course, they have separate activities. The DeMolays hold stated meetings on the 1st and 3rd Sundays of the month; the Jobbies, on the 2nd and 4th.

Last November 8, the DeMolays had a special gathering in honored remembrance of DeMolay Founder Frank S. Land. On November 20, they presented petitioners to the Advisory Council. On November 30, they joined the parade and offered flowers in honor of Andres Bonifacio and other heroes.

In December they observed Graciano Lopez Jaena Day via a floral offering. In January they donated national flags to three public elementary schools in the city. In March they will observe DeMolay Week. One of their projects during the week is a fund-raising disco.

The Jobbies, on the other hand, focused in November and December on giving proficiency tests. In January, they recruited pilgrims.

### **8. MYOs in Cavite Are Vibrant**

During the 62nd Annual Convention of M.D. No. 10 in Bacoor, Cavite, November 30, the Masonic Youth Organization (MYOs) were actively involved: Cavite Assembly No. 3, IORG; Tierra Alta Assembly, IORG; Aguinaldo Chapter, DeMolay; A. Mabini Chapter, DeMolay; and Bethel No. 8, IOJD.

I took time out to interview



**Graciano Lopez Jaena Chapter**



**Bethel Officers: August 1994 - February 1995**

Worthy Advisor Sharon Anne H. Amer and Worthy Associate Advisor Jenelyn Bustillo in from of the other officers of Cavite Assembly No. 3, IORG.

Said WA Sharon Anne: "To raise funds, we will have a raffle. We are currently soliciting prizes."

Added WAA Jenelyn: "We'll give

away old clothes and toys to indigents in Cavite City. We'll also go caroling for more funds."

Bethel No. 8, IOJD, Bacoor, Cavite, is presently headed by Honored Queen Cesyl K. Verano, Senior Princess Mary Melody S. Pagtakhan, and Junior Princess Minarose de Guzman.

HW Cesyl informed me that the bingo social they undertook would enable them to carry out a couple of benevolent projects, such as giving away clothes and foodstuffs to indigent in Bacoor.

JP Minarose entertained us with a song number during the fellowship. And Bethel officers and members presented a well-rehearsed, well-performed dance

number. Several of them also danced with brethren, including MW Pablo C. Ko, Jr., RW Leon A. Bañez, and VW B.J. Torres.

It is certainly inspiring to see the Jobbies, the Rainbows, and the DeMolays in action.

### 9. MYOs in Baguio Are Active, Too!

The DeMolays and the Jobbies in Baguio are not to be outdone. As the pictures below indicates, they are patriotic and civic-spirited. And, as may be gleaned from the account of WB Fernando M. Lacsamana, PM, the Jobbies, together with their "Dads" and "Moms", possess tender hearts, which this world, where dog-eat-dog ruthlessness prevails, is in dire need of.



Members of the Baguio Chapter, Order of DeMolay headed by Master Councilor Lawrence Van L. Luspo, join parade marking Baguio City's 85th Foundation Day.



Members of Bethel 25, International Order of Job's Daughter, headed by Honored Queen Ivy B. Trinidad in 85th Baguio City Foundation Day Parade.

## A DAY IN A CRIPPLED CHILD'S LIFE

\* WB Fernando M. Lacsamana, PM

**Michelle was very surprised to see a bunch of happy girls, whom she did not even know, come and greet her happy birthday.**

On the eve of her birthday, Michelle Madriaga, a nine-year-old cripple from Caranglan, Nueva Vizcaya promised all the children in the Orthopedic Ward of the Baguio General Hospital & Medical Center (BGH-MC), Baguio City, that they would all together celebrate her birthday with lots of food. She asked her mother Nenita to prepare for the event.

Nenita, who comes from a very poor family, was puzzled. How would she satisfy the wish of her daughter? With fingers crossed, she went down to San Fernando, La Union, some 60 kilometers away, to ask her own mother to make some rice cakes so that Michelle could have at least something to share with her friends in the hospital.

Without her knowledge, in the morning of September 18, Bethel 25 of the International Order of Job's Daughter (IOJD), Baguio City, had a regular meeting. Its Honored Queen, Ivy Trinidad, a student nurse, informed the group that it was the birthday of that poor beautiful crippled girl at the hospital.

"Incidentally," she told her fellow-Job's Daughters, "she is a beneficiary of the Masonic Charities for Crippled Children (MCCC)-Baguio. How can we make the day memorable for Michelle and for the Bethel as well?"

The Job's Daughters decided to chip-in. They bought some balloons and doughnuts. Together they went to the hospital and presented what they had bought to the birthday celebrator.

Michelle was very surprised to see a bunch of happy girls, whom she did not even know, come and greet her happy birthday.

Seeing that there were enough doughnuts for all the children in the ward, Michelle exhibited a grin on her lips and joy in her eyes. That was, indeed, something that those who witnessed the charitable work of the Job's Daughters would remember and cherish. Yes, it was a dream of a poor crippled girl come true. She also made the day for the Job's Daughters as well as for the Masons and their better halves.

## INSIGHT

\* VW Benjamin J. Torres, AGS



## OF CAREFULLY BUILDING ONE'S PERSONAL EDIFICE

We Freemasons are taught to conceive the universe as one vast structure which owes its existence to a Supreme Architect, the Builder of all things great and small. We are also taught to regard to whole human species as one family — the high and the low, the rich and the poor, the old and the young — who, as creatures of one Almighty Parent and as inhabitants of the same planet, are to aid, support and protect one another. This principle urges us to regard all men, regardless of country, sect or opinion, as our brothers or, at least, our friends. Hence, we feel obliged to relieve the distressed, particularly our worthy brethren and their widows and orphans. By soothing the unhappy, sympathizing with their misfortunes, compassionating their miseries, and restoring peace to their troubled minds we form our friendships and establish our connections.

We are taught, moreover, to be good and true and to convince the whole world, by our acts, that upon becoming Master Masons we have become better men — better husbands and fathers, better neighbors, better employers and employees, better members of our local

and national communities, better citizens of the world.

In that vein, we must never forget the importance of our personal temples, which must be under construction and, if need be, under repair every day of our lives. Steadfastly, we must engage ourselves in building a character which makes us worthy of having been made in God's image.

To help us accomplish this sublime task, our Fraternity has placed within our grasp the necessary materials and tools, such as worthy and noble ideals to pursue and explicit instructions to follow. These ideals and instructions are given to us within our Lodge halls, in which we are constantly reminded that we must live our Freemasonry, and that Freemasonry's lustre is not projected through lectures and sermons, not even through eloquent argumentation, nor yet through publicity hype or image building, but, rather, through our character and integrity, or through our daily acts of kindness, benevolence, brotherly concern, honest and plain dealing with our neighbors, as well as our courage to stand for

things which are honorable and for things which are right and just. Knowing the frailty of our broken human nature, we entreat our Supreme Grand Master toward the close of our stated meetings "...so to influence our hearts and minds that we may, each one of us, practice out of the Lodge those great moral duties which are inculcated in it..."

Then we go forth to outside world, qualified and raring to be "living stones: of the social structure and contribute to its betterment. Our ultimate aim, of course, is to apply to our own lives the stone craftsman's tools, such as the common gavel, which reminds us to divest our hearts and consciences of all the vices and superfluities of life, so that we will fit our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

In constructing our personal edifices, we are placed under strict obligation to make optimal use of the rich materials at our disposal for developing a dignified character worthy of the Fraternity whose confidence and fellowship we enjoy. This is by no means a simple task; for human personality is a complex of many elements. If effectively used, these elements lead to harmony and happiness; if misused, they may result in discord and grief. Human life, as philosophers, psychologists and ethicists have pointed out, is more a matter of inner urges than a matter of circumstances because ideals, dreams, hopes, ambitions, passions, likes and dislikes, love and hatred, etc. are the stuff human life is made of. To progress as men and as Masons, then we must cultivate our best instincts and suppress the worst.

Human life may, indeed, be seen as a pilgrimage, a travel from West to

East, on the level of time to that undiscovered country from whose bourne no traveler returns. In the course of the pilgrimage, we often march over "thorns" and among "shadows." But we courageously march on, assured that traveling with us are true and faithful brothers; that hovering over us and guiding our footsteps is our Supreme Grand Master, whose service we have dedicated and devoted our lives to; and that we are armed with the shield of the pure principles of the Craft, the influence of which enables us to square our actions with virtue and to display the beauties of holiness, to the honor of our Supreme Grand Master's name. Throughout the pilgrimage, we "Sons of Light" remind one another to prove ourselves worthy of wearing the lambskin apron, our badge as Masons, the pure and spotless surface which is to us "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."

Optimally using the working tools and implements of the Craft and ever counting on God's blessings, we strive to turn ourselves from "rough" to "perfect ashlar," which may be fitted to become parts of the "stupendous edifice" of a society that is so characterized by wisdom, strength, and beauty that "it has more the appearance of the handiwork of the Supreme Architect of the Universe than that of human hands."

As an art, architecture requires wisdom that is derived from nature, revelation and experience; strength that comes from commitment and dedication to, as well as love for, the art; and beauty that results from skill or dexterity. Similarly, as a moral discipline,

Freemasonry requires the light of Masonic principles, the iron of personal sacrifice and the compasses of keeping our passions within due bounds toward all mankind as well as curbing them in the process of cultivating life's finer traits and graces.

As a moral discipline, furthermore, Freemasonry reminds us, speculative craftsmen, that we should progress or advance in personal knowledge and self-discipline. This concept is best illustrated by the "winding steps." We are hereby admonished to traverse that steep and hazardous ascent that brings us to the highest plane of Masonic behavior; for, figuratively speaking, we have to live our respective lives on so precipitous a slope that it is impossible for us to stand still. Everyone must strain upward; otherwise, he slides down. The legend of Sisyphus is a case in point.

A stationary or static pose in life being impossible, we Freemasons must drive forward, ever aiming at higher levels of ethical living, ever remembering that, in the absence of serious moral engagement, we will slide down to the limbo of retrogression and degradation.

If we dedicate ourselves to the relentless search for the light of knowledge and truth and to the tireless labor of building character, we will be adequately compensated with the fruits of our own efforts, *viz.*, our progressive development from "rough ashlar" as taken from the quarry of the society of the profane to "perfect ashlar" or "living stones" morally fit for use in building on earth a "magnificent temple" where reigns true universal brotherhood — one which is somewhat similar to the Celestial Lodge where the Supreme Architect of the Universe presides and where at last we hope to arrive by aid

of that theological ladder which Jacob in his vision saw, reaching from earth to heaven — the principal rounds of which are Faith in God, Hope of immortality, and Charity toward all mankind.

As a relentless searcher of illumination and a tireless builder of character, the Freemason will come to be a liberally educated man, whom Thomas Henry Huxley describes as one

"...who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of art, to hate vileness, and to respect others as himself."

Such a man and Freemason will make the best of Freemasonry, and Freemasonry of him. Freemasonry is his ever beneficent Fraternity, and he is her mouthpiece, her minister, her interpreter.

## MASONIC EDUCATION

\* VW Ernesto A. Malapaya, SGL



### Of Landmark Number 21

We have been charged to preserve the ancient Landmarks of our Order. Although these Landmarks have never been laid down for us, Dr. Albert G. Mackey, in his Encyclopedia of Freemasonry (October 1858), has listed down 25 ancient Landmarks. His list, in effect, has been accepted by most Masonic historians.

The 21st Landmark in Dr. Mackey's list reads in part: "A book of the law, a religious code of some kind, purporting to be an exemplar of the revealed work of God shall form an essential part of the furniture of every Lodge."

It is not the book itself that is the Landmark, but the fact that it shall have a place in every Lodge.

Since time immemorial the Volume of the Sacred Law has lain on the altar of every Lodge. On the altar of our Lodge lies the Bible, the Sacred Scriptures comprising the Old and New Testaments. This is known by us as a great light in Masonry because from its place in the center of the Lodge it pours forth its brilliant rays of divine truth upon the East, the West and the South.

Masonry, as we all know very well,

does not attempt to interfere with the peculiar religious faith of its members. But, of course, it insists that its Initiates express a belief in the existence of a Supreme Being and what necessarily results from that belief.

To us speculative Masons, the Volume of the Sacred Law is our spiritual trestleboard; it is always before us during speculative labor and is the rule and guide of our conduct at all times.

Most of us are aware that the Old Testament of the Holy Bible is the Volume of the Sacred Law for both Christians and Jewish brethren. It is not so widely known, however, that brethren of other faiths use different books.

We should notice that Landmark Number 21 also states that the book of the law is that volume believed by the religion of the country to contain the revealed will of the Great Architect of the Universe.

