



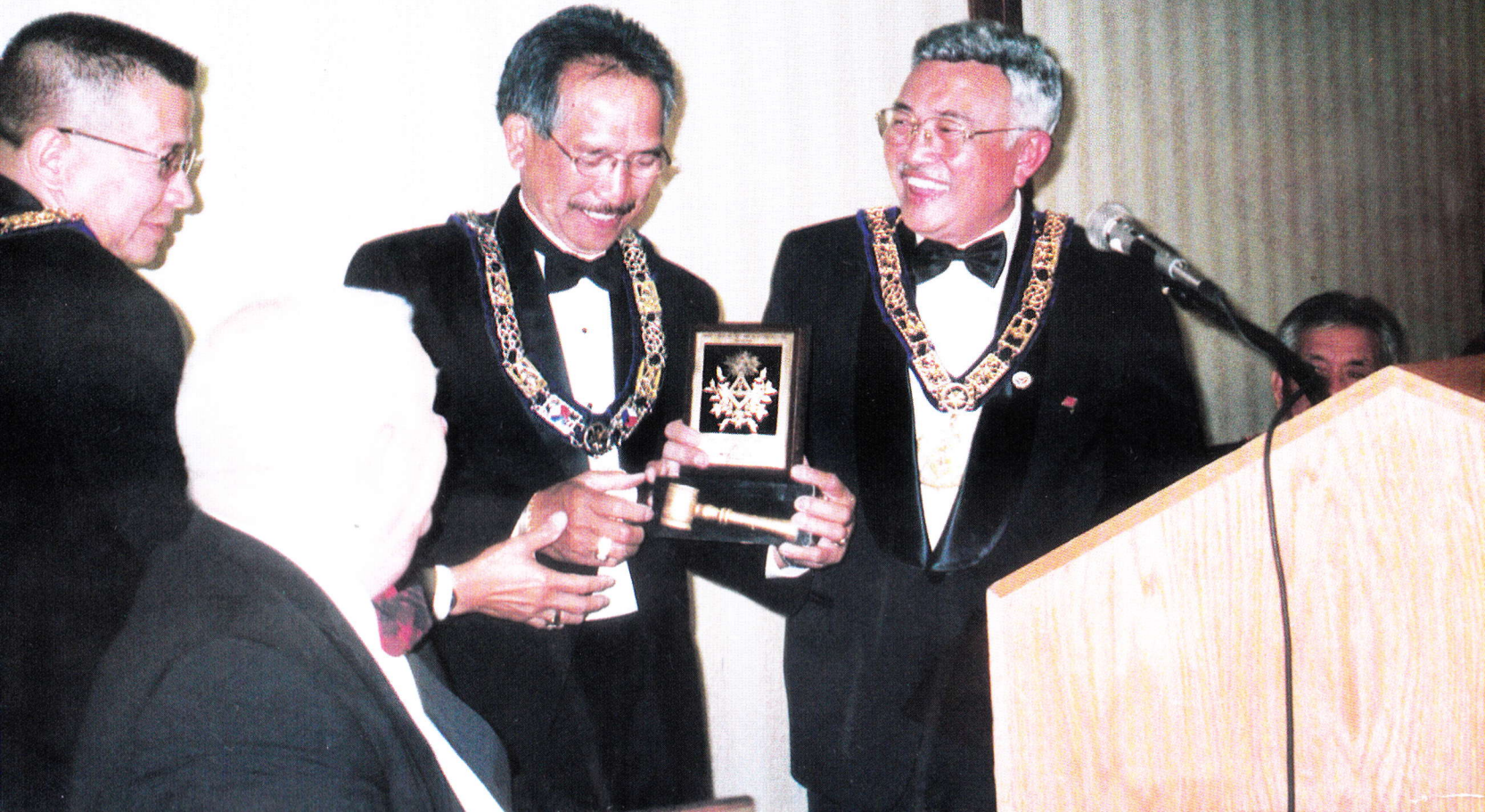
The Cable Tow

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MW Ricardo P. Galvez and Sis. Teresita Galvez with MW John McNab, Grand Master of Washington, and his wife at the reception of the PMAAI.

Filipino Masonic Association of Greater Seattle (FILMAGS) Pres. Vic Cueva, assisted by Butch Ramos of Chicago, receives a token from GM Galvez. MW John D. McNab looks on.



C O N T E N T S

Vol. 80, No. 2, 2003

- 2** Editorial Message
- 3** Dangers of Freemasonry
- 6** Recommitting Ourselves to Performing Our Work
as Masons with Freedom, Fervency and Zeal
- 10** The Dignity and high Importance of Masonry
- 15** Till Then My Brother.... Till Then
- 17** Our Annual Communications (ANCOMs):
Some Observations, Comments, Suggestions
- 21** Masons' Contemporary Moral Obligation and Duty
- 25** The Grand Master's Report on His Travel
to the United States
- 27** USA-Canada Pictures
- 33** GM Galvez Constitutes Sultan Kudarat
Lodge No. 348
- 34** Timpuyog Lodge No. 343, F. & A.M. Constituted
- 36** GM Constitutes Kapayapaan Lodge No. 345
- 37** MW Galvez Constitutes New Lodge in Baguio City
- 38** Charity Work Caps ERD Lodge No. 321's
Family Day Celebration
- 39** Laong-Laan Lodge No. 158, Charity
First Foundation Inc. Carry Out Dental Mission
- 40** Juan Sumulong Memorial Lodge 169 Celebrates
40th Anniversary
- 41** 1st MD#27 Golf Tournament
- 42** Unity Lodge No. 285's Beach Party
- 43** Bagong Ilaw Lodge No. 97, Naval Station Hospital
Undertake Joint Outreach Project
- 44** A Dream Realized
- 45** Dadiangas Lodge No. 225 Celebrates
Silver Anniversary
- 46** MW Galvez Leads Floral Offering in
Quezon Province, Delivers Keynote
Address during MD#8 Convention
- 47** A Night to Remember
- 48** How Baliwag Masonic Lodge No. 301
Brethren Celebrated Their 10th Anniversary
- 49** Patriotismo
- 51** Masonic District Nos. 10, 52
Hold 1st Joint Convention
- 52** 10th Western Mindanao Masonic Convention
- 53** NE Luzon Multi-Discon A Huge Success
- 55** MCCCCI Application for Treatment

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MW Ricardo P. Galvez and Sis. Teresita Galvez with MW John McNab Grand Master of Washington and his wife at the reception of the PMAAI.

EDITORIAL MESSAGE

Some Notes on this Issue of The Cabletow

In putting together this issue of *The Cabletow*, the editors tried their best to stick to the Grand Master's Editorial Message published in the first issue which called on brethren "to submit articles that dwell on broadly-shared and perceived reforms needed within the fraternity and within ourselves ..." This issue has basically three sections: (1) essays submitted by honorable brethren on reforms they perceive as necessary; (2) the Grand Master's speech for the Philippine Masonic Association of America, Inc. and summary report and pictures on his USA-Canada visitation, and; (3) articles from districts and lodges about their activities, including those of the Grand Master's official functions.

These articles are intended to emphasize some moral issues along our continuing learning to improve our mental attitudes and conduct. Hopefully, these articles will contribute a bit to the continuing improvement of the moral character of Masons, both individually and collectively. While the essays are more on the theoretical side, the reports of lodges on their service activities portray the benevolence Masons inherit from their predecessors and hope to carry forward to the next generation. Masons participate in these activities not only to reach out to the deprived but also to generate among the brethren and our kin new human values.

These articles, thus, hope to transmit knowledge and eventually to cultivate moral character. The editors, therefore, convey their gratitude and

thanks to our contributors who have, through their articles, shown interest in the solution of various concerns in the Grand Lodge and among Masons. The editors would, therefore, like to invite more contributors who wish to work for reforms and the advancement of morals, not only within Masonry, but perhaps more importantly, in their places of work and respective residential communities.

The character of a society's manners, customs, rules and laws, constitutes its morality. When a society's level of morality does not significantly help the groups which are organized largely by instinct, then there is much to be desired in that society. We need not look far to validate this statement. And to the rectification of this phenomenon, Masons have an utmost social responsibility. GBL, Jr.

DANGERS OF FREEMASONRY

by VW Vic A. Yu, SGL

As Freemasons, we are given tremendous opportunities for character-building, fostering of true friendships and acquisition of wisdom. However, along with such opportunities come certain dangers in Freemasonry. Such dangers may have caused considerable destruction in our lives. Unless we take due recognition of such dangers, we will not be able to prevent or minimize the harmful effects such dangers may cause.

One of the obvious dangers nowadays is the persecution by some religious leaders and members. In the Philippines, there has been a historical prejudice against Freemasons due to the long-standing position of the majority church, the Roman Catholic Church, against Freemasons. In some areas even up to today, Catholic Freemasons do not make themselves known for fear of being treated as outcasts by elders and members of the Roman Catholic Church. However, this persecution has purified our membership in most of these areas. Persecution has made our brethren think seriously about their membership in our fraternity and somewhat purged our ranks of mercenary Masons. At the same time, as we are being persecuted by others on the basis of prejudices, it also encourages us to reflect on our prejudices against non-Masons and purge our hearts and consciences of such prejudices. So, in many ways, external persecution has produced Masons worthy of emulation.

We also face the danger of generalization by society. Freemasonry was blamed by one of the leaders of the recent failed mutiny in the Philippines as perpetuating corruption in the military.

While his sweeping statement has done great injustice to the mass majority of upright Masons, we should also consider that there might be some members of the fraternity that are guilty of such accusations and let such less informed members know that it is time for them to mend their ways. For the life of one Mason as viewed by the public, especially the narrow-minded sectors, will reflect either honor or disgrace to our institution.

On the other hand, there are other dangers that are internal and have more far-reaching destructive effects than the external dangers we just discussed. The first of such dangers is the danger of hypocrisy in Freemasonry. Our fraternity is unique in the richness of its rituals. Our rituals contain countless moral teachings and even our meetings are conducted with rituals espousing virtues. In the Opening and Closing of our Lodge, we talk about harmony being the strength and support of our fraternal society. Yet, in some Lodges, during and after their meeting, brethren exchange bitter words and actions; and become so intolerant, blindly advancing their own personal interests.

The Cabletow

Unless we apply in our daily lives what we read and recite in our Masonic ritual, we have become hypocrites blabbering principles without any intention of applying such principles in our daily lives. When we criticize a brother, do we do it to make him mend his ways or do we do it to satisfy our anger and pride against such brother? When we do not support Lodge officers and their projects, do we not support them because they violate our regulations or because we envy such officers for the admirable things they have done? The antidote for this danger is truth—being true to ourselves by recognizing and facing our true selves. In every situation where we sense ill feelings within us, we should honestly ask ourselves what are our real intentions? How do we really feel? If such feelings are not the right conduct according to our Masonic standards, we should then reflect on what are the causes of such feelings and formulate solutions to resolve such causes, thereby slowly controlling and eventually preventing such unfavorable feelings in similar situations in the future. In our materialistic and reputation-conscious society, hypocrisy has been the means used by many to acquire worldly possessions and adoration. Instead of being influenced by society, Masons should shine through this bleak environment of hypocrisy with their simple honest lives and sincere service.

Because Masonry teaches us how to live a righteous life, some Masons think that by only having such knowledge, they are already righteous. Such attitude is the second internal danger, which is arrogance. According

to Master Shih Cheng Yen of Buddhist Compassion Relief Tzu Chi Foundation, "*one who constantly looks down on others reveals his lack of moral cultivation.*" Such thought is very true. Most of self-righteous people attack and criticize people because they are covering up for something (maybe the "skeletons in their closets"?).

Arrogance is usually used as an offensive weapon to cover up for mistakes committed. We hold on to things that hurt us most. Why not just accept our mistakes courageously and forgive? Forgive first ourselves for making wrong choices and forgive others who may have offended us. No human being can remain entirely guiltless in his lifetime. Before speaking ill of another, we should remember that "whoever has no sin should cast the first stone." Instead of demanding to be understood, can we be more understanding of others? In denouncing anomalies, can we fraternally and civilly discuss issues and controversies instead of attacking personalities? Then search for the truth and formulate solutions or remedies?

While arrogant people may command respect when they are still influential in society, they, too, can never escape the fact that: "*death, the mighty leveler of human greatness, reduces us to the same state.*"

Some people call vanity or self-adulation the mother of all sins. In Masonry, this internal danger of vanity is a major cause of conflicts among the brethren and even among the families. A misconception of Freemasonry perpetuates this misplaced and bloated

The Cabletow

appreciation of self. When we climb up the ladder of leadership in our fraternity, we receive a lot of respect from the brethren. Some brethren mistake such respect as their personal glorification. So when they leave their offices (positions), they act as if they know it all and do not tolerate different opinions from other people. Such brethren do not realize that the respect comes initially from the brethren respecting the dignity of their positions and preserving the integrity of our institution. Such initial respect is usually not because of what such brethren have done or achieved. It is our tradition and custom to respect in such manner. It is then the essential duty of brethren holding such positions to preserve the dignity of such positions and promote the integrity of our institution by sincerely serving the Craft with the best of their abilities.

Due to desire for adoration by others, some brethren even sacrifice family and friends in the process, consciously or unconsciously. Freemasonry is a way of life and an outlet for our social actions. Why are some people treating the Craft like their kingdom and fiercely protecting their perceived kingdom? Is this a mode for covering up for their insecurities and inadequacies? Is it not that the best and most pleasant experience when *"brethren dwell together in unity"* instead of dwelling in ill feeling?

