

# The Cable Ford



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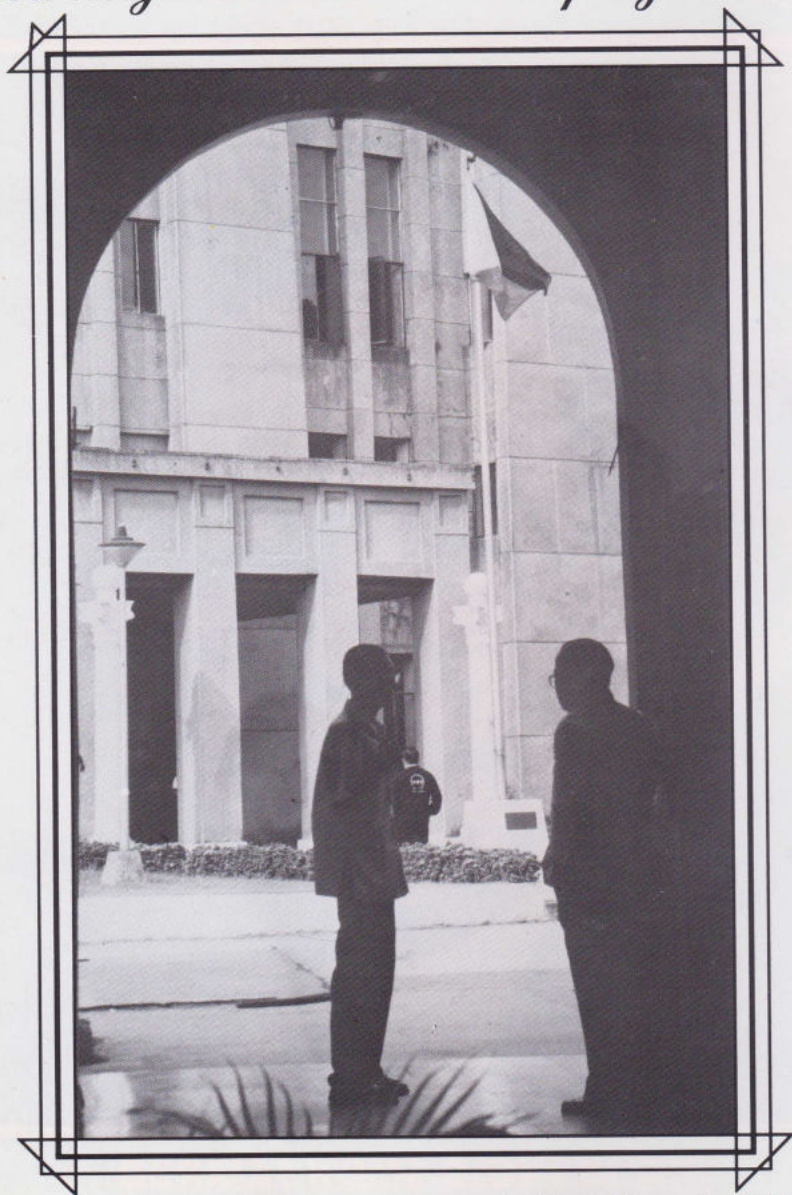
GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES



**MW REYNOLD SMITH FAJARDO**

*Grand Master, 1986-1987*

*A brother is more than a friend who knows  
all your faults but likes you anyway. A brother  
can't afford to put you down. He counsels with  
a good tongue and lends his helping hand.*



*by: VW Charles G. Agar*

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## About Our Front Cover

MW Reynold Smith Fajardo, our Grand Master in 1986-87, who retires from government service as architect of the CLAO, now PAO, was recipient of the Grand Lodge Gold Medal of Honor and Master of the reactivated Philippine Lodge of Research. He is generally recognized as the foremost Masonic historian in this jurisdiction. (Please see pp. 7-10 for a thumbnail sketch of this unassuming man and Mason with many accomplishments.)



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# LET'S BE MORE EAGER TO QUALIFY MEN FOR MASONRY

**I**t is unfortunate, indeed, that an undetermined number of members of the Craft have been, at least reportedly, involved in some scams or scandalous criminal acts. That these brethren are not of good standing in their respective Lodges cannot be used as an argument at all; for we ourselves have held, *"Once a Mason, always a Mason."*

As your Grand Master, then, I feel duty-bound to remind you, dear brethren, to pay close and careful attention to the investigative process when petitions are filed in your Lodges.

Let us seriously consider the following pointed paragraph by the late Ill. Bro. Albert Pike:

*We fear nothing from without. All our danger is from within. Masonry has stood the test of ages, and the waves of persecution which have beat against her have only established her on a surer foundation. Our strength depends on not only the quantity but the quality of our members. One unworthy member casts a blot of the whole Fraternity.*

Our concern, then, is not to take in members, but rather, to make Masons—good men made better through the influence of the genuine principles of Freemasonry;

men who faithfully discharge all their duties as Freemasons and who have keen interest in learning more about Freemasonry; men who so love Freemasonry that, come prosperity or come adversity, they adhere with unflinching tenacity to the ancient usages of the Craft.

Concededly, our gentle Fraternity has sown to the wind with indifferent, hurried and incomplete investigation of the qualifications of some who have knocked upon our doors for admission, and we now reap the whirlwind of our unconcerned apathy to that morality which is so characteristic of our Fraternity, which is supposed to be composed only of good moral men.

This being the case, let us be more eager to qualify men for Masonry because, as has been pointed out by Masonic leaders the world over, it is more prudent to deny undesirables and misfits admission to our Fraternity than to

reform them while dwelling in our midst.

One of those Masonic leaders is the late M.W. Bro. K.W. Aldridge. Before retiring as Grand Secretary, he wrote "*As I See It From Here*," which was published in the June 1996 edition of **The Journal** of the Grand Lodge of Quebec. To remind you to guard well the portals to Freemasonry, we are giving an adapted version of that article in this issue.

We are also giving you enlightening articles from your brethren here and abroad for your further Masonic education, as well as accounts of recent Masonic events in this and other jurisdictions for your further information.

Please be informed that your Grand Master and his party will be in the United States of America during the first three weeks of October. This is in line with our Grand Lodge's continuing internationalization or globalization program. As you may glean from our itinerary printed somewhere in this issue, we will be visiting the Grand Lodges of New York and California, as well as Blue Lodges and associations of Filipino Masons in various States. We feel confident that we will be able to further strengthen the cement of Masonic ties between our Grand Lodge and those American Grand Lodges and Blue Lodges and to establish closer ties with Filipino Masons in the US. We will let you know, through this publication, the results of our trip to the United States.

During our absence, assisted by the other Grand Lodge officers, R.W. Bro. Enrique L. Locsin, our Deputy Grand Master, will oversee the affairs of our Grand Lodge.

Please be informed, too, that we are reviving the Philippine Lodge

of Research, which was constituted in 1990 by virtue of Edict No. 109. M.W. Bro. Reynold S. Fajardo, PGM, was appointed Master of the Lodge. We will also let you know about the developments in this area.

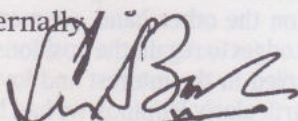
Since M.W. Bro. Fajardo, who is soon to retire from government service, was the recipient of the Grand Lodge Gold Medal of Honor during the Ancom in Tacloban, we decided to make him as the special feature of this issue. We fondly hope that many of the brethren will emulate his persistent interest in Masonic research.

Finally, I urge the Districts, the Lodges and our brethren to comply strictly with the measures designed to reduce the costs of mailing copies of issues of **The Cabletow**. To dramatize our real concern for the financial condition of **The Cabletow**, we are reprinting here the Circular I have already issued with regard to those measures.

Your faithful compliance with the said measures is another opportunity for you to give meaning to our motto, TOGETHER IS BETTER.

Together, brethren, let us make **The Cabletow** a "showcase" for Philippine Masonry in particular and for worldwide Masonry in general. Together, let us make all Freemasons who read it feel pride in their Freemasonry—to the extent that they would want to show it to their non-Masonic friends and use it to prove to them that "*Freemasonry is that good; so, let's talk about it!*"

Faternally,



LEON ANGEL P. BANEZ, JR.

Grand Master

# ON CHOOSING MASONIC LEADERS

**C**eleriter fugit tempus! Aye, time flies so fast that December this year, as well as April next year, will be with us sooner than we may expect. Hence, it is not too early for us to be seriously considering who among our brethren deserve to be elevated to elective positions at the Blue Lodge and Grand Lodge levels.

While the subsequent comments are about leadership in the constituent Lodge, they apply with equal, if not greater, force to leadership in the Grand Lodge, as well as in the Masonic District.

The elective positions in the Blue Lodge, particularly that of Worshipful Master, definitely, are positions of honor. But they are at the same time, especially in this day and age, positions that demand careful and concerted planning, contaminating enthusiasm, and hard and well-orchestrated work. Today, as we know very well, Philippine Masonic Lodges are beset by not a few problems. It is, therefore, the duty of all Worshipful Masters and their officers to lead their respective Lodges through these times that try Masons' souls.

If candidates for those elective offices are not prepared to sacrifice much and work hard for the Lodge in particular and for the Craft in general, they had better refrain from seeking election.

If, on the other hand, we members want our Lodges to regain the positions they once occupied in the interest and loyalties of men, particularly Filipinos, we had better gain a proper perspective; we had better sort

things out in the order of their importance.

Isn't it ridiculous that we require candidates to demonstrate *"the necessary proficiency in the preceding degree"* and force new Master Masons to memorize a set of questions and answers, and yet we do little or nothing to ensure proficiency where it really counts—in the East, in the West, in the South, as well as in the other elective positions?

Do we not feel embarrassed when we have to suffer through the opening, as well as the closing, of a Lodge in which the Master has to read the **Monitor** or to rely on a prompter because he himself is not *"duly and truly prepared, worthy and well qualified"* to wear the Master's hat? Don't we, brethren, have many Lodges in this shape?

It is high time, then, that we take closer look at some of the causes of the lack of proficiency in the East, West, South and other elective positions.

Many distinguished Masonic leaders the world over have put part of the blame on the practice of automatic ladder promotion of officers. The late M.W. Bro. Dwight L. Smith, Past Grand Master and Past Grand Secretary of the Grand Lodge of Indiana, called this practice *"the foolish custom"* and therefore a malpractice, precisely because it obliges us to elevate a brother to a higher position in the *"line"*, regardless of whether he has the necessary ritualistic proficiency and, more importantly, the most elementary qualities of leadership.

Stated M.W. Bro. Smith: *"If the practice of automatic ladder promotion of officers must be discarded in order to obtain the kind of leadership we should have, then by all means let us discard the foolish custom."*

M.W. Bro. Smith, moreover, strongly suggested that the so-called *"line"* of officers be shortened to enable men of ability to serve their Lodges without devoting six or seven precious years to minor offices. He rhetorically asked, *"Is not good leadership for one year more important than keeping a seat warm for six?"*

If we may be allowed, we want to cite the case of our beloved Past Grand Master and Past Sovereign Grand Commander, M.W. and Ill. Bro. Reynato S. Puno. His brethren deemed him so capable of leading Hiram Lodge No. 88 that they elevated him *"from the floor"* to the Oriental Chair. Expectedly, some conservative, fault-finding brethren of the Lodge adversely reacted to his election as Master, claiming, among other things, that it was his father's influence that was responsible for his election. But Bro. Rey proved them wrong. He rendered himself deserving of the honor the brethren had conferred upon him and worthy of the confidence they had reposed in him. Then he went on to reap singular honors not only for himself but for the Fraternity as well, so that not a few of the brethren fondly refer to him today as *"a Mason's Mason."*

We can, of course, cite other similar cases. But we deem the foregoing case sufficient to drive home the point that a brother who seeks election for Mastership must meet other requirements than simply serving as a Warden. Besides being sufficiently proficient in the rituals, a Master must have acquired enough knowledge of Masonic history, symbolism, philosophy, ethics, law and tradition; for, without any knowledge of these things, how can he *"set the Craft to work and give them good and wholesome instruction"*?

A Master must lead by example, too. Throughout his year in the East, he serves as an exemplar of enthusiasm for Freemasonry.

He serves as an exemplar of persistent search for further Masonic Light, precisely because he avidly studies the various aspects of Freemasonry. He is also a model of regular attendance in stated meetings and other Lodge functions. By so doing, he stimulates the brethren to be regular attenders, too, so that they will be periodically reminded that they should carry out, into the world around them, the lessons they are taught inside the Lodge hall.

A Master serves, furthermore, as a

model of democratic leadership. Possessed with imagination and vision, he plans and develops, together with his officers, a many-sided year-round program with some out-of-the-ordinary, special events, which involve not only the brethren and their families, but also members of appendant bodies and orders, and even non-Masons who are friends of Freemasonry.

In addition, he meets with his officers before every stated meeting to familiarize them with Lodge affairs and to preplan with them the meeting, so that, with their assistance, he will conduct it in a brisk and interesting manner, thereby leaving sufficient time for Masonic education and discussion. In this way, he will revive, if not enhance, the brethren's interest in attending stated meetings and other Lodge functions.

In short, together with his officers and with the guidance of the Past Masters, a Master creates within the Lodge an environment that makes Masonry worthwhile and satisfying in every member's life.

Finally, the brother who wears the Master's hat should not lose sight of the fact that he is referred to as *"Worshipful"* precisely because he must be a man who can command the respect not only of his Lodge brothers and their families, but of the people in the community as well. The Master of a Lodge, indeed, is the symbol of Freemasonry in his community. If intelligent people in the community look upon him with respect, esteem and admiration, his Lodge, expectedly, will reap a harvest of petitions from intelligent people.

Make no mistake. Men judge Freemasonry by the actions and non-actions of its members, but especially of its officers at all levels, in the affairs of our local and national communities. Perforce, then, we have to live our Freemasonry in daily life; we have to improve ourselves incessantly in Freemasonry; and we have to choose the leaders who can lead the craft of our Fraternity through the troubled waters of the remaining years of this century safely into the harbor of the next.—eF.R.eN

## TOGETHER IS BETTER

by MW Leon Angel P. Bañez, Jr.

It is a great joy and delight for me to see officers and members of the Craft and the Appendant Bodies and Orders dwelling together in peace and unity, working together not only to make Masonic conventions "showcases" for Masonry in our grand jurisdiction, but also to contribute to the progress of our local and national communities.

Like my worthy predecessors in the Grand East, I fondly hope that a greater number of Master Masons get actively involved in our Masonic Youth Organizations—the International Orders of DeMolay, Rainbow for Girls and Job's Daughters; for the more we help influence and guide the thinking of officers and members of these Masonic youth organizations into proper channels, the more likely they will get interested in joining the Craft and its Appendant Bodies.

If the different segments of our Masonic Family continue working together in unity and accomplishing things together, our Fraternity will become more vibrant and more vigorous. If, on the other

hand, we cannot practice Fellowship and Brotherly Love, as well as other Masonic principles, within our own house by working in close harmony with one another in our Masonic Family, it is ridiculous to think we will ever attract more members into the Craft and its Appendant Bodies and Orders.

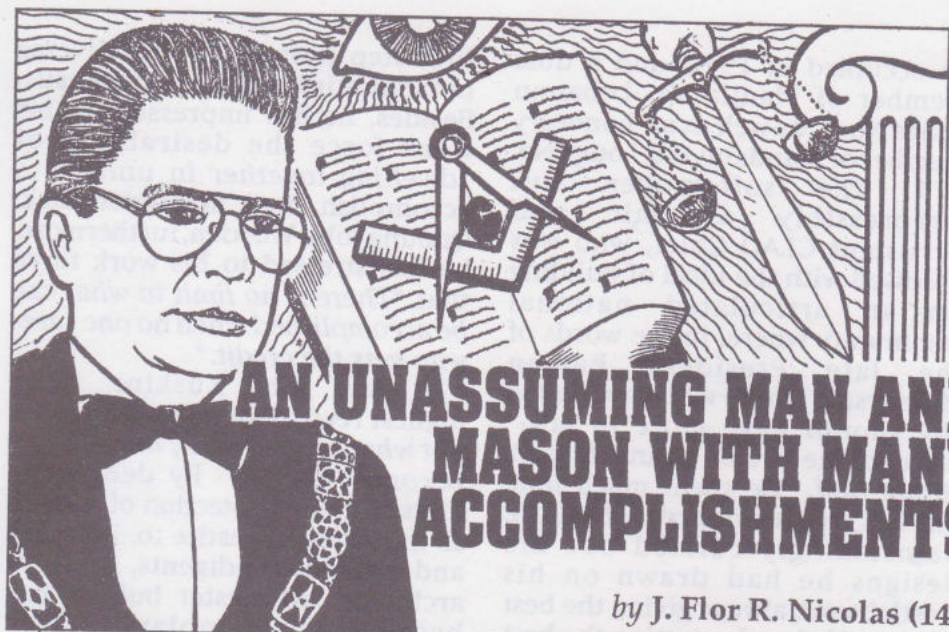
Let us, then, put into consistent practice Psalm 133, which is a song of fraternity, so that non-Masons will say of us what the non-Christians said of the first community of Christians, to wit, "See how they love one another!" Let us, in a word, show to the non-Masonic public that we know how to give substance and meaning to our current motto: "TOGETHER IS BETTER!"

### DID YOU KNOW...

*What is the significance of the Northeast Corner?*

Cornerstones are laid on the Northeast corner. Entered Apprentices stand in the Northeast corner of the Lodge. The point midway between the darkness of the North and the brilliance of the East was chosen by ancient builders as the point of beginning, a spot to mark a birth, the commencement of a new structure.

The symbolism of the Northeast corner in the Entered Apprentice degree is taken from this ancient practice of laying the cornerstone in the Northeast corner. He who stands there in the Lodge, "a just and upright Mason," is himself a cornerstone of the Lodge which will be. A Lodge is erected not only by, but upon, her sons. The Entered Apprentice of today is the veteran Mason and Lodge member of tomorrow.



## AN UNASSUMING MAN AND MASON WITH MANY ACCOMPLISHMENTS

by J. Flor R. Nicolas (148)

**T**he statement of the late American President Franklin D. Roosevelt, a Freemason, "*Happiness lies in the joy of achievement and the thrill of creative effort,*" aptly applies to the boy born on August 31, 1932 in Masantol, Pampanga, who: after attending early classrooms in his native town, enrolled at the University of the Philippines, where he obtained his LI.B. degree in 1955; was admitted to the bar in 1956 and immediately went into the practice of his chosen profession; the following year, however, joined the legal staff in the Court of Agrarian Relations (CAR), where he spent 14 years of committed public service before transferring to the Department of Justice as Special Assistant to the Secretary of Justice; and got a big break in December 1975 when President Ferdinand E. Marcos appointed him Chief of the Citizens Legal Assistance Office (CLAO), an arm of the Department of Justice, which was created to give life to the constitutional guarantee that free access shall not be denied to anyone by reason of poverty, and to insure that the poor shall enjoy equal protection under the law in their legal struggles vis-a-vis the wealthy and the mighty.

At the time of his appointment as Chief, the CLAO was relatively new and had a shaky existence because it had only 26 offices located in various regions of the country and an authorized force of less than 100 lawyers; the poor to whom it is mandated to extend legal assistance were not aware of its

existence; the judges did not feel its presence; and the Integrated Bar of the Philippines (IBP), the leadership of which lobbied to take over the CLAO's functions, established 70 Legal Aid Chapters.

But, initiated, passed and raised in 1971 in Quezon City Lodge No. 122, the Oriental Chair of which

he occupied in 1976, and a dual member of Manila-Mt. Lebanon Lodge No. 1, as well as an honorary member of Mandaluyong Lodge No. 277, the soft-spoken but irrepressibly dynamic and persistent CLAO Chief, who was obsessed with the ideal of building up an articulated national community where, in the words of the late President Ramon Magsaysay, *"those who have less in life should have more in law,"* learned the art of Grand Master Hiram Abif. He spent much time on his trestleboard; then he painstakingly carried out the designs he had drawn on his trestleboard, always giving the best of himself, thereby getting the best out of his subordinates, among whom, fortunately, there were no ruffians. To a great extent, he did a Hiram Abif. *"Without the sound of ax, hammer or any tool of iron,"* together with his work force, he built the CLAO, now PAO (Public Attorney's Office), into the respectable outfit that it is today: **the biggest law office in Asia**, with a work force of over a thousand lawyers and more than 200 offices located in the country's various centers of population. Now the PAO is heavily relied upon by judges for the early disposition of their cases. Now it is able, through its lawyers, to extend assistance to hundreds of thousands of poor citizens, who have become very much aware of its valued existence. Now it is working harmoniously with the IBP's Legal Aid Chapters. Today, in fine, the PAO is a permanent fixture in the country's legal landscape.

One key to this big achievement is the PAO Chief's manifest respect for the different ways that different people process information, which is an excellent

first step toward helping diverse personalities reach a consensus. Besides, he has impressed on his work force the desirability of *"dwelling together in unity"* to accomplish their mandated task. Quoting John Wooden, furthermore, he has stressed to his work force that *"There is no limit to what can be accomplished when no one cares who gets the credit."*

Said John Ruskin: *"The highest reward for a person's toil is not what he gets for it, but what he becomes by it."* By dedicating himself to the protection of, as well as the giving of justice to, innocent and righteous indigents, the PAO architect and master builder has become an exemplary public servant, an acknowledged legal luminary and an outstanding career executive.

In 1977, he underwent training for Career Executives at the Development Academy of the Philippines, thereby becoming a Career Executive Service Officer (CESO). Five years later he received the highest national award given to career executives: the **LINGKOD BAYAN AWARD**. The Career Executive Service Board conferred it on him in recognition of his *"outstanding and significant contributions to public service."*

Indeed, various organizations have given him over a hundred certificates of appreciation and recognition.

Upon invitation of the U.S. Government, he observed legal aid programs in the United States. He also underwent a training program on legal aid service in New Zealand.

In January 1986, President Marcos appointed him a CESO II. In December 1991, President Corazon C. Aquino promoted him to CESO I, which carries the rank of

Department Undersecretary. He took his oath of office as a CESO I before President Fidel V. Ramos.

