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Grand Master's Page

A CHRISTMAS MESSAGE

Peace on Earth Goodwill to Men.

These are the words that ring merrily and meaningfully as we celebrate the birth of the Great Redeemer. But should it be only on Christmastime that we should exude the warmth of love and affection for one another?

For us, as Freemasons, it is an injunction that must, at all times, govern our ways of life – our actions and actuations. Let our environment be like the legendary land called Arcady where only happiness and understanding pervade.

In the true spirit of the Yuletide Season there cannot perhaps be a more eloquent demonstration of the strong bonds of fellowship that unite the fraternity than that of helping one another in consolidating our resources in order to achieve a common goal. And I refer to the completion of the Grand Lodge Temple construction project.

Indeed, it is a gigantic undertaking, but we can accomplish it without much difficulty if only we adhere to and pursue with perseverance our time-honored tradition of "Balikatan" or teamwork – that spirit of cooperation that characterize the Filipino way of life.

Let the Grand Lodge Temple as conceived stand as testimony of the unending and untiring efforts of the Free and Accepted Masons of the Philippines whose dedication and unity of purpose make them rise above all other societies of men and brothers.

Since the essence of Christmas is sharing, the best gift that we, as Freemasons, can give, not alone to the fraternity, but to ourselves, to our children and our children's children, is an edifice that stands for posterity, as an embodiment of our ideals and aspirations in the service of God and fellowmen.

A MERRY CHRISTMAS AND A HAPPY NEW YEAR TO ALL!

SIMEON RENE LACSON
Grand Master

THE CRADLE AND THE LODGE

by
Joseph Fort Newton

Once again the march of days has brought us near to the day of all the year the best – Christmas Day, with its gentleness, its joy, and its good will. We have national holidays of deep historic meaning and beauty; but Christmas is a day in the calendar of humanity – a day dedicated to childhood and the home.

Only one other day can compete with Christmas in our regard, and that is Easter Day, with its "song of those who answer not, however we may call", and being days of Faith, they are both days of hope and forward-looking thoughts. If Easter teaches us hope in the life to come, Christmas asks us to hope for the life that now is. How fitting it is that we have a festival of the dawn of life linked in our faith with the Easter hope at sunset.

The hope of the world is the child. Here the everlasting enterprise of education finds its reason and sanction. The child holds in his chubby hand the future of the race, our hope of social beauty and human welfare. He is the custodian of whatever truth and worth we may bequeath to the times to come; the window in which, at sunset, we see the morning light of a new day. In him we live again, if in no other way – save in the memory of God, who does not forget. He is our earthy immortality.

No man does more to bring the kingdom of heaven to earth than he who takes care that his child is born in purity and honour. A child nobly and sweetly born will not need to be born again, unless some killing sin slay him by the way. No wonder the greatest religion in the world makes a Cradle its shrine, and finds in the heart of a little Child its revelation of God and its hope for man.

What unaccountable blessings came to the world with the birth of one little Child, born of poor parents in an obscure nook in a small country long ago, and who, without sword or pen, divided the

history of man into before and after. What a strange power of influence lay sleeping in that Manger-Cradle, to be set free in a short life, which has changed the moral and spiritual climate of the earth. There shone a light that can never fail, revealing the Spirit of God and the meaning of life, making mother and child forever sacred, and softening the hard heart of the world. It is a scene to sanctify the world, so heavenly yet so homey, and it has done more than any other one influence to purify the life of man.

No man of us -- whatever his religion — but is touched to tenderness by that picture of a Child, a Mother hovering near, a Father in the background, and a Star standing sentinel in the sky. Before that day the order was Father, Mother, Child — now it is Child, Mother, Father. Such power one Child had to alter the old order of the world. They are indeed wise men who follow such a starry truth and bow at such a shrine, linking a far -- off wandering star with the Cradle of a little Child.

For Christmas is both a fact and a symbol. It is the greatest fact of history and the symbol of the deepest truth man can know on earth. It tells of a time when the idea of God was born anew in the mind of man. Think how you will about the Babe in the Manger, debate as you like about the facts of his life, it is a fact that since Jesus lived God has been nearer to the life of man, more real and more lovable. The Christmas scene shows us that God is not off up in the sky, but near by, even in our hearts if we are wise enough to make room for Him.

If we open the Book of Holy Law we learn in the Old Testament that man lives in God, who is the home of the soul from generation to generation. It makes the world home-like. It unites us as a family under the shelter of a Divine Love. In the New Testament we learn that God lives in man, and that is the greatest discovery man has ever made. For unless there is something of God in man — in every man -- we can not find God, much less know Him. The revelation of God in humanity is the basis of all democracy worthy of the name, and the only hope of brotherhood among men.

No wonder Christmas is a day of music and joy. It brings heaven and earth together, and teaches us that no hope of the human heart is too high, no faith too holy, to be fulfilled by the love that moves the sun and the stars. God in man — here is the secret of all our hope for the better day to be when man will no longer make war, but will live in fraternity and good will. Unless, the Divine dwells in man, there is no strand strong enough to hold against the dark forces which fight against peace. God in man — here is the mystic tie by which man is bound to man in bonds of mutual need and service and hope.

We begin to see what the Cradle has to do with the Lodge. Indeed, as all the wise teachers of the Craft

agree, the Lodge is a Cradle and initition is birth, by which man makes his advént into a new world. The cabletow, by which we may be detained or removed should we be unworthy or unwilling to advance, is like the cord which joins a child to its mother and birth. Nor is it removed until, by a voluntary act, we assume the obligations of a man, and a new unseen tie is woven in our hearts. Henceforth we are united by an invisible bond, lighter than air but stronger than steel, to the service of the Craft and the race.

In the First Degree we are symbolically born out of darkness into the light of moral truth and duty, out of a merely physical into a spiritual world. Symbolically we enter into a new environment, as the child does at birth, with a new body of motive and law, taking vows to live by the highest standard of values. In other words, an Entered Apprentice discovers his own Divinity – learns who he is, why he is here, and what he is here to do. No secret that science can uncover is half so thrilling. Finding a new star out on the edge of the sky is nothing along – side the discovery of God in the soul.

In the same way, in the Third Degree, we are symbolically initiated into the eternal life in time. Actually we pass through death and beyond it while yet walking upon the earth! God is here within us, eternity is now, and death is only the shadow of life – such is the secret of Masonry. Once a man really discovers it, and governs himself accordingly, he is a free man – erect, unafraid, happy. Thus Masonry, in its own way, teaches the truth of Christmas and Easter Day, and deeper truth it is not given us to know or imagine. It lights up the world with joy, and changes even dull death into a last enchantment.

God in man, the soul of man a Cradle of the Eternal Love – what higher truth has man ever dreamed! By the same token, the hope of the world, and of each of us, lies in the birth and growth of the Divine in man – in your life and mine – refining lust into love, and greed into goodness. Also, since we have the same spark of Divinity within us, and the same starry ideals above us – even as we are made of the same dust, and know the same dogs of passion at our heels – it behooves us to love one another, to seek to know, to understand, and to help our fellow man. For here, in truth, is the basis and prophecy of brotherhood.

God be thanked for a Truth so Divine that it lends dignity to our fleeting days – for a day of poetry in the midst of gray days of prose. On that day we work and plan that the child may have his toy, and the friend his token of our love; and, forgetting ourselves, we learn that our life on other days is but a muddled memory of what it ought to be. One day, at least, we seek out the poor, the sick, the weary and world-broken, and find in service a joy we know not in selfishness.

THE CRADLE AND THE LODGE

Blessed Christmas Day — symbol of the Eternal Child and "the Cradle endlessly rocking". It takes us down from our pride and teaches us humility and sweet charity. It brings us to a simplicity of faith in which we find peace. It rebukes our bitter wisdom because it is unholy and hopeful. It brings across the years a memory of days when life was stainless, and gives us hope that some time, somewhere, we shall find again the secret we have lost.

HELP

Please help us remove the "bugs" in our distribution system. We in the Cabletow are trying our best to bring our magazine into the hands of subscribers as promptly as possible. We have instituted several changes. Copies of the Cabletow are now sent directly to members instead of through Lodge Secretaries; our mailing list is periodically cross-checked with the records of the Grand Lodge; we also write the Secretaries for the correct and complete addresses of brothers whose copies are returned to us undelivered by the Post Office. Despite all our efforts, however, we still receive reports that some subscribers are not getting their copies. May we therefore request all brother Masons to give us the complete and correct address of any Mason in good standing whom they know is not receiving the Cabletow. Help us PLEASE.

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FORMATION OF NEW LODGES:

REQUIREMENTS, RIGHTS & DUTIES*

by RW REYNATO S. PUNO
Junior Grand Warden

I. *Definition of a Lodge*

Our Constitution does not contain a definition of a lodge. However in the lecture of the First degree, a lodge is defined as a "certain number of brethren duly assembled, with a Holy Bible, a Square and Compasses and a charter or Dispensation authorizing them to meet". Our ritual also says that lodges must be "just and legally constituted".

On the basis of these concepts, commentators say that there are two distinct elements in the organization of a lodge. First, it must be "just" meaning it consists of the requisite number of members to transact business. Second, it must be "legally constituted" meaning it should have been congregated by permission given either by the GM or the Grand Lodge. If organized by the GM, the lodge is a lodge under dispensation; if organized by the Grand Lodge, the lodge is called a chartered or warranted lodge.

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*Read during the Aug. 5, 1981 stated meeting of Mencuis Lodge as part of its Continuing Education Program.

II. *Lodges under Dispensation*
A. Requirements:

How does one initiate the formation of a Lodge? According to Chapter IV, Art. I, par. 291 of our Constitution:

> The Grandmaster may grant a dispensation to form a new lodge upon receipt of a petition signed by at least 24 master masons in good standing under the following conditions:
>
> (a) The petition must be accompanied by dimits or certificates of good standing of all the signers.
>
> (b) It must be accompanied by a recommendation from the nearest or most convenient lodge or by a majority of the lodges in a town or city where there are more than 2 lodges.
>
> (c) The petition must be accompanied by a set of By-Laws which shall among other things provide for annual dues a minimum of P24.00 and for degree fees a minimum of P125.00.

Paragraph 295 likewise provides:

> To qualify for a dispensation the petitioners must present satisfactory evidence that:
>
> (a) There is manifest propriety or necessity;
>
> (b) The proposed Master and Wardens are proficient and are competent to properly confer the degrees of Masonry together with the lectures;
>
> (c) The recommending Lodge must certify the reasons why a new lodge is necessary or desirable and that a safe and suitable lodge room has been provided for.

Let us analyze the requirements.

a-1. *Signature of at least 24 master masons*

Our Constitution is stricter when it required the signature of at least 24 master masons of good standing to accompany the petition for dispensation. In Ireland, the requirement is merely for at least 3 master masons to sign the petition. In almost all jurisdictions, however, the rule is for at least 7 master masons to sign the petition for dispensation. According to Mackey the rule of 7 is founded in reason for our landmarks require not less than 7 Freemasons to open and hold a Lodge of Entered Apprentices, the preliminary degree in which all lodges have to work. It would be absurd, he says, to authorize a smaller number to organize a lodge, which after its organization could not hold meetings nor initiate candidates in that degree.

In this regard our Constitution seems to be better. The presence of 24 interested master masons assures that the lodge under dispensation will not be wanting in officers and members to initiate candidates. There is more assurance that the lodge under dispensation will not die for lack of members and lack of interest.

a.2. *Recommendation of nearest or most convenient lodge*

Our Constitution requires that the recommendation must come from "the nearest or most convenient lodge or by a majority of the lodges in a town or city where there are more than 2 lodges."

Again our practice is a variation from others. Other jurisdictions require that the recommendation should be made by "the *masters* of *3* regular lodges *adjacent* to the place where the new lodge is to be held." In Scotland the recommendation should be signed by "the masters and *officers* of the nearest *lodges.*" In England, the recommendation should be signed "by the officers of some regular lodge," without saying anything of its vicinity to the new lodge.

In any event, the universal rule is that the *nearest* lodge should make the recommendation. The rationale for the rule is not difficult to understand. The *nearest* lodge should be in the best position to determine the propriety of the new lodge. It knows the competence of the signatories to the peti-

tion. It knows whether the new lodge can attract new members. It knows whether the new lodge will be advantageous to the Craft in general.