Too much of anything is dangerous. This premise holds true even for good

things because failing to observe moderation is abuse. Perhaps we have concentrated too much on the benefits that Freemasonry offers, and neglect to examine its dangers arising from the abuse and misuse of Freemasonry. The great strategist, Sun Tzu, said: "Know your enemy and know yourself. Then you will win many battles." For the Freemason, the enemy of vanity is found within himself and the greatest battles are fought within his own conscience and heart. My dear brethren, the cure for vanity is to deeply examine ourselves and purge our hearts. To control vanity, we need to recognize our strengths and talents, as well as control our weaknesses.


Brethren, in these turbulent times, there is so much frustration and disgust in some leaders using nations' resources and competitive advantages for personal materialistic interests rather than for the common good of society. Same is true in Freemasonry. Instead of being wallowed in its dangers which will eventually lead us to extinction, let us accentuate the character-building and values formation capabilities of our Institution. Never is it a better time for Freemasons to take up their respective individual responsibilities in nation-building. Let us prove to the nation and the world that Freemasonry remains as a catalyst of good government, as historical records will show; and its luster has not been dimmed through the years.

FREEMASONRY IS NOT SECRETIVE. PASS ON THIS COPY TO YOUR DEAR ONES, YOUR FRIENDS, AND EVEN STRANGERS.

Further Thoughts on Our Theme

RECOMMITTING OURSELVES TO PERFORMING OUR WORK AS MASONS WITH FREEDOM, FERVENCY AND ZEAL

by eF.R.eN

 Our current theme, “Masonic Reforms Start from Within,” further suggests that we recommit ourselves to performing our work as Masons with freedom, fervency and zeal. This work, let us recall, fall into five categories, namely: (1) objectives, (2) personal work, (3) group work, (4) work for the Craft, and (5) work for country and humanity.

1. Objectives

We could see from the very moment we expressed our desire to seek admission into the fellowship of the Craft that a Mason is a man with transcendent objectives since, we were told, among other things, that it is the purpose of Masonry to create in the world a band of men to whom others may look for example and inspiration – men who others will say are men of honor, virtue and charitable feelings. To form part of such a band of men, we were further told, each one of us should pursue the initiatic path toward perfection, or perhaps more precisely, completion. The pursuit of the initiatic path, we were also told, is designed as a means by which we could transform ourselves from “rough” to “perfect ashlar” or, to put it in another way, into symbolic temples the various parts of which “fit with such exact nicety that it (the symbolic temple or our person) has more the appearance of the handiwork of the Supreme Architect of the Universe than that of human hands.” (*EAM Monitor*, p. 34). Indeed, the pursuit

of the initiatic path would permit each one of us to structure a project of life worthy of emulation by others in the society in which he lives. Perhaps this is what basically distinguishes the sincere Mason from the majority of the uninitiated: he knows who he is, whither he is going, what he wants, what he aspires for, and what for he does everything, each day of his life.

This is just a partial discussion of our objectives when we joined Masonry, but it should be enough, for now, as we re-view and reflect upon why we became Masons.

2. Personal Work

We ought, moreover, to re-view, re-investigate, and reflect again on the symbolic meanings and teachings of the three degrees of Masonry conferred upon us; for when we assumed the titles Entered Apprentice, Fellow Craft, and Master Mason, we signified our resolve to perform the duties inherent in those titles. Stated Brother Albert Pike: “It is

because Masonry imposes upon us these duties that it is properly and significantly styled work, and he who imagines that he becomes a Mason by merely taking the first two or three degrees, and that he may, having leisurely stepped upon that small elevation, thenceforward worthily wear the honors of Masonry, without labor or exertion, or self-denial or sacrifice, and that there is nothing to be done in Masonry, is strangely deceived." (*Morals and Dogma*, or MD for short, p. 185).

Yes, as Masons, we have to labor or exert effort; we have to be willing and ready to deny ourselves or to sacrifice; we have much to do in Masonry.

The most significant personal work we have to do is to develop ourselves, gradually, into Inward Masters; for unless we have mastered ourselves, our influence over other men can bring no good result.

After re-viewing, re-investigating, and reflecting again upon the symbolic meanings and teachings of the first three degrees of Masonry, we must live them in order that the light of Masonry will so shine before men that they will continue to desire our fellowship and join in our assemblies. Never should we lose sight of the fact that we were charged thus:

"Be faithful, be just, be true and convince the world by your action that, upon becoming a Master Mason, you have become a better man. Retain, I entreat you, that goodness of heart, that purity of intention, and that love of virtue, which we think you now possess and of which this spotless vestment wherewith you are now girded is at once the

emblem, the badge and the reward." (*MM Monitor*, p. 66).

Yes, as Master Masons, we are expected, if not required, to set the example of goodness and morality or to lead true, just, affectionate, and self-faithful lives. This means, among other things, that on all occasions, wherever we are – in our homes, in the workplace, in the community, we are to restrain our passions, subdue our hearts to gentleness and patience, resign our interests for the advantage of our fellowmen, speak words of kindness and wisdom, raise the fallen, cheer the fainting and sick in the spirit, and so forth. After all, as candidates for the degree of Fellow Craft, we were informed thus:

"By Speculative Masonry, we learn to subdue the passions, act upon the Square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligation to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative Mason to view with reverence and admiration the glorious works of the Creation, and inspires him with the most exalted ideas of the perfections of his divine Creator." (*FCM Monitor*, pp. 26-27).

Besides, we avow at the end of every stated meeting that we "practice out of the Lodge those great moral duties inculcated in it and study and obey the laws which Thou hast given us in Thy Holy Word." (*EAM Monitor*, p. 57).

Much more can be said about our

The Cabletow

personal work as Masons. But, again, for now, the foregoing points are deemed sufficient for our re-view and reflection.

3. Group Work

We must, furthermore, regularly attend Lodge, actively and enthusiastically participate in the rituals, disinterestedly share our knowledge of Masonry with our brethren, get involved in the discussion of issues concerning the Lodge and the Craft, and so on. We must, in addition, give aid to the projects and activities of the Masonic Districts we belong to.

We must do all this if we want to appreciate the importance of Masonry in our lives and enjoy the charms of a friendship founded on the same principles of religion, morality, and philanthropy.

4. Work for the Craft

We must also perform the duties the Craft has conferred upon us. Duty, after all, is the great law of Masonry; it is the moral magnetism which controls and guides the true Mason's course over the tumultuous seas of life. (*MD*, p. 119).

It is not an uncommon observation that not a few of us assume such titles as Brother, Worshipful Master, Past Master, Very Worshipful, Right Worshipful and even Most Worshipful and yet fail to perform the duties inherent in those titles. Hence, we are not infrequently perceived by others, especially our critics and detractors, as merely a social club with empty titles and vain pretensions. Perforce, then, we

must perform the duties inherent in whatever title(s) we assume in the Craft.

What is the use, for instance, of carrying the title Very Worshipful if, as District Grand Lecturer (DGL), the Brother concerned does not have a well-planned year-round program of Masonic Education, does not attend the meetings of the Lodges he is assigned to, and does not effectively deliver lectures for the brethren's further enlightenment?

We should prove to Grand Lodge and to the brethren that whatever favor is bestowed upon us, we are not undeserving of it. Merit, after all, is a just title to our privileges. (*MM Monitor*, p. 65).

Again, much more can be said about our work for the Craft. Again, however, the foregoing considerations are deemed enough for our present re-view and reflection.

5. Our Work for Country and Humanity

Since the great crusade of Masonry is to build its symbolic temple of Liberty, Equality and Fraternity in the souls of men and nations – or to establish a veritable Brotherhood of Man under the Fatherhood of God, we are bound by duty to work for the progress of our country in particular and for mankind in general. Stated Brother Albert Pike once more:

“We are not born for ourselves alone; and our country claims her share, and our friends their share of us. As all that the earth produces is created for the use of man, so men created for the sake of

men, that they may mutually do good to one another" (*MD*, p. 120).

Therefore, we should vigorously carry out those parts of the Grand Master's program of activities for the current Masonic year. Besides, we, each one of us, must get actively involved in the affairs of our communities. After all, we are bound by duty to labor for the benefit of those who are to come after us, and for the advancement and improvement of our race. If we perform this duty, we will, decidedly, have honor, and having this, glorify the GAOTU.

In Conclusion

Let us, dear brethren, vigorously and zealously perform our fivefold work, so that the non-Masonic public will most easily see that we are not effete or impotent, nor degenerated, nor drooping to a fatal decay, but rather, an institution of moral leadership, educational advancement and philanthropic endeavors. If, by our concerted effort, we make of Philippine Masonry such an institution, Philippine Masonry will regain its lost glory.

A REMINDER FROM THE GRAND EAST

Our Grand Master, MW Ricardo P. Galvez, in line with our theme for this year wants to remind us that the primary function of a Masonic Lodge is not simply to initiate candidates or to enlarge its membership, but rather to train its members to understand the truths which the ritual and ceremonies are calculated to inculcate, to develop its members as benevolent men, to cultivate the social virtues among them and to promote the knowledge of the art.

Yes, Lodge officers must pay more attention to the welfare, happiness and Masonic development of the members of the Lodge; they must help each member make himself a true Mason. This requires a sincere and complete understanding of the teachings of the degrees. It requires interpretation, explanation, and application of the endless lessons contained in ritualistic and Lodge work. Hence, Lodge officers must not neglect to give the members some dosis of Masonic education in every stated meeting and in some other Masonic assembly.

THE DIGNITY AND HIGH IMPORTANCE OF MASONRY

VW FERNANDO V. PASCUA, JR. IMPLORES FOR MASONS SEARCHING
FOR MEANING

(Delivered during the Laong Laan No. 185, F. & A.M.,
Stated Meeting of September 7, 2003)

“Forcibly impress upon them the dignity and high importance of Masonry.” – (Charge to the Master Installation Service for Subordinate Lodges of the MW Grand Lodge of F. A.M. of the Philippines).

In any community, there is no body of men that should be more interested in the mysteries of life than the Masons. This is so because as a condition precedent to being made a Mason, a man makes a solemn declaration that he believes in the existence of the one Ever-living and True God, and in the immortality of the soul, and that he is in search of Light in Masonry. Every good man and Mason will not consciously ignore this solemn purpose by his neglect to try to understand what Masonry means in so far as it throws light upon them, or by regarding these ideas as mere words that can have little meaning for him.

It is not easy to relate these sublime concepts of life in an environment that tends to preoccupy our minds, to the exclusion of everything else. Most men are more devoted to the process of earning a living and enjoying life than they are to learning how to live a richer and fuller life. Freemasonry ministers to the whole man. It bids man to pay attention to his secular and worldly interests that are intended to promote harmony and happiness, but it also enjoins man to perform the duty of cultivating his moral and spiritual character as more important than his success in the world. But how few believe this! Or, if they do believe it, they do not find it easy to act upon their belief.

There is also one important factor that arises from Masonry itself that sets up

an apparent barrier to the understanding of its meaning. The very nature of Masonry, or the science of the builder of that spiritual fabric, the transcendent, which is to say, the supernatural character of its Ritual, causes men to view Masonry as they do the Golden Rule or the Sermon on the Mount. It appears too far removed from reality or the practical affairs of human life to warrant much attention. Men who do not allow ethics to interfere with their business interests are not mentally and spiritually geared and conditioned to take the moral and spiritual teachings of Masonry seriously.

Nevertheless, there are many Masons who take the moral and spiritual teachings of Masonry seriously. In their hearts, they would like to know more

about its mysteries. But they often keep their thoughts to themselves and even appear reluctant to discuss with other Masons. Probably, the Masonic injunction to refrain from discussing sectarian or partisan matters in Lodge also contributes to this reluctance. Masons are often afraid that discussion of what is meant by "God, the Great Architect of the Universe", the immortality of the soul, and similar concepts would violate the injunction on sectarian matters and might lead to such conflict of opinions as would interrupt the functions of fraternal relationships and good fellowship.

I would say that it is more out of fear than ignorance that keeps many Masons silent about their understanding of the meanings of the Ritual. Men naturally wish to tread on safe grounds so far as their speculations on Masonic mysteries are concerned. It is, after all, safer to remain silent and be thought of as ignorant than to open one's mouth and thereby remove all doubts, or so men think.

Year in and year out, Masons go to Lodge and listen patiently to the ceremonies of opening, closing, and the degree work. And, year in and year out, they keep silent because of their fears, even when they have learned something about Masonic science. There are thousands of Masons who do not see enough in our Ritual to hold their interest once the novelty of participation has worn off. They become bored with the monotony of lodge work and in time, cease to attend lodge altogether. Think of the thousands of brethren who belong to, but never attend Lodge!

We continue to miss the tremendous spiritual wealth of Masonry that we could enjoy if Masons could only feel free to exchange ideas on the meaning and puzzlement of our Ritual. The words and ideas of our Ritual need not go in one ear and out the other, if only brethren could get together in the Lodge room after, not during, the meeting and exchange ideas based upon reading, research, and thinking. And there is reason why one should take exception to what another brother might say. We are not there to argue and fight for our peculiar ideas because we think we may know so much. Each should understand that his ideas are, or may be, more valid to him than to others, yet they are only partial glimpses of the true Masonic light. No one is there to puff up his own ego by pretending that he knows so much about the hidden mysteries of Masonry. Nor are we there to convince another that he is an ignoramus and that he should adopt without question another's ideas. We are there to exchange ideas and to search for the TRUTH. Out of such exchange of ideas can come enlightenment from which we can begin to experience the satisfactions that come from Light, more Light, and further Light in Masonry.

Why do many Masons cease to attend Lodge meetings? If their initial interest wears off, is it their fault or the Lodge's fault? If, after taking the degrees, the newly made brother is not stimulated and encouraged to learn the real meanings of Masonry, has the Lodge not let him down? Very often, the brother has no one to look to for guidance and instruction, and if the Lodge has no plans

The Cabletow

to provide them, he loses interest. It is an exceptional Mason who will have the initiative and sustained interest so necessary to achieve proficiency in Masonry, without further help from the Lodge.