In 1987, the Province of Pampanga gave him a Certificate of Recognition for Public Service, and in 1990 the *"Most Outstanding Kapangpangan in the Field of Law"* award.

Besides being a member of the IBP, he is the legal counsel of the Bureau Directors Association; member, Law Association for Asia and Western Pacific; thesis examination panelist, National Defense College of the Philippines; and member, Order of the Knights of Rizal.

He is a loving family man, too. He is married to the former Asuncion Villegas of Sto. Tomas, Batangas, with whom he has four children: Janet, Raymond, Noami and Clarence. He has instilled in his children's minds the value of sincerity, humility and discipline—the moral values that have brought him to the pinnacle of success in his work and in the Masonic Fraternity.

One who visits their home readily notices that an atmosphere of quiet majesty, friendliness and deep sense of belonging prevails therein.

On weekends, this loving family man whiles away his time playing with his grandchildren, who enliven the household with their mischievous antics. He gets along fine with them.

Sometimes he helps Sis. Siony, a Past Grand Royal Matron of the Grand Court of the Philippines, Order of the Amaranth, tend their orchid garden.

He has another family: the Masonic. His fervent and zealous enthusiasm for the Craft, the officers and members of which have come to regard him with much

esteem and high respect, cannot be adequately captured by the following catalog of his Masonic activities.

- Served as Grand Lodge Inspector, District (No. 9) Deputy Grand Master, and Junior Grand Lecturer.

- Chairman or member of many a Grand Lodge Committee.

- Junior Grand Warden, 1983-84; Senior Grand Warden, 1984-85; Deputy Grand Master, 1985-86; and Grand Master, 1986-87.

- Member of: Luzon Bodies, A&ASR; Luzon Chapter, RAM; and Royal Order of Scotland.

- Past Grand Royal Patron, Grand Court, Order of the Amaranth.

- 33° SGIG, Orient of Malate, Supreme Council, 33°, A & ASR.

- Long associated with **The Cabletow** and the **Far Eastern Freemason**, both of which he was editor-in-chief.

- Generally recognized as the foremost Masonic historian in this grand jurisdiction. Over a hundred articles written by him touching on Philippine Masonic history have been published in Masonic journals here and abroad.

- Author of **Historic Perceptions; Freemasonry and the Development of Filipino Nationalism**; and **Dimasalang: the Masonic Life of Dr. Jose Rizal**. He has authored other volumes on various Masonic subjects which remain unpublished.

- Co-author of **Kinship to Greatness and Votaries of Honor**.

- His dream is to come up with complete history of Philippine Masonry. In his capacity as President of the Centennial Movement Chapter of the Grand Lodge of the Philippines, he will

come out with a book on the history of Philippine Masonry, to be published by our incoming Grand Master.

- This Masonic researcher and historian was given the "Most Outstanding Mason in the Field of Public Service" award by the Grand Lodge of the Philippines in 1992, and the "Legion of Honor" award by the Supreme Council, Order of DeMolay.

- In the Ancom of our Grand Lodge at Tacloban City in April, this year, he was the recipient of the **GRAND LODGE GOLD MEDAL OF HONOR**. (It is partly for this reason that we are featuring him in this issue.)

- During his term as Grand Master, he constituted five Lodges and granted dispensation for the formation of three Lodges. He issued one edict, which authorizes the publication of a booklet entitled "Masonic Record," where the Brethren may record their membership in Blue Lodge and other Masonic organizations, the positions they have held in these organizations, and their visitations to Lodges other than their own. It also authorizes the issuance of Masonic Travelers Certificates to those who visit the required number of Lodges. In addition, in anticipation of the celebration of the Diamond Jubilee of our Grand Lodge, he started two projects: the issuance of commemorative car plates with a Masonic motif and the issuance of a commemorative stamp with a Masonic design by the Bureau of Post.

He had other accomplishments as Grand Master, but they need not be mentioned

here anymore.

What should be mentioned is the fact that this unassuming man and Mason with many accomplishments was Charter Master of the Philippine Lodge of Research, which was constituted in 1990 by M.W. Bro. Juan C. Nabong, Jr. by virtue of Edict No. 109. Due to certain constraints, however, the Lodge remained dormant. But now that he has retired from active government service, he will have ample time to devote to the Philippine Lodge of Research, which M.W. Bro. Leon Angel P. Bañez, Jr., Grand Master, has reactivated. A new office beside that of the Grand Secretary and Grand Treasurer has been constructed. It is awaiting occupancy by the Master of the Philippine Lodge of Research, **M.W. BRO. REYNOLD SMITH FAJARDO, PGM**—my idol, mentor, consultant, Brother and friend rolled into one.

**Postscript:** Not a few of your Brethren, including my humble self, Most Worshipful Brother, are awaiting the rap of your gavel. With your quiet but irrepressibly dynamic leadership, the flame and joy and the love of Masonic research and study, decidedly, will be rekindled among our Brethren. As M.W. Bro. Nabong stated, "*There is no dearth of Masonic researchers, historians, or writers in this Grand Jurisdiction! The vault of research still remains greatly unopened.*" We look forward to working with you in the Philippine Lodge of Research, which we know you will build up into a respectable, magnificent outfit the way you did with the CLAO, now the PAO.

# AS I SEE IT FROM HERE

by M.W. Bro. K.W. Aldridge, PGM & PGS

**W**henever we have the opportunity to stand awe-inspired before a great structure that has graced some venue since time immemorial, we often forget that the material used to construct the structure in the first place was often considered rubble or stumbling blocks by the contemporaries of the period. Such a structure is Melrose Abbey in Scotland—one of the most celebrated handiworks of the early masons in Scotland. What visiting Freemasons find so captivating is the prominence of Masonic markings left by the operative masons to show their pride in the structure and their part in building it. These workers were able to bring rude material from its place of discovery to the building site there to be transformed from the rough and irregular to the smooth and regular. So proud were they of their efforts that they left behind their personal identifying marks tooled into the material for future generations to view and appreciate the magnificence of the work.

## Check the Material

The analogy of rude material and a postulant to the fraternity of Freemasons is one most masons have come to know as the very foundation of the institution. There has always been an availability of rude material and it is the responsibility of the craftsman to ensure that the rude material is not flawed so that it fails either in the reshaping process or later when it becomes an integral part of the structure. Failure during the reshaping process is time consuming and a waste of valuable resources, while failure of an integral part of the structure has the potential to cause a collapse of the entire structure. Once the rude material is brought to the building site, very judicious selection must be made to ensure sufficient quality, upon which to build and upon which the integrity of the structure will depend.

proceedings of various jurisdictions there is a disturbing thread that appears to weave its way through many of them. There is a higher incidence of Masonic trials than that which may be considered normal for an institution professing to be so selective in accepting petitions. In many cases the type of activity that gives rise to the trial is such that the integrity of the Masonic structure may be at stake. Murder, rape, child molestation, armed robbery, wife beating, fraud and forgery are no longer uncommon charges giving rise to Masonic trials. What has happened to our selection procedures? Have we lowered our standards or have we been looking elsewhere when we should have been scrutinizing and examining the rude material brought to our building site?

## Who Is Checking the Checker?

There is no question that organizationally, we have not lowered our standards. The same

## Times Are Changing

From a perusal of Grand Lodge

may not be said for standards adopted by certain jurisdictions at the Grand Lodge level. How can we not expect some unsuitable material to find its way into our structure when we have situations where 400 or more candidates are initiated at the same time, as happened recently, and on instructions from a Grand Lodge? Who but the Almighty could possibly determine the quality in such a large quantity of rude material? Why would we even want to consider dumping unselected material into our structure—unless we are preoccupied with the moment and not the future?

The reasons, and there are doubtless many reasons offered, must be due to an over-reaction to diminishing membership. The fact is that 400 petitioners do not *ipso facto* enhance lodge membership. In fact, petitioning any Grand Lodge does not of itself make a petitioner a member. The right of membership must be done by the suffrages of a lodge. It is the lodge and the lodge alone which will decide who will or will not be a member. There must never be external constraint on a lodge to accept or reject individuals to lodge membership. Anything less removes Freemasonry from a fraternity to simply another organization dictated and directed by an autocratic hierarchy. No Grand Lodge officer of any rank has the right to dictate to a lodge who shall or shall not be a member of that lodge, except in the case of a member currently under suspension from a regular lodge. In such a case Grand Lodge has a right and a responsibility to ensure that the suspended member is not accepted into another lodge until such time as the offending member

is restored by the will of the lodge from which he was suspended.

### **The Structure Is Shaky But Not Ready to Crumble**

I become disturbed from time to time when I see the eroding of quality in leadership at the level of a Grand Lodge. Yet, I am well aware that a Grand Lodge can only reflect the quality of its constituent lodges. If there is poor quality in the lodge, poor quality at the Grand Lodge level cannot be avoided. It is inescapable—quality in lodges cannot be improved without proper scrutiny of the rude material brought to our lodge doors.

We need make no apology to anyone who would offer himself for membership. The accepted candidate will prize his membership more highly if he is aware that all his lodge brothers have passed the quality tests as he has done. An accepted candidate will have a low regard for his membership if he has not been investigated to reveal serious flaws he knows he possesses. He will assume all his lodge brothers have equally serious character flaws. Improper screening of rude material is a serious affront to all well-meaning masons who find themselves devoting their labor to building Freemasonry.

Therefore, Brother, when in the course of your Masonic career you are called upon to investigate and report on the character of a potential member, you should accept this as one of the most important acts you may ever be called upon to perform for Freemasonry. You may have the future of a great builder or an unsavory ruffian on your hands. You may be furthering Freemasonry or providing opportunity for discrediting it. You may find it so

easy to just sign the necessary forms and vouch that the prospective candidate is well suited for Freemasonry. But you may not find it so easy if at some future time you sit as a witness in a Masonic trial where great discredit has been brought to a lodge and Freemasonry from a candidate you did not investigate properly or thoroughly. You would be equal to being the perpetrator of the crime because you had the first opportunity to

prevent any Masonic connection.

### Concluding Statement

*Guard well the portals to Freemasonry by ensuring that the inspection of rude material is performed correctly. There are no parallels between Melrose Abbey and Melrose Place!*

—ADAPTED FROM THE ORIGINAL ARTICLE  
PUBLISHED IN THE JUNE 1996 ISSUE OF THE  
JOURNAL OF THE GRAND LODGE OF QUEBEC.

**F**rom the moment we first stood in the Northeast corner of the Lodge as Entered Apprentice Masons, we have been taught that it is necessary that there should be *"wisdom to contrive, strength to support and beauty to adorn all great and important undertakings."* These are the three great supports of Masonry.

We know wisdom is represented by the East and the Master of the Lodge and is symbolized by the Doric column as it combines the beauty of the Corinthian with the strength of the Doric. Solomon is represented in speculative Masonry as the type or representative of wisdom due to the character given him in the First Book of Kings (Chapter 4:30-32): *"Solomon's wisdom excelled the wisdom of all the children of the east country and all the wisdom of Egypt, for he was wiser than all men; than Ethan the Ezrahite and Heman and Chacol and Darda, the sons of Mahol and his fame was in all the nations round about."*

Strength is represented in the symbolic Lodge by the Senior Warden and the Doric column as it is the most massive column in all the orders of architecture. Hiram of Tyre becomes the archetype for strength because of the assistance

he rendered by providing the men and materials needed for constructing the temple.

Beauty, we are told, is represented by the Junior Warden as he symbolizes the meridian sun, *"the most beautiful object in the heavens,"* and by the Corinthian column as it is the most beautiful of the ancient orders of architecture. The archetype becomes Hiram Abif, the widow's son, due to the great debt owed him for his skill in decorating the temple.

The understanding of the three great supports of Masonry is essential to the lectures of the symbolic Lodge and is repeated in each of the degrees. This repetition is done to impress upon us the importance of these attributes, but is there a deeper meaning?

We can extrapolate from our experience that in a "Blue Lodge" the Master, Senior and Junior Wardens are the triumvirate powers that must always be present to

# WISDOM. STRENGTH AND BEAUTY

by VW Roberto Q. Pagotan, SGL

operate the Lodge and that the Master "thinks," the Senior Warden "acts" and the Junior Warden "keeps the peace and harmony."

These duties are spelled out in the powers given each of the officers by the constitution and by-laws of the Grand Lodge, whereby the Master is the undisputed ruler of his Lodge and subject only to Masonic rules and regulations and the Grand Master or Grand Lodge, and he rules and governs with absolute authority reflecting the wisdom which shines from the "Volume of Sacred Law" placed upon the Masonic altar.

The Junior Warden takes charge of the Craft during refreshments and during Masonic trials where he acts as the Lodge prosecutor. He governs the festivities of the Lodge when it is free from labor, so that the preservation of harmony and order may be secured, thus creating the beauty of the Masonic society.

The jewels worn by the principal officers in the Lodge and their stations in the Lodge illustrate wisdom, strength and beauty. The square of morality in the East, the level of equality in the West and the plumb of rectitude in the South, denote the close relationships of this triangle of leadership. However, if we again look more closely, we find even more that the mystery unfolds.

The ancients who began this system knew that the strongest structural design was based on the triangle. It has the greatest of strength due to the sum of its three sides. They were also deeply aware of its mystical powers from the number three.

By placing this perspective in our symbolic Lodge, we see the Master, Senior and Junior Wardens

as one unit; each is supported by the others in their respective duties. It is essential that they react and interact with one another constantly as friends and brothers linked together by their commitment to the Lodge and their offices. They are not separate, but a trinity of leadership, and this brings us to the final esoteric understanding of wisdom, strength and beauty; for if we search the words themselves, we see a pattern form which is quite unexpected and uniquely spiritual.

The Hebrew word DABAR means wisdom, the Hebrew word OZ means strength, and the Hebrew word GOMER means beauty.

The Hebrews gave great significance not only to their words but also to the letters that formed them.

If we take the first letter of each of the foregoing words, we find that the Hebrew letter "D" in DABAR, corresponding to the fourth letter of the western alphabet, (Hebrew letter graphic of the letter Dalet) signifies the door of life. The representation of this in its original hieroglyph was probably graphic of a simple rectangle, as a door frame and typified by the Greeks as the opening of a tent in the DELTA illustration (graphic of the letter DELTA).

The letter "O" from OZ corresponds with the fifteenth letter of the (western) alphabet and was called by the Hebrews and the Phoenicians "AYN," that is "eye" and was illustrated in the primitive form of the Phoenician letter as a rough picture of an eye or a circle with a dot in the center. The Hebrew letter (graphic of the Hebrew letter Ayin) represents "O" and is the hieroglyph of a plant (one might conjecture a sprig of acacia, owing to its abundance in that area) as well

as at times, the circle of an eye.

The letter "G" in the Hebrew word GOMER corresponds to the 7th letter of (our western) alphabet and is associated with the third sacred name of God in Hebrew, "GHADOL" or in Latin, "magnus" or mighty.

If we take the words Wisdom, Strength and Beauty in Hebrew and use the first letter of each we have:

|   |   |       |   |          |
|---|---|-------|---|----------|
| D | = | DABAR | = | WISDOM   |
| O | = | OZ    | = | STRENGTH |
| G | = | GOMER | = | BEAUTY   |

If we look closely we can see how "*Masonry conceals her secrets from those not yet ready to receive them*" for by reversing the order of the letters, we find the name of the Supreme Architect of the Universe.

It is a "*singular coincidence and worthy of thought*" that this should occur and presents almost the reason that can reconcile a Freemason to use the initial "G" in its conspicuous suspension in the East of the Lodge.

We have now unearthed the true understanding of the metaphorical supports of Freemasonry, represented by the Hebrew letters signifying the "three names of God," the "all seeing eye" or evergreen sprig (sprig of acacia, if you will) and the "door to life." They represent the Deity Himself and to truly succeed in our labors in the Lodge and also when in the world, we must have His wisdom to contrive, His strength to support us and His beauty to enable us to adorn all great and important undertakings.

## The SQUARE & COMPASSES ON THE SACRED BOOK

(THIS IS A TRANSLATED, ADAPTED VERSION OF THE ORIGINAL ARTICLE IN SPANISH PUBLISHED IN THE MAIDEN ISSUE OF *FRATERNIDAD*, OFFICIAL PUBLICATION OF THE GRAND LODGE OF PANAMA.)

**W**hy is it that, at the start of the labors of the Lodge, the Master of Ceremonies (usually the Senior Deacon) carefully opens the Sacred book on the Altar, which is at the center of the Lodge, and then with equal care places the Square and Compasses on the Sacred Book? Are we really aware of the symbolic significance of this ceremony? Why are the Sacred Book, Square and Compasses considered the three great Lights of Masonry?

### Terms Defined

The *Sacred Book* or the *Volume of the Sacred Law*, as we know very well, could be the Bible, the Koran, the Talmud, or the book held holy by a certain people. It contains the philosophical and moral concepts of

the human conscience, as well as spiritual expressions, which the sages of antiquity, in their search for the liberation of the spirit, had formulated and handed down to humanity to serve as guide, as way, as example.

The *Sacred book*, in short, represents tradition, the experience and wisdom of the past; it is a nexus between the past and the present.

The *Square* is a geometric instrument, with the form of a rectangular triangle, which serves to determine exact angles. Since time immemorial it has been used by architects and builders for proving that the various parts of a building are, or remain, well conditioned, i.e.,

in agreement with the laws of Nature and equilibrium.

The Compasses is another geometric instrument that serves to draw circles or to measure angles.

The Sacred Book, Square and Compasses are, according to the Lecture of the Entered Apprentice Degree, the furniture of every regular Lodge. Says the Lecture: *The Holy Bible is dedicated to God, it being His inestimable gift to man as the rule and guide of his faith, and upon it all regular Masons have been obligated; the Square to the Master because it is the proper Masonic emblem of his office; and the Compasses to the Craft, for, by due attention to its use, we are taught to circumscribe our desires and keep our passions within due bounds toward all mankind.*

### **The Mason Should Be Avid Student of the Sacred Book**

A Mason who regularly attends Lodge meetings is continually reminded that he has been charged to regard the Sacred Book, or the Volume of the Sacred Law, as the great light of his profession; to consider it as the unerring standard of truth and justice; and to regulate his actions by the divine precepts it contains. Seeing the open Sacred Book on the Altar, the regular attender in Lodge meetings is continually reminded to discharge faithfully the obligations he took at the Altar. Toward the end of the meeting, he is reminded, through the WM's prayer, to *"practice out of the Lodge those great moral duties which are inculcated in it, and with reverence study and obey the laws which Thou hast given us in Thy Holy Word."*

A true Mason, then, is an avid student of the Sacred Book.

### **A Symbolic Interpretation of the Square & Compasses on the Sacred Book**

*What signifies the placement of the three great Lights of Masonry, viz., the Sacred Book, Square & Compasses, on the Altar at the center of the Lodge?*

It signifies that wisdom ought to be distributed equally among the Brethren of the Lodge.

*Why is it that in many grand jurisdictions, including ours, the Bible is opened in the first degree on Psalm 133?*

Psalm 133 is a song of brotherly concord or fraternity. When opened on this passage, the Bible serves as a reminder to the brethren that they consistently practice Brotherly Love, including refraining from bringing into the Lodge nothing offensive or defensive whereby its peace and harmony might be disturbed.

*Why is the Compasses, which is opened in an angle of 60 degrees and the ends of which are pointed toward the Senior and Junior Wardens and the center toward the Worshipful Master, placed beneath the Square?*

This position of the Square over the Compasses, according to many Masonic scholars, indicates the mastery of Heaven over the Earth, of the East over the West. It may also indicate the domination of matter, in which the passions are enchained and engendered, by reason or concrete and rational intelligence, of which the Square is a symbol. Since matter tends to dominate or rule the spirit, the Freemason must make optimal use of his reason or concrete and rational intelligence to liberate the spirit from domination by matter. The direction of the ends of the

Compasses, according to those scholars, indicates the direction of the three lights of the Lodge, namely, the Worshipful Master, the Senior and Junior Wardens, who are also the Lodge's pillars of Wisdom, Strength and Beauty, respectively, because it is necessary, as we have been informed, that there be Wisdom to contrive, Strength to support and Beauty to adorn all great and important undertakings.

*Why do the Square and Compasses constitute the Masonic shield or coat of arms?*

The Square is the proper Masonic emblem of the office of the Worshipful Master, who represents in the Lodge the pillar of the Wisdom, because he ought to be the most righteous and most just among the craftsmen. In this case, the Square, which symbolizes reason, directs the refining of the rough ashlar, i.e., the formation of the individual.

By wearing the Square, the Worshipful Master imparts his equity or justice, as well as his wisdom, equally to all the Brethren. The Square, therefore, may be taken as an emblem of the stability of the physical laws. It is the symbol of the separation of the Spirit from Matter.

Now, the Square is formed by the horizontal and the vertical. The horizontal, which is determined by the Level, symbolizes equality; the vertical, which is determined by a string attached to a Plumb, symbolizes freedom because this is the direction which is followed by every body that is left free in space. Equality and freedom, therefore, are united and co-related in the Square. Hence, the Square is the symbol of the Fraternity.

Besides, the right angle of the Square symbolizes struggle,

contrasts, oppositions. It teaches us to give norms to our acts, to correct our actions, and to so harmonize them as to be just. In brief, it induces us to fulfill our duties to our fellowmen, especially our brethren. Hence, it is a proper norm for Apprentices in particular.

The Compasses marks the Infinite. It determines the path in which we Freemasons ought to direct our studies and investigations. It symbolizes the unity, origin and cause of all things. It represents moderation in our acts. It is an emblem of perfection or of virtue. With its feet opened it represents the activity of man, toward labor, toward all forces, both material and spiritual, which create in action.

The Compasses is the symbol of the comprehensive and comparative faculty of the mind that leads to study. Together with the Square, the Compasses ought to dominate the objective world by means of an understanding of the superior reality.

The Square and the Compasses resting on the open Sacred Book on the Altar assume deep significance. The Square symbolizes the rectitude to which every Freemason ought to subject his actions, as well as the virtue which ought to adorn his heart. The Compasses represents justice, with which we must measure the acts of all men; it reminds us of our duty to be just and fair to every man.

