

March - April

Vol. 83, NO. 6

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The Cabletow

THE OFFICIAL PUBLICATION OF THE MOST WORSHIPFUL GRAND LODGE
OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES



SK DANILO D. ANGELES
Grand Master in 1995 - 96
Current Grand Secretary
of the Grand Lodge
of the Philippines





Sister Angelita Angeles, MW Danilo D. Angeles, MW Romeo A. Yu together with Aloha Shrine Temple top officials. MW Angeles was made a Shriner at sight.

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OUR COVER

MW Danilo D. Angeles, PGM, our current Grand Secretary, was made a Shriner at sight by Illustrious Noble Terrence M. Derby, Potentate of Aloha Temple. To him, being a Grand Secretary is a labor of love....

From the Grand Oriental Chair



VALEDICTORY MESSAGE

Now that my year in the Grand Orient is about to come to a close, I want to echo the following lines which Brother Robert Burns used when he bade farewell to the brethren of St. James Lodge in Tarbolton, Scotland:

*Adieu! A heart-warm, fond adieu!
Dear Brothers of the Mystic Tie,
Ye favored, ye enlightened few,
Companions of my social joy!*

At this point of the Masonic year we have to pause and look back to what has been done and what could have been done. In the Annual Communication of our Grand Lodge at Clark, Pampanga, I will submit for your consideration what I have done and what I have laid down on my trestleboard but remains to be done.

We have set aside March as the time for giving due recognition to the members of our Lodges who have given their whole-hearted support to the Lights in the undertaking of various Masonic projects, as well as for expressing fraternal gratitude to the Past Masters for their continuing leadership in our Lodges as well as in our Masonic Districts.

The leadership of every Masonic District in our grand jurisdiction is to recognize in each Lodge a member who has best put into action the Grand Lodge theme, "Masons in Creed and in Deed," and then select a District Nominee, whose name should be forwarded to the Grand Lodge for proper recognition.

As we near the culmination of the current Masonic year, we have to prepare for the turnover of responsibilities to our successors. Grand Lodge Committees have to finalize their reports for inclusion in the Grand Lodge Proceedings.

We fondly hope that the Lodges have discussed preparations for the Annual Communication, particularly with respect to items to bring up for deliberation during the plenary session, and have judiciously assessed nominees for leadership in our Grand Lodge for the ensuing Masonic year.

Let us avoid committing our mistakes in the past!

Observably, many voting delegates were absent during the transaction of business; or if they were present, they displayed indifference thereto.

Observably, too, many delegates did not pay much attention to the reports of Grand Lodge Officers, especially the report of the Grand Master, as well as to the reports of the Standing and Special Committees, as if it was not their business to inquire into important matters, such as the financial status of the Grand Lodge; the Masonic jurisprudence established during the Masonic year; the need to review or rewrite certain provisions of the Masonic Law Book; the present conditions of the subordinate Lodges; the actions taken by the Committee on Grievances; the brethren's fidelity in keeping the works of the Craft; the number of Masonic edifices or temples built; and so forth.

I want to reemphasize that, as the Supreme Masonic Power and Authority in this grand jurisdiction, the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines possesses all the attributes of sovereignty and government (legal, judicial, and executive), limited only by strict adherence to the Ancient Landmarks of the Order and to its own Constitution, Uniform Code of By-Laws for Subordinate Lodges, Edicts and General Regulations. When the Grand Lodge is opened in an Annual Communication, or sometimes in a Special Communication, it exercises its Supreme Masonic Power and Authority. This occasion happens only once a year

in sessions that transpire in three days. We should exercise our Masonic Power and Authority with wisdom and responsibility, with prudence and fortitude.

Ideally, every Master Mason should attend the Annual Communication of our Grand Lodge.

Voting representatives of subordinate Lodges and Masonic Districts must participate in the democratic process of electing the Grand Master, the Deputy Grand Master, the Senior and Junior Grand Wardens, the Grand Treasurer, and the Grand Secretary for the ensuing Masonic year.

Let us all work together in closer harmony toward making the 2007 Annual Communication of our Grand Lodge the most fruitful ever not only in terms of the number of delegates thereto but, more importantly, in terms of quality resolutions passed and approved.

I eagerly look forward to seeing you, dear Brothers of the Mystic Tie, ye favored, ye enlightened few, companions of my social joy, at the Annual Communication of our Grand Lodge in Clarkfield, Pampanga!

Faternally,

ROMEO A. YU
Grand Master

From the Editor's Desk

OF PAST MASTERS, THEIR RIGHTS AND RESPONSIBILITIES

Since we have been directed by the leadership of our Grand Lodge to give due honor and recognition to our Past Masters, let us direct our attention to those brethren who are not undeservedly called the backbone of the Craft.

Two Types of Past Masters

Past Masters may be divided into those who have earned the title of Past Master by dedicated, disinterested, and faithful service to their respective Lodges and the members thereof and those who have not. Those of the first type will be honored by the brethren all their life, even if they do not wear any apron or jewel to show their rank. Those of the second type, on the other hand, may wear the largest and most expensive of jewels, as well as the most decorated of Past Master's aprons, but they will not receive from their brethren any recognition beyond that of formality.

Indeed, in our ancient and honorable fraternity, merit is a just title to our privileges. Hence, we must not expect, much less demand, from the brethren any favor or award which we do not really deserve.

Symbolic Significance of the Past Master's Jewel

The Past Master's Jewel is at once an emblem, a badge and a reward.

It is an **emblem** consisting of a pair of Compasses extended sixty degrees on a quadrant, or fourth of a circle, enclosing the Sun in the center. The pair of Compasses reminds the Past Master of his responsibility to set the example of controlling his own temper, circumscribing his own desires, and keeping his own passions within due bounds, thereby fitting himself to keep peace and harmony among other men, especially the brethren, among whom there should be no dissension, but only that noble emulation, which can best work and best agree. The Sun in the center reminds the Past Master that he should continue dispensing "good and wholesome instructions" to the brethren, acting as a coach or an adviser to the Lodge officers, particularly the Lights, as well as an instructor to the less informed members of the Lodge, correcting their irregularities, fortifying their minds with resolution against the snares of the insidious, and guarding them against every allurements to vicious practices, as well as cautioning the inexperienced brethren against any breach of fidelity.

The Past Master's Jewel is the **badge** of a Brother who has earned the title of Past Master by dedicated, disinterested, and loyal service to the Lodge and its members.

It is a **reward** which the brethren gladly, graciously, and gratefully give to their outgoing Master who they believe has assumed the Oriental Chair with humility; who has performed the duties and responsibilities attendant to the Oriental Chair with assiduity and conscientiousness; who has worked unselfishly for the welfare of the Lodge, thinking only of the brethren's good and of his opportunities for service; and who has presided over the meetings of the Lodge with regularity, dignity, and wisdom. Having done all this, he is deserving of the honorable station of Past Master. Because he himself honors the station, the brethren honor it, too.

Past Masters, Generally, Are the Backbone of the Craft

After passing on the gavel to their successors, most Past Masters continue to share their knowledge, experience, enthusiasm, zeal and interest, thereby helping make their Lodges, their Masonic District, and their Grand Lodge "tick". Past Masters are, by and large, men of vision continuously working for the well-being of the Craft and, therefore, are not undeservedly called its backbone.

But, Why Aren't Past Masters Full Voting Members of Our Grand Lodge?

Although in some grand jurisdictions Past Masters are full voting members at

Annual and Special Communications of the Grand Lodge, in our grand jurisdiction, as well as in several other grand jurisdictions, Past Masters are not full voting members of the Grand Lodge, but rather have a fraction of a vote, all the Past Masters of a Lodge having one vote between them on any Grand Lodge question or issue to be decided by a vote by Lodges. In our case, the Past Masters of a Lodge are represented by the Immediate Past Master (IPM).

Whether full voting members of the Grand Lodge or members with but a fraction of a vote, Past Masters are such by action of their own Grand Lodge, and not by inherent right.

To get clarified on this point, we now take a journey back into the Masonic literature of the past.

We learn that before the formation of the Mother Grand Lodge in England in 1717, when General Assemblies were held, Past Masters were as much a part of that body as the members of the Craft. But the Constitutions of the Mother Grand Lodge did not recognize Past Masters as members of the Grand Lodge. Quoting Anderson's edition of the "Old and New Regulations," Darmont's Ahiman Rezon informs us that "*Past Masters of warranted lodges on record are allowed the privilege (i.e., membership in the Grand Lodge) while they continue to be members of any regular lodge.*" This statement, however, is not contained in Anderson's previous edition of the same work. Besides, William Preston refers to the Grand

Lodge, at the laying of the corner stone of Convent Garden Theatre in London, by the Prince of Wales as Grand Master in the following words:

"The Grand Lodge was opened by Charles North, Esq., attended by the Masters and Wardens of all the regular Lodges."

Clearly, Preston does not mention Past Masters as a part of the Grand Lodge.

We learn, moreover, that for a while, following the union between the rival Grand Lodges in 1813, existing Past Masters were members of the Grand Lodge. This was a compromise. So was the action of the Grand Lodge of New York in 1858, when it specified that Past Masters who had attained that rank prior to 1848 should continue as members of the Grand Lodge. But those Past Masters, obviously, had long since dropped life's working tools.

From the foregoing facts we can infer that Past Masters who are now members of Grand Lodges are made so by the action of those Grand Lodges and not by inherent right. The very fact that a Past Master may receive such recognition at the hands of the Grand Lodge, which ordinarily would not be given to the brethren who are not Past Masters (except Wardens), must be considered as one of the rights or privileges of a Past Master.

Can Past Masters be made full voting members by action of our Grand Lodge in an Annual or a Special Communication – perhaps in the Annual Communication at Clark, Pampanga?

They can be, but this is not likely to happen.

Other Wishes/Suggestions

Many Past Masters have pointed out that many things are aching to be done by the Grand Guild of Past Masters of the Philippines (GGPMP). They have expressed their appreciation of the extension by the GGPMP of pecuniary assistance to Past Masters who are hospitalized and to the families of Past Masters who have dropped the working tools of life. But they wish the GGPMP carry out other worthwhile projects for the benefit of its members.

Many Past Masters have also expressed their wish that after their induction, the officers of the District Guild of Past Masters (DGPM), headed by the District Deputy Grand Master (DDGM), put together a year-round program of activities that will redound to the benefit of its members.

Other Rights/Privileges

A Past Master possesses the right to preside over the Lodge, in the absence of the Master and on the invitation of the Senior Warden, or in his absence, the Junior Warden.

A Worshipful Master may, according to the ancient laws of Masonry, call any Master Mason to the Oriental Chair. But, of course, he remains responsible for the acts of his temporary appointee, as well as for the acts of the Lodge during such incumbency. But only a Warden, or a Past Master with the presiding Warden's

consent, has the right to preside over a Lodge.

Let us recall, at this juncture, that a Brother is installed as a *Master "until your successor be regularly elected and installed."* This suggests that the Master has the inherent right to install his successor. How inspiring it is to behold the outgoing Master install his successor! We should, I think, revert to this inspiring practice, although the outgoing Master may delegate his right to install his successor to any qualified Past Master – a Past Master of the Lodge, if possible.