In an address before Ruth Lodge No. 89 in Norfolk, Virginia, which was printed in the April 1984 issue of The Virginia Masonic Herald, Bro. Frederick E. Lewis pointed out that Singapore Lodge No. 7173, under English Charter,

exercises the total precept of this portion of the Landmark by having, reposing on its Altar, six Sacred Volumes, namely:

1. the Holy Book of the Sikhs, the Sri Guru Sahib;
2. the Holy Bhagavad Gita, the Holy Book of the Hindus;
3. the Khordeth Avesta of the Zoroastrians, the Holy Book of the Parsees;
4. the Holy Koran of the Muslims, which consists of writings accepted by Muslims as revelations made to the prophet Muhammed by Allah through the angel Gabriel about 620 A.D.;
5. the Dharmmapada, the Sacred Book of the Mahayan Buddhists of China, Korea and Japan who recognize a Supreme Being and
6. the Holy Bible of the Christians, the Old Testament of which is also the Volume of the Sacred Law of the Jews.

### **The Religion of the Sikhs**

During the British colonial rule of India, the Sikhs were ideal police recruits. They were stalwart, of exceptionally fine physique, and trained to meet the hazards of war and violence with fierce courage.

Their religion was founded in the 15th century. As may be learned from the Sri Guru Sahib, it professes the doctrine that the practice of religious ceremonials and self-denials is of little value compared with the pious repetition of God's name. The Sikhs call God The True Name.

The founder of the religion of the Sikhs, according to legend, was taken in a vision to God's presence where

God offered him a cup of nectar. God said to him: "I am with thee. I have made thee happy and also those who shall take thy name. Go and repeat mine and cause others to do likewise. Abide uncontaminated by the world. Practice the repetition of My name, charity, absolutions, worship and meditation. I have given thee this cup of nectar, a pledge of My regard."

### **The Religion of the Hindus**

The Bhagavad Gita, or Song of the Blessed Lord, is one of the great classics of all religious literature. It is regarded by Hindus as a true way to Salvation. The Bhagavad Gita is to the Hindu what the New Testament is to the good Christian. It is their chief devotional book. In it many millions of Hindus have, for centuries, found their principal source of religious inspiration. It is a poem composed over a period of 800 years beginning in 400 B.C. It deals with the exploits of clans and the fall of princes, all directed by the hero God Krishna. The Gita directs man to teachings concerning soul and body, the nature of God, action and rebirth, the way of knowledge, devotion to God and practical morality.

In Chapter 13, Verse 17 of the Bhagavad Gita, for example, we read "The Light of all Lights: He is said to be beyond darkness; Knowledge, the knowable, the goal of knowledge, seated in the hearts of all..." This truth is vividly brought out by Sri Ramakrishna in the following passage:

"He who realizes Iswara in his heart is able to realize Him outside too. He who has not known Him within himself cannot cognize Him elsewhere.

## THE CABLETOW

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Therefore, he who sees God in his heart sees Him everywhere."

The Bhagavad Gita, indeed, stresses the need for man to know himself, listen to the voice of nature, to establish their value and persevere steadily in the practice of every virtue and to afford the best example for the conduct of others. Chapter III, Verse 21 of the Gita reads, "Whatever the superior person does, that is followed by others. What he demonstrates by action, that, people follow."

### The Religion of the Parsees

The religion of the Parsees is one of ethical dualism. It was founded in Persia (now called Iran) at about 1000 B.C. It professes that the universe is under the dominion of opposing principles of good and evil. It holds that the moral law requiring moral righteousness proceeded from one good God and man's own moral consciousness determines his future destiny. It believes that there is a limbo between heaven and hell; that man attains heaven in ascending levels corresponding to good thoughts, words and deeds, and located respectively in the regions of the stars, the moon and the sun; and that there is a final judgment passed on all souls.

### Islam

A Muslim is one who submits himself to Islam, which may be classed under the following areas: (1) the Articles of Faith, (2) Right Conduct and (3) Religious Duty.

Islam's chief article of faith is that there is one God and Allah is his name. He is the Creator and on the day of final judgment will be the only arbiter.

God makes known His will through the Koran, His revelation. Islam, therefore, sincerely believes in the resurrection of the dead. The devil is an angel who fell through pride and is now tempting men to go astray.

The area of right conduct provides Muslims with a very comprehensive guidance for everyday life. Such guidance has the strength of law; it prescribes a wide range of acts for Muslims of either sex, from birth to death.

Religious duty is prescribed in the Koran. For centuries now, Muslims have felt obliged to engage in:

1. Repetition of the creed "There is no God but Allah, and Muhammed is the prophet of Allah."
2. Five acts of devotion and prayer each day: the first at dawn, the second at mid-day, the third at mid-afternoon, the fourth at sunset and the fifth after the fall of darkness or at bedtime.
3. Alms giving or free-will offering, which consists of (a) gifts to the poor, the needy, debtors, slaves, wayfarers, beggars and (b) charities.
4. Fasting during the sacred month of Ramadan, the month of revelation.
5. Making a pilgrimage to Mecca at least once in a lifetime.

### The Belief of the Mahayana Buddhists

The basis of the belief of the Mahayana Buddhist sect is love, patience and good will. The secret of this patience and good will is explained in the opening sentences of the Dharmmapada: "If a

man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him. He abused me, he beat me, he defeated me, he robbed me — in those who harbor such thoughts hatred will not cease. For hatred does not cease for hatred at any time; hatred ceases by love — this is an old rule."

**Masonry Unites Men of Different Sects**

Masonry, as exemplified by Singapore Lodge No. 7173, unites men of every country, sect or opinion; it causes true friendship to exist among those who might otherwise have remained at a perpetual distance.

We Masons regard the Volume of the Sacred Law, whether it is the Bible, the Sri Guru Sahib, the Bhagavad Gita, the Khordeth Avesta, the Koran, or the Dharmmapada, as the rule and guide of a Mason's faith. We consider the

Volume of the Sacred Law as the unerring standard of truth and justice. We endeavor to regulate our actions by the divine precepts it contains. In it we learn the important duties we owe to God, to our neighbors and to ourselves. With the Volume of the Sacred Law as the light of our profession, we strive hard to discover the whole Truth, which always opens before us like an ever-receding goal.

"But ever more must we continue to seek it," R.W. Bro. S. Kandaswami, P.A.G.M of the Grand Lodge of India, stressed in an article in the April 1984 issue of The Square and Compasses, "even as a Masonic candidate, assisted by the Rituals in such ways as is possible and amidst obstacles, gradually through the darkness makes his progress from station to station, from degree to degree, seeking light and more light for that mystic word which is Truth itself."



Bro. Samuel A. Flores, Jr. (kneeling) of the General Douglas MacArthur Chapter being invested with the Chevalier Degree of the Order of DeMolay at George Washington National Masonic Memorial, Alexandria, Virginia, U.S.A. last September 25, 1994. In the foreground is Sis. Lucy A. Flores (Mother).

## MY DEAR SON

\* VW Mabini G. Hernandez, PDDGM

### PROFICIENCY IN FREEMASONRY

Proficiency is defined as an advance state of attainment in some knowledge, art, or skill; expertness. One who is proficient is an expert in any branch of skill or knowledge; an adept. In Freemasonry, we say that a Master Mason is proficient if and when he can memorize the rituals, lectures, charges, and prayers and deliver them convincingly. Proficient Master Masons help create in the minds of the initiates the goodness and beauty of Freemasonry. Petitioners and newly obligated brethren are impressed. They start to believe. Impressed and believing thus, they dream and in them is nurtured the secret desire to be like the proficient lecturer/ritualist.

Freemasonry being a progressive moral science, proficiency is necessary. But it is not as important, valuable, required, demanded and preferred in Freemasonry as morality. Admittedly, a moral Master Masons is always and all the way a good and ideal Master Mason worthy of emulation. But proficiency is no guarantee that a proficient Master Mason is an exemplary Master Mason worthy of emulation, too.

A moral man who is not quite equipped with the needed ingredients of powerful speech will find it difficult

to be proficient. But once proficient, a man will never find it difficult to be moral and upright once he so chooses to travel the path of righteous, honest and clean living. When morality and proficiency co-mingle in the individuality of a person, there is that divine power that will make his towering personality attract respect and obedience. His voice will find ready obedience in the hearts of his fellowmen. He will then practice self-abnegations and avoid wordly merriments in the face and challenges of temptations.

A man's proficiency is only temporary. See him rise to position and power, surrounded by adulators and sycophants, and observe what happens. From the height of his popularity and power very often he views the misfortunes of his fellowmen with indifference. His ears become deaf to the cries of those in need and his heart becomes hardened by the demands of elementary decency. He defies and challenges almost all the canons and maxims of propriety and decorum which are the touchstone of the institution to which he belongs. How can we expect discipline from and instill moral values on petitioners and newly raised brethren when they see their proficient role models and proficient

lecturers/ritualists violating and going against the lessons they lecture on? In the language of Freemasonry, these proficient ritualists/lecturers become mere actors on the stage of human drama.

To be proficient is not to be a chatter bug. A chatterer is one who engages in endless and useless idle talk, loose gabble and pernicious gossip. Problems are not solved by useless talking. They are even compounded by compulsive talking and incessant chattering which are often a smokescreen for shallowness and lack of commitment to meaningful and productive chores.

Straight talk may not be very popular, but we have to be told about the fundamental truths in, of, and about Freemasonry. The road to progressive and dynamic Freemasonry, which is the dream of every well-meaning Master Mason, is not paved by mere proficiency, nor by ceaseless and useless talking, nor by politicking, nor by posturing for popularity, nor by playing to the dextrous and adroit gallery. Such a road only leads to retrogression, which without care and sacrifice, we shall find ourselves, traveling through and to, aimlessly.

As things now appear, it would seem that Freemasonry in our jurisdiction is at the threshold of an uncertain and momentous future.

There is no denying that Freemasonry in the Philippines today needs quality membership. But this need must not be answered at any cost. Whatever might be gained in quantity at the sacrifice of quality and of fundamental principles will be illusory gain and irreparable loss. As Freemasons, we should not stand silently with folded arms while opportunistic vultures that know nothing but their unholy circle enrich themselves, fatten the coffers of their business empires and deodorize their personal status at the expense of our noble institution.

Lamentable is the surfacing fear that instead of Freemasonry repairing and burnishing our damaged culture, it is our damaged culture which dims and darkens our Masonic lights and prosperously dents our Masonic armour of morality. Every step towards increasing our membership and developing proficiency among Master Masons should be accompanied with moral rehabilitation so that the tenets of Brotherly Love, Relief and Truth and the cardinal virtues of Temperance, Fortitude, Prudence and Justice may once more become the international tag by which Philippine Freemasonry may be identified.

In fine, Proficiency with Morality and Quality membership? Yes, Sir! But Quantity and Proficiency sans Morality? Ngì... Never!

**There is no denying that Freemasonry in the Philippines today needs quality membership. But this need must not be answered at any cost.**

## BEACON LIGHT

\* VW Amancio S. Donato, PGO



# MASONIC TRADITIONS FROM ANCIENT GREECE

The late W. Bro. Manly Palmer Hall, an eminent Masonic scholar, wrote in one of his essays on Freemasonry and its priceless heritage:

"The sanctum sanctorum of Freemasonry is ornamented with the gnostic jewels of a thousand ages; its rituals ring with the divinely inspired words of seers and sages. A hundred religions have brought their gifts of wisdom to its altars; arts and sciences unnumbered have contributed to its symbolisms. Freemasonry is a worldwide University teaching the liberal arts and sciences of the soul to all who will hearken to its words. Its chairs are seats of learning and its pillars uphold an arch of universal education. Its trestleboards are inscribed with eternal verities of all ages and upon those who comprehend its sacred depths has dawned the realization that within the Freemasonic mysteries lie hidden the long-lost arcana sought by all people since the genesis of human reason."

This, then, is the basis of our search for reference points in Freemasonry to enable us to refresh our oftentimes ruffled and confused Masonic spirits, fundamentally asking ourselves the whys and wherefores of all these ceaseless stirrings and unquenchable thirst for meanings in our life Masonic!

It is said that the late Ill. Albert Pike, the author of Morals and Dogmas and other works, was amazed at the immensity and depths of the labyrinth where his search after Masonic truths led him. Invariably, he would forget the time and would ceaselessly continue writing and peering into some works of the ancients just to come out with some priceless treasure trove of our present, modern-day Freemasonry. For having contributed primarily to the marshaling of the much-needed philosophical links in our unending search for eternal verities, the Ill. SGC Albert Pike came to be Freemasonry's and the world's modern Plato. Among the mystery schools of ancient times he studied were the Eleusinian mystery schools of Ancient Greece, known also as the lesser and greater mystery schools of Eleusis or Athens.