In practice, the rule can result in irritation. There may be instances when the nearest lodge may refuse to give a favorable recommendation for unjustified reasons. The nearest lodge may feel that it may be weakened by the creation of a new lodge. Or it may feel that it will result in the shrinking of its exclusive territorial jurisdiction. To meet this situation, our Constitution provides that if the nearest or most convenient lodge refuses to make a recommendation, the GM may grant the dispensation if, after a thorough investigation, he considers it in the best interest of masonry. Needless to say, this power should be used sparingly. It is obvious that the power should be exercised when the failure of the nearest lodge to recommend is bereft of justification.

Parenthetically, the power is granted to the GM when the nearest lodge "refuses" to make a recommendation. The interesting inquiry is suppose the nearest lodge does not refuse to give a recommendation but gives an adverse recommendation, can the GM grant a dispensation to the petitioning lodge? Also, assume that there are 3 existing lodges in a city; one gave a favorable recommendation; the second, an adverse recommendation; the third, refused to recommend. Under this situation, can the GM invoke his powers? Perhaps we need to fill these gaps in our Constitution.

a.3. *By-Laws*

In this regard, our Constitution is again different. In other jurisdictions UDs are not allowed to adopt By-Laws. They are simply governed by the ancient landmarks, the General Regulations of the Order and the Constitution of their own Grand Lodge. The reason for the prohibition is:

x x x

> Lodges under dispensation being of a temporary nature, liable at any moment to be arrested in their progress, and to have their very existence annulled at the mandate of a single man, are incapable of exercising the high prerogatives of making by-laws or a constitution, the very enactment of which implies a permanency of organization.
>
> (Mackey's Jurisprudence, p. 209)

Perhaps the incongruity of our practice can be corrected if the UDs' By-Laws can be limited to specific powers granted to them in their dispensation.

a.4. *Manifest Propriety or Necessity*

Our Constitution requires the petitioners to submit *satisfactory* evidence that there is *manifest* propriety or necessity of establishing a new lodge. It does not however define what is manifest propriety or necessity. We should note the use of the adjective *manifest.* Note too that satisfactory evidence is re-

quired to prove this requirement. Quite plainly, dispensations should not issue simply because a petition has been filed by 24 MM, in good standing, favorably endorsed by the nearest lodge and accompanied by a set of By-Laws. Additionally, the GM should require the petitioners to prove satisfactorily that there is manifest propriety or necessity to establish a new lodge.

a.5. *Proficient Masters and Wardens*

Lastly our Constitution requires satisfactory evidence that the proposed Master and Wardens are proficient and are competent to properly confer the degrees of masonry together with the lectures. This is also the rule in other jurisdictions. As explained by Mackey, a lodge may be considered as a Masonic academy, hence, it is desirable that its teachers should be competent to discharge the duties of instruction which they have undertaken. Some Grand Lodges require open lodge examination of the proficiency of the proposed master and wardens.

b. *Grant of Dispensation*

b.1. *Right of UDs*

The primary sources of power of a lodge under dispensation can be found in their dispensation and in the Constitution of their Grand Lodge.

In our jurisdiction, the GM's certificate of dispensation is uniform. Under this uniform dispensation, UDs are given only two powers: (a) to form and open a lodge after the manner of ancient, free and accepted masons and (b) to admit to membership and make Freemasons according to ancient customs. This limited grant of powers is consistent with the temporary nature of UDs. As explained by Mackey:

x x x

A lodge under dispensation is x x x simply the creature or proxy of the Grandmaster – congregated for a temporary and special purpose (for it is admitted that the Dispensation may be revoked the next day) or if intended to continue until a warrant is granted, then only an inchoate lodge – an assemblage of Freemasons in the state or condition preparatory to the formation of a regular lodge. But as the landmarks give the GM the right or prerogative of congregating his brethren for the purpose of making Freemasons only, and as it confers on him no power of making laws or performing any other acts which exclusively reside in a perfect and complete Lodge, it is evident that his creature, the Lodge which derives its existence from his dispensation, can possess no prerogatives which did not originally vest in its creation. The GM can't give to others that which he does not himself possess. The prerogatives of a Lodge under dispensation are therefore very limited in their nature.

If our certificate of dispensation adheres to the universal practice of masonry in giving limited powers to UDs, our constitution, in contrast, follows a different approach. Par.

301, of our Constitution ordains:

x x x

A lodge under dispensation is entitled to representation at the Annual Communication of the Grand Lodge; it may send representatives who may be admitted and permitted to take part in the deliberations and to vote on all matters except the election of officers.

This provision is also contained in Chapter I (entitled Grand Lodge) Art. VI (entitled Voting and Representation), par. 45 of our Constitution:

x x x

Lodges under dispensation may send delegates to the Grand Lodge Communication who may be admitted to seats, permitted to speak, allowed to vote on all questions, but shall have no vote in the election of officers.

In granting UDs the right to be represented in the Grand Lodge Communication including the right to vote on all issues except in the election of officers, we have broken away from tradition. Again let me quote the learned commentaries of Mackey:

x x x

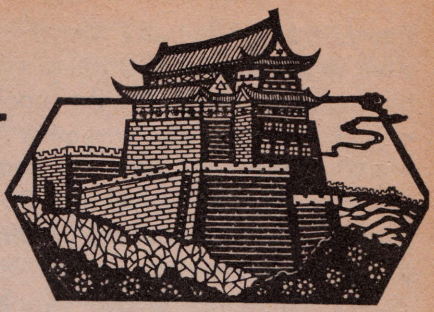
A lodge under dispensation cannot be represented in the Grand Lodge. The twelfth of the Regulations of 1721 defines the Grand Lodge as consisting of the "Masters and Wardens of all the particular Lodges *upon record*," and the seventh of the same Regulations intimates that no lodge was to be *registered* or *recorded* until a warrant for it had been issued by the Grand Master. But it has already been shown that the old power of granting Warrants by the GM is now vested solely in the GL. x x x Lodges working under the Dispensation of the GM constitute, therefore, no part of the Grand Lodge and are consequently not entitled to a representation in it.

Quite clearly, our rule on this issue is different from the 1721 Regulations of Freemasonry.

b.2. *Life of Dispensation*

A dispensation shall be valid only up to the end of the month next preceding the Annual Communication. Within this period, the UD must be able to show that it is entitled to a charter from the GL. If the UD fails, one extension of the dispensation may be authorized. If on the other hand, the UD succeds, then a charter will be granted. The UD then submits a name by which it shall be known and a number will be given to it by the Grand Lodge. It will then be constituted and its regular officers installed in appropriate ceremonies. If still on the other hand, the UD ultimately fails to satisfy the requirements of a regular lodge, then its dispensation shall be revoked. In such case, its funds and properties shall pass to the GL. However, all the work done in the lodge under the dispensation is regular and legal. Those who were raised under it are free to affiliate with regular lodges.

HONG KONG, OUR NEAREST MASONIC NEIGHBOUR



by
CHRISTOPHER HAFFNER

This article was specially written for the Cabletow by Bro. Haffner of the District Grand Lodge of Hongkong and the Far East. He was a recent visitor to the Philippines and is well known to Filipino Masons for his scholarly books and articles on Masonry in the East.

Hong Kong and the Philipines are close neighbours, a mere hour's air flight apart. There is very considerable travelling with heavily booked air flights, yet there is comparatively little visiting by brethren of the Philippines to our lodges here. One of the privileges of being a mason is being missed.

I have visited several times in Manila, and always found that the result amply justified the effort involved. Apart from a very warm welcome, the differences in ritual and procedure are very educational. I would like to suggest that we of Hong Kong would warmly welcome similar visits from our Filipino brethren.

When I suggested this privately during my visits, I received the impression that Filipino's think the Hong Kong brethren to be "stuffed-shirts" who will not take kindly to visits. This is perhaps a hangover from the old colonial days, but even then Bro Rizal found it easy to visit lodge St. John in Hong Kong on many occasions, and Bro Camus founded a Scottish Lodge in Manila because it was less "stuffed shirt" than the Californian lodges. The properly proved visitor is assured of a warm welcome and of a different masonic experience.

Hong Kong is a small territory with one business centre, and all its lodges share one building, about the size of the Scottish Rite building on Taft Avenue. Hong Kong's Masonic Hall -- we call the rooms temples, not the building -- is Zetland Hall, located at 1 Kennedy Road on Hong Kong island. This can easily be reached by taxi from the Star

Ferry, from Admiralty Metro Station, or the business centre, or even by walking uphill in the cooler winter months of November to March. Meetings start at about 6:30, and so an arrival at 6:00 is usually right, to meet the brethren and to prove yourself.

The hall contains two temples, and there are usually two meetings every evening, September to May. Meetings tail off in June, and during July and August, the hall is virtually closed. A telephone call to the custodian (5-220643, or look up "Masonic Hall" in the telephone directory) who acts as tyler, will generally enable a visitor to find out whether a blue lodge meets that evening or a higher degree – for example, an 18° chapter in the A&A Rite takes up both temples as well as their anterooms and so no lodge meeting is possible.

A visitor on arrival should ask for the Junior Warden of the lodge, whose duty it is to prove him, although often he assigns this to a past master or to the tyler. A brother is expected to prove that he knows the secrets of the degrees in which the lodge will work, is a member of a lodge under regular Grand Lodge, and is in good standing (has no lodge debts). The constitutions working in Hong Kong give every MM a certificate or diploma for use when visiting. The last is solved by a current receipt, although technically a "Lodge Certificate" is required. However, a dues card stating the full name of the lodge and grand lodge is quite acceptable from jurisdictions which do not issue certificates. A brief letter from your DDGM or Grand Lodge would be helpful.

Proving yourself in the degrees to be worked will not present any problems, accepting the minor differences between rituals around the world. However, all Hong Kong intallations are restricted to masons and the "inner working" to installed masters. The ruling is that a visiting installed master need only prove himself a MM, and show documentary proof of being an actual master or past master, for example, by his name in a lodge notice. The reason for this is the confusion caused by the "past master's degree" in the American type of Royal Arch System.

Meeting in Zetland Hall are twelve English, three Irish and five Scottish lodges, four English Mark lodges, six English, two Scottish and one Irish royal arch chapters, one cryptic council, two knight templar "preceptories", two Rose Croix chapters 18°, and one sovereign council 30°, Provincial Grand Lodge of the Royal Order of Scotland, and Conclave of the Red Cross of Constantine. There are other bodies, of which there is no equivalent in the Philippines, such as ark mariners, knight templar priests, and the secret monitor.

At most meetings you would be properly dressed if you wore a dark coloured suit, white shirt and black or dark necktie. At installation meetings and higher degree meetings, eg, KT, 18°, brethren wear

dinner suits (ie, tuxedo) and black bow tie, but the usual dark suit is very acceptable for visitors. You should wear the regalia you would wear in your own lodge, but if it is too heavy for your baggage allowance, craft, and perhaps royal arch, regalia can be borrowed.

Before the meeting, the brethren will assemble in the small dining room, which has a bar serving alcoholic drinks. There has never been any restriction on this in British masonry; although "temperance lodges" exist in England, they have not been exported. Many brethren restrict themselves to soft drinks, especially before the meetings. Although it is possible to pay cash at the bar, no doubt the visitor will be invited to join in a "round".

The most obvious difference about the meeting will be that lodges open in the first degree, and most if not all, the business is conducted in it. Every meeting will continue business with a degree ceremony – these are not separated. There are no "degree terms". Every officer is expected to play the part laid down in the ritual for that office, and starts learning it on accepting office. The only exception is made for the master, who expects members, usually past masters, to assist in the longer speeches towards the end of the ceremony. Officers usually manage to be pretty close to word perfect, and, except for the immediate past master as prompter, no books should be seen in lodge. The ceremony will be quite different to the one that you are used to, but recognisably from the same source. At the end of the meeting there is an opportunity to bring greetings: in English meetings at the "third rising", and in Irish and Scottish when the master asks others if there is anything to offer for the good of masonry in general. Visitors are expected to keep these greetings short, as there will probably be an opportunity to speak more fully later.

After the meeting, the brethren will move down to the dining rooms where visitors will be expected to stay for dinner. You will be invited to join this dinner, usually at no expense, as most lodges have a membership subscription that pays for visitor's dinners. This is quite long and formal at installations, but even at regular meetings there is a toast list, with wines drunk at table. One of the speeches, given by the Junior Warden, will always be to the visitors, and this is the chance for a longer reply, perhaps sharing the experience of the craft in the Philippines, the history of your own lodge, or some aspect of Filipiniana. In this way, the Hong Kong brethren will benefit from your visit.