Another right of a Past Master is to be elected to the office of Master without again serving as Warden. When the Wardens of the Lodge will not accept election to the East, a Brother may be elected from the floor, provided dispensation is secured from the Grand Master. But even without such a dispensation, a Past Master may be elected Master of the Lodge.

Only the Master has the right to invite a Brother to a "seat in the East." The Grand Master or his duly authorized Deputy, of course, has a right to sit in the East. But the Master can ask anyone to sit on his right or left. He may invite Past Masters to sit in the East. But to be invited to a "seat in the East" is not inherent in the rank of Past Master; it is a privilege.

Usually, the Immediate Past Master (IPM) is relegated to the anteroom, there to serve as Tyler. But in Lodge Perla del Oriente No. 1034, S.C., the IPM sits in the East as adviser to the Master. It would not hurt us if we adopt this beautiful practice.

Other Beautiful Practices

In some of our Lodges the Past Masters sit together in the southeast corner of the Lodge, that they can be near the Secretary, so that they will see and hear everything going on. This beautiful practice is indicative of the Past Masters' readiness to do the Master's will and pleasure, provided it will redound to the benefit of the Lodge in particular and of the Craft in general.

Still another beautiful practice is for the Master to acknowledge the presence during the meeting of the Past Masters of the Lodge. This serves as GOAD for the Past Masters to continue attending Lodge and getting actively involved in Lodge affairs.

A Final Wish

May all Past Masters in our grand jurisdiction give due honor to their rank or station, thereby proving to the brethren that they are deserving of being called the backbone of the Craft, steering the course for its future. - **eF.R.eN**

THE GRAND MASTER'S MARCH, APRIL ACTIVITIES

MARCH

- 03 - Meeting with Philippine Shrine Club, GLP
- Board for General Purposes Meeting, GM's Conference Room
- Testimonial Dinner for MW Reynato S. Puno, PGM, Chief Justice, Supreme Court of the Philippines, Corregidor Room, Century Park Hotel, Manila
- 08-09 - Annual Session, Scottish Rite Temple, Manila
- 09 - Luncheon Guest of Honor and Speaker, Heroes Hall, Scottish Rite Temple
- Official Visitation, Intramuros Lodge U.D., Palma Hall, GLP
- Wake of Father-in-Law of MW Pablo C. Ko, Jr., PGM, Cebu City
- 12 - Proclamation Ceremony, Mindanao Shrine Club, Cagayan de Oro
City
- 14 - Proclamation Ceremony, Luzon Shrine Club, Manila
- 15 - Courtesy Call, Ill. Terrence M. Derby, Potentate, Aloha Temple
- Shriner at Sight for MW Danilo D. Angeles, PGM, Grand Secretary, Aloha Temple, A.A.O.N.M.S.
- 15-17 - Hot Sands Ceremonial, Luzon Shrine Club, Manila
- 16 - Courtesy Call, VW Evaristo A. Leviste, Jr., Grand Master of the Supreme Council, Order of DeMolay of the Republic of the Philippines
- Installing Officer, Guest of Honor & Speaker, Service Lodge No. 95, GLP
- 19 - 3rd Degree Conferral, Dapitan Lodge No. 21, Stafford Hall, GLP
- 20 - Meeting with RW Pacifico B. Aniag, SGW, GLP
- Courtesy Call, Masonic Tai Chi Club
- Fraternal Dinner with Masonic Tai Chi Club, Emerald Seafood Restaurant Roxas Blvd., Manila
- 22 - Consecration and Dedication, Kakarong Masonic Temple, Sta. Maria
- 23 - Courtesy Call, Grand Court of the Amaranth
- 1st Degree Conferral, Jose Rizal Lodge No. 22, Stafford Hall, GLP
- 24 - Ocular Inspection, ANCOM Venue and GM's Meeting with ANCOM Host, Clarkfield, Pampanga
- Past Masters and Ladies Night, MD NCR-E, Quezon City Sports Club
- 28 - Official Visitation, MD RXIII-A, Butuan City
- 30 - Official Visitation, MD RXII-A, Cotabato City

31 - Official Visitation, MD RXI-A, Davao City

APRIL

- 04 - Observance of Feast Obligatory (Paschal Lamb), Scottish Rite Temple Taft Ave., Manila (Represented by VW Robert O. Asuncion, JGL-NCR)
- 10 - Signing of Memorandum of Agreement for ANCOM 2007, GLP
- 11 - Official Visitation, Mencius Lodge No. 93, Scottish Rite Temple
- 12 - Official Visitation, Macajalar Lodge No. 184, Cagayan de Oro City
- 13 - Joint Thanksgiving and Honoring of District Officers, MD RX-A & RX-B
Cagayan de Oro City
- 16 - Courtesy Call, Luzon Shrine Club
- 21 - 3^o Conferral (Bro. Neil Anthony Y. Callao) & Fellowship Night, Toril Lodge No. 208, Davao Masonic Center, Davao City
- 25 - Annual Convention, Grand Guild of Past Masters of the Philippines Clarkfield, Pampanga
- 26-28 - 91st Annual Communication, Clarkfield, Pampanga



The Freemasons of NIA-UPRHS in Cabanatuan City signed a Manifesto in support of the leadership of VW Arturo C. Lomibao of Bontoc Lodge No. 140, who is the Administrator of the National Irrigation Administration (NIA). Before the signing of the Manifesto, as they had been taught, they first invoked the blessing of God. The event was spearheaded by WB Antonio S, Nangol, PM.

EDICT NO. 234

DECLARING THE LATE MW MANUEL M. CRUDO, SR., PGM AND PAST GRAND SECRETARY, AS "PATRIARCH OF PHILIPPINE DEMOLAY"

WHEREAS, the late Most Worshipful Manuel M. Crudo, Sr., the Grand Master of Masons in the Jurisdiction of the Philippines in 1969 and the Grand Secretary in 1981-1982 and in 1984, had the longest unwavering service and untiring involvement in the DeMolay movement in the Philippines, Guam and Okinawa, which covered three decades of inspired and inspiring leadership;

WHEREAS, the late Most Worshipful Manuel M. Crudo, Sr. encouraged and promoted the interests of the Order of DeMolay, disinterestedly and devotedly serving first as a member of the Advisory Council of Loyalty Chapter, Order of DeMolay; then as Chapter Advisor of the same; and later on as Active Member of the International Supreme Council of the Order of DeMolay, serving as Executive Officer of the Council for the Philippines, Guam and Okinawa — a position which was relinquished by the late MW Michael Goldenberg, Past Grand Master, and which was bestowed upon MW Crudo in recognition of his perseverance and vast knowledge of DeMolay;

WHEREAS, the late Most Worshipful Crudo created many DeMolay Chapters and revived others in the country, in Guam, and in Okinawa, as well as visited them, unselfishly sharing his time, knowledge, and meager resources in demonstration of his zeal and enthusiasm for the growth and development of the DeMolay movement in the said areas;

WHEREAS, the late Most Worshipful Crudo has immeasurably touched thousands of DeMolays, a significant number of whom are now occupying high and prestigious positions in both the private and public sectors, as well as in the Craft, in the Appendant Bodies, and in the Allied Orders;

WHEREAS, the DeMolays themselves have proposed that our Grand Lodge declare the late MW Crudo as "PATRIARCH OF PHILIPPINE DEMOLAY" in recognition of his unstinted commitment to the DeMolay cause;

WHEREAS, the late MW Crudo, who celebrated the centennial of his birth on December 25, 2006, is truly deserving of such an honor;

NOW, THEREFORE, I, ROMEO A. YU, Grand Master of Masons in the Jurisdiction of the Philippines, by virtue of the powers in me vested by the Constitution, do hereby promulgate and decree that henceforth the late Most Worshipful Manuel M. Crudo, Sr. be known and called "PATRIARCH OF PHILIPPINE DEMOLAY."

This Edict shall be read in open Lodge at the Stated Meeting next following its receipt and the action of the Lodge duly recorded in the Minutes.

Given under my hand and the zeal of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines in the City of Manila on this 24th day of March 2007.

(Sgd) ROMEO A. YU
Grand Master

Attest:

(Sgd) DANILO D. ANGELES, PGM
Grand Secretary



RENAISSANCE CLASS COMPLETE IMES COURSE

The Institute of Masonic Education and Studies (IMES) conducted courses for four consecutive Saturdays in Cabanatuan City. Participants were brethren from Masonic Districts R III-D and R III-F. They called themselves the Renaissance Class, and their president is VW Maximo D. Suner.

In Focus

OUR GRAND SECRETARY: A GEM OF A MAN AND MASON

by eF.R.eN

Our current Grand Secretary, MW Danilo Dimaya Angeles, Past Grand Master, may be described as a gem of a man and Mason.

The eldest of 10 children born to a couple of meager means, he not only served as an apprentice in his father's tailoring shop in San Leonardo, Nueva Ecija, but he also took on whatever jobs he could to help augment the family income.

Their family was so poor that when he graduated from high school as First Honorable Mention, he cried his heart out because he feared that was the end of his formal education.

But he was sent by his parents to go live with a close relative at a squatters' area in Caloocan and then to work his way through college. As before, he took on whatever jobs he could to earn money for his daily sustenance and for his tuition and miscellaneous fees. He worked as, among others, a moviehouse janitor, a furniture



Kuya Danny, Ateng Angeling, and family

shop helper, and a service station attendant. He enrolled in Mapua Institute of Technology, where he took up civil engineering. The president of the college he was enrolled in allowed him to pay his tuition, as well as his ROTC uniform, on installment. (Later on in life, when he was Senior Grand Lecturer of the GLP, he found out that the benevolent college president was WB Gonzalo T. Vales, a Past Master of Pintong Bato Lodge No. 51).

Realizing that a civil engineering course without capital resources would lead him to lifetime employment, he switched his course to geodetic engineering where he could be his own boss with meager capital resources and plenty of hard work. In 1965, he graduated with honors from the Polytechnic University of the Philippines (PUP) with a BSGE degree.

Then he placed fifth in the board examination – a feat which enabled him to subcontract for established geodetic engineers.

Industrious, honest, and highly professional, he later on earned a substantial share of practice in his highly competitive field. His career flourished. Thus, he and his lovely wife Angelita were able to finance the formal education of their children. Their son George, a civil engineer, is self-employed as a contractor and married to the former Elvira Enriquez, a CPA. Mary Jane is a commerce graduate working in a bank, while Nanette, also a BSC graduate, is now employed likewise. Kuya Danny and Ateng Angeling have eight grandchildren.

Why He Got Curious about Freemasonry

According to Kuya Danny himself, he used to serve as an altar boy, and he even seriously considered entering the seminary in order to become a priest. But he had a change of heart when he saw the parish priest refuse to admit into the church the remains of the town mayor simply because the latter was a Freemason. This incident made him curious about Freemasonry, and this curiosity led him to Cabanatuan Lodge No. 53, where he was initiated, passed and raised in 1974 and which he served as Junior Warden in 1977, Senior Warden in 1978, and Worshipful Master in 1979.