I believe that it is the responsibility of the Lodge under the leadership of its Master to help every newly-made brother when he needs it most. The Lodge should and must develop a well-organized and systematic program of instruction, and it is the duty of the Master to see that the program is carried out.

Furthermore, we have tended to take in too many men who do not have the mental and spiritual capacity to be Masons except in name only. Such men make little or no contribution to Masonry, and Masonry can make little or no contribution to them. Unless a brother is interested enough to attend Lodge and be able to participate in its work, of what benefit is membership to him? Is it sufficient for him to wear the insignia and be known for the dignity of a Mason?

Is the proficiency of brethren to memorize the lectures adequate for the dignity of a Mason, if that kind of proficiency is parrot-like, a mere repetition of words and phrases without understanding their meaning? Many men who are taken into Lodge never go beyond this degree of proficiency. They are not mentally alert and curious enough to want to know more about Masonry and many of them end up losing all interest in the Lodge and its work, and while they continue to pay dues for reasons that seem good to them, they are still Masons

in name only. Perhaps a more careful screening of the applicants by the Committee on Investigation, or higher selectivity, would produce better result.

And then there is the nagging problem of attendance. If the brethren's understanding and loyalty could be aroused to a point at which the high importance of Masonry would have a greater attraction than their other recreational or social interests, attendance at Lodge would increase. Masters and officers of Lodges have wrestled with this problem over the years. There have been many programs adopted after Lodge meetings, moving pictures, speakers, refreshments, etc. all having little or no purpose in increasing attendance. And after efforts to improve attendance have failed, Lodge officers take the view that Masonry cannot compete with the varied interests that dominate life today, and they give up trying! But how many have tried a program of instruction after they have taken the third Degree?

Loyalty to Masonry grows in a man's mind only with experience in the fellowship and association of a Lodge. It rarely develops in a day. The critical time for newly-made brothers is immediately after their 3rd degree. If nothing is done at that time to stimulate their interest in Masonry, they are either lost to the Craft or become Masons in name only. If they had been obliged to study a book under the leadership of the competent brother in the Lodge, they could not claim that they never had the opportunity to understand Masonry better, and the Lodge could feel that the lack of appreciation of Masonry would

rest with the brother, not the Lodge.

There was a time when men were taught in the Lodges some of the secrets by which they could, and did, improve themselves in Masonry. The so-called hidden Mysteries of Ancient Freemasonry were progressively unveiled before their minds and they, thereby, became by their deeds worthy and well-qualified, duly and truly prepared to receive them. Men not only learned a lecture. They had to give a lecture before being advanced in Masonic instruction and experience. But, it seems that after Masonry became "speculative," it was considered satisfactory if its initiates learned a lecture and became able to repeat it like a trained parrot, and the repetition was considered as "suitable proficiency". When men were not expected to improve themselves in Masonry through instruction and by deeds and conduct, they lost the Master's Word (the science of the Builder of a spiritual fabric) and became satisfied with a substitute that indicates that they had not built a spiritual edifice but were expected to build one in due time. The whole symbolism reduced Masonry to a mere speculative faith, a far-off objective almost beyond the hopeful reach of men. The soul of Masonry was lost in time and therefore there is a need for us to revive the ancient teachings and to make them effective as a dynamic force in the main stream of life everywhere on this planet.

The ascendancy and domination of an age of materialism, the widespread worship of Mammon, have suppressed to a position of minor importance the real purpose of Masonry as the art and

science of the builder of a spiritual edifice in the soul of an individual member. The struggle for money, as well as the goods that money will buy, has become a dominant passion among men. The secular demands of job, recreation, and home preoccupy the minds of too many men to the almost complete exclusion of considering the purpose for which they were born: to improve themselves mentally and spiritually, to know more and to learn to do better. Why has Masonry come down to this day and age, unless it is also for the same purpose?

We live in critical and perilous times. Even now, the dark clouds of a Third World War loom above the horizon. The coming holocaust will probably be the last and final phase of the Armageddon foretold in Scripture.

During the next 50 years, tremendous changes will come in the lives of all people of the world. What must Masonry do to keep pace with the changing times? Masonry cannot rest upon its past laurels or glories. There should now be a reappraisal of the basic purpose of Masonry, a rededication of its membership to make the basic teachings of Masonry a dynamic force in reconstructing society in terms of world brotherhood.

Although the Masons of today may be unaware of it, Masonry at this very moment is face to face with the stark reality of a world in crisis, and with the problems of reconstructing society founded upon the Masonic principles of brotherly love, relief, and truth. Masons and Masonry must be alert and active in

The Cabletow

this struggle to meet humanity's deepest needs in the coming years.

Masonry as such will never, never die, as it has always lived in the heart of humanity. Its soul will go on forever, but its present body, which is to say, its organization, can fail to meet the requirement and will become a dead organization.

The teachings of the ancient Masters are the same as those that are hidden in modern speculative Masonry. What is Masonry doing to develop and utilize the vast resources in the wealth and beauty of its sublime teachings and in the perfection of its organization?

Freemasonry is the light of freemen. It does not chain the mind and spirit

with pre-conceived interpretations. But Masonry urges each Mason that he faithfully direct his steps through life by the Light he shall find in Masonry, as he there shall find it. This to me is the transcendent beauty and glory and power of Masonry. Every Mason receives from Masonry that Light and those lessons he needs, and no more than he has the mental capacity to perceive and understand. But he will not see the Light in Masonry until the Light of his own mind and soul illumines it. This inner light in every man is the creative, regenerative power that dispels the darkness of ignorance, error, sin and death. When you know this as eternal Truth, you will have the power to recognize yourself as one of the Sons of God. And this is the dignity and high importance of Masonry.

ANOTHER MONITOR FROM THE GRAND EAST

Grand Master Ricardo P. Galvez wants to impress upon every member of a Masonic Lodge in this grand jurisdiction that on him, and on him alone, lies the great responsibility of electing officers who, in his considered opinion, will lead his Lodge proficiently, efficiently, and effectively. He wants to remind every Master Mason that the brethren he is expected to put in office are those who are proficient in the degrees, can get things done efficiently and effectively, run the Lodge properly, and solve problems with dispatch.

MW Galvez says that he and the other Grand Lodge officers will be happier to see each Lodge elect officers who are dedicated leaders, who will bless their Lodge, and each Lodge in turn will bless our Grand Lodge with effective cooperation. Nay, more than this, our Craft will bless our nation by their projecting to our countrymen a favorable image of Freemasonry.

TILL THEN MY BROTHER.... TILL THEN

by VW Johnson C. Lee, DDGM, MD# 24

Upon the request of VW Edward Chua of District No. 18, where the late Bro. Napoleon Sesante belonged, he having been a member of Ormoc Lodge No. 234 since 1983, MW Pablo C. Ko, Jr., PGM, called me about 6:30 p.m. on June 6, 2003 asking if it would still be possible to render Masonic Funeral Service on the following day before the burial at 10:00 a.m., which would be at Beljcon, 103 kilometers south of Cebu City.

Considering the distance and time, the request was already late. But the call of duty prevailed and I was lucky to be able to persuade seven brethren from different Lodges of District No. 24 to go with me. Those who accompanied me were VW Robert Savellon of Maktan Lodge No. 30, who acted as Master; VW Burt Fernandez of Mt. Moriah Lodge No. 252, acted as Chaplain. Others from Mt. Moriah Lodge No. 252 were VW Bernardo Neri, Bro. Troy Duyungco and Bro. Danilo Cantor. From Datu Lapu-Lapu Lodge No. 347 were WB Jaime Bernal and Bro. Manuel Arellano.

Our group left Cebu City at 6:00 a.m. and arrived at Beljcon at about 9:00 a.m. We attended the funeral mass at the Catholic church and after the mass, numerous eulogies followed before the body was finally brought to the cemetery at about 12:30 p.m.

For three long hours we waited and even doubted if we could perform our sad duty of laying away the mortal remains of a brother of the Mystic Tie, under the Sprig of Acacia of immortal hope. The church was full of unfamiliar people. In addition, we were not familiar with the place nor with the family of the late Bro.

Nap Sesante. Besides, members of Ormoc Lodge No. 234 who attended the vigil already left, leaving us behind to fend for ourselves.

But those waiting hours became a sort of Masonic education for us. While we entertained ourselves with jokes just to lessen the sadness brought about by our memories of the dead, we tried to ask ourselves how would the church or the priest react to our funeral service. At least we were at peace with ourselves because we didn't make any claim to save souls. We knew very well that our rites are in no way intended as substitute for or duplication of religious service but merely as a time-honored expression of respect for a departed brother and as a public testimony of a Mason's belief in the immortality of the soul.

Twice we attempted to look for any member of the family inside the church but to no avail because the church was jam-packed with people. Luckily, we met Bro. Delfin Pomposo of Kagitingan Lodge No. 286, a classmate of the deceased in the Phil. Military Academy, Class '76, who then relayed our intention to the family. As soon as we got the nod, eight of us proceeded immediately

The Cabletow

to the cemetery and stationed ourselves for the rites. During our preparation, we became the center of attention and we felt somehow that the people around us were suspicious or rather questioning who were these apron-wearing men with acacia leaves with them. We realized that the most important part of a Mason's public contract with the Craft is the Masonic Funeral Service. I know that all of us felt some form of pressure not only because Freemasonry was being subjected to public view but also because we were expected to provide inspiring service to the bereaved family.

When the body arrived, we felt ambivalent emotions because we found out that aside from Bro. Delfin Pomposo, many members of PMA Class '76 were Masons. The 15 aprons we brought with us were not enough for the 18 brethren who performed the rites. These included two generals and other high-ranking officers of the Armed Forces of the Phils. The ceremony was so solemn and dignified that I believe we made a very good impression on the viewing public as well as on the family of the late Bro. Napoleon Sesante.

Till then my brother.... Till then.



FOOD FOR THOUGHT



- Death is the portion of every man.
- The GMHA is an example we should imitate.
- We should always keep our houses in order because we know not when our journey upon this earth will end. We should ask God's aid to live well, that we may die well.
- Brother, count not your age by tears, or hours of Fortune's fleeting day, nor count how old you are in years, of waste, folly, and decay. But keeping still your steadfast eye on God, from whom your life proceeds, notch its seasons on the soul, and tell its calendar by deeds.



OUR ANNUAL COMMUNICATIONS (ANCOMS): SOME OBSERVATIONS, COMMENTS, SUGGESTIONS

by VW Julio M. Cabali, PDDGM

When we attend our Grand Lodge's Annual Communication (Ancom), especially when this is held outside Manila, what is our motivation? Is it just to see the place, meet new friends, and have a good time?

What, really, is the purpose of Ancom? Is it to attract big attendance and, therefore, make the yearly Masonic assemblage a "show window" for Philippine Masonry? Or is it an opportunity for the host District to make money needed for forthcoming projects and activities? Or is it, rather, to make laws, investigate some brethren's immoral practices, as well as come up with wise decisions relative thereto, and approve resolutions that, eventually, redound to the Craft's benefit, as well as Edicts that improve our statutes and Fraternity?

Many of us are in attendance only during the opening, roll call of Lodges, and election of Grand Lodge Officers, particularly the Junior Grand Warden (JGW). Besides, relatively fewer brethren remain in the hall during working sessions. Why aren't the rest in the sessions? Is it because they stayed up late at night-spots or drank heavily the previous night?

What is the consequence of this malpractice? Most likely the brethren who were not in the sessions would not know what transpired therein, particularly the measures that were approved or disapproved.

What happened in the 2002 Ancom in Olongapo is a case in point. There were more than 2,000 registered delegates and more than a thousand non-registered ones. But the majority did not know that the Acacia Rehabilitation Plan was approved. Now that the said plan is being implemented, they loudly voice out their opposition to it.

There is, I submit, a need for the issuance of a Circular or an Edict requiring the three Lights and Immediate Past Master of a Lodge to attend Ancom. This is, after all, in accordance with No. 12 of the Ancient Charges and Regulations, which they swore to observe during their installation to office.

In line with this submission, I suggest that the registration fees of Lodge representatives to Ancom be included in the Lodge's per-capita assessment, so that non-availability of funds will not be used by them as an alibi for failing to attend Ancom.

Strict observance of the aforementioned charge or regulation would even discourage the formation of new Lodges in places where brethren are divided.

The Cabletow

I suggest, furthermore, that an Edict stating that the Charter of a Lodge that has not paid its per-capita assessments for three consecutive Masonic years be arrested.

Since the Worshipful Master is to carry the federal votes of his Lodge (if the federal type of voting at Ancom is adopted), his presence at Ancom is a must. No substitute!

In case the three other representatives of the Lodge (the Wardens and the IPM) could not attend Ancom, Past Masters of the Lodge who could personally finance their trip could substitute for them. As substitutes, they could participate in the deliberations of issues and vote for the approval or disapproval of the same. But they could not vote in the second balloting of candidates for the position of JGW.

Delegates to the Ancom must be properly clad, i.e., wear their respective Masonic regalia, and be seated on chairs prepared for them before the opening of the Grand Lodge.

The Grand Tyler, or a duly designated substitute therefor, may test the brethren by password or signs, if need be, and demand them to show their dues cards. No dues card, no entry!

There should be a Tyler's Book designed for Ancom purposes only, that is, one Tyler's Book for every divisional area of our jurisdiction (one each for the National Capital Region, Luzon, Visayas, Mindanao and Overseas).

The Tyler's Book should contain the

names of Lodges, arranged numerically, and under the Lodge name are officers' positions and, on the opposite side, lines for officers' signatures. Thus, Grand Lodge can easily check who are the officers present or absent.

There should be a separate Tyler's Book for Grand Lodge Officers and another for non-delegates and guests.