The Square and Compasses in combination on the Sacred book, in addition, may represent humanity; they are the base and guide of Masonic teachings. They are the means that regular the teachings of our Fraternity and the indicators of our path toward perfection and virtue.

## Conclusion

We can say, in fine, that Masonry is a great society of moral and intellectual perfecting, and that we who belong to this great society must be stimulated to relentlessly search for and courageously defend truth and are obliged, more than anyone else, to use the Square and Compasses in all our acts. Thus, with the Compasses we must measure with justice all the acts of men, and with the Square adjust our actions to rectitude and to the practice of the virtues. Aware of our duties, we should so labor as to attain our Masonic and profane excellence.

We may achieve happiness only

by taking our steps through the regularity of the Compasses, i.e., by extracting from Nature her wisdom, which we may use as guide in every one of our actions.

Yes, brethren, we must demonstrate to all and sundry that we have succeeded in detaching ourselves from earthly things and that we only desire to be united with our respective spirits in our eagerness to reach perfection. We can do this *if and when we always keep ourselves, as on the day of our initiation into Masonry, between the Square and the Compasses*. Let us, then, commit ourselves to this all-important task.

—eF.R.eN

**W**e Freemasons are under strict obligation to build out of the materials at our disposal a character worthy of the Fraternity whose confidence and fellowship we enjoy. We are under strict obligation to commit ourselves to the sublime task of progressively developing ourselves from "rough ashlar" taken from the quarry of the profane society to "perfect ashlar" ably and willingly exerting the talents wherewith the GAOTU has blessed us, as well to His glory as the welfare of our fellow-creatures, so that when our trembling souls shall stand naked and alone before the Great White Throne, there to receive judgment for the deeds done while in the body, it will be our portion to hear from Him who sitteth as the Judge Supreme the welcome words, "Well done, good and faithful servants; enter ye into the joy of your Lord."

## USING VISUAL SYMBOLS IN THE LODGE HALL FOR BUILDING OUR PERSONAL EDIFICES

by V.W. Bro. B.J. Torres, PAGS

That scenario will come to pass if we adhere strictly to the virtues and moral values represented by the ornaments, furniture, jewels and implements of the Craft so visibly displayed inside the Lodge hall.

To be able to put all these rich materials inside the Lodge hall into optimal use, we must first learn and inculcate deeply in our hearts

and minds their individual symbolism.

Let us consider this statement of Albert Pike, one of the eminent Masonic philosophers and scholars: "He who desires to understand the harmonious and beautiful proportions of Freemasonry must read, study, reflect, digest and discriminate. The true Mason is an ardent seeker

after knowledge, and he knows that books and the antique symbols of Masonry are vessels which come down to us full-freighted with the intellectual riches of the past..."

Indeed, as was aptly expressed by **The California Mason**, "No institution has more to offer any man than the light which he attains in Freemasonry. The joy of the Eternal which rests in a man's heart is that source of wisdom which comes from the practice of the teaching of such morals as are inculcated in the minds of the members of our Order."

Considering that the eye first observes before the mind can conceive and move toward analysis and speculation, our ancient brethren thought it very expedient to decorate the interior of the Lodge hall with various articles in order to inculcate in the minds and hearts of the brethren the basic principles and teachings of Freemasonry through their symbolism. In other words, they decorated the Lodge hall in such a way as to establish an atmosphere of mysticism and spiritual contemplation.

Sitting amongst our Brethren in the Lodge surrounded by its characteristic symbols, we should inevitably feel inside us the need for spiritual uplift or the impulse to seek and find a vast field of meditation opened in front of us calling for a very rewarding research; for everything visibly displayed in the Lodge hall is vested with a deep moral significance, which we in turn can apply usefully in our private lives.

Decidedly, the principal tenets of our Fraternity, namely, Brotherly Love, Relief and Truth, as well as the moral values we can draw from the visual symbols in

the Lodge hall, are of great value and can constitute a firm guide in the development of a humane, kind and just personality.

### Ornaments of a Lodge

The ornaments of a Lodge are, as we learn from the Lecture of the Entered Apprentice Degree, the *Mosaic Pavement*, the *Indented Tessel* and the *Blazing Star*.

Traditionally, as we were informed, the Mosaic Pavement on the floor of the Lodge is a representation of the ground floor of King Solomon's Temple. But this interpretation is of a later vintage. Actually, we can trace the origin of the Mosaic Pavement back to the era of the operative masons, who first drew parallel lines on the floor of their workshed or work lodge (the actual origin of the present Lodge) and crossed them with sets of horizontal lines, thereby forming a grid on which they made scaled designs that they needed for constructing edifices.

Symbolically, the Mosaic Pavement with its alternate squares of black and white reminds us Freemasons of the quick recurrence of pleasure and pain, of joy and sorrow, and of the interchanged play of sunshine and shadow to which we are subjected in our mortal life on this planet. The white squares symbolize happiness and virtue while the black ones signify vices, misery and distress. Their equal distribution implies that they are also equally spread over our planet.

Let us, at this juncture, consider the following statement in one of the great orations of MW Bro. Rafael Palma, our Grand Master in 1920:

*Human life could not be better symbolized than by the Masonic*

pavement which covers the floor of our Temples and is emblematic of how checkered our existence is with good and evil, grief and joy, suffering and happiness. The work of the Mason cannot be symbolized better than by our wisdom and degree of skill, and however charitable our feelings towards our Brethren and fellows, we never attain perfection. The temple at which we are building is ourselves. The materials which we have to polish, adjust and fit into places are passions and vices. There are, unfortunately, too many racial, religious and political prejudices which blind our intellect and prevent the heart from recognizing the truth, cementing brotherly love, relieving distress. We have to rid ourselves of these prejudices. Masonry demands of each individual an open mind, quick sympathy, and disinterested charity, because only with these quoins and ashlars is it possible for us to construct the temple dedicated to the Fatherhood of God and the Brotherhood of Man, which are the strength and secret of our union.

The Indented Tessel is, as we were also informed, "a representation of the beautiful tessellated border or skirting which surrounded the pavement." It symbolizes the manifold blessings and comforts which surround us. Since it skirts the pavement, it also denotes the planets in their revolution in space, which traces a beautiful skirt work around the sun.

The Indented Tessel is made out of alternate white and black triangles, the white ones having their bases pointing inwards with their tops outwards and the black

ones pointing to the opposite direction. The black triangles symbolize the forces of evil attacking but being held in check by the white ones, the forces of good.

The *Blazing Star* (which should be located in the center of the Lodge where rests the Altar) alludes to the Sun, that great luminary of nature which diffuses light and knowledge to mankind with its benign radiance. The *Blazing Star* was referred to by William Preston, a great Masonic scholar of the 18th century, as the lively elements of the omnipresence of God, who superintends with love and benevolence the glorious works of His Creation, which we should view with reverence and admiration and which should inspire us with the most exalted ideas of the perfections of our divine Creator, whose Providence we must faithfully rely upon.

### Furniture of a Lodge

Every regular Lodge is furnished with the *Volume of the Sacred Law* (the *Bible* for Christians, the *Koran* for Moslems, or the *Holy Book* which, for any other people, reveals the *Will of God*), the *Square* and the *Compasses*.

States the Lecture of the Entered Apprentice Degree: "*The Holy Bible is dedicated to God, it being His inestimable gift to man as the rule and guide of his faith, and upon it all regular Masons have been obligated.*"

We cannot open a Lodge without the *Volume of the Sacred Law*. When opened on the Altar, it serves as a reminder for us to regulate our actions by the divine precepts it contains, including the

important duties we owe to God, our neighbor, and ourselves.

Correlatively, the *Square*, which is dedicated to the Worshipful Master since it is the proper Masonic emblem of his office, is the chief test of merit that prompts us to observe *"such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert the talents wherewith God has blest you, as well to His glory as the welfare of your fellow-creatures,"* as well as to exhibit an equally poised behavior towards our neighbor, specifically *"by rendering him every kind office which justice or mercy may require; by relieving his distresses and soothing his afflictions; and by doing unto him as, in similar cases, you would that he should do unto you."*

The *Square*, in short, symbolizes an individual's uprightness; it teaches that men should reciprocally deal with one another with sincerity and transparency or in a plain and straightforward manner.

Chinese texts attest to the fact that the Chinese used the Square in this sense as early as the 24th century B.C. Moreover, a drawing of 1500 B.C. discovered at Thebes in Egypt—a golden draftsman's "square" placed in the tomb of Tut-Ankh-Amen—shows that operative masons used the instrument in like sense. In addition, a representation of the 18th century shows the Square with arms of unequal length, thus looking more like the Greek letter "*gamma*," which may stand for Geometry, the mother of all sciences.

For us Speculative Masons, the Square signifies that we should construct our spiritual beings on justice and morality. It also refers to "*matter*", which is a manifestation of the creative forces of the Almighty Architect, who has implanted a spark of the Divine in man's material body.

The *Compasses* reminds us that we must circumscribe our desires and keep our passions within due bounds toward all mankind. It also refers to the sphere of God's inspiration in the creation of the Universe when He traced its bounds with the aid of His *Compasses*, alluding, in a much smaller scale, to the spiritual in man, the center of His creation.

The *Compasses* is also especially appropriated to the Grand Master as an emblem of his dignity as the ruler of the Craft.

With the aid of the *Compasses* we may draw a circle—a perfect geometrical figure, one without beginning or end; hence, the symbol of eternity.

### A Final Remark

There is no need for this writer to discuss other significant items in the Lodge, such as the Jewels, both immovable and movable, and the Implements or Working Tools because our **Monitor** very clearly explains their symbolisms. But he fondly hopes that all of us, officers and members of the Craft, will optimally use them, too, for building our respective personal edifices.

REFERENCES: HAMMOND, W.E., **WHAT MASONRY MEANS**; MACKEY, A.G., **SYMBOLISM OF FREEMASONRY**; MONITOR; PETERSON, W.C., **A MASONIC PRIMER**.

*"They received wages in the Middle Chamber of King Solomon's Temple...."*

by V.W. Bro. Conrado V. Sanga, PDDGM

**T**he wages which our ancient brethren received in the Middle Chamber for their labors in building King Solomon's Temple consisted mainly of corn, wine and oil. As Speculative Masons, we do not receive such wages. We use them in the Lodge as symbols, in the dedication, constitution and consecration of a new Lodge and the laying of the cornerstone.

But why did our ancient brethren receive their wages in the form of corn, wine and oil?

In answer, let us refer to several passages of the Bible. In II Chronicles we read, *"The children of Israel brought in abundance the first fruits of corn, wine and oil."* In Deuteronomy, likewise, we read that the *"nation of fierce countenance"* that is to destroy the people *"shall not leave thee either corn, wine and oil."* Nehemiah, moreover, tells of a great Chamber where aforetime they laid the meat offerings, the frankincense and the vessels, and the tithe of the corn, the new wine and the oil. Later he says, *"(they) then brought all Judah the tithe (taxes) of the corn, and the new wine, and the oil into the treasuries."*

Corn, wine and oil, then, were the most important products of eastern countries; they were equated as the people's wealth and esteemed as the supports of life, as well as the means of refreshment. They were treasured by David; in fact, he enumerated them, together

## CORN, WINE AND OIL

with the manna, as blessings that they enjoyed. In Psalm 15, CIV, he refers to *"wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."*

There are many other references in the Bible pointing to corn, wine and oil as forms of taxes, money tithes for religious purposes, wealth and refreshment.

In ancient times, the grapes in the vineyard, the olives in the groves and the grain of the fields were not only measured as wealth, but were also used as mediums of exchange—as money, as we know it now. They were also used as measures of trade.

Clearly, then, our ancient brethren received their wages in the form of corn, wine and oil; these were practical rewards for their labors.

The Jews in Palestine considered the oil pressed from the olive as necessary and important. Hence, they used it as a valuable part of religious rites, in which they offered to the Most High things of great value to them as testimony of their love and adoration of the Most High.

The Jews used oil not only as food, but for lighting purposes as well. They used oil, when mixed with perfume, in the ceremonies of anointment and in preparation for ceremonial appearances. The

*"precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to his garments,"* which is mentioned in Psalm 133, which in turn is recited during the perambulation in the Entered Apprentice Degree, undoubtedly was olive oil—olive oil mixed with galvanum, frankincense, spices as myrrh, cinnamon.... The expression *"soothing oil"* alludes to the fact that oil was used as medicine, too.

The laborers employed in the processing of oil most probably pressed the olive between circular stones or gently pounded the olive by mortar. When processed by hand, the oil produced was said to be of finer quality.

States Exodus, 27-20: *"And thou shalt command the children of Israel that they bring pure olive oil beaten for the light, to cause the lamp to burn always."*

Did you know that the corn of the Bible is not necessarily the corn as we know it today? The *"corn"* may be translated, for better understanding, as *"grain."* In the Old Testament days, the *"grains"* were barley and wheat, as well as other grains the Hebrews cultivated. (The corn we know today was unknown to the ancients, although they might have had a grain similar to the Indian *"maize"*, which probably evolved to the present-day corn.)

Did you know, moreover, that the Hebrew *shibboleth* symbolizes both an ear of corn and waterfall or plenty (or wealth)? In this connection, then, it is much better to use waterfall, which carries both the translation of the word *shibboleth* and the meaning of the ear of corn, i.e., plenty, than to use water ford, which signifies scarcity of water.

Wine was considered to be of less importance than corn and oil. But vineyards were highly prized as wealth and as comfort. The pleasant shade of the *"vine and fig tree"* was part and parcel of hospitality. Why, lookouts were even posted in a watchtower or elevated hut to see to it that neither thieves nor beasts take the vineyard owner's ripening wealth.

Fermented wine in the Old Testament was usually red. White wine was of a later vintage.

Corn, wine and oil came to be necessary and important ingredients in Masonic ceremonies of dedication, constitution and consecration of a new Lodge.

As we learn from the Lecture of the Entered Apprentice Degree, *"Lodges were anciently dedicated to King Solomon as it is said that he was our first Most Excellent Grand Master. Lodges at present time are dedicated to Sts. John the Baptist and John the Evangelist, who were two eminent patrons of Masonry."* And our Monitor continues, *"and since their time there is, or should be, represented in every regular Lodge a certain point within a circle.... This circle is supported by two perpendicular parallel lines, representing St. John the Baptist and St. John Evangelist, and on its top rest the Holy Writings."*

This symbol, the point within the circle, which in turn is supported by two perpendicular parallel lines representing the two Sts. John is an old one. The feast of St. John the Baptist and that of St. John the Evangelist, June 24 and December 27, respectively, were, to our ancient brethren, closely related to the summer and the winter solstices. Both lines and dates represented the position of the sun at its highest and lowest points, in

represented the position of the sun at its highest and lowest points, in its travels north and south. Thus, the two dates are connected with the time of harvests, the festivals of the first fruits. And so, corn, wine and oil—the products of the land—have come to be symbolic ingredients in the dedication of a Lodge. Through their symbolism, we pray that the Lodge will prosper with an abundance of fruits and have a rich harvest of ripe character. But, of course, Masonic cultivation largely depends upon the quality of the seeds planted.

As we declare in our OB, *all Lodges are erected to God and dedicated to the holy Saints John*. In olden times, consecration was accompanied by the offeror's sacrifice of some object of real value. Since they were considered the wealth of the land, corn, wine and oil are still considered by Masons as essential to the erection, consecration, as well as the laying of the cornerstone, of a symbolic Lodge. The corn is poured as an emblem of nourishment, the wine as an emblem of refreshment, and the oil as an emblem of joy and happiness. When the Grand Master constitutes a new

Lodge, it is legally and Masonically brought into existence. Essentially, he consecrates the new Lodge by pouring corn, wine and oil, "*the wages of our ancient brethren.*" Constitution, by the way, is the legal enactment of the body of a new Lodge; consecration is its spirit.

In laying the cornerstone of a Lodge building, the Grand Master completes the ceremony by pouring corn, wine and oil, which symbolize health, prosperity, and peace/harmony, respectively. The pouring of those fruits of the land on the cornerstone signifies that it will form part of a building that shall continue to grow and become useful and valuable to men.

In King Solomon's days master workmen received wages in the form of corn, wine and oil. We latter-day Masons receive our wages commensurate with our Masonic endeavors or with what we put in our Masonic labors. We must till and cultivate the fields of our own hearts or build the Temple of God in our faithful breasts. If we labor for the joy of working, as well as contribute our part in Lodge work, then we will receive our "*Masters' Wages*" in the Middle Chamber of the Lodge.

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## GUARD OUR WEST GATE WITH VIGILANCE

**T**he raising of a brother to the sublime degree of Master Mason, which we do in most solemn and emphatic way, is intended to impress upon his mind reliability and trustworthiness. The example of the immortal GMHA who defied death rather than betray his trust, we bid him to imitate and follow. It may seem paradoxical for that reason, that, we are witnessing the awful truth that present-day Masonry we now know is a far cry from that of yesteryears.

We have become lax, if not indiscriminate, in choosing our candidates. This is obvious. Not a

few have come into the open in our campaign for increased membership as if the survival of this fraternity

that we love most depends on numbers. **One candidate did not qualify in one Lodge, yet and alas!, he was readily admitted in another. This is making a mockery of our high sense of morality and fraternal ethics.** We now become vulnerable to the influx of adherents of doubtful persuasions. Some of our recruits get into the Fraternity just for curiosity, a number for personal gain and aggrandizement, still others for ulterior motives. They then become disenchanted sooner or later and not a few tend to shy away by avoiding meetings, becoming SNPD and departing without us knowing the reason for such action or without leave. We have to keep our outer and inner doors closely guarded. Unless and until we guard our west gate with vigilance, the incursion of opportunists and extraneous elements into our sacred Order will go on unabated.

Many Masonic scholars and writers agree and have pointed out that the worst enemies of Freemasonry are those who come from within and this we may have observed unmindful of its effects because under the cloak of membership they knowingly or unknowingly gnaw at the very foundation of our Temple.

I have been witness to many incidents in several Lodges visited for the past several years that some brethren openly exhibit hurt feelings when their favorite candidate or a relation is rejected. Some go to the extent of trying to find out who cast the rejecting ballot, and the reason for rejection, which is a violation of our laws, an unmasonic conduct, which is usually viewed with leniency and leads to formation of opposing cliques in Lodges resulting in bitter clashes among the brethren.

What, then, will be the end result? Your answer is as good as mine, my brethren,

But had we, the members concerned, explained to the petitioner and made him understand that no one, absolutely no one, is sure of being accepted and that there should be no hurt feelings in case of rejection, all this could have been avoided.

Before you give your consent when asked to sponsor a petitioner, aside from interviewing him as to his personal circumstances and apprising him of what to expect from the Fraternity and what we expect from him, you should ask yourself whether he is a good man and true; whether he has sufficient pecuniary means and has something to spare for Charity; whether his motives are in accord with the precepts of Masonry; and whether you think he shall be an asset rather than a liability to the Lodge. Otherwise, it is a better part of valor not to submit the application in question.

The applicant must positively affirm that he is unbiased by friends, which he affirms when given the first degree. He must aver that he comes of his own free will and accord; but if you solicited his petition in any way, he cannot truthfully answer the question and this will be a cause for embarrassment.

An applicant may refer to any two persons, not necessarily Masons, but he must be recommended by two members of the Lodge to which he applies, not merely by any two Masons. Anyone who recommends is most likely to be asked how well he knows the applicant, and he may save himself from some embarrassment if he refuses to recommend one whom he does not know well.

You will find in reading the

Charge of the 1st degree that you should *"be faithful to the trust committed to your care and manifest your fidelity to your principles by the strict observance of the Constitution of the Fraternity; by adhering to the Ancient Landmarks thereof; and by refusing to recommend any one to a participation in our privileges unless you have strong reason to believe that by a similar fidelity he will ultimately reflect honor on our Ancient Institution."*

Some brethren even go to the extent of advising petitioners to have the application signed by the Worshipful Master or a Past Master of the Lodge in order to enhance his chances of admission, or to submit

his application to a Lodge under dispensation or a newly constituted one. Those brethren tell the petitioner that the Lodge being new, the petitioner may have a better chance of being elected. It is an injustice to the new Lodge, if with that end in view they recommend him. It is not only a sign of weakness in and an insult to the qualifications of the candidate but likewise an insult also on the intelligence of the officers and members of the new Lodge.

These and acts like these are the termites that gnaw at the very foundation of our Temple. Let us be on guard, my brethren.

—Mags A. Nuevo, PDDGM

## RELIGION HAS GIVEN US THE WAY TO LIVE, MASONRY A WAY OF LIFE

by VW Godofredo  
O. Peteza, Sr., JGL

**I** first heard about Masonry two and twoscore years ago. I was then seven years old and had just completed my studies of the alphabet and prayers from *Cartilla*, a primer on the Catholic faith. My tutor then was my own mother, who once told me that her brother (and therefore my uncle) was a Mason.

Curious, I asked, "What is a Mason, Mama?"

But whatever Mama told me about what a Mason was, I was not about to make heads and tails of it.

Years passed...

I enrolled at the Ateneo de Naga High School, where I graduated on April 1, 1950. (I would have finished high school in 1944-45 had it not been for World War II. In any case, it was a blessing in disguise; for, in my own small way, I was able to serve our country in the guerrilla movement.)

So, after the war, I re-enrolled at the Ateneo. Our religion teacher, Rev.

Lorenzo Ma. Guerrero, S.J., recurrently stressed this message in Luke 12, 21: "Seek ye first the Kingdom of God and His Justice, and all these things shall be added unto you."

One day, while ambling through the corridor of the main building I suddenly noticed that the portraits of Dr. Jose P. Rizal, our foremost national hero, and St. Francis Xavier of the Society of Jesus, hung alongside each other on the wall. While I was gazing at the portraits, Fr. Guerrero passed through the corridor. Hence, I accosted him.

"Good morning, Father," I

greeted. "May I ask you a few questions?"

He replied, "Yes, son, is there anything in which I can help you?"