Leaving at anything from 10 o'clock to an hour or so later, it is hoped that you will carry with you the pleasurable memory of a broadening of your masonic experience and an evening spent in pleasant fellowship. Don't forget to bring Hong Kong's greetings to your own lodge.

OPINIONS OF THE COMMITTEE ON JURISPRUDENCE

I. REJECTED CANDIDATE CANNOT RE-FILE PETITION IN ANOTHER LODGE; REASONS THEREFOR ; PETITION FOR DEGREE SHOULD BE FILED IN LODGE LOCATED IN AREA WHERE CANDIDATE RESIDES. –

QUERY: The Secretary of a Lodge in Davao City, reported that Mr. "A", whose petition for degrees was rejected by them in 1980 was subsequently raised as a master mason in a Lodge in Cavite. The records of our Grand Lodge secretary shows Mr. "A" was indeed rejected in the Lodge in Davao as reported. The records also reveal that in his petition for degrees of masonry in the Lodge in Cavite, Mr. "A" did not answer question No. 4 – whether he has ever presented a petition to any masonic lodge and its details. In said petition, it also appears that Mr. "A" in the column entitled Personal Data, wrote his home address as Davao City. He also declared in the petition that his occupation for the last five years is as owner of a Hotel and Restaurant located at Surigao del Sur.

OPINION: In the light of these facts, it is clear that the raising of Mr. "A" as a master mason in Cavite offends our Constitution. Chapter IV, article V, par. 430 of our Constitution prohibits a lodge in this jurisdiction to –

x x x

> Accept the petition of a person whose petition has been rejected unless it be the same lodge that rejected it.

The reasons for the prohibition are well explained by Mackey, to wit:

> Having been once rejected by a certain Lodge, he is forever debarred the privilege of applying to any other for admission. This law is implicitly derived from the Regulations which forbid lodges to interfere with each other's work. The candidate, as I have already observed, is to be viewed in our speculative system as "material brought up for the building of the temple". The act of investigating the fitness or unfitness of that material, constitutes a

part of masonic labor, and when a lodge has commenced that labor, it is considered discourteous for any other to interfere with it. x x x

There is another and more practical reason why petitions shall not, after rejection, be transferred to another lodge. If such a course were admissible, it is evident that nothing would be easier than for a candidate to apply from lodge to lodge, until at last he might find one, less careful than others of the purity of the household, through whose too willing doors he could find admission into that Order, from which the justly scrupulous care of more stringent lodges had previously rejected him. It is unnecessary to advert more elaborately to the manifold evils which would arise from this rivalry among lodges nor to do more than suggest that it would be a fertile source of admitting unworthy material into the temple.

(Jurisprudence of Freemasonry, 14th ed., pp. 101-102)

The raising of Mr. "A" also violated the jurisdiction of the Lodge in Davao. An actual resident of Davao, Mr. "A" cannot apply in a lodge in Cavite. Chapter IV, Art. II, par. 343-345 of the Constitution provides:

x x x

All masonic Blue Lodges in any Masonic District shall have concurrent jurisdiction to receive, entertain and act on all petitions for degrees.

(a) Receive petitions from residents of that place;
(b) Receive petitions from persons who live nearer thereto than to any other place where a lodge exists.

Strict compliance with this jurisdictional rule is necessary for as explained by Mackey:

x x x

Still there can be no doubt that expediency and justice to the Order make such a regulation necessary because it is only in the neighborhood of his own residence that the character of a candidate can be thoroughly investigated; and hence if permitted to apply for initiation in remote places, there is danger that unworthly persons might sometimes be introduced into the lodges.

(Op. cit., p. 82)

WHEREFORE, we respectfully submit that the raising of Mr. "A" is null and void. (Opinion, dated August 10, 1981, penned by Chairman R.S. Puno.)

II. THE RIGHT TO OFFICE OF JUNIOR WARDEN ELECT CANNOT BE ARBITRARILY DENIED; IMPORTANCE OF CERTIFICATE OF PROFICIENCY.

QUERY: Bro. "A" was elected Junior Warden of his Lodge in December 1980. His complaint is threefold: (a) the installation of the 1980-81 officers of his Lodge was done on the 64th day subsequent

to their election; (b) the three lights were installed without certificates of proficiency; and (c) that in his stead, a non-elected Brother was installed as Junior Warden.

VW "B" was asked to investigate the complaint. In his letter-report he stated:

> Regarding the SECOND part of the complaint, the related circumstances follow. When installation time came, the junior-warden-elect was absent and there was news he could not come due to the death of a relative. The Worshipful Master then consulted with the other officers and members. At this time it was revealed that the missing junior-warden-elect, was also delinquent for three years in the payment of his lodge dues. The outgoing junior warden was asked to continue in office but he declined. The postion was offered to Bro. "C" who readily accepted so as to complete the line-up of officers waiting to be installed. The DDGM, witnessing the hurried preparations at the ante room, interposed no objections for three reasons -- one, the guest of honor and speaker was a ranking provincial official accompanied by four municipal mayors, and it was deemed to the best interests of the Fraternity that the distinguished audience witness a complete and impressive ceremony; two, the brother proposed to be installed Junior Warden has previously and legitimately occupied this same position and also the next higher office of Senior Warden, and therefore highly qualified; and three, there will be no moral or psychological harm done even if the Grand Lodge will eventually require him to relinquish the position.

OPINION: We find the first ground of complaint to be without merit. The officers of the Lodge were elected in December 1980 and were installed on February 21, 1981, their monthly stated meeting. This is in accord with Chapter IV, Art. VIII, par. 467-468 of the Constitution, to wit:

> x x x
>
> 467. The Master, Wardens, Treasurer and Secretary of each lodge shall be elected annually by ballot at the stated meeting in December. A majority of the votes of the members present shall be necessary to elect.
>
> 468. They shall be installed on or before the February stated meeting and hold office until their successors are elected and installed. No officer shall be installed by proxy.

Of similar import is Article III, par. 366-367 of Chapter IV of the Constitution which provides:

> x x x
>
> Among its duties to the Grand Lodge are the following:
>
> x x x
>
> 366. (m) To elect its officers at its stated meeting in December
>
> 367. (n) To install its officers

on or before the February stated meeting.

Anent the second ground, it appears that the Master elect and Senior Warden elect were issued their certificates of proficiency by the Grand Lodge Inspector, before they were installed. There is therefore nothing irregular about their installation.

However, We find the complaint against the non-installation of Bro. "A" as Junior Warden to be meritorious. Bro. "A" was duly elected as Junior Warden. His right to the office cannot be arbitrarily taken away from him. In the same breath, his brethren who elected him have the right to insist that their sovereign will should not be derogated. The non-installation of Bro. "A" as Junior Warden on the ground that he was late in attending the ceremonies is unreasonable. Indeed, his tardiness was not unjustified as the installation coincided with the death of a brother-in-law. Even if he were absent, his position could not have been assumed by another brother especially by one who was not elected by the brethren of the Lodge. No prejudice will accrue to the lodge by the tardiness of his installation. Under Chapter IV, Article VIII, par 468 of our Constitution elective officers continue to hold office "until their successors are elected and installed". One of the purposes of this holdover provision is precisely to take care of the contingency of late installation. It assures that the lodge will not be without lights.

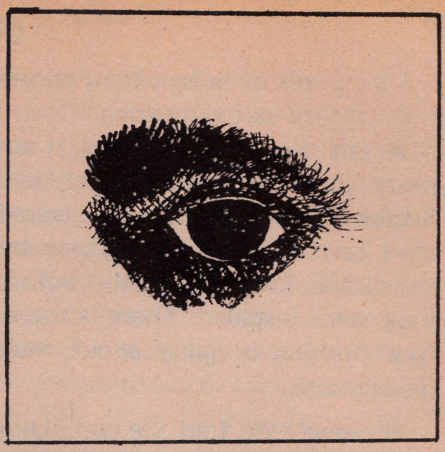
It also appears that the brother installed as Junior Warden did not have a certificate of proficiency. His installation contraveness Chapter IV, Art. VIII, par. 471 of the Constitution, to wit:

> No Junior Warden of a lodge shall be installed until he shall have produced for the Installing Officer the certificate of proficiency of the Grand Lodge Inspector of his Lodge or the District Grand Lecturer or the Junior or Senior Lecturer certifying that he has personally examined him and that he is qualified to give the work and lecture of the First Degree.

The importance of a certificate of proficiency cannot be overemphasized. Under par. 473 of our Constitution, *op. cit.*, the failure to secure a certificate of proficiency within 60 days constitutes ground to hold another election. We require evidence of proficiency for as explained by Mackey, as a "lodge may be considered as a masonic academy, it is certainly desirable that its teachers should be competent to discharge the duties of instruction which they have undertaken."

We note that Bro. "A" has been denied his right to be Junior Warden of the Lodge since February 1981. In a few months time, our Craft will again be holding its election of officers. In justice to Bro. "A", we recommend that no moment should be lost in installing him to the position he was elected. (Opinion dated August 10, 1981, penned by Chairman R.S. Puno.)

THE ALL-SEEING EYE*



In the modern Masonic ritual the All-seeing Eye is combined with the Sword, pointing to a Naked Heart; which latter emblem apparently came to American Freemasonry through Webb. The quotation from his Monitor (1797) is as follows:

> The sword pointing to a naked heart demonstrates that justice will sooner or later overtake us, and although our thoughts, words, and actions may be hidden from the eyes of man, yet that All-seeing Eye, whom the Sun, Moon and Stars obey, and under whose watchful care even comets perform their stupendous revolution, pervades the whole, and will reward us according to our merits.

The sword and the naked heart were probably adopted by Preston from early initiation ceremonies of the Continent, probably French, in which even today we find some degrees of some rites dressed with swords which are pointed at the candidate. But the essential part of this symbol, the All-seeing Eye, is hoary with antiquity, and, in one form or another, has been identified with early religions and mysteries from their beginnings.

It seems natural for men to personify his members in order to symbolize a virtue. The foot is universally a symbol of swiftness, the arm, of strength; the hand, of fidelity. The hand we extend to clasp that of a friend must be open, showing it contains no weapon; the knight of old removed his mailed gauntlet before offering his hand, to indicate that he greeted a friend from whom he feared no attack. From this we get our modern concept that it is good manners to remove a glove before shaking hands.

The eye was adopted early as a symbol of watchfulness, for reasons too obvious to set forth. By a natural transistion, the watchful eye which never slept, and which thus saw everything, speedily became a symbol of Deity.

Hear the Psalmist (XXXIV):

*Reprinted from the Short Talk Bulletin, MSA.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

Again (CXXI), "He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep."

A Proverb reads: "The eyes of the Lord are in every place, beholding the evil and the good."

Egypt symbolized her god and king, Osiris, by an open eye; it was in all temples, and is frequently found sculptured in stone together with a throne and square, symbolic of Osiris' power and rectitude.

One of the great curiosities of the world is the similarity, often the identity, of ideas, inventions, discoveries, conceptions, of peoples far removed, the one from the other, both in time and geographical location. The primitive loom, for instance, is strikingly similar in Egypt, India, South America, Africa and among the Esquimaux. The Swastica (symbol made of four joined squares), often termed the oldest of all symbols, is to be found literally all over the world. So is the point within a circle, and the square as an emblem is found in early Egypt, Rome and China, to mention only three.

It is not surprising, therefore, to find so obvious a symbol as a watchful eye typifying Deity in the uttermost ends of the earth. That it was called the "All-seeing Eye" in Vedic hymns a thousand years older than Christianity, and in a land as far as India from that we are wont to consider the cradle of Masonry, is a fact to make any student think.

Forty years ago the Reverend J.P. Oliver Minos drew Masonic attention to one of the Rig-Veda hymns especially addressed to *Surya* or the Sun.

"Behold, the rays of Dawn, like heralds, lead on high
The Sun, that men may see the great all-knowing God.
The stars slink off like thieves, in company with Night,
Before the All-seeing Eye, whose beams reveal his presence,
Gleaming like brilliant flames, to nation after nation."

In the religions of India the eye is of high importance and prominence. Suva, one of the most important of the gods of India, is pictured with three eyes, one more brilliant than the other two. Drawings are for sale in the market places of Benares and other Indian cities which visiting Masons often think Masonic, merely because they portray the All-seeing Eye. Indian religious devotees consider the peacock a sacred bird because of the resemblance of the feathers to an eye.

As a symbol of Deity the eye is a natural hieroglyph. The connotation of sleeplessness, vision, knowledge, is easily grasped by even a child-like intellect. But it is also, and for the same reason, a symbol of the sun; indeed, sun worship antedated almost all if not all, other forms of worship.