Seats should be designated and arranged according to the numerical order of Masonic Districts, plus the names of officers at both District and Lodge levels.

There should be a separate section for non-official delegates either at the back of the hall or at the sides.

Once the door is closed at the opening of Grand Lodge, brethren are not to be allowed to get in or out until the session is adjourned. This will teach the brethren to be on time and give due importance to their participation in law-making.

When will latecomers be allowed to enter the lodge hall? Only after the Junior Grand Deacon (JGD) has reported to the Grand Master that there are brethren without the door who would like to seek admission and the Grand Master has given permission that they enter. In this case, they should enter in groups. Otherwise, they are to remain outside.

Side doors of the session hall are not to be used for entrance or exit; only the door from anteroom that's duly guarded by the Tyler is to be used.

All reception and public portions must be done at a designated date and time,

say, on opening day. After such portions, the session should be declared tiled.

Delegates should not think that the election of Grand Lodge Officers, particularly the JGW, is the climax of Ancom and their main reason for attending. Rather, they should bear in mind that they represent their respective Lodges and Districts in the Grand Lodge as a law-making body. Indeed, delegates should consider themselves instruments in making sound laws, or approving good resolutions and putting their thumbs down on those resolutions that run counter to the continued advancement of the Craft. Let's be delegates in the real sense of the term!

In the past, the hall where Grand Lodge was held had many doors – in front and on the sides, with no Tyler checking persons coming into and out of the session hall. Moreover, during sessions brethren kept on moving from one place to another inside the hall. In fact, they entered and went out, sometimes in groups, even when the guest speaker or even the Grand Master himself was speaking. But what does proper decorum dictate? They should remain seated, with no unnecessary movements at all.

In the roll call of Lodges, furthermore, when their Lodge was called, brethren shouted loud to attract attention, as if they were in the cockfighting arena.

What's the effect of the heavy movements of brethren entering and leaving the session hall during roll call? Why, the solemnity of the roll call is lost.

The foregoing considerations are, in

addition, an antidote to any plan by terrorists to carry out their evil designs. The Tyler must perform his duty, so that only members of the Craft will be allowed to enter or go out of the session hall.

In the next issue of this publication, I will describe in detail a suggested new procedure of electing the JGW, which is the federal type of voting. I will also express my view on medical-dental missions conducted by Lodges or Districts.

Let me say a few words on the present bidding by Districts to host Ancom.

I think this practice is not really for the brethren of the district to show off the hospitality and beauty of their area. But it is for profit-making.

The registration fee has been increased yearly.

Yet the various districts vary in the way they host the Ancom. Some provide good foods, while others do not provide adequate foods. Some provide free transportation for delegates from the hotels to the convention site, while others do not, leaving the brethren to fend for themselves.

No, Ancom must not be hosted by a District for making money. Ancom is for improving our by-laws, deliberating on some brethren's immoral acts and determining penalties thereto, solving problems that beset the Craft, and so on – all for our Fraternity's improvement.

Holding Ancom at extreme points of

The Cabletow

the country makes it hard for brethren at the opposite points to attend. This was never an issue when Ancom was always held in Manila. So, why shouldn't we return to the holding of Ancom at the Grand Lodge? In this case, Grand Lodge will have the responsibility to make every Ancom successful. This will give Grand Lodge a chance to save and earn money

because the Grand Lodge staff will not incur travel expenses anymore. Besides, the staff can concentrate more on their work in preparation for the Ancom because then there would be no movement of records at all.

Let's give this important point due consideration!

ANOTHER FOOD FOR THOUGHT FROM PIKE

It is lamentable to see a country split into factions, each following this or that great or brazen-fronted leader with a blind, unreasoning, unquestioning hero-worship; it is contemptible to see it divided into parties, whose sole end is the spoils of victory, and their chiefs the low, the base, the venal and the small. Such a country is in the last stages of decay, and near its end, no matter how prosperous it may seem to be. It wrangles over the volcano and the earthquake. But it is certain that no government can be conducted by the mass of people, and for the people without a rigid adherence to those principles which our reason commends as fixed and sound. These must be the tests of parties, men, and measures. Once determined they must be inexorable in their application, and all must either come up to the standard or declare against it. Men may betray; principles never can. Oppression is one invariable consequence of misplaced confidence in treacherous man, it is never the result of the working or application of a sound, just, well-tried principle. Compromises which bring fundamental principles into doubt, in order to unite in one party men of antagonistic creeds, are frauds, and end in ruin, the just and natural consequence of fraud. Whenever you have settled upon your theory and creed, sanction no departure from it in practice, on any ground of expediency. It is the Master's word. Yield it up neither to flattery nor force! Let no defeat or persecution rob you of it! Believe that he who once blundered in statesmanship will blunder again; that such blunder are as fatal as crimes; and that political near-sightedness does not improve by age. There are always more impostors than seers among public men, more false prophets than true ones, more prophets of Baal than of Jehovah; and Jerusalem is always in danger from the Assyrians.

MASONS' CONTEMPORARY MORAL OBLIGATION AND DUTY

by MW Ricardo P. Galvez
Grand Master

(Speech delivered before the 2003 Convention of the Philippine Masonic Association of America, Inc.)

Brethren, Sisters and friends, I would first like to congratulate the officers of the Philippine Masonic Association of America, Inc. for an obviously very successful convention. I must confess that I have been so eager to be with you Masons in the Americas, for many reasons, on this very important occasion. And all these revolve around the fact that, more than ever before, the economies and peoples of the Philippines and the United States of America are bound by countless material and mystic ties. That poses for me a challenge – how to interestingly relate the theme of my term “Masonic Reforms Start from Within” to an assemblage among brother Masons in the United States of America.

But before anything else, I want to thank the PMAAI brethren, notably PMAAI President Jesus S. Raquitico, Very Worshipful Jun Ramos, Jr., of Chicago, my personal representative here in the United States, Vic Guevarra, President of the FILMAG, Santy Jimenez and Onit Ordoñez of FILMAG, Seattle, Washington, for having taken pains in picking up my humble self and my wife Ting from Vancouver. It was a very interesting drive, which I am sure I won't forget for the rest of my life. I have heard and read so much about the wonderful maritime climate of Seattle, Washington, and I am enjoying every minute of my stay here. My legs, I am confident, would not be bothered by unfriendly climate here. To Brother Jose Sta. Cruz, my thanks for helping me at the border.

My heartfelt thanks likewise go to Brother Ed and Sister Delia Arcol for having been generous enough to accommodate me and my wife as a consequence of our arrival here in Washington earlier than the expected time.

Again, to Onit Ordoñez and to Vic Umali and his charming wife, for making me enjoy my fishing hobby here in Seattle. I have catalogued that occasion with photographs and when I reminisce someday on my sojourn here, I can always say that it was not all speeches and formal gatherings, but sharing of light moments as well.

I am very fortunate to visit Seattle, which was the setting of that historic confrontation in November 1999 between

The Cabletow

the forces for and against the World Trade Organization, on the occasion of its Third Ministerial Conference. At that time, most Filipinos with access to Cable TV would remember Seattle for its NBA Team, the Seattle Supersonics, particular its popular guard Gary Payton. But the incident concerning the World Trade Organization, at that time, eclipsed the games of the National Basketball Association, and I would say for better account.

I say so because that incident, which was given a world-wide publicity, projected SEATTLE to world center stage as the battleground between the “haves” and “have-nots” and has since then drawn the battle lines between diametrically-opposed strategies on development. And all that makes my visit here very important.

For it is my estimate that the destiny of the Filipino people and that of the American people of varied nationalities are interpenetrating. So is history of Philippine Masonry with American Masonry. Right from the time that Americans set foot on our Philippine soil, up to today, and surely in times ahead. Next year, both the Filipino nation and the American nation will hold their presidential elections. The Filipinos in May; the American in November. It is my estimate that both elections will have a very significant bearing on the lives of the Filipino people.

Our brother and beloved hero, Jose P. Rizal, in a well-known essay entitled “The Philippines A Century Hence,”

predicted that either the Philippines would be a developed colony of Mother Spain or an independent and progressive country. The subsequent occupation by the Americans of the Philippine Islands negated both possibilities.

Today, regrettably, the Philippines is certainly not what our brother Rizal dreamt of. Deprivations of all sorts are the order of the day.

Serious problems confront the homes not only of the poor. The pressure of coping with poverty drives parents to spend long hours for work taking away precious time to nurture their children's composure of mind and the development of desired values. Indications abound that the grinding poverty and growing alienation combine for the rise of crime and vice.

Luckier are Masons than the man of the street for our brethren are selected from the more comfortable echelons of society. We can still afford to develop our children by balancing benevolence with austerity to develop discipline and instill the value of hard work. But what about the majority of families where austerity is the only option?

But more seriously and importantly, the whole Filipino nation is in need of a massive regeneration of national trust. There is a need for a change in each and every one of us. A change from within – a return to our old and long revered sense of values which seem to disappear into the mist day after day.

Development imperatives have become more acute in recent months, accentuated as they were by the much-publicized coup attempt of young officers of the Armed Forces.

However, against these imperatives and the worsening destitution of the Filipino people and with the recourse of some sections of society to alternative politics, We Masons, in general, seem to have gotten lost in the morass. I dare say, we have become impotent in a manner of speaking. Our avowal as being apolitical, combined with a web of conflicts of interest and persuasions among us,

h a s
unfortunately
prevented
us from
raising even
a hint of a
m u f f l e d
p r o t e s t
against the
g r o s s

violations of human and democratic rights that seem to take place in our midst day after day. Our claim to be apolitical is not an organizationally-contrived stand but was spawned more by Masonic teachings that we should not discuss politics and religion within the confines of our lodges to preserve that harmony which is the strength and support of all societies, especially of ours. But regrettably, our inaction and seeming lack of concern about the burning issues of the day, either individually or collectively, simply

because it is supposed to be against the grain of our teachings, have rendered us Masons irrelevant to the whole struggle for morality in governance.

Even while Masons still continue to extend charitable services from time to time, Masonry in the Philippines increasingly appears to be becoming irrelevant to the signs and needs of the times. In not a few areas where Masons have a significant presence, we have invariably become known as some elite who know not where else to spend their money than in booze, to use a colloquial expression.

“We Masons are bound by our contemporary moral obligation and duty to cooperate, within our capabilities, for the elimination of suffering around us, by regarding any community’s suffering as our own.”

- RPG

as we are called to contribute our share, there is no better way than by becoming better Masons in both precepts and practice. We also need reforms in our beloved fraternity, just as we need the same for the environment around us.

But, so as to have an impact in our respective fields, we have to transform ourselves from within, from within our very own, individual selves. And for as long as there is no turnaround insofar as a regeneration of trust within and of our image beyond are concerned, the trend

In sum,
Philippine
Masonry, I
dare say, is
seemingly
lacking on
many fronts.
In all these
fronts, I
submit that

The Cabletow

of our decreasing membership would be like a dagger to the neck of our Fraternity. Lowering income for the Grand Lodge can only mean limited budget for services for members, not to mention their kin and surrounding community. And this can only lead to an increasing alienation of the Grand Lodge from the mass membership, a trend we are getting aware about more and more. And this breeds a parallel alienation of the fraternity from the broad populace which of late has even been taken advantage of by sectors which do not appreciate Masonry.

But whether we act as contributors or collaborators, or communicators, or simply as challengers, we cannot escape the fact that we belong to civil society, whose growing clamor for a radical rethink of society's assumptions and tenets is slowly but surely moving towards our fraternity's time-honored values. Whether in the Philippines, or in the Americas, or in the Southern economies, more than growth, there is need for more justice, social equality and democracy. Otherwise, we should not expect to live the rest of our lives in peace and harmony.

We Masons are bound by our contemporary moral obligation and duty to cooperate, within our capabilities, for the elimination of suffering around us, by regarding any community's suffering as our own.

With all humility, we plead to our concerned brethren to do something to bring about the enhanced service of Masonry to the Filipino people. By this we hope to be of service with more intensity, breadth, scope and impact. For Filipino Masons, there is no other way down the road where we can say that we, as Travelers in the real sense of the word, have done our job well.

We take pride in our Filipino Masons here in America. Not only are we sure that your labors have contributed much to the material, technological, intellectual and spiritual being of the general American public. It is our hope that you will continue to contribute to making Americans cherish peace, development, justice, and most importantly democracy. But it is equally our hope that you make your presence felt, not only in this country, but in your country of origin as well. Please do not forget your own roots.

As you look ahead to your national elections next year, please consider, as you select your president, the imperatives of one who has in his heart global justice and that sense of self-reliance which can provide the Philippines more, not fewer jobs; more, not less, social equity; and a lasting, not short-lived, democracy.

Thank you very much, and good evening to you all!

The Grand Master's Report on His Travel to the United States

Months before the PMAAI Convention scheduled at Seattle on August 29 to 31, 2003, or more specifically on March 6, 2003, Governor Gary Locke of the State of Washington, upon request of the Filipino Association of Greater Seattle (FILMAGS), headed by its President, Vic S. Guevarra, issued a Proclamation declaring August 24 to August 31, 2003, as Filipino American Masonic Week in Washington State.

The Grand Master and his wife, Mrs. Teresita "Ting" Galvez, left for Vancouver, B.C., Canada, at seven thirty in the evening of August 26, 2003, (Philippine Time), and arrived in Vancouver at 8:00 o'clock in the morning of August 26, 2003, Vancouver time.

At six o'clock in the morning of August 28, 2003, he was fetched by FILMAGS stalwarts Danny "Santy" Jimenez and Harry "Onit" Ordoñez from Vancouver and brought to Seattle, where he stayed with Engineer Ed Arcol and his wife, Delia, at the latter's plushy residence in Tacoma, Washington. He visited the Grand Lodge of Washington and the Masonic Retirement Center and the Masonic Retirement Center at Tacoma, Washington.