Pointing to the portraits on the wall, I asked, "Why is it, Father, that the portraits hung beside each other?"

"Well," Fr. Guerrero answered, "Dr. Jose P. Rizal, who studied at the Ateneo Municipal de Manila, came to be our country's foremost national hero and therefore a pride of the Order founded by St. Francis Xavier."

"But, Father," I interposed, "I read somewhere that Dr. Rizal was a Mason!"

"So what!" retorted the Jesuit priest. "Masonry is **not** a religion!" he said with finality.

That was the first time I heard that Masonry is **not** a religion, and the person who told me was our religion teacher, whom we idolized and who was a member of the Society of Jesus, reputed to be the most liberal religious order in the country!

At another time one of my classmates, Virgilio C. Mendoza, without mincing his words, told me he was a son of a Mason.

Bewildered, I asked, "Why,

then, did you enroll in Ateneo?"

Spontaneously he replied, "No less than His Excellency Pedro D. Santos, D.D., Bishop of Caceres, informed my father that there was nothing wrong joining the Masonic fraternity. The bishop told my father that Masonry is a fraternity, **not** a religion."

In time I, too, became a member of the Masonic fraternity. I have also involved my family in Masonic affairs, so that my own sons also sought membership in Masonry. Like me, they have faithfully practiced their Catholic faith, observing St. Luke's precept: "Seek ye first the Kingdom of God and His Justice, and all these things shall be added unto you." Like me, they have found out that a good Mason is made even more faithful to the tenets of his faith by his membership in the Lodge. My sons and I have found out that our Catholic religion has given us the way to live and that Masonry is a way of life. We agree with a Grand Master of Masons in Pennsylvania who once said: "Freemasonry is having a faith to live by. Freemasonry is being a self to live with. Freemasonry is having worthy causes to live for. Freemasonry is a never-ending pursuit of excellence."

## GRAND MASTER'S ACTIVITIES IN SEPTEMBER

Among the activities of M.W. Bro. Leon Angel P. Bañez, Jr., Grand Master, in September were the following:

- Sept.1 He attended the joint meeting of the Committees on jurisprudence, resolutions and Revision of the Constitution at the GLP Conference Room.
- Sept.5 He attended the meeting of the Board of Directors.
- Sept.9 He attended the meeting of the Masonic Charities for Crippled Children, Inc. at the Phil. Columbian in Paco, Manila

- Sept. 11** He attended the monthly meeting of the ACACIA.
- Sept. 12** He attended the meeting of the Committee on Environmental Conservation.
- Sept. 14** He attended the Mooncake Festival sponsored by Mencius Lodge at the Tang Dynasty Restaurant in Makati City.
- Sept. 19-20** He and his party attended the Southern Mindanao Multi-District Convention in Kidapawan, Cotabato. Participating Districts were Nos. 42, 44, 46 and 48.
- Sept. 24** The Grand Master attended the meeting of the Board of Directors.
- Sept. 26** He attended the meeting of the Board for General Purposes.

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## GM'S TRIP TO AND FROM THE UNITED STATES: A PREVIEW

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**Oct. 2,** GM and party depart from Manila, via Flight No. KE 622, to San Francisco, where they will take Flight No. EWR KE 091 for New Jersey.

**Oct. 3,** dinner reception of GM and party by Enterprise Lodge No. 311, Jersey City.

**Oct. 4,** free time in New Jersey.

**Oct. 5,** GM and party proceed to New York. Free time.

**Oct. 6,** Reception of GM and party by Jose Rizal Lodge No. 1172; dinner reception at the Grand Lodge of New York, with possible military Table Lodge.

**Oct. 7,** GM and party depart from New York for Washington D.C. via Flight UA 320B. They will attend 33° Conferral. In the evening, they will attend a gala banquet at the Presidential Ballroom of the Presidential Ballroom of the Capital Hilton Hotel.

**Oct. 8 & 9,** free time in Washington D.C.

**Oct. 10,** GM and party depart for Los Angeles via Flight UA 065B.

**Oct. 11,** GM and party are

received by Acaccia Craftsmen members.

**Oct. 12,** they depart for San Francisco via Flight UA 2028B.

**Oct. 13,** they attend Annual Communication of the Grand Lodge of California. Lunch is to be hosted by Crocker Lodge 212. After lunch, after being introduced, the Grand Master gives brief remarks.

**Oct. 14,** GM and party attend functions of other Masonic Bodies Free time.

**Oct. 15,** free time.

**Oct. 16,** GM and party attend conferral of Past Master's Degree at Crocker Lodge 212 in Daly City.

**Oct. 17,** MW Bañez is received by Pittsburg Lodge 429.

**Oct. 18,** MW Bañez and his party attend conferral of Past Master's Degree in Sublime Benicia Lodge No. 5 in Benicia, California. Then the GM is received at the patio Español on Alemany Blvd., San Francisco, Dinner ensues.

**Oct. 19,** free time.

**Oct. 20,** GM and party depart from San Francisco to Manila via Flight UA 807B.

# Circular No. 15

Series of 1997-Bañez

To: All DDGMS, Masters, Secretaries and Members of Subordinate Lodges in This Jurisdiction

Subject: Circulation of Copies of Issues of THE CABLETOW

Recent increases in postage and in the number of Life Members by Longevity (LMLs) have exacted a heavy toll in the budget and resources of **The Cabletow**, as may be noted from the following illustration:

## PUBLICATION COST:

|                        |         |           |
|------------------------|---------|-----------|
| 15,000 copies at P5.00 | P75,000 |           |
| Number of Issues       | x 6     | P450, 000 |

## MAILING COST:

|                             |         |
|-----------------------------|---------|
| 12,000 x P5 postage (Local) | P60,000 |
|-----------------------------|---------|

|                                   |        |
|-----------------------------------|--------|
| 1,500 x P21(foreign surface mail) | 31,000 |
|-----------------------------------|--------|

|                              |                |
|------------------------------|----------------|
| 500x P16(Asian surface mail) | 8,000          |
|                              | <u>P99,500</u> |

|                  |     |
|------------------|-----|
| Number of issues | x 6 |
|------------------|-----|

Total estimated mailing cost

597,000

Total estimated direct cost

P1,047,000

## ESTIMATED REVENUE:

Total number of members as of Ancom 1997

14,336

Less: Total number of Life Member by Longevity

- 2,688

Number of members paying

11,648

Subscription rate

x P 80

Total estimated revenue

P931,840

The foregoing data do not yet include expenses for salaries, honoraria and wages, office supplies, as well as the increasing number of Life Members by Longevity as a result of Edict No. 173-A and extended by Edict No. 173-B.

Considering all this, **The Cabletow** will be operating with a budget deficit.

In view of the above, we enjoin all brethren concerned to comply

with the following measures which the Cabletow editorial staff has recommended to reduce by at least fifty percent the expenses incurred for mailing:

1. Copies of issues of The Cabletow that are for the Districts shall be sent to the District Deputy Grand masters. At the request of the grand Master, the DDGMs in turn shall help in distributing the copies of The Cabletow to Lodges under their respective jurisdictions during the course of their visitations.

2. Copies of issues of The Cabletow shall be sent in bulk via local carriers, such as bus companies, commercial transports, etc.

3. Districts and Lodges located in the national Capital Region (NCR) area and nearby provinces are requested to pull out from, or take delivery of their copies of our official publication at, the office of The Cabletow.

When willingly and faithfully complied with, the aforementioned measures will not only reduce mailing costs but are expected to produce a positive balance on the financial resources of the Cabletow. Besides, the Lodges and the brethren will be receiving their copies of issues of The Cabletow much earlier than usual.

Your willing and faithful compliance with the measures given above is a very good way of giving meaning and substance to our motto: TOGETHER IS BETTER.

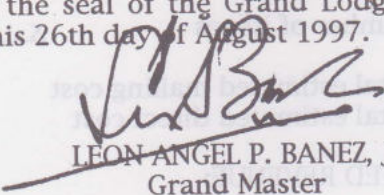
Together, Brethren, let us extend our assistance and support to the editorial staff of our official publication, which is in real financial distress.

This Circular shall be read in open Lodge at the Stated Meeting following receipt thereof and action thereon recorded in the Minutes.

Given under my hand and the seal of the Grand Lodge of the Philippines in the City of Manila this 26th day of August 1997.



RAYMUNDO M. BELTRAN, PGM  
Grand Secretary



LEON ANGEL P. BANEZ, JR.  
Grand Master

## **FOR YOUR MEDITATION**

**Six** most important words: "I admit I made a mistake."

**Five** most important words: "You did a good job."

**Four** most important words: "What is your opinion?"

**Three** most important words: "If you please."

**Two** most important words: "Thank You."

The **most** important word: "We."

The **least** important word: "I."

## **GLP CONDOLES WITH ROYAL FAMILY, BRITISH PEOPLE**

In his letter to the Hon. Adrian Charles Thorpe, British Ambassador to the Philippines, M.W. Bro. Leon Angel P. Bañez, Jr. Grand Master, expressed, for and on behalf of the officers and members of the M.W. Grand Lodge of the Philippines, heartfelt condolence to Princes William and Harry, the Royal Family, and the British people for the untimely demise of the lovely "Queen of Hearts," Princess Diana.

## **MASONS SUPPORT MAYOR LIM'S CRUSADE**

Grand Master Leon Angel P. Bañez, Jr. wrote a letter to Hon. Alfredo S. Lim expressing the Masons' whole-hearted support for his efforts to rid Manila of drugs, prostitution dens, gambling joints and the like. He assured the Mayor that "we shall unequivocally be behind you all the way, so that Manila shall not lose its luster as the pearl of the Orient."

## **MEMORANDUM ON PLARIDEL TEMPLE I RENOVATION, REPAIRS**

All persons concerned were duly notified by M.W. Bro. Leon Angel P. Bañez, Jr., Grand Master, in his memorandum dated September 6, 1997, that the dormitory shall be vacated "due to the renovation and/or repair of the entire second floor of Plaridel Temple I, including the GLP Dormitory, with all facilities to be shut-off and for the safety of all concerned."

The Grand Master said that repairs of the roofing would be the first phase of the work to be done, beginning September 20, 1997.

## **GRAND LODGE SPEARHEADS CAMPAIGN AGAINST ILLEGAL DRUGS**

Grand Master Leon Angel P. Bañez, Jr., in his Circular No. 16, enjoined all Grand line Officers, DDGMs, DGLs, as well as officers and members of subordinate Lodges to exert their level best to stop, in their own measure, the use, spread or influence of illegal drugs in forms of "stimulants," "uppers," "downers," and "solvents," which either change or distort one's perception of reality and produce vivid hallucinations.

Stated the Grand Master: "Motivated by my apprehension of the disastrous effects of these illegal drugs on the persons affected or addicted thereto, I urge all Master Masons in this jurisdiction, including the members of their families, to help prevent or help loosen the grip of the tenacious tentacles of illegal drugs on our innocent children and fellowmen."

## AROUND THE DISTRICTS, LODGES

# Makiling Convention



*GM and DDGM pose with the ladies of Square and Compass Club of Laguna. =>*

*GM and Bro. Governor Joey Lina pose with the brethren after the wreath laying at the monument of Dr. Jose Rizal.*  
JL



# AN ENJOYABLE, UNFORGETTABLE FELLOWSHIP NIGHT

by Bro. Godofredo E. Peteza, Jr., SW (107)

**W**e Freemasons are willing to take the wages due us in the form of having the enjoyment of many a fellowship social. To us, having refreshment in cheer and jollity after a hard day's labor is of great value because we merrily enjoy one another's company and engage in fraternal tete-a-tete as if we have

not seen one another for quite some time.

Last August 8, for example, after the fruitful staging of the joint Scottish Rite Convention of the Orients of North and South Bicol at the Seven Diamonds Restaurant, Legaspi City, of our own free will and accord, we split into two groups. One group decided to be with the dignitaries from the MW Grand Lodge and from the Supreme Council, 33°, A. & A.S.R., at the Casablanca along Peñaranda. The other group, composed of majority of the brethren of various Lodges, including us, decided to stay in the venue of the convention to enjoy the fellowship graciously tendered by host Lodge Mayon No. 61, led by WM Florante E. Equipado.



*Our Bicol  
brethren with  
Sovereign  
Grand  
Commander  
Rudyardo V.  
Bunda, Grand  
Master Leon  
Angel P.  
Bañez, Jr.,  
and other  
Masonic  
dignitaries.*



*From labor to  
refreshment?  
Not really! III.  
Bunda is all  
seriousness as  
he discusses  
important  
matters relative  
to the  
convention,  
while MW/III.  
Bro. Bañez and  
several other  
Scottish Rite  
Masons give  
him the  
attentive ear.*



The brethren on all tables seemed to be painting the night red with jolly, but not boisterous, laughter as we relished the palate-tickling food and hearty wine. But we also discussed things Masonic, such as what to do to help make the next round of Masonic functions, namely, the Joint Convention of Masonic District 12 and 14 the following day, August 9, equally fruitful

and meaningful.

We even talked about bidding for the privilege of hosting the 1998 convention in Daet. By the grace of the GAOTU, I will be the next Worshipful Master of Camarines Norte Lodge No. 107. If given the chance, we would show we have the expertise to manage such an important Masonic affair.

At a little past midnight, a Brother Mason arrived. He expressed his ire with the other group of brethren because they did not inform him they would go out to see Legaspi City by night.

WM Tots Equipado accosted our group, asking, "What happened?"

"Nothing serious, Brod," we simply told him. "We thought a profane crushed the gate at the height of our merry fellowship."

With that, we bade our hosts and other brethren farewell and called it a night. What an enjoyable, unforgettable fellowship night it was!

← Legazpi City Mayor receives  
Masonic gift from GM Bañez.



## MASONIC DISTRICT 22 CONTINUES TO WORK IN THE FACE OF RENEWED ANTI-MASONIC INITIATIVES

**T**he Masons cannot be anti-Christian, much less anti-Catholic, because they have shown real concern for their fellowmen, particularly the less fortunate, thereby making life a little more pleasant for us.

That is what people in the community said when they witnessed V.W. Bro. Jesus D. Angodung, DDGM,

by V.W. Bro. Leo G. Cuachon, PDGL  
District Secretary

present Mark Parisan, 14, of Purok, Erereco, Mandalagan, Bacolod City, with a wheelchair. This is, according to plan, to be a continuing project of the District; for the brethren firmly believe that helping those who can hardly help themselves gives one a feeling of self-satisfaction and pride. But, of course, we Freemasons know that Masonic charity consists not only in doling out material things like wheelchairs, but also in extending little things like a friendly smile, a warm handclasp, an embrace and a kind word. These little things can do as much for those who are disadvantaged in life as all the



Jr. Then last September 2, led by V.W. Bro. Angodung, V.W. Bro. Pong C. Tan, PDGL, and this writer, the brethren installed another Masonic Marker, a welcome sign, at the arrival area of the Bacolod PAL Airport.

In addition, in line with our

***DDGM Jesus D. Angodung and DGL Enrique C. Lim, Jr. pose with Mark Parisan. At left is the beneficiary's grateful mother. ↑***

medicine that doctors can prescribe. Hence, we, the brethren in Masonic District No. 22, have on the trestle board other means of rendering personal services to Masons and non-Masons alike who need help in order to make their lives a little more pleasant.

Another project that the District is pursuing is putting up Masonic Markers in Bacolod City, not really to shout out to the world what we Masons are doing, but to give Bacolod City more attractive look

for visitors. This project was initiated by the immediate PDDGM, V.W. Bro. Miller V. Serondo.

Last July 19, a Masonic Marker was unveiled at Bago City by no less than our Grand Master, M.W. Bro. Leon Angel P. Bañez,

Grand Lodge's motto, "Together Is Better," we Masons and our families have "dwelt together in unity" with officers and members of appendant bodies and orders for the main purpose of accomplishing the worthwhile goals we have set before us. A case in point is the successful holding of the District's

***The brethren of the District pose for a picture with the GM and party before proceeding to "work in the quarries." In front of the Grand Master are Johanna and Sharon Angodung, the DDGM's daughter and niece, respectively. Also at front row are WM Paulino Lim, VW Roberto Q. Pagotan, SGL, and RW Frank J. Demonteverde, SGW. ↓***



annual convention last July 17. Practically the whole Masonic Family in the District showed up at the airport to give the Grand Master and his party a warm welcome.

The laying of the cornerstone of the MW Joseph E. Schon Memorial Lodge No. 186 (formerly San Carlos Lodge), officiated by the Grand Master, assisted by R.W. Bro. Franklin J. Demonteverde, SGW, who has been our support and inspiration, was, to say the least, well-attended and well-organized. The widow of the late M.W. Bro. Schon herself was present to witness the ceremonies.

M.W. Simeon Rene Lacson, PGM, another source of our inspiration and pride, was there, too. In fact, he graciously tendered a welcome dinner at his residence in Silay City in honor of the Grand

Master and party.

Well-attended and well-organized, likewise, was the constitution and installation of the officers of the MW Ruperto S. Demonteverde Memorial Lodge No. 320 at Kabankalan City last July 19. This event, unfortunately, was viewed with disfavor by certain religious elements who believe they have the monopoly of truth and goodness, even going to the extent of alluding that we Freemasons are "wolves who come to you in sheep's clothing."

Such anti-Masonic attitude notwithstanding, we Freemasons in the District are more determined than ever before to perform our duties to God, to our neighbors and to ourselves, so that, hopefully, our Fraternity will become known as a Brotherhood for peace, unity and human progress.

## "PASKO SA AGOSTO"

by Bro. T.A. Abella

**W**e celebrated the 73rd anniversary of our Lodge, Memorial No. 90 in Muñoz, Nueva Ecija, by undertaking a benevolent project dubbed "Pasko sa Agosto" in the school of Barangay Linglingay.

Led by Wor. Master Cid Lapuz and Wor. Inspector Filoteo Jimenez, we manifested our love and concern

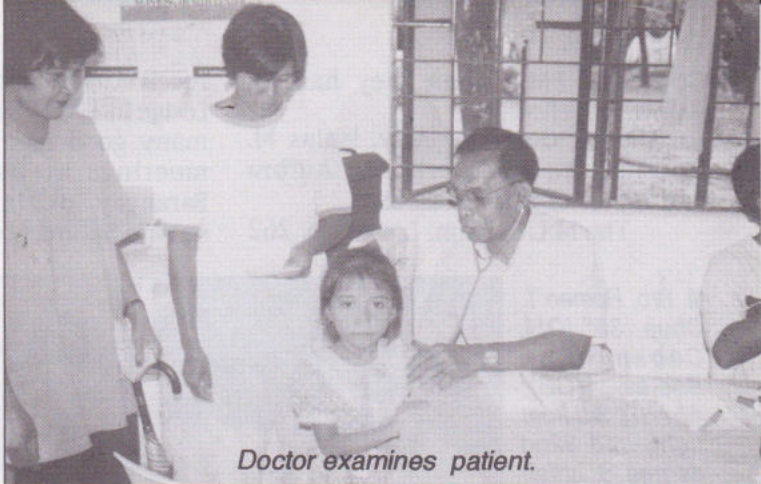
for needy fellowmen by distributing bags of rice, canned goods and other basic necessities to the residents of the said Barangay, as well as to those of Barangays Mangandingay and San Felipe, and by rendering free medical and dental services cum free medicines, courtesy of brethren of our Lodge and R.W. Bro. Oscar V. Bunyi, our Junior Grand Warden.

We capped the occasion with

*Brethren pose prior to the food distribution.*



a celebration of Mass officiated by Fr. Jun Diamante, parish priest of San Sebastian Catholic Church in Muñoz, who commended the "*Kapatirang Mason ng Logia Memorial No. 90*" for this Christian act of sharing our bounties with the needy.



*Doctor examines patient.*

## MASONS IN AURORA HONOR THE DEAD

**B**rethren of Manuel Luis Quezon Mem. Lodge No. 262, F&AM, several of whom are members of the Cabanatuan Bodies, A &ASR, and a couple of visiting

Masons conducted a floral offering at the Quezon Park in Baler, Aurora, the spot where the late M.W. Bro. Manuel Luis Quezon, PGM, was born 119 years ago.

After the floral offering, the brethren proceeded to Ma. Aurora, Aurora to pay their respects to the late mother of WB Nepomuceno W.



(L-R): Bro. Isaias A. Noveras, Jr.; Bro. Wilfredo C. Saturno; WB Daniel L. Duaso, PM; Bro. Ceferino T. Hulipas; WB Armando C. Lega, PM; Bro. Gerardo A. Noveras; WB Manuel E. Romero, PM; WB Asislo N. Nuestro, PM; Bro. Jesse P. Pimentel; Bro. Jesus B. Vizconde, SW (#262); WB Felipe A. Simon, PM; WB Elmer G. Kuizon, PM; Bro. David A. Noveras, SW of a Masonic Lodge in San Francisco, Calif., USA; WB Armando A. Yanga, PM; (Service Lodge #95); WB Romeo T. Chua, PM; and Bro. Pablo G. Esguerra. ↑

Gonzales, PM. Then they had an enjoyable fellowship

at the residence of Atty. Isaias M. Noveras, Sr., ex-Governor of Aurora and father of three Masons.

The M.L.Q. Mem. Lodge No. 262

received its charter from the Grand Lodge in 1984. Since then it has raised many good men and true. It holds meetings at its own building at Barangay Suklain, Baler, Aurora every second Saturday of the month.

III. Bro. Romeo T. Chua, 33° IGH, Cabanatuan Bodies (CB), A&ASR, 3rd from right, and 32nd degree Scottish Rite Masons, namely (L-R): Bro. Duaso (CB), Bro. David A. Noveras (USA), Bro. Nuestro (CB), Bro. Yanga (Philippine Bodies), and Bro. Kuizon (CB). ⇒



## MASONRY IN THE EYES OF A MASON'S DAUGHTER

by **Hazel A. Togonon**

**NOTE:** HAZEL, A DAUGHTER OF BRO. FEDERICO P. TOGONON OF KORONADAL LODGE NO. 209 IN KORONADAL, SOUTH COTABATO, IS A REGISTERED NURSE PRESENTLY CONNECTED WITH MACONGRAY.