The sun was worshipped by too many peoples in too many lands

and ages to attempt to catalog here. Shamash was sun god to the Assyrians, Merodach to the Chaldees, Ormuzd to the Persians, Ra to the Egyptians, Tezzatlipoca to the Mexicans, Helios to the Greeks and Sol to the Romans, to mention only a few.

The sun is the source of a hundred myths; familiar is that of Helios, who drove his chariot daily across the sky. The Scandinavian god Sunna was in constant dread of being devoured by the wolf Fenris (symbol of the eclipse); Phaeton was the son of Phoebus, the sun, and stole his father's chariot to drive across the heavens. Unable to control the fiery steeds, he came too near the earth and parched Libya into a land of barren sands, blackening the inhabitants of Africa and so heating that continent that it never recovered normal temperature! Had not Zeus transfixed him with a thunderbolt, he would have destroyed the world.

Modern poets and ancient have sung of the sun as the eye of day; we recall:

"The night has a thousand eyes
And the day but one
But the light of the whole world
dies
When the day is done."

Diogenes Laertius thought of the sun as an incorruptible heavenly being when he wrote:

"The sun, too shines into cesspools and is not polluted."

Dryden translated Ovid to read:

"The glorious lamp of heaven,
the radiant sun
Is nature's eye."

Hear Milton:

"Thou sun! Of this great world both eye and soul."

Freemasonry does not make of the eye a symbol of the sun. Her All-seeing Eye is one emblem, her sun another, each with a distinct meaning. One of the Lesser Lights represents the sun; the sun shines out from between the legs of the compasses, open sixty degrees on a quadrant, in the Past Master's jewel; the sun is the Senior Deacon's own jewel, all symbolic of the Masonic light which must come from the East from which comes all truth.

It has been written: "The sun is the symbol of sovereignty, the hieroglyphic of royalty, it doth signify absolute authority." By analogy, if the Lodge is the symbol of the world, then the Master, who controls the time of opening and closing, may well have one of the Lesser Lights as his symbol. Mackey goes further to say that the Master is *himself* a symbol of the rising sun, the Junior Warden of the sun at meridian, and the Senior Warden of the setting sun, just as in the Mysteries of India the three chief priests symbolize Brahma, the rising sun, Siva, the meridian sun, and Vishnu, the setting sun.

In the Orphic mysteries the sun was thought to generate, as from an egg, and come forth with power to triplicate himself; triple power (such as is found in a Lodge under a Master and Senior and Junior Wardens is an idea as old as mythology, as may be seen in the trident

of Neptune, the three forked lightning of Jove, the three-headed Cerebus of Pluto.

See how fitly the sun, as a symbol of authority, the sun, as man's earliest deity, and the sun, as origin of the eye as a symbol of God, can be united. In his *Symbolic Language* Wemyss wrote:

> "The sun may be considered to be an emblem of divine truth because the sun, or the light of which it is source, is not only manifest in itself, but makes other things manifest another, as all truths are dependent on and connected with each other, more or less."

So does the Master make Masonic truth manifest to the brethren; so does the Great Architect manifest His divine truth to all men.

If it is further necessary to show a connection between eye and sun, sun and God, and thus eye and God, refer again to the passage from Webb, which couples the All-seeing Eye with the sun, moon and stars.

Sufficient has been said to make it evident that the All-seeing Eye is not a modern symbol, or one lightly to be regarded or passed over in silence, merely because modern rituals make comparatively little of it. Alas, many brethren are so ill-instructed in the Ancient Craft that it is a matter of some wonder to them why officer's aprons, when decorated with embems, so often have the All-seeing Eye upon the flap; why that pregnant symbol is so frequently engraved upon working tools, or the square and compasses which lie upon the Altar.

Throughout the Craft emphasis is put upon the number three; three Lights, greater and lesser; three steps on the Master's carpet; three steps at the beginning of the Winding Stairs; three principal officers; three degrees; three due guards; etc., etc. The number three is but another way of expressing the idea of a triangle, one of man's earliest, if not the earliest symbol for Deity, inasmuch as it is the simplest closed figure (signifying endlessness) which can be formed of straight lines.

The emphasis upon three, then, is Freemasonry's symbol of the omneity of Deity—His being without beginning or ending.

The letter G as a symbol of Deity particularly speaks of the reverence we owe to the supreme architect; His omniglory.

Lodges are opened and closed with prayer, symbol of the loving omnipresence of the Great Architect; Freemasons believe that where two or three are gathered together in His name, there He is also, in the midst of them.

On our Altar lies His holy book, rule and guide of our faith, symbol of His omnipotence, since in it are the prophecies and histories of the powers of the Most High.

The All-seeing Eye is significant of His omniscience; that the Supreme Architect sees all and knows all, even the hidden secrets of the

human heart.

Here, indeed, is the kernel of the nut, the inner meaning of the symbol which has come down to us from so many diverse ages, so many religions, which has been interwoven with sun and pagan gods and myths, nature religion and many kinds of worship, which was old when Egypt was young and ancient when India was new.

The All-seeing Eye is to Freemasons the cherished symbol not only of the power but of the mercy of God—since, as has been beautifully said to comfort us who cannot always do as we know we should, or even as we want—"to see all is to know all; to know all is to understand all; to understand all is to forgive all."

Therefore the thinking Freemason has reverence for this symbol. He treats it not as one of many; rather as among those to be held in tenderest thought and most precious memory. The sword pointing to the naked heart may thunder of justice, but the All-seeing Eye whispers of justice tempered with complete understanding, which is man's most lovely conception of Him who judges erring men.

* * *

Honored Lady

ELIZABETH J.

ARANETA

Supreme

Conductress,

Supreme Council,

Order of the

Amaranth, Inc.

MASONS AND MASONRY IN PHILIPPINE COINAGE -A PICTORIAL

by:
WB Victorino M. Ramos, P.M.
Quezon City No. 122

Organizations are generally judged by the quality of their membership and the imprint they make upon society. Judging Masonry by this standard, we can well boast that it is one of the best organizations, if not the best, ever nurtured in our country. Everywhere throughout our land, in every phase of Philippine life, ample evidence exists of the high esteem our countrymen hold for men who were Masons. To cite only a few examples: thousands of our roads have been named after Masons, hundreds of monuments in our cities and provinces have been erected in memory of Masons; scores of Masons, including at least four Past Grand Masters, have been featured on Philippine stamps; and, dozens of coins and paper money which have circulated as legal tender in our country either bear the busts of Masons or are engraved with Masonic emblems, symbols and legends.

A discussion of all facets of Philippine society where evidence of Masonic influence abounds is beyond the scope of this article. Perhaps, however, such an extended discussion is not necessary; the treatment of one area should be enough to prove our point. We have, therefore, decided to limit this article to Philippine coinage.

I. SPANISH PERIOD

Coins displaying a distinct Masonic influence have circulated as legal tender in our country for more than one hundred fifty years now. Their appearance preceded by several years the founding of the first regular lodge in our country by Malcampo in 1856.

Our First "Masonic coins" came from Spain's former American colonies after they rose in revolt. The revolutions in these former colonies were led by Freemasons – Benito Juarez in Mexico; Simon

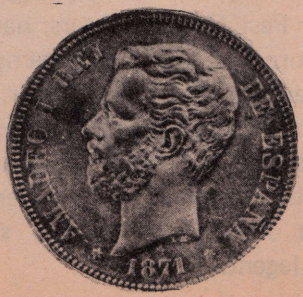
Bolivar in Colombia, Venezuela and Ecuador; Jose Marti in Cuba; Bernardo O' Higgins in Chili; and Jose de San Martin, Mariano Moreno and Manuel Belgrado in Argentina, Uruguay and Paraguay. The newly independent countries struck their own coins, and as their leadership was composed of Masons, a good number of their coins bore Masonic legends. Many of these coins reached the Philippines. They were considered seditious, but were nonetheless allowed to circulate as legal tender, because of the exigencies of trade and commerce and the dearth of coins in the Philippines.

Several of the "revolutionary" coins which circulated in our country like the one shown below, carried the inscriptions "Union y Fuerza" and "Libertad". Masonic documents at the time always begun with the salutation "Salud, Fuerza y Union" or SFU, meaning Health, Strength and Union. Likewise, "Liberty" was one of the catchwords of the Fraternity. The Masonic connection is thus obvious.

Another coin which circulated in our country (below) during the Spanish regime came from Colombia and bore the "cornucopia", a well-known Masonic emblem still used in the rods and aprons of the Stewards.

Other coins which were legal tender in the Philippines were the silver crowns of Bolivia with the bust of Simon Bolivar, a famous Mason. One of these coins is pictured below.

In 1868 Spain itself was engulfed in a revolution. A revolutionary junta led by Masons deposed Queen Isabela II and shortly thereafter installed Amadeo of Savoy, a Mason, as the King of Spain. Coins with the bust of King Amadeo, dated 1871 (below), also circulated in the Philippines.



II. THE REVOLUTIONARY PERIOD

In 1896 the Philippine revolution against Spain broke out and like the revolutions in South America and Spain, was led by Masons. On June 12, 1898 Philippine independence was proclaimed by President Aguinaldo and the following year the new Congress approved a Constitution at Malolos, Article 68, Section 6 of which authorized the President to coin money. Shortly afterward the arsenal in Malolos struck copper coins in two-centavo denominations. One of the coins (below) depicted the sun and three stars forming a triangle.

The other (below) had on its obverse side, a triangle with the sun with rays in the center and a star at each point within the triangle.

The designs of the above coins are similar to the Philippine flag adopted by the Revolutionary Government, and considering the admission of Aguinaldo that our Flag was inspired by Masonic symbols, the connection between the coins and Masonry follows as a logical consequence. Incidentally, the triangle seems to have been a favorite Masonic symbol of Aguinaldo. When he was installed as Master of Magdalo Lodge under the *Gran Oriente Espanol* on June 13, 1915 he entertained the 300 odd brothers who attended with a grand banquet in his mansion in Kawit, Cavite and all the tables were arranged in the form of a TRIANGLE.

III. AMERICAN PERIOD

Shortly after the Americans occupied the Philippines, the U.S. Congress passed a Coinage Act for the Philippines establishing our monetary system based on the gold standard. The coins issued pursuant to this Act were of seven denominations – 1/2, 1,5, 10,20 and 50 centavos and one peso. The design of the lower denominations (1/2, 1, and 5 centavos) shows a man seated on an anvil clutching a hammer with the Mayon volcano in the background. The higher denominations (10, 20 and 50 centavos and 1 peso) depicted a standing female figure holding a hammer in her right hand, her wind-blown hair flowing backward. The coins are not distinctly Masonic in

appearance, but they are connected nontheless with our Fraternity for they were designed by a Mason, Bro. Melecio Figueroa, a well-known Filipino engraver and a member of *Solidaridad* Lodge No. 53 in Madrid.

Other coins issued during the American regime were special and commemorative coins. In 1925 a one-peso cupro-nickel coin (below) was issued strictly for use in the Culion leper colony bearing the bust portrait of Dr. Jose Rizal.

The Rizal coin was followed by one-centavo and ten-centavo coins bearing the busts of Apolinario Mabini and Andres Bonifacio, respectively. All three were, of course, well-known Masons. Rizal was active in Masonry wherever he went – Spain, Germany, England, Franch, Hongkong and in our own country. Mabini was a member of *Balagtas* Lodge and was a leading figure in the formation of the *Gran Consejo Regional.* Bonifacio joined *Taliba* lodge. His deep involvement in the *Liga Filipina* and the *Katipunan,* cut short his active participation in Masonic affairs, but he displayed his love for Masonic tenets by carrying over into the *Katipunan* society the symbols, ceremonies and organizational structure of Masonry.

When the Philippine Commonwealth was inaugurated in 1935 a set of three commemorative silver coins was issued. The first, a one-peso type coin (below), bore the jugate busts of U.S. President Franklin Delano Roosevelt and Phillppine President Manuel L. Quezon. Roosevelt was a member of Holland Lodge No. 8 in New York, USA, while Quezon was a Past Grand Masterof Masons in the Philippines.

The second and third coins bore the busts of Governor-General Frank Murphy and Quezon with the sun in the middle between them. Incidentally, Murphy did not belong to our Institution; only five Governors-General during the American regime were members of the Craft — Arthur MacArthur, William H. Taft, Francis Burton Harrison, Leonard Wood and Theodore Roosevelt, Jr.