The Eleusinian rites were celebrated every five years to honor the Goddess Ceres (also known as Demeter, Rhea or Isis) and her daughter Persephone. The Initiates of these mystery schools, whether identified with the lesser or the greater, were famous in ancient Greece as possessing high moral principles and ethical standards. These Initiates were all lovers of wisdom and reflected these noble principles and teachings in their everyday lives. All sexes regardless of their social status were admitted into the lesser mystery school, which was celebrated in spring (vernal equinox) at the city of Agraea or Attica in ancient Greece. The greater mysteries, which were celebrated at Eleusis or Athens during the onset of autumn, were reserved for the Elect who passed the lessons in the lesser school where higher philosophic learning was communicated by means of dramas and allegorical illustrations presented before the candidates.

The lesser mysteries, which also included children, were presented to a large crowd of candidates gathered in an arena where the dramas of the school were presented. According to James Gardner, the lesser mystery schools basically presented the esoteric side of Greek mythology and the heirophants charged to present them used the various keys to unravel the deep meanings of the Greek mythologies.

The greater mystery schools, on the other hand, were highly secretive and sophisticated. But they communicated common lessons taught in other mystery schools on the immortality of man's soul. It is, however, doubtful whether all the Initiates understood the meanings of all the allegories and illustrations presented to

them. Some of those ancient neophytes or candidates believed that the dramas being then presented to them pertained only to changing seasons of the year and that the dramatis personae depicted some Greek myths with their gods and goddess, and nothing more. But the endeavors of those who were earnest, zealous and dedicated were later crowned with feathers of further heights of spiritual accomplishment befitting the "prodigal son" who has returned to his Father's home.

The rites in the greater mystery schools of Ancient Greece at Eleusis were accompanied with serious and solemn ceremonies for the candidates. Before the commencement of the actual rites, the candidates were placed before the altar and stood upon the skins of some animals sacrificed for the purpose. There and then each candidate bound himself with an inviolable oath never to reveal to the profane any of the inner secrets of sacred truths communicated in the rituals. The penalty for the violation of this oath was death.

Through the ages, however, by indirect methods, a great portion of the teachings in the Grecian mysteries filtered down the corridors of memory lane! The teachings elaborately transmitted to the candidates and possessed thereafter by the initiates are substantially as follows:

1. Man's soul, known as Psyche and symbolized by Persephone, is essentially but conditionally immortal. It is fundamentally a spiritual being whose origin is in the higher realms of nature where it is free from the bondage of matter yet needs periodic immersion or manifestation into the material world for self-expression as a means of self-development and growth.

2. Man's physical body was an actual tomb, a quagmire or quicksand. It has a finite or mortal existence, yet it has in its confines the Imprisoned Splendor of the soul or spirit.

3. This physical body has an existence and appetites of its own, distinct and separate from the higher dictates of the soul (higher manas). Hence, it is a source of troubles, sorrows and sufferings, if the higher conscience does not assert itself. It was described by Plato, one of the foremost Initiates of the Eleusinian mysteries, as "the sepulcher of the soul." The agony of the spiritual soul or spirit unable to express itself fully because it had accepted the limiting illusions of the material world as its real environment were presented/depicted in the dramas by means of gloomy and depressing scenarios.

4. Even after death or after departing from his mortal coil as a soul, man is neither better nor wiser, but remains as ignorant as ever and forever as such from life to life until, by sheer spiritual strength, he can then describe his own freedom as the real God-man (Prometheus Unbound). On this doctrine the mystery schools taught man's limitless potentiality, growth and splendor. They taught that God and Man are One in unity and essence only when purified from the dross of material existence.

5. All the limiting factors of the material world ensnaring man, such as enjoyment of material possessions, inordinate selfishness and the concomitant influence of evanescent enjoyment and exercise of wealth, power and positions over others, bear down heavily upon the spiritual pilgrim in search of God or himself. The plays of Tantalus, Sisyphus and Dante's

**Inferno** are all parts and parcels of the teachings in the mystery schools, ever reminding the eternal pilgrim soul of his own real and true home and nature.

6. To the Initiates of the Eleusinian mysteries, the point of entry in the physical world known as birth was death and the only true birth was the spiritual regeneration without the interference of physical death or the point of exit. This reminds us of what Henry Wadsworth Longfellow stated in his "Psalm of Life":

Tell me not in mournful  
numbers  
That life is but an empty dream;  
For the soul is dead that  
slumbers;  
And things are not what they  
seem;  
Life is real, life is earnest,  
But the grave is not its goal;  
Dust thou art, to dust returneth,  
Was not spoken of the soul.

The story of Narcissus (origin of Narcissus complex) gazing at the placid pool symbolizes the transiency, or the illusory and flitting nature, of the material world where our actor looks at himself and gets lost holding onto an evanescent body made of clay reflected in that pool, thereby abdicating the opportunity afforded by physical life to unfold his greater powers for the greater glory of his immortal self.

7. The Initiates believed in the doctrine of reincarnation as distinct and apart from transmigration of souls. They believed that in order to awaken from the lethargic spell of the living dead who rule the material world, they must "endeavor to awaken the divine nature within themselves until all shall become worthy to stand in the presence of the

Heirophants or the Great Ones!" They were likewise taught that suicide is an evil act that cannot be justified by any means. Despite the difficulties and vicissitudes of life in the world, it was still an opportunity for the evolution of the nascent soul trying to unfold its powers which otherwise would be denied if the spiritual man was always at his own home in the realms invisible!

In main, the disciples and priests or Heirophants of the Eleusinian mystery schools used the allegorical characters to impart esoteric teachings. Take Ceres for example. She was in search for her daughter taken by Pluto to the underworld to be his partner. He agreed only upon the pleas of Ceres, who was equipped with two torches (reason and intuition), that half of a year Persephone would stay in the upper world while the other half would be spent in the underworld. The lesser mysteries taught physical fecundation and the birthing processes, while the greater mysteries were devoted to the moral and spiritual regeneration of man.

The degree of Epopetes (meaning one who has directly seen or beheld) was conferred upon completion by all the Initiates of the elaborate ceremonies. Among the well-known Initiates were Porphyry, Plato, Pindar, Cicero, Epictetus and Aristotle. Socrates, however, begged off because he

thought that it was a way to silence him from his dissertations in his Peripatetic School proclaiming the truth.

In the course of the initiations, the candidates were passed through two gates. The first gate led downwards into the lower world symbolizing their birth into the temporal or transitory world. The second led upward into a room brilliantly lighted by unseen lamps with the statue of Ceres engulfed by light at the center. (The caves dedicated in the Mythraic mystery school also had two doors symbolizing the avenues of birth and death.) The ceremonies of the greater mysteries were closed with the Greek, Sanskrit and Latin mantras "KONX OM PAX." This means "My Peace I Give You" or "Go in Peace!"

The Eleusinian mystery schools spread to Rome and other parts of continental Europe and England. These schools were already existing 1400 years before Christ. They gradually mixed with other mystery schools until some 400 years A.D. Theodosius the Great cruelly destroyed their remnants and suppressed all who did not accept or embrace the Christian faith. In paying tribute to the mystery schools where he was initiated, raised and found solace, Cicero said, "Of all the institutions that which teaches men how to live and also how to die must be worthy of my acclaim!"

**Through the ages, however, by indirect methods, a great portion of the teachings in the Grecian mysteries filtered down the corridors of memory lane!**

## COUNTERPOINT

\* VW Samuel P. Fernandez



# OF REWRITING AND CRITICALLY TEACHING/STUDYING PHILIPPINE HISTORY

### Introduction

In our Ancom at Cebu, a Brother courageously stood and enunciated the urgent need to rewrite Philippine history. Since our next Ancom is fast approaching, I decided to revise a paper I delivered at the PUP Faculty Colloquium in September 1993. I requested Bro. J. Flor Nicolas to help me refine the original manuscript, giving him the editorial space to delete irrelevant data and to add cogent others.

This written version is divided into three sections with a couple of appendices.

### What Is the Historian's Task?

Moises C. Tyler stated, "The past is not dead, except to persons who are ignorant of it, or who are themselves dead in their own thinking." Teodoro A. Agoncillo, on the other hand, explicated:

"The past has no voice to make itself heard by the

present. It is the historian who, to a large extent, makes the past a living reality. Without the historian, the past will forever be consigned to the realm of the dead. The task of the historian and, in particular, the Filipino historian, is not only to delve into the past but to re-live it so that he may, with some measure of accuracy, make the present aware of what had gone." (underscoring ours).

That is quite an uphill task because, as Norman Cousins pointed out, "A number of writers have made a counterfeit of realism by 'ignoring' the deeper and more meaningful aspects of human existence." Besides, according to Dr. Louis Gottschalk, "...history cannot be reconstructed. The past of mankind for the most part is beyond recall: Even those who are blessed with the best memories cannot re-create their own past, since in the life of all men there must be events, persons, words, thoughts, places and fancies that

made no impression at all at the time they occurred, or have since been forgotten."

Despite all this, Dr. Allan Nevins insisted on the necessity of rewriting history from generation to generation. He said:

"As mankind lengthens its records, perspective steadily changes. The lenses through which we look at the past must be refocused from generation to generation. What seemed wisdom to our fathers is often folly to us. What is intensely dramatic to our age may seem naive or banal to the next. While the best history is perdurable, there is a sense in which every generation needs to have history rewritten anew for it. And in this fact lies much of the challenge and fascination which historical activity will always have to thoughtful men. The history written in any age insensibly bodies forth the form and spirit of that age. A succession of histories is a record of the stages through which thought and feelings have passed."

Challenging and fascinating is to rewrite history; it requires impartiality, too. Stated Agoncillo once more:

"...the historian is asked to look at all possible sides or angles of a question. Having given all sides an airing, so to speak, the historian is asked to draw his own conclusion which necessarily will favor one or the other. But in favoring one side, he cannot be judged

unfair or partial since he exerted efforts to present all sides of the question. His conclusion may show his bias, which is natural of any person, but he cannot be properly accused of being unfair. The historian is like a judge in some ways in that, like the judge, he listens to all arguments of both sides and then renders his judgment or decision. But the historian, unlike a judge, has the right to consider all pieces of evidence relevant to his subject and is not inhibited by any law which excludes evidence acquired through unlawful means, such as wiretapping, eavesdropping, and the like. Moreover, the historian, unlike a judge, is prosecuting attorney, defense attorney, detective, witness, and judge rolled into one. In this sense, the role of the historian is not only eclectic, but dramatic."

"Beyond this," Norman Cousins pronounced, "There is a need for writers who can restore to writing its powerful tradition of leadership in crisis. Most of the great texts in human history have produced great writers who acknowledge a special responsibility to the community at large. They have defined the issues, recognized the values at stake, and dramatized the nature of the challenge; for the central issue facing the world today is not the state of this nation or that nation but the condition of man."

Carl Becker agreed that the historian must temper his nationalist bent with a sense of humanist internationalism. "If the historian is to write history at all," he said, "he must be interested in the

activity of man in the past, not primarily as something to be in itself intellectually apprehended, but rather as something to be practically appraised in the light of ends that are to be desirable and attainable in the future."

### Difficulty of Need for Rewriting Philippine History

Rewriting the history of the Filipino people is extremely difficult but decidedly called for. History Professor R. Joel de los Santos, Jr. clarified:

"In the Philippines, one extreme may be discerned by their crude efforts to sanitize the pernicious rule of clerical and colonial institutions in the shaping of the national patrimony. The other is recognized by their persecution complex that is particularly anticipatory. This breed starts their study of history with prior convictions, accepting or rejecting historical facts without regard, however, to that prior conviction, to that prior opinion. Despite emotional and political differences, both share a common nature — the propensity to become propagandists for their respective sides of any issue."

Dr. Onofre D. Corpus, moreover, observed that the history of the Filipino people is but the history of the foreigners in our country. More than that, I may add, what we have considered as Philippine history is not the history of our people in this archipelagic country but rather that of the Tagalogs. The longer I teach Philippine history, the more I am convinced that many historians, from Pigafetta to the most

recent writer/chronicler, have glossed over or downplayed the contributions of non-Tagalogs.

Is not the Malolos Constitution a Tagalog Constitution? Averred Dr. Alejandro Roces: "Our identification with the success of the Tagalogs validates the Malolos Constitution."

In effect, up to now, Metro Manila is subconsciously regarded by non-Tagalogs as the Tagalog's imperial enclave. Events in Metro Manila are considered major while those in the provinces are labeled local. Why, each province's history is alluded to as local history!

The so-called Philippine history has been so presented that a great many students today can readily identify Rizal, Bonifacio, Mabini, Aguinaldo, the del Pilars, and other Tagalog greats but can hardly mention the contributions of non-Tagalog greats. Yet we claim in our national anthem that this country of ours is una cuna del heroismo or "cradle of heroism."