**W**hen I was a kid, the word "Mason" was, to me, like any other ordinary thing in the world, except that it was used by people around to refer to my father.

Soon I found myself amidst a group of nice-looking gentlemen having fellowship in harmony and laughter as if they were one. Even if I really did not know that was going on in the group, somehow I felt a sense of comfort and belongingness whenever my father

brought me along to attend a Masonic function.

But it was when I was on my third year in college that I given an opportunity to take a very close look at the beauty of the organization to which my father belongs. I was sent to Manila for a nationwide oratorical contest, participated in by selected sons and daughters of Masons. Foster parents were assigned to contestants from different provincial Lodges. My foster parents were, to say the least, very kind; they made me feel a sense of comfort and belongingness, showing real love for a Mason's daughter. Up to now I fondly cherish the memories of my brief stay with my foster parents, as well as the warm kinship that prevailed among members of the Masonic Family before, during and after the contest that took place at the Grand Lodge Temple.

Now that I have grown up to adulthood, a special place in my heart

has been reserved for Masons. I consider my "Dads" as my refuge in the midst of storm, my light in the enveloping jungle of darkness, my saviors against the cruelty of the world—in a word, my "knights in shining armors." Wherever I go, I feel secure and confident because I know that my "Dads" are always around, ever ready to lend their helping hands.

That is only one of the many peculiarities of Freemasonry that I have

observed and experienced. I now consider myself as a daughter of not only one Mason but of many. I can personally boast of my Mason Dads' love for peace and harmony and, most of all, their deep love of God.

What more can I say? A million things more! All of them are kept and cherished at the bottom of my heart. *Forever! —Adapted from D'TROWEL, August 1997.*

## VISAYAN MASONS SHOW EXCITEMENT OVER REVIVAL OF VISAYAS REGIONAL CONVENTION

In his report to the Grand Master, V.W. Bro. Procopio B. Trabajo II, District 24 Deputy Grand Master, stated that our Visayas brethren are excited over the revival of the Visayas Regional Convention, and that Richard Gordon of the Subic Bay Metropolitan Authority may consent to be the guest of honor and speaker.

Mt. Kaladias No. 91 is lead Lodge. Setting: Dumaguete City, Negros Oriental, Nov. 14-15.

On Nov. 13, the brethren will engage themselves in golf and tennis competitions at the Dumaguete Golf &

country Club and Silliman University Tennis Courts.

A floral offering will usher in the activities of Nov. 14. City Mayor Agustin R. Percides and Provincial Governor Emilio Macias II will give their welcome remarks prior to the message of the guest of honor and speaker. In the afternoon, the DDGMs of Districts 16, 18, 20, 22 and 24 will give their reports, after which will be a fellowship social (PMs' Night).

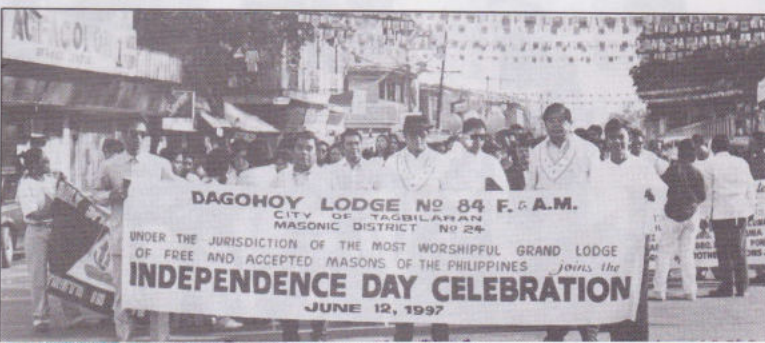
On Nov. 15, M.W. Bro. Reynold S. Fajardo, PGM, and V.W. Bro. Mabini G. Hernandez, PDDGM, will give their respective lectures. Each District will have a meeting, followed by the plenary session.

The next regional convention host having been identified, the Grand Master will deliver his message. The finale is the fellowship (DDGMs' Night).

V.W. Bro. Trabajo, furthermore, reported that the District Council meeting at the Bohol Tropics Resort Club hosted by Dagohoy Lodge No. 84 was attended by 27 brethren, including V.W.

Bro. Galdino Varona, JGL for Eastern Visayas. DGL Ulysses Tirol gave an interesting lecture on informal modes of recognition or challenges.

**Note:** VW Trabajo enclosed in his report two photos,



saying that Dagohoy Lodge No. 91, led by VW Ulysses Tirol, DGL for Bohol and Negros Oriental, and W B Emmanuel Mende, WM, participated in the Independence Day Parade for the first time. Rainbow Girls, DeMolays and Eastern Stars also joined.



## TAMARAW 65 UNDERTAKES TREE PLANTING

**T**amaraw Lodge No. 65, headed by VW Charlie Aguda, PDDGM and incumbent Master, planted approximately 100 Indian trees along the provincial Road in Barangay Mahal na Pangalan, Calapan, Mindoro Oriental last Sept. 14.

MW Bro. Jose Percival L. Adiong, immediate Past Grand Master, was the special guest during the project.

Other guests were VW Bro. Boy Montejó, PDDGM; Bro. Resty de Leon, SW, M.H. del Pilar Lodge; and Bro. Aurelio Medina, Ret. Comm., CIS.

After the tree planting, the brethren had

an enjoyable fellowship at Catibog Beach in Bo. Soqui, Calapan.

The day before, the Lodge held its regular Stated Meeting, with M.W. Bro. Adiong as the special guest to witness the reinstatement of Bro. Medina, who had been inactive for 11 years. VW Aguda was mainly responsible for the reinstatement. The meeting was attended by 51 members of the Lodge.

The Lodge will soon construct a waiting shed along the National Highway in front of the Polytechnic College of Calapan.



# OF THE DISTRICT 24 COUNCIL

**T**he District 24 Council held its first meeting this Masonic year at the Presentation Room of the Cebu Ports Authority, the operations manager of which is WB Dennis Villamor, Master of Mt. Moriah 252.

The following emerged as council officers: VW Procopio B. Trabajo II, DDGM, *chairman*; VWBs Samuel K. Morgia and Ulysses B. Tirol, DGLs, *vice-chairmen*; Bro. Danilo Kimseng, Sr. Warden of Mt. Moriah, *treasurer*; VW Robert E. Savellon, PJGL and current Secretary of Maktan 30, *secretary*; Bro. David Odilao, Jr., JW of Mt. Moriah, *press relations officer*; WB Emmanuel Mende, WM of Dagohoy 84, *chaplain*; and Bro. Eugene Jack Galbreath, Treasurer of Dagohoy 84, *sgt.-at-arms*.

VW Galdino G. Varona, JGL for Eastern Visayas, who attended the meeting, was introduced to the brethren. He and VW Tirol will assist VW Morgia, who was chosen chair of the Masonic Education Committee.

## NEWSLETTER MD-24 CIRCULATES FARTHER

**N**ot only are copies of the newsletter MD-24 avidly read by brethren of the five Lodges in the District. They have reached not only the Grand Lodge, but also District 1, all the five Districts of the Visayas, and even Bukidnon. They inform readers thereof about goings-on in District 24, such as the following:

1. WB Jose Coppin, PM and Life Member of Mt. Kaladiaz 91, died at 92. (*Frater Venerabilis, requiescas in pace!*)

Bro. Odilao is chair of the Philippine Centennial Movement Committee, with the Junior Wardens of the Lodges in the District as members.

The DDGM, the DGLs and the GLIs shall compose the Awards and Recognition Committee, the main task of which is to select the Most Outstanding Wor. Master, Secretary, Master Mason, and Lodge of the District.

The Council shall sponsor an oratorical contest on the motto "*Together Is Better.*"

The District Council again convened on August 30 in Bohol, hosted by Dagohoy 84. It will meet once more on October 25 in Negros Oriental, to be hosted by Mt. Kaladiaz 91.

Meanwhile, the organization of a Masonic Lodge in the island province of Siquijor is being discussed between the district officers and petitioners from the island province.

Moreover, district officers continue to attend the Wednesday fellowship of Mt. Kaladiaz 91 (known as Wednesday Club or Gemini Lodge) in Dumaguete City. Those fellowship meetings serve as planning sessions for the revival of the Visayas Regional Convention.

2. Aidan Tucaling, 9, who was referred to the DDGM by WB Metodio Gapasin, PM, the DECS Superintendent of Negros Oriental, was admitted to the Masonic Ward for Crippled Children at the Vicente Sotto Memorial Medical Center in Cebu City by VW/Dr. Felix Vicuña, PDDGM, our Cebu MCCC Medical Director.

3. VW Vicuña himself headed the medical mission team of Cebu Lodge 128 that performed surgery in Sogod, Southern Leyte.

"During the two days," VW Vicuña reported to WM Eddie S. Rodriguez, "we were able to operate 39 cataracts (intra-ocular lens implantation); 19 cleft lips; 29 major surgery on thyroid, hernia, breast,

etc. All in all, we performed 89 major operations...Bro. Jack Galbreath donated 32 lenses for the cataract operations."

The surgeons, nurses and anesthesiologists who composed the surgical team include Drs. Felix Acuña, Rodolfo Ledesma, Jorge Ang, David Hermosissima, Maribel Dur, Alex Blanco, Roy Lastimosa, Alain Senerpida, Jose Tan, Agustin Agos, Judith Akol, Jun Gayapa, Steve Alsay, Alphonso del Prado, Ferdinand Kionisala, Disquitado Sharee Anne, and Augusto Macarang; Mssrs. Arvin Ybañez and Hilton Lim; and Ms. Celia Remedio, Ms. Jonah Melodia, Ms. Annalie Montayro and Ms. Ella Lim.

The ophthalmology team was composed of Drs. Jesus Ravanes, Loren Ong, Mich Vergara, and Jonathan del Prado; Ms. Michelle Gonzales and Ms. Leah Acantilado; and Mr. Mark Avila.

The Masons who joined the mission include Bros. Dy Sing, Peter Flor, Lito Lim, Jose Verar, Roger Sanchez, Jack Galbreath, Orig Sixto and Gal Varona.

Dr. Gonzalo Young Jr., Mayor of Sogod, wrote to VW Vicuña. He said, "In behalf of the Municipality of Sogod, please accept our deepest thanks and gratitude for the free medical & surgical services rendered to my constituents by the Masonic Medical Mission."

## MAIDEN ISSUE OF THE VIBORA HERALD IS OUT

**T**he July 1997 issue of the *Vibora Herald*, bimonthly publication of Gen. Artemio Ricarte Lodge (UD) is out.

Lt. Gen. Clemente P. Mariano, AFP, Master of the Lodge, chairs the editorial board. The editorial staff is composed of the following: BGen/WB Santos B. Gabison, Jr., PM, executive editor; Col./Bro. Edwin Vargas, editor-in-chief; WB Jun Golla, PM, Bro. Mon Santos and Bro. Ting Velasco, associate editors; Bro. Gerardo Cabigao and VW Leopoldo

Organiza, PDGL, circulation managers.

The publication is named after the alias of the late Gen. Artemio Ricarte: "El Vibora," meaning The Viper.

WM Mariano stated, "It is but fitting to name this Lodge after the first Commanding General of the Philippine Army—a patriot and a worthy Brother Mason, whose example in the valued tenets of liberty, equality and fraternity we shall always remember."

## MT. KALADIAS BRETHREN PLAY HOST TO IPGM ADIONG

**T**he brethren of Mt. Kaladias Lodge No. 91 tendered a dinner in honor of MW Jose Percival L. Adiong, IPGM, who recently visited Dumaguete City. He was accompanied by his aide-

de-camp, Bro. Jonathan Ureta of Noli Me Tangere Lodge No. 148. The dinner, which was attended by 19 brethren and three guests, including Col. Paneda, PNP Provincial Director of Negros Oriental, who has been wanting to "knock", was held at the residence of Bro. Vidal Pelagio, a Dumaguete-based member of Dagohoy 84.

Earlier in the day, after the IPGM had played tennis with some of them, the brethren had breakfast with him.

## TAMARAW LODGE 65 CONDUCTS MEDICAL-DENTAL MISSION

**T**amaraw Lodge No. 65, led by VW Carlos G. Aguba, Bro. Ike Abes and Bro. Jay Gutierrez, WM, SW and JW, respectively, sponsored a medical and dental mission recently at Barangay Mahal na Pangalan, Calapan, Or. Mindoro.

The mission benefitted 320 patients.

The medical team was composed of VW/Dr. Conrado Medina, Bro./Dr. Warlito Quitos, Dr. Ceasar Gutierrez, Dr. Jojo Leviste, Dra. Lipa Luanto and Dra. Cres. Gutierrez.

The dental team, on the other

hand, was composed of Dr. Leonardo Escalona, Dr. Ting Bolor, Dra. Rosolla D. Gayoso, Dra. Riza Basilan, and Dra. Melinda De Gracia.

The midwives who joined the mission were Shirly Marquez, Rena Marasigan, Arlene Daitol, Renna Viane and Lina Buscal; the nurses, Estrelita Villas and Mark Ehrwin Quitos; and the pharmacists, Mrs. Mildred F. delos Reyes and Mrs. Cheneth Medina. The lone Medtech graduate was Ma. Rosa Sugay.

Besides the three Lights, the following members of Tamaraw 65 were conspicuously present throughout the activity: VW J. Concepcion, WB R. Medina, WB R. Paras and Bros. R. Libumfacil, N. Tolentino, Ray Villas, N. Rizaldo, R. Quinton and D. Garcia.

SW Abes, who is the barangay chairman of the venue of the medical-dental mission, hosted the post-mission lunch and fellowship held at his beach resort.



## BRO. "JUN" RECALLS HIS WEDDING IN A MASONIC TEMPLE

**W**e met Bro. Levy "Boying" Arago, Jr. recently. He is a member of Tamaraw Lodge No. 65 in Or. Mindoro and scion of the Arago clan of rambutan fame in Victoria town. A graduate of the UPLB, he has

long been associated with the Mindoro College of Agriculture and Technology (MCAT), which he represented in a national conference.

He and other brethren-professors who attended the conference stayed in the Grand Lodge dormitory for a couple of days. The night before they departed for their respective places of abode, we had a tete-a-tete with them.

Bro. "Jun" or Bro. "Boying" told us that on Jan. 3, 12 years ago, he and Sis Emely Dimaano, a CPA, who works as COA auditor, exchanged nuptial vows in the Masonic Temple of Tamaraw Lodge No. 65 in Calapan.

Since the parish priest had refused to marry the two in the Catholic church, they decided to exchange nuptial vows in the Masonic Temple—the first marriage ceremony ever to be conducted in that temple.

Hon. Jovino Raquepo, then Municipal Trial Court Judge and Grand Knight of the K of C Bishop Finneman Council 4290 of Calapan, officiated the wedding ceremony. That, too, in itself, was a "first" in the history of Calapan.

← Bro. "Boying" and Sis Emely exchange vows at the altar of the Masonic Temple in Calapan in a ceremony officiated by a K of C Grand Knight.



## THIS LODGE CONTINUES TO BE A BEEHIVE

**W**hen it marked its 73rd foundation day, it gave due recognition to its Past

Masters, such as VW Benito C. Ang, VW Cristino Lim, VW Andy Lim, VW Mariano Sih, WB Benjamin C. Gotamco Sr., WB Angeles Lim Guat, WB Peter Phoa Yong Chip and WB Ed Ramos.

Said WM Michael Lim Chee We: "These Brothers have seen and heard a lot of things Masonic and they have participated in a great many scenarios

*that could probably arise. Hence, we, the current officers, make the most of their wisdom, knowledge and experience. They in turn consider it a privilege and an honor to be called upon to help in any way they can."*

WB Ed Ramos, GLI for Manila-Mt. Lebanon Lodge No. 1, continues to edit the Lodge's newsletter. VW Mariano Sih serves as Secretary of the District 1 Council, which is headed by VW William Webb, DDGM.

The Lodge itself is actively involved in the affairs of the District. It is in charge of Program & Publicity and Masonic Education.

It has, moreover, tried to develop strong ties not only among its members and their families, but also between the Lodge and other Lodges. How?

When Bro. Carlos Cruz, one of its members, was elected vice president of the powerful and biggest business organizations in the country, namely, the Federation of Filipino Chinese Chamber of Commerce, the officers and members of the Lodge joined in rejoicing at Bro. Cruz's good fortune.

When Marilou Ong Hay Lim, WM Chee We's daughter, a BSA graduate of DLSU, passed the CPA board exam with flying colors, the Lodge conveyed warmest congratulations to her—and to the father.

When P/Chief Supt. Dominador C. Resos celebrated his birthday, the Lodge went to greet him at the SPD headquarters.

When VW Michael R. Jugan, DDGM of MD No. 30, and WB Kurt Dressler, PM of MacArthur Lodge NO. 183 in Seoul, S. Korea, visited our Grand Lodge, officers of the Lodge took the initiative of entertaining them. The whole Lodge, in fact, treated the two visiting Brethren to a sumptuous dinner at Taipan Seafoods Restaurant

on Ongpin, Sta. Cruz, Manila.

When, on the other hand, Mr. Henry Ong Hay, Bro. Song Ong Hay's father and WM Chee We's father-in-law, dropped his working tools, the Lodge condoled with the bereaved families.

The Lodge, furthermore, has undertaken benevolent works. It has continued to augment its Scholarship Fund to be able to extend financial help to a greater number of poor but deserving students.

Several members of the Lodge were among the members of Filipinas Shrine Club (Manila Chapter) who extended financial help to two indigent cripples: Joyce Alysa B. Magno, 5, and Benjamin Wong, 11. These youngsters were sent to Cebu for medical treatment under the care of a Mason, Noble Felix Vicuña.

The Lodge also undertook another medical-dental civic action project—this time in joint cooperation with the 4th NCR Battalion and the Manila Chinatown Charity Foundation, Inc. (MCCFI), led by WB Ed Ramos and WB/Dr. Tommy Co, respectively. The leaders of the Lodge coordinated well with Mr. Rolando P. Pesimo, Chairman of Bgy. 192, zone 17, Bo. Obrero, Tondo, Manila, as well as with the office of Manila Mayor Alfredo S. Lim and C/Insp. Danilo Abarsoza, WPD Police Station 7 Commander.

WM Michael Lim Chee We conveyed special commendation to WB Ed Ramos, who, among other things, solicited medicines from different drug companies and took the initiative of inviting doctors and dentists for the charity project.

The Wor. Master of MENCUS LODGE NO. 93, F&AM, stated that, through the successful undertaking of the medical-dental mission, the Lodge was able to demonstrate that, indeed, "together is better."

# PAGKAKAISA CELEBRATES FOUNDATION ANNIVERSARY

**P**agkakaisa Lodge No. 282 celebrated its foundation anniversary in its own Temple on Aguilar Ave., Las Piñas City mainly by presenting Plaques of Recognition to its Past Masters, namely: VW Norberto A. San Mateo, Jr., 1988-89; VW Danilo B. Tobias, 1989-90; VW Gregorio M. Camiling, 1990-91; VW Isidro P. Banaria, 1991-92; VW Wilfredo N. Dellosa, 1992-93; VW Roberto Q. Pagotan, 1993-94 & 1994-95; VW Danilo D. Lim, 1995-96; and

VW Alfredo B. Espino, 1996-97.

All these PMs have proven that great things can be achieved through adoption of well-orchestrated plans and programs.

WM Felix D. Mendoza presented the plaques, while VW San Mateo gave the response in behalf of the Past Masters.

Hon. Vergel A. Aguilar, Las Piñas City Mayor, was the guest of honor and speaker. He was introduced by Bro. Loreto R. Villanueva.

RW Enrique L. Locsin, Deputy Grand Master, in his inspirational talk, stimulated the officers and members of the Lodge to work toward greater heights of achievement, so that, eventually, the general public will recognize Freemasonry as a veritable brotherhood for peace, unity and human progress.

The fraternally warm fellowship was ably emceed by Bro. Ricardo L. Vigo.

# LAONG LAAN CELEBRATES 30TH FOUNDING ANNIVERSARY

by WB Geminiano V. Galarosa, Jr., PM

**I**n a strong bid to regain the glory their Lodge enjoyed in the not-too-distant past, brethren of now-revitalized Laong Laan Lodge No. 185, led by Wor. Master Benjamin de los Santos, trooped as one to the Mowelfund Compound in Quezon City, where they subsequently celebrated with aplomb their 30th founding anniversary as a Lodge.

Elders who attended include VWBs Bernardino Cabading and Emilio "Boy" Andrian; WB Adam Jimenez, Jr. whom the other brethren present called

the next congressman of San Juan; Bros. Manuel Santos and Noe de la Cerna, the Lodge's two other Lights; and several other brethren, some of whom have been inactive for quite some time but who nonetheless answered the Secretary's cabletow when informed of the occasion.

WB Ben Goham, PM, escorted the four petitioners whom he sponsored and who were awaiting procedural investigation prior to balloting. Bro. Tony Limketee brought along his charming wife Anita and daughters Aimee and Aileen. Bro. Jimmy Febrewas accompanied by his lovely spouse Janette. Newly initiated Bro. "Bong" Fajardo took along his amiable wife, Sis. Tess, abroad his motorcycle.

Sis "In-ging" de la Cerna and daughter Noela also came. And Sis. Lorma R. Galarosa joined the ladies in a separate table; there they enjoyed their own brand of fellowshiping.

Bros. Joe Tan and Tony Labao

both came solo direct from Palompon, Leyte and Baguio City, respectively, while WBs Johnny Flaviano, Marlon Aquino, Adam Jimenez III and Ireneo Valerio, all Lodge Past Masters, made their respective presence felt. WBs Vicente Racho, Crispiniano Perez and this moonlighting correspondent, all Honorary Members of the Lodge, were there, too.