Positions, Offices Held

Kuya Danny, who received from the Grand Lodge of the Philippines (GLP) the Distinguished Masonic Service Award in 1976, served in the following positions/offices:

- District Grand Lecturer, M.D. No. 6, 1980-81;
- Acting DDGM, M.D. No. 6, October 1980 & April 1981;
- DGL, 1981-82;
- Conferral Director, Cabanatuan Bodies, A. & A.S.R., 1981-82;
- Director, Masonic Hospital for Crippled Children, 1981-82;
- Senior Grand Steward, 1982-83;
- Junior Grand Lecturer, 1983-88;
- Senior Warden, Cabanatuan Bodies, A. & A.S.R., 1983-84;
- Supervisor, Cabanatuan Bodies, A. & A.S.R., 1984-85;

- Member, Committee on Awards, 1985-86;
- Member, Committee on Constitution and By-Laws, 1986-87;
- Chairman, Committee on Works, 1988-89 and 1990-91;
- Chairman, Committee on Resolutions and Masonic Education, 1988-89;
- Senior Grand Lecturer, 1988-89 and 1990-91;
- Chairman, Committee on Resolutions and Masonic Education, 1990-91;
- Vice-Chairman, Committee on Lodge Administration, 1990-91;
- Junior Grand Warden, Senior Grand Warden, Deputy Grand Master, Grand Master – 1992, 1993, 1994, and 1995, respectively.
- Kuya Danny is at present the Sovereign Grand Inspector General (SGIG) for the Orient of East Central Luzon; Past Grand Royal Patron, Grand Court of the Philippines, Order of the Amaranth; Life Member of Cabanatuan Lodge No. 53, Cabanatuan Bodies, and Royal Order of Scotland; Active Member, Supreme Council, Order of DeMolay Philippines; and Honorary Member of many Lodges like Nueva Ecija No. 73, Gen. Llanera No. 168, Sta. Rosa No. 197, Talavera No. 273, and San Mariano No. 307. He is, likewise, Honorary Member of Prince Alfred Lodge No. 58, Grand Lodge of Victoria, and Honorary Life Member of

Torrance University Lodge No. 394, Torrance, California.

In March 2007, Kuya Danny was made Shriner at sight by Illustrious Noble Terrence M. Derby, Potentate of Aloha Temple.

He continues to be actively involved in various Grand Lodge Committees.

Some of His Many Accomplishments as Grand Master

His theme, "By Our Acts Shall Masonry Be Judged," and his logo, which consists of a circle circumscribing a mosaic pavement checkered with black and white, the circle running tangent to the two sides of the square, and a point at the center of the mosaic pavement, were considered by an American Grand Master as so fraught with meaning that he asked MW Danny Angeles' permission for him to adopt them (theme and logo). The late MW Reynold S. Fajardo, MW Angeles' predecessor in the Grand Secretary's Office, opined that MW Angeles' theme and logo should be the perpetual theme and logo of the Grand Lodge of the Philippines; for to convince the world, by our acts, that, upon becoming Master Masons, we have become better men, as well as to be ever faithful, just and true, is a charge every one of us Master Masons whithersoever dispersed is bound to fulfill.

Grand Master Angeles stimulated us, his brethren, to direct our attention especially to (1) uniform and well-coordinated Masonic education; (2) increased attendance in Lodge meetings;

and (3) undertaking of community projects to promote and develop a positive community awareness of the true nature and purposes of Freemasonry.

MW Angeles saw to it that sufficient copies of our Masonic Law Book were available to the brethren in the Masonic Supply & Store of the Grand Lodge; that a salary structure covering "career" positions in the GLP was implemented; that a system of evaluating and rating employee performance, which was to serve as basis of granting salary increases, was adopted; that GLP personnel were sent to Baguio City for a three-day seminar on work value and attitudes; that the Code of Conduct for GLP Employees was implemented; that a complete inventory of all GLP assets was carried out, and these were properly identified and tagged; and that the same process was to be done on all Masonic and office supplies – and shortages/discrepancies discovered were to be immediately rectified.

MW Angeles also ordered the launching of a more vigorous collection effort on outstanding obligations due the GLP, and he gave high priority to maintaining, if not raising, the level of cleanliness of the GLP buildings and premises, as well as to acquiring additional equipment.

Besides, he caused the updating of GLP records. He worked, moreover, for the opening of the Cabanatuan Chapter of the Masonic Charities for Crippled Children, Inc. Thus a Masonic ward was established at the Eduardo L. Joson

Memorial Hospital in Bitas, Cabanatuan City.

In addition, he pursued with much vigor the internationalization program of the GLP.

Grand Master Danny Angeles gained the respect and esteem of the brethren and their families not only in our grand jurisdiction but in other grand jurisdictions as well because he himself manifested genuine concern for them. Said he: **"No greater force can match the power of Fellowship and Brotherly Love in action!"**

He sounded the clarion call for assistance to the lahar victims in Pampanga and to the victims of supertyphoon Rosing. Masonic Bodies and individual members of the Masonic Family responded by turning in their contributions to the GLP.

MW Angeles issued one edict – Edict No. 172, in which he decreed that the opening and the closing ceremonies of a Masonic Lodge in connection with the necrological services to be rendered a departed brother might be done in SHORT FORM under four specified conditions.

Some of His Awards/Honors

Among the many awards/honors Kuya Danny has received are the following:

- Knight Commander of the Court of Honor, February 1982;

- 33° Inspector General Honorary, March 1987; and
- Most Outstanding Geodetic Engineer in Private Practice, Region III, 1994.
- Ang Natatanging Anak ng Kabanatuan (ANAK, Most Outstanding Citizen), 1997.

Officership, Membership in Non-Masonic Organizations

Kuya Danny is a member of the Rotary Club of Cabanatuan Inc. and a member of the Geodetic Engineers of the Philippines, Inc., the Region III Chapter of which he is a Director. He is a Life Member of the YMCA of Nueva Ecija, as well as a Director of the Boy Scouts of the Philippines; the Nueva Ecija Tennis Association; the Nueva Ecija Historical, Cultural & Arts Council; Cabanatuan Masonic Temple Association, Inc. He is Vice-Chair, Cabanatuan City Water District; Trustee, Wesleyan University Philippines; Regent, Nueva Ecija University of Science and Technology; and Vice-Chair, Council of Elders, Cabanatuan City Police Department.

How Two Masonic Leaders in Nueva Ecija Describe Kuya Danny

VW Arturo G. Villasan, the editor-in-chief of *The Cabletow* in Masonic year 1995-96, has this to say about Kuya Danny: **"Danny's spare, lean frame can prove misleading and hide the fact that he is actually a superb athlete. He is a class A. tennis player with several titles to his name. A health buff, he regularly lifts weights."** Besides, he does Tai chi chisan exercises.

(And I want to add, he does not drink nor smoke. He observes "such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blest you as well to His glory as the welfare of your fellow-creatures.")

VW Carlos R. Manabat, PJGL, has made his Kuya Danny an integral part of all his endeavors. Once confronted with a challenge of leadership, he sought the advice of his Kuya Danny, who said, **"There are so many formulas for success, but there is one sure formula for failure, namely, to please everybody."**

VW Manabat has described his Kuya Danny as "a proud practitioner of the esoteric teachings of the Craft." Wrote he in an article published in *The Craftsman*, September 2006:

"MW Danilo Angeles may not have the stereotype character of a strong leader or an imposing figure of a powerful head of an institution. But he indubitably exudes the weakness to a brother's needs and submission to what is right and just. Above all, he employs the most efficacious tool to conquer the hearts and minds of the rest of us. And that is love for the brethren. It is a tool so effective that revenge against it can only multiply its potential. Without prejudice or preemption, I am very confident to say that the office of

the Grand Secretary deserves MW Danilo D. Angeles.”

Indeed, the office of the Grand Secretary deserves Kuya Danny, who regards Masonry as service – service without counting the cost, service without expecting any material reward, except that inner flow of achievement which one feels after a job well done. Kuya Danny always strives to do his job well. He works hard in the Grand Secretary’s office several days of the week. He reports to the Grand Lodge on weekdays, accompanied by Sister Angeling, and they go home to Cabanatuan City during the weekend in order to be with their children and grandchildren, and then go back to the

Grand Lodge, where MW Danny again works hard for the benefit of the Craft and the welfare of our Grand Lodge. And he does all this without receiving any honorarium or monetary compensation.

He is therefore a brother to whom the rest of us may look for example and inspiration – a brother who ever displays the discretion, the virtue, and the dignity which become a worthy and exemplary Mason; a brother who is so regular in his conduct that he effectively helps remove every aspersion against our fraternity. Indeed, there can be no doubt that our current Grand Secretary, MW Danilo Dimaya Angeles, our Grand Master in 1995, is a gem of a man and Mason.



MW Danilo D. Angeles, PGM and MW Romeo A. Yu, Grand Master,
and members of the Order of the Amaranth

In My Opinion

by VW Godofredo V. Señires, Jr., AGS



LIFE MEMBERSHIP

Section 5, Article VII of our Ordinances (Part II of the Constitution) provides that Life membership may only be granted by longevity. (Ancom 2003, Manila).

However, under Section 5 a, it is provided that:

"a. A Master Mason who has been a member in good standing in the fraternity for at least twenty-five (25) years continuously and has paid his dues to the Lodge for the same period of time may be declared a **life member by longevity** and issued a certificate which will exempt him from the payment of dues. **For life membership purchased in prior years**, if, as a result of unusual inflation or currency devaluation, the life membership purchase amount or deposited had become insufficient to generate the required proceeds or income to cover the Master Mason's financial obligations to the Lodge and Grand Lodge, the Lodge has the option to return the original sum paid or deposited by the members after deducting their current dues and fees, or crediting whatever amount left to the future dues and fees payable until fully exhausted and, thereafter consider the brothers as regular members, after due and prior notice of the exercise of such option to the members. (ANCOM 2003, Manila)."

It should be observed that the requirement for life membership by longevity is membership in the fraternity and payment of the dues to the Lodge **continuously** for a period of twenty-five (25) years and payment of dues for the same period.

Consequently, the suspension of a member, for any reason at all, disrupts the required continuous membership and, upon the member's restoration, he will have to start counting the twenty-five (25) years from the date of restoration, to qualify for life membership by longevity.

When a member is nearing 25 years in the Craft or has reached that milestone, computed from the time of his raising to the Sublime Degree of Master Mason, some Lodges pass a resolution recommending that its said member be declared a life member by longevity.

It often happens, however, that from the records of the Grand Lodge, the said member had been previously suspended for non-payment of dues (SNPD) and when his membership is counted from the time of his restoration, he would not qualify for life membership by longevity.

In several instances, the member who has been denied of life membership by longevity due to suspension for non-payment of dues would question his said suspension, alleging that he has not been given due notice before his suspension. And the Lodge would pass a resolution informing the Grand Lodge that the suspension of the member concerned was without due process.

I am of the view that when a brother questions his suspension, for non-payment of dues, many years after his suspension for non-payment of dues and restoration, his objection to his suspension should not be given favorable action. For if that brother has valid reason to question his suspension, he should have done it at the time when he sought his restoration, but not long after his said restoration. And the Lodge should not give in to the desire of the suspended brother to falsely tell the Grand Lodge about the alleged invalidity of the suspension for non-payment of dues.

Truth is one of the principal tenets of our Order. Both the brother concerned and the Lodge of which said brother is a member should not tell any untruth to the Grand Lodge.

With respect to life membership by purchase, there are two (2) facets of this kind of life membership. Life membership purchased BEFORE the Annual Communication of the Grand Lodge in 1984 and Life membership purchased AFTER the 1984 ANCOM.