The so-called Philippine history has been so presented that the Philippines appears to be mainly Metro Manila, and vice versa. Historians have devoted little time and space to the exciting histories of the various Philippine provinces, towns, and cities, so that students — and even their professors — know their own provinces, towns and cities only superficially yet claim to know our country.

Aye, that's the rub! That's proof enough that our Spanish colonial masters successfully made us ignorant of each other, and that our American neocolonial masters purposively perpetrated this unhappy condition.

How can we appreciate the peculiar cultures of the different provinces when the focus of discussion in history textbooks and classes is the exploits of our revolutionaries, mainly the Tagalog ones?

Our national flag, with its eight rays, representing the eight Tagalog provinces that rose against Spain, somehow, has contributed to the discrimination against or at least to the downplaying of the priceless contributions of countless courageous non-Tagalog rebels and revolutionaries who, in their own measure, exercised their patriotic rights and responsibilities during the Spanish colonial misrule. Our national flag does not represent the consistent, sterling heroic stand of our Muslim brothers who have never capitulated to any invading colonialists or imperialists. It does not represent, either, the death-defying exploits of other non-Tagalogs in our centuries-long struggle to recapture "our lost eden" from the oppressive Spanish interlopers, who unscrupulously gloried in their offenses against what even Thomas Aquinas set forth as "the natural rights of man."

Wittingly or unwittingly, many writers have injected into the so-called Philippine history the pernicious germ of Tagalog cultural imperialism. That germ contaminated the entire body politic, bolstering in the process ethnic interests and cultural biases/prejudices as well as creating regional animosities.

Even in the area of language, people from Mindanao, the Visayas and the non-Tagalog portions of Luzon have resented the Tagalog's arrogant posture. Commented Isagani B. Cruz in the Philippine Star:

"If by 'national language' we mean a language that will unite our people, Tagalog can never truly be our national language because it is too closely identified with one ethnic group, which is not our biggest ethnic group anyway. (underscoring ours)

"If Tagalogs want their language — I should say 'our language' because I am pure Tagalog, my father being from Quezon Province and my mother from Bulacan — to become the core of Filipino, they must be willing to let go of the fiction that Filipino is nothing else but modernized Tagalog. Linguistic arrogance will never work in the Philippine setting. A better strategy is to allow non-Tagalogs linguistic space (like democratic space) to develop their won dialects of Filipino based on their own indigenous regional languages. Only when non-Tagalogs are accepted by Tagalogs as equals, with their languages also being equal, can linguistic prejudice and resentment disappear. Only then will Tagalog have a realistic chance of being accepted by non-Tagalogs as a major dialect of Filipinos.

"Writers have a crucial role to play in the development of our national language. The histories of other languages all point to this. Until our writers start using Filipino (not Tagalog), Filipino will not become a modern language in the proper sense of the word

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(what Bonifacio Sibayan calls an 'intellectualized language')."

Let me clarify my prior statement that the Malolos Constitution is a Tagalog Constitution. It may be conceded that, as Dr. Alejandro Roces once more pointed out, our awakening as a nation took place during the Malolos Congress. Explained Dr. Roces:

"The event marked the transition from Indio to Filipino, from a Spanish subject to a citizen of the Philippine Republic. It was the point when the diverse ethnolinguistic groups that shared a common colonial fate realized that they had a common national character. Reduced to an equation: Indio + National Consciousness = Filipino.

Yes, it may be conceded that Emilio Aguinaldo and the members of the Malolos Congress framed and ratified a constitution to formalize their identification as citizens of this country. Unfortunately, however, the rest of the Indios were not even aware of what was going on in Malolos at that time. The fact is, they were represented in the convention by individuals who most probably had never been in the provinces they were appointed to represent. Again, it may be conceded that the Malolos group was large enough to force the Spaniards to declare a "state of emergency." But, again, the group partly represented the people of Luzon; it did not represent the entire Filipino people. It is clearly, a nonsequitur to state that the act of certain Tagalogs of formalizing their declaration as citizens of this country by framing a constitution embodied the sentiments of the Cebuanos, the Ilocanos, the Cagayanos,

the Maguindanaos, the Maranaws, the Tausogs, the Ifugaos, the Kalingas, and so forth.

If, therefore, we are to rewrite Philippine History, what documents should we, as re-writers, use for references? Is it true that all materials on the Philippines written by Spaniards were for Spanish purposes and with Spanish prejudices? A great many, but not all. Said Prof. Renato Constantino:

"...The dearth of historical materials about the Filipinos themselves poses a real challenge to the creativity of our historians. Properly studied, however, the recorded history of the articulate can yield data for a history of the inarticulate indios. . . A close study will reveal that not only did Spaniards and Spanish policy greatly influence the lives of the indios, but these indios, by their reactions, however circumscribed they were, also influenced Spanish policies and Spaniards, whether the latter realized it or not."

He added that certain edicts and policies during the Spanish regime were, logically, the result rather than the cause of native behavior.

Prof. Constantino's nationalistic bent notwithstanding, he admitted that not all Spaniards were blind to the atrocities of their countrymen. He knew, for instance, that Fray Francisco Antolin, a Spanish friar, took the arduous journey from the Philippines to Spain at the age of 78 to confront King Philip II with the illegitimacy of the Spanish occupation of the Philippines precisely because this was an overt violation of

the Treaty of Tordesillas, which stipulated that countries in the Orient should be occupied and christianized by Portugal, not by Spain. This violation of the treaty was symbolically re-presented by Dr./Bro. Jose Rizal in Noli through the illicit relationship between Doña Pia Alba, Kapitan Tiago's wife, who represented pre-Spanish Filipino culture, and Padre Damaso, who represented Spanish culture as it was introduced in this country. That illicit relationship, as we all know, resulted in the mestiza Maria Clara, who represented the confluence of Philippine and Spanish cultures.

But, of course, there was no Filipino nation yet at that time. There were only tribal groups with barangaic cultures but without a common national identity.

Prof. Constantino recognized the fact that Spanish historians had recorded human events as they saw and perceived them, that Americans had written history with their peculiar Western bias, and that Filipinos had interpreted the history of their own country within the parameters of written documents produced by foreigners in our country.

Clearly, there is an urgent need for the historians of today to rise from obscurantism and to explore the wisdom of our compatriots who championed our liberarian cause and risked, nay — gave up, their lives for us, for our children, and for our children's children. There is an urgent need for writers who not only steadfastly know why and for whom they are writing Philippine history, but are also committed to re-presenting Philippine events from the Filipino's point of view by integrating a variety of primary and secondary sources and building a clear framework of analysis. It is through this method that

they will become veritable spokesmen for their nation's destiny.

There is at the same time an urgent need for history teachers who encourage and stimulate students to possess inquiring, critical minds, ever refocusing the lenses through which they look at the past of their country. Stressed Fr. Jose S. Arcilla, S.J.:

"Part of the discipline of history is the effort to trace cause and effect or knowing why or how something happened. It is not yet history if all the teacher points out to his class is what happened or who did something. While this is the first step, the student must be taught to search out the motives behind men's actions."

It is, certainly, the grave responsibility of the historian, of the teacher of history, and of the student of history — all of us Filipinos should be avid students of Philippine history — to analyze and criticize and synthesize documented histories of human events, so that we will understand better our visions and aspirations as a people from ancient times to the recent past, so that we ourselves will be able to chart a bright destiny for our country sooner.

Critical analysis of many Philippine history textbooks and monographs reveal that:

1. These documents deal more on political events where foreigners are accorded honor.
2. They are political commentaries of men with hidden political agenda, of politically well-placed people who have

shaped and fashioned thought toward maintaining the status quo, of people who have aimed at remaking the past in accordance with the image of their political desire.

3. Many, if not most, of them do not contain the incendiary pronouncements or intense, passionate commentaries of Marcelo H. del Pilar, Graciano Jaena Lopez, Eduardo de Lete, Jose Ma. Panganiban, Mariano Ponce, Pedro Paterno, and many others whose writings were published in La Solidaridad, probably to avoid hurting religiously conservative and politically entrenched individuals in this confused, fragmented, colonially-minded society.

Rare, indeed, are the textbooks and classrooms that insightfully delve into the writings of Pedro A. Paterno, such as La Civilizacion Tagala, Lost Itas, Ninay, El Barangay, Lost Tagalos, Aurora Social, El Alma Filipino, etc.

How many textbooks and classrooms critically discuss Gregorio Aglipay's deeply religious poems with social understones, as well as Isabelo de los Reyes' numerous writings cum social messages? How many have deeply examined why Marcelo H. del Pilar fearlessly wanted the friars to be expelled from the archipelago? How many, really, have critically analyzed Rizal's Noli and Fili in their unexpurgated versions?

Remarked W. H. Walts: "Dark as many of the details of past happenings are and obscure as are their connections, it is at any rate the aim of historians to lessen the darkness and remove the obscurity; in a word, to make the past as intelligible as it can be made."

### Some Filipiniana To Analyze and Synthesize

It is past time for writers, teachers and students of Philippine history — and I repeat, we should all be ardent students of Philippine history — to follow the lead of Fr. Jose Burgos who courageously interpreted the events of his time in his novelette La Loba Negra even if it would mean risking his ecclesiastical position and even his life. It is past time for us to follow the scholarly lead of Bro./Dr. Jose Rizal who, desirous of awakening his countrymen from centuries-old lethargy, painstakingly copied in long hand and annotated Antonio Morga's Sucesos de las Islas Filipinas. It is past time for us to analyze, criticize, and synthesize not only the writings of our compatriots during the propaganda and revolutionary periods, but also such other Filipiniana as those given in Appendix A.

There are many other scholarly works of recent vintage which may give us a deeper insight into Philippine history. It is past time for us to recognize that there are many myths that proliferate in a great number of Philippine history books. Wrote Felice Sta. Maria in her column "Pahiyas":

"It is embarrassing to believe nowadays that Andres Bonifacio was not mestizo, that Princess Urduja actually lived, that Panay Island was purchased with a golden salakot, that carabaos were indigenous to the archipelago, and that Manila was named after Indigofera tinctoria (plant source of blue dye) rather than white-blossomed true, Scyphiora hdrophyilacea. It is time to

pick up from where Agoncillo and Zaide left off. Standing on their eminent shoulders is a new generation of historians with facts unavailable before. Their works include reactions to observations that Philippine history was written from a colonial viewpoint."

There are, to be sure, many works that have been written, not from the colonial, but from the Filipino point of view. Some of these are given in Appendix B.

### In Conclusion

I would like to conclude by paraphrasing R.G. Collingwood in regard to what history is for — in our case, in regard to what Philippine history is for.

Philippine history is for the Filipino's self-knowledge. To know himself, the Filipino must know not only his merely personal peculiarities or the things that distinguish him from other people, but his nature as individual and as Filipino. To know himself, the Filipino must know (1) what it is to be a human being as well as a Filipino citizen; (2) what it is to be the kind of human being and citizen he/she is; (3) what it is to be the human being and citizen he/she is and nobody else; and (4) what he/she can and ought to do.

Since nobody knows what he/she can do until he/she tries, the only clue to what the Filipino can do is what the Filipino has done. The value of Philippine history, then, is that it teaches what the Filipino has done and therefore what the Filipino is.

Only when we in this generation have refocused the lenses through which we look at our country's past from the Filipino point of view can we know ourselves as a people. Only when we do so can we contribute our share to the ambitious goal of building up the Philippines into a Newly Industrializing Country (NIC) by the year 2000.

I call for immediate action to carry out this all-important task!

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# ODYSSEY OF LAOAG LODGE NO. 71, F. & A.M.

**\*WB Irineo F. Santos, PM**

## Its Beginnings

Several Master Masons from various Lodges, particularly Angalo Lodge No. 63, met on January 21, 1921 for the specific purpose of forming a new Lodge. Exactly four months later (April 21), LAOAG LODGE U.D. was born, with the following as officers: Zoilo Tolentino — Worshipful Master; Cayetano Ligot — Senior Warden; Severino Fernandez — Junior Warden; Rafael Morales — Treasurer; Mariano R. Marcos — Secretary; Agustin Cajigal — Asst. Secretary; Francisco B. Santos — Senior Deacon; Felipe D. Romero — Junior Deacon; Luis Ros — Senior Steward; Felicisimo Ruis — Junior Steward; and Tomas San Luis — Tyler.

## Grant of Charter

The Lodge was granted its Charter by the Grand Lodge of the Philippines on January 25, 1922. The Grand Master at the time was MW Quintin Paredes and the Grand Secretary, MW Newton Comfort, PGM.