Guests from other Lodges include VW Mags Nuevo, who encouraged this correspondent to write an article for **The Cabletow**; WB Choy Dalusong of St. John's-Corregidor Lodge No. 3, who thrilled the ladies with his fortune-telling skills using a pack of tarot cards; VW Rogelio Flores of Rafael Palma Lodge No. 147 and the district's Jubelum, who claims in his hands were raised almost all of the current crop of the brethren; Bros. Ronald Cortez and Armand Borja of Capitol City No. 174, who accompanied VW Nuevo to the gathering; and several other fraternal brothers whose names this writer failed to get.

Not only was the attendance

impressive, but the food that was brought along "potluck style" was simply sumptuous and inviting. Add to this the three *lechons*, and you will understand why the Wor. Master was left with no recourse but to decree a "take home command", which the brethren obligingly followed with delight.

The affair was not all eating and drinking, though. The core group discussed the planned fund-raising activity they would launch soon. The officers calculated that the income the project would generate will benefit not only the current term but the succeeding three terms at least.

The silent but efficient appeal of the Lodge Secretary to help WB Onofre Pandela of Rafael Palma Lodge No. 147, whose ailment already incurred a hospital bill of more than half-a-million bucks. After the customary passing of the hat around, a modest sum of P4,100 was collected. This made a Brother remark, "*Charity does extend through the boundless realms of eternity!*"

## CONTRIBUTING TO INCREASED PUBLIC AWARENESS OF MASONIC OBJECTIVES

**L**odges within Masonic District #37 have responded to your call to raise the level of the general public's awareness and understanding of the many beautiful objectives of Freemasonry."

Thus stated VW Roy V. Serrano, DDGM, in his recent report to the Grand Master.

Some of the projects undertaken

toward increased public awareness and understanding of Masonic objectives include the following:

1. **Floral offering** at Bro./Dr. Jose P. Rizal's monument, June 12, 1997 (joined by six of the seven Lodges in the district)

2. **Floral offering** to commemorate 101st birthday of Bro./Dr. Jose P. Rizal (joined by all seven Lodges)

3. **Tree planting** (Lodges Agno #75 and Edilberto Tamondong #217, in coordination with the DENR, conducted "Clean and Green Project," in which 100 narra trees and 200 mahogany trees were planted in Tayug, Pangasinan. Urdaneta Lodge #302 planted trees in Barrio Mabanogbog, Urdaneta, Pangasinan.)

4. **Seminar on New Farming**

**Technology** (Urdaneta #302)

5. **Medical & related services** (Alfonso Lee Sin Mem. Lodge #158's "Operation Tuli" benefited 30 young boys. Pangasinan Lodge #56 held a "bloodletting ceremony at its new temple's construction site; besides, it conducted "Malusog na Puso" Project, which consisted of free consultation with ECG, jointly with the Dagupan City Water District. Urdaneta Lodge #302's free medical and dental clinic resulted in the treatment of more than 300 patients.)

6. **"Adopt a School Project"** (Pangasinan Lodge #56 donated cash and school supplies to Bugayong Elementary School in Binalonan and to Nantangalan Elementary and High School in Pozorrubio, Pangasinan.

District #37 is busy preparing

for the tridistrict convention and for the Internet, so that "our District could easily communicate to the Grand Lodge and all the brethren worldwide." VW Serrano has officially designated Bro. Rommel L. Cardinoza District Webmaster.

(The editorial staff of *THE CABLETOW* conveys warmest congratulations to Bro. Resty Basa, who was recently awarded as one of the outstanding Citizens of Dagupan. Several articles of Bro. Resty on Pangasinan Mason heroes have been adapted for publication in *THE CABLETOW*, and his proposal that monuments of two Mason heroes of Dagupan, namely, WB Daniel Maramba and Bro. Vicente Prado, be erected has been picked up by Pangasinan #56 and ALSM #158.)

## REMEMBERING ILL. BRO. MABINI ON HIS 134TH BIRTHDAY

**T**he brethren of Apolinario Mabini Lodge No. 235 conducted a floral offering at the Mabini Centennial Marker (so called because this was the place

where the "Brains of the Philippine Revolution" was captured by the Americans on Dec. 10, 1899) last July 23 in commemoration of the hero's 134th birthday anniversary.

Bros. Paulino S. Samson, Ronald M. Esteban, Oscar C. Rivera, Jose I. Hidalgo Sr. (incumbent Secretary), Juanito F. Ignacio (WM), Vitaliano Espiritu (GLI), Jorge M. Mariano, Santos Ignacio and William Bill O. Buniel pose at the Centennial Marker. ↓↓



# Relieving Distressed Evacuees in North Cotabato

Brethren and sisters, led by DDGM de Guzman and DGL Baynosa, entrust relief goods to Ms. Zenaida Tabukan of the DSWD Relief Operation Center and her assistants. ↓



## THE DAY THE BOYS ENJOYED BEING TOGETHER WHILE THE MEN REMAINED AT HOME

**G**rand Master Leon Angel P. Bañez, Jr. and a few Grand Lodge officers were up early last August 19, raring to join our brethren of Districts 9 and 11 at the Quezon Memorial Circle in participating in the commemorative program in honor of the late President Manuel L. Quezon, Past Grand Master of Masons in this jurisdiction. But they could not traverse the

distance from the Grand Lodge to the venue of the celebration because all streets were flooded.

But 17 "boys" from the said districts showed up at the Max Fried Chicken Restaurant. While waiting for the arrival of the Grand Master and the wreath of flowers from Bro. Galindez, they decided to take breakfast, except District 9 Deputy Eludario S. Salvo (122) and Traveller editor-in-chief Geminiano V. Galarosa, Jr. (122), who decided to inch their way to the monument.

When they entered the monument, Quezon City Mayor Mel Mathay was about to end his speech. Then Senator Alberto Romulo extolled the many virtues of President Quezon.

The shortened program ended, the duo did not anymore join the VIPs at breakfast because, in the words of Traveller E-n-C Jun Galarosa, "They just cannot provide the same fun that the brethren grant especially on these

critical times." Hence, the duo returned to Max.

Waiting there were other brethren, namely: VW Fred Espino (119), VW Peter Pagunuran (174), WBs Conrado C. Veneracion (122), Kim Alvin Villanueva (277), Mario Macatangay (119), Cris Balaoing (199), Ed Vengco (169) and Alex Fabian (122), as well as Bros. Mike Benjamin (277), Lino Dabu (277), Dave Dacanay (119), Nanding Fernando (169) and a Brother whose

name the Traveller- E-n-C failed to get.

From Max the brethren proceeded to the LWUA compound at Balara in Quezon City, where they pushed through with the joint sportsfest of the two districts.

Commented the Traveller E-n-C: *"We who braved the torrential rains to participate in the program at the Quezon City Memorial Center and in the sportsfest were the 'boys' who enjoyed being together while the men stayed at home."*

## District 9 Past Masters Guild Officers

**V**ery Worshipful Brother Saul R. Exmundo, PDGL, who was selected president of the Past Masters Guild of District 9 at the meeting held at the China Gate Restaurant last August 23, vowed he would vigorously pursue the programs of his predecessor, V.W. Bro. "Ev" Salvo, PDDGM.

Other officers of the Guild are: V.W. Bro. Peter U. Pagunuran (174), vice president; V.W. Bro.

Gene Cortez (185), treasurer; Wor. Bro. Johnny T. Flaviano (185), secretary; V.W. Bro. Benjamin J. Torres (147), PAGS, auditor; Wor. Bro. Pedro Subido (147), chaplain; Wor. Bro. Godofredo Senirez, Jr., (199), marshal; Wor. Bro. Geminiano V. Galarosa, Jr. (122), p.r.o.; Wor. Bro. Hernani Castelo (199), inner guard; and V.W. Bro. Roy Chu (174), PGT, outer guard.

(GGPMP President John L. Choa, PGM, and his officers wish the District's Past Masters Guild much success in its worthwhile endeavors.)

## MOST OUTSTANDING ISABELEÑO IS A PAST MASTER

**D**r. Rustico Santos, Regional Director of the Department of Science and Technology in Region 2, was conferred the 1997 Most Outstanding Isabeleño Award in Science and Technology by the Isabela provincial government. He was cited for his promotion of regional

cooperation and capability building through agro-industrial technology transfer, vocational education, and socio-economic development of youths and adults.

It may be recalled that WB Santos, together with WB Artemio D. Castro, both Past Masters of Cagayan Valley Lodge No. 133, were responsible for the successful holding of a series of Lodge-sponsored seminars in food preservation and various livelihood projects for women's groups from barangays held sometime last year in Santiago City. — **MAG NUEVO, PDDGM**

# OUTSTANDING PROVINCIAL PROSECUTOR IS A BROTHER MASON

by V.W. Bro. Godofredo O. Peteza, Sr., JGL

**A**tt. Leo L. Intia, 3rd Asst. Provincial Prosecutor of the Camarines Norte Prosecution Service, was adjudged Outstanding Provincial Prosecutor by the Selection Committee chaired by Chief Justice Andres Narvasa on the occasion of the 7th Annual Awards for Judicial Excellence held recently at the Supreme Court Session Hall, City of Manila, Philippines.

Att. Intia was recommended for the award by the Integrated Bar of the Philippines in recognition of the *"100% disposition of cases assigned to him for preliminary investigation and review by resolving 84 complaints on time for 1996."* He bested those recommended by other associations in the legal profession.

The awardee is the current Senior Warden of Daet Lodge No. 247. A regular attender of the stated meetings of his Lodge, he is now proficient in the rituals.

A consistent honor student in Bato Central Elementary School and at the Holy Rosary Minor Seminary in Naga City, he took up Bachelor of Arts, major in Political Science, at the Aquinas University in Legazpi City and Bachelor of Laws at San Beda College, Manila, where he graduated in 1988.

In the same year he passed the Bar Examination with a general average of 83.28%, which was in the upper 5%.



**The Awardee**

Aside from being a Master Mason in good standing, he is a past president of the Kiwanis Club and an active member of the following: Integrated Bar of the Philippines, Camarines Norte Chapter; NU Kappa Phi Honor Fraternity, University of Nueva Caceres, Naga City; and Lambda Rho Beta, San Beda College.

The 35-year-old outstanding provincial prosecutor will go far towards achieving honors in the service of less fortunate brethren not only as a public servant but as a dedicated member of the Masonic fraternity.

Bro. Leo L. Intia was born on Nov. 10, 1962 in Polangui, Albay to retired RTC Judge Bonifacio C. Intia and retired Master Teacher 2 Remedios L. Intia. He is happily married to Sis./Dr. Arlene Angeles-Intia, with whom he has three children: Laurice Ann, Leo Anthony and Liz Angela.

He is also a Professor of Commercial and Civil Law, as well as Political Science, at the La Consolacion College of Daet.

# MAYOR OF PIAT LAUDS ITAWES LODGE

**E**very year our country's declaration of independence from colonial rule is celebrated in Piat, Cagayan with a floral offering at the monument of our Brother, Dr. Jose P. Rizal, followed by a simple program. Officers and members of Itawes Lodge No. 215 are a conspicuous part of the celebration, which is participated in by practically the whole town—from the town mayor and other municipal, as well as barangay, officials, employees of public and private institutions, schoolchildren to the simple folk.

This year, WB Rogelio P. Matalang, Ph.D., Wor. Master of Itawes Lodge, in his short remarks stressed the role of Masons in the building

up of our nation.

Hon. Ruben Casibang, Mayor of Piat, acknowledged with much thanks the support that his Brother Masons have been extending to him and other government officials in carrying out various projects and activities designed to promote peace, unity and progress in the town, if not in the whole province.

*"Members and officers of Itawes Lodge," he concluded, "continue the good work and spread the great tenets of Brotherly Love, Relief and Truth!"*

—RPM



## APPENDANT BODIES, ALLIED ORGANIZATIONS

# THE ROLE OF WOMEN IN MASONRY

by HL Airene Gan-Perez

(THE AUTHOR OF THIS ARTICLE IS THE ROYAL MATRON OF TIERRA LUZ COURT No. 33, ORDER OF THE AMARANTH, WHICH WAS ORGANIZED BY, AS WELL AS CONTINUES TO GET SUPPORT FROM, PRIMERA LUZ FILIPINA LODGE No. 69, F.&A.M.)

**P**ublicly, I would like to confess that I am having an affair with three different men—Masonically, that is, namely: my father, WB Vicente Gan; my husband, VW Edgardo Perez; and my son, Bro. Ritchie Roy Perez. It should be five, if I count my two brothers, Edgardo and Danilo Gan, who are Masons, too.

Masons share a common obligation—that of looking after each other's welfare and the welfare of a Brother's family, particularly the womenfolk. Logically, it is an organization that prohibits women from becoming members. In the entire history of the Craft, I was told, there was only one instance in which a woman was accepted, and it was only because she was caught eavesdropping in the raising of a Mason.

Although we women cannot seek membership in the Fraternity, we enjoy many privileges from it. How, then, can we womenfolk return the favor and thus contribute to propagating the teachings of the Craft?

One way is to join appendant organizations like the following Orders: the Amaranth, the Eastern Star, the Rainbow for Girls or the Job's Daughter.

In my case, I joined the Amaranth, an international fraternal organization composed of Master Masons and their properly qualified female relatives like wives, mothers, daughters, sisters, nieces, granddaughters, and so on. It encourages us, its members, to practice the principles of truth, faith, wisdom and charity. It emphatically reminds us of our duties to God, country, and fellow humans. We are urged to exemplify the golden rule and to so conduct ourselves as to show to others the goodness cultivated by the Order.

Conspicuously placed upon the altar is the Holy Bible, which is, to us, the symbol of God's will, and a reminder of His omnipresence, of His overshadowing love for us.

The amaranth is a plant, the leaves of which are indicative of distinction and honor. The "amaranthine wreath", which surrounds the "crown and sword", is symbolic of the bond of fraternal friendship that encircles our beloved Order.

Another way a wife may return the favor given by the Masonic Fraternity is to be understanding to her husband, as well as to encourage him in his Masonic duties, activities and aspirations.

Having been made to believe that

Masonry is anti-Catholic, that one who joins it gets excommunicated, and that Masons are anti-Christ or even on the devil's side, not a few wives of Masons exert effort to be a hindrance to their husbands' Masonic activities. Instead of doing this, they must accept the fact that their husbands joined the Fraternity out of their own volition and continue to be members thereof because there is something in it that makes them distinct in society. We, the wives of Masons, must therefore find out more about the Fraternity, so that we will have a favorable attitude toward the Fraternity, toward our husbands' membership in it.

When I was in the elementary school, Masonry was a mystery to me. My classmates and I had a terrifying fear of the Masonic Temple. During ordinary days its rooms were used as classrooms for the Binakayan Elementary School, and on weekends it was used as a lodge temple. When this happened, we saw prominent men of the community in their formal attire and serious faces going up the stairs, and they stayed there for an hour or so. Sometimes we heard footsteps and other strange sounds. But I did not dare ask my father what was going on in the lodgeroom. He made it a point to be present in Masonic happenings.

When our class occupied the lodgehall for the first time, I told my classmates that the letter "G" in the East stands for "Gan" because my father was then the Master of the Lodge. Much, much later, I learned that the letter "G" stands for God.

What we knew about Masonry was that every year Primera Luz Filipina Lodge No. 69 presented outstanding students of Binakayan Elementary School with medallions and scholarships. Otherwise, Masonry was a big question mark to us.

Then I got married to a Mason. He made me understand what Masonry is, what it stands for, its objectives and its various activities.

It was at this point in time that Masonry started opening its door and Masons went out to involve themselves in the

community. Besides, as was stressed by MW Rosendo C. Herrera, who was then the Grand Master, Masons got their own families involved in the activities of the Craft.

My advice to wives of Masons, then, is to ask their husbands, or perhaps friends who are knowledgeable about the Masonic fraternity, everything they want to know about the Fraternity. That was what I did. I also read Masonic publications like **The Cabletow**.

We could even urge the Master of the Lodge to schedule a lecture-forum on Masonry to be attended by families of Masons. In this way, we will get our misconceptions about Masonry clarified and understand better why Masonry is very important to our husbands, so much so that it seems Masonry takes precedence over us, their wives.

Knowing the goodness and the noble objectives of the Craft, we should encourage our husbands to attend and to be active in the meetings and other activities of the Fraternity, which stimulates its members to live in accordance with its tenets and teachings, including being just, faithful, true and responsible husbands and fathers.

Perhaps out of jealousy that our husbands spend much time in the Lodge or overextend their stated meetings well beyond reasonable time, most of us would question or even castigate our husbands for doing so. But let us not be selfish. Their stated meetings come only once a month and their special meetings once in a blue moon. We should let them enjoy themselves in fraternal fellowship. What damage could it do? After all, they would not do anything that would put down or place their beloved Fraternity in a bad light. It is through their active participation that they are chosen for greater responsibilities and thus advance from being mere members to responsible officers. No, we should not be stumbling blocks in their progress and advancement in the Fraternity. Instead, we should always be ready to share their moments of glory and, more importantly, their sorrows or disappointments.

My husband's rise in the Fraternity, particularly in his Blue Lodge, was to me rather phenomenal. He was raised a Master Mason in 1974. He immediately made himself proficient, playing various roles in degree work and conducting lectures in the different degrees, and the elders of the Lodge praised his performance.

In 1975, however, he was not appointed to any position in the Lodge. Although he did not tell me, I knew he was disappointed. Fearing he might lose interest, I told him, *"Perhaps the time is not yet ripe for you to occupy any of the positions in the Lodge. The time will come for you to show potentials."* Toward the end of the year, he was elected Senior Warden. A year later, the Junior Warden overtook him to the Master's Chair. Again, I was there with and for him. *"Perhaps you are still too young to be Master,"* I told him. *"Another year will make you more mature and ready to lead the Lodge."*

The wait turned out to be advantageous for him. His term as Master earned for the Lodge the District's Most Outstanding Master and a presidential medallion for outstanding leadership.

From then on he occupied various district and Grand Lodge positions, foremost of which was that of District Deputy Grand Master for 1995-96.

I am recalling and recounting all this to drive home the point that I was always there with him and for him, proudly beaming with delight over his many accomplishments and being with him when he was down and disappointed, egging him not to lose hope and interest, but rather, to try harder and strive for greater heights.

We can greatly help our husbands and/or sons become active Masons—Masons at heart and not just in words. We rest assured that in the long run Masonry will transform them to better men, better husbands and/or sons, better fathers, better citizens of our country.

I would like to end this article by sharing with the reader the following precepts of J. Donald Walters:

1. Speak the truth always. Be gentle, however, in your truthfulness. For truth is like knife. It can inflict painful wounds, or be used to carve images that will help inspire others.

2. Happiness comes to those who give love freely and who don't demand that

others love them first. Be generous like the sun's rays, which shine without asking first whether people deserve their warmth.

May all Masons continue to live their lives in accordance with the main tenets of their Fraternity: Brotherly Love, Relief and Truth. Amen.

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## OF THE SAN JOSE CITY MASONETTES

**T**he San Jose City Masonettes are a force that complements the efforts of Narra Lodge No. 171 in San Jose City, which celebrated its 33rd anniversary last July 19. Weeks before the anniversary celebration, officers and members of the Lodge distributed wheelchairs and crutches to crippled indigents.

The officers of the San Jose City Masonettes are as follows: Susan Francisco, *president*; Myrna Rellegue, *vice president*; Helen Munsayac, *secretary*; Vangie Bautista, *treasurer*; Pat Villamar, *auditor*; Donna Patacsil and Lydia de Guzman, *press relation officers*; Myrna Ciriaco and Josie Valencia, *business managers*.

Hon. Judge & Sis. Cholita Santos urged the officers to use their knowledge and expertise optimally for leading their organization to greater heights of achievement.

"Commit yourselves to being true leaders in our community," she said. "You can influence people to change their intellectual vision and moral outlook for achieving worthwhile goals. Show them the way to live by going that way yourselves."

(Featured in THE TROWEL of Narra 171 is V.W. Bro. Westrimundo R. Yusi, Grand Organist in 1980, who has been an active Freemason since 1970.)

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## PALMA ASSEMBLY NO. 17 RECEIVES GOLD ASSEMBLY AWARD

**P**alma Assembly No. 17, IORG was instituted on Oct. 24, 1992 and constituted on Dec. 12, 1993. Its sponsoring body is Rafael Palma Lodge No. 147, F&AM. It holds meetings on the first and third Sundays of the month at 3:30 p.m. in the Capitol Masonic Temple, Diliman, Quezon City.

The Assembly has gone a long way since its constitution five years ago. In the 2nd Biennial and 8th Grand Assembly Session of the Grand Assembly of the Philippines and Guam, IORG, held at Bohol Tropics Resort in Tagbilaran City, it garnered the Gold Assembly Award for the membership program of the Order. Mom Margaret Kofoed, Past Supreme Worthy Advisor of the Supreme Assembly in McAlester, Oklahoma, presented the award.

The girls of Palma Assembly No. 17 also emerged as champion in the quiz bee contest. (*Congratulations!*)



The quiz bee champions exhibit jubilation, and the IORG dignitaries sincere admiration.



Palma Assembly Girls show off Gold Assembly Award. With them are Supreme Assembly dignitaries.



## Of Filipino Masons Abroad

Meet...

# WM TIM, OTHER OFFICERS OF J. RIZAL 1172

by WB Benjamin B. Malig

**W**B Eutemio (Tim) A. Colarte, a mechanical engineer by profession, is the 15th Wor. master of Jose Rizal Lodge No. 1172, the youngest yet distinctively amongst the active Lodges in the Fourth Manhattan District of the Free and Accepted

Masons of New York.

Even before ascending the Oriental Chair, he was already exalted as "a leader to emulate" by WB Alfonso A. Iriberri, who said, "Bro. Tim is a model of simplicity, grace and leadership."

Indeed, WM Tim has exuded a great sense of leadership, as is shown

North Davao Bodies, Philippines; a Shriner, with membership in the Aloha Temple, Hawaii, and Mecca Temple, New York; Secretary, Fil-Am Shrine, New York Chapter; Treasurer, Masters and Wardens, Fourth Manhattan District, New York City; and Secretary, Phil. Masonic Association of America, Inc., New York Chapter.