When the life membership by purchase was done BEFORE the 1984 Annual Communication of the Grand Lodge,, said life membership by purchase will continue, even if the amount of purchase has been exhausted or has become insufficient to cover the obligations of the brother who purchased his life membership. That was ruled in Opinion No. 5, Series of 1987, of the Jurisprudence Committee whose Chairman was MW Reynato S. Puno, PGM, stating:

“Section 5(a) of Article VII of our Ordinances provides:

“Sec. 5. Life Membership may be by longevity or by “purchase”.

(a)x x x. A Master Mason may become a life member by “purchase by depositing with his lodge such sum as it may determine, the proceeds or income of which should be sufficient to cover payments for dues, assessments, and other fees or obligations of said Master Mason to the Lodge and the Grand Lodge. If, as a result of unusual inflation or currency devaluation, the amount deposited should become insufficient to generate the required proceeds or income to cover the Master Mason’s financial obligations to the lodge and the Grand Lodge, the lodge has the option to return the original sum deposited after deducting

the current dues and fees, and thereafter consider the brother as a regular member, by giving due and prior notice of such option. Otherwise, the lodge may require the brother to deposit such additional amount as is necessary to continue and maintain his life membership by purchase.

This amended the provision on life membership contained in par. 670 (p) of our 1980 Masonic Law Book, viz:

(p) Life Member. – x x x. A Master Mason may also become a life member upon payment of no less than P1,000.00 to his Lodge which shall be deposited or invested in a reputable bank the proceeds of which shall be used in the payment of dues and other fees of said Master Mason."

The amendment was mothered by the perception that the amount of P1,000.00 has become insufficient to pay the increasing dues, assessments, etc. of life members to the Grand Lodge on the part of Blue Lodges. In many instances, Blue Lodges experienced difficulty balancing their budget because of losses derived from the insufficiency of these life membership funds. The tragedy is that proper adjustment cannot be undertaken by the Blue Lodges for lack of mechanism in our Constitution. Hence, in our 1984 Masonic Law Book, Section 5, Article VII was written allowing Blue Lodges to adjust life membership purchases due to unusual inflation or currency devaluation..

Be that as it may, this provision coming as it does as a part of our Ordinances was approved only in the 1984 Annual Communication. It can only be given a prospective effect. To give it a retroactive effect as is proposed to be done by Cavite Lodge No. 2 will violate the sanctity of contracts. When Bro. Hernandez purchased his life membership from Cavite Lodge No. 2 before 1984, our Masonic law did not give his Lodge any right to adjust said sum for any reason whatsoever. That law is deemed incorporated in the agreement of the parties and cannot be changed without their mutual consent. The remedy of Cavite Lodge No. 2 in this instance is to appeal to the member concerned to agree to a voluntary adjustment of his life membership by purchase considering its obvious insufficiency. Such appeal should not be rejected for unworthy reasons." (See Proceedings of the Grand Lodge 72nd Annual Communication, pp. 97-99.)

A life member by purchase does not pay any dues to his Lodge or to the Grand Lodge. It is the Blue Lodge which pays the annual dues of the life member by purchase.

Hard Talk

by Mawi Lazaro, Jr., PDDGM (NCR-E)



With the next Annual Communication (ANCOM) just around the corner, let us look back at what appears to stick to the memory of the brethren – the hosting and election for Junior Grand Warden (JGW).

1. Foremost is the **hosting** — which includes the venue, the food, and the Grand Master's Night, among other things. Up to this time, brethren still fondly reminisce the delightful hosting of the ANCOM at Gen. Santos City, way back April 1999. To me, it has served as somewhat of a benchmark, against which I have grown accustomed to judging ANCOMs. The last ANCOM at Cebu, to me, approximated the level of Gensan's ANCOM. A close third, to me, was the ANCOM at Cagayan de Oro. In all these areas, brethren also did not have much problem either in finding good accommodation, where again, Gensan had the most reasonable rates.

In this ANCOM at Clark, brethren will be deciding where to hold the next ANCOMs, i.e., for the years 2008 and 2009. The 2008 ANCOM will, God willing, host the installation as Grand Master of current Senior Grand Warden RW Pacifico Aniag; while the 2009 ANCOM will, God willing, usher in incumbent Junior Grand Warden RW Peter Lim Lo Suy. I am inclined to think that these incoming Grand Masters would rather have their installations in their home grounds, or nearby, so they can give it their all, so to speak, when they assume the Grand Oriental Chair

Hosting — food, venue, and the Grand Master's Night, etc. — has generally been a function of the number of attendees, both voting and non-voting. It does not follow, however, that more paying delegates would mean better food, venue, etc. Up to this day, some brethren of Olongapo and Zambales are ashamed when they are reminded about the quality of food that their district then served during that ANCOM of 2002. Gensan had fewer delegates but served better food.

Accessibility of the site of the ANCOM has become a prime consideration as to whether a brother will attend or not, especially with increased air and boat fares. A "Light" of Bud Daho Lodge in Jolo, Sulu has been finding it hard calculating the travel costs — Jolo to Zamboanga, then Zamboanga to Manila, and finally, Manila to Clark, and back, or some P 15,000, to be safe, plus a 2-day accommodation and registration fee. It is no joke, my dear brethren.

And vice-versa. I remember meeting a brother in the last ANCOM in Cebu who had to travel by bus from Bontoc to Baguio for one day, then another half-day for the Baguio-Manila trip, and had to stay overnight in Manila for the flight to Cebu. I also remember tales, bad tales, from brethren of Tarlac and Isabela who attended

the Iloilo ANCOM and who cast their lot in the C-130 flight back to Manila, which did not materialize, and who had to borrow money from brethren just so they could buy tickets for home.

I would go for **differentiated rates**, whereby those whose travel would cost less would shoulder more the cost of hosting the ANCOM and vice-versa, so that if the ANCOM were to be held in, say, Mindanao, the brethren coming from the Visayas would pay only 1,500 pesos and those from Luzon only 1,000 pesos, as against Mindanao brethren who are to be charged 2,500 pesos, whatever shortfalls would be generated by sponsorships and donations. This should encourage attendance with a wider latitude, unlike what has been happening that if the ANCOM is in Mindanao, majority of the delegates would be from Mindanao and the Visayas, while if the ANCOM were in Luzon, there would be fewer delegates coming from the South.

2. Next is the **election**, particularly for the Junior Grand Warden (JGW). Our January-February issue of *The Cabletow* was rather late. Our apologies for the delay, which was partly due to our editorial staff waiting for the submission by one remaining candidate of his resume and program for the Grand Lodge. Upon some scrutiny, I came to realize that there was something which, to me, appears amiss in our regulations.

From the time brethren are nominated for JGW up to the time they

accept the recommendation of the Past Grand Masters, if and when the latter include them in the "seven (7) brethren whom they (PGMs) believe as best qualified to be considered by the brethren as Junior Grand Warden," no one among them is obliged to submit a bio-data and program (for the Grand Lodge). Meaning to say, PGMs rest content on the limited information about the prospective nominees. Only when "they (those 7 selected) agree with the recommendation of the Past Grand Masters," should "they submit within the same period their bio-data and a brief but comprehensive statement of their programs for the fraternity." I should also add that the bio-data should be supported by authenticated certificates of proof, lest we be infiltrated by cheats and masquerades.

What, to me, seems odd is that PGMs, long before they are to meet to select the "7" should already have long been provided with the hopefuls' bio-data and proposed programs. This should provide the PGMs with more objective bases for judging the qualifications and competencies of prospective candidates. The intention of this suggestion is for the PGMs to generate a more intelligent set of choices. This way, there should also be no time for *The Cabletow* to wait for the submissions of the same and their printing in the January-February issue. And hopefully, brethren will, by and large, be able to generate a more intelligent vote.

Most Worshipful Reynato S. Puno, Sr., PGM, has stated that there are three categories of unworthy Masons: (1) those who do not comprehend Masonry; (2) those who understand Masonry but will compromise its teachings due to social, political, or religious convenience; and (3) those who are in Masonry for what they can get and not for what they can give for the good of their fellowmen. We are reviving this column, which used to grace this publication some years ago, in order to help the brethren understand Masonry better and therefore help lessen the number of unworthy Masons belonging to the first category. – Editorial Staff

MASONIC INFORMATION

by VW Conrado V. Sanga, PDDGM

1. In what sense is the Third Degree of Masonry "incomplete"?

The Third Degree of Masonry does not say whether the Temple was completed nor does it say whether that which was lost was ever recovered. The substitute does not give a hint as to the nature of that which was "lost", except that the word consists of 3 syllables and can be given only by 3 persons.

The traditional history of the Third Degree is an allegory; its truth does not reside in its factual narrative. The literal-minded will always find fault in it. They may, for example, ask, "How came those 'secrets' to be lost at the death of our Grand Master Hiram Abif? Weren't there two other Grand Masters who really knew them?" The truth of the story is rather to impress the moral lesson it intends to teach. The "words veiled in allegory" imply that some of the truths of Masonry are concealed from the uninitiated, but that they can be discovered by one who is privileged to join. It takes some perseverance to learn how to recognize and appreciate symbols and allegories. Only through sincere, intelligent and sustained effort, reinforced by imaginative and emotional sensitivity, can the reward be reaped. Allegory always strives to combine entertainment with instruction. The fables of Aesop, with their moral lessons, are allegories; so are the parables of the Lord Jesus Christ.

2. What is the symbolic import of Masonry's universal emblem – the Square and Compasses with the letter G in the space between them?

It teaches that the man who puts his trust in God learns to regulate (by the Square) his actions, and he lets his conduct to be governed by his principles of morality and virtue, limits his desires (by the Compasses) in every station, and never suffers his passions and prejudices to become the master of his judgments. Every Master Mason is expected to live by this teaching.

3. When asked, "What makes you a Mason?", one answers, "My obligation." Is the obligation referred to the one taken at the Altar?

In the obligation he takes at the Altar of the Lodge, a Mason promises to do certain things and to refrain from doing certain things. This binds him to the fraternity. The obligation referred to in the answer consists in what the Mason owes to the Deity, viz., to love Him; to practice out of the Lodge those great moral duties inculcated in it; and to improve himself in Masonry.

4. Why are the three principal officers of the Lodge spoken of as "Lights"?

The Master is enjoined with these words: *"For a pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and luster to all within its circle. In like manner, it is your province to spread and communicate light and instructions to the brethren of your Lodge."* And the Wardens are charged thus: *"You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care."*

The Master and the Wardens represent in the Lodge the Sun, the Moon, and the Stars, the latter being represented by Mercury, which the ancient metaphorically called "Master of Life and Light"; later on, however, ritualists substituted "Master of Lodge."

It should be recalled that the Master and the Wardens represent the three important positions of the sun during the day – first, rising in the East; second, at meridian height or high noon in the South of the Zenith (in reality in places whose latitudes are above the Tropic of Cancer, 23.5 degrees, north latitude); and third, its setting in the west.

5. Is it true that there are two substitute words in actual use?

Yes. The one known to Master Masons raised in accordance with the American Rituals is the universal Word known to all Freemasons, although much "corrupted" in pronunciation. The other is used on the Continent of Europe and is given as a second Word to British Freemasons. M...n signifies marrow in the bone.