IV. COINAGE OF THE REPUBLIC

On July 4, 1946 the United States of America turned over sovereignty to the new Republic of the Philippines. The first issuance of the Republic was a set of two commemorative silver coins (a one-peso and a fifty-centavo piece) honoring Gen. Douglas Mac Arthur, the liberator of the Philippines from the Japanese Occupation forces. Mac-Arthur was made a Mason at sight in Manila Lodge No. I in 1936 and was an honorary member of some Philippine Lodges.

For the first twelve years of its existence, the Government of the Republic did not issue any regular coins. In 1958, however, it decided to re-issue fractional coins using the same designs as those made by Bro. Figueroa for our pre-war coinage. Then in 1967 a new coinage series replacing the old was introduced, honoring five historical personages, two of whom, Juan Luna and Marcelo del Pilar, were Masons. In 1972 the one-peso coin was reintroduced featuring the bust profile of Bro. Jose Rizal. In 1975 another new series of coinage was issued also honoring historical personages. One of the new faces to appear on the new coinage was another Mason — Emilio Aguinaldo.

Shown below are the coins honoring our national heroes who were Masons currently in circulation in the Philippines.

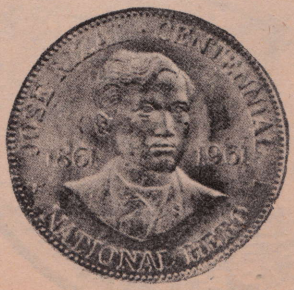
Juan Luna, *was an internationally acclaimed artist and member of a Triangulo in Paris.*

Marcelo del Pilar, *is the father of Philippine Masonry, and founder of Lodges Revolucion in Barcelona and Solidaridad No. 53 in Madrid.*

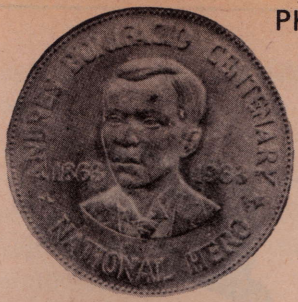
Jose Rizal, *was a member of Acacia Lodge No. 9 in Madrid under the Gran Oriente de Espana, Lodge Solidaridad No. 53 under the Gran Oriente Espanol, Temple de L' Honnuer et de L' Union in Paris under the Grand Orient of France, and Nilad Lodge No. 144 in Manila (honorary) under the Gran Oriente Espanol. He is also said to have joined lodges in England and Germany and was a frequent visitor of St. John's Lodge in Hongkong, under the Grand Lodge of Scotland.*

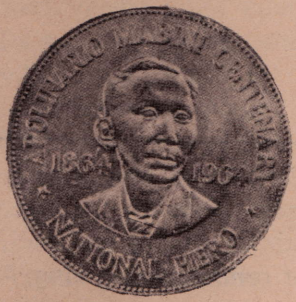
Emilio Aguinaldo, *was initiated in Pilar Lodge No. 203, now Pilar Lodge No. 15, and is the founder and a Past Master of Magdalo Lodge, now Emilio Aguinaldo Memorial Lodge No. 31.*

The Republic has also issued several commemorative coins honoring historic personages who were Masons. These coins are: a two-coin set in silver for the Jose Rizal centennial in 1961; a silver commemorative coin for the Andres Bonifacio centennial in 1963; a silver coin for the centenary of Apolinario Mabini's birth in 1964; and the Emilio Aguinaldo centenary silver coin in 1969. These coins are show below and in the next page:

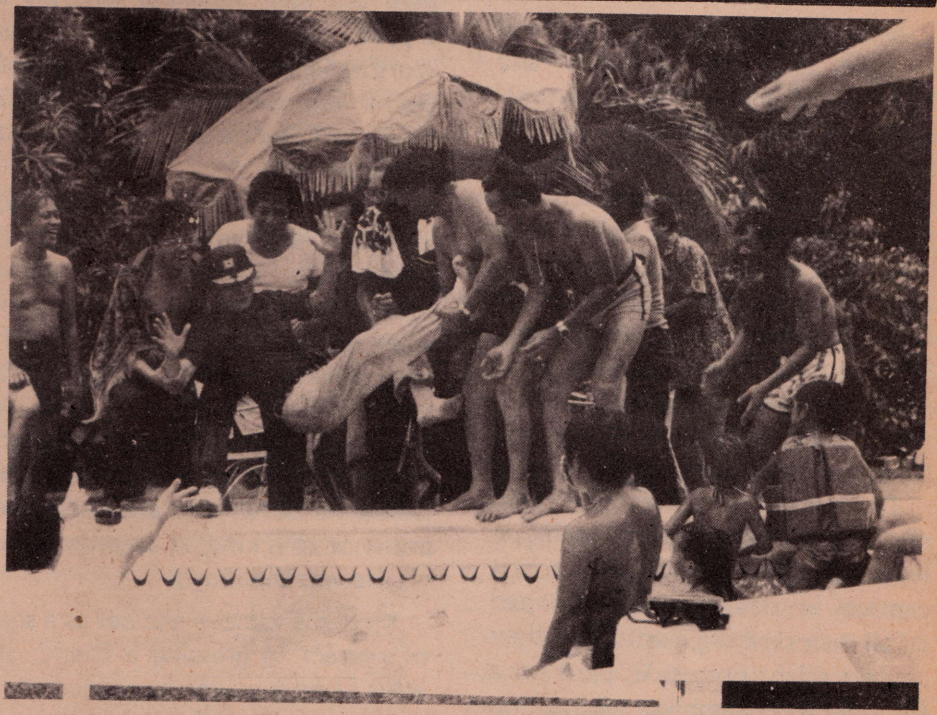


PHILIPPINE COINAGE





The foregoing pictorial is not a complete presentation of all coins with a Masonic significance that circulated in our country. Be that as it may, they constitute sufficient proof of the indelible imprint of Masonry on Philippine society.



Who said being Grand Master is all fun? Perhaps it is, if you don't mind swimming fully dressed. In this picture Bros. Rey Puno, Rady Sanga, Mac Ramos and others, who obviously are not awed by MW Lacson's exalted title are shown dumping him clothes and all into the pool of RW Rudy Bunda in Noveleta, Cavite. MW Lacson took it all in stride. We must, however, request the Brethren not to take the incident as a precedent; let us save our Grand Master from pneumonia.

THE MASTER'S HAT *

"Why does the Master wear a hat?"

How many times do newly raised brethren ask the question, and how few of the brethren interrogated can give a satisfactory answer! Usually the reply is: "Oh, that's an old symbol," or "That's one of the Landmarks." But, as a matter of fact, wearing a hat in Lodge is symbolic only as all custom with regard to headgear are symbolic, and certainly no custom which has suffered so many changes and reversals as this, can, by any stretching of a point, be considered a Landmark.

Ceremonies connected with clothing are very ancient, dating at least from the era in which the first captives in tribal wars were stripped of all their clothing, partly that their captors might possess it, partly as a symbol of the complete subjugation of the slave state. Among some peoples today, stripping part of the clothing is still a sign of respect; the Tahitians uncover to the waist as a sign of reverence to a king; Asiatics bare the feet; Japanese take off a slipper for ceremonious salute. Worshippers in ancient Greece and Rome remove their sandals in a house of worship, as do East Indians today.

During the days of chivalry, knights often wore full armor in public, and usually when going upon private journeys. To open the vizor was a form of greeting which said, in effect: "I do not expect a sword thrust in the mouth from you." A knight removed his helmet before a friend as a token that he feared no blow, and always in the presence of a king, as a symbol that his life was the king's.

Moderns remove the hat as a sign of respect in greeting a friend, always when speaking to or meeting a lady, a survival of the ancient custom of uncovering as a symbol of trust, or subjectivity to a higher authority.

That monarchs wear crowns—or hats—as a right when all others are

*Reprinted from the Short Talk Bulletin, MSA.

uncovered, has been sung by poets of all ages. In Scott's *Lady of the Lake*, Eleen Douglas is taken to see the king, little suspecting who he is:

"On many a splendid garb she gazed—
Then turned bewildered and amazed
For all stood bare; and in the room
Fitz-James alone wore cap and plume.
To him each lady's look was lent,
On him each courtier's eye was bent;
Midst furs and silks and jewels sheen
He stood, in simple Lincoln green,
The center of the glittering ring
And Snowden's knight is Scotland's King'."

The king never uncovered. He wore his crown where he would, even in the House of God. All had to uncover before the king, as all had to retreat from his presence by moving backward—a custom which obtains today in ceremonial audiences in England—that none might "turn his back on his Sovereign." The very bowing of the head without hat is a survival; the savage who lowered his head in the presence of authority confessed either fearlessness of an unseen blow, or his willingness to receive it from his liege lord.

Not always does the removal of the hat indicate respect. Orthodox Jews remain covered in their synagogues; early Quakers wore hats in their houses of worship; women do not remove their hats in some churches. Romans prayed with covered heads; indeed, Romans forbade the head-covering to a slave, a wooden cap *(pileus)* being only for citizens. After a Roman owner liberated a slave, the manumitted man often went to the Temple of Feronia, on Mt. Suracte, if indeed, he did not receive his freedom in her Temple. Feronia, the goddess of fruits, nurseries and groves, was especially honored as the patroness of enfranchised slaves, and in her Temple the manumitted received a cap.

Dr. George C. Williamson *(Curious Survivals)* says of the House of Commons in London: "A member has to wear his hat when he is to address the House and there is often confusion when the member is unable to find his hat at the moment, and to put it on, before he addresses the speaker, but, were he to rise without his hat, he would be greeted immediately with cries of "Order, order!"

Just when or where originated the custom of a Master wearing a hat as a sign of authority is an unsolved question. It is easy enough to "guess" that it began from operative Masons of the middle ages aping the customs of the court, and requiring all Fellows of the Craft to uncover before the Master Mason. But guessing is not proving.

Oliver is quoted as saying: "Among the Romans the hat was a sign of freedom. Formerly Masons wore them as a symbol of freedom

and brotherly equality. In English and American Lodges it is now exclusively an attribute of the Master's costume."

Oliver as a histotian is open to question; certainly hats are not generally worn by Masters in England now. But this quotation indicates that English Masters formerly did, which is born out by some notable exceptions of today; Bristol, for instance and Lodge Newstead, 47, in the Province of Nottingham, where the Master wears a silk hat at Lodge ceremonies. In the Royal Sussex Lodge of Hospitality (Bristol) the Master carries (not wears) a cocked hat into the Lodge room. In Lodge Moria the transfer of the hat from outgoing to incoming Master has for many years been a part of Installation.

There are extant some rituals of French Masonry of 1787, apparently authentic, which seem to give a true picture of the ritual and practices of French brethren of the time. Masonic students are agreed that while doubtless French Masons did dramatize some of the English ritual and made certain changes in the old English ceremonies which the better fitted the Latin temperament, on the whole these rituals contain much that was originally English Masonic practice.

In the old French ritual of 1787, in the third degree, each Master is required to wear a hat. The word "master" here has the double significance; Master of the Lodge and Master Mason. This has led to some confusion in translating the real meaning of the rituals. But in this particular instance the context is made clear by some old prints, showing French brethren in a Lodge in which all present wear hats *except the candidate.*

Writing in 1896, Wor. Brother Gotthelf Greiner states, of German Masons;" ...it is the invariable custom for brethren in Lodge to wear high silk hats (which are raised during prayer and when the name of the G.A.O.T.U. is invoked). In that country, it (the wearing of the hat) is not a distinction confined to those of any particular standing." It is to be noted that the Ahiman Rezon of Pennsylvania specifies that at Masonic funerals all the brethren should wear black hats.

Contrast these instances of all brethren wearing hats (except the candidate) with one of the articles of the Statutes of the Chapter of Clermont (1755) which reads: "Only the Master of a Lodge and the Scots Masters are permitted to remain covered."

Confirming this, an old eighteenth century catch question (which survives in some of our Lodges to this day) is:

Q. "Where does the Master hang his hat?"

A. "On Nature's peg."

Some fanciful theories have been advanced to account for the Master's hat. Among these may be mentioned this curious idea; because of a supposed unpopularity of the Masons' Craft in the middle ages, the brethren on a cathedral building project were occasionally permit-

ted to hold their meetings in the cathedral they built, or, if that was not sufficiently advanced, in a near-by monastery. The monks, being learned men, were often made Masters of the various builders' Lodges, and continued to wear their mitres, as was their custom. From this is supposed to have arisen the custom of a Master wearing a hat!