When he is not confined to his Masonic duties, Bro. Tim finds time to participate in other organizations, such as the Alfonso Toastmasters Club, Mati Jaycees Club and the Rotary Club of Mati, Phils. In fact, he was the president-elect of the Rotary Club of Mati in 1988. He was also vice-chairman of the 1996 PIDC-StreetFair Committee in New York.

Bro. Tim takes much pride in the aforementioned achievements, and he takes as much pride in the fact that he is the President, for the term 1996-1998, of the Concerned Filipinos for Unity, a civic-religious organization with a sizeable active membership both in New York and in New Jersey.

These are but a few of the praiseworthy endeavors of WB Tim. To them may now be added the distinguished position of being the 15th Wor. Master of the only all-Filipino Lodge in the United States of America to date.

WB Tim is ably assisted

by the following officers: Jaime C. Alejandro, SENIOR WARDEN; Arthur Z. Aurellano, JUNIOR WARDEN; Romeo N. Dagdayan, TREASURER; Crisanto N. Jorda, SECRETARY; Edward U. Usita, TRUSTEE; Carlo H. Almira, CHAPLAIN; Tomas P. delos Reyes, Jr., SENIOR DEACON; Jose M. Bonoan, JUNIOR DEACON; Francisco A. Almendral, SENIOR MASTER OF CEREMONY; Hernane S. Castro, JUNIOR MASTER OF CEREMONY; Carlito R. Gallardo, SENIOR STEWARD; Christopher C. Agbuya, JUNIOR STEWARD; Bartolome O. Matela, ORGANIST; Ignacio S. Abe, MARSHAL; Antonio A. Torregoza, TILER.

Last June MW Rosendo C. Herrera, together with RW Stewart C. McCloud, DGM of the State of New York, was received in Jose Rizal Lodge No. 1172. MW Herrera and Sis. Ching were on their way to the State of Arkansas for a convention with the Order of DeMolay. The occasion was highlighted by a video presentation of the DeMolays' meeting with President Bill Clinton during his visit to the Philippines.



† **Front row (l-r):** Jose M. Bonoan, Tomas P. delos Reyes, Jr., Ignacio S. Abe, Arthur Z. Aurellano, Eutemio A. Colarte, Jaime C. Alejandro, RW Crisanto N. Jorda, Francisco A. Almendral. **2nd row (l-r):** RW Gaddiel C. Gallardo, Edward U. Usita, Democrito L. Pasco, Antonio A. Torregoza, Arvin Repil, Alfonso A. Iriberri. **3rd row (l-r):** Christopher C. Agbuya, Carlito R. Gallardo, Carlo H. Almira, Hernane H. Castro.

# FILMASONS OF NEW SOUTH WALES

In March 1992 WB Mat Armonio, WB Joe Santos and Bro. Jimmy Estrera organized the Filipino Freemasons Club of New South Wales (FFC-NSW). Bro. Estrera was club president from 1992-1995, Bro. Ramie Tirol in 1995-1996.

The club officers for 1997 are as follows: WB Leo Tan, PM, *president*; Bro. Ramie Tirol, *vice-president*; Bro. Mario Baylon, Jr., *secretary*; Bro. Rey Reodica, *treasurer*; WB Mat Armonio, PM, *public officer*; Bro. Ross Rosales, *p.r.o.*; Bro. Ted Balgos, *chaplain*; Bros. Rolly Fabi & Manny Reyes, *peace officers*; and VWB Cecil Uy, PDDGM, *auditor*.

The Club's 5th anniversary celebration last March, which was held at the Rooty High School of Arts, was a huge success. The school's century-old auditorium was jam-packed by a crowd of about 120, including a 36-person delegation from the Filipino Australian Square & Compasses Club of Victoria (FASCCV), led by its president, WB Reg de Leon, PM.

The April meeting of the FFC-NSW was held at the residence of the club president, WB Leo Tan in Kings Langsley and attended by 16 members, some ladies, three brethren-guests and a DeMolay and his family.

After dinner, while the ladies stayed inside the house on top of the hill, the brethren gathered in the double garage for

a free-wheeling conversation.

One of the guests, Bro. Edgar Estoesta of Capitol City Lodge No. 174, was given the chance to introduce himself, so that the brethren might the better be able to assist him in looking for a suitable job for him in New South Wales.

The DeMolay guest in turn presented to the brethren MW Johnny Nabong's letter explaining the DeMolay and his family's circumstances and requesting that all possible assistance be extended to them by the brethren. The brethren promised to exhaust avenues available to them to help the DeMolay and his family.

Subsequently, with the help of the brethren, Bro. Edgar Estoesta got employed. He is now working seven days a week with plenty of overtime. The DeMolay and his family, also with the help of the brethren, were able to have their stay in Australia extended by legal means.

As of this writing, the officers and members of the FFC-NSW have not resolved the proposition that their organization metamorphose from mere social club to a Lodge.

RW Bro. Arthur Thomas, who is described by WB Leo Tan as *"the only true blue NSWelshman who is member of the club,"* is of the idea that it was time for the club to become a Lodge since *"in the greater Sydney area alone, we have now more than 50 Filipino Freemasons."*

--eF.R.eN

## OF THE FILIPINO-AUSTRALIAN SQUARE & COMPASSES CLUB OF VICTORIA

WB Reg de Leon is the current *president* of the Filipino-Australian Square & Compasses Club of Victoria. He is ably assisted by these other officers: WM

Oscar Danga, *vice-president*; Ruben Cudal and Manny Tan Jr., *secretaries*; SW Cesar Solis, *treasurer*; JW Simeon Baera, *auditor*; Fidel Oray, *asst. auditor*; Johnny Dimabuyo, Elmer

**Ragel and Fely Roxas, public relations officers.**

VWB Rudy Mayo, PGIW, is club adviser; Rolando Diolazo, welfare officer; and Gerry Carreon, events coordinator.

Club Adviser Rudy Mayo recently wrote his *compadre*, MW Reynato S. Puno, PGM, enclosing copies of the first two issues of the **Fair & Square**, the newsmagazine of the Club, edited by Bro. Ruben Cudal.

We learn from the newsmagazine that there is a plan to create the Union of Filipino Freemasons Organizations in Australia & New Zealand, and that a Filipino, Cesar Solis, is WM of Sunshine-Wisdom Lodge No. 266—the

fifth Filipino to become Master in Victoria. In 1988 he was awarded the Distinguished Pin of Bravery by the Humane Society of Victoria.

We learn, too, that the Filipino-Australian Freemasons in Victoria have formed a team to exemplify Scottish Rite degrees in various Lodges in Victoria, whenever requested.

(THE EDITORIAL STAFF OF **THE CABLETOW** HOPES TO RECEIVE COPIES OF FORTHCOMING ISSUES OF THE **FAIR & SQUARE**.)

*Some members of the Square & Compasses Club of Victoria, including VWB Rudy Mayo, having a South with Australian Masons.*



THE AUTHOR OF THE SUBSEQUENT PRAYER IN FILIPINO IS THE ADVISER TO THE FILIPINO-AUSTRALIAN SQUARE & COMPASSES CLUB OF VICTORIA. THE PRAYER WAS PUBLISHED IN THE CLUB'S NEWSMAGAZINE, **FAIR & SQUARE**, AUTUMN 1997 EDITION.

## PANALANGIN NG ISANG AMA

*Handog ni VWB "Rudy" Mayo, PDGL*

**P**agkalooban mo po ako ng isang anak, O Panginoon, na nagiging panalag sa sandali ng kanyang kabiguan, may lubos na katapangan sa harap ng pagkatakot, isang anak na magmamalaki at hindi yuyuko sa isang malinis na pagkalupig, mapagkumbaba at maginoo sa pagtatagumpay.

Pagkalooban mo po ako ng isang anak na hindi tatalikod sa kanyang paninindigan, isang anak na kilalasa Diyos na makapangyarihan sa lahat na siyang may lubos na karunungan.

Idinadalanginko, O Panginoon, na akayin mo po siya sa landas hindi ng kaginhawahan kundi sa landas ng mahigpit na pagsubok at hamon. Dito ay ituro mo po sa kanya na tumayo ng matatag sa gitna ng panganib. Ituro mo rin po sa kanya ang mamighati sa kabiguan ng kanyang kapwa.

Pagkalooban mo po ako ng isang anak na may pusong busilak at may matayog na adhikain, anak na kikilanling panginoon ng kanyang sarili bago pa ang iba, isang anak na marunong na humalakhak, ngunit hindi makalilimot na lumuha, isang anak na may malayong maabot, datapwat lunilingon sa nakalipas.

At ang lahat ng mga bagay na ito ay lubos na magiging karagdagan para sa kanya, idinadalangin ko na magkaroon siya ng matalas na pakiramdam at maging tapat sa tuwina, ipagkaloob mo po sa kanya ang pagiging makatao, upang maunawaan niya na ang kadakilaan ay nasa pagpapakumbaba, maging bukas ang isipan sa lahat ng sandali, laging tahimik at malakas, at ako na kanyang ama ay maibubulong ko sa aking sarili, "HINDI AKO NABIGO."

AND THE FOLLOWING IS FOUND IN THE  
NEWSMAGAZINE'S SUMMER 1997 ISSUE.

## **KONTING PALAISIPAN AT KAKORNIHAN**

1. Ano ang tawag sa maliit na aso?
  2. Ano ang tawag sa maliit na pusa?
  3. Ano ang tawag sa maliit na kambing?
  4. Anong oras na kapag ang maliit na kamay at malaking kamay ng relo ay nasa pagitan ng uno at dos?
  5. Ang oras na kapag nasira ang relo mo?
  6. Kapag nagluluto ka ng pinakbet, nasaan ang paet?
  7. Anong isda ang hindi nanganganak?
  8. Anong prutas ang walang buto?
  9. Saan natutulog ang kuba?
  10. Kapag ang puting eroplano na umalis galing Pilipinas patungong Australya, anong kulay na nang eroplano pagdating dito?
- (Ang mga sagot sa mga katanungan ay nasa pahina 67.)

## **Special Features**

### **BRO. "LEN" IRVING (#48)**

by EFR.eN

One of the "wages" of an editor of *The Cabletow* is receiving surprise notes, such as the one reprinted below.

#### **Memo**

7-8-97

#### **To BROTHER NICOLAS**

Just a note to tell you how much I enjoy the *Cabletow* magazine. The Jan-Feb issue was very enjoyable. I get a masonic education with each issue. I thought you might like enclosed article. You can see I did not forget my brothers from 50 years. I was raised in Pampanga Lodge 48 in 1945 and am a life member. Ater all these years we stay in touch.

Keep up the good work.

FRATERNALLY YOURS,

The article referred to in Bro. Len's note is *"2 flags fly on Fairfield man's Fourth"* by staff writer James G. Clark, published in the *Connecticut Post*, July 4, 1997.

We learn from the article that Bro. Len is one of the American soldiers who fought in the Philippines during World War II and still have fond memories of their sojourn here.

Now 73, Bro. Len manages a store on Fairfield Avenue in Bridgeport, Connecticut. The store is filled with camera equipment and photographs, such as those of Filipino soldiers who served with the U.S. Army in fighting clear the country of the Japanese.

The young Len Irving was sent to the Philippines as part of the U.S. Army 734th Gunnery Battalion. He spent two years in our country and three years in all in the South Pacific.

While he was in our country,

he met a lot of interesting people, including Filipino soldiers *"who were promised U.S. veterans' benefits, but never received them."*

Bro. Len still keeps in touch with some of these men through his MotherLodge, Pampanga 48, which, 50 years ago, sent him the Philippine flag that he has been flying, together with the Stars and Stripes, in front of his Fairfield home every fourth of July.

Through Pampanga 48, two Filipino women, Blancaflor Oconer and Luningning "Lu" Revuelta, sought Bro. Len's succor relative to their desire to establish residency in the United States.

Said Bro. Len: *"I guess I helped them with their papers."*

Ms. Oconer died after several years of stay in the US. Ms. Revuelta, on the other hand, enrolled at and graduated from the University of Bridgeport, taught in Stratford and recently retired.

*Len Irving holds a Philippine flag in his downtown Bridgeport camera shop. ↓↓*



# IRISH FREEMASON MAKES SOLO TOUR AROUND SOUTHEAST ASIA TO RAISE FUNDS FOR CHILDREN'S CHARITY

by eF.R.eN

**B**ro. Ian T.A. Foster, 33, chairman of the Classic Bike Club of Hong Kong, where he has been residing for the last six years and where he works as an architect and urban designer, and a member of Lodge Erin #463 I.C. in Hongkong and Donemana

Lodge #256 I.C. in Northern Ireland, recently made a solo tour of Southeast Asia on his 1993 English-made Triumph "Tiger" 900cc motorcycle to raise funds for the Po Leung Kuk Children's Charity in Hong Kong.

Stated Bro. Foster: "I'm a bike fanatic and I love travelling. So, I thought it was a brilliant chance for me to see places in Southeast Asia while doing a good deed for those who are less fortunate."

He received donations from big companies like Shell and Perrier Vital as well as from several smaller businesses. Said he: "All donations given to me were directly forwarded to the Po Leung Kuk Children's Charity."

He added, "Besides soaking up the cultures of the countries I passed through, I also saw and learned the various architectural styles in those countries. This would be of use to me since the firm I am with does a lot of tourism projects in the region."

He began his long journey in Hong



Bro. Foster in Mindanao with his Triumph "Tiger" 900cc motorcycle. ↑

Kong last April 20. His big bike was airlifted to Bangkok in Thailand. Next he travelled to Laos in Cambodia, Kuala Lumpur in Malaysia, Singapore, Kuching, Sarawak, Brunei, then to Kotakinabalo and Sandakan in Sabah, Malaysia.

From Sandakan (Borneo) he sailed to Zamboanga City aboard the Sampaguita Ferry 2, where he met some Brothers.

From Zamboanga the Irish Freemason-tourist-for-charity traveled by land to Davao City, passing several areas in Mindanao. Then he proceeded to Cebu and thence to Manila before going back to Hong Kong in time for the colony's transfer of sovereignty to China because, in his own words, "I wanted to be part of history."

We learn from his letter to Bro. Ruben Bautista of the GLP staff dated July 1, 1997 that upon his return to Hong Kong he was whisked off to Beijing for an urgent project.

We learn, likewise, that on the last weekend of June he returned to Manila "to

Phil. Tourism Dept., he was interviewed by the local press. During the interview he stressed that wherever he went he had found the Philippine Masons to be very helpful and friendly. But he also found out that "Our Fraternity does not always get positive publicity in the Philippines!"

"I traveled through eight countries on this tour, meeting Masons along the way. The welcome I received from Mt. Apo #45, F & AM, was second to none! Again, when I met Brothers along the way, they were always extremely friendly and helpful.

"I would like to offer my sincere appreciation to the GRAND LODGE OF THE PHILIPPINES. I had always heard how strong Masonry was in the Philippines, but until this trip I had never had the chance to experience it at first hand."

In his missive Bro. Foster further stated:

"Their (Zamboanga Masons') welcome and hospitality could not have been more splendid. On hearing I was undertaking a motorcycle tour for Charity, they treated me like a VIP. I had a police motorcycle escort to meet the Mayor (a Brother) and tour the City. BRO. DONNIE MARES of Mt. Apo refused to let the Tourism Dept. arrange hotel accommodation for me; he insisted that I stay at his family residence...

"When I finally made it to Manila in a panic, due to the Tourism Dept., having forgotten to arrange the shipment of my motorcycle, who else could I turn to for advice in a foreign country but my Brother Master Masons? My heart felt thanks go to you (BRO. RUBEN BAUTISTA) and MS. NORIE E. MOLDEZ for your excellent help and advice on such short notice. Through you I was introduced to VW RICARDO T. MISA and was able to get his advice to resolve my airlines problems.

"I have brought back glowing reports to Hong Kong (Lodge Erin #463 I.C.) and N. Ireland (Donemana Lodge #256 I.C.) of the welcome and friendship I experienced in the Philippines.

"Again I would thank you all very much for your help and contribution to making my Charity motorcycle tour a resounding success. I look forward to my next trip to Manila when I can hopefully meet with you at the Grand Lodge and attend one of your Lodge meetings."

(OUR GRAND MASTER, MW LEON ANGEL P. BAÑEZ, JR., CONVEYS WARMEST COMMENDATION TO MASONS AND FRIENDS OF MASONRY WHO EXTENDED WELCOME, ACCOMMODATION AND ASSISTANCE TO BRO. IAN T.A. FOSTER. THEY HAVE CONTRIBUTED TO OUR GRAND LODGE'S EFFORTS TO ENHANCE HARMONIOUS RELATIONSHIPS WITH OTHER GRAND LODGES, PARTICULARLY THAT OF IRELAND.)

## MASON'S GRANDSON IS CLINTON AWARDEE

**K**ristoffer Ramos, a consistent scholar at the Jackson School in Sangler Point, California, added another feather in his cap by receiving a certificate of recognition for his outstanding achievement in academic excellence awarded by US President Bill Clinton to deserving students as recommended by US Secretary of Education Dick Riley.

The recognition is under the US President's Education Awards Program for Excellence.

Kris is the son of Mr. and Mrs. Tomas D. Ramos (nee Norma Fontanilla) of California and the grandson of Mrs. Conchita Damaso Ramos of Manila and the late Benjamin G. Ramos, Past Master of Hiram Lodge No. 88 of the Free and Accepted Maons of the Philippines.



## 1. "Masonic Model" Student Assistance Training

Developed by the Grand Lodge of Pennsylvania, the "Masonic Model" Student Assistance Training is a substance abuse prevention program designed to teach teachers, school administrators, councilors and nurses—to look at children at risk differently. Those who have been through "Masonic Model" Student Assistance Training know (1) to recognize the tell-tale signs of children in need and (2) what to do to get them help.

Illinois is one of the 16 other grand jurisdictions that have adopted "Masonic Model" Student Assistance Training as their "flagship" substance abuse prevention program. The Freemasons of that State have spent close to one million dollars in the past five years in pursuit of the program, but they have helped more than 25,000 children.

Bro. G. Daniel Phillips of the Illinois Masonic Foundation receives two or three calls weekly, requesting "Masonic Model" training.

*"The problems and needs of at-risk children vary from area to area," he reports. "But those who only exist to survive in an arena where crime, violence and despair is the norm certainly present a challenge that the 'Masonic Model' can meet when we acknowledge the complex nature of the barriers in the lives of inner city children. I am confident that we can meet this challenge once we make the commitment and initiative the process."*

Interest in the "Masonic Model" Student Assistance Training is spreading. Similar success stories come from California, Pennsylvania, Michigan, Arizona, New York and other jurisdictions.

With all this work done by Masons for purely altruistic reasons, the National Masonic Foundation for Children was among

the selected organizations represented at the White House, which was also attended by senior Clinton administration officials and members of the US Congress.

The trend is spreading even farther. Now the Senate of the United Grand Lodges of Germany has decided to establish a foundation, adapting the "Masonic Model" Student Assistance Training to the German culture.

The Grand Lodge of Alberta most probably will adopt the program, too.—Adapted from GRAND LODGE (OF ALBERTA) BULLETIN

## 2. Of the Grand Master's One-day Classes, Friendship Nights and Other Ways of Increasing and Maintaining Membership

The Grand Master's One-Day Class/Conferral has been adopted by many an American grand jurisdiction as a method of achieving membership growth.

The Grand Lodge of Illinois, for instance, raised 2,769 candidates to the sublime degree of Master Mason in four one-day festivals.

The Grand Lodge of Virginia raised 429 men to the same degree in two one-day conferrals. In fact, it has set more one-day conferrals in various parts of the State. Grand Master James Bernard Wilkinson truly believes that this program has accomplished many good things for the Craft. He stated, "I believe that one-day conferrals are another way of teaching the high principles upon which we are founded and no standard has been lowered. If the local Lodges follow through, we will make great Masons."

The Grand Lodge of North Dakota, too, has offered Grand Master's One-Day Classes "as a convenience to the Lodges and to prospective members of the Craft."

The Grand Lodge of Hawaii, likewise, has found the program a convenient means of enhancing Masonic membership. In our

degree of Master Mason. RW Randy Chang, who was with him in Tacloban and who recently visited our Grand Lodge, served as coordinator for the one-day conferrals.

*"Do you believe each man raised to the sublime degree of Master Mason during the Grand Master's One-day Class is 'well done'?"*

Answered MW Cowan: *"We believe so because the conferral teams exert all-out effort to make the event impressive and memorable. Besides, the presence of the Grand Master and other Grand Lodge officers makes the new Master Masons feel proud and important. But, of course, the local Lodges must follow through."*

Through correspondence each new Master Mason is informed that:

1. He has to attend the meetings and functions of his Lodge.

2. He is under obligation to learn an abbreviated catechism in preparation for his examination by a committee of the Lodge, which will certify that he has met the catechism requirements. Specifically, he must learn, (a) the working tools of the degrees, (b) the signs, tokens and words of the degrees, including the five points of fellowship and their explanation; and (c) the obligation of each of the three degrees, particularly that of the Master Mason degree.

The new Master Mason is assisted to learn the necessary requirements by a competent instructor assigned by the Lodge.

The new Master Mason raised during the Grand Master's One-Day Class is further informed that he has all the rights and privileges of a Freemason, except the right of visitation. He may not visit any other Lodge until such time as he has shown his competency in what he is required to learn. When his Lodge certifies to Grand Lodge that he has shown his competency in what he is required to learn, he is given his dues card and therefore is allowed to visit any Lodge he desires to visit.

American Grand Lodges, in addition, have encouraged their constituent Lodges to sponsor *"Bring a Friend Nights"* since this is *"an excellent tool for telling prospective*

*members about Masonry."*

RW Charles I. Ottem of the Grand Lodge of North Dakota offers the following tips for making a Friendship Night fruitful:

1. Draw up a list of prospective candidates. Then make personal contact. If you call them up, tell them that they will be picked up.

2. Always invite the prospective candidate's wife or girlfriend. If she accepts, most likely he will accept the invitation.

3. Hold a dinner beforehand. In this case, involve your ladies and/or girlfriends, as well as Amaranths or Eastern Stars. (Perhaps you would like to invite the not-so-active brethren, particularly the so-called *"knife and fork masons."* After all, we all like free meal.)