There were some changes among the set of officers publicly installed by MW Paredes. Those who retained their positions were WM Zoilo Tolentino, SW Cayetano Ligot, Treasurer Rafael Morales, and Tyler Tomas San Luis. Francisco B. Santos moved from Senior Deacon to Junior Warden. Gregorio Alcantara succeeded him as Senior Deacon. Tiburcio Bala became Secretary;

Honorio Gerardo, Asst. Secretary; Paulino Natino, Junior Deacon; Buenaventura Ocampo, Orator; Cyrus L. Pickett, Chaplain; Demetrio Sanchez, Marshal; Modesto Lagasca, Senior Steward; and Cu Siu, Junior Steward.

## Ups and Downs

Since the granting of its Charter, Laoag 71 has had its ups and downs. All its paraphernalia, books, records, and equipments, for instance, were destroyed when the hall it was renting was burned.

Many of its prominent members, moreover, were killed during the horrid, dark Japanese occupation of the Philippines. Among them was WB Domingo J. Samonte, Sr., PM, who was killed in Malig, Isabela.

Reconstituted in 1945-46, the Lodge tried to rebuild itself into a stronger body. But in 1950, the building housing it was burned. The Lodge, in effect, lost almost everything. But its members did not give in to despair. The late WB Alberto Suguitan, PM, who "kept the Lodge lights burning" from 1941 to 1958, motivated them toward maintaining indomitable courage. Sister Lodges here and abroad extended their assistance and generosity. Hence, the Lodge was again re-equipped. For a time it held its meetings at the YMCA building. Later, VW Juan F. Santos, PDDGM, offered gratis et amore the use

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of the auditorium of the Northern Christian College (NCC), of which he was President.

The Lodge organized the Laoag Masonic Temple Association, Inc. (MAMTAI). VW Julio A. Reyes, PDDGM, meanwhile, donated to LAMTAI a portion of his lot east of the Ilocos Norte Provincial Hospital (now the Gov. Roque B. Ablan, Sr. Memorial Hospital). Considering this an ideal site for a Lodge building, the brethren decided to sell their Lodge's old lot and use the money for starting the edifice.

In 1959, however, the leaders among the brethren suggested the putting up of a building on a 400-square-meter lot partly donated by WB Francisco Reyes and partly paid for the Lodge.

Later on, the late VW Jacinto B. Morales, PDDGM, and some members suggested, "Let's buy the old house of Atty. Jose Castro near the NCC. We'll renovate it into a Lodge. We came rent it out to students."

VW Severo C. Domingo, PDDGM, and WB Irineo F. Santos strongly opposed this idea.

"Brethren," the duo declared, "let us, instead, make use of VW Reyes' donation. We should build our Lodge on top of the hill where we can easily detect the approach of cowans and eavesdroppers. The building may be approached by a winding path symbolic of the three, five, and seven steps."

The brethren readily bought the duo's bright idea; for on top of the hill the breeze is invigorating and the surrounding vista, dominated by green vegetation and rice fields with almost yellow grain, awe-inspiring.

### Building of the Laoag Masonic Temple

Losing no time, VW Severo C. Domingo requested Architect Bienvenido Magno, his co-instructor at the Mariano Marcos State University (MMSU) in Batac, Ilocos Norte, to make a design for the Lodge. Obliging, the architect drew a detailed design.

In 1979, we rented the NCC auditorium for Lodge meetings. NCC President at that time was Bro. Filemon L. Lagon.

In 1980, WB Irineo F. Santos was Master. As such, he automatically became LAMTAI President. He conferred with VW Ruperto R. Visaya, PDDGM, LAMTAI Treasurer, regarding the sale of the Lodges's 400-square-meter lot mentioned earlier. The brethren agreed to their plan of action because they saw the need for a permanent meeting place.

VW Visaya and WB Santos, in representation of the Lodge, went to Makati, Metro Manila, and sold the lot to DOMSAT, Inc. for P56,000. Bro. Luis Sy, who took over as LAMTAI Treasurer, deposited the amount in time deposits. After a few years, the amount went up to P120,000.

In early 1985, we decided to begin the Temple. WB Alex A. Nagtalon, then Worshipful Master, and other officers of the Lodge, petitioned the Ilocos Norte Provincial Board, which by then owned the whole property of VW Julio A. Reyes, to relocate the Lodge's landmarks since the lot had become too small due to erosion caused by rains and by encroachment of the public canal. The Board, thank God, approved their petition. The lot was resurveyed by

Geodetic Engineer Rodolfo Jose, who took care of everything up to the titling of the property.

On May 18, 1985, with some Grand Lodge Officers presiding, the cornerstone was laid. In July, leveling proceeded. Due to dwindling funds, however, work slowed down. But, relying on WM Nagtalon's integrity and on the brethren's honesty, Bro. Ernesto E. Cua accommodatingly granted construction materials on concession. Hence, work on the temple continued until the first floor was roughly finished.

On October 4, 1985, the Lodge used the temple for the first time for its stated meeting. WM Claudio A. Duarte, then WM, requested WB Nagtalon to open the Lodge in recognition of the latter's generous sacrifices for the building of the temple.

In 1987, indefatigable WB Ernesto E. Cua, PM, occupied the Oriental Chair. With the encouragement and inspiration of his charming wife, HL Pilar, an Amaranth of Laoag Court No. 22, frail-looking WM Cua led us to greater heights. With P200,000 at hand, plus some amount raised from a raffle campaign and P10,000 donated by Laoag Court No. 22, Order of the Amaranth, we continued with the temple's second storey up to the roofing.

WB Cua persistently challenged us to donate materials like plywood, iron bar window grills, etc.

We conducted another fund campaign, part of the proceeds of which was used to liquidate what had been spent for the temple from WB Cua's pocket.

In 1989 WB Oscar A. Suguitan occupied the Oriental Chair. His charming wife, HL Lorie, also of Laoag Court No. 22, was equally supportive and inspiring.

On September 28 and 29, 1989 Laoag Lodge No. 71 hosted the joint convention of Districts 4, 5 and 24 at the MMSU in Batac, which housed most of the delegates from the 14 Lodges.

The whole campus was in festive mood, for the faculty and the students were involved in entertaining the delegates. The evening socials, fraught with dances, folk and modern alike, and songs, were enjoyed by all and sundry.

Challenged by VW Cua, WM Suguitan provided labor and materials from his personal funds, ensuring that the temple would be completed to the finishing touches, including painting and varnishing. He put up an innovation to the original plan, *viz.*, the Worshipful Master's Office.

During WB Oscar A. Suguitan's last term, we had the building blessed during the installation of officers on January 27, 1990. Later we agreed to support a scholarship program to implement Grand Lodge Edict No. 98 by contributing P1,000 as subscription of the Lodge to a Life Membership to the late Rev. Juan F. Santos Educational Foundation, Inc.

In 1991, WB Jaime B. Hernando was WM, thereby marking the entrance of younger blood. But not much was accomplished, except regular meetings.

On January 31, 1992, WB Napoleon Neri Domingo and the rest

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of the officers were installed by MW John L. Choa, PGM, with Sen./Bro. Jose Lina, Jr. as principal speaker.

We approved a resolution assessing each member P25 a year as contribution and at the same time encouraging everyone to become Life Member of the said Foundation.

In 1993, the same officers were elected Lights of the Lodge; WB Nap Neri Domingo, WM; Bro. Dante H. Pacis, SW; and Llewelyn M. Santos, JW. Grand Lodge appointees were VW Oscar A. Suguitan, DDGM, and VW Ernesto E. Cua, DGL.

During the year, part of the Dedication authored by this writer was painted on the wall of the northern side of the entrance to the temple. The Dedication reads in part thus:

"This TEMPLE, owned by the LAOAG MASONIC TEMPLE ASSOCIATION, INC. (LAMTAI), housing Laoag Lodge No. 71, F. & A.M., under the jurisdiction of the MW Grand Lodge of Free and Accepted Masons of the Philippines, and Laoag Court No. 22, Order of the Amaranth, is dedicated to all Masons of Laoag Lodge No. 71, both living and dead, through whose loyalty, commitment, undying efforts and sacrifices, fidelity and faithfulness to the CRAFT made possible the realization of a long-cherished dream."

Also during the year, the Roll of Past Masters Since 1921 was painted on plywood and posted at the left side as one enters the door. (Why not hang a laminated picture of each PM for all to see?)

The officers for 1994, headed by

WM Dante H. Pacis, were installed on March 19, with VW Isaac Arribas, Jr. as Installing Officer and Bro. Virgilio A. Odulio, Director, PNP Service, as guest speaker.

### This Writer's Hope

It is hoped that the present and incoming sets of officers will accomplish the priorities and suggestions of the senior members still alive. One such suggestion is to name the Temple's first floor Julio a Reyes Fellowship Hall. Another is to request again the I.N. Provincial Board to grant us another relocation of landmarks, so that we can really work on the rip rapping and beautification of the hillside. This will enable us to realize the envisioned "3-5-7" steps to approach the Lodge.

The officers must complete the important needs of the Lodge, such as the installation of an electric water pump, in preparation for the Lodge's Diamond Jubilee in 1996.

In early August 1994 WB Dante H. Pacis, together with VW Ernesto A. Cua, DGL, led the brethren in attending the Tri-District Convention in Lucap, Alaminos, Pangasinan.

Its small membership notwithstanding, Laoag Lodge No. 71 strives to carry out its continuing Masonic education for proficiency and to provide humanitarian services, such as free medical/dental clinics, in barangays of Ilocos Norte, particularly in depressed rural areas.

There are a few senior members of the Lodge who are still alive. The young members, then, must take the responsibility of taking the Lodge to greater heights.

**Editor's note:** Now 84, WB Irineo F. Santos, PM, was retired at NCC in 1980. He has been involved in some church and community activities. He was requested by Mrs. Manuela R. Ablan (Rep. Roquito R. Ablan, Jr.'s mother) to act as Principal of Ablan Memorial Academy in Solsona, Ilocos Norte. This school is one of the sister institutions or feeder schools for the NCC founded by the late VW Juan F. Santos.

Because his wife, Sis Gloria, PRM of Laoag Court No. 22, Order of the Amaranth, and retired Acting President of the NCC, was very apprehensive of his health, he had to give up the job. Occasional

attacks of asthma notwithstanding, WB Irineo F. Santos has been kept well and healthy through proper care and medication from his son, Bro. Llewellyn M. Santos, M.D., Master-to-be of the Lodge and Chief, Do\_a Josefa Edralin Marcos District Hospital, Marcos, Ilocos Norte.

"Perhaps," WB Irineo states, "even the attacks (of asthma) I suffer are  **blessings**  to caution me to slow down a little and be more careful."

Bendisyonan ka ni Apo Dios, Madaydayaw nga Kabsat Irineo F. Santos, Ni Kabsat ng Llewellyn ti maysa nga bendisyonmo! —eF.R.eN (Kailian)

## LOVE IS A LAUGH

Coming home very very late one night, Adam found Eve waiting angrily.

"Late again," she pouted. "You must be seeing some other woman."

"I consider that accusation wildly absurd," shouted the outraged Adam. "You know perfectly well that you and I are quite alone in this world."

With this, Adam retired for the night. Something soon caused him to awake with a start. There, hovering over him, was Eve — painstakingly counting his ribs.



Honey was happily displaying her engagement ring to her friends.

"It's a boy," she chirped. "Six feet tall and weigh 190 pounds."



He signs his letters: "Former lookoutman, the Titanic." ...I can now tell you what made the Titanic sink — water... The Titanic hit an iceberg, and if it's any consolation, the iceberg sank too.



"You'll have to get rid of your rattlesnake."

"I did already. He committed suicide."

"How do you know it was suicide?"

"He left a note."

"Let me see that note."

"Can you read rattlesnake?"

MW Pablo C. Ko, Jr. has stressed that, generally, we have been concerned with taking in members rather than with making Masons.

"We have sown to the wind with indifferent, hurried, and incomplete investigation of some petitioners. . . . To deny misfits and undesirables admission to the Craft is, as we know very well, more prudent than to reform them while dwelling in our midsts. Hence, we must make sure that every petitioner, as well as his family, really subscribes to Masonic beliefs and teachings, and that he is really interested in learning more about Masonry or about his duties as a Mason."

One of his predecessors, MW Councill, also emphasized the import of investigating a Petitioner for the Degrees of Freemasonry: his moral, mental and physical qualifications to become a member of our ancient Brotherhood.

Here is an adapted version of the PGM's article. —eF.R.eN

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# MASONIC INVESTIGATION

\* MW William C. Councill, PGM

It is incumbent upon us, upon receipt of a Petitioner for Masonic Degrees, to examine the Petitioner's personal background, his habits, his general philosophy of life, his reputation in the community and among his fellow-workers and associates. We are to diligently inquire among those who know him best and who can be relied upon to furnish us unbiased information as much as possible. From this information we are to collate and evaluate the Petitioner's qualifications to become one of us. It is not the easiest of Masonic tasks.