Fort, in his *Antiquities of Freemasonry*, writes:

"During the Middle Ages, when a traveling Fellow approached a Lodge of Masons in prescribed form, he first exclaimed: 'May God bless, direct and prosper you, Master, Pallirer (Wardens), and dear Fellows!' Whereupon the Master, or in his absence the Pallirer, was instructed by the ordinance of Torgau to thank him in reply, in order that the visiting brother might see who was custodian of the Lodge. And having obtained suitable assistance, the wandering craftsman removed his hat and thanked the brethren with an established formula. From the preceding ceremony, it is evident that neither the Master nor the Wardens of a mediaeval German lodge were distinguishable by distinctive tokens while at mechanical labor; otherwise, no regulation was essential or obligatory upon the officers to make proper response to a visitor for the purpose of determining the Master.

"Curiously enough, the implication is direct and clear that the Masons of ancient times, when regularly convened for work, and during the formal reception of a traveler, pursued their daily avocation and attended the usual Masonic demands, within closed portals, with covered heads. At the present day the custom has materially changed, and, with one exception, the members of a Lodge at labor noticeably divest themselves of their hats. This is unquestionably a transformation of recent origin, and with it the instruction usually incident to the distinction has been adopted to the innovation.

"When the initiatory rites in a mediaeval Lodge were performed, the Master was not thus prominently contrasted with his brethren. I speak with especial emphasis upon this point, because the esoteric and sublime signification involved in the Master's hat has been recklessly perverted and destroyed. It was typical, during the Middle Ages, of superiority, and was so interpreted in the ceremonies of initiation by the Masons of France at the termination of the eighteenth century, all of whom sat in open Lodge with covered heads. (At the conclusion of the rites in French lodges, the Master handed the candidate his hat, and said: 'For the future, you shall be covered in a Master's Lodge.' This very ancient usage is a sign of liberty and superiority.) Among the Germans, this article was used as a symbol of transfer of chattels, and landed property. The judge held a hat in his hands; the purchaser must receive it from him, and with it the title passed. Fre-

quently the ceremony perfecting a sale was performed by the contracting parties thrusting their hands into a hat, and upon withdrawing them the estate changed owners.

"Gothic justices wore a cap or suitable head-dress when presiding over court, as emblematic of authority, and manifestly the people wore their hats while attending the tribunal as symbols of personal liberty. (In an engraving, dating from the 15th century, given in Lacroxi, op. cit. p. 379, all persons attendant upon court are presented with heads covered). And with this typical allusion generally acquiescence originally harmonized; but the distinctive and exceptional feature of Master's head-dress contains the secret symbolism of authority at the present day, while mediaeval Masons worked with covered heads as a sign of freedom. Both customs, descended from a remote Teutonic antiquity, have long since dissipated their vital forces, while the ordinary interpretation possesses less significance than a dilapidated mile-post!"

By all of which it may be seen that we really know very little, and must guess a great deal, as to the origin of the custom. But in the light of history and the etiquette of various ages, the most probable theory seems to be that a Master wears a hat today in imitation of the rulers of olden times who wore hat or crown while those who owed them allegiance uncovered.

Turning from history to practice, a question often asked is: "When should the Worshipful Master remove his hat?" The answer must come from taste rather than law. Some Masters are veritable "hat snatchers", pulling off their headgear whenever they speak from the East. There seems little more reason for a Master to divest himself of this badge of office when addressing a brother, than to remove his apron or jewel. The Master's hat is not used as a head covering designed for warmth and protection from the weather, but as a badge of authority. Good taste would dictate its lifting when the Master speaks of or to Deity, of death, during the reading of passages of Scripture, and in the presence of the Grand Master. In other words, the Master's hat is doffed in the presence of superior authority.

It is customary for Masters to wear their hats when conducting funerals, raising them, of course, during the prayer. But equally common usage makes the Master remove his hat when services are held in a House of Worship.

What kind of a hat should a Master wear? Here also is neither law nor rule except those of good taste. Fashion and custom rule all our clothing, including our hats. The gentleman in dark cutaway coat, gray striped trousers, a black and white tie, gray gloves and spats, who appeared at the White House wearing a golf cap, might easily be mistaken for a lunatic; he who tried to step to bat on the diamond with a derby would certainly receive Bronx cheers if not pop bottles!

THE MASTER'S HAT

Lodges in which the officers appear in evening clothes, either "swallow tails" or dinner coats, naturally expect Masters to use black silk hats. Lodges where less formality is practiced frequently see Masters in silk hats, but the results are sometimes anomalous. The spectacle of a brother in white trousers a blue shirt, no coat, suspenders,black and white shoes and a silk hat, is incongruous, at least. At a Lodge meeting in hot weather in informal clothes, the Master is better dressed with a straw hat than the more formal silk. Lodges in which officers wear ordinary business clothes should look with approbation on the felt or derby.

The Grand Master in Massachusetts wears a three cornered cockade hat at the solemn ceremonies of St. John's day in Winter, survival of the custom begun in the days when Paul Revere was Grand Master. But the official costume of a Grand Master in that Jurisdiction, inclusive of a large, heavily gold-incrusted apron, collar, gauntlets and jewels, removes any feeling of incongruity from the appearance of this old costume; the Massachusetts Grand Master does not wear his cockade when visiting other Grand Lodges.

That the Master *should* wear his hat, and not let the old custom go by default, merely for personal convenience, goes without saying. But it has been said.

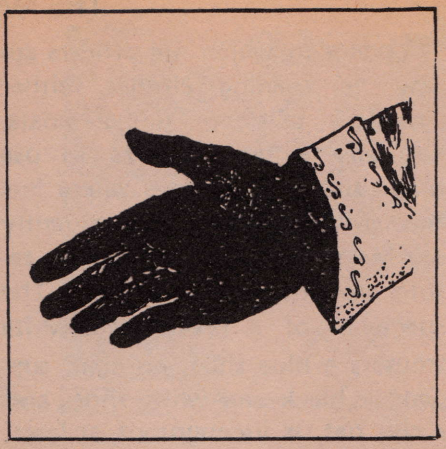
In closing the One Hundred Fiftieth Communication of the Grand Lodge of New York, Grand Master Charles S. Johnson (now Grand Secretary) said;

"I want to call your attention to the fact that I have been wearing a hat during this Communication. I have done it on purpose - not because I have any desire to wear a hat like this, but I want you men in the Lodge to see to it that the ancient custom of a Master wearing a hat shall not be dispensed with. I have found as I have gone around the State, again and again, that in many Lodges there is no attempt on the part of the Master to fulfill this ancient tradition of our Fraternity. It is a very interesting tradition in our organization, and I think it is one that we ought not to lose; and, therefore, I have set you the example, and I ask you in your respective Lodges throughout the State and the City of New York, to see that this old tradition, which has been so honoured in the past, shall be continued even in these modern days."

MASONIC CHARITY

As regards the exercise of Masonic charity, our practice is to look for the needy who hide their poverty, bringing the succor of Masonry to their homes and giving them to understand that such aid comes from a body of men who do not wish their benefactions to be known because they do not ask for the gratitude of the beneficiary nor do they impose any conditions for the granting of such relief, so that, regardless of the religious beliefs professed by him, or whether or not he goes to confession, communion or mass, his distress will be relieved because he is entitled to relief. — *M. H. del Pilar.*

FRIENDLY LODGES ACROSS THE SEA



Quite often brethren travelling in foreign countries fail to attend Lodge in the countries they visit, because they lack information about foreign lodges with which we are in fraternal relations. The information is, of course, easily obtainable from our Grand Lodge, but then the brethren, busy preparing their travel papers, hardly have the time to go to our Grand Lodge.

For the benefit of our Brethren who may, in the future, visit foreign countries, or who may desire to communicate with our foreign Lodges, we are publishing hereunder a list of foreign Grand Lodges with which we are in fraternal relations.

Grand Lodge of F. & A. M. of Alabama; P. O. Box 6195; Montgomery, Alabama 36106

Grand Lodge of A.F. & A.M. of Alberta; 330-12 Ave. S. W., Calgary T2R OH2, Alberta

Grand Lodge of F. & A.M. of Argentina; Cangallo 1242, Buenos Aires, Argentina

Grand Lodge of F. & A.M. of Arizona; Masonic Temple, 345 Monroe; Phoenix, Arizona 85003

Grand Lodge of F. & A.M. of Arkansas; 700 Scott Street; Little Rock, Arkansas 72201

Grand Lodge of A.F. & A.M. of Austria; A 1010 Wien, Dorotheergasse 12, Austria

Gran Logia de Bolivia; Calle Obispo Cardenas 1480, Bolivia

Grand Lodge of A.F. & A.M. of British Columbia; 1495 West 8th Avenue; Vancouver V6H 1C9, British Columbia

Grand Lodge of F. & A.M. of California; California Masonic Memorial Temple; 1111 California Street; San Francisco, California 94108

Grand Lodge of A.F. & A.M. of Canada; Box 217, Ontario, Canada

FRIENDLY LODGES

Grand Lodge of A. F. & A.M. of Ceara (Brazil); Masonic Temple; Avenida do Imperador 145/47, Ceara, Brazil

Grand Lodge of A. F. & A.M. of Chile; Masonic Temple Marcoleta 659, Chile

Grand Lodge of F. & A.M. of China; Masonic Temple; 10, Lane 201, Chang-an East Road, Sec. 2, Taipei 104, Taiwan, Republic of China

Grand Lodge of A. F. & A.M. of Colorado; 1130 Panorama, Colorado Springs, Colorado 80904

Grand Lodge of Colombia-Bogota Apartado Aereo No. 6672; Bogota, Colombia

Grand Logia Nacional de Colombia-Barranquilla; Carrera 43 No. 90-108 Barranquilla, Colombia

Gran Logia Nacional de Colombia-Cartagena; Cartagena, Colombia, Sur America Apartado Aereo No. 19-69

Grand Lodge of A.F. & A.M. of Connecticut; P. O. Box 250; Wallingford, Connecticut 06492

Grand Lodge of A.F. & A.M. of Delaware; 818 Market Street Wilmington, Delaware 19801

The National Grand Lodge of Denmark; Masonic Temple, 23 Blegdamsvej; DI 2100 Copenhagen Ø, Denmark

Grand Lodge of District of Columbia; Masonic Temple, 801-13th St., N.W.; Washington, D. C. 20005

Gran Logia de la Republica Dominicana; Gran Templo Nacional Masonico; Arzobispo Portes No. 554 esquina Las Carreras; Santo Domingo, Rep. Dominicana

Gran Logia del Ecuador; P. O. Box 932; Guayaquil, Ecuador

United Grand Lodge of England Freemason's Hall, Great Queen St. London, WC2B 5AZ, England

Grand Lodge of F. & A.M. of Finland; Kasarmikatu 16 D, 00130 Helsinki 13, Finland

Grand Lodge of F. & A.M. of Florida; P. O. Box 1020; Jacksonville, Florida 32201

Grande Loge Nationale Francaise; 65, Blvd. Bineau; 92200 Neuilly-sur-Seine, France

Grand Lodge of F. & A.M. of Georgia; 811 Mulberry, Macon, Georgia 31201

United Grand Lodges of Germany 1 Berlin 31, Emser Str. 12-13, Germany

Grand Lodge of A. F. & A.M. of Greece; Acharnon 19, Athens (109), Greece

Grande Loja da Guanabara (Brazil)

Caixa Postal 2215; Rio De Janeiro, Brazil

Gran Logia de Guatemala; Templo Masonico; 9 Av. 3-65 Zona 1 Apartado Postal No. 34 28121 Guatemala City, C.A.