4. Have Masonic publications and other printed materials available for distribution to the prospective candidates and their partners.

5. Ask a knowledgeable Mason to be your main speaker. (All of the Grand Lodge officers are available and willing to be of assistance in any way possible. Just give Grand Lodge a call. Grand Lodge may even provide you with some useful materials like a video.)

6. Always answer any questions that are asked. Never, never say, *"I can't talk about that; it's secret."* Otherwise, you will lose potential members.

7. Be friendly and courteous, showing to all present your pride in Masonry. Show off your Lodge room; show your friend (and his partner) where you sit in the Lodge and tell him (and her) what your duties are.

8. Make petition forms available. But, of course, don't force them on anyone. You can ask if they would like to take one home. (As was experienced by Nilad Lodge, if your program is successful, invariably the invited friends will want to fill out the application form before they leave.)

9. A couple of days later call up the prospective candidates. Ask them such questions as these: *"What did you think of the night? Do you have any other questions which you want me to answer?"*

questions as these: "What did you think of the night? Do you have any other questions which you want me to answer?"

Did you know, furthermore, that the Grand Lodge of Virginia, through its Committee on Masonic Education, offers various correspondence courses for teaching the high principles of Freemasonry? All brethren registered in a course must complete all lessons within one year of the start of the course.

If ever we decide to adopt these and similar methods of achieving membership growth, we must adapt them to Philippine Masonic situation. We must also exert all-out effort to have "total quality Lodges." As may be learned from the same issue of **The North Dakota Mason**, a total quality Lodge is marked by (1) meaningful fellowship socials, which enable new members to meet new friends (94%); (2) community service, which makes Masonry known as a strong and positive force in the community (90%); (3) family involvement (84%); and (4) leadership opportunities (75%).

And, lest we forget, let us make our Lodge meetings exciting!

### 3. More On One-day Degree Conferrals

We learn from the June 1997 edition of **Emessay Notes** that recently the Grand Lodge of Oklahoma raised 522 new Masons on a one-day statewide conferral at Gutrie.

Said Grand Master Ronald Johnson: "It went off without a hitch, and was done with quality." Then he added this bit of advice:

"...We've taken the steps necessary to make these men Master Masons and they are. But it's up to each one of us to take the steps necessary to make them members of the fraternity. That can only be accomplished by each Mason taking their hands and greeting them truly as Brothers. Find ways to include them in the activity of the Lodge. Do not, as we so often do, ignore them until they'd 'aged' a bit. That's great for wine and cheese, but it's no good for brotherhood."

### 4. The Agricultural Degree

*(This is an adapted version of an account from THE TRACING BOARD of the Grand Lodge of Saskatchewan, which was reprinted in the February-April 1997 edition of THE NORTH DAKOTA MASON.)*

W. Bro. Jack Pryor, Secretary of Melfort Lodge NO. 18, noticed that the Senior Warden's gavel sounded a little different. When he found out later that W. Bro. Jack Garinger, the Senior Warden, was using a screwdriver handle as a gavel, he told the brethren, "Maybe we should have another degree in Masonry, namely, the degree of **Agricultural Mason**, in which the candidate is presented with three working tools: the **screwdriver**, the **pliers** and the **crescent wrench**."

W. Bro. Jack Pryor said, furthermore, that the presenter of the working tools would recite these lines:

"The screwdriver is to unplug combine feeder chains and to clean off the dirt from around housing and grease nipples. The pliers are to cut barbed wires and to make electrical repairs. And the crescent wrench is to round off hex nuts and serve as a hammer when none is available. But as we are not all Agricultural Masons but rather urban, or retired, we apply these tools to our lives.

"In this sense, the screwdriver teaches us that if we reef hard enough on things that are bunged up, they must eventually come loose, and that if we scrape really hard we will finally find what we need.

"From the pliers we learn that if we get a proper grip on circumstances and keep up pressure, we can cut through all kinds of baloney.

"The crescent wrench communicates that we can adjust to all kinds of difficulty, and that if adjustment is not practical, we can whale until whatever hassles us breaks.

"Thus, the working tools of an Agricultural Freemason teach us to bear in mind and act according to the laws of seeding and harvest, and to prevail against life's

*vicissitudes with whatever may be at hand."*

## **5. Of Freemasonry, the Masonic Lodge and the Master's Mission**

MW Louis de Bouvere, as may be learned from one issue of INFO, newsletter of the GRANDE LOGE REGULIERE DE BELGIQUE, offers us the following interesting considerations:

1. FREEMASONRY is an initiation society which elevates man spiritually and morally by its symbolic teachings.

2. The MASONIC LODGE is a haven of peace where every Freemason is shown the way to his spiritual and human perfection in a spirit of fraternity, freedom and love.

3. The WOR. MASTER'S MISSION is a real apostolate, which requires a deep devotion, a great faculty of listening, of understanding, of accepting, but sometimes also of firmness. Hence, every Wor. Master must give the very best of himself and excel himself. Besides optimally using his Masonic experiences and knowledge of the rules, usages and customs of the Fraternity, the Wor. Master must, through his consistent behavior, project to the Brethren on the Columns and especially to the Apprentices a very positive image of Freemasonry. He must make high demands on himself, as well as on the other officers and members of the Lodge. He must, above all, create and maintain harmony and fraternal warmth in the Lodge.

The other officers and members of the Lodge, on the other hand, must help the Wor. Master in fulfilling his tasks through their fidelity, their harmony, and sometimes also their indulgence.

## **6. "Just Open Your Eyes and Listen" — AVL**

The following questions and answers were culled from an address RW Alain van Lembergen (AVL), Deputy Grand Master of the Regular Grand Lodge of Belgium, had given before an assembly of Lodge officers and members.

*How may we acquire the wealth contained in our rituals?*

AVL: We just open our eyes and listen to what Freemasonry tells us.

*What does Freemasonry tell us?*

AVL: It tells us, among other things, "You are the rough-hewn stone. Alter yourself, here and now, into a cubic stone." Further, it asks, "What do you intend to do in the Lodge?" And we answer, "Conquer my passions, subdue my will to my duties, and improve myself in Masonry." This means that, apart from the moral perfection thus formulated, we must try to seize the inner logic of the rituals and to interiorize it. To this end, we must attend the ceremonies; reflect individually, or in a group, on the rituals we have experienced; and consult Masonic works, particularly those that deal with fundamental symbols of Freemasonry.

*Who should instruct Apprentices and Fellowcrafts?*

AVL: Ideally, the Wardens. Hence, they should steep themselves in Masonic education. Usually, the Junior Warden serves as instructor in the first degree. He must draw the Apprentice's attention to the basic principles of the Order, the inner logic of the rituals, the general notions like the differences between the sacral and profane elements, the layout of the Temple (the Lodge), the signs, words and tokens of the degree. He must devote attention to the catechism and to the layout of the questions and answers at the opening and closing of the activities. Thus, he will make the Apprentice understand and feel that "everything" is not necessarily Masonic and that the only artistic domain that should

### **Mga kasagutan sa "Konting Palaisipan" mula sa pahina 60**

1. KAPIRASO
2. CATITING
3. KAPIRANGGOAT
4. A LAS DOSE
5. ORAS NA PARA BUMILI NG BAGONG RELO
6. NASA KARPENTERO
7. ISDANG LALAKI
8. JUICY FRUIT
9. SA MATA
10. WHITE

to have only two degrees; the entire construction symbolism used to be contained in the first two degrees.

*What is the essence of the Fellowcraft degree?*

AVL: The essence of the Fellowcraft degree lies in the characteristic reply therein, namely, *"I have seen the Flaming Star and the letter G is known to me!"*

*Is the Master's degree a finishing point of Masonry?*

AVL: No, it is not. The Temple of Solomon is described in the Bible, the symbolism of the figure 7 has a deep meaning, and the theme of the LOST WORD is the very essence of the degree. All of us Freemasons should, therefore, study its significance in depth.

I repeat: all we have to do when we are in Lodge is to open our eyes and listen, so that we will acquire the wealth contained in our rituals. If we do that, Freemasonry will help us to be better Masons, *"more enlightened"* men, more loving and more fraternal people, bearers of light who, through laboring on ourselves, realize our potentials and so work verily for God's greater glory.

## **7. Grand Lodge of New York Conducts Training Program for Grand Lodge Officers**

The different districts under the Grand Lodge of New York choose their respective District Deputy Grand Masters and Staff Officers on the basis of Masonic experience, leadership skills, and sense of dedication to enhancing and insuring the future of Freemasonry.

Thus reveals RW Don Vetat, Chair, Grand Master's Task Force (GMTF), in his article in *The Empire State Mason*.

In February the DDGM and Staff Officer designates undergo a three-day concentrated training program which the GMTF has carefully planned and professionally executes. The training program focuses on:

1. Building a comprehensive understanding on the part of the designates

of their job responsibilities; their goals and objectives; the structure of the Grand Lodge and the vision of Masonry in that State.

2. Insuring an understanding and sense of the importance of TEAM building and effort in meeting the tough challenges and remarkable opportunities ahead. A TEAM effort not only amongst themselves, but within their individual districts and Lodges. A TEAM effort soliciting ideas from and sensitive to the thoughts of every individual Mason in their respective districts.

The designates themselves are formed into TEAMS consisting of 13 members each. Each TEAM is a mixture of upstate, misstate, and down state designates working together to establish a close and effective means of mutual support and communication. This TEAM approach, in effect, is a sounding board for the discussion of problems, ideas, successes and failures; it is aimed at reducing the *"upstate/midstate/downstate syndrome"* that, in the past, sorely plagued our brethren in that State.

The result of the training program is a group of Masonic leaders completely familiar with the programs of their Grand Lodge.

The designates return to their districts with two assignments:

1. Work with current DDGMs and Staff Officers of their respective districts to *"learn the ropes"* and profit from their great experience and knowledge.

2. To meet with officers of the Lodges in their districts and begin as a TEAM to evaluate the strengths and weaknesses of their District and Lodges; to begin to work as a TEAM to put together term plans for each individual Lodge and the District as a whole; and to begin to develop the sense of TEAM, or cooperative, effort that is needed to move Masonry forward.

In March and then again in April the DDGM and Staff Officer designates undergo further training. They assist the GMTF in conducting the Lodge Officers Training Program. By Lodge Officers is meant both current and potential officers of Lodges throughout the district. They are updated

further training. They assist the GMTF in conducting the Lodge Officers Training Program. By Lodge Officers is meant both current and potential officers of Lodges throughout the district. They are updated on all current resources, programs and training available to them from Grand Lodge, as well as familiarized with the Grand Master's vision for the future of the New York grand jurisdiction. They also develop their leadership and organizational skills necessary to the effective running of a Lodge, as well as develop a sense of common purpose, goals and TEAM effort.

After such a training program the DDGM and Staff Officer designates deserve to be invested with their Patents of Office.

*(It wouldn't hurt Philippine Masonry if our Grand Lodge took this cue from the Grand Lodge of New York.)*

## **8. Our Hawaiian Brethren Are Excited about the Internet**

The officers of the Grand Lodge of Hawaii are excited about the Internet. RW Randy Chang, for instance, informs us, through the Cable-Tow, that the url of Hawaiian Lodge, F. & A.M., is 'www.pixi.com/-masonsgl'.

Says RW Chang: *"To be on the World Wide Web offers an abundance of information and hyper-links into other Masonic organizations worldwide."*

RW Joseph F. Hanig, Grand Secretary, is just as excited about finding Masonic Lodges on the superhighway of modern communication. He found the following anonymous poem on the Internet:

### **Lambskin Apron**

More ancient than the Golden Fleece  
whose story shines in classic lore;  
Or Roman Eagle—which portrayed  
Chivalric deeds in days of yore.

More honored than the Nightly Star  
Or Royal Garter, it must be;

A symbol you should fondly keep  
From spot and stain forever free.

It may be that in coming years,  
As time shall all your labors test;  
That laurel leaves of Victory  
Shall on your brow in honor rest.

Yes, from your breast may jewels hang  
Fit any diadem to grace;  
And sparkling gems of beauty rare  
May on your person find a place.

Nay more, perchance with coming light,  
Your feet may tread the path of fame,  
Which in our Mystic order leads  
to glory, and an honored name.

Yes, on your shoulders there may rest  
The purple which we hold so dear;  
That ensign which our progress marks  
In high fraternal Circles here.

But never more can you receive  
From mortal hand while here below  
An emblem which such honor brings  
As this one—which I now bestow.

Until your spirit shall have passed  
Beyond the pearly gates above,  
May this the "Badge of Innocence"  
Remind you of your vows of love.

'Tis yours to wear throughout your life,  
Till death shall call your soul to God;  
Then on your casket to be placed,  
When you shall sleep beneath the sod.

Its spotless surface is a type  
Of that which marks a noble mind;  
The rectitude of a heart and life  
Which in its teaching you should find.

And when at last your weary feet  
Shall reach the goal awaiting all,  
And from your tired nerveless grasp  
The working tools of life shall fall,

May then the record of your life  
Reflect the pure and spotless white

Shall issue there—to bless or blight,

Then may you hear the welcome voice  
That tells of endless joys begun;  
As God shall own your faithfulness,  
And greet you with the words "Well Done".

## 9. Programs, Projects of Brethren in South Carolina

A regular "visitor" of THE CABLETOW is MASONIC LIGHT, publication of the Grand Lodge of Ancient Free Masons of South Carolina. Its August 1997 issue tells us that M.W. Bro. Sam Tennyson, Grand Master, is continuing his worthy predecessors' practice of personally writing to newly raised brethren, as well as to the reinstated ones, in his jurisdiction. The success of this very important project, according to M.W. Bro. Tennyson, lies largely in the hands of Lodge Secretaries.

The same issue tells us that Districts and Lodges in South Carolina are undertaking various projects, such as the following: (1) holding of Outdoor Degrees, in which degree work is usually preceded by a lunch; (2) holding of the Annual Masons Day, which starts at some church and continues with a planned program participated in by the brethren and their families; (3) awarding of academic scholarships to outstanding graduating seniors; and (4) showing true community spirit by participating in such projects as "adopt a Highway Program"

## 10. Grand Lodge of B.C. Tackles Vital Issues

Another frequent "visitor" of THE CABLETOW is MASONIC BULLETIN of the Grand Lodge of British Columbia.

Its October 1996 issue tells us that the Grand Lodge of B.C., in its last Annual Communication, adopted the following

Mission Statement drafted by the Committee on Masonic Advancement:

*The Grand Lodge of British Columbia, as the parent organization of Freemasons, promotes and advances the Masonic fraternity in this jurisdiction and serves as a support system for individual Lodges by building a modern, dynamic organization with universal appeal, and creating a favourable climate for meaningful organizational change.*

To fulfill its mission, the Grand Lodge of B.C. shall:

1. Heighten the credibility of the Masonic fraternity by encouraging Lodges to embrace the concept of change, by mounting a public education program to dispel old myths and to inform the public about the work of the Craft, and by studying the dynamics of successful Lodges and communicating keys to the success of such Lodges to other Lodges.

2. Strongly recommend that its principal officers adopt a team management approach to pursue its goals, as well as examine ways to conduct the Annual Communication more efficiently.

3. Address the issue of leadership within the Craft by studying ways of attracting and retaining those who possess required leadership qualities and encouraging them to take positions of leadership within the Craft, as well as sponsor regional and lodge leadership programs.

4. Create an organizational structure capable of assisting Lodges with membership concerns by appointing a steering committee, the task of which is to focus on the retention of existing members and the gaining of new ones; encourage each Lodge to build, assisted by their DDGM, their own plan for renewal; and ensure that Masonic Advancement is an ongoing process.

To be able to award larger bursaries to deserving students, moreover, the Grand Lodge of B.C. approved the transfer of \$200,000 from the Capital Account of the Benevolent Fund to that of the Bursary Fund.

It also adopted the Statement on

To be able to award larger bursaries to deserving students, moreover, the Grand Lodge of B.C. approved the transfer of \$200,000 from the Capital Account of the Benevolent Fund to that of the Bursary Fund.

It also adopted the Statement on Freemasonry and Religion which the Masonic Information Center (MIC), a branch of the Masonic Service Association of the United States, prepared in 1993. That Statement, which is quite similar to that which the Board of General Purposes of the United Grand Lodge of England issued on June 12, 1995, was published in the September-October 1996 issue of THE CABLETOW.

Did you know that the Grand Lodge of B.C. agreed that Worshipful Masters, as well as Past DDGMs, shall recommend to Grand Lodge candidates for the office of DDGM?

The Grand Lodge of B.C., however, turned down the recommendation that Lodge business be conducted in the E.A. degree.

The same issue of MASONIC BULLETIN tells us, furthermore, that M.W. Bro. Alexander Reid, Grand Master, emphatically urged the brethren to always remember that the spirit of Freemasonry is greater than any one individual and any one set of individuals. Stated M.W. Bro. Reid:

*"It (the spirit of Freemasonry) is concerned with verities, the eternal truths and values. It is older than any known religion and contains the fundamentals of all religions. Our Masonic faith begins with the Volume of the Sacred Law—that Great Light in Freemasonry—which, despite all the discoveries of science and the modern theories of men, still remains the manual of moral and social organization. It bears witness to the existence and manifestations of one God, the Great Architect, Creator of all things, who is also Infinite Love. This Almighty and Perfect Being commands men to walk uprightly and humbly before Him and requires that they should be merciful and just, keeping themselves from evil doing and living in company with one another in mutual tolerance and respect... This forms the basis of profound and reverent faith—*

*which is the heart and soul of Freemasonry."*

## 11. What Grand Lodge Is Not

Given below is an adapted version of a definition of "Grand Lodge" contained in the December 1996 issue of MASONIC BULLETIN.

When discussing Grand Lodge, brethren often refer to Grand Lodge as *THEY*, thereby revealing a lack of understanding of Grand Lodge, which in turn has a crippling effect on the Craft. Why?

Grand Lodge does not gain or lose members at the end of the Masonic Year. Blue Lodges do.

Grand Lodge does not elect or reject petitioners, either, but Blue Lodges do.

Grand Lodge does not impress Masonry's great teachings upon candidates. Blue Lodges do.

Nor is Grand Lodge an office to which we may go to ask for permission to set aside Masonic rules and regulations or the By-Laws of our Lodges. Like those of our Blue Lodges, the officers of Grand Lodge are charged with the responsibility of supporting and enforcing laws—OUR laws, the laws our Lodges adopted at a Grand Annual Communication.

Grand Lodge cannot go into the communities where we live and improve the image of Freemasonry in those communities. That is the responsibility of the Blue Lodges.

Grand Lodge cannot improve the appearance of Masonic Temples, although it may extend financial assistance to Blue Lodges for the construction or renovation of their Temples.

Grand Lodge does not see that *all* activities in our Blue Lodges are properly carried out. It is true that it assigns its own Inspectors to Blue Lodges, but it does so to help us, the officers and members, manage the concerns of our respective Lodges.

To refer to Grand Lodge as *THEY*, therefore, is obsolete, if not erroneous; for each one of us Freemasons bears the burden of looking after the interests of the Fraternity. Perforce, then, WE ARE GRAND

of Blue Lodges, similarly, are the Secretaries thereof.

Good Secretaries know what to do with regard to correspondence they have received. Generally, they observe the following rules:

1. The Secretary should prepare a precis of every relevant correspondence highlighting any special or important matters.

2. Prior to a Lodge meeting, the Secretary must discuss the important items of correspondence with the Worshipful Master.

3. At least 15 minutes prior to the opening of the Lodge, the Secretary should place copies of pieces of correspondence, which are to be held on a clipboard, at his table so as to make them available for perusal by Lodge members.

4. The Secretary should read the precis of the correspondence, as read, be received and dealt with.

5. The usual motion should then be taken that the correspondence, as read, be received and dealt with.

(These rules were adapted from **Masonic Bulletin**, April 1997.)

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## AN EMULATION-WORTHY INITIATIVE

**W**or. Bro. Levon H. Keshishian conceived an emulation-worthy initiative when he was still serving as Senior Warden of Wisdom Lodge No. 202, F. & A.M., under the jurisdiction of the Grand Lodge of California.

This Lodge holds an official monthly stated meeting at the Pasadena Masonic Temple, but it meets at the same venue every Wednesday evening (Isn't that emulation-worthy?)

WM Keshishian's theme is "Masonry: A Universal Fraternity." Hence, he has asked 15 chosen Grand Lodges, including ours, to please provide him with their histories. These histories, he said in his letter to our Grand Master, will be featured in the Lodge's official monthly stated meeting and dinner and collected into a volume, copies of which will be distributed to members of the Lodge and probably to other brethren and interested friends of Masonry.

One of the oldest and largest Lodges in California, Wisdom No. 202 has more than 600 members. It is now celebrating its 150th year of dedicated service to the local and national communities. It has provided California, as well as the United States, with Governors; Supreme Court Justices; Grand Lodge Officers, Inspectors, and Committeemen; Potentates; Grand Officers in the York Rite; Scottish Rite leaders; Masonic Service Bureau personnel; community, professional and business leaders; and other men dedicated to the building of the Brotherhood of Man under the Fatherhood of God.

WM Keshishian is verily proud of his well-rounded Lodge.

# RIZAL MONUMENT IN MADRID

On the initiative of the Philippine national government, through Hon. Salvador H. Laurel, Chairman, Philippine Centennial Commission, there now stands at Santander Park along Avenida Filipinas corner Valle Hermosa in the heart of Madrid, Spain, a monument of Dr./Bro. Jose P. Rizal, an exact replica of the one at the Rizal Park (Luneta).

The monument is flanked on both sides by Rizal's valedictory poem, one in the original Spanish and the other in Filipino.

M.W. Bro. Gus poses in front of "Mi Ultimo Adios" by Rizal.



M.W. Bro. Agustin V. Mateo, PGM, and his wife, Sis. Lolit, pose before the monument.

IF UNDELIVERED, PLEASE RETURN TO:



Grand Lodge of Free and Accepted Masons of the Philippines

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