6. Is there a third Ashlar?

Yes. The Entered Apprentice is still a profane until the ceremonies of initiation are completed; hence, he is a rough Ashlar. The Fellowcraft is a perfect or polished Ashlar. The Master Mason is the third Ashlar. As a Fellowcraft, he must be reborn again. He must undergo spiritual regeneration (1) in his heart, (2) in his mind, and (3) in his soul. He must be purified and made to conform to the general design laid down by the Grand Architect of the Universe upon our spiritual trestle board. The ultimate consummation of his goal rests largely upon his service to his fellowmen; he must divest himself of all the vices and superfluities of life, thereby fitting himself as LIVING STONE for that spiritual

building, that house not made with hands, eternal in the heavens.

7. What do the three ruffians symbolize?

To those who believe that we inherited our system of symbolism from the ancient solar worshippers, the three evil ones represent the three winter months, which are said to plot to destroy the beauty and glory of the day of summer and the life-giving warmth of the sun.

To those who prefer to think that Masonry originated from the ancient mysteries of Egypt, the legend is represented by the drama of Typhon, the evil spirit that slew Osiris, the spirit of God, who was, according to legend, resurrected, thus triumphantly rising over death.

Albert Pike was of the opinion that the three ruffians represent priestcraft, kingscraft, and the ignorant mob, who conspired together to destroy one's freedom and liberty of thought, without which man cannot make any progress.

Some believe that Masonry grew and developed from the downfall of the Knights who brought false charges against the Order, as planned and initiated by Pope Clement V, who instigated King Philip of France to confiscate the wealth and properties of the Knights Templar and to incarcerate the Grand Master Jacques DeMolay.

8. What do the three strikes symbolize?

The first strike or blow is across the throat, and the instrument used is the 24-inch gauge. It symbolizes destruction of freedom of speech. The second strike or blow is upon the right breast, and the instrument used is the angle of a square. It symbolizes destruction of freedom of conscience and the cutting of the rays of Divine Light by which man finds his way along the path of life. And the third strike or blow is upon the head, and the instrument used is the setting maul. It symbolizes destruction of the brain, which is the origin of freedom of thought.

9. What are the duties of the three principal officers of a Lodge?

The Junior Warden is to observe the time; call the craft from labor to refreshment; and see that none convert the hour of refreshment into that of intemperance or excess. The Senior Warden is to assist the Master in opening and closing the Lodge; pay the craft their wages if any be due; and see that none may go away dissatisfied. The Master presides over the Lodge; sets the craft at work with good and wholesome instructions; or cause the same to be done. He also forbids all profane language or any disorderly conduct whereby the peace and harmony of the Lodge may be interrupted.

10. What are the two symbolic themes which predominate in the first three Degrees of Masonry?

They are search for light or knowledge and the labor of building our Masonic edifice.

— Till next issue —

SENIOR GRAND LECTURER SUBMITS OBSERVATIONS, RECOMMENDATIONS



VW Benjamin S. Geli, Senior Grand Lecturer for Masonic year 2006-2007, is of the impression that most of the brethren in our jurisdiction are not fully familiar with our laws, regulations and ordinances. Said he: "This is primarily due to the fact that only very few brethren and subordinate lodges have the latest edition of the Masonic Law Book. Consequently, there are practices and procedures being undertaken that are not in consonance with our Constitution."

He submitted the recommendation that Section 3g, Article III, DUTIES OF THE LODGE, of our Masonic Law Book, which mandates lodges "to furnish all newly raised Master Masons with (1) the latest edition of the Masonic Law Book; (2) Monitors; (3) Manual of Masonic Demeanor & Proper Decorum; and (4) By-Laws of the Lodge," be strictly implemented.

VW Geli even mentioned that Laong Laan Lodge No. 185 had passed a resolution requiring petitioners to buy and read our Masonic Law Book before their raising.

Added the Senior Grand Lecturer: "I also noticed that lodges in our jurisdiction need further tutoring in our ritualistic work. This area need to be reemphasized especially those rituals which are now open to the public. Towards this end, I recommend that periodic Lodges of Instruction be conducted by the DGLs and GLIs to ensure uniform and proper execution of our rituals."

Since Proper Decorum & Demeanor especially during lodge meetings and fellowships is not infrequently violated, VW Geli further recommended that this should be strictly implemented if we are to retain our prestige as a disciplined and well-respected fraternal organization.

Brethren, of these things take due notice and govern yourselves accordingly!



OUT OF THE HUMDRUM

by VW Robert O. Asuncion, JGL-NCR

- In his autobiography *That's Not All Folks!*, Bro. Mel Blanc (1908-1989), the voice of Bugs Bunny, Daffy Duck, Porky Pig and Barney Ruble of the Flintstones confessed to a minor bit of deception regarding his nickname "Man of Thousand Voices" stating that by his estimate, he had provided only 850 voices.

- From 1892 to 1894 the tallest building in the world was the Masonic Temple (23 stories, 302 feet) in Chicago, Illinois. Its architect, Daniel Burnham, was invited by the American colonial government in the Philippines to develop the cities of Manila and Baguio.

- In August of 1914 the foundation stone for the Masonic Temple at the Escolta was laid by the Grand Lodge of the Philippines Islands. The temple, for a number of years, was the tallest and most imposing building in Manila.

- In fascist Spain under Franco, it was crime to be a Freemason. Convicted Masons had to serve prison terms equal in years to the number of Masonic degrees possessed. Master Mason = 3^o = 3 years.

- Despite the title of Dan Brown's best selling novel, the Da Vinci Code, Leonardo Da Vinci had no surname. Da Vinci simply means "of Vinci". His full birth name was "Leonardo Di Ser Piero da Vinci" meaning "Leonardo, son of Ser Piero from Vinci".

- The altar of the Holy Rosary Cathedral in Dipolog City was designed by Bro. Jose Rizal when he was serving the tenure of his Dapitan exile. The sketch was patterned after the altar of the San Ignacio Church in Old Intramuros.

- Bro. Andres Bonifacio's popularly known image (waving a bolo, wearing a camiso chino and rolled up pants) is probably far from his true likeness. Bro. Bonifacio



Bro. Mel Blanc's Tombstone at Hollywood Memorial Park

The Cabletow

preferred in battle his revolver over his bolo. The sole known photograph of Bro. Bonifacio shows him wearing a coat.

- Religious affiliations of U.S. Masonic President

James Buchanan	Presbyterian
Andrew Jackson	Presbyterian
William McKinley	Methodist
James Polk	Methodist
Warren Harding	Baptist
Harry Truman	Baptist
George Washington	Episcopalian
Franklin Roosevelt	Episcopalian
Theodore Roosevelt	Episcopalian
Gerald Ford	Episcopalian
James Monroe	Episcopalian
William Taft	Unitarian
James Garfield	Disciples of Christ
Andrew Johnson	No specific denomination
- Bros. Arthur and Douglas MacArthur were the first father-and-son tandem to be awarded the Medal of Honor. They remained the only pair until 2001.
- The largest birthday party took place in 1970. It was the 89th birthday of Bro./ Col. Harlan Sanders, the founder of Kentucky Fried Chicken. The party was attended by 35,000 persons.

Note: This column, which contains Masonic Trivia, will grace subsequent issues of this publication.



WB Jovy T. Galo of Cagayan Valley Lodge No. 133 (Santiago City) poses with brethren of Lemon Grove Lodge No. 736 (Lemon Grove, San Diego, CA) during the latter Lodge's Family Day.

FIRST SIX GOVERNORS OF QUEZON PROVINCE WERE WIDOW'S SONS

by VW Joselito P. Tamaray, PDDGM

The first six Governors of Quezon Province were, according to VW Victor Samuel Mabite, Widow's Sons. They were as follows:

1. BRO. HARRY H. BANKHOLTZ – 32nd degree Mason, Charter Member of the Scottish Rite, Lyceum of the Philippines; organizer of the Knights Templar Commandery in 1907 and former Chief of the Philippine Constabulary. He became Governor of Tayabas in 1902. One of his proteges at that time was Manuel Luis Quezon, who was then a struggling ambitious young lawyer and who was not a member of the political elite of the province. Bro. Bankholtz adopted Quezon and promoted his political career.
2. BRO. MANUEL L. QUEZON, who served as Governor in 1906-1907.
3. BRO. DOMINGO LOPEZ, who was Governor in 1908-1910 and one of the organizers of Kalilayan Lodge. A member of Nilad Lodge under the Grand Oriente Español of Grand Master Miguel Morayta, he headed the organization of the "Club de los 33°" in Tayabas.
4. BRO. VICENTE R. LUKBAN, who became Governor in 1912-1916, Worshipful Master of Kalilayan Lodge in 1913-1915; first saw the light in Modestia Lodge under the Gran Oriente Español. A well-known General during the Philippine Revolution, he served under Bro. Emilio Aguinaldo.
5. BRO. PRIMITIVO SAN AGUSTIN, who served as Governor in 1911. He was installed as the first Worshipful Master of Tayabas Lodge No. 43 by no less than MW Manuel L. Quezon on June 23, 1918, with the assistance of Bros. Timoteo Paez, Francisco Delgado, Conrado Benitez, Manuel Paredes, Arsenio Gomez, and other Masonic dignitaries.
6. BRO. FELIMON PEREZ, who was elected Governor for three terms – 1919, 1922, and 1925-1928, when he was appointed as Secretary of Commerce and Communications by Governor General Henry L. Stimson. Bro. Perez was the son of Bro. Simeon Perez, known in the province of Tayabas as the "Coconut King" and one of the original organizers of Kalilayan Lodge No. 37.

Stirrings in the Beehive

by WM Generoso C. Calonge
Island Luz Minerva Lodge No. 5



AN INTERVIEW WITH MW NAPOLEON A. SORIANO, PGM

Past Grand Master Napoleon A. Soriano, PGM, chose the evening of October 27, 2006 as the time for me to interview him about his days as Grand Master, about his life after his year in the Grand East, and about the future.

The Year 2001-2002

The year MW Napoleon A. Soriano served as Grand Master of Masons in the Jurisdiction of the Philippines was a year which no one would ever forget since it was when 9/11 happened. That year was, to him, the apex of his career as a Mason.

As if to coincide with the memory of destruction and rebuilding on 9/11, MW Soriano, PGM, considered the planning of the reconstruction of the burnt Plaridel Masonic Temple I as his best achievement. He said the physical restoration was important although some documents were no longer retrievable.

"The dormitory was gone," he pointed out. "Only memories thereof remained."

In trying to recall his year as Grand Master, Brother Nap, in his characteristic humble way, stated confidently, pointedly and unequivocally that his attention was especially directed to the reconstruction of the destroyed building; that the Grand Lodge had its share of problems, mostly administrative; and that when he ascended the Grand Oriental Chair, he had to prioritize the multifarious tasks of governing Masons throughout the jurisdiction of the Philippines.

"I think I was right in introducing electronic mail and using the internet for Grand Lodge communications," he stated. "Electronic mail alone has reduced costs, saved time, and minimized effort in contacting Lodges and members."

He then revealed that after stepping down from the Grand Oriental Chair, he missed the routine of going to the Grand Lodge office everyday, and that, therefore, he would go there as often as he could.