On August 29, the Seattle Filipino FreeMasons billeted the Grand Master and his wife at Marriot Hotel, Sea Tac, Washington, where the Philippine Masonic Association of America, Inc. (PMAAI) was to hold its 19th Annual Convention.

At 8:00 o'clock in the morning of August 30, 2003, the PMAAI Convention started with the opening remarks of the PMAAI President Jesus S. Raquitico,

followed by the keynote speech of MW Ricardo P. Galvez, Grand Master of Free and Accepted Masons of the Philippines. There were so many PMAAI members in attendance, with the Seattle host, the Filipino Masonic Association of Greater Seattle (FILMAGS), headed by its President, Vic Guevarra; PMAAI New York Chapter, headed by Tom delos Reyes, a former Philippine Navy commissioned officer; the Filipino Travelers of Charleston, headed by Roger Viduya; the Philippine Masonic Association of New Jersey, headed by Ros Rosales; the Filipino Travellers of Florida, Inc., headed by Roger Regulacion; the Travellers of Washington D.C. headed by Ron Guzman; the Filipino Travellers of Northwest Florida, headed by Dino Alhambra; the Travellers of Hampton Roads, Virginia, headed by Jun Juquiana; the Philippine Masonic Association of Memphis, Tennessee, headed by Alan Panopio; the Filipino Freemasons of Great Lakes headed by Danny Saturno; the Barangay Association of Vallejo, California, headed by Gus Quezon; the Philippine American Masons of Texas, Inc., Houston, Texas, headed by Gene Madrigal; the Association of Filipino Freemasons of Illinois headed by Roger Aragon; the Travellers of Washinton, Bremerton, WA,

The Cabletow

headed by Joe Macaraeg; the Acacia Craftsmen of Los Angeles, California, headed by Ernie Marzo; and last but not the least, the Philippine Chapter of PMAAI, headed by Virgil Rodil.

After the Grand Master's speech, PMAAI had its Plenary Session and Ladies Workshop, where sister Lorna Demonteverde, wife of Past Grand Master Franklin J. Demonteverde, was one of the resource speakers. In the afternoon, PMAAI held its Board Meeting.

In the evening of the same day, PMAAI held its Mardi-Gras celebration with the members and their ladies in colorful costumes. The affair was indeed a sight to behold, with everybody enjoying himself, putting behind all the worries of the day. The guest speaker that evening was MW Bro. James N. Raid, Jr., Past Grand Master of Free and Accepted Masons of Washington, with WB Jim Mendoza, another FILMAGS pillar, as the emcee.

The following day, Sunday, August 31, 2003, the hosts and their guests attended the picnic held at Nile Temple, Washington, which lasted up to late in the afternoon.

In the evening of the same day, PMAAI had its gala night, with everybody in tuxedo, and where PMAAI President Jesus S. Raquitico, Grand Master Ricardo P. Galvez of the Free and Accepted Masons of the Philippines, as well as Grand Master John D. McNab of the Free and Accepted Masons of Washington State, delivered their respective speeches. This was followed

by dancing, which lasted till the wee hours of the morning.

The following day, September 1, 2003, at approximately six o'clock in the morning, Grand Master Galvez and his wife, together with Past Grand Master Franklin Demonteverde and the latter's wife, Lorna, joined the Barangay Association, Inc. and proceeded by bus to Vallejo California, passing through the State of Oregon. The Barangay Association of Vallejo, California is headed by Gus Quezon and Max Potente, a retired Lieutenant Commander of the U.S. Navy and other Philippine American Masonic pillars of the area like Frank Manansala and a host of others, who are too many mention.

While at Vallejo, the Grand Master and his wife stayed with Mr. and Mrs. Rodrigo Jimenez, both stalwarts of the Association, at the plush residence of the latter. The other Filipino Masons who were part of the Grand Master's entourage stayed with Gus Quezon and Frank Ibo.

On September 3, 2003, the Grand Master, together with Gus Quezon and other Barangay officers, motored to Nob Hill, San Francisco, and visited the Grand Lodge of California.

On September 4, 2003, the Grand Master and his wife left for Oakland, California, where they were welcomed warmly and lavishly by Ernie Marso, the president of the Acacia Craftmen in L.A., California, and a host of others like Manny Quitevo, Ed Santos, Toddy Eusebio, and Councilman Elito M. Santarina. The Angel Gate Lodge at L.A.



The Grand Master and L.A. Masons led by Ernie Marzo.



Grand Master with Sis. Ting Galvez, Charles Agar, and ladies of Masons of L.A.



Pres. Roger Aragon of the Association of Filipino Free Masons of Illinois receiving token from Grand Master.



GM presenting token to Washington Grand Master John D. McNab.



GM delivering his speech at the PMAAI Gala Night, Seattle, August 31, 2003.



The Grand Master with WB Mac "Jun" Ramos, Danny Saturno, Butch Ramos, and other Masonic stalwarts of Illinois.

The Cabletow



GM and his wife Ting, with Ernie Marzo, Manny Quitevo, Ed Santos, Toddy Eusebio, and several others at L.A., California.



GM with Gus Quezon and party conferring with the Grand Secretary of the Grand Lodge of California.

hosted an affair in honor of the Grand Master.

On September 6, 2003, the Grand Master, together with his wife, Carlos Loreña of Kalantiao Lodge No. 187 of Iloilo, Ernie Marzo, Manny Quitevo, Mr. and Mrs. Ed Santos, WB Nick Vizmonte, motored to Las Vegas and spent the weekend there.

On September 8, 2003, the Grand Master and his wife flew to Houston, Texas, where the former attended a stated meeting of Solidarity Lodge No. 1457, A.F. & A.M., Houston Texas. It was quite a reunion for him and old friends like Worshipful Master Alex Lim (Past Master, Tigbauan Lodge No. 229, Philippines) and Melvin Jurisprudencia (Past Master, Kagitingan Lodge No. 286, Philippines). He went fishing in Galveston with Jess Raquitico, PMAAI President, Alex Lim, Gene Madrigal, Steve Saulog, Atty. Boy Lindio, Melvin Jurisprudencia, Lito Lizarondo, and a host of others, who are, again, too many to mention. The Grand Master's special thanks goes to Taning Suerte and his wife, who took care of their accommodations in Houston, and who took the trouble of bringing him and his wife to the airport, furnishing them with jackets, in case the weather in Chicago would become too cold.

The Grand Master and his wife then flew to Chicago, where they were met at the airport by old friends headed by WB Mac "Jun" Ramos, the GM's personal representative in the United States, Greg and Mary Dy, Roger Aragon, and a host of others. Jun Ramos and several others gave the Grand Master and his wife a

tour of Chicago. On September 12, 2003, the Grand Master was formally received by the Grand Master of Illinois at Milburn Lodge No. 127. The Grand Master owes a debt of gratitude to Butch Ramos of Chicago, without whose assistance he would not have gotten back his money bag at Radisson Hotel, Chicago, containing approximately \$1,400.

On September 13, 2003, the Grand Master and his wife flew to New Jersey, where they were met by Ros Rosales, President of the Philippine Masonic Association of New Jersey, Inc., and the latter's son, and who brought the Grand Master and his wife to New York. In New York, they were billeted at Hilton Manhattan, thanks to Tom delos Reyes, New York Chapter President of the PMAAI. He was formally received by the Jose Rizal Lodge No. 1172, the only Lodge in the United States which is authorized to display the Philippine Flag in its stated meetings. The Worshipful Master of Jose Rizal Lodge is Nane Castro, who was kind enough to conduct the Grand Master and his wife in a tour around the City. While in New York, the Grand Master and his wife were entertained by WB Carlito Gallardo, Yiyong Paderanga, primo Dick Galvez Talusan, Arsenio Assin, Fred Sabio, Boy Eriveri and several others whose names the GM has yet to recall. He was likewise feted at Atlantic City by Brothers Grospe and Arrieta.

On September 17, 2003, the Grand Master and his wife flew to Washington D.C., where they were again lavishly entertained by incoming PMAAI President Ron Guzman and his wife. He was billeted by Ron Guzman at Potomac

The Cabletow

Hotel, Oxon Hill, and was scheduled to attend several activities, like such as induction of the incoming officers of the Travellers of Washington D.C. But everything was spoiled because of Hurricane Isabel, which caused a blackout for several days in some parts of Washington D.C. Virginia and adjoining areas. Nonetheless, there were parties held by the Masons of Washington D.C., hosted by Bro. Bayani Nelvis, which were attended by Angel Paraon, Michael Parram Cesar Ortañez, Ronnie Banagan, Ernie Apaga, Tony Quintos, Ador Carreon, Ding Marcelo, Rene Lintag, Reggie Eda, Cesar Cabrera, Noe Poblete, Roland Pagua, Jerry Pascua, Carlito Quimen, Bob Florida, Theodore Villapando, Bert Chavez, Manny Juania, Romi Capuno, Gerry Geronimo and many others.

On September 19, 2003, Brother and Sister Cabrera hosted the affair for the Grand Master.

On September 21, 2003, the Grand Master and his wife left for Los Angeles, where they were met by Ernie Marzo, Manny Quitevo, Toddy Eusebio and several others and who took care of them until they left for Manila at 10:20 p.m. on that day.

The Grand Master cannot simply end his report without expressing his

gratitude to and application for the Fil-American Masons who gave contributions to the Grand Lodge of the Philippines. Let me mention them, together with the amount they contributed: (1) the Ladies of Filipino Masons, Inc, New York (through its President, Sister Prossy S. Dagdayan), \$1,000; (2) the Filipino Travellers of Florida, Jacksonville Chapter (through its President, Bro. Robert Regulacion), \$300; (3) Milburn Lodge No. 127, Gurnee, Illinois, \$150; (4) Old Glory Lodge No. 141, Westchester, Illinois (through its Worshipful Master, Bro. Edward R. Keyer), \$100; (6) William G. San Ramon of 7550 Tripp Ave., Skokie, Illinois, \$100; (7) Antonio V. Cadiz and Rebecca O. Cadiz, Glendale Heights, Illinois \$200; (8) Berwyn Masonic Lodge No. 839, \$200; (9) Integrity Lodge No. 9/97, \$200; (10) Association of Filipino Freemasons in Illinois, \$250; (11) Northwest Lodge No. 227, \$500; and (12) \$335 cash, the donor of which is still being verified by the Grand Master.

The Grand Master wishes to express his gratitude and sincere thanks to those mentioned in this Report, and to several others whose names he had missed, probably because of the hectic schedule he had in the United States, and still possibly because age is already creeping on him.

Brother, consistently live by the symbolic meaning of Masonry's universal emblem!

GM GALVEZ CONSTITUTES
SULTAN KUDARAT LODGE NO. 348

by VW Joseph Y. Ang

DGM Suharto Mangudadatu and Junior Grand Warden Romeo A. Yu led a big welcoming group of Masons that greeted Grand Master Ricardo P. Galvez and his party early morning of July 12, 2003 at the Gen. Santos City Airport. VW Tehng, as DDGM Mangudadatu is fondly called, then whisked the whole group to an almost never-ending brunch at the scenic La Parilya Beach Resort. All then proceeded to Marbel for the constitution and installation ceremonies.

Seats almost ran out at the main hall of Marbella Hotel as other Masons and their families and friends joined in. The venue was perfect – the size, the acoustics, and the replication of a Lodge – as if nothing was left to chance. It had been a long, long time the people of the Koronadal Valley have not witnessed a constitution of a new lodge, and one whose ceremony was

as solemn as this one, and with no less than the Grand Master administering the rites. RW Romeo A. Yu then installed the Charter officers of the new Lodge, led by VW Suharto Mangudadatu as Worshipful Master. Photo below shows the dignitaries in the east after VW Suharto Mangudadatu had been handed the gavel, symbol of authority.



(L-R) VW and Gov. Pax Mangudadatu, VW Victor Yu, SGL; VW Opiniano Jayme, Sr., Grand Chaplain; GM Galvez, VW Suharto Mangudadatu, RW Romeo Yu, JGW; VW Celso F. Navales, DGL.

TIMPUYOG LODGE NO. 343, F. & A.M. CONSTITUTED

Timpuyog Lodge No. 343, F. & A.M., in Ramon, Isabela was constituted in solemn ceremonies on June 14, 2003 at the Ramon Cultural Center of the said town, with Hon. Giorgidi "Gigi" B. Aggabao, Congressman of the 4th District of Isabela, as guest of honor and speaker.

MW Ricardo P. Galvez, Grand Master of Masons in the Philippines jurisdiction, presided over the constitution of the Lodge, assisted by Grand Lodge Officers.

The second part of the programme was the installation of the officers of the Lodge.

Bro. Hermogenes M. Rancho led the invocation; VW Marcelino H. Cabucana, Sr., PDDGM, presented a brief history of the Lodge; and Bro. Dennis M. Siclot delivered the welcome remarks.

VW Jaime Y. Gonzales, AGS, was installing officer; WI Fausto G. Itchon, master of ceremonies; and WI Romualdo J. Villader, PGLI, asst. master of ceremonies.

Introduced by Bro. Isagani E. Dela Cruz, Congressman Aggabao commended the officers and members of Timpuyog Lodge for their continuing dedication to public service as exemplified by their initiative to provide basic services to the community in partnership with government and other non-government organizations. Stressed Hon. Aggabao: "This event is a testament to the immense capability of men to launch constructive endeavors and effect

meaningful social reform." He expressed the hope that the brethren would help the government in defeating poverty through provision of employment opportunities and the strengthening of the people's capacity to constructively participate in the amelioration of Philippine society, as well as developing and enhancing the capacity of small and medium-scale entrepreneurs. "The contribution of your organization to these efforts," he said, "will go a long way in providing better lives for many Filipinos."