Grand Lodge of Honduras; San Pedro Sula, Republica de Honduras

Grand Lodge of A.F. & A.M. of Idaho; Box 1677, Boise, Idaho 83701

Grand Lodge of A.F. & A.M. of Illinois; P.O. Box 4147; Springfield, Illinois 62708

Grand Lodge of A.F. & A.M. of India; Freemasons' Hall, Janpath, P.O. Box 681; New Delhi-110 001, India

Grand Lodge of F. & A.M. of Indiana; Masonic Temple; Indianapolis, Indiana 46204

Grand Lodge of A.F. & A.M. of Iran; P.O. Box 11-1777 Tehran, Iran (Last heard from in 1978)

Grand Lodge of A.F. & A.M. of Iowa; Masonic Library, Box 279 Cedar Rapids, Iowa 52406

Grand Lodge of A.F. & A.M. of Israel; P.O. Box 33206, Tel Aviv, Israel

Grand Lodge of Italy; Via Guistinianni, 5-Roma, Italy

Grand Lodge of F. & A.M. of Japan Mori Bldg. No. 6, 3rd Fl.; 6-8, Toranomon, 3-Chome; Minato-Ku, Tokyo 105, Japan

Grand Lodge of A.F. & A.M. of Kansas; 320 West 8th St., P.O. Box 1217; Topeka, Kansas 66617

Grand Lodge of F. & A.M. Kentucky; Masonic Home, Kentucky 40041

Grand Lodge of F. & A.M. of Louisiana; 1300 Masonic Temple, 333 St. Charles Ave.; New Orleans, Louisiana 70130

Grand Lodge of A.F. & A.M. of Maine; Masonic Temple, 415 Congress St.; Portland, Maine 04101

Grand Lodge of A.F. & A.M. of Manitoba; 420 Corydon Avenue Winnipeg R3L ON8, Manitoba

Grand Lodge of A.F. & A.M. of Maryland; Masonic Temple 225 N. Charles St.; Baltimore, Maryland 21201

Grand Lodge of A.F. & A.M. of Massachusetts, 186 Tremont Street Boston, Massachusetts 02111

Grand Lodge of F. & A.M. of Michigan; 233 E. Fulton – Masonic Temple; Grand Rapids, Michigan 49503

Grande Loja de Minas Gerais (Brazil); Masonic Temple; Avenida

Brasil, 478; Caixa Postal 5; 3000-Belo Horizonte-Minas Gerais-Brazil

Grand Lodge of A.F. & A.M. of Minnesota; St. Paul Masonic Center, 200 East Plato Blvd.; St. Paul, Minnesota 55107

Grand Lodge of F. & A.M. of Mississippi; P. O. Box 1030; Meridian, Mississippi 39301

Grand Lodge of A. F. & A.M. of Missouri; 800 Highway 63 North; Columbia, Missouri 65201

Grand Lodge of A.F. & A.M. of Montana, P.O. Box 1158; Helena, Montana 59601

Grand Lodge of A.F. & A.M. of Nebraska; 201 Masonic Temple; Omaha, Nebraska 68102

Grand Lodge of Netherlands 22 Fluwelen Burgwal; 2511 CH The Hague, Netherlands

Grand Lodge of F. & A.M. of Nevada P.O. Box 186, Gardnerville, Nevada 89410

Grand Lodge of F. & A.M. of New Brunswick; P.O. Box 6430; Saint John, New Brunswick

Grand Lodge of F. & A.M. of New Hamphire; 813 Manahester, New Hampshire 03104

Grand Lodge of F. & A.M. of New Jersey; P.O. 460, Jacksonville Rd. Burlington, New Jersey 08016

Grand Lodge of A.F. & A.M. of New Mexico; Box 15004, Albuquerque, New Mexico 87125

United Grand Lodge of New South Wales A.F. & A.M., The Masonic Centre, 279 Castlereagh St. P.O. Box A259; Sydney South, N.S.W. 2000

Grand Lodge of F. & A.M. of New York; Masonic Hall, 71 W. 23rd Street; New York, N.Y. 10010

Grand Lodge of A.F. & A.M. of New Zealand; P.O. Box 6439 Wellington 1, New Zealand

Grand Lodge of Nicaragua; Apartado Postal No. 102 Managua, Nicaragua, Centro America

Grand Lodge of A.F. & A.M. of North Carolina; P.O. Box 6506, Raleigh, North Carolina 27628

Grand Lodge of A.F. & A.M. of North Dakota; 201 14th Ave. N. Fargo, North Dakota 58102

Grand Lodge of Norway; Masonic Temple; Nedre Voldgate 19, Oslo 1, Norway

Grand Lodge of A.F. & A.M. of Nova Scotia; Box 214, Halifax B3J 2M4, Nova Scotia

Grand Lodge of F. & A.M. of Ohio 634 High St., P.O. Box 629; Worthington, Ohio 43085

Grand Lodge of A.F. & A.M. of Oklahoma; P.O. Box 1019; Guthrie, Oklahoma 73044

Grand Lodge of A.F. & A.M. of Oregon; P.O. Box 96; Forest Grove, Oregon 97116

Grand Lodge of A.F. & A.M. of Panama; P.O. Box 84; Panama, Rep. Panama

Grande Loja da Paraiba (Brazil) Palacete Branca Dias; Av. General Osorio, 128; Caixa Postal 3; Joao Pessoa, Paraiba, Brazil 50.000

Gran Logia Simbolica del Paraguay P.O. No. 1178; Asuncion, Paraguay

Grand Lodge of Pennsylvania, A.F.M.; Masonic Temple, One North Broad St.; Philadelphia, Pennsylvania 19107

Grand Lodge of A.F. & A.M. of Peru; 1125 Washington Street; P.O. Box 587 — Lima 100, Peru

Grand Lodge of A.F. & A.M. of Prince Edward Island; Box 337, Charlottetown, Prince Edward Island

Gran Logia Soberana de LL. y AA. MM. de Puerto Rico; Masonic Hall, 1707 Ponce de Leon Ave.; Santurce, Puerto Rico

Grand Lodge of A.F. & A.M. of Quebec; 2295 St. Mark Street Montreal; H3H 2G9, Quebec

Grand Lodge of A.F. & A.M. of Queensland; Box 2204, G. P. O. Brisbane, Queensland

Grand Lodge of Rhode Island Scottish Rite Cathedral; 2115 Broad Street; Cranston, Rhode Island 02905

Grand Lodge of Rio Grande do Sul (Brazil); A.F. & A.M.; Caixa Postal No. 849; Porto Alegre, Estado do Rio Grande do Sul, Brazil

Gran Logia "Cuscatlan" De La Republica De El Salvador, Centro America; Edificio Masonico, 8a Avenida Sur No. 126; San Salvador Cuscatlan, Centro America

Grand Lodge of Sao Paulo (Brazil) Masonic Temple; Rua Sao Joaquim, 138 P.O. Box 8348; 0100 Sao Paulo, Brazil

Grand Lodge of A.F & A.M. of Saskatchewan; Masonic Temple, 1930 Lorne Street; Regina 54P 2M1

Grand Lodge of A.F. & A.M. of Scotland; 96 George Street; Edinburgh EH2 4HQ, Scotland

Grand Lodge of A.F. & A.M. of South Australia; Freemasons' Hall, North Terrace; Adelaide, South Australia 5000

Grand Lodge of A.F.M. of South Carolina; 1401 Senate St., Columbia, South Carolina 29201

Grand Lodge of A.F. & A.M. of South Dakota; Box 468, Sioux Falls, South Dakota 57101

Grand Lodge of A.F. & A.M. of Southern Africa; P.O. Box 61336 Marshalltown Code 2107; Johannesburg, Southern Africa

Grand Lodge of Switzerland Brunngasse 30; CH-3011 Berne, Switzerland

Grand Lodge of A.F. & A.M. of Tasmania; Masonic Temple, 3 Sandy Bay Rd.; Hobart, Tasmania 7000

Grand Lodge of F. & A.M. of Tennessee; Box 24216, Nashville, Tennessee 37202

Grand Lodge of A.F. & A.M. of Texas; P.O. Box 446; Waco, Texas 76708

Grand Lodge of F. & A.M. of Turkey; Masonic Hall, 25 Nurziya Sokak; Beyoglu, Istanbul, Turkey

Grand Lodge of F. & A.M. of Utah 650 East South Temple St., Salt Lake City, Utah 84102

Gran Logia de la Republika de Venezuela; Templo Masonico — Este 3 No. 5; Apartado 927, Caracas, Venezuela

Grand Lodge of F. & A.M. of Vermont; P.O. Box 443; Burlington, Vermont 05402

United Grand Lodge of Victoria, A.F. & A.M.; 300 Albert Street, East Melbourne 3002; Victoria, Australia

Grand Lodge of A.F. & A.M. of Virginia; P.O. Box 27345; Richmond, Virginia 23261

Grand Lodge of F. & A.M. of State of Washington; Masonic Temple, 47 St. Helens Ave.; Tacoma, Washington 98402

Grand Lodge of A.F. & A.M. of Western Australia; Freemasons' Hall Perth, Western Australia

Grand Lodge of A.F. & A.M. of West Virginia; P.O. Box 2346 Charleston, West Virginia 25328

Grand Lodge of F. & A.M. of Wisconsin; 1123 N. Astor Street Milwaukee, Wisconsin 53202

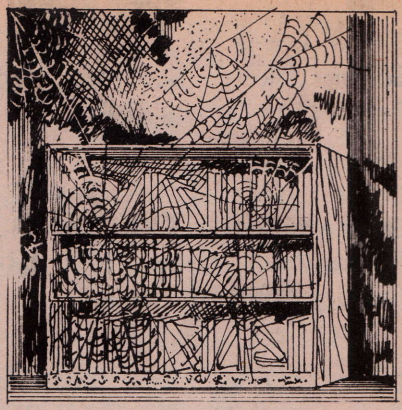
Grand Lodge of A.F. & A.M. of Wyoming; Box 459, Casper, Wyoming 82602

York Grand Lodge of Mexico, F. & A.M.; P.O. Box 1986; Mexico 1, D.F., Mexico

Grand Lodge of Uruguay; Palacio Masonico; Duvimioso Terra 1481, Uruguay

DID YOU KNOW?

R S F



THE SUNBEAM

1. One of the best Lodge bulletins to come out in recent years is "The SUNBEAM" of Araw Lodge No. 18. It is edited by veteran newspaperman Abe Mojica, with able support from WB Ben Malig. We pray "The Sunbeam" will not suffer a premature death like the following pre-war bulletins: "Acacia" of Sinukuan No. 16, "La Luz" of Mabini No. 39, "Hojas Sueltas" of Nilad No. 12, "The Lambskin" of Bagumbayan No. 4, "The Gavel" of Mactan No. 30, "The Rough Ashlar" of Charlestone No. 44, "Trowel" of Pintong-Bato No. 51, "The Cornerstone" of Mount Lebanon No. 80, and "The Sprig of Acacia" of Mt. Huraw No. 98.

2. The Royal Order of Scotland is reputedly the oldest of the so-called High Degrees; it is exclusively English in origin and conception and works the only old ritual that has come down to us in its orginal form. It was introduced in the Philippines on November 6, 1918 when it chartered the Provincial Grand Lodge of the Philippines with Charles S. Lobingier as Provincial Grand Master. It was opened on March 15, 1920 with 16 members. This Provincial Grand Lodge admitted only Americans and Europeans and was always a small body. During the Second World War its records were destroyed and thereafter remained dormant for some 35 years. It was revived on July 28, 1977, with Sir Knight Marvin E. Fowler as Provincial Grand Master. The Royal Order of Scotland now admits Filipinos. Membership is by invitation.

3. Nichols Air Base, headquarters of the Philippine Air Force was named after a Mason, Capt. Taylor Abraham Nichols, who was killed in action in 1913. Bro. Nichols was raised in Manila

Lodge No. 342, now Manila Mount Lebanon Lodge No. 1. Another air base, Fort Stotsenburg, now Clark Air Base, was also named after a Mason, Col. John M. Stotsenburg who was killed in Plaridel, Bulacan while leading his regiment, the 1st Nebraska Volunteer Infantry, in a charge against entrenched Insurgent forces. A monument in honor of Bro. Stotsenburg now stands in Plaridel.

4. On November 14, 1917, Manila Lodge No. 1, held its 16th anniversary celebration in Malacanang Palace, at the invitation of Gov.-Gen. Francis Burton Harrison, a member of that Lodge.

5. At least four of our Past Grand Masters have been honored on Philippine stamps. They are: Manuel L. Quezon, Grand Master in 1918; Rafael Palma, Grand Master in 1920; Conrado Benitez, Grand Master in 1936; and Jose Abad Santos, Grand Master in 1939.

6. The age old Masonic practice of tendering banquets in honor of the ladies of Masons has recently been revived in the South under the leadership of Bro. Voltaire Rovira. For the past three years, five lodges (Iligan No. 207 and Maranaw No. 111 in Iligan City, Kapatagan Valley No. 222 in Lanao del Norte, Lake Lanao No. 227 in Marawi City and Manticao No. 243 in Misamis Oriental) have been jointly staging an annual affair which they call "Ladies Night" in honor of the ladies of Masons, particularly the widows of departed brethren. A regular feature is the giving of roses to the ladies, first to the widows then to the wives of Masons.