"But I have rested from the daily grind, which is good for me," he remarked and then added, "I have started to use my spare time for taking a close look at the ritual and for doing research. I have done a lot of Blue Lodge work and have participated in the affairs of the brethren of many Lodges. I have, once again, become a frequent visitor at the Grand Lodge – but this time in my own sweet time."

Asked what he considered to be his legacy to the Grand Lodge and to all Brethren, he very modestly said, "My term saw the improvement in the handling of Masonic records. I also ordered and supervised the changing of the entire roof of the main building. Besides, I oversaw the construction of a Grand Master's quarters cum dormitory."

One time he discovered old copies of THE CABLETOW in some nook and cranny of the Grand Lodge. Then he immediately ordered that those old copies be distributed nationwide, at no expense to the recipients.

Past Grand Master Soriano also asserted that the Grand Lodge these days, compared to his time, was being preoccupied with issues that were non-existent then. His main concern was the premises of the Grand Lodge. He had, for instance, the Masonic Supply Store enlarged and all materials inventoried. "As a result of this," he said, "the income of the GLP soared three times over its former level."

Moreover, supplies that were needed by the brethren were made available, and high-quality goods were sought so

that they were within the reach of all Masons.

Past Grand Master Soriano claimed that, after his term, the GLP had a surplus of more than one million pesos, and that he had appointed new faces to occupy responsible positions, thereby giving respected brethren the much needed break in their Masonic career. "Some brethren who had previously refused to be appointed or had not consented to receive their appointments willingly served during my term," he recalled.

After 2001-2002

After his term as Grand Master had ended, he noticed that there were brothers who began to keep a distance from him. He believed that probably because of his stature, some of the brethren might have thought that he had changed and had become inaccessible. "That is entirely untrue," he said. "I am still my usual self. I have not changed since the days when I was not yet a Grand Master. I am proud to say that the brethren, after realizing that my serving as Grand Master had not altered my outlook, have kept in touch and my old circle is back."

To brethren who aspire to become Grand Master, Past Grand Master Soriano would advise them to follow all rules and regulations of the Craft, including the electoral reforms as well as the current plans and programs of the Grand Lodge. Said he: "A future Grand Master must be good at threshing out lodge management problems, highly adept at adjustments and consultations with brethren on almost every Masonic matter

that interests them, including issues on their personal circumstances."

PGM Soriano cherished the thought that the brethren attempted to elect him on his way to the Grand Oriental Chair three times, and that he succeeded on the third try.

One thing he could not forget was the joy he saw on the faces of the brethren in the provinces whenever they came to visit him in the Grand Lodge. They were happy to find an inexpensive place to stay in when they arrived at the Grand Lodge early in the morning.

His advice to brethren is for them to attain ritual excellence as this distinguishes us from other organizations. He said that a program for lodge management and a sustained interest in Masonic education were next in importance.

Having observed that practically all the Lodges he had visited seemed to have petitioners, he commented, "More men becoming Masons is a good sign that the tenets of our Fraternity are spreading among good men throughout our country."

"I would not have reached other shores if it were not for Masonry," he remarked. He added that he attained the stature of being a Grand Master by investing his time with the brethren, participating in ritual activities. He received invitations nationwide in order

that he would install officers or conduct funeral rites.

In 1990, he served as Master of the very first Lodge of Remembrance under Grand Lodge auspices. Indeed, Past Grand Master Soriano was reputed to be a ritualist. Hence, he advised young Masons to master our ritual. "If a Brother is elected in line to become Master," he said, "the Brother must prepare his program, stick to it, and manage his Lodge well. Upon becoming a Master, a Brother ought to be a model in his Lodge as well as in the community in which he lives."

Past Grand Master Soriano averred that he would continue visiting the Grand Lodge as often as he could, and he would always be available to the brethren not only in social gatherings but also in situations where he could be of assistance. He would, moreover, support his wife, Sister Erlinda, in her charitable activities in Las Piñas.

In short, for Past Grand Master Soriano, life goes on, as there is an abundant life after the Grand Oriental Chair.

Note: WM Gene Calonge, who was then the Consul General of the Philippine Embassy in Washington, was part of the group of Masons that hosted then Grand Master Soriano in the District of Columbia, Maryland and Virginia in 2001 during the Grand Master's tour of the United States.

EULOGY FOR MW NAPOLEON A. SORIANO, PGM

by Bro. Rector M. Bolado
Walana Lodge No. 13



DEATH is a transformation of the physical being into the spiritual state; for, after all, each of us is just a creation of God Almighty. Thus we should live in accordance with God's purpose and for God's greater glory.

I was asked by VW Pinong Lanaca to give this eulogy because he knew that I was closer to MW Nap than anybody else among the brethren. MW Nap and I were, in fact, more than friends. He was, to me, a brother, a colleague, and a kumpadre. We were both hired by PLDT in 1974. We were selected process from among the numerous and talented engineers who applied for positions in PLDT. The selection was arduous in itself as it considered not only intellectual prowess but physical stamina and moral uprightness as well. We were both very young aspiring engineers at that time. I was single then while MW Nap was already married to Sis Linda. We belonged to the same elite department in PLDT called the Quality Control Inspection. The early years of our career were full of fond memories as we struggled together. We climbed poles on spikes and ladders as we inspected telephone installations, troubles and, above all, illegal connections, which were rampant during those days. I saw MW Nap to be a hard-working employee – one who accomplished things in style. He accomplished tasks as early as possible, so that he could relax the rest of the day and devote his time to some other things.

MW Nap was, by profession, an electrical engineer. He graduated from the University of the East with the degree of electrical engineering. He was a scholar during his college days, and he was among the topnotchers in the licensure examinations for professional electrical engineers. He was also an educator – a good one at that; taught in college in the evening after his work with PLDT.

In 1975, MW Nap made me a godfather to his son Eric, who grew up to be a fine young man.

Then on March 15, 1977, I made MW Nap a witness to my own and my girlfriend's secret wedding. After six months, my wife and I finally got married in church, and MW Nap was still there by my side.

Then in 1985, because of MW Nap, I became a Mason. He became a Mason two years earlier. He told me many things about the fraternity; I in turn got curious and asked him questions. Finally, I decided to join the fraternity, with him serving as my mentor and counselor.

The Cabletow

MW Nap lived a colorful and exciting life. Having come from the masses, he had a deep understanding of life and its struggles. He strove to improve his economic lot, working hard through the nights. Apparently, because he was deprived of earthly goods and socially dejected early in his life, he constantly carried on. He was endowed by God with above-average intelligence, enduring patience, and tireless industry.

In this constant struggle, we developed a certain bond of friendship and brotherhood. WE SHARED SECRETS IN SILENCE. WE TOILED TOGETHER UNDER PAIN. WE ENJOYED MAN'S DESIRES. WE SHARED HOPE AND DESPAIR. WE LAUGHED TOGETHER AT MUNDANE THINGS. WE BOTH CRIED IN SADNESS.

But, most of all, we constantly pursued knowledge and truth which are long lasting and not always passing in and out of existence.

MW Nap loved the truth and developed hatred of falsehood in any form. He was a temperate person and no lover of money. He would be the last person to care about things for the sake of which money is eagerly sought and lavishly spent. Humility was one of his most beautiful traits; even in death it became his constant companion. He cherished the brotherhood and the constant care, affection and love which the brethren accorded to him.

His love for Masonry is unfathomable. During and after his term as Grand Master, his life, time, mind, and meager resources were shared with the fraternity – even under constant rebuke of the members of his own immediate family, who felt that he deprived them of his time and attention because he spent his entire time practically with the fraternity. He sacrificed a lot – in fact, his job suffered – for the sake of the fraternity. Two months before he became Grand Master, he retired early from PLDT just to be able to devote his time to the fraternity.

But, of course, MW Nap's efforts were not in vain. We all know that the fraternity protected him, as well as cared and provided for him. His vision for Masonry was unity and constant living by the tenets of brotherly love, relief and truth.

In the last few months of his life, he lived contemplatively as he felt desolate and forlorn. He was quite misunderstood and unfairly judged, but his heart was so big for the fraternity. He gave reasons for the pains he suffered in silence. He was delighted by the care accorded to him by the brethren, and this strengthened him. He thus carried on even to the last moments of his life.

Most Worshipful Napoleon A. Soriano, to us, his brethren in Walana Lodge No. 13, will always be our inspiration as we pursue greater heights in Masonry.

To you, my dear friend, colleague, brother, and kumpadre, goes our ardent prayer for God's mercy upon your soul. May you rest in peace with the Supreme Grand Master of the Universe, who presides over the celestial Lodge above.



Eulogy for

MW NAPOLEON A. SORIANO, PGM

by MW John L. Choa, PGM

Let me start this eulogy by saying that I have been related to MW Napoleon A. Soriano with a threefold tie.

Firstly, when I served as DDGM for Masonic District 1-A for five consecutive years, from 1981 to 1985, I never failed to attend the stated meetings of Walana Lodge No. 13, where MW Napoleon A. Soriano was a member. I had the opportunity to observe first hand the dedication of MW Soriano in the various activities of the Lodge.

Secondly, when I was installed Grand Master in 1990, I appointed him as my Senior Grand Deacon.

Thirdly, MW Soriano was elected Vice-President of the Grand Guild of Past Masters of the Philippine, of which I am the President. MW Soriano held that position until he dropped his working tools.

When he was my Senior Grand Deacon in 1990, MW Nap Soriano started to walk with Grand Masters. I say this because MW Henry Locsin was my Grand Bible Bearer; MW Danilo Angeles was my Senior Grand Lecturer; MW Leon Bañez was my DDGM for Masonic District No. 2; MW Pablo Ko was my DDGM for Masonic District No. 16; and our incumbent Grand Master, MW Romeo A. Yu, was my DDGM for Masonic District No. 18. Finally, RW Peter Lim Lo Suy, a future Grand Master since he is our current Junior Grand Warden, was my DDGM for Masonic District No. 17.

By way of comforting the family and loved ones of the late MW Napoleon A. Soriano, I would like to share with them two passages from the Holy Bible, one of the three great lights of Masonry.

The first is St. John 11:25-26, which goes this way: "Jesus said unto her, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he liveth and shall never die. Believest thou this?"

The second passage is St. John 14:1-3, which reads as follows: "Let not your heart be troubled. Ye believe in God, believe also in me.

"In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. I will come again and receive you into myself, that where I am, there ye may be also."

Most of the time, when tragedy strikes us, such as death, we tend to ask, "Why? Why me? Why us?" But, as Christians and believers, we know that it is the will of God.

Again, in the book of Ecclesiastes, we read: "To everything there is a time and a reason to every purpose under the heavens." For whatever happens to us, there is always a reason and a purpose. After all, we are but passers – by in this transitory world, and all of us will be traveling upon that level of time, into that undiscovered country from whose bourne no traveler will ever return.

What may console us today, as may be gleaned from the passages I have shared with you, is that we know that our beloved MW Napoleon A. Soriano is now up there with our Heavenly Father.

"Death," Milton once said, "is the golden key that opens the palace of serenity, not the end of life; it is the beginning of an endless life of happiness and tranquility." Bhagavadgita, moreover, paradoxically states, "The end of birth is death, and the end of death is birth." Becker, on his part, has left us this food for thought: "Living is death; dying is life. Morality ends where immortality begins. Time ceases as eternity commences. Earthly embrace is lost, but eternal embrace is gained."