The Grand Master's Deputy for Masonic District No. 51, VW Lorenzo G. Itchon, Jr., on his part, urged the brethren to give substance and meaning to the theme for this year, "Masonic reforms starts from within."

"Let us not deviate from the mission-vision of strengthening and institutionalizing moral reforms within the Fraternity as well, as fostering interaction and understanding with the community," he emphatically told the brethren.

Addressing the officers and members of the newly constituted Lodge, he said, "May your Lodge serve its purpose of enhancing true unity between and among members of the Craft, not only in words, but more importantly, in deeds."

Then our Grand Master, MW Galvez, pointed out, "On this occasion, our fraternal legacy had manifested its uncompromising commitment to the tenets and principles of Freemasonry. It has been proven that our unity distinguishes us from other organizations.... May the hand of the Supreme Being guide us throughout our labors, and may his All-Seeing Eye watch each one of us, that the fruits of our endeavors during the proceedings will benefit the Craft in particular and humanity in general."

The newly installed Worshipful

Master, WM Jose Emmanuel V. Villegas, assisted by the Lodge Secretary, Bro. Ronald C. Busto, presented awards and plaques of appreciation, after which the Lodge was closed in short form by VW Itchon.

The fraternal banquet and fellowship took place at the Diocctas Hotel and Restaurant on Rizal St., Santiago City, with VW Rodrigo M. Vicarme, PDGL, Orator, serving as emcee.

It was, indeed, a memorable day particularly to the brethren of Timpuyog Lodge No. 343, F. & A.M.



This is one of the mementos of the constitution of Timpuyog Lodge No. 343 at Ramon, Isabela. From right to left: VW Edilberto P. Carabacan, Junior Grand Lecturer for North Eastern Luzon; VW Jun Itchon, DDGM #51; MW Nap A. Soriano, PGM; MW Ricardo P. Galvez, Grand Master; and WM Emil Villegas.

GM Constitutes Kapayapaan Lodge No. 345

by Bro. Jojo Elleazar

Photo below shows WB Jefferson Pattau Soriano being installed by MW Danilo D. Angeles, PGM, as Charter Worshipful Master of the newly-constituted Lodge. The occasion was held at the Grand Lodge's Jose Abad Santos Hall on July 4, 2003.

Earlier, Grand Master Ricardo P. Galvez, assisted by Grand Lodge Officers, officiated over the ceremonies of constitution. RW Hermogenes Ebdane, Jr., SGW, delivered an inspirational message.

The other Charter Officers are the following:

Senior Warden	Vidal E. Querol
Junior Warden	Eliseo D. dela Paz
Treasurer	Rene J. Elumbaring
Secretary	Reynaldo N. Cadiz
Auditor	Bernardo R. Mangahas, Jr.
Chaplain	Harry V. Sucayre
Marshal	Mckentyre V. Cabrera
Senior Deacon	Dominador D. Ellazar, Jr.
Junior Deacon	Radito M. Castro
Almoner	Wil-Mar A. Agaloos, PDGL
Senior Steward	Cenon T. Lumabad, Jr.
Junior Steward	Herminio S. Tadeo, Jr.
Lecturer	Jose Mari G. Sanvicente
Organist	Henry Ubungen
Historian	Edison Abella
Tyler	Kim Alvin D.C. Villanueva, PDDGM



MW GALVEZ CONSTITUTES NEW LODGE IN BAGUIO CITY

The constitution of a new Lodge is a good sign for Masons everywhere. Thus, August 02 was a cause for celebration for Masons in the Philippines.

Masons of Baguio, Manila and other parts of Luzon trooped to Baguio City to take part in the constitution activities and welcome La Trinidad Lodge No. 344 as the newest addition to the ever-growing number of Masonic Lodges around the country.

The constitution of La Trinidad No. 344 in Baguio City on August 02 brings the total number of Masonic Lodges to 297.

The event started with VW Florentino Paragas regaling everyone with the history of La Trinidad Lodge. Installation ceremonies followed shortly after with VW Fernando Albino Sr., PDDGM, as installing officer and WB Rolando de Guzman, PGLI, as Master of Ceremonies.

MW Ricardo P. Galvez, the Grand

Master of Masons, who constituted the new Lodge, was the guest of honor and speaker. He talked about how Masonry evolved over the years yet managed to stay true to its tenets.

He reminded everyone present that being a Mason is a tall order and that Masonic leadership involves cash.

"C is courage in conviction, A stands for ability to manage, S is sincerity in service and H is humility in leadership," he said, adding that "there is no harmony without humility."

Other Masons who assisted MW Galvez included Most Worshipful Napoleon A. Soriano, PGM; VW Victor A. Yu, Senior Grand Lecturer; VW Fred Bihis, Chief of Staff; VW Gilbert Pazcoquin; and VW Fred Ibay, DDGM of MD #3.

Fellowship followed shortly at the Lions Club, where the brethren celebrated with food, wine and stories.



L-R: VW Fred Ibay, DDGM MD#3; MW Napoleon A. Soriano, PGM; VW Victor A. Yu, SGL; VW Gilbert Pazcoquin, PDGL; and VW Fred Bihis, Chief of Staff.

CHARITY WORK CAPS ERD LODGE NO. 321'S FAMILY DAY CELEBRATION

by Renato U. Dizon, PM
Lodge Secretary

We officers and members of Eulogio R. Dizon (ERD) Lodge No. 321 in Talugtug, Nueva Ecija appointed August 2, 2003 as Family Day. Our celebration was capped by a gift-giving activity for indigent residents of five barangays held at our Lodge's new venue of meetings, namely, the former Farmers Cooperative Building at Brgy. Cinense.

Assisted by our ladies and barangays officials, we distributed gift bags containing canned goods, noodles, used clothes, and some cash to more or less 300 beneficiaries.


Our charitable activity was made more meaningful by the presence of the DDGM, VW Henry T. Yu, and other district officers.



THE SMILE CLUB: *Brethren of ERD Lodge No. 321 pose with their ladies during the "Tulong sa Kapwa" charity project of the Lodge. (WM Rene V. Tancinco at center; third to his right is VW Celso Paderes, DGL, MD No. 33).*

LAONG-LAAN LODGE NO. 158, CHARITY
FIRST FOUNDATION INC.
CARRY OUT DENTAL MISSION

by Bro. Albert Encarnacion

 **Originally, Laong Laan Lodge No. 158 and Charity First Foundation Inc. scheduled their joint dental mission on Sept. 30, 2003. But the latter requested that the project be held 10 days earlier, i.e., on Aug. 24.**

But Laong-Laoners, when pressed, stand tallest and thrive best. Project Chair John Sy, in consultation with VW Allan Bontuyan, our resident dentist, rolled up his sleeves. Led by WM John Teng, WBs John Gohan, Peter Aragon, Bong Fajardo, and Ronald Fabian, as well as Bros. Billy del Rosario, this writer, John Regala, Berlin Felicitas, Bobby Fajardo, Rex Ramos, William Gazo, and Peter Cepeda, contributed their respective shares in the preparations, including information dissemination. Mr. Ricardo Sy helped out.

The "missionaries" organized themselves into units. Some took charge of the lines of patients; others of roll calling, interviewing, recording, blood-pressure testing and dispensing of medicines.

Sisters Vicky Teng and Tess Fajardo, together with their children, distributed drinks to the waiting patients.

Even Vw Joven Chua from General Santos, who paid us a surprise visit, could not help but extend a helping hand.

Project Chair John Sy and Ms. Weng Albano, a friend of Masons, utilized three flatbed trucks for "patient-hakot" and provided meals.

Charity First Foundation Inc. provided all the dental equipment and medicine, as well as the dentists and dental assistants.

A total of 138 patients had free tooth/teeth extraction, while 24 received free dental fillings. Due to high-blood pressure, on advice of Bro. Billy del Rosario, a few adults, however, were not given treatment.

In fine, it was a fruitful, fulfilling joint endeavor.

The basic concept of Freemasonry is that we are living in a spiritual universe over which the GAOTU presides, whom we should worship and adore.

JUAN SUMULONG MEMORIAL LODGE 169 CELEBRATES 40TH ANNIVERSARY

by VW Roberto P.E. Liao, PJGL

Photo below shows Brother/Congressman Victor Sumulong (seated, third from left), a grandson of WB Juan Sumulong, after whom the Lodge was named, surrounded by members and guests. The affair was held last September 27, 2003 at the Celebrity Sports Plaza, Quezon City.

Certificates of appreciation were presented to the brethren who helped this Lodge when it was in the dark, led by MW Teodorico Baldonado, PGM. A band played retro 60's & 70's, courtesy of Bro. Sumulong, and a quartet played the whole evening, courtesy of Sis. Milva Bontuyan. Foods and drinks were abundant and several brethren demonstrated their skills in singing and dancing.



Just one of the photos taken during JSML No. 169's
40th anniversary celebration

1ST MD#27 GOLF TOURNAMENT

by VW Opiniano Jayme
Grand Chaplain

The first fund-raising golf tournament of MD#27 was held last Wednesday, September 24, at Mimosa Golf and Country Club in Angeles City. It was a howling success with each of the 56 male and two female participants coming from the different Masonic Districts of Central Luzon receiving a minor prize ranging from caps, bottles of Johnny Walker Black and cases of Green Plum wine. Major prizes included electric fans, flat irons, TV sets, a room refrigerator and two round trip tickets for two to and from Kuala Lumpur.

The ceremonial tee off started at 0700 hrs with VW Carlito Faustino, DDGM, MD#27, Bro. Congressman Ruben Torres of Zambales, Bro. Mayor Jeffrey Konghun of Subic and Gen. Raymundo Bulos driving the 1st, 2nd, 3rd, and 4th ceremonial balls, respectively. The 1st flight followed immediately. Lunch was served at 1300 hrs, after which prizes were raffled off. Trophies were awarded to the winners of the different categories, with the inter-lodge championship going to Pinatubo Lodge #52.

Players from Nueva Ecija (MD#29), led by their DDGM, VW Cris Carlos, ran

off with major awards and prizes. Bulacan, MD#31, was pretty well represented, with VW Mar Agustin, DDGM, leading his team. The tournament lived up to its theme of "Driving keeps you at par with the brethren", as everybody went home rejuvenated and with pleasant memories of having communicated with the brethren of other districts.

Bro. Robert A. Flores and Bro. Edgardo G. Tinio, members of Zambales Lodge No. 103, were the Tournament Directors. Without them the Golf Tournament would not have been successful.



VW Carlito Faustino, DDGM, MD#27, teeing off the first ceremonial ball. Others in photo are from L-R: Bro. Ed Salenga, Bro. Col Subong, Gen. Raymundo Bulos, WB Atoy Co., Bro./Congressman Ruben Torres, Bro./Mayor Jeffrey Konghun, WB Jun Gregorio, Bro. Jun Gular, and Bro. Bobby Flores.

UNITY LODGE NO. 285's BEACH PARTY

The officers and members of Unity Lodge No. 285 hosted a family beach party at the Zebra Beach Resort in Olongapo City on September 27, on the occasion of their 15th anniversary. The affair was spearheaded by the three Lights: WM Regigio Soriano, Jr., SW Tom Angeles, and JW Charles Garrette.

The affair was graced by the presence of the Grand Master's Deputy for MD No. 27, VW Carlito Faustino, the Grand Lodge Chaplain, VW Opiniano Jayme, and several guests from the different Lodges of the same district. Also present were members of the Rebecca Parish No. 5, Order of the Eastern Star (OES) and Bethel No. 1, International Order of the Job's Daughter (IOJD).

The party was highlighted by the holding of parlor games participated in by the brethren's kids and special games participated in by the young once.

WB Lambert Samson, PM, Lodge Secretary, WB Milo Moselina, PM, Lodge Treasurer, and Bro. Chester Gross, Senior Deacon, solicited the prizes for the winners from generous donors.



L to R: VW Dante Frias; VW Jim Jayme; VW Carlito Faustino, DDGM MD#27; Bro. Darling Quitiles, a visiting brother; WB Abel Santos, WB Lambert Samson, Bro. Jun Corden, another vising brother; WB Danny Ramirez, WB Jun Gregorio, SW Tom Angeles, and JW Chuck Garrete.

BAGONG ILAW LODGE NO. 97, NAVAL STATION HOSPITAL UNDERTAKE JOINT OUTREACH PROJECT

by Teddy P. Cleofe

Bagong Ilaw Lodge No. 97, F. & A.M., and the Naval Station Hospital in the Cavite Naval Base of the Philippine Navy conducted free medical service, eye examination, and operation "tule" on the grounds of Magdiwang Lodge No. 238 last June 20.

This is in line with the policy of our Worshipful Master, WB Aldo G. Olaguer, to continue our Lodge's project of extending help to indigent families in the community, bringing Masonry nearer to the hearts of non-Masons, and developing better understanding among men.

The Naval Station Hospital provided the medical team, while Radiant Venture Philippines Corporation and Harpoon Marine Services Inc. provided the medicines and medical supplies

(through the effort of our Junior Warden, Bro. Jose Lino T. Rosit.)

Treated were patients from different barangays in Noveleta, Cavite.

The three Lodge lights, as well as other members of the Lodge, provided lunch and snacks.

Although it was a weekday, many members were in attendance. This made the activity all the more significant.



A DREAM REALIZED

by Sis. Margie A. Seville

It had been a long-standing dream of the Brethren of Mayon Lodge No. 61 to construct a new building to accommodate its fast-growing membership. The dream was made a reality in 2002.

In August 2001, VW Ellizer R. Seville, Jr., PDDGM, offered to donate their 368 square meter corner lot located at Doña Maria Subdivision, Phase II, provided the Lodge be named after him. The Brethren did not agree, so the offer fell through. In April 2002, VW Bro. Robert U. Palanca, PDGL, convinced VW Bro. & Sis. Seville to go through with the donation on the understanding that the hall would be named "Seville Hall" and the address would be Seville Compound. VW Francisco L. Yap, PDDGM, asked the Brethren to accept the donation and agree to the terms set by the donors.