### Things the WM Must Consider, Stress in Appointing Investigators

In appointing members of the Investigating Committee, the Worshipful Master should not concern himself with

the convenience of any one of the Investigators. He should not appoint the Investigator merely because the latter lives near or works in some proximity with the Petitioner. Bearing in mind that not all Brethren are skilled or adept at investigating work, the Worshipful Master, wherever possible, should select those who have investigative experience or a talent for such. Because a Brother is a fine ritualist or a great coach does not mean that he is a competent investigator. At the beginning of his "year," therefore, the Worshipful Master is to examine his membership roll and select certain Brethren whom he knows to be qualified or have some talents as are required. He should rotate such committee assignments among those chosen so that no one group is overly burdened with work.

The Worshipful Master should stress that the Lodge brethren he appoints to serve as Investigating Committee members should consider such appointment a high honor, a visible expression of implicit trust and confidence in their abilities, their zeal, and their concern for the welfare of the Lodge and Freemasonry. He should stress that, by appointing them to the Committee, he has clearly manifested his respect for their good judgment.

Conferring with the appointed Investigators, the Worshipful Master should remind them that no phase of Masonic work is more important than the thorough, impartial and unbiased investigation of those who seek admission into our ranks; that as members of the Investigating Committee, they are the first line of defense against external enemies of the Craft as well as those who, through indifferent character, might be prone to bring discredit upon the Craft; and that our fraternal security depends in great part on the ability of our Investigating Committee and their findings.

The Worshipful Master should strongly advise each member of the Investigating Committee that after a thorough and painstaking investigation, and after he has exhausted all known sources of information, if he is still possessed of doubts of the Petitioner's qualifications, the Investigator should always, without variation or hesitation, resolve his doubts in favor of Freemasonry and the Lodge and not in favor of the Petitioner. No man has the right to become a Freemason; it is a privilege controlled at the ballot box.

#### Do's and Dont's for Each Investigator

Upon acceptance of his appointment, each member of this vitally important committee should ever bear in mind that he may be

investigating a Petitioner who might one day become Worshipful Master of his Lodge, or one who may sometime wear "the Purple of the Fraternity" and rule and govern the Grand Jurisdiction. He may be investigating a man who will never become renowned in the Fraternity or ever attend Lodge meetings very often but who would accept the tenets and precepts of Freemasonry and live his future life in full accordance with the Spirit of the Fraternity. A man who does not first have Freemasonry in his heart is not likely to ever acquire it in the Lodge room.

Each Investigator, indeed, has much to consider during his inquiry. How far does he go? How deeply does he delve? What questions are proper to ask? Where is a satisfactorily stopping place in his task? There is no easy answer to these questions. But the Investigator should go far enough and deep enough to satisfy himself beyond doubt that the Petitioner is indeed worthy of consideration for membership.

The Investigator, perhaps pushed for time on his assignment, should never, under any circumstances, restrict his inquiry to contacting the Petitioner's Recommender and asking him for evaluation. When the Recommender brought in the Petitioner, it is implied that he himself was satisfied. The Recommender may have thought he knew enough personally about the Petitioner to so recommend him, but at the same time he was relying on the Committee to obtain the full picture of the Petitioner.

Nor should the Investigator, at the last minute before time to report, contact the other Committee members, ask for the result of their discoveries and, if favorable, "go along" with their reports. Such an investigation, on its face, is worthless. Each Investigator should make

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an independent inquiry and file his own report, regardless of what the others may do. If the Investigator needs more time, the Worshipful Master will grant him whatever reasonable time is needed. Freemasonry is in no hurry and works by no timetable.

How does one go about conducting a full and proper investigation?

Obviously, no investigation can be "foolproof" and leave no margin for error or miscalculation. All the highly skilled and professional investigators in the world cannot guarantee the ultimate results of a character investigation. Why? Because men change. A man may be one thing today, another tomorrow. There is always the calculated risk. All of us have read of bankers who, after years of utterly honest dealings, have skipped the country with a suitcase full of money belonging to his depositors. Who has not heard or read of the minister with a wife and family who runs off with the pretty young widow in his choir? Who has not heard or read of the respected civic official who, after a quarter-century of honorable service, suddenly succumbs to a Ruffian named Bribery? No amount of investigation can fully prevent such occurrences.

But, generally speaking, the Investigator should explore all the sources of information to ascertain that:

1. The Petitioner is a man who has been a member of Freemasonry in his heart.
2. He is a man of unimpeachable character who enjoys a good reputation among his friends, neighbors, acquaintances and associates; wherever he is known.
3. He, and possibly his wife, clearly understands that, if he

is accepted into the Fraternity, he must sacrifice some time and energy which call for evenings away from home.

He has no record of living a dissolute life or having immoderate habits.

5. He has no criminal record.
6. He has sufficient education to be able to grasp and retain the precepts of Freemasonry as taught him in the Lodge.
7. He is literate and sufficiently fit physically to participate in the degrees.
8. He has filed his Petition for the mysteries of Freemasonry of his own free will and accord and not from any improper solicitation of friends.
9. He is unbiased by any mercenary motives.
10. He does not view the Craft Lodge as being nothing more than a stepping stone for what he thinks is something more desirable or where he can have more fun, but where admission is dependent upon his being a member of the Lodge and in good standing.

The Investigator must explore all these areas in detail. He should conduct such inquiry with the utmost tact, discretion, and diplomacy.

Derogatory information developed from the investigation does not become a subject for later gossip and rumors and talk to the detriment of the Petitioner whether he is accepted or rejected.

A negative investigation is utterly worthless. It is not acceptable for the Investigator to file a favorable report because he talked to a number of persons who said, "I never heard anything against him." An investigator might talk to scores of people who could say that much. What the Investigator is looking for are positive statements attesting to the Petitioner's good name, or his bad name, as the case may be.

#### Advantages of Masonic Investigation

Masonic investigation is, obviously, beneficial to preserve the reputation of the Craft, to ensure harmony, to promote our advancement and our progress in our service to God and man, to maintain our reputation before the world, and to confound our enemies by accepting none but good men and making better men of them, men whom we are proud to address as "Brethren," men who can be counted on to practice fidelity, even unto death, if need be, to keep the faith of our Masonic ancestors and to pass it on unswayed to our Masonic descendants. Make Freemasonry hard to get into; don't sell it cheaply. Worthy men, and worthy men only, are the ones we want. We cannot afford less.

#### Appeal to the Masonic Investigators

Not only is your Lodge dependent on you as a successful Investigator; so are your neighboring Lodges, your Grand Lodge and Freemasonry the world over. This is a universal Brotherhood; what affects one, affects all. When you admit a man to the degrees and to the status

of Master Mason, you are opening thousands upon thousands of doors to him over the Masonic world. You are giving him the right to wear the Square and Compasses and to have a claim upon the kindness of millions of Freemasons. Let us never forget one of the great maxims of Freemasonry: "Careful inquiry into the physical, intellectual, and moral fitness of every candidate for the mysteries of Freemasonry is indispensable."

All the components of the Craft look to you, the Investigator. You are under the gravest obligation to discharge your duty to the very best of your ability. When you have accomplished this duty with efficiency, zeal, impartiality, you will have rendered your Brethren, wherever dispersed, an invaluable service. You will have complied with the dictates of your own conscience and the Masonic law which specifies your duty in this field.

Your compensation will be the satisfaction of a job well done and the knowledge that you have been the eyes and ears of the Craft during this period. Whether spoken or not, you will have earned the gratitude of your Brethren. You, the Investigator, have a solemn responsibility. Look well to it.

**Postscript:** You, brethren who recommend Petitioners to receive Masonic degrees also have the solemn obligation of attending the degrees of your recommendees and of serving as guides to them in the search for the "lost word." Look well to it, too.

**BE A DELEGATE to  
AnComm '95 at the PICC on  
April 27-29.**

## WHERE WERE YOU KNOCKED DOWN AT HIRAM?

VWB R. "Tiny" Littleton, PDGL

It was the spring of 1955 and I was home on a short vacation. I was serving in the U.S. Navy at that time and was stationed several hundred miles away. I had been saving my money for quite a while and wanted to buy a car. Being young and inexperienced in the ways of business, I naturally asked my best friend to go with me to the used car lot. My best friend was Brother Claude D. Littleton, of Neoacacia Lodge in Columbus, Ohio. Oh, I almost forgot to mention that he was also my father.

We finally found the car of my dreams. It was a 1954 Mercury and to me, it was the most beautiful automobile that I had ever seen. The price was a little high, but it was exactly what I wanted. I tried negotiating with the used car salesman to get the price down to what I could afford but to no avail.

I then noticed my father looking at a ring that the used car salesman had on. Dad then asked him, "Where were you knocked down at Hiram?" Suddenly, nothing was too good for me (as the buyer). He became what no one ever expects a used car salesman to be - a helpful friend. By the time we left (with me driving the Mercury), the price was not only well within my budget, it also had a new set of tires, a full tank of gas, plus a grease job and oil change.

A short seven years later on new year's day of 1962, my best friend entered the celestial lodge above where, I am sure, he was welcomed with open arms by the Supreme Grand Master. He was given a full Masonic funeral by my uncle, RW Brother Dell Hager, of Charleston, West Virginia.

A full military (Naval) career kept me on the move around the world for many more years. I finally retired from the U.S. Navy in 1972 but continued to work overseas. However, I never lost the lifelong yearning to carry on the family tradition, which was established in Wales (U.K.) by my great-great-grandfather, and become a Mason. In 1975 I came to this beautiful country, met many of its wonderful people, married a beautiful young lady and settled down to raise a family. One of the first things I did after coming to the Philippines, or more particularly Angeles City, was to find out where the lodge was and who I knew that was a member. That was when I met WB William C. Hurt III, who was then (1976) the Master of LWL #105. I lost no time in asking him for a petition.

I was made an EAM on April 20, 1976, and passed to the degree of Fellowcraft on May 11, 1976. But the moment that I will never forget came on the evening of May 25, 1976. I had just traveled a rough and rugged road and had met with three very desperate individuals during the journey. After having been accosted by the third individual, who is very well known to all master masons, and being then in a position in the northeast corner of the lodge in which all master masons "Whither so ever dispersed" have found themselves, in my mind's eye I could see, and hear, my father asking that used car salesman of so many years ago, "Where were you knocked down at Hiram?" At that moment I fully realized that I was truly my father's son and heir to the legacy left to me by my forefathers.

I was then at peace with myself and the world.

## GLP VISITS KOREA, TAIWAN

MW Pablo C. Ko, Jr., together with Sis Elizabeth, their children Oliver and Ann Magdalene, VWBs Benito Ang and Ricardo Uy, Bro. Fernando Quing of Ilagan Lodge No. 60, and RW Danny Angeles, was warmly welcomed October 24 at the Kim Po International Airport by VW Anthony Vasconcellos, DDGM of Masonic District No. 30, WBs Michael Jugan, Ed Fondrich, Kurt Drizler, and other brethren.

The GM and his party were billeted at Koreana Hotel in downtown Seoul and treated to dinner at a Korean barbecue restaurant.

Reported RW Danny: "On October 25, we had a traditional Korean breakfast. Then we lunched at Commensky Place inside the US base. Next we attended the meeting of Seoul Bodies, A. & ASR, at the Embassy Club. The brethren we dined with belong to different Grand Jurisdictions: Scottish, Irish, and so on."

The DGM added that the following morning, October 26, they breakfasted at LG 25, each in standing position. They toured the Korean Peninsula. The brethren took the GM and his party to Parka Crystal and then to Oriental Beer Brewery. Sis Elizabeth particularly showed delight in the crystals and in the porcelain jars made by Celedonia.

"We were given mugs of beer, complete with pulutan," the DGM said.

Back at Seoul, the GM and his party formally visited MacArthur Lodge No. 183 and witnessed the passing of four EAMs to the FC degree.

RW Danny told us that they dined with brethren of both MacArthur Lodge No. 183 and Morning Calm Lodge No. 189 at Townhouse Anthony's Pizza. He also commented, "The visitation was fruitful because we were able to iron out several problems which had cropped up, such as those relating to communications, The Cabletow, payment of dues, and territorial jurisdiction (Grand Lodge of the Philippines and Grand Lodge of Japan)."

The GM added that the Korean brethren came to feel they are part of our Grand Lodge. He distributed dried mangoes from Cebu and "Share the Masonic Light" pins among the brethren.

On October 27, Cathay Pacific took the GM and party to Taipei, where they were also warmly met by MW Rubier Yeh, GS Raymond Chang, WB Jumo Yu, RW Austin Teng, and other brethren. They were taken to beautiful Magnolia Hotel, where they were treated to Mongolian barbecue dinner. (More on the GM's stay in Taipei in next issue. Also in next issue will be detailed accounts of Masonic conventions in Iloilo, Bukidnon, Cavite, Metro Manila, Surigao, as well as the GM's visitations abroad.)