7. During Manuel L. Quezon's active years as a Mason, he took time off from his heavy schedule to see a young third lieutenant of the Constabulary take the degrees. The young lieutenant was Basilio Valdes, who later became a Major General, Chief of Staff of the Philippine Army and wartime Secretary of National Defense. Years later President Harry S. Truman of the USA did the same thing when a young sailor who worked on the President's yacht was raised. On this occasion President Truman said: "Although I hold the highest civil honor in the world, I have always regarded my rank and title as a Past Grand Master of Masons as the greatest honor that has ever come to me. I value it above all others, because to be a Grand Master of Masons one must be more than a good public relations man — he must have a background based upon the noblest of principles and he must bear the respect and esteem of the good men who make up the Craft."

8. A distinct honor to Philippine Masonry was the election this year in California of H. L. Elizabeth Araneta, wife of MW Jose L. Araneta, PGM, as Supreme Conductress of the Supreme Council, Order of the Amaranth, Inc. The Amaranth is a world-wide organization composed of Masons and their ladies, with Grand Courts in several

countries, including the Philippines. In line with tradition, it is expected that H. L. Elizabeth will be elected Supreme Associate Matron next year, and Supreme Royal Matron the following year. She will then occupy the highest position in the Amaranth, and will become the first ever from the Philippines to head an international "adoptive" Masonic organization.

9. Thirty-Third Degree Masons have played a significant role in Philippine history for more than 160 years. Here are some proofs:

— 33° Masons planned and carried out the Spanish emergency Cortez at Cadiz which enacted the Constitution of 1812. Under this Constitution Filipinos became Spaniards officially, peninsular and colonial meeting on the level;

— In 1868 Queen Isabela II was driven from the throne by the Glorious Revolution led by General Prim, 33° . The Revolution restored, for a time, the equality of Filipinos with their fellow subjects of Spain;

— President of the Spanish Republic Francisco Pi y Margall, 33°and Prime Minister Praxedes Mateo Sagasta, 33° , were among Rizal's first friends in Spain when he was a member of Acacia Lodge No. 9, under the Gran Oriente de Espana. Years later Pi y Margall came out of retirement to plead for Rizal's life;

— The leaders of the Propaganda Movement in Spain, Marcelo del Pilar, Graciano Lopez Jaena and Mariano Ponce, all had the 33°;

— The man who protected Rizal from arrest during his first return to our country in 1887 was Gov. Gen. Emilio Terrero, 33°;

— Jose Centeno, 33°, lost his job as Civil Governor when he supported the famous Filipino Manifestation of 1888 asking for the expulsion of the Friars;

— Emilio Aguinaldo, who later in life became a 33° Mason, led the Philippine Revolution and proclaimed Philippine Independence on June 12, 1898;

— The first American military commander here was Brigadier General Thomas M. Anderson, 33°;

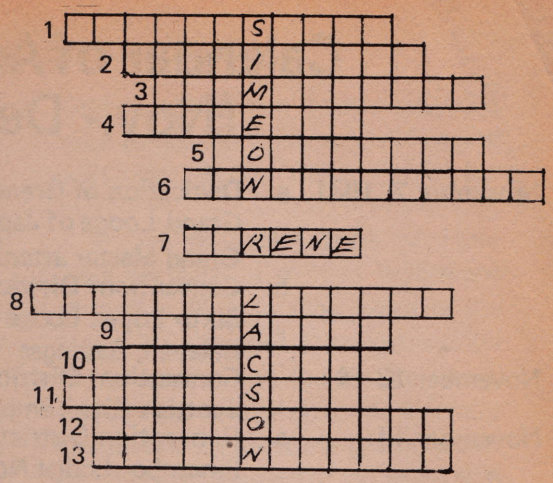
— Under the Clarke Amendment to the Jones Law of 1916, the Philippines was to be granted her independence within two years after its passage. Voting on the amendment in the U.S. Senate ended in a tie. It was resolved by Vice-President Marshall, 33°, who as presiding officer cast a favorable vote. President Wilson (not a Mason), did not approve the amendment;

— The first President of the Philippine Commonwealth was a 33° Mason, Manuel L. Quezon.

— The man who liberated the Philippines from the Japanese invasion forces was also a 33° Mason, Gen. Douglas MacArthur;

— U.S. President Harry S. Truman, 33° was the one who issued the proclamation of Philippine Independence on July 4, 1946.

3 MINUTE PUZZLE



CLUES:

1. Symbol of man's imperfect state (two words)
2. Otherwise known as 1st Degree Conferral
3. Divests our hearts of vices and superfluities of life (two words)
4. Once, twice or thrice around us, signifies we are bound to Masonry.
5. Noble and steady purpose of the mind whereby we are enabled to undergo peril or pain when necessary.
6. All Masons must abide by this written law.
7. No relation of Masonry, connotes tranquility, peace.
8. The mysteries of Masonry are safely deposited in this repository.
9. Teaches us to circumscribe our desires and keep our passions within due bounds towards mankind.
10. Artificer in metals and brass, eighth man from Adam.
11. We are instructed not to communicate with these Masons.
12. These twelve with three others planned to extort the secrets of Masonry.
13. An instrument for a limited period issued by the Grand Master.

ANSWERS:

1. ROUGH ASHLAR; 2. INITIATION; 3. COMMON GAVEL; 4. CABLETOW; 5. FORTITUDE; 6. CONSTITUTION; 7. SERENE; 8. FAITHFUL BREAST; 9. COMPASSES; 10. TUBALCAIN; 11. CLANDESTINE; 12. FELLOWCRAFT; 13. DISPENSATION

Contributed by Bro. Cornelio V. Camino, No. 107. The "3-Minute Puzzle" is a regular feature of "The Masonic Quill", official newsletter of Kalilayan Lodge No. 37.

Calendar of Activities (Nov.- Dec.)

November 7, 1981	a.	Dedication of Grand Temple, Grand Lodge of Japan Tokyo, Japan Grand Master attending
	b.	Convention: District No. 28, Sixto Lopez Lodge No. 129 (Host) Balayan, Batangas
November 13-14		Convention: District No. 1-A, Scottish Rite Temple, 7:30 A.M.
November 14	a.	Convention District No. 8, Pinatubo Lodge No. 52 (Host) San Narciso, Zambales
	b.	Convention: District No. 36, Mayon Lodge No. 61 (Host) Legaspi City
November 20-21	a.	Regional Convention: Districts Nos. 25, 33 & 38, Oroquieta Lodge No. 154 (Host) Oroquieta City, 7:30 A.M.
	b.	Convention: District No. 37, Mount Matutum Lodge No. 156 (Host) General Santos City
	c.	Convention: District No. 29, Isagani Lodge No. 96 (Host) Tarlac, Tarlac
	d.	Convention: District No. 24, Agno Lodge No. 75 (Host) Tayug, Pangasinan
	e.	Convention: District No. 18, Digos Lodge No. 198 (Host) NFA Training Center, Digos, Davao del Sur 7:30 A.M.
November 27-28		Convention: District No. 26, Bantugan Lodge No. 233 (Host) Cotabato City
November 28	a.	Convention: District No. 1-C, Plaridel Masonic Temple 7:30 A.M.
	b.	Convention: District No. 9, PICC, 8:00 A.M.
	c.	Convention: District No. 13, Isarog Lodge No. 33 (Host) Naga City, 7:30 A.M.
	d.	Convention: District No. 27, Kanlaon Lodge No. 64 Bacolod City, 7:30 A.M.
December 5		Convention: District No. 7, Pampanga Lodge No. 48 (Host) San Fernando, Pampanga
December 12		Convention: District No. 5, Bontoc Lodge No. 140 (Host) Bontoc, Mt. Province
December 19		Convention: District No. 19, Mt. Apo Lodge No. 45 (Host) Zamboanga City

GRAND MASTER'S EDICT

EDICT NO. 78

TO ALL MASTERS, OFFICERS & MEMBERS
OF LODGES UNDER THIS JURISDICTION:

WHEREAS, neither our Rituals nor our Constitution contains any guiding instruction or reference as to what specific chapter or verse (s) of the Holy Bible is appropriate and symbolical to open the ceremonies of the First, Second and Third Degrees;

WHEREAS, the present practice which has been traditionally observed by most of our subordinate lodges to display the Holy Book during the opening ceremonies is to open it on;

Psalm 133, Book of Psalms, Verses 1 to 3 for the First Degree
Chapter 13, Verses 1 to 7 & 13, First Corinthians – for the Second Degree
Chapter 12, Verses 1 to 7, The Ecllesiasts – for the Third Degree

WHEREAS, the above practice has been observed for ages, obviously transmitted to us from Mouth to Ear by the Most Worshipful Grand Lodge of California, our former Mother Grand Lodge;

NOW, THEREFORE, I, SIMEON RENE LACSON, Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, to preserve our ancient practice and usages as well as for the sake of uniformity in the rituals of our symbolic lodges, by virtue of the power and authority in me vested by our Constitution, do hereby promulgate and decree that:

DURING THE OPENING CEREMONIES OF THE FIRST, SECOND AND THIRD DEGREES OF MASONRY, THE HOLY BIBLE SHOULD BE DISPLAYED ON THE ABOVE CITED PSALM, CHAPTERS AND VERSES IN REFERENCE TO THEIR RESPECTIVE DEGREES.

This Edict is supplementary to Edict No. 43 (Ofilada) and shall be read in open Lodge following its receipt, and this action noted in the minutes of the Lodge.

GIVEN UNDER MY HAND and the seal of the Grand Lodge, at the City of Manila, Philippines, on this 19th day of October, 1981.

SIMEON RENE LACSON
Grand Master

OUR DEAD

"So when a good man dies,
For years beyond his ken,
The light he leaves behind him lies
Upon the paths of men"

Kutang Bato No. 110	— Miguel Latada, died May 3, 1980
Victory No. 116	— Delfin Manaois, died December 16, 1980
Okinawa No. 118	— Frank W. Clary, Jr., died January 2, 1980 Henry Cooper, died September 12, 1980 Ellsworth F. Huntley, died November 8, 1980 Leo U. Keoloha, died October 16, 1980 Wallace H. Morris, died October 27, 1980 Donald L. Rouze, died October 11, 1980 Charles W. Young, died January 24, 1980
Marikina No. 119	— Quiterio Q. Marcos, died 1980
Quezon City No. 122	— Pacifico E. Pinili, died February 11, 1980 Liberato Littaua, died April 4, 1980 Jose S. Navarro, died August 3, 1980
Cagayan Valley No. 133	— Angel Valera, died May 1980
Loo Choo Coral No. 142	— Michael Edward Cordiano, died October 25, 1980
Davao No. 149	— Nicolas Lutz, died March 1, 1980 Jose Nicolas, died March 13, 1980 Leopoldo Ylaya, died August 8, 1980
King Solomon No. 150	— Melencio Tan, died February 9, 1980
Anchor No. 159	— Francisco Concepcion, died September 1980
Dipolog No. 162	— Faustino Preciado, died January 13, 1980 Sol Samonte, Sr., died February 20, 1980

Salinas No. 163	— Alberto L. Gampona, died April 13, 1980 Domingo Miranda, died September 22, 1980
Lam Ang No. 164	— Jose D. Makil, died April 7, 1980 Salvador M. Valdez, died July 10, 1980 Teofisto A. Hermosa,
Tagaytay No. 165	— Feliciano Torres, died November 1980 Benito V. Leonor, died February 20, 1980
General Manuel Tinio No. 167	— Esteban D. Guillermo, died July 12, 1980 Alfredo R. Gaigal, died July 22, 1980
Kidapawan No. 170	Januario B. Sampayan
Narra No. 171	— Napoleon Enrile, died October 22, 1980 Tomas Mananghaya, died November 9, 1980
Emon No. 179	— Robert N. Golden, March 28, 1980 Rolland S. Erickson, died July 31, 1980
Sierra Madre No. 181	— Marino A. Cadawas, died April 4, 1980
Macajalar No. 184	— Lino Requerme, died January 23, 1980
San Carlos No. 186	— Francisco Antonio, died May 29, 1980 Galo A. Urmeneta, July 26, 1980
Saigon No. 188	— Prudencio Araullo, died February 21, 1980
Mati Aurora No. 190	— Quido G. Ilanos, died January 7, 1980
Toril No. 208	— Juan Carriedo, Jr.
Lake Lanao No. 227	— Bonifacio Bahona, died 1980
Sanchez Mira No. 233	— Rogelio Q. Lim, died April 30, 1980

"Sleep on, dear Friends, such lives as thine
Have not been lived in vain,
But shed an influence rare, divine —
On lives that here remain."

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Mr. James D. Burns 17
c/o Manning

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