Our beloved Napoleon A. Soriano was a tapestry made of various strands, interweaving into a colorful and beautiful pattern. It was accented with simplicity, honesty and humility. A strong faith in God enabled him to survive the stresses of life and to serve faithfully his fellowmen.

As a friend, he was a reservoir of patience, a fortress of strength, a tower of understanding. He was generously lavished with kind words; his kind and gentle nature was repaid him with multitude of lasting friendship, as shown by the multitude of Masons who are in this hall tonight to bid him farewell and pay their respects to a dear friend.

Our beloved MW Nap Soriano's life was a meaningful one. He lived it well as he served his fellowmen and, more importantly, cared for them. The solidarity of his friends who are here is a testimonial of how he was well loved by his friends, colleagues and brethren here assembled.

This is perhaps the ultimate paradox of death. It teaches us never to stop loving and caring for our loved ones; for death cometh like a thief in the night.

Bunyan has pointed out, "Out of a sea of trouble into a heaven of rest, out of a crowd of enemies to an innumerable company of true, loving and faithful friends, out of shame, reproach and contempt into exceedingly great and eternal glory."

Indeed, MW Napoleon A. Soriano lived a full life, a life that his children and his children's children can be proud of.

**MASONIC FUNERAL SERVICES
FOR MW NAPOLEON A. SORIANO, PGM**

by Bro. Marcelino D. Bernales

On February 21, 2007, officers and members of Walana Lodge No. 13 conducted Masonic funeral services for the late MW Napoleon A. Soriano, PGM, at the Jose Abad Santos Hall of the Plaridel Masonic Temple.

Participants in the funeral services were WB Jesse M. Revecho, Worshipful Master; WB Renato B. Paynaganan, Senior Warden; Bro. Orlando C. Mangapit, Junior Warden; this reporter, Secretary; VW Rufino G. Tabios, Senior Deacon; Bro. Julius Nieves, Junior Deacon; Bro. Antonio B. Coritana, Chaplain; and Bro. Dindo Tiongson.

Present to pay their respects to the deceased Past Grand Master, besides members of his bereaved family, were more than 500 members of the fraternity.

MW Romeo A. Yu, Grand Master of Masons in the Jurisdiction of the Philippines, presided over an impressive funeral service, with VW Fernando V. Pascua, Jr., Grand Chaplain, serving as Master of Ceremonies.

Other participants in the funeral service were MW Reynato S. Puno, PGM, who served as Grand Senior Warden; MW Rosendo C. Herrera, PGM, who served as Junior Grand Warden; MW Pablo C. Ko, Jr., PGM, who served as Grand Marshal; MW Eugenio S. Labitoria, PGM, who served as Grand Bible Bearer; MW Agustin V. Mateo, PGM, who served as Grand Tyler.

RW Jaime Y. Gonzales, RW Pacifico B. Aniag, and RW Peter Lim Lo Suy, Deputy Grand Master, Senior Grand Warden, and Junior Grand Warden, respectively, also participated in the ceremony.

Bro. Rector Bollado of Walana Lodge No. 13 gave an eulogy. So did MW John L. Choa, PGM, President, Grand Guild of Past Masters of the Philippines, who presented Sister Erlinda, the widow, a check amounting to P19,000.

Fellowship took place at the canteen inside the Grand Lodge premises, courtesy of WB Oscar T. Garcia.

Other Masonic Events; Masonic Personalities

MASONIC TAI CHI CLUB PAYS GRAND MASTER YU A COURTESY CALL

On March 20, 2007, after meeting with RW Pacifico B. Aniang, Senior Grand Warden, MW Romeo A. Yu, Grand Master of Masons in the Jurisdiction of the Philippines, entertained members of the Masonic Tai Chi Club, who paid him a courtesy call.

In the evening of the same day, MW Yu had a fraternal dinner with the courtesy callers at the Emerald Seafood Restaurant on Roxas Blvd., Manila.



Grand Master Yu displays the sword given him by the club.

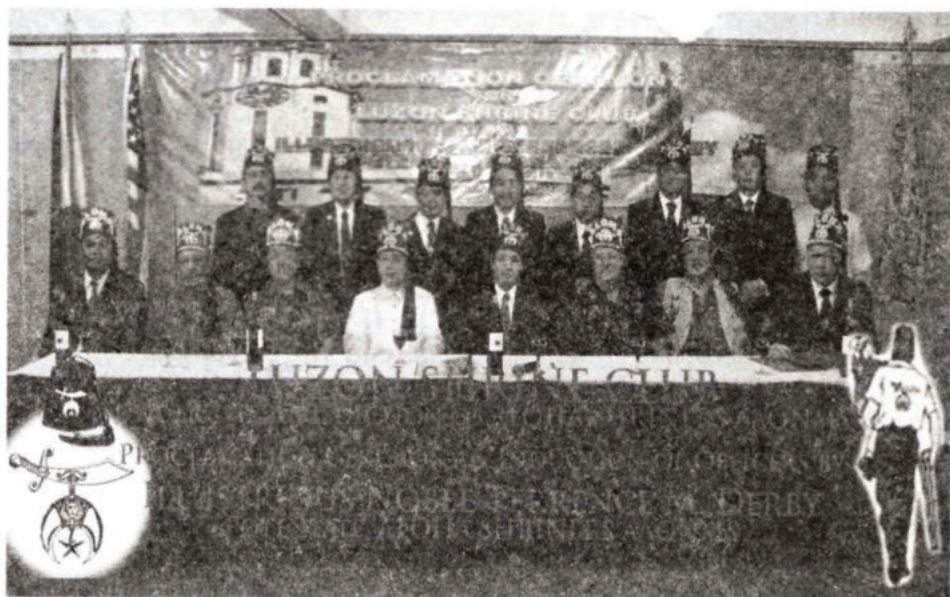
LUZON SHRINE CLUB HOLDS PROCLAMATION CEREMONY AND INDUCTION OF OFFICERS

Illustrious Noble Torrence M. Derby, Potentate of Aloha Shrine, presided over the proclamation ceremony and induction of officers of Luzon Shrine Club held on March 14, 2007 at the Golden Fortune Seafood Restaurant on TM Kalaw St., Ermita, Manila.

Present during the occasion were Illustrious Noble Billy Biala, Past Potentate of Aloha Shriners, and MW Noble Romeo A. Yu, Grand Master of Masons in the Jurisdiction of the Philippines.

Inducted into their respective offices were Noble Reynato D. Puno, Jr., President; Noble Roy S. Tan, 1st Vice President; Noble John C. Tan, 2nd Vice President; Noble Antonio S. Delfin, Executive Asst. to the President; Noble Jimmy L. Ang, Secretary; Noble Mcken V. Cabrera, Treasurer; Noble Jaime C. Lee, Asst. Treasurer; Noble Felix T. Ng, Auditor; Noble Dominador A. Arevalo, Jr., Asst. Auditor; Nobles Bernardino L. Cabiles and Andrew O. Nocon, Chaplains; Nobles Luis L. Uytanglet and Crispin M. Sabino, Sergeants-at-Arms; Noble Jaime C. Go and Noble Pablito M. Guevarra, Press Relations Officers.

Noble Antonio C. Santos, Jr. is Adviser for other Shrine Temples; Noble William C. Ko, Adviser for Visayas Region; and Noble Salvado L. Laya, Adviser for Mindanao Region.



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The 1st Hotsands Ceremonial of Luzon Shrine Club took place at Ongpin, Binondo on March 15-17, 2007, with Noble John Co Tan as Ceremonial Coordinator.

The activities of March 15 were capped by a dinner of the novices with the Potentate.

In the afternoon of March 16, Filipinas Shrine Club held its 1st quarterly meeting for 2007 at the Mandarin Palace in Ongpin, where dinner was served after the meeting.

On March 17, after the 2nd Section of the Hotsands Ceremonial held at Lorenzo Ruiz Academy in Ongpin, Binondo, there took place at the President Seafood Restaurant Ball a Potentate Dinner.



The brethren of Apolinario B. Yap Memorial Lodge No. 328 of Victoria, Tarlac, Masonic District R III-G, on their 9th Public Installation of Officers held on March 17, 2007 with VWB Jose Ariel G. Domingo, PDGL, as Worshipful Master, Bro. Romeo R. Uy – Senior Warden, & Bro. Reynaldo A. Rapada – Junior Warden.

Note: The Cabletow editors convey sincerest fraternal felicitations to all other installed Lodge officers, elected and appointed, throughout our grand jurisdiction.

NEW NAVY CHIEF, A FREEMASON

by Bro. Asiong Illenberger



After 27 years, LA NAVAL LODGE NO. 269 has finally produced their first Flag Officer-In-Command, Philippine Navy.

VICE ADMIRAL ROGELIO I. CALUNSAG, AFP, assumed the helm of the Philippine Navy on December 8, 2006. He belongs to the 114 strong Class of 1974 of the Philippine Military Academy, where he graduated 9th place in the order of merit. Bro. "Rogie" is also an alumnus of the Philippine Science High School.

The 29th FOIC is a seasoned "sea-dog", having been skipper of all four vessel classes of the fleet. Although his experiences in naval operations span the whole archipelago, it is in the southern border areas that he spent considerable career-time. VADM CALUNSAG spent three years as Chief, Philippine Border Crossing Liaison Office based in Manado, Sulawesi, Indonesia and was once Commander, Naval Forces Eastern Mindanao. He

also served in the Philippine Coast Guard intelligence arm when the PCG was still part of the navy, VADM CALUNSAG was sent to train twice in the United States and graduated from the Indonesian Navy Command and Staff College in Surabaya, Java, Indonesia. He also earned the Master in National Security Administration degree from the National Defense College of the Philippines.

La Naval Lodge No. 269 has every reason to be proud of their Bro. "Rogie". Since its constitution in 1979, the Sangley Naval Station (in Cavite City) based lodge has produced many flag (star rank) officers, among them LGEN WILLIE C. FLORENDO, former chief of the Philippine Air Force and VADM EUCEO FAJARDO, former commandant of the now separated service that is the Philippine Coast Guard. But it was only late last year that one of their members finally rose to the top of the service for which the lodge was created. The Philippine Navy now counts three Freemasons as FOICs. The other two were VADM PIO CARRANZA of Bagong Ilaw Lodge No. 17 and VADM ERNESTO DE LEON of Island Luz Minera Lodge No. 5.

Freemason VADM CALUNSAG hails from Bohol Island province and is married to the former Imelda Benavidez of Baguio City. They are blessed with a son and two daughters.

MASONIC TEMPLE OF KAKARONG LODGE NO. 327 DEDICATED

The Masonic Temple of Kakarong Lodge No. 327 was dedicated in a solemn ceremony presided over by MW Romeo A. Yu, Grand Master of Masons in the Jurisdiction of the Philippines, on March 22, 2007.

The completion of the temple was spearheaded by WM Luvenario L. Gaboy and other officers of the Lodge.

Other Grand Lodge officers who participated in the dedication ceremony were MW Danilo D. Angeles, PGM, Grand Secretary; VW Emmanuel Diesta, Administrative Assistant to the Grand Master; VW Flor R. Nicolas, Grand Historian; VW Gabriel F. Crisostomo, DDGM, R III-E; and other district officers.