## CABLETOW NEWS

\* Heneage Mitchell



### A WORTHY BROTHER OF MUOG LODGE NO. 89



A retired employee, an ex-councilor of Parañaque (his home town), a second world war veteran (Hunters ROTC), a Knight of Rizal, and above all, a dedicated Mason.

Not only is he the oldest living life member of Muog Lodge No. 89, having been raised on April 9, 1957, but he has served the longest as Almoner and as Sunshine Committee Chairman of the Lodge. Despite his aging years, he has led the Lodge in visiting ailing brethren at home or at the hospital; besides, he delivers Masonic charges from the EAM to the MM degrees with eloquence and with accuracy. That's why WB Alejandro P. Cruz, PM, who is also a 32nd degree Scottish Rite Mason (Luzon Bodies), is a worthy Brother of Muog Lodge No. 89 to his brethren, who simply call him Ka Andro, 88 years old.

## LABITORIAS LEAD ORDER OF THE AMARANTH'S GRAND COURT OF THE PHILIPPINES

HL Juliet F. Labitoria and SK Eugenio S. Labitoria of Bayombong, Nueva Vizcaya are Grand Royal Matron and Patron, respectively, for 1994-95.

A physician by profession, HL Juliet is president/general manager of the family-owned Juel Marketing Corporation and Juel Hotel Management Inc.

Initiated into the Amaranth as charter member of Nueva Vizcaya Court No. 13 in 1976, she was elected Associate Matron for two consecutive terms, coronated Royal Matron of the same Court in 1978, elected Grand Associate Conductress in 1991, Grand Conductress in 1992, and Grand Associate Matron in 1993.

SK Eugenio S. Labitoria was a long-time judge in Quirino, Pasig (Metro Manila), Santiago (Isabela), Malolos (Bulacan), Macabebe (Pampanga), and Morong (Rizal). He is at present Associate Justice in the Court of Appeals.

A Past Master of Magat Lodge No. 68, SK Eugenio is Past Secretary, Cagayan Valley Bodies, A. & A.S.R.; PDDGM of District No. 3 and Knight Commander, Court of Honor, Coronated 33 IGH, he is presently SGIG and an Active Member of the Supreme Council, 33, A. & A.S.R. of Free & Accepted Masons in the Philippines.

The Labitorias' only daughter Jeanette, an AB MassCom graduate of Miriam (formerly Maryknoll) College, is married to Leonard Agpaoa of AMA Computer Learning Center in Makati,



Metro Manila, with whom she has a daughter: Natasha Marie Julie Ann.

Grand Associate Matron and Patron, respectively, are HL Eva Panopio and SK Roberto C. Reyes, both of Davao City.

HL Fidelidad Navia of Tondo, Manila is Grand Treasurer, and SK Rodolfo H. Cardona of Sampaloc, Manila is Grand Secretary.

Shangrila Court No. 9 in Davao City, meanwhile, prepared very hard for the Grand Visitation of HL Juliet Labitoria, GRM, on September 14,

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1994. It hopes to win the "Proficiency Cup" Award for the third consecutive time so as to keep the Cup permanently.

The awarding, according to The Trestleboard of Sarangani Lodge No.

50, August 1994 issue, will take place during the Annual Session in Davao City, May 1995.

Next year's GRM and GRP are HL Panopio and SK Reyes, respectively.

## WANNA BE A MEMBER OF THE O.E.S.?

Established in 1876 by Dr. Rob Morris, Masonry's poet laureate, the Order of the Eastern Star is, to date, the world's largest fraternal organization.

To join it, a man or a woman must have specific affiliation as well as deep religious convictions and spiritual values.

For its basic precepts, the OES has drawn inspiration from the lives of five biblical heroines: Ada, Ruth, Esther, Martha, and Electa. The heroic conduct

and moral values of these biblical characters exemplify the noble principles of Fidelity, Constancy, Purity, Faith and Love. They also exemplify the five roles that adorn Womanhood, as symbolized by the five points of the Order's Emblematic Star, namely: the Daughter, the Widow, the Wife, the Sister, and the Mother in that order.

Did you know that Teodora Alonzo Chapter No. 4 in Davao City is the most outstanding OES Chapter in this jurisdiction?

## MCCC CONTINUES MASONIC TRADITION OF CARING

\* eF.R.eN

Stationed at Davao Medical Center, the region's premier hospital, Masonic Charities for Crippled Children (MCCC)-Davao has provided 25 indigent young cripples with free hospitalization, orthopedic materials and supplies, free orthopedic surgeons' services, and, where necessary, free temporary accommodations for patients' relatives.

Clubfooted, the following children, all of Davao City, were operated on and given corrective shoes: Joy Oral, 3;

Anthony Manlunas, 2 and Jhel Belicario, 2.

Also operated on and fitted with corrective shoe/s due to clubfoot/clubfeet were: Weljun Rendura, 4 mos., of Carmen, Davao del Norte; Jarmark Signapan, 1 yr, and 4 mos., of Digos, Davao del Sur; and Kim John Felias, 1 yr. and 2 mos. of Valencia, Bulacan.

Eduardo Alegre, 16, of Surallah, South Cotabato was diagnosed to be suffering from bony ankylosis in external rotation and abduction, both hips, as

well as from chronic osteomyelitis, right femur and left humerus. He was operated on via corrective derotation osteotomy, right-hip fusion, left-humerus curettage and sequestrectomy, and hip spica immobilization. The derotation was successful but, due to operative infection, hospitalization was prolonged. He has been scheduled for second-stage operation to correct the left hip joint.

The dislocation of the left hip of Estrellita Labadan, 16, of Sarphil Village, Bajada, Davao City was neglected. Operated on, her hip joint has been relocated. She is still in cast.

William Vergara, 14, of Tantangan, South Cotabato has been suffering from osteomyelitis, left knee with flexion contracture. He was subjected to debridement, curettage and skin traction and fitted with ischial weight-bearing brace. Now he is on follow-up.

Airon Lakandula, 5 yrs. and 7 mos., of Davao City had been suffering from tuberculosis arthritis; his right knee joint was found to be with flexion contracture. He was satisfactorily treated via Yount's procedure, release of adhesions, and eventually discharged to OPD follow-up.

Ivan Midroso, 4, of Tibungco, Davao City had suffered from Legg-Perthe-Calve's Disease, left hip. The treatment given him, *viz.*, arthrogram, abductor tenotomy for Toronto abduction hip bracing, was satisfactory. He will wear weight-bearing brace for one to two years or until femoral head reforms to normal.

Nilá Tomigues, 7, of Malaybalay, Bukidnon had neglected clubfeet. Operated on, she is on weekly follow-

up with serial casting for 3 to 4 cast changes.

The fx, closed, femoral neck, left side, of Jun Nabajo, 16, of Bukidnon, Davao Oriental was neglected. Hence, he was subjected to open reduction, fixation and grafting.

Jelivel Calvez, 7, of Talomo, Davao City was also operated on. Treatment; long leg casting.

Ryan Intal, 6 of Toril, Davao City had mal-united fracture in the left tibia. Subjected to corrective osteotomy and fixation, the fracture has been healed.

Maezhel Pana, 10 mos old, of Bangkal, Davao City is on serial casting due to congenital absence of radius, left.

Bless Magoncia, 12, of Matalan, Marbel was subjected to 2-plasty release due to Streeter's Dysplasia on her left foot.

Jeejay Villegas, 3, of Mintal, Tugbok, Davao City had a neglected fx, closed, lateral condyle humerus. The treatment given him was open reduction and fixation.

Bryan Frigenal, 11, of Maharlika, Surigao del Sur was subjected to open reduction due to dislocated posterior right hip.

Mercy Joy Visto, 6, of Matina, Davao City was subjected to TAL bilateral due to cerebral palsy with bilateral equinus contractures.

MCCC-Davao shall continue extending assistance to crippled youngster in the region in keeping with

## THE CABLETOW

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the Masonic tenets of Brotherly Love and Relief/Charity. It acknowledges the services of the consultant and resident staff of Davao Medical Center, Department of Orthopedics, led by Bro./Dr. Espiridion R. Reyes. (May the GAOTU amply reward their unselfish services)

At the Masonic Ward, Mary Johnston Hospital, meanwhile, are being treated eight crippled children, most of whom are suffering from congenital clubfeet while two have polio.

MCCC-Baguio, so far, has assisted five youngsters. One of them is Ricardo E. Delizo, 13, of Baguio City. He was crippled from waist down with minimal arms movement. X-rayed at the Baguio General Hospital and Medical Center (BGH-MC), but her therapy was very irregular and her deformed left leg was not corrected. Since she is currently recovering from an eye-cataract operation, the recommended third operation on her has been postponed.

Clubfooted Alween Rager E. Gaplaew, 5, of Betag, La Trinidad, Benguet was provided with orthopedic shoes and is currently undergoing therapy.

Polio-stricken Rachel Ked-weng, 8, of Masla, Tadian, Mountain Province was operated on twice. She will be fitted with orthopedic shoes and braces. Currently, she is undergoing therapy.

Michelle Madriaga, 9, of Nueva Vizcaya was operated on to correct her dislocated right hip. She is now on a hip spica and undergoing skeletal traction.

MCCC-Baguio's medical team is composed of Bros./Drs. James C. Paggao, Antonio T. Tactay, and Robert G. Capuyan, (Mabuhay kayo, mga Uto!)

The Masonic Charities for Crippled Children, Inc. is, indeed continuing the Masons' traditional concern of making crippled children walk.

## MD NO. 9-B INTER-LODGE VISITATIONS

Inter-Lodge visitations have firmed up fraternal ties among brethren of Masonic District No. 9-B.

Kagitingan 296 and Batong Buhay 27, for instance, visit each other, helping each other in making the rituals memorable to the candidates.

By visiting other Lodges, the brethren all the more are reminded of their duties, such as submission of requirements for the issuance by Grand Lodge of ID-certificates to wives and widows of brethren in good standing (Circular No. 7, s. 1994 —Ko).

They also get more Masonic education.

They are reminded, for example, to "convince the world by your acts that, upon becoming a Master Mason, you have become a better man." They discuss interesting subjects like Life Membership by Longevity and by Purchase, Masonic Education, etc. They help one another in improving themselves in Masonry, including monitor reading.

Kudos to Batong Buhay 27 for continuing to publish its newsletter. — e.F.R.eN

## PAGKAKAISA 282'S CONTINUING COMMUNITY SERVICE AND OUTREACH PROGRAM

Pagkakaisa Lodge No. 282, led by WM Roberto Q. Pagotan and Community Service Committee chairman Loreto Villanueva, recently undertook several projects as part of their continuing community service and outreach program. Lodge Secretary Danilo D. Lim enumerated the projects as follows:

1. Meal for a Cause - This feeding program benefited more than 200 children/dependents not only of inmates of the National Penitentiary, Bilibid Prisons, Muntinlupa, Rizal, but also of less fortunate families in the area.

2. Basketball Tournament - The Lodge had a friendly mini-tournament with Manila Mining Company and

Goodyear at the Magallanes Sports Complex. It capped second place, behind Manila Mining.

3. Tree Planting/Greening - In the open area where the barangay hall of Pilar Village, Las Piñas, Metro Manila, will soon be erected, Lodge members planted fruit trees and ornamental plants. They were assisted by Barangay Captain Tirso Martinez and some community volunteers.

Bro. Danilo Lim also revealed that the Lodge would soon organize and sponsor a Rainbow Assembly, and that the Lodge would give awards to outstanding committees and deserving individual members. —eF.R.eN

## LEONARD WOOD 105'S THREE-DAY RELIEF AND MEDICAL MISSION IN BO. LIPAY, STA. CRUZ, ZAMBALES

**\*WB Antonio J. Guzman, M.D.  
WM, Leonard Wood 105**

Typhoons Miding and Norming lashed out powerful gusty winds and incessant heavy rainfall, swelled river banks, and caused lahar flows from Mount Pinatubo and widespread flooding in Central Luzon. They pitilessly took human lives, extensively damaged property, crops, and vital infrastructures and afflicted citizens in the region with

hunger, diseases and some other miseries and distresses.

In response to the Grand Lodge's call for Masonic Lodges/Districts to organize action teams dubbed "MEDICS" (Masons for Emergency Deployment in Calamities), Leonard Wood Lodge No. 105 expeditiously organized a medical

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team from different hospitals and medical centers like Pamana Care Medical Center, which was composed of 20 physicians, 10 dentists, seven midwives, eight nurses and one pharmacist.

On the 29th of July, despite the heavy rainfall, the brethren and their ladies, together with the medical team, left Angeles City in a convey of 20 vehicles and trucks en route to Bo. Lipay, Sta. Cruz, Zambales — notwithstanding the fact that many areas in Angeles City were on red alert because of rampaging mudflows from Mount Pinatubo.