The donation was formalized in mid-July of 2002. VW Robert U. Palanca, Bro. Christopher A. Samson and Bro. Alwin C. Talde facilitated the completion of the Deed of Donation.

The Brethren and Sisters of Mayon Lodge, under the leadership of VW Bros. Robert D. Cua and Cesar M. Padre, had already raised the needed funds to finance the construction of a new building. All that was needed was a piece of land. The Seville donation made the realization of said dream possible.

WB Orlando Liao, the incumbent Worshipful Master at the time, acted as the head of the building committee, with several other Brethren acting as members. After several meetings held

at the Seville residence, the committee decided to have VW Bro. Leopoldo D. Andal supervise the construction so as to ensure that the building conform to Masonic standards. Work on the building started on August 9, 2002 and was completed in the second week of November 2002. VW Bro. Pol & Sis. Ganda Andal took turns in supervising the building construction. The concrete building consists of two floors. The ground floor houses the Secretariat, a hall with kitchen and comfort rooms. The second floor consists of the Anteroom with amenities and the Temple proper.

Mayon Lodge held its December regular stated meeting and annual Christmas party at the newly constructed Temple.

The Temple has already been utilized for Installation ceremonies this year, namely, that of Mayon Lodge itself and that of Minerva Luz Lodge No. 5.

Several fixtures and improvements are still being added through the generosity of various Brethren and Sisters of Mayon Lodge.

Our new Temple is located at the corner of Fernando Avenue and Olbes St., Doña Maria Subd., Phase II, Daraga, Albay.

DADIANGAS LODGE NO. 225 CELEBRATES SILVER ANNIVERSARY

by VW Alexander L. Chiu, PDGL



Dadiangas Lodge No. 225 of District No. 48 turned 25 years last June 30, 2003. It celebrated its Silver Anniversary last June 28.

The celebration was highlighted by two main activities: First, the launching of the "CORAL REEF ENHANCEMENT PROJECT", AN ENVIRONMENT PROJECT OF THE LODGE. The project consists in used culvert (instead of used tires) as the artificial fish sanctuary at the public beach of the Barangay South. The used culverts were gathered from the abandoned canals of the National Irrigation, and some were donated by the brethren who are in the construction business. Second was the presentation of awards or tokens of appreciation to all the Past Masters of the Lodge since 1978.

The celebration started with a long motorcade of Masons of District No. 48 around General Santos City at about 7:00 A.M., which ended at the Dadiangas Barangay South's public beach, where

the project is located. The launching program included several speakers from the government agencies supporting the project, and from the Fraternity, particularly the Worshipful Master of Dadiangas Lodge No. 225, Bro. Federico E. Destajo, and VW Suharto T. Magudadatu, the District Deputy Grand Master of District No. 48. Bro. Aphraim Agcaoilo, the project chairman, made his presentation, and then led the actual placement of the culverts in the project site with the assistance of his fellow scuba divers.

The awarding of awards and tokens of appreciation to the outstanding Past Masters of the Lodge was held during the fellowship program in the evening of the same day, with VW Pax S. Mangudadatu, Grand Organist, as the guest of honor and speaker.

The launching of the "Coral Reef Enhancement Project" of Dadiangas Lodge No. 225, in celebration of its 25th Anniversary, and June being a month for "Freemasonry in Community Development"



MW GALVEZ LEADS FLORAL OFFERING IN QUEZON PROVINCE, DELIVERS KEYNOTE ADDRESS DURING MD#8 CONVENTION

by VW Joselito P. Tamaray, PDDGM

Most Worshipful Ricardo P. Galvez led the floral offering at the Quezon Monument in Quezon Province on the occasion of the 125th birth anniversary of Commonwealth President and Past Grand Master Manuel Luis Quezon last August 19. He is the first Grand Master to do so. His party consisted of MW Napoleon A. Soriano, PGM; VW Victor A. Yu, SGL; VW Fred Bihis, Grand Lodge Chief of Staff. Also present were VW Edilberto de Luna, the Grand Master's Deputy for MD #8, and brethren of the same district.

The floral offering was made more meaningful by full military honors courtesy of WB Alfonso P. Dagudag, the current Solcom Commander.

MW Galvez briefly spoke on MW Quezon's Masonic career and what he had done for Philippine Masonry. He also mentioned that the first six governors of the province were Masons; besides Quezon, these were Bros. Harry Bandholtz, Domingo Lopez, Vicente Lukban, Primitivo San Agustin, and Felimon Perez.

All the Lodges in the district were adequately represented, namely, Balintawak No. 28, Kalilayan No. 37, Tayabas No. 43, and Plaridel No. 74.

The 45th District No. 8 Convention was then held at the Solcom Office Club House.

In his keynote address, Mw Galvez urged the brethren to practice the tenets of Freemasonry.

"It is only by so doing that we can prove to all and sundry that Masonic reforms really come from within," he stressed. He, moreover, expressed his satisfaction over the brethren's display of their zeal for the Craft.

VW Victor A. Yu and this writer discussed the symbolisms of Freemasonry and their application to human life.

The convention over, MW Soriano inducted the officers of the Banahaw Square and Compass Club. WB Daguday, in effect, became the 3rd president of the club. Also inducted were the officers of the District Guild of Past Masters, with this writer as president.

In his address, WB Dagudag informed the brethren of his intense desire to revive Rizal Lodge No. 20, Banahaw Lodge No. 24, and Filipinas Lodge No. 54, all of which are historically significant.

"It is about time that we reclaim our place in our nation's history." He said. "And the only way to do this is to inform the public of the role of Masons in our history."

On his part, MW Galvez assured the brethren that he would approve the petition to revive the extinct Lodges as soon as Grand Lodge receives it.

All this, plus the warm fellowship, made August 19, 2003 altogether memorable to the brethren in the district.

A NIGHT TO REMEMBER

August 3 was indeed a night to remember as Masons from all over the Philippines gathered for a night of fellowship and celebration to honor the most worshipful of them all.

Dubbed "A Night with the Grand Master," Masons from Manila, Subic and most parts of Pampanga gathered to honor present Grand Master Ricardo P. Galvez at the Casino Filipino – Mimosa Clarkfield, Pampanga in a night of food, wine and fellowship.

Sponsored by the Masonic District No. 23, which consists of the Kapampangan Lodges of Leonard Wood Lodge No. 105, Jose Abad

Santos Lodge No. 333 and Pampanga Lodge No. 48, the night of fellowship was attended by luminaries, including MW Napoleon A. Soriano, PGM.

Also present were Grand Master Galvez's wife, the lovely Teresita N. Galvez; VW Victor A. Tu, SGL; VW Ed Pattai, DDGM; VW Cesar L. Go, Grand Marshal; Bro. Narciso Abanador, incumbent Worshipful Master of Pampanga Lodge No. 48; and VW Fred M. Ibay, DDGM of MD#3.



HOW BALIWAG MASONIC LODGE NO. 301 BRETHREN CELEBRATED THEIR 10TH ANNIVERSARY

The officers and members of Baliwag Masonic Lodge No. 301, led by the Worshipful Master and incumbent DDGM, VW Marcelo P. Agustin, including Bulacan PNP Sr. Supt. Felizardo Serapio, attended a Thanksgiving Mass at the Sagrada Familia Church in Tangos, Baliuag, Bulacan.

After the Mass, they conducted wreath-laying rites at the Rizal monument in the town's Plaza Naning. This activity was graced by the presence of Bro. Rolando F. Salvador, Town Mayor.

Then they extended medical and dental services to more than 300 residents of houses near the lodge building. This main event was fully supported by the barangay officials of Tangos, to whom the brethren, in turn, donated medicines for their clinic. In the end, the Worshipful Master, in behalf of the other officers and members of the Lodge, profusely thanked the following Doctors for their unselfish participation: WB Ireneo F. Dones, Cristina B. Tongco, Carolina F. Romualdez, Ricardo M. Guinto, Karen E. Guinto, Analiza Dayao, May Nicolas, and Floryvie.

At 3 p.m., the brethren, together with visiting brethren and guests, motorcaded through the towns of Baliuag, Plaridel and Pulilan, complete with Masonic streamers and colorful balloons.

After the motorcade, they had a

dinner-fellowship at the TGI Pavilion of the TGI Compound in Sabang, Baliuag, with JW Antonio C. San Luis acting as MC during the program. After duly acknowledging all those who contributed to the success of the whole-day affair, the Worshipful Master presented the doctors who participated in the medical and dental mission with certificates of appreciation. He also presented certificates to charter members present and certificates of commendation to all Past Masters, namely: WB Wilfredo D. Cruz, 1993; WB Reynaldo M. Acop, 1994; WB Emelito T. Sarmiento, 1995; VW Antonio L. Marollano, 1996; WB Nelson P. Narion, 1997; WB Orlando M. Madella, Jr., 1998; WB Maximo D. Gregorio, 1999; WB Lutgardo C. Navarro, 2000; Wb Ricardo D. Asperin, 2001; and WB Mario P. Cruz, 2002. He then gave Bro. Vidal Querol, newly appointed PNP Regional Director, a testimonial plaque.

In fine, with the inspiring support of their better halves, the officers and members of Baliwag Masonic Lodge No. 301 had a fruitful, enjoyable and memorable 10th anniversary celebration.

Another important concept of Freemasonry is the dignity of the individual since we were created in God's image, and have something of His divinity in us.

PATRIOTISMO

ni VW Irineo P. Goce, PGSWB

Nakaukit sa kasaysayan ng daigdig na ang kilusan sa paglaya ng mga bansang nasakop at naging alipin ng kapwa bansa ay pakana ng mga mason. Maging sa Pilipinas, sinabi ni Heneral Emilio Aguinaldo na ang kilusan sa paglaya ay bungang-isip, pinangunahan, at isinagawa ng mga Mason.

May isang Amerikanong lider ang nagsabi, "My country, right or wrong." (Ang bayan ko, tama o mali). Sa palagay ko ay ganyan ang damdamin ng isang taong sukduhan ang damdaming patriotismo, o pagka-makabayan. Kung mabuti o hindi ang ganyang damdamin, sa ganang akin, ay sitwasyon n lamang and dapat humatol.

Sa kalagayan ng ating bansa ngayong panahon, simula pa ning natapos mabigo ang naghimagsik nating ninunong mga bayani laban sa nanakop na mga dayuhan, ang nasaksihan nating patuloy na paglubha ng paghihikahos sa buhay ng nakararami nating mga kalahi ay bunga ng kakulangan sa damdaming patriotismo ng karamihan sa mga lider ng ating gobyerno.

Ganun din marahil ang mga nagsipamuno sa pribadong sector. Subali't hindi natin sila mapaghahanapan sapagka'tang karamihan sa kanila ay mga dayuhan, dili kaya'y mga lahing banyaga, at walang likas na malasakit para sa kapakanan ng bansang Pilipinas.

Ang malungkot na nangyari sa ating kasaysayan ay ginamit ng mga nanakop ang higit na matalino sa ating kabataan, upang masupil ang likas na damdaming pagka-makabayan. Kinuha silang mga iskolar-pensyonado, pinag-aral sa

ibayong mga pamantasan at hinubog ang isipan at paniwala ayon sa kaugalian at mga sisteme ng nanakop na bansa. Pagbalik ng kabataang Pilipino dito sa bansa ay sila ang itinalagang magsipamuno sa mga opisina ng pamamhala, at lubha pa, sa gawaing pagtuturo at edukasyon. Sa paraang iyon ang sinanay sa ibayong mga pamantasan ay siyang nagawang huwarang para sa nagsisunod na henerasyon ng ating lahi at bansa.

Hanggang ngayon ay patuloy ang ganung sistema. Ang nalalagay sa pamunuan ng mga tanggapan sa edukasyon (paghubog sa isipan ng ating kabataan), sa pananalapi, sa ekonomiya at pangkabuhayan ay silang nagdalubhasa sa ibayong lupain. And may litaw na damdaming pagka-makabansa ay hindi nabibigyan ng pagkakataon para mamuni, at ang nananatili lamang sa katungkulan ay silang mga nasupil na ang damdaming patriotismo kung kaya kapakanang banyaga na ang pinagsisilbihan.

Ang isa pang malubhang paraan sa pagsugpo ng damdaming patriotismo ay pagkubli sa naging buhay, karanasan, mga pangaral at iba pang mga katangian ng ating mga bayani, at natatabunan ng mga araling batay sa naging buhay at pangaral ng mga pambansang lider ng

The Cabletow

ibang lahi. Kung meron mang nasangit na detalye tungkol sa ating mga ninuno ay halos pahapyaw lamang – petsa ng pagsilang at kung saan, mga magulang kaunting inaral, bahagyang dahilan kung bakit ginugunita sa kasaysayan at petsa ng pagkamatay.

Si Rizal lamang ang napag-ukulan ng bahagyang pansin at atensyon sa magagandang pag-aaral at pagtuturo, na sa kasalukuyan ay unti-unti na ring natatabunan ng ibang aralin.

Ang malaking kamalian sa sistema ng ating edukasyon ay maraming pambansang literatura buhat sa ibang kultura ang nabibigyan ng higit na timbang sa mga asignaturang aralin ng ating kabataan. Ang malungkot pa nito ay lubhang nakasisira sa kaugalian at isip ng ating sumasapit na henerasyon ang itinuturo ng kaalamang inangat.