Earlier, the brethren of the Lodge conducted at the Central School a medical and dental mission for indigent residents of Sta. Maria, Bulacan. The beneficiaries of the mission were 1, 200 patients, who were given free medicines and treatment. The project was made possible through the assistance of 14 medical doctors and 10 dentists, mostly Masons.



MW Romeo A. Yu (5th from left), after presiding over the dedication of Masonic Temple of Kakarong Lodge No. 327 held on March 22, 2007, together with VW Gabriel F. Crisostomo, DDGM, R III-E, and WM Luvenario L. Gaboy and other officers and brethren.

HELPING BURNED AND CRIPPLED CHILDREN

by Noble Ace Tan Espejo
Maginoo Shrine

Helping burned and crippled children continues to be the principal project of Shriners all over the world, including the Philippines.

In 2007, the Chapters under the Philippine Shrine Association (PSA), the President of which is Noble Wilfred Sing, have helped 30 crippled children whose ages range from 1 to 18 housed at the Philippine General Hospital. They have also donated electric fans for 100 ward beds in the Philippine Orthopedic Hospital. Besides, they had five comfort rooms of the hospital renovated. Soon they will set up in the same hospital a library for crippled children and have 100 ward beds repainted.

Given below are photos of two of the patients assisted by the PSA, specifically by the Maginoo Shrine Club, namely, Mark Mejos and EJ Labor.



FLYING TO THE RELIEF OF VICTIMS OF SUPER TYPHOON REMING

by VW Jaime M. Tolentino

In response to the Grand Lodge's call, brethren of Mabini-Kalaw Lodge No. 195 flew to the relief of victims of super typhoon Reming in the province of Boac, Marinduque.

Major Clemente A. Laton, Camp Vicente Lim, Canlubang, Calamba City, received merchandise/relief goods, and brethren chipped in their contributions. These were sent to Lipa City, and then dispatched by VW Rudy Y. Magtibay, DDGM, to Bishop Rey Evangelista of the Archdiocese of Boac, Marinduque, who in turn had them distributed among the victims.



Brethren and sisters pose for a photo before sending out the relief goods to their destination.

KEYSTONE LODGE NO. 100
AND BIRMINGHAM LODGE NO. 188,
GRAND LODGE OF MARYLAND,
ARE SISTER LODGES

by. Bro. Generoso G. Calonge

In January 2006, Keystone Lodge 100 was reactivated after thirty-five years of its being in the dark. Immediately after the initial meetings of the brethren who gathered together and agreed to revive the Lodge, two projects were unanimously endorsed by the body: the return to roots (Corregidor) program and a sisterhood arrangement with an American Lodge. This was the consensus in view of the fact that many of its former members belonged to a unit of the US Army Corps of Engineers.

In May 2006, one of the founding members of the revived Keystone Lodge contacted Birmingham Lodge No. 188 under the Grand Lodge of Maryland and the convinced officers thereof that their Lodge "twin" with Keystone Lodge. Birmingham Lodge has in its ranks a significant number of Filipino-American brethren who come to the Philippines regularly and therefore can benefit in the relationship. The twinning of the two Lodges was unanimously approved on June 8, 2006 subject to final action by the Grand Lodge of Maryland. On June 22, 2006, this founding member personally visited Birmingham Lodge and was requested to speak on the formal request for sisterhood for the record of the lodge. He happened to be in the Washington area at the time for an official trip.

The arrangement was approved by Most Worshipful Grand Master Ronald G. Bellanger on September 14, 2006 and Birmingham Lodge issued the twinning Certificate on September 21, 2006.

Note: Other Philippine Lodges are encouraged to twin with regular Lodges in other grand jurisdictions.

**TAGA-ILOG LODGE NO. 79,
SIGMA TAU DELTA
HOLD SUCCESSFUL MEDICAL MISSION**

The brethren of Taga-Ilog Lodge No. 79 and members of Sigma Tau Delta of the UST College of Medicine conducted a joint medical mission at M. Dela Fuente, Sampaloc, Manila on March 31, 2007.

WM Peter Yap said, "We were able to serve 158 patients for medical check-ups, 50 for glucose screening, and 25 for cataract screening. Hence, the medical mission benefited 231 patients."

The brethren who participated, besides WM Yap, were VWBs Wilfredo Juco, Rolando Rocha, Marcelino Cruz, and Cesar Mendoza; Wor. Bros. Edward Lontok, Luis Uytanglet, Reinerio Arceo, and Allan Bontuyan; Bros. Diosdado Santos, Emmanuel Villanueva, Andrew Raña, Sherwin Tuquero, Christopher Mendoza, Milo Beltran, and Teodocio Mosquito.

The more than 20 participants from Sigma Tau Delta were led by Drs. Catherine Angeles, Carlo Naso. Mary cons Dugay, Rowella Lumba, and Christina Milo.



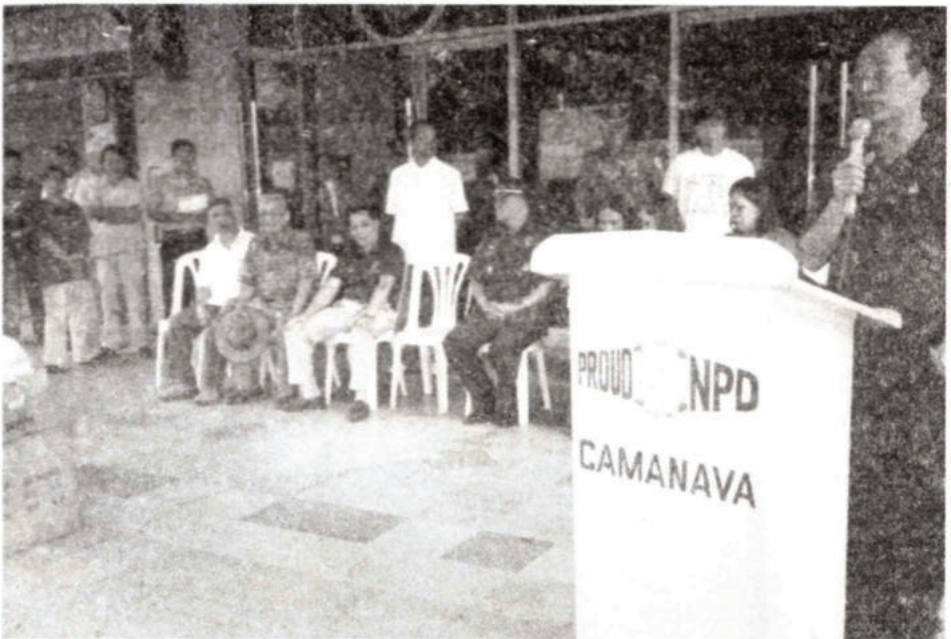
The "missionaries" at work

KAMANAVA TRAVELERS CLUB INC., OTHER MASONIC GROUPS UNDERTAKE OUTREACH PROJECTS

The brethren of Kamanava Travelers Club Inc., led by VW Mariano K. Lee, together with officers and members of Rising Sun Lodge of Japan, High Twelve Lodge No. 82, Dapitan Lodge No. 14, Kasilawan Lodge No. 77, Luzon York Rite, and Plaridel York Rite, conducted operation tuli, dental mission, medical and relief mission, and medical lay fora on prostate disease and low erection dysfunction on different occasions and at different settings. These outreach projects benefited residents of depressed areas Caloocan City and Navotas.

The brethren received able assistance from such groups as the Northern Police District, Li & Fung International Co., United Laboratories, and Masonic District No. 5.

"RW Jaime Y. Gonzales, DGM, was also around to give support to the brethren as they carried out their projects," said VW Mariano K. Lee, past president of the Kamanava Travelers Club Inc.



DR. J. P. RIZAL LODGE NO. 270 PAYS RESPECT TO A FALLEN BROTHER

In coordination with the program of the Grand Master of Free and Accepted Masons of the Philippines, Dr. J. P. Rizal (Calamba) Lodge No. 270 requested the City Council of Calamba to pass an ordinance declaring every February 24th of each year General Vicente P. Lim Day in Calamba.

General Lim was an outstanding Mason. He displayed his Masonic virtues until his death in a Chinese Cemetery where he was beheaded for his love of country and for his unflinching defense of democracy.

Born to Jose Lim-Yaoco and Antonia Podico, Vicente was initiated as an Entered Apprentice Mason on January 3, 1917, passed to the degree of Fellow craft on February 20, 1917, and raised as a Master Mason on February 23, 1918 at Bagumbayan Lodge No. 4.

In order to give meaning to the newly passed local law in Calamba City, the brethren of Dr. J.P. Rizal (Calamba) Lodge No. 270 chaired a simple program commemorating the 119th birth anniversary of General Lim in the place where the war hero was born – in their ancestral home. With the help of the city government of Calamba, the affair was celebrated appropriately and meaningfully. The Lim

family was represented by General Lim's two sons, Vicente Lim, Jr., and Roberto Lim. They were accompanied by younger generation members of the family.

Mason brothers, headed by VW Renato A. Mogol, DDGM, and WM Celso B. Hilbero, enlightened the audience about the contributions of Bro. Vicente P. Lim to the country and why he should be accorded respect and veneration as one of the heroes Calamba has produced.

The Master of Ceremonies of the program was VW Artemio A. del Rosario, PDGL.

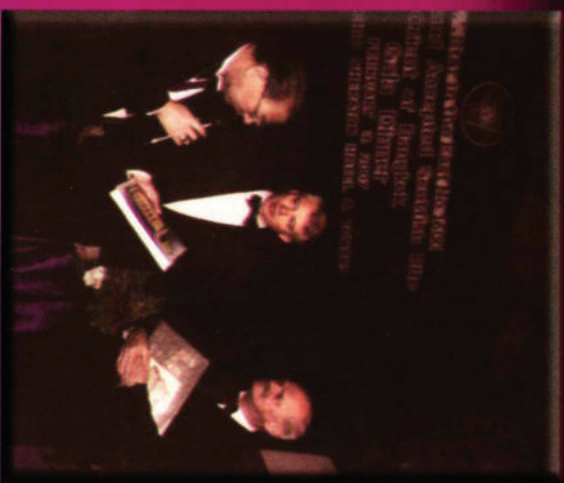
In another development, last March 24, 2007, the brethren of Dr. J.P. Rizal (Calamba) Lodge No. 270 distributed 1,000 reading eye glasses to the poor residents of Barangay Bañadero, Calamba City.





PGM & PGT John L. Choa together with MW Tommy Weng, PGM, and MW Norman Pin, PGM, both of the Grand Lodge of China.

Both photos show that the Grand Lodge of the Philippines is pursuing its internationalization program to enhance its fraternal relations with other Grand Lodges.



During the consecration and installation ceremony of R.L. Star in the East No. 1600, the first English-speaking Lodge under the jurisdiction of the Grand Lodge of France in Thailand, Past Grand Master and Past Grand Treasurer John L. Choa, current President of the Grand Oulid of Past Masters of the Philippines, presented copies of the book **VOTARIES OF HONOR** to MW Jean-Charles Foellner, Grand Master of the Grande Loge Nationale Francaise, and to RW Claude Harris, Worshipful Master of the said Lodge.



MW NAPOLEON A. SORIANO
Grand Master in 2001-2002
(November 29, 1950 -
February 15, 2007)