Upon reaching Bo. Lipay, the team went to work. With the unselfish support and cooperation of Sta. Cruz Mayor Chito Marty and his staff as well as Bo. Lipay Barangay Captain Getulio Bunao and his councilmen, the LWL #105 "MEDICS" Team distributed relief goods consisting of noodles, biscuits, sardines and other food items to residents of the place and many others from surrounding barangays. Two Irish missionary priests assigned at the parish church of Sta. Cruz, Fathers Bennett and Shehe, extended additional helping, assisting hands.

We were delightedly surprised to find out that Mayor Chito Marty and Barangay Captain Getulio Bunao are fellow Freemasons. The former is a member of Zambales Lodge No. 103

in Iba, Zambales; the latter, of Rio Chico Lodge No. 192 in Kalinga-Apayao, Mountain Province.

The medical team, in addition to distributing three truckloads of relief goods, performed 426 tooth extractions on 321 patients; circumcised 67 patients, excised the cysts of seven patients, and repaired the severed ear hole of one patient, treated 523 children of various illnesses, and gave medical treatment to 794 adults for various illnesses.

We gave most of the patients free medication.

Due to the enormous number of patients who came for treatment, our medical team ran out of necessary medicines for some patients. But we promised those concerned that we would send medicines as soon as possible.

The medical mission paid us brethren rich dividends. While we derived inward satisfaction from helping our suffering fellowmen, we at the same time gained a stronger sense of awareness of fraternal love among ourselves. We cast aside minor misunderstandings and ignored or forgot disagreements.

Clearly, Masonic fervor and brotherly love have remained in the hearts of the brethren of Leonard Wood Lodge No. 105, who best can work and best agree.

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**Does a cat lick his paws to wash his face, or does he wash his paws and then dry them on his face?**

## GRAND MASONIC LODGE OF AMAZONAS - GLOMAN, A.F. & A.M., ANNOUNCES ADMINISTRATIVE BODY FOR 1994-1997

The administrative body of the Grand Masonic Lodge of Amazonas - GLOMAN, A.F. & A.M., is composed of Renan Correa Peixoto, Grand Master; Adelson Fernandes de Souza, Deputy Grand Master; Jose Samuel Ledo dos Santos, Grand Secretary for Internal Relations; Jose Lauro de Oliveira Paes, Deputy Grand Secretary for Internal Relations; Francisco Jose de Vasconcellos, Grand Secretary for Foreign Relations; Francisco Nilo Leaco Prado, Grand Financial Secretary; Luz Roberto G. Medeiros, Deputy Grand Financial Secretary; Paulo Gustavo D'Almeida Porto, Grand Secretary of Public Relations; Gabriel Melgueiro Neto, Grand Secretary for Coordination and Planning; Almerio Correa Da Silva, Deputy Grand Secretary for Coordination and Planning; Octavio Augusto Anibal C. Fanali, Grand Secretary of Masonic Culture; and Demetrio Nunes Lopes, Grand Secretary of Information Affairs.

"I pray God to grant me the serenity to accept those things I cannot change,

the courage to realize those which I can change, and the wisdom to distinguish the difference."

Thus MW Renan Correa Peixoto started his inaugural address. He challenged all the brethren in that jurisdiction to help the Grand Lodge Officers in carrying out their program of administration, which consists of a body of projects designed to consolidate the Grand Masonic Lodge of Amazonas into a harmonious, participative and integrated body.

The Grand Lodge of Free and Accepted Masons of the Philippines, led by its Grand Master, MW Pablo C. Ko, Jr., extends fraternal felicitations to the administrative body of the Grand Masonic Lodge of Amazonas. It wishes to thank MW Peixoto and RW Vasconcellos for the March to July 1994 issues of their newsletter all written in Portuguese. It hopes to receive succeeding issues of the newsletter. —eF.R.eN

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**"Young man, are you the brave little boy who jumped into the icy river and saved my boy from going over that horrible waterfall?"**

**"Yes, ma'am, I sure am."**

**"What did you do with his mittens?"**

## THE TREE-HOUSE HABITUES

WB Mabini C. Hernandez, PM

In Barangay Plaridel are Tree-houses. Here you will meet the Tree-house EXECUTIVES, MANAGERS, BUSINESSMEN, MINISTERS, WISENUTS, PHILOSOPHERS, and other CHARACTERS like FELLOW-SUFFERERS. Those in the Tree-house premises conduct themselves strictly on the Level. No Brother lords it over any other Brother. No one is a Worshipful or a Very Worshipful. They refer to and call each other "UTOL" or "BRO." Nothing else. Once you mingle with the Tree-house populace and while in the Tree-house premises, you forget your rank, position and 'star'. You shall be forced to shed off your mental arrogance, your financial superiority, your IQ (which you think you have and to be high?), your Proficiency (which you think you possess?), and what you think you are. You are a Brother, period.

What do the Tree-house habitues do? Plenty! They engage in lawful endeavors. They play Chess, Checkers, Dama, etc. They also try their prowess in "Chismistry." They exchange ideas/opinions on Lodge problems/activities. They discuss a wide area of subject matters - from the sublime to the ridiculous. Sometimes attempts are made to solve the problems of the nation and even of the world — from the ozone layers, the O.J. Simpson case, the Clinton-Flowers encounters, Princess Di and Prince Charles escapades, the Kissing Lolo case, Baby "A", the global analysis and Future Shock by Alvin Toffler, Court decisions, positions/stands of the President and of Congress on various matters, the PCGG and PACC dramas, the VAT and the GATT, Grand Lodge Edicts and Circulars. Many more and what have you.

Examples:

Bro. Joel of Dapitan Lodge No. 21 reported that Bro. Bobby of Luzon Lodge No. 57, afflicted with jaundice, is yellowish in complexion in his hands and around his neck. Still the brethren desire to be contaminated with Bro Bobby's peculiar illness which appears desirously "golden." Upon his return to the Tree-house, Bro. Bobby reported that after careful and extensive sleuthing, it was found out that there were actually three persons from Japan who were involved in the Ninoy Aquino assassination. A male, Mr. KURO-KURO; a female, Ms. HAKA-HAKA, and a 3rd sex, SABI-SABI.

From Bro. Sali of Bonifacio Lodge No. 199 - "The Christian philosophy is 'Love One Another'." He reported the existence of a more progressive, happy and united sect. While the members of this sect accept the Christian Philosophy, they also believe and practice the adjunct doctrine - "Love Another One."

When the "Temples of God" was under discussion, a Reverend/Minister, not of the Seven Days Absentees, or of the Burned Again, nor of the Born Against, pontificated, "Being created in the very image of God and in you residing the Voice of God (conscience), ergo, you are indeed the Temple of God." Thus, it becomes hardly acceptable why smokers continue to burn the "Temple of God." Upon hearing this, Bro. Meynard of High Twelve Lodge No. 82 who was then smoking, replied, "Brethren, this is my last stick." Up to now Bro. Meynard has not touched any cigarette.

When lucky, you may even be given for free by Bro. Rolly of Muog Lodge a "Cure-it-All" medicine. Its effects have been proven to wonderful. It takes care of "gouts", "sore-throats", "inflammations", and many more - including noisy-squeeking electric fans. When Bro. Amang of Cosmos Lodge No. 8 had his foot swollen, he was given a "Reducing Oil". Now Bro. Amang walks briskly and with spring in his steps. But in applying the "Cure-it-All" medicine, you have to follow instructions carefully and to the letter. Or else - WA EFFECT. If the instruction is to massage clockwise, it has got to be clockwise. A counter-clockwise massage will be ineffective, if not fatal.

In the Tree-house, you will learn how to make "Red-Eggs" instantly. Upon learning the procedure, your face will turn red. The method, however, is exclusively for Men Only. Ask Bro. Rudy of Walana Lodge No. 13.

Bro. Franco of Carmen Valley Lodge No. 250 was found to be too straight-forward in his comments. He is admittedly BOKAL in his expressions and appearance including his Vidal Sassoon hairstyle. He does not hide his brilliance like other Tree-house guests whose Top-Guns are equally shining brightly.

Bro. Johnny of Araw Lodge No. 18 commented that the Grand Lodge Circular which requires a proficiency examination before a brother becomes eligible for election, appointment, demit or a travelling certificate should have a cut-off date. For example, those who were raised before 1991 are exempted from said requirement. In the absence of a cut-off date many senior members can not be elected or appointed officers of their Lodge. Considering the age of

the senior members, restraints should have been considered and observed.

The Tree-house air is fresh. The coffee is hot. Discussions are interesting and very challenging. The Tree-house, habitues EVEREADY, like Bro. Totoy of Jose Rizal Lodge No. 22, the frustrated caterer, who is always on hand to Second-the-Motion. Not that Bro. Totoy has no mind of his own. He simply abhors verbose discussions and prefers to agree with that which is agreeable and worth agreeing to.

In their verbal tussles, the Tree-House Philosophers learn the accepted style of pugilists - GIVING and RECEIVING with grace. While they give more than what they receive, they don't flaunt nor circulate their benevolence and charitable work. Tahimik lang sila!

After listening to reports which are either exaggerated, invented, distorted, hard-to-believe, or otherwise, the senior/antique brethren like Bro. Ben of High Twelve, Bro. Monching of Hiram & Mandaluyong, Bro. Emer of Noli Me Tangere, Bro. Fidel of Manuel Roxas, Bros. Paul and Vic, both of Biak-na-Bato, and other brethren from the Land of Antiquity, would glance at each other and in brotherly resignation would comment, "May sayad ito." Meaning to say that there is something inaccurate, obstinate in reporter's mechanism - a candidate for membership in the H-World community. But, of course, the usual courtesy and understanding is extended in order to avoid embarrassment to all concerned.

After sex pe-hem (6:00 p.m.), the retirables from the Land of Nowhere like Bro. Coming of Lodge No. 7, Bro.

BJ of RP 147, Bro. Sam of 148, and other ancient brethren, take over to discuss saner, (or is it "zanier"?) topics. And to tell you the truth, we would not dare pass judgment as to who are the better company, whether the "young ones" or the "young once.". Be that as it is, however, there's nothing like our brotherhood.

The above are some topics/ occurrences you might encounter at the Tree-house in the Grand Lodge premises in Manila. After sharing ideas/opinions, brushing elbows, banging talents, listening to reports, both humorous and rumorous, eating with them, playing and kidding, after serious and light discussion, and stripped of merriments, what is very obvious and touching is the surfacing strength of camaraderie and the

flowering of moral courage.

Once indoctrinated into the life-style of the Tree-house habitues and your wavelengths have jibed in spite of the pungent, bitter, and biting retorts and your person has passed the test of human understanding and you humbly admit that you are simply another Traveler, journeying towards God's Kingdom, then you will feel that whenever you ambitious feet bring you to the premises of the Grand Lodge in Manila, you will certainly yearn to be with your "UTOLS" and "BROS" in the Tree-house. And because of the sincerity of their fellowship (WALANG PLASTIC), their company is very inviting and irresistible. Try it. We await you, Bro! And welcome to the Tree-house! — Bro. Mabini G. Hernandez PM

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## VW S.P. FERNANDEZ LEADS TWO NATIONAL YOUTH LEADERSHIP CONFAB

VW S.P. Fernandez was the chairman of the 20th National Congress of College Students held in Baguio City last November 30 to December 4, 1994. Sponsored by the YMCA of Manila and the Commission on Higher Education, Office of the President, the Congress was attended by some 600 delegates coming from various colleges and universities of the country. This years theme was: "Imperatives Of Rebuilding Our Community And Nation."

Likewise, VW Fernandez was the Program Director of the 32nd National Rizal Youth Leadership Institute organized by the Supreme Council, Order of the Knights of Rizal, in cooperation with the Commission on Higher Education, Office of the President. As part of the Rizal Week celebration, the theme of the institute

was: "Rizalism and the Empowerment of the Family". More than 900 students from all over the country attended the NRYLI which was conducted in Baguio City last December 26-29, 1994. The celebration culminated in the wreath laying ceremonies in Rizal Park and the Annual Rizal Lecturers at Fort Santiago, Manila.

A corporate member of the YMCA of Manila, VW Fernandez has been very active in the annual leadership training of the youth and has been participating in the yearly Congress of the "Y". He founded the Philippine Association of Campus Advisers (PACSA).

As a Knight Commander of the Order of the Knights of Rizal, he founded the Kapisanan Ng Mga Gurong Nagsasaliksik Kay Rizal (KAGUNARI).



**First official visitation of Grand Master Rosendo C. Herrera.  
25th Anniversary of the Serafin V. Aguilar Chapter, Order of  
DeMolay, Bacolod City, December 21, 1994:**





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