Kung nagiging sukatan man ng talino ang kaalaman sa sinulat ng mga dayuhan naging tanyag sa larangan ng literatura at sining – Hesiod, Homer, Plato, Apollodorus, Aristotle, Aristophanes, Aeschylus, Herodotus, Lucian, Ovid, Shakespeare, Milton, Byron, Marlowe, Dante, Dumas, Santayana, Virgil, atbp – sa palagay ko ay kabalantay na dapat maging sukatan din sa kaalaman ng ating kabataan ang kasanayan nila sa pilosopiyang naging habilin nina Balagtas, Rizal, at maraming iba pa na hindi nabibigyan ng kaukulang pansin ng baligho nating sistema, na higit pang nagpapahalaga sa mga kaisipang banyaga.

Puspusan ang aking paniwala at

matindi ang hangad na sana ang naging buhay at mga pangaral ng ating mga bayani ang dapat pag-ukulan ng higit na timbang sa talaan ng mga araling kailangang mapagsanayan ng ating mga mag-aaral.

Ang buhay ni Andres Bonifacio, at ang mga pangaral ng Katipunan na siyang tanging nagbunsod sa pambansang kilusan para maging malaya ang Pilipinas sa pananakop, ang mga sinulat ni Emilio Jacinto na tinaguriang utak ng Katipunan at maging ang masalimuot na kabanata sa kasaysayan ng ating Unang Republika sa pamumuno ni Emilio Aguinaldo ay sapat nang maging isang kursong aralin sa mga hayskul. Gayundin ang mga sinulat nina Del Pilar, Lopez-Jaena, Mabini, Artemio Ricarte at Claro M. Recto ay dapat panatilihin sariwa sa alaala ng ating sunud-sunod na mga saling-lahi.

Kahi't pati na rin ang kasaysayan ng kilusang Masoneriya sa Pilipinas ay isang mahalagang paksa na dapat paglaanan ng oras o panahon sa programa ng pagtuturo sa mga kabataan. Nararapat lamang ito, sapagka't hanggang sa ngayon ang karamihan sa kabataang Pilipino ay ilaw ang paniwala hinggil sa ating kapatiran. Nararapat ito sapagka't ang mga alituntunin ng Masoneriya ang nagpausbing sa binhi ng patriotismo sa isipan at damdamin ng nauna nating mga bayani. Ang Masoneriya pa rin ang naging punung-ugat ng pambansang kilusang tungo sa paglaya ng ating lahi at bansa.

Masonic Districts 10 . 52 Hold 1st Joint Convention

by VW Emmanuel S. Villena, PDGL

MAsonic Districts 10 and 52, led by their respective DDGMs, VW Roberto R. Chua and VW Edgardo P. Yuson, held their first joint convention last June 21, 2003 at the renovated and refurbished Temple of Batangas Lodge No. 35 in Batangas City.

Photo below shows MW Ricardo P. Galvez, Grand Master, and the brethren in the floral offering ceremonies at the monuments of Brothers Jose Rizal and Apolinario Mabini.

An animated discussion on the manner of selecting the Junior Grand Warden (JGW) last Ancom ensued.

VW Pax Mangudadatu, Governor of Sultan Kudarat, discussed the

Mindanao situation and presented solutions to problems besetting the area.

MW Galvez focussed on our theme for this Masonic year, punctuating his message with this statement: "Divided, there is nothing we can do; united, there is nothing we cannot do."

The Grand Master was presented with a glass-encased "Balisong," the traditional mark of Batangueños.



10th WESTERN MINDANAO MASONIC CONVENTION

Host: Masonic District No. 36
Lead Lodge: Manticao Lodge No. 243

Some 250 members of the Craft coming from the Grand Lodge as well as from the Western Mindanao Region converged last Oct. 16-18 at Iligan City, where the 10th Western Mindanao Masonic Convention was held.

Graced by the presence of the Grand Master, MW Ricardo P. Galvez, the affair kicked off with some sports activities. The highlights of the occasion, which was duly sanctioned by the Sangguniang Panlungsod of Iligan City through Resolution No. 03-796, included a courtesy call with the Iligan City Mayor, a floral offering for the late Bro. Jose Rizal, holding of a Grand Master's Night and the Multi-District Plenary Session, where VW Datu Pax Mangudadatu

delivered a splendid speech. The brethren were treated to a very festive event as the closing salvo of the affair, the Fellowship Night.

VW Wellington H. Yee, DDGM of District No. 36, after heaving a sigh of relief due to the hectic and tremendous complexity in hosting such an activity, conveyed his immense gratitude to all those who, in one way or another, made the affair a staggering success.



During the courtesy call with the Iligan City Mayor, represented by Vice-Mayor Lawrence LI. Cruz, the brethren, ably headed by MW Galvez, made an impressive showing.

NE LUZON MULTI-DISCON A HUGE SUCCESS

by VW Mon Blanco, PDGL and Bro. Val Acosta



On October 4, 2003, the annual Northeastern Luzon Multi-District Convention, which was hosted by Masonic District No. 45, was successfully staged at the FN DY Hall, Isabela Provincial Capitol.

The affair started with VW Antonio B. Paguringan, DDGM of the host district, formally receiving all the dignitaries to this year's convention led by MW Ricardo P. Galvez, Grand Master of Masons in the Philippines; VW Victor A. Yu, Senior Grand Lecturer; and Pax S. Mangundadatu, Grand Organist; MW Eugenio S. Labitoria, PGM and one of the proud sons of this region. Former Senator and Ambassador Ernesto Maceda, who represented Ambassador Eduardo Cojuangco, was received inside the Lodge. He was accompanied by Vice-Governor Santiago Respicio of the Province of Isabela and Mayor William Uy of Aurora, Isabela, President of the League of Mayors in the province.

The brethren then invoked the blessings of the GAOTU in a solemn prayer led by VW Pablo M. Adduru, PDGL. The singing of the national anthem was led by the INHS Angklung/Rondalla while the brethren of San Mateo Lodge No. 319 sang the Grand Lodge Hymn. After the welcome address of VW Paguringan, the roll of lodges was called. Masonic District No. 39 (Nueva Vizcaya-South), Masonic District No. 43 (Kalinga, Apayao, Mountain Province), Masonic District No. 49 (Cagayan), Masonic District No. 53 (Nueva Vizcaya North and Ifugao), Masonic District No. 51 (Isabela-South and Quirino), and

Masonic District No. 45 (Isabela-North), led by their respective DDGMs and Lodge Masters, graciously stood for acknowledgment.

Vice Governor Respicio then introduced former Senator Maceda, his contemporary and classmate in the academe, who cited the sterling qualities of the Masons and urged them to become active participants in nation building. He regretted that the Hon. Danding Cojuangco was not able to make it because of some pressing matters to be resolved. He, instead, conveyed the felicitations of former Ambassador Cojuangco.

After the program, a sumptuous lunch was served. In the afternoon session, VW Edilberto P. Carabaccan, JGL for NL, eloquently discussed the symbolisms of the furniture and ornaments of a Lodge. VW Filemon S. Donato, Jr., DGL, MD #45, delivered a lecture on the symbolism of Masonry, with emphasis on the first degree, and VW Bong Leaño, PDGL, discussed the significance of the installation ceremony and gave some helpful tips regarding the same. VW Ramon CP Blanco, PDGL, acted as the moderator during the open forum that followed the Masonic Education lectures.

The Cabletow

Masonic District No. 49 and 45 presented their respective resolutions before the brethren at large and submitted them to SGL Yu. Finally, MW Ricardo P. Galvez delivered his message congratulating the host district led by VW Paguiringan and inspired the brethren of the NE Luzon region to be more active in Masonry and do their share in propagating the most cherished virtues of the fraternity. With the sound of the gavel in the east, the convention came to an end.

A grand fellowship ensued to further foster camaraderie among the brethren and to honor MW Galvez. Welcoming him with the brethren that evening were Bro. Benjamin G. Dy, former governor of the province, and Bro. Melecio Asis, the OIC Regional Director of PNP, Region 2. After a night filled with singing and fun, the brethren repaired to their respective districts, content and Masonically fulfilled.

MULTI-DISTRICT CONVENTIONS: OCCASIONS FOR RENEWING OUR COMMITMENT TO PERFECT OURSELVES

Multi-District, or even Regional, Conventions are, or should be, occasions for us brethren not only to further cement our fraternal ties but also to renew our commitment to help achieve the real purpose of Freemasonry, which is to perfect the world by first perfecting the man. Surprisingly, this fundamental point is often overlooked by not a few of us.

The symbolisms of Masonry are often discussed by lecturers during conventions in order that we be reminded to use them for perfecting ourselves. We should, for instance, become increasingly proficient users of our symbolic working tools because they are power tools for perfecting us individually and, through us, the world around us.

In the next issue of this publication, therefore, in line with our theme for this Masonic year, the symbolic meanings of such working tools as the 24-inch gauge, the common gavel (or rock hammer), the compasses, the square, the level, the plumb, and the trowel will be represented, if only to remind the brethren that these working tools are power tools for self-improvement. Decidedly, we cannot reform the world around us unless we have reformed ourselves first.

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Table with 3 columns: Name, Age, Occupation. Includes three rows of blank lines for data entry.

The following must accompany this application:

- 1. Birth Certificate; 2. Income Tax Return of previous year; 3. Three (3) photographs of the child to show deformities. Must be in full length, front, side and back with sufficient clothing removed to show deformities.

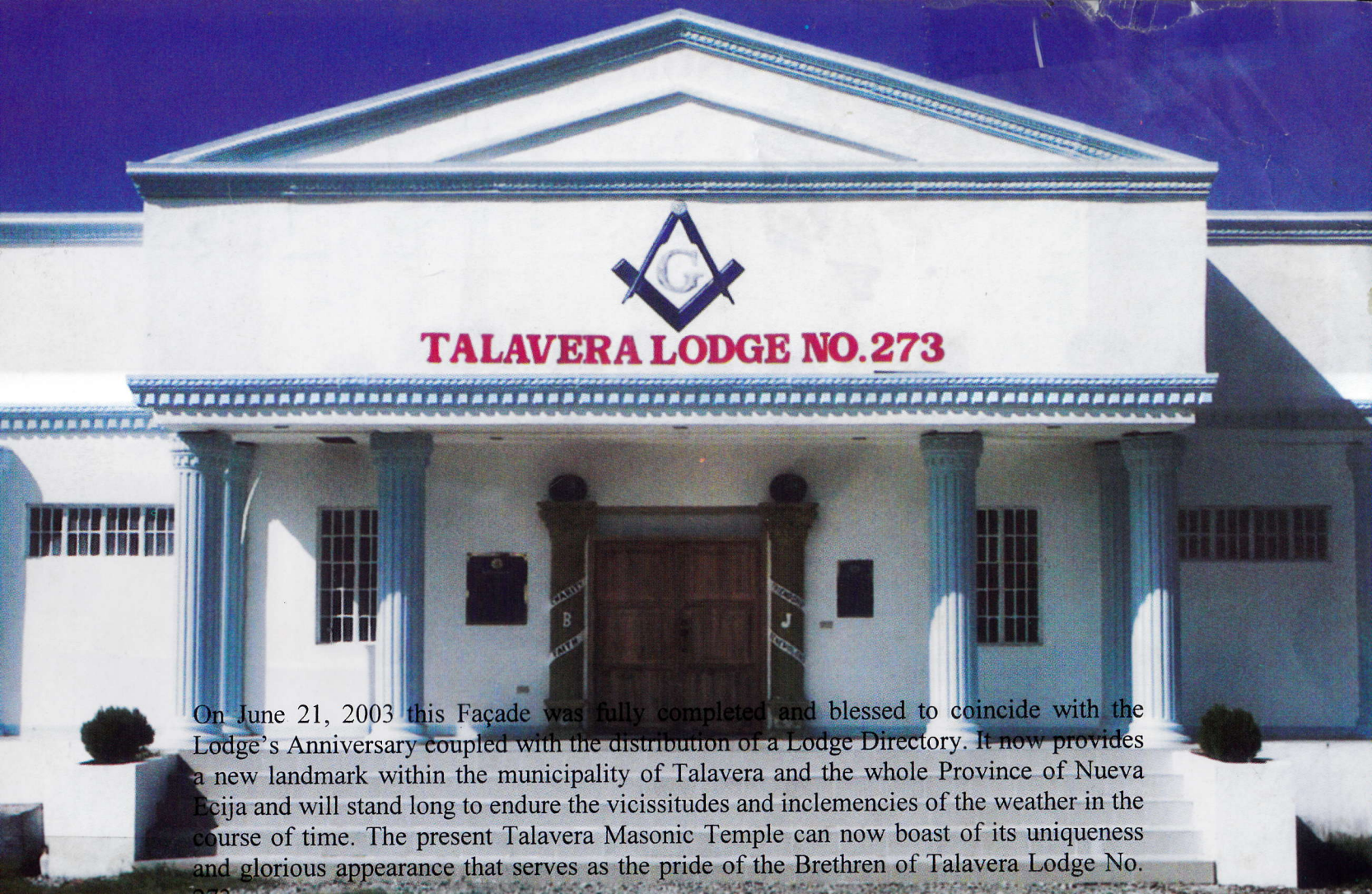
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NAME LODGE NO. ADDRESS SIGNATURE DATE

Physician Certificate

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Brief History
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Recommendation
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Under the jurisdiction of the M.W. Grand Lodge of the Philippines



TALAVERA LODGE NO. 273

On June 21, 2003 this Façade was fully completed and blessed to coincide with the Lodge's Anniversary coupled with the distribution of a Lodge Directory. It now provides a new landmark within the municipality of Talavera and the whole Province of Nueva Ecija and will stand long to endure the vicissitudes and inclemencies of the weather in the course of time. The present Talavera Masonic Temple can now boast of its uniqueness and glorious appearance that serves as the pride of the Brethren of Talavera Lodge No. 273.

19th Annual National Convention



The GM and the Officers of PMAAI led by Jesus S. Raquitico.